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THE CONFIDENTIAL MESSAGE OF VRINDAVAN

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

We have to understand Vrindavan Dham through the Goswamis. *ei chay gosāi jār mui tāro dās* — We are the servant of those who follow the Six Goswamis. [Narottam Das Thakur, *Nāma-saṅkīrtana*, text 6]

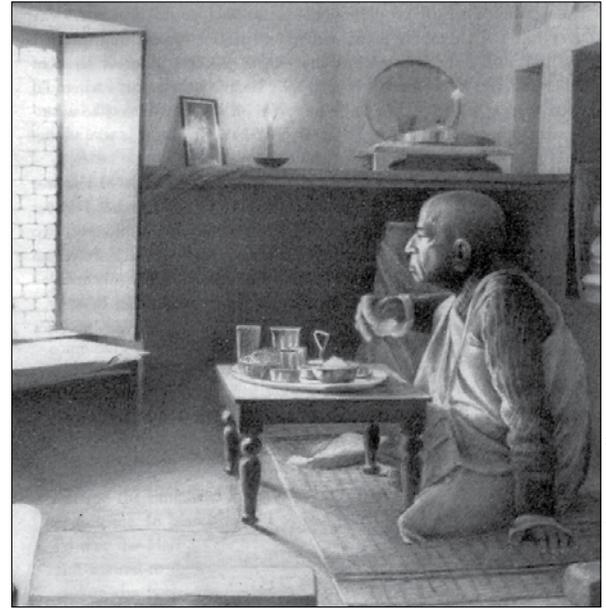
*rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti*

When shall I be eager to study the books of the Six Goswamis? One has to learn of the conjugal loving affairs of Radha-Krishna through the teachings of these Six Goswamis. [Narottam Das Thakur's *Prārthanā*, song 1]

Jugala-pīriti, the love affairs of Krishna and Radharani, are not ordinary. They are completely spiritual. *radha kṛṣṇa-praṇaya-vikṛtiḥ* [Cc. ādi 1.5] — It is not the affair of some young boy and young girl. It is the exhibition of the pleasure potency of Krishna. *hlādinī śaktir asmāt* — It is completely spiritual. Do not immediately try to understand Radha-Krishna's playing. "Oh, because I have come to Vrindavan, let me immediately understand Radha-Krishna's *rāsa-līlā*." It is not so easy. Narottam Das Thakur says [*Prārthanā* song 1]:

*viṣaya chāriyā kabe śuddha ha'be mana
kabe hāma herabo śrī-vṛndāvana*

As long as you have got the propensity for sense gratification there is no possibility for understanding Vrindavan. There is no possibility. *Viṣaya* means this *āhāra-nidrā-bhaya-maithunam* — eating, sleeping



Painting by Anuradha Dasī

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

and sex life. If you are still inclined for these then there is no possibility of understanding what is Vrindavan. This is the confidential message given by Sri Chaitanya Mahaprabhu and his followers. 🙏
— From a lecture in Vrindavan, August 1974.

GOVINDA'S EVERYTHING

Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada

There is one personality whose name is not referred to in the *Śrīmad Bhāgavatam*, yet the readers of *Śrīmad*

Bhāgavatam nurture the hope of becoming that person's devoted servant. May that personality, who is everything to Bhagavan, completely destroy our false ego and grant us shelter at her feet!

Today is her appearance day. Having accrued all varieties of compassion from Bhagavan, she distributes that as gifts to all. May that personification of great mercy manifest within our hearts and make her appearance there! May her appearance day be the concern of our adoration!

Generally we hear that the whole world is maintained by Govinda. Many people discuss about Govinda in this way. Yet there is one personality whom Govinda considers as his *sarvasva*, his all-in-all. Without taking shelter of that personality we will not be able to comprehend what *sarvasva* actually means. The word *sva* means “one's own”, and *sva* also means “treasure.” *Sva* means Govinda's own, and also one who is Govinda's treasure. She is the complete wealth of Govinda — the wealth of the wealth of Govinda. She is Govinda's *sarvasva-vastu*. When we make her our worshipable object, then we will understand the actual meaning of worship.

All the *śāstras* loudly proclaim that those things that are in relation to Bhagavan are the objects of worship. Apart from him, nothing and no one can be worthy of the word *ārādhyā*, to be worshiped. At present we are bound by ignorance and we have forsaken our search, cheating ourselves out of attaining *prema*. At the time when *anarthas* arise, we mistake them for something else. Our ultimate goal is *artha*, that which is necessary, the opposite of which is *anartha*. If we do not serve those innermost necessary ideals or perfections that are available to us and if we do not gain instructions on the matter of service, then we will be ruled by our own false ego, rendering service unto something else other than that which is actually worthy of service.

Only divine love for God is worthy of worship. Understanding this point clearly, we live with the fervent hope that we will eventually be counted amongst her retinue. Otherwise, it is better for us to die thousands of times.

*āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayāti-gamitaḥ kila sāmprataḥ hi
tvaṁ cet kṛpāṁ mayi vidhāyasi naiva kiṁ me
prāñair vrajena ca varoru bakāriṇāpi*

O Varoru, my beautiful, most magnanimous goddess! My heart is flooded with an ocean of nectarean hopes. I have somehow been passing my

time until now eagerly longing for your grace, which is an ocean of ever-cherished nectar. If still you do not bestow your mercy on me, then of what use to me are my life, the land of Vraja, or even Sri Krishna, who, without you, is simply a mighty hero who destroys demoniac forces like Baka. (Srila Raghunath Das Goswami's *Vilāpa-kusumāñjali* 102)

*hā nātha gokula-sudhākara su-prasanna-
vaktrāravinda madhura-smita he kṛpāndra
yatra tvayā viharate praṇayaiḥ priyārāt
tatraiva mām api naya priya sevānāya*

O Lord, O ambrosial moon of Gokula, O Lord whose beautiful face is like a lotus flower, O sweetly smiling one, O you who are soft and compassionate! So that I may render service unto you, please take me to where your beloved sports in loving pastimes with you. (*Vilāpa-kusumāñjali* 100)

The devotee's only desire is, “When will that ocean of nectarean hope bear fruit?” I believe it is imperative that I maintain my life because of that hope. But because our eagerness does not increase, that hope is not completely attained; that hope is not fruitful. If that hope is not fulfilled today, if today Govinda's *sarvasva* does not manifest in our hearts, then we have been deceived. You will not be able to find anyone more unfortunate than us in the history of the world. If we are cheated out of serving that personality whose mercy awards us everything we need, including residence in the Lord's holy dhama, and all things connected to him, and if we cannot understand her identity or discover her within the 18,000 verses of the *Śrīmad Bhāgavatam*, then our study of the *Śrīmad Bhāgavatam* has been pointless.

Being intimately acquainted with her identity, Sri Gaurasundara has spoken to us on the topic of *unnata-ujjvala-rasa*, the highest mellows of conjugal love, explaining the various ways of serving the Lord and the process of pure service. It is only because he spoke to us about *ujjvala-rasa* that we may understand the topic as well as the opposite topic, the meager splendor of material *rasa*. ❀

— From a lecture on Radhastami, 19 September 1931. First printed in *The Gaudiya*, vol. 10, No. 11 in October 1931, and reprinted in Sri Caitanya Sarasvata Matha's periodical, *Sri Gaudiya Darsana*, vol. 4, October 1958.

WHEN KRISHNA FORGETS ALL OTHER WOMEN

**Srila Rupa Goswami's Ujjvala-nīlamanī 1.25-26,
With commentaries by Srila Jiva Goswami and
Srila Viswanath Chakravarti Thakur**

*atiraktatayā nāryāṁ tyaktānya-lalanā-sprhaḥ
sītāyāṁ rāmat so 'yam anukūlaḥ prakīrtitaḥ*

*rādhāyām eva kṛṣṇasya suprasiddhānukūlatā
tad-āloke kadāpy asya nānyā-saṅgaḥ smṛtiṁ vrajet*

He who gives up desire for other women with intense attachment for one woman, like Rama for Sita, is called *anukūla*, the well-disposed lover. Krishna is famous for his *anukūla* attachment to Radha. Upon having her company, he does not remember the company of anyone else.

Srila Jiva Goswami: A dramatic hero is known as *anukūla* when due to his amorous attachment for a particular woman he gives up the desire for other women. This is exemplified by the singular attachment Lord Rama had for Sitadevi. Krishna's amorous attraction for Sri Radha is renowned for having the same quality — when Krishna is in the company of Sri Radha he never remembers the company of any other woman.

Since the desire for other women is improper and since he has taken a vow of having only one wife, accepting only one wife with complete dedication is not difficult for Rama. However, Krishna sees Radha while in the presence of many *gopīs*. In such a situation it is difficult to forget the desirable women surrounding him. Yet, upon seeing Radha, he forgets all others. This strong inclination that Krishna has for Radha, even under such circumstances, is declared to be the topmost example of a hero demonstrating a favorable nature toward a heroine. [Translator's comment: Krishna's *mādhurya-rasa* is universal since all *jīvas* are potentially capable of tasting it. However, Lord Rama's conjugal tendencies are seen only with Sitadevi and not with any *jīva*. Therefore his conjugal feelings are not universal. Thus, someone may say that the comparison given in this verse is not justified because of a lack of universality (*sārvatrikābhāvāt*) of the conjugal mood in Lord Rama. However, Srila Jiva Goswami here is saying that such a thought should not be entertained.]

Thus when Krishna took Radha and disappeared during the *rāsa-līlā*, he did not meet the other *gopīs*, though they were suffering. *Gīta-govinda* (3.1) says, *rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ* — “Taking Radha in his heart, Krishna gave up the other women of Vraja.”

Srila Vishwanath Chakravarti Thakur: Because of being intensely attached to one woman, Krishna gives up desire for other women. Because the verse says that the desire disappears only at that time and does not say that the desire for other women is absent all the time, the theory that Krishna should have attraction to no other women is defeated.

The phrase “when Krishna sees Radha” also means when he hears of or remembers her. It is easy for Rama

to be *anukūla* to Sita since he took a vow of having only one wife. But it is difficult for Krishna to be *anukūla* to Radha since he has many women. But because the most astonishing level of *prema* exists in her, he forgets all other women who have *prema* for him. The superiority of Krishna's *anukūla* sentiments to those of Rama is indicated here. [See also next article in this issue.]

— Adapted from Bhanu Swami's translation with Sri Vaikuntha Enterprises, Chennai, India, and Sanskrit from Gaudiya Grantha Mandir (<http://www.granthamandira.com>)

A CHAIN BINDING KRISHNA

Srila Jayadev Goswami's Gīta Govinda 3.1

With commentaries by

Srila Prabodhananda Saraswati Thakur

And Sri Chaitanya Das Pujari

Chaitanya Das was a disciple of Bhugarbha Goswami and was engaged in worshipping Rupa Goswami's deity of Govindaji, for which he became known as Chaitanya Das Pujari.

*kaṁsārīr api saṁsāra-vāsanā-bandha-śṛṅkhalām
rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ*

Thus, the enemy of Kamsa placed in his heart the *gopī* named Radha, who was like a chain binding him to the *saṁsāra* of conjugal affairs. In this way he gave up the company of all other *gopīs*.

Śrī-gīta-govinda-vyākhyāna commentary by Srila Prabodhananda Saraswati Thakur: In the first two chapters of this literature, Radha's longing for Krishna was described. Krishna's longing for Radha is now described. Krishna, the enemy of Kamsa, gave up the other *gopīs* since he had placed Radha in his heart. This indicates Krishna's intense attraction for Radha. Radha acted as a chain to bind Krishna to impressions



Calcutta Art Studio, 1883

Krishna begs forgiveness from Radharani

of *saṁsāra*, the passage of existence. This indicates the first state called *abhilāsa*. Its characteristics were described previously in Prabodhananda's commentary on *Gg.* 1.27]. It is also said:

*saṅgamopāya-racita-prārabdha-vyavasāyataḥ
saṅkalpecchā-samudbhūtir abhilāso 'tra vikriyāḥ*

*praveśa-nirgamau tūṣṇīm tad-drṣṭi-patha-gāminau
rāga-prakāśana-parāś ceṣṭāḥ svātma-prasādhanam
vyājoktayā ca vijane sthītir ity evam ādayaḥ*

Out of a desire to arrange union with the lover, various activities manifest such as — (1) *saṅkalpa*, resolve (2) *icchā-samudbhūti*, complete arousal of desires, and (3) *abhilāsa*, longing (i.e. “When will my desire be fulfilled?). The desirous person thus goes outside and stands silently looking at the path where the lover should appear and performs other actions which reveal the inner attachment — dressing up, speaking with double meaning, remaining in a solitary place, etc. (*Rasāṅgha-sudhākara* 2.379-380)

By *abhilāsa*, it is implied here that he also automatically attained the previous two stages. This is because *abhilāsa* occurs only after the first stage, *saṅkalpa*, occurs, and because *prema* automatically causes the execution of a deluge of sweet activities.

Saṁsāra can also mean “complete essence”, which is *mādhurya-rasa* — full of bliss since the Lord is its subject. Thus Radha was like a chain for binding him to eternal impressions of *mādhurya-rasa*.

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

I worship the Supreme Lord Govinda who, though regarding all the inhabitants as his very self, resides in Goloka exclusively with the young *gopīs*, who are embodiments of *mādhurya-rasa*. He accepts them as his wives, while they respond to his conjugal affection reciprocally. (*Brahma-saṁhitā* 5.37)

Saṁsāra can also indicate Radha, the final goal of all of Krishna's efforts. Thus she was a chain for controlling him by making him continually think (*vāsana*) about her (*saṁsāra*). The word *kāmsāriḥ*, “Kamsa's enemy” can also refer to one who distributes (*sāraṭi*) happiness (*kam*). Since Kamsa feared him, the name also shows Krishna's abilities. It is said *bhayāt kāmsaḥ* — out of fear, Kamsa obtained Krishna's mercy. (SB 7.1.31) According to the *Viśva-prakāśa* dictionary, *śṛṅkhala* means chains.

Bāla-bodhinī commentary by Sri Chaitanya Das Pujari: Having described the glories of the love of Sri Radha-Madhava and then describing the longing of Sri Radhika, now in this verse the longing of Sri Krishna is described.

Just as she was longing for Krishna, similarly Kamsari, the enemy of Kamsa, completely (*ā*) held Radha in his heart (*dhāya*) and gave up the other beauties of Vraja. The plural case in the term “*vraja-sundariḥ*” suggests that he gave them up after a lot of effort. By this, his deep and intense love for Radha is indirectly suggested. Holding her in his heart, he remembered pastimes with Radha other than those which occurred at the Rasa-dance and thus he departed from that place.

How deep is his attraction? The word used is “*vāsanā*”, which means a deep-seated longing for obtaining the object of desire, solidified by previous experiences etched in the memory. This *vāsanā* is *saṁsāra-vāsanā*, meaning that it is the complete essence of all the longings that have been deeply etched in the heart, just like an anchor is deeply rooted in the depths of the seafloor. Just as the anchor bound to the chain (*śṛṅkhala*) gives shelter to the boat, similarly this *vāsanā* is like a chain which gives the topmost shelter to Krishna. Thus, Krishna's mind is like that of an intelligent seeker, who after considering various religious practices ultimately takes to the essence and leaves behind everything else. This is the meaning of the verse.

— Adapted from Bhanu Swami's translation with Sri Vaikuntha Enterprises. Chennai, India, and Sanskrit from Gaudiya Grantha Mandir (<http://www.granthamandira.com>)

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