

*sañcārī bhāvas*) clashed within Her, She spoke this *āśliṣya vā padaratām*-verse to Her friends. Śrīman Mahāprabhu, who had accepted the feelings of Śrī Rādhā, also thought that His girlfriends came to console Him with their advice. As the Lord perceived the feelings of Śrī Rādhā, all these *sañcārī bhāvas* simultaneously arose in His heart, and then He recited this verse that was originally spoken by Śrī Rādhā.

There is a very deep meaning to this *āśliṣya vā padaratām*-verse, which is the Lord's final instruction, and the explanation is very extensive. Śrīla Kavirāja Gosvāmī has personally written: *ei ślokerā hoy ati arthere vistāra; sañkṣepe kohiye - tāra nāhi pāi pāra*. "The explanation of this verse is very elaborate; I will speak it in short, because I can also not find the limits to it." In some editions of Caitanya Caritāmṛta this Bengali verse cannot be found. In this case it must be understood that the Lord personally relished the *tripadīs* (Bengali-song-explanations) that follow the Sanskrit *āśliṣya vā padaratām*-verse. And in those editions in which this verse (*ei ślokerā hoy ati arthera vistāra*) is to be found it must be understood that Śrīla Kavirāja Gosvāmī revealed the feelings of the Lord. But anyway, whether the Lord personally relished the meanings of this verse through these *tripadīs* or Kavirāja Gosvāmīpāda revealed the Lord's feelings, we will try to relish the explanation of this verse more extensively than the previous verses. It will be very difficult for anyone, however, to take the meaning of this verse to heart without first hearing something about the *samarthā rati* (competent love) or *mahā bhāva* of the *gopīs*.

*prema* thrives on the desire to make Kṛṣṇa happy and the deeper this desire is, the more it will make even the most subtle desire for personal happiness disappear. No one knows so well how to devote all one's desires to the purpose of making Kṛṣṇa happy than the *gopikās*. Their *samarthā rati* is so intense that they forget everything else except the thoughts of how to make Kṛṣṇa happy. *samarthā sarva vismāri gandhā sandratamā matāḥ* (Ujjvala Nīlamanī). This *samarthā rati* makes the *gopīs* give up their homes, family-members, family-traditions, patience, shame and everything for the purpose of making Kṛṣṇa happy.

It is to be known here that *madhura rati* means nothing else but *sambhogecchā*, or the desire of a hero and heroine to meet each other. There are two kinds of *sambhogecchā* - (1) The desire have one's own senses pleased by the lover and (2) the desire to please the lover with one's senses. The first kind is named *kāma*, or lust, and the second kind is called *rati*, *prema*, or love. *samarthā rati* has become totally identical with this second kind of *rati*, that's why it has attained the nature of *śrī kṛṣṇānukūlya tātparya* (dedication to anything favorable to Śrī Kṛṣṇa) and *śrī kṛṣṇonmukhatā* (turning towards Śrī Kṛṣṇa). Śrī Rūpa Gosvāmī states in his 'Ujjvala Nīlamanī':

*sambhogecchā viśeṣo'syaḥ rater jātu na bhidyate  
ity asyām kṛṣṇa saukhyārtham eva kevalam udyamaḥ*

"*samarthā rati* is never separate from *sambhogecchā*. Therefore there is only a desire here to make Kṛṣṇa happy." When this *samarthā rati* increases it reaches the stage of *mahā bhāva*. *iyam eva ratiḥ prauḍha mahābhāva daśām vrajet* (U.N.) Only the beautiful girls of Vraja possess this opulence of *mahā bhāva*. What to speak of other consorts, even Rukmiṇī, Satyabhāmā and the other Queens of Kṛṣṇa do not have it! Such is the teaching of Śrī Rūpa Gosvāmī in 'Ujjvala Nīlamanī':

*mukunda mahiṣī-vṛndair apy asāv ati durlabhāḥ  
vraja devaika saṁvedyo mahābhāvākhyayocyate*

This *mahā bhāva* is like the greatest nectar and brings the mind back to its constitutional position: *varāmṛta svarūpa śrīḥ svam svarūpaṁ mano nayet* (Ujjvala Nīlamanī). Śrīla Viśvanātha Cakravartī comments as follows on this verse in his 'Ānanda Candrikā'-commentary : *manaḥ svam svarūpaṁ nayet mahābhāvātmakam eva manaḥ syāt mahābhāvāt pārthakyena manaso na sthitir ity arthaḥ. tena indriyānām manovṛtti rūpatvād vrajasundarīnām mana ādi sarvendriyānām mahābhāva-rūpatvat tat tad vyāparaiḥ sarvair eva śrī kṛṣṇasyātivaśyatvaṁ yukti siddham eva*

*bhavet*. "The meaning of the phrase 'the *gopīs*' minds attain their constitutional position of *mahābhāva*' is that their minds are composed of *mahābhāva* and other than *mahābhāva* nothing exists in it. The senses, like the eyes and ears etc., are all extensions of the mind, therefore the *gopīs*' ten senses are also composed of *mahābhāva*. All their activities are meant to give pleasure to Kṛṣṇa and therefore Kṛṣṇa is controlled by their love the most. The duty of *mahā bhāva* is to make Kṛṣṇa happy, therefore the target of the *gopīs*' minds and senses is nothing else but that."

Once upon a time Droṇācārya Mahāśaya tested the skill at arms of the Kaurava-boys, headed by Duryodhana and the Pāṇḍava-boys, headed by Arjuna, ordering them to pierce the right eye of a bird that was sitting on the branch of a tree overhead. None of the boys was able to pierce the target, except for Arjuna, so Droṇācārya asked him: "O boy! How were you able to pierce this target, that was impossible to reach for the other boys, so easily?" Arjuna answered: "O Gurudeva! When I aimed at my target I first of all selected this particular tree from amongst all other trees, and after that I selected the branch where the bird was sitting from all other branches. But even then I did not release my arrow! Even when I saw only this one particular bird I did not release my arrow. Finally I aimed only at the right eye of the bird, nothing else. Only when I saw nothing else before me anymore but the bird's eye I released my arrow! By being so fixed on my aim I have become so successful!" In the same way the *Vraja-sundarīs* are exclusively fixed in giving pleasure to Śrī Kṛṣṇa.

*sei gopīgaṇa madhye uttamā - rādhikā;  
rūpe guṇe saubhāgye preme sarvādhikā*

(Caitanya Caritāmṛta)

"Amongst the *gopīs*, Rādhikā is supreme. Her beauty, Her qualities, Her good fortune and Her love are the greatest of all!" Śrīla Jīva Gosvāmī writes in his 'Kṛṣṇa Sandarbha (189)': *tad evaṃ parama madhura premavṛttimayīṣu tāsv api tat sārāṃśodrekamayī śrī rādhikā tasyām eva premoṭkarṣa parākāṣṭhāyā darśitatvāt* "Śrī Rādhikā comes forth from the essential part of all the most sweet and loving *gopīs* and She possesses the limit of divine love called *mādana mahābhāva*. The scriptures and the saints confirm this." Śrīmat Rūpa Gosvāmī gives the following definition of *mādanākhyā mahā bhāva* in his *Ujjvala Nīlamaṇi*:

*sarva bhāvodgamollāsī mādano'yaṃ parātparah  
rājate hlādinī sāro rādhāyām eva yaḥ sadā*

"The essence of God's pleasure potency is called *prema*, and the most blissful feeling of that *prema* is called *mādana*. Only in Rādhā this is always present." This *mādana bhāva* becomes manifest when Śrī Rādhā-Mādhava are meeting.

When Śrīman Mahāprabhu was at Purī in His room named the *Gambhīrā*, He tasted the limit of Śrī Rādhā's divine madness named *mohana bhāva*, the feelings She had after Kṛṣṇa had left Vṛndāvana to go to Mathurā. This divine madness, or *divyonmāda*, is Rādhā's exclusive emotional treasure and it only manifests in Her after Kṛṣṇa has left Her to go to Mathurā, as is described in the pages of Śrīmad Bhāgavata. Factually Śrī Gaurāṅgadeva is the combined form of Śrī-Śrī Rādhā-Kṛṣṇa and Rādhā-Kṛṣṇa are therefore eternally together in Him. How is it then possible for Him to experience Rādhā's divine madness after Kṛṣṇa had gone to Mathurā? This is a natural question to ask. The proper answer is that it became possible for Mahāprabhu to place the *mohana bhāva* on the foundation of the most blissful mood *mādana bhāva*. Śrī Rūpa Gosvāmī says in *Ujjvala Nīlamaṇi*:

*yoga eva bhaved eṣa vicitraḥ ko'pi mādanah  
yad vilāsa virājante nitya līlāḥ sahasradhā*

"The astonishing *mādana bhāva* is manifest when Śrī Rādhā-Mādhava are united and with it They play thousands of kinds of eternal pastimes." Śrī Viśvanātha Cakravartī writes in his 'Ānanda

Candrikā'-commentary on this verse: *yadā tu mādanākhyah sthāyī svayam udayate tat kṣaṇa eva cumbanāliṅganādi sambhogānubhava madhya eva vividham vīyogānubhava ity ekasminn eva prakāśa prakāśadvaya dharmānubhavaḥ sa ca vilakṣaṇa rūpa eveti.* "When the *sthāyī bhāva* named *mādana* appears itself, then Śrī Rādhā-Mādhava not only experience all the different items of lovemaking, such as kissing and embracing, but They simultaneously experience the different feelings of separation. It is a special feature of the *mādana bhāva* that one can experience different contradictory feelings at the same time." Therefore, although the full *mādana rasa* is always present in Mahāprabhu, it is not impossible for Him to taste the nectar of Rādhā's divine madness out of topmost feelings of separation at the same time. Mahāprabhu is even more specially capable of tasting this *mohana bhāva* placed on the foundation of the *mādana bhāva* than Śrī Rādhārāṇī is. Anyway, Śrīman Mahāprabhu sings about these feelings of Śrī Rādhā as follows:

*āmi kṛṣṇa pada dāsī,                      teṅho rasa sukha rāśi,  
āliṅgiyā kore ātma sātha  
kibā nā dena daraśana,                      jārena āmāra tanu mana,  
tabhu teṅho mora prāṇanātha !  
sakhi he! suno mora manera niścoya!  
kibā anurāga kore,                      kibā duḥka diyā māre  
mora prāṇeśa kṛṣṇa anya noy*

(Caitanya Caritāmṛta Antya 20)

"I am the maidservant of Kṛṣṇa's lotusfeet and Kṛṣṇa is an abundance of blissful flavours. He may take Me to Him by embracing Me, or He may corrode My body and mind. Nevertheless, He is the Lord of My life! O *sakhi!* Listen to the resolution of my mind! Whether He gives Me love or misery, the Lord of My life is Kṛṣṇa, and no one else! "

When Lalitā, Viśākhā and other *sakhīs* tell Rādhārāṇī that Kṛṣṇa has lost interest in Her, Rādhārāṇī says: "*Sakhi!* I am the maidservant of Kṛṣṇa's feet!" The use of the word *pada* indicates humility. It is in this mood that She speaks the entire verse *āśliṣya vā padaratām*. The duty of a maidservant is to please the Lord of her life with her service. The Lord will never be pleased when a maidservant simply aims at her own pleasure, therefore Śrīmatī Rādhikā says: "*Sakhi!* I am the maidservant of His lotusfeet! How can I ever reject Him? I should feel happy when it pleases Him to reject Me! But there's no question of Me ever rejecting Him, dear *sakhi*, because it is simply My duty to make Him happy!"

"Moreover, O *sakhi*, He is an abundance of *rasa* and bliss (the Vedas describe God as *raso vai saḥ*: He is *rasa*, and *ānandam brahma*: *brahman* is bliss). All His actions cause bliss, and if anybody becomes unhappy because of Kṛṣṇa's dealings, then that is her/his own fault! There is no question of Him giving misery to anyone, because He is bliss and relish personified!" The purport of this is that Kṛṣṇa is full transcendental bliss personified and He does not need any aid from outside to become happy. Only His transcendental pleasure potency (*hlādinī śakti*) is able to arouse desires in His heart. It is His nature to be greedy only after the taste of pure love. Śrī Rādhā is Prema Lakṣmī, the goddess of love Herself, so She is always able to arouse erotic desires in Kṛṣṇa, who is Himself erotic mellows personified. Since He is *rasika śekhara* (the king of relishers) He has no other reason to be indifferent towards Śrī Rādhā than His greed for *rasa*, or transcendental love-flavours.

So Śrīmatī says: "O *sakhi!* Kṛṣṇa, who is an abundance of bliss and *rasa*, may embrace Me or He may burn My heart, body and mind by not showing up, but He is the only Lord of My life! Since I am His maidservant, I should always be happy with whatever pleases Him! O *sakhi*, listen to My firm vow: My Prāṇaballabha Kṛṣṇa may show attachment to Me or He may give Me great misery by rejecting Me, but He is the Lord of My life and no one else!"

"O *sakhi*! I tell you what's the resolution on My mind, listen! My Prāṇaballabha Śrī Kṛṣṇa may show passionate attachment to Me or He may kill Me by making Me unhappy - He is the Lord of My life, and no one else!" Śrī Kṛṣṇa may give His love to Śrī Rādhārāṇī or may give Her lethal distress, that's why She proclaims in the next *tripadīs*:

*chāḍī anya nārīgaṇa, mora vaśa tanu mana,*  
*mora saubhāgya prakāṣa koriyā*  
*tā sabhāre dena pīḍā, āmā sane kore krīḍā,*  
*sei nārīgaṇe dekhāiyā*  
*kibā teṅho lampāṣa, śaṭha dhr̥ṣṭa sakapaṣa,*  
*anya nārīgaṇa kori sātha*  
*more dite manaḥ pīḍā, mora āge kore krīḍā,*  
*tabhu teṅho mora prāṇanātha*

"Sometimes He will leave the other women and come under the control of My body and mind, showing My great fortune and hurting the other women by enjoying pastimes with Me in front of their eyes. But sometimes He cheats Me without shame and goes to enjoy with the other women right before My eyes, giving Me great pain. Still, He is the Lord of My life!"

Śrīmatī says: "O dear friends! He is the lover and the Lord of many women in Vraja like Me, but still He loves Me the most, that is proven by the many pastimes that We performed! Therefore He rejects all His other sweethearts in favor of Me, and becomes mentally as well as physically completely under My control. In this situation He reveals My good fortune by enjoying with Me in front of all the other *gopīs*, and thus give agony to their minds. But sometimes He reveals Himself as a conniving debauchee and a bold womanizer, and then He enjoys with other Vraja-*gopīs* right in front of Me, giving Me great heartache - despite all this He is the Lord of My life!" Actually, Kṛṣṇa's deceitfulness with the women is full of *rasa*. In his book 'Prema Sampuṭa', Śrī Viśvanātha Cakravartī describes that Kṛṣṇa once disguises Himself as a demigoddess and comes before Śrī Rādhārāṇī to interview Her about Her love for Kṛṣṇa. At one point Śrī Rādhā tells Him:

*lāmpaṣyato nava navam viṣayam prakurvann*  
*āsvādayann ati madoddhuratām dadhānah*  
*āhlādayann amṛta raśmir iva trilokīm*  
*santāpayan pralaya sūryā ivāvabhāti*

(Prema Sampuṭa - 56)

"*Sakhi*! This deceitfulness gives My beloved ever-fresh taste for love and He is wholly intoxicated by it. It pleases all living beings of the three worlds with radiant beams of nectar just like the moon, but it also burns like the sun at the time of universal destruction!" This means that the hero (Kṛṣṇa) blooms up when He has ever-fresh desires for enjoying always new women, and the heroines that are separated from Him always blissfully dream of their different past and future sports with Him when He has left them to sport elsewhere. In this way everyone is immersed in an ocean of *rasa*, thinking or dreaming of the pleasures of union. Just as the moon soothes the three worlds with its cool rays, so also the state of intercourse gives indescribable taste to the hero and the heroine. At that time they think that the three worlds are full of happiness. During separation though, this *prema* is burning even more severely than a forestfire. Nevertheless, there is an indescribable undercurrent of transcendental bliss coming from this *prema* and that is accomplishing a great increase of ecstasy during the subsequent meeting. One should know how astonishing is the sweet love in Vraja of the beautiful *gopīs* and Śrī Kṛṣṇa! Then again, Śrīmatī sings:

*nā gaṇi āpana duḥka, sabe vāñchi tāra sukha,*  
*tāra sukhe āmāra tātparya*  
*more yadi dile duḥka, tāra hoilo mahāsukha,*

*sei duḥka mora sukha varya*

"I don't care about My own misery, I only desire His happiness! My body, mind and senses only desire His happiness! His happiness is My purpose! If He becomes very happy by giving Me misery, then that is My greatest happiness!" Glorifying the love of the *gopīs*, Śrīla Kavirāja Gosvāmī has written:

*ātma-sukha-duḥka gopīra nāhika vicāra;  
kṛṣṇa sukha hetu ceṣṭā mano vyavahāra  
kṛṣṇa lāgi āra sab kori parityāga;  
kṛṣṇa sukha hetu kore śuddha anurāga*

"The *gopīs* don't distinguish between their own happiness and distress, their mental and physical endeavours are all aimed at Kṛṣṇa's happiness. For Kṛṣṇa's sake they give up everything, and their pure passionate love for Kṛṣṇa is only meant to make Him happy."

.....  
*tabe ye dekhiye gopīra nija dehe prīta;  
seho to kṛṣṇera lāgi jāniho niścita  
ei deha koilu āmi kṛṣṇe samarpaṇa;  
tāra dhana - tāra ihā sambhoga sādhana  
e deha darśana sparśe kṛṣṇa santoṣaṇa;  
ei lāgi kore dehera mārjana bhūṣaṇa  
āra eka adbhuta gopī bhāvera svabhāva;  
buddhira gocara nahe yāhāra prabhāva  
gopīgaṇa kore yabe kṛṣṇa daraśana;  
sukha vāñchā nāhi sukha hoy koṭi guṇa  
gopikā darśane kṛṣṇera ye ānanda hoy;  
tāhā hoite koṭi guṇa gopī āsvāday  
tā sabhāra nāhi nija sukha anurodha;  
tathāpi bāḍaye sukha, poḍilo virodha  
e virodhera ei eka dekhi samādhāna -  
gopikāra sukha kṛṣṇa sukhe paryavasāna*

(Caitanya Caritāmṛta, Ādi-līlā Chapter 4)

"So when you see that the *gopīs* love their own bodies then know for sure that it is for Kṛṣṇa's sake! "I have offered this body to Kṛṣṇa, it is the wealth of His enjoyment! When Kṛṣṇa touches and sees this body He feels satisfied, and for this purpose I massage it and ornament it!" There is another wonderful feature of the *gopīs'* nature, whose prowess is inconceivable to the human intelligence: When the *gopīs* go to see Kṛṣṇa they do not desire their own happiness, but still their happiness increases millions of times. The happiness that Kṛṣṇa relishes when He sees the *gopīs* is relished millions of times more by the *gopīs* themselves. They don't plead for their own happiness, but nevertheless their happiness always increases, that's a contradiction. I can only see one explanation for such a contradiction, and that is that the *gopikās'* happiness becomes complete when Kṛṣṇa is happy."

The *gopīs* are happy when Kṛṣṇa is happy, and they are unhappy when Kṛṣṇa is unhappy. If you want to make the *gopīs* happy, then you must make Kṛṣṇa happy. They don't have any independent feeling of happiness or distress. This feeling is most prominent in the crownjewel of *gopikās*, Śrī Rādhā. Therefore She sings:

*ye nārī ke vāñche kṛṣṇa, tāra rūpe satṛṣṇa  
tāre nā pāiyā kāhe hoy duḥkī  
mui tāra pāye poḍī, loiyā yāo hāthe dhari,  
krīḍā korāiyā koro tāre sukhe*

"When I see that Kṛṣṇa eagerly desires a certain woman and that He is unhappy because He cannot get her, I will fall down at her feet, catch her hand and bring her to Kṛṣṇa, so that He will become happy by playing lovegames with her."

Even if Kṛṣṇa unites with other Vraja-gopīs it does not actually give Śrī Rādhā distress, rather it makes Her happy; hence She says: "Sakhi! If Kṛṣṇa is attracted to the form and qualities of another woman and He desires to unite with Her, but still that woman does not want to meet Him, then I will go to the house of that woman, fall at Her feet and convince her to go and meet Kṛṣṇa! I will take her by the hand and personally place her in Prāṇanātha Śrī Kṛṣṇa's hand, and in this way I will make Him happy by convincing that girl to make love with Him! I will not let My Prāṇaballabha remain alive suffering the agony of not getting the woman He desires!"

These words of Śrī Rādhārāṇī brilliantly show how pure and selfless Her absolute love for Kṛṣṇa is. Kṛṣṇa is firmly bound up by the bonds of this very sweet *mahā bhāva*-love and therefore Śrī Rādhā is the centre of His sensual desires. The following song describes how Kṛṣṇa fell in love with Śrī Rādhā:

*nayāna putalī rādhā mora; mana mājhe rādhikā ujora  
kṣititale dekhi rādhāmoy; gaganeho rādhikā udoy  
rādhāmoy bhelo tribhuvana; tabe āmi koribo kemon  
kothā sei rādhikā sundarī; nā dekhi dhairaja hoite nārī  
e yadunandana mone jāge; ki nā kore nava anurāge*

"Śrī Rādhā is the apple of My eye and Rādhikā shines in My heart. On the surface of the earth I see nothing but Rādhā and in the sky also Rādhikā appears. The three worlds have become full of Rādhā. Now what shall I do? Where is that beautiful Rādhikā? I cannot stay calm without seeing Her! Yadunandana Ṭhākura thinks: "What will He (Kṛṣṇa) not do out of fresh passion?"

Śrī Kṛṣṇa is not 'a man addicted to women'. He is self-satisfied and eternally fulfilled. He is God Himself. Only pure, selfless transcendental love can arouse such intense desires as are described above in Him, and only for Śrī Rādhā's love He becomes maddened like this. Human thoughts, words and feelings can never conceive of Śrī Rādhā's pure sweet love.

One may then ask: If Śrī Rādhā is really willing to take another woman by the hand and bring her to Kṛṣṇa to be enjoyed by Him, then why does She become proudly jealous whenever She finds Kṛṣṇa in Her rival Candrāvalī's bower, as is described so often in the books of the *ācāryas*? To answer this, Śrī Rādhā sings the next couplet in 'Caitanya Caritāmṛta':

*kāntā kṛṣṇe kore roṣa,      kṛṣṇa pāy santōṣa,  
sukha pāy tāḍana bhartsane  
yathā yogya kore māna,      kṛṣṇa tāte sukha pān,  
chāḍe māna alapa sādhanē  
sei nārī jīye kene,      kṛṣṇera marma vyathā jāne,  
tabhu kṛṣṇe kore gāḍha roṣa  
nija sukhe māne kāj,      poḍu tāra śire bāj,  
kṛṣṇera mātra cāhiye santōṣa!*

"When a certain *gopī* is jealously angry with Kṛṣṇa and chastises Him, then Kṛṣṇa becomes very happy and satisfied. She shows her pride suitably and that makes Kṛṣṇa happy. Then, with some endeavour, she gives up her pique. Why does a woman continue to live who knows Kṛṣṇa's heartache, but who still continues her deep anger towards Him? She's only interested in her own happiness! Let a thunderbolt fall on her head! We only want Kṛṣṇa's satisfaction!"

When Rādhikā becomes jealous and angry with Kṛṣṇa for going to the love-bower of Her rival-*gopī* Candrāvalī, it is only meant to make Kṛṣṇa taste the sweetness of that jealous mood of

Hers. In 'Ujjvala Nīlamanī', Śrīla Rūpa Gosvāmī gives the definition of *māna*, or a lover's proud huff, as follows:

*dampatyor bhāva ekaṭra sator apy anuraktayoḥ  
svābhīṣṭa śleṣa vikṣyādi nirodhī māna ucyate*

"When the hero and the heroine are together and they are in love with each other and want to embrace each other, but there is some mood which stops them from fulfilling these desires, that is named *māna*." Although at first sight it seems that such an obstruction is making the hero and heroine unhappy, it results in an increase of their love. Not only an increase, it keeps their love ever-fresh. *māna* becomes manifest to make the stream of love more pure, more powerful and more fresh. *māna* is the best means to give that which is always relishable its ever-fresh sweetness and attractiveness. Therefore *māna* is a reviving elixir in the kingdom of love, a wonderful magic trick! When *māna* arises, the heroine's sweetness, beauty, form and taste become fresh again for the hero. Like a bumblebee, the hero becomes eager to drink the honey from the lotuslike face of his proud and angry heroine and He prays to her to remove the deep darkness in His heart with the moonbeams of her teeth as she smiles at Him (as is depicted in the song *danta ruci kaumudī* in Śrī Jayadeva's 'Gīta Govinda'). Finally He will fall at her feet and pray *dehi pāda-pallavam udāram*: 'Give Me your generous lotusfeet!' The nectarean angry words of the heroine give the hero even more pleasure than the reverential hymns offered to Him by the Vedas. Kṛṣṇa declares that in the Ādi līlā of Caitanya Caritāmṛta:

*priyā yadi māna kori koroye bhartsana;  
veda stuti hoite hare sei mora mana*

Śrī Rādhārāṇī says: "*sakhī!* The anger of the proud consort is giving Kṛṣṇa unlimited joy! He is very satisfied when she chastises Him! This consort should become pleased with Him again after He has done a little effort to pacify her, but if she stays angry with Him, although she knows about His heartache, then she's only interested in her own happiness! Let a thunderbolt then fall on her head! In other words: a hundred curses on her! Kṛṣṇa's consorts should only endeavour for Kṛṣṇa's happiness!" Śrī Rādhārāṇī only desires Kṛṣṇa's happiness, nothing else. She explains that in more detail as follows:

*ye gopī mora kore roṣa, kṛṣṇera kore santoṣa,  
kṛṣṇa yāre kore abhilāṣa  
mui tāra ghare yāiyā, tāre sevo dāsī hoiyā,  
tabe mora sukhera ullāsa.*

"When a *gopī* is angry with Me, but she manages to satisfy Kṛṣṇa, and Kṛṣṇa desires her, then I will go to her house and serve her like a maidservant. Then I will become very happy!"

*kuṣṭhī viprera ramaṇī, pativratā śiromaṇī,  
pati lāgi koilo veśyāra sevā.  
sthambhilo sūryera gati, jiyāile mṛta pati,  
tuṣṭa koile mukhya tina devā*

"The wife of a lepotic *brāhmaṇa* was the crownjewel of dedicated wives. For the sake of her husband she served a prostitute, stopped the course of the sun, revived her dead husband and satisfied the three chief Gods (Brahmā, Viṣṇu and Śiva)."

How can a person, who is thus absorbed in selfless feelings of love for Kṛṣṇa, think of anything else? "How will Kṛṣṇa be made happy?" Absorption in this thought is named *prema*. When a person is absorbed, how can he experience (either mentally or sensually) anything else? The *gopīs'* bodies are made for fulfilling even Kṛṣṇa's most subtle desires and Śrī Rādhārāṇī is the greatest of them, therefore She manifests the *mohana bhāva*: *asahya duḥka svikārād api tat sukha kamatā*: She will even accept intolerable suffering for the sake of His happiness. *svabhūtair api tat saṅga tṛṣṇā mṛtyu pratiśravāt* etc. When Uddhava was about to return to Mathurā after having spent a few

months with the *gopīs* and the *Vrajavāsīs* in *Vraja*, he asked *Rādhārāṇī*: "Rādhē! What message should I give from You to Kṛṣṇa?" *Rādhārāṇī* gave the following reply in Śrīla Rūpa Gosvāmī's 'Ujjvala Nīlamanī':

*syān naḥ saukhyaṁ yad api balavad goṣṭham āpte mukunde  
yady alpāpi kṣatir udayate tasya māgāt kadāpi  
aprāpte'smīn yad api nāgarād ārtir ugrā bhaven naḥ  
saukhyaṁ tasya sphurati hṛdi cet tatra vāsam karotu*

"O *Uddhava*! Although we would be so happy if Kṛṣṇa came back to *Vraja*, if He feels even the slightest discomfort by coming back here, then He should never come! Although we are suffering tremendously from His separation He should always live in *Mathurā*, if that is what makes Him happy!" And also, if any of the five elements of Śrīmatī's body, like earth, water or sky, gives Kṛṣṇa even the slightest pleasure by serving Him, then She wants to make Him happy with it, although She may prefer to die.

*yāhā pahuṁ aruṇa caraṇe coli yāto;  
tāhā tāhā dharaṇi hoiye majhu gāta  
yo sarovare pahuṁ niti niti nāho;  
majhu aṅga salila hoi tathi māho  
e sakhi viraha maraṇa niradanda;  
aiche milai yab gokulacanda  
yo darapaṇe pahuṁ nija mukha cāho;  
majhu aṅga jyoti hoi tathi māho  
yo vījane pahuṁ vījai gāta;  
majhu aṅga tāhi hoi mṛdu bāta  
yāhā pahuṁ bharamai jaladhara śyāma;  
majhu aṅga gagana hoi tachu ṭhāma  
govinda dāsa koho kāñcana gori;  
so rasamaya tanu tohe kiye choḍi*

(Pada Kalpataru)

"Wherever My Lord places His reddish footsoles My body becomes the ground, in whichever lake My Lord bathes I make My body the water. O *sakhi*! Death is the only pacification at times of separation! But when I meet the moon of *Gokula* then.....In whatever mirror He wants to admire His face, I make My body the reflecting light, with whatever wind He is fanned, I will make My body that wind, and whenever I mistake a blue monsooncloud to be My Lord I will make My body the sky that He can float in. *Govinda dāsa* says: "O *Kāñcana Gori*! Tell Me, will He discharge His *rasika* body in You?"

Although there is no comparison in this material world to the selfless love of the *gopīs*, Śrī *Rādhārāṇī* still cites the example of the leprous *brāhmaṇa*'s most chaste wife here. This woman had dedicated her life entirely to the service of her husband. By chance, her husband became attached to some beautiful prostitute and he openly told his wife of his desires, so to fulfill her husband's desires the wife went to the prostitute and pleased her by serving her in many ways before telling her of her husband's desires. But the prostitute knew that the *brāhmaṇa* was suffering from leprosy, so she did not want to have intercourse with him. But when the devoted wife brought her husband to the prostitute's house at night, the prostitute became impressed by her dedication and agreed at least to show herself to the *brāhmaṇa*. The *brāhmaṇa* was so attracted to the prostitute that he considered himself blessed simply by seeing her. The *brāhmaṇa* was lame, so the wife carried him on her shoulders to the house of the prostitute at night. On the way, they passed by *Mārkaṇḍa Muni*, who was performing penances by sitting on top of a stake, meditating. By chance they touched him and thus broke his meditation, so the *Muni* cursed the *brāhmaṇa* that he would die at sunrise.



When the dedicated wife heard that her husband was going to die at sunrise, she was stunned at the idea that her husband would die before his desires were fulfilled. She thought: "This cannot be! But the curse of the Muni will surely take its effect in time! If I am really a dedicated wife, then the sun will not be able to rise!" And indeed, the sun had to stop its course on the strength of the woman's dedication to her husband. The three chief deities, Brahmā, Viṣṇu and Śiva, understood that the universe would go to ruin if the sun would stop its course, so they told the *brāhmaṇa*'s wife: "Once your husband will have to die and the Muni's curse will take its effect. After your husband dies, we will revive him!" The wife agreed and the *brāhmaṇa* died at sunrise. By the mercy of the three deities, the *brāhmaṇa* came back to life and because of their nectarean glances he was also freed from his leprosy and his wicked desires. If such selfless service is possible in the material world, then what to speak of the spiritual world! After this, Śrīmatī Rādhārāṇī sings:

*kṛṣṇa mora jīvana,                      kṛṣṇa mora prāṇa-dhana,*  
*kṛṣṇa mora prāṇera parāna*  
*hṛdoya upore dharoṇ,                  sevā kori sukhī koroṇ,*  
*ei mora sadā rahe dhyāna*

"Kṛṣṇa is My life! Kṛṣṇa is the treasure of My life! Kṛṣṇa is the life of My life! I keep Him upon My heart and make Him happy with My service. That is My constant meditation. Sakhi! Kṛṣṇa is dearer to Me than millions of life-airs! I am happy when Kṛṣṇa is happy, just as the body and the senses are pleased when the life-airs are pleased. There is no separate happiness for Me outside of this! I always meditate on His happiness, and His happiness is My only desire. The life-airs are existing within the heart, and I cannot possibly keep Him also within the heart, therefore let Me at least keep Him on top of My heart and always please Him there with My service - these are My constant concerns and these are My longstanding desires! The *mahājanas* sing in Rādhārāṇī's words

*bandhu,                                      tomāra garave,                      garavinī hām,*  
*rūpasī tomāra rūpe.*  
*henō mone loy,                          o duṭi caraṇa,*  
*sadā niye rākhi buke*

"O friend! I am proud of Your glories and I am the form of Your form! Thinking like this I always keep Your lotusfeet in My heart!"

*ānera āchaye,                          aneka janā,*  
*āmāri kevala tumi*  
*āmāra                                      parāṇe hoite,                          śata śata guṇe,*  
*priyatama kori māni*

"Others have many to call their own, I have only You! I consider You to be hundreds of times dearer than even My own life-airs!"

*bandhu,                                      śisukāla hoite,                          māyera sohāge*  
*sohāginī boḍo āmi*  
*sakhīgaṇa māne,                          jīvana adhika,*  
*parāṇa bandhuyā tumi*

"O friend! From My very childhood I loved My mother more than anyone, and My girlfriends are dearer to Me than My life. (But) You are the friend of My heart of hearts!"

*āmāra                                      nayanera añjana,                          aṅgera bhūṣaṇa,*  
*tumi se kāliyā cāndā.*  
*jīāna dāsa kohe -                          kāliyā piriti,*  
*āmāra                                      antare antare bāndhā*

"You are the eyeliner around My eyes and the ornaments on My body; You are that blue Kṛṣṇa-moon! Jīāna dāsa sings: "My heart is bound to the love of Kāliyā (Kṛṣṇa)!"

One may ask here: "If Rādhārāṇī does not meditate on anything else but Kṛṣṇa's service in the mood of a maidservant and is not interested in Her personal happiness, then how does She unite with Him as a lover, being a maidservant?" The answer to this is:

*mora sukha sevane, kṛṣṇera sukha saṅgame  
ataeva deha den dāna.  
kṛṣṇa more kānta kori, kohe tumi prāṇesvarī,  
mora hoy dāsī abhimāna*

"My happiness lies in service and Kṛṣṇa's happiness in sexual intercourse, therefore I give My body to Him. Kṛṣṇa thus makes Me His lover and says: "You are the Queen of My life!", but still I consider Myself to be a mere maidservant."

"O Sakhi! Although Kṛṣṇa may call Me the queen of His life, I don't consider myself as such! I always only think that I am Kṛṣṇa's maidservant!" It is the nature of Kṛṣṇa-prema that it gives everyone the identification of a servant. Caitanya Caritāmṛta (Ādi līlā 6,53) states:

*kṛṣṇa premera ei eka apūrva prabhāva;  
guru sama laghuke korāy dāsya bhāva*

"Love for Kṛṣṇa has this wonderful power: It makes Kṛṣṇa's superiors, equals and inferiors all accept the mood of servants". It is also so blissful that it makes the bliss of the impersonal brahman seem completely insignificant:

*kṛṣṇa dāsa abhimāne ye ānanda sindhu;  
koṭi brahma sukha nahe tāra eka bindu (ibid.)*

In this age the Original Personality of Godhead Vrajendranandana has accepted the lustre and the mood of Śrī Rādhā and is absorbed in the sweetness of the service-mood (as Śrī Gaurāṅga Mahāprabhu). For Kṛṣṇa's pleasure Śrī Rādhārāṇī plays and unites with Him. The service gives Her more pleasure than the intercourse. She sings:

*kānta sevā suhapūra, saṅgama hoite sumadhura,  
tāte sākṣī lakṣmī ṭhākurāṇī  
nārāyaṇera hṛde sthiti, tabu pāda sevāya mati  
sevā kore dāsī abhimānī*

"The service of My lover is the abode of happiness and it is much sweeter than intercourse with Him. That is shown also by the goddess of fortune. She is residing on Lord Nārāyaṇa's chest, but still she likes to serve His feet as if she is His maidservant." Actually, the *gopīs'* service to Kṛṣṇa is much sweeter than Lakṣmī-devī's service to Lord Nārāyaṇa in Vaikuṅṭha, because they in these human-like pastimes they consider themselves to be ordinary girls and Kṛṣṇa to be an ordinary boy. With this the beauty of human-like pastimes is accomplished. The goddess of fortune left the service of Her husband Nārāyaṇa's lotusfeet and went to Vṛndāvana to perform penances to attain the lotusfeet of Śrī Kṛṣṇa, but she was not successful. After this Śrīla Kāvīrāja Gosvāmī sings:

*ei rādhāra vacana, viśuddha prema lakṣaṇa,  
āsvādāye śrī gaura rāya.  
bhāve mana asthira, sāttvike vyāpe śarīra,  
mana deha dharāṇa nā yāya*

"Lord Gaura thus tasted the words of Rādhā, that showed the symptoms of pure love. In that mood His mind was unsteady, His body was studded with *sāttvika* ecstasies, and He could not sustain His mind and body."

*vrajera viśuddha prema, yeno jāmbunada hema,  
ātmasukhera yāhā nāhi gandha  
se prema jānāite loke, prabhu koilo ei śloke,  
pade koilo arthera nirbandha.*

"The love in Vraja is as pure as gold from the Jāmbu-river, and there is not a whiff of personal happiness in it. The Lord spoke this verse (*āśliṣya vā pada*) to teach this love to the world and explained its meaning also in this *pada*."

From the words *āmi kṛṣṇa pada dāsī* until the words *sevā kore dāsī abhimāna* the words of this *tripadī* are Rādhārāṇī's own words, explaining Mahāprabhu's *āśliṣya vā padaratām*-verse. These words are completely free from all desires for personal happiness and are revealing the symptoms of pure selfless love, which aims only at Śrī Kṛṣṇa's happiness. Lord Gaurāṅga descended to earth in the mood of Śrī Rādhā to taste and to show the pure sweet love of Rādhā and the people of Vraja, and seeing it He was stunned and speechless and became greedy after tasting even more. Because of this, nowadays Gaura-*līlā* has become the relishable subject for the devotees. One cannot understand the weight of something unless and until one puts it on the shoulders. In the same way, as soon as the viewer feels the weight of Kṛṣṇa-*līlā* he gets the bodily symptoms of *sāttvika* ecstasies like tears in the eyes, horripilations, loss of bodily colour, shiverings etc. These moods will strike the body and mind until one cannot keep them together anymore. Because Mahāprabhu was attracted to the mood of Rādhā, He sometimes became deformed like a turtle, and sometimes the joints of His bones became disconnected. (This can be read in the final chapters of 'Śrī Caitanya Caritāmṛta').

The gold from the Jāmbu-river has no pit and it is valuable because it is genuine. In the kingdom of love personal desires can be compared to a pit. The love in Vraja has no such pit. Especially the love of the *gopīs* and, most of all the love of Rādhā, is completely pure. Mahāprabhu recited this 'Śikṣāṣṭaka' to teach the people of the world what are the symptoms of pure love and He personally explained these verses. With the words *se prema jānāite loke* (He taught this love to the world) at the end of his 'Śikṣāṣṭaka' song-explanations, Śrī Kṛṣṇa Dāsa Kavirāja means the love of the people of Vraja. This teaching is the unprecedented merciful gift of Śrī Caitanya Mahāprabhu and is called *rāgānuga bhakti*. Mahāprabhu Himself and the Gosvāmīs like Śrī Rūpa and Sanātana showed the example of the *rāgātmika bhakti* they personally embodied and preached *rāgānuga bhakti*, devotion following in the wake of the *rāgātmika* Vraja-devotees to the conditioned soul. to the There are two kinds of pure devotion - *vaidhī* and *rāgānuga*. Śrī Rūpa Gosvāmī writes in his *Bhakti Rasāmṛta Sindhuḥ* (1.2.6):

*yatra rāgānavāptatvāt pravṛttir upajāyate  
śāsanenaiva śāstrasya sāvaidhī bhaktir ucyate*

"Normally devotion to God is either generated by sacred greed or on the order of the scriptures. When there is no spontaneous inclination towards God one must follow the orders of the revealed scriptures. This is called *vaidhī bhakti*." This kind of devotion is based on fear of punishment in hell or in a lower species of life for not serving God according to the strict rules outlined by the revealed scriptures.

*virājanīm abhivyaktam vrajavāsi janādiṣu  
rāgātmikām anusṛtā yā sāvaidhī bhaktir ucyate*

(*Bhakti Rasāmṛta Sindhuḥ* 1.2.270)

"The devotion of the eternally perfect associates of Kṛṣṇa in Vraja is called *rāgātmika bhakti* and devotion that follows in its wake is called *rāgānuga bhakti*." There are two kinds of *rāgātmika* associates of Kṛṣṇa, namely *sambandhātmika* and *kāmātmika*-associates. The eternally perfect *sambandhātmikā*-associates are Kṛṣṇa's servants like Raktaka and Patraka, His eternal friends like Śrīdāma and Subala, and His eternal parents Nanda and Yaśodā, and the *gopīs* of Vraja, headed by Śrī Rādhā, are the *kāmātmikā* associates. The devotion of the *kāmātmikā*-associates is considered to be most intimate, and this *kāmātmikā bhakti* is again twofold: *sambhogecchātmikā* and *tad bhāvecchātmikā*. The *sambhogecchātmikās* are the Lord's consorts and the *tad bhāvecchātmikās* are the girlfriends of these consorts. In this way there are two kinds of *rāgānuga bhakti*: *sambandhānugā* and *kāmānugā*. Those devotees who follow in the footsteps of the Lord's servants, friends and parents are the *sambandhānugā*-devotees and those who follow in the footsteps of the *gopīs* are *kāmānugā*-devotees. The *MAÑJARĪ BHĀVA SĀDHANĀ*, which belongs to the division of *tad bhāvecchātmikā kāmānugā sakhī bhāva* and which is embodied by Śrī Rādhārāṇī's eternal maidservants like Śrī Rūpa Mañjarī, Śrī Rati Mañjarī etc. is the great gift of Śrīman Mahāprabhu to the fallen souls of the age of Kali. This practise of the transcendental relish of Vraja-*bhāva* was practised and preached by the Gosvāmīs, headed by Śrī Rūpa and Sanātana, and is the highest goal of the Gauḍīya Vaiṣṇavas that have taken shelter of Lord Caitanya's lotusfeet. Śrī Caitanya Čaṛitāmṛta (Madhya līlā 22, 156-157) states:

*bāhya antara - ihāra dui to sādhana;  
bāhya - sādhaḥa dehe kore śravaṇa kīrtana  
mone - nija siddha deha koriyā bhāvana;  
rātri dine cinte vraje kṛṣṇera sevana*

"There are two kinds of transcendental devotional practises. One is external and the other is internal. The external practise consists of hearing and chanting in one's material body and the internal practise is a mental one, in which one thinks of one's perfect spiritual body with which one serves Kṛṣṇa in Vraja day and night." With one's material body the practising devotee lives in Vraja (in the district of Mathurā in the state of Uttara Pradeśa in India), or if he is unable to do that, he lives in Vraja mentally after at least having physically been there for some time. In the physical state he follows in the footsteps of the people of Vraja like Śrī Rūpa and Sanātana Gosvāmī by following the process of hearing, chanting, and remembering the pastimes of Śrī-Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. Within his mind he conceives of his spiritual body or a *mañjarī*-body, following in the footsteps of the people of Vraja like Śrīmatī Rūpa Mañjarī and others, remembering Śrī-Śrī Rādhā-Mādhava's *aṣṭa kālīyā līlā*, Their eternally revolving eightfold daily pastimes and mentally serving the Dual Divinities as is proper for the particular time of day. The following divine aspirations will constantly awaken within the minds and hearts of such devotees:

*rādhā kṛṣṇa prāṇa mora! yugala kiśora!  
jīvane maraṇe gati āra nāhi mora*

"O Rādhā-Kṛṣṇa! O Youthful divine Couple! You are My life! In life or in death, there is no one else for me but You!"

*kāliṅdīra kule keli kadambera vana;  
ratana vedīra upore bosābo du'jana*

"In a playforest of Kadamba-trees on the bank of the Yamunā I will seat Them on a jewelled throne."

*śyāma gaurī aṅge dibo (cuyā) candanera gandha;  
cāmara dhulābo kobe heribo mukha canda*

"When will I anoint Their bluish and golden bodies with sandalwoodpulp, fan Them and behold Their moonlike faces?"

*gān̄thiyā mālatīra mālā dibo doṅhāra gale;  
adhare tuliyā dibo karpūra tāmbūle*

"I will string garlands of Jasmine-flowers and hang them around Their necks and put betelleaves laced with camphor in Their mouths."

*lalitā viśākhā ādi yoto sakhīvr̄nda;  
ājñāya koribo sevā caraṅāravinda*

"I will serve Their lotusfeet on the order of the *sakhīs* like Lalitā and Viśākhā."

*śrī kṛṣṇa caitanya prabhura dāsera anudāsa;  
narottama dāsa kore sevā abhilāṣa*

"Narottama Dāsa, who is the servant of the servants of Śrī Kṛṣṇa Caitanya Mahāprabhu, desires these services."

These aspirations fill the lives of the Gauḍīya Vaiṣṇavas! They spend their lives doing *bhajan* while holding these desires in their hearts and when they leave their material bodies they are blessed with the direct service of Śrī Śrī Gauracandra and Śrī-Śrī Rādhā-Mādhava in spiritual bodies in the kingdom of Their transcendental pastimes.

***Jaya Śrī Gaurahari! Jaya Śrī Rādhel!***

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