

Craving for His Joy Instead of Our Joy

(”Sein”-Sucht statt Selbst-Sucht)

Svami Sadananda Dasa

Manuscript: *Bhaktirasamrita Sindhu*,

Anubhavas and Sattvika-bhavas

(Wagner’s property)

Into English, within square brackets, and

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II.2.14: Loka-anapekshita: a disregard for the opinions of others. [...]

A further example from Padyavali (a collection of shlokas compiled or collected by Rupa Gosvami):

II.2.15: “Mukhara may scold us as she wishes; we shall not take any notice. Heavily intoxicated by the sweet wine of Hari’s rasa, we shall roll upon the ground, dance, and rejoice.” (nivisham means “enjoy”, rejoice)

Sadananda: The question arises, both here and in other contexts: the Gopis’ prema is free from all forms of impurity, rooted in selflessness, and devoid of any craving for *their own* joy. Their sole ambition is to satisfy (tripti) Krishna’s senses. Do places like this in II.2.15 not contradict the theology of the Gopis’ prema?

If you want to find a *classic* formulated answer, then you look up *Ujjvala- Nilamani*, pages 342/43, Vishvanatha, i.e., the first commentary (tika) to the third shloka. The shloka translated [*Radha says*]: “In the hope of being embraced by Him (the sukham, the joy that He embodies in manifest form), the intense shyness towards the elders has diminished. You, my female friends, who are closer to My heart than My very own pranas, My own life; Dharma himself, the great one, whom I neglected (whom I failed to consider), he who is cared for by the sadhus or by the faithful,

innocent women; oh, a curse upon My self-control (dhairyam), that I, the most sinful one, remain alive, despite being overlooked by Him.”

Tika: Nirveda means “to condemn or blame oneself.” Observing the disappointed or wilted faces of the sakhis – those who have just returned from Krishna – Radha conveys, in nirveda, that He did not pay any attention to Her (i.e., that He is not interested in Her); in the following shloka, she expresses: ”His embrace...”, indicating her hope for the joy (sukham) that He embodies in His manifest form. She yearns for the attainment of His embrace.

The craving (sriha) for one’s own joy, sukham, clearly expressed in Bha X.81.8 and X.31.7, is perceived as such and represents a particular emotional depth (literally: a subtle function of the mind that conveys the sentiment: “through *my* beauty and my art of love, *I* wish to bring Him particular joy”). This emotional expression is shared by all the beauties of Vraja, particularly in Her, Who is the most precious jewel among all the women of Vraaj. However, this emotional depth is never articulated by the gopis themselves through their own words. Krishna, being the jewel of all knowers of Truth, comprehends this emotional depth and has also articulated it in X.33.22, among other instances.

This and other passages in the Bhagavatam imply that it would be impossible for Him to come under their control if they didn’t have such emotional depth. That is why it says that everything they do, they do for the sake of His joy, to give Him joy.

In the puru-sundaris [the beauties in the city] (in Dvaraka), who possess samanjarahati, the absence of sriha or craving for one’s own joy (sukham) is expressed in X.83.39 and X.83.11 (?). However, there is a subtle difference in the thinking there: “May Krishna, *from His side*, grant us sukham, etc., through His limbs” – a mode of thinking that exists to a certain degree – and He is fully aware of this. It is in this manner that I.11.36 shall be elucidated.

We would argue that it contradicts the nature of noble individuals to extol their own greatness through words. The noble human consistently finds himself at the beginning of his sadhana and never looks back, not even unconsciously, at any great deeds or thoughts he has had. How much less can we expect the gopis, the greatest among the great, to say, “It was for His sake that we made all these sacrifices, and yet He does not care about us.” That would be “human” and natural to us, who are barely human beings! We must remain conscious of the genuine, complex depth in the hearts of the gopis; otherwise, all is lost, and in our reasoning, we reduce the gopis to a so-called “human” level we find unoffensive. Selflessness is merely a

negative concept, a negation. What are entirely new to us “humans”, even the noblest among us, is “*the craving for His*” [joy], where everything is experienced as His, and everything is thought, spoken, and done in such a manner that, from an outside perspective, this craving for His joy appears to be a selfish desire, whereas it is not. (Sid. 5–6)