

Here we will hear the extremely detailed commentary given by Sripad Sanatan Goswami on the last 4 slokas of the Chirharan lila. Even though some of you devotees may not be understanding this explanation, I would advise you to still hear them, they are glorious to be listened to.

sankalpo viditah sadhvyo

bhavatinam mad-arcanam

mayanumoditah so 'sau

satyo bhavitum arhati

TRANSLATION

[Lord Krishna said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

Here Krsna is first and foremost glorifying the austerities of the girls. He is addressing the girls as 'Sadhavyah' – female version of sadhava – Sanatan Goswami gives the meaning – those whose decision is of the topmost love and those who are filled with all good qualities and those who are beautiful, are addressed as Sadhavyah . I approve your motive and out of shyness You have not revealed it to me, but still I accept it and I appreciate it. If ones desire is to love Krsna, why will he not accept that desire !! Krsna describes this motive as – 'satyo' – This is the true motive, real motive. Krsna says - 'Bhavitum arhati' – it deserves to be fulfilled. Sripad Sridhar Swam comments that - Krsna is addressing that it deserves to be fulfilled, but it will not. Meaning I will become Your husband, but in the world it will be not known that I'm your husband. Because He is decorated by Parakiya bhav. Later they will get married. These gopakumaris got married in Vraj with other gopas of Vraj. He wanted to give them the pleasure, but he wanted to give the parakiya ras pleasure, which gives rise to chamatkaar , astonishments – eyes open wide, face blooms with pleasure by hearing some sound or by seeing something, and mouth emanates sound like –aah aha aha... this is called 'ras'. Like this , this ras gives rise to wonderfull astonishments. So, in this way Krsna did not want to give them the normal social pleasure, rather he wants to give them the topmost highest pleasure. In this material world, when a lady is married to someone and is in love with another man, that other man is called upapati and the pleasure there is called aupa-patyam. In this material world, this is hellish. The pleasure is too short and too troublesome, and there is so much of fear of being spotted out by society, fear of infamy,... so it is full of miseries in this material world. But in the spiritual world, the fact is that Krsna is never upapati, he is the actual husband, but to create the utkantha, urge or greedy urge, he creates such an environment. Because, between husband and wife, there is not so much utkantha, urge. Moreover the wife expects the husband to do so many things for the home. But in parakiya bhav, one does not expect much from the lover, one does not expect him to run the family...etc., one only has the urge to 'meet' the lover. Parakiya bhavate ati rasera ullas . And Krsna wants to give this ras to the gopis.

So Krsna says here that – “ in the society I will not be Your husband, but I will meet you as your husband. I will not be together with you at all times and I will not be able to behave as your husband at all times, but it deserves to happen”. In anyone’s life, the topmost desire or motive is nothing but THIS- to achieve Krsna and serve Krsna, especially in a particular relationship. In all relations in this world, the highest surrender is of ‘a wife to the husband’. A girl is born somewhere and brought up there, then she gives up all that and gets married to a husband and there she serves him to give him pleasure. Her life is full of surrender. So, woman is a diety of ‘surrender’. SO, to have such a relation with KRsna is the topmost manorath, or ‘motive’ one can have. And because of such a motive, Krsna calls them ‘Sadhvi’. So Krsna says here – “I welcome such a motive of yours. Anumodan – it gives me so much pleasure. I accept it. And it must come to pass. Meaning, it will not happen as it is, but still I will be your husband”.

Krsna says that Your motive is real - ‘Satya manorath’. It will become fruitfull. How is the motive ? - Madarchanam – to give me pleasure. You never expressed it to me out of your shyness, but I know everything.

Next KRsna says -

48.30

Now, here Krsna is giving a very beautifull philosophy :-

na mayy avesita-dhiyam

kamah kamaya kalpate

bharjita kvathita dhanah

prayo bijaya nesate

TRANSLATION

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

Here Krsna is glorifying his bhakti -

Anyone who even with his mind thinks of me, associates with me, or serves me, (may be he is filled with lots of other desires) such a person’s desires (like desire wealth , fame..etc) will not give birth to other desires. That person will not have to take other bodies to fulfill his desires. This Krsna is not saying just about gopis, but in general for ANYONE, for any ordinary devotee. If he is chanting, serving me engaging his mind, his any other desire cannot drag him down.

The misery of living entities is 'desire'. Arjun asks Krsna – why is one forced to do sin, even if he does not desire for it ? Who is making him do the sin ? Krsna replies – kama esa krodha esa vidhyenam iha vairinam – Krsna says that it is kaam – lust or desire for one's own sense pleasure. Krsna says it is vairinam – meaning enemy of the soul, and it resides in the senses, mind and intelligence. Krsna tells Arjun to kill this enemy. However, by great fortune, if one's mind gets engaged in Krsna, in any way, his beauty, or naam jaap or anything, then his kaam will not give rise to further desires. Krsna is explaining this with an analogy of the barleycorns – if they are burnt up in the sun, and cooked, it cannot give rise to new sprouts. The desires are diminished to the extent that he does not accept even the 5 types of mukti , even if it is GIFTED to him. He will only desire Krsna, who is all blissfull, he will become 'mat kamah paramam'..

Sanatan Goswami is also saying that even by mistake if one's mind goes towards Krsna, then it will never go away from there at all. Meaning, he can never give up Krsna. Just like the cows on the hill, cannot be made to stay inside any home. And Krsna can never give him up. Suppose a person is walking on the road, for many many days, he is tired,thirsty, hungry, and when such a person reaches his home, he will not want to leave that home and go back onto the streets.

No recitation

yatabala vrajam siddha

mayema ramsyatha kshapah

yad uddisya vratam idam

cerur aryarcanam satih

TRANSLATION

Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Katyayani, O pure-hearted ones.

Harisurji comments – Krsna says that – THAT-person who has understood Me as the essence of the Vedas, who has seen Me in this way thru the eyes of the Vedas, and I have also seen him, whose mind is absorbed in Me, and who is accepted by Me, if he is engaged in ignorance(sense gratification), and resides in Gokul (go means senses and kul means family, so family of senses meaning engaged in sense gratification), still he will not be overcome by other desires, and nothing can destroy his bhakti towards

him.

Brahmaji also says the same that – all raags like kaam krodh, moh ...etc will steal the wealth and intelligence of a living entity only till the time that living entity does not become Krsna's and only till then the grhastha life remains a prison house. When he becomes Krsna's, then these same raags will support him in his services.

So, Krsna is not looking down upon 'desires', but he is insisting that 'mind be absorbed in Him'. Then His desires will not give rise to other desires. So anyone who desires something from Krsna, then it is taken care of in such a way that he will not have to desire it from anyone else. Just like Dhruv Maharaj. He wanted from Krsna the Kingdom, he was absorbed in Krsna with the desire to get this Kingdom, but his desire ended there. Rather, when Krsna came to give him his desire, Dhruva Maharaj says – "I am fully satisfied, I don't want anything. I was looking for broken pieces of glasses, but I have found a touchstone". So, it is this 'desire' alone which gives rise to birth and death. But Krsna says whatever desire one may have, if his mind is engrossed in Me, then that desire of his, will not become his enemy, that desire will not make him take more and more births, but, that desire will help him. So, we should understand that Krsna is expressing His own glorifications.

Surdasji writes that one iron is used as knife in the Diety-Kitchen to cut vegetables for Krsna and one iron is used as knife at the butcher's place to cut animals. But the paras mani or chintamani jewel will not differentiate between the two, it will turn both the knives into gold. Similarly, anyone who comes in contact with Krsna gets liberated, whatever the bhav of the person may be.

This Narada Muni answers to Maharaj Yuddhisthir at the Rajasuya Yajna that – kamam, krodham bhayam sneham – whether one approaches Krsna in lust, or anger or fear or love or bhakti, he attains liberation. Narad muni says that gopis worshipped Krsna in Kaam, Shishupal in anger, You all in affection, and myself in Bhakti with Krsna. So whatever be the approach, one gets Krsna accordingly.

The gopis desire was only to serve Krsna, not that they want him as their husband and he will do all the duties of the husband. Theirs is parakiya bhav, which does not have such expectations. They only want to give everything to him and please him in that way. So, there is no question of Kaam or lust in the gopis. Rather they are akaamaya kalpate – this is Param Purusharth.

Every person wants happiness in life. The param purusharth meaning ultimate desire of all living entities is sukha or happiness and such a happiness which never comes to an end, such a happiness in which there is no mixture of distress or misery, Such a happiness is not available anywhere in this material world. Such a happiness is available only with Krsna.

Krsna addresses them as 'abala' meaning – You are kanya, or young maidens and You are not independent, hence you have to be under the control of your parents. Your desires will be fulfilled and now you go back to Vraja. Your Goddess worship will not be unfruitful. What was their desire – patim me kurute = please make Krsna our husband. Krsna fulfills their desire saying – agamine sharad ratri – in the coming sharad nights we will have our vihaar – loving pastimes. This was their desire – to give up everything and have loving pastimes with Krsna. By the mercy of Yogamaya, the gopis have developed this parakiya bhav. There is a difference in parakiya bhav and being parakiya. The gopis are not parakiyas, they all belong to Him, but their bhav is parakiya. Just like the fitkiri and sugar candy, both 'look' exactly the same, but both are extremely different, fitkiri cannot even be tasted, what to speak of eating, but sugar candy is so sweet, it can be consumed.

The gopis motive was only to serve Krsna, by dancing with him, by serving him, being with him in Vraja. Maya ima ramasyatha – means Krsna says you will enjoy with me. Krsna did not put such a desire in them that they will marry him and be with him in that way. Not that the gopis are parakiya, but the bhav is parakiya. If one has to hide from the others and meet one's own husband, there is nothing wrong in it. Krsna is their own husband. But only to increase the rasa to the highest, he has made the bhav parakiya.

No recitation

sri-suka uvaca

ity adishta bhagavata

labdha-kamah kumarikah

dhyayantyas tat-padambhojam

kricchran nirvivasur vrajam

TRANSLATION

Sukadeva Gosvami said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.

Here Krsna has expressed his supremacy. The essence of supremacy is 'sweetness' and this Krsna has shown in his lilas, especially in this particular lila. Hence, Sukadev Goswami is addressing him as 'Bhagavan'.

They went back with great difficulty, because they were not going back SEEING Krsna, but they were going back meditating or thinking about Krsna. They went back and their minds were filled with longing every day every second for those moments to arrive which he had promised that they would enjoy with him for the upcoming nights. Every second was like a yuga for them, they were waiting when that time will come. That is why on the raas lila night, when they heard the sound of the flute which was personally calling each one of them by their own names, they just could not resist staying back in their homes to perform their household duties, or pati-dharm etc. They all fled like the river which is flowing in a river where the river is flowing with a huge gush flow of water. One can imagine what would have gone thru them when that very Krsna is personally calling them thru the song of the flute !! They were telling Krsna – we cannot even stand in front of anyone in our family, what to say of serving them.

They could not stop themselves. This is the adhikaar of the gopis. That is why great souls like Udhhav, Brahmaji, Lord Caitanya Mahaprabhu etc are glorifying the dust of the feet of the gopis so much. Udhhav wants to become a grass in Vraj so that he can get the dust of the gopis feet upon himself. After understanding this lila, one can understand how difficult it would have been for the gopis to spend every second of their time waiting for that promise to come true!! Hence, we need to understand the Bhagavatam in the right order. Not just read , but relish every word of it. Any person who hears the Bhagavat in the right sequence , he will realize the Bhagavatam. So devotees should hear and read the Bhagavatam sloka by sloka in sequence. It is one of the 5 great sadhanas as said by Lord Caitanya Mahaprabhu. One should relish it word by word.

Hare Krsna Hare Krsna Krsna Krsna 2.17.15

Seeing Krsna's mercy on these girls, Sukadeva Goswami remembered how Krsna showed his mercy on the other ladies also – the Brahmana's wives. Both the groups were 'women' that got the mercy. And it is also seen that of all the ones who have loved Krsna, the foremost and topmost ones who love Krsna is 'women'.

atha gopaih parivrito

bhagavan devaki-sutah

vrindavanad gato duram

carayan gah sahagrajah

TRANSLATION

Some time later Lord Krishna, the son of Devaki, surrounded by His cowherd friends and accompanied by His elder brother, Balarama, went a good distance away from Vrindavana, herding the cows.

Not that after the chirharan lila, immediately this lila happened. But Sukadev Goswami is remembering this lila after having narrated the previous lila, so it is being described here.

Now this is the lila of the summer season. In the chirharan lila, Sukadeva Goswami did not say that Krsna was with Balaram or the other gopas. For that lila, Krsna somehow hid from Balaram and other gopas and came to perform that lila. But now, here they all are present. Here Devaki-sutah is used, because the Brahmana's wives were of Mathura, and they were knowing that Krsna is born in Mathura only. Also, Devaki also stands for another name to Yasoda , so it also means Yasoda-suta. Krsna went a good distance away from Vrindavan only to shower this mercy on the Brahmana wives, but he creates the excuse of herding the cows. Balarama is Haladhar, he maintains the fields, he ploughs the fields and Krsna grazes the cows.

nidagharkatape tigma

chayabhiih svabhir atmanah

atapatravitan vikshya

druman aha vrajaukasah

TRANSLATION

Then the sun's heat became intense, Lord Krishna saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

he stoka-krishna he amso

sridaman subalarjuna

visala vrishabhaujasvin

devaprastha varuthapa

pasyataitan maha-bhagan

pararthaikanta-jivitan

vata-varshatapa-himan

sahanto varayanti nah

TRANSLATION

[Lord Krishna said:] O Stoka Krishna and Amsu, O Sridama, Subala and Arjuna, O Vrishabha, Ojasvi, Devaprastha and Varuthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.

These are the 10 sakhas of Krsna who serves him from all 10 directions. He is taking the names of 10 sakhas – Stoka Krsna – Stoka means small or little, Stoka Krsna means little Krsna, he would be small and same color as Krsna, so everyone calls him Stoka Krsna. So he calls them – Hey Stoka Krsna, Hey Amsu, Hey Sridam, Hey Subal, Hey Arjun, Hey Vishal, Hey Vrsabh, Hey Ojasvi, Hey Devaprastha, Hey Varuthapa, and thus personally bringing their attention towards Him. Their attention were here and there in their various services towards Krsna. He is pointing his fingers towards the trees and glorifying them. They tolerate all heat and give others cooling shade. They tolerate everything, they don't come running into our homes, like the small plants like Tulasi and others. They tolerate the cold and protect others from cold. They tolerate these 4 things – rain, wind, heat and snow and protect other living entities from these 4 things. Moreover they also provide food for others survival.

Here why Krsna has addressed Stoka Krsna first although Sridam is the foremost ? Sripad Sanatan Goswami says that this is because his name is close to Krsna's name and their friendship is deep. Also, it could be that Stoka Krsna was immediate next to Krsna. These are the 10 sakhas that Yasoda had engaged in taking care of Krsna. Stoka Krsna , Amsu, Sridama and Subal are supposed to be in the 4 directions with Krsna, starting with East. i.e East, South, West and North. And the sakhas from Arjun to Ojasvi are supposed to be in the 4 corners. And Devaprastha protects Krsna from the top like when he needs shade, umbrella ...etc. ..and Vaurthapa protects Krsna from below so that his feet are not hurt by

stones or thorns...etc., the path is smooth, safe...etc. There is another important friend – Bhadrasen who is not mentioned here. He is the leader of the gopa-team. He would keep an eye to a distance if there is any demon, or any danger at a far distance. This time he is far away on the look out for any danger if any, thus overlooking the protection of Krsna and hence his name is not being addressed.

aho esham varam janma

sarva -prany-upajivanam

su-janasyeva yesham vai

vimukha yanti narthinah

TRANSLATION

Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

We will discuss on this in detail in our next session.

Hare Krishna !!

COMMENT : REST OF MAHARAJ'S LECTURES IN THIS SERIES IS PUT UP AS A DIFFERENT TOPIC UNDER THE SUBTITLE "THE BLESSED BRAHMANA'S WIVES"