

*Bhramara-gītā*  
~ *The Song of the Bumblebee* ~  
(*Śrīmad-Bhāgavatam* 10.47.12-21)

*Commentaries collected and presented by*  
Śrī Śrīpad Bhaktivedanta Vana Mahārāja

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HEARTFELT THANKS TO ALL INVOLVED IN THE PRODUCTION OF THIS BOOK

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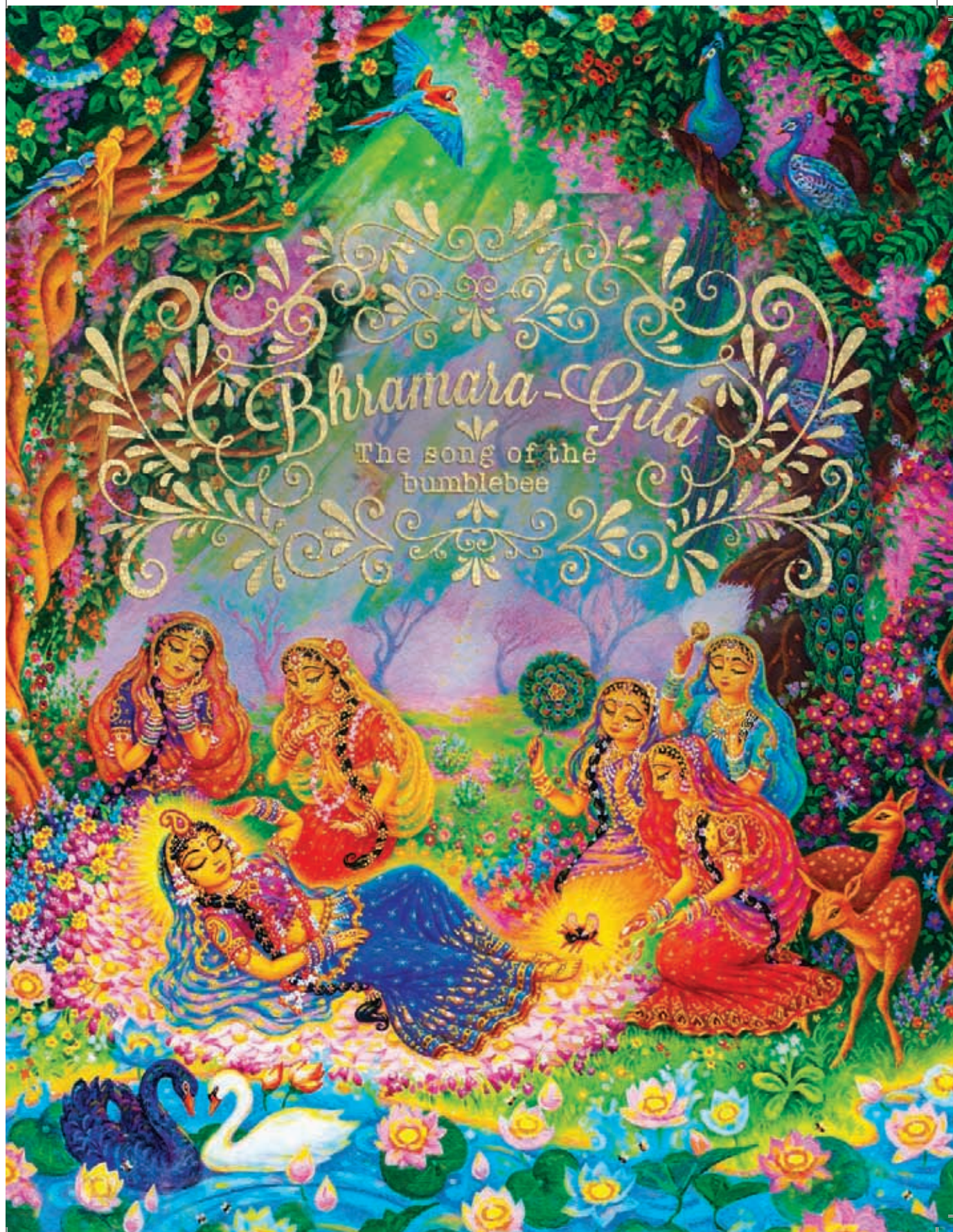
First printing:  
Kartik 2017 – 1,000 copies





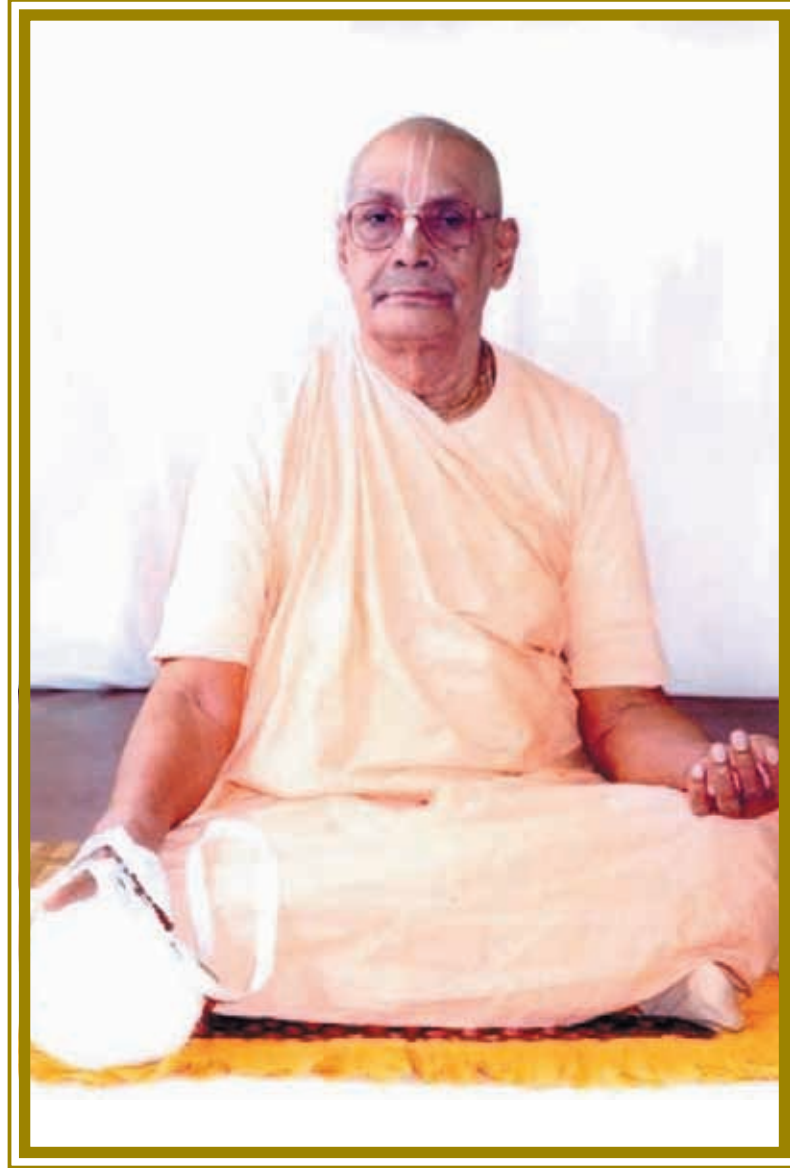
# Bhramara-Gita

The song of the  
bumblebee





# Dedicated to my Divine Masters



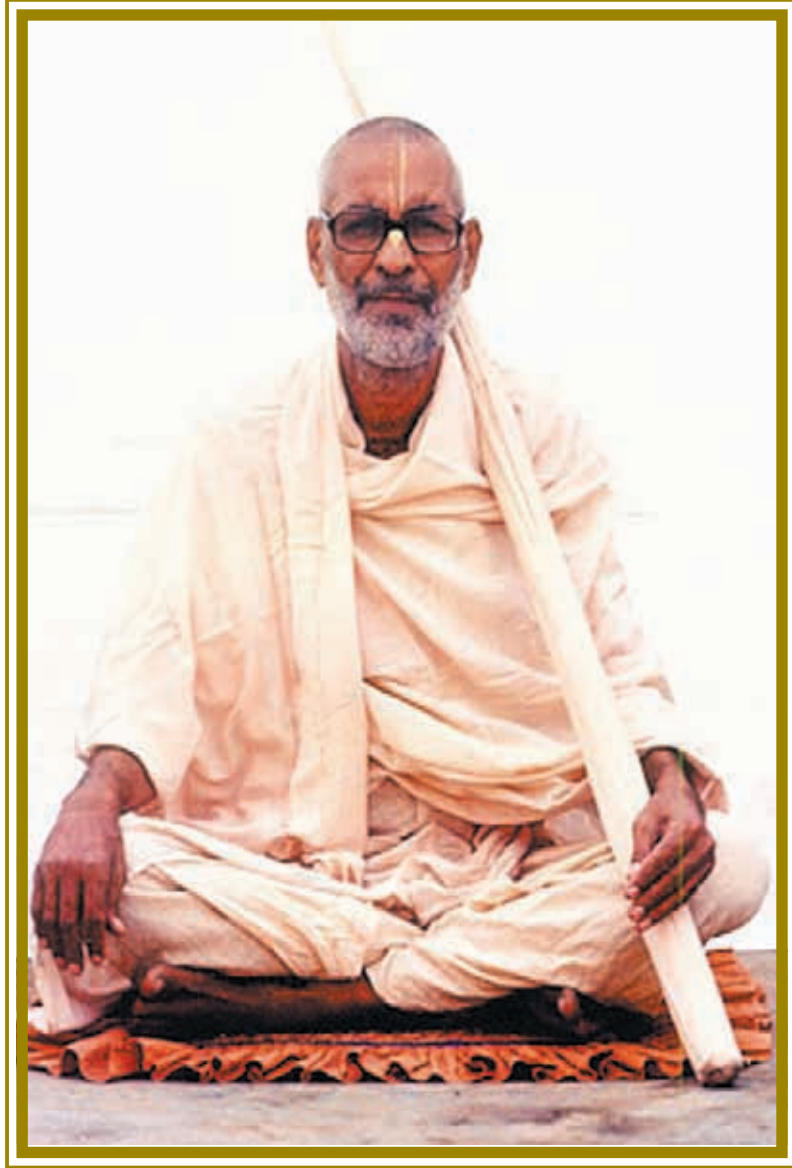
*nitya-lilā praviṣṭa om viṣṇupāda*

**ŚRĪ ŚRĪMAD**

**BHAKTIVEDĀNTA VĀMANA**

**GOSVĀMĪ MAHĀRĀJA**





*nitya-līlā praviṣṭa om viṣṇupāda*

ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA NĀRĀYAṆA  
GOSVĀMĪ MAHĀRĀJA



THE SIX GOSVĀMĪS

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# Offering (samarpaṇam)

I offer my countless, billions-upon-billions of prostrate obeisances unto that spiritual master who sprinkled his causeless mercy upon me; who gave me shelter under the shade of his wish-fulfilling lotus feet after saving this insignificant, insect-like person who had fallen into the smelly, rotting ditch of material existence and had been intoxicated by it; who thereafter made my life successful by giving me instructions and completing my initiation. That person is capable of granting the highest good fortune – service to the devotees of the Lord – even though this living entity is in every way most unfortunate, egotistical, unqualified, and fully covered by the darkness of ignorance.

Śrīla Gurudeva conquers mundane beauty with his profound moods and sweet disposition. Attracted by that sweetness and other wonderful qualities of *guru-pada-padma*, which are like a bouquet of beautiful flowers, I became greedy to make for him a lovely fragrant flower garland. Although I lack the skill to do so, and my poor attempt does not qualify as an offering to anyone, I humbly place that garland with great devotion around the glorious neck of *śrī-guru-pada-padma om viṣṇupāda aṣṭottara sata* Śrī Śrī Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja, who is the embodiment of mercy. He is an unalloyed, beloved maidservant of Śrīmatī Rādhārāṇī, who is the life and soul of Vṛṣabhānu Mahārāja.

By the causeless mercy of Śrī Guru, Gaurāṅga, and Rādhā Vinode Bihariji, I had the great fortune of being close to the lotus feet of Śrīla Bhaktivedanta Nārāyaṇa Gosvāmī and hearing *harikathā* from his lotus lips.

I will now try to write this *Bhramara-gītā grantha* from what I have heard from him and the commentaries of other *vaiṣṇavas*.

I will try to repeat the explanations from Rūpa Gosvāmī's *Ujjvala-nīlamanī*, and the commentaries of Śrīla Sanātana Gosvāmīpāda, Śrīla Jīva Gosvāmīpāda, Śrīla Viśvanātha Cakravartīpāda, as well as Śrīla Śrīdhara Gosvāmīpāda. Without the mercy of the entire *guru-varga*, I am helpless to explain anything.

*viracaya mayi daṇḍaṁ dīna-bandho dayāṁ vā  
gatir iha na bhavattaḥ kācid anyā mamāsti  
nīpatatu śata-koṭīr nirmalaṁ vā navāmbhas  
tad api kila payodaḥ stūyate cātakena*

(Stavamālā, Rūpa Gosvami)

O friend of the fallen, whether the clouds pour down a shower of water upon the thirsting *cātaka* birds or hurl a lightning bolt at them, the *cātaka* birds never tire of propitiating the clouds, for they have no other recourse. Similarly, whether You are merciful to me or punish me, I have no support in this world other than You. You may do as You like.

The sun's rays shine indiscriminately in all homes regardless of whether devotees or non-devotees live in them. Similarly, although I am very fallen, wretched, and unqualified, by their mercy and generosity, our *guru-varga* has manifested in my heart, and I pray that I may be able to spread the glories of this *Bhramara-gītā* far and wide.

Aspiring for the dust of the lotus feet of Śrī Guru and the *vaiṣṇavas*,

**Śrī Śrīpād Bhaktivedanta Vana Mahārāja**

Kārtik 2017

# Preface to *Bhramara-gītā*

In this *Bhramara-gītā*, Kṛṣṇa, the Supreme Personality of Godhead, who is Himself the embodiment of the ocean of divine love, shows love for His beloved Vraja *gopīs*, especially Śrīmatī Rādhikā, who is Herself the embodiment of the highest expression of this divine love. In all their commentaries, the *rasika ācāryas* have manifested deep attachment towards Kṛṣṇa and His *prema-mādhurya-rasa*, which is a very rare thing to find in this material world.

Our lives will become successful if we can taste just one drop of this *rasa* of the ocean of divine love. Lord Śrī Caitanya Mahāprabhu, the embodiment of the ocean of compassion, is Himself tasting, and at the same time freely distributing this to liberate the conditioned living entities suffering in the hellish threefold material miseries.

Much of this book shows the *gopīs'* conjugal (paramour) mood towards Kṛṣṇa, and how Kṛṣṇa was controlled by this mood. Our *rasika ācāryas* have explained that there are four aspects to this. One is called *prachanna-kāmukata* – their hidden transcendental lusty desires. Secondly, there is *vāmata* – the *gopīs'* left-wing contrary mood. Third is their *nivāranata* – restrictions upon the *gopīs* by their elders. Last is *durlabbatā* – their difficulty in meeting with Kṛṣṇa.

The hearts of those who hear these pastimes of Līlā Puruṣottama Śrī Kṛṣṇa with His *svarūpa-sakti*, the Vraja *gopīs*, will become free from material lust and will enter into the divine love of Śrī Rādhā and Kṛṣṇa. I keep this highest

aspiration in my heart, as well as to one day become a maidservant of Śrīmatī Rādhikā's lotus feet and be able to meditate on Śrī Kṛṣṇa, whose head is decorated with a peacock feather.

May the Divine Couple bestow mercy upon me so that at any moment I may attain the great festival of attachment to Them. I humbly pray at the lotus feet of our most compassionate *guru-paramparā* to attain, birth after birth, service to the lotus feet of the Divine Couple.

Though I am most fallen, unqualified, and covered by the darkness of ignorance, Śrīla Gurudeva Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja, from whose lotus lips I have heard this *barikathā*, mercifully gave me shelter at his lotus feet. I offer this book unto his lotus hands, as one offers Gaṅgā water to worship Gaṅgā.

If the readers are in any way pleased with this literature, I pray that they offer their gratitude at the lotus feet of our *guru-paramparā*. Throughout my life, I never wished to claim any credit for myself, but wanted to offer all credit to our *gurus* and *vaiṣṇavas*. I do so now, especially to all those who have in any way contributed to bring about this presentation.

There are too many to mention individually, but for them all, including Anangamohan dāsa (UK), Gokula-pati dāsa (INDIA), Keśava dāsa (USA), Ānanda-pradayini devī dāsī (RUS), Anurādhā devī dāsī (AUS), Brajabala devī dāsī (AUS), Jagata Mohinī devī dāsī (AUS), Rādhākanti devī dāsī (AUS), Yamunā devī dāsī (UK), I pray that Śrī Śrī

Guru and Gaurāṅga Gāndharvikā Giridhārī may shower the profuse blessings of *śuddha-bhakti* in their hearts, because their devotional endeavors are highly praiseworthy.

The contents of this book have been compiled from extensive written notes taken from the words directly emanating from the lotus lips of Śrīla Gurudeva over many years, and from studying Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamanī* and the commentaries of Śrīla Viśvanātha Cakravartipāda Ṭhākura and Śrīla Jīva Gosvāmīpāda.

It is almost certain that in the attempt to complete this presentation, mistakes have been overlooked, for which I beg the readers' forgiveness, and which our editors will be more than happy to amend.

My constant prayer is: may the faithful and sincere practitioners enter into the wealth of the transcendental realm of this subject matter by studying and distributing it.

Aspiring for the mercy of Śrī Guru and the *vaiṣṇavas*,

**Śrī Bhaktivedanta Vana Mahārāja**  
Kārtik 2017









*Chapter 1*

*The acknowledgement  
of Vrajabhumi*



*pratham paricheḍ  
vrajabhumiki prastavan*

## The acknowledgement of Vrajabhūmi

*ārādhyo bhagavān vrajeśa-tanayas-tad-  
dhāma-vṛndāvanarṇ  
ramyā kācid-upāsanaḥ vraja-vadbhū-vargena  
yā kalpitā  
śrīmad-bhāgavatam pramāṇam amalam premā  
pumartho mahān  
śrī-caitanya-mahāprabhor mataḥ idam  
tatrādarō naḥ paraḥ  
(Caitanya-manjusa,  
Śrīla Viśvanātha Cakravartī Ṭhākura)*

“Bhagavān Vrajendra-nandana Śrī Kṛṣṇa is our only worshipful object. In the same way that He is worshipful, so is His transcendental abode, Śrī Vṛndāvana Dhāma. The mood in which the young brides of Vraja have worshipped Him is the highest perfectional form of love of God. *Śrīmad-Bhāgavatam* alone is the immaculate *śabda-pramāṇa* (scriptural evidence) and *prema* is the supreme objective of life. This is the teaching of Śrī Caitanya Mahāprabhu. We hold this conclusion (*siddhānta*) in supreme regard and have no inclination or respect for any other conclusion.”

Śrīla Śukadeva Gosvāmīpāda, the most expert relisher of *rasa*, presents the essence of all *Vedic* knowledge:

*nigama-kalpa-taror galitam phalam  
śuka-mukhād amṛta-drava-saṁnyutam  
pibata bhāgavatam rasam ālayam  
muhur aho rasikā bhūvi bhāvukāḥ  
(Śrīmad-Bhāgavatam 1.1.3)*

“The *Śrīmad-Bhāgavatam* is the ripened, sweetest fruit of all *Vedic* knowledge; there is no trace of any skin or seed in this fruit. Only those devotees who are always completely absorbed in the transcendental moods can taste the sweetness of this fruit and the sweet mellows of the *Bhāgavatam* wherever they may be.”

The experts who taste these sweet transcendental mellows have explained the word *nigama* in the following way. The word can be broken down into *ni* + *gam*. *Ni* meaning *nisesha rupen* and *gam* meaning *gamiati chaliati dhava vati iti nigam* (*nisesha* means completely and *gam* means to follow). *Nigama* refers to the *Vedic* literature, such as the *Śrīmad-Bhāgavatam*, which is the topmost scripture that describes how to develop love for Vrajendra-nandana, Śyāmasundara, under the guidance of the damsels of Vṛndāvana. It is the guidebook for all living entities who want to develop their loving relationship with the Supreme Lord.

The Tenth Canto of *Śrīmad-Bhāgavatam* is the *manju-basya*, or charming, captivating face of Śrī Kṛṣṇa. Here, the sweet pastimes of mellows of *sakhya* (friendship), *vātsalya* (parental mood), and *mādburya* (conjugal mood) are described. Śrī Kṛṣṇa-candra took birth from the womb of Mother Yaśodā in Gokula as a simple, ordinary boy. His umbilical cord was cut, and Nanda Mahārāja arranged His birth rites and other purificatory ceremonies. The following *śloka* provides evidence:

*na khalu gopikā-nandano bhavān  
akbila-dehinām antarātma-dr̥k  
vikhanasārthito viśva-guptye  
sakha udeyivān sātvatār̥ṇi kule*

(Gopī-gītā 4)

“O friend, it is absolutely certain that You are not only the son of Yaśodā; You are also the Supersoul who resides in the hearts of all living beings. In response to the prayer of Lord Brahmā, You have appeared in the dynasty of devotees in order to protect the universe.”

*nandas tv ātmaja utpanne  
jātāblādo mahā-manāḥ  
ābhūya viprān veda-jñān  
snātaḥ śucir alankṛtaḥ*

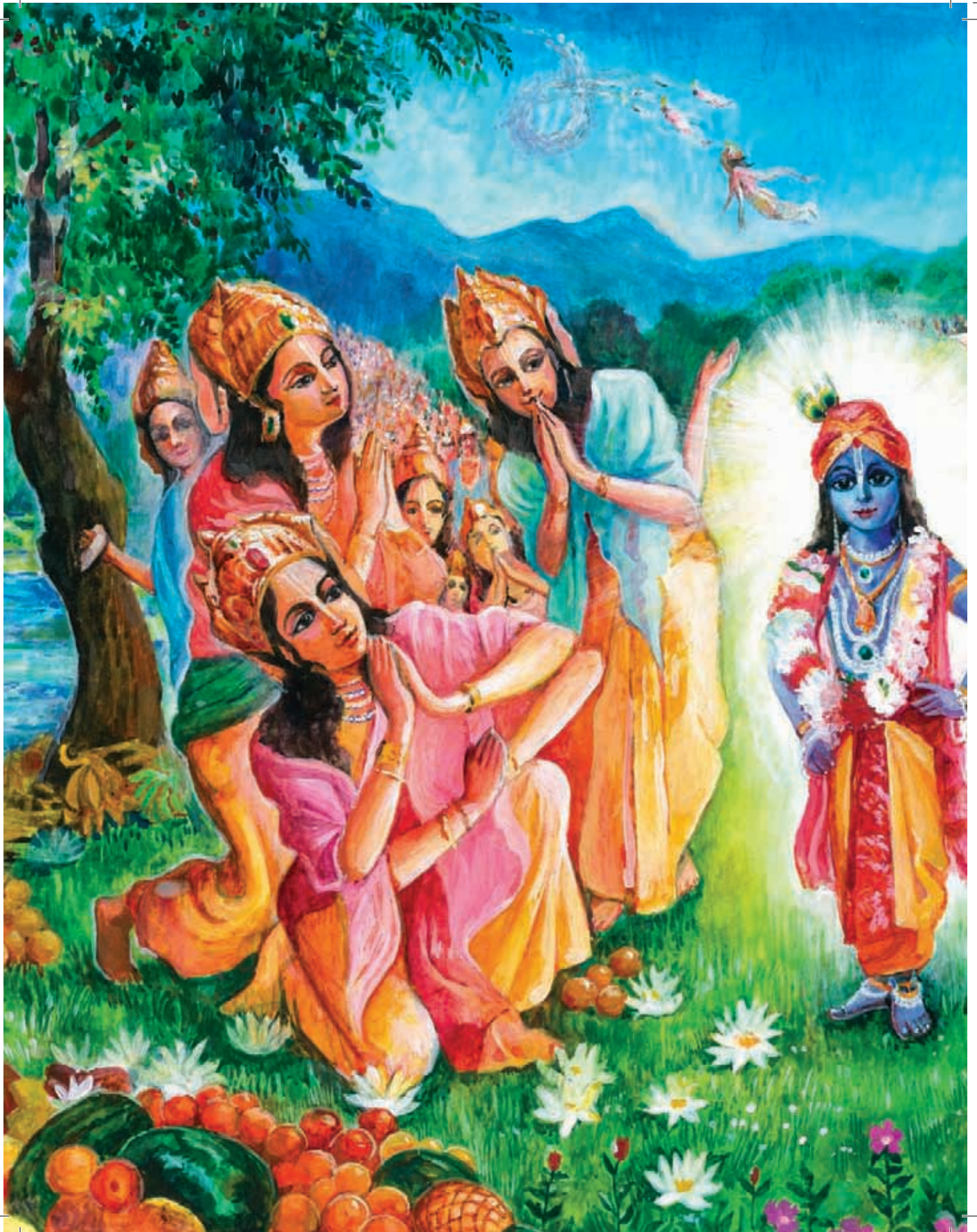
*vācayitvā svastyayanam  
jāta-karmātmajasya vai  
kārayām āsa vidhivat  
pitṛ-devārcanam tathā  
(Śrīmad-Bhāgavatam 10.5.1-2)*

Śrīla Śukadeva Gosvāmī said, “Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited *brāhmaṇas* who knew how to recite *Vedic mantras*. After having these qualified *brāhmaṇas* recite auspicious *Vedic* hymns, he arranged to have the *Vedic* birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for the worship of the demigods and forefathers.”

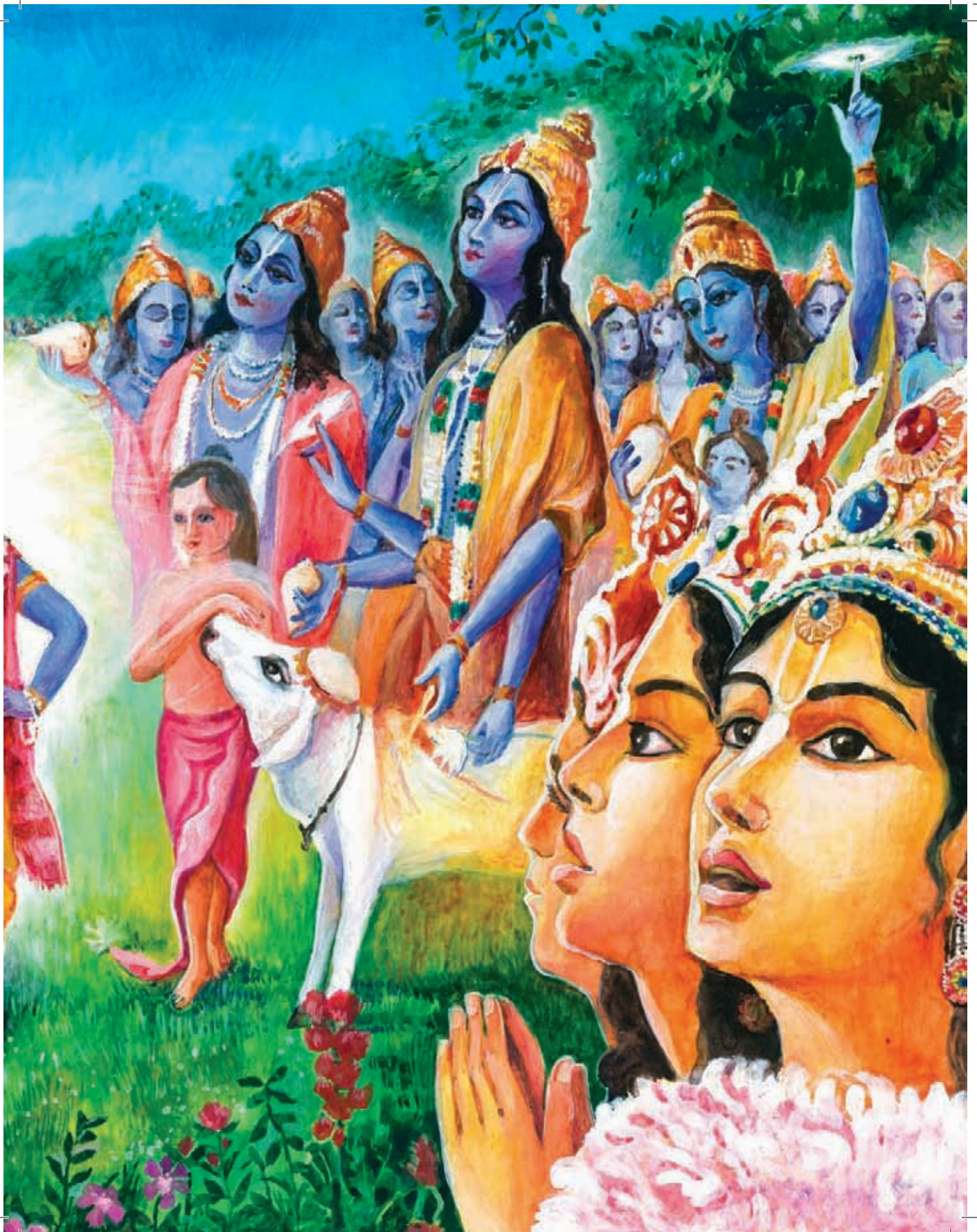
Vrajendra-nandana Śrī Kṛṣṇa immersed the Vrajavāsīs in a pool of bliss by performing pastimes during His childhood, boyhood, and youth. Such pastimes of the Supreme Truth, Śrī Kṛṣṇa, include crying to drink the milk from His mother’s breast like an ordinary young child. Once, Brahmā stole the calves and cowherd friends of Śrī Kṛṣṇa, and fearing for their safety, Śrī Kṛṣṇa searched for them in different forests. Some Vrajavāsīs cared for Śrī Kṛṣṇa as their own son (*vātsalya-bhāva*), and some saw Him as their equal and played with Him (*sakhya-bhāva*). When Śyāmasundara was defeated by His friends, He had to carry them on His shoulders, and if He won, He would ride on their shoulders.

With the sidelong glance of their left eye, the Vrajadevīs would steal Kṛṣṇa’s mind, and His sweet flute-playing would steal the hearts of the *gopīs*, who were fully immersed











## Chapter 1: *The acknowledgement of Vrajabhūmi*



Brahmā stole the calves and cowherd friends of Śrī Kṛṣṇa.

in *mahābbhāva*. Only Syāma is their mind, their wealth, and their life and soul. Their relationship with Him is deep, full of love and affection like that of a very close family member. His sweetness of unconditional love causes the birds, insects, flowers, trees, animals, mountains, and rivers to feel restless. Śukadeva Gosvāmī spoke about the greatness of these pastimes. In the various *Purāṇas*, we learn how devotees of the Lord are greedy to have His *darśana*. But in the *Śrīmad-Bhāgavatam*, we learn that the Supreme Personality of Godhead, Vrajendra-nandana, Śyāmasundara, is very eager and restless to see and associate with His devotees.

In the *Śrīmad-Bhāgavatam*, the Lord Himself very clearly states that He is subordinate to His devotees. *Bhaktyabam ekaya grayiba, abam bhaktya paradino* means 'I am completely controlled by the devotional service of My devotees'. Examples are Prahlāda Mahārāja (*jñānī-bhakta*), Ambarīṣa Mahārāja (*śuddha-bhakta*), Hanumān (*premi-bhakta*), the Pāṇḍavas (*premapara-bhakta*) and Uddhava (*prematura-bhakta*). These five types of *bhaktas* are of a very high caliber and have directly received the Lord's mercy.

Among all of the different types of *bhaktas*, the crown-jewels are the damsels of Vraja. The *gopīs'* love is glorified throughout the *Vedas*, *Purāṇas*, *Upaniṣads*, and other scriptures.

Śrīla Śukadeva Gosvāmīpāda, a *naiṣṭika-brahmacārī* (one who has taken a life-long vow of celibacy) proclaims in *Śrīmad-Bhāgavatam* 2.1.9:

*pariniṣṭhito 'pi nairguṇya  
uttama-śloka-līlayā  
grhīta-cetā rājarṣe  
ākhyānam yad adhītavān*

“O saintly king, I had one-pointed firm faith in the impersonal form of Paramātmā, but the Supreme Personality of Godhead Śrī Kṛṣṇa who is known as Uttamaśloka (one who cannot be described by words) has effortlessly captured my heart by His sweet pastimes. Those same pastimes were recited to me by Veda Vyāsa.”

Our *ācāryas* have explained the inner meaning of *uttamaśloka*: *parakīyā-bhāva sampana samartha-rati yukta vrajadevīa uttamaśloka*. This means that those *gopīs* who have *parakīyā* and *samartha-rati* moods are referring to Śyāmasundara as Uttamaśloka (as their beloved, in an indirect and contrary mood - *vāmya-bhāva*).

The Vraja *gopīs* feel that Śyāmasundara is their life and soul. They show respect, and sometimes disrespect to Him in various ways, and in this way, they bewilder Him. Rasikā-śekara, Kṛṣṇa-candra ignores the flowery words of the prayers of Lord Brahmā, but He is greedy to listen to the contrary words of the *gopīs*.



*priyā yadi māna kari' karaye bhartsana  
veda-stuti haite hare sei mor mana*  
(Caitanya-caritāmṛta, Adi-līlā 4.26)

“If My beloved consort reproaches Me  
in a sulky mood, that steals My mind  
from the reverent hymns of the *Vedas*.”

In the *Adi Purāṇa*, Śrī Kṛṣṇa glorifies  
His beautiful damsels of Vraja to Arjuna:

*nijāṅgam api ya goṇyo  
mameṭi samupāsate  
tābhyah param na me pārtha  
nigūḍha-prema-bhājanam*  
(Laghu Bhāgavatāmṛtam, Uttarakand 4)

“O Arjuna, the Vrajadevīs, having  
given themselves completely to Me  
and considering Me to be theirs, still  
worship Me. Apart from Myself, they  
have no other secret.”

During the pastime of the *rāsa-līlā*,  
Śrī Kṛṣṇa tells Śrīmatī Rādhikā from His  
lotus mouth of the glories of the love of the  
damsels of Vraja for Him:

*na pārāye 'ham niravadya-samyujām  
sva-sādhu-kṛtyām vibudhāyuṣāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkalāḥ  
samvṛṣṭya tad vaḥ pratiyātu sādhunā*  
(Śrīmad-Bhāgavatam 10.32.22)



## Chapter 1: *The acknowledgement of Vrajabhumi*

Meaning – O My beloved *gopīs*, our meeting is certainly free from all material contamination. I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break even by great *yogīs* and *sannyāsīs*. Therefore please let your own glorious deeds be your compensation.

This meeting of ours is completely innocent and pure. Even if I serve you with an immortal body and an eternal life, I will not be able to repay My debt to you. By your kindness and good character you can relieve Me of My debt, but I will still feel eternally indebted to you.

All the *gopīs* are manifested from Śrīmatī Rādhikā who is the embodiment of Śrī Kṛṣṇa's pleasure potency. Prabodhānanda Sarasvatī has written in *Rādhā-rasa-sudhā-nidhi* (the verse below), of the glories of Vṛṣabhānu's daughter, Śrīmatī Rādhikā, who is the personified nectarean ocean of perfect spiritual love.

*yo brahma-rudra-suka-narada-  
bhisma-mukhyair  
alakṣito na sabasā puruṣasya tasya  
sadyo-vasikarana-curnam ananta-śaktiṁ  
tam radhika-carana-renum anusmarami  
(Rādhā-rasa-sudhā-nidhi 3)*

“I meditate on the dust of Śrī Rādhā's lotus feet, dust that even Brahmā, Śiva, Śukadeva, Nārada, Bhīṣma and a host of other great saints cannot see, dust that has limitless power, dust that at once transforms the Supreme Personality of Godhead into Śrī Rādhā's submissive servant.”



Śrī Gopēśvara Mahādeva

This verse explains that the Supreme Personality of Godhead, Śrī Vrajendra-nandana, Gopījana Vallabha, Śyāmasundara, cannot be attained very easily by Brahmā, Rudra, Śuka, Nārada, and other senior devotees. However, Śrīmatī Rādhikā, the eternal embodiment of *ananta-śakti*, the unlimited potency of the Lord, is fully decorated with beautiful qualities like pure love and devotion that enchant and overpower Śyāmasundara.

Śrīmatī Rādhikā left the *rāsa* dance in Her contrary mood after seeing that so many *gopīs* were able to easily enter the spring (*vasantik*) *rāsa* dance. Feeling dejected by her absence, Śyāmasundara also left the *rāsa* dance in front of all the other *gopīs*; He went in search of Śrīmatī Rādhikā. In his *Gītā-govinda*, the transcendental poet,



Jayadeva Gosvāmī, describes the following scene.

*itas tatas tām anusṛtya rādhikām  
anaṅga-bāṇa-vraṇa-khinna-mānasah  
kṛtānutāpaḥ sa kalinda-nandinī  
taṭānta-kuñje viṣasāda mādhavaḥ*  
(Gīta-govinda 3.2)

This *śloka* explains that Mādhava, feeling dejected and suffering from the pain of separation due to the arrows of Cupid, went to the bank of the Kalinda Nandinī River (Yamuna) and began to search for Śrīmatī Rādhikā. In a state of great lamentation, He entered one *kuñja*.

In this way, Kṛṣṇa, who is *akhila-rasāmṛta-sindhu*, the embodiment of all transcendental mellows, is captivated (*vaśībhūta*) by the pure, divine love of the Vrajavāsīs. He relishes mellows of both meeting (*sambhoga*) and separation (*vipralambha*). Śrī Kṛṣṇa is the embodiment of the object of mellows of divine love. When all of the ingredients of mellows (*vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*) manifest on the platform of *sthāyī-bhāva*, *rasa* is created.

Our ancient scholars (*pandits*) have concluded:

*didharanuraktayoyurno rasabagambetuta  
bhavao yadā ratinarma prakasamadhigachati  
natigahati chabhistam vipralambhastachyate*  
(Ujjvala-nīlamanī, Ānanda-candrikā 2 tikka,  
Śṛṅgāra-bheda-prakaraṇa)

This *śloka* explains that *vipralambha-bhāva* is the intense feelings that arise in a separated hero and heroine who want to

embrace each other but remain unfulfilled. Engrossed young couples experience these feelings of separation, which nourish their eventual meeting.

*na vinā vipralambhena sambhogah  
puṣṭim aśnute  
kasayite hi vastrado bhūyān rāgo vivardhate*  
(Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakaraṇa 3)

This *śloka* explains that without *viprablambha* (separation), *sambhoga* (meeting) cannot be fully appreciated and experienced. As a piece of cloth is repeatedly immersed in dye to increase the intensity and brilliance of the color, periods of separation bring ever-new varieties of moods to meetings.

*‘sambhoga’-‘vipralambha’- bheded  
vividha śṛṅgāra  
sambhogera ananta aṅga, nāhi anta tāra*  
(Caitanya-caritāmṛta, Madhya-līlā 23.62)

“In conjugal love (*śṛṅgāra*) there are two aspects – meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.”

*Vipralambha* is described in *Ujjvala-nīlamanī* (*Vipralambha-prakaraṇa* 3-4):

*yūnor ayuktayor bhāvo  
yuktayor vātha yo mithah  
abhīṣṭāliṅganādīnām anavāptau prakṛṣyate  
sa vipralambho vijñeyaḥ  
sambhogonnati-kāraḥ  
na vinā vipralambhena  
sambhogah puṣṭim aśnute*

## Chapter 1: The acknowledgement of Vrajabhumi



Kṛṣṇa, who is *akbila-rasāmṛta-sindhu*, the embodiment of all transcendental mellows, is captivated (*vaśibhūta*) by the pure, divine love of the Vrajavāsīs.

“When the lover and beloved meet, they are called *yukta* (connected). Prior to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting.”

Similarly, *sambhoga* is described in the following *śloka* quoted from the Vedic literature by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya:

*darśanāliṅganādīnām ānukūlyān niṣevayā  
yūnor ullāsam ārohan  
bhāvaḥ sambhoga īryate*

“Meeting each other and embracing each other are aimed at bringing about the happiness of the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*.”

When awakened, *sambhoga* is divided into four categories:

1. *pūrva-rāga-anantara* – after *pūrva-rāga* (attraction prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);

2. *māna-anantara* – after *māna* (loving anger), *sambhoga* is called restricted (*saṅkirṇa*);

3. *kiñcid-dūra-pravāsa-anantara* – after being a small distance away from each other for some time, *sambhoga* is called accomplished (*sampanna*);

4. *sudūra-pravāsa-anantara* – after being far away from each other, *sambhoga* is called perfected (*samṛddhimān*).

The meetings of lovers that take place in dreams also have these four divisions.

‘vipralambha’ catur-vidha  
- pūrva-rāga, māna  
pravāsākhyā, āra prema-  
vaicittya-ākhyāna

(Caitanya-caritāmṛta, Madhya-līlā 23.63)

“*Vipralambha* has four divisions: *pūrva-rāga*, *māna*, *pravāsa*, and *prema-vaicittya*.”

*Pūrva-rāga* is described in *Ujjvala-nīlamanī* (*Vipralambha-prakarāṇa* 5):

ratir yā saṅgamāt pūrvam  
darśana-śravaṇādi-jā  
tayor unmilati prājñaiḥ  
pūrva-rāgaḥ sa ucyate

“Attraction that develops in the lover and beloved before their meeting by seeing pictures, hearing descriptions, and so on, becomes very palatable by the mixture of four ingredients: *vibhāva*, *anubhāva*, *sañcāri-bhāva* and *vyabhicārī*. This is called *pūrva-rāga*.”

The word *māna* is also described in *Ujjvala-nīlamanī* (*Vipralambha-prakarāṇa* 68):

dam-patyor bhāva ekatra  
sator apy anuraktayoḥ  
svābhīṣṭāśleṣa-vikṣādi-  
nirodhī māna ucyate

“*Māna* is a word used to indicate the sulky mood of the lover and the

beloved, whether they are in one place or in different places. This mood obstructs their looking at each other and embracing each other.”

*Pravāsa* is explained in *Ujjvala-nīlamanī* (*Vipralambha-prakarāṇa* 139) as follows:

pūrva-saṅgatayor yūnor  
bhaved deśāntarādibhiḥ  
vyavadhānam tu yat prājñaiḥ  
sa pravāsa itīryate

“*Pravāsa* is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.”

*Prema-vaicittya* is explained in *Ujjvala-nīlamanī* (*Vipralambha-prakarāṇa* 134) as follows:

priyasya sannikarṣe ‘pi  
premotkarṣa-svabhāvataḥ  
yā viśeṣa-dhīyārtis tat  
prema-vaicittiyam ucyate

“*Prema-vaicittya* is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.”

Śrī Kṛṣṇa spent ten years and eight months with His most beloved associates performing sweet pastimes and tasting their pure love for Him. Thereafter, Śrī Kṛṣṇa and Balarāma, for the purpose of tasting *vipralambha*, entered the gates of the city of Mathurā with Akrūra.







In Mathurā, Śrī Kṛṣṇa always remembers Vraja.





## *Chapter 2*

*The speciality of  
Vraja prema*

*dvitiya pariched  
vraja-premaki vilakhana ta*

### The Speciality of Vraja prema

**A**fter Śrī Kṛṣṇa killed Kaṁsa, He freed Devakī and Vasudeva from prison, and returned Kaṁsa's father, Ugrasena, to the throne. Knowing that everyone in Vraja was feeling great pain of separation from Him, Śrī Kṛṣṇa tried to console Nanda-baba, for whom He had so much paternal affection, by telling Him that as soon as He completed all of the necessary duties for His well-wishers in Mathurā, He would very quickly return to meet everyone in Vraja.

Following the *kṣatriya* traditions, Devakī and Vasudeva arranged for Śrī Kṛṣṇa and Balarāma's *upanāyana-saṁskāra*, the sacred thread ceremony, and sent Them to Guru Sāndīpani Muni in Ujjain for education.

At the place of Sāndīpani Muni, Śrī Kṛṣṇa and Balarāma observed celibacy (*brāhmacārī*) and mastered sixty-four different types of arts and sciences in sixty-four days. As *dakṣiṇa*, Śrī Kṛṣṇa rescued the son of His *guru* from the abode of death, Yamaloka. When it was time for Śrī Kṛṣṇa and Balarāma to return to Mathurā, Their *guru*, Sāndīpani Muni, blessed them.

*gacchataṁ sva-grhaṁ vīrau  
kīrtir vāṁ astu pāvanī  
chandāṁsy ayāta-yāmāni  
bhavantu iba paratra ca*  
(Śrīmad-Bhāgavatam 10.45.48)

“O heroes, now please return home. May Your fame sanctify the world, and may the *Vedic* hymns be ever-fresh in Your minds, both in this life and the next.”

The hearts of the residents of Mathurā were immersed in supreme happiness when Śrī Kṛṣṇa and Balarāma returned to Mathurā. It was as if they had regained their long-lost wealth. Upon hearing the chariot carrying Kṛṣṇa and Balarāma, all of the residents ran out of their homes, and trumpets sounded. A variety of effulgent victory flower garlands were offered from all directions of the capital. The locals glorified the Supreme Personality of Godhead in different ways. *Brāhmaṇas* and others showered their blessings and victory calls resounded all around; thereafter, Devakī and Vasudeva made an offering of charity to them. With exceptionally sweet smiles and kind faces, Kṛṣṇa and Balarāma inquired about the well-being of all of the Mathurāvāsīs. Offering their respects to their elders, they approached Devakī and Vasudeva, who showered tears of joy upon their two sons. Having the *darśana* of their beloved Kṛṣṇa and Balarāma once again, the residents of Mathurā were swimming in an ocean of bliss, just like one feels great joy upon finding a lost treasure.

While describing the pastimes of Mathurā, Śrī Śukadeva Gosvāmīpāda, the crown-jewel of swan-like sages, became overwhelmed with transcendental emotions as he remembered the love and affection of the Vrajavāsīs. With great difficulty, Śrī Śukadeva Gosvāmīpāda steadied himself and broke his meditation due to the near-death, pathetic separation condition of the Vrajavāsīs including Sri Nanda-Yasoda, the cowherd boys and *gopīs*, the animals, the birds, the worms, the insects, and the non-moving living entities like trees. In this way, Śrī Śukadeva Gosvāmīpāda continued his recitation to Mahārāja Parīkṣit and the assembled sages, who were very eager to be immersed in the nectar of Kṛṣṇa's pastimes.

Śrī Kṛṣṇa went to the top of one of the highest towers in Mathurā and looked toward the East. Seeing the Yamuna River, waves of emotions immediately arose in His heart. Today, the Yamuna River revealed her deep pangs of separation from Śrī Kṛṣṇa by the sounds of agitation coming from her flowing waters, and this stirred His heart. He remembered all of the Vrajavāsīs, including His beloved mother and father, His friends, Subala, Śrīdāmā, the animals, the birds, and the cows like Śyāmali and Dhāvāli.

Somehow Śyāmasundara managed to steady Himself, and He returned to His room and shut the door. Alone and drowning in an ocean of separation, He started to cry. After a long time, still no news of the Vrajavāsīs had arrived. Today Śyāmasundara, the life and soul of the Vrajavāsīs, longed to hear news of Vraja. To fulfill this desire, He summoned Uddhava, His dearest friend and royal ambassador, in order to send him to Vraja.

When Uddhava arrived, Śrī Kṛṣṇa was thinking about the Vraja *gopīs* and He could not maintain His composure. He began to describe to His dear friend Uddhava the supremacy of the *gopīs*' love for Him, and His pain of separation from them. As a river in the monsoon season lightens its heavy burden by overflowing its banks, similarly, Śrī Kṛṣṇa-candra lightened the burden of the pain flooding His heart by breaking the bank of His patience and expressing His feelings to Uddhava. He glorified the *gopīs*' ultimate love in the following way:

*tā man-manaskā mat-prāṇā  
mat-arthe tyakta-daiḥikāḥ  
mām eva dayitam preṣṭham  
ātmānam manasā gatāḥ  
ye tyakta-loka-dharmāś ca  
mad-arthe tān bibharmy abam*

(Śrīmad-Bhāgavatam 10.46.4)

“O Somaiya, at every moment the *gopīs*' minds are absorbed in Me. I am their life and soul; their everything. They have given up their husbands and children for Me. They consider Me to be their life and soul. I vow that I shall become the maintainer and keeper of those who give up all varieties of duties in this world and the higher planetary systems for Me.”

In the *Bṛhad-Bhāgavatāmṛtam*, Śrīla Sanātana Gosvāmīpāda, the best of *ācāryas*, elaborates on the pain of the *gopīs*, whose hearts were burning in the fire of separation. Due to their minds being completely absorbed in Śrī Kṛṣṇa, the *gopīs* externally exhibit symptoms of intoxicated madness. Only Śrī Kṛṣṇa is the foundation of their

## Chapter 2: The speciality of Vraja-prema

life and soul, and this is why they have a soft, gentle temperament. To perform *bhajana* to Śrī Kṛṣṇa, they renounced their husbands and children.

However, in the current situation, the *gopīs* are very far from Śrī Kṛṣṇa. The question may arise, “Why don’t the *gopīs* go to Mathurā to meet with Śrī Kṛṣṇa?” Kṛṣṇa says that the reason is because of Himself (*madbarthe*). Śrī Kṛṣṇa pacified the *gopīs* by saying, “I will return very soon.” On the hope of this promise, the *gopīs* are somehow maintaining their lives and waiting for His return to Vraja.

From His own lotus mouth, Śrī Kṛṣṇa spoke to Uddhava about the *gopīs*. He said, “O Uddhava, the *gopīs*’ moods are extremely difficult to attain; they desire to taste that *rasa* which is beyond words and very rare (*prema-vaicittya*). They love Me more than anything else and want Me as their husband. Nothing else in the three worlds compares with their love and affection for Me. I am their *ātmā*; if their *ātmā* were to reside in their own bodies, they would immediately burn in the fire of separation. The question may arise, ‘If the *gopīs* are madly wandering in the forest because of Me, how will they have My *darśana*, and how will they get relief from the fire of separation?’ O Uddhava, the answer is that I protect those who sacrifice everything for Me from all sinful reactions, even from not performing their prescribed duties. The *gopīs*’ husbands, children, and friends will think that the *gopīs* are in their homes, and they will display a patient, virtuous nature. This is all arranged by My *svarūpa-śakti* or internal potency, *Yoga-māyā*. By the shadow of *Yoga-māyā* I create copies of the *gopīs* which serve their family members. In

this way, I maintain the glorious *gopīs*. O Uddhava, I am their body; if they were at all aware of their own souls, they would burn up in the fire of separation from Me.”

In the *Laghu Vaiṣṇava-toṣaṇī*, Śrī Jīva Gosvāmīpāda explains that when Śrī Kṛṣṇa met with Uddhava, He said, “O Uddhava, I am extremely attached to the *gopīs*, and they are extremely attached to Me. There is no one like them, so I am constantly remembering them. The pain that they experience in separation from Me enters My heart and disturbs Me. They renounced their husbands, children, and other family members for Me, so I must protect their well-being.”

*ātma-sukha-dupkhe gopīra nāhika vicāra  
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra  
kṛṣṇa lāgi’ āra sāba kare parityāga  
kṛṣṇa-sukha-hetu kare śuddha anurāga*  
(Caitanya-caritāmṛta, Ādi-līlā 4.174 – 175)

“They have no consideration for their own happiness or distress; all of their endeavors are exclusively for the pleasure of Sri Kṛṣṇa. The *gopīs* have renounced everything for Śrī Kṛṣṇa. They have an unadulterated and unmotivated attachment for Him, only for the sake of His happiness.”

*mayi tāḥ preyasām preṣṭhe  
dūra-sthe gokula-striyaḥ  
smarantyo ’nga vimuhyanti  
virahautkaṅṭhya-vihvalāḥ*  
(Śrīmad-Bhāgavatam 10.46.5)

“My dear Uddhava, for those women of Gokula, I am the most cherished object of love. Thus, when they



remember Me, who am so far away, they are overwhelmed by the anxiety of separation.”

Śrī Kṛṣṇa says, “O dearest Uddhava, I am the *gopīs* only supreme beloved. Now I am in Mathurā-purī, and very far from them. They always remember Me and are captivated by Me; so therefore, again and again, they are able to attain Me. When they are separated from Me this puts them in great distress, and they are eager to meet with Me at every moment. There is no one like those damsels of Vraja, who are My very life and soul; the intensity of the fire of separation that they feel for Me is unheard of. They are able to momentarily be with Me as a result of that profound longing, but even so, they have now almost reached the point of losing consciousness. O Uddhava, sometimes while playing with the *gopīs* I would hide, and this would make them immensely distressed. Now that I have left Vṛndāvana and come to Mathurā, who knows what a pitiful condition of separation they must be in? Whenever they think of Me, they become overwhelmed with enthusiasm to meet with Me. Sometimes they want to forget Me, but this only causes them to remember Me more and become engulfed in divine madness. Sometimes they call out, ‘**Mādhava jabi, Mādhava jabi** O Mādhava! O Mādhava! Please leave us’ (*Gītā-govinda*). The pain of their separation from Me must be higher than Mount Sumeru. I am also suffering due to their pain, but do not tell them of My suffering. If they hear about My suffering, they will faint. Only speak to them about My deep love and affection for them. Tell them, ‘O damsels of Vraja, your beloved becomes

overwhelmed by constantly thinking about the glories of your love and affection.”

*yādavera vipakṣa, yata duṣṭa kāmṣa-pakṣa,  
tāhā āmi kailuṅ saba kṣaya  
āche dui-cāri jana, tāhā māri’ vrndāvana,  
āilāma āmi, jāniha niścaya*  
(Caitanya-caritāmṛta, Madhya-līlā 13.156)

“I have already killed most of the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kāmṣa and his allies. However, there are still a few demons alive that I want to kill, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.”

In the introductory commentaries of his *Sārārtha-darśinī*, Śrīla Viśvanātha Cakravartī Thākura, the crown-jewel of devotees who are able to taste the transcendental mellows of the pastimes of Vṛndāvana, raises the question, “If Śrī Kṛṣṇa was the *gopīs*’ mind, life, and soul, then why did they not go to Mathurā with Him?” To reconcile this, we have to understand that the *gopīs* belong only in Vṛndāvana. Their hearts’ desires are fulfilled only in seeing the things of Gokula related with Śrī Kṛṣṇa, like the *guñjā*, *gairik dhātu* (saffron color), His flute, and His *gopa-veśa* (clothes). Although the *gopīs* are immersed in feelings of separation from their beloved, they are still only concerned with His happiness. They thought, “If we die and Śyāmasundara returns, and we are no longer here, then He too will certainly die.” Thus, the damsels of Vraja somehow or other, with great difficulty, maintained their lives. The possibility of not meeting with Śrī Kṛṣṇa again gave them great

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anxiety, but they also maintained the hope that after tolerating this difficult separation they would finally be able to see His beautiful face.

*priyā priya-saṅga-hīnā,  
priya priyā-saṅga vinā,  
nābī jīye, e satya pramāṇa  
mora daśā sone yabe, tāṅra ei daśā habe,  
ei bhaye duṅhe rākhe prāṇa  
sei satī premavatī, premavān sei pati,  
viyoge ye vāñche priya-hite  
nā gaṇe āpana-duḥkha,  
vāñche priyajana-sukha,  
sei dui mile acirāte*

(Caitanya-caritāmṛta, Madhya-līlā 13.152 – 153)

“When a woman is separated from the man she loves, or a man is separated from his beloved, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also. Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other’s well-being, such a pair certainly meets again without delay.”

*dhārayanty ati-kṛcchreṇa  
prāyaḥ prāṇān kathaṅcana  
pratyāgamana-sandēśair  
ballavyo me mad-ātmikāḥ*  
(Śrīmad-Bhāgavatam 10.46.6)

“Simply because I have promised to return to them, the *gopīs* who are fully devoted to Me somehow or another struggle to maintain their lives.”

Śrī Kṛṣṇa says, “O Uddhava, My beloved *gopīs* and I share the same heart, and now they are struggling to somehow maintain their lives. Even though there is life in their bodies, that life is burning up. I am their life and soul, so it is I who must protect them. Burning in the fire of separation from Me, they are surviving on the hope of hearing news of My return.”

In this *śloka*, Śrī Kṛṣṇa glorifies His beloved Śrīmatī Rādhikā and Her *gopī* friends. In his *Laghu Vaiṣṇava-tosani*, Śrīla Jīva Gosvāmī uses the word *sandēśai* in the plural form: *atba sandēśasya babutam madhaye-madhaye sandēśantaranyapi peritwat*. This means that Kṛṣṇa could have sent various messages to Vraja from Mathurā but He did not do so.

Regarding the word *mad-ātmikāḥ* (fully dedicated to Śrī Kṛṣṇa), Śrīla Viśvanātha Cakravartī Thākura explains that although the damsels of Vraja were married, their husbands did not really have any relationship with them, even in their dreams, and they were not able to recognize the divine beauty of the *gopīs* with their senses of seeing, hearing, tasting, smelling, and touching. Each husband simply had the conception that ‘this *gopī* is my wife’. The *gopīs* felt the *parakīyā* mood, thinking, “Śrī Kṛṣṇa is the supreme male enjoyer, and from time immemorial we are to be enjoyed by Him.” They are qualified to give the topmost pleasure to Śrī Kṛṣṇa because they are the embodiment of His internal pleasure potency, *hlādinī-śakti*, which is full of pure, transcendental love.

Śrī Kṛṣṇa is self-satisfied (*ātmārāma*) and He has no desires to fulfill (*āpta-kāmā*); nevertheless, He engages in pleasure pastimes with the *gopīs*. Thus, we can

conclude that Śrī Kṛṣṇa always remembers the *gopīs* and that He is unable to forget them.

*valavaya yadhapi ta vallava nameva  
striyastamapi me madiya eve  
mahamadhuriyamyā rupa, rasa, gandha,  
sabdha, sparsadi sambandha gandhamapi tat  
pataya svapreapi na labhante kintvasmadarya  
ima itya abhimaan matra meveyato  
rasasktava svampusya dharmanadit iva nitya  
parakiya kruta api ta pad bhoga madiya eva  
yato madatmika.....ityartha*

(Sārārtha-darśinī 10.46.6)

From His own lips, the Supreme Personality of Godhead spoke about the intense love of those who had been deeply touched by the glorious transcendental moods of the *gopīs*. He said, “O Uddhava, as soon as Akrūra took Me to Mathurā, the damsels of Vraja, whose minds are always absorbed in Me, became overwhelmed in separation from Me. And now, My brother Balarāma is also not in Vraja, so who can console the Vrajavāsīs? When I fought with Kāliya, Balarāma consoled them, thus saving their lives. Being immersed in a mood of separation, the damsels of Vraja cannot think of anything or anyone other than Me. They are not interested in news concerning anyone else. What more can I say?”

Kṛṣṇa said, “O Uddhava if you say, ‘My feet are worshipped by everyone, and I am all-knowing,’ then how could the *gopīs* forget Me? The intensity of their divine madness affects Me. The damsels of Vraja are the embodiment of profound transcendental moods; new and ever-fresh emotions are always arising in their hearts. O Uddhava, I am constantly diving into

those divine sentiments and tasting them in ever-new ways.”

In the Eleventh Canto of *Śrīmad-Bhāgavatam*, Śrī Kṛṣṇa glorifies the pure, highest transcendental love of the *gopīs* to Uddhava.

*tā nāvidan mayy anuṣaṅga-baddha-  
dbiyah svam ātmānam adas tathedam  
yathā samādhau munayo ’bdhi-toye  
nadyah praviṣṭā iva nāma-rūpe*

(Śrīmad-Bhāgavatam 11.12.12)

“Just as the great sages in their meditation forget all external forms and qualities, or as the rivers once having entered into the ocean cannot distinguish themselves, all of the *gopīs*, being totally dependent on Me, cannot think of anything but Me.”

In his commentary on this *śloka* in *Bṛhad-Bhāgavatāmṛtam*, Śrīla Sanātana Gosvāmīpāda writes that even the great sages performing very austere *aṣṭāṅga-yoga* cannot control the mind. They may or may not be able to have some experience of *Brahman* after meditation. On the other hand, the damsels of Vraja, without any endeavor have mastered the ability to meet with their beloved. Thus, the *gopīs* are far more advanced than the great sages.

Śrī Kṛṣṇa says, “The damsels of Vraja are totally absorbed in and dependent on Me, and they have forgotten everything else. From the beginning of time, they have been experiencing My sweetness by constantly thinking about My extraordinary name, form, and qualities. There is a vast difference between the *gopīs*’ love and the sages’ *sāyujya-mukti* (liberation of merging



into the impersonal effulgence of the Lord). The happiness that the sages derive from impersonal liberation is insignificant. The *gopīs* are always absorbed in their own transcendental bliss and they never forget My name, form, and qualities. While the sages feel no sense of possessiveness toward Me, the damsels of Vraja feel the ultimate degree of such possessiveness. Within our relationship, I am the object of love and they are the shelter or abode of love, and in this way, we taste loving exchanges. Despite much searching and great endeavor, I am unable to be fully absorbed like the *gopīs*.”

On the other hand, Śrī Kṛṣṇa says, “I am not God.” The *gopīs* actually possess more opulence than the Supreme Personality of Godhead, Śrī Kṛṣṇa Himself, who is said to be the possessor of all wealth. The Supreme Personality of Godhead glorifies the *gopīs* through His own lips.

*Brahma ananda sukḥka gunikṛta paratha bhakti sukḥke paramanu tuliyabhi nahi.* This indicates that the happiness derived from impersonal liberation is insignificant compared to the happiness derived from performing devotional service.

### Advaita-siddhi and prema

“From one specific point of view, the perfected state of absolute oneness (*advaita-siddhi*) seems identical to *prema*. However, the narrow interpretation of absolute oneness is certainly different from the meaning of *prema*. What is *prema*? You should understand clearly that *prema* is the unadulterated function by which two transcendental entities are spontaneously attracted to each other. *Prema* cannot occur without the separate existence of two

transcendental entities. *Kṛṣṇa-prema* is the *dhārma* by which all transcendental entities are eternally attracted to the supreme transcendental entity, Śrī Kṛṣṇa-candra. The ideology of *prema* rests on the eternally established truths that Kṛṣṇa-candra has His own eternal, separate existence, and that the *jīvas* have their own eternal, separate existence, following His leadership (*ānugatya*); and that this *prema-tattva* is also an eternally perfect truth (*nitya-siddha-tattva*). The distinct presence of three separate ingredients, the relisher, the object of relish, and the act of relishing, is a fact. If the relisher of *prema* and the object of relish are one and the same, then *prema* cannot be an eternal reality.

We can say that absolute oneness or *advaita-siddhi* is the same as *prema* if we define *advaita-siddhi* as the pure state of a transcendental entity who has no relationship with insentient matter. This conception of *advaita-siddhi* implies oneness in the sense that spiritual entities have become one in their spiritual nature and function (*cid-dhārma*). However, modern scholars who have adopted the doctrine of Śaṅkara are not satisfied with this idea, and they have tried to establish that spiritual entities, *cid-vastu*, have themselves become indistinguishably one and the same substance. In so doing, they have disregarded the true *Vedic* conception of non-distinction and have propagated a distorted version in its place. *Vaiṣṇavas* declare this philosophy to be opposed to the *Vedas* because it denies the eternity of *prema*.

Śaṅkarācārya described the state of non-distinction simply as the unadulterated condition of spiritual substance. However,

his modern-day followers could not understand his inner intention, and consequently, they have marred their *guru's* reputation by teaching a thoroughly debased doctrine known as Māyāvāda, which describes the various states of *prema* as illusory phenomena.

Māyāvādīs deny from the very outset that anything exists except the one spiritual substance (*brahmā*), and they also deny that the function of *prema* exists within that spiritual substance. They claim that *brahmā* is beyond the influence of *māyā* as long as it remains in a state of oneness, but that *brahmā* becomes overwhelmed by *māyā* when it becomes embodied and takes on various shapes in the form of *jīvas*. Consequently, they believe that the form of Bhagavān is an illusory manifestation. In reality, though, His form is eternally pure and constituted of concentrated consciousness. For this reason, they have concluded that *prema* and its various manifestations are illusory and that the knowledge of non-duality (*advaita-jñāna*) is beyond the influence of *māyā*. Their mistaken conception of *advaita-siddhi* or oneness can never be equated with *prema*.

Śrī Caitanyadeva instructed the world to taste *prema*, and He personally taught it by His transcendental behavior and activities. This *prema* is completely beyond the jurisdiction of *māyā*, and it is the highest development of the unalloyed state of perfect oneness (*advaita-siddhi*). The state known as *mahābhāva* is a special transformation of this *prema*, in which *premānanda* is extraordinarily powerful. Consequently, both the separateness and intimate relationship of the lover and the beloved are transported to an unprecedented state. The inconsequential theory of Māyāvāda

is useless for understanding the subject matter of *prema* in any of its stages.”

(Advaita-siddhi and prema,  
Jaiva Dharma, chapter 2, pp. 24-26)

Bhaktivinoda Thakura writes in *Jaiva Dharma* that *prema* is when one transcendental entity is naturally, spontaneously - in an unadulterated way - attracted to another transcendental entity.

The *ācāryas* of our *sampradāya* (Śrī, Rudra, Brahmā, and Sanaka) have accepted the transformations of living entities (*vastu-pariṇāma-vāde*), but Śrī Caitanya Mahāprabhu has respectfully consolidated the teachings of the previous *ācāryas* and given us *acintya-bhedābheda vastu śakti pariṇāma-vāde* - simultaneous oneness and difference. In their pastime of separation, the *gopīs* said, “I am Kṛṣṇa.” Saying these words is a symptom of *līlā-anubbhāva*. The *ācāryas* who are full of transcendental mellows have explained this subject matter in ever-new and fresh ways in their commentaries. The damsels of Vraja became Śrī Kṛṣṇa, but they did not give up their conception of being *gopīs*.

Uddhava did not understand the glories of the love of the *gopīs*, so Śrī Kṛṣṇa sent him to Vraja to directly observe their words and behavior so that he could better appreciate their exalted transcendental moods.

At this point, a number of questions may arise for a student of *bhakti*.

For example:

1. Why would Śrī Kṛṣṇa leave the transcendental land of sweetness, Vṛndāvana?
2. If He had gone to complete a specific task, why did He not return to Vṛndāvana after completing that task?

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3. If for some reason that task prevented Him from coming back to Vṛndāvana, why could He not occasionally visit Vṛndāvana?

4. Why would He send a messenger instead of coming Himself?

5. If He could not return to Vṛndāvana, why did He not invite the Vrajavāsīs to live with Him in Mathurā?

Many such questions will naturally occur among students of devotion. The answers are extremely profound, but also very sweet, and they must be realized in maturity. The pastimes of the Supreme Personality of Godhead are very deep, and they are not accessible to ordinary living entities. Self-realized souls who have experienced and tasted these sweet mellows have described them in their commentaries.

### 1. Bhakta vātsalyata

Ordinary people want to be where they will receive the most love because this world is dominated by selfishness. However, those who want a relationship with the Supreme Personality of Godhead do not think like this. Although in one sense He is *ātmārāma* (self-satisfied) and *āpta-kāmā* (without desires), He is captured by the love, affection, and feeling of possessiveness of His devotees. In the *Bhagavad-gītā* 4.11 Śrī Kṛṣṇa says *ye yathā mām prapadyante tāms tathaiva bhajāmy aham* which means, “In whatever mood a person performs devotional service, I reciprocate with them in the same mood.” The Supreme Personality of Godhead reciprocates with one according to one’s guidance and the extent of one’s sense of possessiveness toward Him. In the *Bhagavad-gītā* 9.29, the Lord says to Arjuna:

*samo ’ham sarva-bhūteṣu  
na me dveṣyo ’sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham*

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”

The Lord never leaves devotees who have been caught in the net of pure transcendental love of His lotus feet, and who keep those feet safely in their hearts forever.

*visṛijati hr̥dayam na yasya sākṣād  
dharir avasābbhīto ’py aghauḡha-nāśaḥ  
pranaya-rasanayā dhṛtāṅghri-padmah  
sa bhavati bhāgavata-pradhāna uktaḥ  
(Śrīmad-Bhāgavatam 11.2.55)*

Meaning – The Supreme Personality of Godhead, Śrī Hari, who can destroy all of one’s sins, cannot leave, for even a moment, the heart of His devotee who has chanted His name in a desperate, helpless condition, because the rope of love has tied His lotus feet. Such a person is the best among devotees.

There is no comparison between the love and affection of the residents of Śrī Vṛndāvana *dhāma* and that of the residents of any other *dhāma*. The land of Vṛndāvana is the most complete and perfect abode, and it is where the sweetest, transcendental mellows and Śrī Kṛṣṇa’s most elevated glories manifest. Even considering this, the devotees of Mathurā should not be considered ordinary in any way. Devakī



and Vasudeva had performed many severe austerities to acquire Śrī Kṛṣṇa as their son. They tolerated many injustices at the hands of Kaṁsa and spent every moment of their time thinking of Śrī Kṛṣṇa.

During the time span of ten years and eight months of separation, Vasudeva and Devakī always thought of Śrī Kṛṣṇa and Balarāma as the jewel of their eyes and they kept both of them as such. Knowing of Śrī Kṛṣṇa and Balarāma's great desire to return to Vraja, Devakī and Vasudeva would shed tears. For this reason, immediately after the bow sacrifice, Śrī Kṛṣṇa said to Nanda Mahārāja, “O My dear father, please return to Vraja now with all of the others. I know that all of you will surely be extremely disturbed due to separation from Me. Although you will be in great distress, rest assured that after restoring My dear Mathurāvāsīs to their rightful happiness, I will immediately return to Vraja.”

Nanda Mahārāja replied, “Somehow or other, with a broken heart I will pass my days. My dear friend Vasudeva has been freed from a great misfortune of suffering in separation from You for such a long time and now he has been able to get You once again. If You and Balarāma return with me to Vraja, although the Vrajavāsīs will be very happy, all of the Yādavas, particularly Devakī and Vasudeva, will be very unhappy and they will blame me for causing inauspiciousness. Vasudeva will think to himself, ‘Kṛṣṇa is our only child who was not killed by Kaṁsa, but now He and Balarāma are going back to Vraja with Nanda. Thus, Nanda is not my friend; it is my misfortune that for the purpose of being ridiculed by the demigods, he has appeared again in another form of Kaṁsa

to take away my life.’ Experiencing the intense fire of separation from You, Devakī and Vasudeva will give thousands upon thousands of deadly curses to me. After a very long time my dear friend Vasudeva has been freed from a great misfortune of suffering in separation from You; now he has been able to attain You once again.”

After saying this, Nanda Mahārāja became silent. Śrī Kṛṣṇa offered Nanda Mahārāja many items such as nice clothes and ornaments, and worshipped him with great respect. He said, “Father, I will only stay here in Mathurā for a few days. After fulfilling My duties and consoling Devakī and Vasudeva, I will immediately return to Vraja.”

*ity uktas tau pariṣvajya  
nandaḥ praṇaya-vihvalaḥ  
pūrayann aśrubhir netre  
saha gopair vrajaṁ jayau*

(Śrīmad-Bhāgavatam 10.45.25)

“Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa’s words, and his eyes brimmed with tears as he embraced the two brothers, Kṛṣṇa and Balarāma. Then he went back to Vraja with the cowherd men.”

In his commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Thākura raises the question that if Nanda Mahārāja had taken both Kṛṣṇa and Balarāma back to Vraja with him, what would have become of the Yādavas, especially Devakī and Vasudeva? Śrīpāda Thākura says that in order to avoid a calamity for those in Mathurā, Nanda Mahārāja did not take Kṛṣṇa and Balarāma, but only took Their words of reassurance. Śrī Kṛṣṇa promised that after taking care of

all of the problems and threats in Mathurā, and consoling King Ugrasena, Devakī, and Vasudeva, He would very quickly return to Vraja.

*ato yogamaya prabhavata paramparalakshit  
eko nanda Kṛṣṇavimukt eva vrajam  
yayavanastu Kṛṣṇasanukt iti.ivagra  
vrajastha namapi sarvosam gopi-gop  
paravadinam prakasha karandeke krsna-  
viuktena nandena saha dukha samudre  
nimagna anye Kṛṣṇasanuktena nandena  
maha samudre nimagna vraja eva tatra  
parasparamlakshita ansaprukta eva vartante  
sa. Yaya dvarakaya narada drusta prakashesu  
ekatra Kṛṣṇalalayanti, bhujayanti devaki  
paramanandanimagna tadevanyatra  
Kṛṣṇavimukta hanta, hanta mrgayam krtva  
adbhunapi nayatah. mata putro khsudha  
trushna vyakula iti vadanti param dukhe  
nimagnevati*

(Sārārtha-darśinī 10.45.25)

Meaning – The activities by which mellows of meeting (*samyoga*) and separation (*viyoga*) are experienced are arranged by Yoga-māyā, the Lord’s inconceivable potency that makes the impossible possible and the possible impossible (*agbatana-ghatana-patiyasi-śakti*). In a manifest pastime, Nanda Mahārāja was separated from Śrī Kṛṣṇa and returned to Vraja without Him, and in an unmanifest pastime, Nanda Mahārāja took Kṛṣṇa back to Vraja. Both of these pastimes occurred simultaneously by the arrangement of Yoga-māyā. In other words, in one pastime Nanda-baba returned to Vraja with Kṛṣṇa, and in another pastime Nanda-baba could not bring Kṛṣṇa and Balarāma back to Vraja.

### 2. Śrī Kṛṣṇa's unmanifest return to Vraja

On the one hand, the inhabitants of Vraja experienced an ocean of pain of separation from Kṛṣṇa, and on the other hand they experienced an ocean of happiness in meeting with Kṛṣṇa. Yoga-māyā arranged both of these pastimes simultaneously.

Once, Nāradaji observed a similar situation in Śrī Kṛṣṇa's family pastimes in Dvārakā. There, he saw that in one dimension Devakī was blissfully caring for Śrī Kṛṣṇa in a variety of ways, while in another dimension she was lamenting in separation, “Where is my son Kṛṣṇa?”

Śrīla Rūpa Gosvāmīpāda writes in *Laghu Bhāgavatāmṛtam*:

*ascharyamekdok vartamanaapi dbhruvam  
parasparamsamprukta svarupaniyeva sarveti*

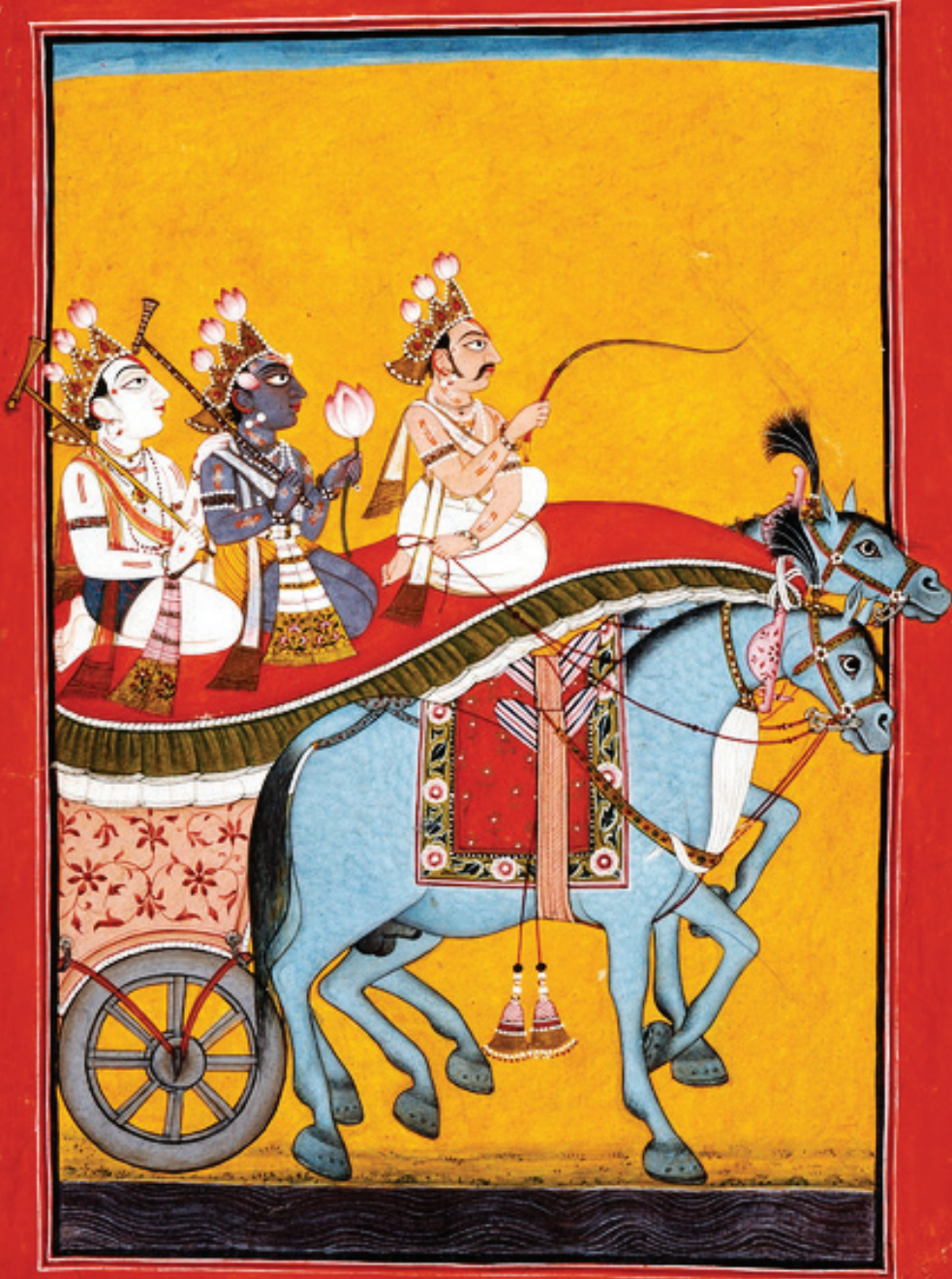
Yoga-māyā’s inconceivable potency allows for tasting of sweet mellows even when opposing moods manifest at the same time. This should be accepted without argument or opposition.

In the manifest pastime, the Vrajavāsīs were separated from Śrī Kṛṣṇa for three months, and after that they met with Him.

After Śrī Kṛṣṇa mounted Akrūra’s chariot and was ready to leave for Mathurā, He saw Nanda-baba's deep pain of separation and spoke sweet words of consolation, “I will return very soon.” The Vrajavāsīs were able to maintain their lives based on this loving message. The scriptures give much evidence that Śrī Kṛṣṇa never actually leaves Vṛndāvana.



श्रीकृष्णस्य गच्छामहे



Śrī Kṛṣṇa mounted Akrūra's chariot and was ready to leave for Mathurā.

३०



## Chapter 2: The speciality of Vraja-prema

*kṛṣṇo 'nyo yadu-sambhūto  
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ  
vṛndāvanam parityajya  
sa kvacin naiva gacchati*  
(Caitanya-caritāmṛta, Antya-līlā1.67)

“The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.”

When Akrūra's chariot had left for Mathurā and reached the border of Vraja at Akrūra-ghāṭa, Vrajendra-nandana Kṛṣṇa-candra returned to Vṛndāvana in an unmanifest form. Kṛṣṇa who went to



Mathurā with Akrūra was Śrī Kṛṣṇa's expansion (*vaibhava-prakāśa*) Vasudeva-nandana. Just as Vrajendra-nandana Śrī Kṛṣṇa never leaves Vṛndāvana, His *blādinī-śakti*, Śrīmatī Rādhikā, never leaves Vṛndāvana.

In his play *Lalita-mādhava*, Śrīla Rūpa Gosvāmī writes about Śrīmatī Rādhikā's deep mood of separation (*unmādinī*) from Her beloved Śrī Kṛṣṇa, and how, at Her pastime place on the bank of the Yamuna River, She entered the water and went to the abode of the sun-god (Sūrya), and then to Nava Vṛndāvana (Dvārakā). The manifestation of Vṛṣabhānu-nandinī who arrived in Nava Vṛndāvana is different from the original Vṛṣabhānu-nandinī (Kīrtidā-putri) who never leaves Vṛndāvana for even a moment. In other words, there are two manifestations of Vṛṣabhānu-nandinī: *saṁyoginī* Rādhikā and *viyoginī* Rādhikā.

The *viyoginī* manifestation of Śrīmatī Rādhikā enters into Sūryaloka and then manifests in Dvārakā (Nava Vṛndāvana), while *saṁyoginī* Śrīmatī Rādhikā appears in the pastimes at Kurukṣetra to meet with Kṛṣṇa during the solar eclipse.

*saktih saṁyoginī kama vama shaktir viyoginī  
haladini kirtida putri caivam radha-trayam  
vraje*

*mamma pranesvara Kṛṣṇas tyakta  
vṛndāvanam kvacita kadacin naiva yatiti  
janati kirtida suta*

(Sanat-kumāra-saṁhitā)

Meaning – There are three Rādhikās in Vraja: *saṁyoginī* Rādhikā, *viyoginī* Rādhikā, and the daughter of Kīrtidā. Rādhā's two aspects of *saṁyoginī-kāma* and *viyoginī-vāma* should be understood to

be expansions of the daughter of Kīrtidā, who knows for certain that Her life and soul Śrī Kṛṣṇa never leaves Vṛndāvana.

Śrī Kṛṣṇa went to Mathurā in His Vāsudeva expansion, and Nanda-nandana Kṛṣṇa remained in Vraja in an invisible form. In this way, Rādhā, the daughter of Kīrtidā, tasted mellows of separation. The mellows of Vraja sometimes involve meeting and sometimes separation. The nature of love is crooked like a snake; never straightforward, but zigzagged. The *munis* (great thinkers) have explained that *pravāsa* means the separation of a lover from his or her beloved. Vṛṣabhānu-nandinī thinks, “My beloved Kṛṣṇa has left Me and gone to Mathurā.” They have said that Vṛṣabhānu-nandinī Śrīmatī Rādhikā, absorbed in a mood of separation, drowned in the Yamuna River and appeared in Dvārakā, the *vaibhava-prakāśa* of Goloka. In this way, She relished *samyoga-rasa* as Satyabhāmā.

The second manifestation of Rādhā as *kāma*, feeling intolerable pain of separation from Kṛṣṇa and eager to take His *darśana*, went to Kurukṣetra on the pretext of observing the solar eclipse at Samantak Panchak. The previous *ācāryas* have revealed this truth.

### 3. To give precedence to the *gopīs'* mellow of separation

Śrī Kṛṣṇa-candra performs amorous pastimes with the *gopīs*, especially with Śrī Kīśorī, Śrīmatī Rādhikā. Only She becomes lost in *divya-unmāda* (transcendental madness); then She forgets who She is due to separation from Her beloved Śrī Kṛṣṇa. When experiencing *prema-vivarta-avasthā*, transformations of deep, transcendental

emotions of love for Śrī Kṛṣṇa, Śrīmatī Rādhikā thinks that Śrī Kṛṣṇa is absent, although He is actually present. She thinks that He has gone away. Under the influence of this *divya-unmāda*, if She sees a tamal tree or a raincloud, She thinks that it is Kṛṣṇa and She wants to embrace, decorate, and talk to it. *Divya-unmāda* is a unique development of *mohana-bhāva*. It is a state of extraordinary, indescribable behavior that develops into a wondrous condition like that of being in utter confusion.

On one occasion at Prema-sarovara, the Divine Couple Śrī Rādhā and Kṛṣṇa were engaged in loving exchanges. Śrī Rādhā put Her head on Śrī Kṛṣṇa's lap, and Śrī Kṛṣṇa caressed Her dark, fragrant hair. In this very pleasant setting, They exchanged loving words. At that time, a bumblebee began to hover around the very beautiful, cool, delicate, fragrant feet of Śrī Kīśorī, thinking them to be a lotus flower. When the bumblebee tried to drink the nectar of the pollen of that 'flower', *prāṇeśvari* Śrīmatī Rādhikā was distracted from Her loving exchanges with Her beloved, and She tried to drive the bumblebee away by moving Her feet around. Seeing this, Śrī Kṛṣṇa indicated to Madhumaṅgala that he should remove the bumblebee. Madhumaṅgala chased it far away, and when he returned he said, “Madhusūdana has gone and will never return.”

There are many meanings of 'Madhusūdana'. One is a name for the blackbee which collects *madhu* (nectar from the flowers). Another meaning is the name for Kṛṣṇa who always tastes mellows from the hearts of the *gopīs*. Yet another meaning is the name of Kṛṣṇa who destroys all kinds of attachments to material sense enjoyment.

It also refers to Kṛṣṇa who killed the Madhu demon. In this context, Śrīmatī Rādhikā thought that ‘Madhusūdāna’ referred only to that Kṛṣṇa who tastes mellows from the hearts of the *gopīs*, whereas Madhumaṅgala was referring to the bumblebee who had gone and would never return. In this way, Śrīmatī Rādhikā felt the pangs of separation from Kṛṣṇa even while lying on His lap. This is called *prema-vaicitrya daśā*. This means that even though She was sitting on Śrī Kṛṣṇa's lap, She felt separation from Him.

#### 4. Kṛṣṇa protects the Vrajavāsīs from the attacks of Jarāsandha

After killing Kāṁsa and releasing Devakī and Vasudeva from Kāṁsa's dungeon, Kṛṣṇa reinstated Kāṁsa's father, Ugrasena, to the royal throne. However, due to old age he was not able to fully return to his royal duties as king; therefore, Kṛṣṇa perfectly performed those duties on his behalf.

Kāṁsa's two wives, Asti and Prāpti, were the daughters of the demoniac Jarāsandha, the King of Magadha. After Kāṁsa was killed by Kṛṣṇa, Asti and Prāpti returned to their father's palace and made numerous false accusations against Kṛṣṇa. Seeing his widowed daughters crying, Jarāsandha made a vow to attack and destroy Mathurā-purī. Kṛṣṇa happily prepared His army, fought Jarāsandha, and caused Jarāsandha's army to retreat. On the way back to Mathurā-purī, Kṛṣṇa thought, “If I return to Vṛndāvana, Jarāsandha will surely go there to attack Me, and this would put the Vrajavāsīs in danger. Vṛndāvana is a beautiful, simple, peaceful place and there is nowhere to put an army. Therefore, I cannot leave Mathurā-purī and

go to Vṛndāvana. If Jarāsandha finds out that Vṛndāvana is a place dear to My heart, he will certainly attack the Vrajavāsīs, for whom I am the only shelter. For this reason, I will not only have to postpone returning to Vraja, but also refrain from occasionally visiting.”

#### 5. Kṛṣṇa's fear of further increasing the Vrajavāsīs' pain of separation

Another reason that Kṛṣṇa did not return to Vṛndāvana every now and then is that the Gokulavāsīs were already immersed in the intense pain of separation from their beloved Kṛṣṇa. If He were to go back and then express His desire to return to Mathurā, the Vrajavāsīs' burning feeling of separation would certainly increase. The flame of a small candle can easily be extinguished by a gentle breeze, but a blazing forest fire is increasingly fueled by a whirlwind. In the same way, Kṛṣṇa briefly returning to Vraja would have been like adding fuel to an already-blazing forest fire, with respect to the Vrajavāsīs' pain of separation from their beloved Kṛṣṇa.

#### 6. Incompatibility of the moods of opulence and sweetness

Why was it not possible for the Vrajavāsīs and the Mathurāvāsīs to live together in the same place? Our previous *ācāryas* have explained that this would have resulted in a clash of incompatible moods. In Vraja, it is natural for Śrī Kṛṣṇa to dress as a cowherd boy, whereas in Mathurā he dresses in royal attire. In Vṛndāvana, He wears a peacock feather on His head and holds a beautiful, captivating flute in His hands, whereas in Mathurā He wears a royal crown and holds



various weapons, some that are thrown and some that are wielded. In Mathurā, He is the worshippable Deity of the Vṛṣṇi dynasty (Vṛṣṇi *para-devatā*), but in Vṛndāvana He is simply one of the cowherd boys (*gopānām-svajana*). In Vṛndāvana, everyone deals with Him like an ordinary family member. The Yādavas honor Śrī Kṛṣṇa by putting His foot-dust on their heads, but in Vṛndāvana the cowherd boys climb on Śrī Kṛṣṇa's shoulders and call out, "hi-re, ab-re, sa-re" and other such colloquial words. Devakī and Vasudeva sometimes worship Śrī Kṛṣṇa as God, but Yaśodā and Nanda-baba, thinking of Kṛṣṇa only as their beloved son, smell His hair and give Him their blessings. The Mathurāvāsīs who are close with Śrī Kṛṣṇa are eager to honor His remnants, but the Vrajavāsīs embrace Him and give Him their remnants, which makes Him very happy. The Mathurāvāsīs understand Śrī Kṛṣṇa to be their worshippable object and offer Him prayers of glorification, but in Vṛndāvana, Śrī Kṛṣṇa is very eager to hear the rebuking words of the Vraja *gopīs*. The mood of opulence in Mathurā and the mood of sweetness in Vraja cannot exist together in harmony in the same place. Mathurā and Vṛndāvana are very close geographically, but in terms of moods and mellows, there is a vast difference. **The beauty of a flower is best appreciated when it is attached to the plant; if it is pulled off and placed somewhere else, it soon withers and loses its beauty. In the same way, if the flower-like qualities of the Vrajavāsīs were collected and brought to Mathurā, they would not be able to blossom, but would wither.**

Śrī Kṛṣṇa did not return to Vraja with Nanda-baba for these reasons. If He had returned, His love and affection with the

Mathurāvāsī Yādavas would have been broken. Due to the death of Kamsa, the angry Jarāsandha and his followers would have attacked and destroyed Mathurā. If Śrī Kṛṣṇa had returned to Vraja, He would not have been able to perform various human-like pastimes with the Yādavas and Pandavas, and to accomplish a number of other goals such as killing Śiśupāla and fighting Dantavakra. Śrī Kṛṣṇa's pastimes would have been incomplete without the mixed opulence of Mathurā. For this reason, the pastimes of Mathurā are considered to be very important because they support the pastimes of Vraja.

During Kṛṣṇa's stay in Mathurā, the Vrajavāsīs constantly felt intense separation from Him. After a long separation, when Kṛṣṇa used to meet with Vṛṣabhānundinī, the *prema* would be more mature and even more relishable.

In separation, thoughts of one's beloved are continuous, very deep, and overwhelming. In this condition, mellows of meeting are extremely tasteful, and *vipralambha-śṛṅgāra-rasa* manifests. In his book *Ujjvala-nīlamanī*, Śrīla Rūpa Gosvāmīpāda describes this beautifully in a very clear way. **In his commentary on *Ānanda-candrikā*, Śrīla Viśvanātha Cakravartī Thākura explains that mellows of separation are much more intense than mellows of meeting.** The reason for this is that at the time of meeting, although the lover and beloved are together, they begin to feel anxious due to anticipation of separation. In separation, they forget their external bodily conception and internally relish mellows of meeting. At the time of meeting, memories of many past experiences overflow the heart and are expressed externally.

## Chapter 2: The speciality of *Viraja-prema*

In separation, everything reminds the lover of the beloved.

*sthāvara-jaṅgama dekhe, nā dekhe tāra  
mūrti*

*sarvatra haya nija iṣṭa-deva-sphūrṭi*  
(Caitanya-caritāmṛta, Madhya-līlā 8.274)

“The *mahā-bhāgavata*, the advanced devotee, certainly sees everything moving and non-moving, but he does not exactly see their forms. Rather, everywhere he sees a manifestation of the form of the Supreme Lord.”

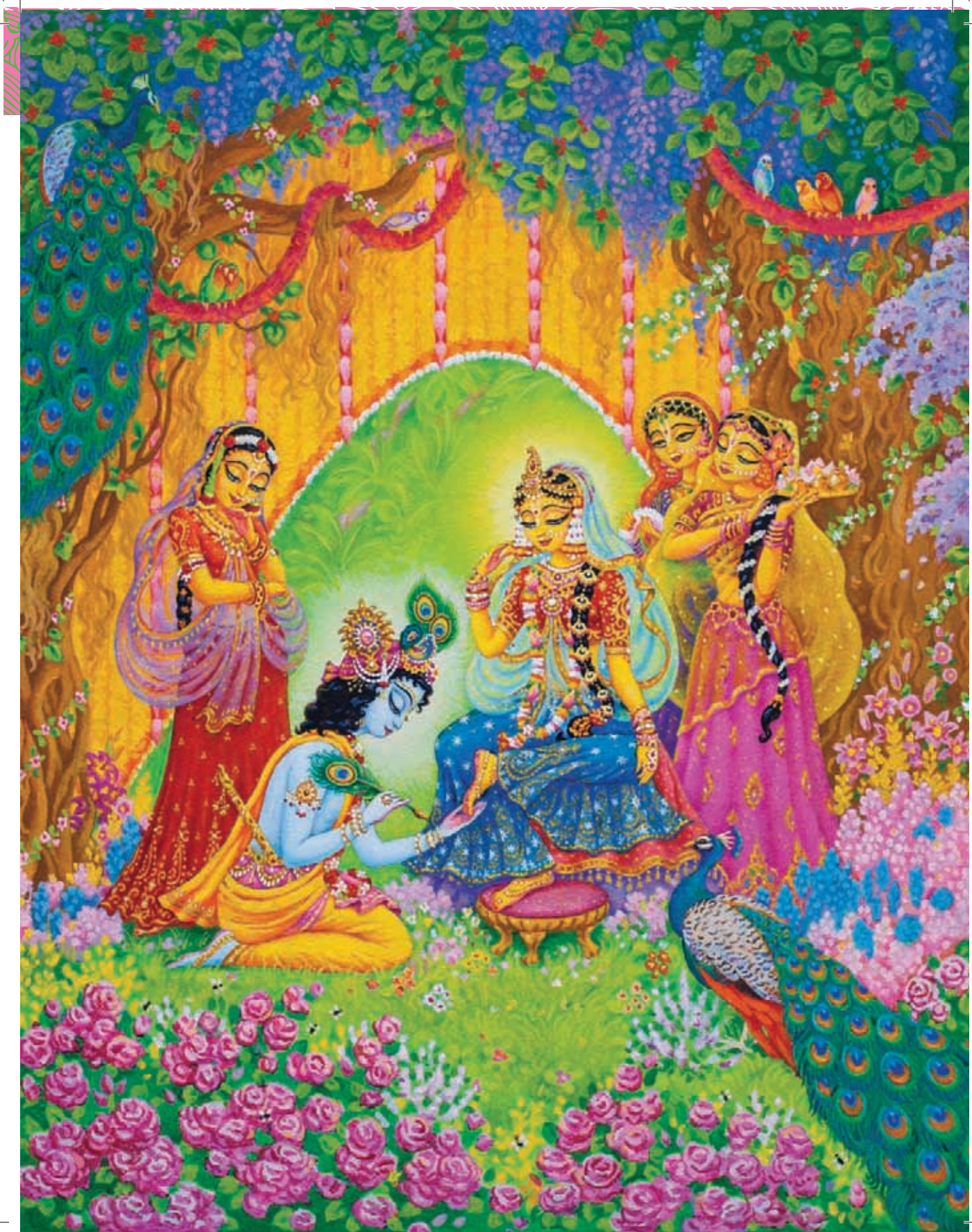
*saṅgam viraha vikalpe  
varam iha viraho na sangaman tasya  
ekah sa eva saṅge tri-bhuvanam api tan-  
mayam virabe*

(Ānanda-candrikā 240, Śrī Rūpa Gosvāmī  
quotes in his Padyāvalī)

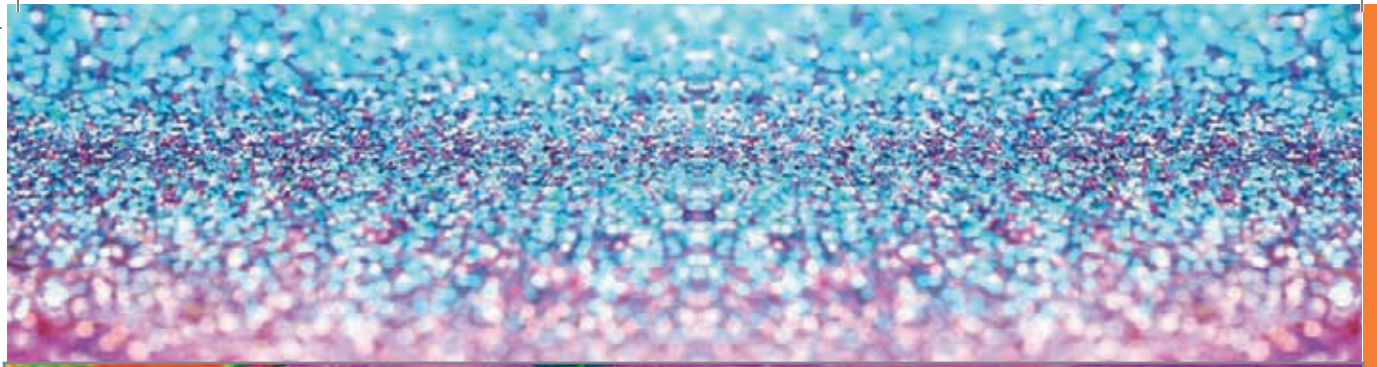
“Separation from Kṛṣṇa is better than meeting Him. When I meet Him there is only one Kṛṣṇa, but when I am separated from Him the three worlds become filled with Kṛṣṇa.”













*Chapter 3*

*The supremacy of  
Vraja prema*



*tritiya paricched  
vraja premaki utkristata*

## The supremacy of Vraja prema

*yāta yūyañ vrajañ tāta  
vayañ ca sneha-duḥkhitān  
jñātīn vo draṣṭum eṣyāmo  
vidhāya subrdān sukham*  
(Śrīmad-Bhāgavatam 10.45.23)

“O My dear father, you should all now go to Vraja. There is no doubt that due to your parental love and affection you will feel great pain without Me, but be assured that after reciprocating with all of our close, well-wishing friends and family members here, I will very quickly meet with you.”

### 1. Śrī Kṛṣṇa sends Uddhava to Vraja

With these pacifying words, Kṛṣṇa persuaded Nanda-baba to return to Vraja. However, Śrī Kṛṣṇa did not keep His promise. Due to separation from His mother, father, friends such as Subala and Śrīdāmā, and His beloveds, the *gopīs*, Kṛṣṇa became extremely sorrowful and in separation from the Vrajavāsīs, He too began to feel that pain. In Mathurā, He had no one to share His sadness with, so that His longing might have been somewhat relieved. Overwhelmed by separation from His beloved Vrajavāsīs, He began to lose His composure, sighing and crying. His

heart became still, deeply absorbed in thoughts of the beautiful pastimes with the Vraja *gopīs*. He became motionless, as if in a painting. His heart was filled with an impulse of emotions, as if tightly-closed in a bottle of medicinal herbs - when heated, the vapor produced had nowhere to escape. Like this, Śrī Kṛṣṇa could not express how He felt in Mathurā.

Then finally, one day, in a solitary place, no longer being able to contain Himself, Śrī Kṛṣṇa, turned to Uddhava, took his hand, and with a stammer, eagerly started to reveal His heart.

*gacchoddhava vrajañ saumya  
pitror nau prītim āvaha  
gopīnām mad-viyogādbhim  
mat-sandēśair vimocaya*  
(Śrīmad-Bhāgavatam 10.46.3)

“Dear gentle Uddhava, go to Vraja. There you will find My Mother Yaśodā and Nanda-baba. Console and please them. The *gopīs* are My life and soul. Give them my message, and in this way, relieve them from their pain of separation from Me.”

Śrī Kṛṣṇa addressed Uddhava as Saumya, which refers to someone who is very



attractive, calm, and affectionate, and who can give expert advice. By the mere sight of such a person, one's happiness increases and one's distress lessens. In addition, such a person is one-pointed in devotion to Kṛṣṇa.

Śrīla Viśvanātha Cakravartī Thākura describes such a one-pointed devotee as follows:

*vihāya pitridevadin parinisthangato haro  
tadgadapramabhi pūrṇa ekantiti nigharo iti  
tata lakṣaṇam*

(Sārārtha-darśinī 10.46.3)

This means that one who is one-pointed has renounced attachment to family and friends, and has deep, steady love and affection for Śrī Hari.

Uddhava was the son of Devabhāga, the younger brother of Vasudeva. Vasudeva's father Śūrasena, Uddhava's father Devabhāga, and Nanda Mahārāja's father Parijanya were descendants of Devamida. Śūrasena was born of the *kṣatriya* wife of Devamida and Parijanya was born from his *vaiśya* wife. Our *ācāryas* and *śāstras* have given the title 'Haridasuttara' to Uddhava. From his childhood, Uddhava worshipped Śrī Kṛṣṇa, and at times, he would become so absorbed in that worship that he would lose external consciousness.

Śrī Śukadeva Gosvāmīpāda describes Uddhava as follows:

*śrī-śuka uvāca  
vṛṣṇīnām pravaro mantrī  
kṛṣṇasya dayitaḥ sakhā  
śiṣyo br̥haspateḥ sākṣād  
uddhavo buddhi-sattamaḥ*

(Śrīmad-Bhāgavatam 10.46.1)

Śukadeva Gosvāmī said, "The supremely-intelligent Uddhava was

the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa, and a direct disciple of Br̥haspati."

Uddhava was a beloved friend of Śrī Kṛṣṇa, as well as His minister and personal adviser in all confidential matters. Uddhava was Śrī Kṛṣṇa's most entrusted associate; thus, he was appointed to deliver His message. Another reason that Śrī Kṛṣṇa sent Uddhava to Vraja was to lessen His pain of separation from His beloved *gopīs*, who always pervaded His heart. Śrī Kṛṣṇa needed someone who was an expert in all matters to visit the Vrajavāsīs and observe their deep, loving sentiments. Such a person could speak with them and try to pacify them. In Mathurā, where a mood of opulence is prominent, no one was fully qualified for this mission. Thus, on the pretext of sending a message, Śrī Kṛṣṇa sent His bosom friend Uddhava, a *jñānī-bhakta*, to witness the unprecedented glories of *vraja-gopī-prema*. Outside of Vraja, Uddhava was certainly the topmost devotee of Śrī Kṛṣṇa, but he had no experience of the highest truth in the science of pure devotion, *vraja-prema-bhakti*. Only after going to Vraja and meeting with the supreme expert, Śrīmatī Rādhikā, and being admitted to the school of the *gopīs* to learn about the mellows of paramour conjugal loving affairs, could Uddhava begin to understand the internal moods of Śrī Kṛṣṇa. Śrī Kṛṣṇa can bear His feelings of separation from His beloved Vrajavāsīs only by sharing His anguish with His close, beloved associates. The whole universe can know of the ever-expanding love of the Vraja *gopīs* through the experience of Uddhava.

## Chapter 3: The supremacy of Vraja prema

Although Śrī Kṛṣṇa sent Uddhava from Mathurā to Vraja on the pretext of sending a message, His real intention was to reveal and glorify that love.

*mukunda-mahiṣī-vṛndair apy asāv  
atidurlabaḥ vraja-devy eka-samvedyo  
mahābbāvākhyayocyate varāmṛta-svarūpa-  
śrīḥ svam svarūpam mano nayet sa rūḍhaś  
cādhirūḍhaś cetyucyate dvi-vidho budhaiḥ*  
(Ujjvala-nīlamaṇi 14.156-158)

This *bbāva* of the *gopīs* is uncommon in every respect and can be experienced only by Śrī Rādhā and the other *vraja-devīs*; it is extremely rare even for Śrī Rukmiṇī and Mukunda's other queens. This *mahābbāva* is the highest nectarean wealth, which attracts the heart and causes it to adopt its very own nature. Among the enjoyable objects of this material world, there is nothing sweeter than *amṛta*, nectar. In the same way, nothing is more tasteful than *mahābbāva*, that special, esoteric form of divine *prema*. In this condition, the hearts of the *gopīs* become one (*tad-ātmikā*) with *mahābbāva*. Indeed, it is the natural condition of the beautiful Vraja maidens' hearts to embody this highest expression of *prema*.

Śrī Kṛṣṇa sent Uddhava to Vraja to see the supreme, incomparable love of the Vrajavāsīs so that he himself could tell others about that exalted love.

### 2. The supremely attractive qualities of the Vrajavāsīs love

To pacify the Vrajavāsīs' unprecedented feelings of separation from their beloved Śrī

Kṛṣṇa would be nearly impossible; it was not a task for an ordinary person.

In *Laghu Vaiṣṇava-toṣaṇī*, Śrī Jīva Gosvāmīpāda writes that there are three prominent types of love of the Gokulavāsīs:

1. *utkantba-mayi-pradbāna-prema* (Nanda-baba, Yaśodā, and Vraja *gopīs*);
2. *viśrambha-pradbāna-prema* (*priya-narma-sakbās*, Subala, and Śrīdāmā);
3. *vicara-viveka-sunya-prema* (all the animals, birds, and trees of Vraja).

In *utkantba-mayi-pradbāna-prema*, even if Śrī Kṛṣṇa is personally present, relishing love for Him may be disturbed by uncertainty and anticipation of separation. *Utkantba-mayi-pradbāna-prema* is present in Nanda-baba, Yaśodā, and Śrī Kṛṣṇa's beloved *gopīs*. Direct perception of *prema* can be achieved via the semblance of *viśrambha* and *viveka-sunya-prema*. The love of Śrīdāmā and other cowherd friends is known as *viśrambha-pradbāna*. *Viveka-sunya-prema* is present in the animals and birds. For example, cows, worms, insects, trees, and creepers always feel love for Śrī Kṛṣṇa in Vraja. Those in *utkantba-mayi-pradbāna-prema* experience intense pain of separation; this is why Śrī Kṛṣṇa-candra sent pacifying words to His beloved mother, father, and *gopīs*.

Learned persons explain the meaning of 'Uddhava' (*uddh-ava*) in the following way: one whose *anarthas* (unwanted desires) and *aparādhās* (offenses) have all been washed away.

Uddhava is known as a *premātura-bbakta*, and he has some opulence mood towards Kṛṣṇa as the Supreme Personality of Godhead (*bhagavat-buddhi*). It is extremely difficult for those devotees in

the mood of opulence to understand Vraja *prema*.

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktim labhyate parām*  
(Bhagavad-gītā 18.54)

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”

In other words, a person who is attracted to the impersonal *brahma-svarūpa* has no desires. He is at all times equipoised and completely satisfied. If such a person comes in contact with a devotee who possesses sweet, loving devotional mellows toward Kṛṣṇa (*rasikā-bhakta*), then he also becomes qualified to attain these mellows.

Śrīla Viśvanātha Cakravartī Thākura describes the mellows of *prema-bhakti* as one-pointed *kevalayā-bhakti*, which is supreme and higher than *jñāna* (knowledge). In the above *Bhagavad-gītā śloka*, the word *labhyate* (available or accessible) is used rather than *kurute* (a deed or action performed consciously). This indicates that due to spontaneous loving devotion for the Lord, the knowledge aspect of the *jñānī-bhakta* diminishes. Thus, the glories of *prema-bhakti* become available to such a devotee. *Kevalayā-prema* refers to the transcendental, sweet, loving, devotional mellows of the residents of Vraja that

capture Kṛṣṇa. The Vraja *gopīs* possess the highest and purest form of *kevalayā-prema*. This *prema* is exclusive to the eternally liberated *gopīs* who are manifestations of Kṛṣṇa’s internal potency (*blādinī-svarūpa*), and it is only attainable by their mercy. In other words, one must take shelter of the *rāgātmikā-gopīs* to get this *prema*.

The Śrutis state:

*nibhrta-marun-mano-’kṣa-  
dr̥ḍha-yoga-yujo br̥di yan  
munaya upāsate tad arayo ’  
pi yayuḥ smaraṇāt  
striya uragendra-bhoga-bhujā-  
daṇḍa-viśakta-dhiyo  
vayam api te samāḥ sama-dr̥śo ’  
ṅbhri-saroja-sudbhāḥ*  
(Śrīmad-Bhāgavatam 10.87.23)

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in *yoga* worship by controlling their breath, mind, and senses. Similarly, we *śrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

*sei gopī-bhāvāmṛte yānra lobha haya  
veda-dharma-loka tyajī’ se kṛṣṇe bhajaya*  
(Caitanya-caritāmṛta, Madhya-līlā 8.220)

“One who is attracted by that ecstatic love of the *gopīs* does not care about popular opinion or the regulative



## Chapter 3: The supremacy of Vraja prema

principles of *Vedic* life. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.”

*rāgānuga-mārge tāñre bhaje yei jana  
sei-jana pāya vraje vrajendra-nandana*  
(Caitanya-caritāmṛta, Madhya-līlā 8.221)

“If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.”

*hāva lañā yei bhaje bhāva-  
yogya deha pāñā kṛṣṇa pāya vraje*  
(Caitanya-caritāmṛta, Madhya-līlā 8.222)

“In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.”

Uddhava offered many prayers and oblations to the damsels of Vraja with the desire to attain their moods. It is not possible to achieve Vraja *prema* without being under their guidance.

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*  
(Bhakti-rasāmṛta-sindhu – pūrva 1/11)

“*Uttama-bhakti*, pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa. In other words,

it is the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, as well as through the expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (knowledge aimed at impersonal liberation), *karma* (reward-seeking activity), *yoga*, or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.”

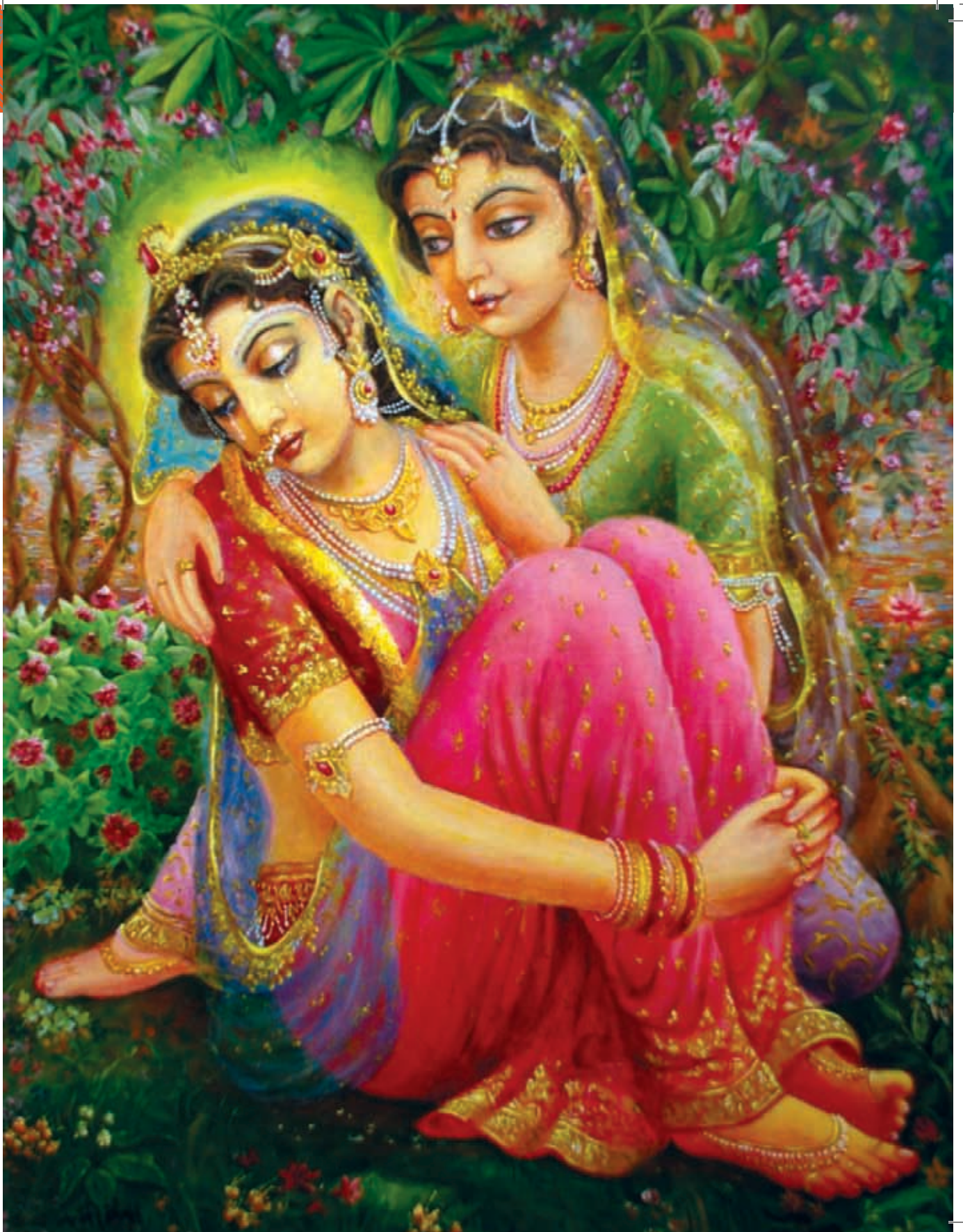
In explaining the words *ānukūlyena kṛṣṇānu-śīlanam*, our *ācāryas*, who possess the same mood of sweetness as the Vrajavāsīs, mention that Śrīmatī Rādhārāṇī is called a *svadbina-bhartrka nāyikā*. She controls Kṛṣṇa with Her loving mood. In this situation, Kṛṣṇa manifests as a *dhīra-lalita nāyaka*, and He does whatever She wants.

*śrī rādhāra sukhe, kṛṣṇera je sukha,  
jānibo manete āmi rādhā-pada chāḍi, śrī-  
kṛṣṇa-saṅgame, kabhu nā hoibo kāmī* (2)

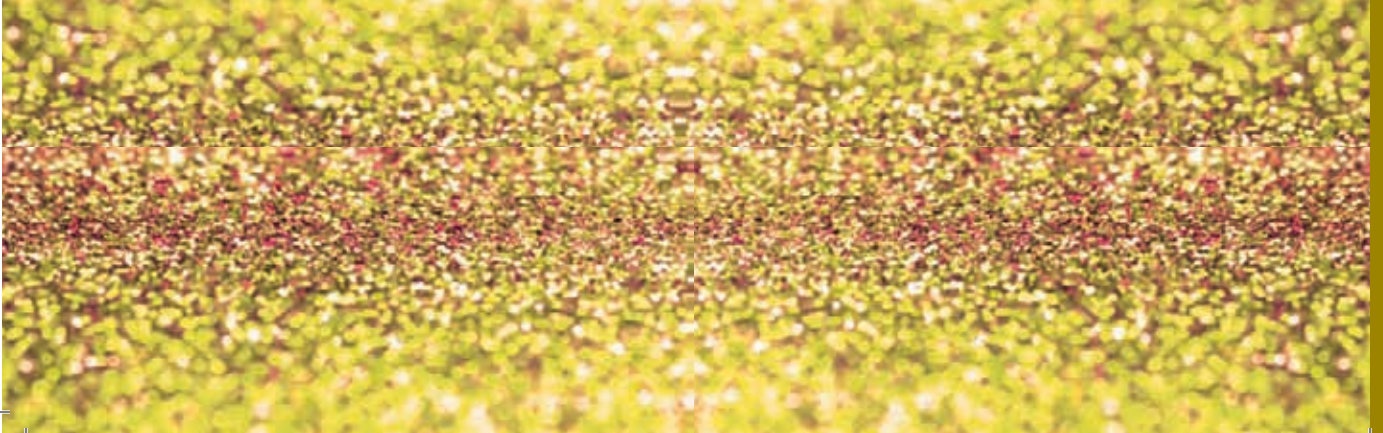
I know that Rādhikā’s happiness is Kṛṣṇa’s sole pleasure, so I will never desire to abandon Her lotus feet to enjoy separately with Kṛṣṇa.

(Vṛṣabhānu-Sutā Gītā-mala,  
Śrīla Bhaktivinoda Ṭhākura)













*Chapter 4*

*Uddhava's vision of  
Vraja prema  
(vātsalya prema)*

*chaturtiya pariched  
uddhaukertik vraja prema*

### Uddhava's vision of Vraja prema (vātsalya prema)

**S**rī Kṛṣṇa desired that Uddhava should prepare to go to Vṛndāvana, and Śrī Balarāma accepted this proposal joyfully. Uddhava approached Śrī Rohiṇīdevī and requested her blessing. Hearing of his plan to go to Vraja, Mother Rohiṇīdevī, her eyes full of tears, blessed him. Remembering the glories of the *gopīs*, Mother Rohiṇī's heart overflowed with love, and she said, "O Uddhava, go very quickly to Vraja and present your pacifying words to the distressed Vrajavāsīs. If any Mathurāvāsī sees you departing, and asks you where you are going – tell them that you are going on pilgrimage to Vṛndāvana. May you arrive at Vraja without delay."

#### 1. Uddhava goes to Vraja

When Uddhava was ready to depart, Śrī Kṛṣṇa gave him His own flower garland, ornaments, and clothes to wear. Uddhava felt very fortunate to receive these from Śrī Kṛṣṇa. According to the scriptures, *māyā* becomes very shy and stays very far from one who wears the remnants of the Lord, and in this way, one can attain one's goal.

Uddhava mounted the chariot and began to slowly move ahead. Kṛṣṇa-candra walked alongside the chariot for some distance, and His eyes filled with tears as

He became overwhelmed with emotions. He composed Himself with great difficulty and said, "During the summer drought the ponds dry up, and the turtles take shelter in the deep mud. Similarly, My beloved Vrajavāsīs are burning in the fire of separation from Me. Remembering My words, 'I will return,' they are maintaining their lives solely on the expectation that I will fulfill this promise." After saying this, Śyāmasundara became silent and tears flowed from His eyes. Then He indicated that Uddhava should continue to Vraja, and He kept His eyes on the flag of the chariot until it was no longer visible.

#### 2. Uddhava's darśana of Vrajabhūmi

Uddhava thought, "It seems that Śrī Kṛṣṇa wants to accomplish something very important through me." With great effort he steadied his mind and continued toward Vṛndāvana. 'Uddhava' also means 'one who gives pleasure to the hearts of all living entities'. As Uddhava rode on, he wondered what pastimes of Śyāmasundara he would narrate to the residents of Vraja, who were so absorbed in separation.

Śrī Kṛṣṇa thought, "My beloved friend Uddhava is going to Vraja, but due to My

absence, Vraja’s true wealth and beauty have been covered. Thus, Uddhava will be unable to see the supreme sweetness, beauty, and wealth of Vṛndāvana.” Śrī Kṛṣṇa wanted Uddhava to also experience the glory of Vraja with Him present there. Yoga-māyā knew Kṛṣṇa’s desire, and arranged through the potency of *aghatana-ghatana-patīyasi śakti* for Uddhava to have a vision of the beautiful, blissful pastimes of Vraja with Śrī Kṛṣṇa fully present.

*madiyavrajasya shobhauddhava pasyatvitti  
bhagavaticchasaktirpreritta yoga-māyā  
nived-visedadainiyadi sajaribhirviddure  
krishnaviukta prakasham samvrutiya  
hashotsukhaya-chapaliyatsahadibhiirtimmano  
haram*

(Sārārtha-darśinī 10.46.1-13)

Śrī Śukadeva Gosvāmīpāda has described the beauty of Vṛndāvana in the following way:

*sarvataḥ puṣpita-vanarī  
dvijāli-kula-nāditam  
haṁsa-kāraṇḍavākīrṇaiḥ  
padma-ṣaṇḍaiś ca maṇḍitam*

(Śrīmad-Bhāgavatam 10.46.9-13)

Although Gokula was merged in grief because of separation from Lord Kṛṣṇa, the Lord expanded His internal potency to cover that particular manifestation of Vraja and allow Uddhava to see the normal bustle and joy of Vraja at sunset.

In his vision, Śrī Uddhava saw a beautiful forest full of trees with flowering creepers with fruits hanging all around. The birds were chirping and bees humming. The water of the pond and surrounding land were made splendid by the different variety

of colored flowers. Swans, ducks, and other birds roamed the forest.

Cows with full udders moistened the pastures with milk as they chased their calves. Overjoyed white newborn calves jumped here and there. Bulls in rut fought to show their strength to the cows. Nearby, Vrajavāsīs branded cows in the cowshed. Some said, “Untie the calves,” while others said, “Tie that calf” or “This container is full of milk; take it away and bring another one.” In this way, there were various joyful sounds. In another place, exquisitely-dressed Vraja *gopīs* were totally absorbed in singing about the auspicious pastimes of Śrī Kṛṣṇa-candra. The whole land of Vraja was beaming with bliss. Houses were decorated with flower garlands and banana leaves, and in the evening they were fragrant from incense and scented water pots. Some *gopīs* were feeding parrots in jeweled cages with deep-red pomegranate seeds, while they recited the following *śloka*:

*gopī kadācin mani-pinjara-stham  
śukam vāco vacayitum pravṛttā  
ānanda-kanda vraja-candra kṛṣṇa  
govind dāmodara mādhaveti*

(Śrī Govinda Dāmodara Śrotam 4.27)

“For some time, the *gopī* Rādhikā had been training Her parrot in a jeweled cage to say, ‘Ananda-kanda! Vraja-candra! Kṛṣṇa! Govinda! Dāmodara! Mādhava.’”

*ulūkbale sambharitha thandulamsa cha,  
saighatyayantyo musalai pramugdha,  
gayanthi gopyo janithanuragha,  
govinda, damodhara, madhavethi*

(Śrī Govinda Dāmodara Śrotam 4)



## Chapter 4: Uddhava's vision of Vraja prema



“The mortar is full with unhusked rice. The charming wives of the cowherd men were beating the husk with a pestle, and while repeating this task, carried away in *kṛṣṇa-prema* they sang, ‘Govinda Dāmodara Mādhaveti.’”

There was no trace of conjugal separation in Vraja anywhere. Seeing this beautiful scene of Vraja full of Śrī Kṛṣṇa's presence, Uddhava made his way to the middle of the town and then proceeded to Nanda-baba's residence. The jewel of the day (the sun) was moving toward the western mountains, and it was time for the cows to return from grazing. Thousands of cows were entering Vraja, and the dust raised by their hooves had covered all of the paths. This dust had also covered Uddhava's chariot (*channayana pravishatam pasunam khurarenubhi*), and since it had touched the lotus feet of Śrī Kṛṣṇa, it was making everyone blissful. Even Lord Brahmā desires to place the dust of Vraja on his head. The touch of that dust removed all of Uddhava's obstacles.

No one could see Uddhava's chariot as it approached Nanda-baba's residence due to the darkness of night and the layer of dust that had settled on it. To enhance the pastimes of the Lord, Yoga-māyā (*līlā-śakti*) first showed Uddhava the happiness and festivities of the Vrajavāsīs with Śrī Kṛṣṇa present, and then, after he had *darśana* of Nanda Mahārāja, *līlā-śakti* began to manifest for him the pastimes of the Vrajavāsīs in separation from Śrī Kṛṣṇa.

### 3. Uddhava's attempt to pacify

#### Nanda and Yaśodā

Having dismounted his chariot, Uddhava reached the gates of Nanda Mahārāja's residence. A servant informed Nanda Mahārāja of the arrival of a stranger. Nanda Mahārāja came out to see that stranger whose facial features and age were similar to those of his own beloved son Kṛṣṇa. On seeing his placid face, Nanda Mahārāja's grief-stricken eyes showed some sign of relief and he became filled with a stream of happiness. When he understood that Uddhava was none other than Śrī Kṛṣṇa's own dear friend and servant and that Śrī Kṛṣṇa had personally sent him to Vraja, Nanda Mahārāja was even more overjoyed and embraced him.

With great humility and honor, Uddhava offered Nanda Mahārāja greetings and obeisances. *Nanda priti pariṣvajya vasudevadhiryachiryat* – the cowherd king embraced Uddhava in great happiness and worshipped him as non-different from Lord Vāsudeva.

Nanda Mahārāja showed the living entities by his own example that we should give honor and respect to our relatives and loved ones. In his commentaries,

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has also taught the importance of this.

*tirtha-jala pabitra-guna likhīyāche  
purāṇe  
se saba bhaktira prabancana  
vaisnabera pādodaka sama nabe ei saba  
jate haya banchita purāṇa  
vaisnaba-sangete mana ānandita  
anukṣaṇa  
sadā haya kṛṣṇa-para-sanga*  
(Prema-bhakti-candrikā)

“All the scriptures conclude that by the association of the devotees of the Lord, the living entity can benefit from the attainment of *sarva-siddhi* (all perfections) whereby all of one’s duplicity and hypocrisy are destroyed, and one becomes qualified to receive love of Godhead.”

*kirāta-hūṇāndhra-pulinda-pulaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye ’nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ*  
(Śrīmad-Bhāgavatam 2.4.18)

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khāsa and other lower races addicted to sinful acts can be purified by taking shelter of the devotees surrendered to the Lord. I beg to offer my respectful obeisances unto that supreme powerful Lord over and over again.”

In his detailed explanation of this *śloka*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda establishes that

the most important step in developing one’s spiritual life is to take shelter of a bona fide spiritual master. It is beneficial to worship Śrī Kṛṣṇa, and even better than that is to render service to the lotus feet of a bona fide spiritual master, because such a spiritual master is a near-and-dear, unalloyed servant of Śrī Kṛṣṇa. If one is not under the guidance of and surrendered to a bona fide spiritual master, the effect of hearing, chanting, remembering, and the other limbs of devotion may initially create *sukṛti* (spiritual pious credits), but it cannot award the qualifications to perform *bhakti*. Śrī Guru does not give *pāramārthika-dīkṣā* (spiritual initiation) to those who have very little *sukṛti* (*sukṛti-bāṇa*).

Due to Śrī Kṛṣṇa’s absence, Nanda Mahārāja did not know what to do. When Śrī Kṛṣṇa-candra was present in Vraja there was never any lack of anything – *jayatite adbhikam janmanā vraja*. From the very day that Śrī Kṛṣṇa left Vraja, all of Vraja’s beauty



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also went with Him. All of Vraja's opulence was covered. The condition of Vraja was as if a beautiful blossoming lotus flower were pulled out of its fresh, cool, crystal clear waters and was now drying up in the heat of the sun. All the happy festivities of the Vrajavāsīs like decorating themselves, eating, and sleeping disappeared. The courtyards of the homes had become covered in grass, leaves, and dust. All the activities of cooking in the kitchen ceased. The cooking areas had become covered with spiderwebs. The feeling of separation from Śrī Kṛṣṇa was reflected everywhere. Somehow or another Nanda Mahārāja was maintaining his life by looking after the cows (*Sārārtha-darśinī tikka 10.46.15*):

*yadapi mathurā prasthadinavadhi  
vrajasthajanana sarvameva mahān  
samamarjītamliptam trunapatra dbulibhi  
paripūrṇa lutatantu vitanmayamevabhuta*

Even though Nanda Mahārāja's home had lost all of its opulence, he could not neglect his duties in receiving Uddhava with the proper etiquette. So he sent a servant to his *brāhmaṇa* neighbor's house to collect sweet rice (*paramanna*) to feed Uddhava. After this, Nanda Mahārāja prepared a beautiful place for Uddhava to take rest, and arranged for a servant to massage his feet.

The question may arise, "How did Nanda Mahārāja, in deep separation from his son, manage to perform service to his guest?"

Śrīla Viśvanātha Cakravartī Thākura explains that due to having a similar form (*svarūpiya*) and speech to that of Śrī Kṛṣṇa, Uddhava reminded Nanda Mahārāja of Kṛṣṇa and brought him great happiness:

*svaputra sarupyaloka neno uddhavasva ca  
svadrusta janmastrot svademitvaskatya  
ca srinandasya bahya vabar anusandhan  
samabbasanadi samathayodyo gneyah  
vasudevadhyā atithirupena madistadevo  
narayana evagata ityarchanat padadina*  
(*Sārārtha-darśinī 10.46.14*)

"Nanda Mahārāja began to think that his object of worship, Lord Nārāyaṇa Himself, had appeared as his guest, and thus he honored him accordingly. It is an essential duty and responsibility for those in household life to serve guests."

*adhanā api te dbhanyāḥ  
sādhavo gr̥ba-medbhinaḥ  
yad-gr̥bā hy arba-varyāmbu-  
tr̥ṇa-bhūmīśvarāvarāḥ*  
(*Śrīmad-Bhāgavatam 4.22.10*)

"A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place, and paraphernalia for reception are glorified, and the home itself is also glorified."

Ṛṥthu Mahārāja told Sanaka and other *ṛṣīs* (sages), "Houses in which service is performed to sages such as yourself, even if the residents are poverty-stricken, are considered to be very glorious."

In his commentary, Śrīla Viśvanātha Cakravartī Thākura explains that even if one does not have food to serve to a guest, it is acceptable for one to offer fresh water. Lacking this, one can at least offer a clean





“Does Kṛṣṇa inquire about His mother, close friends, cows, *gopīs*, Vṛndāvana, and Govardhana? Does He remember the cows and calves that would become stunned and stop blinking and eating when they saw Him?”

place to sit. Lacking this, one can at least say kind words with good intentions. Lacking this, a householder can at least, with heartfelt tears, offer in service his children, wife, and possessions. In this way, even a poor household is auspicious due to being offered in service. However, an opulent household which is bereft of water that has been used to wash the feet of great devotees of the Lord is compared to a snake-hole in the trunk of a tree.

With the help of Nanda Mahārāja’s attendants, Uddhava was made comfortable

after his long journey to Vraja. Nanda Mahārāja came to sit very close to Uddhava, and without asking anything about Kṛṣṇa, he inquired, “After being released from bondage, is my friend Vasudeva happy?”

*kaccid aṅga mahā-bhāga  
sakhā naḥ śūra-nandanah  
āste kuśalya apatyādyair  
yukto muktaḥ subhṛd-vrataḥ*

(Śrīmad-Bhāgavatam 10.46.16)

Nanda Mahārāja said, “My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?”

Śrī Kṛṣṇa is the life and soul of Nanda Mahārāja. At first, Nanda Mahārāja hid his feelings about Him and asked about Vasudeva Mahārāja, because experiencing intense feelings of separation from Śrī Kṛṣṇa, he feared that he would become choked up with tears and emotions. Nanda Mahārāja continued, “O Uddhava, sinful Kāṁsa and his wicked associates have been destroyed by the reactions of their sinful activities. This demoniac person caused so much hardship and suffering for Devakī and Vasudeva.”

Then Nanda Maharaja, no longer able to hold back his feelings, asked, “Does Kṛṣṇa inquire about His mother, close friends, cows, *gopīs*, Vṛndāvana, and Govardhana? Does He remember the cows and calves that would become stunned and stop blinking and eating when they saw Him? O Uddhava, after Kāṁsa’s death, Kṛṣṇa must now be busy protecting Mathurā from Jarāsandha’s vast armies. He must also be busy resettling those from the Yadu dynasty who fled due

## Chapter 4: Uddhava's vision of Vraja prema

to the tyranny of Kāṁsa. Young Kṛṣṇa must have many responsibilities; thus, He must have forgotten about Vraja, as well as about taking care of Himself.”

### 4. Feeling separation

Nanda Mahārāja, feeling separation, said, “Kṛṣṇa said that after re-establishing peace in Mathurā, He would very quickly return to Vraja. O Uddhava, has this task not been completed? Will we not have the pleasure of seeing His beautiful, effulgent, lotus-like form? Previously, Kṛṣṇa saved Vraja from numerous threats, and now, will He not save His grief-stricken Vrajavāsīs from their intense anxiety and suffering due to separation from Him? In the grief of separation, His Mother Yaśodā is fainting again and again; she may not survive.” Streams of tears fell from Nanda Mahārāja's eyes as he spoke these words.

With great difficulty Nanda Mahārāja composed himself, and he spoke about Kṛṣṇa's childhood pastimes, “Seeing Kṛṣṇa's footprints on the bank of the Yamunā River, on Govardhana Hill, and on the forest paths, our minds have become even more absorbed in Him. Thoughts of missing Him cause grief in our hearts. We cannot stop thinking about Him, and we do not know what to do.” Suddenly, overwhelmed with intense feelings of separation, Nanda Mahārāja became very humble. Out of love and affection for his son, he began to speak about His pastimes with opulence, “Uddhava, during Kṛṣṇa's name-giving ceremony, all-knowing Gargacārya said, ‘O Nanda, this son of yours, Kṛṣṇa, is like Nārāyaṇa, and has a divine form and character. He has appeared on Earth to fulfill the demigod's desires.’ This is true because

six-day-old Kṛṣṇa killed a gigantic, powerful demoness, Pūtanā. He also killed Trnavata, Aghāsura, Bakāsura, and other demons. What more can I say? In the sacrificial arena of Kāṁsa, He effortlessly broke the gigantic bow into small pieces. While the other Vrajavāsīs are not very strong, Kṛṣṇa, as if merely playing, killed the very powerful wrestlers, Cāṇūra and Muṣṭika, as well as the maddened elephant Kuvalayāpīḍa. He showed us His extraordinary strength by lifting Govardhana Hill on the tip of the small finger of His left hand for seven days.”

In this way, Nanda Mahārāja, the king of the cowherd men, became completely absorbed in love (*prema*) while talking about Śrī Kṛṣṇa's transcendental pastimes of opulence. The love that the Vrajavāsīs have for Kṛṣṇa is devoid of *jñāna* (knowledge of His majesty or opulence). That love is based on pure, exclusive, deep, loving attachment (*kevalayā-rati*).

*aiśvarya-jñānete saba jagat miśrita  
aiśvarya-śībhila-preme nahi mora prīta*  
(Caitanya-caritāmṛta, Ādi-līlā 4.17)

Lord Kṛṣṇa thought, “All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.”

The question may arise as to how a mood with awe and reverence could arise in Nanda Mahārāja, who has pure parental love and affection (*viśuddha-vātsalya-bhāva*) for his son Kṛṣṇa. In other words, the intrinsic mood of those in *vraja-rasa* is incompatible with the knowledge of opulence. *The vraja-rasikā-ācāryas* explain that *sañcārī* and *vyabhicārī* moods occasionally rise and fall to nourish the *sthāyi-bhāva*, providing extraordinary nuances of *prema* that can





He showed us His extraordinary strength by lifting Govardhana Hill on the tip of the small finger of His left hand for seven days.

be tasted. A *sañcāri-bhāva* is a wave within the *sthāyi-bhāva* which briefly rises and then disappears. In general, awareness of opulence comes in the mood of separation.

Nanda Mahārāja's *sthāyi-bhāva* is *viśuddha-vātsalya-prema*. Due to intense feelings of separation leading to humility, awareness of Kṛṣṇa's opulence appeared as



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a wave within Nanda Mahārāja's ocean of parental affection. In contrast, Uddhava's mood toward Śrī Kṛṣṇa includes awareness that He is the Supreme Lord and knowledge of His opulence (*aiśvarya-jñāna-miśrā*). The Vrajavāsīs' awareness of Śrī Kṛṣṇa's opulence while separated from Him is brought about by feelings of humility and longing to meet with Him, and it lasts for only a very short time, just like a piece of straw in a pot of boiling milk sometimes rises to the top and then sinks to the bottom.

Although Nanda Mahārāja was remembering Śrī Kṛṣṇa's pastimes of power and opulence, there was no loss in his love for Śrī Kṛṣṇa because he was situated in the deep attachment of pure *vātsalya-bhāva*. Nanda Mahārāja began to lament, "Oh no! After attaining such a valuable jewel of a son, I sent Him to a distant country!" Lamenting excessively in this way, soon Nanda Mahārāja could no longer speak.

After killing Kaiśa, Śrī Kṛṣṇa and Balarāma met with Devakī and Vasudeva, and offered respectful obeisances to them. At that time, Devakī and Vasudeva felt awe and reverence, which prevented them from embracing their son, Śrī Kṛṣṇa. Seeing this, Śrī Kṛṣṇa arranged through His Yoga-māyā potency for Devakī and Vasudeva to be immersed in feelings of parental love and affection. Only then could Devakī and Vasudeva express their loving parental sentiments to Kṛṣṇa and Balarāma. In contrast, even after hearing about Śrī Kṛṣṇa's power and opulence, Nanda's and Yaśodā's love and affection for Him did not diminish, but rather increased.

Śrī Kṛṣṇa showed Mother Yaśodā His potency of opulence on two occasions. After He was accused of eating dirt, He showed

her the entire universe in His mouth, and once when she was breastfeeding Him. Seeing these amazing, supernatural visions, Mother Yaśodā thought that a demon or witch must have possessed her darling son. She became extremely worried and immediately arranged for *brāhmaṇas* to wash Him with cow urine. The *brāhmaṇas* used the tail of a black cow to remove any spell, and chanted various *mantras* to protect Kṛṣṇa. In gratitude, Mother Yaśodā gave the *brāhmaṇas* an abundance of gifts. Thus, by the blessings of the *brāhmaṇas* her son would be forever protected from any calamity.

In his *Sārārtha-darśinī* commentary, our *ācārya* Śrīla Viśvanātha Cakravartī Thākura writes of the following *śloka* from the *Śrīmad-Bhāgavatam* 10.7.37:

*sā vīkṣya viśvaṁ sahasā  
rājan sañjāta-vepathuḥ  
sammīlya mṛgaśāvākṣī  
netre āsīt suvimitā*

"When Mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb and in astonishment she wanted to close her restless eyes."

He writes: '*premadevya parikshartha margachantyanantarantara madburyadevya shaktiresabare kintu taya dasikrta bhavediti*' - meaning that at one time the personification of opulence desired to test the superiority of the personification of sweetness, but without a contest, the personification of opulence became the maidservant of the personification of sweetness.

Although Kṛṣṇa's aspect of opulence is sometimes shown to His devotees, it is always subservient to His aspect of sweetness.

Nanda and Yaśodā have a pure parental mood for Śrī Kṛṣṇa. Nanda Mahārāja, who had a very sober, steady nature, received Uddhava with the appropriate hospitality. By inquiring from Uddhava, he heard about Kṛṣṇa's well-being, as well as His great achievements. Mother Yaśodā could not speak at all. Unable to compose herself, she simply cried and her clothes were soaked with tears. When she heard the conversation between Uddhava and Nanda Mahārāja, her parental affection increased to the point that milk began to flow from her breasts.

Although Kṛṣṇa was ten years and eight months old when He went to Mathurā, and Mother Yaśodā's body had become weak due to pangs of separation, intense feelings of parental affection caused milk to flow from her breasts.

*yaśodā varṇyamānāni  
putrasya caritāni ca  
śṛṇvanty aśrūṇy  
avāsrākṣīt  
sneha-snuta-payodharā  
(Śrīmad-Bhāgavatam  
10.46.28)*

“As Mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.”

In the material world this is not possible. Nanda and Yaśodā are Śrī Kṛṣṇa's eternal mother and father; we never hear of Devakī being in such a condition.

When Śrī Kṛṣṇa went to Mathurā, many friends of Mother Yaśodā tried to console her in various ways, but she was unable to compose herself. An occasional happy glance revealed that she was thinking about the pastimes of her beloved son. She would go to a *gopī's* house and say, “O *gopī*, your son has returned from grazing the cows; where is Kanaiya, the life-air of my life?” She would say this over and over and faint. The *gopīs* would try very hard to revive her by sprinkling water on her and then take her home. She would gather Śrī Kṛṣṇa's clothes, toys, and flute and prepare to take them to Mathurā, not even noticing the extreme heat of summer (May-June). As if crazy, she would say, “I will go to Devakī to become her housemaid and perform menial tasks like sweeping and washing her cloth



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so that I may have an opportunity to see the love of my life, Gopāla.” Speaking in this way, her whole body would begin to tremble and she would fall to the ground like a cut banana tree. Upon returning to consciousness she would say to Devakī, “O my sister Devakī, He is not mine, He is your son; please tell me how I can serve your son.” Speaking like this again and again, she would faint. Upon reviving she would say to Nanda-baba, “O my dear husband, what have you done with our son Kṛṣṇa? You took Him to the market in Mathurā and exchanged Him for jewelry and other items! Will I not be able to see my son?”

In this way, experiencing intense feelings of separation, Mother Yaśodā somehow or other kept her life-air in her body. Profound emotions including the longing to be with her dear son Kṛṣṇa left her exhausted and bewildered.

Uddhava saw the effects of separation from Kṛṣṇa all over Vraja. As a disciple of the learned Bṛhaspati, Uddhava knew that Śrī Kṛṣṇa is the Supreme Personality of Godhead. Knowledge of the opulence of the Lord prevented him from understanding the *rāgātmikā* sentiments of the Vrajavāsīs, who have deep, spontaneous love and affection for Kṛṣṇa. Love of God is the highest achievement of the living entities. Therefore, those who can turn their tendency for sense enjoyment into absorption in deep love and affection for the Lord are considered to be the best and most fortunate. Uddhava, the personification of knowledge, found the parental love and affection of Nanda Mahārāja to be magical. He had never seen such absorption and love for the Lord; thus, he began to refer to Mother Yaśodā as Mahā-bhāgavati, and to Nanda-baba as

Mahā-bhāgavata. Uddhava was not able to taste the sweetness of the parental mood for Kṛṣṇa; he could only experience partial love mixed with knowledge of opulence. He started to deliberate that the *guru* of all living entities, the cause of all causes, and Lord Brahmā's infinite and dearest worshippable Deity, Lord Narayana, had come in the form of Śrī Kṛṣṇa.

The exalted love and affection of Yaśodā and Nanda Mahārāja cannot be achieved even by performing great devotional practices for thousands of lifetimes. Realizing this, Uddhava developed a strong desire to attain this type of deep, loving absorption, which is the highest attainment of the living entities.

Uddhava traveled from Mathurā to Vraja to console the Vrajavāsīs. However, after seeing Nanda and Yaśodā, he did not know how to do so. To advise Nanda and Yaśodā not to lament and cry would go against all scriptural injunctions, as their son Śrī Kṛṣṇa is the Supreme Personality of Godhead and scriptures conclude that we should weep only for the Lord. On the other hand, if he were to tell Nanda-baba and Mother Yaśodā to continue crying forever, this would not be giving them consolation. If someone is suffering in separation, it is not appropriate to give instructions; it is better to attempt to somehow or another distract them from the cause. Yet, how would it be possible for Mother Yaśodā and Nanda-baba to stop thinking about Kṛṣṇa and think about something else? It is sinful to allow the mind to be excessively engaged in sense enjoyment and not absorbed in Kṛṣṇa.

Then Uddhava considered that suffering and attachment can be removed by transcendental knowledge. When



those in this world who are engrossed in dealings with children, wealth, possessions, and other attachments are suffering, they can be informed that all of these material things and relations are temporary. Material affection and possessiveness lasts for only a brief time and are thus considered to be like a dream. In a dream, one may weep and wail, thinking that someone has cut one's throat, but when awoken, one will stop crying. The scriptures explain to the embodied souls that Kṛṣṇa is the only real wealth of our lives and that we should establish Him in our hearts.

Uddhava, thinking himself to be very learned, had come to Vraja with a vast container of knowledge, and intending to console Nanda Mahārāja and the other Vrajavāsīs, he took something from this container and said to Nanda Mahārāja, “O king of the cowherd men, yes - it is true that Śrī Kṛṣṇa is your son.” Then Uddhava recited the following śloka:

*ye yathā māṁ prapadyante  
tāṁs tathaiva bhajāmy ahaṁ  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

(Bhagavad-gītā 4.11)

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthā.”

Uddhava continued, “According to this promise and your sincere, one-pointed parental affection, Kṛṣṇa appeared as your son. It is also true that Śrī Kṛṣṇa is the mother and father of the universe, and the

supreme controller of the entire creation. Śrī Kṛṣṇa is the original *ātmā*, the eternal personality. From this point of view, He is not your son. He is also the reason behind this temporary world. This is His specialty and supremacy; this world cannot exist without Śrī Kṛṣṇa, yet Śrī Kṛṣṇa is separate from this world. This world is His body. Even while appearing in this world He remains its director. He is the Supersoul and Witness in everyone's heart. He is present in the material elements, and yet is separate from them. He is also present in the life-air, and still is separate from it. Knowing this, those who desire relief from the cycle of birth and death completely absorb their minds in the supreme controller, Śrī Kṛṣṇa, and at the time of their last breath, being free from all material desires and attachments, they merge into the impersonal *brahman* (*jyotirmayī brahma*). Śrī Kṛṣṇa, the personification of truth, who is the bestower of all good fortune, the subject of all happiness, the Supreme Soul of the entire creation, and the cause of all causes, Parabrahma (The Supreme Truth), has appeared as your son.”

The logic used by Uddhava did not console Nanda Mahārāja; rather, like a dagger, it caused him great pain. Uddhava's arguments only increased Nanda Mahārāja's feelings of separation. Nanda Mahārāja said, “O son Uddhava, I heard that you are an extremely intelligent person, but from your words it is evident that you are like an innocent child. You have no idea what should be said to anyone. If you had any intelligence, you would not praise and flatter simple, innocent persons like us by saying that we are very fortunate. We righteous persons have lost Kṛṣṇa, a jewel. There are many sons in the world, but

## Chapter 4: Uddhava's vision of Vraja prema

there never was and never will be a son like Kṛṣṇa. No one else in the entire creation has such a beautiful smile, speaks with such affectionate, loving words, and has such a sweet fragrance and plays the flute so captivatingly. We had such wealth and now we have lost it. Are you calling such unfortunate persons fortunate? Your words are piercing our hearts and mocking us. We feel as though we are the most unfortunate persons in the world.”

Nanda Mahārāja continued, “Uddhava, are you trying to console us by saying that Kṛṣṇa is not really our son, and that He has appeared as our son only to perform pastimes? I am not a learned person and have no knowledge of scriptures, so I cannot ascertain whether Kṛṣṇa is the Supreme Personality of Godhead, the *guru* of the entire creation, and the controller of the universe. We believe that only our Śaligrām is the Supreme Personality of Godhead. You are telling me that Nārāyaṇa has taken birth in our home in the form of our Gopāla? This is astonishing and unbelievable to me. I cannot believe this; your words are childish. I have heard of Lord Nārāyaṇa's qualities, and I could accept your reasoning if there were even a trace of His qualities in Kṛṣṇa. Nārāyaṇa maintains the entire creation, while my Gopāla is a little boy who drinks milk. Nārāyaṇa is very peaceful and truthful, but my son is restless and He always tells lies. He repeatedly goes to the *gopīs'* homes and steals buttermilk. Then the *gopīs* come to us to complain about His mischievousness. Nārāyaṇa is the shelter of the universe, while my child Kṛṣṇa depends on our love and care for nourishment. Nārāyaṇa is fully satisfied in Himself and He has no desires to fulfill, and He is free

from any disturbance, while my Kṛṣṇa is always hungry and thirsty, and He is easily disturbed. Nārāyaṇa is our Lord and master, while we give Kṛṣṇa so many tasks to perform. He follows me into the forest with my shoes on His head, and if I stop Him, He cries so much. We often make mistakes, but the Supreme Personality of Godhead never makes mistakes. If Kṛṣṇa were the Supreme Personality of Godhead, why would He embrace us and call us *maiya* or *baba*? We have full faith in the all-knowing Gargācārya, who told us that we attained the jewel of Kṛṣṇa only by the compassion of the Supreme Personality of Godhead, Lord Nārāyaṇa.”

Nanda Mahārāja continued, “Uddhava, it was bad enough knowing that we had lost our son, but now that you have informed us that Kṛṣṇa is the Supreme Personality of Godhead, our pain has increased a thousand-fold because we have also lost Him. If one realizes that what one lost was not a piece of copper but a diamond, how does one feel? Will knowing the actual value of what he lost console him? If one adds ghee to fire, does the fire go out? On the contrary, the fire burns more intensely.” After saying this, Nanda Mahārāja cried a steady stream of tears of love.

Uddhava was moved by Nanda Mahārāja's heartfelt words. He said, “Please be patient; don't be so upset. You should occasionally go out for a walk; this will make you feel better.” Nanda-baba replied, “O Uddhava, when I try to relieve my sorrow by going for a walk on the bank of the Yamunā River, I see Kṛṣṇa's small footprints in the sand. He used to jump from my lap into the Yamunā to bathe. My heart melts when I remember this.

He would look at the flowering plants, shrubs, and trees on the bank of the Yamunā and say in sweet, broken words, ‘O Baba, let’s collect a variety of flowers.’ Sometimes, with His small friends He would enter thick bushes to pick *bimba* fruits. He would get trapped there and cry out for me. Those bushes and *bimba* fruits remind me of Him. There is no tree in Vṛndāvana under which our beautiful hero has not stood and played His flute in His *tribhaṅga-lalitā* form (standing in a threefold-bending posture). There is no *kuñja* in which He has not hidden while playing ‘hide and seek’. There is no *kunda* that has not witnessed His pleasure pastimes. Wherever I look I see Kṛṣṇa; He appears in every breath as if carried by the air.” Streams of tears flowed from Nanda Mahārāja's eyes as he said this.

Uddhava said, “I am confident that due to your unprecedented parental affection, Kṛṣṇa will return to Vraja very soon.” Nanda Mahārāja replied, “Your words are certainly true, but when will He return? What do you mean by 'very soon'? Does this mean today, tomorrow, the next day, after ten days, or after a year? How are we supposed to maintain our lives?”

They passed the entire night in such exchanges. Despite Uddhava's many arguments, Nanda Mahārāja was not pacified. When it was almost sunrise, Uddhava left the house to perform his early-morning oblations.









## Chapter 5

### *Uddhava's vision of gopī prema*

**U**ddhava thought, “Oh, why have I come here to Vrajabhūmi on this chariot?”

Uddhava heard the *gopīs* criticizing Kṛṣṇa. Uddhava was listening and thought, “What are they speaking, why have I come here to Vṛndāvana? I should enter into the Earth. Kṛṣṇa sent me to pacify the *gopīs* and other Vrajavāsīs, but what can I say to them?”



## Chapter 5: Uddhava's vision of gopī prema

*pancham paricheḍ  
uddhavaka gopī prema sandarshan – madhurya prema*

### Uddhava's vision of gopī prema

**A**s *brahmā muhūrta* approached (one hour and thirty-six minutes before sunrise), Uddhava walked between the cowsheds towards the Yamunā. At night's end, the damsels of Vraja got up from their beds, lit lamps, and cleaned their homes. Then they churned buttermilk and sang songs about Kṛṣṇa.

*ḍari mathānī dadhi me kiṣīne,  
ṭābā dhyāna āyo dadhi cora kā hī  
gada-gada kaṅṭha pukāratī hai,  
govinda dāmodara mādhaveti  
he kṛṣṇa he yādava he sakheti,  
govinda dāmodara mādhaveti*

(Song Name: Dārī Mathanī Dadhi Me Kisine)

“When going to churn milk for making butter, one mother in Vraja remembers Śrī Kṛṣṇa, the butter-thief, and in a choked voice cries out, ‘Hey Kṛṣṇa! Hey Yādava! Hey my friend! Govinda! Dāmodara! Mādhava!’”

The *gopīs* wore beautiful golden bracelets, golden earrings, and a variety of jeweled necklaces. As they churned buttermilk, no one could describe their immense beauty. Their jeweled belts around their hips and necklaces on their breast, along

with bracelets around their arms, were indescribable. Uddhava was captivated by the sound of their ornaments.

The question may arise as to how the *gopīs* could be blissful with Kṛṣṇa gone, as in general the Vrajavāsīs were feeling such intense separation from Kṛṣṇa that they were forgetting about their household duties and even eating. Śrīla Jīva Gosvāmī addresses this in his *Vaiṣṇava-toṣaṇī*.

It should be understood that the Vraja *gopīs* have unique qualities, such as transcendental intimacy (*viśrambha-pradhāna-prema*) and enthusiasm (*utkantha-mayi-pradhāna-prema*). The *gopīs* that have intimacy with deep attachment for Kṛṣṇa think and feel that they are meeting with Him, even though outwardly they may be separated from Him. For them, there is never anything inauspicious or lacking because inwardly they think that Kṛṣṇa is always in Vraja. Due to this mood they can ecstatically sing about Kṛṣṇa while churning buttermilk and performing other household tasks.

The *gopīs* were absorbed in thoughts of Kṛṣṇa and were feeling His presence; therefore, they were able to sing joyfully.

Loud chanting of the holy names of the Lord establishes all auspiciousness for the living entities, and eliminates their



sinful activities, sufferings, and tendency to perform fruitive activities. The meaning of the word 'Kṛṣṇa' is given in the *Brahmā Vaivarta Purāṇa*:

*karma nirmal vachan:*  
*karshinodachiyavachak:*  
*ākāra prati vachan stena kṛṣṇa smruta*  
(Brahmā Vaivarta Purāṇa)

“The word *krish* means *karma mūla nirmal*; the letter *n* means *dāsa* or devotee; and the letter *a* means to attain. In other words, one who performs devotional service to Kṛṣṇa is far away from any mundane activities and obtains the lotus feet of Kṛṣṇa.”

After bathing in the clear, cool water of the Yamunā, Uddhava sat to chant with one-pointed attention the *mantras* given by his *guru*. However, at that time he heard the sweet, rhythmic sound of the *gopīs'* necklaces and bracelets, and this caused him to forget about his *mantras*. His mind was irresistibly drawn to that unprecedented sound, and it seemed to him that the name of Govinda coming from the *gopīs* was millions of times more sweet and auspicious than his *mantras*. Somehow or other Uddhava completed chanting his *mantras*, and then he headed toward that sound. With the sun rising in the eastern sky like a reddish jewel, the splendor and sweetness of Vraja was becoming more and more visible.

The *gopīs* saw a jeweled chariot near Nanda Mahārāja's palace. Surprised and curious, they began to talk about it: “Whose chariot is this? Where did it

come from? Is the owner Akrūra, who took Śyāmasundara, our life and soul, to Mathurā, and who is now returning to Vraja to complete his task? Has he come to fill his chariot with our hearts and take them back to increase the prosperity of Mathurā? His name is 'A-krūra', and he is the cruelest of all those who are cruel-hearted. If he were not 'A-krūra', he would not have stolen the wealth of our lives, Kṛṣṇa, from us.”

The *gopīs* here are expressing their *vāmya-bhāva*. Kāmsa was killed as a result of his own sinful activities. For Kāmsa's *śraddhā* ceremony, it was necessary to collect pieces of flesh from the cemetery of Vraja to offer as *pūrṇabuti*. For this reason, someone has come to Vṛndāvana to collect this flesh. That person, who has come, knows that after Kṛṣṇa's departure to Mathurā all the Vrajavāsīs must have died in separation from Him.

Uddhava heard these angry words of the *gopīs* spoken in feelings of separation from Kṛṣṇa. He remembered Nanda-baba's lamentation: “I am certainly not fit to be Kṛṣṇa's father. Uddhava, Daśaratha Mahārāja was the ideal father; he gave up his life as his son, Lord Rāmacandra, was leaving for the forest in exile, calling out, 'Ha Rāma! Ha Rāma!' The Lord of Providence has made my heart as hard as a thunderbolt; I am still alive despite losing such a valuable son as Kṛṣṇa.”

Uddhava surmised that the *gopīs*, in deep, burning feelings of separation from Śrī Kṛṣṇa, would be speaking to each other in a similar way. He figured that they would be in a secret, secluded place discussing their previous meetings with Kṛṣṇa. Somehow Uddhava found that place which other Vrajavāsīs did not have access

## Chapter 5: Uddhava's vision of gopī prema

to. There he began to see the most precious forms of the embodiment of *mahābhāva*. Uddhava saw the *gopīs'* *mahābhāva* as if they were covered by the ashes from a blazing fire of separation.

Previously, no one either from Vraja or from outside Vraja had ever seen this confidential aspect of the damsels of Vraja. Somehow Uddhava found their hidden forest grove and was able to observe their unique expressions of the mood of separation (*mahābhāva*). He saw that the *gopīs'* bodies had become extremely thin and weak.

Their clothes were dirty and covered with dust. Their bodily luster was gone, like fire that is covered by smoke and ashes. They were intensely longing and anxious to have *darśana* of the lotus face of Kṛṣṇa. Their reddish lips had become dark due to the intense heat of their breathing. Their lotus faces had become dry. They appeared as though they faced imminent death as reflected in the eyes of a deer trapped in a large forest fire. By what good fortune was Uddhava able to see the *gopīs*, the presiding deities of the mellow of separation, in the groves of Vraja?



### Verses (ślokas) 1 - 3

*taṁ vikṣya kṛṣṇānucaraṁ vraja-striyaḥ  
pralamba-bāhūn nava-kañja-locanam  
pītāmbaram puṣkara-mālinam lasan-  
mukhāravindam parimṛṣṭa-kunḍalam  
su-vismitāḥ ko 'yam apīvyā-darśanaḥ  
kutaś ca kasyācyuta-veṣa-bhūṣanaḥ  
iti sma sarvāḥ parivavrur utsukā  
stam uttamaḥ-śloka-padāmbujāśrayam  
taṁ praśrayeṇāvanatāḥ su-sat-kṛtam  
sa-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ  
rahasya aprcchann upaviṣṭam āsane  
vijñāya sandeśa-haram ramā-pateḥ*

(Śrīmad-Bhāgavatam 10.47.1-3)

Meaning – Śrīla Śukadeva Gosvāmīpāda said, “O king, Śrī Kṛṣṇa’s servant Uddhava looked very attractive with his long arms and eyes which resembled blossoming lotus flowers. He wore a yellow garment, and a garland of lotus flowers decorated his chest. His beautiful lotus-like face was illuminated by brightly-shining earrings. The damsels of Vraja were astonished by this stranger who resembled Kṛṣṇa in so many ways. One *gopī* asked, ‘*Sakhī*, where has this dark-complexioned person come from?’ Having taken shelter of the lotus feet of Śrī Kṛṣṇa, the *gopīs* gathered with great enthusiasm around Uddhava. Bowing their heads in humility, the *gopīs* duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably, and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.”

**Explanation** – The *gopīs* thought that this young, attractive person must be a close associate and servant of Śyāma. Even though they did not recognize Uddhava,

they considered him as one of their own and sat near him. The chaste *gopīs* were enlivened to see that a messenger of Kṛṣṇa had come. Uddhava would discover during his stay in Vṛndāvana that the *gopīs*' love was unique; they could not think of anything but their beloved Kṛṣṇa.

The question may arise as to why the *gopīs* were not shy or hesitant when meeting this youthful stranger for the first time. The answer is that when they saw the way that he dressed and acted, they understood that he must be a close associate and messenger of their Śyāmasundara. Thus, the Vraja *gopīs* greeted Uddhava with warm smiles and sweet words, and requested that he sit with them on a special seat.

Knowing that the *gopīs* were Śrī Kṛṣṇa's beloveds and thus having great respect for them, and being in the mood of a servant, Uddhava declined to take the special seat and instead paid his respects and sat beside it.

*atrasano itti samīpikarya  
matradhikaranum gneyam*  
(Vaiṣṇava-toṣaṇī 10.47.3)

Under the influence of their divine feelings of separation, the *gopīs* would tightly embrace and kiss tamal trees, clouds, and the water of the Yamunā River, thinking them to be Kṛṣṇa. They would mistake even inanimate objects for Him if there was a slight resemblance or connection with Him. Yet when they met Uddhava, who looked just like Kṛṣṇa, they did not confuse him with Kṛṣṇa and embrace him; this is very astonishing.

The expert commentators on this subject matter reveal the fact that the *gopīs*' hearts and senses are absolutely pure and transcendental.

Devotees in the mood of opulence cannot experience the highest sweetness of the mood of intimacy (*śṛṅgāra-rasa*); the moods of opulence and intimacy are incompatible. Lakṣmī, Pārvatī, and Arundhatī always aspire for the chastity of the Vraja *gopīs*. The damsels of Vraja, who have the highest loving sentiments of *mahābhāva*, and who are firmly attached to Śrī Kṛṣṇa, never even glance toward another man, what to speak of touch one.

*gaura aṅga nabe mora - rādhāṅga-sparśana  
gopendra-suta vinā tenbo nā sparśe anya-jana*  
(Caitanya-caritāmṛta, Madhya-līlā 8.287)

“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”

The mood of sweetness always stays far from knowledge of opulence. The transcendental damsels of Vraja exhibit the highest degree of chastity. The Supreme Personality of Godhead's inconceivable *aghaṭa-ghaṭana-patīyasī* potency of Yoga-māyā, which makes the impossible possible, arranges all of their activities.

### Verses (śloka) 4 - 5

*jānīmas tvām yadu-pateḥ  
pārśadam samupāgatam  
bhartreba preṣitaḥ pitror  
bhavān priya-cikīrṣayā*  
(Śrīmad-Bhāgavatam 10.47.4)

Meaning – The *gopīs* said, “O great soul, seeing you here in Vraja, we understood



## Chapter 5: Uddhava's vision of gopī prema

that you are the beloved personal associate of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your master, due to His affection for His mother and father.”

*anyathā go-vraje tasya  
smaraṇīyaṁ na cakṣmahe  
snehānubandho bandhūnām  
muner api su-dustyajah*  
(Śrīmad-Bhāgavatam 10.47.5)

Meaning – Apart from Nanda and Yaśodā, we see nothing else worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one's family and friends are difficult to renounce, even for great sages and saints.

**Explanation** – Even while in the assembly of King Parīkṣit, Śrīla Śukadeva Gosvāmīpāda was always absorbed in the mood of the *gopīs*. Next, he recited the words that the *gopīs* spoke to Uddhava, which were tinged with loving anger and sarcasm (*upalambha-vākya*): “O Badra (one who is a gentleman), we understand that you are a servant of the King of the Yādavas, or a messenger of the husband of Ramādevī, the goddess of fortune.” In this way, the beloveds of Kṛṣṇa referred to Him as Yadu-pati and Ramā-pati. Our *ācāryas* have explained the meaning of these names. When the *gopīs*, who were suffering in separation from their beloved Śrī Kṛṣṇa, spoke these words, feelings of possessiveness arose in them. It is extremely difficult for a devotee like Uddhava (who is aware of Śrī Kṛṣṇa's opulence) to understand what the *gopīs* mean. One cannot comprehend these exalted transcendental loving sentiments by studying scriptures. It is like a person

standing at the base of a great mountain and looking up at its summit – if he is wearing a hat, it will fall off behind him. This was the situation with Uddhava in the presence of the *gopīs*.

In calling Śrī Kṛṣṇa 'Ramā-pati', the *gopīs* are saying, “O messenger Uddhava, your master was well known in Vraja as Gopī-jana-vallabha, Gopīnatha, and Rādhā-kānta, but now He is famous as Ramā-pati, Rāmaṇatha, and Yadu-pati. Ramādevī or Lakṣmīdevī, the consort of Nārāyaṇa herself, the personification and abode of opulence has come from Vaikuṅṭha to serve Him. Where has that place in His heart gone that was once reserved for love and affection for us common (*kangalini*) poverty-stricken girls? Now, by ill fortune we are waiting for Him, maintaining our lives only in anticipation of His fulfilling His promise to return very soon. He has not returned yet, and now our hope of Him ever coming back is slowly fading away. Instead of coming, He sent a messenger. Why did He give us false hope like this? Now He has achieved a high position in the *kṣatriya* dynasty, and by sending a messenger He is avoiding the embarrassment of coming here.”

Uddhava was astonished by the sarcastic, heart-piercing words of the beloveds of Kṛṣṇa, spoken in the leftist mood of separation. After saying this, the damsels of Vraja became even more disturbed, and they continued lamenting.

“O Agantuk (O stranger), we understood from your appearance and behavior that you are an associate of that Yadu-pati, and that you did not come here by your own desire. You were sent here by your master to fulfill His duty to pacify His mother and father. If He had any affection for them, He would

come Himself to see how they are; He would not have sent you. Afraid of being criticized, He felt obligated to ask about their well-being. Here in Vraja, His mother and father have become blind from crying so much, while in Mathurā He is celebrating festivals with all of the Yadu-patis. Just see your master's sharp intelligence and great devotion to His mother and father!”

One *gopī* said to Uddhava with loving anger, “O Navagat (O new-comer), if you say that your Prabhu is not ungrateful because He sent a messenger to us, we are not convinced. What relationship does He have with us? What is He to us? There used to be a relationship of affection, but He rejected it. O Uddhava, your Yadu-pati can reject His relationship with us, but how can He reject His relationship with the king and queen of Vraja, Nanda-baba and Yaśodā-maiyā? Affectionate dealings with one's mother and father are difficult to renounce, even for great sages. Your Prabhu's heart has become harder than those of the great sages. You should go and listen to more of your Prabhu's hard-hearted tales of renunciation. He has renounced us beautiful, loving ladies and become attached to those *puravanita* (women of Mathurā). O Uddhava, what else can we say? He sent a servant to ask about the well-being of those who nourished and raised Him; He is embarrassed to come Himself. However, your Prabhu is not at fault; whatever we have said is due to our misfortune and our inability to control our uncontrolled tongues. We are not concerned about our own happiness, but seeing the suffering of Mother Yaśodā, the Queen of Vṛndāvana, breaks our hearts.”

*nā gaṇi āpana-duḥkha, dekhi' vrajeśvarī-  
mukha, vraja-janera hr̥daya vidare*

*kibā māra' vraja-vāsī, kibā jīyāo vraje āsi',  
kena jīyāo duḥkha sahāibāre?*

(Caitanya-caritāmṛta, Madhya-līlā 13.145)

“I do not care for My personal unhappiness, but when I see the morose face of Mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by going there? Why are You simply keeping them alive in a state of suffering?”

The *gopīs* said, “O Uddhava, it is evident that you came to this small village in your fancy clothing and valuable ornaments because your Prabhu wanted you to show His mother and father the opulence of Mathurā. They will certainly be joyful to see your great opulence! We know the truth; now you should leave us and go elsewhere.”

After hearing the love-filled, sarcastic words of the damsels of Vraja, Uddhava thought, “Why did I come here with such rich clothing and ornaments? I am so ashamed that I wish that the earth would open up and swallow me. I am nothing compared to Śrī Kṛṣṇa's *gopīs*, and today I have upset them with my opulent clothing and ornaments.”

### Verse (śloka) 6

*anyeṣv artha-kṛtā maitrī  
yāvad-artha-vidāmbanam  
pumbhiḥ striṣu kṛtā yadvat  
sumanaḥsv iva śaṭpadaiḥ*

(Śrīmad-Bhāgavatam 10.47.6)

Meaning – That affectionate relationship that ties us towards those we call our own

## Chapter 5: Uddhava's vision of gopī prema

is motivated by some kind of self-interest and thus, such friendship is just like the attachment men have for women or bees for flowers.

**Explanation** – With their hearts full of the pain of separation, the *gopīs* said to Uddhava, “O spy of Yadu-pati, Subala and Śrīdāmā glorified you so much when they returned from Mathurā because you are the best among the high-class, *rasikā* devotees of Mathurā. For this reason, we want to ask you what is the perfect definition of love, how many different types of love there are, and which type of love is permanent and which can be destroyed.”

Uddhava was speechless after hearing the *gopīs* profound questions and simply looked at them.

Then, one *gopī* said, “O Uddhava, listen as we give you the perfect definition of love.”

*sarvathā dvansarahitam satyapi dvansa kāraṇe  
yadbhāvabandhanam yuno sa prema parikīrtitā*  
(Ujjvala-nīlamanī, Sthāyi-bhāva-prakaraṇa)

“If there is a reason that the love between a young boy and girl should be broken and yet that love persists, that love is true love.”

The *gopī* continued, “There are two types of love: love with a cause (*betu*) and love without a cause (*abetu*). Love which manifests naturally without a reason is called causeless (*abetu*) love, and love arising from some personal motive or desire, which can be broken, is called love with a cause (*betu*). In this world, the love between a hero and heroine is full of selfish motives, and

therefore it has a cause. Due to selfishness, such love is eventually destroyed. Uddhava, how was the love between us and your Prabhu broken? Our love and His were not based on achieving any goal; that love was devoid of selfish motivation. Our relationship was based on pure love; our only goal was to please Him. So, please explain to us how this love could be broken.”

A bumblebee is attracted to a flower and happily flies around it kissing its petals. However, immediately after taking all of the sweet nectar, it renounces the flower and flies away. The bee's attraction is fleeting and it is based on the flower providing pollen, rather than on the flower itself. Assuming the mood of the *gopīs*, Śrīla Viśvanātha Cakravartī Ṭhākura wants to inquire from Uddhava, “As a man comes into adolescence his attachment to ladies naturally increases, so how is it that this debauchee (*lampāṭa*) Kṛṣṇa has forgotten the *gopīs*?”

The damsels of Vraja continued, “For His own purpose He became friends with the women of Mathurā, and when He could not achieve His goals, He was unable to leave those women out of fear of being criticized. O Uddhava, actually He is not at fault; His fickleness is the problem. Just as a restless bumblebee goes from one flower to another, a man makes a relationship with a female for the purpose of achieving his own selfish interest. Is it proper to renounce ladies who are well-situated and chaste?”

### Verses (ślokas) 7 - 8

*niḥsvaṁ tyajanti gaṇikā  
akalpaṁ nṛpatiṁ prajāḥ  
adhīta-vidyā ācāryam  
ṛtvijo datta-dakṣiṇam*

(Śrīmad-Bhāgavatam 10.47.7)



Meaning – Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a person who has remunerated them for a sacrifice.

*kbagā vīta-phalaṁ vrkṣam  
bhuktvā cātithayo grham  
dagdham mṛgās tathāraṇyam  
jāro bhuktvā ratām striyam*  
(Śrīmad-Bhāgavatam 10.47.8)

Meaning – Birds abandon a tree when its fruits are gone, guests leave a house after they have eaten, a deer runs from the heat of a forest that is burning down, and a lover renounces the woman he has enjoyed, even though she remains attached to him.

**Explanation** – The *gopīs* said, “A prostitute gives her attention to a wealthy man to get all of his money, and once she has it she leaves him. Accumulating money is her only goal; she only pretends to have affection in order to lure a man. Although in general citizens have affection for their king, it is not unconditional; that affection is there only as long as the king is concerned for the welfare of the citizens. If the king becomes an incompetent ruler, the citizens will denounce him. A student has affection for a teacher while taking lessons, but leaves the teacher upon completion of his education. A *brahmacārī* collecting alms waits at homes only until receiving alms. Birds make a nest in a tree that has fruits, flowers, and leaves, but when these are gone the bird leaves to find another tree. A hungry traveler stops at a house to eat, and leaves after receiving food. Deer stay in a forest as long as it is beautiful, but flee if it catches fire. These mundane

examples are meant to help you understand our situation with your Prabhu. Our one-pointed dedication and commitment (*niṣṭhā*) to Him are the same now as they have always been. We have no self-interest or selfish desires; we are just waiting for Him. We have heard that unalloyed divine love (*akaitava*) can never be broken. You have associated with your Prabhu, who is an expert in loving mellows, so you should certainly be able to answer our questions. If you cannot do so, we will know that even after studying many scriptures, you are ignorant as far as loving mellows (*rasa-śāstra*).”

### Verses (ślokas) 9 - 10

*iti gopyo hi govinde  
gata-vāk-kāya-mānasāḥ  
kṛṣṇa-dūte samāyāte  
uddhave tyakta-laukikāḥ  
gāyantyaḥ prīya-karmāṇi  
rudantyaś ca gata-hriyaḥ  
tasya saṁsmṛtya saṁsmṛtya  
yāni kaiśora-bālyayoḥ*  
(Śrīmad-Bhāgavatam 10.47.9-10)

Meaning – In front of Śrī Kṛṣṇa's messenger, Uddhava, the damsels of Vraja, forgetting all their shyness and putting aside considerations of restrictions set by their elders and community, and shedding tears, repeatedly offered their mind, body, and words, while remembering Śrī Kṛṣṇa's sweet childhood and youth pastimes.

**Explanation** – Śrīla Śukadeva Gosvāmīpāda said, “O King Parikṣit! The *gopīs* have naturally offered their mind, body, and words to Lord Govinda. In front of Śrī Kṛṣṇa's messenger, Uddhava, they gave up all their shyness and respectable behavior, and

## Chapter 5: Uddhava's vision of gopī prema

started to speak about Śrī Kṛṣṇa's childhood and youth pastimes.”

*Acārya* Śrīla Jīva Gosvāmīpāda explains that the *gopīs* first spoke about the pastimes of Kṛṣṇa as a youth, and then about His pastimes as a child. Stimuli for *śṛṅgāra-rasa* caused their hearts to melt.

Śrīla Viśvanātha Cakravartī Ṭhākura writes that the *gopīs'* love and affection for Śrī Kṛṣṇa began in childhood. Childhood love is innocent and simple, whereas love that arises during youth is more complex. The love of the *gopīs* is natural and perfect; they are spontaneously attracted to meeting, seeing, and hearing about Kṛṣṇa. In *Ujjvala-nīlamanī*, Śrīla Rūpa Gosvāmīpāda presents many causes for love to arise, and not all of them apply with respect to the *gopīs*. Such causes involve stimuli for sweet, loving mellows. The simple-hearted, gentle devotees of the Lord with their eyes filled with tears (*aśru*) are attracted to topics of the transcendental loving mellows of the *gopīs* which cannot be explained by ordinary persons. The eternal love of the *gopīs* is called *lalanā-niṣṭhā-prema*, and it manifests without prior knowledge of Him - without previously hearing about or seeing Him. This *svarūpa-svabhāva* of *mādhurya-rati* is a specialty of the damsels of Vraja.

*svaruṇan lalananiṣṭha svayamuduhata vrajaet  
adrustepya shruteapyuchate kṛṣṇe  
kuryaddrutam ratim*

(Ujjvala-nīlamanī, Sthayi-bhāva-prakarāṇa 33)

The nature of *lalanā-niṣṭhā-prema* is astonishing. Due to this love, intense, deep attachment (*rati*) to Śrī Kṛṣṇa appears without ever having seen or heard about Him. The pure attraction of the *gopīs* to Śrī Kṛṣṇa is not the same as the mundane attraction of a woman

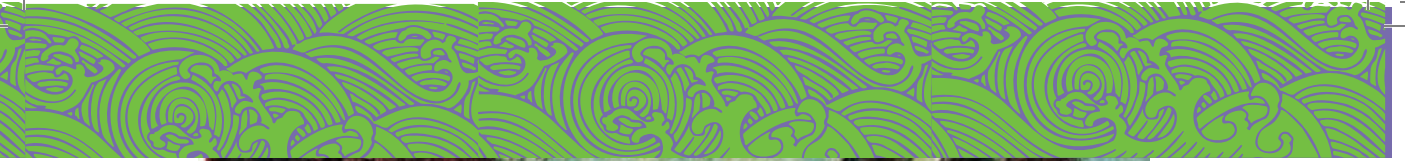
to a man. In this material world, a woman is attracted to a man to satisfy her own happiness, but the *gopīs* of Vraja do not have even a trace of this mood. They do not have the slightest attraction to any other man. The love of the *gopīs* is so strong that it can bring about direct visions of Śrī Kṛṣṇa in others who are simple-hearted and gentle, and who do not yet know of Him. Immediately upon seeing Śrī Kṛṣṇa in Mathurā, Kubjā was attracted to Him. The Queens of Dvārakā felt love just by hearing about His qualities. In contrast, the *gopīs'* love for Kṛṣṇa has no cause. It is not imposed or artificial, but is natural and spontaneous. Śrīla Rūpa Gosvāmīpāda explains in *Ujjvala-nīlamanī* that the *gopīs'* love is stimulated by the rising of deep attachment.

The specialty of *lalanā-niṣṭhā* is that desire to serve Śrī Kṛṣṇa manifests in the absence of any prior relationship with Him, and without any other cause. Its sole function is to bring pleasure to Kṛṣṇa's senses. With other moods toward Kṛṣṇa such as that of *sakhya*, *dāsya*, *vātsalya*, *mādhurya*, and the Queens of Dvārakā, there are considerations that have to be taken into account. Thus, this mood is called *sambandhātmikā*.

*Kāmātmikā prema* is the transcendental love that is all-in-all for the *gopīs*. The unique characteristic of the *gopīs'* love is that it is uninterrupted. This *lalanā-niṣṭhā-prema* ignores all kinds of instructions from relatives, society, and scriptures; it flows into the ocean of divine love for Kṛṣṇa like the rivers of the world flow into the oceans and raise their level.











*divya-unmāda mādanākhyā-mahābbāva, Śrī Rādhā*

## *Chapter 6*

*Uddhava sees mahābhārati  
Srīmatī Rādhikā from a  
distance*



*śhashta paricched  
uddhava radhajike dur se darshan*

## Uddhava sees mahābhāvatī Śrīmatī Rādhikā from a distance

### Verse (śloka) 11

*kācin madbukaram dr̥ṣṭvā  
dhyāyantī kṛṣṇa-saṅgamam  
priya-prasthāpitam dūtām  
kalpayitvedam abravīt*

(Śrīmad-Bhāgavatam 10.47.11)

Meaning – One of the *gopīs*, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her. Thinking it to be a friend or messenger sent by Kṛṣṇa, and imagining something in Her mind, She began to speak.

**Explanation** – Upon hearing the words of the *gopīs*, who were absorbed in the exalted sentiments of *mahābhāva*, Uddhava developed deep faith in them. Consequently, Śrī Kṛṣṇa's pastime potency *Yoga-māyā* saw that due to the good association of Śrī Kṛṣṇa's beloved *gopīs*, Uddhava's confidence and pride in his own knowledge was somewhat gone, and thus he had become qualified to begin to appreciate the loving moods of Śrīmatī Rādhikā, who is the personification of the highest love for Śrī Kṛṣṇa.

The *gopīs* who had gathered around Uddhava and revealed their heartfelt feelings in their transcendental contrary mood, crying loudly, went to an even more

hidden thicket of the forest. Uddhava followed them and stood next to a *kuñja* among tamal trees. With strong faith and tear-filled eyes, he witnessed this divine *kuñja* and all of the *gopīs* within it. He saw a golden-complexioned *gopī* whose beauty was beyond words lying upon a soft bed of lotus petals. She was surrounded by eight maidens and their assistants who were serving Her in various ways. These attendants and servants were putting sandalwood, camphor, and vermilion on the bed, but the body of this golden-complexioned personality was so hot that the flower petals were drying out and turning into dust. One *sakhī* gently wiped Her eyes and mouth with cool water. Another *sakhī* expertly massaged Her entire body. She seemed to be falling in and out of consciousness.

Śrīla Rūpa Gosvāmīpāda, the illustrious taster of the sweet mellows of Vraja, was a recipient of the infinite mercy of Śrī Gaurasundara, who is Śrī Kṛṣṇa covered with the mood of Śrīmatī Rādhikā. He explains in his book *Lalitā Mādhava* that the sweet damsels of Vraja, in their mood of separation, are the crown-jewels among the residents of Vraja, possessing the unique qualities of *divya-unmāda* and *mādanākhyā-mahābhāva*. When Śrī Rādhā is separated from Mukunda, She becomes



overwhelmed and desperate. Sometimes She becomes stunned; sometimes She laughs; sometimes She cries loudly; sometimes She talks nonsensically, and sometimes She is silent. Sometimes, She gravely asks, “O *sakhī*, where is that moon of the dynasty of Nanda? Where is that beautiful-faced person who captivates the lustful young ladies by the *mantra* emanating from His flute-playing? His charming limbs are as attractive as the jewels of Indraloka. Where is that person who performed the *rāsa* dance with us and is the personification of the nectar tonic for one who is about to leave their body? Where is that priceless jewel of Mine? O Providence, shame on you! Shame on you!” In this way, She becomes senseless.

Ṛṇḍā says, “Alas! Alas! Look! Look! Viśākhā and the other *gopīs* cannot bear to either tell or not tell Rādhā the news of Kṛṣṇa's departure for Mathurā City. They are completely stunned. They stand together, ear-to-ear, as if they have lost all sense (*Lalitā Mādhava* 3.24).

*kva nanda-kula-candramāḥ  
kva śikhī-candrakālāṅkṛtiḥ  
kva mandra-muralī-ravaḥ kva nu  
surendra-nīla-dyutiḥ  
kva rāsa-rasa-tāṇḍavī kva sakhi  
jīva-rakṣauśadhir  
nidhir mama subṛt-tamaḥ kva  
bata banta hā dhiḡ vidhim*  
(Caitanya-caritāmṛta, Antya-līlā 19.35)

“My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a

deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue *indranīla* jewel? Where is Kṛṣṇa, who is so expert in *rāsa* dancing? Oh, where is He, who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.”

In the anguish of separation, that personality with a complexion of molten gold said in a weak voice, “*Sakhī*, what can I tell you? I cannot tolerate being separated from the protector of Gokula; it is worse than drowning in the flood-waters of the Yamunā! The intense fire of separation from Him that is burning in My heart is more painful than the deadliest snake poison, *garalāgrāma*. The distress of My separation is so much more intense than that caused by the terrifying fever from the bite of a scorpion (*visuchika*).

*utapi putapakatoapi garalagradapi sobhani  
dantatverapi dusaha katapharalam  
hanmagansalyadapi tivra prodha visuchika  
nichayatoaputachairmamayam vali  
mamargha bhinati gokulapate virshalesha  
janma jvara*  
(Lalitā Mādhava 3.28)

That *gopī* absorbed in *mahābhāva* continued, “Why are you attending to My body with so much endeavor? There is no need to work so hard to keep My body alive. I have no reason to live now. I want to leave My body now.”

A *sakhī* tried to give consolation, “O *sakhī*, by leaving Your body, will You attain the friend of Gokula?”



You should mix the water of My body with the water of the pond in which My beloved eternally performs pleasure pastimes.

Gaurāṅgī Śrīmatī Rādhikā replied, “*Sakhī*, I have faith that I will certainly meet with the moon of Gokula, because I have heard from Purnamasi that whatever one desires or thinks about at the time of death one will attain in one’s next life. O *sakhī*, My only desire is that after My death, you should mix the earth of My body with the soil of the paths that He walks on; in this way, I will be able to hold His lotus feet to My heart. You should mix the water of My body with the water of the pond in which My beloved eternally performs pleasure pastimes, so that in the form of water I may touch His lips. You should mix the fire element of My body with the light reflecting from His mirror, so that when He looks into it after decorating Himself, I will be able to embrace Him. You should mix the air of My body with the air where His servant is fanning Him to keep Him cool. You should put the ether element that remains in this unfortunate person’s body where My beloved takes rest. In this way, the five elements of My body will be able to serve the Lord of My life day and night.”

After saying this, She became unconscious.

With much effort the *sakhīs* and their maidservants revived Her. After regaining consciousness, She said deliriously, “O *sakhī*, why has death still not come? In life there are so many difficulties. Kṛṣṇa, My life and soul, gave His word that He would return.” Then with half-closed eyes She looked up at the sky and saw a crow flying toward Mathurā.

*sandesham vada badanauttamam  
vrindatavrindrapme*

*dugdham prana pasbu sikhi  
virabburibdhe madjalaye sandra nagara  
chandrabhindhirbhasadasagarla vandanam*  
(Lalitā Mādhava 3.31)

Gaurāṅgī said, “O crow, are you going from Vṛndāvana to Mathurā? If so, please deliver a message for Me. The moon of Vṛndāvana has now become the King of Mathurā. Go and pay your *prānāms* to Him. Then give Him My message: ‘O Supreme Lord of Vṛndāvana, if a cowshed catches fire, what is the duty of the owner of the cowshed? First of all, they open the doors to let the cows out. There is a blazing fire of separation in My heart, in which My life-air is struggling to become free, like an animal that has been tied down. Please open the door of My heart so that My life-air will be freed and I will be able to find peace.’ If He then asks, ‘What is the cause of Her bondage?’ you should reply, ‘Her bondage is the hope of meeting with You.’”

After a period of silence, Gaurāṅgī continued, “O *sakhī*, quickly take My dying body to a *kadamba* tree on the bank of the Yamunā and affectionately smear the soft, cool mud of the river all over it. Also, write the name ‘Śyāma’ on it and place *tulasī*-

mañjarīs on it. At the time of My last breath, gather around Me and repeat the name ‘Śyāma.’” After saying this, Gaurāṅgī again fainted, and the *sakhīs* continued to attend to Her.

Śrīla Śukadeva Gosvāmī has not mentioned the name of Śrīmatī Rādhikā in this *sloka*:

*kācin madbukaram dr̥ṣṭvā  
dhyāyanti kṛṣṇa-saṅgamam  
priya-prasthāpitam dūtām  
kalpayitvedam abravīt*

(Śrīmad-Bhāgavatam 10.47.11)

The literal meaning of *kācit* is ‘that *gopī*’. In his *Vaiṣṇava-toṣaṇī*, Śrīla Jīva Gosvāmī has written *kācid – kapi parampretha sa ca śrī rādhe ittiartha*. This indicates that the word *kācid* refers to Śrī Rādhā. *Kācid* may be divided into the syllables *ka*, *a*, and *cid*, where *ka* refers to the happiness of love, *a* refers to completeness, and *cid* refers to realization. In other words, the personification and relisher of the greatest happiness manifest from service to Śrī Kṛṣṇa is known as *kācit* or Śrī Rādhā. The only person able to relish the ultimate and complete service mood for Him is Śrī Rādhā, the embodiment of *mādanākhyā-mahābhāva*.

According to *Ujjvalla-nīlamaṇi*:

*mukunda mahishi  
vrindairāpyasavati durlabha  
vraja devyaik sevedho  
mahābhāvakhyouchyate*

(Ujjvalla-nīlamaṇi, Sthāyi-bhāva-prakaraṇa 56)

“This *mādana-bhāva* is not present in the Queens of Dvārakā or in any of the other *sakhīs* (maidservants). It is not present even in Lalitā or Viśākhā.

This mood is only present in Śrī Rādhā.”

Śrīla Jīva Gosvāmī writes in his *Vaiṣṇava-toṣaṇī tikka*:

*kācit kapi parampretha sa ca śrī rādhe  
ityartha slesan ca ke prema sukhe  
asmantacitta jnanam yasya  
seti ka sarvasam prema sukhamachinnati  
kshine kshine vadharyati  
ya seti chamukhyatvat sevā*

“Śrīla Viśvanātha Cakravartī Ṭhākura, the great teacher and crown-jewel of those who are able to taste the sweet mellows of Vrndavana, explains that the word *kācid* refers to the one and only Vrsabhanu-nandini Śrī Rādhā, who is the personification of Śrī Kṛṣṇa’s internal potency (*blādinī-śakti*), and who is absorbed in the seventh level of love.”

*blādinin saktisarvrtti rūpasya premoapimna  
saptami bhumika mahābhāvastanmayi sri  
vrsabhanunandinya itti*

(Sārārtha-darśinī 10.47.11)

“*Lilā-śakti* Yoga-māyā, on seeing Śrīmatī Rādhikā about to leave Her body due to separation from Śrī Kṛṣṇa, immediately created waves of sulkingness in the ocean of Her separation mood to save Her life.”

Feeling intense separation from Śrī Kṛṣṇa and seeing a friend of Kṛṣṇa’s (Uddhava), Śrīmatī Rādhikā developed very strong emotional symptoms such as secrecy, anger, and trembling. This caused Her to chatter in an incomprehensible way, which is known as *citra-jalpa*.

In Her trance, Śrī Rādhā first saw Kṛṣṇa performing pleasure pastimes with



beautiful, lustful women in Mathurā, and then She saw Him leave those women and go to Her. When He approached Her, She entered a sulky mood (*māna*). Despite great endeavor, Kṛṣṇa could not pacify Her, so He called upon a messenger. At that time Śrī Rādhā saw a unique, affectionate bumblebee with whiskers decorated in yellow and red. In Her state of transcendental madness (*divya-unmāda*), She began to reveal Her thoughts to that bumblebee. Uddhava heard Her say, “The beloved of My life and soul comes to Me in a secret way and then leaves in the same way. In Mathurā, He has many lovers who serve His every need. If someone were to say to Me, ‘No, there is no one as beloved as You in Mathurā,’ I would reply, ‘Then why did My Śyāma go to Mathurā?’” In this way, Śrīmatī Rādhikā manifests transcendental anger.

*krsnakartunikam sangamam  
mathurasanganasu dyayantu dyayena  
kalpayanti atyeva adbhutamana priyeṇa  
srikrishnena mām prasādayitum*  
(Sārārtha-darśinī 10.47.11)

“By repeatedly thinking that Śrī Kṛṣṇa is enjoying with the women of Mathurā, Śrīmatī Rādhārāṇī forms an island of sulkiness in the ocean of Her vast pain of separation.”

The question may arise as to why Her sulky mood (*māna*) manifested during Her feelings of separation. Our *ācāryas* explain that the Lord's pastime potency (*līlā-śakti*) makes these arrangements in order to increase the beauty of transcendental loving mellows (*mādanākhyā-mabābhāva*). In this way, a countless variety of moods that are ever-fresh and new continuously appears as

waves in the ocean of divine love, leading to various experiences including dreaming (*svapna*), remembrance (*smaraṇam*), having visions (*sphūrti*), and direct perception (*āvirbhāva*).

When a vision appears for only a moment, it is called a *sphūrti*. Remembering past events is *smaraṇam*. Visions that take place in a dream are known as *svapna*. Direct perception while awake is *āvirbhāva*.

Seeing one's beloved suddenly and/or seeing him having been with the wife of another and having external signs such as nail scratches or cut marks on the lips (*ratichyana*) causes a sulky mood to arise.

A heroine may experience a sulky mood if her beloved appears suddenly, or if visions of meeting her beloved appear to her again and again in the core of her heart, or if *rati* arises from seeing her beloved's footprints near those of another heroine. These situations apply to Śrīmatī Rādhikā's sulky mood. She firmly believes that She is the only one who can fulfill Her beloved Kṛṣṇa's innermost desires; no other damsel can do so. Other damsels meet with Kṛṣṇa only to satisfy their own desires, and this only leads to Kṛṣṇa being unhappy. The main reason that Śrīmatī Rādhā becomes sulky is that She knows that Kṛṣṇa cannot be happy by meeting with any other damsel. Śrī Rādhā is the treasure-house of this sulky mellow. In regard to *māna*, *Ujjvala-nīlamanī* states:

*sneha vinā bhayam  
syanesiyar ca pranayam vinā  
tasmaanamaanprakaroyam dvayo prema  
prakasak*  
(Ujjvala-nīlamanī, Śrīgāra-bheda-prakarāṇa 78)

“Without love and affection (*sneha*), fear cannot exist, and without

loving entreaty (*praṇaya*), jealousy cannot exist. Thus, both of these are symptoms of love.”

Śrīla Viśvanātha Cakravartī Ṭhākura explains:

*krutaṣṭaparadbasya nayakasya  
nahikam prati bhayam syāt  
nayikayastvaparadhe tasmīnīasya syāt  
nayikanayakyomano nāma rasa syāt*  
(Ānanda-candrikā 34, Śrīṅgāra-bheda-prakaraṇa)

“An offending hero is fearful of the heroine, and the heroine has feelings of jealousy toward her lover. Due to both fear and jealousy, an enhanced ‘flavor’ is created in the sulky mood. In this, the cause of fear is affection, and the cause of jealousy is loving entreaty. If the hero is absent, the heroine does not show jealousy. The sulky mood appears when there is loving entreaty (*praṇaya*); that is when *māna* manifests itself.”

The sulky mood of the *gopīs* is like the flow of numerous tributaries of a river which spreads out more and more. In the same way, a heroine manifests countless different moods. The sulky mood, for example, can expand into a further variety of forms. The sulky mood of Śrīmatī Rādhikā is based on the quality of sweetness. According to the explanation of the word *kalpayitvā* (imagining), Rādhā imagines that the bumblebee is a messenger. From the words beginning with *sapatnyāḥ kuca-vilulita-mālā-kuṅkuma*, it is understood that She also imagines that numerous heroines are meeting with Kṛṣṇa.

In the material conception, a person may imagine many different scenarios, none of

which is real. Or, one may take shelter of something unfavorable which leads to suffering, falsely thinking that it will give one happiness and auspiciousness. A moment of imaginary peace or material sense enjoyment cannot give the living entity fulfillment, and this applies to the endeavors of impersonalists. In contrast, as soon as pure devotional service (*śuddha-bhakti*) arises in the heart of a living entity, the highest renunciation is attained. The Supreme Personality of Godhead, as Śrī Caitanya Mahāprabhu, established this loving devotional service (*prema-dharma*). Once this is achieved, there are no more obstacles to attaining the Supreme Lord, and ignorance cannot touch the living entity. In this state, the living entity can realize the transcendental realm.

*ity acyutāṅghriṁ bhajato ’nuvṛttyā  
bhaktir viraktir bhagavat-prabodhaḥ  
bhavanti vai bhāgavatasya rājams  
tataḥ parām śāntim upaiti sāksāt*

(Śrīmad-Bhāgavatam 11.2.43)

“My dear king, by practicing devotional service unto the infallible Personality of Godhead with constant endeavor, a devotee thus achieves unflinching devotion, detachment, and realization of the Supreme Personality of Godhead, and in this way attains the benefit of loving devotional service.”











## *Chapter 7*

*The transcendental  
madness of Śrīmatī  
Rādhikā (citra-jalpa)*

*saptam pariched*  
*śrīmatī rādhikā's divya-unmāda daśā*

## The transcendental madness of Śrīmatī Rādhikā (citra-jalpa)

### Verse (śloka) 12

*madhuṇa kitava-bandho mā spr̥ṣaṅgbrīm sapatnyāḥ*  
*kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ*  
*vahatu madhu-patis tan-māninīnārīṇ prasādarī*  
*yadu-sadasi viḍambyarīṇ yasya dūtās tvam īdr̥k*  
(Śrīmad-Bhāgavatam 10.47.12)

Meaning – O bumblebee, O friend of the cheater! Don't touch My feet because your whiskers have the vermilion and saffron (saffron or *keshar* is a golden-yellow color) from the garland of My rival lovers (*sapatnyāḥ*). You are the messenger of that beekeeper, Madhu-pati, Śrī Kṛṣṇa. He should continue to pacify those ladies of Mathurā, who are now in a sulky mood. He should keep that vermilion and saffron in the form of mercy and blessings given to Him, which are worthy of ridicule in the assembly of the Yadu dynasty. What need was there to send these things here with you?

**Explanation** – Śrī Kṛṣṇa-candra, who is the Supreme Lord of the ocean of mellows (*akbila-rasāmṛta-sindhu*); the crown-jewel of those skilled in the art of loving affairs (*prema-vidagdha-cūdāmaṇi*); the king of intimate, loving affairs (*śṛṅgāra-rasaraja*); the direct embodiment of the ever-fresh Cupid (*madana*), the transcendental captivating God of Love

(*manmatha-manmathaḥ-madana*); the thief of all hearts; and the subject of all mellows, eagerly desires to taste the sweetness of the love of Śrīmatī Rādhikā, His internal potency (*hlādinī-śakti*). Śrīmatī Rādhikā is the highest form of loving sentiments (*mabābhāva-rupatva*); the complete truth of transcendental mellows of pleasure (*ānanda-cin-mayī-rasa-tattva*); the cause of that transcendental love; the jewel of Kṛṣṇa's love; the eternal master of those mellows; and the beloved daughter of Vṛṣabhānu Mahārāja. She is the counterpart (*prati-mūrti*) embodiment of the intimate loving affairs of separation (*vīpralambha-śṛṅgāra-rasa-pratimūrti*), and in all circumstances She remains absorbed in Kṛṣṇa.

*kṛṣṇa-mayī — kṛṣṇa yāra bhitarē bāhire*  
*yāñhā yāñhā netra paḍe tāñhā kṛṣṇa sphure*  
(Caitanya-caritāmṛta, Ādi-līlā 4.85)

“Kṛṣṇa-mayī means one who is within and without Lord Kṛṣṇa. Wherever the eyes fall, Lord Kṛṣṇa manifests.”

It is not possible to appreciate and glorify the intimate mellows of loving affairs of the *gopīs* in the mood of separation (*vīpralambha-śṛṅgāra-rasa*) without discussing them in detail.

Ecstatic loving mellows (*ujjala-rasa*) are of two types: separation (*vipralambha*) and meeting (*sambhoga*).

Separation (*vipralambha*) is that intense desire and eagerness that arises in the hero and heroine when they are separated from each other before the first meeting or just after it, due to, for example, not being able to embrace or kiss. These moods are called *vipralambha-śṛṅgāra-rasa*. They bring about meeting and nourish it.

Without separation, meeting cannot be nourished. A piece of cloth may be repeatedly immersed in dye to enhance its color; similarly, without the deep attachment caused during separation, the excellence of meeting cannot be experienced (*na vinā vipralambhena sambhoga pustimasnute*).

*yunorauktayobharvo yuktayovartha yo mitha  
abbhistinganadinamanvaptō prakusyate  
sa vipralambho vigneṃya sambhogontikarakh  
na vinā vipralambhena sambhogāḥ puṣṭim  
āsnute*

(Ujjvala-nīlamanī, Śṛṅgāra-bheda-prakarāṇa 2 – 3)

*rati prema sneha disthayibhava vato  
naryakyomirtha*

(Ānanda-candrikā-prakarāṇa 3)

“The mood of separation does not only nourish the mellow of amorous pleasure pastimes (*rasa*), but it also takes a form that can be tasted. Being in a fixed mood (*sthāyi-bhāva*) of deep loving affection and other such emotions, the hero and heroine, at the time of their separation, have visions in their heart from the rise of these strong desires that further manifest in their mind as actions

by body, thoughts, and visions of embracing each other. Remembering this manifests a wonderful form. Being absorbed in tasting this form is known as *vipralambha-śṛṅgāra-rasa*.”

This concerns a particular aspect of the separation mood. In this regard, Śrīla Viśvanātha Cakravartīpāda has explained according to one’s qualification. Considering time, place, and circumstance, our exalted Rūpānuga teachers have given the highest regard, at all times, to the mellow of separation, emphasizing it over the mellow of meeting. *Mādanākya-mahābhāva* is the supreme state of exaltation in which all of the various stages of *prema*, from *rati* to *mahābhāva*, manifest simultaneously in their most radiant forms - it is the highest of all moods. Śrīla Viśvanātha Cakravartīpāda writes in his commentary that separation is absent in *mādana-bhāva*. Under all circumstances, Śrīmatī Rādhikā’s loyal, like-minded (*svajātīya-bhāva*) maidservants (*palya-dāsīs* or *mañjarīs*) desire that their Mistress be absorbed in the happiness of meeting. The *mañjarīs* have more of an opportunity to perform loving service to Śrīmatī Rādhikā when She meets with Her beloved Kṛṣṇa than during separation.

In *Bhakti-rasāmṛta-sindhu*, our *ācāryas* explain the **highest type of bhakti - uttama bhakti**, precisely defining it as *ānukūlyena kṛṣṇānu śīlanam*, meaning ‘that which is favorable to Kṛṣṇa (*ānukūl kṛṣṇā*)’ or ‘that which gives all types of happiness to Kṛṣṇa in meeting with Śrīmatī Rādhikā’.

If one was to argue that separation is higher than meeting, this would be saying that Śrī Rādhā should always be separated



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from Kṛṣṇa, and this is unacceptable to our *ācāryas*. Even though the mellows of separation nourish, increase, and intensify the mellows of meeting, this applies only in the short term and not the long term. In light of this, separation is necessary.

In meeting, only the physical forms of the lover and beloved are present, whereas in separation, one experiences the object of love and the reservoir of that love wherever one looks, and everything becomes a stimulus for remembering one's beloved. When a hero and heroine are overwhelmed in separation and absorbed in thoughts of previous meetings, they have visions of meeting, which gives them happiness. However, when these visions disappear, they feel distress and lamentation. In this way, they can taste the mellows of separation. Śrīla Viśvanātha Cakravartīpāda resolves this in *Ānanda-candrikā* 3: This *vipralambha* (separation) is not like the separation of a mundane hero and heroine. This separation is specific to the nature of the potency of *samvit*. For this reason, happiness is realized in the pain of this separation.

*ei mata dine dine,  
svarūpa-rāmānanda-sane,  
nija-bhāva karena vidita  
bāhye viṣa-jvālā haya,  
bbitare ānanda-maya,  
kṛṣṇa-premāra adbhuta carita*  
(Caitanya-caritāmṛta, Madhya-līlā 2.50)

“In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa Dāmodara and Rāmānanda Rāya. Externally there appeared severe

tribulation as if He was suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.”

*ei premā-āsvādāna, taṭṭa-ikṣu-carvaṇa,  
mukha jvale, nā yāya tyajana  
sei premā yāñra mane, tāra vikrama sei jāne,  
viṣāmṛte ekatra milana*  
(Caitanya-caritāmṛta, Madhya-līlā 2.51)

“If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.”

Only in the mellow of separation does the sulky mood (*māna*) arise, both with and without a cause. Through the ingredients of *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī*, the sweetness in the mellow is more radiant and increasingly tasteful, and loving attachment reaches the stage of *mahābhāva*.

*hlādinīra sāra 'prema', prema-sāra 'bhāva'  
bhāvera parama-kāṣṭhā, nāma —  
'mahā-bhāva'*  
(Caitanya-caritāmṛta, Ādi-līlā 4.68)

“The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion (*bhāva*), and the ultimate development of emotion is *mahābhāva*.”

*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī*  
*sarva-guṇa-kbani kṛṣṇa-kāntā-śīromaṇi*  
(Caitanya-caritāmṛta, Ādi-līlā 4.69)

“Śrī Rādhā Ṭhākuraṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest-jewel among all the lovely consorts of Lord Kṛṣṇa.”

*Mahābhāva* is extremely blissful. When deep attachment (*anurāga*) transforms into the stage of *sva-saṁvedya-daśā* through the nature of service (*yāvad-āśraya-vṛtti*), then it is known as the stage of *mahābhāva*. This deep attachment (*anurāga*) reaches an indescribable condition wherein only pleasure is experienced, and this stage is called *sva-saṁvedya-daśā*. When *bhāva* seems to have reached its peak, with no possibility of going higher, and yet it continues to increase, this is known as *yāvad-āśraya-vṛtti*.

*Mahābhāva* is the highest stage of *prema*, or divine love. In *Ujvala-nīlamanī* 14.154 *mahābhāva* is defined thus: ‘When *anurāga* reaches a special state of intensity, it is known as *bhāva* or *mahābhāva*.’ This stage has three characteristics:

1. *anurāga* reaches the state of *sva-saṁvedya*, which means that it becomes the object of its own experience;
2. *anurāga* becomes radiantly manifest (*prakāśitā*), which means that all eight *sāttvika-bhāvas* are prominently displayed;
3. *anurāga* attains the state of *yāvad-āśraya-vṛtti*. This means that the active ingredient of the intensified state of *anurāga* transmits the experience of Rādhā and Kṛṣṇa’s *bhāva* to whoever may be present and qualified to receive it.

The eight transformations (*aṣṭa sāttvika*) manifest in five stages known as: *dhūmāyitā* (smoking), *jvalitā* (lighted), *dīpta* (blazing), *uddīpta* (inflamed), and *sūddīpta* (intensely inflamed). The combined intensity of all of these transformations is known as the state of *mahābhāva*.

When *sāttvika-bhāva* appears in its simple form it is called *rūḍha-bhāva*, and when the extraordinary elements of *bhāva* appear simultaneously in their distinct forms, it is known as *adbirūḍha-mahābhāva*. This *mahābhāva* is like the wealth of pure nectar that shines light on the individual living entity’s own intrinsic identity.

*mana svam svarūpam nayet*  
*mahabbhavatkamaiva mana shyat mahabbhavat*  
*mahabbhavat parthakyain manaso na*  
*stbithirithyarth. tene indriyanam mano vritti*  
*rupatva dubratjasundarinam mana adisarve*  
*indriyanam mahabhava rupatvat tatduvyapare*  
*sarveraiva srikrsnasyativasyatvam*  
*yuktisiddhameva bhavet*

(Ujvala-nīlamanī, Ānanda-candrikā-prakaraṇa  
tikka, Sthāyi-bhāva-prakaraṇa 157)

Meaning - A person in *mahābhāva* has no awareness of their external condition. The mind itself becomes totally absorbed in *mahābhāva*. All of the senses work under the control of the mind, and thus, like the mind, the senses also attain the state of *mahābhāva*. It was due to *mahābhāva* that Mahāprabhu took the form of a tortoise. The senses of one who is in *mahābhāva* are constantly experiencing the bliss of being absorbed in the service of Śrī Kṛṣṇa to the point that the scornful words from such a person are pleasurable to Kṛṣṇa, and are able to control Him. This type

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of deep attachment or *rati* is very rare for the Queens of Dvārakā to attain. Due to possessing this type of *rati*, the damsels of Vraja are able to control Kṛṣṇa.

*smāyāvaloka-lava-darśita-bhāva-hāri  
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ  
patnyas tu śoḍaśa-sahasram anaṅga-bāñair  
yasyendriyaṁ vimathitum karaṇair na śekuḥ*  
(Śrīmad-Bhāgavatam 10.61.4)

The meaning of this *śloka* is that Śrī Kṛṣṇa had over sixteen-thousand Queens of Dvārakā with very sweet smiles, piercing glances, and captivating eyebrow movements that released love arrows that aroused lustful moods. Despite all of their attempts, they were unable to even slightly agitate the Supreme Personality of Godhead, Śrī Kṛṣṇa, in any way.

*Adbirūḍha-mahābhāva* manifests in the forms of *mohana* and *mādana*. *Mādana* is only apparent at the time of meeting with no separation. *Mādana* is only present in Śrīmatī Rādhikā and not in any other *gopī*. *Mādanākya-mahābhāva* is the sole treasure of Śrī Rādhā herself.

*modanoyam ṛbhisblaesa dasayam mohano bhavet  
yasmīn virabhavaivasyatsudipta eva sāttvika*  
(Ujjvala-nīlamanī, Sthāyi-bhāva-prakarāṇa 179)

“*Mādana* has the exceptional, unprecedented characteristic that one takes part in countless pastimes of meeting that last for millenniums. For example, at the same time and in the same body one can see, touch, embrace and kiss Kṛṣṇa. A particular type of happiness is experienced from the combination of such activities. At this time, an indescribable desire to

meet arises from an intense impression of being separated. From this and other activities such as kissing, an unprecedented and astonishing situation appears. The glories of *mohana-avastha* manifest during separation. When a person feels separation due to *sāttvika-bhāvas* and is completely illuminated, it is called *mohana*.”

*prāyo vrindavanaeshvarya mohano ayamuddachatt  
(Ujjvala-nīlamanī, Sthāyi-bhāva-prakarāṇa 183)*

“This *mohana-bhāva* is completely manifest in the Queen of Vṛndāvana, Śrīmatī Rādhikā.”

There are six characteristics of *mohana-bhāva*:

1. When embracing one's beloved, one becomes unconscious due to feeling separation. Kṛṣṇa faints while being embraced by another lover. (While Rukmiṇī is embracing Kṛṣṇa in Dvārakā, He sometimes falls unconscious remembering His playful pastimes with Rādhā in the *nikuñjas* of Vṛndāvana near the banks of the Yamunā);
2. One desires Kṛṣṇa's happiness while accepting one's own intolerable suffering;
3. *Brahmāṇḍa-ksobha-kāritā* – Śrī Rādhā's anxiety and feelings of separation from Kṛṣṇa cause the whole universe to feel anguish;
4. *Tīrya* (crying) – Śrī Rādhā's weeping from Her intense feelings of separation causes even animals and birds to cry;
5. In the event of death, one desires to be with Kṛṣṇa and serve Him with the five elements of one's body;
6. *Divya-unmāda* – When *mohana-bhāva* reaches a unique, indescribable state it



develops into a wondrous condition that resembles a state of utter confusion; this is called *divya-unmāda*. There are many symptoms of *divya-unmāda*; two of them are known as *udgbūrṇā* and *citra-jalpa*.

*Citra-jalpa* can be divided into ten categories:

1. *Prajalpa* – This is when a lover spitefully, maliciously, and passionately insults the beloved;
2. *Parijalpa* – This is when a lover claims that the beloved, who is the master of her heart, is merciless, crooked, and fickle;
3. *Vijalpa* – This is when Śrī Rādhikā hides in Her heart Her intense loving anger and openly criticizes Her beloved Lord;
4. *Ujjalpa* – When Śrī Rādhikā angrily, arrogantly, and spitefully insults Kṛṣṇa;
5. *Sañjalpa* – In this condition, Śrī Rādhikā uses imperious, harsh, slashing words and calls Her beloved Kṛṣṇa ungrateful;
6. *Avajalpa* – Śrī Rādhikā says that because Kṛṣṇa is harsh, lusty, and crooked, She is afraid of what loving Kṛṣṇa may bring;
7. *Abbijalpa* – Śrī Rādhikā says, “It is foolish and useless to fall in love with Kṛṣṇa - He is so cruel. He tortures even the innocent birds.”;
8. *Ājalpa* – Disgusted, Śrī Rādhikā declares, “Kṛṣṇa is crooked and deceptive. He only gives us pain. We should stop talking about Him and talk about something more pleasant.”;
9. *Pratijalpa* – Śrī Rādhikā says, “Kṛṣṇa is a highway-man in loving affairs. He likes to enjoy pastimes with many girls; therefore, He should not come anywhere near Me.”;
10. *Sujalpa* – When a lover sincerely, deeply, humbly, and restlessly asks many questions about Kṛṣṇa.

*ittasya mohanakyasya gatim kamappyu payusa  
bbramama kapi vaichitri divyaunmada ittiyarte*  
(Ujjvala-nīlamanī, Sthāyi-bhāva-prakarāṇa 190)

‘mādane’ – *cumbanādi baya ananta vibheda*  
‘udgbūrṇā’, ‘citra-jalpa’ – ‘mohane’ dui bheda

“On the *mādana* platform there are kissing and many other symptoms, which are unlimited. In the *mohana* stage, there are two divisions - *udgbūrṇā* (unsteadiness) and *citra-jalpa* (varieties of mad emotional talks).”

*citra-jalpera daśa aṅga – prajalpādi-nāma*  
*bhramara-gītā’ra daśa śloka tāhāte pramāṇa*

“Mad emotional talks include ten divisions, called *prajalpa* and other names. An example of this is the ten *śloka*s spoken by Śrīmatī Rādhārāṇī called “The Song to the Bumblebee.”

*udgbūrṇā, vivaśa-ceṣṭā – divya-unmāda-nāma*  
*virabe kṛṣṇa-sphūrṭi, āpanāke ‘kṛṣṇa’-jñāna*

“*Udgbūrṇā* (unsteadiness) and *vivaśa-ceṣṭā* (boastful activities) are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.”

(Caitanya-caritāmṛta, Madhya-līlā 23.59-61)

There are many varieties of *udgbūrṇā*. The astonishingly helpless activities of a person in love are called *udgbūrṇā satvi laxsan mudurdhar-na nanavaivasya chaistitam*.

(Ujjvala-nīlamanī, Sthāyi-bhāva-prakarāṇa 192)

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*Citra-jalpa*: This includes the strange yet wonderfully astonishing narrations that appear in the condition of *divya-unmāda*. The raging words and sentiments that appear secretly inside oneself as a result of seeing one's beloved with another is called *citra-jalpa*.

*resthasya suridaloke gutharosabbhichumbita  
bhuribhāvamayo jalpo  
yastibrotuthakanthitanitam*

(Ujjvala-nīlamanī, Sthāyi-bhāva-prakaraṇa – 194)

“In this there are simultaneously countless indescribable, strange, wonderful, and attractive moods in which eagerness can be seen.”

In his explanation of *prajalpa*, Śrī Jīva Gosvāmīpāda, the best of all learned scholars and the most expert relisher of the sweet mellows of Vraja, shining the torchlight of knowledge on the Absolute Truth within the Gauḍīya Vaiṣṇava world, firstly prays for the mercy of Śrīmatī Rādhikā, the internal pleasure potency (*hlādinī-śakti*). He explains that *prajalpa* is the first limb of *citra-jalpa*, and within the largest waves of the nectar-ocean of the highest sentiments of transcendental mellows (*mabābhāvamṛta*) are qualities such as secrecy, jealousy, pride, malice, mocking, and disrespect towards one's beloved. They appear at the peak of the sweetness of *māna*, *divya-unmāda*, and *citra-jalpa*, among other combinations of sentiments.

*swatha: premajavata govinda lina chetasa,  
radhaya: keno vagotho vedha siyat tatkrupam bina*  
(Śrīla Jīva Gosvāmī tikka)

“These can only be perceived in Śrīmatī Rādhikā and without Her mercy, they cannot be described.”

Without the mercy of Sarasvatī devī (the presiding Deity of knowledge) no one can understand the higher moods of Śrī Rādhā whose heart is completely absorbed in Govinda.

When Uddhava arrived in Vṛndāvana after traveling from Mathurā, the *gopī*s understood that he was Kṛṣṇa's dearest servant and messenger. They took him to a quiet, secluded place within the forest and showed him hospitality in a variety of ways. They presented a seat for Uddhava to sit on, but he did not accept it and simply offered his obeisances to it. When Śrī Vṛṣabhānundinī saw Uddhava, She began to express secrecy, jealousy, pride, malice, mocking, disrespect, *divya-unmāda*, and *citra-jalpa*. Śrī Rādhikā, feeling agitated, was thinking of Uddhava as a bumblebee. Simultaneously, one bumblebee appeared in front of Śrīmatī Rādhikā. She began to think that this bumblebee had come to taste the pollen from Her lotus feet.

Our *ācāryas* explain that actually Kṛṣṇa came in the form of a bumblebee to see and taste Śrīmatī Rādhikā's *divya-unmāda* and other sentiments. Śrīmatī Rādhikā thought, “My beloved has neglected Me and has therefore committed an offence, and now, desiring to atone for this offence, He has come with a variety of flattering words to reconcile. Or, He has sent His nearest and dearest envoy who has come like a bumblebee to offer obeisances at My lotus feet.” In Her mind's eye, Śrīmatī Rādhikā saw the bumblebee hovering around Her feet and trying to sit on them. With a harsh, rude,

proud tone of voice, She said, “O bumblebee! You are *kitava* (the friend of a cheater). You stay far away from Me. Don't touch Me.”

The bumblebee might say, “O sulky lady, why are you calling my master a cheater?” This would further anger and upset Śrīmatī Rādhikā, and She would reply, “Don't you know about your friend's bad character? If not, listen and I will tell you about it. During the *rāsa* pastime, He seduced us with sweet, loving, heartfelt words. I will give you one example. Over and over He would swing round our necks like a victory (*vaijayantī*) garland begging for love, and would say:

*na pārāye 'ham niravadya-saṁyujām  
sva-sādhū-kṛtyam vibudhāyusāpi vah  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛśya tad vah pratiyātu sādhanā*  
(Śrīmad-Bhāgavatam 10.32.22)

Meaning – O damsels of Vraja, you have transgressed all of the rules and regulations of the scriptures and religiosity. You have done what even the most powerful *yogīs* cannot do. I cannot pay back this debt even if I had the lifespan of the demigods.

Śrīmatī Rādhikā continued, “When Kṛṣṇa was departing for Mathurā, He said that He would very quickly return, but that has proven to be false. O bumblebee, has your friend not yet completed His work? There is no evidence that He is on His way back here. He must be absorbed in pleasure pastimes with the ladies of Mathurā; this is the reason He has not returned to Vraja.”

Śrīmatī Rādhikā with her sentimental vision (*bhāva-netra*) saw Kṛṣṇa as if He was enjoying with Kubjā, the hunchback woman of Mathurā. She said, “O bumblebee, before Kṛṣṇa was with us, who are completely pure

and expert in conjugal affairs, and now He has left us and is enjoying with that blackish Kubdi. Your friend used to repeatedly tell us, ‘O damsels of Vraja! Without you all, I cannot maintain My life. You are the life of My life; the reason for My existence. I always remember your words of love and affection.’ But today all those words are presenting themselves in their true form. O bumblebee! Are you not the friend of such a cheater? Listen, O messenger of a cheater! It is not that your friend is only cheating through words, but He also dresses like a cheater. We have heard from Purnamasi that His nature is to cheat. Even though He is male, He took the form of a beautiful, captivating female (Mohinī-rūpa) and cheated the demons from obtaining the nectar of immortality. Both the demigods and the demons were the sons of the sage, Kaśyapa. Why did He take the form of a beautiful woman to cheat one brother from receiving the nectar in favor of the other? You may say, ‘God is my friend,’ but we have heard that God has no friends or enemies - He is equal to all.”

Śrīmatī Rādhikā continued, “O messenger, when we were in a sulky mood, He would approach us disguised as a beautiful woman, but we would recognize His deceitful nature, and then that cheater would go to My maidservants and repeatedly beg for forgiveness.”

In this regard, in *Utkalika-vallari* (The Vine of Intense Longings, *Śrī Stava-mālā* 59), Śrīla Rūpa Gosvāmīpāda describes Kṛṣṇa going to Śrīmatī Rādhikā disguised as a beautiful woman in order to pacify Her sulky mood. Aware of His cheating tendency, Śrīmatī Rādhikā instructed Her dear Rūpa Mañjarī, “O *sakhī*, stop that blackish Kṛṣṇa, disguised as a woman, from entering My *kuñja*.”



## Chapter 7 *The transcendental madness of Śrīmatī Rādhikā*

*sathōyam naveksya punar iba maya mana-dhanaya  
visantam stri-vesam subala-subrdam varaya gira  
idam te sakutam vacanam avadbaryocchalita-dbis  
chalatopair gopa-pravaram avarotsyami kim abam*

“O Rādhike! When You are in a sulky mood and You take the position of being stubborn - not wanting to see the deceitful face of Kṛṣṇa - at that time You will give me instructions: ‘O *sakhi*! When will I be able to refuse the dear friend of Subala, Kṛṣṇa? He is approaching to enter My *kuñja* dressed as a woman, and you should stop Him.’ Understanding Him to be Yours, when will I be able to refuse Kṛṣṇa, the chief of the cowherd folk, with His words of denial and arrogance?”

Upon hearing the sweet, loving entreaty, Uddhava thought, “If I was able to touch the dust of the feet of this supreme damsel, my life would be successful.” At that very moment, the blackish-complexioned bumblebee, in his restless nature, started to hover around the fragrant, pollen-laden, reddish lotus feet of Śrīmatī Rādhikā. Imagining the bumblebee as a messenger sent by Her beloved to pacify Her, Śrīmatī Rādhikā said, “O friend of a cheater! Do not touch My feet with your whiskers because you are contaminated from drinking liquor. If you desire to pay your obeisances to Me, you may do so from afar. You do not understand the glories of these feet. Your contaminated friend has purified Himself so many times by touching My feet, and so many times He has prayed: *dehi pada-pallavam udharam* – ‘O Divine Goddess! Please place Your feet on My head.’”

Naturally restless, the bumblebee circled around and then flew away. Śrīmatī Rādhikā called out, “O bumblebee! By leaving Me, do you desire to touch the feet of My maidservants? By pleasing them, do you think you can win My favor, and thereby be able to associate with Me? O bumblebee, you are not qualified to touch the feet of My maidservants, what to speak of touching My feet! Go! Go away from here. Touching My feet in this way does not please Me. I do not need anything from you whatsoever!”

Uddhava thought, “I am entitled to touch Your feet because I have come to deliver my Lord’s message.”

Understanding the sentiment of this, Śrī Rādhā said, “O bumblebee! Because you are playing the role of your master’s messenger, you do have some rights. But if you had not come intoxicated then certainly you would have been able to touch My feet.”

Imagine that the humming bumblebee might say, “O mistress! I am not intoxicated. So why are You falsely accusing me?”

Hearing this, Śrī Rādhā, with intense anger, would say, “I am not saying anything that is false! My character is not like that of your deceitful friend. You are certainly intoxicated; I shall now prove this. The way in which you have presented yourself in our assembly is that of one who is intoxicated. Your head is spinning and you are drowsily encircling us, who are of aristocratic society.”

Hearing this, the bumblebee would reply, “What is wrong with my appearance?”

Śrī Rādhā would reply, “O bumblebee, tell Me how so much *kuṅkuma* (red powder) got on your whiskers. Now I understand! At some point your master embraced another

woman who was wearing a flower garland; the *kuṅkuma* from that garland came upon His chest. Or, at the time of embracing her, that *kuṅkuma* transferred from His chest to the garland she was wearing. You sat on that very garland which was covered in *kuṅkuma*, which then came onto your whiskers. In this way, by associating with My beloved you have become very fortunate. Have you come to show Me that *kuṅkuma*, which originated from the chest of Kṛṣṇa's co-wives? Seeing this makes Me very angry. Have you come to pacify My anger by decorating this *kuṅkuma* on your body? You are deceitful and shameless. Only one who is intoxicated would behave so badly. Do you think that such behavior will pacify My sulky mood? Does it fulfill your purpose as a messenger?"

Continuing to hum, the bumblebee seemed to say, "O Svāmīnī, my whiskers are naturally red in color from birth. Are you falsely accusing me?"

Hearing this, Śrīmatī Rādhikā said, "O bumblebee, this is not the way to pacify a person in a sulky mood. Do not use flattering words with Me. You should go back to Mathurā. Your friend, Kṛṣṇa, took birth in the womb of Mother Yaśodā in the dynasty of cowherd men, and now He has joined the dynasty of warrior kings and has become the protector of Mathurā. Your friend Kṛṣṇa may pacify the sulky mood of the *kṣatriya* ladies in Mathurā, so you should go and support Him. By pacifying them, may Kṛṣṇa, the protector of sweet mellows (*madhu-pati*), be pleased with you. We are ladies of the lower-class cowherd folk; what would the benefit be to pacify us for Madhu-pati Kṛṣṇa? We have now been abandoned by Him. Kṛṣṇa enjoys

with Rāma (Lakṣmīdevī) and women who belong to others. Yet in truth, the ladies of Mathurā (*pur-ramaniya*) are the only ones who are honorable. You are the messenger of Madhu-pati, so go and break the sulky mood of those ladies! If you pacify the sulky mood of one lady there, the others will be jealous. By repeating this process with each of them, your whole life will pass by and they will reward you for it. What is your purpose for coming to Vraja?"

Imagine that the bumblebee would reply, "You most fortunate ladies! O chaste ones please do not say such things like this to me. If my master was not remembering you, why would He send me here from so far away?"

Śrīmatī Rādhikā would say, "O bumblebee, your master is just as intoxicated as you are! Your body and mind have become disturbed because you took intoxicants; you lost your intelligence and you are indecisive. You are so foolish that you came here showing evidence of Kṛṣṇa's love affairs with the *kṣatriya* ladies of Mathurā. In this way, all of your secrets will be exposed, and you and your master will be ridiculed in the assembly of the Yadu dynasty. If the secret of the cowherd boy, Kṛṣṇa and His enjoyment with the ladies of the Yādava dynasty is revealed, He will be criticized everywhere. The Yādavas will create problems for you and your master, and you will both look ridiculous. O bumblebee, neither of you has any experience of, or qualification for, being a messenger. When the news of Kṛṣṇa's transgression with the ladies of Mathurā becomes known, their husbands will scold Him, or else they will be ridiculed in the assembly of Yādavas, along with those who are related to Him, such as a messenger like you!"

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After hearing this, the bumblebee would reply, “O Svāmīni, neither my master nor myself is intoxicated from drinking liquor. My head is spinning because when we bumblebees fly, our heads naturally spin. You also suspect that the *kuṅkuma* on my whiskers is colored from the breasts of the ladies in Mathurā, but this is not true. Our whiskers are naturally colored like this from birth. If you do not believe me, I will go back to Mathurā. My master will come Himself and pacify Your sulky mood.”

Śrīmatī Rādhikā would reply, “How will your master be able to visit us if He spends all of His time trying to please the ladies of Mathurā?”

The first of the ten types of *citra-jalpa* is *prajalpa*, in which Śrīmatī Rādhikā, in Her transcendental madness (*divya-unmāda*), displays lamentation. The following *śloka* shows how deeply the supreme damsels are affected by this sulky mood, although it is of a very unexplainable nature. Even though Śrīmatī Rādhikā’s sulky mood towards Kṛṣṇa is meant to chastise Him and keep Him at a distance, it is still full of nectar and a cause of transcendental bliss.

*kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,  
sukha pāya tāḍana-bhartsane  
yathā-yogyā kare māna, kṛṣṇa tāte sukha pāna,  
chāḍe māna alpa-sādhane*  
(Caitanya-caritāmṛta, Antya-līlā 20.54)

“When a beloved *gopī* shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is extremely pleased when chastised by such a *gopī*. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.”

Śrīla Rūpa Gosvāmī also elucidates the characteristics of *prajalpa* in *Ujjvala-nīlamanī* in the following way:

*asūyersyā-mada-yujā  
yo ’vadhīraṇa-mudrayā  
priyasyākauśalodgāraḥ  
prajalpaḥ sa tu kīrtiyate*  
(Ujjvala-nīlamanī, Sthayi-bhāva 199)

“Being fully disrespectful to one’s beloved by showing his lack of skill and dexterity through the use of intoxicated words filled with tears and jealousy is known as *prajalpa*.”

*Prajalpa* is speech that denigrates the tactlessness of one’s lover with expressions of disrespect. It is spoken in a mood of envy, jealousy, and pride. Śrīla Viśvanātha Cakravartī points out that *kitava-bandho* expresses envy; the words from *sapatnyāḥ* to *naḥ* express jealousy; the phrase *mā sprśa aṅghrim* expresses pride; the phrase *vahatuto prasādam* expresses disrespect, and the words from *yadu-sadasi* to the end of the *śloka* decry Kṛṣṇa’s tactless treatment of Rādhārāṇī.

The use of the word *kitava* in this *śloka* shows Śrī Rādhā’s mood of jealousy. *Sapatnyāḥ kuca-vilulita-mālā-kuṅkuma* indicates jealousy, pride, and a sulky mood.

*Vahatu madhu-patis tan-mānininām prasādam* means that Kṛṣṇa accepts the sulky mood of the ladies of Mathurā. This part of the *śloka* indicates disrespect for Kṛṣṇa.

*Yadu-sadasi viḍambyam yasya dūtas tvam īdrk* translates to: “That person for whom you are a messenger, Kṛṣṇa, will be a cause of frustration for the Yadu dynasty. Kṛṣṇa does not know how to destroy the



sulky mood of any lady.” In this *śloka*, it is described how Kṛṣṇa is full of unhappiness.

### Verse (*śloka*) 13

*sakṛd adbara-sudbhāṁ svāṁ mohinīm pāyayitvā  
sumanasa iva sadyas tatyaje 'smān bhavādrk  
paricarati katham tat-pāda-padmam tu padmā  
by api bata hr̥ta-cetā uttamah-śloka-jalpaiḥ*  
(Śrīmad-Bhāgavatam 10.47.13)

Meaning – O bumblebee! You abandon the fragrant flowers after drinking their nectar and fly away; in the same way, Kṛṣṇa abandoned us after drinking with great eagerness the intoxicating nectar of our lips. How is it possible that the beautiful, young, gentle Lakṣmīdevī serves the feet of that duplicitous person? It is evident that she is engaged in His service, being captivated by His flattering words. But we are not as unintelligent as she is.

**Explanation** – Thinking the bumblebee to be Kṛṣṇa’s messenger, Śrīmatī Rādhikā experienced *divya-unmāda* (transcendental madness). This caused Her to weep and reproach Kṛṣṇa in numerous ways, pointing out His faults.

Hearing the incoherent words of Śrīmatī Rādhikā, Uddhava thought, “O Mistress full of deep sentiments, my master is completely innocent; you are unnecessarily finding fault with Him.”

At that very moment, the black bumblebee appeared and started to hum around Śrīmatī Rādhikā, and said in his unique way, “O Badre, as a bumblebee, my whiskers are naturally keshar-colored (golden-yellow). Their color did not come from the breasts of the ladies of Mathurā, nor from Śrī Kṛṣṇa’s garland. My Lord is

totally one-pointed with You. What to speak of wanting to meet and enjoy with the ladies of Mathurā-purī, He does not think of looking at any other women, even in His dreams.”

After carefully considering the intention behind the moods and words of the bumblebee, Śrīmatī Rādhikā said, “Listen O bumblebee! Listen to the duplicitous activities of your master. I will tell you of My realizations for your own benefit. Being as wicked as you, your master, Yadupati, once forced us to drink His sweet nectar, and then immediately abandoned us. Your faults are somewhat forgivable, O bumblebee; drinking nectar from the flowers and then leaving them is not such a grave fault because it is natural for you to get relief from hunger to sustain your life. However, consider your master, Yadupati; He is expert in relishing nectar, and is the shelter of all sweetness. His lips are full of nectar, so He has no need to relish any other sweetness. Still, His nature is so wicked and low that He created greed in us to taste the sweetness of His lips, and then bewildered our intelligence. We simple-hearted cowherd girls are greatly disturbed at being unable to overcome the temptation to taste those nectarean, bimbafruit-like lips. In this way we have become overwhelmed by the disease of divine, transcendental lust. That disease has detached us from our shyness, steadiness, and family duties.”

Śrīmatī Rādhikā continued, “O bumblebee, it is not simply that your master, being male, captivates the females with the nectar of His lips - He even captivated the male flute, Veṅṅu, and made him drink the nectar of His lips. As a result, the sweet

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melodies vibrated from that flute cause unconscious beings to become conscious, and conscious beings to become unconscious. Your master has a type of hypnotizing magic in His lips that has captured all mellows. These mellows have destroyed our shyness and left us ‘with our skirts untied’ in front of our respectful elders. Whatever edible or inedible things mix with the nectar of His lips become an elixir of life.”

Śrīmatī Rādhikā continued, “Now, listen as I tell you more about His crooked (*kuṭīnātī*) ways. He forces us to eat His betel-nut remnants. Also, why did He force us to drink the intoxicating nectar of His lips just once? We have heard that human beings who drink nectar become immortal. Due to drinking the nectar of His lips, we cannot give up our lives, and on top of this, O bumblebee, your friend is secretly very happy to see us in this tortured condition. From the very beginning, this was your master’s plan. If we *gopīs* die, who will He trouble and torture? He forced us to drink the nectar of His lips so that we would be unable to die.”

The word *pāyayitvā* in *Śrīmad-Bhāgavatam* 10.47.13 has been used to reference *nijanta dhātu*, meaning that the *gopīs* did not want to drink that nectar, but were forced to do so. Śrīla Viśvanātha Cakravartī comments on this *śloka* as follows:

*adhara evam sudhā tamiti, tenaitavadbhirāpi  
santapvairvaryam na mriyamaha iti bhava,  
ataha madteyi  
kastairyadi marishyanti tadāham kāmya  
kaṣṭam dāsyāmi  
tadasam marnabhavaya samadhara sudham  
payayanti sa*

*pura vicharayamaseti bhāva*  
(Sārārtha-darśinī 10.47.13)

Hearing this, the bumblebee said, “O Svāmīnī, what is the fault of my master in this? It is but natural to be attracted by the most beautiful things.”

Listening attentively, Śrī Rādhā replied, “O bumblebee! We are Vraja *gopīs*. Among other things, we are virgins; we are beautifully fragrant, youthful, and pure. We are well known in Vraja for these qualities. Just as you abandon the beautiful, fragrant jasmine (*mālatī*) flowers and fly to sit on ordinary ones, your master has abandoned us beautiful, extraordinary damsels of Vraja (*samartha-rati-yukta-gopīs*) and is enjoying pleasure pastimes with the ordinary ladies in Mathurā.”

Śrīmatī Rādhikā uses apparently very abusive language toward Kṛṣṇa, but Her *prema* is actually millions of times greater than anyone else’s. Her *prema* is greater than the *sādhāraṇa-rati* of Kubjā. Her *prema* is greater than the *samañjasa-rati* of the Queens of Dvārakā. The *prema* of Rādhārāṇī and the *gopīs* of Vṛndāvana is called *samartha-rati*. *Samartha* means that they can do anything for Kṛṣṇa, and therefore, only their *prema* can completely satisfy and control Him.

On seeing Śrī Rādhā momentarily silent, the bumblebee, making his buzzing sounds, said, “O Svāmīnī, when my master disappeared from the great autumnal *rāsa* dance, in separation from Him, you all sang of the glories of His lotus feet - *jayati te dhikam*. You said that the Queen of Vaikuṅṭha, Śrī Lakṣmīdevī, is performing austerities in Baelvana with great determination for the purpose of obtaining

the exclusive service of the lotus feet of my Lord in Vṛndāvana, but to this day has not been successful.”

On hearing this, Śrī Rādhā replied, “O bumblebee! It is true that Śrī Lakṣmīdevī, who is serving your master, possesses all good, natural feminine qualities, such as being simple and delicate. However, she has become bewildered by your master’s duplicitous words. To this day she has not been able to understand your master’s cheating ways. We have directly experienced your master’s lying, cheating nature. We are also telling you not to make friendship with Him, or else, in the end, you will burn in the fire of repentance.”

Śrī Rādhā continued, “Now I will explain why Śrī Lakṣmīdevī is performing austerities to attain service at the feet of your master. Many people praise the flattering words of your master. They glorify your master’s cruel, deceptive qualities at every opportunity. After hearing the glories of that cheater from His followers, Śrī Lakṣmīdevī developed a strong desire to have His association, and began performing severe austerities. Only when she experiences what we have experienced will she realize the truth of His real nature. By the grace of Providence, we are decorated by the exceptional qualities of righteousness and proper discrimination.”

The bumblebee asked, “O Svāmīnī, Gargācārya said that my master has the qualities of Nārāyaṇa. Do You not have faith in his words?”

Śrī Rādhā said, “Aho, surely this cannot be considered as strong evidence! How can you hide His faults when they are so clearly evident? Do not disturb us by glorifying Him with duplicitous words. Go and lecture

to the ill-advised ladies of Mathurā; we do not want to hear about the ungrateful, cruel nature of your master.”

Having said this Śrī Rādhā became silent.

This *śloka* identifies the difference between *citra-jalpa* and *parijalpa*.

*prabhor nidayatā-sāṅghya-cāpalyādy-  
upapādanāt  
sva-vicakṣaṇatā-vyaktir  
bhaṅgyā syāt parijalpitam*

(Ujjvala-nīlamanī 14.184, Sthayi-bhāva 201)

Meaning – Śrī Kṛṣṇa’s hard-heartedness, duplicity, temperamental nature, and other faults, which cause one’s discrimination to be affected, and one’s sense of intelligence to become covered, is called *parijalpa*.

*sakṛd adhara-sudhām svām mohinīm pāyayitvā  
sumanasa iva sadyas tatyaje smān bhavādrk  
paricarati katham tat-pāda-padman tu padmā  
hy api bata hr̥ta-cetā uttamah-śloka-jalpaiḥ*  
(Śrīmad-Bhāgavatam 10.47.13)

In the above *śloka*, the words *sakṛd adhara-sudhām svām mohinīm pāyayitvā* show Śrī Kṛṣṇa’s wicked nature, and the words *sadyas tatyaje* show His cruel nature. The word *bhavādrk* indicates that Sri Kṛṣṇa has a flickering, restless nature like a bumblebee. The words *padmā hy api bata hr̥ta-cetā* reveal Śrī Lakṣmīdevī’s simplicity and lack of ability to discriminate. In the same way, by saying, “I am Śrī Lakṣmīdevī’s sense of discrimination and intelligence,” Śrī Kṛṣṇa shows His cleverness and lack of loving, affectionate dealings. The word *sakṛd*, meaning ‘just once’, also reveals Śrī Kṛṣṇa’s cruel nature.



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### Verse (śloka) 14

*kim iba babu ṣaḍ-aṅghre gāyasi tvam yadūnām  
adhipatim agrhāṇām agrato naḥ purāṇam  
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ  
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ*  
(Śrīmad-Bhāgavatam 10.47.14)

Meaning – O bumblebee, why have you come among us residents of the forest and why do you keep repeating the same old news of Vijaya sakha Arjuna, Kṛṣṇa? Go to His new ladies in Mathurā and sing His glorification there. By embracing them, He has relieved the burning desire in their hearts. Those beloveds will fulfill your treasured desire.

**Explanation** – The bumblebee was undeterred by the scolding given by Śrī Rādhā in Her divine transcendental madness. With increased pride and zeal, he flapped his wings more strongly and loudly than before. He approached Śrī Rādhā again and again to gain Her favor to continually sing the glories of his dear master. Śrī Kīśorī became even more upset and went deeper into her sulky mood. She said to the bumblebee, “O Madhukar, drinker of nectar, find somewhere else to glorify your wicked, shameless master Kṛṣṇa.

*Kim iba yadu nāma madbu-pati* - “O bumblebee, why do you sing so much about the Lord of the Yadus in front of us homeless people? Is there anything new about Him for us to know?”

The bumblebee replied, “O Svāmīnī, it is my nature to sing, so that is what I am doing.”

Śrī Rādhā said, “I do not wish to stop you from singing, but would you sing about

something other than the duplicitous qualities of that person? You could tell us that you sing of His glories because of your love and affection for Him.”

The bumblebee replied, “No, no, it is not like that. I am simply expressing my inner nature as a bumblebee; there is no fault in that.”

Kīśorī responded, “Why have you come to this particular place to sing His glories? Go to another place, and you can sing about Him with great faith and enthusiasm there!”

Śrī Kīśorī continued, “What is the purpose of singing the glories of opulent, wealthy persons in front of those who have no shelter? Do you not know that we have become poor women somehow surviving in the forest because of that person who is now joyfully residing in Mathurā? Why have you come here to sing the glories of that Yadu-pati? O bumblebee, we have personally experienced the amorous pastimes of your master. What could you possibly say to us that we don’t already know? We had a fully satisfying relationship with Him in the past that carried us away in towering waves of bliss. Today that prosperity and happiness have completely disappeared. Your master Kṛṣṇa has now become *purāṇa*; even while fully detached, He remains attractive and powerful.”

Whatever exists is considered to be powerful, and whatever has ceased to exist has lost its power. The meaning of *purāṇa* may be derived from *pura*, ‘in the past’, and *na*, ‘ānanda’ or ‘bliss’. When Kṛṣṇa previously performed pastimes with the Vrajavāsīs, the whole of Vraja was full of happiness and prosperity. But now that He was gone, only His existence remained (*sattā*).

*chiramatikantasabhandhan purvam eva  
brajasya tatdasit nadhu neti bhava yadva  
'krushbibburvachakah sabda' iti hyatmaktveapi  
puran puraivaam tadaiva brajasya sukha  
rupam adhuna tu kevalam karsati  
dhatvarthasatarupenaivavasistamityartha*  
(Śrīla Jīva Gosvāmī tikka 10.47.14)

The significance of what Śrī Rādhā is saying here is that *krush* (attraction) and *na* (happiness or bliss) has gone away, and what is left is only pain. In deep transcendental madness, Śrī Rādhā momentarily became silent. Uddhava was watching from a distance. Again, the bumblebee was buzzing all around Śrī Rādhā. Hearing this sound, Śrī Rādhā, in transcendental madness, said, “Why are you singing the glories of that duplicitous person in front of us? Even after being told not to do so, you persist. O six-legged creature, the more legs one has, the less intelligent one is. Two-legged human beings are very intelligent and thoughtful, while animals with four legs are somewhat less intelligent. However, you are lower than the animals because you have six legs. You do not have the intelligence to discriminate as to who should be glorified on which particular occasion, at which particular time, and to whom.” Then Śrī Rādhā, concealing Her anger, said, “It is useless to become angry with those who are less intelligent.”

*he sadagre! iti pasustavadbachanusyat tanu  
sat pada sarthapasu  
yatrakim va gathamuchitam itti  
budhabbhavana jānāsi pasunvat purānam  
va katham janasyt katham bhiksha prasasiti  
bhava kintu tava  
pasutvatubyam vayam na kupyam*  
(Sārārtha-darśinī tikka 10.47.14)

Śrī Rādhā continued, “O bumblebee, since it is the nature of your kind to sing, you should go to the ladies of Mathurā to glorify Arjuna’s friend (Arjuna *sakhā*, Kṛṣṇa). In Vraja, Kṛṣṇa is known as the friend of Subala, but now He is well known as Arjuna *sakhā* or Vijaya *sakhā*, the friend of Arjuna known as Vijaya, the victor. Kṛṣṇa is known as Vijaya because He attracts all living entities, or as one who is always victorious in the battle of transcendental lust over the damsels, or as one who is defeated by the damsels in the transcendental battle of lust. Go to Mathurā and sing the glories of your master’s victories over His opposition. They will be very happy to hear your poetic metaphors of your master’s victory and defeat in the transcendental battle of lust, and they will generously reward and praise you. Clever, charming Yādu-pati captivated and satisfied all of His new girlfriends, and He is also able to pacify them. Those ladies will eagerly fulfill all of your desires. We have become homeless women of the forest who are somehow or other fruitlessly passing our days. We are so poor that we cannot even offer one handful of chickpeas (*channa*) to feed the animals.”

Imagine that the bumblebee is flying around and says, “O Svāmīnī, I do not need any food. I simply request Your remnants – flowers, cloth, or some other decoration that has touched Your divine body.”

With deep emotion Śrī Rādhā would reply, “O bumblebee, you are extremely ignorant of the value of the remnants of My old flowers, clothes, and other decorations. It is madness to give a valuable jewel to a fool; the fool will simply misuse it! Your master touched My flowers to His head on numerous occasions. How

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can you understand the significance of this? Go quickly and respectfully to the ladies of Mathurā and tell them about our unfortunate condition. They are very proud of their good fortune, and they will certainly offer you all respect. One who sings without first knowing the heart of one's audience is not qualified to sing, and thus causes oneself to become an outcaste of one's community.

With respect to the *śloka* under consideration, Śrīla Viśvanātha Cakravartī explains the meaning of the words Vijaya *sakhā* as follows:

*subal sakhā aasin samprī vijayioarjunsatasya  
abhavaditi  
bhavivatapi tasya mukhāt svayam niruteti  
jñeyam*

In Vraja, Kṛṣṇa is known as the friend of Subala, and currently in Mathurā He is known as the friend of Arjuna - Arjuna *sakhā*. This comes from Śrīmatī Rādhikā's own words.

The *citra-jalpa* described in this *śloka* includes some *vijalpa*. When Śrīmatī Rādhikā is in a deep sulky mood and speaks sharp, cutting words (*kataksh*) filled with jealousy in relation to Kṛṣṇa, learned persons understand that She is exhibiting *vijalpa*.

*vyaktayāsūyayā gūḍha-māna-  
mudrāntarālayā  
agha-dviṣi kaṭākṣoktir  
vijalpo viduṣāṃ mataḥ*  
(Ujjvala-nīlamanī 14.186, Sthayi-bhāva 203)

“According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha that openly expresses jealousy, while at

the same time hinting at one's angry pride.”

In *Śrīmad-Bhāgavatam* 10.47.14 *kṣapita-kuca-rujas* means ‘the burning pain in the breasts of the women of Mathurā is now relieved due to the touch of the hand of Madhu-pati, Kṛṣṇa’, and it expresses the profound sulky mood of Śrī Rādhā. *Kim iba babu asi* means ‘why do you continue to chant His glories?’ and it expresses a mood of jealousy. Every word in this *śloka* expresses a contrary (*kataksh*) mood toward Kṛṣṇa.

Jīva Gosvāmī says, *kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ* - Śrīmatī Rādhikā is showing Her moods of envy, trickery, and daringness.

Śrīla Viśvanātha Cakravartī writes in his commentary of *Ujjvala-nīlamanī*: *atra purvardhe asuya managarbha, uttarardhe tamaupahasatmaka kataksh sriksne payapnosi*.

Meaning – the first part of the *śloka* (*purvardha*) indicates a sulky mood, and the second part of the *śloka* (*uttarardha*) indicates *upahasatmac*, or ridiculing words.







The dearest consort of Nārāyaṇa, the goddess of fortune, who is worshipped by all chaste women, gave up everything for her desire to enjoy Kṛṣṇa, being captivated by His unparalleled sweetness. Thus, she took a great vow and underwent severe austerities.

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*Svādhina-bhartṛkā* (controls her lover). Her lover applies *alta* (red dye) to her feet.





## Verse (śloka) 15

*divi bhūvi ca rasāyām kāḥ striyas tad-durāpāḥ  
kaṭa-rucira-bāsa-bhrū-vijrmbhasya yāḥ syuḥ  
caraṇa-raja upāste yasya bhūtir vayam kā  
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdāḥ*  
(Śrīmad-Bhāgavatam 10.47.15)

Meaning – O cheating Madhukar! You are unable to say that Śrī Kṛṣṇa has sent you here to please us. After seeing Śrī Kṛṣṇa’s beauty and His captivating, joyful, playful pastimes on Earth, many extremely beautiful ladies from heaven, Earth, and hell eagerly desired to obtain Him. Lakṣmīdevī serves the dust of His feet, and we are worthless compared to her. Śrī Kṛṣṇa does not need us. We are so unfortunate that we cannot hear His voice, or talk with Him.

**Explanation** – Śrīmatī Rādhikā’s sulky mood has subsided in this *śloka*, which reveals Her divine transcendental madness. Thus, an agreeable mood has arisen in the heroine.

*unmadasvabhavita akasmatatmano mana  
bhaṅgī parityaja kalahantarita bhaktanga*  
(Śrīmad-Bhāgavatam 10.47.15 Śrīla Jīva  
Gosvāmī tikka)

“Those heroines who show repentance in front of other *sakhīs* after having met with their beloved Śrī Kṛṣṇa and then renouncing Him are known as *kalahāntarītā* (separated from Kṛṣṇa by a lover’s quarrel, and overwhelmed by the pain of separation and the desire to meet with Him again).”

*ya sakhīna pura padapatitam khalam  
rusa nirasya pasvapati kalahāntarītā hisa*  
(Ujjvala-nīlamanī Nāyikā-bheda-prakaraṇa 87)

Those heroines who have left their beloved and show repentance in front of their friends, and who display with their bodily movements and strong conviction, incoherent chatter, feelings of pain, disgust, and deep breathing are known as *kalahāntarītā nāyikās*.

There are fifteen types of *nāyikās*. They have eight *avasthas* (conditions or situations):

1. *abbisārikā* (trusting);
2. *vāsaka-sajjā* (prepared and perfumed);
3. *utkaṇṭhita* (impatiently hankering);
4. *khaṇḍitā* (jealous);
5. *vīpralabdā* (disappointed);
6. *kalahāntarītā* (separation by quarrel);
7. *proṣita-bhartṛkā* (separation);
8. *svādhina-bhartṛkā* (controls her lover).

By repeatedly hearing Rādhā’s comments about the ladies of Mathurā and bitter accusations of Kṛṣṇa’s nature, Uddhava contemplated as to how his master could have so much faith in this beloved who was so critical of Him (*kataksapat*). He thought, “I do not understand anything. With my own eyes, I have seen how deeply my dear friend, Śrī Kṛṣṇa, is affected by His extreme love for Her.”

*tā man-manaskā mat-prānā  
mat-arthe tyakta-daibikāḥ  
mām eva dayitam preṣṭham  
ātmānam manasā gatāḥ  
ye tyakta-loka-dharmās ca  
mad-arthe tām bibharmy abam*  
(Śrīmad-Bhāgavatam 10.46.4)

“The minds of those *gopīs* are always absorbed in Me, and their very lives are ever devoted to Me. For My sake



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they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved, and indeed their very selves. I personally sustain such devotees, who for My sake give up all worldly duties.”

Uddhava thought, “My master is constantly thinking about these exalted damsels, and He is especially disturbed by the suffering of this particular beloved. I have been sent here as a messenger to please these damsels.”

As Uddhava was thinking this, the bumblebee adopted his mood and started to fly around Śrīmatī Rādhikā again.

Sensing the moods of the bumblebee, Śrī Rādhā said, “Listen O bumblebee - what to speak of the ladies of Mathurā, any ordinary person who sees the beautiful Cupid form of your master is attracted. Everyone from the heavenly planets, the Earth, and the lower planets desires to obtain Him. By His supremely beautiful smiling lotus face and His variety of wonderful, exciting pastimes, all the damsels become captivated. What to speak of others, even Lakṣmīdevī hankers to serve Him. Lakṣmīdevī is known throughout the three worlds as the chastest of all ladies. When she gives up her vow of chastity to her husband, Nārāyaṇa, by being attracted to your master, this makes us feel even more insignificant. The intensity of her longing desire to attain Him is not possible for us.”


Through this humility, Śrī Rādhā expresses Her longing desire to serve Kṛṣṇa. In his commentary on this *śloka*, Śrī

Śrīdhara Svāmī writes *yasya charan raja śrī sevate tatra vayam ka*. Śrīla Jīva Gosvāmīpāda explains the word *tatra* as *nischit rūpe vasya durāpā* which means that a relationship with Kṛṣṇa is extremely rare. Śrīmatī Rādhikā is expressing this understanding in Her mood of separation.

In their commentaries, the most distinguished *ācāryas* who are expert in relishing the transcendental loving mellows of Vraja have described the rise of transcendental moods according to *pūrvamaṇa* in the following way.

Buzzing, the bumblebee said, “O best of the beloveds of Kṛṣṇa; O most haughty of women; O most respected Svāmini, my master has been thinking about You day and night, and He is overwhelmed by the arrows of Cupid. There is only one cure for His condition and that is for You to be pleased with Him. This is the only way that He can be released from the pain of separation from You. He sent me as a messenger to fulfill this purpose.”

Eagerly hearing what the bumblebee had said, Śrī Rādhā began to cry and said, “O bumblebee, it seems from what you said that your master has not yet talked to the ladies of Mathurā, but we know that He cannot go for even a moment without being with His beloveds. Are you saying that He thinks of us, and not of the ladies of Mathurā? This may be true because the ladies of Mathurā are in the high-class *kṣatriya* caste and your master belongs to the caste of ordinary cowherd men; thus, the ladies of Mathurā do not accept Him. Perhaps this is why He is remembering us. Or maybe you are trying to say with flattering words that the ladies of Mathurā are chaste and that they would never go



to any other man. Thus, your master is remembering us in order to subdue the fire of His lustful desires, and for this reason He has sent you here as a messenger.”

Śrī Rādhā continued, “Listen, O bumblebee - for your benefit I will tell you about your master. Anyone who associates with Him becomes like us. I no longer talk about the ordinary people of this world. The damsels of the heavenly planets, whose fragrance is like that of nectar from a lotus flower, and the wives of the kings of snakes from the lower planets, have become overwhelmed and maddened with lustful desires, and have left their husbands and homes to serve your master. Moreover, your master has not even had to give any dowry to obtain the hands of those lotus-eyed beauties.”

In a contrary mood, Śrī Rādhā continued, “To attain us, He used to make a vow on His flute, which is His life and soul.”

Here, Śrīmatī Rādhā’s deep thoughts are as follows. “O bumblebee, do you not know why the ladies of Mathurā are attracted to your master? The damsels of the three planetary systems are overwhelmed and captivated by His crooked dealings, His smiling lotus face, His Earthly pastimes, and His flirtatious sidelong glances. Your master effortlessly controls their determined minds with His beautiful form. Anyone who sees His sweet, delicate, slender, dark-complexioned form even one time forget themselves completely. His transcendental body is unprecedented and indescribable (*varnatit*). Śrī Kṛṣṇa-candra, who puts to shame even the beauty of the moon and lotus, has created a net made of the beauty of His face. Within that net, He has placed as bait His beautiful, joyful form as grains,

and His duplicitous ways as edibles. Your master is a hunter who created that net to entice us simple-hearted *gopīs*, who are like deer. We ladies of Vraja gave up our homes, families, shyness, and duties, and we have been caught in that net. To steal the hearts of the ‘deer’ of Vraja, your master destroyed all forms of religion and irreligion, and He created hundreds of thousands of ways to do this. For example, we *gopīs* are naturally attracted to the jingle of His fish-shaped earrings. He is not afraid at all to capture us by shooting our hearts with sharp, piercing arrows made of His sidelong glance. Thus, your master is a thief who is always stealing our hearts as if we were innocent deer.”

**“With His very beautiful snake-like arms, He bites and injects His poison between the mountain-like breasts of His victims, causing a fire of lustful desires to arise in their hearts. The cooling effect of camphor, a cooling herb (*vinamul*) and sandalwood from the palms and soles of your master is millions of times more potent than that of the moon. If one is able to embrace His beautiful face upon one’s breasts, the fire of lustful desires in one’s heart can be destroyed.”**

Śrī Rādhā continued, “O bumblebee, due to seeing your master’s extremely beautiful form and complexion, which is like a fresh, dark raincloud, and hearing His sweet flute and eloquent, pleasing words, we gave up our husbands and worshipped your master. It is only now that we have realized that His lies are part of His duplicitous, cheating nature. We are trying to forget Him, but we cannot.”

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*pāsarite cabi mane, pāsārā nā jāya go  
ki kariba ki habe upāya  
kabe dvija-caṇḍidāse, kulavatī kula-nāše  
apanāre yauvana jācāya*

(Song Name: Sakhī Keva Śunāila Śyāma  
by Caṇḍidāsa)

“In my heart I want to forget Him, but my memories do not leave me. What shall I do? Dvija Caṇḍidāsa says, ‘Simply by displaying His youthful beauty, that Śyāmānanda has destroyed the chastity of all virtuous ladies by pursuing His own youthful desires.’”

Śrī Rādhā continued, “His laughter is very attractive, but it is filled with crookedness. We become trapped and fall into a miserable condition.”

The bumblebee asked, “O Svāmini, if my master has so many faults, why do you long for Him so much?”

Śrī Rādhā replied, “O bumblebee, listen and I will tell you the reason. Besides the beautiful personalities of the heavenly planets, Lakṣmīdevī herself, the best of all chaste women, who plays on the chest of Nārāyaṇa, worships the spot where Kṛṣṇa places His feet.”

*brahmāṇḍoṇari paravyoma, tāhān ye  
svarūpa-gaṇa, tān-sabāra bale hare mana  
pati-vratā-śīromaṇi, yānre kabe veda-vāṇi,  
ākarsaye sei lakṣmī-gaṇa*

(Caitanya-caritāmṛta, Madhya-līlā 21.106)

“The beauty of Kṛṣṇa’s body is so attractive that it attracts not only the demigods and other living entities within this material world, but the

personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa’s personality. The minds of the Nārāyaṇas are attracted by the beauty of Kṛṣṇa’s body. In addition, the goddesses of fortune (Lakṣmīs), who are the wives of the Nārāyaṇas, and are the women described in the *Vedas* as most chaste, are also attracted by the wonderful beauty of Kṛṣṇa.”

*tāte sākṣi sei ramā, nārāyaṇera priyatamā,  
pativratā-gaṇera upāsyā  
tiṅho ye mādhurya-lobhe,  
chāḍi’ saba kāma-bhoge,  
vrata kari’ karilā tapasyā*

(Caitanya-caritāmṛta, Madhya-līlā 21.116)

“The vivid evidence in this regard is that the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshipped by all chaste women, gave up everything for her desire to enjoy Kṛṣṇa, being captivated by His unparalleled sweetness. Thus, she took a great vow and underwent severe austerities.”

In a humble mood (*dainya-vākya*) and with a desire for reconciliation, Śrīmatī Rādhikā asked, “If Lakṣmīdevī’s condition is such, then what can be said of our situation (*vayaṁ kā*)? We are insignificant ladies of the cowherd caste; how can we renounce our attachments like her?”

These are Śrīmatī Rādhikā’s words of reconciliation: “To show love and affection to Kṛṣṇa is our right. Considering our bodily forms and qualities, we are more qualified than, and superior to, the ladies





*devī kṛṣṇa-mayī proktā  
rādhikā para-devatā  
sarva-lakṣmī-mayī sarva-  
kāntiḥ sammohinī parā*

(Caitanya-caritāmṛta, Ādi-līlā 4.83)

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.”

of heaven and the goddesses of fortune of the Vaikuṅṭha planets. Kṛṣṇa is from the cowherd caste, and so are we. Kṛṣṇa is human, and so are we. Vṛndāvana is a higher place than Vaikuṅṭha. Thus, we have the exclusive right to Kṛṣṇa’s love and affection.” This is spoken in the mood of *slesh-vākya* (contrary mood), in which there is so much pride and jealousy.

The bumblebee inquired, “O Svāmini, if my master is causing You so much suffering, then why do You repeatedly talk about Him with such longing?”

When Śrīmatī Rādhikā speaks in the mood of *dainya-vākya*, with humility, there is so much lamentation in Her heart. These exalted transcendental moods are not present in Lakṣmīdevī, and for this reason the *gopīs’ prema* for Kṛṣṇa is vastly superior to Lakṣmīdevī’s *prema*.

Rādhā replied: *kṛpaṇa-pakṣe hy uttamaḥ-śloka* – “It is because your master captivates our hearts by creating illusions. You glorify Him using words such as *uttamaśloka*, but this is only praising Him externally. Those who show mercy to suffering souls are actually *uttamaśloka*; your master is bereft of this quality.”

Śrī Rādhā continued, “O bumblebee, why did your crooked friend enchant Lakṣmīdevī in the first place?”

*kinch uttama: śloka śabda hi kṛpaṇ pakṣa  
eva santaptadinahinajanan yo dayate sa  
uttamaśloka ucchyate kṛsna tu talaksan  
abhavammithheyava uttama sloka ithartha*  
(Sārārtha-darśinī tikka)

Lakṣmīdevī is the most prominent of all women, so if she is enchanted, all other women will also be enchanted. A hunter who wants to catch a bird in the forest uses a trap which already contains a captured bird; a free bird is lured into the trap and is caught.

“He is worthy of being called *uttamaśloka* only if He relieves the suffering of those like us. Those who are in a similar condition to us will never praise Him in this way; His activities are full of deceit.”

In the mood of *slesh-vākya*, ‘Lakṣmīdevī’ refers to Śrī Rādhā, who is the original Lakṣmīdevī (*sarva lakṣmīmāyī śrīmatī rādhikā*).

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In this *śloka*, Śrī Rādhā's incoherent words are an expression of *citra-jalpa*, and the fourth line of the *śloka* - *api ca kṛpaṇa-pakṣe hy uttamah-śloka-śabdah* - indicates the rise of *ujjalpa*.

*hareḥ kuhakatakhyanamgarva-  
garbhitayershyaya  
sasuyas ca tad-aksepō  
dhīrair ujjalpa iryate*

(Ujjvala-nīlamanī 14.188)

“The declaration of Kṛṣṇa'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.”

When a person points out with pride and jealousy (*asuba*) Kṛṣṇa's crookedness, treachery, and hypocrisy, and makes hostile allegations against Him (*aksep*), learned persons call this *ujjalpa*.

*Divi bhūvi ca rasāyām* - this and other explanations show how Kṛṣṇa enchants the women of Heaven, Earth, Rasātala, and other realms with His desire potency and captivating *mohinī-śakti*.

*Atrapurvathe divibhūvi ittyadinam kutkataravan nāma* - with regard to the third line of this *śloka*, the term *carāṇa-raja upāste* indicates that Lakṣmīdevī serves the lotus feet of Kṛṣṇa, and Śrī Rādhā's strong pride and jealousy are revealed. The words *api ca kṛpaṇa-pakṣe* and *vayam kā* are spoken with both tears and criticism.

Śrīla Viśvanātha Cakravartī states that Śrī Rādhā's speech, which expresses all of the feelings of a disappointed lover, indicates an intensity of love for Śrī Kṛṣṇa that surpasses even the love of the goddess of fortune. While

all of the *gopīs* are perfectly matched with Śrī Kṛṣṇa in terms of beauty, temperament, and other qualities, Śrī Rādhā is supremely matched. In Her forlorn state, Śrī Rādhā tells Kṛṣṇa, “You are called ‘Uttamaśloka’ because You are supposed to be merciful to the wretched and fallen, so if You are merciful to Me, then You will actually be deserving of this exalted name.”

### Verse (śloka) 16

*visṛija śirasi pādān vedmyaham cātu-kārair  
aminaya-viduṣas te 'bhyetya dautyair mukundāt  
sva-kṛta iha viśṛtāpatya-paty-anya-lokā  
vyasṛjad akṛta-cetāḥ kiṁ nu sandbeyam asmin*  
(Śrīmad-Bhāgavatam 10.47.16)

Meaning - O bumblebee, give up this tendency to put your head on My feet. You are using sweet words of trickery that you have learned from Mukunda in your training as a messenger. I know all of your intentions. After delivering your message from Mukunda, you want Me to develop deep attachment to Him. O cheater, I have abandoned My relationship with My children, husband, and forefathers and given up My religious duties. I have not surrendered My soul to anyone else. Yet, He walked away and left us. There cannot be any compromise with this lying, cheating, ungrateful Mukunda.

**Explanation** - Śrī Rādhā, who is the life and soul of Śrī Kṛṣṇa, lay on a cool, soft bed of flower petals absorbed in the transcendental loving madness of separation. The *sakhīs* of Śrī Rādhā, who felt the same pain of separation as Her, tried in a variety of ways to pacify and console Her to bring Her

back to consciousness. Some *sakhīs* massaged Her limbs, and some fanned Her with a *cāmara* and leaves from the *tāla* tree. Some *sakhīs* sprinkled cool, fresh water on Her head and eyes. Seeing Śrī Rādhā’s condition of separation, one *sakhī* cried and called out, “O life-air of my life (*prāṇeśvari*),” and rolled in the dust. *Śrī radha-gata-prāṇā*, those dedicated to Śrī Rādhā including animals, birds, trees, and creepers, were grief-stricken and began to cry. Sri Radha’s lotus feet, which have twenty-one auspicious symbols on them, are unattainable for *yogīs* and *munis*, and even Indra.

The fragrance from Śrī Rādhā’s reddish lotus feet disgraces the nectar from millions upon millions of lotuses. The Supreme Absolute Truth, Śrī Kṛṣṇa-candra, came as a bumblebee to greedily taste and smell the nectar from those beautiful feet. The bumblebee started to fly around Śrīmatī Rādhā’s lotus feet, wanting to stay on them. A *sakhī* tried to shoo the bumblebee away with a soft piece of cloth, but again and again, with intense desire, that determined bumblebee returned to pay obeisance to Her lotus feet.

With extreme submission, the bumblebee said, “O Devī; O Badre; O Svāmini; You are the most prominent love of my master’s life. He is the life of Your life. Why are You uselessly angry with Him? If He has committed any offense, knowing Him to be Your own, You should forgive Him and reconcile with Him. Please be merciful and accept this humble request. This is the only solution for my master.”

Hearing these words of the bumblebee, Śrī Rādhā became even more angry and sulky, and She moved Her feet away from the bumblebee. She very aggressively said: *visrija*

*śirasi pāda* – “O bumblebee, immediately remove your head from My feet.”

With great humility, the bumblebee replied: *koṭi Lakṣmī nirmachaniya tarvadbuta* – “The effulgence of Your toenails is worshipped by millions upon millions of Lakṣmīs.”

*svamini tena presthena saba  
vigrabhenalaskrutha aparadha maiya  
tirthena sandhi reva kartum yuyajat*  
(Śrīla Jīva Gosvāmī’s commentary on  
śloka Śrīmad-Bhāgavatam 10.47.16)

“O Svāmini, You are Mukunda’s most beloved; therefore, what is the benefit in arguing with Him? Forgive Him this time; He is hankering only for You. It would be most appropriate to reconcile with Him.”

Very attentively listening, Śrī Rādhā aggressively replied, “O cheater Madhukar (drinker of nectar), I understand very well your nature and that of your cheating master. You came here after your master trained you very well in how to cheat and be devious. You are speaking sweetly to try to bring us together, but actually you are a wicked cheater. Like Mukunda, you are an offender, and I do not trust you. Go! Go away from here!”

The bumblebee asked, “O Svāmini, what cheating words have I said that have made You so angry?”

Śrī Rādhā replied, “You do not understand. O messenger, because you have little knowledge and you have been trained by Mukunda, you have adopted your master’s nature, qualities, and characteristics. I can never meet with Him



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by deceitful, duplicitous means. Such a union can never be stable. The mouth of a cheater may be full of nectar, but his heart is full of poison. We have heard from Purnamasi about the nature of a deceitful person: *paroksha karyantaranga pratyaksha priyavadine*, which means that externally He behaves very sweetly, but internally, in a hidden way, he is full of poison. This is the definition of a deceitful person. Such a false friend has a mouth full of nectar and a heart full of poison. One should stay far away from such a duplicitous person and should not have any kind of relationship with him. One should not trust such a person (*kbul yena nivāryate*.)”

The buzzing bumblebee said, “O Svāmini, my master is extremely generous; so much so that He offers everyone *mukti* (liberation): *mukti dadāti yaḥ saḥ itti mukunda*. This means that if one develops a relationship with someone who is free from suffering, one’s own suffering can be eliminated.”

Śrī Rādhā said sarcastically, “Very good; your master’s name is surely Mukunda and His victory flag is certainly being flown in this world. We are His beloveds. He has bestowed upon us a very beautiful type of liberation. That liberation has freed us from all attachments to home, husband, and children, as well as from any other types of love and affection. In order to achieve His goal, He liberated us from all of our worldly duties. He called us most prominent *gopīs*, who are affectionate, simple-hearted, and calm, with His mind-captivating flute so that we could be close to Him. Then He made us surrender our hearts, minds, and lives to Him; however, He did not surrender His life to us. He is a

wicked cheater. He never listens to us; He is completely ungrateful (*akṛta-cetāḥ* - one who does not give oneself to others). After attracting and attaining us, He left us.”

Śrī Rādhā continued in a contrary mood, “O bumblebee, after acquiring such a treasure as us, your master gave us up. Our minds and hearts have become Kṛṣṇa’s life. Without our minds and hearts, how can we approach Him? He is an ungrateful person.” This is confirmed by Śrīla Jīva Gosvāmīpāda in his commentary of *Śrīmad-Bhāgavatam* 10.47.16 - *na krutamasmāsu cheto eto manan ratya itti manoapi yena sa*.

In the same *śloka*, Śrīla Viśvanātha Cakravartī says in his commentary: *akṛta-cetāḥ - na vidhate krute akrute cheto yasya sa akṛta-jñā ityārtha* (*Sārārtha-darśinī* 10.47.16 *tikka*). One is known as *akṛta-jñā* (ungrateful) when one knows that someone has shown one kindness, but one does not acknowledge or remember it.

Śrī Rādhā continued, “Listen, O bumblebee - on the day of the *rāsa* dance My *sakhīs* heard the sound of His flute, and as a result they were forced to break their ties with their children and husbands. They were called to the depths of the dense forest and left their homes, but your master left us and went away. He is such a wicked, cheating, hard-hearted person.”

Affectionate-eyed Śrī Rādhā began to think about the *sādhana-siddha gopīs*’ painful condition of separation, and this caused Her to contemplate Śrī Kṛṣṇa’s hard-heartedness and cruel nature. She said, “O bumblebee Madhukar, drinker of nectar, do not waste your words of ‘kindness’; go away from here! We do not trust that cheater Mukunda, and we have no need to meet with Him.” Then Śrī Rādhā fell silent.

In the first part of this *śloka*, *visṛija śīrasi pādān* means, “You are touching your head to My feet.” In this way, Śrī Rādhā is expressing sarcasm.

The last part of the *śloka* indicates Śrī Kṛṣṇa’s hard-hearted, cruel, ungrateful nature, and His tendency to give pain to those who are kind-hearted and generous. These words are an expression of *citra-jalpa*, and a subpart of that known as *sañjalpa*.

*atra pūrvadhe sloluntha asepmudra uttaradhe  
akrutagnata adi sabdanirdaryatva-  
paradrohitva-premasunyatvanityayam iti  
sañjalpa*  
(Sārārtha-darśinī 10.47.16)

According to Śrīla Viśvanātha Cakravartī, this verse illustrates the qualities of *sañjalpa*, as described by Śrīla Rūpa Gosvāmī in the following *śloka* of his *Ujjvala-nīlamanī* 14.190:

*solluṅṭhayā gabanayā  
kayāpy ākṣepa-mudrayā  
tasyākṛta-jñatādy-uktiḥsañjalpaḥ  
kathito budhaiḥ*

“The learned describe *sañjalpa* as that speech which decries with deep irony and insulting gestures the beloved’s ungratefulness and so on.”

Śrīla Viśvanātha Cakravartī points out that the word *ādi*, ‘and so on,’ implies the perception of one’s lover as hard-hearted, inimical, and completely lacking love.

### Verse (śloka) 17

*mṛgayur iva kaṇḍinī vivyadhe  
lubdhā-dharmā  
striyam akṛta virūpān*

*strī-jitaḥ kāma-yānām balim aṇi  
balim attvāveṣṭayad dhvāṅkṣa-vad yas  
tad alam asita-sakhyair dustyajas tat-  
kathārthaḥ*  
(Śrīmad-Bhāgavatam 10.47.17)

Meaning – O bumblebee, hear about Śrī Kṛṣṇa’s extremely hard-hearted nature. In His incarnation as Rāmacandra, hiding behind a tree like a hunter He killed Vāli, the king of the monkeys. Due to excessive attachment to His wife, He disfigured Śūrpaṇakhā, who had come to Him to satisfy her lusty desires, by cutting off her nose and ears. In His incarnation as Vāmanadeva, even after accepting the worship of Bali Mahārāja, He tied him up with a snake-rope belonging to Varuṇa and sent him to the lower planetary system. There is no need to have a friendship with such a cheater as this Kṛṣṇa. Stop this talk of Kṛṣṇa, O bumblebee, and talk about something else.

**Explanation** - In Her mellow of transcendental madness of separation, Śrīmatī Rādhikā is lying in a state of half-consciousness and indifference to Her external surroundings. Many waves of various moods are rising and falling within Her heart. Sometimes She feels sulky and sometimes She feels jealous, and sometimes She feels like rebuking Kṛṣṇa in a frenzy of loving anger. All of these emotions are erupting and churning in Her heart. Sometimes She speaks in a way that even She does not understand.

The previous verse describes how Śrī Rādhā, after hearing Kṛṣṇa’s messenger, the bumblebee, humbly praying that She forgive his master, made a variety of further

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loving entreaties. After *sañcārī-bhāvas* manifested and became condensed, more anger arose towards Her beloved, Her life and soul. The word *sañcārī* means ‘moving’. *Sañcārī-bhāvas* are like waves which emerge from the nectarean ocean of the *sthāyī-bhāva* and cause it to swell.

In this *śloka*, in anger Śrīmatī Rādhikā uses rebuking words while speaking to the bumblebee: “We have no need to make friendship with this heartless, cruel Kṛṣṇa. His heart is as black as His complexion. His duplicity, greed, indifference, and irreligious behavior have no bounds” - *tad alam asita-sakhyair dustyajas tat-kathārthaḥ* (*alam* - enough; *asita* - with black Kṛṣṇa; *sakhyaiḥ* - of all kinds of friendship).

The thirty-three *sañcārī-bhāvas* are: regret or indifference, despair, humility, physical and mental debility, fatigue, intoxication, pride, suspicion, fear, agitation, madness, confusion or absence of mind, disease, fainting or delusion, death, laziness, inertness, bashfulness, concealment of emotions, remembrance, deliberation or reasoning, anxiety, resolve or wisdom, fortitude, jubilation, ardent desire, ferocity, impatience and indignation, envy, restlessness, sleep, deep sleep, and awakening.

The buzzing bumblebee said, “Śrī Rādhē, my master always meditates on You. I know that my master’s heart is softer than butter.”

Attentively hearing this, Śrī Rādhā replied in loving anger, “O Madhukar, you are an inexperienced messenger from Madhupurī-Mathurā. You do not know the facts about Him because you are new to Mathurā. Not only is your master cruel in this life, but He has also been cruel in many previous lives. We have heard this from Purnamasi and now we are seeing the truth of it. In

His previous lives, He ruined people’s lives, cut off people’s limbs, and subjected family members to intolerable separation.”

Thinking that the bumblebee would be eager to hear about his master’s previous lives, Śrī Rādhā continued, “Listen, bumblebee, as I tell you about activities from your master’s past lives. In Tretā Yuga He appeared as Lord Rāmacandra. Like a hunter, He killed Vāli, the innocent king of the monkeys, by shooting an arrow while hiding behind a tree. He did this only to achieve His selfish goals.”

The bumblebee asked, “O Śrī Rādhē, what were my master’s selfish goals in doing this?”

Śrī Rādhā replied, “Out of selfishness, your master, with the help of His friends Sugrīva and Hanumān, searched for His wife, who had been abducted. To punish the offender and gain Sugrīva’s favor, He killed Vāli, the elder brother of Sugrīva, in a cowardly way. According to the rules of battle, it is unacceptable for one who has taken birth in the dynasty of warrior kings to kill someone from a hidden location. Warriors must fight face-to-face. Just see how vile and low your master’s mentality is. Monkeys are not hunted because it is forbidden to eat their meat, yet your master even performed this inauspicious act.”

In terms of *aparā-vicāra* (apparent consideration), killing Vāli was very cruel. When Vāli was killed, his wife Tāra insulted Lord Rāma and then she asked Him many questions. Lord Rāma said, “Vāli held the wife of his younger brother, Sugrīva, against her will, and thus Vāli acted immorally and committed a great sin.” Sugrīva is Rāma’s friend, so Sugrīva’s enemies are Rāma’s enemies. Lord Rāma said, “Such a sinful,



immoral person as Vali should be killed. That is good for him; otherwise, he may continue such immoral activities.” Vāli had received the boon from Lord Śiva that no one could kill him in a face-to-face fight; this is why Rāma killed him from behind a tree.

*Mṛgayur iva kapīndraṁ vivyadhe lubdhadharma* – Śrī Rādhā said, “Although your master is considered to be worshipping and the crown-jewel of those who are religious, He has shown His very irreligious nature. Could He not gain the favor of Sugrīva without killing Vāli? Could Vāli not have also helped to find Sītā and fought with her abductor, Rāvaṇa? Your master did not consider these things. Not only this; your master performed so many other disrespectful and immoral acts. In His incarnation as Rāma, due to being overwhelmed with love for Sītā, He disfigured Rāvaṇa’s lustful sister Sūrpaṅkhā by cutting off her nose and ears. Tell me, O bumblebee - what was Sūrpaṅkhā’s fault? Captivated by Lord Rāmacandra’s beauty, she prayed to have Him as her husband. If He was a *tapasi* or *brahmacārī* (celibate), her proposal would have been improper, but He was not. He was wandering through the forest with a woman. Another point is that if He did not want to marry more than one wife, why did He present Himself in such a beautiful form?”

Śrī Rādhā continued, “That very light and heat from a fire that attracts the moths becomes the cause of their death. In this way, your master is like fire in regards to His dishonorable relations with women. How can His harsh nature be explained? Śrī Rāmacandra, conquered by a woman,

cut off the nose and ears of a lustful young woman who wanted to marry Him. There was nothing wrong with Him not wanting to marry her, but why did He have to disfigure her? The reason was that in doing so, no other man would ever accept her. There were so many other young warrior princes of high rank who accepted many brides, so what would have been the harm in Śrī Rāmacandra taking another wife?”

Śrī Rādhā continued, “O bumblebee, listen further to the pastimes of your master, who is so dear to your life. In His incarnation as Rāma, He was a warrior king. The nature and heart of a warrior are very hard. In His incarnation as Vāmanadeva (the son of the *brāhmaṇa* Kaśyapa Muni), He also exhibited this cruel nature. Even



after taking birth in a *brāhmaṇa* family and being a *brahmacārī*, He was bereft of the virtuous qualities of peacefulness and living a regulated life. The righteous, exalted Prahlāda Mahārāja, whose grandson was Bali Mahārāja, the king of the demons, was qualified to enter the heavenly planets.”

### *Your master shows favoritism toward the demigods*

Śrī Rādhā continued, “Having taken the demigods’ side, Vāmanadeva appeared as the son of a *brāhmaṇa* before the righteous King Bali Mahārāja. With His crooked tricks, He took away the king’s wealth, family, and home, and sent him to Rasātala in the lower planetary system. Tell me - what was Bali Mahārāja’s fault? He was prepared to honor the young *brāhmaṇa* boy, Vāmanadeva, by granting His request for three steps of land. At the time of begging for charity from the king, your master duplicitously showed His very tiny feet, but once that charity was granted, He expanded those same feet to an immense size that covered the entire three worlds. No one could understand this elaborate cheating net cast by your master. A small object can easily fit within a larger one, but an ordinary person cannot comprehend how a large object can fit inside a smaller one. After taking His first two steps, Vāmanadeva manifested His foot from His lotus navel and asked, “O Bali, where should I place My third step?” The very simple-hearted Bali Mahārāja offered his head and said, “Place Your foot on my head.” After Bali Mahārāja surrendered, your master bound him with the snake-ropes of Varuṇa and sent him to Rasātala. O

bumblebee, hearing of such severe sanctions against the righteous Bali Mahārāja makes our hearts tremble. In the same way, the cunning black crow attacks the hand of a person who feeds it, and calls other crows to do the same.”

Śrī Rādhā explained, “A man was walking along with a pot of food on his head. A crow came and took some food from the pot, but not being satisfied, it pecked the man’s head. Your master Vāmanadeva is just like that crow. Bali gave everything to Vāmanadeva. He treated Him nicely, offered respect to Him, and worshipped Him. However, what did Vāmanadeva do? *baddhaṁ vāruṇaiḥ pāsair* (*baddhaṁ* – who was so arrested; *vāruṇaiḥ pāsaiḥ* – by the ropes of Varuṇa). He tied Bali up with ropes belonging to Varuṇa and pushed him down to Rasātala. What was Bali’s fault, and why was He treated so mercilessly?”

Here Kṛṣṇa’s Vāmana Avatar is being compared to a cunning crow. Śrī Rādhā explained, “Having heard all about that black fellow, we have no interest in having a relationship with Him. Your master’s nature and complexion are both black. There is a type of captivating power in the color black. Rāmacandra, King Dasarath’s son; Vāmanadeva, Kaśyapa Muni’s son; and your friend Kṛṣṇa all have a dark complexion. There is some fault in the color black; it has a long-standing relationship with power and cruelty.”

Uddhava is hearing expressions of Śrī Rādhā’s contrary mood, and he cannot understand the transcendental loving anger that She is showing toward the Supreme Personality of Godhead, Śrī Kṛṣṇa. Uddhava thought about how unqualified he was to appreciate the bottomless ocean

of Śrī Rādhā's highest moods (*mahābhāva*). He could only try to respect Her glories from far away, and contemplate how even after criticizing his master again and again, She could not stop thinking about Him. Regardless of the time of day, She could not talk about anyone other than Kṛṣṇa.

Again hearing the buzzing sound of the bumblebee, Śrī Rādhā said, "O bumblebee, you may ask Me why I am remembering your master again and again. It is not in My nature to talk repeatedly of an offender. Yet, why do I continue to do so? It is not proper for an intelligent person to talk about a bad person's qualities. Because of Him, we have suffered so much and we have had to tolerate so many trials and tribulations; nevertheless, we cannot stop thinking about Him or speaking about His pastimes."

"Although Śrī Kṛṣṇa has given us so much trouble, talk of His pastimes (*kathā*) has kept us alive and is nectar for us - *tava kathāmṛtam* - it is intolerable for us to be without His *kathā*. *Yogis* reject mundane talks because such talks lead to suffering, but they do not reject talks of Kṛṣṇa's pastimes. Actually, *kṛṣṇa-kathā* is the life-sustaining, nourishing nectar of the heart, ears, and other senses. All auspiciousness is brought about by hearing *kṛṣṇa-kathā* (*śravaṇa-maṅgalam*).

*Stotan nobhiraman* means that transcendental loving sentiments toward Kṛṣṇa (*prema*) are eternally manifest in ever-fresh, new forms. His pastimes never end, and they never become stale (*tadiyevamaruchim navanavam*).

*Kalmaṣāpaham* means that hearing *kṛṣṇa-kathā* destroys everyone's sins.

*Shokhanasanam* means that *kṛṣṇa-kathā* destroys all sorrows. Kṛṣṇa's *nāma* is the

highest degree of auspiciousness and the sum total of all good qualities.

*Atatām* means that a sincere devotee can never give up greed to taste *kṛṣṇa-kathā*. *Munis* tolerate so many hardships in order to hear *kṛṣṇa-kathā*.

Śrī Rādhā might say, "Despite suffering in the flames of the fire of separation, we are unable to leave *kṛṣṇa-kathā*, even if we try to do so."

*pāsarite cabi mane, pāsarā nā jāya go  
ki kariba ki habe upāya  
kabe dvija-caṇḍidāse, kulavatī kula-nāse  
apanāre yauvana jācāya*

(Song Name: Sakhī Keva Śunāila Śyāma  
by Caṇḍidāsa)

"In my heart I want to forget Him, but my memories do not leave me. What shall I do? Dvija Caṇḍidāsa says, 'Simply by displaying His youthful beauty, that Śyāmānanda has destroyed the chastity of all virtuous ladies by pursuing His own youthful desires.'"

*ei premā-āsvādana, taṭṭa-ikṣu-carvaṇa,  
mukha jvale, nā yāya tyajana  
sei premā yānra mane, tāra vikrama sei jāne,  
viṣāmṛte ekatra milana*

(Caitanya-caritāmṛta, Madhya-līlā 2.51)

"If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together."



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*kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,  
sukha pāya tāḍana-bhartsane  
yathā-yogyā kare māna, kṛṣṇa tāte sukha pāna,  
chāde māna alpa-sādhane*  
(Caitanya-caritāmṛta, Antya-līlā 20.54)

“When a beloved *gopī* shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is extremely pleased when chastised by such a *gopī*. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.”

For the *gopīs*, Śrī Kṛṣṇa is not the Lord of the Universe, but their life and soul. They have heard from Gargācārya, Purnamasi, and Nāndīmukhī that Kṛṣṇa is not an ordinary person, but God. In their hearts, the *gopīs* might think that Kṛṣṇa is the Supreme Personality of Godhead only when they are separated from Him, or when they are in a sulky mood (*māna*), but this is not their natural, spontaneous, internal mood. It is like when a poor person borrows clothes and ornaments from a wealthy person for a festive occasion, and then must return those items afterward. The mood of Godliness or opulence, and talks of pastimes regarding past incarnations when one is in the mood of separation, are like borrowing and returning clothes and ornaments to a wealthy person. This is not the *gopīs*’ internal mood. Among other things, the *gopīs* use the contrary mood to taunt and complain about Kṛṣṇa. In this *śloka*, *tad alam asita-sakhyair* means, “We are not friends with this black person.” The word *asita* refers to a blackish person. Absorbed in this intense *sañcārī-bhāva*, Śrī

Rādhā only sees this blackish color, which indicates a wicked, heartless nature. In the endless waves of the ocean of transcendental loving madness (*mahābhāva*), thoughts of Śyāma’s duplicitous nature arise in Śrī Rādhā’s heart.

*haro kathinyakamitvathotyarthasakatayayugyata  
yatra sesarya bhiyevokta so avajalpa satam  
mataha  
atra vivyatha iti kadhinyam strijita iti kamitvam,  
balimpiti  
thotaryam asitasakyairiti asaktyayogyata,  
bhayabhirsbrya ca*  
(Ujjvala-nīlamanī, Ānanda-candrikā tikka)

“In fact, there is no deceit in Kṛṣṇa. In the *śloka* 10.47.17 of the Śrīmad-Bhāgavatam, the characteristics of *avajalpa* have been described. If Kṛṣṇa were really hard-hearted, lusty, and a cheating liar, no one would be attracted to Him. This mood of Śrīmatī Rādhikā, in which feelings of love and affection are mixed with feelings of jealousy and fear, is called *avajalpa* (Ujjvala-nīlamanī, *Sthāyī-bhāva prakaraṇa* 209).”

In Śrīmad-Bhāgavatam 10.47.17, evidence is given for Kṛṣṇa’s cruel nature, including how He defeated Bali Mahārāja. It is said that being under the control of a woman, He disfigured the lustful Śūrpaṅkhā by cutting off her nose and ears. Kṛṣṇa’s duplicitous nature was revealed when He honored the remnants of worship offered to Him by the righteous Bali Mahārāja, whom He later bound and exiled. Śrī Rādhā gave these reasons for not being able to have a meaningful relationship with Kṛṣṇa.

This is all *aparā-vicāra*. According to *tattva-vicāra*, actually Kṛṣṇa is very merciful.

### Verse (śloka) 18

*yad-anucarita-līlā-karṇa-pīyūṣa-viprut-  
sakṛd-adana-vidhūta-dvandva-dharmā  
vinaṣṭāḥ*

*śapadi gr̥ha-kuṭumbam dīnam utsrjya dīnā  
bahava iha vibhaṅgā bhikṣu-caryām caranti*  
(Śrīmad-Bhāgavatam 10.47.18)

Meaning – If even one drop of the descriptions of the pastimes, form, and qualities of Śrī Kṛṣṇa enters one’s ears, one is released from the dualities of passion, hatred, happiness, distress, and all other such contradictions. The swan-like sages who can distinguish between reality and falsehood, who have given up all types of dualities and worldly religiosity by tasting the nectar of Śrī Kṛṣṇa’s pastimes, have become destitute and are begging alms to maintain their lives. This is the actual result of tasting the nectar of *kṛṣṇa-kathā*. We are in this predicament; we cannot give up *kṛṣṇa-kathā*.

**Explanation** - In Her transcendental madness, Śrī Rādhā was momentarily silent. Again seeing the bumblebee, She said, “O bumblebee, talks about your master do indeed bring happiness and pleasure to the mind, but the end result is suffering.”

*tat līla katha api sarv jagat santapita*  
(Sārārtha-darśinī tikka 10.47.18)

Śrī Rādhā said, “We have personal realization of this. If you want to know

how, listen and I will tell you. Hearing about the characteristics of your master is nectar to the ears. Even once hearing a drop of that nectar destroys all love and affection between family members such as children and parents, and husband and wife. It burns to ashes the allurements of material life and all worldly attachments.”

*cittam sukkena bhāvatāpahr̥taṁ gr̥heṣu  
jan nirviṣaty uta karāv api gr̥hya-kṛtye  
pādau padaṁ na calatas tava pāda-mūlād  
yāmaḥ katham vrajam atho karavāma kim vā*  
(Śrīmad-Bhāgavatam 10.29.34)

“Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands from our housework. Now our feet won’t move one step from Your lotus feet. How can we go back to Vraja? What would we do there?”

Śrī Rādhā said, “Before hearing about the pastimes of your master, our hearts were very soft and we lived in our homes with love and affection for everyone. After hearing about His harsh, cruel pastimes we became hard-hearted, cruel, and ungrateful. We gave up our family responsibilities and left our homes. Now that we have abandoned everything including our homes, friends, loved ones, sons, daughters, mothers, fathers, and elders, we are wandering here and there in the forest. O bumblebee, those who listen to the pastimes of your master struggle to maintain their lives. They become very humble; they survive by begging for food and sleeping under trees. Both they and their relatives always cry. Each day birds fly from one tree to another looking for food; in the

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same way, a mendicant who is greedy to hear *kr̥ṣṇa-kathā* wanders around, spending each night under a different tree and struggling to survive by begging alms. Hearing about the Lord's pastimes, he travels from one beautiful, flower-filled Vṛndāvana forest to the next, where there is also sharp *kuśa* grass."

*Babava ibha vihaṅgā* (*babavaḥ* - many persons; *ibha* - here, in Vṛndāvana; *vihaṅgāḥ* - like birds). "Although there are many such mendicants, only a few are swan-like *paramahंसas*. O bumblebee, do not talk so much about your master. Hearing His glories makes an already hard heart even harder."

*kathavachasya sadhu vaisa achanta maha ghat  
katvam puranpastakasya jalatvam ataeva  
te vanadvanam bramatoapi svakas grihita  
pistika eva drisyante vyasadinam jalani*  
(Sārārtha-darśinī)

"O bumblebee, narrations about your master's pastimes are like an intoxicating seed (*dhutara*) mixed with sweet nectar. This nectar destroys everyone's intelligence. It is your master's nature to give difficulties to others. O bumblebee, stop talking about your master's glories."

The bumblebee said, "O Svāmini, my master's glories are inexpressible in words. Therefore, why do you object to the singing of His glories?"

Śrī Rādhā said angrily, "O bumblebee, in this forest of Vṛndāvana there are many birds that sing with sweet voices, and compared to them you are lowly and unworthy of

consideration. What can you sing to us? We are not interested in hearing about your Yadu-pati's glories even from those birds, so why should we be interested in hearing about them from someone as lowly as you? O bumblebee, immediately leave this place forever! No one here wants to hear about your master." In this *śloka*, Śrī Rādhā explains that talks of Kṛṣṇa cause distress and pain.

Although this seems like criticism, it is actually glorification of Śrī Kṛṣṇa's pastimes disguised as criticism. Renunciation is awakened when one hears about the pastimes of Śrī Kṛṣṇa: *janayaty āśu vairāgyam* (*janayati* - does produce; *āśu* - very soon; *vairāgyam* - detachment). In this way, one attains devotion to the Supreme (*parābhakti*). Talks of Śrī Kṛṣṇa's pastimes completely sever the three-fold entangling creeper of material existence, and release one from the bondage of mundane religiosity, economic development, and sense enjoyment. Such talks eliminate all impious activities as well as absorption in all sorts of worldly dualities, such as profit and loss, love and hatred, victory and defeat, and honor and dishonor. The living entities become established in their true position. Just as swans can drink milk from a mixture with water and leave the water behind, living entities who hear about the pastimes of Kṛṣṇa become detached from worldly affairs and taste the sweet nectar of engaging in worship of the Supreme Lord. They achieve the status of *paramahंसas* (exalted swan-like devotees), and attain the topmost goal of love of Godhead (*kr̥ṣṇa-prema*).

In the Gambhīra, Śrī Gaurasundara, Svarūpa Dāmodara, and Rāmānanda Rāya were constantly absorbed and captivated in tasting the moods of Śrī Rādhikā.





At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

*rātri baile svarūpa-rāmānande lañā  
āṇana manera bhāva kabe ughāḍiyā*  
(Caitanya-caritāmṛta, Antya-līlā 14.40)

“At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.”

Immersed in the mood of Rādhā, Śrīmān Mahāprabhu said, “O *sakhī*, greedy to taste the sweetness of Śrī Kṛṣṇa, My mind has renounced the injunctions of the *Vedas* and

religious duties, and it has become a *yogī*. A *yogī* holds a white conch and water pot. I also desire to have the pastimes of Kṛṣṇa enter my ears.”

*kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda,  
paraśa, se sudhā āsvāde gopī-gaṇa tā-sabāra  
grāsa-śeṣe, āni’ pañcendriya śiṣye, se bhikṣāya  
rākhena jīvana*

(Caitanya-caritāmṛta, Antya-līlā 14.49)

“The *gopīs* of Vrajabhūmi always taste the nectar of Kṛṣṇa’s attributes, His beauty, His sweetness, His *aroma*,

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the sound of His flute, and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the *gopīs* and bring them to the *yogī* of My mind. The senses maintain their lives by eating those remnants.”

“My mind has become a *yogī* and it has manifested earrings to receive the pastimes of Kṛṣṇa. Those earrings were shaped by the speaker, Śrī Śukadeva Gosvāmī. A *yogī* carries a gourd container of water and a plate for eating. The water is the desire to attain Kṛṣṇa, and the plate is the greed of that desire. On his shoulder hangs the sack of hope and the determination to get Kṛṣṇa. The incoherent chatter of ‘Ha Kṛṣṇa’ is the opulence of his body. A *yogī* wears twelve bangles on his wrists that represent eight ecstatic moods (*aṣṭa-sāttvika vikāra*) and the following four activities of *cintā* (thoughtfulness), *cāpaliya* (restlessness), *niśvāsa* (deep breathing), and *kampa-vikāra* (trembling)”.

(Amrit-Prabhava-bhasya Bhaktivinoda Ṭhākura,  
Caitanya-caritāmṛta, Antya-līlā 14.46)

“The ten senses have become disciples who are serving the great madness of the holy name. The *yogī* of My mind has renounced the great wealth of sense enjoyment, and has gone to Vṛndāvana. My mind has become Vṛndāvana. Carrying the sack of longing desire to remember Kṛṣṇa's pastimes around My neck, I beg alms from the trees, creepers, animals, and birds, who are like householders of the forest. As My alms, I want to remember the pastime places of Vamśī-vaṭa, Bhāṇḍīravana, Yamunā River, Rādhā-kunda, Śyāma-kunda, and Sevā-kuñja, where Śyāmasundara performed a

variety of pastimes. These alms are as sweet as sweet-rice and *rasgullas*. One can get red dye to decorate Śrī Rādhā at Śṛṅgāra-vata. What does My *yogī* mind get from the *gopīs* as alms? The *gopīs* tasted the remnants of Kṛṣṇa's form, taste, smell, sound, and touch. Those remnants are taken and enjoyed through the five senses, which are the disciples of the *yogī* mind. It is these alms that sustain My *yogī* mind. My *yogī* mind and his disciples will stay awake all night meditating on Kṛṣṇa in a quiet corner of a grove. Their only desire is to directly see and meditate on Śrī Kṛṣṇa's very beautiful form.”

*mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,  
se viyoge daśa daśā haya  
se daśāya vyākula hañā, mana gelā palāñā,  
śūnya mora śarīra ālaya*

(Caitanya-caritāmṛta, Antya-līlā 14.51)

“When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic *yoga*. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence empty. Thus I am completely in trance.”

*kṛṣṇera viyoge gopīra daśa daśā haya  
sei daśa daśā haya prabhura udaya*

(Caitanya-caritāmṛta, Antya-līlā 14.52)

“When the *gopīs* felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared in the body of Śrī Caitanya Mahāprabhu.”

Śrī Caitanya Mahāprabhu said, “O Rāmānanda! O Svarūpa! My mind, being separated from Śrī Kṛṣṇa, has become very agitated and has become a *yogī*. This separation has forced Me to go in ten directions. Being agitated in these ten directions I have lost Myself and as a result, My body stands here alone.”

In the *śloka* (*Ujjvala-nīlamanī, Sthāyī-bhāva prakaraṇa* 211, *Sārārtha-darśinī tikka* ‘*abhijalpa*’), Śrī Rādhā uses irony (*vyaj-stuti*) in describing the glories of Śrī Kṛṣṇa’s pastimes. Here, *abhijalpa*, the seventh aspect of *citra-jalpa*, is expressed.

For example, Śrī Rādhā might say, “Śrī Kṛṣṇa gives pain to even the birds (here ‘birds’ refers to those who survive by begging for alms); there is no harm in renouncing such a person.” Speaking in this way is known as *abhijalpa*.

In connection with this *śloka*, Śrīla Viśvanātha Cakravartī quotes Rūpa Gosvāmī as follows:

*bhaṅgyā tyāgaucitī tasya  
kbagānām api kbedanāt  
yatra sānuśayaṁ proktā  
tad bhaved abhijalpitam*  
(Ujjvala-nīlamanī 14.194)

“When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called *abhijalpa*.”

*atra kbagam sadasakrut sajjanana  
kbedanatas tyaga eva samuchita itya  
anutapamyam vakyam ityam abhijalpa*  
(Ujjvala-nīlamanī, *Sthāyī-bhāva prakaraṇa*  
211 *Sārārtha-darśinī tikka* ‘*abhijalpa*’)

The main characteristic of *abhijalpa* is speaking in a manner that shows remorse, distress, and fault-finding. Śrī Rādhā uses such words to describe the hard-hearted dealings of Kṛṣṇa. Due to His hard-heartedness, the devotees, like birds, must tolerate so many difficulties. Thus, She explains that it is inappropriate to have any loving relationship with Kṛṣṇa.

### Verse (śloka) 19

*vayam ṛtam iva jibma-vyābṛtam  
śraddadhānāḥ  
kulika-rutam ivājñāḥ kṛṣṇa-vadbvo  
harīnyah  
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra  
smara-ruja upamantrin bhanyatām anyā-  
vārtā*  
(Śrīmad-Bhāgavatam 10.47.19)

Meaning – O messenger of that deceitful person, just like the innocent wives of the black deer become captivated by having faith in the enchanting singing of the hunter and in the end suffer great pain by being pierced with his sharp bamboo arrows, we are now left in this pitiful condition, having to tolerate over and over the intense pain of lust from the touch of His nails. So, leave aside these painful pastimes of Kṛṣṇa and talk of something else.

**Explanation** – In Her sulky mood (*mānavatī*) and feeling the pain of separation (*viraha-unmādinī*), Śrī Rādhā speaks incoherent chatter, sometimes praising Kṛṣṇa’s good qualities, and sometimes criticizing His cruel dealings. Uddhava was mesmerized by Her puzzling words.

The buzzing bumblebee asked, “O Svāmīni, O Mānini (sulky one), when our



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master was wandering with You in secluded places, why did You not confront Him with all of His faults? Knowing all of this, why did You accept a loving relationship with Him?”

Listening attentively, Śrī Rādhā replied, “O cheating drinker of nectar, we of simple hearts did not know the consequences of hearing about your master’s qualities. He charmed us by calling us in a variety of sweet ways and saying, *na pārāye ’ham niravadya-saṁyujām* - ‘I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore, please let your own glorious deeds be your compensation.’”

Śrī Rādhā said, “Your master told us, ‘You have all come to meet Me with pure, simple, affectionate hearts. There is no impurity in this meeting. For as long as the lifespan of the demigods, I will not be able to repay you.’ Like this, He used to speak so many loving entreaties. Hearing His words, we would be immensely pleased, and with trust, we would offer everything we possessed to Him. We did not understand that those words of loving entreaty were full of duplicity and crookedness.”

*yatastad vākya pramāṇa bhudheva vayam dukha sagare magnaā*

(Vaiṣṇava-tosani Śrīla Jīva Gosvāmī)

“Now that we have experienced His cheating ways, we are drowning in an ocean of suffering.”

The bumblebee said, “O Devī, because Śrī Kṛṣṇa sent me here as a messenger,

You should listen and consider my words carefully.”

Enraged, Śrī Rādhā replied, “No, no, bumblebee, I will not listen to anything you say. I refuse to hear any more about that cheater’s activities. We have seen and listened to His devious pastimes and words (*jihma-vyabrtam*) for far too long already. Now I have neither the patience nor trust. Having heard the flute-playing of the hunter, the wives of the black deer give up the protection of their hidden places in the forest, enter the open fields, and become enchanted and bewildered by those sweet sounds, forgetting who they are. Then the cruel hunter shoots his arrows at the chest of the female deer. Seeing them struggle for their lives, he is happy and laughs. Then he kills them and eats their meat. Your master calls us to a solitary place by His flute-playing, talks to us very sweetly and lovingly, and then goes to Mathurā, drowning us in an ocean of suffering. Is this not the actions of a hunter? Just like the wives of the black deer fight for their lives after being shot by the hunter’s arrow, we, suffering from the arrows of lust shot by the god of love, are flapping around like fish out of water, but our life-air is not leaving our bodies.”

The bumblebee said, “O Svāmini, you are all very discerning persons; you are the wives of the respected cowherd men. The deer are ignorant and worthy of being food for humans. Their misfortune is destined. How can there be any similarity between you and the deer?”

*tatsattvadhandhu tastesamko nikaso yena tasamāpi nikarsha syāt*

(Śrīla Jīva Gosvāmī tikka 10.47.19)

Śrīmatī Rādhikā glorified the deer with her contrary words. She replied, “Those deer are Kṛṣṇa’s life and soul (*kṛṣṇa-sara*), and thus they are most fortunate.”

She continued, “O bumblebee! We are Kṛṣṇa’s friends (*bandhu*), not His beloveds. If we were His beloveds, He wouldn’t leave us in anguish and torn in pieces by the exhilarating pain caused by the mere touch of His nails, which are just like sharp arrows, similar to the sharp arrows of the hunter on the body of the deer. He has never relieved us from this exhilarating pain. We are simple-hearted damsels who are caught again and again by His crooked words.”

Śrī Rādhā continued, “O agent of that cheater, why are you sitting there in silence? I have understood that you also are very qualified in such mocking ways. O most wicked, learned person, for even a moment, stop talking about that foolish Kṛṣṇa and talk of something else (*bhanyatām anya-vārtā*); this will make us happy.”

This *śloka* gives an example of *ājālpa*, one type of *citra-jalpa*.

*jaiḥmyaṁ tasyārṭi-datvaṁ ca  
nirvedād yatra kīrtitam  
bhaṅgyānya-sukha-datvaṁ ca  
sa ājalpa udīritāḥ*

(Ujjvala-nīlamanī, Sthāyī-bhāva prakaraṇa 213)

“A statement spoken in disgust, describing how a male lover is deceitful and brings one misery, and that one should stop talking about him and talk about something more pleasant, is known as *ājālpa*.”

## Verse (*śloka*) 20

*priya-sakha punar āgāḥ preyasā preṣitaḥ kim  
varaya kim anurundhe mānaniyo ’si me ’nga  
nayasi katham ibāsmān dustyaja-dvandva-  
pārśvaṁ  
satatam urasi saumya śrīr vadhūḥ sākam āste*  
(Śrīmad-Bhāgavatam 10.47.20)

Meaning – Śrī Rādhā said, “O friend of My dear one, has My beloved Kṛṣṇa sent you here again? O messenger, you are very respectable; therefore, ask for whatever you desire. O Aṅga, My honorable friend, why do you want to somehow take us Vrajavāsīs to Mathurā, where Śrī Kṛṣṇa cannot resist the provocative advances of the ladies? O Saumya, O gentle bee, don’t you know that the exalted Lakṣmīdevī, His beloved, always very happily resides on His chest (*kalabāntarītā-nāyikā*)?”

**Explanation** – While Śrī Rādhā was weeping in transcendental loving madness, the bumblebee suddenly disappeared. Realizing this, She became very disturbed, and many inauspicious thoughts entered Her mind.

*ayamunmadena tatraiva bhramantamaṇi tam  
bhrāmra mannausandhaya ksanantabitam va  
tagaṣyanta sakḥeḥam paraḡamarsa*  
(Sārṭha-darśinī 10.47.20)

Śrī Rādhā began to think, “Alas! Alas! I have used very sharp, harsh words. The bumblebee must have been upset and returned to his master to repeat everything about My condition. Thus, his master must now be waiting for Me. Alas! Alas! I became so sulky. I used such harsh words towards My beloved and His messenger. Alas! Alas!

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Where should I go now? How much pain is My beloved now feeling because of My harsh words?”

As She was thinking like this, Śrī Rādhā's sulky mood subsided and the mood of *kalabāntaritā* arose.

*tato bhramarasya bhavate vyavadhnamapi  
praptam va pradeshantarameva gatam  
va nija unamada murchairyuorakta  
tatraivastham tampya anushitam va kshnam  
tamdrustava sabajprema utkantha svabhavata  
stadaupekshya maksbamasa kalabantarita  
vavasthaeva prapnuvanti*

(Vaiṣṇava-tosani)

The restless, buzzing bumblebee landed by Śrī Rādhā's lotus feet. Seeing the bumblebee, She hid Her sulky mood. With a very radiant smile, and with respect and humility, She addressed the bumblebee: “O bumblebee, you are dear to Me because you are the friend of My beloved. You may be feeling punished by My harsh words, but you should not take them seriously. You have come here at the request of the love of My life, Śrī Kṛṣṇa. For doing this favor, you are My honorable guest. What can I give you in return for your sincere concern? Please think of something that will satisfy you.”

*tabi vasya vrunu kimnurudhe anuruste  
kamayase ityartha  
yadava kamanurogha; sampadayamityartha*  
(Sārārtha-darśinī tikka 10.47.20)

“Which of your desires can I fulfill? Please tell Me. If you ask for a boon, I will do everything within My power to satisfy your request.”

After hearing Śrī Rādhā's very humble, affectionate words (*sa-vinaya*), the bumblebee said, “O Svāmini, the love of Your life is hankering to see You, so You should immediately go to Him in Mathurā.”

With a sweet, steady voice, Śrī Rādhā replied, “O Aṅga, My honorable friend, just think a little. How could I possibly go to Mathurā? There My beloved Śrī Kṛṣṇa is surrounded by elegant women, and He is absorbed in pleasure pastimes with them. If I were to go there, I would become sulky, and surely both I and the ladies of Mathurā would be unhappy. How can one tolerate seeing one's beloved meeting, laughing, and joking with other women?”

The bumblebee said, “O Devī, I tell You this – I will take an oath – my master is not enjoying with other women in Mathurā.”

Śrī Rādhā replied, “O Madhukar, perhaps your master does not meet with other ladies in Mathurā. Still, I can clearly see that Lakṣmīdevī is directly present there on His chest. Due to the innocent nature of the glorious transcendental love in Vṛndāvana, Lakṣmīdevī very shyly resides on the left side of His chest as a golden line (*suvarṇa-rekhā*). She has the ability to transform herself in a variety of ways. When Śrī Kṛṣṇa enjoys with other ladies, she transforms into that golden line, but when He is not with other ladies, she takes the form of a beautiful young woman and enjoys with Him - *nanarūpa dharitvasakte krsne yada anya stri sambhukte tad svarvna rebka rupeva tad vaksasi tisthati*.”

Śrī Rādhā continued, “Therefore, O bumblebee, you should consider this. Do you think that it is suitable for Me to go to Mathurā in My present condition? If we were to go there, we would be a hindrance



to the love of the ladies of Mathurā. This would not make anyone happy; rather, it would lead to bad feelings.”

Śrī Rādhā’s inner thought is that Śrī Kṛṣṇa should be exclusively for the damsels of Vraja, and yet now other women are happily enjoying with Him.

The bumblebee requested, “O Svāmini, please instruct me as to my duty.”

Śrī Rādhā replied, “O bumblebee, you should bring Him here to Vraja; this is My aim and objective.”

*atraeva na aanayeni mudho abhiprayatiti*  
(Śrīla Jīva Gosvāmī tikka)

This śloka gives an example of *pratijalpa*, the ninth type of *citra-jalpa*.

*dustyaja-dvandva-bhāve ’smin*  
*prāptir nārbhety anuddhatam*  
*dūta-sammānanenoktam*  
*yatra sa pratijalpakah*

(Ujjvala-nīlamanī, Sthāyī-bhāva-prakaraṇa 215)

“When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved’s message, are called *pratijalpa*.”

To openly approach Śrī Kṛṣṇa with passionate desire (*dvandva*) would not have been appropriate because there are always many types of beloveds around Him. Therefore, Śrī Rādhā felt that it would not have been proper to go to Him. This mood of Śrī Rādhā, and Her treating the messenger with respect, are expressions of *pratijalpa*.

In other words, *pratijalpa* includes showing respect to a messenger sent by Kṛṣṇa, and saying things like, “Kṛṣṇa is a knave and a dacoit when He is seeking amorous love, so it would be inappropriate to try to meet with Him now because He is with other charming ladies.” (*Jaiva Dharma*)

This śloka reveals Śrī Rādhā’s jealousy in relation to Lakṣmīdevī, who resides on Śrī Kṛṣṇa’s chest, and also Her treating His messenger, the bumblebee, with respect. We learn that after Śrī Rādhā’s agitation subsided, She spoke in a courteous manner. The reason that She and Her friends did not go to Mathurā is given, and the characteristics of *pratijalpa* are described.

### Verse (śloka) 21

*api bata madhu-puryām ārya-putro ’dbunāste*  
*smarati sa pitr-gebhān saumya bandhūrīś ca gopān*  
*kvacid api sa kathā naḥ kiṅkarīṇām grṇite*  
*bhujam aguru-sugandham mūrdhny adhāsyat*  
*kadā nu*

(Śrīmad-Bhāgavatam 10.47.21)

Meaning – O Saumya (sober person), Āryaputra (Kṛṣṇa) now lives in Mathurā after He completed His studies. Does He ever remember Nanda-baba’s house or the cowherd folk? Does He ever talk about or remember us, His servants? Will He ever put His *aguru* scented hands on our heads again?

**Explanation** – Śrī Rādhā, in Her transcendental loving madness, was struggling to address Śrī Kṛṣṇa’s messenger, the bumblebee. Feeling jealousy and with Her eyes full of tears, She spoke incoherently to Herself. Suddenly, Her contrary mood went away and She thought, “Shame on Me! Up to now I have spoken only very

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Feeling jealousy and with Her eyes full of tears, She spoke incoherently to Herself.

rough, bitter words to Kṛṣṇa’s messenger; I have not inquired about the well-being of My beloved.”

*banta banta mayonmatya kim pralpayante  
prastatyantu na gachyate ithanutpya  
sasambhramaha*

(Sārārtha-darśinī 10.47.21)

With great humility, gravity, restlessness, eagerness, and a choked up voice, and crying, Śrī Rādhā began to inquire from the bumblebee: *sarya sagambhiram-sangesa chapalya solurnthan - sagadbada vaspa dbaram prichayati* (Śrīla Jīva Gosvāmī tikka).

Śrī Rādhā inquired, “O Saumya, Madhukar, drinker of honey, has My Āryaputra Śrī Kṛṣṇa returned to Mathurā after completing His studies? I have heard that He had gone very far to Avantīpura, the place of Sāndīpani Muni, to acquire knowledge of the scriptures. This is why He has not asked about us for so long. Has He returned to Mathurā? If He is near the borders of Vraja, then He will surely come to see us because He is the son of Nanda Mahārāja, the very soft-hearted king of the cowherd men.”

*aryaputra itti ruthavrtta āryas srigopendra  
sa: putra itti tatasabdena eva asmakam  
vāstava: pati asyastu lokapratiti matramaya*

(Śrīla Jīva Gosvāmī tikka)

“The *gopīs* use the word ‘Ārya’ to indicate that they are the only true wives of Śrī Kṛṣṇa; the others are wives in name only.”

When simple-hearted Nanda Mahārāja left Śrī Kṛṣṇa, his life and soul, in Mathurā,

he had no idea that his son would be away from Vraja for so long, and that as a result, all of Vraja would be devastated. No one knew when Śrī Kṛṣṇa would return from Mathurā. If there had been any hint that Śrī Kṛṣṇa would leave Vraja and not return, Yaśodā, the Queen of Vraja, would have joined her sons on Akrūra’s chariot and gone to Mathurā with Them, followed by the *gopīs* and the other Vrajavāsīs. It appeared that due to Nanda-baba’s simple, trusting nature, now everything in Vraja was lost.

After hearing Śrī Rādhā speak in this indirect way, the bumblebee said, “O Svāmini, Kṛṣṇa is very happy (*devī tatrastu sukhaustu*).” (Śrīla Jīva Gosvāmī tikka)

Śrī Rādhā asked, “Does Kṛṣṇa ever remember His mother, father, *guru*, friends, the cowherd boys, and the other Vrajavāsīs?” Her eyes filled with tears and Her voice became choked-up. Overwhelmed with emotion, She continued, “O bumblebee, Kṛṣṇa’s mother and father brought Him up with so much love and affection. They would become anxious if Kṛṣṇa was out of their sight for even a moment. Sometimes, due to His restless nature His sweet childhood pastimes would involve temporary disturbances and turmoil, but in the end He would bring immense pleasure to all.”

*itidrk-sva-lilabhir ānanda-kunde  
sva-ghoṣaṁ nimajjantam akhyapayantam*

(Śrī Damodarastakam 3)

“O my Lord, by Your childhood pastimes, You continually immerse the residents of Gokula in pools of ecstasy.”



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Śrī Rādhā continued, “Does He ever remember His bosom friends Subala and Śrīdāmā and others with whom He had so many wonderful pastimes? Śrīdāmā, feeling the pain of separation from Him, is under a tree at Vamśī-vaṭa waiting for Him. Does He ever remember these friends? The places where He stayed are becoming dusty and dilapidated; spiders have made webs everywhere. The Vrajavāsīs cannot bear to stay in Vraja anymore. O bumblebee, does your master ever remember these places? O Madhupa, O drinker of honey, being the messenger of our beloved, you are also dear to us. I am asking you to reveal the truth hidden in your heart. Are the ladies of Mathurā able to serve Śrī Kṛṣṇa, the love of our lives, as He desires? Does He still remember us *kiṅkarīs* (intimate maidservants) (*kadarcidapi sa kathā na kiṅkarīṇām grubanite*)? If He sometimes does not accept their preparations does He use this as a reason to go to them and praise us? Does Śrī Kṛṣṇa talk to the women of the Yādava dynasty about us? Does He tell them that they do not give Him as much pleasure as we, the *gopīs* of Vraja, did when together we made forest garlands, anointed our bodies, shared betel nut, sang and played musical instruments like the *vinā*, danced and sang in the *rāsa* performance, played pastimes in the forest at the time of loving affairs and affectionate attachment, became sulky, felt insulted, displayed our beauty, charm, and cleverness, and discussed the scriptures? Does He tell them that they should go back to serve their husbands, and that He will be returning to Vraja the next morning? At the time of calling for His maids, does He mistakenly remember us? Does He ever remember us while

praising the other women? Does He ever say, ‘Look, O ladies of Mathurā, you are all very well educated, while the girls of Vraja are simple village girls. See how beautifully styled your hair is? They do not know how to style their hair like you do. They speak like simple village folk. They wander in the forests and make cow dung patties. Still, they attract Me when they become sulky.’ Does He remember us suffering cowherd girls in such a mood? Alas! When will we unfortunate ones, in separation from Kṛṣṇa’s association, be fortunate enough to be able to serve Him at every moment?”

In this way, lamenting with intense eagerness and absorption, Śrī Rādhā said, “O bumblebee, does our heart-broken condition ever enter into His mind? There is only one more question left to ask: will He ever touch us again with His beautiful arms, which are more fragrant than *aguru*? It is like coming in contact with a touchstone; if He would touch us with His divine, fragrant body, our lifeless bodies would become fragrant and full of luster. In His absence, we have lost our beauty. O bumblebee, when will Śyāma, the life of Vraja, return to Vraja? When will He place His soft, cooling hands on our heads to bless us with the benediction of fearlessness? When will He embrace us unfortunate ones around our necks, giving our lives back to us, and saving us from the ocean of separation? When will He come to make this a reality and put out the blazing fire in our hearts by saying, ‘O love of My life, I vow to never leave you again. I have not been able to find anyone in all the three worlds with even a trace of your good qualities.’”

*tena ca samashiti bho:prana preyasya  
sasapatbmidam maham bratimi bhakti  
statukta na kadapi yasyami tribhuvanam  
madho kavapi yusmat sadrusya gandha  
leshamaṇi na upalabdha vana samitti  
vyanjyastithi*  
(Sārārtha-darśinī 10.47.21)

Here Śrī Rādhā is humbly lamenting while displaying the eight ecstatic symptoms with immense brilliance.

Her body began to tremble like leaves on a plantain tree in the wind. Streams of tears from Her eyes soaked the ground around Her. The pores of Her skin opened and they became red like the nettles of the *simul* tree. Her entire body was perspiring and saliva was falling from Her mouth. Her breathing almost stopped. She reached the final stage of preparing to leave Her body (the tenth stage). It was difficult to tell if She was still alive. No words could possibly describe Her pitiful condition of separation.

Seeing Śrī Rādhā in this way, Uddhava felt defeated, humble, and astonished, and he felt that his life had become fully successful and auspicious. He was stunned and motionless, and the pride of his knowledge was crushed to dust.

Śrīmān Mahāprabhu, Śrī Svarūpa Dāmodara, and Rāya Rāmānanda tasted this mood of separation.

*rādhikāra bhāva yaicche uddhava-darśane  
sei bhāve matta prabhu rahe rātri-dine*  
(Caitanya-caritāmṛta Ādi-līlā 4.108)

“Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.”

*mora sei kalā-nidhi, prāṇa-rakṣā-  
mahauṣadhi,  
sakhī, mora teṅho subhṛttama  
deha jīye tāñhā vine, dhik ei jīvane,  
vidhi kare eta viḍambana!*  
(Caitanya-caritāmṛta, Antya-līlā 19.43)

“Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, ever since I lived without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.”

This *śloka* describes *sujalpa*, the tenth aspect of *citra-jalpa*. When a lover sincerely inquires about Śrī Kṛṣṇa with intense desire, gravity, humility, and restlessness, it is known as *sujalpa*.

*yatrārjavāt sa-gāmbhīryam  
sa-dainyam saba-cāpalam  
sotkanṭham ca hariḥ pṛṣṭaḥ  
sa sujalpo nigadyate*  
(Ujjvala-nīlamanī, Sthāyī-bhāva prakaraṇa 14.200)

“When out of honesty and sincerity a lover questions Śrī Hari with gravity, humility, unsteadiness, and eagerness, such speech is known as *sujalpa*.”

The first line of the *śloka* indicates simplicity. The second line indicates the rise of gravity in the form of not talking about oneself. The third and fourth lines indicate humility, unsteadiness, and hankering. For example, the question, “Is Ārya-putra in Mathurā?” indicates simplicity and

## Chapter 7 *The transcendental madness of Śrīmatī Rādhikā*

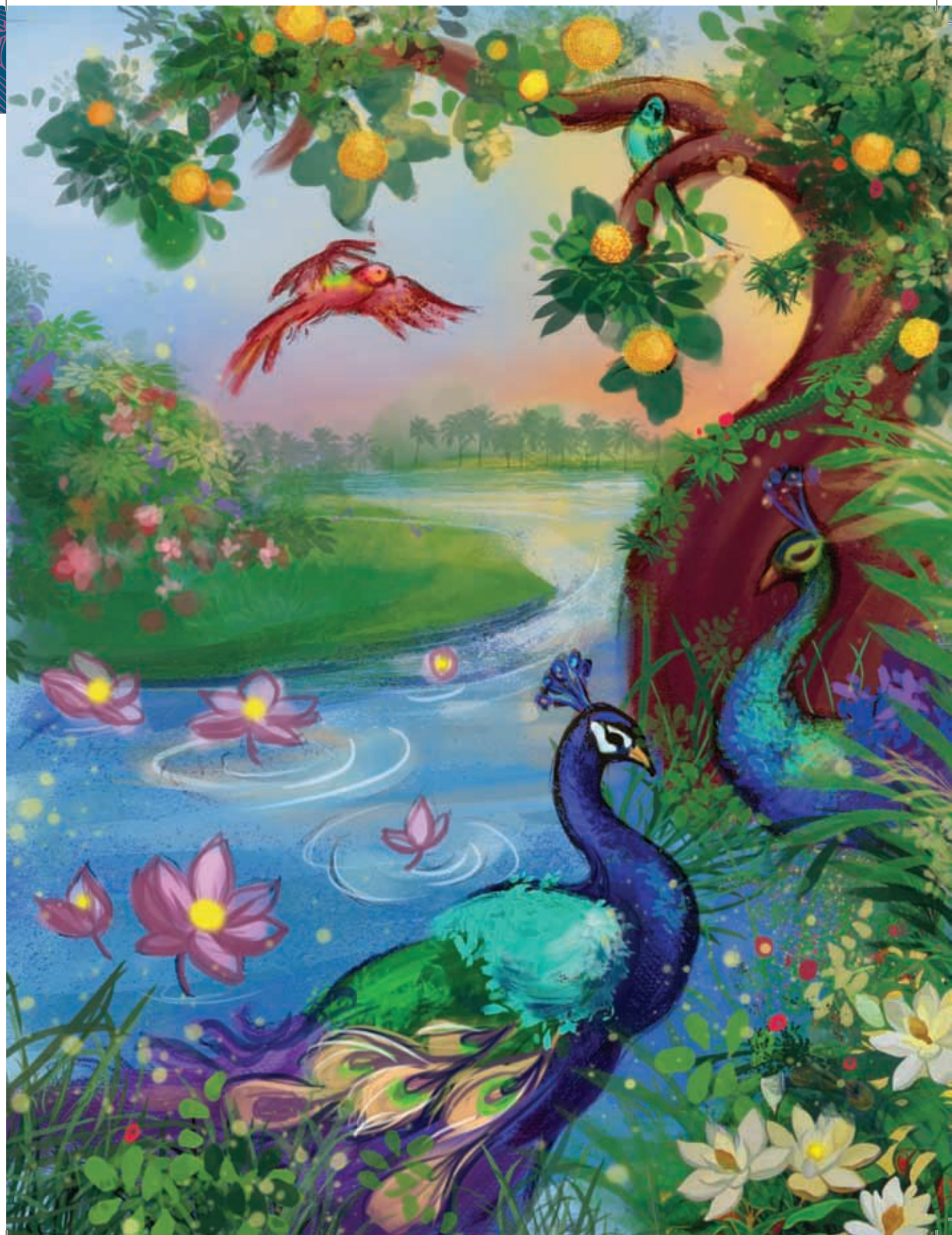
concern for His well-being. The question, “Does He ever remember us, who were His servants?” indicates gravity and humility. The question, “When will He again put His hands on our heads?” indicates restlessness.

Meaning – Those devotees in the mood of opulence are saying that Kṛṣṇa has Himself come in the form of a bumblebee to taste the sweetness of Śrī Kīśorī’s *chitra-jalpa*.

*atra chitrajalpa pralapan madhuriya  
sravanutkhanthya srikrsna eva  
brahmara rupena tatragata  
ityesvariyaapakshaya  
(Ānanda-candrikā tikka)*













*Chapter 8*

*Uddhava's  
astonishment of  
Vraja prema*



## Chapter 8: Uddhava's astonishment of Vraja prema

*astam pariced  
uddhava ki vraja premaki vismaiyata*

### Uddhava's astonishment of Vraja prema

#### Verses (ślokas) 22 - 27

*śrī-śuka uvāca  
athoddhavo niśamyaivaṁ  
kṛṣṇa-darśana-lālasāḥ  
sāntvayan priya-sandēśair  
gopīr idam abhāṣata  
(Śrīmad-Bhāgavatam 10.47.22)*

Meaning – Śukadeva Gosvāmī said, “O Parīkṣit, see directly how the *gopīs* have become disturbed by their love. Uddhava then started to relay the message of Śrī Kṛṣṇa, whom the *gopīs* were so eager to see, and in this way, tried to pacify them.”

*śrī-uddhava uvāca  
aho yūyaṁ sma pūrṇāṛthā  
bhāvatyo loka-pūjitaḥ  
vāsudeve bhagavati  
yāsām ity arpitam manah  
(Śrīmad-Bhāgavatam 10.47.23)*

Meaning – Śrī Uddhava said, “O damsels of Vraja, because you have completely offered your entire selves to Vāsudeva, you have perfected your lives and have become glorious. You have also become worthy of receiving everyone's respect and their worship.”

*dāna-vrata-tapo-homa  
japa-svādhyāya-saṁyamaiḥ*

*śreyobhir vividhaiś cānyaiḥ  
kṛṣṇe bhaktir hi sādhyate  
(Śrīmad-Bhāgavatam 10.47.24)*

Meaning – The living entities in this world who are aspiring to engage in devotional service to Kṛṣṇa perform many different types of activities to achieve this goal, such as giving charity, following strict vows, being austere, performing fire sacrifices, chanting *japa*, chanting *mantras*, studying scriptures, strictly following regulative principles, and many other auspicious activities.

*bhagavaty uttamaḥ-śloke  
bhāvatībhīr anuttamā  
bhaktiḥ pravartitā diṣṭyā  
munīnām api durlabhā  
(Śrīmad-Bhāgavatam 10.47.25)*

Meaning – O damsels of Vraja, it is a very auspicious thing that you have attained loving devotional service to Uttamaśloka, the Supreme Personality of Godhead, Śrī Kṛṣṇa, which is rare for even great *ṛṣis* and *munis* to achieve. You have become the ideal example to follow.

*diṣṭyā putrān patīn dehān  
sva-janān bhāvanāni ca*

*hitvāvṛṇīta yūyam yat  
kṛṣṇākhyam puruṣam param  
(Śrīmad-Bhāgavatam 10.47.26)*

Meaning – You are greatly fortunate because, for the Supreme Personality of Godhead, Śrī Kṛṣṇa, you have left your sons, husbands, bodily identification, relatives, and homes.

*sarvātma-bhāvo ’dhikṛto  
bhāvatīnām adbokṣaje  
virahēṇa mahā-bhāgā  
mahān me ’nugrahaḥ kṛtaḥ  
(Śrīmad-Bhāgavatam 10.47.27)*

Meaning – O Mahābhagavatiyo (O most fortunate ladies), you have one-pointed devotion to *adbokṣaja* (one who cannot be perceived by the material senses), the Supreme Personality of Godhead, Śrī Kṛṣṇa. To shower upon me your favor, you have shown me the transcendental loving happiness that can be achieved in the mood of separation.

**Explanation** – After praising Śrī Rādhā as the crown-jewel of those who possess the sweetness of transcendental loving mellows, Śrīla Śukadeva Gosvāmī said to the assembly, “O Mahārāja Parīkṣit, the exalted, unprecedented moods of the damsels of Vraja, who are the personification of transcendental loving sentiments, were a puzzle to Uddhava, the friend of the Lord of the ocean of sweetness (*akbila-rasāmṛta-sindhu*), Śrī Kṛṣṇa.”

Uddhava, astonished by Śrī Rādhā’s *divya-unnāda dasa* (transcendental madness), did not address Her, but instead he talked with the other *gopīs*, saying: *‘gopī sambhramena*

*śrīrādhā sākṣāt asambhāṣya mana suvayathana  
ananya’* (Śrī Jīva Gosvāmīpāda).

Uddhava began to appreciate Śrī Kṛṣṇa’s mercy in giving him the *gopīs’* association, and thus he realized that his master arranged for him to see the love of the Vrajavāsīs for his own welfare. Then he tried to console the *gopīs*, the beloveds of Śrī Kṛṣṇa, who were now separated from Him and were talking about His opulence and loving qualities. The glories of the *gopīs’* extraordinary dedication, love, and humility are unique.

Uddhava was deeply humbled from seeing the powerful waves of emotions in Śrī Rādhā’s ocean of loving transcendental mellows, and the only thing he could say was, “Aho! (alas!)” with deep gravity. He was overwhelmed in the bliss of the situation, and he stood motionless, forgetful of who and where he was. Only a wise person can give consolation to someone who is crying, but in this situation the wise Uddhava did not know what to do or what to say to pacify the *gopīs*. Those who cry in separation from loved ones in the temporary material world do so under the spell of the illusory energy. Persons who can cry in separation from the Supreme Personality of Godhead are extremely rare. Uddhava could not think of anything to say to console the *gopīs*, who were suffering in separation from Kṛṣṇa.

To have feelings of separation from Śrī Kṛṣṇa is the highest goal for the living entities, and the *gopīs* attained this highest welfare (*pañcama-puruṣārtha-kṛṣṇa-prema*). Seeing the exalted *mahābhāva* of the *gopīs*, Uddhava could only reproach himself (*dhikkar*). Feeling very ashamed, he thought, “Why has this type of love not manifest in

## Chapter 8: Uddhava's astonishment of Vraja prema

my heart? O damsels of Vraja, you possess the wealth of *kṛṣṇa-prema*, and you are unconditionally surrendered to Śrī Kṛṣṇa. Your profound moods are unlike anyone else's, and thus, your lives are completely successful *pūrṇārthā* (*pūrṇa* – fulfilled; *arthāḥ* – whose purposes). You are most worshipping because your *sattā* (existence) manifested from the ocean of divine love for Śrī Kṛṣṇa.”

The great commentators on scriptures explain that Uddhava, deeply immersed in the ocean of happiness, used the words *yūyam* (all of you) and *bhāvat* (your) to describe the *gopīs'* devotion.

Aspiring devotees may do various practices, but their highest goal is to attain loving devotional service to the lotus feet of Śrī Kṛṣṇa: *śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate* (*śreyobhiḥ* – by auspicious practices; *vividhaiḥ* – various; *ca* – also; *anyaiḥ* – others; *kṛṣṇe* – to Lord Kṛṣṇa; *bhaktiḥ* – devotional service; *hi* – indeed; *sādhyate* – is realized (*Śrīmad-Bhāgavatam* 10.47.24).

Uddhava says that the *gopīs* have attained this highest welfare (*pañcama puruṣārtha*) without doing any form of practice. Actually, the *gopīs* are the embodiment of divine love for Kṛṣṇa (*prema*). They possess the highest form of loving devotional service to Govinda, Uttamaśloka. Uddhava said, “You have been at the pinnacle of devotion from the beginning of time; these exalted devotional sentiments of *mahābhāva* have always been within you. This *mahābhāva* is rare even for the great *yogīs* and *munis* (*muninmapi dulabha*). O *gopīs*, you have given up all materialistic affection for husbands, children, and homes, and have truly accepted Parabhrama, Śrī Kṛṣṇa as your beloved, offering everything for His pleasure.

*kṛsnabbidhanam param param puruṣam  
sasambhogam truptena yat avatirna*  
(Sārārtha-darśinī 10.47.26)

The *gopīs* inquired, “O Uddhava, we have given up the rules and regulations of both scriptures and society, and accepted another man as our beloved; having seen this, you consider your good fortune to have been awakened. How is it that you are thinking like this?”

Uddhava replied, “You have attained the Supreme Personality of Godhead, Śrī Kṛṣṇa, to the fullest extent. Your *mahābhāva* is the most exalted kind of love for Him (*dr̥ḍha anurāga*, or deep, loving attachment); you are able to completely control Him, who is known as the master of all transcendental mellows (*sarva atmabhavo adhikṛto bhavatinama adbhoksbaje*). As the sun diffuses its heat to warm up objects and the cooling rays of the moon cool objects, your *mahābhāva* has been distributed to me. This *mahābhāva* is your exclusive wealth; the Supreme Controller has not given it to anyone else. Even Nārāyaṇa's consort Lakṣmīdevī, who sports on His chest, is unable to touch this *mahābhāva*.”

*sa cha mahābhāva prema: saṅrabho  
vilāsa: bhāvatīnām na tvamyasam  
laxmiadinam api ithartha:  
kidrusa adhikṛta: adhikār visayikṛta:  
tatrādhikaro bhāvatibhya eva  
parameshvarena datto nānā itti bhāva*  
(Sārārtha-darśinī 10.47.27)

Uddhava said, “O extremely fortunate damsels of Vraja, today you have done a great favor for me by revealing your feelings of separation from Śrī Kṛṣṇa. Śrī Kṛṣṇa sent



me here to witness this. O beloveds of the Lord, my life has become fully successful by seeing your unconditional love for Śrī Kṛṣṇa and your exalted transcendental madness in separation, which includes *citra-jalpa*. Having seen this separation full of opulence, my good fortune has become evident.”

Uddhava continued, “O extremely fortunate ones, you are the embodiment of *mahābbhāva*. You are always absorbed in Kṛṣṇa and meeting with Him; you can never be separated from Him. You are Śrī Kṛṣṇa’s eternal pleasure potency. Your feelings of separation appear externally like waves in an ocean of love. You have mercifully revealed to me your unique love, although I am proud and unqualified. Other than your mercy, I cannot think of any reason why you revealed to me the glories of your love in separation for your beloved Sri Kṛṣṇa.”

### Verses (ślokas) 28 - 30

*śrūyatām priya-sandeśo  
bhāvatīnām sukhāvahaḥ  
yam ādāyāgato bhadrā  
abam bhartū rahas-karaḥ*  
(Śrīmad-Bhāgavatam 10.47.28)

Meaning – O Bhadrāḥ (sober person), I have come to you to fulfill my master’s confidential task of bringing His news of love and affection. So, please listen to it carefully.

*śrī-bhagavān uvāca  
bhāvatīnām viyogo me  
na hi sarvātmanā kvacit  
yathā bhūtāni bhūteṣu  
kham vāyv-agnir jalam mahī  
tathābam ca manaḥ-prāṇa-*

*bhūtendriya-guṇāśrayaḥ*  
(Śrīmad-Bhāgavatam 10.47.29)

Meaning – The Supreme Personality of Godhead said, “O *gopīs*, I am present everywhere as the all-pervading Supersoul; therefore, it is not possible that we can ever be separated. Just like earth, water, fire, air, and ether are present in a subtle form in all moving and non-moving things in this material world, I collectively reside in the five elements of mind, intelligence, life-air, senses, and qualities (made up of goodness, passion, and ignorance).”

*ātmany evātmanātmānam  
srje hanmy anupālaye  
ātma-māyānubbāvena  
bhūtendriya-guṇātmanā*  
(Śrīmad-Bhāgavatam 10.47.30)

Meaning – “By My potency of the illusory energy (*māyā-śakti*), through the five elements of earth, water, fire, air, and ether (*bbūta*), and the five senses of sight, touch, smell, taste, and hearing (*indriya*), and goodness, passion, ignorance (*guṇa*), and other potencies, I create, maintain, and destroy the material creation.”

### Explanation of ślokas 28 - 30

Uddhava began to speak of the glories of Kṛṣṇa’s love for the *gopīs*, but this did not give them even one drop of happiness. They repeatedly thought in their minds, “We are about to leave our bodies, and you are adding fuel to the blazing fire of our separation by glorifying us. Has your master sent you here to relieve our pain by glorifying us? If Śrī Kṛṣṇa, the life of our

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lives, has given you a message for us, you should tell us.”

The damsels of Vraja became radiant as divine emotions churned in the core of their hearts. Seeing this, Uddhava said, “O damsels of Vraja, please hear the message of your beloved Śrī Kṛṣṇa, the love of your lives, with great patience. This will make you happy (*bhāvatinām sukhāvahaḥ* - *bhāvatinām* - for you; *sukha* - happiness; *āvahaḥ* - bringing). I am the agent of my master, and I will assist you with your inquiry of how to meet with Him.”

These topics should be kept hidden from those who are foolish or attached to dry logic. Śrī Kṛṣṇa's message to the *gopīs* is nectar for devotees, but poison for duplicitous, unqualified persons. For this reason, the scriptures are referred to as *mohinī* (mind-captivating like a charming woman). The realized souls say *bhagavat prdi kebo mere kebo tāre'* (*Caitanya-bhāgavata*), which means that it is an offense to the lotus feet of the Lord for a living entity to interpret something to be what it is not.

Śrī Kṛṣṇa might say, “The *gopīs'* intense fire of loving separation can burn Uddhava's pride of knowledge to ashes.”

Uddhava said, “O Kalyāṇi, blessed ladies, Śrī Kṛṣṇa has said that because He is the *upādāna* (ingredient) cause, He is the soul of everyone and He eternally resides there as the witness. For this reason, He can never be separated from you. Clay is the cause of a clay pot; the clay can never be separated from the pot. The pot is made of clay. The five elements are present in all substances. Śrī Kṛṣṇa is also present in the form of the enjoying potency of the senses. If you consider this knowledge, you will not feel separation from Him.”

It may be very difficult to understand the deep meanings of the Lord's words. The Gauḍīya Ācāryas have shed light on such secrets in their commentaries.

*Bhāvatinām viyogo me na hi sarvātmanā kvacit* - devotees with a mood of opulence interpret things differently than devotees with a mood of sweetness.

*tatrapata pratito jnanarūpa:  
prathamarthorahasya arthatra  
gopnayaprayukto'pi lokarītya shokasamak  
eva ca bhavatitti svayam bhagavata vicharjya  
prajujate sma*

(Śrī Jīva Gosvāmīpāda tikka 10.47.27)

Gauḍīya Ācāryas have interpreted these *śloka*s in three different ways:

1. According to Uddhava's perspective (*jñāna parakh*);
2. According to Kṛṣṇa's perspective (*Kṛṣṇa parakh*);
3. According to the *gopīs'* understanding.

Uddhava presented his understanding of Śrī Kṛṣṇa's message to the *gopīs*. Uddhava is the personification of Śrī Kṛṣṇa's *saṁvit* (knowledge) potency; thus, he is a *jñānī-bhakta*. One has to be a scholar to understand Kṛṣṇa's message. The *gopīs* are the personification of *hlādinī-śakti*, Śrī Kṛṣṇa's pleasure potency, and therefore, understanding Śrī Kṛṣṇa's innermost moods, they took a different meaning. This is indicated by the words *bhāvati nāma iti*: “You are not separate from Me. I am present as the personification of the all-pervading Supersoul (*sarva-ātmā*) in everything as the ingredient cause and witness.”

Śrī Uddhava's understanding is that Śrī Kṛṣṇa is the all-pervading Supersoul,

and that He resides in all living entities as **Paramātmā**; therefore, they can never be separated from each other. Since **Paramātmā** is present within every particle of the universe, the living entities always have a relationship with Him. Uddhava understood the word *sarva* in this way.

The *gopīs*' understanding of the Lord's words is highly confidential because they are not ordinary ladies; they are the *svarūpa-śakti-kāya-vyūha* (expansions of the internal potency of the Lord). They are eternally absorbed in Śrī Kṛṣṇa's love. Sometimes they taste the sweetness of meeting with Him and sometimes the sweetness of being separated from Him. Yoga-māyā arranges this.

*mo-viṣaye gopī-gaṇera upapati-bhāve  
yoga-māyā karibeka āpana-prabhāve*  
(Caitanya-caritāmṛta, Ādi-līlā 4.29)

“The influence of Yoga-māyā will inspire the *gopīs* with the sentiment that I am their paramour.”

*āmīha nā jāni tāhā, nā jāne gopī-gaṇa  
duñbhāra rūpa-guṇe duñbhāra nitya hare mana*  
(Caitanya-caritāmṛta, Ādi-līlā 4.30)

“Neither the *gopīs* nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.”

*dhārma chāḍi' rāge duñhe karaye milana  
kabhu mile, kabhu nā mile, – daivera ghaṭana*  
(Caitanya-caritāmṛta, Ādi-līlā 4.31)

“Pure attachment will unite us even at the expense of moral and

religious duties (*dhārma*). Destiny will sometimes bring us together and sometimes separate us.”

According to the statement *bhāvatīnām viyogo me na hi sarvātmanā kvacit*, the *gopīs* are never separated from Kṛṣṇa. In the manifest pastimes, separation is only partial, and it is only from the bodily perspective. In the unmanifest pastimes, separation only takes place as an idea, and does not involve bodies (*bhāvatīnām māyā sa viraho na sarvena ātmānam kintu eken dehān naiva - Sārārtha-darśinī* 10.47.29).

The word *ātmā* refers to the body, consciousness, and intelligence. However, love (*prema*) is the nature (*dhārma*) of the soul (*ātmā*), not the body. Kṛṣṇa says, “The *gopīs* are My *ātmā*, intelligence, senses, and everything. I have gone to Mathurā only by body. O *gopīs*, I am not separate from you. I am dependent on your love. Our apparent bodily separation is not real separation because you are always absorbed in My love, and I am always absorbed in your love.”

“You always think of Me both internally and externally, so how can we ever be separated? I take shelter in your minds, hearts, intelligence, and senses, and I appear in your actions, thoughts, and dreams; in this way, we are constantly meeting.”

The *gopīs* think, “Our feelings are intensified during separation from our beloved, and we see Him everywhere and in everything around us.” (*tribhuvanakya tanmayan - Sārārtha-darśinī*).

During separation, the pleasure of meeting is experienced in a profound way. At the time of meeting, the mind may be troubled by inauspicious thoughts, but at the time of separation, these inauspicious



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thoughts go far away. In his commentary on *Ujjvala-nīlamanī*, Śrīla Viśvanātha Cakravartī Ṭhākura explains the meaning of the word *viraha* (separation). In the word *viraha*, *vi* means 'in a special way' and *raha* means 'eternal meeting'. Therefore, *viraha* indicates that a lover and beloved are eternally meeting in a special, divine way. When a lover and beloved meet together physically, they are always anxious about future separation. In separation, a lover and beloved are externally separated, but there is intimate meeting by mind or heart.

The *Sanak Saṁbitā* explains that Śrī Rādhā manifests in three forms. The original, who resides eternally in Vraja as the darling daughter of Śrī Vṛṣabhānu Mahārāja and Kīrtidā, is the *blādinī* potency, and She has two expansions known as *saṁyoginī-kāma* and *vīyoginī-vāma*. They were described in the previous chapter.

According to Śrīla Jīva Gosvāmīpāda's commentary on *Vaiṣṇava-tosani*, Śrī Kṛṣṇa is eternally present in Vṛndāvana, Mathurā, and Dvārakā.

The damsels of Vraja explain the meaning of the *śloka bhūtāni bhūteṣu* in the following way: "The causal sky exists by taking shelter of the great span of time known as *mabābhūta*. In the same way, Śrī Kṛṣṇa is the personification of the shelter of our minds, patience, and other elements. The purpose of our lives is to perceive Him, and He is present in the words that we speak."

Śrī Kṛṣṇa said to the *gopīs*, "O *gopīs*, I am never completely separated from you. This *viraha* is only in *prakāṣa-līlā*. There is only *milana* (meeting) in *nitya-līlā*."

*sri kṛṣṇasyaprakataravyenam prakasavisesana  
tasampyaprakata prakaso samyoga sri  
vrindavana prakatprakashe prakasthitena  
samprati mathura prakat prakasam gotena  
sri Kṛṣṇa prakat prakashana tu tasam  
prakat- prakatprakashevīyoga iti*

(Śrīla Jīva Gosvāmīpāda tikka)

In this *śloka*, Śrī Kṛṣṇa reveals the *gopīs* condition of both separation and meeting in the manifest and unmanifest pastimes. It has already been explained how the *gopīs* interpreted the word *sarvatam*. Uddhava has understood the word *sarvatam* to indicate that the *ātmā* and *Paramātmā* are always together and never separate, but the *gopīs* interpretation was that the sweet mellows of their loving relationship with Śrī Kṛṣṇa are ever-relishable, and mysterious and inconceivable to conditioned living entities. The sweet mellows referred to here are those tasted during the *rāsa* dance.

Śrī Kṛṣṇa invited the *gopīs* to the *rāsa* dance by playing His flute. When they arrived, He said, "This is a dangerous jungle. It is the middle of the night, and I am the only male here. Why have you come?"

Śrīla Viśvanātha Cakravartī Ṭhākura, who knows the moods of the *gopīs* and who is an expert in tasting the mellows of Vraja, has said in his commentaries that when Kṛṣṇa said 'dark night', the *gopīs* interpreted this to mean 'not a dark night, but the full moon night'. They took His meaning as, "I am here, so why should you be afraid? You are *sumadhyama* (beautiful) and slender-waisted and so am I; there is no need to be afraid."

The *gopīs* have understood the *śloka* beginning with the word *bhāvatīnām* as

expressing sweet, loving mellows. According to the *gopīs*, Śrī Kṛṣṇa's meaning was, "O *gopīs*, by the influence of My *acintya-śakti* (inconceivable potency) on your minds, I appear before you as your Śyāmasundara, the flute player (*veṇu dhare-mūrti*), to inspire and nourish your love (*anupālaye*). Then, I withdraw and hide those pastimes. How do I do this? I manifest that sweet, transcendental love so that it enters into your hearts and you can experience it. To foster your love, I hide it again by My inconceivable potency."

### Verses (śloka) 31 - 37

*ātmā jñāna-mayaḥ śuddho  
vyatirikto guṇānvayaḥ  
suṣṭpti-svapna-jāgradbhir  
māyā-vṛttibhir iyate*  
(Śrīmad-Bhāgavatam 10.47.31)

Meaning – Being composed of pure consciousness or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep, and deep sleep.

*yenendriyārthān dhyāyeta  
mrṣā svapna-vad utthitaḥ  
tan nirundhyād indriyāṇi  
vinidraḥ pratyapadyata*  
(Śrīmad-Bhāgavatam 10.47.32)

Meaning – A person waking from sleep realizes that the objects of the senses he was enjoying in the dream were false; in the same way, by restraining his senses while awake and realizing that everything

he perceives around him is an illusion and false, he meets with Me.

*etad-antaḥ samāmnāyo  
yogaḥ sāṅkhyam manīṣiṇām  
tyāgas tapo damaḥ satyam  
samudrāntā ivāpagāḥ*  
(Śrīmad-Bhāgavatam 10.47.33)

Meaning – Just as all rivers eventually enter into the ocean, according to the intelligent authorities it is the ultimate conclusion of the *Vedas* that the practice of *aṣṭāṅga-yoga*, *Sāṅkhya*, discriminating between that which is spiritual and material, renunciation, austerity, controlling the senses, truthfulness, and other things such as religiosity all culminate in Me.

*yat tv ahaṁ bhāvatināṁ vai  
dūre varte priyo dṛśām  
manasaḥ sannikarṣārthaṁ  
mad-anudhyāna-kāmyayā*  
(Śrīmad-Bhāgavatam 10.47.34)

Meaning – O damsels of Vraja, even though I am the beloved light of your eyes, I have deliberately stayed far from you because if you always think of Me, we will always be near each other.

*yathā dūra-care preṣṭhe  
mana āviśya vartate  
strīṇām ca na tathā cetaḥ  
sannikṛṣṭe 'kṣi-gocare*  
(Śrīmad-Bhāgavatam 10.47.35)

Meaning – A wife and husband, or a lover and beloved, who are far away from each other are more strongly fixed in thinking of each other than if their beloved were present in front of them.

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*mayy āveśya manah kṛtsnam  
vimuktāśeṣa-vṛtti yat  
anusmarantyo mām nityam  
acirān mām upaiśyatha*  
(Śrīmad-Bhāgavatam 10.47.36)

Meaning – As quickly and as intensely as you become constantly fixed and absorbed in thinking of Me, completely free from any other consideration, I will be obtained by You.

*yā mayā krīdatā rātryān  
vane śmin vraja āsthitāḥ  
alabdha-rāsāḥ kalyāṇyo  
māpur mad-vīrya-cintayā*  
(Śrīmad-Bhāgavatam 10.47.37)

Meaning – O Kalyāṇiyo, blessed ones, the *gopīs* who were stopped by their husbands and others, and so could not come to enjoy with Me on the autumnal, brilliantly-moonlit night of the *rāsa* dance, attained Me, just by remembering My pastimes.

### Explanation of ślokas 31 - 37

According to Uddhava, Paramātmā, the inconceivable potency of the Supreme Personality of Godhead, Śrī Kṛṣṇa, acts in this world as *nimitta* (instrumental cause of the effect) and *upādāna* (ingredient cause). There are two causes of the world: one is *nimitta*, the instrumental cause, and the other is *upādāna*, the ingredient cause. Lord Mahā-Viṣṇu Himself is the *nimitta* cause, and His part, Śrī Advaita Ācārya, is the *upādāna* cause.

Since Śrī Kṛṣṇa is all-pervading, it is not possible for the *gopīs* to be separate from Him. The *gopīs*, in a grave mood,

thought, “O Uddhava, you tried to explain to us the conclusions of all of your acquired knowledge, but we are unable to understand. We have directly seen, touched, and enjoyed the form of our beautiful, dark-complexioned beloved since His birth, and now you are saying that He, the life of our lives, is the Supersoul, the ever-present Paramātmā. Were our pastimes and meetings with Him false?” Uddhava was trying to eliminate their anxiety by presenting knowledge of the soul.

According to Uddhava, the soul is fully conscious and uncontaminated. It is never touched by the modes of goodness (*sattva*), passion (*rajas*), and ignorance (*tamas*). The soul resides in the body but is independent; it presides over the senses and is not touched by them.

Hiraṇyagarbha Brahmā creates the material universe, but he is not affected by *māyā*. The conditioned living entities wake from their dreams and continue to think about the false objects they dreamed about and tried to enjoy, while devotees of the Lord contemplate the higher state of being that they wish to achieve. One should always try to be with Śrī Kṛṣṇa by controlling the mind and withdrawing into the self. One will not experience the pain of separation when one attains Śrī Kṛṣṇa.

Uddhava told the *gopīs* Śrī Kṛṣṇa's message: “I cannot forget you. Even though I live in Mathurā and associate with the ladies there, I am devoid of the faults of doing so. Apart from yourselves, I have no desire for anything else. Absorbed in feelings of separation from you, I think of your beauty, sweetness, sidelong glances, and other qualities in My heart.”



*navin nīrada śyāmam nilendivara-lochanam  
valavinandanam vande kṛṣṇa gopāla rūpam*  
(Gautamiya Tantra Gopalaraja Stava)

Descriptions of Kṛṣṇa's eternal form have been given in this *śloka*. Uddhava says, "I offer my obeisances to Kṛṣṇa as a young cowherd boy who gives pleasure to the *gopīs*, whose complexion and eyes respectively defeat the beauty of a fresh raincloud and a blossoming blue lotus."

The *gopīs* interpret the *śloka* beginning with *tan nirundhyad indriyani* (which mentions controlling the mind) in the following way. Kṛṣṇa might say, "O damsels of Vraja, feeling separation from Me, you become *tad-ātmikā*, one in desire with Me, and become unconscious. When you regain your consciousness, I appear before you to satisfy your desire to see Me and drink the nectar of My lips, which you had been unable to do. However, you become unconscious again. When you regain consciousness you think that those moods were imaginary. O *gopīs*, do not think in this way; try to understand that those meetings with Me actually happened. O damsels of Vraja, your loving attachment to Me is so deep that you become overwhelmed with feelings of separation, and you lose your faculty of discrimination. In this condition, you greatly lament because you think that our enjoyment while meeting is only imaginary. To prove that it is not false, but true, I am sending this message to you."

*priyā priya-saṅga-hīnā,  
priya priyā-saṅga vinā,  
nāhi jīye, – e satya pramāṇa*

*mora daśā śone yabe, tānra ei daśā habe,  
ei bhaye duñhe rākhe prāṇa*  
(Caitanya-caritāmṛta, Madhya-līlā 13.152)

"When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also."

*rākhite tomāra jīvana,  
sevi āmi nārāyaṇa,  
tānra śaktye āsi nīti-nīti  
tomā-sane krīḍā kari', nīti yāi yadu-purī,  
tāhā tumi mānaba mora sphūrṭi*  
(Caitanya-caritāmṛta, Madhya-līlā 13.154)

"You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You alive, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus, you can always feel My presence there in Vṛndāvana."

Śrī Kṛṣṇa said, "O damsels of Vraja, the *Vedas* give you the necessary instructions for attaining the Lord. All the processes of *karma* (duties), *jñāna* (knowledge), and *vairāgya* (renunciation) have been described. As all rivers eventually enter the ocean, knowledge of the soul revealed in the *Vedas*, beneficial duties, knowledge itself, *yoga*, living in holy places, controlling the senses, and other such things are means for attaining the Lord that eventually lead to Me. The ultimate goal of all of these

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practices is to attain Me, and the best way to do so is through *bhakti-yoga*.

*bhaktireva nayati bhaktireva darśayati  
bhaktir evainam nayati  
bhaktir evainam darśayati  
bhakti-vaśau puruṣo*

(Māthara śruti)

“It is only unalloyed *bhagavad-bhakti* that carries the *jīvas* close to Bhagavān, and brings about an audience with Him and eternal engagement in His *sevā*. Bhagavān is only controlled by *bhakti*. Certainly *bhakti* is most powerful.”

Śrīla Śukadeva Gosvāmī concludes that one may cross the ocean of material existence only by controlling the mind. One can control the mind by experiencing feelings of separation from Śrī Kṛṣṇa because suffering in separation from Him leads to meeting Him.

*manonirodhe sateva sanssarataranam tattveva  
bhāvatinamaṇi bataranum manonirodbadeva  
yat khalu mana satyamapi matsanga  
bhāvativiralikatvena pratyayat itti bhāva*  
(Sārārtha-darśinī tikka 10.47.33)

The Lord Himself said, “The aim and object of all types of spiritual practice is to turn the unfavorable mind towards the Supreme Personality of Godhead and engage in loving devotional service to Him. As the living entities' nature is transformed by performing this service, they gradually come closer to Me internally.”

Śrī Kṛṣṇa sent His message to pacify the *gopīs*, who were feeling tormented in

separation from Him. A question may arise: Had the *gopīs'* fire of separation been subdued by this message? Actually, it was not; due to their exalted mood, it only made the *gopīs* think, “Vrajendra-nandana Śyāmasundara is the life of our lives.”

The *gopīs*, who were deeply in love with Śrī Kṛṣṇa, intensely desired to see His beautiful, mind-captivating form. How could the dry empiric knowledge Uddhava was speaking bring them relief? How must their hearts have been feeling? This type of knowledge is presented in the *Vedas* and other scriptures, but it is not pleasing for the *gopīs*, who are the beloveds of Kṛṣṇa. They are constantly attracted to Him through loving mellows, and they always want to experience the sweetness of seeing, touching, and embracing their beloved's flute-playing form. Hearing such dry knowledge from Uddhava only doubled their feelings of separation.

The *gopīs* said, “O Uddhava, we do not know how to respond to your words. You do not know what advice should be given to whom and when. You are completely ignorant of what to say according to time, place, and circumstance. You filled a container with knowledge of Brahmā and brought it to Vraja from far away, but there are no customers here who want to purchase your goods. We realize that it will be very difficult for you to take back this very heavy load, but you will have to do so. O Uddhava, we have tasted Kṛṣṇa's sweetness and beauty since He was born. You would have us drink the bitter *neem* juice of knowledge of impersonal Brahman after we have tasted this incomparable nectar? We would rather starve, be miserable, and give up our lives than take

the remnants of dry knowledge that you are trying to give us, which is like food suitable for animals. Listen, O foolish one, this *brahma-jñāna* is medicine for those in the dark well of material existence; do not offer it to the beloveds of Kṛṣṇa. The *brahma-jñānīs* always keep this knowledge, which is like a powerful medicine, in the inner chambers of their ‘hut-like’ hearts. They do not know about the ultimate cure which is *kṛṣṇa-prema*, nor how to apply it; it is out of their reach. You went with Śrī Kṛṣṇa to Sāndīpani Muni to acquire knowledge and then you were sent here to put out the fire of our loving feelings of separation, but *brahma-jñāna* will not accomplish this. O Uddhava, you should quickly return to your master in Mathurā and tell Him to take this remedy of knowledge, which will cure all diseases. May this fire of love in separation we have for Śrī Kṛṣṇa stay with us life after life as our constitutional right. O Uddhava, it is not possible to extinguish the forest fire (*dāvānala*) by the fire of a thunderbolt (*vajreṇa*). In the same way, our pain of separation from our beloved Kṛṣṇa cannot be relieved by your *brahma-jñāna*. O Uddhava, we do not blame you because you also must tolerate separation from Kṛṣṇa. Now you can understand what we are going through. What is the use of saying anything to you? How can you possibly understand something that your beloved master Himself has not thoroughly understood?”

Uddhava replied after seeing the *gopīs*’ moods of separation from Śrī Kṛṣṇa: “O mistresses full of exalted emotions, just maintain your composure a little longer. Śrī Kṛṣṇa is also very disturbed, and He is also experiencing the pain of separation

from you. Śrī Kṛṣṇa sends you this message: ‘Although it seems to you that I am very far away, when you meditate on Me with one-pointed attention, you will realize that I am actually present in your hearts. You will experience this in a special way. I am directly present in your hearts and in your affection for Me. In the eternal, unmanifest pastimes, we are never separated from each other. Even in the manifest pastimes, separation is only apparent; you should understand it to be external only, for I am always directly present in your hearts and in your affection for Me.’”

*tadeva prakat prakase viyoga nasty prakat  
prakaseapi bahir pratisthita prayikevacha  
kadachita spurtirupa shaksadkar padvi  
praptavana*

(Śrīla Jīva Gosvāmīpāda tikka 10.47.34)

Meaning – As a person thinks about a valuable object more if it is lost, you are far away from Me physically, but by mind you are very close to Me. It is My longing desire for you all to stay close to My mind.

*atrapī manodvaso madhye manasa  
evabyahitvat mana:samīpa vartitvameva  
madhī ipsitam tadeva bavatinampya  
bhīpsitam bhavatviti bhava*

(Sārārtha-darśinī 10.47.34)

Meaning – If a woman’s beloved goes far away, her mind will be absorbed in thoughts of him. However, when he is present before her eyes, her mind is not as absorbed in him. This is also true for men.



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*ato mithaprema bandhanambhilaso  
durnigraboayam mama duraagre bhāvatibhi:  
khantavya itti bhāva*  
(Śrīla Jīva Gosvāmīpāda tikka 10.47.34)

Meaning – O *gopīs*, just as you are all eager to meet with Me, I am thousands of times more eager to meet with you, but for some reason I am unable to do so. Thus, I am asking for your forgiveness.

Śrī Kṛṣṇa might say, “O damsels of Vraja, if you were to ask Me why I want to be forgiven, here is the answer. I am unable to match your love for Me. Your love is eternal and unbroken. One moment of separation from Me seems as long as millions of *yugas* to you. I do not have such feelings. Seeing your deep absorption in Me makes Me feel ashamed and defeated. You are one-pointed in your love, but I am not. If I can somehow become qualified to achieve the exalted love that you possess, I will consider Myself to be very fortunate. Like you, I will try to tolerate the pain of separation. The great *munis* say: *na vinā vipralambhena sambhogah puṣṭim aśnute* – ‘Direct meeting is not fully appreciated until separation has been experienced.’” (Śrīla Viśvanātha Cakravartī quotes Bhārata Muni’s *Nāṭyaśāstra*)

Having heard these words from the respectable Uddhava, the *gopīs* said with indifference:

*esoapi sandesha: sampriti tvaya  
svabrdasampute eva sthapyatam  
sampriti krsnen ya striya sambhujyante  
kadacitasam drusam duravartini krsne  
bhavishyati sati. tamyā eva tadani tvaya  
datavya samprati vrajasthastu nasya grabhika*  
(Commentaries by Śrīla Jīva Gosvāmīpāda)

“O Uddhava, keep this message of yours well hidden in your heart; don’t tell it to anyone. Or perhaps you should tell it to your master’s lustful lovers in Mathurā. When your master has to leave and go far away to some other country, then you should deliver this message to them to pacify them. No one in Vraja is worthy of hearing this message.”

Uddhava spoke **Śrī Kṛṣṇa’s message**: “O *gopīs*, always keep the dark-complexioned Yaśodā-nandana form of Me in your consciousness. By this, all of your distress from separation will be eliminated. Persons can attract Me by constantly meditating on Me. Devotees absorbed in deep love and affection for Me can very easily draw Me close to them. You are the best evidence of this. During the *vasanta-kāle rāsa-līlā*, some *gopīs* were barred from leaving their homes by their husbands and were unable to come to Me. However, by their intense meditation on Me they were able to meet with Me and experience the ocean of happiness in the *aprakāṣa* (unmanifest) realm.” (Commentary by Śrīla Jīva Gosvāmīpāda)

Śrīla Viśvanātha Cakravartīpāda explains that the *gopīs* who were prevented from leaving their homes meditated on the activities of the *rāsa* dance, and in this way they were able to meet with Śrī Kṛṣṇa within their homes. They were then able to enter in the next night’s *rāsa* dance on the banks of the Yamunā. How did the *sādhana-siddha gopīs* meditate on the *rāsa* dance and how were they able to enter into it? This was made possible by the association and guidance of the *nitya-siddha gopīs*. By continuously meditating on the *rāsa* dance, the *sādhana-siddha gopīs* were



able to remove both their auspiciousness and inauspiciousness.

Śrīla Jīva Gosvāmīpāda says that while the *sādhana-siddha gopīs* could not attain the *rāsa* dance in the manifest world, they were able to enter into it in the unmanifest pastimes. Śrīla Viśvanātha Cakravartīpāda explains that those *gopīs* met with Śrī Kṛṣṇa in the manifest *rāsa* dance the following night.

“O most blessed ones, those *gopīs* who were stopped from leaving their homes gave up their *guṇa-māyā-deha* (activities of *māyā’s* moods) and attained Me, but all of you have attained Me from birth. You have exalted qualities, hearts, and mellows and you are full of *mahābhāva*. The *gopīs* who were held back in their homes attained Me in the *aprakāṣa* (unmanifest) pastimes, but

you directly attained Me in this very same manifest Vṛndāvana.”

*kalyania itti sambodbhaya bhāvatyastu  
saksadeva praptyanti na tu jahuguna maya  
dehamitti rityeti vyanjītam  
(Śrīla Jīva Gosvāmīpāda tikka 10.47.37)*

### Verses (śloka) 38 - 52

*śrī-śuka uvāca  
evam priyatamādiṣṭam  
ākarnya vraja-yoṣitaḥ  
tā ūcur uddhavaṁ prītās  
tat-sandēśāgata-smṛtiḥ  
(Śrīmad-Bhāgavatam 10.47.38)*

Meaning – Śrīla Śukadeva Gosvāmīpāda said, “Again hearing the words of their

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beloved Śrī Kṛṣṇa, the *gopīs* remembered their past, and in a loving way they addressed Uddhava as follows:

*gopya ūcuḥ  
diṣṭyābhitō bataḥ kaṁso  
yadūnām sānugo 'gha-kṛt  
diṣṭyāptair labdha-sarvārthaiḥ  
kuśaly āste 'cyuto 'dhunā  
(Śrīmad-Bhāgavatam 10.47.39)*

Meaning – The *gopīs* said, “The news of the death of Kaṁsa and his associates is filled with the greatest fortune and happiness, because they were the cause of distress to the people of the Yādava dynasty. Śrī Kṛṣṇa, along with a His friends and family, can now live peacefully.”

*kaccid gadāgrajaḥ saumya  
karoti pura-yoṣitām  
prītiṁ naḥ snigdha-savrīḍa-  
bhāsodāreksaṅārcitaḥ  
(Śrīmad-Bhāgavatam 10.47.40)*

Meaning – O ‘Saumya’ (gentle) Uddhava, is the way that we loved Śrī Kṛṣṇa and the way that He loved us, the same with those city women? Do they worship Him with the same affectionate, shy, loving, pleasing glances?

*katham rati-viśeṣa-jñāḥ  
priyaś ca pura-yoṣitām  
nānubadhyeta tad-vākyair  
vibhramaiś cānubhājitaḥ  
(Śrīmad-Bhāgavatam 10.47.41)*

Meaning – Another *gopī* would say, “Śrī Kṛṣṇa, who is an expert in conjugal affairs, is being worshipped by the sweet, enchanting words and pleasure pastimes of the city

women. Why would He not be captivated by their dealings? Surely He will be captivated.”

*āpi smarati naḥ sādho  
govindaḥ prastute kvacit  
goṣṭhi-madhye pura-strīnām  
grāmyāḥ svaira-kathāntare  
(Śrīmad-Bhāgavatam 10.47.42)*

Meaning – Another *gopī* would say, “Eminent gentleman (Uddhava), as Śrī Kṛṣṇa is always spending His time with the city women, during His conversations with them, does He ever think about us unsophisticated cowherd girls?”

*tāḥ kiṁ niśāḥ smarati yāsu tadā priyābbhir  
vṛndāvane kumuda-kunda-śāśāṅka-ramye  
reme kvaṇac-carāṇa-nūpura-rāsa-goṣṭhyām  
asmābbhir īḍita-manojña-kathaḥ kadācit  
(Śrīmad-Bhāgavatam 10.47.43)*

Meaning – Yet another *gopī* said, “O Uddhava, does Śrī Kṛṣṇa, the love of our lives, remember those nights when the brilliant white lotuses and various flowers of the ponds would blossom in the moon-rays which shined all around, when Vṛndāvana was so beautifully captivating to wander in? During those nights, in the midst of the *rāsa* dance, we sang glorifications in time with the captivating sounds of our ankle bells. Does He ever remember those beautiful nights we spent together?”

*āpy eṣyatiḥa dāśārhas  
taptāḥ sva-kṛtayā śucā  
sañjīvayan nu no gātrair  
yathendro vanam ambudaiḥ  
(Śrīmad-Bhāgavatam 10.47.44)*



Meaning – Will that descendant of Daśārha return, and by the touch of His limbs bring back to life those who are now burning with the grief that He Himself caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

*kasmāt kṛṣṇa ihāyāti  
prāpta-rājyo batāhitaḥ  
narendra-kanyā udvāhya  
prītaḥ sarva-subr̥d-vṛtaḥ*  
(Śrīmad-Bhāgavatam 10.47.45)

Meaning – Another *gopī* said, “For what reason would He return to Vraja? Śrī Kṛṣṇa has now killed the enemy, acquired the throne, and married the beautiful princesses, and He is happy in the kingdom with His friends and well-wishers.”

*kim asmābhir vanaukobhir  
anyābhir vā mahātmanaḥ  
śrī-pater āpta-kāmasya  
kriyetārthaḥ kṛtātmanaḥ*  
(Śrīmad-Bhāgavatam 10.47.46)

Meaning – Another *gopī* said, “Yes, O *sakhī*, what you say is true. Śrī Kṛṣṇa is the Lord of Śrī Lakṣmīdevī, the goddess of fortune and the possessor of all opulences. He Himself is decorated with the quality of gravity and is self-satisfied (*ātmārāma*). How can we forest-dwelling cowherd girls fulfill His purpose?”

*param saukhyam hi nairāśyam  
svairiṇy apy āha piṅgalā  
taj jānatīnām naḥ kṛṣṇe  
tathāpyāśāduratrayā*  
(Śrīmad-Bhāgavatam 10.47.47)

Meaning – Piṅgalā the prostitute was right in saying, “The greatest happiness in this material world is not to have any expectation of anyone.’ We know this to be true, but it is impossible for us to not have the expectation of Kṛṣṇa’s return, because that is what is keeping us alive.

*ka utsabeta santyaktum  
uttamaḥśloka-samvidam  
anicchato ’pi yasya śrīr  
aṅgān na cyavate kvacit*  
(Śrīmad-Bhāgavatam 10.47.48)

Meaning – How can we possibly forget those very sweet, romantic talks we had in secluded places? Because He is self-satisfied He has no regard for even Lakṣmīdevī, yet she will not move from her place on His chest.

*saric-chaila-vanoddeśā  
gāvo veṇu-ravā ime  
Sankarṣaṇa-sahāyena  
kṛṣṇenācaritāḥ prabho*  
(Śrīmad-Bhāgavatam 10.47.49)

Meaning – O prabhu (Uddhava), this is the river He wandered around; this is Govardhana, and those are the cows He herded while playing His flute. With Balarāma, Śrī Kṛṣṇa has served all of these places. How can we forget all of this?

*punaḥ punaḥ smārayanti  
nanda-gopa-sutaṁ bata  
śrī-niketais tat-padakair  
vismartum naiva śaknumaḥ*  
(Śrīmad-Bhāgavatam 10.47.50)

Meaning – The *gopīs* said, “Everywhere around Vraja, every grain of sand has been

## Chapter 8: Uddhava's astonishment of Vraja prema

marked with *srī chinna* (auspicious divine symbols), including the flag from His beautiful lotus feet. These prints remind us of Him. We do not know how we can ever forget our love for Śrī Kṛṣṇa.

*gatyā lalitayodāra-  
hāsa-lilāvalokanaiḥ  
mādhvyā girā hr̥ta-dhīyaḥ  
katham taṁ vismarāma he*  
(Śrīmad-Bhāgavatam 10.47.51)

Meaning – O Uddhava, our minds are no longer in our possession, so how can we even try to forget Him? Our hearts have been stolen by His captivating activities, His pleasing smile, His amorous play, and His enchanting, sweet, honey-like words.

*he nātha he ramā-nātha  
vraja-nāthārti-nāšana  
magnam uddhara govinda  
gokulam vr̥jinārṇavāt*  
(Śrīmad-Bhāgavatam 10.47.52)

Meaning – O Master (O Prabhu), O Rāmaṇatha (master of the goddess of fortune, Lakṣmīdevī), Vrajanātha (O Lord of Vraja), Artinasanam (destroyer of suffering), O Govinda, save this land of Vraja which is drowning in the unending ocean of suffering.

**Explanation** – Śrīla Śukadeva Gosvāmī, the crest-jewel of swan-like devotees, said to Parīkṣit Mahārāja, “O Parīkṣit, Śrī Kṛṣṇa is the life and soul of the damsels of Vraja. When they heard their beloved’s message from Uddhava, they became immersed in transcendental loving emotions. The lotus of divine love in the pond of their hearts

suddenly blossomed. Sweet memories of the times they had spent together overflowed in their hearts as the words of their beloved opened up the pages of their minds. They relished those pastimes again and again in new, ever-fresh ways. Just as one may recall the devotional activities that one performed in one’s past life, the *gopīs* remembered their meetings with Śrī Kṛṣṇa in the eternal (*nitya*), unmanifest (*aprakāṣa*) abode.”

*tena prakat prakase samyogam suchyata  
sandeshen agata  
smrutijartī smaravatatsanskararūpa jasam ta*  
(Śrīla Jīva Gosvāmīpāda tikka 10.47.38)

In his *Sārārtha-darśinī* commentary, the most magnanimous Śrīla Viśvanātha Cakravartī Ṭhākura says, “The *gopīs* who were prohibited by their husbands from leaving their homes, and were thus unable to take part in the *rāsa* dance, said to Uddhava, ‘Aho! Actually we were able to be with ‘Raman’ Śrī Kṛṣṇa in the *rāsa* dance’” (as explained in *śloka* 37 of the previous chapter – *alabdha-rāsāḥ*).

The *gopīs* began to speak of their individual experiences. One *gopī* said, “O Uddhava, you should not think that we will become happy meeting with Śyāmasundara after a long separation. We are not concerned with being happy by meeting with Kṛṣṇa; hearing that our beloved Kṛṣṇa is happy is a hundred-thousand-times more precious to us. His happiness is our only auspiciousness and our only goal.”

*aho asmakam nijasukhena  
siddhenasiddhenaiva va kim tasya  
sukhamevasmakam sarvamangalam*  
(Śrīla Jīva Gosvāmīpāda tikka 10.47.39)

The *gopīs* said, “O Uddhava, the most fortunate thing is that the wicked Kāṁsa has been killed as a result of his own sinful actions. Who knows the extent of the atrocities committed by Kāṁsa on the simple-hearted Yādavas?”

“One who commits heinous acts on one’s own innocent relatives calls for one’s own death. Kṛṣṇa is happy with His Yadu friends in Mathurā. He is nourishing their happiness and He can easily protect their well-being. In a very short time, He has taken care of all of their needs and made wonderful arrangements for them to live peacefully. Being pleased, all of the citizens are now worshipping Him.”

Thinking about Śrī Kṛṣṇa’s happiness with His friends, the *gopīs*’ hearts became full of memories of their own playful pastimes with Him. Along with these memories came *sañcārī-bhāvas*, such as jealousy (*irśha*) towards a co-wife, which in this case, applied to the ladies of Mathurā. The *gopīs* felt that Śrī Kṛṣṇa had now developed affectionate relations with those ladies, and so His loving relationship with them (the *gopīs*) had lessened.

One of Vasudeva’s eighteen wives was Devarakṣitā, whose son was Gadā, the dearest younger brother of Kṛṣṇa. Vasudeva’s last wife was Devakī. Because Gadā had so much love and attachment for Mathurā-purī and Kṛṣṇa had so much love and affection for Gadā, Kṛṣṇa was bound to have the same love and affection for Mathurā-purī. This caused one type of *sañcārī-bhāva* to arise in the hearts of the *gopīs* - jealousy (*irśha*).

One *gopī* asked, “O Saumya (Uddhava), does Śrī Kṛṣṇa show love and affection to the ladies of Mathurā in the same way as He did with us?”

Another *sakhī* replied harshly, “O *sakhī*, asking a question like that is quite useless. Being an expert in the art of enjoyment (love or *rati*), He is now the beloved of all of the city women, who worship Him. We are simple cowherd girls and therefore what qualification do we have to please Him with our worship?”

One *gopī* enthusiastic in fault-finding asked Uddhava, “O Uddhava, I have a question for you because you are Sadhupurī’s (spoken sarcastically; this refers to Madhupurī or Mathurā) favorite person. It is not His fault; we truly deserve to be rejected. Still, how is it that no matter how wretched a man is, He remembers a woman’s faults or bad qualities?”

The *gopī* continued, “Does He ever think about us during His conversations? If not our good qualities, does He even think about our bad qualities when speaking among the city women?”

One Vraja-vāsinī replied, “O *sakhī*, what need is there to ask all of these questions? It is natural to forget what is bad when something good is presented to us; we should not be concerned about this.”

Another *sakhī* asked, “O Uddhava, has Śrī Kṛṣṇa forgotten all of our pastimes with Him in Vṛndāvana, such as the *rāsa* dance? Has He forgotten those beautiful nights in the light of the full moon when we wandered in the forest, where red and white lotuses blossomed in the lakes? We used to sing of His captivating pastimes on the fragrant, soft sand of the bank of the Yamunā; this was like sweet nectar that entered our ears and went to our hearts. He performed many captivating pastimes with us. The sound of His ankle bells could be heard in all directions. The goddesses from



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the heavenly planets, watching from their vehicles in the sky, would sing the glories of these great festivals, and faint in the arms of their husbands. Does He remember any of these pastimes?”

One *gopī* replied disapprovingly, “O *sakhī*, why are you asking all of these questions? What do those worthless city women know about the art of dancing and singing? Where in Mathurā are there beautiful riverbanks like those of the river Yamunā? Who there knows what particular dances, songs, musical instruments, and other things attract Kṛṣṇa? Can one find a crown with peacock feathers, a forest-flower garland, or *pan* (betel nut mouth freshener) there? Kṛṣṇa cannot be happy there; He is unhappy in our absence. If ladies like us lived in Mathurā, He could perform the *rāsa* dance, play His flute, dance, sing, and perform other pleasurable pastimes. Seeing Him happy would make us Vrajavāsīs happy.” (Commentary of Śrīla Viśvanātha Cakravartī Ṭhākura on *Śrīmad-Bhāgavatam* 10.47.43)

One damsel of Vraja said to Uddhava, “We do not believe you when you say that Kṛṣṇa thinks of us, or that He will return to Vraja. If this is true, then tell us when He will return.”

Another *gopī* said, “O Uddhava, to maintain the lives of the residents of the forest during the hot summer months, Indra, the king of the demigods, showers rain upon them. Will Kṛṣṇa return to Vraja to keep the residents of this forest, who are burning in the fire of separation, alive? Will we be able to attain the cooling touch of His lotus hands, which give direction to all living entities?”

Yet another *sakhī* said, “If He does not come to Vraja to make us happy He will



forever be known as a hard-hearted killer of women.”

Another *sakhī* said, “We do not want Him to be dishonored in this way. The messages and stories that you are telling us will not diminish our feelings of separation. Only His return will put out the fire of our separation mood.”

Still another *sakhī* replied, “Re *sakhī*, why do you expect Him to return? The life-force of all moving and non-moving beings has been destroyed due to the intense feelings of separation. All of Mathurā's enemies have been eliminated, and Kṛṣṇa has become the king of kings (*rājā adhi rājā*). He has married many young, beautiful princesses.” (According to *Bṛhad Vāmana Purāṇa*, Śrī Kṛṣṇa's marriage to Rukmiṇī took place in Mathurā).

A *sakhī* responded, “No *sakhī*; you don’t know the whole truth about Him. He is a great soul who is fully satisfied and complete in Himself. Lakṣmīdevī Herself is very eager to directly attain Him. How can we women of the forest, or the great princesses of the kingdom, be able to satisfy any of His needs?”

Another *gopī* replied, “Alas, alas, O *sakhī*; will He not return? Will we ever meet with Him again? What shall we do now? The prostitute Piṅgalā said that the highest type of happiness is to not have any expectation of anyone. Anticipating the arrival of a wealthy customer, a prostitute decorates herself very attractively, stays in the inner chambers of her home, like a rabbit, and waits enthusiastically until the early hours of the morning. If that customer never arrives, she finally gives up hope, and only then is she able to sleep peacefully. That prostitute would say:

*āśā hi paramam duḥkham  
nairāśyam paramam sukham  
yathā sañchidya kāntāśāṁ  
sukham suśvāpa piṅgalā*  
(Śrīmad-Bhāgavatam 11.8.44)

“Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep.”

“Having expectations of others causes unhappiness, while not having expectations causes happiness. We *sakhīs* know this, but it is very difficult for us to give up hope for Kṛṣṇa’s return” (*tat janatinam na tatha*

*apiasa durataya - saratha darsini tikka, Śrīmad-Bhāgavatam 10.47.47).*

A *sakhī* said, “Re *sakhī*, Piṅgalā had selfish relations with many men; therefore, it was possible for her to renounce her expectations. However, our relations with Kṛṣṇa are not selfish at all. We simply want to give Him happiness. Can any damsel keep her composure upon hearing of His attractive heart, mind-captivating form, and other sweet qualities? The expectation of meeting with Him is disturbing us. *Sakhī*, no living entity can give up talks about Him, so how could powerless women like us do so? Just see how goddess Lakṣmīdevī selflessly and eternally resides on the Lord’s chest as a golden line, and never leaves for even a moment.”

Śrī Kṛṣṇa is the eternal life and soul of the Vrajadevīs. A type of *sañcārī-bhāva* that includes humility arose in their agitated hearts. They began to address Uddhava as *prabhu* (*prabho iti param dainya, Śrī Jīva Gosvāmīpāda*).

“O Uddhava, you are very skilled and capable in these matters” (*sarvadā samartheti tamaiva naya kartar bhaveti bhāva, Srila Jīva Gosvāmīpāda’s tikka, Śrīmad-Bhāgavatam 10.47.49*).

Uddhava is Kṛṣṇa’s intimate friend and he can tell the *gopīs* everything.

*prajatna sataiv isvaratena smrtayisamanapi  
tad rūpam tathaiva smarayantiti*

(Śrīmad-Bhāgavatam 10.47.39,  
Srila Jīva Gosvāmīpāda tikka)

The *gopīs* said to Uddhava, “Uddhava, you made so many endeavors to remind us about Śrī Kṛṣṇa’s qualities of Godhead, and by this you came to remove our sorrows.

## Chapter 8: Uddhava's astonishment of Vraja prema

O Uddhava, you tried to explain to us that Kṛṣṇa is God, but we do not accept this. Śrī Kṛṣṇa, the love of our lives, is the darling son of Nanda Mahārāja and Mother Yaśodā. He is our very life, and He is bound in the innermost chamber of our hearts. We have heard from Purnamasi that to attain the Lord, one must perform strict devotional practices. There is not even one-hundred-thousandths of a particle of devotion in our hearts. Yes, Uddhava; we believe that there is a God, and that Supreme Personality is worshipped by Nanda Mahārāja and the other Vrajavāsīs as Śrī Nārāyaṇa. He is all-knowing, all-powerful, omnipresent, and full of all opulence. He resides in everyone's heart, and He appears in this world to alleviate the suffering of all living entities. However, Śrī Kṛṣṇa, the love of our lives, does not have any of the qualities of the Supreme Personality of Godhead. O Uddhava, if Śrī Kṛṣṇa were all-knowing, He would know of our great pain of separation, and He would leave Mathurā to be with us. If He were omnipresent, then He could simultaneously be in both Mathurā and Vṛndāvana. So Uddhava, how can we accept your conclusion that He is God? We see Kṛṣṇa is the son of Nanda Mahārāja; He cannot be God."

The *gopīs* thoroughly rebutted the idea that Śrī Kṛṣṇa is God. Unable to address their arguments, all Uddhava could do was to look down at the brilliance of their toenails with a bewildered glance. Uddhava became very grave, as if trying to analyze the pages in the entire ocean of knowledge.

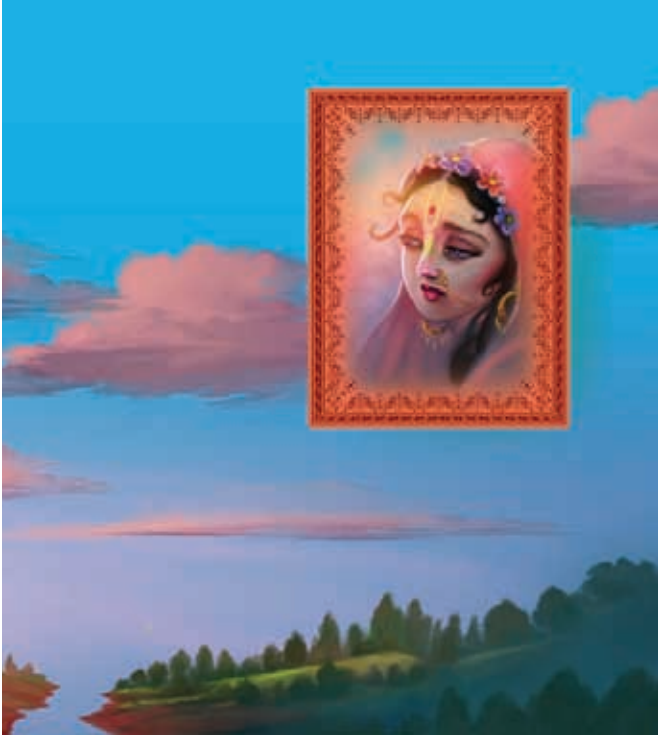
A *gopī* said, "O Uddhava, if you were to say that we should forget Him, then we would reply that this is impossible. The riverbanks and mountains where Kṛṣṇa and Balarāma roamed are beautifully



decorated with Their footprints, and they have witnessed Their pastimes. O Uddhava, Kṛṣṇa's sweet, charming nature, sidelong glance, and captivating words have stolen our intelligence. So how can we intelligently engage our minds, and how can we be focused?"

Speaking in this way, the *gopīs* again became absorbed in transcendental loving emotions. Forgetting all the rules and regulations of society and crying out, "Ha Kṛṣṇa!" they looked in the direction of Mathurā. Agitated and choked up, they began to weep. Overwhelmed with sweet sentiments and feeling worthless in their separation, they called out Kṛṣṇa's names: "Hey Kṛṣṇa! Hey Rāmaṇatha! Hey Vrajanātha! Hey Atirhari! We are drowning in an ocean of suffering; please





deliver us from being separated from You by showing Yourself. Kṛṣṇa, You maintain those who surrender to You. Please protect us Vrajavāsīs. You saved us from the danger caused by Indra by holding up Govardhana. Gokula is suffering in the pain of separation from You; please save us.”

In this way, the desperate damsels of Vraja loudly cried out to Śrī Kṛṣṇa.

Song Name: Tuñhu Se Rahili Madhupura

*tuñhu se rahili madhupura  
vrajakula ākula, dukūla kalarava,  
kānu kānu kori jhura*

*yaśomatī-nanda, andhā sama baiṭhai,  
sāhase uṭhai nā pāra  
sakhā-gaṇa dhenu, veṇurava nā śuniye,  
vichurala nagara bājāra*

*kusuma tyajiyā ali, kṣititale luṭata,  
taru-gaṇa malina samāna  
mayurī nā nācata, kapotī nā bolata,  
kokilā nā karatabi gāṇa*

*virabhiṇī rāi, virabajvare jarā jarā,  
caudike viraba hutāśa  
sahaje yamunā jala, āgi samāna bhela,  
kahatabi govinda dāsa*

O Kṛṣṇa-candra, now You are staying very far away in Madhupurī (Mathurā). But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress of separation, are calling, “Kānu (Kṛṣṇa), Kānu! Where are You?” Even the birds are calling. But there is no answer - only an echo. All are weeping and are about to die.

Yaśodā-maiyā and Nanda-baba are crying so much that it is as if they have become blind. They are only sitting and crying. They have no strength and are like skeletons, unable to even stand up. They are about to die because they are not cooking. For whom will they cook? And all the cows and Your friends – where are they? Because they cannot hear You calling them on Your flute, the marketplaces and the roads are all deserted – no one is there!

Even the bumblebees busy collecting honey are now so upset they have left the flowers. They are crying and rolling on the ground in the pain of separation. All the trees look so wilted and distressed. The peacocks are no

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longer dancing, the pigeons are no longer singing, and the cuckoos are silent – they are not calling ‘koohoo, koohoo’ any more. All are feeling so much pain of separation.

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions, everyone is sinking in the ocean of separation from You. Even the Yamunā, whose waters are now made of the tears coming from the *gopīs*, does not flow anymore. This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.

The *gopīs*' tears of separation from Śrī Kṛṣṇa rolled down their cheeks to their chests and soaked their clothes. Their tears were like the rain of the monsoon season, which floods the Gaṅgā. Their heavy breathing began to agitate the whole universe; even the trees and creepers of Vraja became disturbed. The water of the Yamunā started to become hot, causing the living entities within the water to weep in intense pain. The bodies of the demigods in the heavenly planets began to sweat. Hearing the loud cries of the *gopīs* and seeing the depth of their feelings of separation from their beloved Śrī Kṛṣṇa, Uddhava also became bewildered. He had never seen or heard of such glorious, exalted moods before.

Uddhava unexpectedly began to cry profusely. He started to realize the greatness and wonder of the love in separation of Śrī Rādhā and the *gopīs* (*mohanakhya vipralambha avastha - udgburnadī*), and he felt very fortunate. Meditating deeply on their exalted moods, he felt that the

purpose of his life had been fulfilled. The following words began to resound in his heart over and over.

*sarvātma-bhāvo 'dhikṛto  
bhāvatīnāmadbhokṣaje  
virahenamabhābhāgā  
mahānme'nugrahaḥkṛtaḥ*  
(Śrīmad-Bhāgavatam 10.47.27)

“Śrī Caitanya Mahāprabhu, the most munificent incarnation who came to deliver the fallen souls in this age of Kali, was covered in the moods of Śrī Rādhā. During the last twelve years of His manifest pastimes, He continuously tasted Her sentiments of separation in the Gambhīra with Śvarūpa Dāmodara and Rāya Rāmānanda.”

*mana mora vāma-dīna, jala vinā yena mīna,  
kṛṣṇa vinā kṣaṇe mari' yāya  
madhura-bāsyā-vadane, mana-netra-rasāyane,  
kṛṣṇa-trṣṇā dviguṇa bādāya*  
(Caitanya-caritāmṛta, Antya-līlā 17.59)

“If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of the water. But when I see Kṛṣṇa's sweetly-smiling face, My mind and eyes are so pleased that My desire for Him redoubles.”

*hā hā kṛṣṇa prāna-dhana,  
hā hā padma-locana,  
hā hā divya sad-guṇa-sāgara!  
hā hā śyāma-sundara,  
hā hā pītāmbara-dhara,  
hā hā rāsa-vilāsa nāgara*  
(Caitanya-caritāmṛta, Antya-līlā 17.60)

“Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the *rāsa* dance?”

### Verses (śloka) 53 - 57

*śrī-śuka uvāca*  
*tatas tāḥ kṛṣṇa-sandēśair*  
*vyapeta-viraha-jvarāḥ*  
*uddhavaṁ pūjayāṁ cakrur*  
*jñātvātmānam adbhokṣajam*  
 (Śrīmad-Bhāgavatam 10.47.53)

Meaning – Śukadeva Gosvāmī continued, “After the *gopīs*’ fever of separation was relieved from hearing Lord Kṛṣṇa’s messages, they worshipped Uddhava, recognizing him as non-different from Kṛṣṇa, their Lord.”

*uvāsa katicin māsān*  
*gopīnām vinudan śucaḥ*  
*kṛṣṇa-līlā-kathāṁ gāyan*  
*ramayāṁ āsa gokula*  
 (Śrīmad-Bhāgavatam 10.47.54)

Meaning – Uddhava stayed there for several months to mitigate the *gopīs*’ suffering due to being separated from their beloved. By singing the glories of Śrī Kṛṣṇa’s pastimes, he brought great joy to the residents of Vraja.

*yāvanty abhāni nandasya*  
*vraje ’vātsīt sa uddhavaḥ*  
*vrajaukasām kṣaṇa-prāyāṇy*  
*āsan kṛṣṇasya vārtayā*  
 (Śrīmad-Bhāgavatam 10.47.55)

Meaning – Since Uddhava constantly spoke about the pastimes of the Supreme Personality of Godhead, Śrī Kṛṣṇa, the time that he stayed in Nanda-baba’s Vraja seemed to pass by in a moment.

*sarid-vana-giri-droṇīr*  
*vīkṣan kusumitān drumān*  
*kṛṣṇaṁ saṁsmārayan reme*  
*hari-dāso vrajaukasām*  
 (Śrīmad-Bhāgavatam 10.47.56)

Meaning – Uddhava, Śrī Kṛṣṇa’s servant, used to sometimes go to the banks of the Yamunā, sometimes roam in the forest, and sometimes delight in seeing the slopes of Govardhana. Sometimes he would become absorbed in the wonderfully-colored flowering trees. While remembering all of these places and asking questions about Kṛṣṇa’s pastimes, he awakened thoughts of Śrī Kṛṣṇa in the hearts of the Vrajavāsīs, bringing them much happiness.

*dr̥ṣṭvaivam-ādi gopīnām*  
*kṛṣṇāveśātma-viklavam*  
*uddhavaḥ parama-prītas*  
*tā namasyann idam jagau*  
 (Śrīmad-Bhāgavatam 10.47.57)

Meaning – In Vraja, Uddhava observed how intensely the *gopīs* were increasingly absorbed in loving distress for their beloved. Seeing this kind of absorption in Śrī Kṛṣṇa brought immense love and happiness to Uddhava. Paying his obeisances to the damsels of Vraja, he began to sing as follows.

**Explanation** – Śrīla Śukadeva Gosvāmīpāda said, “O Parīkṣit Mahārāja,



## Chapter 8: Uddhava's astonishment of Vraja prema

the exalted Vraja damsels' fire of separation subsided to some extent as they heard the sweet, nectarine words of Śrī Kṛṣṇa from Uddhava, His friend and servant (*kṛṣṇa sandeś air vyapeta virahajwara*). However, that fire was not completely extinguished because of their sincere, heartfelt desire to serve Śrī Kṛṣṇa directly.

*mayy āveśya manah kṛtsnam  
vimuktāśeṣa-vṛtti yat  
anusmarantyo mārīṇ nityam  
acirān mām upaiśyatha*  
(Śrīmad-Bhāgavatam 10.47.36)

“By giving up all consideration of your own needs and offering all of your honor to Me, you will always be thinking of Me, and you will very soon attain Me.”

Although these conversations were like powerful *mantras*, they did not completely end the *gopīs'* fire of separation. Still, the damsels of Vraja managed to continue worshipping Uddhava, as they had done from the moment that they had first seen him. Due to the intensity of their feelings of separation from their beloved, at times they were unable to properly tend to him, but mostly the damsels of Vraja served Uddhava in an exceptional manner.

The question may be raised as to whether the *gopīs'* separation was pacified after hearing Kṛṣṇa's message. In reply, it can be said: *ta (gopīya) ātmanama adbhokṣajam jñātvā*, which means that the damsels of Vraja became completely absorbed in thinking of Śrī Kṛṣṇa. They engaged all of their senses in remembering Him, and after hearing His

message, visions of meeting with Him arose in their hearts. Using the logic of the *gopīs'* interpretation of 'knowingly' or 'unknowingly', the *gopīs* began to think of Adhokṣaja. The conventional meaning of the word 'Adhokṣaja' is that for whatever ingredient cause, the *gopīs* are never separated from Kṛṣṇa ('Adhokṣaja' means 'one who is beyond the perception of the material senses').

The *gopīs* realized that just as Śrī Kṛṣṇa is always aware of them, they are always aware of Him. This profound experience is possible only through the transcendental (adhokṣaja) senses – *adha kritam akṣhaja jnanam itti adbhokṣaja (aprakṛita jnane labhyate)*.

Śrīla Viśvanātha Cakravartī Ṭhākura, the benevolent crown-jewel of the tasters of sweet mellows, raises the following question in his commentary: “How was the fire of the Vraja damsels' feelings of separation extinguished?” He answers this question in a very beautiful and complete manner. Their being consoled did not depend on awareness of Kṛṣṇa's opulence as God (*aiśvarya buddhi jñāna*). The *gopīs* were deeply absorbed in thoughts of Him, and thus they remembered His promise: “O beloveds of My life, when you are with My messenger, close your eyes. When the Vrajavāsīs were attacked by the demons sent by Kāṁsa and endangered by the forest fire, I saved them. I will save you from the forest fire of separation.”

Remembering this pastime, the *gopīs* closed their eyes. The Supreme Personality of Godhead's inconceivable energy, *Yogamāyā (aghaṭa-ghaṭana-patīyasi)*, then arranged for a very beautiful pastime. At that time, in a hidden manner the *gopīs*



enjoyed meeting with Śrī Kṛṣṇa for hundreds of thousands of years in a variety of ways, including participating in the *rāsa* dance, wandering around Vṛndāvana, playing chess (*dhut*), eating honey (*madhupan-līlā*), playing water sports, and doing swing festivals. They became intoxicated with bliss, and their pain of separation completely disappeared.

Observing their happiness, satisfaction, and bliss, Uddhava said, “O *svāminis*, open your eyes and look around.” Upon Uddhava’s request, they opened their eyes.

Śrī Kṛṣṇa said, “O beloveds, who are full of love and affection, if I hear that you will give up your lives, then I will also give up My life. You should patiently maintain your lives.

O *gopīs*, at this very moment I am making arrangements to return to Vraja, but time and circumstance are bringing obstacles.”

With great humility, the *gopīs* said, “We have not yet acquired sufficient *sukṛti* (spiritual pious credits) to be able to meet with Kṛṣṇa. We are anxious from being separated from Kṛṣṇa, and He is anxious from being separated from us.” This reveals the type of thought that arises when one is experiencing the mellow of sweetness.

*tatas tāḥ kṛṣṇa-sandēśair  
vyapeta-viraha-jvarāḥ  
uddhavaṁ pūjayāṁ cakrur  
jñātvātmānam adhokṣajam*

(Śrīmad-Bhāgavatam 10.47.53)





Śukadeva Gosvāmī continued, “Lord Kṛṣṇa’s messages relieved the *gopīs*’ fever of separation, and they worshipped Uddhava, recognizing him as non-different from Kṛṣṇa, their Lord.”

Actually, Uddhava was not able to relieve the *gopīs* from their painful feelings of separation. Following etiquette, they

offered their respects to Uddhava and said, “O Uddhava, you have done a great favor for us like a great friend would do; by bringing Kṛṣṇa’s message to us, you saved our lives. If you had not done this, our lives would have been ruined. You are honorable because you have brought all types of auspiciousness to us.”



*bho uddhava! sadbutamata: param  
kastenāpi suapranan vayam raksbisyam  
evam yadima sandesham tvam naravyastada  
vayammarishyameva tatatsca sarvanasa evam  
visyadtoasam dista sarvaraksha tvaya kruteti  
tam samanayamasa*

(Sārārtha-darśinī tikka 10.47.53)

“Uddhava stayed in Gokula for several months. By narrating the pastimes of Kṛṣṇa, he continued to bring happiness to the residents of Vraja.”

Wherever Uddhava, the best of the servants of Hari (*hari-dāsa-varya*), saw things such as groves, forests, mountain caves, and flowering trees, he thought of the Supreme Personality of Godhead. Our *ācāryas* have said that Uddhava earned the title ‘Hari-dāsa’. One who has this title endeavors under all circumstances to bring happiness to the living entities by speaking about the pastimes of Kṛṣṇa.

Upon seeing the deep love, affection, and attachment that the Vrajavāsīs had for Śrī Kṛṣṇa, Uddhava lowered his head in defeat. The deep love of the Vrajavāsīs for Śrī Kṛṣṇa is unparalleled and unique, and it cannot be compared to that of Vaikunthavāsīs. This astonishing love, which can never be diminished or covered, is even higher than the love in other spiritual abodes such as

Vaikunṭha. Uddhava felt very fortunate to be able to witness the *gopīs*’ transcendental madness, which includes an assortment of exalted sentiments of spontaneous loving attraction toward Kṛṣṇa. This is known as *prema-vikalva-yukta* (being bewildered by divine love). He realized that due to his association with the *gopīs*, he was now beginning to appreciate the glories of their love.

*mukunda-mahiṣī-vṛndair apy asāv  
atidurlabaḥ vraja-dēvy eka-samvedyo  
mahābhāvākhyayocyate*

(Ujjvala-nīlamanī 14.156-158)

Uddhava wanted to offer his obeisances to the *gopīs*, who had such wonderful transcendental loving sentiments. Loving sentiments arose in his heart, and he began to praise them. Uddhava worried that the cowherd damsels, who were in the merchant caste, would not accept his praise because he was in the royal caste. Still, he continued to praise them, revealing his own moods.







## *Chapter 9*

*Uddhava's recitation of the  
glories of Śrīmatī Rādhikā's  
lotus feet -  
A Treasure-house of Prayers,  
cherished and sung by  
Uddhava*



*navam pariched*

*uddhava kartik srimati radhika evam vraja gopiki stuti*

## Uddhava's recitation of the glories of Śrīmatī Rādhikā's lotus feet ~ A treasure-house of prayers cherished and sung by Uddhava

### Verse (śloka) 58

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo  
govinda eva nikhilātmani rūḍha-bhāvāḥ  
vāñchanti yad bhāva-bhiyo munayo vayan ca  
kiṁ brahma-janmabbir ananta-kathā-rasasya*  
(Śrīmad-Bhāgavatam 10.47.58)

Meaning – The *gopis* possess the highest sentiments of transcendental love (*rūḍha-mabābhāva*), and it is this that has made their lives successful. No other living entities have a relationship with Śrī Kṛṣṇa that is comparable to theirs. Their love is the highest position of transcendental love, for they have achieved the perfection of unalloyed love for Govinda. Great personalities like myself aspire to be released from the frightening cycle of repeated birth and death, and also to attain those virtuous transcendental moods, but we are unable to do so. One need not undergo the three types of birth ceremonies – seminal birth (*śaukra janma*), sacred thread initiation (*sāvitra janma*), and sacrificial initiation (*dīkṣā janma*) – if one's mind has taken shelter of *kṛṣṇa-kathā*. If one is not attracted to *kṛṣṇa-kathā*, what is the benefit of taking birth and having a very long lifespan like that of four-headed Brahmā?

**Explanation** – Here, Uddhava uses the word *etāḥ* to start his glorification of the *gopis*, the crown-jewels of the Lord's devotees. Uddhava is Kṛṣṇa's most beloved friend. In his explanation of the five types of devotees, Śrī Sanātana Gosvāmī says that Uddhava is a *premātura-bhakta* (a devotee with the highest degree of loving sentiments). Kṛṣṇa Himself says:

*na tathā me priyatama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavān*

(Śrīmad-Bhāgavatam 11.14.15)

“Uddhava, you are more dear to Me than My son Brahmā, My expansion Śaṅkara, My brother Saṅkarṣaṇa, My consort Lakṣmīdevī, and even My very own self.”

Kṛṣṇa says to Uddhava, “I have relationships with all of these persons, but due to them having pride in their relationship with Me, their loving devotional sentiments are diminished. Among all who are worshipped, you are the most worshippable. You are not less than Me. You are My dearest friend, and you

## A treasure house of prayers sung by Uddhava

are one in heart with Me. Your beauty and qualifications are comparable to Mine.”

Uddhava, who had received such praise from Kṛṣṇa, was astonished by the extraordinary characteristics of the *gopīs*' love. Given his exalted position and qualities, one would have expected that his giving Kṛṣṇa's message to the *gopīs* would have consoled them. However, this actually increased the fire of their feelings of separation to a level that they had not experienced before. As Uddhava contemplated the deep love of the *gopīs*, he became more and more perplexed. He remembered that Kṛṣṇa had said to him (while glorifying the *gopīs*): “Brahmā is My son born from the stem of My navel, but he is not as dear to Me as you are due to his pride in being My son. Śaṅkara is My expansion - part of Me - but his conception of being one with Me is more prevalent than his devotional sentiment. Due to brotherly affection, Śaṅkaraṣaṇa is closer to Me, and Lakṣmīdevī, who considers Me to be her husband, is still closer to Me. However, you are more dear to Me because you are My devotee; you are like My own body.”

The sweet love and affection that the damsels of Vraja feel for their beloved Kṛṣṇa is what other devotees aspire for. Only the *gopīs* have bodies that are compatible with this *rūḍha-mahābhāva* for their Nandanandana, Gokulindra, Govinda.

*Rūḍha-mahābhāva* is within *madhura-bhāva*, and it involves *parakīyā-bhāva*, sweet feelings of love toward a paramour. It is devoid of feelings of awe and reverence.

*Sneha* and *anurāga* do not constitute *rūḍha-bhāva*, which is in itself within the stage of *mukti* (liberation). *Rūḍha-bhāva* appears when one is approaching the stage

of *mahābhāva*, and it is not attainable by one's own *sādhana* (devotional practice) or by any other endeavor. The *gopīs*' *rūḍha-bhāva* or *ādbhirūḍha-mahābhāva* is at the upper limit of *mahābhāva*. Calling it merely *rūḍha-bhāva* understates its profoundness. *Ādbhirūḍha* includes all of the sentiments of *mādana*, *modana*, and *mādanākhyā-bhāva*. In this mood, the *gopīs* can easily conquer Kṛṣṇa's patience. With this love and affection (*rūḍha-bhāva*) for Kṛṣṇa, one naturally thinks, “He is a cowherd boy and we are cowherd girls (*gopīs*). He is from our village.” No one else has attained this type of love for Him; only Śrīmatī Rādhikā possesses the highest degree of this love. Even Her intimate maidservants, like Her *sakhīs* or Lalitā and Viśākhā, do not have this love, what to speak of the Queens of Dvārakā, for whom it is very rare (*mukunda mahirsi vrndair piyā surdurlabha*). This *ādbhirūḍha-bhāva* is not ordinary love; Kṛṣṇa is completely controlled by it.

After seeing the *gopīs* with his own eyes and being captivated by their exalted sentiments, Uddhava glorified their qualities, which he eagerly desired to obtain. Śrīla Jīva Gosvāmīpāda describes this in his *Laghu Vaiṣṇava-tosani*:

*gopi mahatyavidarya sarva bhagavatouttam  
tamudhvam prapadayam tadgitarta  
vilubhadhi*

(Laghu Vaiṣṇava-tosani

Śrīla Jīva Gosvāmīpāda)

“On hearing the extraordinary glories of the *gopīs* (from the lips of the *uttama-bhagavat* Uddhava), I very much desire to take shelter of their lotus feet.”

## Chapter 9: Uddhava's recitation of Śrī Rādhikā's lotus feet

Uddhava says that no one is more fortunate than those who have taken birth in Vraja, such as the inhabitants of Vraja like Sri Nanda Maharaja and the Lord's beloved *gopīs*. They have achieved the perfection of life; their bodies are the most radiant in the entire universe.

The *gopīs*' relationship with Kṛṣṇa is based on the supreme loving service mood (*vāñchanti yad bhāva-bhīyo munayo vayam ca; vāñchanti* – they desire; *yat* – which; *bhāva* – material existence; *bhīyaḥ* – those who are afraid of; *munayaḥ* – sages; *vayam* – we; *ca* – also – “Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well”). This mood is beyond the reach of those who desire release from the cycle of repeated birth and death, those who have already attained liberation, those who are satisfied in themselves (*ātmārāma*), and even those who are associates of Govinda like Uddhava, Nārada, the Pāṇḍavas, and the Yādavas. None of them possesses this mood; they aspire for it, but it is very difficult to achieve. To attain this mood, even to this day, Uddhava is performing austerities as a blade of grass on the bank of Kusuma Sarovara. It is said, “What is the use of taking birth as Brahmā if one does not have taste for hearing the pastimes of Lord Ananta?” Ananta refers to Kṛṣṇa's *rāsa-līlā* with the *gopīs*. The *gopīs* have *rūḍha-bhāva* towards Govinda, and if one does not have taste for this *bhāva*, it is considered that one's life has been wasted. Only those who are attracted to the pastimes of the *gopīs* and to their loving relationship with Kṛṣṇa have a successful life; otherwise, it is of no use to attain the position of Brahmā, who can create a universe, to be born as a

*brāhmaṇa*, to faithfully study the *Vedas*, or to perform vows and austerities.

As stated in the *Śrī Nārada-pañcarātra*:

*ārādhito yadi haris tapasā ta taḥ kim  
nārādhito yadi haris tapasā tataḥ kim  
antar bahir yadi haris tapasā tataḥ kim  
nāntar bahir yadi haris tapasā tataḥ kim*  
(Śrī Caitanya Bhagavat)

“If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realized within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not seen within and without everything, then what is the use of severe penances?”

In other words, it is better to be a devotee than to aspire to be born in a high-class family, to know the three *Vedas*, or to have the position of four-headed Brahmā. Those who have renounced their worldly lives, bodily needs, and prescribed duties, as well as the aspiration to have a relationship with Kṛṣṇa in neutrality (*santa*), servitude (*dāśya*), or parenthood (*vātsalya*), and who have developed greed to perform intimate, loving devotional service to Kṛṣṇa as the *gopīs* do, are the most wealthy and successful.

In his commentary, Śrīla Jīva Gosvāmīpāda writes that it is useless to be born as Brahmā if one does not have respect for the loving sentiments of the *gopīs*. One's birth and death are worthless and meaningless if one is not attracted to the sweet pastimes of Śrī Kṛṣṇa.



## A treasure house of prayers sung by Uddhava

In verse four of *Mana Śikṣā*, Śrīla Raghunātha Dāsa Gosvāmīpāda writes:

*api tyaktvā lakṣmī-pati-ratim ito  
vyoma-nayanīm  
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau  
tvam bhaja manah*

“Giving up listening to the glorification of the pastimes of Lakṣmī-pati, the Lord of Vaikuntha, she has given her full attention to developing loving attachment to the sweet *nikuñja* pastimes of Śrī Rādhā and Kṛṣṇa.”

Kṛṣṇa does not accept anyone who is unfavorable towards the *gopīs*, as revealed in the pastime of the wives of the Mathurā *brāhmaṇas* (*yajña-patnis*). This is also illustrated in the example of Madhumaṅgala, who was a *brāhmaṇa* by birth, but who participated in the playful pastimes of Vraja by joining Kṛṣṇa as a cowherd boy. Madhumaṅgala played happily, laughed, and joked. As *brāhmaṇas* are traditionally engaged in performing vows, austerities, *yoga*, or similar activities, what use is there for a *brāhmaṇa* in Kṛṣṇa’s pastimes? Austerities, vows, pride in one’s birth, detachment, or renunciation, male ego, and such things are unfavorable; there is no place for them in the pastimes of Vraja.

*Bhuvī* indicates that in the three worlds of Earth, Heaven, and Goloka, the only success is to attain the body of a *gopī*.

*Tanubruto bhuvī* indicates that all living entities, including the lowest *śūdra* on Earth, can be saved, nourished, and protected by the love of the *gopīs*, which is close to Kṛṣṇa’s heart.

‘*Gopī*’ refers to that potency by which Kṛṣṇa nourishes the living entities and distributes His love and affection, and by which He tastes that extraordinary love and affection, and continues to expand it.

Only the *gopīs* are qualified to bestow this transcendental love and affection, known as *prema*. They give one the strength to preach. Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Jīva Gosvāmīpāda, and the rest of the *guru-paramparā* say, “O *gopīs*, only by your potency are we able to say something about your glories. Wherever Kṛṣṇa is present, you are also present. If Kṛṣṇa is all-knowing, then so are you. Kṛṣṇa cannot stay anywhere without you.”

### Verse (śloka) 59

*kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ  
kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvaḥ  
nanv īśvaro ’nubhajato ’viduṣo ’pi sākṣāc  
chreyas tanoty agada-rāja ivopayuktaḥ*

(Śrīmad-Bhāgavatam 10.47.59)

Meaning – There is a vast difference between the *gopīs*, the true beloveds of Kṛṣṇa who wander in the forest of Vṛndāvana, and the sense-enjoyers who do not perform one-pointed, loving devotional service to Śrī Kṛṣṇa. No one other than the *gopīs* of Vraja has *rūḍha-mahābhāva* for Śrī Kṛṣṇa.

Just as a powerful medicine cures a person’s disease whether that person is aware of the medicine’s potency or not, the Lord showers auspiciousness upon one who knowingly or unknowingly performs devotional service to Him.

**Explanation** – Overwhelmed by seeing the moods of the exalted damsels of Vraja,

## Chapter 9: Uddhava's recitation of Śrī Rādhikā's lotus feet

Uddhava humbly offered his gratitude at the dust of their feet. These two *ślokas* (*Śrīmad-Bhāgavatam* 10.47.58–59) glorify the *gopīs*, who have transcendental female bodies. Then Uddhava displayed his own disqualification along with his pain and anguish.

Those with a mundane conception dishonor the cowherd women of Vraja by considering them to be unimportant. They think that it is inappropriate for women to wander from forest to forest (*vanachari vanacharya iti brahmana siltvat svabhavenapi vyabhicharyadrsta ityacharenyni Sārārthadarśinī tikka* 10.47.59).

Uddhava lovingly thought about how the *gopīs* were absorbed in their transcendental love, and how, feeling separation from Śrī Kṛṣṇa, they wandered in the secluded forests of Vrndavana, the Lord's topmost pastime place. Uddhava thought, "We are the ones who are adulterous and wicked. We are the ones who are not worthy of Sri Kṛṣṇa's love because our moods are contrary. We are unfortunate, because firstly we are male, and secondly, we want to be the supreme enjoyers - lords over all that we see. We are city dwellers; we have no business wandering in the forest. We were brought up in the happiness of material prosperity; why would we go to a forest full of sharp thorns and nettles? But, these *gopīs*, forgetting their own happiness and thinking only of giving Śrī Kṛṣṇa the highest form of pleasure, come and go as they please in the thorny jungles. They should never be considered to be adulterous or wicked." Actually, the word *duṣṭa* (wicked) is in the masculine gender, so it cannot refer to the *gopīs*.

Feeling repentant, Uddhava said, *ka ima* – "Where are you, and where am I?" How polluted and wicked I am compared to those great ladies. I am unworthy; I have come here only by Śrī Kṛṣṇa's mercy, but I am unable to stay here and adopt the exalted moods of Vraja."

Even now, as a blade of grass, Uddhava is worshipping the *gopīs* at Kusuma Sarovara, near Rādhā Kunda. He is unable to stay in Vraja - firstly due to having a male mood which is contrary to the *gopīs*' mood, and secondly because he resides in Mathurā as Śrī Kṛṣṇa's intimate friend, and he looks very much like Him. Thirdly, he considers that Śrī Kṛṣṇa is all-in-all; He is the Lord of lords and the Supreme Absolute Truth. Uddhava has the highest degree of such knowledge. He is not attached to worldly affairs and serves Kṛṣṇa directly. The knowledge that Śrī Kṛṣṇa is the Supreme Personality of Godhead, which common persons endeavor to obtain at any cost, has for Uddhava become an obstacle to attaining the moods of the *gopīs*.

Uddhava said, "I am unqualified to describe the glories of the *gopīs*, whose love, *rūḍha-mahābhāva*, has manifested at the feet of Śrī Kṛṣṇa."

*Rūḍha-bhāva* or *adbirūḍha-mahābhāva* is the upper limit of *mahābhāva*, near the boundary of *mādanākhyā-mahābhāva*. This *yāvad-āśraya-vṛtti* does not arise in Uddhava. It is not possible for him to attain *sva-saṁvedya-daśā*; otherwise, he would have permanently attained the highest type of association.

When *anurāga* rises to the level of *yāvad-āśraya-vṛtti* and *sva-saṁvedya-daśā*, this is called *adbirūḍha-mahābhāva*.

## A treasure house of prayers sung by Uddhava

If one *babul* tree in a forest is surrounded by sandalwood trees, that *babul* tree will have a trace of a sandalwood scent due to those sandalwood trees. If Uddhava had remained among the *gopīs* in Vraja, he would have acquired a trace of their moods. A characteristic of *mahābbāva* is that it manifests in the hearts of those who are close to a person who has it (*asanna janata brdvirolan*). When one is near such a person, one may begin to cry. When the *gopīs* met with Śrī Kṛṣṇa at Kurukṣetra, they were engulfed in the towering waves of the ocean of deep attachment of *rūḍha-mahābbāva*. Uddhava did not feel intimate possessiveness (*mamatā*) towards Śrī Kṛṣṇa, and thus he was unable to experience *kalpa-kṣhanatva*, whereby a moment seems to last for thousands of years, and *kṣhanakalpatva*, whereby a thousand years seems to pass in a moment. Uddhava lacked such *mamatā*; he saw Śrī Kṛṣṇa as the Lord of Mathurā. The *gopīs'* *mamatā* for Śrī Kṛṣṇa enabled them to see Him as the absolute possessor of the ocean of sweet, nectarean mellows of *mahābbāva*.

The eight ecstatic bodily transformations (*aṣṭa-sāttvika-vikāra*) are found in the *gopīs*, the *priya-narma-sakhās* (friends of Kṛṣṇa), those in the mellow of parenthood, and those in the mellow of neutrality (*santa*). Uddhava also had them. Rukmiṇī and Satyabhāmā could experience a trace of the *mahābbāva* of separation (*vīpralambha-mahābbāva*). In the *Mahīṣī Gītā* it is said:

*mahiṣya ūcuḥ*  
*kurari vilapasi tvaṁ vīta-nidrā na śeṣe*  
*svapīti jagati rātryām īśvaro gupta-bodhah*  
*vayam iva sakhī kaccid gāḍha-nirviddha-cetā*  
*nalina-nayana-hāsodāra-līlekṣitena*  
(Śrīmad-Bhāgavatam 10.90.15)

The Queens of Dvārakā said, “O *kurarī*, it is now the middle of the night, and everyone is sound asleep. Even the Lord has stopped giving His audience and has gone to sleep somewhere, so why are you not sleeping? Why are you still awake and crying loudly at this hour? O *sakhī*, has the lotus-eyed Lord, with His sweet, beautiful, smiling face and playful pastimes, pierced your heart as He has done with us?”

Everyone’s moods are not the same; our moods depend on what kind of possessiveness we feel towards Śrī Kṛṣṇa. We adopt different moods according to our attachments. Even while Kṛṣṇa was happy, the *gopīs* feared that He might become unhappy, and these feelings made them very restless. *Śrīmad Bhāgavatam* explains that when Śrī Kṛṣṇa left the arena of the *rāsa* dance, the damsels of Vraja lamented and felt great distress. They feared that Śrī Kṛṣṇa’s tender feet would be badly wounded by sharp stones, grass, and thorns. These feelings are characteristic of *rūḍha-mahābbāva*. Thoughts of Śrī Kṛṣṇa feeling pain cause them great anxiety. When Uddhava served Śrī Kṛṣṇa, he never became so absorbed as to forget himself as the *gopīs* did. Pure, selfless service was not in his nature; such service is the unique excellence of the *gopīs* and their love. Uddhava was not qualified to acquire the moods of the *gopīs*. Actually, Uddhava was faultless and had many good qualities, but some of those qualities were an obstacle to attaining the moods of the *gopīs*. Therefore, neither staying in Vṛndāvana with the *gopīs*, nor going back to Mathurā, could enable him to acquire the moods of the *gopīs*. As Uddhava said in the



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previous *śloka* (*vayam ca*), moods similar to ours, moods different from ours, and other moods that stop us from becoming closer to the *gopīs* restrict us from attaining *rūḍha-bhāva*, and it is that which is adulterous and wicked.

That which is considered the most vile and worthless in the material world, if offered in the service of the Lord, becomes the highest. According to the mundane conception of duty, morality, and religiosity, if any married lady were to leave her husband to enjoy with another man, it would be considered adulterous and worthy of criticism. However, if that married lady were to give up her husband and perform pastimes with Śrī Kṛṣṇa, with a paramour mood, it would be considered by *śāstra* and society to be worthy of praise and worship. Ignorant persons may criticize them, but relishers of sweet mellows and experienced scholars praise them.

The damsels of Vraja are the only example of this supreme service because they give pleasure to Śrī Kṛṣṇa with their paramour mood. Nārada Muni and other great souls, as well as the chaste women of Vaikuṅṭha, wait with enthusiasm and greed to have the foot-dust of the damsels of Vraja. In the transcendental world, there is no contamination of any kind. Whatever is there is for the pleasurable pastimes of Kṛṣṇa; any apparent faults are actually embellishments of those pastimes.

Uddhava uses the phrases *govinda eva nikhilātmani rūḍha-bhāvāḥ* and *kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvāḥ* to refer to the logic of 'giving pearls to a pig' (giving something valuable to someone who cannot appreciate its value).

Referring to Kṛṣṇa with the words *nikhilātmani* (the soul of all beings) and *paramātmani* cannot possibly stimulate the sentiments of *rūḍha-bhāva*.

Under normal circumstances, the *gopīs* never refer to Kṛṣṇa as Paramātmā, Sarveśvara, or any other such names; however, they may think about Him in this way in their sulky mood (*māna*). *Rūḍha-mahābhāva* is at the upper limit of *mahābhāva*. To refer to it only as *rūḍha-bhāva* would make it limited. This *mahābhāva* is exclusive to the *gopīs* of Vṛndāvana. The words *ca* and *kva* indicate that Uddhava was amazed by their exalted moods.

Wandering in the forest and having a paramour relationship with Kṛṣṇa are aspects of the elevated position of the *gopīs*. Uddhava acknowledged this and glorified them, rather than some foolish persons. If after hearing about the pastimes of the *gopīs* one simply thinks about attempting to meditate on their feet, Kṛṣṇa showers all auspiciousness upon them. If Kṛṣṇa gives His mercy, the benefit from the *gopīs'* mercy will certainly be very great. What to speak of hearing about the *gopīs*, if one who is somewhat duplicitous even approaches someone to hear about them, one's success is guaranteed. Although the duplicitous Pūtānā went to Kṛṣṇa in the guise of a mother, He granted her a position as a maidservant of Mother Yaśodā in Goloka, making her life successful. Similarly, if one hears for even a moment about Kṛṣṇa's pastimes, Kṛṣṇa awards one the association of a devotee and gives one the opportunity to enter into devotion. Hearing the nectarean pastimes of the Lord immediately makes one's life successful.

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If one who has faith (*śraddhā*) gets the association of a *madhyama-adbikārī*, one will achieve *śuddha-bhakti*. One should be determined to never give up devotion under any circumstances, just as Haridāsa Ṭhākura tolerated so many atrocities without giving up chanting the names of Lord Hari.

Śrī Sanātana Gosvāmī says that Śrī Kṛṣṇa is the source of all wealth. If He so desires He can do anything, including change what He has said (*sada kartum anyatha kartum*).

*īśvara jagannātha, – yānra hāte sarva ‘artha’  
kartum akartum anyathā karite samartha*  
(Caitanya-caritāmṛta, Antya-līlā 9.44)

“Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore, He is able to act freely and can do and undo whatever He likes.”

The Supreme Personality of Godhead is very generous. He showed His favor to all by distributing His own name. He showered His mercy upon all living entities including birds, lions, and bears by drenching them in divine love. We should have faith that the Lord is bestowing mercy on us through Śrī Guru and the *Vaiṣṇavas*, and distributing the wealth of devotion. If one drinks nectar not knowing of its potency, still one is relieved from diseases; old-age is delayed and youth is prolonged, and one feels satisfied. Similarly, when devotion is established, all obstacles go far away.

### Verse (śloka) 60

*nāyam śriyo ’nga u nitānta-rateḥ prasādaḥ  
suar-yoṣitām nalina-gandha-rucām kuto ’nyāḥ  
rāsotsave ’sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-vallabhīnām*  
(Śrīmad-Bhāgavatam 10.47.60)

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?”

Meaning – During the festival of the *rāsa* dance, the Supreme Personality of Godhead, Śrī Kṛṣṇa, held the damsels of Vraja around their necks with His creeper-like arms, completely fulfilling the inner desires of their hearts. Not even the highly dedicated Lakṣmīdevī, who resides eternally on the chest of Śrī Kṛṣṇa, is able to attain such mercy. The passionate, lustrous, fragrant heavenly women are also unqualified for that mercy, what to speak of others.

**Explanation** – With great love, affection, and humility, the respected Uddhava glorified the *gopīs* and began to recite prayers that reverberated like the sound of *conch* shells. He said that the exceptional mercy and good fortune that they received from the Lord was not bestowed upon anyone else (*atyantapurvascha itti gopisu bhagavad*

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“O Lord, we do not understand what the serpent Kāliya has done to be qualified for the great opportunity of being touched by the dust of Your lotus feet. Such an opportunity is so rare that Your consort Lakṣmīdevī, giving up all other desires, has long aspired for it by performing austerities and observing vows.”

*prāsadat* – Śrīla Śrīdhara Gosvāmīpāda). In this way, Uddhava proclaimed that the *gopīs* are worthy of worship by whole world.

The *gopīs*' good fortune of being embraced around the neck by Lord Śrī Kṛṣṇa and having all of their desires completely fulfilled during the *rāsa* dance festival was not available to Lakṣmīdevī, who resides on His chest. That good fortune was also not available to the celestial women of the heavenly planets, whose effulgent bodies are fragrant like lotuses, what to speak of ordinary ladies. In his commentary, Śrīla Jīva Gosvāmīpāda initially points out that Śrī

Kṛṣṇa and Nārāyaṇa are all-knowing, and that Lakṣmīdevī, who resides on His chest, is the crown-jewel of devotion. She has pure love and she is Nārāyaṇa's internal potency (*svarūpa-śakti*). She eternally resides on the chest of Śrī Kṛṣṇa in the form of a golden line (*suvarṇa-rekbā*). The question may arise, “Since she is never separated from Śrī Kṛṣṇa, how can He not be pleased with her mood, but pleased with the *gopīs*' mood?”

The purport is that Lakṣmīdevī is only able to experience the mellow of meeting with Kṛṣṇa, while the *gopīs* can relish both the mellows of meeting and separation.



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Although both Kṛṣṇa and Nārāyaṇa are all-knowing, Śrī Kṛṣṇa's pastimes are uniquely radiant due to sweet mellows. Lakṣmīdevī has the good fortune of being eternally situated on the Lord's chest (*sanyogetu tadā adhikyam gamyate* - Śrī Jīva Gosvāmī). Nārāyaṇa, the Lord of Vaikuṅṭha, is the *vilāsa-mūrti* of Vrajendra-nandana, Śyāmasundara. Lakṣmīdevī, the consort of Nārāyaṇa, is in *aiśvarya-svakiyā-dāsyā-bhāva*. For this reason, she can please Śrī Kṛṣṇa, but she can never control Him. Also, the beautiful celestial women of the heavenly planets who have a fragrance of lotuses, and even Kṛṣṇa's queens in Dvārakā, cannot completely captivate Him. Such a privileged position is unique to the *gopīs* of Vraja. Only their pure, supreme love has the potency to control Kṛṣṇa. Everything that they possess is for Śrī Kṛṣṇa's pleasure. All of the parts of their bodies, from the tips of their toes to the tops of their heads, are saturated with love for Śrī Kṛṣṇa. Their every breath is for their Mana Mohana Yaśodā-nandana. In *Nārada Bhakti Sūtra*, Nārada says that the nature of love is in the name *gopī* (*yathā gopī ka nāma*). The *gopīs* are ready to tolerate unlimited difficulties to make Kṛṣṇa happy.

Lakṣmīdevī performs pleasure pastimes on the chest of Nārāyaṇa. The *gopīs* are the objects of Vrajendra-nandana-Śyāmasundara Śrī Kṛṣṇa's pleasure and flirtation (*rasa-rangini*). The peak of *mādhurya* is manifest in Vrajendra-nandana-Śyāmasundara. With intense longing, Lakṣmīdevī is performing austerities in Baelvana to attain this *mādhurya* mood.

Śrī Śukadeva Gosvāmīpāda describes the prayers of the wives of the Kālīya serpent:

*kasyānubhāvo 'sya na deva vidmahe  
tavāṅghri-reṇu-sparaśādhikāraḥ  
yad-vāñchayā śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhr̥ta-vratā*  
(Śrīmad-Bhāgavatam 10.16.36)

“O Lord, we do not understand what the serpent Kālīya has done to be qualified for the great opportunity of being touched by the dust of Your lotus feet. Such an opportunity is so rare that Your consort Lakṣmīdevī, giving up all other desires, has long aspired for it by performing austerities and observing vows.”

*Bhuja-daṇḍa-gr̥hīta-kaṅṭha* – with great enthusiasm, Śrī Kṛṣṇa fulfilled His heart's desire by embracing the damsels of Vraja. In the festival of *rāsa* mellows, those damsels received more good fortune than was ever bestowed upon the Queens of Dvārakā or any other ladies. The *rāsa-līla* is the crown-jewel of Śrī Kṛṣṇa's pastimes. Śrī Kṛṣṇa says:

*santi yadbhī me prajya līla tasta manohara  
nabī jane smrite rase manome kidriṣho bhavet*  
(Bṛhad-vāmana Purāṇa)

“I have many types of heart-enchanting pastimes, but I cannot explain how elated I am when I think about the *rāsa* dance with the *gopīs*.”

*Bhuja-daṇḍa-gr̥hīta-kaṅṭha-labdhaśīṣām* – the supreme position of the *gopīs* is established by achieving the rare mercy of being embraced around their necks by Kṛṣṇa. Kṛṣṇa cannot tolerate being without the *gopīs* for even a moment. In the *rāsa*

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dance, to remove the fear and possibility of being separated from the *gopīs*, He placed Himself between two *gopīs* and firmly embraced them around their necks so that He would not be swept away in the towering waves of their divine love, just as a blind person uses a stick as a support. Kṛṣṇa held on to the *gopīs*' necks for two reasons: firstly, so that He would not get swept away by their love, and secondly, since they were His life and soul, He did not know how He would survive if they left.

No one other than the *gopīs* can receive this mercy. In the *rāsa* dance, Kṛṣṇa fulfilled their inner heart's desire (*labdhāśiṣām*). They were qualified for this because their only purpose was to please Him; they had no trace of self-interest. They only desired Kṛṣṇa's happiness, and in the festival of the *rāsa* dance they gave Him supreme happiness.

*nā gaṇi āpana-duḥkha,  
sabe vāñchi tānra sukha,  
tānra sukha - āmāra tātṭharya more yadi  
diyā duḥkha, tānra haila mahā-  
sukha, sei duḥkha - mora sukha-  
varya*

(Caitanya-caritāmṛta, Antya-līlā 20.52)

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness."

This *śloka* reveals the summit of the *gopīs*' *kāntā-bhāva* and *rasa-mādhurya*. Vrajendra-nandana Kṛṣṇa is the object of divine love (*viśaya-ālambana*) in the mellow of the *gopīs*. Nārāyaṇa, the *vilāsa-mūrti* of Kṛṣṇa,

is the object of the mellow of Lakṣmīdevī. Lakṣmīdevī's mood (*tadīyatā*) is that of a faithful wife (*svakīya*), whereas the *gopīs*' mood (*madīyatā*) is that of a paramour (*parakīya*).

This *śloka* explains the difference between the love of the *gopīs* and that of Lakṣmīdevī. Still, from the absolute perspective, Kṛṣṇa and Nārāyaṇa are non-different, as are the *gopīs* and Lakṣmīdevī.

*kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa  
gopī-lakṣmī-bheda nāhi haya eka-rūpa*  
(Caitanya-caritāmṛta, Madhya-līlā 9.153)

"There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the *gopīs* and the goddess of fortune, for they also are of the same form."

*gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda  
īśvaratve bheda māñile haya aparādha*  
(Caitanya-caritāmṛta, Madhya-līlā 9.154)

"The goddess of fortune enjoys the association of Kṛṣṇa through the *gopīs*. One should not differentiate between the forms of the Lord, for such a conception is offensive."

*eka īśvara - bhaktera dhyāna-anurūpa  
eka-i vigrabe kare nānakāra rūpa*  
(Caitanya-caritāmṛta, Madhya-līlā 9.155)

"There is no difference between the transcendental forms of the Lord. Different forms are manifested due to different attachments of different devotees. Actually, the Lord is one,

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but He appears in different forms just to satisfy His devotees.”

It is offensive to think that the expansions of the Lord are separate from Him.

When Uddhava went to Vraja, Kṛṣṇa was not yet married to any Queens of Dvārakā. However, while Uddhava was in Vraja, he foresaw Kṛṣṇa’s marriage to the Queens of Dvārakā. The question may arise as to why Uddhava would foresee Kṛṣṇa’s future marriage to them. The answer is that Yogamāyā inspired this.

*kva swardevya iva strinam  
madhye strestha tatmapī  
kalindi satyabhāmadha kva  
chanya rohini mukha  
(Śrī Bṛhad-bhagavatāmrtam 2.5.191)*

“The scent of the good fortune of those *gopīs* of Vraja who are the beloveds of Lord Hari cannot reach Rukmiṇī, what to speak of the best among the women of the heavenly planets. Their good fortune cannot be touched by the likes of Kālindī, Satyabhāmā, the other Queens of Dvārakā, or Rohiṇī, what to speak of any other beloveds.”

The exalted moods that belong to the Queens of Dvārakā and others, *prema-vaicitry-uddāma*, cannot captivate Kṛṣṇa.

*uddāma-bhāva-piśunāmala-valgu-bāsa-  
vrīḍāvaloka-nihato madano ’pi yāsām  
sammuhya cāpam ajabāt pramadottamās tā  
yasyendriyaṁ vimathitum kubakair na śekuḥ  
(Śrīmad-Bhāgavatam 1.11.36)*

“Although the queens’ beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.”

The damsels of Vraja can easily captivate Śrī Kṛṣṇa. When they are angry with Him, He pacifies their *māna* and puts their foot-dust on His head. The numerous pledges of love that Kṛṣṇa makes to the *gopīs* are like garlands for them to wear around their necks.

*smara-garala-khaṇḍanam mama śirasi  
maṇḍanam  
dehi pada-pallavam udāram  
jvalati mayi dāruṇo madana-kadanāruṇo  
haratu tad-upāhita-vikāram  
(Gītā Govinda 10.8)*

“Your generous feet are the cure for the poison of desire. They are ornaments to adorn My head, so please place them there. The intolerable, fierce flames of desire are burning Me, but Your feet will remove all their effects.”

In this way, Śrī Kṛṣṇa glorifies the *gopīs*’ love even more than His own.

*na pārāye ’haṁ niravadya-samyujām  
sva-sādhū-kṛtyaṁ vibudhāyusaḥpi vaḥ  
yā mābhajan durjara-geha-śṛṅghalāḥ  
samvṛścya tad vaḥ pratiyātu sādhunā  
(Śrīmad-Bhāgavatam 10.32.22)*



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“This meeting of ours is completely innocent and pure. Even if I serve you with an immortal body and an eternal life, I will not be able to repay My debt to you. By your kindness and good character you can relieve Me of My debt, but I will still feel eternally indebted to you.”

Meaning – “I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”

Of all those *gopīs* situated on the platform of the highest transcendental loving mellows (*mahābhāva*), the love of Śrī Rādhā is the highest:

*sei gopī-gaṇa-madhye uttamā rādhikā  
rūpe, guṇe, saubhāgye, preme sarvādhikā*  
(Caitanya-caritāmṛta, Ādi-līlā 4.214)

“Among the *gopīs*, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and above all, in love.”

*samyak-sāra vāsanā kṛṣṇera rāsa-līlā  
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā*  
(Caitanya-caritāmṛta, Madhya-līlā 8.113)

“Lord Kṛṣṇa's desire in the *rāsa-līlā* circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.”

Śrī Rādhā is the essence of the sweetness of the pleasure pastimes, whereas all of the other *gopīs* play a supporting role. In the festival of the *rāsa* dance, Śrī Rādhā is the main personality; without Her, the *rāsa* dance is not possible. Kṛṣṇa becomes intoxicated with Rādhā's love and takes shelter only in Her arms.

*tānhā vinu rāsa-līlā nāhi bhāya cite  
maṅḍalī chāḍiyā gelā rādhā anveṣite*  
(Caitanya-caritāmṛta, Madhya-līlā 8.114)

“The *rāsa* dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the *rāsa* dance and went out to search for Her.”

Vraja-sundarinam refers to the damsels of Vraja. But of all these damsels, Śrī Rādhā is the crown-jewel.

*sri radhikaya: priyata surupata susilata nartan  
– gana – chaturi  
gunaleisampat kavita ca rajate  
jaganmanomohan chitta mohini*  
(Govinda Līlāmṛta 13.30)

“Śrī Rādhā's love, dancing, singing, skillful, cunning qualities, cleverness, beauty, and other captivating qualities bewilder Śrī Kṛṣṇa's mind, and therefore She is known as Manamohinī – one who enchants the mind of Kṛṣṇa.”



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### Verse (śloka) 61

*āsām aho caraṇa-reṇu-juṣām abam syām  
vṛndāvane kim api gulma-latauśadbhīnām  
yā dustyajam sva-janam ārya-patnam ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām*  
(Śrīmad-Bhāgavatam 10.47.61)

Meaning – “Aho! The damsels of Vraja gave up attachments that are very difficult to let go of, such as to husbands, children, concern for personal appearance and physical health, relatives, and the path of the *Āryans* (following the rules and regulations of the *Vedas*). By searching and hearing, they have attained a very rare position. They have taken shelter of loving devotional service to Śrī Kṛṣṇa. When will I be able to serve their lotus feet, or even become a plant, creeper, or herb of Śrī Vṛndāvana that has attained this service? This is my only prayer.”

**Explanation** – In the previous *śloka*, Śrī Uddhava glorified the enchanting sweetness of the *gopīs*' love. Feeling very humble and grave, he now laments over his lack of qualification and inability to serve them. He was thinking that although Mahālakṣmī is given the highest respect in all the three worlds for eternally residing on Lord Nārāyaṇa's chest, and Brahmā and others eagerly await her merciful glance, the damsels of Vraja have attained the supreme mercy that is rare for even Lakṣmī and the Queens of Dvārakā. Then greed arose in Uddhava's heart to love Kṛṣṇa in the same way that the *gopīs* do. There is only one way to attain that love, and that is to bathe in the foot-dust of the lotus feet of the *gopīs*. The word *aho* indicates that their love is very rare, and to aspire for that love is also very rare. The *gopīs* have attained such

exalted love; they have always had it, and they always will. They are eternal beloveds. This love is natural for them; they have felt it since associating with Kṛṣṇa during childhood.

The *Gopala-Tapani Upaniṣad* and *Śrutis* are enthusiastically searching for a way to obtain the deep attachment that the *gopīs* have for Śrī Kṛṣṇa. Uddhava began to think that it would never be possible for him to achieve the good fortune of the illustrious *gopīs*. He thought, “My birth, position in society, and interests are totally different. Supreme attraction to Kṛṣṇa is natural for the *gopīs*; it is their nature to be Kṛṣṇa's beloveds, Kṛṣṇa-kāntā, in the mellow of a paramour lover (*prodha-bhāva*). However, my relationship with Kṛṣṇa includes feelings of servitorship and friendship. To have the topmost love that the damsels of Vraja have is very difficult. To have even a trace of a semblance of such love is very rare. The only way to attain the mercy of the exalted *gopīs* is to somehow be able to touch the dust of their feet. The plants, creepers, and herbs are naturally able to touch the feet of the *gopīs* as they wander around Vṛndāvana.”

Thinking like this, in great humility, Uddhava, considering himself to be very fallen, prayed to have the opportunity to be born as a bush, creeper, herb or in another species in Vṛndāvana so that he could obtain the foot-dust of Kṛṣṇa-kāntā (the *gopīs* who are the beloveds of Śrī Kṛṣṇa-candra). He prayed, “May the dust from the feet of Sri Radha, the crown-jewel of those with sweet loving mellows, forever be the decoration on my head.”

In his *Sārārtha-darśinī* commentary, Śrīla Viśvanātha Cakravartī Ṭhākura, the best of relishers of sweet mellows, elaborates on

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Uddhava's prayer to be born in Vṛndāvana as a blade of grass, as follows:

The damsels of Vraja who feel the most intense attachment to Kṛṣṇa, give up their shyness, concern for the opinion of society and patience. When they enter the forest to meet secretly with Kṛṣṇa, they are overwhelmed by love and have no consideration of what is right or wrong. Just by hearing the sound of Śrī Kṛṣṇa's flute (*vaṁśī*), entering into a state of half-conscious madness, not caring to stay on the path or for the pain from sharp thorns, stones or grass, they wander like lost female deer. At that time, the dust from their feet falls on the grass, shrubs, and bushes. Even if I humbly prayed and begged for that dust, it would not be granted to me. I would only obtain it by taking birth as a blade of grass, creeper, or bush. Only then would my life be successful. The Vrajadevīs will not give their foot-dust to the trees (*Vaiṣṇava-tosani*). The service to the lotus feet of the very young *gopīs* is available only to species like grass and bushes.”

In *Prema-bhakti-candrikā*, Śrīla Narottama dāsa Ṭhākura glorifies the foot-dust of the *Vaiṣṇavas*: *baisnaba-carana-renu mastake bhūṣaṇa binu ara nāhi bhūṣaṇera anta* - “I place the dust from the lotus feet of the *Vaiṣṇavas* upon my head. I wear no other ornament.”

The service of Śrī Kṛṣṇa is not something which the *gopīs* have attained yet, on the contrary, they have always been in the service of Him and they always will be. This service mood is universal and pervades all things.

Regarding *mukunda padvi*, Śrīla Jīva Gosvāmī also says *mukti dadāti yasya iti mukunda*. This means that Kṛṣṇa is able to liberate us from all kinds of bondage by playing His flute, even the bondage of

*samsāra-dasa*; the knot of our drawstrings can be untied. Śrīla Bilvamaṅgala Ṭhākura writes in *Kṛṣṇa Karṇāmṛta śloka 2*:

*asti svastarunī-karāgra-vigalat-kalpa-  
prasuna-ṭlutam  
vastu prastuta-venu-nāda-laharī-nirvāna-  
nirvyākulam  
srasta-srasta-niruddha-nīvi-vilasad-gopī-  
sahasrāvrtam  
hasta-nyasta-natāpavargam akhilodāram  
kisorākṛti*

(Kṛṣṇa-karnamrtam 2)

“There is an entity who has the appearance of an adolescent boy, and who is being inundated with desire-tree flowers falling from the fingertips of the ladies of heaven. That boy is completely carefree, situated in transcendental beatitude, as He sends forth waves of sound from His famed flute. He is encircled by thousands of effulgent milkmaids, whose garments are becoming loose again and again from their extreme pleasure at hearing the flute, and who are trying to hold them up. That adolescent boy, the pinnacle of munificence, places liberation from birth and death into the hands of His surrendered devotees.”

With respect to *mukunda-padvi* and *tad anurakti bhajana*, Śrīla Sanātana Gosvāmīpāda explains that the *gopīs* eagerly look for Śrī Kṛṣṇa in the morning before He goes to graze the cows, and in the afternoon when He returns. In this way, they steal His heart and mind; only the *gopīs* can do this exceptional service.



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*calasi yad vrajāc cārayan paśūn  
nalina-sundaram nātha te padam  
śīla-trṇāṅkuraiḥ sīdatīti naḥ  
kalilatām manah kanta gacchati*  
(Śrīmad-Bhāgavatam 10.31.11)

“Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.”

To engage in Kṛṣṇa’s service, the *gopīs* made an offering of their Āryan birthrights, responsibilities to society, and all other religious duties, as one offers water from one’s hands to the ancestors. In reply to the argument that it is forbidden to give

up one’s duties and responsibilities to one’s husband and children, one may ask: “Why is it that the *Śrutis* themselves are searching out this path of devotion?” Actually, the Āryan path and all bona fide scriptures advise one to follow the path of loving devotional service to Śrī Kṛṣṇa as practiced by the *gopīs*. This means renouncing all religious rites and rituals of this world and those of the heavenly planets, and engaging with deep attachment in one-pointed, loving devotional service to Śrī Kṛṣṇa. One can renounce all prescribed duties for His pleasure; there is no harm in not following duties recommended in the scriptures if one’s aim is to attain Kṛṣṇa. Scriptures are said to be like *kāmadhenu* (wish-fulfilling cows) because they reveal the steps required to become qualified to perform pure, unalloyed devotional service. Another meaning of *mukunda-padvi* is that the *gopīs* are the only perfect devotees performing perfect devotional service.

In *Bṛhad Bhāgavatāmṛta*, Śrīla Sanātana Gosvāmīpāda describes how Rukmaṇī-devī, in order to attain Śrī Kṛṣṇa, rejected her marriage ceremony with Śiśupāla in front of her father and other family members. The marriage ceremony had been arranged by her brother. She surrendered completely to Śrī Kṛṣṇa, giving up her *kṣatriya* responsibilities and shyness. She offered her heart to Śrī Kṛṣṇa through a letter delivered to Him by the son of a close family priest.

The damsels of Vraja also sacrificed their family ties and shyness for Śrī Kṛṣṇa. Compared to Rukmaṇī-devī, their speciality and uniqueness is that there is no motivation or cause for their intense absorption in Śrī Kṛṣṇa. Rukmaṇī-devī heard the glories of Śrī Kṛṣṇa’s name, form,

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qualities, and pastimes, and then fell in love with Him. However, from birth, the *gopīs* had the most intense *anurāga* for Śrī Kṛṣṇa, and their intense desire to meet with Him caused them to transgress their Āryan duties. In *Prīti Sandarbha*, Śrīlā Jīva Gosvāmīpāda explains how intense hankering leads to loving attraction.

The *Śrutis* make many inquiries to attain *mukunda-padvi*, but to this day, they have not been successful because proper and improper actions are taken into consideration. It is said in some places that the *Gopala-Tapani Upaniṣad* attained a *gopī* form in Vṛndāvana. But how could the *Śrutis* attain what is rare even for Lakṣmīdevī? In this way, they are rejected. The prayers of the *Śrutis* are given in the tenth canto of the *Bhāgavatam*.

*nibhṛta-marun-mano-'kṣa-dr̥ḍha-yoga-yujo*  
*hr̥di yan*  
*munaya upāsate tad arayo 'pi yayuḥ*  
*smaraṇāt striya uragendra-bhoga-bhujā-*  
*daṇḍa-viśakta-dhiyo*  
*vayam api te samāḥ sama-dr̥ṣo 'ṅbhri-saroja*  
*sudhāḥ*  
 (Śrīmad-Bhāgavatam 10.87.23)

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in *yoga* worship by controlling their breath, mind, and senses. Similarly, we *Śrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

The Supreme Personality of Godhead Himself says in the *Adi Purāna*:  
*gopibhavena mamaiva ye bhakta samopasate*  
*teṣu tamiva tustaiti satyaṁ vadambhayam*

Śrī Kṛṣṇa says, “I am pleased with those devotees who practice with the moods of the *gopīs* in the same way that I am pleased with the *gopīs*. This is the truth.”

One should perform devotional activities in the mood of the *gopīs*, or under their guidance. In this *śloka*, Uddhava teaches us that the four goals (*catur-varga*) of religiosity, economic development, sense gratification, and liberation (*dharma, artha, kāma* and *mokṣa*) are inferior and not the ultimate goal of human life. In truth, only pure devotional service brings supreme happiness. The highest and eternal goal of the living entities is to attain the dust of the feet of Śrī Kṛṣṇa's nearest and dearest eternal associates. Lakṣmīdevī, the goddess of fortune who plays on the chest of Lord Nārāyaṇa and the Queens of Dvārakā, such as Rukmaṇī and Satyabhāmā, pray for this. Although according to logic all of the incarnations of the Lord are complete, we should consider the specialty of each form of the Lord as far as pastimes and sweetness.

*Bṛhad Vāmana Purāna* describes a conversation in which Brahmā told Bṛgu Ṛṣi how he performed austerities for sixty-thousand years in an attempt to attain the dust of the feet of the *gopīs*, but was unable to attain it. Bṛgu Ṛṣi asked, “Śrī Kṛṣṇa has many qualified devotees, so why do you want to practice devotional service like the *gopīs*?” Brahmā replied, “The *gopīs* are not ordinary women. They are unlimitedly more qualified than Lakṣmīdevī. What to speak of others, even I do not know the extent of their glories.”

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In this *śloka*, it is not surprising that Uddhava is praying to receive the foot-dust of the *gopīs* and to take birth as a blade of grass, bush, or herb in Vṛndāvana. By the mercy of Śrī Kṛṣṇa, he has seen the glories of the sweetness of the *gopīs'* love. During the solar eclipse in Kurukṣetra, the Queens of Dvārakā were captivated upon seeing the sweetness of the *gopīs'* love and they hankered for the dust from their lotus feet and the *kuṅkuma* from their breasts. They were able to experience something of the glories of Śrī Mukunda's most beloved, Śrī Rādhā.

### Verse (śloka) 62

*yā vai śrīyārcitam ajādibhir āpta-kāmair  
yogeśvarair api yad ātmani rāsa-goṣṭhyām  
kṛṣṇasya tad bhagavataḥ caraṇāravindān  
nyastam staneṣu vijahuḥ parirabhya tāpam*  
(Śrīmad-Bhāgavatam 10.47.62)

Meaning – He whom Bhagavati (Lakṣmīdevī) always worships; whom Brahmā, Śaṅkara, and the other demigods always think about; those who have no desires left to fulfill, those who are happy in themselves, and the great *yogīs* who have controlled their senses meditate on within their hearts - His are the same lotus feet of Śrī Kṛṣṇa which during the *rāsa* dance the *gopīs* placed on their breasts and embraced to relieve their pain of separation.

**Explanation** – As Uddhava continued to describe the glories of the beautiful damsels of Vraja, he became overwhelmed with emotion. He explained that attaining Śrī Kṛṣṇa's feet is the rarest and highest goal, and that His feet are the specialty of the *gopīs'* worship. During Śrī Kṛṣṇa's *rāsa-līlā*, He embraced the *gopīs*. Only the *gopīs* had

the good fortune of relishing Śrī Kṛṣṇa's enchanting love. In this *śloka*, Uddhava reveals that the *gopīs* can attract everyone.

Śrīla Sanātana Gosvāmīpāda explains that *yā* refers to the *gopīs* and *vai* means 'certainly'.

The following question may arise: since all devotees of the Lord renounce attachment to family members to perform devotional service, what is the specialty about the *gopīs* giving up their families and homes? The answer is that the *gopīs* possess the highest sentiments of love and affection for their beloved Nanda-nandana, Śyāmasundara; this is their specialty.

What is the speciality of the worship of the lotus feet of Śrī Kṛṣṇa? There are two types of worship (*sevā-pūjā*) – *japanga* (regulated) and *bhaktyanga* (out of love). *Japanga-sevā*, regulated *sevā*, is usually done in the temple and *bhaktyanga-sevā*, the more flexible *sevā*, is done at home serving the Deity as one would a guest (*atithi*).

Orthodox people (*smārta brāhmaṇas*) and fruitive workers (*karmavādīs*) perform worship to attain the fruits of their actions. After achieving their goal, they abandon the process of worship. Their practice is based on misconceptions and they work for their own happiness. Devotees of the Lord renounce such a lifestyle. According to *bhaktyanga*, they accept the Lord's eternal existence and follow the prescribed rules and regulations of the authorized scriptures. They perform worship, accepting that which will please the Lord. *Śrīmad Bhāgavatam* describes nine ways to perform devotional service and *Bhākti-rasāmṛta-sindhu* describes sixty-four ways; these will bring eternal auspiciousness.



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*Bhaktiyāga* worship can be performed in three ways: according to *Pāñcarātrikī-vidhi*, according to *Bhāgavata-vidhi*, and according to a mixture of both.

In this *śloka*, the word *śriyā* refers to Mahālakṣmī, who can only imagine attaining the lotus feet of the Lord. On the order of the Lord, Brahmā and other qualified demigods perform various duties that are necessary for the creation, maintenance, and destruction of the material universe. They perform a variety of sacrifices to honor the Lord. Those who have no desires to fulfill, meditate on the Lord by placing Him in their hearts. Those devotees filled with loving devotional service, like Śuka and Nārada, worship the Lord with a pure heart and mind by hearing, chanting, and remembering His pastimes. The Vraja damsels' sidelong glances, contrary moods, and ways of speaking allow Śrī Kṛṣṇa to taste a variety of sweet, loving mellows.

*phullendīvara-kāntim indu-vadanam  
barhāvataṁsa-priyam śrī-vatsāṅkam udāra-  
kaustubha-dharam pītāmbaram sundaram  
gopināmnayanotpalārcita-tanuṅgo-gopa-  
saṅghāvṛtam govindam kala-veṇu-vādana-  
param divyāṅga-bhūṣam bhaje*

(Gauḍīya Gīti Gucca, Padyāvalī 46)

“I worship Govinda, whose complexion is the color of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of *Śrīvatsa* and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form the *gopīs*

worship with sidelong glances, whose companions are multitudes of cows and *gopas*, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.”

The damsels and other residents of Vraja serve Śrī Kṛṣṇa directly. The pinnacle of this direct service is when the *gopīs* meet with, or are separated from their beloved; such service is not possible for anyone else.

Śrīla Sanātana Gosvāmīpāda describes the specialty of the worship of the damsels of Vraja. In the arena of the *rāsa* dance, they eternally hold the lotus feet of the Lord to their bodies. Śrī Kṛṣṇa, an expert in the art of loving affairs, placed His feet on the bodies of the *gopīs* and was completely absorbed in tasting sweet mellows. In this way, He extinguished the fire of the *gopīs'* separation.

In Vṛndāvana, when Śrī Kṛṣṇa goes to herd the cows, His soft reddish lotus feet make prints on the sandy path. With great faith, Brahmā and other demigods place dust particles from these sandy footprints on their heads. Those lotus feet that are worshipped by Lakṣmīdevī and other demigods, are the same lotus feet that are worshipped in the arena of the *rāsa* dance. Both the *gopīs'* breasts and Śrī Kṛṣṇa's lotus feet are worshippingable. The feet of Śrī Kṛṣṇa, which are colored from the *gopīs'* red vermillion, are worthy of being worshipped by all devotees.

Śrī Kṛṣṇa's extraordinary form became even more brilliant when He was surrounded by the *gopīs*, who are manifestations of His pleasure potency known as *blādinī-śakti*. The *gopīs* placed their *kuṅkuma* stained veils

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on the ground and invited Kṛṣṇa to sit with them. They offered Him *betel* nut, along with sidelong glances and smiles. Kṛṣṇa looked splendid among the thousands and thousands of *gopīs*. The beauty within the three planetary systems during the entire span of creation, maintenance, and destruction, and even the beauty within the great Vaikuṅṭha planets, is but a fraction of a particle of the beauty possessed by Śrī Kṛṣṇa. He displayed this unlimited beauty to the *gopīs*.

*tatropaviṣṭo bhagavān sa īśvaro  
yogeśvarāntar-bṛḍi kalpitāsanah  
cakāsa gopī-pariṣad-gato 'rcitas  
trailokya-lakṣmy-eka-padam vapur dadhat*  
(Śrīmad-Bhāgavatam 10.32.14)

“Lord Kṛṣṇa, the Supreme Personality of Godhead, for whom the great masters of mystic meditation arrange a seat within their hearts, took His seat in the assembly of *gopīs*. His transcendental body, the exclusive abode of beauty and opulence within the three worlds, shone brilliantly as the *gopīs* worshipped Him.”

The words *kṛsnasya tad bhagavataḥ* indicate that the fire of separation of each *gopī* present in the *rāsa-līlā* was extinguished. Kṛṣṇa simultaneously took on many individual forms and engaged in loving pastimes with each *gopī*, satisfying their desires. The Lord’s Yoga-māyā potency made this possible.

*Kṛṣṇasya tad bhagavataḥ* indicates intimacy. The pronoun *tat* (that) implies that even before the *rāsa* dance, the *gopīs* were intimately aware of the beauty of Kṛṣṇa’s lotus feet. After Kṛṣṇa left the *gopīs*

during the *rāsa-līlā*, the *gopīs* spent some time remembering His feet in the ecstasy of separation.

In this regard, a question may arise: “Did Kṛṣṇa put His feet on the breasts of the *gopīs*, or did the *gopīs* take His lotus feet and hold them on their breasts?” The *ācāryas* (perfect spiritual masters who are most expert in relishing transcendental loving mellows) have concluded that Śrī Kṛṣṇa placed His lotus feet on the bodies of the *gopīs*. Then the *gopīs* glorified Kṛṣṇa due to the happiness they received from His touch. They said, “Aho, Your very soft hands and lotus feet are celebrated for bringing great happiness, and by their touch our fire of separation has been extinguished.”

### Verse (śloka) 63

*vande nanda-vraja-strīnām  
pāda-renum abhikṣṇaśaḥ  
yāsām hari-kathodgītam  
punāti bhuvana-trayam*  
(Śrīmad-Bhāgavatam 10.47.63)

Meaning – The respected Uddhava said, “I repeatedly offer my respectful obeisances to the particles of dust of the lotus feet of the *gopīs* who reside in Vraja, the cowherd village of Śrī Nanda Mahārāja, whose glorification of the pastimes of Śrī Kṛṣṇa purifies the three worlds.”

**Explanation** – With great love and affection, Uddhava, the recipient of the mercy of the damsels of Vraja, is glorifying them. Humbly smearing one particle of dust from the lotus feet of the *gopīs* on his head, he is reciting prayers.

Humility arises along with the appearance of transcendental love; it is a

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natural part of that love. Uddhava attained the mercy of the *gopīs*; they bestowed it on him in a hidden way.

*Nanda-vraja-strīṇām* means that by the influence of Nanda Mahārāja, the land of Vraja has become a playground for Mahālakṣmī.

*tata ārabhya nandasya  
vrajaḥ sarva-samṛddhimān  
barer nivāsātma-guṇai  
ramākrīḍam abhūn nṛpa*  
(Śrīmad-Bhāgavatam 10.5.18)

“O Mahārāja Parīkṣit, from that day on, the home of Nanda Mahārāja naturally became a playground for all varieties of mystic powers, wealth, and opulence. From Lord Kṛṣṇa's appearance there, it became a place for the pastimes of Lakṣmīdevī, the goddess of fortune.”

Ramīya, Lakṣmī Rādhā *ādi* (and others) *gopīnām* means that it is well known that along with the appearance of Śrī Kṛṣṇa, Rādhā, the source of all of the Mahālakṣmīs, also appears with all the other *gopīs*.

There is another meaning of *nanda-vraja*, *nandayati anandayati* - that through His unprecedented pastimes, Śrī Kṛṣṇa bestows great happiness upon the inhabitants of Vraja. The most captivating of His pastimes is the famous *rāsa-līlā*. Totally absorbed in thoughts of this pastime, Uddhava prayed for the dust of the lotus feet of the *gopīs*.

Uddhava constantly chanted *nanda-vraja-strīṇām pāda-reṇum* as a *mantra*. He showed that the only way to attain love of Śrī Kṛṣṇa is to be under the guidance of the *gopīs* who reside in Nanda-baba's village of Vraja. By chanting about the glories of the

damsels of Vraja, the heart of the *sādhaka* is completely enchanted with their moods.

Although the respected Uddhava was an exalted devotee of the Lord, he offered his respectful obeisances to one particle of the dust of the feet of the ladies of Nanda-baba's village of Vraja. He wanted to direct his obeisances to the dust of the feet of Śrī Rādhā, but since out of humility he felt unqualified to offer his respects directly to Her, he offered his prayers to the dust of the feet of one of Śrī Rādhā's like-minded associates.

The word *abbikṣṇa* means ‘always’ and *śaḥ* is from the word which means ‘at every moment’. This makes it clear that Uddhava was continually offering his obeisances to the dust of Śrī Rādhā's feet. His mood was that he wanted to be like the grass, creepers, and other plants that are able to effortlessly attain the dust of the feet of the *gopīs* who are engaged in the *rāsa* dance. With the desire to attain this, he constantly chants that *mantra*.

The three planetary systems are purified by the eager, loud, continuous chanting of the glories (*kīrtana*) of Lord Hari's damsels of Vraja who are in the mood of a paramour (*parakīyā-bhāva*). Śrī Kṛṣṇa becomes greedy to hear such glorification.

While churning yogurt, the damsels of Vraja narrate pastimes of the lotus-eyed Śrī Kṛṣṇa. This chanting, mixed with the sound of the churning, reverberates in all ten directions, destroying any inauspiciousness.

*udgāyatīnām aravinda-locanām  
vrajāṅganānām divam asprśad dhvaniḥ  
dadbhaś ca nirmanthana-śabda-miśrito  
nirasyate yena diśām amaṅgalam*  
(Śrīmad-Bhāgavatam 10.46.46)



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“As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs, blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.”

The loud chanting of a devotee who is in the sweet mellow of loving devotional service purifies the three worlds.

*vāg gadgadā dravate yasya cittam  
rudaty abhikṣṇam hasati kvacic ca  
vilajja udgāyati nṛtyate ca  
mad-bhakti-yukto bhuvanam punāti*  
(Śrīmad-Bhāgavatam 11.14.24)

“A devotee whose speech is sometimes choked up; whose heart melts; who cries continually and sometimes laughs; who feels ashamed and cries out and then dances – a devotee thus fixed in loving service to Me purifies the entire universe.”

*‘yasam harikathodritam’ – yat sambhandhi  
harikathaya udganam  
mahanubhave: ruchegana*

The proper way to do *bhajana* is to perform *kīrtana* with intense absorption. Only when one is fully absorbed and enthusiastic in *bhajana* will one attain the ripened fruit. Kṛṣṇa attracts His devotees with His pastimes, form, qualities, and sweetness.

In *Bhagavata-arka-marici-mala*, Śrī Bhaktivinoda Thākura writes about the nature of intense absorption (*tanmayata*). He says that when one directs one’s emotions such as passion, anger, fear,

love, and friendship to Kṛṣṇa’s service, one becomes absorbed in His pastimes. This absorption is of three types: (1) *svarūpagata*, (2) *gunagata*, and (3) *lilagata*.

(1) *Svarūpagata tanmayata* is absorption in fear and anger, and leads to liberation or oneness (*sāyujya*). (2) *Gungata tanmayata* is absorption in an affectionate relationship of servitude (*dāsya*), friendship (*sakhya*), or parenthood (*vātsalya*). (3) *Lilagata tanmayata* is absorption in service under the guidance of the *gopīs*. A mundane example of *tanmayata* (*tadasakṭha* or *tadanuraktata*) is when a lusty man always thinks about women. Only when one develops intense transcendental love and affection (*prema-sevā*) for Śrī Kṛṣṇa can one attain devotional service like that of the *gopīs*, under their guidance.

When one has the desire to attain the *gopīs*’ moods, attraction for the moods of the Queens of Dvārakā and others is diminished. One cannot get the full benefit of serving Śrī Kṛṣṇa without worshipping the dust from the feet of the *gopīs* of Vraja. It is impossible to attain direct service to Śrī Rādhā, or the supreme sweetness of Her unique moods. Thus, a practitioner must perform devotional service under the guidance of Rūpa Mañjarī or other damsels of Vraja to get the full benefit. The great devotee, Uddhava, has confirmed the purity of the love of the damsels of Vraja.

*kṛṣṇera preyasī vraje yata goṇī-gaṇa  
yānra pada-dhūli kare uddhava prārthana*  
(Caitanya-caritāmṛta, Ādi-līlā 6.65)

“Even the beloved girlfriends of Lord Kṛṣṇa in Vṛndāvana, the *gopīs*, the dust of whose feet was desired

## Chapter 9: Uddhava's recitation of Śrī Rādhikā's lotus feet

by Śrī Uddhava, and who are dearer to Kṛṣṇa than anyone else, regard themselves as Kṛṣṇa's maidservants.”

Uddhava, a very high-class devotee (*premātura-bhakta*), has humbly glorified the love of the damsels of Vraja in the six *ślokas* of *Śrīmad-Bhāgavatam* 10.47.58-63, which are instructive for practitioners of devotional service. Humility is the main support of divine love; without it, love cannot manifest in the heart. True humility only arises when one's love is mature, and when humility is mature, love expands without end. There is an interplay between love and humility, in which one nourishes the other. In this regard, a question may arise. Love is the goal or fruit of practicing devotional service, and it is one of the five objectives of life (*parama-puruṣārtha*), so why is humility not considered to be a fruit of devotional service? In answer to this, the scriptures say that humility and divine love are actually not two separate things; rather, humility is an intrinsic characteristic of love.

*dainya param pramāṇa pariṣakena janyate  
tāsām gokulanarinaniva kṛṣṇa-viyogata*  
(Bṛhad Bhāgavatāmṛtam 2.5.224)

“In reality, humility only appears at the mature stage of love of Godhead – as in the *gopīs* of Vraja in separation from Śrī Kṛṣṇa. In the mature stage of humility, love constantly increases. In conclusion, divine love and humility are both the cause and effect of each other.”

The key point is that the degree of one's humility is proportional to the degree of

one's love. Uddhava's humility and that of the *gopīs* are not the same; there is a great difference. When humility is mature, love is profoundly deep and enthusiasm is evident. As humility and enthusiasm grow, love reaches higher and higher levels. Humility and eagerness are inherent in divine love. By their extreme enthusiasm, the *gopīs* are able to transgress the rules and regulations of *Ārya Dharma* and meet with Śrī Kṛṣṇa.

In separation, one can experience feelings of humility and politeness. Śrīla Śukadeva Gosvāmī gives a beautiful example of this in the following *śloka*:

*bā nātha ramaṇa preṣṭha  
kvāsikvāsimahābhujā  
dāsyās te kṛṣṇāyā me  
sakhedarśayasannidhim*  
(Śrīmad-Bhāgavatam 10.30.39)

“O master! My lover! O My dearest!  
O mighty-armed one! Where are  
You? Where are You? My friend, I am  
Your poor servant! Very quickly, let  
Me experience Your presence; show  
Yourself to Me.”

In his commentaries, Śrīla Viśvanātha Cakravartī Ṭhākura, the benevolent crown-jewel of those able to relish the mellows of Vraja, has elaborately explained the sweetness of this mood.

Śrīmatī Rādhārāṇī expressed Her desire to climb upon Śrī Kṛṣṇa-candra's shoulders. However, after hearing Her request, the tricky Kṛṣṇa disappeared. Feeling separation, Śrī Rādhikā said in a very humble mood, “O Śrī Kṛṣṇa, due to the great fire of separation from You, My life-air is leaving My burning body. I am trying

## A treasure house of prayers sung by Uddhava

desperately to save Myself but I cannot. You are the Lord of My life. Therefore, You must come quickly and save Me. I am not praying to You to satisfy My own selfish desires, or even to save My life for Myself; rather, this prayer is for Your sake.”

If Kṛṣṇa were to ask, “O Śrī Rādhā, how will I benefit from saving You?” Śrī Rādhā would reply, “O Ramaṇa (giver of pleasure), Nātha (*pati paḷayati raksheyati itti nātha* – one who protects and nourishes is called Nātha – Lord), You left all the other *gopīs*. You took Me far away to a secluded place in the forest to enjoy amorous pleasures with Me. If I die You will not be able to find conjugal happiness with anyone else. You will remember Me and feel sorrow.” Kṛṣṇa would respond, “Why are You concerned about My unhappiness?”

Śrī Rādhā would say, “O most desirable person, You are My only beloved. The fear that You will be unhappy is breaking My heart. It is very difficult for Me to tolerate this pain. Therefore, please be merciful to Me; show Me Your favor and appear before Me.”

“O Rādhike, as Your death nears, how can I save You?”

“O Mahā-bhuja, great-armed one, being held in Your arms is the medicine that will bring Me back to life. By feeling the touch of Your arms, My pain will be relieved and I will be saved from death.”

“O Rādhē, You knew that, due to being separated from Me, You would be in this condition of near-death. Why then did You give Me this kind of an order (*niyamāṇāntre mana*)?”

“O Śrī Kṛṣṇa, I was exhausted from walking through the forest and from engaging in our pleasure pastimes. I made My request thinking that we are friends. So please forgive Me; I am Your maidservant. I am not worthy of becoming even the maidservant of Your beloveds, but by Your kindness You have accepted Me as Your beloved. O Kṛṣṇa, the purpose of My life is to serve Your lotus feet.”

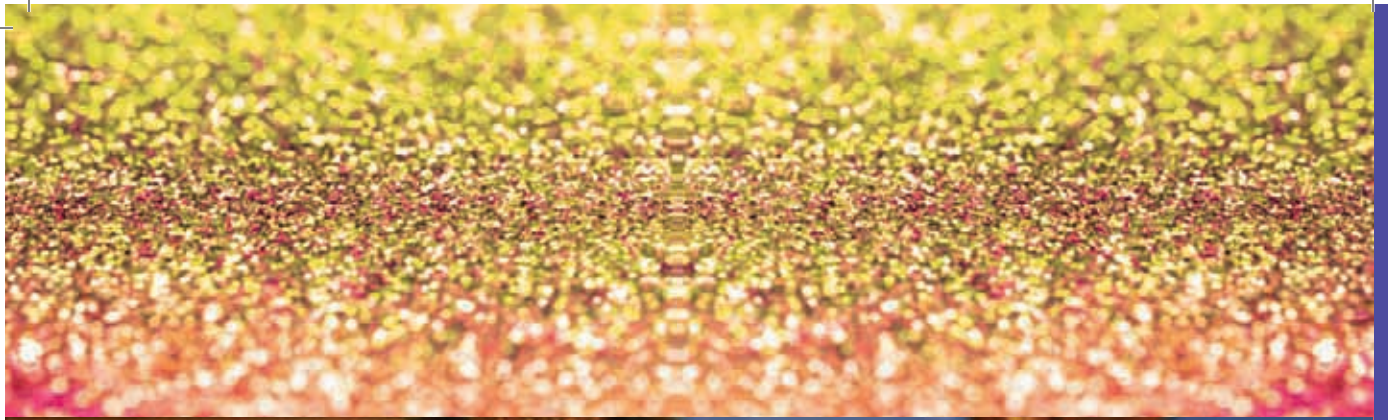
Śrī Kṛṣṇa said, “Very well; You may approach Me and serve Me.”

Śrī Rādhā replied, “O Kṛṣṇa, how can I approach You? I have become blind from this pain. I do not know where You are. Please be kind and come to Me.”

Śrī Rādhā’s enthusiasm and deep attachment are expressed by the words *kwasi-kwasi* (‘where are you? where are you?’). The words *dāsyās te kṛpaṇāyā* indicate that in separation, *sañcārī-bhāvas* arise and *sthāyī-bhāva* increases. In deep separation, the mood of humility (*dainya*) is manifested. For this reason, Śrīmatī Rādhikā wants to become Kṛṣṇa’s maidservant.









## *Chapter 10*

*Uddhava prepares to depart to  
Mathurā  
and the glorification of the  
Vrajarāsis' prema*



dasam pariched  
uddhavakertik mathurakeliye prasthan

## Uddhava prepares to depart to Mathura ~ And glorification of Vrajavasis prema

### Verses (ślokas) 64 - 68

śrī-śuka uvāca  
atha gopīr anujñāpya  
yaśodān nandam eva ca  
gopān āmantrya dāsārho  
yāsyann āruruke ratham  
(Śrīmad-Bhāgavatam 10.47.64)

Meaning – Śrī Śukadeva said, “O Parīkṣit, the great soul Uddhava there after took permission from the gopīs, Nanda-baba, Mother Yaśodā and suitably acknowledging the cowherd boys, started to climb on the chariot ready to proceed to Mathurā.”

tarī nirgatam samāsādyā  
nānopāyana-pānayaḥ  
nandādayo ’nurāgena  
prāvocann aśru-locanāḥ  
(Śrīmad-Bhāgavatam 10.47.65)

Meaning – Just before Uddhava left Vraja, Nanda-baba and the other cowherd men gathered around him with various gifts. With teary eyes they began to speak.

manaso vṛttayo naḥ syuḥ  
kṛṣṇa pādāmbujāśrayāḥ  
vāco ’bhīdhāyinīr nāmnām  
kāyas tat-prahvaṇādiṣu  
(Śrīmad-Bhāgavatam 10.47.66)

Meaning – Nanda-baba said, “O Mahābhāgā (most fortunate) Uddhava, may our minds always be disposed towards the lotus feet of Śrī Kṛṣṇa. May our tongues always be engaged in loudly chanting Śrī Kṛṣṇa’s glories and our bodies be used to offer Him obeisances.”

karmabbir bhrāmyamānānām  
yatra kvāpīśvarecchayā  
maṅgalācaritair dānai  
ratir naḥ kṛṣṇa īśvare  
(Śrīmad-Bhāgavatam 10.47.67)

Meaning – Nanda-baba continued, “As we take birth according to the Lord’s desire and the reactions of our fruitive actions, may we continue to be charitable and earn pious credits so that we will always have the good fortune of being deeply attached to Śrī Kṛṣṇa.

**Explanation** – Śrīla Śukadeva Gosvāmīpāda said, “O Parīkṣit, Śrī Uddhava stayed in Vraja for a few months and associated with the inhabitants of Vraja. Thereafter, he prepared to return to Mathurā. After meeting with all of the Vrajavāsīs, both young and old, he took permission to leave. He said farewell to



## And glorification of Vrajavāsī prema

them in a particular order, according to the degree of their love and affection for Śrī Kṛṣṇa. In other words, the *gopīs* love for Śrī Kṛṣṇa is the highest, so Uddhava took their permission first. Then he went to Mother Yaśodā and Nanda-baba, and then to the cowherd men.

The manner of Uddhava's farewell differed with the different Vrajavāsīs. For example, his interaction with the *gopīs* was not the same as that with Mother Yaśodā.

Śrīla Jīva Gosvāmīpāda offers his obeisances to Uddhava in the beginning of his commentary of *śloka* 10.47.64 of *Śrīmad-Bhāgavatam*. Although Uddhava was one of the greatest devotees, he considered himself unworthy to touch the dust of the feet of the *gopīs*, and desired to take birth as a blade of grass in Vraja. The most learned Uddhava is the knower of the hearts of the beloveds of Śrī Kṛṣṇa.

The *sāttvika-vikāra* that arose in the *gopīs* when they said farewell to Uddhava was not the same as that of Nanda-baba and Mother Yaśodā. In his book *Gopāla Campu*, Śrīla Jīva Gosvāmīpāda gives the following pathetic description (*marmik chitrangan*) on the occasion of Śrī Rādhikā giving Her blessings to Uddhava to proceed to Mathurā. Just as Uddhava was thinking of taking permission to leave from Śrī Rādhikā, his heart began to melt and he called out, "Alas! Alas!"

Uddhava said, "O Śrī Rādhike, life-air of Śrī Kṛṣṇa, I consider myself the most fortunate of all, having spent several months at Your lotus feet. Your beloved is eagerly waiting for news of You. I must return to Mathurā to console His aching heart. Please be merciful and grant me permission to go. If You wish, You may

send a message to Him, through this fallen, wretched servant."

Śrī Rādhā, concealing Her emotions, said in a very faint voice, "Yes Uddhava, you repeatedly spoke of our beloved's pastimes and informed us that Kṛṣṇa is also feeling the pain of separation. Knowing this, the pain of our separation has increased by a hundred times. O Uddhava, if you had said that He is happy, then we would also be happy. You have not been able to completely understand the nature of the love of Vraja. Don't make the mistake of telling Kṛṣṇa that we are feeling the pain of being separated from Him. Uddhava, our hearts are harder than the rocks of Vraja; even after knowing that Kṛṣṇa is suffering from the pain of separation from us, our hearts have not broken. If our hearts were not so hard, they would have broken into pieces when we heard about Kṛṣṇa's unhappiness. After hearing such news, our life-air has not left our bodies; we are still alive. However, He is very delicate and soft; who knows how He will feel upon hearing of My distress. He will not be able to maintain His composure. O wise and learned Uddhava, carefully tell Him about us and then ask Him, 'How can one renounce the affection for another?' Inform Him tactfully of what is happening here. One should strain the water of an old cloth very slowly and carefully; otherwise, the cloth will be torn very easily. By straining slowly and carefully, one can strain the water and save the cloth. Use this line of logic at the time when you tell Him about us. In this way, O Uddhava, teach Him how to renounce the affection for a loved one. That is, if He wishes to give up His affection for us, He should do so gradually and carefully. However, affection

## Chapter 10: Uddhava prepares to depart to Mathura

from a deep and established relationship is impossible to let go of, so our hearts will break into pieces.”

After saying this, Śrīmatī Rādhikā felt great anxiety and desired to send a message. With a trembling hand, She gave a sealed letter to Uddhava and then She fainted. All of the *gopīs* went to attend to Her, and they revived Her. Uddhava said, “O Śrī Rādhike, should I insist that the love of Your life come to Vraja?”

Śrī Rādhā immediately replied in a grave voice, “No! You should not mention anything about Him coming to Vraja until He accomplishes all of His activities and is free. There is no happiness in meeting if one has to insist. We will not be happy to simply be in His presence; only seeing His beautiful, smiling face will make us happy.”

In Śrī Caitanya-caritāmṛta, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, writes about the Ratha Yatra pastimes:

*gaura yadi pāche cale, śyāma haya sthīre  
gaura āge cale, śyāma cale dhīre-dhīre*  
(Caitanya-caritāmṛta, Madhya-līlā 13.118)

“When Caitanya Mahāprabhu was dancing in ecstasy in front of Lord Jagannātha’s chariot during the Ratha Yatra festival, He would sometimes fall behind in the procession. At such times, Lord Jagannātha’s chariot would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha’s chariot would slowly start again.”

The purport of this pastime is that Jagannātha (Śrī Kṛṣṇa) would not move forward in His Ratha, if Śrī Caitanya

Mahāprabhu (being absorbed in the mood of Śrī Rādhā) could not be seen in front of Him. Is Jagannātha (Kṛṣṇa) going to Vṛndāvana only on the request of Śrīmatī Rādhikā, or due to His own love and affection for the Vrajavāsīs? If Kṛṣṇa would go to Vṛndāvana of His own accord, for the pleasure of the Vrajavāsīs – this would be perfect. But if He would go to Vṛndāvana on being requested, this would not be quite perfect.

After Śrī Uddhava mounted his chariot, Nanda, the King of Vraja, Mother Yaśodā, the Queen of Vraja, and all of the other residents of Vraja gathered around him. With great affection they gave various gifts for Kṛṣṇa to Uddhava. Mother Yaśodā gave a variety of sweets freshly-made of butter, along with other gifts. The other *gopīs* in the same motherly mood offered similar gifts that Kṛṣṇa likes. Subala and the other cowherd boys offered forest flowers, peacock feathers, and forest fruits. The damsels of Vraja offered garlands made from *guñjā* beads and flowers. They also offered beautiful new clothes in a variety of styles decorated in such a way that only Kṛṣṇa would be able to read the symbolic meanings within the designs. Nanda Mahārāja also sent milk, ghee, and clothes for Kṛṣṇa, Balarāma, Devakī, Vasudeva, and Ugrasena.

Nanda-baba walked alongside the chariot for some time and suddenly took the hand of Uddhava, without knowing why. He wiped his tears, and expressed the feelings in his heart:

*manaso vṛttayo naḥ syuḥ  
kṛṣṇa pādāmbujāśrayāḥ  
vāco ’bhīdhāyinīr nāmnām*

## And glorification of Vrajavasis prema



*kāyas tat-prahvaṇādiṣu*  
(Śrīmad-Bhāgavatam 10.47.66)

“O Uddhava, I accept your conception that Śrī Kṛṣṇa is Īśvara; yes, it is true. May my mind always be attached to that Supreme Lord. Whether He is my son or the Supreme Lord, may my mind never wander away from Him. In whatever auspicious activities I may perform, may I always remember Him and never forget Him. May my tongue and words always glorify His pastimes. May I pay my obeisances to Him with all of the limbs of my body.”

Then Nanda Mahārāja covered his face with his cloth and sobbed uncontrollably, gasping for breath. Uddhava attempted to pacify Nanda-bābā by referring to scripture that states that Śrī Kṛṣṇa is not the son of anyone; He is the Supreme Personality of Godhead, Bhagavān:

*na mātā na pitā tasya  
na bhāryā na sutādayaḥ  
nātmīyo na paraś cāpi  
na deho janma eva ca*  
(Śrīmad-Bhāgavatam 10.46.38)

“He has no mother, father, wife, children, or other relatives. No one is related to Him, and yet no one is a



## Chapter 10: Uddhava prepares to depart to Mathura

stranger to Him. He has no material body and no birth.”

In reply to this, Śrīla Śukadeva Gosvāmīpāda says, “Nanda Mahārāja, in this condition of deep attachment, meant to say that according to one’s intelligence He may be known as the Supreme Personality of Godhead, but if one was to say the same thing with deep attachment, then it may be asked: why have the words *kṛṣṇa pādāmbujāśrayāḥ* (*kṛṣṇa* — of Kṛṣṇa; *pāda-ambuja* — of the lotus feet; *āśrayāḥ* — taking shelter) been used? This indicates a mood of servitude (*dāsya-bhava*).”

In *Vaiṣṇava-tosani*, Śrīla Jīva Gosvāmīpāda answers this question by saying *na tvaye isvarya: jñāna kritaba*. This means that even though Nanda Mahārāja’s statement seems to come from the mood of opulence, it does not. In truth, Nanda Mahārāja’s prayer reflects great emotional pain, and it can be understood as follows: “O Uddhava, according to your conception, Kṛṣṇa is the Supreme Personality of Godhead and it is very rare to have a close relationship with Him. According to our intelligence, this may be so; still, may we never be indifferent to Him.” Due to emotional pain and feelings of humility, *sañcārī-bhāvas* arose in Nanda Mahārāja and his *sthāyī-bhāva*, the **parental mood**, increased. Statements such as this, made in emotional distress, do not in any way detract from the pure, natural parental love and affection of Nanda Mahārāja. In separation, even ordinary living entities experience the mood of being a humble servant without a close relationship with Śrī Kṛṣṇa. Afterwards, this mood mixes back into the ocean of the *sthāyī-bhāva*,

just as a giant wave disappears back into the great ocean. Nanda Mahārāja used the words *isvanye icchāya* to indicate that he was not concerned with his own desires, but only with the Lord’s desires.

Śrīla Viśvanātha Cakravartīpāda clarifies Nanda Mahārāja’s mood as follows: “O Uddhava! Śrī Kṛṣṇa is the possessor of unlimited qualities, and we are not worthy of being His mother or father. We have looked after Him only in an external way. Our hearts are extremely hard. Actually, Mahārāja Daśaratha showed true parental love and affection. He could not tolerate even a moment of separation from Lord Rāmacandra. Feeling unbearable separation, he left his body the very moment Lord Rāmacandra departed for exile in the forest, calling out ‘Ha Rāma! Ha Rāma!’ But we are still alive, tolerating our separation from Kṛṣṇa. We do not have even a trace of love for Him. This is why He, the supreme jewel, has left us unworthy parents and accepted Devakī and Vasudeva as His mother and father. He feels indifferent to us and now resides in Mathurā. In this life we were unable to nurture our parental love and affection for Kṛṣṇa, so now I pray that in our next life we will be able to have true parental affection for Him. My final prayer is - *manaso vrttyona: syu: iti*.”

This shows Nanda Mahārāja’s profound attachment (*mahā-anurāga*) in which humility arises as a *sañcārī-bhāva*.

*visaya avalambansya svasmin udasinya  
jnanena ca janite mahadainye  
svasvabha vichutira dasyabhava  
grabanam ca yathayamaṇi kṛṣṇne nadhavathi*  
(Sārārtha-darśinī tikka)

## And glorification of Vrajavāsī prema

*kṛṣṇa-premera ei eka apūrvā prabhāva  
guru-sama-lagbuke karāya dāsya-bhāva*  
(Caitanya-caritāmṛta, Ādi-līlā 6.53)

“Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.”

*anyera kā kathā, vraje nanda mahāśaya  
tāra sama ‘guru’ kṛṣṇera āra keha naya*

*śuddha-vātsalye īśvara-jñāna nāhi tāra  
tāhākei preme karāya dāsya-anukāra*  
(Caitanya-caritāmṛta, Ādi-līlā 6.55 – 56)

“Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him (what to speak of others) feel himself to be a servant of Lord Kṛṣṇa.”

*tān-sabāra kathā rabu, – śrīmatī rādhikā  
sabā haite sakalāṁśe ṣarama-adbhikā*

*teṅho yānra dāsī haiñā sevena caraṇa  
yānra prema-guṇe kṛṣṇa baddha anukṣaṇa*  
(Caitanya-caritāmṛta, Ādi-līlā 6.69-70)

“What to speak of the other *gopīs*, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.”

Nanda and Yaśodā are Śrī Kṛṣṇa’s eternal mother and father. In all circumstances

they have pure parental love and affection. In separation from Śrī Kṛṣṇa their humility makes them feel unworthy, but actually their parental love and affection are vastly superior to those of Daśaratha Mahārāja. Nanda Mahārāja gives the example of Daśaratha Mahārāja giving up his life in separation from Lord Rāma, but according to the principles of pure devotion, one should consider how to bring continuous happiness to one’s beloved. Daśaratha Mahārāja did not consider how much pain Rāma would experience when He returned from His fourteen years of exile and found out that His father was no longer alive.

The specialty of the love and affection of the Vrajavāsīs is that they remained alive despite suffering in separation, so that Śrī Kṛṣṇa would not be unhappy when He returned. Śrī Rādhā says:

*nā gaṇi āpana-duḥkha,  
sabe vāñchi tānra sukha,  
tānra sukha – āmāra tātparya  
more yadi diyā duḥkha,  
tānra haila mahā-sukha,  
sei duḥkha – mora sukha-varya*  
(Caitanya-caritāmṛta, Antya-līlā 20.52)

“I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.”

Nanda Mahārāja and numerous other residents of Vraja walked alongside Uddhava’s chariot for some distance. After a while, Uddhava stepped down from his chariot and suitably addressed, embraced,

## Chapter 10: Uddhava prepares to depart to Mathurā

and thanked everyone. Then he requested that they return to Vraja. They stood there like statues, staring at Uddhava's chariot with unblinking eyes as it went into the distance.

*evam sabhājito gopaiḥ  
kṛṣṇa-bhaktiyā narādhipā  
uddhavaḥ punar āgacchan  
mathurām kṛṣṇa-pālitām*  
(Śrīmad-Bhāgavatam 10.47.68)

Meaning – O Maharaja Parīkṣit, Uddhava was bound by his service to Kṛṣṇa. Being honored by all the cowherd folk, he headed back to Mathurā which was now protected by Śrī Kṛṣṇa.

### Verse (śloka) 69

*kṛṣṇāya pranīpatyāha  
bhakty-udrekaṁ vrajaukasām  
vasudevāya rāmāya  
rājñe copāyanāny adāt*  
(Śrīmad-Bhāgavatam 10.47.69)

Meaning – Upon returning to Mathurā and offering his obeisances to Śrī Kṛṣṇa, Uddhava described the immeasurable love and devotion of the residents of Vraja. He also described them to Vasudeva, Lord Balarāma, and King Ugrasena, and presented Nanda Mahārāja's gifts to them.

**Explanation** – As Uddhava was going to Mathurā, he thought about many things. He remembered the sweetness of the love and affection of the Vrajavāsīs and desired to take birth as a blade of grass, creeper, or bush in Vṛndāvana. He thought about why he was returning to Mathurā and determined that it was because Mathurā

was protected and maintained by Śrī Kṛṣṇa. Uddhava's Lord (*mathurā-kṛṣṇa-pālitā*) was directly there, so he had to go back to Mathurā and serve Him. *Kṛṣṇa-bhaktiya* indicates that Uddhava has one-pointed devotion to Śrī Kṛṣṇa, and that he is bound by that devotion.

Uddhava concluded that the devotion of the devotees of Vṛndāvana was much greater than that of the devotees of Mathurā. Considering this, he wondered why Śrī Kṛṣṇa was neglecting the Vrajavāsīs and associating and nourishing the Mathurāvāsīs. Uddhava was very eager to discuss these matters.

Śrī Kṛṣṇa was eagerly waiting to hear news of Vraja; He was counting the days and even the moments. Every day, He would go to the highest turret of His palace and look around, anticipating Uddhava's return.

*drta: trisnataya vasava: paksamasam  
kram ganaya dinam dinam  
vraja vilokanaya manoratha palikam  
atinanta chandrasalikavindaman*

(Uttar Gopāla Campu 12.95,  
Śrīla Jīva Gosvāmī)

One day, Śrī Kṛṣṇa saw Uddhava approaching from a distance. Śrī Kṛṣṇa was extremely excited, and He walked toward Uddhava to greet him. When Śrī Kṛṣṇa saw Uddhava, it seemed to Him like the whole of Gokula was coming with him, and thus Śrī Kṛṣṇa embraced Uddhava again and again. With great honor, Śrī Kṛṣṇa brought Uddhava to a secluded room (*gokulam saksadyamiti*). At this moment Vraja directly manifested in Kṛṣṇa's heart. He started asking about Vraja. He was hankering to hear news. He wiped Uddhava's sweat with



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His yellow upper garment and relieved his fatigue by fanning him. Śrī Kṛṣṇa was looking at Uddhava's face. Uddhava was smiling as if he were the bearer of good news. Seeing this, Śrī Kṛṣṇa was somewhat freed from His worries. Then Śrī Kṛṣṇa thoroughly inquired about His elders like Upananda, His father Nanda Mahārāja, His friends Subala and Śrīdāmā, His servants like Raktaka, and His beloved cows. However, He was not able to ask about Mother Yaśodā due to tears and a choked-up throat. Uddhava simply looked at Śrī Kṛṣṇa's lotus face and thought, "Today Śrī Kṛṣṇa's heart is full of so many emotions, but He cannot express them in words." Then Uddhava told Śrī Kṛṣṇa how everyone was, and Śrī Kṛṣṇa regained His composure.

Śrī Uddhava said, "By Your potency, I have been able to complete half of the task in Vraja." His meaning was, "Half of their difficulties have been removed by Your influence in sending me. The other half can be accomplished only by You personally going there. Therefore, it is imperative that You go there very quickly."

In this way, the great devotee Uddhava spoke with Śrī Kṛṣṇa and gave Him the gifts that the Vrajavāsīs had offered with so much love. Śrī Kṛṣṇa received the delicious foodstuffs prepared by Mother Yaśodā, the ornaments sent by His father, the wonderful variety of forest gifts sent by His friends, the jewelled garlands sent by others, and various other items. Śrī Kṛṣṇa could immediately understand by the symbols on them who had sent each item. Remembering Mother Yaśodā, His eyes filled with tears.

Śrī Kṛṣṇa had gifts delivered to Vasudeva and King Ugrasena that Nanda Mahārāja

sent for them. Over the next several days, Uddhava told Śrī Kṛṣṇa about the separation pastimes going on in Vraja.

Kṛṣṇa's face became very pale when He heard from Uddhava about the loving moods and feelings of separation of His friends in Vraja. Seeing this, Uddhava changed the subject.

Another day, Uddhava talked to Kṛṣṇa about the parental affection of Nanda Mahārāja and Mother Yaśodā. He said, "Only You can understand the depth of Nanda-baba's moods, and the glories of Mother Yaśodā's maternal love and affection are beyond words. The only thing that she can do is silently cry like the monsoon rain in a solitary place." Hearing this, Śrī Kṛṣṇa lost His composure and started weeping.

Uddhava waited for the right time to talk to Śrī Kṛṣṇa about His beloveds, the *gopīs* of Vraja. One day, Śrī Kṛṣṇa took Uddhava to His private chambers. Uddhava said, "It is not surprising that the residents of Vraja who have parental love and affection for You are always praising the *gopīs*. I saw one particular damsel (Śrī Rādhā) among Your many beloved *gopīs* whose incoherent words are beyond description. When I started to relay Your message to that damsel and the other beloveds, at first they trusted me, then they dishonored me, and then they began to faint. Yes, this is true! When I attempted to deliver your message, my cruel heart prevented me from doing so. That damsel sent this letter to You."

Śrī Kṛṣṇa took that letter in His trembling hands and tried to read it, but thinking of Śrī Rādhā made Him cry uncontrollably. His throat became choked-up and He could not see with His watery eyes. He gave the letter back to Uddhava so

## Chapter 10: Uddhava prepares to depart to Mathura

that he could read it to Him. The following was written in the letter:

*vrajasasadharata! vrajagastyaja  
na kalaṅka sakbhāyā bhavatām na śaśi  
kalaṅka tanu maṇyajati  
śaśāṅka svamasrita jātu*  
(Śrīla Jīva Gosvāmī, Uttarā Gopāla Campu 12.84)

“O Vraja-candra! For fear of our character being blemished and disgraced, the damsels of Vraja cannot give You up in the same way as the moon cannot renounce the blemish of the hare on its surface in the form of black spots.”



After completing reading the letter, Uddhava, to some extent, started to speak about such conditions of the *gopīs'* *divyonmāda* and *citra-jalpa*:

*brahmatai bhavān garbhe nirmimitam hasantī,  
prathbayati tava vartaman chetana chetanasu  
luṭhati ca bhuvī rādhā kampitanga murāre  
viṣam viraha viraha kedotgari vibrantachinta*  
(Ujjvala Nilamaṇi Śrīgāra-bheda Prakaraṇa 75)

“O Murāri, in Your separation, without any reason, Śrī Rādhā, laughing out loud, in a darkened room is trying to kiss the darkness. Sometimes She is talking to inanimate objects and asking about You. O *sakhe!* What more can I say, suffering in Your separation, in a delirious state of consciousness, She is rolling around in the dirt.”

After hearing this, Kṛṣṇa fainted while calling out, “Ha Rādhē - that *mañjarī* who is stealing My heart (*cita-corā-mañjarī!*)” After some time He became half-conscious and started calling out again and again, “Ha Bhānu-nandinī!” He passed the rest of the night in this way.

Śrīla Viśvanātha Cakravartīpāda says that it is not possible to fully describe the separation mood of the Vrajavāsīs, especially that of the *gopīs* whose love and affection are ever-increasing.

Once, Devarṣi Nārada arrived in Śvetadvīpa to see the exalted separation moods of the residents of Gokula. Śrīla Rūpa Gosvāmīpāda writes in *Laghu Bhāgavatāmṛtam* that in the manifest pastimes, the Vrajavāsīs were separated from Śrī Kṛṣṇa for three months.

Three months after Śrī Kṛṣṇa left Vraja, Uddhava went there and spoke with Śrī Kṛṣṇa's beloveds. At that time, Vanamālī Kṛṣṇa appeared in Vraja and the Vrajavāsīs thought, “Śrī Kṛṣṇa has not really left us

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and gone somewhere else. We have heard that Kṛṣṇa went to Mathurā, so this must only be a dream.”

The *Padma Purāṇa* explains that in Dvārakā, Śrī Kṛṣṇa got on His chariot and went to Mathurā, where He killed Dantavakra and his brother Vidūratha. Then He crossed the Yamunā to Nanda Maharaja’s village of Vraja. He offered respectful greetings to His Mother Yaśodā and father Nanda, who were waiting for Him with great anticipation. He consoled them, wiped their tears, and embraced them. Then Kṛṣṇa offered His respects to the elderly cowherd men and gave them gifts of cloth, ornaments, and other items.

After this, He spent His days and nights engaging in a variety of pleasure pastimes with the damsels of Vraja on the banks of the Yamunā, which were surrounded by wish-fulfilling trees. Dressed as a cowherd boy in Vṛndāvana, Śrī Kṛṣṇa was completely absorbed for two months in tasting the sweet, loving mellows of the damsels of Vraja.

Thus ends Bhaktivedanta Vana Mahārāja’s presentation of the various *acaryas*’ commentaries on the Tenth Canto, chapter forty-seven, entitled ‘*Bhramara-gītā*’ (*The Song of the Bumblebee*).









