

# Śrī Rādhā

✧ OUR SUPREME SHELTER ✧

---

*Prominent Gaudīya Vaiṣṇavas Extol Her Glories*

---

© 2016 GAUDIYA VEDANTA PUBLICATIONS. SOME RIGHTS RESERVED.



EXCEPT WHERE OTHERWISE NOTED, ONLY THE TEXT (NOT THE DESIGN, PHOTOS, ART, ETC.) OF THIS BOOK IS LICENSED UNDER THE CREATIVE COMMONS ATTRIBUTION-NO DERIVATIVE WORKS 4.0 INTERNATIONAL LICENSE.

To view a copy of this license, visit <http://creativecommons.org/licenses/by-nd/4.0/>  
Permissions beyond the scope of this license may be available at  
[www.purebhakti.com/pluslicense](http://www.purebhakti.com/pluslicense) or write to [gvp.contactus@gmail.com](mailto:gvp.contactus@gmail.com)

- *The Supreme Perfection, Who is Śrīmatī Rādhārāṇī and Knowing Kṛṣṇa's Energies* in Part Three, as well as all verse translations marked with an asterisk – quoted text courtesy of The Bhaktivedanta Book Trust International, Inc. [www.krishna.com](http://www.krishna.com).
- *Rādhā-prema Makes Kṛṣṇa Mad* in Part Three © Tattva-vicara Publications. Used with permission.
- *The Fire of Separation* and *Kṛṣṇa Never Leaves Vṛndāvana* in Part Three are extracts from the lectures of Śrīla Gour Govinda Svāmī based on the recordings and transcriptions of Gokuladas dāsa. Used with permission.
- Painting on pgs 46 and 148 by Śyāmarāṇī dāsī © The Bhaktivedanta Book Trust International. Used with permission. All rights reserved. All other paintings are copyright of each respective artist and are used with permission: Bakula dāsī (p278), Hari-priyā dāsī (p 218), Indu-bhūṣaṇa dāsa (cover painting & pgs 2, 102), Vasudeva dāsa (pgs 90, 112, 198, 164, 240).
- Photograph of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in the *guru-paramparā* © Subala-sakhā dāsa. Used with permission. Photograph of Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja in the *guru-paramparā* © The Bhaktivedanta Book Trust International, Inc. Used with permission. [www.krishna.com](http://www.krishna.com).

#### WWW.MYGVP.COM

The endowment fund for *Śrī Rādhā – Our Supreme Shelter* was established by the kind donations of many devotees worldwide, in particular Śrīmatī Umā Dīdī, Capala dāsī, and Dhanañjaya dāsa & Madana-mohinī dāsī, in celebration of the birth of their son, Aravind Mādhava Leonforte.

śrī śrī guru-gaurāṅgau jayataḥ

# Śrī Rādhā

✧ OUR SUPREME SHELTER ✧

Prominent Gaudīya Vaiṣṇavas Extol Her Glories



GAUDIYA VEDANTA PUBLICATIONS

VRINDAVAN • NEW DELHI • SAN FRANCISCO

## *Śrī Rādhā - Our Supreme Shelter*

First Edition ~ September 2016 (2,000 copies)

Printed at Spectrum Printing Press Pvt. Ltd. (New Delhi, India)

ISBN 978-1-63316-146-7

Library of Congress Control Number 2016953873

Cataloging in Publication Data--DK

Courtesy: D.K. Agencies (P) Ltd. <docinfo@dkagencies.com>

**Śrī Rādhā** – Our Supreme Shelter : prominent Gauḍīya

Vaiṣṇavas extol Her glories. -- First edition.

pages cm

ISBN 9781633161467

1. . Rā dhā (Hindu deity)--Cult. 2. Rā dhā (Hindu deity)--  
Prayers and devotions. 3. Spiritual life--Chaitanya (Sect) I.  
Bhaktivedānta Nārāyaṇa, 1921-2010, author.

BL1225.R242S65 2016

DDC 294.52114 23



# Contents

## ➤ EDITORS'S PREFACE..... i

## ➤ PART ONE

Glorifications of Śrī Rādhā

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

|  |    |
|--|----|
| Bhajāmi Rādhām.....                                    | 3  |
| Vṛṣabhānu-nandinī.....                                 | 5  |
| Dāmodara-vrata.....                                    | 15 |
| The Subject Matter Expounded in Śrīmad-Bhāgavatam..... | 21 |
| Rādhe! Jaya Jaya Mādhava-dayite.....                   | 37 |
| Śrī Rādhāṣṭamī.....                                    | 47 |
| Janmāṣṭamī Glorification of Śrī Rādhā.....             | 57 |
| Śrī Kṛṣṇa Also Takes Shelter of Śrī Rādhā.....         | 69 |
| The Glory of Śrī Rādhā, Part One.....                  | 77 |
| The Glory of Śrī Rādhā, Part Two.....                  | 83 |

## ➤ PART TWO

Excerpts from the books

of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

|   |     |
|---|-----|
| Commentary on the Mahā-māntṛa by Śrīla Jīva Gosvāmī.....      | 91  |
| <i>Excerpt from Śrī Harināma Mahā-mantra</i>                  |     |
| Commentary on the Mahā-māntṛa by Śrī Gopāla Guru Gosvāmī..... | 95  |
| <i>Excerpt from Śrī Harināma Mahā-mantra</i>                  |     |
| Śrī Rādhā-tattva.....   | 103 |
| <i>Excerpt from Śrī Rāya Rāmānanda Saṁvāda</i>                |     |

## ➤ PART THREE

### Eulogies by Prominent Gauḍīya Vaiṣṇavas

|  |     |
|--|-----|
| Śrī Rādhā's Svarūpa.....                           | 113 |
| Śrīla Bhaktivinoda Ṭhākura                         |     |
| Śrī Rādhikā .....                                  | 119 |
| Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura       |     |
| Śrī Rādhāṣṭamī – The Day of Her Advent.....        | 125 |
| Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura       |     |
| Śrī Rādhāṣṭamī .....                               | 143 |
| Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja |     |
| The Supreme Perfection.....                        | 149 |
| Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja            |     |
| Who is Śrīmatī Rādhārāṇī?.....                     | 157 |
| Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja            |     |
| Knowing Kṛṣṇa's Energies .....                     | 161 |
| Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja            |     |
| Śrī Śrī Rādhāṣṭamī.....                            | 165 |
| Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja    |     |
| Śrī Śrī Rādhāṣṭamī.....                            | 177 |
| Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja   |     |
| Śrī Rādhā-tattva .....                             | 185 |
| Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja   |     |
| Rādhā-prema Makes Kṛṣṇa Mad.....                   | 199 |
| Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja          |     |
| The Fire of Separation .....                       | 219 |
| Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja          |     |
| Kṛṣṇa Never Leaves Vṛndāvana .....                 | 225 |
| Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja          |     |

## ➤ PART FOUR

### Gauḍīya Vaiṣṇava Songs Glorifying Śrī Rādhā

|   |     |
|---|-----|
| Rādhikā-caraṇa-reṇu .....               | 241 |
| Rādhikā-caraṇa-padma .....              | 242 |
| Rādhā-bhajane Jadi .....                | 243 |
| Ramaṇī-śiromaṇi .....                   | 245 |
| Varaja-vipine .....                     | 246 |
| Śata-koṭi Gopī .....                    | 247 |
| Vṛṣabhānu-sutā .....                    | 248 |
| Dekhite Dekhite .....                   | 249 |
| Pālya-dāsī Kori' .....                  | 250 |
| Cintāmaṇi-maya .....                    | 251 |
| Śrī Kṛṣṇa-virahe .....                  | 252 |
| Kothāy Go Premamayi? .....              | 253 |
| Śrī Gāndharvā-samprārthanāṣṭakam .....  | 255 |
| Śrī Rādhikāṣṭakam (1) .....             | 257 |
| Śrī Rādhikāṣṭakam (2) .....             | 260 |
| Śrī Rādhikāṣṭakam (3) .....             | 263 |
| Śrī Rādhā-stotram .....                 | 265 |
| Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja ..... | 267 |
| Śrī Nanda-nandanāṣṭakam .....           | 271 |
| Rādhe! Jaya Jaya Mādhava-dayite! .....  | 273 |
| Kalayati Nayanam .....                  | 274 |
| Śrī Maṅgala-gītam .....                 | 274 |

|                  |     |
|------------------|-----|
| ➤ GLOSSARY ..... | 279 |
|------------------|-----|



## Question

By what means can one receive the complete mercy of Śrī Kṛṣṇa?

## Answer

When Śrī Vārṣabhānavī-devī (Śrīmatī Rādhikā, the daughter of King Vṛṣabhānu) accepts someone as one of Her own – as a *rūpānuga*, or one of the followers of Śrī Rūpa Gosvāmī – then, only, is the full mercy of Kṛṣṇa accessible to him. He can only attain this fortune if he can become the *kiṅkarā*\* of Śrī Guru, who is himself the best of the followers of Śrī Rūpa Gosvāmī.

It is thus necessary for each and every one of us to become *tṛṇād api sunīca*, more humble than a blade of grass. To become *tṛṇād api sunīca*, we shall have to forsake our present identity, qualities and possessions, and identify ourselves as the servant, or *kiṅkarā*, of Śrī Guru and *śrī nāma*.

~ Śrī śrīmad Bhaktisiddhānta Sarasvatī Ṭhakūra Prabhupāda

Excerpt from *Śrīla Prabhupādera Upadeśāmṛta*  
Published in *Rays of The Harmonist*, Issue 19, Gaura Pūrṇimā 2009

---

\* The word *kiṅkarā* (*kim* means “what” and *kara* means “to do”) indicates the question, “What should I do?” A *kiṅkarā* is one who is always eagerly ready to serve with the mood, “What shall I do to serve you? What service shall I do? What may I do for you?”



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja





nitya-līlā-praviṣṭa om viṣṇupāda  
Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhakti Prajñāna Kṛṣṇa Goswāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura Prabhupāda



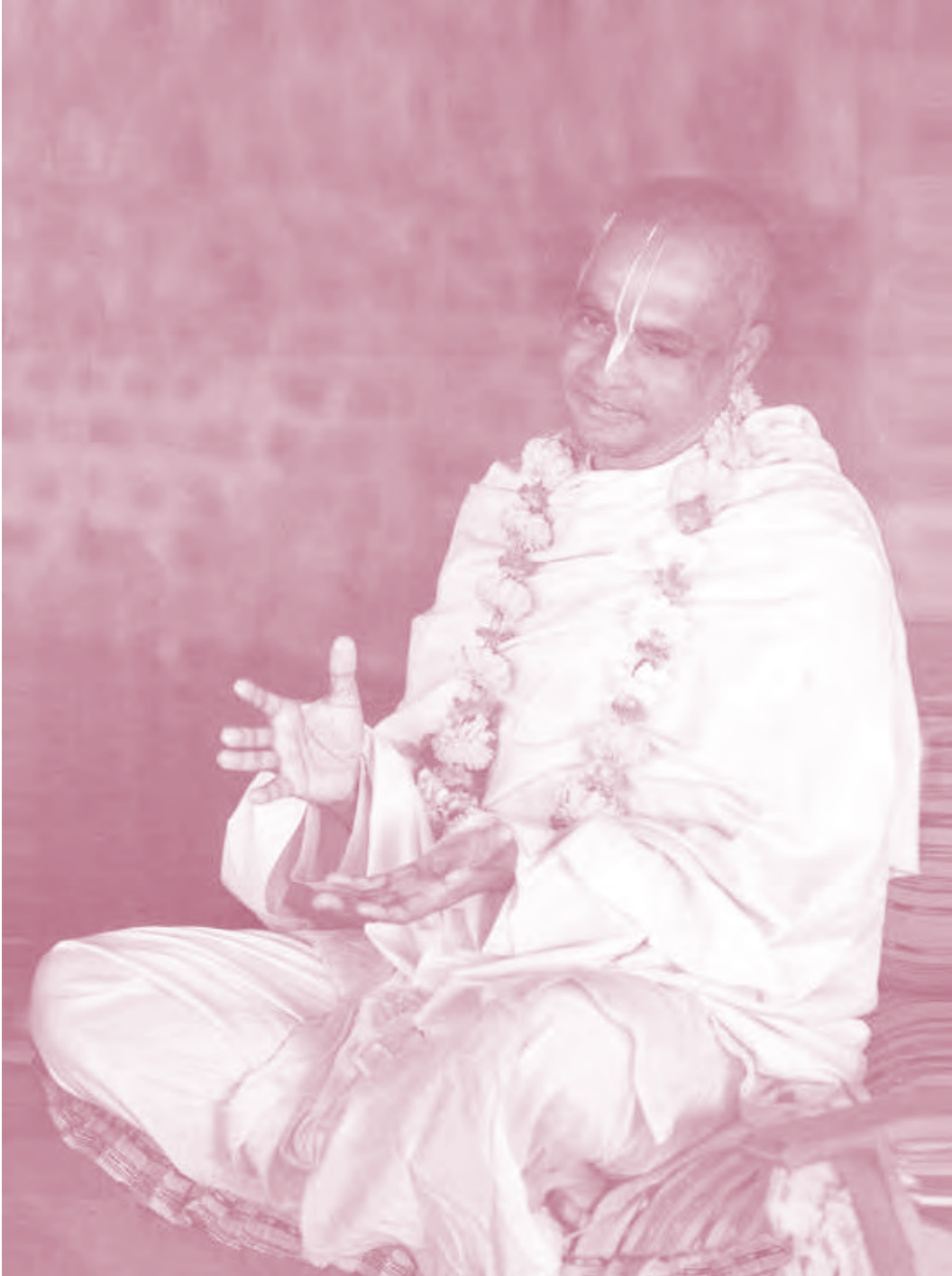


nitya-līlā-praviṣṭa om viṣṇupāda  
*Saccidānanda Śrīla Bhaktivinoda Thākura*



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja



nitya-līlā-praviṣṭa om viṣṇupāda

Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja





## Editors' Preface

By the mercy of our most exalted Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, we humbly present to the English speaking readers this compilation of articles about Śrīmatī Rādhārāṇī by pure Gauḍīya Vaiṣṇavas, entitled *Śrī Rādhā – Our Supreme Shelter*.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja often held gatherings in which he invited prominent Vaiṣṇavas, to discuss topics vital to Gauḍīya Vaiṣṇavism. In Varṣāṇā each Kārtika, the topic was *rādhā-tattva*. At the time of Jhūlana-yātrā, the topic was Śrīla Rūpa Gosvāmī. At other times, the topic was the true purport of *Śrīmad-Bhāgavatam*. It is in this same spirit that we are presenting in this book, words spoken or written by various pure Vaiṣṇavas in the line of Śrīla Rūpa Gosvāmī.

Since establishing service to Śrīmatī Rādhikā was so integral to Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's mission, and since we have access to so many of his recorded lectures and written articles, we have chosen a selection to comprise Part One of the book, and excerpts from his commentary on *Śrī Rāya Rāmānanda Saṁvāda* and his *Śrī Harināma Mahā-mantra*, to comprise Part Two. Part Three consists of thirteen articles by our *guru-varga*, and Part Four of *kīrtanas* and *aṣṭakams* to Śrīmatī Rādhārāṇī.

## Authentic Gauḍīya Vaiṣṇavism

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's unwavering zeal to crystallize and encapsulate the goal of Gauḍīya Vaiṣṇavism – eternal service to the lotus feet of Śrī Rādhā, performed under the shelter of Śrī Rūpa Gosvāmī – evidenced his concern that his audiences and readers should not only understand that goal but bring an increasing awareness of it into their spiritual practice, or *sādhana*. He stressed that it is not possible to perform *sādhana* if our goal is not established, and likened it to embarking on a journey without having fixed a destination.

At the same time, Śrīla Nārāyaṇa Gosvāmī Mahārāja issued strong warnings about superficial and thus artificial expressions of enthusiasm for that goal (*sahajiyāism*), and unfailingly disapproved of fabricated devotion devoid of surrender. He never slightly compromised on this principle. A person's enactment of being inspired far beyond his or her actual realization is a cause of grave concern for all authentic Gauḍīya Vaiṣṇavas. False devotion never delivers the highest fruit of one's practice, which the real emissaries of Śrī Caitanya Mahāprabhu are waiting to give.

It is important to note, therefore, that as much as Śrīla Nārāyaṇa Gosvāmī Mahārāja spoke about the *sādhya* (goal), he spoke about *sādhana* (the authentic process to attain it), in accordance with the teachings of the foremost Gauḍīya Vaiṣṇava, Śrīla Rūpa Gosvāmī. He thus emphasized non-duplicious, whole hearted surrender to an authentic Vaiṣṇava, with the unreserved, firm faith that in time, the Vaiṣṇava will help one attain the goal of service to Śrī Rādhā.

## The Mission of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

Several hundred years ago, a dark period shrouded the credibility of Gauḍīya Vaiṣṇavism, which was nearly lost. The pure path of *bhakti* was strewn with the debris of impersonalism, pretentious devotion and so forth. Great *ācāryas* then manifested, such as Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, who energetically cleared the path. By his own example, he established the practice and propagation of

*bhakti* according to the highest methodology. It is apparent by his words below that he wanted his preaching to include the ultimate and inner aspect of Śrī Caitanya Mahāprabhu's mission:

Until now, we have simply occupied ourselves in the process of negation, rejecting *atat* (literally 'that which is not'). For eight years, our periodical, *Gauḍiya*, has extensively discussed such issues. The *sahajiyās* can be greatly benefited by studying these articles. However, it is not possible to become advanced in the subject matter of *hari-bhajana* if we limit the scope of our endeavours either to simply negating *atat* or to performing favourable endeavours.

Professional orators and *prākṛta-sahajiyās* conceal the divinely intended method of narrating the *Śrīmad-Bhāgavatam*. The *Śrīmad-Bhāgavatam* must be expressed in virtue of Śrī Caitanya-caritāmṛta and in line with the path of Śrīla Rūpa Gosvāmī. The genuine commentary of the Tenth Canto shall not be written so as to conceal this method.\*

It was apparent to all who received the mercy of Śrīla Nārāyaṇa Gosvāmī Mahārāja that his mission was to fulfil such desires of Śrīla Prabhupāda. In this publication, the articles and lectures we have included by Śrīla Nārāyaṇa Gosvāmī Mahārāja focus specifically on the wondrous glories of Śrī Rādhā. His writings on the methodology of *sādhana* and other topics can be found on the 'Books by the Author' page at the end of this book.

## Features of the text

The reader will notice that some verse translations are in square brackets and some are not. Throughout the book, square brackets denote insertions by the editors. In articles that came from lectures, where the speaker did not translate the verse quoted, we have included the translation for the reader's information.



---

\* From *Śrīla Prabhupāder Harikathāmṛtam*, published by Śrī Caitanya Maṭha Translated for *Rays of The Harmonist*, Issue 17.

We pray that one day our hearts may swell with the affection that our beloved *guru-varga* have for Śrī Rādhā. And we will feel most satisfied if this book gladdens the heart of its esteemed readers. May they kindly forgive us for any error made in its publication.

Aspiring to serve Śrī Guru and the Vaiṣṇavas  
Śrī Rādhāṣṭamī day, 9 September, 2016

The Publishing Team

(In alphabetical order) Akhileśa dāsa, Ānitā dāsī, Anupama dāsa, Bakula dāsī, Hare Kṛṣṇa dāsa, the Harikatha team, Hari-priya dāsī, Indu-bhūṣaṇa dāsa, Īśa dāsa (of Purebhakti.tv), Jānakī dāsī, Kṛṣṇa-kānta dāsa, Kuñja-kalikā dāsī, Madhukara dāsa, Madhusmita dāsī, Mañjulātā dāsī, Rādhā-Govinda dāsa, Rasika-mohana dāsa, the Rays of The Harmonist team, Sanātana dāsa, Śāntī dāsī, Sulatā dāsī, Śyāmarāṇī dāsī, Umā Didi, Vaijayantī-mālā dāsī, Vasudeva dāsa, Veṇu-gopāla dāsa, Yamunā dāsī

# Part One



---

## GLORIFICATIONS OF ŚRĪ RĀDHĀ

by Śrī Śrīmad  
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

---





# Bhajāmi Rādhām

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

*bhajāmi rādhām aravinda-netrām  
smārami rādhām madhura-smitāsyām  
vadāmi rādhām karuṇā-bharādrām  
tato mamānyāsti gatir na kāpi*

Śrī Stavāvali

Śrī Viśākhānandadabhi Stotram (131)

by Śrīla Raghunātha dāsa Gosvāmī

I worship Śrīmatī Rādhikā who has lotus-petal eyes, I remember Śrīmatī Rādhikā whose face is sweetly smiling, and I speak of Her whose heart is melting with compassion. My life has no other purpose than serving Her.

I have heard from my *gurudeva*, from any Vaiṣṇava, that Śrī Rādhā is so beautiful, so merciful, and so *madhura*, sweet – I pray to Her feet. I have no qualification to hear all these things, but seeing the qualities of Śrīmatī Rādhikā, I have dared to pray to Her, and I know that She will hear me, because She is *sarvajña*, all-knowing. Certainly She will hear. *Bhajāmi rādhām aravinda-netrām*. *Aravinda-netrām* means ‘eyes like lotus petals’. Why? Because lotus petals are



fragrant, they have a good smell, and they are very soft, so soft. Here ‘soft’ means that if someone is in any distress or any difficulty and is weeping, then it softens Rādhārāṇī’s heart and She certainly bestows Her mercy upon them. So Raghunātha dāsa is giving the example of a lotus. Her eyes are lotus-like.

*Anurāga* means ‘red’. She is immersed in *kṛṣṇa-anurāga* (deep attachment to Kṛṣṇa), and the corners of Her eyes are like a lotus, somewhat reddish. [Śrīla Raghunātha dāsa Gosvāmī is saying,] “I want this kind of *anurāga* to enter me, and You [Śrīmatī Rādhikā] can make that happen.” So in these words, there are some hidden meanings.

“O Śrīmatī Rādhikā, *bhajāmi rādhām aravinda-netrām, smārami rādhām madhura-smitāsyām*. I am remembering Your sweet smiling face.” Why is She smiling? She is in *māna* (Her mood of jealous anger), and Kṛṣṇa is trying to pacify Her, but She is not pleased. Rādhā tells Kṛṣṇa, “You cannot love anyone but Me, no one else.” Kṛṣṇa does what Rādhā tells Him, and She becomes pleased. Now She is smiling. “I have conquered Kṛṣṇa; He is doing everything I tell Him to do.” She is *madhura-smitāsyām*, sweetly smiling. She looks to the *gopīs* as if to say, “Now that I have conquered Kṛṣṇa, He is *saubhāgyavat*, feeling fully fortunate.”

[Śrīla Raghunātha dāsa Gosvāmī is saying,] “I want to remember all these *līlās*.” *Vadāmi rādhām karuṇā-bharādrām* – I am always uttering the name of Rādhā who is always so merciful. She is always giving mercy to anyone who wants to serve Her. *Tato mamānyāsti gatir na kāpi* – I have no goal except You. I have no one else but You to look to. I only want to serve You. There is no one but You.

Published in *Rays of The Harmonist*,  
Vol.2 No. 2, Kārtika 1998



## Uṣabhānu-nandinī

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

---

**I**n *vaidhī-bhakti*, or devotional service following the prescribed rules and regulations, worship of the deity (*arcana*) is prominent. Note down these very authentic points. Someone may be serving Rādhā and Kṛṣṇa, performing *arcana* to Them and so forth; but even though that person is performing his worship in accordance with *vaidhī-mārga*, the path of regulations [which ordinarily brings one to Vaikuṇṭha], he will not go to Vaikuṇṭha. Where will he go? If he is liberated, and has become perfect (*siddha*), then he will go to that part of Goloka where there is opulence and *svakīya-bhāva* (wedded conjugal love). There is no *parakīya* (unwedded amorous pastimes) there. It is like Vaikuṇṭha, where there is so much opulence and where there is *svakīya-bhāva*. In that part of Goloka, the devotee serves [reverentially] like this [Śrīla Gurudeva bows his head and folds his hands]. They will address Rādhā and Kṛṣṇa by saying, “O Prabhu,” just how one addresses Lakṣmī and Nārāyaṇa. But [since they are worshipping Rādhā and Kṛṣṇa,] they are not in Vaikuṇṭha. They are in that part of Goloka that is on the boundary, or perimeter, of Vraja-maṇḍala, Gokula, or Vṇḍāvana.

Those who are performing the *arcana* of Rādhā-Kṛṣṇa, on the path of *rāgānuga* (spontaneous love), however, will go to Vṇḍāvana,

the very heart of Goloka, where they will serve Rādhā-Kṛṣṇa *jugala* in *unnatojjvala-rasa* (the topmost, brilliantly radiant love). And those who worship Rādhā and Kṛṣṇa but not in the mood of this *unnatojjvala-rasa* and not under the guidance of any *gopī*, will go to Mathurā or Dvārakā in Goloka. What will they do there? They will serve like Satyabhāmā, who is a manifestation of Rādhikā. Such persons will serve Satyabhāmā and Kṛṣṇa there. Śrīla Viśvanātha Cakravartī Ṭhākura has kindly explained all these truths, and one aspiring to practice *rāgānuga-bhakti* should know them.

You should also know that Goloka consists of three places: (1) Vṛndāvana, Gokula and Vraja; these are in the same category, (2) Dvārakā and (3) Kurukṣetra and other places.

Śrīmatī Rādhikā, also, has three aspects. She is the same Rādhikā [in all three], but Her mood is somewhat different. These aspects are Vṛṣabhānu-nandinī, Rādhikā-viyoginī and Rādhikā-saṁyoginī.

Who is Vṛṣabhānu-nandinī? Śrīmatī Rādhikā is always with Kṛṣṇa – always. They are never separate, although a mood of separation is sometimes there when Śrīmatī Rādhikā is in *māna* (Her mood of jealous anger), or when Kṛṣṇa goes cow-herding, or when Rādhikā feels *prema-vaicittya* (separation from Kṛṣṇa, even when They are together). Only at these times. But Kṛṣṇa and Rādhikā are always together, so Vṛṣabhānu-nandinī never feels separation. This is *nitya-līlā*, eternal pastimes. *Nitya-līlā* continues from one morning to the next, from *niśānta-līlā* (the early morning pastimes at the end of the night) to all the other *līlās* in each twenty-four hour period. Do you understand? There is no *naimittika-līlā*<sup>1</sup> there.

## Three types of dhāmas

There are three *lokas*, or manifestations of the *dhāma*. The first is *prakaṭa-dhāma*, where the *dhāma* and its pastimes fully manifest in this world. The second is *aprakaṭa-līlā-sthala* (the spiritual world),

---

<sup>1</sup> *Naimittika* literally means ‘an activity that takes place due to some cause’. It is sometimes called causal activity. Because this cause does not exist in the spiritual world – in other words, because there are no demons there, because there is no one opposing Rādhā and Kṛṣṇa’s union, and because Kṛṣṇa never leaves that place – such pastimes do not exist there. They only exist as a conception, or mood.

where Kṛṣṇa and Rādhā perform Their *nitya-līlā* (eternal pastimes). And the third is *drśyamāna-dhāma*, which is the Vṛndāvana on earth that we see now. At the present time, we cannot see Kṛṣṇa and Rādhā, and we cannot see Their pastimes. What are we seeing? Who are we seeing? Because we are covered by *māyā*, we cannot see any pastimes. But we can hear of Their pastimes, and then understand, for example, that this is the same Govardhana that was lifted by Kṛṣṇa, and this is the same Yamunā as in Kṛṣṇa's pastimes. This is called *drśyamāna*, the present vision of the *dhāma*.

What is *prakaṭa-dhāma*? When Kṛṣṇa descended with all His associates, Vraja-dhāma also descended from Goloka Vṛndāvana. Although both *prakaṭa-dhāma* and *aprakaṭa-dhāma* are one and the same, and there is no difference between them, on the other hand there is a difference. At the time of Kṛṣṇa's *prakaṭa-līlā*, when He descended to this world and played here, Yogamāyā connected this earth to that transcendental pastime place [in the spiritual sky]. At that time the beauty of that place, Vṛndāvana-dhāma, was so glorious. All those who were *nitya-siddha* (eternally liberated) and *sādhana-siddha* (perfect through spiritual practice), could go there and see Rādhā and Kṛṣṇa; and those who were practitioners, the *sādhakas*, as well as those who had attained *bhāva*, could also go.

Another difference is that although Vṛndāvana here in this world is the same as the transcendental *dhāma*, because our eyes are material, being covered by *māyā* – or in other words, because Yogamāyā has covered the *dhāma* – we cannot see it. On the other hand, a very high-class devotee sometimes gets a glimpse of that *aprakaṭa-līlā*.

In that *aprakaṭa-līlā*, there is no birth pastime of Kṛṣṇa. Abhimanyu, the husband of Rādhikā, is also not there, and Kṛṣṇa does not go from Vṛndāvana to Mathurā and Dvārakā. Only the mood or conception (*abhimāna*), of such pastimes is there. For example, everyone in Vṛndāvana has the conception that Yaśodā bore a son, Kṛṣṇa, but there is no *janma*, no birth pastime, in Vṛndāvana. Only Nava-kīśora, *naṭavara mūrti* Kṛṣṇa<sup>2</sup> is there, and Rādhikā is also there. This is the root substance of [*aprakaṭa*] Vṛndāvana. In *aprakaṭa*

---

2 Nava-kīśora – the ever-fresh youth; *naṭavara mūrti* – the embodiment of the best of dancers.

Vṛndāvana there is only an idea that Kṛṣṇa has gone to Mathurā and Dvārakā. At that time, the Vrajavāsīs are thinking, “Oh, this separation is very bad; we cannot tolerate it.”

In *prakaṭa-līlā* (Kṛṣṇa’s pastimes in one of the material universes), however, these conceptions take a tangible form. In *aprakaṭa-līlā*, Śrīmatī Rādhikā thinks, “I am married to Abhimanyu,” but this is only a mood or conception created by Yogamāyā. On the other hand, here, in *prakaṭa-līlā*, that conception takes a shape and everyone can see that Abhimanyu is the husband of Śrīmatī Rādhikā. In other words, in this *prakaṭa-dhāma*, in *prakaṭa-līlā*, everyone can see that Yaśodā is giving birth to Kṛṣṇa. There, in *aprakaṭa*, although there is no birth, everyone thinks that Yaśodā has begotten a child and that His name is Kṛṣṇa. They also have the conception that Kṛṣṇa has gone to Dvārakā, although actually He has not gone. They lament, “Oh, Kṛṣṇa has gone! He should not have gone. I am feeling so much separation from Him.” Similarly, there is no Kāmsa [in *aprakaṭa-līlā*]; there is only an idea of him. The Vrajavāsīs think, “Oh, if Kṛṣṇa goes to Mathurā He will fight with Kāmsa and Cāṇūra and Muṣṭika.” There really is no Cāṇūra or Muṣṭika there; only the idea is there, as created by Yogamāyā. In *prakaṭa*, however, these conceptions have taken solid shape, and have become Cāṇūra, Muṣṭika, Kāmsa, Jarāsandha and so on.

Only a realized person, whose *bhajana* has come to the stage of *bhāva*, can understand these truths. I am giving an outline, only for those who want to advance, for those who have no worldly desires, and for those who are always thinking of these subject matters. I am telling all these things in order to help them. This is called association.

A man who is always engaged in making money, who desires *pratiṣṭhā*, that is name, fame and all other worldly attainments, who is always busy in earning his livelihood, cannot understand these principles. Still, I am describing them. I know that such high-class devotees are very rare, but still I am speaking these things, so that you can hear. In the future, you may be fortunate enough to attain that place [Goloka Vṛndāvana].

So there is no difference between the Vṛndāvana that manifests in a material universe (*prakaṭa*) and the Vṛndāvana in the spiritual sky (*aprakaṭa*), but our eyes, covered by *mahāmāyā*, cannot see this. We

have no conception of *aprakāṣa-līlā*, only *prakāṣa-līlā*. All the *līlās* in *prakāṣa-līlā*, however, are in *aprakāṣa-līlā*, and therefore, *parakīya-līlā* is also there. The root is there. The perverted reflection is in this world [in that mundane, extra-marital affairs take place here].

## Three aspects of Rādhikā

Rādhā has three aspects. As Vṛṣabhānu-nandini, Śrīmatī Rādhikā is never separated from Kṛṣṇa. We can think of Their pastimes as *nitya-līlā aṣṭa-prahara* [the eternal pastimes divided into eight three-hour segments]. We can think, for example, how Rādhā is meeting with and serving Kṛṣṇa in *niśānta-līlā*, the pastimes of Rādhā-Kṛṣṇa that take place in the last part of the night, before dawn

After *niśānta-līlā* comes *prātaḥ-līlā*, the early morning pastimes, and then *pūrvāhna-līlā*, the pre-noon pastimes. At this time, Kṛṣṇa is going to graze the cows and Śrīmatī Rādhikā and all the other *gopīs* are looking at him from various vantage points. Kṛṣṇa then goes cow-herding, and the *gopīs* go to Rādhā-kunḍa and Kusuma-sarovara to try to meet Him there. They engage in pastimes at Sūrya-kunḍa and other places. They steal the *vaṁśī* from Kṛṣṇa, and He looks here and there. “Oh, where is My *vaṁśī*? Where is My *vaṁśī*? Have you got it? Do you have it? Do you? Oh, you have it? I will search for it to see if You have taken it or not!” And sometimes they engage in gambling pastimes. Śrīmatī Rādhikā defeats Kṛṣṇa, and all the *gopīs* clap their hands.

Later, when Kṛṣṇa returns home from cow-grazing, all the *gopīs* are in Jāvaṭa, looking at Kṛṣṇa and performing *āratika* from the corner of their eyes – with their sidelong glances.

After that, they engage in their *sāyam-kāliya-līlā* (pastimes at dusk). At this time, Kṛṣṇa goes to milk the cows, after taking a light evening meal, and the *gopīs* watch this beautiful scene. Śrīmatī Rādhikā then cooks something in Jāvaṭa and sends it to Nandagāon, where Kṛṣṇa, along with His father and all His uncles and friends, takes *prasādam*. His remnants are then sent to Śrīmatī Rādhikā, and later, at midnight, Rādhā and Kṛṣṇa again meet. In this way They are never separated from each other, except when Kṛṣṇa goes cow-herding, or when Śrīmatī Rādhikā is in *māna*, or when She experiences *prema-vaicittya*.

So this Rādhikā who is always with Kṛṣṇa is Vṛṣabhānu-nandinī. When Kṛṣṇa goes to Mathurā however, She is Vīyoginī. Vīyoginī Rādhā is actually a manifestation of that same [Vṛṣabhānu-nandinī] Rādhikā. After Mathurā, Kṛṣṇa goes to Dvārakā, and this Vīyoginī feels separation and laments, “Where is Kṛṣṇa?”

She is always weeping in separation from Him, sometimes at Uddhava-kyāri and sometimes other places. But this only takes place in *prakaṭa-līlā*, not in *aprakaṭa*. In *aprakaṭa*, there is only a conception that Kṛṣṇa has left Vṛndāvana. There is no pastime of Kṛṣṇa actually leaving. This is because in Goloka, Kṛṣṇa neither leaves Vṛndāvana forever nor for one hundred eight years. Never. Rather, for the residents of Vṛndāvana, it is like a dream, in which they think, “Oh, Kṛṣṇa has gone.”

The third aspect of Rādhikā is Saṁyoginī Rādhikā – that manifestation of Rādhikā who leaves Vṛndāvana and goes to Kurukṣetra to meet Kṛṣṇa and bring Him back. You should understand that Vṛṣabhānu-nandinī and Vīyoginī Rādhikā never leave Vṛndāvana. Never, never, never.

Just as Vrajendra-nandana Kṛṣṇa and Rohiṇī-nandana Rāma (Balarāma) are always playing in Vṛndāvana, never leaving it for a moment, so Vṛṣabhānu-nandinī and Vīyoginī Rādhikā also never leave Vṛndāvana. Saṁyoginī Rādhikā, however, feeling so much separation (*vīyoga*), goes to Kurukṣetra to bring Kṛṣṇa back to Vṛndāvana. This is Saṁyoginī Rādhikā.

## Three aspects of Mahāprabhu

Now I want to come to Śrī Caitanya Mahāprabhu's pastimes. I have explained Rādhārāṇī, and I have given examples, so now you will be able to understand the nature of Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa, who took the beauty and mood of Rādhikā. In other words, in taking Her beauty and mood, Kṛṣṇa came in the form of Śrī Caitanya Mahāprabhu, or Śacīnandana Gaurahari.

For this reason, there are also three aspects of Śrī Caitanya Mahāprabhu. Mahāprabhu is always in Navadvīpa. Always. He never leaves. This is why Navadvīpa is called Vṛndāvana.



In Navadvīpa, there are nine islands, which contain the twelve forests of Vraja: Vṛndāvana, Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadīravana, Bhadravana, Bhāṇḍīravana, Bilvavana, Mahāvana and Lohavana.

Besides this, the twelve *upavanas* (sub-forests) and twelve *adhivanas* are also present. These thirty-six *vanas*, forests, are present in Navadvīpa. In Navadvīpa, however, these forests are not situated in the same order as in Vṛndāvana. Some are here, some are there. Vṛndāvana, Kumudavana, Madhuvana, Tālavana and so on are situated differently than they are in Vraja. Māyāpura, for example, is a combination of Gokula and Mathurā, where Kṛṣṇa took birth and appeared. And Govardhana Hill is in Koladvīpa, where our Devānanda Gauḍīya Maṭha is situated. There, the *rāsa-sthālī* (place of the *rāsa* dance) is located. In the lap of Govardhana, *rāsa-līlā* is so high class. Rādhā-kuṇḍa is in Ṛtadvīpa, and Bhāṇḍīravana is present in Modadrūmadvīpa, which is on the other side of the Gaṅgā. In this way, all the forests are there. None of these forests are in Purī, and therefore, it is Navadvīpa which is non-different from Vṛndāvana. All of Mahāprabhu's eternal pastimes in the eight *praharas*<sup>3</sup> are in Navadvīpa, and He never leaves there.

[Another reason Navadvīpa is non-different from Vṛndāvana is that] during Śrī Caitanya Mahāprabhu's pastimes, in the very early morning, He remembers the *niśānta* pastimes of Rādhā and Kṛṣṇa and weeps. Then, a little later in the morning [approximately 6.00–8.30 a.m.], during *prātaḥ-līlā* (pastimes at dawn), Caitanya Mahāprabhu meditates on the pastimes of Kṛṣṇa and Rādhā that take place at that time. Rādhā is in Jāvaṭa, and Kṛṣṇa is in Nandagāon and They are taking bath. Mahāprabhu is always meditating on these pastimes and weeping. Then, in *pūrvāhna-līlā* (the morning pastimes), He is meditating on the pastimes that take place then, in which Kṛṣṇa goes cow-herding. Mahāprabhu's whole life goes on in this way. In Śvetadvīpa, Goloka Vṛndāvana, these *līlās* are eternally present. Here, in the Navadvīpa that is manifest in this world, Caitanya Mahāprabhu's *līlā* is called

---

3 One *prahara* is a time period of approximately three hours. Each day consists of eight *praharas*.

*prakaṭa*. And there [in the spiritual world] it is called *aprakaṭa*. There, He does not have to go to Purī or South India or anywhere else. He is simply playing in His eightfold daily pastimes (*aṣṭa-kālīya-līlā*). In *aprakaṭa-līlā*, in Śvetadvīpa, He does not perform His *sannyāsa-līlā*. There is only an idea of it. And here, in Navadvīpa in this world, this idea takes a tangible form.

On one hand, Caitanya Mahāprabhu takes *sannyāsa*, but on the other hand He cannot leave Navadvīpa, just as Kṛṣṇa can never leave Vṛndāvana. So who goes to Purī? A manifestation of Caitanya Mahāprabhu, only, goes there and takes *sannyāsa*. *Sannyāsa* is not part of His *nitya-līlā*. Do you understand? It is like *naimittika-līlā* (His occasional pastimes enacted in this world). How? For example, the birth of Kṛṣṇa in *prakaṭa-līlā* is His *naimittika-līlā*, and the marriage ceremonies performed in Dvārakā are also His *naimittika-līlā*. In [Goloka] Vṛndāvana there is only the idea that Kṛṣṇa has taken birth, or in Dvārakā, that He marries. Similarly, in Śvetadvīpa in the eternal realm of Goloka, situated near Vṛndāvana, there is no *sannyāsa-līlā*. There is only a mood that He has taken *sannyāsa*. In this world, that mood takes an actual form, and thus Caitanya Mahāprabhu takes *sannyāsa* and leaves Navadvīpa to go to Purī.

What is Purī? It is Dvārakā. How? Subhadrā cannot come to Vṛndāvana. The sons of Vāsudeva, as well as Baladeva [of Dvārakā], and also Vāsudeva-Kṛṣṇa Himself, also cannot come to Vṛndāvana. So it is only in Purī that Mahāprabhu plays the role of a *sannyāsi*. Where? In 'Dvārakā'. What need does Caitanya Mahāprabhu have to go to Purī? This pastime only takes place in *prakaṭa-līlā*, where that mood has taken a shape. In *aprakaṭa-līlā*, there is only the mood of Śrī Caitanya Mahāprabhu taking *sannyāsa* and going to Purī, but here, in *prakaṭa-līlā*, this mood takes a shape, and He really does accept *sannyāsa* and leave for Purī. From Purī He goes to Śrī Raṅgam in South India, and there He meets with Veṅkaṭa Bhaṭṭa, Gopāla Bhaṭṭa and others, and enacts so many pastimes. Next He goes to Godāvārī-taṭa, the bank of the Godāvārī River, and there He meets Rāya Rāmānanda.

In all the pastimes that took place in Purī, Caitanya Mahāprabhu was always in a mood of separation from Kṛṣṇa. He was always feeling the moods of Rādhikā and tasting them. You should understand that

this is similar to what I have explained about Kṛṣṇa in Vṛndāvana. The Mahāprabhu of Dvārakā Purī is a manifestation of Mahāprabhu in Navadvīpa. In Navadvīpa, He is always in His *kiśora-līlā*, or pastimes of youth, and He never takes *sannyāsa*. In Navadvīpa, He takes birth, plays with other boys, and always performs *saṅkīrtana*. There is no *aiśvarya* (reverence) there at all. In Purī, on the other hand, the pastimes contain so much opulence (reverence). Not everyone can approach Mahāprabhu. They must go to Rāya Rāmānanda and Svarūpa Dāmodara and beg permission from them, and then they can go to Mahāprabhu. And what is Mahāprabhu doing there? He is performing a pastime of great *aiśvarya*. No one can act like this. *Navadvīpa-līlā* is the place of His human-like pastimes (*naravata-līlā*) and Purī is the place of His pastimes of opulence and majesty (*aiśvarya-līlā*). In South India, He meets Rāya Rāmānanda and hears from him. Is there anything to hear [learn] in Navadvīpa? All of His pastimes there are *naravata-līlā*. In Purī, His form sometimes becomes like that of a tortoise, and sometimes His limbs become elongated, His joints disconnected and held together only by His skin. At that time He becomes so long. This is *aiśvarya*. No human being can do like this. So another reason *navadvīpa-līlā* is like *vṛndāvana-līlā* is that it is *naravata-līlā*. Therefore, Navadvīpa is the highest of Śrī Caitanya Mahāprabhu's *dhāmas*, and Purī, where He tastes the moods of Rādhikā in Gambhīra, is second in importance.

Mahāprabhu's journey to South India is likened to Sāmyoginī Rādhā. Why does Caitanya Mahāprabhu go to South India? What is the need? [In *aprakṣa-līlā*] He would never go there and leave Navadvīpa, but in *prakṣa-līlā*, He goes to South India. At that time, He likened to Sāmyoginī Rādhā. So we should try to know all these *siddhāntas*, or conclusive truths, and then chant and remember them. You should not exercise your mental powers to endeavour to understand them, otherwise you will be bewildered by *māyā*, so try to chant more. Whatever I am speaking is not my view; I am explaining the views of the *guru-paramparā*. These are rarely revealed truths. You cannot find such high truths by searching for them, but I have given you the essence of them and have given some outline. After some time you will forget what I have said, but those who are very fortunate

will not forget. Moreover, although what I am explaining to you is pure, you cannot take it in its pure form or pure sense. Your material conceptions will cover your understanding. You will try to understand them with your intelligence, but please do not speculate. Try to have full faith and pray that these truths mercifully manifest in your heart. These are facts; they are true. You should try to remember these very important things, and then I will continue telling them. I do not know if in ten or twenty or hundreds or hundreds of thousands of births you can realize all these things, but still I have given you an outline.

**Excerpt from a lecture given in Murwillumbah, Australia,  
31 December, 1998**

**Published in *Rays of The Harmonist*, Issue 5, 1999**



## Dāmodara-vrata

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

**D**āmodara-vrata begins tomorrow. *Dāmodara-vrata*, *ūrja-vrata*, *kārtika-sevā* and *niyama-sevā-vrata* are all the same. We are going to follow this *vrata* from tomorrow. It commences from either the Ekādaśī after Vijayā Daśamī, or from the Dvadaśī; or from the Pūrṇimā; and accordingly, it is completed on the last Ekādaśī of Caturmāsya, that is, Utthāna Ekādaśī, or Dvadaśī, or Pūrṇimā. It will be totally completed on Pūrṇimā. Those who commenced on Ekādaśī or Dvadaśī should also do this *vrata* until Pūrṇimā. The last five days are called Bhīṣma Pañcaka.

When I joined Śrī Gauḍīya Vedānta Samiti, our holy master, *nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja was performing this *kārtika-vrata* in any one of the sacred places, like Vṛndāvana, Navadvīpa, Purī, Kurukṣetra, and even Dvārakā, Ayodhyā, Naimiṣāraṇya and Haridvāra.

There are some rules and regulations concerning this *dāmodara-vrata* given in *Śrī Hari-bhakti-vilāsa* and other authentic Vedic literatures. Every day, in the morning or evening, we should sing *Dāmodarāṣṭaka*. For the whole month we should be like *brahmacārīs*, only eating very simple *mahā-prasādam*. There are also some rules and regulations for honouring *mahā-prasādam*. We should not take those

things that are to be avoided for this month. For example, we should not take mustard oil, bottle gourd (*laukī*) or *urad dāl*. We should not tell lies; we should try to speak the truth. We should try not to criticize anyone. Always chant *harināma*, in a regular way, with regular counting.

Our *gurudeva* used to say that *caturmāsya-vrata* is not given in the sixty-four limbs of *bhakti*, but that *ūrja-vrata* has been given. *Ūrja-vrata* is part of *caturmāsya-vrata*. We should totally follow the four months of *caturmāsya-vrata*, and we should especially try to follow this *dāmodara-vrata* very carefully. There are so many persons who do not follow *caturmāsya-vrata*, and, therefore, they are actually not following Śrī Caitanya Mahāprabhu. Wherever Caitanya Mahāprabhu went, He followed *caturmāsya-vrata*. We see that when He went to Raṅganātha temple in South India, for example, He followed *caturmāsya-vrata* there.

In this month of Kārtika, Kṛṣṇa lifted Govardhana. It was also in this month that Yaśodā tied up Kṛṣṇa. She is seen taking a stick in her hand, warning Kṛṣṇa, and Kṛṣṇa is weeping. Although He is the Supreme Personality of Godhead, when He saw that Yaśodā Maiyā was coming to beat Him with a stick, He told her, “I will not do it again, Mother. Forgive Me.” He began to weep and He was not pretending. He really began to weep. He had forgotten His supremacy.

Yaśodā Maiyā is an eternal associate of Kṛṣṇa, His eternal mother, and she is beyond the influence of the *māyā*. Due to the influence of Yogamāyā, however, she has forgotten that Kṛṣṇa is the Supreme Personality of Godhead. By taking Kṛṣṇa’s name inattentively or carelessly, with no regard or honour, while falling down on the earth – in any way – if one chants the name you will come out of *māyā*. That same Kṛṣṇa creates millions and millions of worlds. Yet, thinking Kṛṣṇa her own son, she forgets that He is the Supreme Personality of Godhead, and she is ready to punish Him.

Kṛṣṇa somehow escaped from His mother. He ran away on the very broad road, and she pursued Him. Brahmā, Śaṅkara and all the lords of lords, cannot catch Kṛṣṇa even by their pure minds. And great demons like Jarāsandha certainly cannot catch Him. But Yaśodā Maiyā is a *gopī* and the mother of Kṛṣṇa. She wanted to catch hold of Him, and since she was able to run faster than Kṛṣṇa, she caught Him.

What is the meaning? Kṛṣṇa’s associates love Kṛṣṇa, and Kṛṣṇa also loves them. If anyone loves Kṛṣṇa more than He loves him, then



Kṛṣṇa will be caught. Otherwise not. So Yaśodā Maiyā was able to run faster than Kṛṣṇa, and thus she caught hold of Him. Kṛṣṇa began to weep, “Mother, spare Me, spare Me. I will not make this mistake again.” This pastime began when Yaśodā Mā was churning yogurt. Kṛṣṇa had been sleeping and woke up crying, “Where is Mother? Where is Mother?” She took Kṛṣṇa in her lap and began to give Him her breast milk. Then, seeing that the milk on the stove was about to boil over onto the fire, Yaśodā put Kṛṣṇa down and jumped up to save the milk. Kṛṣṇa became angry, and He broke the pot of yogurt. After this, Yaśodā began to bind Him. This pastime took place in this month.

Gopāṣṭamī also falls in this month. At the beginning of Kṛṣṇa’s *paugaṇḍa* age, at the age of five, He begins *gocāraṇa*, cow-herding from Nandagāon. Initially, He took the little calves for grazing. When He became older, He took the cows.

The most important pastime of Kṛṣṇa and the *gopīs*, *rāsa-līlā*, began in this month. In fact, tomorrow is Śārādiya Purnimā, the first day of Kārtika. Of all the pastimes of Kṛṣṇa, this *śārādiya-rāsa* is the most special. Kṛṣṇa began to play on His flute on this day, on Purnimā, at the beginning of the night, and thus *rāsa* was performed. When Kṛṣṇa disappeared from the *rāsa-maṇḍala*, the *gopīs* were weeping and searching for Him. “Where is Kṛṣṇa? Where is Kṛṣṇa?” They began to ask the trees where Kṛṣṇa was. “Where is Kṛṣṇa?” they cried. “Do you know, O Tulasī tree, where Kṛṣṇa is?” *Śrīmad-Bhāgavatam* explains that the *gopīs*’ mood of separation at this time was such that they became one with Kṛṣṇa, [and perceived themselves to be in His *līlā*.] This special *līlā* was performed for the duration of one night of Brahmā, and at the same time it appeared within one of our nights.

It was also in this very month that Uddhava went to Nandagāon, Vraja, and tried to console the *gopas*, *gopīs*, Nanda Bābā and all other Vrajavāsīs. And finally, it was in this month that Kāṁsa sent Akrūra to bring Kṛṣṇa and Balarama from Nandagāon to Mathurā. Kṛṣṇa left Nandagāon and Vraja, came to Mathurā and killed Kāṁsa nearby, at Kāṁsa-tīlā. In this way, all the prominent pastimes of Kṛṣṇa were performed in this month.

This month is called Dāmodara *māsa* (month), or Ūrja *māsa*, and there is a reason for this. Kṛṣṇa was controlled by Rādhikā in this month and He became Dāmodara-Kṛṣṇa. There are two Dāmodaras:

Yaśodā-Dāmodara and Rādhā-Dāmodara. The pastimes related to both these names took place in this prominent month.

In our Gauḍīya Vaiṣṇava *sampradāya*, although we worship Yaśodā-Dāmodara, Rādhā-Dāmodara is prominent. Śrīla Sanātana Gosvāmī has explained this in a very hidden way. In fact, in all their *ṭīkā*s (commentaries) of *Śrīmad-Bhāgavatam*, our *ācāryas* have also explained it in a hidden way. Śrīla Sanātana Gosvāmīpāda and our *guru mahārāja* have warned us not to reveal these hidden facts openly before the public. They are the heart and soul of advanced devotees and are not meant for the general masses. That is why Śrī Śukadeva Gosvāmī has not spoken the name of Śrīmatī Rādhikā in *Śrīmad-Bhāgavatam*. Attaining love for Rādhā-Dāmodara is the only aim and object of our *sādhana-bhajana* and everything else we do.

I want to tell you the speciality of the name Dāmodara. This month is called Kārtika. Śrīmatī Rādhikā is the *iṣṭa-devī*, the predominating or worshipful deity, of this month. As you know, Puruṣottama-Kṛṣṇa is the special deity of Puruṣottama *māsa*. Similarly, Śrīmatī Rādhikā is the presiding deity of this month, and therefore, it is called the month of Dāmodara. Rādhā-Dāmodara *līlā* and Yaśodā-Dāmodara *līlā* were both performed in this month, and Śrī Kṛṣṇa became controlled by their heart. Even Nārada, Uddhava, Brahmā and Śaṅkara cannot control Kṛṣṇa. He performed these *līlās* in order to show them that He may be controlled by Yaśodā Maiyā, the Vrajavāsīs and the *gopīs*.

*itīdṛk sva-līlābhir ānanda-kuṇḍe*  
*sva-ghoṣaṁ nimajjantam ākhyāpayantam*  
*tadiyeṣita-jñeṣu bhaktair jitat-tvaṁ*  
*punaḥ prema-tas-taṁ śatāvṛtti vande*  
*Śrī Dāmodarāṣṭakam (3)*

[By His childhood pastimes such as this *dāma-bandhana-līlā*, He perpetually drowns all the residents of Gokula – His *gopas*, *gopīs*, cows, calves and so forth, who are all manifested by His pastime potency – in pools of bliss. He thus informs those who have knowledge of His absolute divinity that only the pure and simple love of these devotees can conquer Him. Again, hundreds of times, I offer loving obeisance unto Śrī Dāmodara Kṛṣṇa.]

Kṛṣṇa wanted to show, “I cannot be controlled by Hanumān, Śaṅkara, Prahlāda Mahārāja, or by Satyabhāmā and Rukmiṇī, or even by Uddhava. I can only be controlled by the *vraja-bhaktas*, like Śrīdāma, Subāla, Madhumāṅgala, Yaśodā Maiyā, Nanda Bābā and all the *gopīs*, especially the most prominent *gopī*.”

In this way our *guru mahārāja* used to say that we should honour the entire *caturmāsya-vrata* and very carefully observe this Dāmodara month. This is called *ūrja-vrata*. What is the meaning of *ūrja*? *Ūrja* means power, energy, fire or electricity. In Sanskrit, all these are known as *ūrja*. Śrīmatī Rādhikā is the *iṣṭa-devī* of all kinds of *ūrja*. Even the power of Kṛṣṇa is Rādhikā. Whatever we see in this world or in the spiritual world of Vaikuṇṭha or Goloka Vṛndāvana, all are manifestations of the *śakti* of Śrīmatī Rādhikā. She is *svarūpa-śakti*, the internal potency of Kṛṣṇa. Kṛṣṇa can only desire. If He desires anything, Śrīmatī Rādhikā, in so many forms, can fulfil His desire at once. If Kṛṣṇa wants to taste anything, even in thousands of ways, She manifests that thing accordingly and satisfies Him. *Satyam parama dhīmahī*. The *parama satyam*, topmost Truth, is Śrīmatī Rādhikā. *Dhīmahī* – we meditate upon Her. She is the presiding deity of potency (*ūrja*) and, therefore, this month is called *ūrja-vrata*. This month is also called *kārtika-vrata niyama-sevā*.

In order to attain realizations of these things in the advanced stage, we have to start [the practice by which they will be attained] from the very beginning. Everyone should therefore try to adopt the rules and regulations established by Śrīla Sanātana Gosvāmī, who has written them down in *Śrī Hari-bhakti-vilāsa*. Śrīla Rūpa Gosvāmī has written them in *Śrī Upadeśāmṛta*, and Raghunātha dāsa Gosvāmī in *Śrī Manaḥ-śikṣā*. Try to follow all these practices in the beginning stages, and always be in the good association of Vaiṣṇavas. Our only aim is to attain service to Rādhā-Kṛṣṇa or Rādhā-Dāmodara, Rādhā-Gopīnātha, Rādhā-Madana-mohana, Rādhā-Śyāmasundara. They should be the object of our life, of our whole *sādhana* and *bhajana*.

We should be without desires other than those for the service of Lord Kṛṣṇa (*anyābhilāṣitā śunyam*). There should be no *anyābhilāṣa*, material desires. No other desires should come in our heart except for the service of the Divine Couple. Especially in this one month, try to be in the association of realized Vaiṣṇavas.

We are very fortunate that in this month we have the association of *parama-pūjyapāda* Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja. He will guide us in our month-long *parikramā*. Try to follow him. Externally he looks very strict, but you will see that his heart is so soft. I am so fortunate that he is my elder god-brother. I treat him as my *śikṣā-guru*, just as I do *parama-pūjyapāda* Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja. Śrīla Trivikrama Mahārāja has given me so much mercy. From the beginning he kept me with him and gave me so much *śikṣā*, instruction. Sometimes he also rebuked me, and I accepted him as my *gurudeva*.

Try to follow all the rules and regulations. During this month, daily try to offer a *pradīpa*, lamp, to Śrī Mūrti and Tulasī-devī. Try to do *parikramā* of Tulasī-devī daily. If Yamunā is nearby, you can go to her and offer her *praṇāma* and prayers. If your health permits, you can take bath, otherwise simply do *ācamana*. Do not roughly handle any green leaves of trees, and do not step on ants and other insects. Do not kill anything and do not criticize anyone, otherwise your *parikramā* will be ruined. Always chant *harināma* and give honour to Vaiṣṇavas. Read *Śrī Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Śrīmad Bhagavad-gītā* and all other such books. In this way, try to complete your *vrata*.

We are praying to our *gurudeva*, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, our whole disciplic succession, and also to Śrī Śrī Rādhā-Dāmodarājī, that we can complete this Rādhā-Dāmodara month with all its rules and regulations. Tomorrow we will all go to Yamunā for *saṅkalpa*, to take a vow. We will pray, “O Yamunā-devī, you are the *sakhī* of Kṛṣṇa and Śrīmatī Rādhikā, and you are especially serving Rādhā-Dāmodara. Be pleased with us so that we can successfully complete this *vrata*. Govardhana, Rādhā-kunḍa, Śyāma-kunḍa and all may be merciful to us, so that our ambition to serve Śrī Śrī Rādhā-Dāmodara may be fulfilled.”

A lecture given on the eve of month-long Kārtika-vrata  
at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India,  
on 26 October, 1996

Translated by the Rays of The Harmonist team  
for Issue 7, Dāmodara-vrata, Winter 2000



# The Subject Matter Expounded in Śrīmad-Bhāgavatam

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

**W**hat is the subject matter expounded in *Śrīmad-Bhāgavatam*? In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura has said:

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam  
ramya kācid upāsanā vraja-vadhu-vargeṇa yā kalpitā  
śrīmad-bhāgavatam pramāṇam amalam prema pumartho mahān  
śrī-caitanya-mahāprabhor matam idaṁ tatrādaro naḥ paraḥ*

Having thus presented the conception of Śrīman Mahāprabhu, Śrīla Viśvanātha Cakravartī Ṭhākura says that *Śrīmad-Bhāgavatam* alone is the foremost and flawless evidence (*pramāṇa*). The words of the Vedas, Upaniṣads, Purāṇas and so on are also flawless evidence in the form of spiritual sound (*śabda-pramāṇa*), but *Śrīmad-Bhāgavatam* is indeed the foremost evidence amongst them all. *Śrīmad-Bhāgavatam* expounds three subjects – *sambandha* (the mutual relationship of the *jīva* and Bhagavān), *abhidheya* (the means to attain the goal) and *prayojana* (the goal). From the perspective of *sambandha*, only Vrajendra-nandana Śrī Śyāmasundara who always resides in Vṛndāvana is the the Supreme Absolute Truth

(*parama-tattva*), the Supreme Object of all worship (*paramārādhyatattva*) and the Absolute Truth who is unsurpassed and unequalled (*asamorddhva-tattva*). From the perspective of *abhidheya-tattva*, the worship performed by the young brides of Vraja is the supreme form of worship. From the perspective of *prajojana-tattva*, the incomparable *prema* of the *vraja-devīs* alone is the supreme aim and object. These three subjects have been expounded in *Śrīmad-Bhāgavatam*.

## Sambandha-tattva

The following verse of *Śrīmad-Bhāgavatam* is *pramāṇa* (evidence) in regard to this subject:

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti  
bhagavān iti śabdyate  
Śrīmad-Bhāgavatam (1.2.11)*

[Those who are knowers of the truth realise that non-dual Absolute Truth in three aspects. *Brahma* only has the characteristic of consciousness, and is the first realisation (manifestation) of that *tattva*. *Paramātmā*, the extension of that *cit* consciousness, is the second manifestation, and *Bhagavān*, who manifests as He who performs transcendental amorous pastimes is the third realisation of that *tattva*. That *tattva* is known by three names in these three states.]

Śrī Kṛṣṇa is the Supreme Truth who is one without a second (*advaya-jñāna para-tattva vastu*), and He alone is the *sambandha-tattva*. *Brahma*, *Paramātmā* and *Bhagavān* are His three different aspects. Knowers of the Absolute Truth call that *advaya-jñāna para-tattva* the Absolute Truth. According to their respective qualification, the *jñānīs* know *advaya-jñāna para-tattva* as *brahma*, the *yogīs* as *Paramātmā* and the *bhaktas* as *Bhagavān*. That Absolute Truth is non-dual, or one without a second (*advaya*), and He is unequalled and unsurpassed (*asamorddhva*). He is not without features (*nirviśeṣa*); rather He possesses features (*saviśeṣa-tattva*). The transformations of



His internal spiritual potency (*cit-śakti*), marginal potency (*taṭastha-śakti*) and external deluding potency (*māyā-śakti*) are the spiritual world, the realm of living entities and the material world, respectively.

Although the living entity is transcendental (*cit-tattva*), he considers himself related to the material body and material objects. Spirit never becomes matter, but by the influence of the inconceivable potency of Bhagavān, which makes the impossible possible, the living entity considers himself to be a product of the three modes of material nature. This happens due to the deluding potency of Bhagavān.

In accordance with their qualification, the *jñānīs* call the Supreme, non-dual Absolute Truth (*advaya-jñāna para-tattva*) *brahma*. *Brahma* is the partial reflection of *cit*, or cognizance, and, in some circumstances, it is said to be the bodily lustre of Bhagavān. In *cit*, however, there is an absence of eternal existence (*sattā*) and pleasure (*ānanda*). He who, being the size of a thumb, is present in the hearts of all beings as the witness to their activities is Paramātmā. He is Kṣīrodakaśāyī Viṣṇu, a portion of a portion of a plenary portion of Bhagavān, and He is the governor of all. *Sat* (eternality) and *cit* (cognizance) are partially reflected in Him, but He is devoid of *ānanda* (bliss). Eternality, cognizance and bliss are displayed in their full form and highest aspect in Bhagavān.

Bhagavān has innumerable incarnations, and among them some are plenary portions (*aṁśas*), of the *puruṣa-avatāra* Kāraṇodakaśāyī Viṣṇu, while others are empowered incarnations (*aveśa-avatāras*) and so on. All these incarnations appear in every *yuga*, to protect the world oppressed by demons. Śrī Kṛṣṇa however, is that form of Bhagavān who has no source other than Himself (Svayam Bhagavān). He is, in fact, the root of His incarnations. Mahā-Viṣṇu is a portion of a plenary portion of Vrajendra-nandana Śrī Kṛṣṇa. In this regard *Śrīmad-Bhāgavatam* says:

*ete cāṁśa-kalāḥ puṁsaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokam  
mṛḍayanti yuge yuge  
Śrīmad-Bhāgavatam (1.3.28)*

[All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.]\*

Śrīla Vyāsadevajī, by the influence of *bhakti-yoga*, fully concentrated his purified mind, and in his natural internal *samādhi* he saw Śrī Kṛṣṇa, fully endowed with His bodily lustre, His plenary portion and His *svarūpa-śakti*. He also simultaneously saw Śrī Kṛṣṇa's fully dependent deluding external energy (*māyā*) standing ashamedly behind Him.

Śrīla Vyāsadevajī says:

*bhakti-yogena manasi  
samyak praṇihite 'male  
apaśyat puruṣaṁ pūrṇaṁ  
māyāṁ ca tad-apāśrayām  
Śrīmad-Bhāgavatam (1.7.4)*

[He fixed his mind, perfectly engaging it by linking it in devotional service (*bhakti-yoga*) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.]\*

Along with Śrī Kṛṣṇa, Vyāsadevajī also saw His internal potency (*svarūpa-śakti*), the direct bodily expansions (*kāya-vyūha* forms) of His internal potency (the innumerable damsels of Vraja), His unlimited associates, and His endless majestic (*aiśvarya*) and sweet, human-like (*mādhurya-mayī*) pastimes, such as the *rāsa* dance. He also saw the fall of the living entities averse to Kṛṣṇa, and the attainment of service to Bhagavān by the living entities tending toward Him. He immediately thereafter manifested *Śrīmad-Bhāgavatam*, the fruit of his *samādhi*, to the world for the spiritual welfare of all living entities.

*yasyām vai śrūyamāṇāyām  
kṛṣṇe parama-puruṣe  
bhaktir utpadyate puṁsaḥ  
śoka-moha-bhayāpahā  
Śrīmad-Bhāgavatam (1.7.7)*

[By the culture of hearing and following this *Śrīmad-Bhāgavatam*, devotion to Vrajendra-nandana Śrī Kṛṣṇa immediately manifests in the heart, dispelling lamentation, delusion and fear. Only then is Śrī Kṛṣṇa captured in the heart of such a *bhakta*.]

In this verse, Vrajendra-nandana Śrī Kṛṣṇa is referred to as the *parama-puruṣa* (Supreme Personality of Godhead). It also establishes that devotion to Him is the supreme practice.

Four-headed Lord Brahmā, the original *guru*, has also expressed the following in his own prayers.

*aho bhāgyam aho bhāgyam  
nanda-gopa-vrajaukasām  
yan-mitraṁ paramānandaṁ  
pūrṇaṁ brahma sanātanam  
Śrīmad-Bhāgavatam (10.14.32)*

[Aho! Śrī Nanda, Yaśodā and the other *gopas* and *gopīs* of Vraja are fortunate. They are really fortunate because You, the eternal complete *brahma* and embodiment of supreme bliss, are their own relative and well-wishing friend.]

The meaning is that the supreme well-wisher of the Vrajavāsīs, Śrī Kṛṣṇa, is the eternal *brahma* and full of supreme bliss – Bhagavān Himself. *Nirviśeṣa-brahma* is but the lustre of His limbs, and *Paramātmā* is but the portion of a portion of His plenary portion.

## Abhidheya-tattva

In every verse of *Śrīmad-Bhāgavatam*, *abhidheya* (the means to attain the goal) in the form of devotion to Kṛṣṇa has been expounded. Furthermore, Bhagavān Himself says, “*bhaktyaḥam ekayā grāhyāḥ śraddhayātma priyaḥ satām* – only by exclusive devotion is it possible to attain Me. The devotees of My devotees are very dear to Me.” “*Bhaktir evainam nayati* – only through *bhakti* can one attain the Supreme Person.” It is not possible by *yoga* or any other process.

*na sādhayati mām yoga  
na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo  
yathā bhaktir mamorjitā  
Śrīmad-Bhāgavatam (11.14.20)*

Bhagavān Śrī Kṛṣṇa tells Uddhava, “He Uddhava, the practice of *yoga*, the cultivation of *jñāna* and *vijñāna*, and the performance of one’s occupational duty, *japa*, study, austerities and renunciation are not as effective for attaining Me as ever-increasing and exclusive *bhakti* to Me that is filled with love.”

The fruit of hearing *Śrīmad-Bhāgavatam* is *bhakti* (devotion) unto the Supreme Person Śrī Kṛṣṇa, which drives away lamentation, illusion and fear. Such *bhakti* quickly brings Kṛṣṇa under control.

Even though sages who are immersed in the bliss of the impersonal *brahma* are free from anger and false ego, still they worship Bhagavān with causeless devotion, because His qualities are so sweet that they attract everyone to Him by force.

*ātmārāmāś ca munayo  
nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ  
Śrīmad-Bhāgavatam (1.7.10)*

[All variety of those who take pleasure in their self, as well as *munis*, who are absorbed in contemplating the self, are free from anger, false ego and other spiritual obstacles. Still they render selfless, unmotivated loving service, or *bhakti*, to Śrī Hari, who performs awesome activities. He possesses such wonderful qualities that He can attract everyone, even those who are already liberated.]

Those who are already fully self-satisfied, like the four Kumāras, and who are devoid of any desires for enjoyment, worship Bhagavān Śrī Kṛṣṇa Urukrama’s lotus feet with causeless devotion (*ahaitukī-bhakti*). Therefore, causeless devotion is understood to be the subject expounded by *Śrīmad-Bhāgavatam*.

## Prayojana-tattva

*Śrīmad-Bhāgavatam* states:

*evam-urataḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ  
Śrīmad-Bhāgavatam (11.2.40)*

[Saintly people who have firmly devoted themselves to serving Bhagavān with deep love, constantly engage in *kīrtana* of their most beloved names of Kṛṣṇa. When deep attachment (*anurāga*) arises in them, their hearts thoroughly melt and they become mad in love of God. They laugh and cry loudly. Agitated by love, they sing about their Lord in sweet voices and just like madmen, without a trace of shyness, they dance and sing unaffected by the opinions of ordinary people.]

The *sādhū* who maintains the vow to serve Bhagavān performs *nāma-saṅkīrtana* of his sole beloved Śrī Bhagavān with *bhakti-yoga* characterized by *prema*. Through this *bhakti-yoga*, *anurāga* (deep attachment) and the sprout of *prema* (pure love) grow in the heart. That *sādhū's* heart melts, and he rises above the level of the general public. He gives up his shyness of the world, sometimes laughing and sometimes bursting into tears. Sometimes, in a loud voice, he calls out to Bhagavān and sometimes, he sweetly sings of His qualities, and sometimes he starts to dance just to please Him.

These are the symptoms of *prema-bhakti*, and this love for Śrī Bhagavān is the ultimate goal. Only such *prema* is the ultimate objective.

*sarva-vedānta-sāraṁ yad  
brahmātmaikatva-lakṣaṇam  
vastu advitīyaṁ tan-niṣṭhaṁ  
kaivalyaika-prayojanam  
Śrīmad-Bhāgavatam (12.13.12)*

The essence of the Vedānta is described in *Śrīmad-Bhāgavatam*. Only this one-pointed love for Bhagavān is actual liberation (*kaivalya*). In other words, that *prema* which is performed for *brahma* has the nature of His internal potency and is the supreme goal (*prayojana*).

*Brahmātmaikatva-lakṣaṇam* – Śrī Kṛṣṇa is the non-dual Absolute Truth. The *jñānīs* see His bodily lustre as *brahma*, the *yogīs* see His portion of a plenary portion in the form of Paramātmā, and the *bhaktas*, through their eyes of *prema*, have *darśana* of Him as Bhagavān. The Vrajavāsīs, immersed in *prema*, serve this very non-dual Absolute Truth in His form as Śrī Gopāla-Govinda.

Even though *śāstra* refers to the one non-dual Absolute Truth as *brahma*, Paramātmā and Bhagavān, still, these three names are not synonymous. There is some speciality between them.

Two types of *brahma* have been mentioned in *śāstra*: (i) *brahma* and (ii) *parama-brahma*, *sanātana-brahma* or *pūrṇa-brahma*. Thus, *parama-pūrṇa-sanātana-brahma* is more distinct than *brahma* and has a speciality that *brahma* does not. Similarly, Paramātmā has a speciality that the *ātmā* does not, and Bhagavān, or Svayam Bhagavān, has greater specialities than Paramātmā.

Some philosophers consider *brahma*, Paramātmā and Bhagavān to be synonymous words for the same thing, just as the words for water – *pānī*, *jala*, *ambu*, *nīra* and so on – are synonymous. This consideration is not, however, completely logical. Even though water, vapor and ice are all water in reality, they are not synonymous with each other. Each has a distinctive quality. The word water does not indicate vapor or ice, vapor does not indicate water or ice, and ice does not indicate water or vapour. There is a gradation of qualities in them, based on their characteristics. In the same way, *brahma*, Paramātmā and Bhagavān each have a distinctive speciality.

In this regard, one can give the example of the sun or a mountain. When seen from afar, the mountain looks like a dark cloud. If a person comes closer, he can see the trees, plants and so on. If he comes very close, he will be able to clearly see the complete form of the mountain with its insects, worms, animals, birds, water and scenery. In the same way, *brahma* is a very distant conception that is perceived through *jñāna*, and Paramātmā, who is the size of a thumb, is seen

through *yoga*. By *bhakti*, however, one can have full *darśana* of the complete truth of Bhagavān – His abode, His associates and so on. We cannot see the sun-god; we can only see his rays of light. On the other hand, a person with the right qualification can have *darśana* of his form, his chariot, his horses and so on. In the same way, Paramātmā and Bhagavān are not synonyms. There is some distinction among them.

*Sarva-vedānta-sāram*. The essence of all the Vedas is the oneness of *brahma* and Bhagavān, or in other words, the combined or integrated intrinsic form (*svarūpa*) of both. This *svarūpa* is one without a second (*advitiya-vastu*) as referred to in the verse *vadanti tat tattva-vidas*. *Tan-niṣṭham* means ‘toward Him’; *kaivalyaika-prayojanam* means ‘undivided *prema* for Him is the supreme goal’. The meaning of *kaivalya* here is not impersonal liberation (*mukti*), because disregard for *mukti* is seen throughout *Śrīmad-Bhāgavatam*:

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir  
ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām  
Śrīmad-Bhāgavatam (10.14.3)*

[Those who abandon the pursuit of knowledge entirely and who instead offer homage with their body, mind and words to topics of You spoken by pure devotees, dedicating their lives to these narrations while remaining in whatever social position they are in, certainly conquer You, although You are otherwise unconquerable by anyone in the three worlds.]

*Bhaktas* do not accept *mukti*, even if Bhagavān offers it to them. They consider it very insignificant. In particular it is said, “*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānam priyam...* – *Śrīmad-Bhāgavatam* is the flawless Purāṇa. This book is dear to every Vaiṣṇava, but not to the *jñānīs* or *yogīs*.” There is not even a scent of deceit in the form of *mukti* in it. *Kaivalya*, or *mukti*, cannot be the subject matter expounded in *Śrīmad-Bhāgavatam*. Here, the



meaning of *kaivalya* is *kevala* (exclusive) or *viśuddha* (completely pure). It is only exclusive, one-pointed *bhakti* that is here referred to as *kaivalya*. The foremost one-pointed devotion (*ekāntika-bhakti*) is that of the residents of Vraja. Among them the *bhakti* of the *gopīs* is the highest. And, among all of the *gopīs*, the *ekāntika-bhakti* of Śrīmatī Rādhikā for Kṛṣṇa is the topmost. The *bhāva* of Śrīmatī Rādhikā, who is endowed with *unnatojjvala* – *rūḍha*, *adhirūḍha*, *modana* and *mādana* – *bhāva*<sup>4</sup> is indeed *kaivalya*, and it is indeed the subject matter expounded in *Śrīmad-Bhāgavatam*. Śrīla Prabodhānanda Sarasvatipāda says, *kaivalyaṁ narakāyate*. If *kaivalya* is used to refer to the merging into oneness with the Lord, then that *kaivalya* is as rejectable as hell. The Vaiṣṇavas consider such *kaivalya* to be hell.

Such *mukti* cannot be the subject matter expounded by *Śrīmad-Bhāgavatam*. In particular, Śrī Kṛṣṇa is also called Kaivalyanātha and Kaivalyapati. In other words, He is the master and object of *ekāntika prema-bhāva*. Kṛṣṇa Himself tells the glories of the wondrous *prema* of the *gopīs*:

*na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā  
Śrīmad-Bhāgavatam (10.32.22)*

Kṛṣṇa is saying, “Even if I had a life as long as that of the demigods, I would not be able to repay My debt to you. Giving up the chain of connection to your homes and families, which is very difficult to give up, you have served Me, and therefore, I have become indebted to you. Now it is only by your *sādhutā*, your saintly nature, that I can become free from My debt. There is no other way.” This *prema* of the *gopīs*

---

4 *Rūḍha-bhāva* – the stage of *mahābhāva* in which all eight symptoms of spiritual ecstasy are manifest in the brightly burning (*uddipta*) condition. *Adhirūḍha-bhāva* – the highest stage of *prema*, found only in the *gopīs* of Vraja. There are two types of *adhirūḍha-bhāva*: (1) *modana*, in which all the *sāttvika-bhāvas* of the hero and heroine are aroused to a much greater extent than in the brightly burning (*uddipta*) condition and (2) *mādana*, which does not occur anywhere other than in Śrī Rādhā's group.

is the subject matter expounded by *Śrīmad-Bhāgavatam*. Moreover, Śrī Uddhavaḥi prays to the foot dust of the *gopīs*.

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauṣadhinām  
yā dustyajam sva-janam ārya-pathaṁ ca hitvā  
bhejur mukunda-padaṁ śrutibhir vimṛgyām  
Śrīmad-Bhāgavatam (10.47.61)*

[Aho, the *vraja-devīs* have given up everything for Śrī Kṛṣṇa. They have abandoned the path of chastity, their families and their children, which are all extremely difficult to give up. Now they have taken shelter of *prema-bhakti* for Śrī Kṛṣṇa. The personified scriptures (Śrutis) constantly search for that same *prema-bhakti* but rarely attain it. Let me just become a bush, a creeper, or a blade of grass in Vṛndāvana. Then I might attain the dust from the lotus feet of one of these *gopīs*.]

He for whom even the Śrutis have been searching until today has been made into a toy in the hands of the *gopīs*. These *gopīs* are worshipful, even for Śrī Kṛṣṇa.

*yā vai śrīyārcitam ajātibhir āpta-kāmair  
yogeśvarair api yad ātmani rāsa-goṣṭhyām  
kṛṣṇasya tad bhagavataḥ caraṇāravindam  
nyastaṁ staneṣu vijahuḥ parirabhya tāpam  
Śrīmad-Bhāgavatam (10.47.62)*

[The lotus feet of Śrī Kṛṣṇa are served by Lakṣmī-devī, the goddess of fortune, and are worshiped in the heart by the self-satisfied masters of mystic *yoga* headed by Brahmājī. Yet at the time of the *rāsa-līlā*, the *gopīs* of Vṛndāvana relieved the burning of their hearts by directly embracing those lotus feet to their breasts.]

Those lotus feet, which the *yogīs* meditate upon but are unable to attain directly, are lovingly placed by the *gopīs* upon their breasts. The love of the *gopīs* is supreme amongst all, and it is the supreme aim and object.

*vande nanda-vraja-strīṇāṁ  
pāda-reṇum abhikṣṇaśaḥ  
yāsāṁ hari-kathodgītaṁ  
punāti bhuvana-trayam  
Śrīmad-Bhāgavatam (10.47.63)*

[I bow down to the dust of the feet of the *gopīs* who reside in Nanda Bābā's Vraja. Oh, whatever these *gopīs* have sung about Kṛṣṇa's pastimes always has and always will purify the entire world.]

The *gopīs* possessing *mahābhāva* call Kṛṣṇa, “*Dhūrta*, O cheater! *Lampaṭa*, O debauchee! *Cora*, O thief!” and other such names. Such *hari-kathā* emanating from their mouths purifies the three worlds.

*mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā  
striyam akṛta virūpāṁ strī-jītaḥ kāma-yānām  
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas  
tad alam asita-sakhyair dustyajas tat-kathārthaḥ  
Śrīmad-Bhāgavatam (10.47.17)*

[Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we cannot give up talking about Him.]\*

These and other such words spoken by the *gopīs* charm Svayam Bhagavān Śrī Kṛṣṇa very much; but those who are qualified for such *hari-kathā* are very few.

Śrīmad-Bhāgavatam is the purport of the *gāyatrī*:

*artho 'yaṁ brahma-sūtrāṇāṁ  
bhāratārtha-vinirṇayaḥ  
gāyatrī-bhāṣya-rūpo 'sau  
vedārtha-paribṛhmhitāḥ*

*grantho 'ṣṭādaśa-sāhasraḥ  
śrīmad-bhāgavatābhidhaḥ*

*Garuḍa Purāṇa*

The *Śrīmad-Bhāgavatam* is the authorized explanation of *Brahma-sūtra*, and it is a further explanation of *Mahābhārata*. It is the expansion of the *gāyatrī-mantra* and the essence of all Vedic knowledge. This *Śrīmad-Bhāgavatam*, containing eighteen thousand verses, is known as the explanation of all Vedic literature.

*Śrīmad-Bhāgavatam* is the elaboration of the *gāyatrī*. The *gāyatrī-mantra* is the mother of the Vedas. *Gāyatrī*, the wife of Lord Brahmā, is the shadow of *Mūla-Gāyatrī* (the root of *Gāyatrī*) *Śrī Rādhājī*. In the *Gāyatrī* it is said, *bhargo devasya dhīmahi*. There are many meanings to this, but *Śrī Jīva Gosvāmī* discovered one special meaning in the *Agni Purāṇa*: “*kṛṣṇa devasya bhargaḥ (tejaḥ) śaktiḥ (svarūpa-śaktiḥ) iti dhīmahi* – I meditate upon *svarūpa-śakti* *Śrīmatī Rādhikā* who is the *bhargaḥ*, potency, of the *deva*, *Kṛṣṇa*.”

*Śrīmad-Bhāgavatam* is the purport of the *Gāyatrī* and states in its first verse:

*om namo bhagavate vāsudevāya  
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi  
Śrīmad-Bhāgavatam (1.1.1)*

“*Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi* – I meditate upon He who is situated in His own abode, far beyond *māyā*, where deception, or in other words, duplicity in the form of *mukti*, has no entry.” At the conclusion of *Śrīmad-Bhāgavatam* (12.13.19), it is also said, “*tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmahi* – I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death.” Therefore, *satyaṁ paraṁ dhīmahi* – I meditate on the Absolute Truth – is the subject matter expounded in *Śrīmad-Bhāgavatam*.

*Nirasta-sāmyātiśayena.* *Nirasta* means one who has no equal or superior, and that person is Śrīmatī Rādhikā, the beloved of Kṛṣṇa. *Rādhāsā sva-dhāmnī brahmaṇi ramsyate namaḥ.* In Her own abode, She makes *brahma* enjoy. It is not possible for Kṛṣṇa to manifest *śṛṅgāra-rasa* (the mellow of amorous love) without Śrī Vṛṣabhānu-nandinī, who is the source of the original *rasa*, or *śṛṅgāra-rasa*. It is only in order to display the super-excellence of Rādhājī that Candrāvalī is a *gopī* opposing her, a *vipakṣa-gopī*. In reality however, She is but a manifestation of Rādhājī and cannot compare to Her.

In this verse, the word *anvaya* means ‘meeting’. In the *rāsa-sthali*, Kṛṣṇa is between two *gopīs*, and there is one *gopī* between two Kṛṣṇas. There is much *ānanda* (bliss) in their meeting, as Kṛṣṇa ties their ankle bells and other ornaments on them. In separation, *vyatireka*, seeing Kṛṣṇa’s equal mood towards Her and the other *gopīs*, Rādhājī disappeared from the *rāsa* dance. After finding out that She had left, Kṛṣṇa thought, “If Rādhikā is not here, what is the use of performing *rāsa*?” Therefore, *śata-koṭī-gopī harite nārīla kṛṣṇera mana.* Śrī Kṛṣṇa also left all of the *gopīs* and disappeared from the *rāsa* dance. It is Rādhikā only who is expert in the sixty-four arts of *śṛṅgāra-rasa* and in *rasa* itself. Therefore, She is the *parama-satya-tattva* (the Supreme Absolute Truth) expounded by *Śrīmad-Bhāgavatam*.

Kṛṣṇa is expert in *rasa-tattva*. He is *raso vai saḥ*, the embodiment of *rasa*, but He is not expert in *mādana-bhāva*. It was only to realize the *mādanākhyā-bhāva* of Śrīmatī Rādhikā that He appeared in the form of Śacīnandana Gaurahari in the age of Kali, accepting the internal moods and golden lustre of Śrīmatījī.

*Svarāt.* Rādhājī is self-manifested; no one manifested Her. In the state of *mādana*, all wonders are manifest together at once. Even in meeting, the mood of separation is present.

*Tene brahma hṛdāya ādi-kavaye muhyanti yat sūrayaḥ.* When this refers to Rādhikājī, the meaning is that She expanded the *rasa* of the Supreme Lord in the heart of the original poet, Śukadeva Gosvāmī. She is the embodiment of Śrīla Śukadeva Gosvāmī’s *guru*, and Śuka is Her pet parrot.

*Muhyanti yat sūrayaḥ.* Rādhikājī expanded in the heart of Śukadeva Gosvāmī that *rasa* in regard to the Supreme which even bewilders Lord

Brahmā, the original poet. Another meaning is that the *bhaktas* faint upon tasting the *rāsa* of seeing the super-excellence of Rādhājī during the *rāsa-līlā*, and upon seeing Kṛṣṇa's love for Her at that time.

*Tejo-vāri-mṛdām*. The moon stood still, Yamunā became stunned, and stones became liquid. Upon seeing Rādhikā's super-excellence, or Her condition in separation from Kṛṣṇa, their natures become inverted. Matter becomes conscious and that which is conscious becomes inert. Upon seeing the *rāsa* dance, the moon stood still over Rasaulī, and the Yamunā became stunned, although it is her *dharma* to flow. The general meaning here considers fire (*teja*) and earth (*mṛdam*) as water, and water (*vāri*), like a mirage in the desert, to be earth.

*Tri-sargo 'mṛṣa*. The three creations are real; yet they are temporary, not false. They are manifested by Bhagavān's *saṅkalpa-śakti* (Bhagavān's desire potency), and therefore, they are not false. From the perspective of Śrīmatī Rādhikā, the meaning of *trisarga* is 'from whom *trisarga* (*śrī*, *bhu* and *nīlā* potencies) have manifested', or 'from whom the Lakṣmīs, Mahiṣīs and *gopīs* have manifested', or 'in whom *antaraṅga*, *bahiraṅga* and *tataṣṭha śaktis* are situated'. In other words, *trisarga* refers to Śrīmatī Rādhikā Herself. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi*. Far above *mahāmāyā*, in the brilliant eternal Goloka Vṛndāvana-dhāma, Śrī Rādhikā engages Nanda-nandana in enjoyment (*ramaṇa*). She gives Him bliss. This *parā-śakti* alone is the *paraṁ-satya-svarūpā*, and I meditate (*dhīmaḥi*) upon Her. This is the subject matter of *Śrīmad-Bhāgavatam*.

A lecture given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India,  
on 16 August, 2001

This assembly was called in the continuation of  
Śrī Janmāṣṭami festival, and the subject of discussion was  
"The topmost subject matter established by *Śrīmad-Bhāgavatam*".

Translated by the *Rays of The Harmonist* team  
for Issue 9, "Śrī Gadadhāra-tattva", Winter 2001







# Rādhe! Jaya Jaya Mādhava-dayite

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

**T**his song is composed by Śrīla Rūpa Gosvāmī, and today it is our *maṅgalācaraṇa* (auspicious invocation), because we want our program, this *hari-kathā* festival, to be auspicious. So now we will sing this most auspicious song:

*rādhe! jaya jaya mādhava-dayite!  
gokula-taruṇī-maṇḍala-mahite (1)*

[O Rādhā! All glories to You, O beloved of Mādhava! Your glories are sung by the circle of youthful maidens of Gokula.]

*dāmodara-rati-vardhana-veśe!  
hari-niṣkuṭa-vṛndāvipineśe! (2)*

[O You whose attire increases Dāmodara's affection, O queen of Vṛndāvana forest. You are the pleasure garden of Śrī Hari.]

*vṛṣabhānūdadhī-nava-śaśi-lekhe!  
lalitā-sakhī! guṇa-ramita-viśākhe! (3)*

[From the ocean of Vṛṣabhānu Mahārāja You arise like the new moon! O dearest friend of Lalitā! O You who captivate the heart of Viśākhā with Your charming qualities!]

*karuṇām kuru mayi karuṇā-bharite!  
sanaka-sanātana-varṇita-carite! (4)*

[Bestow Your compassion upon me, O You who brim with compassion! Your transcendental qualities and character are described by Sanaka and Sanātana.]

*Rādhe.* What is the meaning of Rādhe? *Ārādhyate iti.* Lord Śrī Kṛṣṇa Himself worships Śrīmatī Rādhikā, and Rādhikā always worships Him. When She manifested from Kṛṣṇa's left side in the arena of *rāsa-līlā*, She at once ran toward Him to worship Him, and He ran towards Her. *Rādhe! jaya jaya* – O Rādhe, all glories unto You, all glories unto You.

*Mādhava-dayite!* – You are very near and dear to Lord Mādhava.

Once, Śrīmatī Rādhikā entered a sulky mood. She was sitting on one side of Rādhā-kuṇḍa, and Kṛṣṇa was on the other side. The breeze coming from Rādhā's side touched the beautiful fragrance of Rādhā-kuṇḍa and also the veil of Rādhikā – not Rādhikā Herself, but the veil which held Her fragrance. Rādhikā is so fragrant it makes Kṛṣṇa mad. When that breeze touched Kṛṣṇa, He exclaimed, “My life is successful! My life is successful!”

*yasyah kadāpi vasanāñcala-khelanottha-  
dhanyāti-dhanya-pavanena kṛtārtha-māni  
yogīndra-durgama-gatir madhusūdano 'pi  
tasya namo 'stu vṛṣabhānu-bhuvo diśe 'pi  
Rādhā-rasa-sudhā-nidhi (2)*

[I offer my obeisances to even the direction facing the daughter of Vṛṣabhānu Mahārāja – Śrī Rādhikā. She completely captivates the heart of Madhusūdana Śrī Kṛṣṇa, the performer of honey-like pastimes whom the greatest *yogīs* rarely attain. When a gentle gust of wind playfully touches Her cloth and carries its sweet fragrance towards Kṛṣṇa and touches His body, He embraces it to His heart and feels that His life has become successful.]

Who is Kṛṣṇa? He is Madhusūdana. So many sages and saintly kings are able to control their minds, and their minds are thus purified. Yet, even in their meditation they cannot touch the lotus feet of Śrī

Kṛṣṇa. On the other hand, when that same Kṛṣṇa has any connection with Rādhikā, even by perceiving the fragrance of Her veil, He becomes overwhelmed; He becomes like mad. Rādhikā is so glorious.

*veṇuṁ karān nipatitaṁ skhalitaṁ śikhaṇḍaṁ  
bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sūnoḥ  
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya  
tām rādhikāṁ paricarāmi kadā rasena  
Rādhā-rasa-sudhā-nidhi (39)*

[When the heart of Vraja-rāja's son, Śrī Kṛṣṇa, is pierced by the arrows of Śrīmatī Rādhikā's sidelong glance, He drops His flute, His peacock feather falls from His turban, and His upper cloth becomes disheveled as He begins to faint. Oh, when will I render Her loving service that is saturated with *rasa*?]

Śrīla Prabodhānanda Sarasvatī writes: “Oh when, with *rasa*, will I have a chance to serve Śrīmatī Rādhikā?” What *rasa*? *Mañjarī-rasa*, which is so high class, even more so than [the stages proceeding *prema*, such as] *sneha*, *māna*, *rāga*, *anurāga*, and still more than that. That is *rasa*.

*Veṇuṁ karān nipatitaṁ*, when Śrī Kṛṣṇa plays His flute, all the *gopīs* are controlled.

*akhila-rasāmṛta-mūrtiḥ  
prasṛmāra-ruci-ruddha-tāraṇā-pālīḥ  
kalita-śyāmā-lalito  
rādhā-preyān vidhur jayati  
Bhakti-rasāmṛta-sindhu (1.1.1)*

[Śrī Kṛṣṇacandra is supremely glorious! He is the condensed form of all the eternal, supra-mundane *rasas*. Indeed, He has not neglected the full expression of any divine sentiment. Just see how He subjugates the extremely submissive *gopī* Tāraṇā, just as the vernal full moon outshines a tiny star – her own effulgence totally engulfed by His brilliance. And Pālī, who is also controlled by Him, is just like a constellation keeping the moon at her bosom. His rays overpower her as well. When the

vernal full moon accepts the night sky as a playground, the atmosphere becomes ideal for love dalliance. In the same way, Śrī Kṛṣṇa makes Śyāmā, who is like the dark blue vault, and Lalitā, who is love dalliance personified, His very own. He comes under the control of the *prema* of Śrīmatī Rādhikā, who is the embodiment of *mahābhāva* and the origin of all the *yūtheśvarīs*, just as the full moon comes under the powerful influence of the Rādhā-constellation in the spring season. Śrīmatī Rādhikā's love completely eclipses and defeats Him. She is His everything, without which He is just the lonely moon.]

Kṛṣṇa is an ocean of *rasa*. And what does He do? By His flute and beauty – especially by His flute – He controls *gopīs* like Tārakā, Pālī, and Candrāvalī; and others, such as Bhadrā, Śyāmalā and Lalitā. He also controls all the cows with His flute. He controls everything with that flute. Yet, when He saw Śrīmatī Rādhikā, that flute fell from His hands and even His peacock feather fell down. *Veṇuṁ karān nipatitaṁ*. Where did it fall? At the lotus feet of Rādhikā.

*Bhraṣṭaṁ ca pīta-vasanaṁ* – He did not know that His yellow shawl was also falling down. He had become totally mad and at once fainted. Śrīmatī Rādhikā is so glorious, and therefore, Śrīla Rūpa Gosvāmī sings, “*Rādhē! jaya jaya mādharma-dayite.*”

Śrī Kṛṣṇa has said in *Śrīmad-Bhāgavatam* (10.32.22):

*na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhuṇā*

[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 worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.]

[Śrīla Jayadeva Gosvāmī has also quoted Kṛṣṇa in *Gīta-govinda* (10.8):]

*smara-garala-khaṇḍanam  
mama śirasī maṇḍanam  
dehi pada-pallavam-udāram*

[O My Beloved, Cupid's powerful poison is devastating Me.  
Please be merciful to Me and place upon My head the cooling,  
tender petals of Your lotus feet.]

Śrī Kṛṣṇa is begging Śrīmatī Rādhikā, “O Devī, I am taking My ears in My hands<sup>5</sup> and promising that I will not be naughty. I will not disturb You. Please be happy with Me. I'm giving You My flute. I'm offering the peacock feathers from My head at Your feet.” *Smara-garala-khaṇḍanam*. “I cannot tolerate separation from You, not even for a moment. I will die without You, so You should excuse My fault. Never in the future will I do something like this in My life. I have done something wrong. You should excuse Me. Please excuse Me.”

Actually Śrī Jayadeva Gosvāmī could not write this,<sup>6</sup> but our Gosvāmīs, like Śrīla Rūpa Gosvāmī, who is Śrī Rūpa Mañjarī, oh, they could do so. How glorious is *Rādhā. Jaya jaya mādharma-dayite* – Śrī Kṛṣṇa is controlled by Śrīmatī Rādhikā.

*Gokula-taruṇī-maṇḍala-mahite*. So many *gopīs* live in Gokula. They are extremely beautiful, and Candrāvalī is especially beautiful, but not like Rādhikā. *Taruṇī-maṇḍala-mahite* – in this world, no one is as near and dear to Kṛṣṇa as Rādhikā.

*Dāmodara-rati-vardhana-veśe*. Who is Dāmodara? Dāmodara is controlled by His mother, but in this connection, that very Dāmodara is now controlled by Rādhikā. *Vardhana-veśe*. To increase Śrī Kṛṣṇa's love and affection, She appears in so many beautiful ways.

---

5 In Vedic culture, pulling on one's own ears with both hands indicates admitting one's offense and begging forgiveness.

6 Once, as Śrī Jayadeva Gosvāmī was composing the verses of *Gīta-govinda*, a pastime in which Śrīmatī Rādhikā entered a sulky mood (*māna*) appeared in his heart. Kṛṣṇa's repeated attempts to remove Her *māna* failed. Then Śrī Jayadeva understood that to pacify Śrīmatī Rādhikā, Śrī Kṛṣṇa put His head at Her lotus feet. Because Śrī Jayadeva Gosvāmī's mood of service to Śrī Kṛṣṇa contained a hint of reverence, he could not bring himself to write this, and instead went to take bath in the Gaṅgā. Kṛṣṇa Himself, in the form of Jayadeva, then arrived there and wrote the rest of the verse in Jayadeva Gosvāmī's notebook.

And where is She? *Hari-niṣkṣaṭa-vṛndāvipineśe*. *Hari* means ‘Kṛṣṇa, who attracts everyone, who takes the heart of everyone, especially the *gopīs*.’ His garden is Vṛndāvana, where Yamunā is flowing, peacocks are dancing, and cuckoos are singing. Everywhere there are *belī*, *camelī* and *kadamba* flowers. Where Candra (the moon) and all other stimuli (*uddīpana*) reside. There, Kṛṣṇa is not Vṛndāvanēśvara (the Lord and controller of Vṛndāvana). Because Vṛndā-devī has given Vṛndāvana to Śrīmatī Rādhikā, Śrīmatī Rādhikā is Vṛndāvanēśvarī. Śrī Kṛṣṇa, especially, is not the Lord and controller of *rāsa-līlā* (Rāseśvara); rather, Rādhikā is Rāseśvarī (the controller of *rāsa-līlā*). Lord Kṛṣṇa is one of the participants, but Rādhikā is the all-in-all. *Jaya jaya*. O Devī, be glorious, be glorious. Sprinkle a particle of Your mercy upon me.

*vṛṣabhānūdadhī-nava-śaśī-lekhe!*  
*lalitā-sakhī! guṇa-ramita-viśākhe!*

[From the ocean of Vṛṣabhānu Mahārāja, You arise like the new moon! O dearest friend of Lalitā! O You who captivate the heart of Viśākhā with Your charming qualities!]

*Lalitā-sakhī! guṇa-ramita-viśākhe!* You are the *sakhī* of Lalitā. In what way?

*dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyam*  
*mā dakṣiṇā bhava kalaṅkini! lāghavāya*  
*rādhe giram śṛṇu hitām iti śikṣayantīm*  
*devīm guṇaiḥ sulalitām lalitām namāmi*

*Śrī Lalitāṣṭakam (4)*

[“O Kalaṅkini (unchaste one)! Vrajendra-nandana is very cunning, so be firm in Your contrariness. Don’t give into gentle submission. Rādhe, listen to these beneficial words.” In this way, she gives instructions. I offer *praṇāma* unto Lalitā-devī, who is a repository of charming qualities.]

Śrīmatī Lalitā-devī is so near and dear to Śrīmatī Rādhikā. Sometimes she controls Rādhikā. *Dhūrte vrajendra*. Lalitā says, “Vrajendra-nandana (Śrī Kṛṣṇa, the son of Nanda Mahārāja) is a high

class of cheater. He is black inside and outside. He is black everywhere, so do not be submissive towards Him. Always act in such a way as to control Him. Do not give up your *māna* (transcendental anger).” Rādhikā wants to give up Her *māna*, but Lalitā tells Her not to do so. *Rādhe giram śṛṇu hitām iti śikṣayantīm*. Lalitā is the *guru* of Rādhikā, and therefore she can grant anyone *dāsya-prema*, loving service, to Rādhikā.

*yām kām api vraja-kule vṛṣabhānu-jāyāḥ  
prekṣya sva-pakṣa-pada-vīm anuruddhyamānām  
sadyas tad-iṣṭa-ghaṭanena kṛtārthayantīm  
devīm guṇaiḥ sulalitām lalitām namāmi*  
Śrī Lalitāṣṭakam (7)

[Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined toward Vṛṣabhānu-nandinī, Lalitā immediately fulfills all that maiden’s internal desires and makes her life successful. I offer *praṇāma* unto that Lalitā-devī, who is a repository of charming qualities.]

And what to speak of Viśākhā, who is even more beautiful [than Lalitā]. Viśākhā took birth on the same day that Rādhikā took birth, so her beauty and other qualities are similar to those of Rādhikā.

*sāndra-prema-rasaiḥ plutā priyatayā prāgalbhyam āptā tayoh  
prāṇa-preṣṭha-vayasyayor anudinaṁ līlābhisāraṁ kramaiḥ  
vaidagdhyaena tathā sakhīm prati sadā mānasya śikṣām rasair  
yeyam kārayatīha hanta lalitā gṛhṇātu sā mām gaṇaiḥ*  
Vraja-vilāsa-stava (29)

[Śrī Lalitā-devī is drowning in the utterly unfathomable *prema-rasa*. Śrī Śrī Rādhā-Kṛṣṇa are her *prāṇa-preṣṭha* (her dearest beloved, the life of her life), and every day, with the boldness (*pragalbhatā*) born of her love for Them both, she arranges for Their loving meetings. With great expertise she instructs her *sakhī* Śrīmatī Rādhikā. May she accept me as *pālya-dāsī*, one of the attendant maids in her personal group.]

*praṇaya-lalita-narma-sphāra-bhūmis tayor yā  
vraja-pura-nava-yūnor yā ca kaṇṭhān pikānām*



*nayati param adhistād divya-gānena tuṣṭyā  
prathayatu mama dīkṣām hanta seyaṁ viśākhā  
Vraja-vilāsa-stava (30)*

[Śrī Viśākhā-devī is favoured by the youthful couple on account of her qualities of intimate love, playful humour and daring, amorous curiosity. Her charming, celestial singing mocks the sweetness of the cuckoo. May that Viśākhā mercifully train me in the art of music.]

Her voice is so sweet, even more so than Śrī Kṛṣṇa's. All her qualities are like those of Rādhikā. I pray that she will make me her *śiṣya*, disciple, and give me training on how to serve Rādhikā and Kṛṣṇa.

*karuṇām kuru mayi karuṇā-bharite!  
sanaka-sanātana-varṇita-carite!*

In this verse, Śrīla Rūpa Gosvāmī says that even those who are first-class *brahmavādīs*, like Śukadeva Gosvāmī [when he was in the womb of this mother] and the Four Kumāras are glorifying Śrīmatī Rādhikā. *Niśānta-līlā* (the pre-dawn pastimes of Rādhā and Kṛṣṇa) and the other pastimes in *aṣṭa-kālīya-līlā* (pastimes performed throughout the eight periods of the day and night) were told to the Four Kumāras by Lord Śiva, and then they wrote about them in the *Bṛhad-vāmana Purāṇa*. So therefore, Śrīla Rūpa Gosvāmī is even glorifying persons like Sanaka, Sananda, Sanat and Sanātana Kumāra, who are forever five years old, who are always naked, and who are the first sons of Lord Brahmā.

In this connection, Sanātana means Sanātana of the Four Kumāras. But Śrīla Sanātana Gosvāmī has also glorified Śrī Rādhā, especially in *Bṛhad-Bhāgavatāmṛta* and in his *Vaiṣṇava-toṣaṇī* commentary of *Śrīmad-Bhāgavatam*, so it can also refer to him.

You have all come for *hari-kathā*, and we will give you *hari-kathā*. We will give the *hari-kathā* that Śrīla Bhaktivedānta Svāmī Mahārāja, your Prabhupāda, has left for me. He told me, "You should give this."

Some problems may come while hosting devotees, but try to be tolerant. Try to drink the nectar of *hari-kathā* with the two cups of your ears. Śrīla Śukadeva Gosvāmī has spoken this *kathā*, but not

openly like I am. In speaking *Śrīmad-Bhāgavatam*, Śukadeva Gosvāmī has never openly mentioned Rādhikā's name, nor did he reveal the names of Candrāvalī or Lalitā and Viśākhā. But Śrīla Bhaktivinoda Ṭhākura has revealed this, and being in his line (*paramparā*) I am also telling you so many secret names and the sweet pastimes [connected to those names]. Try to take this into your heart, and preach our mission throughout the whole world. Do not be weak. "*Rādhe! jaya jaya mādhaba-dayite.*"

A lecture given at the 'The Way of Love Festival' in Kijkduin, Holland,  
on 9 July, 2005

Published by the *Harikatha* team





## Śrī Rādhāṣṭamī

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

*śrī kṛṣṇa-virahe, rādhikāra daśā, āmi to' sahite nāri  
yugala-milana, sukhera kāraṇa, jivana chāḍite pāri (1)*

[I cannot tolerate Rādhikā's condition in separation from Śrī Kṛṣṇa. Thus I am fully prepared to give up my life for the sake of Their happy reunion.]

**W**e should pray to Rādhikājī on this auspicious day of Her appearance, but how do we pray? If we pray in our own words, even in very poetic words, will it help? No. If we pray under the guidance of Śrīmatī Rādhikā's maidservant, a self realized soul, with his words, then it might give us some result. In this mood, we pray with the words of Śrīla Bhaktivinoda Ṭhākura, who is expressing a desire at Rādhājī's lotus feet.

Only under the guidance of Śrīla Bhaktivinoda Ṭhākura is it possible to render service to Śrīmatī Rādhikā. In the mood of Śrīmatī Rādhikā's maidservant, Śrīla Bhaktivinoda Ṭhākura has prayed, "When will that day come that I am unable to tolerate separation from Her? When will that day be mine that I will actually be able to feel the pain of Rādhikājī and be unable to tolerate Her being in such pain?" Indeed,

for Rādhā and Kṛṣṇa to meet, Śrīla Bhaktivinoda Ṭhākura is ready and willing to repeatedly give up his life.

*rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya  
rādhikāra tare, śata-bāra mari, se duḥkha āmāra saya (2)*

[If I were to renounce Rādhikā's lotus feet for even an instant, I would become totally devastated. For Rādhikā's sake, I would tolerate the agony of death hundreds of times.]

Śrīla Bhaktivinoda Ṭhākura is saying: "I can give up anything. I can even give up Kṛṣṇa, but I cannot give up the lotus feet of Rādhikā, even for a moment. For the service of Rādhikā, I am prepared to die hundreds and millions of times, but I could never tolerate giving up Her association for a second. When will that day come that I can render some service to Her lotus feet? How can I have attachment for this Rādhikā, and how can I attain the perfection of service at Her lotus feet?"

*e heno rādhāra, caraṇa-yugale, paricaryā pā'bo kabe  
hā hā vraja-jana, more dayā kori', kabe vraja-vane la'be (3)*

[When shall I attain the service of Śrī Rādhā's lotus feet? O residents of Vraja, when will you be merciful to me and take me into the forests of Vraja?]

*vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra  
āmāke tuliyā, laho nija-pade, deho more siddhi-sāra (4)*

[O Vilāsa Mañjarī, Anaṅga Mañjarī and Śrī Rūpa Mañjarī! Lift me up and bring me close to your lotus feet, thus granting me the ultimate perfection.]

Weeping bitterly, Śrīla Bhaktivinoda Ṭhākura is praying, "O Vrajavāsīs, please be merciful to me! Place me in the service of the Divine Couple. Especially, please place me in the service of Rādhikā's lotus feet. When will that day come that Śrī Vilāsa Mañjarī and others will take me to Vraja? I long to render service."

In this poem we see that Lalitā and Viśākhā are not mentioned, and there are no entreaties to Yogamāyā Pauruṣamāsī or Vṛndā-devī.

Rather Śrīla Bhaktivinoda Ṭhākura's prayers are directed to Rūpa Mañjarī, Vilāsa Mañjarī and Anaṅga Mañjarī. Why is this so? The mood that we wish to attain is not possible without their mercy. That is why *sādhakas*, practitioners, pray in this manner. If such a mood as theirs dawns in our heart, then our lives will be successful, and some day we will be known as *rūpānuga*.

[The devotees then sang Śrīla Gaura-kiśora dāsa Bābājī Mahārāja's *Uddeśye Racita Gītā Boliyā Pracalita*, also known as *Kothāya Go Premamayi Rādhe Rādhe* (The Song Glorifying the Life Goal of Śrīla Raghunātha dāsa Gosvāmī).]

We discussed earlier some *tattva* about Rādhārāṇī. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has heard all this from Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrīla Rūpa Gosvāmī and especially from Śrīla Raghunātha dāsa Gosvāmī, and thus he has presented it.

Śrīmatī Rādhikā's name is Govinda-ānandinī, She who makes Śrī Kṛṣṇa happy. There is nothing higher than this. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has revealed some of the names of Rādhikā in his *Caitanya-caritāmṛta, Ādi-līlā*, Chapter Four.

One of Her names is Govinda-ānandinī. Govinda is the controller of everything. He is the extreme limit of the conception of the Supreme Lord, Śrī Kṛṣṇa. He is full with unlimited opulence and sweetness. Who can give happiness to Him? Only one personality can do so – Kṛṣṇa Himself in the form of Śrīmatī Rādhikā.

She is Govinda-mohinī. Kṛṣṇa attracts all living entities, including animals, trees and creepers, and He especially attracts all the *vraja-gopīs*, but Rādhikā can attract Him. Kṛṣṇa bewilders everyone in this world by His *māyā-śakti*, and in the spiritual world He bewilders all by His beautiful form, qualities and pastimes. He can bewilder everyone, yet Śrīmatī Rādhikā can bewilder Him.

Rādhikā is Govinda-sarvasava. She is everything to Kṛṣṇa. She is the be-all and end-all for Kṛṣṇa; for Him, nothing else remains.

Śrī Rādhā is Sarva-kāntā-śiromaṇi, the crown jewel of all Kṛṣṇa's beloveds. All the *gopīs* were searching for Kṛṣṇa after His disappearance from the *rāsa* dance. When Rādhikā's *svapakṣā gopīs*, the *gopīs* from Her own group, saw Her footprints along with Kṛṣṇa's,

they became very happy, knowing them to be Hers. However, when the other groups of *gopīs* saw them, not knowing to whom they belonged, they understood that this particular *gopī* had served Kṛṣṇa more than any other, and therefore, He left the *rāsa* dance with Her alone.

Śrī Rādhā Herself has become Candrāvalī and all the other *gopīs*. There is no beloved of Kṛṣṇa other than Śrīmatī Rādhikā. She Herself has become all the Lakṣmīs (Goddesses of Fortune) and all the queens of Dvārakā. If a person thinks deeply about this, he will understand Her greatness. Sītā-devī and all the Lakṣmīs are manifestations of Rādhā, and She assumes these forms to fulfil Kṛṣṇa's desires. She is Sarva-lakṣmī.

*devī kṛṣṇa-mayī proktā  
rādhikā para-devatā  
sarva-lakṣmī-mayī sarva-  
kāntiḥ sammohinī parā  
Śrī Caitanya-caritāmṛta (Ādi-līlā 4.83)*

[She who shines brilliantly and who is nondifferent from Śrī Kṛṣṇa is called Śrīmatī Rādhikā. She is most worshipful and presides over all goddesses of fortune. She possesses all splendour and completely bewilders Śrī Kṛṣṇa. She is the supreme internal potency of the Lord.]

She is Kṛṣṇa's *vasat-nāgarī* (she who can completely fulfil all of Kṛṣṇa's desires). She is Kṛṣṇa-mayī; She sees Kṛṣṇa everywhere – inside and outside Herself. Wherever Her mind or senses go, it is only for and about Kṛṣṇa. In all ten directions, wherever She casts Her glance, even when She sees a *tamāla* tree She thinks, "Oh, there is Kṛṣṇa." When She sees Yamunā or Govardhana, She sees Kṛṣṇa. Kṛṣṇa's form is *prema-rasa-maya*, made of the mellows of love, and He is accompanied by Śrī Rādhikā. Her name is Rādhikā because She fulfils all the desires of Kṛṣṇa, and that service is Her worship, Her *ārādhana*. Another reason is because Kṛṣṇa Himself worships Her.

*anayārādhito nūnaṁ  
bhagavān harir īśvaraḥ  
yan no vihāya govindah  
prīto yām anayad rahaḥ  
Śrīmad-Bhāgavatam (10.30.28)*



[Surely this *gopī* (Śrīmatī Rādhikā) has truly worshipped (ārādhito) Bhagavān Śrī Hari, the supreme autocrat. Otherwise why has Govinda left us all and only taken Her with Him?]

Śukadeva Gosvāmī and Vyāsadeva are saying, “It is She who has most definitely worshipped Kṛṣṇa, because He takes Her on His shoulders to a solitary place.” Taking Śrīmatī Rādhikā to a solitary place after leaving the *rāsa* dance is an example of Kṛṣṇa worshipping Her. At that time, even the *vipakṣā-gopīs* (rival party) confirm this. Rādhikā is *parama-devatā*, most worshipful, just as Kṛṣṇa is.

*ataeva sarva-pūjyā, parama-devatā  
sarva-pālikā, sarva jagatera mātā  
Śrī Caitanya-caritāmṛta (Ādi-līlā 4.89)*

[Therefore, Rādhā is *parama-devatā*, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.]\*

She is the most worshipable of all. Moreover, if She is worshipped by Kṛṣṇa Himself, is She not therefore worshipable for everyone?

Once Rādhikā asked Vṛndā-devī, “Where are you coming from?” Vṛndā-devī replied, “I am coming from Rādhā-kuṇḍa; I saw Kṛṣṇa there.” Rādhārāṇī asked, “What was He doing?” Vṛndā-devī replied that He was dancing. Rādhā then asked, “Oh, who was His dancing teacher?” Vṛndā-devī told Her, “Your reflection, Rādhikā, which He sees in every tree.”

*Sarva-pālikā*. She is the protectress of all. *Sarva-jagatera-mātā*. She maintains all living entities with *prema*. Whatever *prema* exists in this world comes from Rādhikā. She is the mother of everyone. Why? Because She nourishes everyone by giving them *kṛṣṇa-prema*. Kṛṣṇa is the principle [worshipable] deity for all incarnations and for all living entities as well; Similarly, there are millions of Lakṣmīs, and Rādhikā is worshipable for them all. This is confirmed in the glorifications in *Brahma-saṁhitā* (verse 29):

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

[The transcendental realm is eternally adorned by millions of wish-fulfilling trees, by pavilions made of desire-fulfilling jewels and by innumerable wish-fulfilling cows. There, thousands upon thousands of Lakṣmīs, or *gopīs*, are rendering services to the Supreme Personality with great affection. I worship that original Supreme Personality, Śrī Govinda.]

[Śrīla Gurudeva again elaborates on *Śrī Caitanya-caritāmṛta*, Ādi-līlā 4.83, which he quoted previously in this lecture.]

Śrī Rādhikā is Sarva-lakṣmī-mayī, which means that all *gopīs* emanate from Her. Of all beauty and splendour that exists, She is the source. She is therefore the predominating deity of all the *sakhīs*. As many beloveds as there are, She is the controlling deity of them all.

She is Kānti. What does this word indicate? Kṛṣṇa's desires. She is the only one who can fulfil all the desires of Kṛṣṇa. There were hundreds of millions of *gopīs* dancing in the *rāsa* dance, but when Rādhikā left, the *rāsa* dance stopped.

*rādhikā karena kṛṣṇer vāñchita pūraṇa*  
*'sarva-kānti'-śabder ei artha vivaraṇa*

*jagat-mohana kṛṣṇa, tāhāra mohinī*  
*ataeva samastera parā ṭhākuraṇī*

*rādhā—pūrṇa-śakti, kṛṣṇa—pūrṇa-śaktimān*  
*dui vastu bheda nāi, śāstra-paramāṇa*

*mṛgamada, tāra gandha—jaiche aviccheda*  
*agni, jvālāte—jaiche kabhu nāhi bheda*

*rādhā-kṛṣṇa aiche sadā eka-i svarūpa*  
*līlā-rasa āsvādīte dhare dui-rūpa*

*Śrī Caitanya-caritāmṛta (Ādi-līlā 4.94–98)*

[Śrīmatī Rādhikā fulfils all the desires of Lord Kṛṣṇa. This is the meaning of “*sarva-kānti*.” (\*)

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore, She is the supreme goddess of all. (\*)

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. (\*)

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are non-different. (\*)

Śrī Rādhā and Kṛṣṇa are eternally one identity, yet They have assumed two forms in order to relish the mellows of loving pastimes.]

In order to taste all of Rādhikā's loving moods, Kṛṣṇa appears as Mahāprabhu, who is the combined form of Himself and Rādhā. Had He come alone it would not have been possible for Him to taste all these mellows. He cannot do so in *vraja-līlā*.

How does Kṛṣṇa feel when He is in Mathurā and Dvārakā, in deep separation from Rādhikā? He prays, *He ārādhya rādhā mero man hameśā tero mē hi basyo raho hai.*

[Śrīla Nārāyaṇa Gosvāmī Mahārāja then purports this Hindi prose found on the wall of Śrī Rādhā-ramaṇa Mandira.]

“O most worshipful Rādhā! My mind is always absorbed in You. I am always anxious to see You, so somehow, in some form, I stay in Vṛndāvana. O Śrīmatī Rādhikā, I am roaming in those forests, playing on My flute, only in search of You; to understand who You are and relish Your *rasa*. O Rādhikā, I go to the Yamunā, not to take bath, but only to meet with You. Otherwise, what need is there to go there? I sit on the bank of Yamunā only to meet with You and serve You.

“My grazing the cows is only a pretext, so that I can search for You. Indeed, You are the sole reason for all the activities in the universe. I become so eager to have *darśana* of Your beauty that My eyes move here and there and My mind becomes restless. I wait underneath a *kadamba* tree, thinking, ‘When will She pass by this way?’ A *cakora* bird will suffer thirst rather than drink anything but the rain that falls during the *svāti-nakṣatra* constellation. Similarly, I am like that bird and Your beauty is the rain. Such beauty steals My heart, as does Your modesty and all Your qualities; I am yearning for You. Lost in thought of You, upon hearing Your glories, I remain oblivious even to My own self.”

What can Rādhājī say after hearing such words? She reciprocates in a similar mood. “O Prāṇanātha, Lord of My life’s breath, I am Your eternal servant and You are My life and soul, the only love of My life. I surrender Myself unto Your lotus feet. You may love Me or neglect Me, by Your actions or by Your mind. You can leave Me and make Me suffer. Whatever You desire, Your happiness is My happiness and Your life is My life. I do not want anything other than Your happiness. Just as You know My happiness and sorrows, I also know Yours. You feel happiness by seeing Me, but by seeing You I feel a happiness that is millions of times greater. There is no comparison to My happiness in these worlds. I am happy only by seeing Your happiness. You are the reason behind whatever bliss I distribute to others, because the sole cause of My pleasure is Your pleasure. I only desire Your happiness. I want to see Your happiness from morning to night, and night to morning.

“By seeing Me You become happy, and therefore I decorate Myself in many ways with *śṛṅgāra* (ornaments) and *alaṅkāra* (decorations). I do this for You only; I do this because by seeing Me thus ornamented and decorated, You feel great pleasure. I dedicate Myself to Your lotus feet only to increase Your satisfaction and fulfil Your desires. I become so happy when You say to Me, ‘You are My beloved, My mistress, My life and soul.’ No one can understand the happiness I feel; there is no comparison to it in this world.

“When You say to Me, ‘O Svāminījī, O Prāṇeśvarī Rādhike, O My Kāntā’, although I accept these forms of address and although My heart becomes overjoyed seeing You happy when You taste these words, at the same time I feel embarrassed and feel as if the earth should swallow Me. Externally I feel shy, but internally I am extremely happy.”

Kṛṣṇa then said to Rādhikā, “You are the abode of matchless love. O Vṛṣabhānu-nandinī, daughter of Vṛṣabhānu Mahārāja. You are the abode of all *rasas*, and what am I? I am always moving from one forest to another to graze cows. I am foolish and irreligious. Other than for herding cows, I have no intelligence at all. I do not know the rules and regulations of love; only You can teach Me about this. Like a village boy, I am always running after cows and playing hide and seek and other unrefined games, whereas You are the river of nectarean *prema*. I am like scorching hot sand in the summer, and You are the river of

cooling nectar. How can there be any comparison between You and Me? When You give Me Your loving *darśana*, I immediately become so happy. There is no comparison to My happiness. And when You mercifully glance towards Me, I become indebted to You, for I am forever bereft of the wealth of *prema*.” Kṛṣṇa also told the *gopīs* during *rāsa-līlā*: “I have no qualification. I am only a beggar of Your love.”

*na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā  
Śrīmad-Bhāgavatam (10.32.22)*

[My darling *gopīs*, your meeting Me is innocent and immaculate in every respect because it is devoid of even a single iota of desire for your own happiness. It is overflowing with supremely pure love. Although the bonds of affection for the members of one's own home are impossible to overcome, you have completely demolished them. Thus, for loving service to Me, you have transgressed the moral laws of this world. Even if I lived as long as the gods, I would be unable to requite even one drop of your love, sacrifice and service. All of you may free Me from debt simply by your own gentle nature, but I am forever the debtor of your *prema*, and will always continue to be.]

Now Kṛṣṇa has confirmed this, by telling Śrī Rādhā, “I am so indebted to You. How can I become free from this debt? You are the abode of mercy. Please be merciful. Only You can give Me love and fulfil My desires. Although I can never repay My ever increasing debt to You, still, out of Your kindness, never stop showering Your mercy on Me. This is my request.”

Upon hearing this, Śrīmatī Rādhikā became embarrassed and replied, “O Śyāmasundara, O You whose eyes are like lotus petals, O You who are the son of the King of Vraja, O thief of My heart, I continuously have *darśana* of You within my heart. To meet with You I will give up all rules and regulations of society. I will leave My in-laws' house and give up all consideration of shyness, respect from

others, religion and irreligion. I want to come to You and keep You as My own. I want to stay close to You and not lose You even for a moment, but I am only a village girl.”

Earlier Kṛṣṇa was saying that He is a villager, and now Śrīmatī Rādhikā is also saying, “I feel just like You, in that I have no qualities at all and I am not beautiful. You, on the other hand, are extremely qualified and beautiful; You are the ornament of Your dynasty. There is no *rasa* in Me. I have no idea about *rasa*, whereas You are the abode of *rasa*. You are the ocean of mercy, so please bestow Your mercy upon Me by residing permanently in My heart. This is My desire.”

All this is based on the teachings of *Śrī Caitanya-caritāmṛta*. Without the mercy of Śrīla Rūpa Gosvāmīpāda and Śrīla Raghunātha dāsa Gosvāmī, no one could have written about these topics. Our *sampradāya* is very rich. What is our wealth? Rādhājī is our wealth; Rādhājī’s names are our wealth. The conception that Rādhikā is the centre of all is exclusively for those in our Gauḍīya *sampradāya*. All other *sampradāyas* worship Kṛṣṇa as the Supreme. The speciality of the Gauḍīya *sampradāya* is that they worship that Kṛṣṇa who feels separation from Rādhikā.

Śrīla Gaura-kīśora dāsa Bābājī Mahārāja is glorifying and praying to Śrīla Raghunātha dāsa Gosvāmī in his *kīrtana*, *Udeśye Racita Gītā Boliyā Pracalita*. He says that Raghunātha dāsa Gosvāmī was always roaming [throughout Vraja], sometimes in Nidhuvana and sometimes in Vamśīvaṭa, calling out, “Rādhē! Rādhē!”

A lecture given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India,  
on Rādhāṣṭamī morning,  
14 September, 2002

Published by the *Harikatha* team



# Janmāṣṭamī Glorification Of Śrī Rādhā

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

[On Janmāṣṭamī, before speaking Śrī Kṛṣṇa's glories, Śrīla Gurudeva led the assembled devotees in singing Śrī Jayadeva Gosvāmī's Sanskrit prayer *Śrī Maṅgala-gītam*. He said that because today is Kṛṣṇa's appearance day, we should begin by singing this *kīrtana*. Śrīla Gurudeva then explained the *bhajana*'s deep meaning as follows:]

✽ **Ś**rita-kamalākuca-maṇḍala! dhṛta-kunḍala! This is the *Maṅgala-gītam* composed by Śrīla Jayadeva Gosvāmī. He sang this *Maṅgala-gītam* at the beginning of his *Gīta-govinda*. How will *maṅgala*, auspiciousness, occur? Although this is a prayer to Kṛṣṇa, indications of Śrīmatī Rādhikā's glories lie within it. Without Rādhikājī, Kṛṣṇa alone has no glories; His highest glories manifest only when He is in Her association.

Śrita-kamalākuca-maṇḍala! dhṛta-kunḍala! What is Kṛṣṇa's condition while having *darśana* of Śrīmatī Rādhikā?

venum karān nipatitaṁ skhalitaṁ śikhandaṁ  
bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sūnoḥ  
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya  
tām rādhikāṁ paricarāmi kadā rasena

Śrī Rādhā-rasa-sudhā-nidhi (39)

[When the heart of Vrajarāja's son, Śrī Kṛṣṇa, is pierced by the arrows of Śrīmatī Rādhikā's sidelong glance, He drops His flute, His peacock feather falls from His turban, and His upper cloth becomes disheveled as He begins to faint. Oh, when will I render Her loving service that is saturated with *rasa*?]

When will I get the opportunity to offer *rasa*-laden service to the lotus feet of Rādhājī? What does *rasa* mean here? It means *rasa*-laden *upāsana* (worship) of Her lotus feet, like that performed by Rūpa Mañjarī and others.

Upon having Rādhikā's *darśana*, Kṛṣṇa's flute drops from His hand, His crown falls, and He becomes unconscious and falls to the ground.

At this time, Madhumāṅgala says, "What are You doing? Nanda Bābā and Yaśodā Maiyā are here!"

*śrita-kamalākuca-maṇḍala! dhṛta-kunḍala! e  
kalita-lalita-vanamālā! jaya jaya deva hare*

Kṛṣṇacandra takes shelter of *śrita-kamalā*. *Śrita* means shelter, and here, *Kamalā* refers to Rādhikā. *Kuca-maṇḍala* means that Kṛṣṇa is taking shelter of the breasts of Rādhikā. Kṛṣṇa somehow stands. Without that, He cannot remain standing.

*Dhṛta-kunḍala!* He who wears *kunḍala*. What is the meaning of this? That He always carries the memories (*smṛti*) and sweet words (*madhura-vāṇī*) of Rādhājī in His ears. Even Śrīla Rūpa Gosvāmī has said, "May my jewel, *Ujjvala-nīlamanī*, by staying with Kṛṣṇa's shark-shaped earrings (*makara kunḍalas*), increase the beauty of His ears. What does it mean, 'to increase the beauty of His ears'? May Kṛṣṇa be enticed by hearing the glories of Śrī Rādhikā: this is the meaning. What are His *kunḍala*? The sweet words of Rādhājī. Her *madhura-vāṇī*. Even Kṛṣṇa's *veṇu* slips from His hand upon hearing Her sweet voice.

*Kalita-lalita-vanamālā!* Kṛṣṇa wears a *vanamālā*. *Kalita-lalita* means 'extremely attractive and beautiful'. From where did He get this *vanamālā*? By whom was it made? Śrīmatī Rādhikā Herself made it, and then placed it around Kṛṣṇa's neck. It was made by Her alone; She strung it and then garlanded Him.

"*Jaya jaya deva! hare!* – May the worshipful Lord, the *deva* of Jayadeva Gosvāmī, be victorious! May He be victorious." *Jaya* is sung



twice here, and therefore, there are two meanings. *Deva* means ‘that Kṛṣṇa-deva who is ornamented with these qualities’ [as mentioned in *Maṅgala-gītā*]. It also means ‘He who is the worshipable Lord of Jayadeva. May He be victorious!’

There is one more thing. *Veṇuṁ kvaṇantam* (*Brahma-saṁhitā* 30). His *veṇu* or *vaṁśī* astonishes Brahmā, Śaṅkara, the *siddhas* and all others. What else does it do? When any *gopī* is in *māna*, He pacifies their *māna* with His *vaṁśī* alone. What other qualities does His flute have? It forcibly draws all the *gopīs* from their homes. Yet although the *vaṁśī* is so effective, mere *darśana* of Rādhikājī causes it to fall from Kṛṣṇa’s hand. What is the purport? It shows Rādhikājī’s glories. There are other *gopīs* whose *māna* is pacified upon hearing the sound of the *vaṁśī*, but Rādhikājī’s *māna* is not. Even the *vaṁśī* fails to pacify Her *māna*. This shows that Śrīmatī Rādhikājī is topmost among all the *gopīs*. They have so many profound moods.

Some *deva-dāsīs* (maidservants) were singing within the forest [of Śrī Jagannātha Purī]. Hearing their profound moods, Lord Jagannātha broke open His door and went to the forest to listen to their song. He ran so fast that His clothing caught on thorny bushes, which scratched Him all over His body, so much so that it seemed His wounds would bleed. When the *ārati* was about to begin, people saw Jagannātha’s torn clothes and asked, “How did this happen?” The head priest had locked the temple door, but Jagannātha had opened the lock and left. News of this incident traveled to King Pratāparudra, who asked, “How did this happen?”

They inquired and investigated, but found no clues. The priests were sorrowful, thinking that they may have committed an offense or that thieves had broken into the temple. Jagannāthajī appeared in the head *pūjārī*’s dream and told him, “No. There were some *deva-dāsīs* singing [*Gīta-govinda*] in the forest, and I went there to listen. No glorification of Me can be superior to this.”

## Mahāprabhu is Always in Śrīmatī Rādhikā’s Mood

There was another, similar incident. Once, a *deva-dāsī* was singing [about Lord Jagannātha]. Upon hearing her, Śrī Caitanya Mahāprabhu ran swiftly toward her to embrace her. Just as He was about to do

so, His servant Govinda ran behind Him to try to stop Him, but Mahāprabhu was running so quickly that Govinda could not keep up. Govinda shouted, “It is a woman singing!” When these words entered Mahāprabhu’s ears, He stopped. With gratitude, He told Govinda, “Today you have saved Me. Had you not, I would have given up my life by jumping in the ocean.”

What is the purport? Mahāprabhu demonstrated the ideal behaviour for *brahmacārīs* and *sannyāsīs*. *Sannyāsīs* and *brahmacārīs* must be *naiṣṭika* (devout) in their good character. Mahāprabhu said that if He had happened to even touch that woman, He would have given up His life by jumping in the ocean. We must learn from this. These days, daily, people are giving up their saffron cloth and even their *daṇḍa* and going in hell. Some girls also come [to the *maṭha*] with the intention of catching a *brahmacārī*. These girls also are not careful. We must follow the ideal character of Mahāprabhu. *Brahmacārīs* and *sannyāsīs* should be very, very careful about this. Caitanya Mahāprabhu cannot tolerate it if they do not. They should be *naiṣṭika* in their character, or Mahāprabhu will reject them.

Many *sannyāsīs* appreciate that so many ladies come to them and renounce their *sannyāsa*. They say, “Oh, so many ladies come to me. What can I do? They are coming!” But Mahāprabhu will not listen to these arguments, so you should be very careful. If anyone comes to you in a spirit of enjoyment, do not tolerate them. I am strict about this. Although I am polite by nature, in these matters I am very strict. I cannot tolerate this. Girls especially should be careful regarding their motives for coming to the *maṭha*. They sometimes come to pick up *brahmacārīs* or *sannyāsīs*. I have warned them not to come for this. They should come only to hear *hari-kathā* and to become very strong in Kṛṣṇa consciousness. [They should come to develop] love and affection like that of the *gopīs* for Kṛṣṇa, by first having love and affection for *guru* and real Vaiṣṇavas. I request you all – *sannyāsīs*, *brahmacārīs* and also girls – to be very careful in this regard. I have so much affection for my daughters, yet I must also be strict with them. Be careful.

Why did Mahāprabhu run after the *deva-dāśī*? At that moment, He had forgotten that He was Śacīnandana Gaurahari and remembered Kṛṣṇa and the *gopīs*. He thought that it was Rādhājī or the *gopīs* singing

this *kīrtana*. Absorbed in that *bhāva*, He thus ran behind the *deva-dāsī*. [Had He embraced her] His *kṛṣṇa-svarūpa* (form) would have manifested. Govinda saved Him in an indirect way and Mahāprabhu blessed him.

Only in the form of Kṛṣṇa would He embrace a *gopī*, not in the form of Mahāprabhu. Such deep secrets are hidden in every verse. How much can I describe to you? When one reads these verses, he should do so with these moods [understandings]. Then only will it be service to Rādhājī, with *rasa*.

There is another word in this song: *bhava-khaṇḍana*. What does *bhava* mean? It refers to the cycle of birth, death and distress. Here it indicates distress. What grief do Rādhājī and the *gopīs* feel? Separation from Kṛṣṇa. Kṛṣṇa comes to them in the form of a *sphūrti* (internal vision). He closes their eyes and they become immersed in *bhāva*. *Bhava-khaṇḍana*. By reuniting with Rādhikā and the *gopīs*, Kṛṣṇa destroys the pain of separation within them.

*Muni-jana-mānasa-haṁsa* – Kṛṣṇa Bhagavān is the swan who plays on the lake of the *munis'* mind. Who are these *munis*? *Rasika* personalities like Śukadeva, Vyāsadeva and Nārada Prabhu, and of course Jayadeva Gosvāmī, who is not less *rasika*. Kṛṣṇa is the swan on the lake of the mind of these *munis*. Which Kṛṣṇa? The Kṛṣṇa who is present with and related with Rādhikājī. If not for this, the *muni-jana* would not honour Him. Understand that all *rasika* personalities are like this.

At the end of the *kīrtana*, Śrīla Jayadeva Gosvāmī says, “*Śrī jayadeva-kaver idaṁ kurute mudam, maṅgalam-ujjvala-gītaṁ, jaya jaya deva! hare.*” What does *kurute mudam* mean? That this song should please Kṛṣṇa with the moods it expresses. And furthermore, that these *līlās* should manifest in the hearts of all people, all the *jīvas* in this world, thus gracing them with auspiciousness. How kind is he, to pray like this!

*Maṅgalam-ujjvala-gītaṁ*. What does *ujjvala-gītaṁ* mean here? It refers to that which is fully saturated with *unnatojjvala-bhāvas*. These *bhāvas* are in *śṛṅgāra-rasa*, and this song is fully saturated with *śṛṅgāra-rasa*. Jayadeva Gosvāmī prays not only for himself; he prays that these moods bring auspiciousness to everyone. Śrīla Rūpa Gosvāmī has also spoken like this.

*anarpita-carīm cirāt karuṇayāvatirṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śrīyam  
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah  
Śrī Vidagdha Mādhava (1.2)*

[May the son of Śrīmatī Śacī-devī, Śrī Gaurahari, forever manifest spontaneously within the innermost core of your heart. Adorned with the radiant splendour of molten gold, He has descended (*avatirṇaḥ*) in the Age of Kali by His causeless mercy to bestow upon the world that which has not been given for a long time – the beauty of His own brilliantly radiant *ujjvala-prema-rasa bhakti*, service in the highest mellow of amorous love.]

Śrīla Rūpa Gosvāmī also prayed in this manner. He didn't say, “*sphuratu me śacī-nandanah*”. Rather He prayed, “*sphuratu vaḥ śacī-nandanah*.” He has prayed for everyone to be blessed. Vaiṣṇavas are always generous in this way. Out of their munificence, they pray for everyone to have this auspiciousness.

When Mahāprabhu heard this deep and meaningful song the *deva-dāsī* was singing, His mood changed. Although He was in *rādhā-bhāva*, His mood at once became more like Kṛṣṇa's. He wanted to embrace that *deva-dāsī*, thinking her to be Rādhikā or another *gopī* like Lalitā or Viśākhā. So when Govinda checked Him, Mahāprabhu embraced Govinda, saying, “Oh, you have saved Me today. Had you not, I would have drowned Myself in the ocean.” There is also this mood: “O Govinda, you saved Me, otherwise My *kṛṣṇa-svarūpa* would have manifested. Everyone would have come to know that I am Kṛṣṇa, but you checked Me.” So this has two meanings, and both are true. But this second meaning is a very good and deep meaning.

## Pleasing Śrī Śrī Rādhā-Kṛṣṇa

[Śrīla Gurudeva then requested the assembled devotees to chant Śrīla Jayadeva Gosvāmī's *Śrī Daśāvatāra-stotram*. At the end of the *kīrtana*, the *kīrtana* leader chanted, “*Jaya daśāvatāra, jaya daśāvatāra* – all glories to the ten avatāras (incarnations of Lord Kṛṣṇa).”]

**Śrīla Gurudeva:** Do not sing this ending: “*Jaya daśāvatāra*”. Sing “*Jaya daśāvatārī*.” This is a prayer (*vandanā*) to Keśava. It was Keśava who manifested the ten incarnations. Singing *Jaya daśāvatāra* is not bad, but singing *Jaya daśāvatārī* is appropriate and better.

[Gurudeva then asked Śeṣaśāyī Prabhu to sing *Kṛṣṇa Deva! Bhavantaṁ Vande* and *Śrī Nanda-nandanāṣṭakam*. He then asked Kṛṣṇadāsa Prabhu to sing *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja*, as is done every year on this very day.]

**Śrīla Gurudeva:** When Śrīmatī Rādhikā hears this *Śrī Nanda-nandanāṣṭakam*, She becomes overjoyed and bestows everything [all auspiciousness] upon the person reciting it, giving that person Her *prāṇa-vallabha* (life’s beloved). She manifests affection for Kṛṣṇa (*kṛṣṇa-prīti*) in their heart. And if someone sings *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja*, which is a glorification of Śrīmatī Rādhikā, Śrī Kṛṣṇa becomes pleased and confers all spiritual benedictions upon that person who is situated at the lotus feet of Rādhikā. This is one *bhāva*, but there is also another *bhāva*.

The second *bhāva* is that this *Śrī Nanda-nandanāṣṭakam* originally emanated from the lotus mouth of Śrīmatī Rādhikā and is actually an expression of Her moods. Or someone may have compiled it after receiving a *sphūrti* of Her, or Rādhikāji Herself sung it. Indeed, who else but Rādhāji can actually glorify Kṛṣṇa? No one else is capable. In this song, She describes each and every one of His extraordinary limbs, as well as His astonishing beauty. *Sucāru-vaktra-maṇḍalaṁ*. Kṛṣṇa says, “In this world, no one is as beautiful as I am. But when I see the beauty of Rādhikā, My heart melts completely. There is no one more qualified than Me, yet I see one person, Rādhikā, whose qualities are superior to Mine in all aspects. She is My *prema-guru*.”

Who is Kṛṣṇa to the *gopīs*, and who are they to Him? This is explained in *Śrī Caitanya-caritāmṛta* (Ādi-līlā, Chapter 4) where it also states that the *gopīs* have all [of the primary] relationships with Kṛṣṇa. They are His *sakhīs* (friends or girlfriends), *dāsīs* (maidens), *preyasīs* (beloveds), *bāndhavas* (well-wishers), *bandhus* (friends) and everything else. Even the quality of motherliness is present in Rādhikā. Indeed, it is She who imparts this quality to Yaśodā Maiyā.

She loves Him to an extent that even His mother cannot. Thus Rādhikā relishes this form of Kṛṣṇa [as described in *Śrī Nanda-nandanāṣṭakam*], and Kṛṣṇa relishes Her form. Having fully realized Kṛṣṇa's glories, Rādhikā, in these verses, is reciting this “*sucāru-vaktra-maṇḍalam*” to others.

Only She can explain what kind of pleasure Kṛṣṇa experiences in *rāsa-līlā*. Besides Her, who can speak this? Kṛṣṇa is reciting this prayer [*Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja*], either to Himself, or else He is manifesting it in someone's heart.

This *Śrīmad-Bhāgavatam* is not Śukadeva Gosvāmī's composition. Whose is it? It manifested in his heart as a *sphūrti*. It is also not Śrīla Vyāsadeva's composition. Then whose is it? *Śrīmad-Bhāgavatam* manifested in Vyāsadeva's heart, by Kṛṣṇa's mercy. Like the Vedas, the *Śrīmad-Bhāgavatam* is eternal. In fact, it is a million times superior to the Vedas.

## The potency of *rāsa-līlā*

Try to understand one point in particular. Why did Śrī Kṛṣṇa manifest His *rāsa-līlā*, which, from a common viewpoint, is abominable? An ordinary devotee cannot understand Kṛṣṇa's gathering other people's wives and performing the apparently abominable act of *rāsa-līlā*. Why did Kṛṣṇa do so? Śrīla Rūpa Gosvāmī explains that Kṛṣṇa is very compassionate. Had He not brought this *līlā* from Goloka Vṛndāvana to this world and performed it here, no one would know of it. By performing such pastimes, He especially wanted to awaken a greed (*lobha*) to hear these pastimes, in the hearts of those who lack this. What type of greed? A greed for *parakīya-rasa*. All the *gopīs* in *rāsa-līlā* were in *parakīya-rasa*, *unnatojjvala bhāva*. So in order to awaken *lobha* in those who did not have it; to induce those devotees already possessing such greed to relish this *rasa*; and to enhance the moods of those already tasting these mellows by giving them an opportunity to experience separation; Kṛṣṇa performed this pastime. No one is more compassionate than Kṛṣṇa, except one person. Who? Śrīmatī Rādhikā.

So, this *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja* is Kṛṣṇa's words. Where did He utter them? While sitting on the bank of Śrī Rādhā-kunḍa.

*agha-ripur api yatnād atra devyāḥ prasāda-  
prasara-kṛta-kaṭākṣa-prāpti-kāmaḥ prakāmam*

*anusarati yad uccaiḥ snāna-sevānubandhaiḥ  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me  
Śrī Rādhā-kuṇḍāṣṭakam (3)*

[For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.]

What is Śrīla Raghunātha dāsa Gosvāmī saying here? That *agha-ripur* (Kṛṣṇa), hoping to gain Rādhikā's *kṛpā-kaṭākṣa* (Her merciful sidelong glance), takes bath three times a day (*tri-sandhyā*) in Rādhā-kuṇḍa. After taking bath, He worships Her and prays, "O Rādhikājī, please be merciful to Me. You are in *māna* with Me. If you do this to Me, where will I go? I am not able to maintain My life-air in this condition, even for a moment." Whose *vandanā* (prayer) is this? It is Kṛṣṇa's *vandanā* to Śrīmatī Rādhikā.

All these moods are profound. Without the mercy of the *ācāryas* in our *guru-paramparā*, especially Rūpa-Raghunātha, Viśvanātha Cakravartī Thākura down to Bhaktivinoda Thākura, how can one enter the depths of these truths? Without studying *Ujjvala-nīlamanī*, who will comprehend *Śrīmad-Bhāgavatam* and all these *ślokas*? When one studies *Ujjvala-nīlamanī* deeply, *sphūrtis* of all these pastimes will manifest in one's heart. This is called *bhajana*. One who does not experience this is millions of miles away from being able to perform *bhajana*. Therefore, we celebrate festivals and organize *hari-kathā*, so that everyone can come together. In this way, the thousands of residents of Mathurā can come, even for a day, at least during the lecture. We also organize festivals in Vṛndāvana, for the residents of Vṛndāvana to come. What is the *svarūpa* of Vṛndāvana? They do not know. They would not know it at all if Gauḍīya Vaiṣṇavas like them [Rūpa, Raghunātha and others] had not come. These subjects contain extremely deep moods.

*Rāsa-līlā*, which is the topmost of all pastimes, is greatly effective. The *bālyā-līlā* (childhood pastime) of Yaśodā Maiyā binding Kṛṣṇa is very powerful, but *rāsa-līlā* is a million times more powerful. Śrīla Śukadeva Gosvāmī therefore said:

*vikriḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ  
hṛd-rogaṁ āśv apahinoty acireṇa dhīraḥ  
Śrīmad-Bhāgavatam (10.33.39)*

[A sober person who, with full faith, continuously hears or describes Bhagavān Śrī Kṛṣṇa's transcendental *rāsa-līlā* with the damsels of Vraja will first attain *parā-bhakti* for the lotus feet of Bhagavān. Thereafter, he will quickly conquer his senses and become forever free from the disease of the heart: worldly lust.]

Kṛṣṇa manifested these kinds of pastimes. Here the word *anu* means 'continually'. It also means *ānugatyā*, to be under the guidance of a Vaiṣṇava who has heard from the lotus mouth of *śrī guru* and who has served him. After hearing from *śrī guru* and realizing what was spoken, he himself speaks it to his disciples, who perform *anuśṛṇuyād*, continuous hearing. Then what happens? First *kāma*. What does *kāma* mean? *Premamaya-bhāva* (a mood endowed with *prema*) comes [into the heart of such a disciple], and by that, all *kāma-roga*, or the disease of material lust, is eradicated. It is not that *kāma-roga* will go away [by any other means]. This *kāma* agitated even Nāradaṇī, and made Śaṅkarajī wander about naked. *Rāsa-līlā* is the pastime in which Kṛṣṇa's *kāma* is victorious. No one else could perform this pastime.

So [by hearing and describing] this pastime, *hṛd-roga* (the disease of the heart) will depart, and one will develop attachment endowed with greed to Kṛṣṇa. This is why our Gosvāmīs have revealed these pastimes, and before them, Śrīla Śukadeva Gosvāmī. They did so on the order of Kṛṣṇa and Rādhājī. This is called *bhajana*. What conception will those who refuse to hear these things have of *bhajana*? They will have none. But such *bhajana* is the aim and object of our lives.

I cannot give more time now. I need to take some rest. After this, until six in the evening, *Śrīmad-Bhāgavata kathā* will be given by Tīrtha Mahārāja, Rasānanda Prabhu, Parivrajaka Mahārāja and others, starting from the beginning of the Tenth Canto. Evening *ārati* will be performed quickly, so that we can again sit [come together in the temple room] by eight in the evening. Within that time, *parikramā*



[of Tulasī and the Deities], along with other ceremonies will also be performed. If there are so many people that it is not possible for everyone to do *parikramā* [of both the Deities and Tulasī], then keep Tulasī here [in the centre of the room] and just circumambulate her.

So now, a festival of listening to *Śrīmad-Bhāgavatam* will take place, and all will hear. Although one may have heard the Lord's pastimes many times, Bhagavān will shower His mercy on one who hears them yet again. Do not think "I have heard this once, so there is no need to hear it again. Now I will speak and others will hear." If I were healthy, I would also sit and listen. Earlier, from 1954 until now, I used to go barefoot on [*dhāma*] *parikramā*. Now I am not able to do this. Do not imitate me in all ways. Accept my ideal and viewpoint. Do not attend class only when I speak. This is inappropriate. Only devotees with special *sevā* do not need to attend class. The rest will hear. If Western devotees have trouble understanding Hindi, I think it would be better for them to sit separately and speak on *Bhāgavatam*. We can proceed like this. Now I will go. Bring a small table, and place *Śrīmad-Bhāgavatam* on it, for the person giving class.

*Gaura premānande!*

A lecture given at Śrī Keśavaji Gauḍīya Maṭha in Mathurā, India,  
on Janmāṣṭamī morning,  
20 August, 2003

Published by the *Harikatha* team





## Śrī Kṛṣṇa Also Takes Shelter of Śrī Rādhā

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Śrī Jayadeva Gosvāmī knows Śrī Kṛṣṇa's heart and knows that the prayers that please Śrī Bhagavān the most are those connected to His pastimes with the *gopīs*, especially those related to Śrīmatī Rādhikā. He therefore begins this *kīrtana* with the words “*śrīta-kamalā-kuca-maṇḍala dhr̥ta-kunḍala e.*” Śrī Kṛṣṇa is the foundation, sustainer and basis of the entire universe and all living entities. His name, form, qualities and pastimes are all incomparable; there is nothing equal to or greater than His glories. All living entities meditate on Him and take shelter of Him. Yet Śrī Kṛṣṇa also takes shelter. Who does He take shelter of? Śrīmatī Rādhikā. “*śrīta-kamalā-kuca-maṇḍala* – Kṛṣṇa is taking shelter of Śrīmatī Rādhikā.” The word *kamalā* generally means Śrīmatī Lakṣmī-devī, the goddess of fortune, yet here it refers to Śrīmatī Rādhikā. Lakṣmī-devī has no direct relation with Vrajendra-nandana Śyāmasundara. She has a distant relation with Him. Śrīmatī Rādhikā carries a lotus in Her hand, and therefore, Her name is *Kamalā*. It is this Rādhikā that Kṛṣṇa takes shelter of.

When Śrī Kṛṣṇa goes to the forest to graze the cows, surrounded by His many thousands of cows and friends, Śrīmatī Rādhikā and Her *sakhis* stand some distance away and perform *arcana* of Him – not with paraphernalia but by their loving sidelong glances. At that time,

catching the arrow of Śrīmatī Rādhikā's glance, Kṛṣṇa cannot remain on His feet and falls unconscious.

Śrīla Prabodhānanda Sarasvatī Ṭhākura has explained in *Śrī Rādhā-rasa-sudhā-nidhi* (39):

*venum karān nipatitaṁ skhalitaṁ śikhaṇḍam  
bhraṣṭam ca pīta-vasanaṁ vraja-rāja-sūnoḥ  
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya  
tām rādhikāṁ paricarāmi kadā rasena*

[As Kṛṣṇa was on His way to go cow-herding, Rādhikā threw a sidelong glance at Him that pierced Him like an arrow. It went straight into His heart, and at once His *vaṁśī* fell from His hands.]

Śrī Kṛṣṇa begins to faint, being shot by the arrow of Śrīmatī Rādhikā's glance. He falls to the ground, and Madhumaṅgala brings Him back to consciousness. Then taking the shelter of Kamalā (Śrīmatī Rādhikā), He is able to stand. He takes shelter of Her breast, Her topmost limb, which is the abode of all the universe.

*Dhṛta-kunḍala*. All the living entities in the universe can find satisfaction and fulfillment by remembering and using their ears to hear about Kṛṣṇa's form, qualities and pastimes, but how does Kṛṣṇa find satisfaction and fulfillment? His happiness lies in hearing about the name, form, qualities and pastimes of Śrīmatī Rādhikā. Kṛṣṇa wears *kunḍala*, earrings, which are none other than the embodiment Śrīmatī Rādhikā's fame, qualities and glories. Śrīla Rūpa Gosvāmī mentions in *Ujjvala-nīlamanī*, "O Lord, I pray that this sapphire like poem may become suitable to decorate Your shark-shaped earrings and increase Your good fortune." Thus Śrīmatī Rādhikā's fame is the ornament for His ears, *dhṛta-kunḍala*.

*Kalita-lalita-vanamāla*. *Kalita* means 'very beautiful and astonishing', and it refers to Kṛṣṇa's garland of forest flowers (*vanamāla*). That garland is made by Śrīmatī Rādhikā from *belī*, *camelī* and *jūhī* flowers, and also from *tulasī* leaves and *mañjarīs*, and it extends from His neck down to His feet. This *vanamāla* is surrounded by hundreds of bees singing Śrīmatī Rādhikā's glories. It is not an ordinary garland and represents Śrīmatī Rādhikā's glories, which Kṛṣṇa wears around His neck.

*Dina-maṇi-maṇḍala-maṇḍana bhava-khaṇḍana e.* The general meaning is that Kṛṣṇa is like the sun, which ornaments the universe; His presence gives beauty to it. *Bhava-khaṇḍana* refers to He who puts an end to material existence and suffering, and one's material existence will be terminated by remembering His name and pastimes.

Yet upon meditating on it, a special, deep meaning, has manifested in my heart. *Dina-maṇi* means 'the sun'. Its deeper meaning is implied in the *brahma-gāyatrī*: "I meditate on that personality who is the effulgence of the Supreme Lord, and who is honoured and worshipped by the sun." Who is this personality that is honoured by the sun?

The sun gives light and life to this universe, but it is not the root cause of it. Just as the effulgence we see emanating from the moon is not coming from the moon itself but from the sun and is reflected on the moon, similarly the sun is not the direct source of life and light. In reality, the origin of the light and life that is channelled through the sun comes from the *svarūpa-śakti*, or *hlādinī-śakti*. It is She who is honoured and worshipped by the sun. This is inferred by the words *bhargo devasya dhīmahi* in the *brahma-gāyatrī mantra*. *Devasya* refers to Bhagavān Śrī Kṛṣṇa, and *bhargo* means 'power'. Kṛṣṇa's supreme power is the *svarūpa-śakti*, or *hlādinī-śakti*. It is that supreme power upon whom I meditate – *dhīmahi*.

*Dina-maṇi-maṇḍala-maṇḍana.* Śrīmatī Rādhikā is the controller of the sun. How does She control it? She is Rāseśvarī, the controller of *rāsa-līlā*. Śrī Kṛṣṇa is not actually the controller (Rāseśvara). He may be present with all the other *gopīs* in the *rāsa-līlā*, but if Śrīmatī Rādhikā is not there, then there can be no *rāsa-līlā*. As soon as She left, the *rāsa-līlā* stopped and Kṛṣṇa also left it to search for Her. This is narrated in *Gīta-govinda*. Thus She is indeed the controller of the sun and of the entire universe.

*Dina-maṇi* can also be used to describe Śrī Kṛṣṇa as the jewel (*maṇi*), or sun, of the *rāsa-maṇḍala*. When Śrīmatī Rādhikā leaves *rāsa-līlā*, Kṛṣṇa feels separation from Her. Here *bhava-khaṇḍana* does not mean that Kṛṣṇa breaks the cycle of material existence, but rather that His own feelings of separation are only pacified and removed by the company of Śrīmatī Rādhikā.

*Muni-jana-mānasa-haṁsa*. Generally, this means that Kṛṣṇa is a swan (*haṁsa*) who plays on the cool lake of the hearts of the *munis*, who meditate upon Him. Here, *muni* has a deeper meaning and refers to Śrīla Śukadeva Gosvāmī. Kṛṣṇa is like a swan in the *munis*' heart, but Śrīmatī Rādhikā is more prominent in his heart. She is the actual *haṁsa* (swan). When Śrīla Śukadeva Gosvāmī spoke *Śrīmad-Bhāgavatam*, he established the subject matter with verses glorifying Śrīmatī Rādhikā. This is the evidence that the ultimate subject matter of the *Śrīmad-Bhāgavatam* is the glory of Śrīmatī Rādhikā.

In various verses, Śrīla Śukadeva Gosvāmī reveals how Kṛṣṇa always has Śrīmatī Rādhikā in His mind:

*na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjaya-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā  
Śrīmad-Bhāgavatam (10.32.22)*

[My darling *gopīs*, your meeting Me is innocent and immaculate in every respect because it is devoid of even a single iota of desire for your own happiness. It is overflowing with supremely pure love. Although the bonds of affection for the members of one's own home are impossible to overcome, you have completely demolished them. Thus, for loving service to Me, you have transgressed the moral laws of this world. Even if I lived as long as the gods, I would be unable to requite even one drop of your love, sacrifice and service. All of you may free Me from debt simply by your own gentle nature, but I am forever the debtor of your *prema*, and will always continue to be.]

*Muni* also refers to Śrīla Jayadeva Gosvāmī himself, and also to the four Kumāras, because they always keep the *aṣṭa-kālīya-līlā* (pastimes performed throughout the eight periods of the day and night) of Śrī Śrī Rādhā and Kṛṣṇa, in the core of their heart. It also refers to Lord Śaṅkarajī because he, also, is absorbed in the *aṣṭa-kālīya-līlā* of Śrīmatī Rādhikā. Therefore, Śrī Jayadeva Gosvāmī writes, “*jaya jaya deva hare* – all glories to my *iṣṭadevī* (worshipful deity), Śrīmatī Rādhikā.”



All the verses of this song are glorifications of Her:

*śrī-jayadeva-kaver idaṁ kurute mudam  
maṅgalam-ujjvala-gītam jaya jaya deva! hare  
Śrī Maṅgala-gītam (9)*

Śrī Jayadeva Gosvāmī completed his song with a request: Please bestow auspiciousness and mercy upon all the people in this universe through this song. At the end writes: “*maṅgalam-ujjvala-gītam* – this song is auspicious and radiant.” Does this refer to Śrī Kṛṣṇa or someone else? It only refers to Śrīmatī Rādhikā. This song (*gītam*) is *unnata-ujjvala*, radiant and auspicious. *Unnata-ujjvala* is the loving paramour mood of Śrīmatī Rādhikā. The term *unnata-ujjvala-rasa* applies to Śrīmatī Rādhikā only and not to Śrī Kṛṣṇa. Although Śrī Kṛṣṇa is the object of this *rasa* and therefore relishes it, its origin and reservoir is Śrīmatī Rādhikā. Therefore, in concluding, Śrī Jayadeva Gosvāmī is again offering *praṇāma* to his worshipful deity, Śrīmatī Rādhikā.

Kṛṣṇa does not have the *unnatojjvala* mood; only Rādhikā has it. In order to obtain this mood He performed many austerities and, taking shelter of Her, took birth as Śrī Śacīnandana Gaurahari. *Unnatojjvala-gītam* is therefore the *kīrtana* of the glories and mood of Śrīmatī Rādhikā, the worshipful deity of Śrī Jayadeva Gosvāmī.



[The assembled devotees then chanted *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja* and *Śrī Nanda-nandanāṣṭakam*, after which Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja revealed the deeper meaning of some of the verses.]

*ananta-koṭi-viṣṇu-loka-namra-padmajārcite  
himādrijā-pulomajā-viriñcajā-vara-prade  
apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe  
kadā kariśyasīha mām kṛpā-kaṭākṣa-bhājanam?  
Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja (11)*

[O You who are worshiped by Lakṣmī-devī – the mistress of unlimited Vaikuṇṭha planets – and who bestow benedictions

upon Śrī Pārvatī, Indrāṇī and Sarasvatī, even one of the nails of Your lotus feet gives rise to an infinite variety of spiritual perfections. Oh, when will You make me the recipient of Your merciful sidelong glance?]

Śrīmatī Rādhikā is worshipped in countless universes by all great personalities. Even Pārvatī-devī, the daughter of the Himālayas; Pulomajā who is Śacīdevī, the wife of King Indra; and Viriñcajā, who is Sarasvatī or Gāyatrī, the wives of Lord Brahmā, are dedicated to worshipping Her.

They are all seeking Śrīmatī Rādhikā's blessings. She is the ultimate bestower of all boons and benedictions. In Her toenails alone, there is so much potency. All perfections and mystic powers are there. If we leave aside worship of Her to worship any other, what will we gain? It is also only through Her that we may worship Kṛṣṇa. Worshipping Kṛṣṇa alone will not render the desired fruit. Therefore, *bhajana* (internal worship) of Śrīmatī Rādhikā is the topmost.

*Apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe.* All potencies and all types of perfection emanate from the effulgence or rays of just one toe-nail of Śrīmatī Rādhikā.

*makheśvari! kriyeśvari svadheśvari sureśvari  
triveda-bhāratīśvari pramāṇa-śāsaneśvari  
rameśvari! kṣameśvari pramoda-kānaneśvari  
vrajeśvari vrajādhipe śrī rādhike namo 'stu te  
Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja (12)*

[O mistress of all kinds of sacrifices, of all activities, of the *mantras* uttered during *yajña*, of all the gods, of the teachings of the three Vedas, of the enforcement of all scriptural principals, of the goddess of fortune, of forgiveness, and of the delightful forest [of Vṛndāvana], O mistress and empress of Vraja, O Śrīmatī Rādhikā, I offer my *praṇāma* unto You.]

Kṛṣṇa is called Nanda-nandana and Vrajendra-nandana, and He is also referred to as the Prince of Vraja, however the actual *īśvarī*, controller and master of Vraja, is Śrīmatī Rādhikā.



In *Śrī Nanda-nandanāṣṭakam* there is the following verse:

*vrajāṅganā-sunāyakam sadā sukha-pradāyakam  
jagan-maṇaḥ pralobhanam namāmi nanda-nandanam  
Śrī Nanda-nandanāṣṭakam (8)*

[The exquisite lover of the damsels of Vraja always bestows happiness upon all living entities and enchants their mind. I offer *praṇāma* to that Śrī Nanda-nandana]

Vrajāṅganā refers to the *gopīs* of Vṛndāvana, among whom Śrīmatī Rādhikā is most prominent. “*Sunāyakam*” means that Śrī Kṛṣṇa, in His form of *dhīra-lalīta-nāyaka*, is under the control of Śrīmatī Rādhikā. She is the *nāyikā*.

*Sadā sukha-pradāyakam*. The general meaning is that Śrī Kṛṣṇa gives happiness to everyone, and the special meaning is that Śrīmatī Rādhikā gives happiness to Him.

*Jagan-maṇaḥ pralobhanam*. Śrī Kṛṣṇa awakens greed for *prema-bhakti* within the heart of everyone. *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja* is sung to give Him happiness, and *Śrī Nanda-nandanāṣṭakam* is sung to give happiness to Śrī Rādhā. By singing the glories of Kṛṣṇa, one can attain the lotus feet of Śrīmatī Rādhikā, and by singing Her glories one can attain the lotus feet of Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura writes:

*kṛṣṇa-nāma-gāne bhāi,      rādhikā-caraṇa pāi,  
rādhā-nāma-gāne kṛṣṇacandra  
Rādhikā-caraṇa-renu (4)*

[O brother, by chanting Kṛṣṇa's name, one attains the lotus feet of Śrīmatī Rādhikā, and by chanting Rādhā's name, one attains Śrī Kṛṣṇa-candra.]

Still, Śrīla Bhaktivinoda Ṭhākura prays:

*rādhā-pakṣa chāḍi' je-jana se-jana,  
je-bhāve se-bhāve thāke  
āmi to' rādhikā-pakṣa-pāṭi sadā,  
kabhu nāhi heri tā'ke  
Vṛṣabhānu-sutā (4)*

[Let anyone aside from Śrī Rādhā's party be as they are. I am indeed always partial to Rādhikā and never look upon those who are not.]

The mood of the Gauḍīya Vaiṣṇavas is that they are not interested in associating with people who worship anyone other than Śrīmatī Rādhikā. They will not even look at Kṛṣṇa without Her. This is called *rūpānuga bhajana*.

Today is the day before Śrīmatī Rādhikā's birthday; therefore, under the guidance of Śrīla Jīva Gosvāmī, Śrīla Rūpa Gosvāmī and Śrī Jayadeva Gosvāmī, we pray at Her lotus feet to one day obtain Her mercy.

**A lecture given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India,  
on Rādhāṣṭamī morning,  
4 September, 2003**

**Published by the Harikatha team**



# The Glory of Śrī Rādhā

## Part One

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

---

**T**omorrow we will celebrate Rādhāṣṭamī. Although today is actually Aṣṭamī, it is mixed with some part of Saptamī. This is why we call it *saptamī-viddha aṣṭamī*. So instead of today, we will consider the fraction of Aṣṭamī that appears tomorrow and will do Rādhikā's *abhiṣeka* at six in the morning. After singing prayers to Rādhikā and performing *kīrtana*, we will speak something in Her honour, and do Her *abhiṣeka* (bathing ceremony). After the *abhiṣeka*, *brahmacārīs* and *sannyāsīs* will go and bring *cāva* (gifts for Rādhārāṇī, which are carried on the head of the devotees) from Kailāśa-nagara and other areas. Then again we will gather at five or half past five in the evening and explain *rādhā-tattva* to you all.

At the beginning of creation, in the last phase of Dvāpara-yuga, Śrī Kṛṣṇa appeared at Vamśīvaṭa, the place of the *rāsa* dance, in Vṛndāvana. But He was not feeling happy, so He simultaneously manifested two forms. In order to enjoy the pleasure of *līlā-vilāsa*, sweet pastimes, He manifested Śrīmatī Rādhikājī from His left side, and He manifested Śaṅkara (Śiva), Śrī Gopīśvara, from His right side as *guru-tattva*. Rādhā, filled with great pleasure, ran towards Kṛṣṇa. *Rā* means *anurāga* (deep spiritual loving attachment), and *dha* means

*dhavati* (to run quickly and with great eagerness). She ran toward Kṛṣṇa, and that is why She is called “Rādhā”. Also, at that time, Kṛṣṇa worshipped Her (*kṛṣṇena ārādhita*), and so She was named “Rādhikā”.

When Kṛṣṇa first appeared in Gokula, Nārada Ṛṣi came, took *darśana* of Kṛṣṇa and thought, “Kṛṣṇa can never appear alone. His *hlādinī-śakti* must have appeared somewhere else [in this world].”

At that time, Vṛṣabhānu Mahārāja was staying in Rāval. Fifteen days after Kṛṣṇa’s birth, Nārada reached Rāval and inquired from Vṛṣabhānu Mahārāja, “Do you have any children?”

Vṛṣabhānu Mahārāja replied, “Yes, we do.” He called for Śrīdāma, who offered his obeisances to Nāradaṇi.

Nārada then blessed Śrīdāma and asked Vṛṣabhānu Mahārāja, “Has a child been born to you in recently, in the past ten or fifteen days?”

Vṛṣabhānu Mahārāja replied, “Yes, a little while before, a daughter has appeared to us.”

In regard to Rādhikāṇi’s birth, we have also heard that daily, Vṛṣabhānu Mahārāja took bath in the Yamunā River, which was flowing nearby. One day, he saw a fully blossomed hundred-petalled lotus in the river. In the middle of that lotus, there was an extremely beautiful baby girl who was sometimes sucking Her toe, sometimes moving Her hands and legs and sometimes playing in various ways. Seeing Her, Bābā, Vṛṣabhānu Mahārāja, lifted Her up, took Her in his arms and brought Her into the palace, where he placed Her on Kīrtikā’s lap. Very few people know Rādhikā as “Kīrtikā-kumārī”, the daughter of Kīrtikā-devī. Because it was Vṛṣabhānu Bābā who took Her from the Yamunā River and brought Her to the palace, She is called “Vṛṣabhānu-dulārī” or “Vṛṣabhānu-kanyā” – the dear daughter of Vṛṣabhānu Mahārāja – and so on.

Nārada asked Vṛṣabhānu Mahārāja, “May I see your daughter? I will do Her birth chart and bless Her. I will describe Her future qualities.” [Vṛṣabhānu Mahārāja then bought out his baby girl.] Nārada requested, “In the meantime, please gather *candana* (sandalwood), *dūrvā* grass, *akṣata* (whole grains of rice), *roli* (sacred thread), Yamunā water and other paraphernalia, so that I can perform a ceremony to bless Her.”

Vṛṣabhānu Bābā went inside a room and in the meantime, Nārada Ṛṣi entered a trance. While he was meditating, that baby

girl transformed into an exquisite youthful (*kiśorī*) form. Lalitā and Viśākṣhā appeared there. Lalitā said, “What is your meditation? Arise, arise. Offer your obeisances to Her lotus feet and ask Her for a boon.”

The moment Nāradaḥ opened his eyes, Rādhikāḥ gave him a momentary *darśana* of Her *kiśorī* form, and then again appeared before him [as a baby]. But because his thirst to see Her was not quenched, he went to Govardhana, to a place that is now named after him: Nārada-kunḍa. There he performed austerities for thousands of years, without eating or drinking. He meditated on Her and continuously chanted the *rādhā-mantra*. After thousands of years, Nāradaḥ became Nāradi Gopī. At that time Rādhāḥ appeared and gave Nāradi Gopī service to Her. We have learned these details from *śāstra*.

Some people say that the *Śrīmad-Bhāgavatam* states, “*Ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam* – Kṛṣṇa is the original Supreme Personality of Godhead,” and that the aim of the author, Śrīla Vyāsadeva, in manifesting *Śrīmad-Bhāgavatam*, was to describe Śrī Kṛṣṇa’s pastimes only. But the viewpoint of our *ācāryas*, like Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura, is that *rāsa-līlā*, the most exalted pastime in *Śrīmad-Bhāgavatam*, was performed for the sake of Śrīmatī Rādhikā. Kṛṣṇa personally told Her, “*Tuhū binā kāhāra rāsa? tuhū lāgi’ mora varajavāsa* – Without You, what is the question of performing *rāsa*? Only because of You do I reside in Vraja.”

*śata-koṭī-gopī mādḥava-mana*

*rākhite nārilo kori’ jatana*

*Śata-koṭī Gopī (1)*

[Millions of lovely cowherd damsels are unable to keep Mādhava’s attention, despite their great endeavour to do so.]

When Rādhikā disappeared from *rāsa-līlā*, Kṛṣṇa saw that even millions of *gopīs* could not attract His mind. Lamenting and crying out, “Rādhe Rādhe!” He left to find Her. Although in *Śrīmad-Bhāgavatam*, it is not mentioned clearly in this way, the commentators have extracted the meanings of *ślokas* only in this way. Kṛṣṇa did not disappear from there alone. Rādhārāṇī first disappeared from the *rāsa-līlā*, in *māna*,

then after, Kṛṣṇa left the *rāsa* dance to search for Her. Very worried and crying, “Rādhē Rādhē,” He finally found Her.

The other *gopīs*, who had left the *rāsa* dance to search for Kṛṣṇa, now saw two sets of footprints. One set were Kṛṣṇa’s footprints, and the other, in the middle of His footprints, belonged to a lady. They thought, “These footprints belong to Kṛṣṇa, but whose are these other, smaller and delicate footprints, endowed with such beautiful markings?”

Since Lalitā, Viśākhā and the other *gopīs* in Śrī Rādhā’s party had been serving Her feet, they knew that this second set of footprints belonged to Her, and they felt very pleased. “Oh, Kṛṣṇa has not gone alone,” they thought. “He has taken our *prāṇa-priya* (deardest) *sakhī* with Him.” At the same time, they felt sad. “Now we cannot serve Them while They are meeting.”

Other *gopīs*, those who were *vipakṣā*, or not in Rādhā’s party, said:

*anayārādhito nūnam  
bhagavān harir īśvaraḥ  
yan no vihāya govindaḥ  
prīto yām anayad rahaḥ  
Śrīmad-Bhāgavatam (10.30.28)*

[Surely this *gopī* (Śrīmatī Rādhikā) has truly worshipped (*ārādhito*) Bhagavān Śrī Hari, the supreme autocrat. Otherwise, why has Govinda left us all and only taken Her with Him?]

“Oh, this girl who has gone with Kṛṣṇa is so fortunate. Kṛṣṇa has taken Her to a secluded place and has thus broken the pride (*saubhāgya-mada*) of millions of us *gopīs*.” They understood that the *gopī* Kṛṣṇa took with Him is superior to them. “She has surely served Nārāyaṇa and pleased Him, and due to His benediction, Kṛṣṇa took Her alone.” In this way, the supremacy of Rādhājī was revealed to the world. As soon as She disappeared from the *rāsa* dance, Kṛṣṇa left to find Her. Rādhikā is therefore topmost among all of Kṛṣṇa’s beloveds, and *rāsa-līlā* was performed exclusively to establish Her superiority. Kṛṣṇa performed it for Her pleasure only. He displayed the supremacy of the *gopīs*, by saying:

*na pāraye 'haṁ niravadya-saṁyujāṁ  
sva-sādhū-kṛtyaṁ vibudhāyuṇāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā  
Śrīmad-Bhāgavatam (10.32.22)*

“O *gopīs*, for My sake you left your husbands, worldly religion, shyness, the instructions of your superiors and your lives as householders, all of which were meant to keep you bound. The duties of household life never come to an end. It is a *śṛṅkhalā*, a chain binding the hands and legs. What is that chain? The instructions of superiors. You shattered that chain and came to Me. How can I ever repay you? Oh, you are *sādhū*s, saints. By your saintly nature you may free Me from My debt, but I can never repay you.”

The supremacy of the *gopīs*, and among the *gopīs*, the supremacy of the *gopīs* who are Rādhikā's bodily expansions, is thus shown. Our *ācāryas* have written:

*agha-ripur api yatnād atra devyāḥ prasāda  
prasara-kṛta-kaṭākṇa-prāpti-kāmaḥ prakāmam  
anusrati yad uccaiḥ snāna-sevānu-bandhais  
tad ati-surabhi-rādhā-kunḍam evāśrayo me  
Śrī Rādhā-kunḍāṣṭaka (3)*

[For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, performs difficult austerities at the very precious and fragrant Rādhā-kunḍa, regularly bathing and carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kunḍa be my shelter.]

Rādhājī was in *māna*, sulky anger, and became Māninī. Her *māna* had no cause. Rādhikā's *māna* is of two types: *hetuka māna* and *ahaituka māna*, sulky anger with or without any cause. The *vipakṣā* (rival) *gopīs* headed by Candrāvalī criticized Her, saying, “Does Rādhikā not feel ashamed to do *māna*? She becomes obstinate when She is in *māna*. I do not want to see Her face.”

On the other hand, Rādhikā says, “Candrāvalī knows nothing about the nature of *prema*. She does not know how to please her beloved. I do not want to see her face.”

The *sneha*, affection, of Rādhikā and Candrāvalī is different. Candrāvalī’s affection for Kṛṣṇa is *ghṛta-sneha*, very smooth, while the affection of Rādhikā and Her *sakhīs* is *madhu-sneha*, like *madhu*, honey, which is smooth and also sweet. Candrāvalī’s affection is compared with ghee, which needs sugar to become sweet, but honey is sweet on its own. This is the difference between them.

In *Ujjvala-nīlamanī*, Śrīla Rūpa Gosvāmī has described Rādhājī’s astonishing moods, especially *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, *rūḍha*, *adhirūḍha*, *mohana*, *mādana*. Kṛṣṇa Himself does not have *mādana-bhāva*, so, in order to relish the *mādana-bhāva* of Rādhājī, Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu in Śrī Navadvīpa-dhāma, along with His associates. There, His desire was fulfilled. For a person to fulfil his desire, he needs a *guru*. For this same purpose, Mahāprabhu went to see Śrī Rāya Rāmānanda at Godāvarī and asked him many questions. Why did He do so? In Śrī Kṛṣṇa’s pastimes, Rāya Rāmānanda is Viśākhā-devī, Rādhikā’s *gopī* friend who understands all of Rādhikā’s moods. There, in Godāvarī, Mahāprabhu displayed to Rāya Rāmānanda all the moods of Rādhikā, even His form as *rasarāja-mahābhāva*. This very same Viśākhā, in the form of Rāya Rāmānanda, trained Mahāprabhu in realizing these moods. After their meeting, Mahāprabhu told him, “I am so pleased. This is why I came. My desires are now fulfilled. Please help Me to relish *rādhā-bhāva*, the moods of Śrīmatī Rādhikā. Please come to Jagannātha Purī and help Me there.” Rāya Rāmānandājī then came to Jagannātha Purī.

A lecture given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India  
on the evening before Rādhāṣṭamī,  
27 August, 2009

Published by the *Harikatha* team





# The Glory of Śrī Rādhā

## Part Two

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

---

[Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja requested Kṛṣṇadāsa Prabhu to sing *Śrī Maṅgala-gītam*, *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja* and *Śrī Nanda-nandanāṣṭakam*.]

If you want to please Rādhikājī, then you will have to please Kṛṣṇa; and if you want to please Kṛṣṇa, then you will have to please Rādhikā. If you sing the glories of Kṛṣṇa, then Rādhikājī, with millions of ears, will be eager to hear them. And if someone sings the glories of Rādhikājī, then Kṛṣṇa, intensely greedy to hear them, will desire to have billions and trillions of ears. We sang the glories of Rādhikā in *Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja*. Now we will sing *Śrī Nanda-nandanāṣṭakam*, in which obeisances are offered to Kṛṣṇa and His glories are sung.

First of all, I offer my millions of *daṇḍavat praṇāma puṣpāñjali* unto the lotus feet of my *gurupāda-padma*, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. After that, I offer my obeisances unto the *sannyāsīs*, *brahmacārīs*, *Vaiṣṇavas* and *Vaiṣṇavīs*.

The residents of Rāval and Varṣāṇā celebrated Rādhāṣṭamī yesterday. This is because they do not deeply contemplate the *tithis*

(Vedic time periods) as given in *śāstra*. They celebrate Janmāṣṭamī and Rādhāṣṭamī only on Aṣṭamī, without considering whether that Aṣṭamī is *purva-viddhā*, *parva-viddhā* or *śuddha*, meaning, whether it is pure or not.<sup>7</sup> But the four root Vaiṣṇava *sampradāyas* – the Brahma *sampradāya*, the Rudra *sampradāya*, the Sanaka *sampradāya* and the Śrī *sampradāya* – do consider these rules. Following in their footsteps, we also consider these principles and are therefore celebrating Śrī Rādhāṣṭamī today.

Yesterday evening, I described how Śrīmatī Rādhikā appeared in Rāval, and how [Vṛṣabhānu] Bābā found Her in the Yamunā River on a hundred-petalled lotus flower. In a different *kalpa* (time period), She also appears on a lotus flower in Vṛṣabhānu-kunḍa. Both of these are understood to be true, with due consideration of the difference in *kalpas*. But in this *kalpa*, She appeared in Rāval.

Rādhikājī has innumerable qualities which neither Ananta Śeṣa nor Kṛṣṇa can describe.

*devī kṛṣṇa-mayī proktā*

*rādhikā para-devatā*

*sarva-lakṣmī-mayī sarva*

*kāntiḥ sammohinī parā*

*Bṛhad-gautamīya-tantra*

Quoted in *Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.83)

[She who shines brilliantly, and who is nondifferent from Śrī Kṛṣṇa, is called Śrīmatī Rādhikā. She is most worshipable and presides over all goddesses of fortune. She possesses all splendour and completely bewilders Śrī Kṛṣṇa. She is the supreme internal potency of the Lord.]

The word *devī* in the above-mentioned verse means that Śrīmatī Rādhikā is the goddess of all goddesses. Kṛṣṇa-mayī means that all of Her bodily limbs manifest from Her *mahābhāva*: the highest ecstatic love for Kṛṣṇa. She anoints Herself with Her *sneha* (affection) for Kṛṣṇa, and She bathes in the affection that Lalitā, Viśākhā and Her

7 If the previous day's *tithi* (Saptamī) is still present at sunrise, it is called 'impure.' In that case we observe Rādhāṣṭamī the next day.

other *sakhīs* have towards Her. Śrīla Raghunātha dāsa Gosvāmī has fully explained all of this in his writings. Rādhikā is Kṛṣṇa-mayī; Her *prema* (love) for Kṛṣṇa constitutes Her very limbs.

*Devī kṛṣṇa-mayī proktā rādhikā para-devatā.* She is *para-devatā*. Śrī Kṛṣṇa is the *devatā* of all *devatās* (God of all gods). And who is the *devatā* of Kṛṣṇa? She who exhibits *māna* at Rādhā-kunḍa. Kṛṣṇa takes bath in Rādhā-kunḍa three times, in order to pacify Her. In deep meditation, He chants, “Rādhe Rādhe,” to please Her. How glorious is this *rādhā-nāma*!

Once, as Śrī Jayadeva Gosvāmī was composing the verses of his *Śrī Gīta-govinda*, in Campaka-haṭṭa, a pastime appeared in his heart in which he saw Śrī Kṛṣṇa attempting to pacify Śrīmatī Rādhikā. After putting His flute at Her lotus feet, Śrī Kṛṣṇa wanted to place Her feet on His head. This filled Śrī Jayadeva with fear, and he could not bring himself to write what he saw. He thought, “Śrī Kṛṣṇa is *sarveśvara* (the Lord of all). There is no *para-tattva* (Supreme Absolute Truth) besides Him. He possesses all potencies, and although Rādhikājī is Kṛṣṇa’s *hlādinī-śakti* (pleasure-giving potency), still, Kṛṣṇa is the topmost principle (*para-tattva*). Since Śrīmatī Rādhikā is His potency, how can He touch His head to Her lotus feet? This is impossible.”

Thus a doubt arose in Jayadeva Gosvāmī’s heart. He stopped writing, closed his notebook and went to bathe in the Gaṅgā. Meanwhile Śrī Kṛṣṇa Himself assumed the form of Śrī Jayadeva looking as though he were ready to take bath. In the form of Jayadeva, Kṛṣṇa arrived at Jayadeva’s house and said to his wife Padmāvatī, “I was writing something in our temple room, and then I went to take bath. On the way, I remembered something, so I have come to write in My manuscript. Please bring it to Me.” She brought the manuscript, and Kṛṣṇa personally completed the verse that Jayadeva had begun to write. To “*smara-garala-khaṇḍanam* – the deadly poison of amorous love...” He added “...*mama śirasi maṇḍanam dehi pada-pallavam udāram* – is counteracted by decorating My head with Your flower-like feet.”

*smara-garala-khaṇḍanam    mama śirasi maṇḍanam  
dehi pada-pallavam udāram*

[The beautiful flower blossoms of Your feet counteract the deadly poison of amorous love. They extinguish the terrifying fire of the pain of that love, which rages within My heart. Therefore, please be kind and allow Your feet to decorate My head.]

“O Rādhikājī, *smara garala khaṇḍanam*.” The word *smara* here means, “Your being separated from Me has the effect of a million poisons. I cannot tolerate it. Kindly forgive My offence and decorate My head by placing Your lotus foot on it.” Śrī Kṛṣṇa Himself penned this in golden words, and then left.

A short time later, Jayadeva returned, having taken his bath. Surprised, his wife asked, “How were you able to come back so quickly? Just a short while ago you returned, wrote something in your book, and again went out to bathe.”

Jayadeva Gosvāmī said, “I never came back. I am returning just now, for the first time, after taking bath.” He asked for his manuscript, and upon opening it he saw that his unfinished verse had been completed in golden writing, by Kṛṣṇa Himself. He could not write it, so Kṛṣṇa Himself came and wrote it. How glorious is Rādhājī!

She is *sarva-lakṣmī-mayī*, the sum-total of all Lakṣmīs (goddesses of fortune):

*ananta-koṭi-viṣṇu-loka-namra-padmajārcite*  
*himādrījā-pulomajā-viriñcajā-vara-prade*  
*apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe*  
*kadā kariṣyasiṥha mām kṛpā-kaṭākṣa-bhājanam*  
 Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja (11)

[O You who are worshipped by Śrī Lakṣmī-devī – the mistress of unlimited Vaikuṇṭha planets – and who bestows benedictions upon Śrī Pārvatī, Indrāṇī and Sarasvatī! Even one of the nails on Your lotus feet gives rise to an infinite variety of spiritual perfections. Oh, when will You make me the recipient of Your merciful sidelong glance?]

*makheśvari! kriyeśvari svadheśvari sureśvari*  
*triveda-bhāratīśvari pramāṇa-śāsaneśvari*

*rameśvari! kṣameśvari pramoda-kānaneśvari  
vrajeśvari vrajādhipe śrī rādhike namo 'stu te  
Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja (12)*

[O Mistress of all kinds of sacrifices, of all activities, of the *mantras* uttered during *yajñas*, of all the gods, of all the teachings of the three Vedas, of the enforcement of all scriptural principles, of the goddess of fortune, of forgiveness, and of the delightful forest [of Vṛndāvana]. O Mistress and Empress of Vraja, O Śrīmatī Rādhikā, I offer my *praṇāma* unto You.]

Such are Rādhikā's glories.

What to speak of other demigods, not even Brahmā and Śaṅkara can attain *darśana* of Her lotus feet. Even Kṛṣṇa Himself worships them. She is *sarva-lakṣmī*, the embodiment of all goddesses of fortune, and *sarva-kānti*, the one who fulfils all of Śrī Kṛṣṇa transcendental desires. Others, like Candrāvalī, Lalitā and Viśākhā can fulfil His desires to a certain extent. There were millions of groups of *gopīs* in *rāsa-līlā*, but as soon as Rādhikā left, Kṛṣṇa also left that *rāsa* dance. Kṛṣṇa thinks, "Who is this *rāsa* for? It is only for Rādhikā. If She is not in this *rāsa* dance, who is it for? Who, then, will perform *rāsa*?" Breaking the pride of the other *gopīs*, He left to find Śrī Rādhā. *Rādhikā para-devatā*. Kṛṣṇa is *devatā* and She is *para-devatā*: the supreme worshipful deity.

The glories of Rādhikā are innumerable. Now the Vaiṣṇavas in this assembly will glorify Her for ten minutes each. This is Her real *abhiṣeka* (bathing ceremony). She will not be as pleased with the *abhiṣeka* [using various ingredients such as milk, yogurt, honey, ghee, etc.] as She will be with our chanting of Her glories.

**A lecture given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā, India,  
on Rādhāṣṭamī morning,  
28 August, 2009**

**Published by the Harikatha team**





# Part Two



---

## EXCERPTS FROM THE BOOKS

of Śrī Śrīmad  
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

---







# Commentary on the Mahā-mantra by Śrīla Jīva Gosvāmī

Excerpt from Śrī Harināma Mahā-mantra

---

*sarva-ceto-haraḥ kṛṣṇas tasya cittam hartay asau  
vaidagdhī-sāra-vistāir ato rādhā harā mṛta (1)*

**Hare** – Śrī Kṛṣṇacandra's transcendental beauty captivates the minds of all, but Śrīmatī Rādhikā captivates even the mind of Śrī Kṛṣṇa by exercising Her unrivalled cleverness. Therefore, She is known as Harā. Harā in the singular vocative case is Hare.

*karṣati svīya-lāvaṇya-muralī-kala-niḥsvanaiḥ  
śrī-rādhām mohana-guṇā 'laṅkṛtaḥ kṛṣṇa iryate (2)*

**Kṛṣṇa** – Śrī Hari, who is adorned with qualities that bewilder the three worlds, constantly attracts Śrīmatī Rādhikā by His youthful beauty and the sweet sound of His flute. Therefore, He is called Kṛṣṇa [the all-attractive one].

*śrūyate nīyate rāse hariṇā hariṇekṣṇā  
ekākinī rahaḥ-kuṇje hareyam tena kathyate (3)*

**Hare** – Śrī Kṛṣṇa kidnapped the doe-eyed Śrīmatī Rādhikā, taking Her alone to a secluded forest bower, away from the *rāsa-maṇḍala*. This

has been learned from the words of the most exalted saintly personalities. Therefore, Rādhikā is known as Harā. Harā in its vocative case becomes Hare.

*aṅga-śyāmalima-stomaiḥ śyāmali-kata-kāñcanaḥ  
ramate rādhayā sārdham ataḥ kṛṣṇo nigadyate (4)*

**Kṛṣṇa** – The magnificent effulgence emanating from His dark limbs can convert Śrī Rādhikā’s golden complexion to the lustre of a dark sapphire (*śyāma-varṇa*). That Rādhā-ramaṇa Śyāmasundara is called Kṛṣṇa.

*kṛtvāranye saraḥ-śreṣṭham kāntayānumatas tayā  
ākṛṣya sarva-tīrthāni taj-jñānāt kṛṣṇa īryate (5)*

**Kṛṣṇa** – Śrī Hari manifested Śyāma-kunḍa, the topmost of all beautiful lakes, in the forest of Vraja near Govardhana. He did this in accordance with the desire of His beloved Śrī Rādhikā, and He attracted all holy places to it. Therefore, learned people who understand this deep secret call Him Kṛṣṇa.

*kṛṣyate rādhayā premṇā yamunā-taṭa-kānanam  
līlayā lalitaś cāpi dhīraiḥ kṛṣṇa udāhṛtaḥ (6)*

**Kṛṣṇa** – Although His pastimes in the *kuñjas* on the banks of the Yamunā in Vṛndāvana bewilder the world, the all-attractive *dhīra-lalita-nāyaka* Śrī Hari is attracted by the transcendental *prema* of Śrī Rādhikā, which is celebrated by the name *mahābhāva*. That is why intelligent people call Him Kṛṣṇa.

*hṛtavān gokule tiṣṭhann ariṣṭam puṣṭa-puṅgavam  
śrī-hariś taṁ rasād uccai rāyatīti harā mṛta (7)*

**Hare** – Whilst living in Vraja, Śrī Kṛṣṇa stole away the life force of the strong bull-like demon, Ariṣṭāsura. At that very moment Śrīmatī Rādhikā, in great jubilation, loudly chanted “Hari, Hari!” For this reason, Śrī Rādhā is known as Harā. In the vocative case, Harā is addressed as Hare.

*hy aspuṭam rāyati prīti-bhareṇa hari-ceṣṭitam  
gāyatīti matā dhīrair harā rasa-vicakṣanaiḥ (8)*

**Hare** – Śrī Rādhikā sings the pastimes of Śrī Kṛṣṇa in indistinct tones, and sometimes, out of intense affection, She sings loudly. Therefore, learned scholars who are expert in discerning *rasa-tattva* refer to Her as Harā. Harā is addressed as Hare.

*rasāveśa-paristratām jahāra muralīm hareḥ  
hareti kīrtitā devī vipine keli-lampāṭā (9)*

**Hare** – In Vṛndāvana, Śrī Rādhikā playfully stole away the flute as it fell from the hands of Śrī Kṛṣṇa while He was immersed in *rasa*. Because She stole away (*jahāra*), Rādhikā-devī is known as Harā. The form of address for Harā is Hare.

*govardhana-darī-kuñje parirambha-vicakṣaṇaḥ  
śrī-rādhām ramayāmāsa rāmas tena mato hariḥ (10)*

**Rāma** – Śrī Kṛṣṇa is most clever in the art of embracing. He is thus known as Rāma because He wandered with Śrī Rādhikā, playing and enjoying with Her in the cave-like arbours of Govardhana.

*hanti duḥkhāni bhaktānām rāti saukhyāni cānvaham  
harā devī nigaditā mahā-kāruṇya-śālīnī (11)*

**Hare** – Śrī Rādhikā is most merciful. She steals away all the miseries of the devotees and daily bestows happiness upon them. Thus She is known as Harā and is addressed as Hare.

*ramate bhajate cetaḥ paramānanda-vāridhau  
atreṭi kathito rāmaḥ śyāma-sundara-vigrahaḥ (12)*

**Rāma** – The minds of the devotees who perform *bhajana* delight in the topmost ocean of bliss, Śrī Kṛṣṇa. For this reason the dark complexioned Śrī Kṛṣṇa is known as Rāma.

*ramayaty acyutaṁ premṇā nikuñja-vana-mandire  
rāmā nigaditā rādhā rāmo yuktas tayā punaḥ (13)*

**Rāma** – In the arbours, Śrīmatī Rādhikā gives joy to Śrī Hari with Her *prema*. Therefore, according to the etymological origin of *ramayati*

*ānandayati* or ‘She who gives happiness and bliss’, She is called Rāmā. Śrī Kṛṣṇa is known as Rāma because He unites with Śrī Rādhā, or Rāmā.

*rodanīar gokule dāvānalam āśayati hy asau  
viśoṣayati tenokto rāmo bhakta-sukhāvah (14)*

**Rāma** – When Śrī Kṛṣṇa, saw all the Vrajavāsīs weeping in Vraja, He swallowed the forest fire, thus giving them great pleasure. Therefore, Śrī Kṛṣṇa, who gives happiness to His *bhaktas*, is called Rāma.

*nihantum asurān yāto mathurā-puram ity asau  
tadāgam adrahaḥ kāmo yasyāḥ sāsau hareti ca (15)*

**Hare** – Śrī Kṛṣṇa went to Mathurā-purī to kill Kāmsa and other demons. Afterwards, He returned to Vraja with the desire to meet with Śrī Rādhikā in a solitary place. She attracts Śrī Kṛṣṇa from *dhāmas* like Mathurā and brings Him to Vraja. For this reason She is called Harā (one who steals). The form of address for Harā is Hare.

*āgatya duḥkha-hartā yo sarveṣāṁ vrajavāsinām  
śrī rādhā-hāri-carito hariḥ śrī-nanda-nandanaḥ (16)*

**Hare** – Śrī Nanda-nandana came from Mathurā and Dvārakā to steal away all the miseries of the Vrajavāsīs. That Nanda-nandana, who is endowed with pastimes that captivate the mind of Śrī Rādhikā, is called Hari. The word Hari becomes Hare in the vocative case.

Thus ends the commentary on the *mahā-mantra*  
by Śrīla Jīva Gosvāmī



# Commentary on the Mahā-mantra by Śrī Gopāla Guru Gosvāmī

Excerpt from Śrī Harināma Mahā-mantra

---

*ajñāna-tat-kārya-vināśa-hetoḥ  
sukhātmanaḥ śyāma-kiśora-mūrteḥ  
śrī-rādhikāyā ramaṇasya puṁsaḥ  
smaranti nityaṁ mahatāṁ mahāntaḥ (1)*

The topmost devotees, the *mahā-bhāgavatas*, eternally remember the embodiment of bliss and the youthful black complexioned form of Śrī Rādhā-ramaṇa, who can destroy ignorance (*avidyā*) as well as the disease of material existence born from it.

*vilokya tasmin rasikaṁ kṛtajñam  
jīteṁdriyaṁ śāntam ananya-cittam  
kṛtārthayante kṛpayā suśiṣyaṁ  
pradāya nāma-traya-yukta-padyam (2)*

That same *mahā-bhāgavata* who upon seeing their qualified disciple completely full of devotion, attachment and taste for the same Śrī Rādhā-ramaṇa, and also recognizing him to be grateful, victorious over the senses, peaceful, undistracted and steady minded, mercifully gives him the verse containing *hare kṛṣṇa*, etc., namely the *mahā-mantra*, which is composed of three names. In this way, they make him successful.

## Commentary on the word “Hare” within the mahā-mantra

*harir harati pāpāni duṣṭa-cittair api smṛtaḥ  
anicchayāpi saṁsprṣṭo dahatyeva hi pāvakaḥ (3)*

**Hare** – Just as fire burns even if touched by accident, similarly, the Lord can remove all the sins of a person with a wicked mind, regardless of the mood with which he remembers Him. Thus His name is Hari, “He who steals away”.

*vijñāpya bhagavat-tattvaṁ cid-ghanānanda-vigrahaṁ  
haraty avidyāṁ tat-kāryaṁ ato harir iti smṛtaḥ (4)*

By providing a clear understanding of the conclusive truth about His nature, Śrī Bhagavān, the embodiment of eternity, knowledge and bliss, destroys *avidyā*, or the absence of knowledge, and its concomitant result, ignorance. Therefore the name Hari (one who takes away) is an appropriate name to remember Him.

*athavā sarveṣāṁ sthāvara-jaṅgamādīnāṁ tāpatrayaṁ haratīti  
hariḥ, yadvā divya-sadguṇa-śravaṇa-kathana-dvārā sarveṣāṁ  
viśvādīnāṁ mano haratīti, yadvā sva-mādhuryeṇa koṭi-  
kandarpa-lāvaṇyena sarveṣāṁ avatārādīnāṁ mano haratīti  
hariḥ, hari-śabdasya-sambodhane ‘he hare’ (5)*

He is called Hari because He removes the threefold miseries of all the moving and non-moving living entities. The minds of materially enmeshed living entities are captivated by hearing and chanting His transcendental qualities. Therefore, His name is Hari. By His sweet innate beauty and elegance, which is more enchanting than millions upon millions of Cupids, He captures the minds of all other incarnations. Thus the Prince of Vraja, Śrī Kṛṣṇa, is known as Hari. The vocative form of Hari is Hare.

*rāsādi-prema-saukhyārthe harerharati yā manaḥ  
harā sā gīyate sadbhir-vṛṣabhānu-sutā parā (6)*

*svarūpa-prema-vātsalyair-harer-harati yā manaḥ  
harā sā kathyate sadbhiḥ śrī-rādhā vṛṣabhānujā (7)*

*harati śrī-kṛṣṇa manaḥ kṛṣṇāhlāda-svarūpiṇī  
ato haretyanenaiva śrī-rādhā parigīyate  
ityādinā śrī-rādhā-vācaka-harā-śabdasya sambodhane hare (8)*

To accomplish the loving pleasure of *rāsa*, Śrīmatī Rādhikā captivates the mind of Kṛṣṇa by Her form, qualities, tenderness and love. Thus, gentle, virtuous persons talk and sing about the bliss potency (*hlādinī-śakti*) of Śrī Kṛṣṇa, Vṛṣabhānu-nandinī Śrī Rādhā, by using the name Harā. Harā is addressed as Hare.

## Commentary on the word “Kṛṣṇa” within the mahā-mantra

*kṛṣir bhū-vācakaḥ śabda, ṇaś ca nirvṛtti-vācakaḥ  
tayoṛ aikyaṁ paraṁ brahma, kṛṣṇa ity abhidhīyate (9)*

**Kṛṣṇa** – The verbal root *kṛṣ* means ‘all-attractive’ and *ṇa* means ‘all-blissful’. When combined, they indicate the all-attractive and blissful Parabrahma, known by the name Śrī Kṛṣṇa.

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam (10)*

It is Govinda Himself – who is beginningless and who is the origin of all, the cause of all causes, the personification of eternity, knowledge and bliss and the Supreme Controller – who is known by the name Kṛṣṇa.

*ānandaika-sukhaḥ śrīmān śyāmaḥ kamala-locanaḥ  
gokulānandano nanda-nandanaḥ kṛṣṇa īryate  
kṛṣṇa śabdasya sambodhane kṛṣṇa (11)*

That one without a second, who is the personification of the elixir of pure bliss and the source of delight for the residents of Gokula, is the lotus-eyed son of Nanda, Śrī Śyāmasundara (the beautiful dark complexioned one), who is referred to as Kṛṣṇa. The vocative form of the word Kṛṣṇa is Kṛṣṇa.

## Commentary on the word “Rāma” within the mahā-mantra

*rā-śabdoccāraṇāt devi! bahir niryānti pātakāḥ  
punaḥ praveśakāle tu makāraśca kapāṭavat (12)*

**Rāma** – Śrī Śaṅkara said to Pārvatī: *He Devī!* By pronouncing the first syllable of the word Rāma (*rā*) all sins leave the body, and when one chants the syllable *ma*, it acts as a door to prevent the sins from re-entering.

*ramante yogino 'nante satyānande cidātmani  
iti rāmapadenādaḥ parambrahmā 'bhidhīyate (13)*

Yogīs rejoice in the pure spiritual and unlimited Absolute Truth, and the embodiment of bliss. That Parabrahma is known as Rāma.

*vaidagdhī sāra-sarvasvaṁ, mūrta-līlādhidaivatam  
śrī-rādhām ramyan nityaṁ rāma ity abhidhīyate (14)*

Śrī Kṛṣṇa, the predominating deity of all *rasa*-filled pastimes, the crest-jewel of the clever and the topmost enjoyer of *rasa* (*rasika-śekhara*), eternally gives joy to Śrīmatī Rādhikā. He is thus referred to as Rāma.

*śrī rādhāyāścittamākṛṣya ramate kṛīḍatīti rāmaḥ  
rāma-śabdasya sambodhane rāma  
tathā hi krama-dīpikāyāṁ candram prati śrī-kṛṣṇaḥ-  
mama nāma-śatenaiva rādhā-nāma saduttamam  
yaḥ smarettu sadā rādhām na jāne tasya kiṁ phalam (15)*

Śrī Kṛṣṇa further attracts the mind of Śrī Rādhikā and thus enjoys performing pastimes with Her. He is therefore known as Rāma. The vocative form of the word Rāma is Rāma. In the *Krama-dīpikā*, Śrī Kṛṣṇa said to Candramā, the moon: Rādhā's name is superior to hundreds of My names. In other words, chanting Śrī Rādhā's name just once is far superior to chanting My names hundreds of times. Even I do not know what benefit awaits that person who always chants and remembers Śrī Rādhā.



## Another explanation of each word of the mahā-mantra is as follows:

**Hare** – “*kṛṣṇasya mano haratīti harā rādhā, tasyāḥ sambodhanane he hare* – Śrīmatī Rādhikā, who steals the mind of Śrī Kṛṣṇa, is called Harā. She is addressed, ‘He Hare!’ ”

**Kṛṣṇa** – “*rādhāyā manah karṣatīti kṛṣṇaḥ tasya sambodhane he kṛṣṇa* – Kṛṣṇa means He who attracts the mind of Śrī Rādhā. He is addressed, ‘He Kṛṣṇa!’ ”

**Hare** – “*kṛṣṇasya loka-lajjā-dhairyaḍi sarvaṁ haratīti harā rādhā, tasyāḥ sambodhane he hare* – Śrī Rādhikā causes Śrī Kṛṣṇa to lose (hara) all His shyness, sobriety, patience, modesty, etc. That is why She is known as Harā. She is addressed, ‘He Hare!’ ”

**Kṛṣṇa** – “*rādhāyā loka-lajjā-dhairyaḍi sarvaṁ karṣatīti kṛṣṇaḥ, tasya sambodhane he kṛṣṇa* – Śrī Kṛṣṇa attracts Rādhikā in such a way that She loses all Her shyness, reserve, patience, etc. For this reason He is called Kṛṣṇa. He is addressed, ‘He Kṛṣṇa!’ ”

**Kṛṣṇa** – “*yatra yatra rādhā tiṣṭhati gacchati vā tatra tatra sā paśyati kṛṣṇo mām sprśati, balāt kañcukādikam sarvaṁ haratīti kṛṣṇaḥ, tasya sambodhane he kṛṣṇa* – Wherever Śrī Rādhikā stands or goes, She sees Śrī Kṛṣṇa touching Her and forcibly pulling Her veil. For this reason He is called Kṛṣṇa (all-attractive) and is addressed ‘He Kṛṣṇa!’ ”

**Kṛṣṇa** – “*punar harṣatām gamayati vanam karṣatīti kṛṣṇaḥ, tasya sambodhane he kṛṣṇa* – He gives pleasure to Śrī Rādhā, who again ventures to the forest of Vṇḍāvana, being irresistibly attracted by the sound of His flute. For this reason He is called Kṛṣṇa and addressed ‘He Kṛṣṇa!’ ”

**Hare** – “*yatra kṛṣṇo gacchati tiṣṭhati vā tatra tatra paśyati rādhā mamāgre pārśve sarvatra tiṣṭhati viharati iti harā rādhā, tasyāḥ sambodhane he hare* – Śrī Kṛṣṇa sees Śrī Rādhā next to Him wherever He stands or moves – in every direction – and hence His consciousness becomes captivated by Her. Therefore, She is called Harā. She is addressed, ‘He Hare!’ ”

**Hare** – “*punas taṁ kṛṣṇaṁ harati sva-sthānam abhisārayatīti harā rādhā, tasyāḥ sambodhane he hare* – She again steals Śrī Kṛṣṇa away to a secret rendezvous hinted at by Her; therefore, the address to Śrī Rādhā is Harā. Harā changes to Hare in the vocative case.”

**Hare** – “*kṛṣṇaṁ vanam harati vanam āgamayatīti harā rādhā, tasyāḥ sambodhane he hare* – Śrī Rādhā steals Kṛṣṇa away to the forest. In other words Her attraction takes Kṛṣṇa to the forest groves of Vṛndāvana; thus, Śrī Rādhā is called Harā. She is addressed, ‘He Hare!’ ”

**Rāma** – “*ramayati tām narma-nirīkṣaṇādineti rāmaḥ, tasya sambodhane he rāma* – Śrī Kṛṣṇa’s playful smile, laughter, *darśana*, etc., involves Śrī Rādhikā in amorous pastimes and thus gives pleasure to Her. For this reason His name is Rāma. He is addressed, ‘He Rāma!’ ”

**Hare** – “*tāt-kālikam dhairyāvalambanādikaṁ kṛṣṇasya haratīti harā rādhā tasyāḥ sambodhane he hare* – Śrī Rādhā causes Kṛṣṇa to instantly lose His patience and composure. Therefore, She is Harā and addressed, ‘He Hare!’ ”

**Rāma** – “*cumbana-stanākarṣaṇālinganādibhiḥ ramate iti rāmaḥ tasya sambodhane he rāma* – By means of intimate kisses, *stana-ākarṣaṇa*, embraces and so forth, Śrī Kṛṣṇa performs intimate pastimes with Rādhikā. He is addressed, ‘He Rāma!’ ”

**Rāma** – “*punas tām puruṣocitām kṛtvā ramayatīti rāmaḥ, tasya sambodhane he rāma* – Śrī Kṛṣṇa is He who enjoys amorous pastimes with His consort, Śrī Rādhikā, by making Her play the dominant role in love. He is thus called Rāma (the enjoyer), and is addressed ‘He Rāma!’ ”

**Rāma** – “*punas tatra ramate iti rāmaḥ, tasya sambodhane he rāma* – Because He repeatedly enjoys pleasure in that place, He is called Rāma and is addressed ‘He Rāma!’ ”

**Hare** – “*punaḥ rāsānte kṛṣṇasya mano hṛtvā gacchatīti harā rādhā, tasyāḥ sambodhane he hare* – As *rāsa-līlā* comes to a conclusion, She walks away and yet again steals Śrī Kṛṣṇa’s mind. Rādhā is therefore called Harā. She is addressed ‘He Hare!’ ”

**Hare** – “*rādhāyā mano hṛtvā gacchatīti hariḥ kṛṣṇaḥ, tasya sambodhane he hare* – Similarly, Śrī Kṛṣṇa, at the conclusion of *rāsa-līlā* also walks away, capturing Rādhikā’s mind. Thus He is called Hari. Here, Kṛṣṇa is addressed, ‘He Hare!’ ”

**Thus ends the commentary on the *mahā-mantra*  
by Śrī Gopāla Guru Gosvāmī**





# Śrī Rādhā-tattva

Excerpt from Śrī Rāmānanda Rāya Saṁvāda

*seī mahābhāva haya ‘cintāmaṇi-sāra’  
kṛṣṇa-vāñchā pūrṇa kare ei kārya tāra*

*‘mahābhāva-cintāmaṇi’ rādhāra svarūpa  
lalitādi sakhī—tāra kāya-vyūha-rūpa*

*rādhā-prati kṛṣṇa-sneha—sugandhi udvartana  
tā’te ati sugandhi deha—ujjvala-varaṇa*

*kāruṇyāmṛta-dhārāya snāna prathama  
tāruṇyāmṛta-dhārāya snāna madhyama*

*lāvaṇyāmṛta-dhārāya tad-upari snāna  
nija-lajjā-śyāma-paṭṭasāṭi-paridhāna*

*kṛṣṇa-anurāga—dvitīya aruṇa-vasana  
praṇaya-māna-kañculikāya vakṣa ācchādana*

*saundarya—kuṅkuma, sakhī-praṇaya—candana  
smita-kānti—karpūra, tine—aṅge vilepana*

*kr̥ṣṇera uj̥jvala-rasa—mṛgamada-bhara  
sei mṛgamade vicitra kalevara*

*pracchanna-māna-vāmya—dhammilla-vinyāsa  
'dhīrādhīrātmaka' guṇa—aṅge paṭa-vāsa*

*rāga-tāmbūla-rāge adhara uj̥jvala  
prema-kaūṭilya—netra-yugale kajjala*

*'sūddipta-sāttvika' bhāva, harṣādi 'sañcārī'  
ei saba bhāva-bhūṣaṇa saba aṅge bhari'*

*'kila-kiñcitādi' bhāva-vimśati-bhūṣita  
guṇa-śreṇī-puṣpamālā sarvāṅge pūrta*

*saubhāgya-tilaka cāru-lalāṭe uj̥jvala  
prema-vaicitṭya—ratna, hṛdaya—tarala*

*madhya-vayasa, sakhī-skandhe kara-nyāsa  
kr̥ṣṇa-līlā-manovṛtti-sakhī āśa-pāśa*

*nijāṅga-saurabhālaye garva-paryaṅka  
tā'te basi' āche, sadā cinte kr̥ṣṇa-saṅga*

*kr̥ṣṇa-nāma-guṇa-yaśa—avatamśa kāṇe  
kr̥ṣṇa-nāma-guṇa-yaśa-pravāha-vacane*

*kr̥ṣṇake karāya śyāma-rasa-madhu pāna  
nirantara pūrṇa kare kr̥ṣṇer sarva-kāma*

*kr̥ṣṇera viśuddha-prema-ratnera ākara  
anupama-guṇagaṇa-pūrṇa kalevara*

“*Mahābhāva* is the essence of all perfection and is like a wish fulfilling desire stone; its only business is to fulfill all of Śrī Kṛṣṇa's desires. Śrī Rādhā is the topmost spiritual gem, and the other *gopīs* such as Śrī Lalitā are Her direct expansions (*kāya-vyūha*). Śrī Kṛṣṇa's affection for Her is like a perfumed massage, which makes Śrī Rādhā's transcendental body brilliantly lustrous and fragrant.

“Śrī Rādhā takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath at midday in the nectar waves of fresh youth. Later on, Rādhārāṇī takes Her third and last bath in the nectar-ocean of bodily luster. She wears the garment of shyness, in the form of a very fine, dark blue silk *sārī*.

“Śrīmatī Rādhārāṇī’s affection for Kṛṣṇa is Her upper cloth, which is reddish in color. She then covers Her breasts with a bodice comprised of overwhelming affection (*prañaya*) and jealous anger (*māna*) for Kṛṣṇa. Śrīmatī Rādhārāṇī’s personal beauty is the reddish vermilion (saffron) powder known as *kuṅkuma* placed upon Her body. Her affection for Her *sakhīs* is sandalwood pulp, and the sweetness of Her gentle smile is camphor. These three combined – camphor, sandalwood pulp and *kun̄kuma* – are smeared over Her body.

“Amorous love for Kṛṣṇa is the fragrance of musk, and special decorative pictures drawn with that musk nicely decorate Her entire divine body. Concealed sulkiness and Her unsubmissive leftist mood constitute Her hair style. The quality of *dhīrādhīra* – an indignant heroine who greets her faithless beau sometimes with wry politeness while rebuffing him with ambiguous words, and sometimes with harshness, caustically rejecting him – is the silk garment covering Her body. Her attachment for Kṛṣṇa is the reddish stain from betel nuts upon Her lips, which causes them to shine brilliantly. Her crookedness in loving affairs is the decorative black mascara around Her eyes. The ornaments on Her body are the forms of Her eight types of fully blazing devotional ecstatic transformations (*sāttvika-bhāvas*) and the other *sañcārī-bhāvas* (thirty-three transitory emotions that swell from the ocean of *sthāyi-bhāva*, the permanent emotion) headed by jubilation. All these ecstasies are like the decorations that beautifully embellish Her body.

“These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with *kila-kiñcita-bhāva* (a mixture of seven moods – pride, desire, crying, laughing, malice, fear and anger – that manifest simultaneously). Her transcendental qualities such as sweetness are the flower garland hanging upon Her whole body. A supremely beautiful *tilaka* of good fortune adorns Her forehead. Her various loving moods such as *prema-vaicittya* are the various gems

from which Her necklace is composed, and Her heart is the locket of Her affection, which nicely decorates Her.

“She rests Her hands on the shoulder of a *sakhī*, who represents eternal, fresh adolescence. Rādhā’s *sakhīs*, who always stay close by Her, are the forms of Her various mental activities, which all dwell upon the pastimes of Śrī Kṛṣṇa. Within Śrīmatī Rādhārāṇī’s palace, which represents Her bodily beauty, is Her bedstead composed of pride itself; She is always seated there thinking of Śrī Kṛṣṇa’s intimate association.

“Śrī Kṛṣṇa’s name, fame and qualities decorate Her ears, and His name and fame flow continually from Her speech. Śrī Rādhā induces Kṛṣṇa to drink the honey of amorous pleasure, and She completely satisfies all of His desires. Her body is exactly like the valuable jewel of completely pure *prema*, the only object of which is Śrī Kṛṣṇa. These unparalleled spiritual qualities always decorate Śrī Rādhā’s transcendental body.”

## Vivṛtti (commentary) of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Śrī Rādhā is *mahābhāva-cintāmaṇi-svarūpa* – She is the embodiment of *mahābhāva* and is just like a wish fulfilling spiritual jewel. As a *cintāmaṇi* fulfills all of one’s desires, so Śrī Rādhā fulfills all of the desires of Vrajendra-nandana Śrī Kṛṣṇa, who is the hero of unlimited universes and the crest-jewel of those who taste ecstatic devotional mellows. If Śrī Kṛṣṇa has any desire to taste the *rasa* of associating with the *gopīs* who are opposed to Śrī Rādhā (the *vipakṣa gopīs*), then Śrī Rādhā manifests Herself as Candrāvalī, and in that form fulfills Her beloved’s desire. All of the *vraja-gopīs* are personifications of the different moods of Śrī Rādhā. In harmony with Śrī Kṛṣṇa’s particular desire, She presents Herself accordingly.

The queens of Dvārakā and the different incarnations of Lakṣmī are all Śrī Rādhā’s pastime expansions (*vaibhava-vilāsa*). Some are *aṁśa* (parts), and some are *kalā* (part of a part). Śrī Rādhā has assumed all of these various forms, thus they are Her non-different bodily expansions, known as *kāya-vyūha*. Each of these forms is



always happy and alert to fulfill each of Śrī Kṛṣṇa's desires, but only *cintāmaṇi-svarūpā* Śrī Rādhā can satisfy all of His desires.

The term *kāya-vyūha* signifies the multiple distinct forms that are manifest simultaneously in order to perform a variety of different activities. Each *kāya-vyūha* body is similar to the original one.

Śrī Rādhā's *sakhīs* increase the wonder and astonishment of the love-filled pastimes. Śrī Kṛṣṇa's affection for Śrī Rādhā is such that it is extremely fragrant. When Śrī Rādhā recalls Śrī Kṛṣṇa's astonishing love, Her entire body becomes supremely fragrant and brilliantly radiant. She is the confluence, or meeting place, of the three currents known as *kāruṇya-amṛta* (the nectar of mercy), *tāruṇya-amṛta* (the nectar of youth) and *lāvaṇya-amṛta* (the nectar of beauty).

*Bhakti-rasāmṛta-sindhu* (2.1.64) states: “*para-duḥkhāsaho yas tu karuṇaḥ sa nigadyate* – One who cannot tolerate the unhappiness of others is called merciful.” When an adjective is formed, the noun “mercy” becomes “merciful.” In addition, the nectar of mercy, or *kāruṇya-amṛta*, is a wave upon the current of *prema*, and it is in this nectar of mercy that Śrī Rādhā takes Her first bath. It is very auspicious to bathe in the early morning in a river, as it makes the body extremely smooth, glistening and soft. For this reason, Śrī Rādhā takes bath in the waves of the nectar of compassion, first thing in the morning. “Early morning” indicates Śrī Rādhā's age, known as *vayasa-sandhi* (the conjunction of two ages) and at this time, all the restlessness of infancy (*bālya*) and childhood (*paugāṇḍa*) disappear.

At midday, Śrī Rādhā takes Her second bath in *tāruṇya-amṛta*, or the nectar flow of just-rising youthfulness. Upon completing Her morning bath, Śrī Rādhā goes to Śrī Nanda Bābā's palace, and after preparing edibles for Her treasured Śrī Kṛṣṇa, She goes to Śrī Rādhā-kuṇḍa to bathe. Making some excuse to get away from His friends, Śrī Śyāmasundara joins Her there. As soon as Śrī Rādhā catches sight of Him, His body automatically blossoms with ever-fresh youthfulness. Now They very expertly perform boating pastimes, water-sports and other water pastimes (*jala-vihāra*), and lastly They take an ecstatic bath in Śrī Rādhā-kuṇḍa together. This bath is full of wondrous, mutual loving sentiments. After this midday bath the waves of youthful nectar cover Them both, and Śrī Rādhā's natural youthfulness becomes fully blazing:

*muktāphaleṣu chāyāyās taralatvam ivāntarā  
pratibhāti yad aṅgeṣu lāvaṇyaṁ tad ihocyate  
Ujjvala-nīlamanī (10.28)*

Just as one can perceive the luster of a pearl from any direction, similarly one can see the heartfelt devotional sentiments radiating from within the body of Śrī Rādhā.

These *bhāvas* make Śrīmatī Rādhikā's beauty shine even more brightly. When She goes to meet with Śrī Kṛṣṇa in the night at the appointed meeting place, Her budding youth and exceeding beauty manifest fully. It is by this *lāvaṇya-amṛta* (nectar of Her beauty) that She fulfills all the desires of Her most beloved, giving Him the topmost happiness. It is in this flow of *lāvaṇya-amṛta* in the evening that She takes Her third bath.

Therefore, Śrī Rādhā is the root cause and shelter of all mercy, youthfulness and beauty. As She approaches Her budding, fresh youth, Her body takes on a sense of gravity, and very naturally, shyness starts to make its appearance in Her. To cover Her femininity, She wears a dark blue *sārī*, which is the actualized form of the amorous mellow, or *śṛṅgāra-rasa*. It appears as if Her shyness has wrapped Her entire body with this blue cloth.

Over Her *sārī* She wears a veil the color of the rising sun that represents Her attraction for Śrī Kṛṣṇa:

*sadānubhūtam api yaḥ kuryyān nava-navam priyam  
rāgo bhavan nava-navaḥ so 'nurāga itīryate  
Ujjvala-nīlamanī (14.146)*

That ever fresh, all-consuming attraction (*rāga*) which itself causes one to realize one's beloved in a novel manner every moment, is called *anurāga*.

Since Śrī Rādhā wishes to remain constantly absorbed in this *anurāga*, She always covers Her upper torso with red cloth.

At all times She is beautifully decorated with sixteen decorative items (*ṣoḍaśa-śṛṅgāra*): a bath, a shining bejeweled nose-piece, blue cloth, an ornamented belt around Her waist, a braid, swaying earrings,

an ointment of camphor, musk and sandalwood smeared on Her body, flowers decorating Her hair, a garland about Her neck, a pastime lotus in Her hand, *tāmbūla* in Her mouth, a spot of musk on Her chin, *kajjala* (black mascara) on Her eyes, *tilaka* on Her forehead, dolphins (*makari* – the aquatic animals on the flag of Cupid) drawn in musk on Her pinkish cheeks, and Her feet tinted with red dye.

Twelve more ornaments (*dvādaśa-ābharaṇa*) beautifully decorate Śrīmatī Rādhikā's body: an effulgent jeweled crown, large golden earrings, a golden waist sash, a silver necklace, small golden ear studs and hair pin, rings on Her fingers, a neck ornament and bangles on Her wrist. Upon Her chest is a glittering chain, upon Her arm are amulets, and on Her ankles and toes are jeweled ankle bells and toe rings.

The following transcendental qualities are always within Śrīmatī Rādhikā's possession: She is wonderfully beautiful to behold, She is situated in the prime of fresh youth, She has restless eyes and casts sidelong glances, She is always adorned with a mild, sweet smile, and the soles of Her feet are marked with enchanting lines indicating unlimited auspiciousness. Her bodily fragrance maddens Kṛṣṇa, Her singing of the fifth note equals the sweetness of a cuckoo, and She is expert in the science of singing with music. She speaks sweetly, She is expert at joking, She is humble, merciful, extremely clever and expert in all activities. She is shy and follows proper etiquette. Thus She shows respectful behavior to Her superiors. (This respectful behavior is of three types: inborn, learned from others and deemed proper by Her own deliberation.) She is patient, grave, expert in knowing appropriate rhythm and tune, and possessed of ecstatic symptoms such as *hāva* and *bhāva*. She demonstrates the highest form of love called *mahābhāva*. Seeing Her, the heart of all the residents of Gokula flood with *prema*. Her fame is spread throughout the universe, She is most beloved of Her superiors, She is controlled by the love of Her girlfriends, She is the most prominent of Śrī Kṛṣṇa's beloveds, and Śrī Kṛṣṇa always obeys Her orders.





# Part Three



---

## EULOGIES

*by Prominent Gaudīya Vaiṣṇavas*

---





## Śrī Rādhā's Svarūpa

Śrīla Bhaktivinoda Ṭhākura

One day, Vijaya Kumāra and Vrajanātha took bath in Indradyumna Sarovara, and upon returning to their residence, they honored *prasāda* together. Vrajanātha then set off to have *darśana* of Śrī Haridāsa Ṭhākura's *samādhi*, while Vijaya Kumāra came before the lotus feet of his *gurudeva* at Śrī Rādhā-Kānta Maṭha. When he saw that the time was appropriate, he posed some questions about Śrīmatī Rādhikā: “Prabhu, Śrī Vṛṣabhānu-nandinī is our be-all and end-all and our very life's breath. I cannot express it. I do not know why my heart melts when I just hear the name of Śrī Rādhikā. Although Śrī Kṛṣṇa is our only refuge, still I only like to taste the playful pastimes that He performs with Śrī Rādhikā. My mind does not want to hear any *kṛṣṇa-kathā* that does not mention Śrīmatī Rādhikā's name or discuss Her pastimes. What can I say? Now I am not at all pleased to introduce myself as Vijaya Kumāra Bhaṭṭācārya. I am overjoyed to call myself Śrī Rādhikā's *pālya-dāsī* (maidservant). Another surprising thing is that I have no desire to speak *vraja-līlā-kathā* to those who are *kṛṣṇa-bahirmukha* (reluctant to serve Kṛṣṇa). I want to get up and flee from any assembly where those who are not *rasika* describe the glories of Śrī Rādhā-Kṛṣṇa.”

**Gosvāmī:** You are fortunate! As long as one does not have complete conviction in being a *vraja-ramaṇī*, he is not qualified to enter into the descriptions of Śrī Śrī Rādhā-Kṛṣṇa's *līlā-vilāsa*. What to speak of those in male forms, even a *devī* has no eligibility for Rādhā-Kṛṣṇa *kathā*.

I have already discussed Kṛṣṇa's beloved consorts with you. Rādhā and Candrāvalī are the foremost amongst them, and they both have millions of *yūthas* (groups), of fresh adolescent *gopīs*. At the time of the *mahā-rāsa*, hundreds of millions of charming young *gopīs* took part in the *rāsa-maṇḍala* and expanded its beauty.

**Vijaya:** Prabhu, let Candrāvalī have her millions of *yūthas*, but please show mercy to me and tell me about Śrīmatī Rādhikā's glories, so that my contaminated ears may be purified and filled with *rasa*. I have taken full shelter of you.

**Gosvāmī:** *Ahā* Vijaya, of Rādhā and Candrāvalī, Śrī Rādhājī is *mahābhāva-svarūpā* (the complete embodiment of the highest love), and She therefore excels Candrāvalī in all qualities, and in all matters. Look, in the *Tāpanī-śruti*, She has been called Gāndharvā. In the *Ṛk-pariśiṣṭa* (supplement to the *Ṛg Veda*), there is a description of the immense brilliance of Mādhava when He is with Rādhā. In the *Padma Purāṇa*, Nāradaḥ has also said, "Just as Śrīmatī Rādhikā is the most beloved of Kṛṣṇa, similarly Her *kuṇḍa* is also equally dear to Him. Of all the *gopīs*, Śrī Rādhārāṇī is the most dear to Kṛṣṇa." What an unprecedented and astonishing *tattva* this *rādhā-tattva* is! Among all the various *śaktis* of Bhagavān, the supermost *mahā-śakti* is called *hlādinī*. Rādhikā is *mahābhāva-svarūpā*, the embodiment of the condensed essence of that *hlādinī*.

**Vijaya:** What an exceptional *tattva*! Now please describe Śrī Rādhā's *svārūpa* (form).

**Gosvāmī:** In all respects Śrīmatī Rādhā is the most beautiful of all Śrī Kṛṣṇa's beloved consorts (*suṣṭhu-kāntā-svarūpa*), and She is adorned with sixteen *śrīṅgāra* (decorations) and twelve *ābharāṇa* (ornaments).

**Vijaya:** What is the meaning of *suṣṭhu-kāntā-svarūpa*?

**Gosvāmī:** Śrī Rādhā's *svārūpa* is so beautiful that there is no necessity of decorative embellishments. Her unparalleled loveliness is expanded



by Her hair, which is a mass of elegant curls, by Her lotus face, by Her large, restless eyes, and by Her beautiful breasts. The extraordinary beauty of Her *svarūpa* is increased many times over by Her slender waist, by Her two exquisite shoulders that are slightly lowered, and by Her flower-bud hands, which are embellished by the jewels of Her fingernails. There is no comparison to Her beauty in all the three worlds.

**Vijaya:** What are the sixteen *śrīṅāras*?

**Gosvāmī:** Her sixteen *śrīṅāras* are Her bath, the radiance of the jewel decorating the tip of Her nose, Her blue garments, the belt about Her waist, Her braid, Her earrings, the sandalwood paste smeared on Her limbs, the arrangement of flowers in Her hair, Her garland, the *līlā-kamala* (play-lotus) in Her hand, the *tāmbūla* in Her mouth, the dot of *kasturī* on Her chin, the *kājala* around Her eyes, the pictures drawn in *mṛgamada* (musk) on Her rosy cheeks, the red lac on Her feet and the *tilaka* on Her forehead. Śrīmatī Rādhikā is always beautified by these types of decoration.

**Vijaya:** What are the twelve *ābharaṇas*?

**Gosvāmī:** The twelve *ābharaṇas* that decorate Śrī Rādhā's limbs are the exceptionally brilliant jewelled tiara upon Her head, Her golden earrings, the golden belt upon Her hips, the golden necklace, the *vallī* and golden *śalākā* on Her ears, the bracelets on Her wrists, the ornament on Her neck, the rings on Her fingers, Her pearl necklace, Her armlets, the jewelled ankle bells on Her feet and the rings on Her toes.

**Vijaya:** Please show compassion to me by describing Śrī Rādhā's prominent qualities.

**Gosvāmī:** Like Śrī Kṛṣṇa, Śrīmatī Rādhā also has innumerable qualities, among which twenty-five are prominent.

- (1) She is sweet (*madhura*), that is, She is incomparably beautiful in appearance.
- (2) She is an ever-fresh youth.
- (3) Her eyes are restless and inclined to give sidelong glances.
- (4) She has a radiant, gentle and sweet smile.

- (5) She has beautiful lines, indicating auspiciousness.
- (6) She maddens Kṛṣṇa with the fragrance of Her bodily limbs.
- (7) She is expert in the musical arts.
- (8) She speaks sweetly.
- (9) She is expert in making jokes.
- (10) She is very polite and modest.
- (11) She is merciful.
- (12) She is cunning.
- (13) She is expert in all duties.
- (14) She is shy.
- (15) She is always steadfast on the path of righteous conduct.
- (16) She is patient.
- (17) She is grave, so that it is very difficult to understand the import of Her mind.
- (18) She is fond of enjoying pastimes.
- (19) She is acutely eager to manifest the supermost excellence of *mahābhāva*.
- (20) When the residents of Gokula see Her, their hearts immediately overflow with *prema*.
- (21) Her fame pervades the entire universe.
- (22) She is the object of affection for Her superiors (*guru-jana*).
- (23) She is controlled by the intense love (*praṇaya*) of Her *sakhīs*.
- (24) She is prominent among all Kṛṣṇa's *sakhīs*.
- (25) Keśava always remains submissive to Her orders.

**Vijaya:** I want to know in detail about the elegant lines that indicate Her immense good fortune.

**Gosvāmī:** According to the *Varāha-saṁhitā*, *Jyotiṣa-śāstra*, *Kāśī-khaṇḍa* and the *Purāṇas* such as the *Matsya Purāṇa* and *Garuḍa Purāṇa*, these are the auspicious signs on Her left foot: (1) There is a barleycorn at the base of Her big toe, (2) below that is a *cakra* (disc), (3) Below the middle toe is a lotus flower, and below the lotus is (4) a banner and (5) a flag. (6) There is a line curving up from the middle of

the sole to the right side of the middle toe. (7) Below Her little toe is an elephant-goad.

The signs on Her right foot are as follows: (1) At the root of Her big toe is a conch-shell, (2) on Her heel is a fish, and (3) below Her little toe is an altar. Above the fish are: (4) a chariot, (5) a mountain, (6) an earring, (7) a club and (8) the mark of a *śakti*.

On Her left hand, (1) a long-life line extends from the point where the index finger and the middle finger meet, to below the little finger. (2) Another line begins from below the long lifeline, and extends to the place between the index-finger and the thumb. (3) Below the thumb, a curved line extends from the wrist to the space between the thumb and index-finger, to meet with the middle line. (4–8) On the tip of Her thumb and each of Her fingers is a *cakra*. The three lines plus the five *cakras* make eight signs all together. Then, (9) below the ring-finger is an elephant, (10) below the life-line is a horse, and (11) below the middle line is a bull. Below the little finger are: (12) an elephant goad, (13) a fan, (14) a Śrī tree, (15) a victory-column, (16) an arrow, (17) a javelin and (18) a garland.

On the right hand, just as on the left, there are three lines beginning with the life-line. In addition, there is a conch-shell on the tip of Her thumb and each of Her fingers. That makes eight signs altogether. (9) Below the index finger is a *camara*, and below the little finger are: (10) an elephant goad, (11) a palace, (12) a *dundubhi* drum, (13) a lightning bolt, (14) two carts, (15) an archer's bow, (16) a sword and (17) a waterpot.

Since there are seven signs on the left foot, eight on the right, eighteen on the left hand and seventeen on the right, altogether there are fifty auspicious signs indicating supreme fortune.

**Vijaya:** Are these symptoms not possible in others?

**Gosvāmī:** These qualities are present in the *jīvas* (living entities) to a very slight degree, and somewhat more in the *devīs*, but they are all fully manifest in Śrī Rādhikā. All of Śrī Rādhikā's qualities are *aprākṛta* (transcendental), because these qualities are not present purely and completely in anybody in the mundane world, even in goddesses such as Gaurī.

**Vijaya:** *Ahā!* Śrīmatī Rādhikā's virtues are inconceivable. One can realize them only by Her mercy.

**Gosvāmī:** How can I express Her glories? What is there to compare with the beauty and qualities that perpetually bewilder even Kṛṣṇa Himself?

Excerpt from *Jaiva-dharma*, Chapter 33



## Śrī Rādhikā

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

Śrī Kṛṣṇa alone is Godhead. Śrī Rādhikā alone serves Śrī Kṛṣṇa. This is the only Absolute Truth. Śrī Kṛṣṇa is the ultimate source of all real receivers of service. Śrī Rādhikā is the ultimate source of all real renderers of service. The infinite variety of the pastimes of Śrī Śrī Rādhā-Kṛṣṇa constitutes the only reality.

Is Śrī Rādhikā identical with Kṛṣṇa? The answer is in the affirmative. Śrī Rādhikā is the predominated moiety of the Absolute. In other words, the predominating moiety of the Absolute is not the full Integer. The absolute nature of the personality of Śrī Rādhikā is fully on a level with the absolute personality of Śrī Kṛṣṇa. Śrī Kṛṣṇa is the consort of Śrī Rādhikā. The Absolute is pair and not singular person.

Monotheism is so dear to the heart of all rational persons in this age that very few people would agree to accept two Gods, even if they are assured that They are complementary to each other. The numerical reference is illogically allowed to limit the Absolute. It is considered to be binding on the Absolute to be a singular entity in the ordinary sense. But the pseudo-monistic view is calculated to destroy the Personality of Godhead into the void of the undifferentiated *brahma*.

No theist should be prepared to reduce the Divinity, whom he is to worship, to the absolute zero.

The only solution of this fundamental problem of theism is offered by the fact that Śrī Kṛṣṇa is eternally a Couple. He is both Śrī Kṛṣṇa as well as Śrī Rādhikā. Śrī Rādhikā is as absolute as Śrī Kṛṣṇa Himself. Śrī Rādhikā is at once identical with and distinct from Śrī Kṛṣṇa.

Śrī Rādhikā is eternally distinct from Śrī Kṛṣṇa. Śrī Rādhikā is the predominated moiety of the Absolute, whereas Śrī Kṛṣṇa is the predominating moiety. Śrī Kṛṣṇa is male; Śrī Rādhikā is female. They are two distinct and complementary persons. But neither of Them are male or female in the limited worldly sense. The Absolute Male and the Absolute Female are, from the worldly point of view, a sheer contradiction of terms. But this apparent contradiction is also really accommodated in the Absolute in defiance to all canons of our so-called rational judgement. It is this astounding fact that makes the Absolute the concentration of all mellows, instead of making Him devoid of all mellows. The empiric singular conception of Godhead would relegate all mellowness to the fractional parts and make the Integer the embodiment of all insipidity. Formal logic does not really admit any existence to any entity.

Those who are anxious to discover any pretext of denying the absolute nature of the personality of Śrī Rādhikā as female consort of Śrī Kṛṣṇa, are themselves left without any standing ground for establishing any kind of relationship with the Absolute. In the predominating moiety, the singular numerical reference is also logically and really admissible. The Absolute Master has really no co-sharer in His mastership. Many masters would lead to loss of mellowness in the predominating Absolute. He would not be in a position really to predominate over every entity. Plurality of females is not really opposed to infinite mellowness. Singularity of the predominated moiety would deny the admitted infinite scope of mastership of the predominating moiety.

So there is more than one female consort of Śrī Kṛṣṇa, who is the only male. What is the relation of these plurality of consorts to Śrī Rādhikā? Śrī Rādhikā is the absolute source of all consorts of Śrī Kṛṣṇa. The services of all the consorts are associated aspects of the

service of Śrī Rādhikā. Śrī Kṛṣṇa left the dancing circle of the milkmaids of Vraja as soon as Śrī Rādhikā Herself withdrew. In other words, the aggregate of the milkmaids of Vraja fall short of the service of Śrī Kṛṣṇa except in association with Śrī Rādhikā and under Her direction.

The consorthood of Śrī Kṛṣṇa must not be confounded with any analogous mundane relationship. The predominating Absolute is the only master of all entities. He is also the master of Śrī Rādhikā Herself. Neither is He also a master in name only. His domination is really absolute. But Śrī Rādhikā is also the only absolutely dominated entity. She is the only absolute female. There are real partial and real counterfeit males and females, of an infinite variety. All real and unreal masculinity is representative of Śrī Kṛṣṇa. No masculinity can exist except in relation to supposed or real mastership over associated femininity. So in every entity these two aspects of personality are conjoined. All femininity involves the co-presence of masculinity as master.

The individual soul (*jīva*) is a feminine entity by her proper nature. This is so because all entities, except the Divinity, are subservients. The singularity of the predominating Absolute has to be recognized without reservation. There is, however, also an infinity of divine personalities. But all divine personalities are fully divine. None of Them have got any master. The milkmaids of Vraja are the expanded forms of Śrī Rādhikā and identical with Her. But the *jīva* does not belong to the category of the associated constituent counter-wholes of Śrī Rādhikā. The *jīva* soul belongs to the decentralized plane of manifestations. Śiva is the divine centre of the principle of this decentralized existence. Śiva is consorted for this purpose with Mahāmāyā. Śiva and Mahāmāyā are closely connected with the *jīva*. But the connection of the *jīva* with Śiva and Mahāmāyā is not identical with his connection with Śrī Kṛṣṇa and Śrī Rādhikā. The connection of the *jīva* with Śiva and Mahāmāyā is established only when he is dissociated from the conscious service of Śrī Śrī Rādhā-Kṛṣṇa.

Neither Śiva nor Mahāmāyā can give the *jīva* the service of Śrī Śrī Rādhā-Kṛṣṇa. On the contrary, their function is to delude the *jīva* into desiring certain covetable things of this world for his own advantage. Śiva is not independent of Kṛṣṇa. Śiva is a divine person. In this sense Kṛṣṇa and Śiva are identical. Both are male. But Śiva is a

functionary, and in this office is associated with the deluding energy of Kṛṣṇa. Śrī Kṛṣṇa never consorts with His deluding potency. The divinity of Śiva is adulterated with non-divinity whereas Śrī Kṛṣṇa is eternally unadulterated by Māyā. The service of Śiva and Mahāmāyā is not only incompatible with the service of Śrī Śrī Rādhā-Kṛṣṇa, it also implies aversion to the service of all divine personalities who are uncontaminated by association with Māyā. The different *avatāras* of Viṣṇu cannot also be worshipped by any mundane reference.

All misunderstanding regarding the nature of the worship of Śrī Śrī Rādhā-Kṛṣṇa is traceable to different degrees of willing affinity with the various concerns of this mundane plane. The so-called worship of Śrī Śrī Rādhā-Kṛṣṇa that is unfortunately practised nowadays on such a large scale by the different sects of philanthropists in this country, is a greater offence to the feet of Śrī Śrī Rādhā-Kṛṣṇa than even the open hostility of the worshippers of Śiva and Mahāmāyā. The real worship of the milkmaids of Vraja is located on the highest plane of spiritual service which transcends all conceptions of mundane worship that are put into the brains of conditional souls by Śiva and Mahāmāyā.

The subject of divine amour must be approached with the attitude of confidential submission. There is the bond of love between Śrī Kṛṣṇa and Śrī Rādhikā. There is an agency who brings about the union of the Divine Pair. The intermediary possesses a personality that is connected with both by the relationship of identity. All this is logically necessary.

To the above is added the stigma of unlawful love as a paramour. Śrī Rādhikā loves Kṛṣṇa in defiance of all sumptuary principles of mundane loving intercourse. This is not accidental but deliberate. It is this characteristic of the function that bears a distant analogy to the illicit love of a paramour. Śrī Rādhikā habitually sacrifices, and makes it a point to sacrifice, every other interest to Her love for Śrī Kṛṣṇa. This is also the characteristic of the loving service of the milkmaids of Vraja among whom Śrī Rādhikā is the foremost.

The relation to a paramour is a most unfortunate analogy, from the point of view of the moral people of this world. No religious creed of this world gives proper countenance to illicit mundane love. The sanctity of the tie of wedlock is also universally regarded as the seal



and crown of the civilized intimacy between the sexes. Free sexual love is likewise universally denounced as a sign of unreclaimed animality. We have no idea of contradicting these undoubtedly proper views in regard to the legitimate form of sexual relationship of all civilized societies. But although it may sound paradoxical, it is nevertheless true that what is most unwholesome in this world is analogously the most wholesome in the realm of the Absolute, everything there being perfect. There is no such institution as the conventional marriage in the spiritual realm of Kṛṣṇa. The milkmaids of Vraja are absolutely free from all taint of sensuousness. They possess spiritual bodies which are so formed as to be capable of being fully used in the exclusive service of Kṛṣṇa.

The real difficulty in the way of our realization of the nature of transcendental amour is that we do not have the necessary basic conception of the nature of the spiritual body itself. We are thus under the necessity of the physical body to the relationships of pure souls who are not encumbered by the grossness and limitations of the defective physical coils. The idea of grossness, immorality, etc. apply only to the mundane plane. The spiritual personality of the spiritual milkmaids of transcendental Vraja must be realized instead of being criticized by the admittedly inadequate resources of our mundane experience.

The fact that a considerable number of persons have actually been misled in trying to follow the preachers of the religion of unconventional spiritual amour cannot properly be laid at the door of the religion itself. Unfortunately, there have been many pseudo-preachers of religion who make use of the teachings of the Bhāgavata for condoning and encouraging illicit carnality. These preachers are no doubt a great nuisance and come under the penal clauses of the civil law for safeguarding decency and morality. But these pseudo-preachers do also represent a real existing popular demand for the pernicious doctrines which they spread among the people. The penal clauses of the civil law cannot reach the inner disposition of the people. It will not do to simply ignore this very deplorable state of affairs, nor to allow the growth of the tendency. In a democratic and rationalistic age it becomes necessary to provide the right direction for a natural aptitude by means of an intensive counter-propaganda.

All the current religions are practically silent about this particular subject. But it has not been rendered unimportant by being ignored by the religionists. The preventive and discouraging methods do not offer any positive cure and have, as a matter of fact, been found to be practically useless.

The truth is that there is a real plane for the wholesome exercise of the amorous disposition that is part and parcel of our soul. It is necessary to realize the nature of this plane in order to be relieved of our harmful errors in regard to sexual relationship. Some sort of conviction must precede the actual adoption of any proposed method. The Gauḍīya Mission proposes to place before all persons the point of view of Lord Caitanya, which is also in conformity with the teachings of all bona fide religions. The Personality of Śrī Rādhikā supplies the solution of this eternal problem. Śrī Rūpa has offered the detailed exposition of the subject in his monumental works. Śrī Jīva has explained the real meaning of those works. The Gauḍīya Mission is trying to make available to the present generation the interpretations of the *ācārya* of the amorous service of the Divinity.

Published in *The Harmonist*, Vol. XXX No. 5, Nov.1932  
Published in *Rays of The Harmonist*, Issue 2, Kārtika 1997



# Śrī Rādhāṣṭamī The Day of Her Advent

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

---

**T**here is one person whose name is never mentioned in *Śrīmad-Bhāgavatam*. And yet *Bhāgavatam*'s steadfast readers constantly nurture the ardent hope of becoming that person's devout, one-pointed servant. May that person, who means everything to Śrī Bhagavān, kindly destroy our false ego in all its various forms and bestow upon us the shelter of Her lotus feet.

Today is the day of Her advent.

That personification of grand benevolence, having collected all varieties of graces from Śrī Bhagavān to bestow as gifts upon all beings, is eternally the foremost of the benevolent. May She descend within our hearts and make Her appearance there, and may Her advent be the concern of our worship.

## His all in all

It is common for us to hear that the entire earth is sustained by the entity known as Govinda. Many people speak in these terms. Yet there is one whom Govinda Himself esteems as His all in all, His *sarvasva*. And without the guidance of that entity, we cannot realize what it actually means that She is His everything, His *sarva*.

The word *sva* means ‘one’s own’, but it can also mean ‘one’s treasure’ or ‘one’s affluence’. One who is Govinda’s own, or one who is the affluence of Govinda, is Govinda’s entire fortune. The treasure that makes Govinda wealthy is naturally the very essence of His all in all – His *sarvasva-vastu*. We can only know the true meaning of loving worship when we make Her – Govinda’s *sarvasva-vastu* – the object of our own loving worship.

## The devotees’ only cherishable hope

All the scriptures loudly sing that the form of divinity, the personality of Godhead, is the actual object of worship. Other than Him, no one can be worthy of the word *ārādhyā* (the object of loving adoration). Due to being covered by ignorance for the time being, we have given up our loving quest to find Him and have cheated ourselves out of attaining love for Him. The very moment that we became covered by ignorance, *anarthas*<sup>1</sup> emerged, which led us to mistakenly perceive Him, the Supreme Lord, as some other entity. Our ultimate goal is to attain *artha* (meaningfulness), the antithesis of which lays in *anarthas*. If we do not take up a service attitude and pursue those goals, or perfections, available to us, which are most meaningful to us and dear to our hearts, and if we do not gain an understanding of the principles of service, then, swayed by our own arrogance and ego, we shall end up serving something other than He who is truly meant to be served.

The attainment of pure love of God (*prema*) is the sole purpose of all worship. Thoroughly grasping this truth, we shall live by the ardent hope that one day we will be counted among Her entourage. Otherwise, it is preferable to die thousands of times.

*āśā-bharair amṛta-sindhu-mayaiḥ kathañcit  
kālo-mayātigamitaḥ kila sāmpratam hi  
tvañ cet kṛpām mayi vidhāsyasi naiva kiṁ me  
prāṇair-vrajena ca varoru bakāriṇāpi*

*Vilāpa-kusumāñjali (102)*

---

1 *Anartha* – literally ‘unmeaningful’ or ‘of no value’; an unwanted or meaningless object or condition.

[O Devī with graceful thighs, now, burdened by hopes of serving You, a hope which is itself an ocean of immortal nectar, I am somehow passing my time with great difficulty, as I wait anxiously. If You will not give me Your mercy then what use to me is my own life's breath? What use to me is being in Vraja? What use to me even is Śrī Kṛṣṇa, who defeated the hideous crane demon, Bakāsura?!]

*hā nātha gokula-sudhākara su-prasanna-  
vaktrāravinda madhura-smīta he kṛpārdra  
yatra tvayā viharate praṇayaiḥ priyārāt  
tatraiva mām api naya priya-sevanāya  
Vilāpa-kusumāñjali (100)*

[He Nātha, fulfiller of Your devotees' cherished desires; He Gokula-sudhākara, moon of Gokula, who distributes cooling nectar to all the Vrajavāsīs. He Su-prasanna, He Vaktrāravinda, Your face, like a blooming lotus flower, is always cheerful as You grant all of Your devotees' most cherished wishes! He Madhura-smīta, You whose smile is so sweet and gentle! He Kṛpārdra, whose heart is melting from compassion! Please take me to that place where You and Your beloved Śrīmatī Rādhikā taste pastimes of overwhelming love for each other and let me intimately serve the two of You there.]

That hope, the devotees' only cherishable hope, is an ocean of life-giving ambrosia. When will that hope bear fruit? I feel it is essential to sustain my life because of the hope that, some day, I will be counted among Her entourage. But alas, since our eagerness is not increasing, we are not fully realizing our hopes; we are not obtaining that which we have ardently been hoping for. If our hopes are not fulfilled this very day, if Śrī Govinda's beloved, His all in all, does not descend within our hearts and make Her appearance there this very day, then we have been deceived and we shall not be able to find anyone more unfortunate than ourselves throughout all history. If we are cheated out of serving that person whose grace will grant us all that we may ever achieve – including our place within Bhagavān's own holy abode

and our connection to all things related to Him – and if we cannot comprehend Her true identity or discover Her presence in the 18,000 verses of *Śrīmad-Bhāgavatam*, then our study of the *Bhāgavata* has been worthless.

## The perfection of loving worship exists solely in Her

Being intimately knowledgeable about Her identity, Śrī Gaurasundara spoke to us about *unnatojjvala-rasa*<sup>2</sup>. He enumerated the many methods of serving Bhagavān and instructed us in the process of serving Him purely, without the adulteration of any extraneous moods. It is only because He spoke to us about such matters that we can comprehend the existence of such a thing as *ujjvala-rasa*. And on account of this, we can indirectly comprehend the unpleasantness of its antithesis: the bleak, mundane *rasa*, with its utterly lacklustre sentiments.

In how many ways has Śrī Bhagavān personally offered us intimate knowledge of Himself just to make us relish transcendental service to Him? Yet it is essential that we wholly understand that person who has rendered such immense service to Śrī Bhagavān that He has made Her the object of His own service. Those who adoringly sing about Her can bestow upon us the qualification to serve Her; they alone can awaken *anurāga* (inexhaustible, ardent affection) for Her lotus feet in the core of our being. The intelligence and strength to serve Her is attained by keeping company with Her dear confidantes, who are in Her *ānugatya* (guardianship, or tutelage). By such company we can realize that service to Her is the highest purpose in existence.

As soon as we can come to understand, in light of the teachings of the *mahājanas*, that She is Śrī Bhagavān's everything, we shall proceed to serve Her, knowing that the perfection and prosperity of loving worship exists solely in Her. If we engage in serving Her from this day forth, the day of Her advent, then we shall become qualified to reach the summit of auspiciousness.

---

2 The highest (*unnata*) mode of pure loving service to Bhagavān; the blazingly effulgent (*ujjvala*) paramour love conceived of by the *vraja-gopīs*.

Surely, all of us do not pray for that ultimate auspiciousness, but if by some unknown *sukṛti* (blessed activity) we get the association of one of the confidantes of Śrī Vṛṣabhānu-nandinī, She who is the embodiment and origin of supreme auspiciousness, and if we are truly granted the fortune of hearing genuinely sublime narrations about Her, then we, too, may develop the inspiration to follow the path of that ultimate auspiciousness.

But if we engage in self-deception by depriving ourselves of service to that person who means everything to *akhila-rasāmṛta-mūrti*<sup>3</sup> Śrī Nanda-nandana, and service to Her faithful followers, who are Her dear confidantes, we can never attain the eligibility to serve Śrī Govinda.

## The secret

To understand Her identity, we believe that it is essential to first know Her name. Yet, while studying *Śrīmad-Bhāgavatam* we find no apparent mention of Her name anywhere. We only discover descriptions of Her form and beauty, praise of Her qualities, and accounts of the speciality of Her companions and Her pastimes. In *Śrīmad-Bhāgavatam*, we find everything about the dearest beloved of Govinda but Her name, as though it has not been mentioned there at all. Yet, in the verses of *Śrīmad-Bhāgavatam*, we discover something:

*jñānaṁ paramame  
yad vijñāna-samanvitam  
sarahasyaṁ tad-aṅgaṁ ca  
grhāṇa gaditaṁ mayā  
Śrīmad-Bhāgavatam (2.9.30<sup>4</sup>)*

[Śrī Bhagavān said: “O Brahmā, knowledge of Me (*jñāna*) is the subject matter established in the revealed scriptures. Such knowledge is verily founded upon realization (*vijñāna*) of My

---

3 The condensed form of the entirety of all transcendent humours.

4 In the BBT edition of *Śrīmad-Bhāgavatam*, Verse 12 of this chapter has been treated as a separate verse. Consequently, this verse appears as 2.9.31 in that edition.

*svarūpa* (intrinsic form) and also upon that esoteric secret (*rahasya*), *prema-bhakti*. Both are highly confidential. I am revealing all of this to you, and I am also revealing to you knowledge of *sādhana-bhakti*, which is the preliminary branch (*aṅga*) of *prema-bhakti*. Embrace all of this knowledge, and assimilate it with care.”]

*kālena naṣṭā pralaye  
vāṇīyaṁ veda-saṁjñitā  
mayādaḥ brahmaṇe proktā  
dharmo yasyāṁ mad-ātmakaḥ  
tena proktā sva-putrāya  
manave pūrva-jāya sā  
tato bhṛgu-ādayo' grhṇan  
sapta brahma-maharṣayaḥ  
Śrīmad-Bhāgavatam (11.14.3–4)*

[Śrī Bhagavān said: The divine message of the Vedas, which describe *dharma* related to Me, disappeared after the cosmic annihilation due to the passage of time. At the beginning of the next creation, I personally imparted that knowledge to Brahmā.]

In turn, Śrī Brahmā instructed this Vedic knowledge to his firstborn son, Manu, and thereafter the seven *brahma-ṛṣi*s headed by Bhṛgu Muni accepted the same.

Śrī Bhagavān explained all these matters to the first created being, Brahmā, but over time the people of this world forgot His message, because the collective currents of their thought were naturally subjected to the effects of degeneration, dissolution and so forth.

*jñānaṁ parama-guhyam me  
yad vijñāna-samanvitam  
sarahasyam tad-aṅgaṁ ca  
grhāṇa gaditaṁ mayā  
Śrīmad-Bhāgavatam (2.9.30)*

Now, as I speak to you, hear My words and assimilate them. Knowledge of Me is highly confidential. It is knowledge fully grounded



in realization, knowledge that is interwoven with secrets and therefore is itself an extremely intimate secret. The scriptural definition of the word *rahasya* is *rahasi sthitaḥ* – that which is situated in secrecy. Neither these secrets (*rahasya*) nor anything branching from them (*aṅga*) can be grasped through observation of some supposed objective reality.<sup>5</sup> Swept away by the currents of thought that dominate the external world, we have forgotten the essentiality of taking shelter at the feet of one who has true knowledge of the soul. Nothing else is so essential. Śrī Bhagavān remains in a state of perpetual readiness to reawaken this knowledge.

Śrī Bhagavān said to Brahmā:

Now, as I speak to you, carefully listen to My words and accept them in your heart. No one is qualified to hear or embrace this message without My grace. Only by My mercy shall those who hear and learn about Me gain this secret knowledge. What am I? What is My form (*rūpa*)? What is My intrinsic nature (*svarūpa*)? What are My qualities (*guṇa*)? What are the specialities of My associates? What pastimes do I perform (*līlā*)?

The stage of absorption in My transcendental pastimes, which are saturated with *rasa*, far surpasses the stage of absorption in ordinary mundane sentiments. There is no other way to know all this but through the potency of My mercy.

I am the foundation of all divine qualities. I am not speaking about qualities that are adulterated by passion and ignorance, but rather of those qualities that are the existential, causal basis of creating, sustaining and destroying the cosmos. Since I am distinguished by these qualities and since I am the instrumental cause of all effects, I am the original, fundamental entity. This can be known only by attaining My grace.

Therefore, Śrī Bhagavān has used the word *mad-anugrahaḥ* – My grace, or favour.

---

5 *Rahasya* here refers to *prema-bhakti* (pure, loving devotion), and its *aṅga*, or limb, is *sādhana-bhakti* (the practices employed to ultimately attain pure, loving devotion).

Information about Śrī Bhagavān's *aṅga* aspect – namely *sādhana-bhakti*; information about His *rahasya* aspect – namely that most esoteric secret, *prema-bhakti*; information about his *viññāna* aspect – particularly that realized knowledge which is saturated with sublime consciousness; and information of His personal splendour, which includes His abode, eternal associates and expansions (*tad-rupa-vaibhava*), are all supremely confidential, non-dual knowledge (*advaya-jñāna*). That eternal, highly confidential knowledge can only be attained by the mercy of Śrī Bhagavān. It is never revealed otherwise, for any reason. This secret knowledge is disclosed at the beginning of the four core verses (*catuḥ-śloki*) of *Śrīmad-Bhāgavatam*. We are fortunate that Śrī Gaurasundara has revealed this mystery to the world, as though unlocking a treasure-chest.

## The secret should not be revealed to impersonalists

A secret (*rahasya*) has been mentioned, an account of it given, but the name of the person about whom this secret is concerned has not been disclosed. Since that name is a secret, it should not be disclosed to those subscribing to schools of ignorant thought, and has not therefore, been openly revealed. After hearing the pastimes of Śrī Nanda-nandana told in *Śrīmad-Bhāgavatam*, these ignorant people, what to speak of gaining any faith, discard all accounts of the Lord's pastimes and just contemplate the impersonal feature of the Absolute, which is in line with their mundane conception. And some of them deem it sensible to merge their very selves with that impersonal reality. Without hearing from a genuine, bona fide source, people's perception of reality suffers from this form of distorted vision. Due to their immense aversion towards serving the Lord, they can never comprehend the intrinsic nature of *bhagavad-bhakti*.

But, in our own hearts, which are radiant with pure, existential goodness (*sattva*), the day of *rasa-mayī* Parameśvarī's advent has arrived in the course of the sun's orbit. The roaming sun is today revealing the appearance of that Supreme Goddess. Hence, for us, the sun-god, too, is showing us supreme favour by unveiling the arrival

of the secret at hand. Our duty now is to submit ourselves to someone who has knowledge of that secret. A poet by the name Manohara dāsa has said:

*rādhā-pada-paṅkaja bhakata ki āśā  
dāsa manohara kara ta' piyāsā*

[The *bhaktas*' ardent wish is that they may someday serve Śrī Rādhā's lotus feet. This is also Dāsa Manohara's only aspiration.]

## Kṛṣṇa is bound by Vārṣabhānavī's prema

The single most cherished aspiration of the topmost devotees is to serve the lotus feet of Śrī Rādhā:

*śrī rādhā-pada-dāsyam-eva  
paramābhīṣṭam hṛdā dhārayan  
karhi syām tad-anugraheṇa  
paramādbhutānurāgotsavaḥ  
Rādhā-rasa-sudhānidhi (259)*

[When will I relish that most wonderful festival of attachment to the lotus feet of Śrī Rādhā by keeping that most supreme ambition of serving them, in the core of my heart?]

In an *aṣṭa-padī*<sup>6</sup>, Śrī Jayadeva has said:

*kaṁsārīr-apī saṁsāra-  
vāsanā-bandha śṛṅkhalām  
rādhām ādhāya hṛdaye  
tatyāja vraja-sundarīḥ  
Gīta-govinda (7.1)*

[Even though Kṛṣṇa is the one who causes everyone's happiness to swell, and even though He is the Supreme hero who was destined to conquer evil King Kaṁsa, His heart had been bound with the fetters of Śrīmatī Rādhikā's love. Since, within His

---

6 A song composed of eight stanzas. *Gīta-govinda* consists of twenty-four *aṣṭa-padīs*.

heart, He was always absorbed in Rādhikā's *prema*, which is the quintessence of *madhura-rasa*, He naturally abandoned all the countless other beautiful *vraja-devīs*.]

At the *rāsa-sthalī* (the place of the *rāsa* dance), all the *gopīs* are present with Gopīnātha, who is engrossed in *rasa*-laden pastimes with them. When the daughter of Vṛṣabhānu Mahārāja, Vārṣabhānavī Śrī Rādhā, arrived there, She saw that countless *gopīs* were immersed in serving Bhagavān by dancing with Him in a circle. Reproaching that sight within Her mind, She thought, "Today My Kṛṣṇa is in the hands of others and My own confidantes are busy enjoying themselves!" To effect a feeling of separation (*vipralambha-bhāva*), which actually nourishes the thrill of meeting (*sambhoga-rasa*), Vārṣabhānavī ran away from the *rāsa-sthalī* instead of entering it and joining the *rāsa* dance.

## Remain proudly in Her ānugatya

It is at this point that Śrī Jayadeva has written:

Kṛṣṇa, the enemy of Kāṁsa, suddenly broke away from the *rāsa-sthalī*. Rādhā is likened to a chain that binds Śrī Kṛṣṇa in intense desires to relish the essence of Her love. With thoughts of that Śrī Rādhā weighing deeply on His heart, Kṛṣṇa deserted all the other beautiful *vraja-devīs* and went to search for Her, unaccompanied by anyone else.

When someone abandons the *ānugatya* (guardianship, or tutelage) of Rādhikā, any skill he may display in gratifying Kṛṣṇa's senses is not actually faithful to the true propensity of his soul: exclusive devoutness to serving Śrī Kṛṣṇa. Although all the *gopīs* are direct manifestations (*kāya-vyūha*) of Rādhikā, it is particularly those confidantes of Kṛṣṇa's *sarvasva*, Śrīmatī Rādhikā who, while remaining proudly in Her *ānugatya*, can provide Kṛṣṇa the utmost delight.

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ*  
*karṣan veṇu-svanair gopīr-gopīnāthaḥ śrīye 'stu naḥ*  
*Śrī Caitanya-caritāmṛta (Ādi-līlā 1.17)*

[Śrīman Gopīnātha, who stands at the base of Vamśī-vaṭa and who orchestrates the loving emotions (*rasa*) that arise during the *rāsa* dance, attracts all the *gopīs* by the sweet sound of His flute, drawing them to His side. May He bless us with all auspiciousness.]

Contemplating enjoying *sambhoga*, that is, contemplating enjoying the company of Śrī Govinda without being in the *ānugatya* (guidance, or tutelage) of She who means everything to Him, is something we shall never do. To shed light on this matter, Śrī Jayadeva Gosvāmī, the author of the *aṣṭa-padī*, reveals something that supplements the description in *Śrīmad-Bhāgavatam*. He says, “*tatyāja-vrajasundariḥ* – abandoning the beautiful *vraja-devīs*.” Kṛṣṇa abandoned the *gopīs* even as they danced with Him during the *rāsa-līlā*. He left them all to find Śrīmatī Rādhikā, while carrying Her in the deepest chamber of His heart. The binding chains of love of the other *gopīs* are faint, feeble and vulnerable when compared to the chains of Vārṣabhānavī’s love, which are immensely and profoundly powerful.

After Śrī Kṛṣṇa had left them, all the *gopīs* took shelter of Vṛṣabhānu-nandini’s *adhirūḍha-mahābhāva*<sup>7</sup>. Overwhelmed by emotions such as *mohana*<sup>8</sup> and *mādana*<sup>9</sup>, they set out in search of Śrī Kṛṣṇa. They all understood that without taking shelter at the feet of *govinda-sarvasva* Śrī Vārṣabhānavī, *madhura-rasa* can never find complete nourishment.

---

7 The final limit of *mahābhāva* is known as *adhirūḍha-bhāva*. It is the very essence of Kṛṣṇa’s pleasure-giving potency and it is characterized by the feeling that each moment is like a day of Brahmā (billions of years) when one is separated from Kṛṣṇa, and that an entire day of Brahmā is like a moment when one is meeting Him.

8 The exalted state of *prema* known as *mohana* manifests in Śrī Rādhā at the time of Her separation from Śrī Kṛṣṇa. In this state, She experiences extreme anguish due to Her longing to meet with Him.

9 The exalted state of *prema* known as *mādana*, or *mādanākhyā-mahābhāva*, is eternally and splendidly manifest in Śrī Rādhā, to the exclusion of all others. It is the highest stage of *mahābhāva* and only arises at the time of Śrī Rādhā’s meeting with Śrī Kṛṣṇa. It never arises in any other *gopī*, including Lalitā and the other principle *sakhīs*.

All moods and expressions of love with which the *gopīs* perform their services exist simultaneously in Śrī Vārṣabhānavī, and only in Her do such moods of love exist in their entirety and perfection. Therefore, abandoning all the other *gopīs*, who were each absorbed in one of the eight moods of a heroine, such as the feeling of separation from Her lover (*proṣita-bhartṛkā*), Kṛṣṇa left the *rāsa* dance, forcefully drawn by Śrī Vārṣabhānavī's power of attraction, for She alone possesses all these *bhāvas* to their full extent. As such, He set out in search of She who verily attracts the all-attractive being.

The *gopīs* are expansions of Rādhikā. Because they are eternally the fractional portion (*aṁsa*) of She who is the originating and complete whole (*aṁśinī*), they could not bind Kṛṣṇa, for He is solely Her property. Rādhikā thus extracted Kṛṣṇa, He who attracts everyone, from the *rāsa* dance.

These topics can only be fathomed by someone if the innate faculties of his soul (*ātma-vṛttī*) have already awakened to the taste of divine amour (*madhura-ratī*). Yet still, if someone's heart is the seat of intense parental love (*vatsalya-rasa*), then they, too, can understand the sweetness and beauty of the pastimes of She who is the complete whole.

## The glory of Her ānugatya

The *gopīs* came to the place where the *rāsa* dance was to take place, attracted by Kṛṣṇa and pulled to Him by the sweet melodies of His flute. Then, when Śrī Vārṣabhānavī, the embodiment of divine amour (*madhura-ratī*) in its fullest form, desired to serve Śrī Nanda-nandana Gopīnātha Rādhā-ramaṇa, the object of our service, He abandoned the less extraordinary attraction of all the other *gopīs* and became a victim of Śrī Vārṣabhānavī's charm. The most attractive being became helplessly attracted. Therefore, when liberated souls gain the qualification required to fathom Rādhikā's position, they understand the following:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas taḥ paśu-pāla-paṅkaja-dṛśas tābhyo'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kāḥ kṛtī  
Śrī Upadeśāmṛta (10)*

[One who selflessly performs virtuous acts in accordance with the path of *karma-yoga* is superior to those who merely seek to fulfil their selfish desires. The *brahma-jñānīs*, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the *karma* path, who are forever occupied in performing virtuous deeds. More dear to Śrī Kṛṣṇa than the *brahma-jñānīs* are His devotees like Sanaka, who have abandoned the pursuit of knowledge and who consider *bhakti* alone to be the best path. But pure devotees like Nārada, who are resolutely fixed in *prema* for Śrī Kṛṣṇa, are even more dear to Him than all such devotees. And yet the lotus-eyed *vraja-gopīs*, whose very lives belong solely to Kṛṣṇa, are even more beloved to Him than all such loving (*premi*) devotees like Nārada. Amongst all those beloved *gopīs*, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life, and in precisely the same way, He dearly loves Her pond, Śrī Rādhā-kuṇḍa. Therefore, what highly fortunate, spiritually intelligent person would not reside on the banks of Śrī Rādhā-kuṇḍa in a state of transcendental consciousness, performing *bhajana* of Śrī Kṛṣṇa's eightfold daily pastimes?]

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyāsibhyo'pi rādhā  
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi  
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ  
tat premedaṁ sakrd api sarāḥ snātur āviṣkaroti  
Śrī Upadeśāmṛta (11)*

[After thorough deliberation on the matter, the sages have unanimously declared (in the *Padma-purāṇa*) that just as amongst all the *gopīs*, Śrīmatī Rādhikā is the foremost object of Śrī Kṛṣṇa's great love, in precisely the same way this pond of Hers is also the topmost object of His love. Upon one who simply bathes in its waters just once with great devotion, Śrī Rādhā-kuṇḍa bestows that rare treasure of *gopī-prema*, which is so immensely difficult to attain even for such dear devotees of Bhagavān as Nārada – what to speak of ordinary *sādhakas*.]

Śrī Rādhikā is the abode of Śrī Kṛṣṇa's intense love (*prāṇaya*). Amidst His other beloveds, She is foremost and dearmost in every respect. Even Uddhava and other exalted devotees pray for the foot-dust of the *gopīs*. Yet, these *gopīs* consider that their lives will be successful if they can attain a position in the *ānugatya* (guidance, or tutelage) of Śrī Vārṣabhānavī. And the most exalted devotees, those who are inclined toward *madhura-rasa* and who have reached the summit of *bhakti* to the Supreme Lord, take shelter at the place of Her pastimes and bathe in the sacred waters of Her pond, Śrī Rādhā-kunḍa.

In pursuit of awakening the faculties of awareness within the soul proper, they constantly immerse themselves in the holy waters of that lake and dwell by its side. The confidantes of Śaibya, Candrā and other rival *gopīs* do not even qualify to approach that place. To perpetually live by the bank of such a pond, and to bathe in its transcendental waters by following the soul's own faculties of awareness is not affordable for any ordinary, fortunate person.

As long as the transcendental nature of Śrī Vārṣabhānavī's age and of Her childish innocence, even in the midst of Her dawning adolescence, does not become the subject of our reflection, we cannot understand the glory of achieving a position in Her *ānugatya*.<sup>10</sup>

## We must know Her name

In order to perform *bhajana*, those who study *Śrīmad-Bhāgavatam* must know the name of their venerable deity, for one can only perform *bhajana* beginning from *nāma*. One cannot begin his *bhajana* directly from *līlā*. It is said in scripture:

*prathamam nāmaḥ śravaṇam-antaḥ-karaṇa-śuddhyartham-  
apekṣyam | śuddhye cāntaḥ-karaṇe rūpa-śravaṇena tad-  
udaya-yogyatā bhavati | samyag-udite ca rūpe guṇānām  
sphuraṇam sampadyate sampanne ca guṇānām sphuraṇe  
parikara-vaiśiṣṭyena tad-vaiśiṣṭyam sampadyate | tatas teṣu*

10 Although Śrīmatī Rādhikā is apparently an eternal *kiśorī* (adolescent), She remains intrinsically a *kaumārī* (pre-adolescent).



*nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu lilānām  
sphuraṇām suṣṭhu bhavatīty-abhipretya sādhana-kramo  
likhitaḥ |*

Śrīla Jīva Gosvāmī's  
Krama-sandharbha commentary  
on Śrīmad-Bhāgavatam (7.5.18)

First, a person must hear and chant the holy name to achieve purity of consciousness. Thereafter, when his heart has become pure, it is a fit appearance place for the Lord's beautiful form, and as soon as the Lord's form thoroughly manifests in his heart as a result of hearing descriptions of that form, the *bhakta* experiences revelations about the Lord's qualities. As the Lord's qualities fully unfold, the defining characteristics of His associates and thus His own defining characteristics, that is, His unique interrelationship with each of them, are exhibited. After that, when the Lord's name, form, qualities and associates have completely manifested in the *bhakta*'s heart, the Lord's pastimes blossom in their full splendour. The progression of *sādhana* has been delineated in this way with the intention of acquainting the *bhaktas* with the sequential process involved in the Lord's appearance within their hearts.

Therefore, unless we begin, on account of attraction to *śrī nāma*, to contemplate within our heart the transcendent *rasas*, we are not qualified to study the form, qualities and pastimes of the Lord. People may have perfected their comprehension and expression of the words of scripture from an external, worldly perspective, yet as long as their conduct remains contrary to the conduct of realized souls, narrations of the Lord's *rāsa-līlā* are beyond the reach of their understanding. Therefore, Śrī Gaurasundara has instructed us about *nāma-bhajana* (divine worship in the form of chanting the holy name).

Kṛṣṇa's name is *tāraka-brahma-nāma*, the holy name who delivers us. Alongside His name we can see the word *hare*. As long as one does not gain realized knowledge of the direct meaning (*vidvad-rūḍhī*) of that word, one remains at a great disadvantage. For that matter, when

we try to understand the word *rāma*, also, we are usually carried away by historical considerations<sup>11</sup>.

Too often, the purity of our intellect is sullied and ruined by figurative and metaphorical doctrines, metaphysical theories, and that preposterous act of projecting man's nature on the figure of God. If someone tries to obtain the *darśana* of Śrī Śrī Rādhā-Govinda but lacks knowledge of Reality's secret truths (*rahasya-jñāna*), he finds that his vision is veiled.

In the *mahā-mantra*, the name Harā<sup>12</sup>, which refers to Śrī Vārṣabhānavī, becomes Hare when it is uttered in the vocative case. In a similar way, the name Rādhikā-ramaṇa Rāma becomes Rāma when it is uttered as a personal address. Those who have attained neither eligibility to enter the realm of *madhura-rati* (divine amour) nor knowledge of Reality's hidden truths (*rahasya-jñāna*) assume that the name Hare is simply Hari in the vocative case and therefore another name of Bhagavān Himself. Some even say that the word *rāma* means *ātmārāma*, or He who is satisfied in Himself, and they forgo scrutinizing the matter any further.

To state that the Lord, who is known as Puruṣottama (the Supreme Person), exists in solitude is to present only half of His identity. Statements that fail to account for the other half of reality just deceive us. And when we are cheated of the understanding that there exists a Supreme Divine Couple, we are bound to reject the conception of the unity and identity of the potent (*śaktimān*) with His potency (*śakti*). And as a consequence of this, whatever limited understanding of Puruṣottama we may have already attained, also degenerates, terminating in the conception of an emasculated, impotent God (*klīva-brahma*).

The conception of Śrī Śrī Rādhā-Govinda is of the Absolute Truth in utmost completeness. On the other hand, the conception of Puruṣottama in solitude, where the Lord exists alone as the supreme

---

11 Historically, people usually interpret *rāma* as Lord Rāmacandra.

12 Śrī Jīva Gosvāmī's first definition of Hare: "Śrī Kṛṣṇacandra's transcendental beauty captivates the minds of all, but Śrīmatī Rādhikā captivates the mind of Śrī Kṛṣṇa by exercising Her unrivalled cleverness. Therefore, She is known as Harā. The vocative case of Harā is Hare."

reality, cannot bring the *ānugatya-dharma* of the soul (the innate commitment of the soul to remain in the charge and care of a higher guide) past the moods of parenthood (*vātsalya*), friendship (*sakhya*), and servitude (*dāsya*). It never touches on the topic of *unnata-ujjala-rasa*. And describing the Lord by His titles like *brahma* or *Paramātmā*, can never convey the fullness of the Absolute Truth that is so effectively established by names such as *Rādhā-nātha* or *Rādhā-ramaṇa*.

## The summit of transcendence

All those souls who, while seeking out the kingdom of *prema-bhakti*, journey through *sādhana-bhakti* and reach beyond it to the stage of *bhāva-bhakti*, must realize that divine love of Śrī Vārṣabhānavī, which is the topmost summit of *prema-bhakti*, is only available in Her *ānugatya*. Without being in Her *ānugatya*, the soul gains but a feeble eligibility within the realms of spiritual existence.

When we transcend *Devī-dhāma* (the material world, which is presided over by the goddess of the illusory energy) and cross the *Virajā* River (the threshold between the divine and mundane worlds), even transcending *Brahma-loka* (the realm of the impersonal absolute) and totally evading the conception of opulence found in the *paravyoma* (the spiritual sky, or kingdom of God); when we even surpass the intimate moods of friendship and parental love found in *Goloka* and at long last, grounded in the perfect, eternal (*nitya-siddha*) identity of our soul, we become acquainted with the conception of Śrī *Rādhā-ramaṇa*, then our eligibility shall be so exalted that we shall be the most fortunate of the fortunate and our service shall rise to the very pinnacle of its perfection.

Such a state cannot simply be called “realization”, nor even *aparokṣa-anubhūti* – direct experience of the imperceptible absolute – as seen in the language employed by the *jñānīs*. No. What we shall attain is the extraordinary functions of love known as *mohana* and *mādana*. What we shall experience is known by names like *udghūrṇa*<sup>13</sup>,

---

13 The state of divine-madness (*divya-unmāda*) in which one deliriously endeavours to serve the beloved, despite their absence, is known as *udghūrṇa*. *Rādhikā* experienced *udghūrṇa* when Kṛṣṇa departed for Mathurā.

*citra-jalpa*<sup>14</sup> and *mahābhāva* (the ultimate stage of ecstatic love of God). Now we live confined within our gross bodies, which consign profuse obstructions to such experiences. Even the sensitivity achieved by our subtle bodies actually still encumbers us. If our *ātmā-vṛtti*, the very calling of our soul, cannot find unimpeded and unceasing shelter in the *ānugāya* of Śrī Vārṣabhānavī, then we can never grasp even the slightest hint that such achievements exist. So, taking the foot-dust of the foremost *rūpānuga*, Śrīla Dāsa Gosvāmī, upon our heads, we fervently pray:

*hā devi! kāku-bhara-gadgadayādyā vācā  
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ  
asya prasādam abudhasya janasya kṛtvā  
gāndharvike! nija-gaṇe gaṇanām vidhehi  
Śrī Gāndharvā Samprārthanāṣṭakam (2)*

[O Devī Gāndharvike! I am suffering greatly and therefore, today, I am throwing myself on the ground like a stick and desperately imploring You, with a choked voice, to be merciful to this fool and count me as one of Your own confidantes.]

Discourse delivered in the Sārasvata assembly hall  
of Śrī Gauḍīya Maṭha, on Śrī Rādhāṣṭamī evening,  
19 September, 1931

Published in the Weekly Gaudīya,  
Year 10, Issue 11, October 1931

Translated by the Rays of The Harmonist team  
for Issue No.20, “Govinda-Dāmodara-Mādhaveti,” Kartikā 2009



---

14 The incoherent, delirious babbling resulting from intense longing is known as *citra-jalpa*. C.f. *Śrīmad-Bhāgavatam* 10.47 (*Bhramara-gīta*).

## Śrī Rādhāṣṭamī

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Today is Śrī Rādhāṣṭamī. This is the next *aṣṭamī-tithi*, half moon, after Janmāṣṭamī. Today we shall speak about Rādhāṣṭamī. The glorification of the *atimartya*, transcendental life and character, of my *gurupāda-padma* is the principal subject for discussion on this Rādhāṣṭamī day.<sup>15</sup> My *gurupāda-padma*, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, is situated here [in his deity form], in the Śrī Mandira of Śrī Devānanda Gauḍīya Maṭha.

We come across many *paramahamṣas* in this world. After due deliberation, however, we can perceive that they are not eligible to be compared to even an ordinary *aṁśa* of an *aṁśa*, or part of a part, of this great personality (*mahā-puruṣa*). Nevertheless such persons are honored by the foolish masses of this world. Most of them do not have the qualification to be measured against even those who have attained but a single particle of dust from the lotus feet of this *mahā-puruṣa*. Therefore, many people address my *gurupāda-padma* as *paramahamṣa-cūḍāmaṇī*, crest jewel among the *paramahamṣas*.

---

<sup>15</sup> Only through the medium of *śrī guru* can one come to understand Śrīmatī Rādhārāṇī, for he is intimately related to Her as Her personal associate and is our only connection with Divinity.

I do not have any objection to this; still, in my opinion he is in fact *paramahamṣa-kula-svāmī*, the master of the family of *paramahamṣas*. His eminence is such that he instructs even them. Therefore he is celebrated as *jagad-guru*.

In Navadvīpa many *rāsa-līlās* take place these days. According to the teachings of this *mahā-puruṣa*, we know them all to be vulgar. These are the expressions of the jealous thoughts of many people who are devoid of śāstric knowledge. Therefore to educate the general masses in the teachings of *śāstra*, we have been holding Kṛṣṇa-līlā Pradarśanī (an exhibition of Kṛṣṇa's pastimes) since Janmāṣṭamī.<sup>16</sup>

The word *pradarśanī* is used in various ways. In using it here we do not refer to mere fun and entertainment. *Pradarśana* means *prakṛṣṭa-rūpeṇa darśana*, thorough and complete *darśana*. In other words, *pradarśana* is seeing and understanding thoroughly. Our only conception (*vicāra*) is that which the philosophically-minded Gosvāmīs have stated regarding Śrī Kṛṣṇa's appearance. The meaning of *pradarśanī* is *prakṛṣṭa vicāra*, thorough and complete consideration or understanding. Thus, the true understanding of Śrī Kṛṣṇa's birth should be revealed. This *pradarśanī* lies within the realm of philosophical instruction, and it is theistic. I am strongly against the *rāsa-līlā* of the Naked Mother (Kālī) that takes place in Navadvīpa.

This *pradarśanī* has been open until today, Śrī Rādhāṣṭamī. There is one lunar fortnight (*pakṣa*) between Kṛṣṇāṣṭamī and Rādhāṣṭamī. Thus, the dark fortnight (*kṛṣṇa-pakṣa*) and the bright fortnight (*śukla-pakṣa*) have united to become a single *pakṣa*. The two fortnights have become one; they tend towards a single entity. Janmāṣṭamī-tithi has become illuminated today, on *śuklāṣṭamī* [i.e. Rādhāṣṭamī-tithi]. The service of those who worship Kṛṣṇa outside the guidance of Rādhārāṇī is valueless. *Smārtas* do not observe Rādhāṣṭamī. According to *kāla-*vicāra**, consideration of time, Kṛṣṇāṣṭamī and Rādhāṣṭamī have been taken together and regarded as a single fortnight.

*Vedānta-sūtra* states, “*śakti-śaktimatayor abhedaḥ* – there is no difference between the energy and the energetic.” All *śakti* has

---

16 In 1965 a beautiful dioramic display of Śrī Kṛṣṇa's pastimes was set up on Janmāṣṭamī at Śrī Devānanda Gauḍīya Maṭha. Officially named “Kṛṣṇa-līlā Pradarśanī,” it was due to remain until Rādhāṣṭamī.

emanated from a toenail of Rādhārāṇī. Umā, Ramā, Satyā and all other goddesses have appeared from Her toenails. All the goddesses that are found in Bengal, such as Kālī and Durgā, have come from Rādhārāṇī. People can worship various goddesses who are *aṁśas*, fragments, of potency; however, by excluding the *mūla-śakti*, the original potency, their worship is entirely worthless.

Mahāprabhu is none other than Rādhā and Kṛṣṇa. With Mahāprabhu's *mantra*, the worship of Rādhā-Kṛṣṇa is performed. There is no fault in this. Many people may ask why Kṛṣṇa, Rādhārāṇī and Gaura all have white complexions in this temple. The answer is that we are *rādhā-pakṣīya*, partial to Śrīmatī Rādhārāṇī. Śrīla Prabhupāda, the *mahā-puruṣa* situated in this temple, is *rādhā-pakṣīya*. In all countries of the world, people know him as "Prabhupāda." Indeed we perform his *ārati* here first of all.

It is recommended that the *ārati* of this *mahā-puruṣa* be performed throughout the world. If his *ārati* is stopped, the entire globe will be devastated and will descend into the hellish planets known as Rasātala. *Bhakti-dharma* will disappear from the world. Therefore, the world calls him "Prabhupāda."

I entreat those who perform the *rāsa* of the Naked Mother (Kālī) not to come and hear my *kathā*. I will be happy if they do not hear me analytically explain the *tattva* of what *prabhupāda* means. They have descended to such a low level that they will have to wait many hundreds of thousands of lifetimes before they can understand this *rādhā-tattva*.

Rādhārāṇī sometimes possesses *vāmya-bhāva*, a contrary mood, towards Kṛṣṇa, which enhances the variety of Her service to Him. Once Rādhārāṇī was feeling jealous anger (*māna*). Being absorbed in thoughts of His beloved in this condition, Kṛṣṇa took on Her very complexion:

*rādhā-cintā-niveśena yasya kāntir vilopitā*  
*śrī-kṛṣṇa-caraṇaṁ vande rādhāliṅgita-vigrahaṁ*  
*Śrī Rādhā-Vinode-bihārī-Tattvāṣṭakam (1)*

I worship the lotus feet of Śrī Kṛṣṇa who, by being absorbed in anxious thought of Śrīmatī Rādhārāṇī, has assumed Her golden feature.

[Śrī Kṛṣṇa's immersion in separation from Śrīmatī Rādhikā, who is in *māna* (jealous anger), intensifies to such a point that He assumes Her golden complexion. Alternately, *rādhāliṅgita* means He finally embraces Śrīmatī Rādhikā after her *māna* is broken.]

This conception is explained in the opening verse of *Śrī Rādhā-Vinoda-bihārī-Tattvāṣṭakam*<sup>17</sup>. The word *rādhāliṅgita* has two meanings: *rādhāyā liṅgita* and *rādhāyā āliṅgita*. *Liṅgita* means 'marked' or 'bearing a sign or impression', and *āliṅgita* means 'embraced'.

In this phenomenal world we see that when a *kāñca-pokā*, a type of bright-green insect, catches a *tela-pokā*, a variety of cockroach, the *tela-pokā* becomes so absorbed in thoughts of the *kāñca-pokā* that it begins to resemble its predator. Accordingly, it is illegitimate and against the conclusion of *śāstra* to assert that one can become *brahma* by performing *sādhana*. The Gauḍīya Vedānta Samiti never preaches such bogus philosophy (*ku-siddhānta*) to the world. [By absorption in the features of the Absolute Truth] a person may attain a form like that of the Lord (*sārūpya-mukti*), but he will not merge into the Lord (*sāyujya*). None who actually knows the purport of the Vedas can claim or demonstrate that the practitioner (*sādhaka*) becomes one with the object of his practice (*sādhya*).

The *kāñca-pokā* and *tela-pokā* never merge to become one insect. They merely become similar in form. This is an instance of *sārūpya-mukti*, not *sāyujya*.

Deeply absorbed in *vipralambha-bhāva*, the mood of separation, Kṛṣṇa was overwhelmed by thoughts of Rādhārāṇī, and He lost His own complexion. In other words, His black lustre disappeared and He assumed Rādhārāṇī's hue. This, indeed, is *rādhāliṅgita-vigraha*. This *vigraha* is manifest here. This *tattva* is explained in the *Svapna-vilāsāmṛtam* of Śrīla Viśvanātha Cakravartī Ṭhākura, the king of *rasika* devotees. My *gurupāda-padma* has revealed it to the world from the very core of his heart.

Śrīla Prabhupāda was *rādhā-pakṣīya*. Among those who serve *vipralambha-rasa* through the topmost path of *bhajana* [i.e. *rāga-mārga*], most will meditate upon Rādhārāṇī's separation from Kṛṣṇa.

17 This *aṣṭaka* was composed by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja himself.



However, my *gurupāda-padma*, Śrīla Prabhupāda, used to meditate on Kṛṣṇa's separation from Rādhārāṇī.

I want to clarify this with an illustration. When Śrī Kṛṣṇa is engaged in a competitive sport with Rādhārāṇī, those who are *rādhā-pakṣīya* always think about Her victory and Kṛṣṇa's defeat. Her victory is their sole desire and purpose. And when Rādhārāṇī wins, they experience profuse bliss and, clapping their hands, declare, "Kṛṣṇa has lost, what a joy!" But those who are *kṛṣṇa-pakṣīya* are overcome by sadness.

My *gurupāda-padma* used to think more about Kṛṣṇa's feeling separation from Rādhārāṇī than Rādhārāṇī's feeling separation from Kṛṣṇa. In Her separation from Him, Rādhārāṇī is stricken by grief. This type of perfection in *vipralambha-bhāva* is cherished by ordinary people. However, Śrīla Prabhupāda's mood was entirely opposite to this. It is indeed Kṛṣṇa who, deeply immersed in thoughts of Rādhārāṇī, has lost His complexion and become *rādhāliṅgita-vigraha* – taken on the color of His beloved. Śrīman Mahāprabhu has in all respects preached and instructed this type of *vipralambha-rasa* only. Let Kṛṣṇa remain absorbed in His meditation on Rādhārāṇī. This alone is the ideal of the Śrī Gauḍīya Vedānta Samiti.

Many people have requested that the Kṛṣṇa-līlā Pradarśanī continue for a few more days. Therefore, by the request of the locals, this exhibition will be extended until Ekādaśī. Ekādaśī is the day when Rādhā and Kṛṣṇa meet. Just as Kṛṣṇāṣṭamī-tithi is Bhagavān Himself, so too is Ekādaśī-tithi, whereas Rādhāṣṭamī-tithi is Bhagavān's *parā-śakti*, His supreme potency, which is non-different in *tattva* from Him.

Excerpt from a lecture delivered at  
Śrī Devānanda Gauḍīya Maṭha, Navadvīpa  
on Śrī Rādhāṣṭamī, 3 September, 1965

Published in *Śrī Gauḍīya Patrikā*, Year 17, Issue 9 (1965)

Translated by the *Rays of The Harmonist* team  
for Issue 13, "Love", Kārtika 2003





# The Supreme Perfection

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

**T**he different kinds of devotees of the Supreme Lord have different aptitudes and relationships with Him. Any relationship with the Lord is as good as any other because the central point is Kṛṣṇa. In this connection there is a nice verse in the *Bhakti-rasāmṛta-sindhu* that states: “Kṛṣṇa is the reservoir of all pleasures, and He is always attracting the *gopīs* by the spiritual luster of His body. He especially attracts Tārakā, Pālī, Śyāmā and Lalitā. Kṛṣṇa is very dear to Rādhārāṇī, the foremost *gopī*.” Like Kṛṣṇa, the *gopīs* are glorified by Kṛṣṇa’s pastimes. There are different kinds of relationships with Kṛṣṇa, and anyone who is attracted to Kṛṣṇa in a particular mellow is glorified.

Kṛṣṇa is so beautiful, transcendental and attractive that He sometimes attracts even Himself. The following verse appears in the *Gīta-govinda* (1.11):

*viśveṣāṁ anurañjanena janayann ānandam indīvara-  
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam  
svacchandam vraja-sundarībhir abhitaḥ praty-aṅgam ālīngitaḥ  
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ kṛṣṇaḥ*

[My dear friend, just see how Kṛṣṇa is enjoying His transcendental pastimes in the spring by expanding the beauty of His personal body. His soft legs and hands, just like the most beautiful moon, are used on the bodies of the *gopīs*. When He embraces different parts of their bodies, He is so beautiful! Kṛṣṇa is so beautiful that He attracts even Nārāyaṇa, as well as the goddess of fortune who associates with Nārāyaṇa.]

In *Śrīmad-Bhāgavatam* (10.89.58) the Bhūmā-puruṣa (Mahā-Viṣṇu) told Kṛṣṇa and Arjuna, “My dear Kṛṣṇa and Arjuna, I have taken the *brāhmaṇa*’s sons just to see you.” Arjuna had attempted to save some youths who had died untimely at Dvārakā, and when he failed to save them, Kṛṣṇa took him to the Bhūmā-puruṣa. When the Bhūmā-puruṣa brought forth those dead youths as living entities, He said, “Both of you appeared in order to preserve religious principles in the world and to annihilate the demons.” In other words, the Bhūmā-puruṣa, being also attracted by the beauty of Kṛṣṇa, concocted this pastime just as a pretext to see Him. It is recorded in *Śrīmad-Bhāgavatam* (10.16.36) that after the serpent Kāliya was punished by Kṛṣṇa, one of Kāliya’s wives told Kṛṣṇa, “Dear Lord, we cannot understand how this fallen serpent got the opportunity of being kicked by Your lotus feet when even the goddess of fortune underwent austerities for many years just to see You.”

How Kṛṣṇa is attracted by His own beauty is described in the *Lalitā-mādhava* (8.34). Upon seeing His own picture, Kṛṣṇa lamented, “How glorious this picture is! It is attracting Me just as it attracts Rādhārāṇī.”

After giving a summary description of Kṛṣṇa’s beauty, Rāmānanda Rāya began to speak of His spiritual energies, headed by Śrīmatī Rādhārāṇī. Kṛṣṇa has immense energetic expansions, of which three are predominant: the internal energy, the external energy and the marginal energy, comprising the living entities. This threefold division of energies is confirmed in the *Viṣṇu Purāṇa* (6.7.61), where it is said that Viṣṇu has one spiritual energy, which is manifested in three ways. When the spiritual energy is overwhelmed by ignorance, it is called the marginal energy. As far as the spiritual energy itself is concerned, it is exhibited in three forms because Kṛṣṇa is a combination of

eternity, bliss and knowledge. As far as His bliss and peacefulness are concerned, His spiritual energy is manifested as the pleasure-giving potency. His eternity is a manifesting energy, and His knowledge is manifested as spiritual perfection. As confirmed in the *Viṣṇu Purāṇa* (1.12.69): “The pleasure potency of Kṛṣṇa gives Kṛṣṇa transcendental pleasure and bliss.” Thus when Kṛṣṇa wants to enjoy pleasure, He exhibits His own spiritual potency known as *hlādinī*.

In His spiritual form, Kṛṣṇa enjoys His spiritual energy, and that is the sum and substance of the Rādhā-Kṛṣṇa pastimes. These pastimes can be understood only by elevated devotees. One should not try to understand the Rādhā-Kṛṣṇa potencies and pastimes from the mundane platform. Generally people misunderstand these as being material.

When the pleasure potency is further condensed, it is called *mahābhāva*. Śrīmatī Rādhārāṇī, the eternal consort of Kṛṣṇa, is the personification of that *mahābhāva*. In this regard, in the *Ujjvala-nīlamanī* (4.3) Rūpa Gosvāmī states that there are two competitors in loving Kṛṣṇa – Rādhārāṇī and Candrāvalī. When they are compared, it appears that Rādhārāṇī is superior, for She is *mahābhāva-svarūpa*. The term *mahābhāva-svarūpa*, “the personification of *mahābhāva*,” is applicable to Rādhārāṇī only, and no one else. *Mahābhāva* is full of the pleasure potency, and it is an exhibition of the highest love for Kṛṣṇa. Rādhārāṇī is therefore known throughout the world as the most beloved of Kṛṣṇa, and Her name is always associated with Kṛṣṇa as Rādhā-Kṛṣṇa.

The *Brahma-saṁhitā* (5.37) also confirms that Kṛṣṇa expands Himself by His pleasure potency in the spiritual world and that these potencies are all non-different from Him, the Absolute Truth. Although Kṛṣṇa is always enjoying the company of His pleasure-potency expansions, He is all-pervading. Therefore Brahmā offers his respectful obeisances to Govinda, the cause of all causes.

As Kṛṣṇa is the highest emblem of spiritual perfection, so Rādhārāṇī is the highest emblem of the spiritual pleasure potency meant for satisfying Kṛṣṇa. Kṛṣṇa is unlimited, and Rādhārāṇī is also unlimited in Her ability to satisfy Him. Kṛṣṇa is satisfied just by seeing Rādhārāṇī, but Rādhārāṇī expands Herself in such a way

that Kṛṣṇa desires to enjoy Her more. Because Kṛṣṇa was unable to estimate the pleasure potency of Rādhārāṇī, He decided to accept the role of Rādhārāṇī, and that combination of Kṛṣṇa and Rādhārāṇī is Śrī Caitanya Mahāprabhu.

Rāmānanda Rāya then began to explain how Rādhārāṇī is the supreme emblem of Kṛṣṇa's pleasure potency. Rādhārāṇī expands Herself in different forms, known as Lalitā, Viśākhā and Her other confidential associates. In his *Ujjvala-nīlamanī*, Rūpa Gosvāmī explains that one of the characteristics of Śrīmatī Rādhārāṇī is that Her body is an evolution of transcendental pleasure. That body is decorated with flowers and fragrant aromas and is complete with transcendental love for Kṛṣṇa. Indeed, that body is the personification of His pleasure potency. Rādhārāṇī bathes Her transcendental body three times: first in the water of mercy, second in the water of youthful beauty, and third in the water of youthful luster. After She bathes three times in that way, Her body is covered with shining garments and decorated with Her personal beauty, which is compared to cosmetics. Thus Her beauty constitutes the highest artistry. Her body is also decorated with the ornaments of spiritual ecstasy – trembling, shedding of tears, perspiring, choking of the voice, cessation of all bodily functions due to transcendental pleasure, standing up of the bodily hairs, changing of bodily color and madness.

The decorative transcendental pleasure potency manifests nine symptoms. Five of these are manifested by the expansion of Rādhārāṇī's personal beauty, which is adorned with garlands of flowers. Her patient calmness is compared to a covering of cloths which have been cleansed by camphor. Her confidential agony for Kṛṣṇa is the knot in Her hair, and the mark of *tilaka* on Her forehead is Her good fortune. Rādhārāṇī's sense of hearing is eternally fixed on Kṛṣṇa's name and fame. Chewing betel nuts makes one's lips reddish. Similarly, Rādhārāṇī's complete attachment to Kṛṣṇa has blackened the borders of Her eyes. This darkness might be compared to ointment produced by Rādhā's joking with Kṛṣṇa. Rādhārāṇī's smile is just like the taste of camphor. The garland of separation moves on Her body when She lies down on the bed of pride within the room of aroma. Her breasts are covered by the blouse of anger born of Her



ecstatic affection for Kṛṣṇa. Her reputation as the best of all Kṛṣṇa's girlfriends is the stringed instrument She plays. When Kṛṣṇa stands in His youthful posture, She puts Her hand on His shoulder. Although She possesses so many transcendental qualities, She is still always engaged in the service of Kṛṣṇa.

Śrīmatī Rādhārāṇī is decorated with *sūddipta-sāttvika* emotions, which sometimes include jubilation and sometimes pacification. All the transcendental ecstasies are manifested in the body of Śrīmatī Rādhārāṇī. *Sūddipta-sāttvika* emotions are manifest when a lover is overwhelmed with certain feelings which he or she cannot check. Rādhārāṇī has another emotion called *kila-kiñcita*, which is manifest in twenty different ways. These emotions are manifested partly due to one's body, partly due to one's mind and partly due to habit. As far as the bodily emotions are concerned, they are manifested in posture and movement. As far as the emotions of the mind are concerned, they are manifested as beauty, luster, complexion, sweetness, talking, magnanimity and patience. As far as habitual emotions are concerned, they are manifested as pastimes, enjoyment, preparing for separation and forgetfulness.

The *tilaka* of good fortune is on the forehead of Śrīmatī Rādhārāṇī, and She also has a locket of *prema-vaicittya*. *Prema-vaicittya* is manifest when a lover and beloved meet and fear separation.

Śrīmatī Rādhārāṇī is fifteen days younger than Kṛṣṇa. She always keeps Her hand on the shoulder of one of Her friends, and She always talks and thinks of pastimes with Kṛṣṇa. She always offers Kṛṣṇa a kind of intoxicant by Her sweet talks, and She is always prepared to fulfill all His desires. In other words, She supplies everything needed to meet all the demands of Śrī Kṛṣṇa, and She possesses unique and uncommon qualities for Kṛṣṇa's satisfaction.

In the *Govinda-līlāmṛta* a nice verse states: "Who is the breeding ground of affection for Kṛṣṇa? The answer is that it is only Śrīmatī Rādhikā. Who is Kṛṣṇa's dearmost lovable object? The answer is that it is only Śrīmatī Rādhikā and no one else. Sheen in the hair, moisture in the eyes, firmness in the breasts – all these qualities are present in Śrīmatī Rādhikā. Therefore only Śrīmatī Rādhikā is able to fulfill all the desires of Kṛṣṇa. No one else can do so."

Satyabhāmā is a competitor of Śrīmatī Rādhārāṇī's, but she always desires to come to the standard of Śrīmatī Rādhārāṇī. Rādhārāṇī is so expert in all affairs that all the damsels of Vraja come to learn arts from Her. She is so extraordinarily beautiful that even the goddess of fortune and Pārvatī, the wife of Lord Śiva, desire elevation to Her standard of beauty. Arundhatī, who is known as the most chaste lady in the universe, desires to learn the standard of chastity from Śrīmatī Rādhārāṇī. Since even Lord Kṛṣṇa cannot estimate Rādhārāṇī's highly transcendental qualities, it is not possible for an ordinary man to estimate them



Rāmānanda Rāya then began his explanation, saying that the transcendental activities of Rādhā and Kṛṣṇa are very confidential. These activities cannot be understood by one who has an emotional relationship with the Supreme Lord as servant to master, friend to friend, or parent to son. This confidential subject matter can be understood only in the association of the damsels of Vraja, for these confidential activities have arisen from the feelings and emotions of those damsels. Without the association of the damsels of Vraja, one cannot nourish or cherish such a transcendental understanding. In other words, because these confidential pastimes of Rādhā and Kṛṣṇa have expanded through the mercy of the damsels of Vraja, without their mercy one cannot understand them. One has to follow in the footsteps of the damsels of Vraja in order to understand.

When one is actually situated in that understanding, he becomes eligible to enter into the confidential pastimes of Rādhā and Kṛṣṇa. For one who wants to understand these confidential pastimes, there is no alternative to following in the footsteps of the damsels of Vraja. This is confirmed in the *Govinda-līlāmṛta* (10.17): "Although manifest, happy, expanded and unlimited, the emotional exchanges between Rādhā and Kṛṣṇa can be understood only by the damsels of Vraja or their followers. Just as no one can understand the expansion of the spiritual energy of the Supreme Lord without His causeless mercy, no one can understand the transcendental sex life between Rādhā and Kṛṣṇa without following in the footsteps of the damsels of Vraja."



The associates of Rādhārāṇī include Her personal associates, called *sakhīs*, and Her near assistants, called *mañjarīs*. It is very difficult to express the dealings of Rādhārāṇī's associates with Kṛṣṇa because they have no desire to mix with Him or enjoy with Him personally. Rather, they are always ready to help Rādhārāṇī associate with Kṛṣṇa. Their affection for Kṛṣṇa and Rādhārāṇī is so pure that they are simply satisfied when Rādhā and Kṛṣṇa are together. Indeed, their transcendental pleasure is in seeing Rādhā and Kṛṣṇa united. The actual form of Rādhārāṇī is just like a creeper embracing the tree of Kṛṣṇa, and the damsels of Vraja, the associates of Rādhārāṇī, are just like the leaves and flowers of that creeper. When a creeper embraces a tree, the leaves and flowers of the creeper automatically embrace it. The *Govinda-līlāmṛta* (10.16) describes the pleasure of Rādhārāṇī's associates as follows: "Rādhārāṇī, the expansion of the pleasure potency of Kṛṣṇa, is compared to a creeper, and Her associates, the damsels of Vraja, are compared to the flowers and leaves of that creeper. When Rādhārāṇī and Kṛṣṇa enjoy Themselves, the damsels of Vraja relish the pleasure more than Rādhārāṇī Herself."

Although the associates of Rādhārāṇī do not expect any personal attention from Kṛṣṇa, Rādhārāṇī is so pleased with them that She arranges individual meetings between Kṛṣṇa and the damsels of Vraja. Indeed, Rādhārāṇī tries to unite Her associates with Kṛṣṇa by many transcendental maneuvers, and She takes more pleasure in these meetings than in Her own meetings with Him. When Kṛṣṇa sees that both Rādhārāṇī and Her associates are pleased by His association, He becomes more satisfied. Such loving reciprocation has nothing to do with material lust, although it resembles the material union between man and woman. Because of that similarity, such reciprocation is sometimes called, in transcendental language, transcendental lust, as confirmed in the *Gautamīya-tantra*. Lust means attachment to one's personal sense gratification. But as far as Rādhārāṇī and Her associates are concerned, they have no desire for personal sense gratification. They only want to satisfy Kṛṣṇa. This is confirmed in *Śrīmad-Bhāgavatam* (10.31.19), in a verse spoken by the *gopīs* among themselves:

*yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhītāḥśanaīḥ priya dadhīmahi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

“My dear friend Kṛṣṇa, You are now roaming in the forest with Your bare feet, which You sometimes keep on our breasts. When Your feet are on our breasts, we think that our breasts are too hard for Your soft feet. Now You are wandering in the forest and walking over rough stones, and we do not know how You are feeling. Since You are our life and soul, the displeasure You are undergoing in traveling over the rough stones is giving us great distress.”

Such feelings expressed by the damsels of Vraja constitute the highest Kṛṣṇa conscious emotions. Anyone who actually becomes captivated by Kṛṣṇa consciousness approaches this level of the *gopīs*. There are sixty-four categories of regulated devotional service, the performance of which helps one rise to the *gopīs*’ stage of unconditional devotion. Affection for Kṛṣṇa on the level of the *gopīs* is called *rāgātmikā*, spontaneous love. When one enters into a spontaneous loving affair with Kṛṣṇa, there is no need to follow the Vedic rules and regulations.

**Excerpts from *Teachings of Lord Caitanya*, Chapter 31**



## Who Is Śrīmatī Rādhārāṇī?

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

---

Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. But no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu tried to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahāprabhu is Kṛṣṇa, but He has taken the mood and role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus the author writes in the fifth verse, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Śrīmatī Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love – but not ordinary love. Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal potencies. In the internal potency there are three divisions: *samvit*, *hlādinī* and *sandhinī*. The *hlādinī* potency is Kṛṣṇa's pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in the material condition. By bodily contact we are attempting to derive pleasure from material sense objects. But we should not entertain the nonsensical idea that Kṛṣṇa, who is always spiritual, also tries to seek pleasure on this material plane. In the *Bhagavad-gītā* Kṛṣṇa describes the material universe as a non-permanent place full of miseries. Why, then, would He seek pleasure in matter? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

To learn how Kṛṣṇa enjoys pleasure, we must study the first nine cantos of *Śrīmad-Bhāgavatam*, and then we should study the Tenth Canto, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the *Daśama-skandha*, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the *rāsa* dance are generally not understood by ordinary men, because they consider these pastimes in the light of mundane lust. They foolishly think that Kṛṣṇa is like themselves and that He embraces the *gopīs* just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not *kṛṣṇa-bhakti*, love of Kṛṣṇa, but *prākṛta-sahajiyā* – materialistic lust.

To avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are

trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī and then enjoys with Her. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to enjoy His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case – Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa – the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of Kṛṣṇa's internal pleasure potency. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in spiritual life everything is absolute, and so there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya. This is all explained by Śrīla Kṛṣṇadāsa Kavirāja in the fifth verse of the *Caitanya-caritāmṛta*.

In the next verse the author further explains why Kṛṣṇa assumed the form of Caitanya Mahāprabhu. Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. A man searches after the love of a woman because he is imperfect – he lacks something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman. But this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" To taste the essence of that loving exchange, Kṛṣṇa made His appearance in the same way that the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual loving affairs, the moon of Caitanya Mahāprabhu appeared. Indeed, Lord Caitanya's complexion was golden, just like the luster of the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu.

Excerpt from *Śrī Caitanya-caritāmṛta*, *Adi-līlā*, Introduction



## Knowing Kṛṣṇa's Energies

Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

**W**e are Kṛṣṇa's parts and parcels and have been created to give pleasure to Kṛṣṇa. The chief pleasure potency is Rādhārāṇī, and so Rādhā-Kṛṣṇa are always together. Whereas the material energy is conducted by the external potency, Māyā, the spiritual world is conducted by the internal potency, Rādhārāṇī. We often pray to Rādhārāṇī because She is the pleasure potency of Kṛṣṇa. The very word "Kṛṣṇa" means all-attractive, but Rādhārāṇī is so great that She attracts Kṛṣṇa. If Kṛṣṇa is always attractive to everyone, and Rādhārāṇī is attractive to Kṛṣṇa, how can we imagine the position of Śrīmatī Rādhārāṇī? We should try humbly to understand and offer Her our obeisances, saying, "Rādhārāṇī, You are so dear to Kṛṣṇa. You are the daughter of King Vṛṣabhānu, and You are Kṛṣṇa's beloved. We offer our respectful obeisances unto You." Rādhārāṇī is very dear to Kṛṣṇa, and if we approach Kṛṣṇa through the mercy of Rādhārāṇī, we can easily attain Him. If Rādhārāṇī recommends a devotee, Kṛṣṇa immediately accepts him, however foolish he may be. Consequently in Vṛndāvana we find that devotees chant Rādhārāṇī's name more often than Kṛṣṇa's. Wherever we go in India we will find devotees calling, "Jaya Rādhē." We should be more interested in worshiping Rādhārāṇī, for however fallen we may be, if somehow or other we can please Her,

we can very easily understand Kṛṣṇa. If we try to understand Kṛṣṇa by the speculative process, we will have to spend many lifetimes of speculation; but if we take to devotional service and just try to please Rādhārāṇī, then Kṛṣṇa can be very easily realized. Rādhārāṇī is such a great devotee that She can deliver Kṛṣṇa.

Even Kṛṣṇa cannot understand Rādhārāṇī's qualities. He fails to understand Her because She is so great. In order to understand Rādhārāṇī, Kṛṣṇa actually accepted Her position. Kṛṣṇa thought, "Although I am full and complete in every respect, I still do not understand Rādhārāṇī. Why is that?" This obliged Kṛṣṇa to accept the propensities of Rādhārāṇī, and this accounts for His manifestation as Lord Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, but He is Kṛṣṇa accepting the propensities of Rādhārāṇī. Rādhārāṇī is always feeling separation from Kṛṣṇa, and similarly, in the position of Rādhārāṇī, Lord Caitanya was always feeling that separation. Furthermore, those who follow the teachings of Lord Caitanya should experience and relish the feelings of separation, not of meeting.

The Gosvāmīs, disciples of Lord Caitanya Mahāprabhu, the most perfect and highly elevated beings, never said, "I have seen Kṛṣṇa." Instead, they constantly cried, "Where is Rādhārāṇī? Where are Lalitā and Viśākhā and the other damsels of Vṛndāvana?" In their mature stage of love of Godhead, when they were living in Vṛndāvana, the Gosvāmīs would also cry, "Rādhārāṇī, where are You? Where are Your associates? Where are You, O son of Nanda Mahārāja? Where are you all?" In this way they were searching after Kṛṣṇa, and they never at any time said, "Last night I saw Kṛṣṇa dancing with the *gopīs*." Such claims are not made by a mature devotee, but by one who takes things very cheaply. Some people think that Rādhā and Kṛṣṇa are so cheap that They may be seen every night, but this is not the teaching of the Gosvāmīs who were always searching after Kṛṣṇa crying, "Where are You? Where are You Rādhārāṇī? Where are You Kṛṣṇa? Are You there by Govardhana Hill? Are You on the bank of the Yamunā?" In this way, throughout the whole tract of Vṛndāvana, the Gosvāmīs were crying and searching after Rādhā and Kṛṣṇa like madmen.

We have to follow in the footprints of the Gosvāmīs and search out Rādhā and Kṛṣṇa in this way. Vṛndāvana is in our hearts, and



we must search for Him there. This is the process recommended by Caitanya Mahāprabhu, the process of worship in separation. Feeling separation from Kṛṣṇa, Lord Caitanya Mahāprabhu would throw Himself into the sea. Sometimes He would leave His room in the dead of night and disappear. No one would know where He had gone, but all the while He was searching after Kṛṣṇa. Thus it is not that we are to enjoy the loving exchanges between Kṛṣṇa and Rādhā like spectators at some sports show. We must feel separation from Them. The more we feel separation, the more we should understand that we are advancing. With our material senses, we cannot see Kṛṣṇa, nor can we even hear His name. We can begin to perceive Him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare* and take *kṛṣṇa-prasādam*. Thus the tongue has a dual function, and by utilizing it in this way, we will realize Kṛṣṇa. We cannot see Kṛṣṇa with our material eyes, nor hear about Him with material ears, nor touch Him with our hands; but if we engage our tongue in His service, He will reveal Himself, saying, “Here I am.”

Excerpt from *Elevation to Kṛṣṇa Consciousness*, Chapter 5





# Śrī Rādhāṣṭamī

Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja

## The potency of this day

*mādhava-tīthi, bhakti-janani*

*Śaraṇāgatī, Śuddha-bhakata (2)*

**D**ays that are dear to Mādhava, such as Ekādaśī and Janmāṣṭamī, are the mother of *bhakti* for they cause *bhakti* to appear in one's heart.

Śrī Rādhā is the most beloved of Śrī Mādhava and Her appearance day is the crest jewel of all days that are dear to Him, such as Ekādaśī. The *Padma Purāṇa* states that when Devarṣi Nārada desired to hear the glories of Śrī Rādhāṣṭamī from Śrī Brahmā, his father, Brahmā replied that no one but Śrī Hari Himself can suitably glorify the appearance day of His beloved. Although Ekādaśī is so dear to Śrī Hari, a person gains one hundred times more spiritual merit that leads to *bhakti* by observing just one *rādhāṣṭamī-urata* than he does by observing a thousand *ekādaśī-uratas*:

*ekādaśyāḥ sahasreṇa yat phalaṁ labhate naraḥ  
rādhā janamāṣṭamī puṇyaṁ tasmācchatguṇādhikam*

## Time of Śrī Rādhā's birth

Fearing the possibility of danger in Gokula Mahāvana, the birthplace of Nanda-nandana Śrī Kṛṣṇa, Śrī Nanda Mahārāja relocated his residence to Nandīśvara Hill. His dearest friend, Śrī Vṛṣabhānu Mahārāja, who also expected many disturbances in Rāvala, established his residence atop Śrī Varṣāṇā Hill, which lies south of Nandīśvara Hill. It was in Rāvala, in the abode of Śrī Vṛṣabhānu Mahārāja and his queen Kīrtidā, that Śrī Rādhikā – the internal potency of Śrī Kṛṣṇa and the embodiment of His pleasure-giving potency – manifested the pastime of Her appearance. This occurred at noon on the eighth day of the fortnight of the waxing moon, in the month of Bhādra, during the auspicious *anurādhā* constellation, one year after Śrī Kṛṣṇa's birth.

Śrī Rādhā is, in fact, Śrī Kṛṣṇa's intrinsic potency. Since the energy and the energetic are eternally non-different by constitution (*śakti-śaktimātra abhedaḥ*), She appears whenever Kṛṣṇa appears. To enable them to enact Their pastimes on Earth, Yogamāyā arranged for Śrī Rādhikā to appear one year after Śrī Kṛṣṇa.

*tata ārabhya nandasya  
vrajaḥ sarva-saṃrddhimān  
harer nivāsātma-guṇai  
ramākrīḍam abhūn nṛpa  
Śrīmad-Bhāgavatam (10.5.18)*

[O Mahārāja Parikṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune. ]\*

In this verse Śrī Śukadeva Gosvāmī addresses Śrī Parikṣit Mahārāja as follows: "O King, since Nanda-vraja, the land of Śrī Nanda Mahārāja, is the residence of the Supreme Lord, Śrī Hari, it is eternally magnificent in every respect. This is due to its own transcendental virtues. Moreover, from the moment Śrī Kṛṣṇa appeared there, it became *ramāyāḥ ākrīḍam vihāra-sthānam*, the pastime place of Lakṣmī-devī."

This indicates that Śrīmatī Rādhikā, the embodiment of all Lakṣmīs, opulence and good fortune, appeared after the birth of Śrī Kṛṣṇa. Śrīla Jīva Gosvāmīpāda writes in *Gopāla-campū* (Pūrva 15.19–20):

*satyaṁ bahusuta-ratnākara-tām  
sa prāpa gopa-dugdhābdhiḥ  
kintvamṛta-dyuti-rādhā  
lakṣmī-jananādgāt pūrttim*

[The ocean of milk, in the form of a *gopa* named Śrī Vṛṣabhānu, had many sons as precious as gems. Despite this, he attained perfection solely due to the appearance of Lakṣmī in the form of Śrī Rādhā, who is endowed with ambrosial radiance.]

*sā khalu śrī-kṛṣṇa-janama-  
varṣānantara-varṣe sarva-  
sukhasatre rādhā nāmni  
nakṣatre jāteti rādhābhidhīyate*

[That very girl manifested the pastime of Her birth one year after the appearance of Śrī Kṛṣṇa, during the most auspicious constellation named *anurādhā*. Thus She was named Rādhā.]

## Śrī Rādhā's appearance: first history

When Śrī Varuṇadeva, the god of the ocean, saw the invaluable jewel that is Śrī Kṛṣṇa in his own palace, he spoke with jubilation:

*adya me nibhṛto deho  
'dyaivārtho 'dhigataḥ prabho  
tvat-pāda-bhājo bhagavann  
avāpuḥ pāram adhvanaḥ  
Śrīmad-Bhāgavatam (10.28.5)*

O Lord, today my life has become successful and I have attained the topmost wealth. Although I am the master of all the oceans, which are reservoirs of gems, I have never attained such a treasure as this. The servants of Your lotus feet have attained liberation (*adhvaṇa saṁsārasya pāramavāpuḥ*). I am also Your servant and am praying for the same benediction.

The *Padma Purāṇa* describes how Śrī Rādhā appeared at Śrī Vṛṣabhānu Mahārāja's *yajña-sthala*, the place where he performed sacrificial rites:

*iti śrutvāpi sā rādhā  
pyagatā pṛthvīm tataḥ  
bhādre māsi site pakṣe  
aṣṭamī samjñike tithau*

*vṛṣabhānor-yajña-bhūmau  
jātā sā rādhikā divā  
yajñārthaṁ śodhitāyām ca  
dṛṣṭā sā divyarūpiṇī*

*rājānandamanā bhūtvā tām  
prāpya nija-mandiram  
dattavān mahiṣīm nītvā  
sā ca tām paryapālayat*

*Padma Purāṇa (Brahma-khaṇḍa 7.40–42)*

At noon, on the eighth day of the bright lunar fortnight, in the month of Bhādra, the celestially beautiful Śrī Rādhikā appeared from the land that Vṛṣabhānu Mahārāja was excavating for the purpose of *yajña*. With a delighted heart, Śrī Vṛṣabhānu Mahārāja took Her to his residence and presented Her to his noble queen, Śrī Kīrtidā-devī, who proceeded to raise Her.

## Śrī Rādhā's appearance: second history

Another history describes that early one morning, in yet another place in Vraja, Śrī Vṛṣabhānu Mahārāja was taking bath in the Yamunā. Floating close by was this spotlessly beautiful girl lying on a radiant and fully blossomed lotus. With great happiness, he at once took Her in his arms and brought Her home to his queen Kīrtidā-devī. In great bliss, Kīrtidā-devī embraced Her and began to care for Her with unbounded affection. But when the king and queen noticed that Her eyes did not open, their heart was deeply afflicted, and they prayed at the lotus feet of the Supreme Lord that He would bless Her with the power of sight.

Meanwhile, at their palace in Rāvala, Śrī Nanda Mahārāja's queen, Yaśodā-devī, arrived from Gokula, holding Śrī Kṛṣṇa in her arms. The royal couple of Rāvala greeted her with much honor. Śrī Yaśodā-devī gazed with unblinking eyes at the newborn baby girl lying in the lap of Śrī Kīrtidā-devī. At that time, an astonishing incident took place. As soon as Yaśodā-nandana Śrī Kṛṣṇa came face to face with that baby girl, She opened Her eyes. Her first sight was the moon-like face of Her beloved Śrī Kṛṣṇa, and She simply gazed upon Him. Kṛṣṇa too became overwhelmed upon gazing with intense feeling at the moon-like face of His most beloved. Their divine meeting took place through the meeting of Their eyes. The happiness of Vṛṣabhānu Mahārāja and his queen knew no bounds, and they celebrated the occasion with great pomp and grandeur.

Śrīla Rūpa Gosvāmīpāda has given a similar narration in his book *Śrī Lalita-mādhava*.

## Intense longing for Śrī Rādhā's service

Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī and other Gosvāmīs have lovingly sung the glories of Śrī Rādhārāṇī. How Śrī Prabodhānanda Sarasvatīpāda has relished Her glories in such an unprecedented and astonishing manner in his *Śrī Rādhā-rasa-sudhā-nidhi*! The way Śrī Śrīla Bhaktivinoda Ṭhākura has composed *Sva-niyamāṣṭaka* and other prayers gloriously demonstrates his intense longing to attain *śrī rādhā-dāsyā*, service to Śrī Rādhā.

This same mood is also found in the writings of the most worshipable Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda – that is, in his *Anubhāṣya* commentary on *Śrī Caitanya-caritāmṛta*; in his *Anuvṛtti* on Śrī Rūpa Gosvāmī's *Śrī Upadeśāmṛta*; in his poetic translation of the ten states of *divyonmāda* that Śrī Rūpa Gosvāmī described in *Śrī Ujjvala-nīlamanī*, *Śrī Bhramara-gīta* and *Śrī Mahiṣī-gīta*; in the *maṅgalācaraṇa*, or auspicious invocation, of his *Prārthanārasa-vivṛti* commentary on Śrīla Narottama Ṭhākura Mahāśaya's *Prārthanā*; and in the *maṅgalācaraṇa* of his *Gaudīya-bhāṣya* commentary on *Śrī Caitanya-bhāgavata*. These wonderful expressions of yearning for *rādhā-dāsyā* serve as a continuous, powerful inspiration for us.

That day when my most revered spiritual master, Śrīla Prabhupāda, first met his spiritual master, *om viṣṇupāda* Śrī Śrīmad Gaura-kīśora Prabhu, he saw him walking towards Śrī Svānanda-sukhada-kuṇja, dressed as an *avadhūta* and singing one particular song over and over. With his own hand Śrīla Prabhupāda wrote down that song and kept it with him, regarding it as the dearest treasure of his *bhajana*.

## Śrīla Gaura-kīśora Mahārāja's heartfelt prayer

As servants of Śrīla Prabhupāda's servants, our sole objective is to seek out that secret treasure. The Six Gosvāmīs have demonstrated the ideal of weeping in profound anxiety as they wandered throughout Vraja, crying out "*Hā Rādhē! Hā Rādhē!*" In performing *bhajana*, our sole asset is our pure and sincere crying out to attain the transcendental mercy of the embodiment of mercy, Śrī Rādhārāṇī. There is no other means to attain this treasure than by the causeless mercy of *śrī gurudeva*. That devotional song that Śrīla Bābājī Mahārāja would sing goes like this:

*kothāy go premamayī rādhē rādhē  
rādhē rādhē go, jaya rādhē rādhē*

O Rādhā, who are full of *prema*, where are You? Rādhē! All glories to You!

*dekhā diye prāṇa rākho, rādhē rādhē  
tomār kāṅgāl tomāy ḍake, rādhē rādhē*

Rādhē! Give me Your *darśana* and save my life. Your wretched beggar calls out to You, "Rādhē! Rādhē!"

*rādhē vṛndāvana-vilāsini, rādhē rādhē  
rādhē kānu-mana-mohinī, rādhē rādhē*

Rādhē! You engage in amorous pastimes in Vṛndāvana. Rādhē! You are the enchantress of the mind of Kānu.

*rādhē aṣṭa-sakhīr śiromaṇi, rādhē rādhē  
rādhē vṛṣabhānu-nandini, rādhē rādhē*



Rādhē! You are the crest-jewel among Your eight principal *sakhīs*. Rādhē! You are the charming daughter of Vṛṣabhānu Mahārāja.

*(gosāi) niyam ka're sadāi ḍāke, rādhē rādhē*

As a practice, Śrīla Raghunātha dāsa Gosvāmī is continually calling out, “Rādhē! Rādhē!”

*(gosāi) ek-bār ḍāke keśī-ghāṭe,  
ābār ḍāke vaṁśī-vaṭe, rādhē rādhē*

One time he calls out at Keśī-ghāṭa, another time he calls out at Vaṁśī-vaṭa, “Rādhē! Rādhē!”

*(gosāi) ek-bār ḍāke nidhuvane,  
ābār ḍāke kuṅjavane, rādhē rādhē*

One time he calls out at Nidhuvana; another time he calls out at Sevā-kuṅja, “Rādhē! Rādhē!”

*(gosāi) ek-bār ḍāke rādhā-kuṇḍe,  
ābār ḍāke śyāma-kuṇḍe, rādhē rādhē*

One time he calls out at Rādhā-kuṇḍa; another time he calls out at Śyāma-kuṇḍa, “Rādhē! Rādhē!”

*(gosāi) ek-bār ḍāke kusum-vane,  
ābār ḍāke govardhane, rādhē rādhē*

One time he calls out at Kusuma-sarovara; another time he calls out at Govardhana, “Rādhē! Rādhē!”

*(gosāi) ek-bār ḍāke tālavane,  
ābār ḍāke tamālvane, rādhē rādhē*

One time he calls out at Tālavana; another time he calls out at Tamālavana, “Rādhē! Rādhē!”

*(gosāi) malin vasan diye gāy,  
vrajer dhūlāy gaḍāgaḍi jay, rādhē rādhē*

Wearing faded and worn cloth, he rolls in the dust of Vraja, singing, “Rādhē! Rādhē!”

*(gosāi) mukhe rādhā rādhā bole,  
bhāse nayanera jale, rādhē rādhē*

Calling out, “Rādhē! Rādhē!” he becomes submerged in the tears flowing from his eyes, “Rādhē! Rādhē!”

*(gosāi) vṛndāvane kuli kuli  
kēde beḍāy rādhā boli’, rādhē rādhē*

He wanders throughout the lanes of Vṛndāvana, weeping and exclaiming, “Rādhē! Rādhē!”

*(gosāi) chāpānna daṇḍa rātri-dine  
jāne nā rādhā-govinda bine, rādhē rādhē*

Throughout the fifty-six *daṇḍas* of the day and night, he knows nothing but Rādhā-Govinda. “Rādhē! Rādhē!”

*(tār par) cārī daṇḍa śuti’ thāke  
svapne rādhā-govinda dekhe, rādhē rādhē*

Then he takes rest for only four *daṇḍas* (one hour thirty-six minutes) and sees Rādhā-Govinda in his dreams, “Rādhē! Rādhē!”

Only when I sincerely offer my life and soul to attain this extremely valuable treasure, feeling true anxiety and deep yearning for it, shall I understand that Śrī Gurudeva has accepted me with an open heart. Oh, when will such good fortune arise! The number of days I have left in this life will soon be exhausted!

## Śrīmatī Rādhikā’s transcendental name

Śrīla Rūpa Gosvāmīpāda tells the following story in the prelude to his narration of the one hundred and eight names of Śrī Rādhā: Once Śrī Rādhārāṇī entered into a sulky mood towards Śrī Kṛṣṇa and, despite His hundreds of pleadings, refused to forgive Him. When Śrī Kṛṣṇa left that place with a greatly afflicted heart, Śrī Rādhārāṇī soon

gave up Her sulky mood. Her heart now churning from Her absorption in Śrī Kṛṣṇa's qualities, She became extremely aggrieved and repented, "Alas! Speaking harshly to Him, I have rejected that Kṛṣṇa who is the ocean of all virtues. Will He ever come to Me again?"

Seeing Her repenting like this, Her girlfriend Tuṅgavidyā, famous for her wisdom, addressed Her: "O beautiful Rādhā, abandon Your respect for Kṛṣṇa and listen attentively to my words. Do not worry, thinking, 'With harsh words I have rejected that Kṛṣṇa who is the ocean of all virtues. Will He ever return to Me?' Previously, a *sakhī* named Kandarpa-sundarī was eager to establish a relationship with You in *sakhya-bhāva*, the mood of friendship. Śrī Paurṇamāsī-devī advised her to chant Your one hundred and eight names to fulfill her desire. Śrī Vṛndā-devī, the goddess of Vṛndāvana, who is well-acquainted with the ways of Śrī Paurṇamāsī-devī, has written down those names in *sindūra* (vermillion), and at this very moment is offering them to the Lord of Your life, Śrī Kṛṣṇa. Aggrieved by the pain of separation from You, Kṛṣṇa is experiencing some relief by chanting these hundred and eight names."

It is said that Śrī Rādhā's names, being all-attractive and the embodiment of an extremely powerful *mantra*, should be written in *sindūra*. With this introduction Śrīla Rūpa Gosvāmīpāda narrates the unprecedented and exceptionally grave moods of the one hundred and eight names of Śrī Rādhā, the Goddess of Śrī Vṛndāvana, in *Śrī Premendu-sudhāsātra*. He has composed other hymns that are also extremely pleasing. Similarly, Śrīla Raghunātha dāsa Gosvāmī has written the hundred and eight names of Śrī Rādhā and other prayers in his *Stavāvalī*.

In fact, Śrī Kṛṣṇa, captivated by Śrī Rādhā's love, ceaselessly chants Her name. Therefore the name of Śrī Rādhā is like a deeply esoteric *mantra*. Without the exclusive shelter of Śrī Rādhā, there is no question of receiving the mercy of Śrī Kṛṣṇa.

## Humility and service, not pride and erudition

Our most worshipable Śrīla Prabhupāda has said, "Śrī Kṛṣṇa is *adhokṣaja śaktimān*, the possessor of all potency who exists beyond the range of the material mind, intelligence and senses. Śrī Rādhā is *adhokṣajā śaktimatā*, Śrī Kṛṣṇa's spiritual potency who similarly lies

beyond our material reach. The philosophy of the *tarka-panthās*, who believe in the process of gross dialectic to acquire knowledge, is *anayā mīyate iti māyā*, meaning ‘through intellectual effort, one attains understanding of *māyā*’. The supremely excellent philosophy of the *śrauta-panthās*, however, who follow the process of hearing in disciplic succession as a means to acquire knowledge, is *anayā rādhitaḥ iti rādhā*, meaning ‘through the process of worship, one attains Śrī Rādhā’. For them, the sole state of perfection is to engage in pleasing and satisfying Śrī Kṛṣṇa with their entire body, including all their limbs and senses.”

The *tarka-panthās* can display their pride, but they cannot touch even the doorstep of the realm of *bhakti*. By instructing his own mind in Śrī *Mañḍikā-śikṣā*, Śrīla Raghunātha dāsa Gosvāmī humbly teaches us to renounce all pride and quickly develop sublime and incessant *rati* for *śrī gurudeva*; for Śrī Vraja; for the residents of Vraja; for the Vaiṣṇavas; for the *brāhmaṇas*, who are like the demigods of this Earth; for our *dīkṣā-mantras*; for the holy names of the Lord; and for the topmost shelter of the lotus feet of Śrī Rādhā-Govinda, the eternally youthful couple of Vraja. As long as the false pride that stems from one’s wealth, scholarship, beauty and birth in a high-class family remains in one’s heart, it is impossible to practice devotional service even slightly.

Moreover, a person’s pride in his *bhajana*, devotion, renunciation, etc., also becomes a fatal hindrance on the path of devotion. We should always consciously remember the *ṭṭṇādapi śunīcena* verse spoken by Śrīman Mahāprabhu and, taking exclusive shelter of the lotus feet of *śrīla gurudeva*, constantly pray for the mercy of Śrī Rādhārāṇī. In this manner we should seek the mercy of Śrī Kṛṣṇa, the beloved of Śrī Rādhā.

*binā rādhā prasādena  
hari-bhaktiḥ sudurlabhā*

Without the mercy of Śrī Rādhā, *hari-bhakti* is extremely difficult to attain.

*rādhā-bhajane jati mati nāhi bhelā  
kṛṣṇa-bhajana tava akāraṇa gelā  
Gītāvalī (Śrī Rādhāṣṭaka, Song 8)*

If the desire to worship Śrī Rādhā does not arise, then your worship of Kṛṣṇa goes in vain.

## The most worshipable object

In the book called *Krama-dīpikā*, Śrī Kṛṣṇa says to the Moon-god:

*mama nāma-śatenaiva rādhā-nāma sad-uttamam  
yaḥ smaret tu sadā rādhām na jāne tasya kiṁ phalam*

The name of Śrī Rādhā is superior to hundreds of My names.  
Even I cannot calculate the result achieved by constantly  
remembering Her name.

Just as Śrī Kṛṣṇa, aggrieved by separation from His beloved, always  
chants the name “Rādhā,” Śrī Rādhā too, stricken with grief when apart  
from Her beloved, constantly utters the name “Kṛṣṇa.” Therefore, the  
only meaningful name to be chanted by the *jīva* is the *rādhā-kṛṣṇa-  
yugala-nāma* [the Hare Kṛṣṇa *mantra*]. In Rāya Rāmānanda Saṁvāda  
it is said:

*‘sampattira madhye jīver kon sampatti gaṇi?’  
‘rādhā-kṛṣṇe prema jāra, sei baḍo dhanī’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.246)*

Śrīman Mahāprabhu asked, “Of all the different varieties of  
riches, what is the greatest treasure of the *jīva*?”  
Śrī Rāya Rāmānanda replied, “Whoever possesses the wealth of  
*prema* to Śrī Rādhā-Kṛṣṇa is the wealthiest.”

*‘gāna-madhye kona gāna – jīver nija dharma?’  
‘rādhā-kṛṣṇe prema-keli’ – jei gītera marma’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.249)*

Śrīman Mahāprabhu asked, “Among many songs, which one is  
the natural activity of the living entity?”  
Śrī Rāya Rāmānanda replied, “Songs that describe Śrī Rādhā-Kṛṣṇa’s  
love-filled pastimes (*prema-keli-līlā*) are the vital core of all.”

*‘dhyeya-madhye jīvera kartavya kon dhyāna?’  
‘rādhā-kṛṣṇa-padāmbuja-dhyāna – pradhāna’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.252)*

Śrī Caitanya Mahāprabhu asked, “Of all types of meditation, which one should the *jīva* engage in as his actual religious duty?” Śrīla Rāmānanda Rāya replied, “The most important meditation is to contemplate the lotus feet of Śrī Rādhā-Kṛṣṇa.”

*‘sarva tyajī’ jīvera kartavya kāhā vāsa?’  
‘srī-vṛndāvana-bhūmi yāhā nitya-līlā-rāsa’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.253)*

Śrīman Mahāprabhu asked, “Where should the *jīva* reside, abandoning everything?” Śrī Rāmānanda Rāya replied, “One should live in Vraja-bhūmi, Śrī Vṛndāvana, where the *rāsa-līlā* is eternally performed.”

*‘śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?’  
‘rādhā-kṛṣṇa-prema-keli karṇa-rasāyana’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.254)*

Śrīman Mahāprabhu asked, “Out of all topics to hear, which topic is the best for the living entity?” Śrī Rāmānanda Rāya replied, “Hearing about the amorous affairs of Śrī Rādhā-Kṛṣṇa, which is like a medicinal tonic for the ears (*karṇa-rasāyana*), is the best of all.”

*‘upāsyera madhye kon upāsyā pradhāna?’  
‘śreṣṭha upāsyā – yugala ‘rādhā-kṛṣṇa’ nāma’  
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.255)*

Śrīman Mahāprabhu asked, “Among all worshipable objects, which is the best?” Śrī Rāmānanda Rāya replied, “The holy names of Śrī Rādhā-Kṛṣṇa are the chief worshipable object.”

Published in *Śrī Caitanya-vāṇī*, Year 16, Issue 8 (1976)

Translated by the *Rays of The Harmonist* team  
for Issue 14, “Govinda-Dāmodara-Mādhaveti”, Kārtika 2004



## Śrī Śrī Rādhāṣṭamī

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

---

✧ **F**irst of all, I offer my unlimited *daṇḍavat praṇāmas* at the lotus feet of my *gurupāda-padma, nitya-līlā praviṣṭa jagad-guru om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. Then, I offer my *daṇḍavat* at the feet of the worshipful Vaiṣṇavas and the assembled intelligent gentlemen and mothers.

Today is Śrī Śrī Rādhāṣṭamī. Śrī Rādhāṣṭamī comes fifteen days after Śrī Kṛṣṇa Janmāṣṭamī. According to the calculations of mundane time, we see a gap of fifteen days between Their appearances. However, it is improper to consider Bhagavān's unmanifest pastimes (*aprākāṣa-līlā*) from the perspective of the mundane world's material time.

Śrī Rādhāṣṭamī generally refers to the appearance day of Śrīmatī Rādhārāṇī. But just as the appearance of Bhagavān Śrī Kṛṣṇa is possible at every moment in the hearts of *jīvas*, *bhaktas* and Vaiṣṇavas, the same is true for the appearance of Śrī Rādhā-devī. Wherever there is the possibility of the appearance of Bhagavān, there is also the possibility of the appearance of His personal potency – *cit-śakti* (the spiritual potency), or *svarūpa-śakti* (the Lord's own potency), i.e., the *antaraṅga-śakti* (internal potency) or *hlādinī-śakti* (pleasure

potency). While discussing *sanātana-śāstra*, we can see that *śaktimān* (the energetic) has no identity without *śakti* (His energy) and also that *śakti* has no identity without *śaktimān*. *Śakti-tattva* and *śaktimān-tattva* are identical. This is evident from a *sūtra* from the *Vedānta-darśana*, “*śakti-śaktimatayor abhedaḥ* – the energy and the energetic are non-different.” In other words, They are one entity.

One may inquire who our worshipful entity (*ārādhyā-deva*) is from the perspective of conclusive Truth (*tattva-siddhānta*). Is our worshipful deity male or female – *śaktimān-tattva* or *śakti-tattva*? In answer to this question, it is said that our worshipful deity is the topmost spiritual entity, the Supreme Lord, who is one without a second (*advitīya para-brahma bhagavān*), the Supreme Person (*parama-puruṣa*), the topmost person (*puruṣottama*), that topmost person who enjoys eternal pastimes (*līlā-puruṣottama*).

If we call Him *līlā-puruṣottama*, does it mean that we deny His personal nature (*prakṛti*)? Certainly not, because *śakti* and *śaktimān* are one entity (*śakti-śaktimatayor abhedaḥ*). *Śaktimān* refers to that *tattva* which is endowed with full *śakti*. *Śaktimān* means one who is the abode of all *śakti*. Is *śaktimān* subordinate to *śakti* or overpowered by *śakti*? By discussing the scriptures, we see that *śaktimān* is complete only when He is with His *śakti*. Still, from the perspective of *tattva-siddhānta*, where Worshipable Reality (*upāsya-tattva*) is defined, the most worshipable absolute reality is *līlā-puruṣottama*.

If we accept only the Supreme Person, *parama-puruṣa*, as our worshipful deity and do not accept His *śakti*, then we are not really accepting Absolute Reality. Moreover, if we say, “I will accept the energy (*śakti*) but not the source of energy (*śaktimān*),” then also we are denying His quality of being the Absolute Truth. However, it is the worship of *śaktimān-tattva* that is mentioned in *śāstra*; that is the conclusive truth (*tattva-siddhānta*).

We could well ask the following questions: “Why are we discussing this today?” The answer is, “Because there is a need for this discussion. This subject is discussed in the Vedas, Vedānta, Upaniṣads, *Gīta* and *Bhāgavata*.” “Who is our worshipful entity?” In answer to this, it is said, “*advāya jñāna tattva vraje vrajendra-nandana* – the



supreme non-dual truth is Śrī Vrajendra-nandana.” Here the subject of His *śakti* also comes into the arena of discussion. Scripture clearly discloses that *śakti* is sheltered by and relies upon *śaktimān*. Kṛṣṇa is *sarva-śaktimān*, the fundamental basis of all types of *śaktis*; thus *śakti* must be subordinate to Him. We cannot fail to accept it. Still, when we consider potency and the source of potency separately, we see that one does not exist without the other.

Whenever we dismiss either *śakti* or *śaktimān* [in our attempt to determine the nature of our supreme object of worship], our conclusion regarding the Absolute Truth fails. Bhagavān, who is full of *prema*, or transcendental love, is beyond the material modes and it is He who is the source of all potency (*śaktimān*). We cannot, therefore, discard His potency (*śakti*). However, *tattva-vastu*, *upāśya-vastu* (worshipable reality) is *śaktimān-tattva*. *Śakti-śaktimatayor abhedaḥ* (there is no difference between the energy and the energetic) is considered also in another *sūtra*, which describes our worshipful entity as the Supreme Lord of all worship (*upāśyadeva*), the topmost person (*puruṣottama*), or that topmost person who enjoys transcendental pastimes (*līlā-puruṣottama*).

Although the meaning of the *sūtra*, *ekam eva sac-cid-ānānda-rasādi-rupaṁ tattvaṁ dvidhāvirbhūtam ity arthaḥ*<sup>18</sup>, is self-explanatory, two meanings are given. One is given by Śrīla Kaviṛāja Gosvāmī in *Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.98):

*rādhā-kṛṣṇa aiche sadā eka-i svarūpa  
līlā-rasa āsvādite dhare dui-rūpa*

Śrī Rādhā and Kṛṣṇa are eternally one identity, yet They have assumed two forms in order to relish the mellows of loving pastimes.

One *mūrti* (form) of Kṛṣṇa is divided into two, resulting in the forms of *śakti* and *śaktimān*.

---

18 *Śrī-kṛṣṇa-tattva* is the non-dual form of eternity, knowledge and bliss. He has appeared in two forms: *nāmī*, the form of Śrī Kṛṣṇa Himself and *nāma*, the form of His own name.

There is also another meaning: Śrī Bhagavān, the Supreme Absolute Truth, manifests in the world as His deity form (*śrī vighraha*) and as the holy name (*śrī nāma*). Thus appearing in these two forms, He bestowed His mercy upon the *bhaktas*.

Only these two explanations are given.

Today is the appearance day of Śrī Rādhā-devī, who is the pleasure potency (*hlādinī-śakti*), the internal, or personal, potency (*svarūpa-śakti*) of Śrī Kṛṣṇa. How She is connected with Bhagavān is the subject of our discussion. Bhagavān is the unlimitedly potent fountainhead of unlimited *śaktis* (*ananta-śaktimān*). Although all scriptures – the Vedas, the Vedānta and the Upaniṣads – mention *ananta-śakti*, three *śaktis* are considered to be prominent: the internal potency (*svarūpa-śakti* or *hlādinī-śakti*), the material potency (*māyā-śakti*) and the marginal potency (*jīva-śakti*).

In this regard, one verse is found in the *Viṣṇu Purāṇa* (6.7.61):

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākhyā tathā parā  
avidyā-karma-saṁjñānyā  
tṛtīyā śaktir iṣyate*

Śrī Viṣṇu has diverse and innumerable potencies, which are beyond our conception. Exalted and erudite sages or liberated souls have studied these *śaktis* and have categorized them into three types. All of the energies are *viṣṇu-śakti*, or different potencies of Śrī Viṣṇu. The first *śakti* is *parā*, transcendental. Living entities also belong to the *parā-śakti*, as has already been explained. The other *śaktis* are in the mode of ignorance. At the time of death, either we can remain in the inferior energy of this material world, or we can transfer to the *parā-śakti* of the spiritual world.

All *śaktis* are more or less included in these three. All the *śakti* of *ananta-śaktimān* is contained in these three *śaktis*. If one inquires: “Which *śakti* is Śrī Rādhā-devī?” then the answer is, “She is *cit-śakti*.” This alone is explained by words *svarūpa-śakti* (the Lord’s personal potency), *antaraṅga-śakti* (the Lord’s internal potency), *hlādinī-śakti*

(the pleasure potency), *parā-śakti* (the transcendental potency). All these words are found in different scriptures. The word “*rādhā*” has come from the verse “*tat rāse dhāraṇāt rādhā vidvadabhiḥ parikīrtitāḥ* – the transcendental form embraced by Śrī Kṛṣṇa in the *rāsa-sthalī* is Rādhā.” Moreover, in *Śrīmad-Bhāgavatam*, we find much conclusive truth, *tattva-siddhānta*, about this. Sometimes, people impudently inquire from us, “*Bhāgavata* is the book you [Gauḍiya Vaiṣṇavas] specifically discuss, but we are unable to find Śrī Rādhā’s name in it.” In fact, such persons have not properly read *Bhāgavata*. They have not discussed and cultivated an understanding of the subjects of *Śrīmad-Bhāgavatam* according to the prescribed recommendation. Therefore, they are unable to find the name of Śrī Rādhā in *Bhāgavatam*. But those who have explicitly discussed *Bhāgavata* have not only found the name of Śrī Rādhā there, but also the names of Her associates.

Akrūra went to bring Kṛṣṇa and Balarāma to Mathurā. When They mounted the chariot and Akrūra started to drive away, the *gopīs* obstructed the path. Some held onto the wheels of the chariot, some laid down on the ground in front of the wheels, and some held onto the reins of the horses, refusing to let them go. Taking the exact same mood that is explained therein, Śrīla Bilvamaṅgala Ṭhākura wrote in *Śrī Govinda-Dāmodara-strotram* (26):

*evam bruvāṇā virahātūrā bhṛśam,  
vraja-striyaḥ kṛṣṇa-viśakta-mānasah  
visrjya lajjām ruruduḥ sma su-svaram,  
govinda! dāmodara! mādhaveti!*

The ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, ‘O Govinda! O Dāmodara! O Mādhava!’

The *gopīs* are crying, they are weeping. What are their feelings? They are afflicted by separation from Kṛṣṇa: *vraja-striyaḥ kṛṣṇa-viśakta-mānasah*. They know no one but Kṛṣṇa. At that moment, they give up all shyness, displeasure, fear and everything and start to

cry: *ruruduḥ sma su-svaram, govinda! dāmodara! mādHAVeti!* What is the expression of their crying? “*He Govinda! He Dāmodara! He Mādhava!* You are going and leaving us! You are so cruel!” This is their mood, and Rādhārāṇī is also with them. That mood is expressed in the *śloka*:

*anayārādhito nūnaṁ  
bhagavān harir īśvaraḥ  
yan no vihāya govindaḥ  
prīto yām anayad rahaḥ  
Śrīmad-Bhāgavatam (10.30.28)*

Surely this *gopī* (Śrīmatī Rādhikā) has truly worshipped (*ārādhito*) Bhagavān Śrī Hari, the supreme autocrat. Otherwise why has Govinda left us all and only taken Her with Him?

“*Anayārādhito nūnaṁ bhagavān harir īśvaraḥ* – Īśvara Hari was worshipped to the highest extent by Rādhā.” The one who has worshipped Bhagavān to the greatest extent is Rādhā. No other *śakti* of this world is able to worship Him more than She. In this *śloka*, Her name is mentioned in a concealed way. Why? Because Kṛṣṇa Dvaipayāna Vedavyāsa was not willing to manifest this deep, confidential *tattva* to everyone. The explanation of this verse is revealed by the poet Śrīla Jayadeva in his *padāvalī*, or collection of poems, wherein he personally reveals to his listeners:

*yadi hari smaraṇe sarasaṁ mano  
yadi vilāsa-kalāsu kutūhalaṁ  
madhura-komala-kānta-padāvalīm  
śṛṇu tadā jayadeva- sarasvatīm  
Gīta-govinda (1.3)*

Dear audience! If your mind is permeated by mellows of ever-fresh loving attachment while hearing the pastimes of Śrī Hari, and if you are curious to know about His ingenuity in the amorous arts, may you become immersed in bliss by listening to the mellifluous, tender and endearing verses of this collection of songs by the poet Jayadeva.

The transcendental poet Śrī Jayadeva Gosvāmī gives his explanation of the verse *anayārādhito nūnam* in the following *śloka*:

*kaṁsārīr api saṁsāra-  
vāsanā-baddha-śṛṅkhalām  
rādhām ādhāya hṛdaye  
tatyāja vraja-sundariṅ*

*Gīta-govinda (3.1)*

As Kṛṣṇa, the enemy of Kaṁsa, remembered the intimate love expressed previously by Rādhā, He realized that it was the very essence of the highest devotion. His heart was bound by the chain of worldly desire, embodied in the form of Rādhā. Therefore, considering the love of the other voluptuous maidens of Vraja to be insignificant, He abandoned them all.

Here Śrī Jayadeva clearly explained the meaning of that *śloka*. In his various poems, it is also stated: *dhira-samire, yamunā-tire, vasatī vane vanamālī*. There he has expressed the same mood.

Now, we see that Kṛṣṇa Dvaipayāna Vedavyāsa has kept the subject concealed and Śrī Jayadeva Gosvāmī has clearly revealed it. Why is this? One is thinking, “It cannot be given to all. It cannot be given to those who are unqualified. We must give it after careful consideration.” Whereas the other, with a magnanimous disposition, is distributing to everyone, saying: “Whoever among you has the qualification (*adhikāra*) can understand it.” This can be reconciled, however. One does not desire to give it, and one is openly giving it, knowing that we will receive it according to our qualification. Yet one is not less magnanimous than the other. One who is considering the qualification of the audience has given it in a concealed manner. And the other says, “I am leaving it up to you. You should discuss and cultivate an understanding of it, considering your own qualification.” Therefore, everything can be reconciled.

*Rādhā-tattva*, the truth about Śrī Rādhā, is profound and extremely confidential. Therefore, writers and commentators have concealed the subject to some degree. *Rādhā-tattva* is explicitly described in the books of our Gosvāmīs, and long before the time

of our Gosvāmīs, *rādhā-tattva* was explained in *Garga-saṁhitā*. It is also found in the books of the poet Jayadeva, and in a book by Śrīla Prabodhānanda Sarasvatīpāda, *Rādhā-rasa-sudhā-nidhi*, which exclusively contains Śrī Śrī Rādhā-Mādhava's confidential *tattva*, full of the confidentialities of Their *līlās*.

Excerpts from a lecture given at  
Śrī Śyāmasundara Gauḍīya Maṭha, Śiligoḍi  
on Śrī Rādhāṣṭamī, 4 September, 1992

Translated from *Śrī Gauḍīya Patrikā* 45.5  
by the *Rays of The Harmonist* team,  
for Issue 8, “Śrī Puruṣottama-vrata”, Summer 2001



## Śrī Rādhā-tattva

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

---

✧ All *rādhā-tattva* is within the book *Śrī Rādhā-rasa-sudhā-nidhi*, but not everyone has the capacity to discuss it. One can discuss a few initial chapters, but it will be inappropriate to discuss further. Who can discuss it? One who has attained a very elevated level of *bhakti* and who, due to hearing, chanting and remembering the transcendental, sweet pastimes of Bhagavān, never misunderstands these pastimes in any way.

Revelations of the Absolute Truth (*tattva-darśana*) are seen within *Śrīmad-Bhāgavatam*'s descriptions of the stealing of the *gopī*'s clothes (*vastra-haraṇa-līlā*), boating pastimes (*nauka-vilāsa-līlā*) and the five chapters describing *rāsa-līlā* (*rāsa-pañcodhyāya*). The qualification (*adhikāra*) to discuss these pastimes, however, is not granted to everyone. For example, the girls who worshipped Yogamāyā-devī were only six years old, and *vastra-haraṇa-līlā* is to be seen from this perspective. The scriptures' explanations of this pastime, however, is misunderstood by many.

Presently, historical truths are being distorted. Due to possessing a critical mentality, there are those who try to coerce us into accepting a distortion of the truth (or that which is opposed to *siddhānta*).

To mistake the sweet pastimes of Bhagavān with the dealings of ordinary heroes and heroines is a great offence.

Because we tend to err regarding the many aspects of our discussions and descriptions of such topics, regulations have been imposed. For someone with spiritual qualification, it is not a fault to discuss these topics, but people in general are not to discuss them.

What is the need for this restriction? For us to understand this, the example of Lord Śiva has been cited:

*naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād  
yathārudro 'bdhi-jaṁ viṣam  
Śrīmad-Bhāgavatam (10.33.30)*

[Those who are not controllers (*iśvaras*), are powerless and helplessly controlled by the laws of *karma*. They should never imitate the Lord's pastimes, even within their minds. Like a person who foolishly imitates Lord Śiva by drinking poison generated from the churning of the ocean, they will certainly be destroyed.]

It was such a dangerous situation. Poison arose while churning the milk ocean, and that poison was consumed by Śiva Ṭhākura. Upon drinking it, he became unconscious. That is the history. But by the mercy of Bhagavān, Lord Śiva came back to consciousness. The effect of drinking the poison overwhelmed him, and he became known as Nīlakaṇṭha ('blue-throated one').

Similarly those who have not acquired the suitable capacity should not enter discussions on *rāsa-līlā*. For one who asks why, the response is, "Whatever is stated in *sāstra* is appropriate." Even so, one could still question, "What is the harm in discussing *rāsa-līlā*, and how is it inappropriate when Śrī Vedavyāsa himself has said:

*vikriḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ  
Śrīmad-Bhāgavatam (10.33.39)*



[A sober person who, with full faith, continuously hears or describes Bhagavān Śrī Kṛṣṇa's transcendental *rāsa-līlā* with the damsels of Vraja will first attain transcendental devotion (*parā-bhakti*) for the lotus feet of Bhagavān. Thereafter, he will quickly conquer his senses and become forever free from the disease of the heart – worldly lust.]

*‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya  
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.62)*

[*Śraddhā* is the staunch faith that merely by the performance of *bhakti* to Śrī Kṛṣṇa everything is accomplished.]

Where is my actual faith in these words? Where is my dependency on this? [With this *śloka*,] all my apparent sense of qualification has been crushed. In other words, I have no qualification.

When we look elsewhere in the *Bhāgavata*, we can see some words of hope. What kind of hope?

*na mayy āveśita-dhiyām  
kāmaḥ kāmāya kalpate  
bharjitā kvathitā dhānāḥ  
prāyo bijāya neśate  
Śrīmad-Bhāgavatam (10.22.26)*

[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.]\*

This *śloka* gives hope to the general people. Kṛṣṇa is saying that lust, anger, greed, illusion, madness and envy can never and will never remain within persons who have deep attachment to Him. What, then, is the nature of their life? How do they pass their life? What kind of men are they? *Bharjitā kvathitā dhānāḥ prāyo bijāya neśate*. The word *dhānāḥ* (paddy) has been used here. If paddy has been fried or boiled, how can it possibly sprout? It is impossible. Similarly, devotees

who are like this paddy may live a worldly life, but they are not at all worldly. Such devotees are very difficult to recognize. They are likened to a ripe mango that appears unripe due to the green colour of its exterior, and they are also likened to *pañkala* fish [that live in the mud]. General people cannot recognize them or understand their real position, but Kṛṣṇa Himself has described that position.

While keeping all these statements in mind and deliberating upon them, we need to understand several points and consider the extent to which our heart has become advanced. Am I overwhelmed by lust, anger, greed, illusion, madness or envy? Do they still exert an influence over me or not? Am I liberated from them or not? To what extent has *guru's* mercy fallen upon me? My qualification is dependent on these considerations.

In the lives of such devotees, there is no false ego, bravado, envy, malice, etc., – only whole-hearted crying. Nothing other than this. That same longing and anxious crying is clearly manifest in the revelations of the truth regarding Śrī Rādhā.

Rādhā, Rādhikā, and Sarva-sādhikā are three of Her names. By Her worship of Bhagavān, She controls Him more than anyone else does, and therefore, Her name is Rādhā. For this reason, another name of Rādhā is Sevārāṇī, the queen of service to Him. You may have read the *Śrī Vṛndāvanaśvari-nāmāṣṭottara-śata-nāma-stotra*, “One Hundred-Eight Names of Śrī Rādhikā”. There is also a *Sahasra-nāma-stotra*, “One Thousand Names of Śrī Rādhikā”. In them, all worldly and transcendental qualities are described in a wonderful manner. Nothing has been left out. All of the vision and skills needed to control Bhagavān are at Her command.

When Kṛṣṇa is presented without Rādhā, He has no identity. Śrīmatī Rādhārāṇī is the manifestation of His moods and everything else. Moreover, without Her, one cannot conceive of His existence and personality. All the Vedas have proclaimed Kṛṣṇa to be subordinate to Rādhā's maidservants, or *dāsīs*: *rādhāra dāsīra kṛṣṇa sarva-vede bole*. What an astonishing matter! *Sakhīra ānugatya sakhī*. Kṛṣṇa's identity is that He belongs to those who serve Śrīmatī Rādhikā under the guidance of Her *sakhīs*. How extraordinary! That supreme object of service (*sevyā-vastu* – Śrī Kṛṣṇa) is controlled by selfless, dedicated service (*sevā*). This is the illuminating evidence.

The previous *ācāryas* in our line have said, “You should do *hari-bhajana* under the guidance of the original abode of service (*āśraya-vigraha*).” When the question is asked regarding who is that original *āśraya-vigraha*, many of us do not know that it is Śrīmatī Rādhārāṇī. And then, following Her are Her *narma-sakhīs*, *priya-narma-sakhīs*, *mañjarīs* and so forth. It is imperative to serve under the guidance of the original *āśraya-vigraha*, Rādhārāṇī. That *sevā* will be successful and beautiful in all respects.

We see in the *Padyāvalī* of the *mahājanas*:

*āśraya laiya bhaje, tāre kṛṣṇa nāhi tyaje*  
*āra saba more akāraṇa*  
*Thākura Vaiṣṇava-pada (1)*

[If one worships Kṛṣṇa under the guidance of the *āśraya-vigraha* (Śrīmatī Rādhārāṇī), Kṛṣṇa can never leave that person.]

This can be explained in many ways, and for this reason, one is required to follow the complete *āśraya-bhagavān* and Her followers – as many *āśraya-vigrahas* (*prāṇa-priya-sakhīs*, *mañjarīs*, etc.)<sup>19</sup> as there are. If one’s following is inconsistent or disconnected, then one will not get the fruit of realization of the Absolute Truth (*tattva-darśana*).

To follow the channel of preceptors, that is, the flow of the *guru-paramparā*, has been prescribed [as the best means to worship Śrī Rādhā]. The word *āmnāya* has been used in our Gauḍīya Vaiṣṇava literature, and it has come from the Vedas. What description has been given there?

*āmnāyah śrutayaḥ sāksād brahma-vidyeti viśrutaḥ*  
*guru-paramparā prāptāḥ viśva-kartur hi brahmaṇaḥ*  
*Mahājana-kārikā*

[Knowledge received by aural reception through the medium of *guru-paramparā* beginning from Śrī Brahmā, the creator of the universe, is called *āmnāya*. Such knowledge is also known as *brahma-vidyā*.]

---

19 See Endnote, at the end of this chapter.

Vedic literature that is received through the *guru-paramparā* is called *āmnāya*, and that channel is the correct one.

*Śakti* and the different functions of *śakti* have been named according to their various divisions. These divisions should not be merged. Is the mistress of a house the same as her maidservant? Would an intelligent man draw this incorrect conclusion? It has been described in *Śrī Nārada Pañcaratra* (12.55), “*tava vakṣasi rādhāham rāse vṛndāvane vane* – I am Rādhikā, who cavorts on Your chest during the *rāsa* festival in the forest of Vṛndāvana.” Jaḍa-māyā, or Mahāmāyā, the material energy, cannot say this, however, for she has no power to do so. She stands behind Bhagavān with folded hands. Many *sāstras* have explained this, and even the *Bhāgavata* has described it:

*vilajjamānayā yasya  
sthātum iṣā-pathe 'muyā  
vimohitā vikatthante  
mamāham iti durdhiyaḥ  
Śrīmad-Bhāgavatam (2.5.13)*

[The illusory energy of the Lord cannot take precedence, being ashamed of her position. Those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine.’]\*

*Vilajjamānayā* means that, due to shame, the illusory energy does not come before Bhagavān. Rather, she stands behind Him.

*Rādhā-tattva* is so deep and so confidential that it cannot be discussed everywhere. Those who have genuine transcendental yearning may discuss the books of the Gosvāmīs and the poet Jayadeva, as well as the *Garga-saṁhitā* and Śrīla Prabodhānanda Sarasvatī’s *Rādhā-rasa-sudhā-nidhi*. And there are many similar books in which *rādhā-tattva* has been vividly described. However, this supremely confidential *kathā* cannot and should not be discussed in the same way with all. Why not? By doing so, certain audiences may become bewildered. Someone could well say that it is better to do something than to do nothing, but when does this actually apply? When I am idle,

I am told to sit and chant, so I chant. Something is better than nothing. A blind uncle is better than no uncle. On the other hand, it is not better to offend than to not offend. This is a special consideration.

If my mind is not on a particularly high level, I should desist from such discussion, and when I understand that Bhagavān has given me the qualification, that *guru* has given me the qualification, that the Gosvāmīs have given me the qualification, then I will follow their line of thought. It is not that everyone must remain on the same level forever. Such a conception is not stated by any [spiritual] authority.

“*Tava vakṣasi rādhāham rāse vṛndāvane vane* – in the forest known as Vṛndāvana, I am Your internal *śakti*, Śrī Rādhikā, who adorns Your chest in the *rāsa* dance.” This utterance of Pārvatī-devī throws us into doubt and suspicion. We must therefore understand that *śakti* is not two. In Her spiritual form (*cit-svarūpa*) that *śakti*, or potency, is Rādhikā, and in her material form (*jaḍa-svarūpa*) that *śakti* – *jaḍa-śakti*, the material potency – is Mahāmāyā. If we understand that the illusory energy of Lord Viṣṇu manifesting in the spiritual realm is the transcendental potency, and in the material realm is the material potency, then all our erroneous thoughts are removed.

In the Mārkaṇḍeya Purāṇa, it has been stated, “*mahāmāyā hareshcaitattaya sammohyate jagat* – Mahāmāyā, the potency, or *śakti*, of Śrī Hari, has alone bewildered the world.” That same *śakti* of Śrī Bhagavān is the *cit-śakti* in transcendental activities, and the *jaḍa-śakti* in material activities.

According to the consideration of *sāstra*, we are subordinate to the embodiment of the transcendental potency, *cit-śakti svarūpiṇī* Śrī Rādhikā. We perform *kṛṣṇa-bhajana* under Her shelter. Those who only have an affinity for the material potency and do not take shelter of the spiritual potency, although they may be known as Śaktas (worshippers of *śakti*), are not Vaiṣṇavas. On the other hand, Vaiṣṇavas, who take complete shelter of the *cit-śakti* [Śrīmatī Rādhikā], are pure Śaktas.

Goloka Vṛndāvana is the eternal abode of Śrī Kṛṣṇa, and by serving Him, that destination can be attained. Performing the *bhajana*, meditation, and *nāma-kīrtana* of Kṛṣṇa, along with honouring His

*caraṇāmṛta* and *prasāda-sevā*, is the most desired religion; it is unsurpassed. Śrī Kṛṣṇa alone is the eternal Absolute Truth, and His *śakti* and associates are also eternal. All the universes exist because of Him. He alone is the origin of all, the Supreme, transcendental Absolute Truth. By the influence of His inconceivable potency, the *acintya-śakti*, Kṛṣṇa has unlimited qualities, unlimited prowess and unlimited pastimes.

*Rādhā-tattva* is expressly described in *Śrī Nārada Pañcaratra*. There, Śrī Rādhikā's supremacy has been established over Śrī Kṛṣṇa's. When Parameśvara is divided into two, Rādhā appears from the left side of His body. Just as Śrī Kṛṣṇa is beyond material nature, Śrī Rādhā is also transcendental, or beyond material nature (*nirguṇa*), eternal and the embodiment of truth.

Śrī Rādhā was embraced by Śrī Kṛṣṇa during the *rāsa* dance in the *rāsa-maṇḍala*, on the bank of the Yamunā in Vṛndāvana, which was illuminated by the rising full moon. She is glorified by the name Śrī Rādhikā. *Sarva-śakti-svarūpa* (the embodiment of all potency) Śrī Rādhikā is always more worshipful than Śrī Kṛṣṇa. Rādhā-kānta, Śrī Kṛṣṇa Himself, is a follower of Śrī Rādhikā, and Rādhā is the object of His supreme meditation. Śrī Rādhikā's *prāṇa-vallabha*, Gopendra-nandana Śrī Kṛṣṇa (the son of the king of the cowherds), is supremely pleased to eat the *tāmbūla*, etc. chewed by Rādhā. That which is achieved by the worship of Śrī Kṛṣṇa after a long time can be achieved easily by a little worship of Śrī Rādhikā.

Śrī Kṛṣṇa is the father of the world, and Śrī Rādhikā is the mother of the world. In comparison to the father, the mother is hundreds of times more praiseworthy and worshipful. Saintly people constantly worship She who delivers the three worlds, Śrī Rādhā. Full of devotion, Śrī Kṛṣṇa makes offerings to Her lotus feet every day. Being overpowered by *prema* and brimming with devotion, Śrī Kṛṣṇa places scented *altā* upon the toenails of the lotus feet of Śrī Rādhā, in the sacred forests of Vṛndāvana, and is glad to receive the remnants of Her *tāmbūla*.

Both Rādhā and Kṛṣṇa are one *tattva*. Just as there is no difference between milk and its whiteness, there is no difference between Rādhā and Kṛṣṇa. Śrī Rādhā is the intelligence and wealth of Śrī Kṛṣṇa, and

She alone is the original transcendental nature, *mūla-prakṛti*. That supremely auspicious Mahā-devī Śrī Rādhikā has no worldly birth or activity. When Śrī Hari descends to manifest His *līlā*, or pastimes, Śrī Rādhikā also appears to assist in that *līlā*. She by whose mercy the Lord of Gokula, Śrī Kṛṣṇa, has become the Supreme Lord, has, in the form of Śrī Rādhikā, been described as Parama-devī, the Supreme Goddess.

All the one thousand names in *Śrī Rādhikā-nāma-sahasra-stotram* are auspicious. The servants of the lotus feet of Śrī Hari, who is engaged in meditation on the feet of Śrī Rādhikā, as well as Vaiṣṇavas who relish the bliss of serving Śrī Rādhā's feet by regularly reciting the aforementioned *stotram*, gain unlimited auspiciousness. The disicplc succession of bona fide Gauḍīya Vaiṣṇava spiritual masters – those in the line of Śrī Svarūpa Dāmodara Gosvāmī and Śrīla Rūpa Gosvāmī (the *śrī svarūpa-rūpānuga gauḍīya-ācārya guruvarga*) – displays its firm faith in the performance of *bhajana* on Śrī Rādhā, which is truly incomparable, as evidenced by their transcendental writings and their service performed with transcendental emotion (*bhāva-sevā*).

Once, in a learned assembly of attorneys, barristers and judges, my worshipful lord, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, gave a speech in which he said, “Even through litigation (legal argument and counter-argument) one can gain *sevā* to Śrī Rādhā, and by that, he receives the mercy of Śrī Kṛṣṇa. We are followers of Śrīmatī Rādhikā, who is the most worshipful of all. Our special service is to unite Śrī Kṛṣṇa with Her. When Śrī Kṛṣṇa was meeting with Candrāvalī, the *sakhīs* complained to Vṛndāvaneśvarī Śrī Rādhikā. Then, after issuing a warrant and having Kṛṣṇa arrested, they arranged His sweet reunion with Śrī Rādhā.”

Śrī Rādhā-dayitā-dāsa Śrīla Sarasvatī Prabhupāda has also explained in his commentary on *Śrī Manaḥ-śikṣā*:

*rādhā-dāsye rahi, chāḍo bhoga-ahi,  
pratiṣṭhāśā nahe kīrtana-gaurava  
rādhā-nitya-jana, tāhā chāḍī' mana,  
keno vā nirjana-bhajana kaitava*

[Becoming situated in *rādhā-dāsya* (the service of Śrī Rādhā), release yourself from the serpent of material enjoyment. Know

that the desire for respect and adoration is not the glory of *kīrtana*. O mind, having given up the association of Śrī Rādhā's eternal servants, why have you adopted the fraudulent practice of solitary *bhajana*?]

Śrīla Gaura-kīśora dāsa Bābājī Mahārāja has sung:

*kothāy go premamayi rādhe rādhe  
rādhe rādhe go, jaya rādhe rādhe  
dekḥā diye prāṇa rākho, rādhe rādhe  
tomār kāṅgāl tomāya ḍāke, rādhe rādhe  
rādhe vṛndāvana-vilāsinī, rādhe rādhe  
rādhe kānu-mana-mohinī, rādhe rādhe  
rādhe aṣṭa-sakhīr śiromaṇi, rādhe rādhe  
rādhe vṛṣabhānu-nandini, rādhe rādhe  
Kothāya Go Premamayi? (1–4)*

[O Rādhā, who are full of *prema*, where are You? Rādhe! All glories to You!

Rādhe! Give me Your *darśana* and save my life. Your wretched beggar calls out to You, “Rādhe! Rādhe!”

Rādhe! You engage in amorous pastimes in Vṛndāvana. Rādhe! You are the enchantress of the mind of Kānu.

Rādhe! You are the crest-jewel among Your eight principal *sakhīs*. Rādhe! You are the charming daughter of Vṛṣabhānu Mahārāja.]

Śrīla Saccidānanda Bhaktivīnoda Ṭhākura, who is non-different from Śrī Gadādhara and who set in motion once again the *bhakti-bhagīrathī*, the flowing current of pure devotion, has also sung:

*kṛṣṇa-vaśikāre candrāvalī-ādi  
parājaya māne hoiyā vivādī  
hari-dayita rādhā-caraṇa preyaśī  
bhakativinoda śrī-godruma-vāsī  
Ramaṇī-Śiromaṇi (6–7)*



Contending to bring Śrī Kṛṣṇa under their control, Candrāvali and all the other *gopīs* accept their defeat before Her.

Bhaktivinoda, a resident of Śrī Godruma, aspires for the lotus feet of Śrī Rādhā, the most beloved of Śrī Hari.

*je dhorilo rādhā-pada parama jatane  
se pāilo kṛṣṇa-pada amūlya-ratane*

*rādhā-pada binā kabhu kṛṣṇa nāhi mile  
rādhāra dāsīra kṛṣṇa, sarva-vede bole*

*Rādhikā-caraṇa-padma (4–5)*

One who takes hold of Śrī Rādhā's lotus feet with great care obtains the priceless jewel of Śrī Kṛṣṇa's lotus feet.

Without the lotus feet of Śrī Rādhā, one can never attain Śrī Kṛṣṇa. All the Vedic scriptures declare that Kṛṣṇa belongs to the maidservants of Śrī Rādhā.

*sakhī-gaṇa mama, parama-suhṛt,  
yugala-premera guru  
tad-anugā ha'ye, sevibo rādhāra,  
caraṇa-kalapa-taru*

*Vṛṣbhānu-sūta (3)*

The *sakhīs* are my supreme well-wishers and my *gurus* regarding the loving affairs of the Divine Couple. Remaining faithfully under their guidance, I shall serve Śrī Rādhā's lotus feet, which are like wish-fulfilling trees.

*rādhikā-caraṇa, tyajiyā āmāra  
kṣaṇeke pralaya haya  
rādhikāra tare, śata-bāra mari,  
se duḥkha āmāra saya*

*Śrī Kṛṣṇa-virahe (2)*

If I were to renounce Rādhikā's lotus feet for even an instant, I would become totally devastated. For Rādhikā's sake, I would tolerate the agony of death hundreds of times.

*rādhā-bhajane jadi mati nāhi bhelā  
kṛṣṇa-bhajana tava akāraṇa gelā  
ātapa-rohita sūraja nāhi jāni  
rādhā-virahita mādhaba nāhi māni  
Rādhā-bhajane Jadi (1–2)*

If the desire to serve Śrī Rādhā does not arise, then your worship of Kṛṣṇa goes in vain.

We cannot conceive of the sun devoid of sunlight. Similarly, we cannot accept Mādhava separate from Rādhā.

*bhakativinoda, āna nāhi jāne  
pari nija-sakhī-pāya  
rādhikāra gaṇe, thākiyā satata  
yugala-caraṇa cāya  
Daśakuśī (7)*

Besides the desire to serve the lotus feet of the Divine Couple while always remaining in the *gaṇa* (group) of Rādhikā, Bhaktivinoda knows nothing. For this he (she) is falling at the feet of her *sakhī*.

## Endnote

[Excerpt from *Gaura-vāṇī-pracāriṇe*, Chapter 5:]

In this connection there are four kinds of *sakhīs*: *svapakṣā*, *vipakṣā*, *taṭasthā* and *suhṛdā*. The *svapakṣā gopīs* are those who are on the side of Śrīmatī Rādhikā, and they are Her intimate *sakhīs*. Candrāvalī and all of her *sakhīs* are *vipakṣā*, opposed to Rādhikā. Of course, the opposition in Vṛndāvana is not like that of the material world. In Vṛndāvana the feelings of opposition, as well as all other sentiments, are varieties of transcendental love. Other *sakhīs* are neutral to Rādhikā and are thus called *taṭasthā*.

*Sakhīs* who are friendly to Śrīmatī Rādhikā are called *suhṛdā*. They are neither *svapakṣā* (on Śrī Rādhā's side), *vipakṣā* (opposed) nor *taṭasthā* (neutral). They are friendly with Rādhikā and neutral towards Candrāvalī and other *vipakṣā-sakhīs*. Conversely, the *sakhīs*

who are neutral to Śrīmatī Rādhikā are friendly to Candrāvali. Among the *svapakṣā-sakhīs* of Rādhikā, there are five divisions: *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *priya-narmā-sakhī*. The first division (the *sakhīs*), although always serving both Rādhā and Kṛṣṇa, have some inclination towards Kṛṣṇa. Although this inclination is present, they are not *taṭasthā*, *suhṛdā* nor *vipakṣā*. They are *svapakṣā*, Śrīmatī Rādhikā's intimate *sakhīs*.

Those *svapakṣā gopīs* who are inclined towards Śrīmatī Rādhikā, like Lalitā, Viśākhā and Citrā, are very near and dear to Her. They are called *priya-sakhīs* and *priya-narmā-sakhīs* (also called *parama-preṣṭha-sakhīs*).

The *nitya-sakhīs* and *prāṇa-sakhīs* are the *mañjarīs*. The sole inclination of these *sakhīs* is towards Rādhikā. Their conception is that without Rādhikā they cannot live; Rādhikā is their life and soul. Among them the *prāṇa-sakhīs*, like Rūpa Mañjarī and Rati Mañjarī, are prominent. The *mañjarīs* always serve Śrīmatī Rādhikā. If Śrī Kṛṣṇa is defeated by Śrīmatī Rādhikā at various sports and games, they are very glad and begin clapping. However, if Śrī Kṛṣṇa defeats Śrīmatī Rādhikā, they feel defeated and their sadness shows on their face. Lalitā may laugh joyfully, but the *mañjarīs* will be sad.

These *nitya-* and *prāṇa-sakhīs* are always with Rādhikā. Lalitā, Viśākhā and other similar *sakhīs* will not enter the *kuñja* where Rādhā and Kṛṣṇa are performing certain confidential pastimes, but the *mañjarīs* have the freedom to enter at any time. They have a free pass to serve there. *Sakhīs* such as Lalitā and Viśākhā will hesitate, but those like Rūpa Mañjarī will not; they can render any service at any time.

When Kṛṣṇa meets with Śrīmatī Rādhikā, the *mañjarīs* taste whatever Rādhikā tastes, even if they are far away. Thus, they have no need at all to meet Śrī Kṛṣṇa separately. These *mañjarīs* are the beauty of Śrīmatī Rādhikā's love.

Translated from *Śrī Gauḍīya Patrikā*, Issue 45.6–7  
by the *Rays of The Harmonist* team for  
Issue 9, “Śrī Gadadhāra-tattva”, Winter 2001





## Rādhā-prema Makes Kṛṣṇa Mad

Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja

✱ **F**or the last two days, and this will be the third day, we have been discussing the causes for the advent of *prema-puruṣottama* Śacīnandana Gaurāṅga. There are two types of causes: one is external, and another is internal. I have already discussed what the external causes are: *yuga-dharma pravartana* (to establish the religion of the age) and *prema-dāna* (to distribute love of God). These external causes are meant for the living entities of Kali-yuga. The internal cause is for Himself. The external cause is the need of others, whereas the internal cause is Kṛṣṇa's own need, and there are three.

*śrī-rādhāyaḥ praṇaya-mahimā kīdṛśo vānayaivā-  
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ  
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt  
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ  
Śrī Caitanya-caritāmṛta (Ādi-līlā 1.6)*

[Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed

with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.]\*

I was speaking on the evening of the 17th about *lobha*, greed. There are three types of greed, three types of desire in Kṛṣṇa. First is *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśam* – What is Rādhārāṇī's *praṇaya*, love? Second is *svādyo yenādbhuta-madhurimā kīdṛśo vā madiyaḥ* – What is My excellent beauty that Rādhārāṇī relishes? Third, *saukhyam cāsyā mad-anubhavataḥ* – What pleasure and happiness does Rādhārāṇī derive while relishing My beauty? Kṛṣṇa developed greed for these three desires, *trividha-vāñchā*. Therefore He became Gaura. This is the internal cause.

## We must discuss rādhā-tattva

These three desires are all related to Rādhārāṇī, so we must discuss *rādhā-tattva*, otherwise we cannot understand it. It is a very difficult *tattva*. Therefore Kṛṣṇa has become greedy for it. He has developed three types of greed, or three types of desires. He tried His best to fulfil His greed in *kṛṣṇa-līlā*, but He could not. Therefore that greed is there in His heart and it is a very, very intense greed, which cannot be suppressed. It must be fulfilled. “What shall I do? How can I fulfil these three desires, or three types of greed?” Having thought about this very deeply, Kṛṣṇa finally decided, “I must assume the mood and complexion of Rādhārāṇī, otherwise I cannot fulfil these three desires.” These desires are not fulfilled in *kṛṣṇa-līlā*. These three desires are fulfilled in *gaura-līlā*. Therefore Kṛṣṇa has appeared as Gaura.

## There are two opposites

What that love of Rādhā is and how Rādhā's love, *rādhā-prema*, is very great, greater than Kṛṣṇa, we have to discuss. Kṛṣṇa has said in *Bhagavad-gītā*, *mattaḥ parataram nānyat kiñcid asti*, “There is no one superior to Me.” He is Supreme, but here Kṛṣṇa is not Supreme. So you will find that there are two opposites: on the one hand He is Supreme, and on the other hand He is not Supreme. He is requesting the lotus feet of Rādhārāṇī, *dehi pada-pallavam udāram*. These are the two opposites. This is very wonderful.

## The three topics in *rādhā-prema*

You will find three topics in *rādhā-prema*. The first is *rādhā-prema* makes Kṛṣṇa mad. *Rādhā-prema* is so powerful that it makes Kṛṣṇa, who is almighty and all-powerful, mad. Kṛṣṇa is all-powerful, almighty and omnipotent, yet He becomes mad for *rādhā-prema*. So *rādhā-prema* is greater than He is.

Number two is that the pleasure and happiness derived from relishing the mellow of that love, *rādhā-prema*, is unknown to Kṛṣṇa. It is unknown to Him who is all-knowing. Therefore *rādhā-prema* is greater.

The third and last point is that there is a combination of two opposites in *rādhā-prema*. One after another we will discuss these three topics.

## The reasons a person becomes mad

The first topic is how *rādhā-prema* makes Kṛṣṇa mad. The Supreme Personality of Godhead, who is all-powerful, omnipotent, self-sufficient, *pūrṇa-brahma*, completely full, and who has no deficiency, becomes mad. Wonderful! *Rādhā-prema* makes Him mad!

When the question about what causes madness arises, we first analyse the possible reasons a person becomes mad. We will then analyse whether they are applicable to Kṛṣṇa or not.

What are the reasons a person becomes mad? There are three reasons. Do you know them? Are you not mad? A madman does not know that he is mad.

Number one is when someone thinks about one topic or subject matter very deeply and excessively, he becomes mad. This is the first reason.

Number two is that each individual has a capacity to contain a certain amount. A container has a fixed capacity. For example, the capacity of a sixty watt bulb is only sixty watts. If it exceeds sixty watts, if it is one hundred watts, then it will burst, it will become mad. This is the second reason.

The third reason is if a person does not have sufficient knowledge about a subject matter, or topic, or if his knowledge is covered

with ignorance, he becomes mad. These are the three reasons one becomes mad.

We will analyse, one after another, whether these reasons are applicable to Kṛṣṇa or not. But when we analyse them, you will find that these three reasons are not at all applicable to Him. Kṛṣṇa is the Supreme Personality of Godhead. He is completely full, *pūrṇa-brahma*. Everyone meditates on Him and glorifies Him. All analyse *kṛṣṇa-tattva*. All inquire increasingly about Him, to understand Him completely. Still it is very difficult. All are absorbed in the thought of Kṛṣṇa, Jagannātha, because He is the Absolute Truth, *advaya-jñāna tattva*; *pūrṇa-brahma*, completely full, *āptakāma*, self-satisfied; and *ātmārāma*, He who enjoys in His self. He is the source and reservoir of all mellows. He is *paramānanda-svarūpa*, supremely *ānanda-maya* (full of bliss). So how can He become mad upon thinking of some subject matter or topic very deeply? It is impossible.

## Is there anyone who can give Me pleasure?

Kavirāja Gosvāmī has described the thoughts of Kṛṣṇa in *Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.238–240):

*kṛṣṇera vicara eka āchaye antare  
pūrṇānanda-pūrṇa-rasa-rūpa kahe more*

[Once Lord Kṛṣṇa considered within His heart, “Everyone says that I am complete bliss, full of all *rasas*.]\*

*āmā haite ānandita haya tribhuvana  
āmāke ānanda dibe—aiche kon jana*

[“All the world derives pleasure from Me. Is there anyone who can give Me pleasure?]\*

*āmā haite jāra haya śata śata guṇa  
sei-jana āhlādite pāre mora mana*

[“One who has a hundred times more qualities than Me could give pleasure to My mind.”]\*



These are Kṛṣṇa's thoughts. Kṛṣṇa thinks, “*pūrṇānanda-pūrṇa-rasa-rūpa kahe more...*”

“All say that I am supremely complete and a reservoir of all mellows. There is no incompleteness, or deficiency, in Me. I am supremely *ānanda*, *paramānanda*, supremely *ānanda-maya*, full of bliss. The *tribhuvana*, three planetary systems, become *ānanda-maya*, blissful, on account of Me. Is there anyone who can give Me pleasure? I give pleasure to one and all throughout the three planetary systems. I am *paramānanda*, supreme *ānanda*. Is there anyone who can give Me pleasure, *ānanda*?”

## Are those reasons applicable to Kṛṣṇa?

Kṛṣṇa is the complete reservoir of all *rasas*, mellows. Not partially. The whole devotee society relishes that mellow. They are always eager to relish more and more that mellow of which Kṛṣṇa is the unlimited reservoir. All the *mukhya* and *gauṇa*, chief and secondary, mellows exist within Kṛṣṇa. Kṛṣṇa is the only object of meditation and love. There is no other object. Therefore, to relish that mellow, the devotees become mad after Kṛṣṇa. He is Rasarāja, the king of all transcendental mellows. So how will it be possible for Rasarāja to think very deeply on some topic or subject matter other than Himself? All are thinking of Kṛṣṇa and becoming mad, because He is Rasarāja. He is completely full and has no deficiency at all. If there were some deficiency, then He would be thinking about that. So what will He think of? What subject matter? What topic? Thus the first reason a person becomes mad is not applicable to Him.

The second reason is in regard to capacity. If a person's capacity is exceeded, then he becomes mad. Since Kṛṣṇa is supreme and unlimited, *ananta*, how can something possibly be greater than He is? So how can the second reason be applicable to Him? It is not possible at all.

The third reason is ignorance. [In regard to Kṛṣṇa,] there is no question of ignorance at all. *Māyā* creates ignorance. He is *māyādhīśa*, the master of *māyā*. He cannot be affected by *māyā*. How will He be put into ignorance? He is the source of all knowledge, *sat-cit-ānanda-maya*. *Cit* means *jñāna-maya* [full of knowledge] unlimitedly, supremely. How will He be covered with so much ignorance that He becomes mad? It is not possible. He is *māyādhīśa*, not *māyā-vaśa*,

covered by illusion. The *jīva* is *māyā-vaśa*, because the *jīva* is *anu*, minute. Kṛṣṇa is *vibhu*, great. It is possible for a *jīva* to be covered over with ignorance and come under the grip of *māyā*, but Kṛṣṇa will never come under the grip of the illusory energy. So how will He become covered over with ignorance? It is not possible at all.

## Rādhā-prema is My guru

Thus the three reasons for becoming mad are not applicable to Kṛṣṇa. Still He becomes mad. This is very wonderful. So what is it that makes Kṛṣṇa mad? It is *rādhā-prema* that makes Kṛṣṇa mad. That *rādhā-prema* is incomparable. It cannot be compared to any *prema*.

Śrīla Kavirāja Gosvāmī has written Kṛṣṇa's own statement in *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 4.121–124):

*kṛṣṇa kahe,—‘āmi hai rasera nidāna*

[Kṛṣṇa says, “I am the primary cause of all *rasas*.]\*

*pūrṇānanda-maya āmi cinmaya pūrṇa-tattva  
rādhikāra preme āmā karāya unmatta*

[“I am the full Spiritual Truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.]\*

*nā jāni rādhāra preme āche kata bala  
je bale āmāre kare sarvadā vihvala*

[“I do not know the strength of Rādhā's love, with which She always overwhelms Me.]\*

*rādhikāra prema—guru, āmi—śiṣya ṇaṭa  
sadā āmā nānā nṛtye nācāya udbhaṭa*

[“The love of Rādhikā is My teacher, and I am Her dancing pupil. Her *prema* makes Me dance various novel dances.”]\*

“I am *pūrṇānanda-maya* (full of bliss), supremely *ānanda-maya*, *pūrṇa-tattva*, the Supreme Truth, and *cinmaya*, transcendental. I am the reservoir of all mellows, *rasera*, but *rādhā-prema* makes Me mad.

I do not know what strength there is in *rādhā-prema*. Although I am all-knowing, this I do not know.” Kṛṣṇa says, “I do not know” because He is mad! A mad fellow does not know what he is doing. He is all knowing but He says, “I do not know what power there is in *rādhā-prema* that it makes Me mad. *Je bale āmāre kare sarvadā vihvala, rādhikāra prema guru, āmi śiṣya naṭa*, so *rādhā-prema* is My *guru*. I am its disciple.” The one who is Supreme is the disciple. He is the subordinate, surrendered to the *guru*. All surrender unto Kṛṣṇa. Kṛṣṇa has said, “Surrender unto Me.” He is *śaraṇa-vatsala* (affectionate to those who take shelter of Him). All take shelter at His lotus feet. That Kṛṣṇa begs at the lotus feet of Rādhārāṇī, *dehī-pāda-pallavam udāram*, “Rādhārāṇī, please give Me Your lotus feet.” *Rādhā-prema* becomes the *guru* and Kṛṣṇa becomes the disciple. *Sadā āmā nānā nṛtye nācāya udbhaṭa*. “As *guru* can make his disciple go up and down, and up and down, in the same way *rādhā-prema* makes Me go up and down, up and down. I am dancing.”

## Is it true that Kṛṣṇa becomes mad?

So, is it true that Kṛṣṇa becomes mad? Is it a fact or is it an allegory or some concoction? It is true. It is true that He is mad.

Śrīla Viśvanātha Cakravartī Ṭhākura, an *ācārya* in our line, has written:

*sarva-śakti sarva-sukha paripūrṇam*  
*satya-svarūpa nitya jñānādī-māyo 'py aham*  
*kadācit jarati vayā rādhā prāṅgana dvitiya*  
*tiṣṭhāmi kadācit rādhā-saṅga-sukhāśayā*  
  
*sadā gamana panthānupaśyāmi*  
*kadācit tad arthaṁ satyāveśi bhavāmi*  
*kadācit latāyāṁ tad bhrānte bhavāmi*  
*ityādikam tat premeva kārav iti hi*

These are Kṛṣṇa's statements. Kṛṣṇa thinks, and Kṛṣṇa says, “I am omnipotent.” He is *sarva-śaktimān* (the source of all potencies). He is completely full of all pleasure and happiness. There is nothing lacking, there is no deficiency. He is completely *jñāna-maya*, full of

knowledge. Still, “I become mad after *rādhā-prema*. Becoming mad after *rādhā-prema*, I do not know what I do.” Because a madman does not know what he is doing.

## Is this not madness?

Sometimes Kṛṣṇa spends the whole night behind a berry tree in the courtyard of Rādhārāṇī’s mother-in-law and father-in-law’s residence. Kṛṣṇa is always afraid of Jaṭilā, Rādhārāṇī’s mother-in-law, and therefore, He spends the whole night behind that berry tree. He does not come out in fear of Jaṭilā. So is this not madness?

Sometimes He sits on the path where Rādhārāṇī comes and goes, waiting for a long time and hoping, “Rādhārāṇī will come, Rādhārāṇī will come.” So is that not madness?

Sometimes, to get a touch of Rādhārāṇī’s body, He disguises Himself as the wife of a barber, *nāpitiṇī*. Yogeśvara, Kṛṣṇa disguises Himself, puts on a *sārī*, and pretends to be the wife of a barber. He goes there and says, “Rādhārāṇī, I have brought very nice *altā* (the red colour that women put on the soles of their feet). I have brought first class *altā* specially for You, Rādhārāṇī. Please come, give Me Your feet. I will put it on them and it will look so nice.” So is it not madness?

Then sometimes He also goes to Rādhārāṇī’s doorstep disguised as a beggar woman, begging alms. “Please Rādhārāṇī, come out and give Me some alms.” Is it not madness?

Sometimes He disguises Himself as the wife of a gardener who makes garlands. “Rādhārāṇī, I have brought very nice garlands with varieties of scented flowers for You. Please come. I will put some garlands around Your neck.” Is it not madness?

Sometimes He disguises Himself as the wife of a washer-man, goes to Rādhārāṇī’s doorstep and says, “Rādhārāṇī, please give Me Your garments. I will wash them so nicely that they will be more blazing than sunlight. Please give Me Your garments. I will wash them very nicely.” Is it not madness?

Sometimes He disguises Himself as the wife of someone who makes sandalwood paste, *gandhiṇī*. Taking some very nicely scented sandalwood paste He says, “Rādhārāṇī, I have brought this nice scented sandalwood. Please come. I will decorate You by putting some

nice scented sandalwood paste on Your forehead. Please come.” So is it not madness?

Because Rādhārāṇī’s bodily hue is like molten gold, He sometimes embraces a golden creeper thinking that it is Rādhārāṇī, and cries. Is it not madness?

These are all the symptoms of madness. It is *rādhā-prema* that has made Him mad.

Sometimes He takes some dust from the path that Rādhārāṇī has trodden upon, and smears it all over His body. Is it not madness?

## Is He not a madman?

Sometimes, when Rādhārāṇī is taking bath upstream in the Yamunā, at the same time He takes bath downstream because the *kumkum* and flowers from Rādhārāṇī’s braid float downstream and touch Kṛṣṇa’s body. Is it not madness?

A madman is always fickle, running hither and thither. Sometimes, becoming so mad, Kṛṣṇa runs hither and thither crying for Rādhā.

*kothāy go prema-mayī rādhe rādhe  
rādhe rādhe go, jaya rādhe rādhe*

*dekḥā diye prāṇa rākho, rādhe rādhe  
tomār kāṅgāl tomāy ḍāke, rādhe rādhe*

Running hither and thither and calling, “O Rādhe! O Rādhe! O Rādhe! Please give Me *darśana*, otherwise My life will get out of Me. I will die. *Dekḥā diye prāṇa rākho rādhe rādhe, tomār kāṅgāl tomāy ḍāke rādhe rādhe*, I am *kāṅgāla*, a beggar begging for You, Rādhe, Rādhe, My life will leave Me. Please come, give Me Your *darśana*, Rādhe, Rādhe!”

*ek-bār ḍāke keśī-ghāte, ābār ḍāke vaṁśī-vaṭe  
rādhe rādhe go, jaya rādhe rādhe  
kothāy go prema-mayī rādhe rādhe*

Sometimes He calls Her at Keśī-ghāta, “Rādhe! Rādhe! Where are You?” Then immediately He runs to Vaṁśī-vaṭa and calls, “Rādhe! Rādhe! Are You here?”

*ek-bār ḍāke nidhuvane, ābār ḍāke kuṇjavane  
rādhe rādhe go, jaya rādhe rādhe*

*kothāy go prema-mayī rādhe rādhe  
rādhe rādhe go, jaya rādhe rādhe*

Then that mad Kṛṣṇa runs to Nidhuvana and calls, “Rādhe! Rādhe! Where are You? Are You here?” No. Then He swiftly runs to Kuṇjavana and there calls, “Rādhe! Rādhe! *Kothāy*, where are You, O Rādhārāṇī? Please give Me *darśana*, otherwise My life will leave Me.” Is He not a madman?

*ek-bār ḍāke rādhā-kuṇḍe, ābār ḍāke śyāma-kuṇḍe  
rādhe rādhe go, jaya rādhe rādhe*

*kothāy go prema-mayī rādhe rādhe  
rādhe rādhe go, jaya rādhe rādhe*

Then He runs to Rādhā-kuṇḍa and there calls, “Raaadhhhe! Raaadhhhe! Where are You?” No Rādhā is there. Then He quickly runs to Śyāma-kuṇḍa and calls, “Raaadhhhe! Raaadhhhe! *Kothāy*, where are You?” No Rādhā.

*ek-bār ḍāke kusuma-vane, ābār ḍāke govardhane  
rādhe rādhe go, jaya rādhe rādhe*

*kothāy go prema-mayī, rādhe rādhe  
tomār kāṅgāl tomāy ḍāke, rādhe rādhe*

*dekhā diye prāṇa rākho, rādhe rādhe  
rādhe rādhe go, jaya rādhe rādhe*

Then swiftly He runs to Kusumavana and calls, “Raaadhhhe! Raaadhhhe! Where are You?” Then He runs to Govardhana and calls, “Raaadhhhe! Raaadhhhe! Where are You?” No Rādhā.

*eka-bāra ḍāke tālavane, ābāra ḍāke tamālavane  
rādhe rādhe go, jaya rādhe rādhe  
kothāy go prema-mayī rādhe rādhe*

Then He runs to Tālavana and calls, “Raaadhhhe! Raaadhhhe! *Kothāy*, where are You?” No Rādhā. Then He runs to Tamālavana and calls there, “Raaadhhhe! Raaadhhhe! *Kothāy*, where are You? *Tomār kāngāl tomāy ḍake*, Your beggar calls You, please give Me *darśana* and let Me live or My life will leave Me.” Is He not a madman?

*malin vasan diye gāy, vrajer dhulāy gaḍāgaḍi jāy  
rādhe rādhe go, jaya rādhe rādhe*

Calling “Rādhe, Rādhe” and becoming mad, He rolls in the dust of Vrajabhūmi. For Rādhārāṇī He rolls; His whole body is dusty, all His garments are dusty. Is He not a madman?

*mukhe rādhā rādhā bole, bhāse nayanera jale  
rādhe rādhe go, jaya rādhe rādhe*

Uttering the name of Rādhā, He sheds tears like torrential rain. Is He not a madman?

*vrndavane kuli kuli, kēde beḍāy rādhā boli’  
rādhe rādhe go, jaya rādhe rādhe*

Wandering throughout the jungle of Vṛndāvana, crying and crying and uttering the names “Rādhe, Rādhe, Rādhe”.

*‘dekhā diyā rādhe! rākhaho prāṇa!’  
boliyā kādaye kānane kāna*

*Śata-koṭī Gopī (4)*

“O Rādhārāṇī, please give Me Your *darśana* and make Me alive, otherwise I will die. My life will leave Me.” In this way, Kṛṣṇa wanders throughout the whole jungle of Vṛndāvana crying “Rādhe, Rādhe, Rādhe!”

*bole, ‘tuhū binā kāhāra rāsa’  
tuhū lāgi’ mora varajavāsa’*

*Śata-koṭī Gopī (6)*

“O Rādhārāṇī, only for You I am residing here in Vrajabhūmi. Otherwise why shall I reside here? *Tuhū binā kāhāra rāsa*, without

You, how can I dance the *rāsa* dance? It is only for You, Rādhārāṇī. All this will be useless if You do not give Me Your *darśana*.” So, He is a madman. *Rādhā-prema* is such *prema*; it makes Kṛṣṇa mad.

Thus *rādhā-prema* is *guru*. Kṛṣṇa is the disciple, and *rādhā-prema* makes Kṛṣṇa dance. According to the tune of Rādhārāṇī, Kṛṣṇa dances.

## The greed to relish *āśraya-rasa*

The second topic is that by relishing *rādhā-prema*, He who is *paramānanda*, supreme bliss, gets more *ānanda*, a hundred times, a thousand times more *ānanda*. So *rādhā-prema* is so *ānanda-prada*, pleasure-giving.

*nija-premāsvāde mora haya je āhlāda*  
*tāhā ha'te koṭi-guṇa rādhā-premāsvāda*  
 Śrī Caitanya-caritāmṛta (Ādi-līlā 4.126)

Because Kṛṣṇa is Rasarāja, the reservoir of all mellows, all are relishing a particular mellow and getting pleasure and happiness, but now Kṛṣṇa wants to relish *rādhā-prema*. He, who is *paramānanda*, supreme bliss, is saying, “The relish of *rādhā-prema* is crores (millions) of times greater than the relish of My mellow”.

*viṣaya-jātīya sukha āmāra āsvāda*  
*āmā haite koṭi-guṇa āśrayera āhlāda*  
 Śrī Caitanya-caritāmṛta (Ādi-līlā 4.133)

[I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.]\*

Kṛṣṇa is [the object of love] *viṣaya-jātīya*, *viṣaya-vigraha*, *rasera-viṣaya* [the object of *rasa*] and Rādhā is [the abode of *rasa*] *rasera-āśraya*. So as *viṣaya-jātīya*, Kṛṣṇa only relishes *viṣaya-rasa*. He cannot relish *āśraya-rasa*. How can He get relish from *āśraya-rasa*? He is not *āśraya*. Therefore this greed is there: “How will I become *āśraya*?” *Viṣaya* becomes *āśraya*. That means *bhakta*. He is Gaura; *bhakta-bhāva aṅgikārī* (He accepts the concept of being a devotee).



*āpani karimu bhakta-bhāva aṅgikāre  
āpani ācari' bhakti śikhāimu sabāre  
Śrī Caitanya-caritāmṛta (Ādi-līlā 3.20)*

He thought, “I Myself will go as a *bhakta*; act like a *bhakta* and teach *bhakti*.” Therefore He came as Gaurāṅga, and His mood is the mood of a *bhakta*.

## The mood and complexion of Rādhārāṇī, the crest-jewel of the āśraya category

All devotees are *āśraya-jātiya*, in the category of *āśraya* [abodes of affection for the object of affection]. Only Kṛṣṇa is in the category of *viṣaya* [the object of affection]. So that greed develops in Kṛṣṇa. “I am *viṣaya*. How can I become *āśraya-jātiya*, how can I relish it? Impossible.” That greed is there; therefore, He accepted the mood and complexion of Rādhārāṇī, because Rādhārāṇī is the crest-jewel of the *āśraya* category.

*āśraya-jātiya sukha pāite mana dhāya  
jatne āsvādite nāri, ki kori upāya*

*kabhu jadi ei premāra haiye āśraya  
tabe ei premāndera anubhava haya*

*eta cinti' rahe kṛṣṇa parama-kautuki  
hṛdaye bāḍaye prema-lobha dhakdhaki  
Śrī Caitanya-caritāmṛta (Ādi-līlā 4.134–136)*

[“My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

If sometime I can be the abode of that love, only then may I taste its joy.”

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.]\*

The use of these words is very, very appropriate. I do not know if you can relish it unless you know this language. My *guru mahārāja*

said, “In order to understand this and relish this *amṛta*, *Caitanya-caritāmṛta*, this nectar of *caitanya-carita*, all should learn Bengali.”

## Kṛṣṇa becomes āśraya

*tabe ei premānandera anubhava haya  
kabhu jadi ei premāra haiye āśraya*

Kṛṣṇa thinks, “If I become the *āśraya* of this *rādhā-prema*, then I can relish it, otherwise there is no possibility.” *Eta cinti’ rahe kṛṣṇa parama-kautukī*, with such a very deep, intensity, Kṛṣṇa was thinking. *Hṛdaye bādaye prema-lobha dhakdhaki*, the word *lobha* here, is greed for *rādhā-prema*; very intense greed, which cannot be suppressed. In the heart there is a throbbing, *dhak-dhak-dhak-dhak-dhak-dhak*. While preparing sweet rice, you will notice that when it becomes very thick, it makes the sound, “*dhak-dhak-dhak-dhak-dhak-dhak*”, *prema-lobha dhakdhaki*. Very intense greed, *dhak-dhak-dhak-dhak*. Such a word is used here. You cannot relish it if you do not learn Bengali. Śrīla Kavirāja Gosvāmī has written it like that. Then Kṛṣṇa becomes Gaura to relish that *āśraya-jāṭiya sukha, ānanda*.

## Rādhā-prema: the combination of two opposites

Then the third topic is the simultaneous combination of two opposites in *rādhā-prema*. How is that? You will have to read *Ujjvala-nīlamanī*, where Śrīla Rūpa Gosvāmī has mentioned this. In *Ujjvala-nīlamanī* it is stated that Kṛṣṇa is *ananta, asīmā*, unlimited. Kṛṣṇa says, “*Rādhā-prema* is *guru*”. Kṛṣṇa is the disciple. *Guru* means being greater than the disciple. So when *rādhā-prema* becomes *guru*, then it is also *ananta*, unlimited. Is there any limit to it? No. It is *ananta, asīmā*, unlimited. That which is unlimited, can it expand? Can it increase? If it has no limit, how will it increase? If there is some limit, then it will increase to that limit. But if something is unlimited, where is the question of it increasing? However, *rādhā-prema* increases at every moment. So does it not simultaneously have two opposites? *Nitya-vardhana-śīla*, at every moment it increases; newer, newer, newer, newer. Śrī Rūpa-pāda has mentioned this in *Ujjvala-nīlamanī*.

## The two embankments: union and separation

When there is a flow of pastimes, *līlā-pravāha*, it is like the flow of a river. The river has two embankments: a right embankment and a left embankment. Rādhā and Kṛṣṇa's conjugal transcendental pastimes are like the flow of a river, *līlā-pravāha*, with two embankments. One embankment is *milana*, union, and the other embankment is *viraha*, separation. The *viraha*, separation, nourishes the pleasure of combination. It is a question of nourishment. Therefore, both these two are required, otherwise there is no relish, or nourishment. One gets pleasure in union, and at the same time, intense pain in separation. So pleasure and pain are simultaneously present; two opposites. It is going on from time immemorial.

## Jagad-guru Kṛṣṇa worships rādhā-pāda

Śrī Rūpa-Gosvāmīpāda mentions in *Ujjvala-nīlamanī*:

*vibhur api kalayan sadābhivṛddhiṁ  
gurur api gaurava-caryayā vihinah  
muhur upacita-vakrīmāpi śuddho  
jayati mura-dviṣi rādhikānurāgaḥ  
Dāna-keli-kaumudī (2)  
quoted in Śrī Caitanya-caritāmṛta (Ādi-līlā 4.131)*

[All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura! Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity.]\*

*Vibhur api kalayan sadābhivṛddhiṁ. Rādhā-prema is vibhu. Vibhu means great, Lord, because it is guru (important). At every moment it is increasing, vardhana-śīla. Guru. Although it is guru (important), still it is without gaurava (pride), without gurutvā (a feeling of importance). You should read the language. Sweet, sweetness. Adjective then noun. I will teach you grammar and language. Guru – gurutvā. Guru is the adjective, and gurutvā is a noun. In the*

English language it is ‘guruship’. Although *guru* (important), it is without guruship (pride); so it has two opposites. It is unlimited, but it is still increasing. Two opposites. Do you follow? *Rādhā-prema* is pure, completely pure, *viśuddha sunirmala*, but it is never straight. It is always crooked. It is very, very crystal clear, pure, and straight. There is no duplicity, no crookedness. *Rādhā-prema* is very clear, *viśuddha*, completely clear, without contamination. Still its movement is crooked. *Vakra-gati*, not straight. It is two opposites. We say *kṛṣṇam vande jagad-guru*, Kṛṣṇa is the spiritual master of the whole universe. We all worship His lotus feet because He is the *guru* of the whole universe, but that *jagad-guru* Kṛṣṇa worships *rādhā-pāda*, the lotus feet of Rādhārāṇī. So there are two opposites, *rādhikāra prema guru, āmi śiṣya naṭa*.

So if you go up in this line of guruship then the topmost is *rādhā-prema*, not Kṛṣṇa. It is said, *jāhā va-i guru vastu nāhi suniścita*, that *rādhā-prema* makes Kṛṣṇa a disciple and makes Him dance; makes Him mad. *Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.129). This is *rādhā-prema*.

## I am devoid of the invaluable asset

Rādhā has such *prema*, but still, what does Rādhārāṇī say? Rādhārāṇī thinks Herself *hata bhagiṇī dina*.

*dūre śuddha-prema-gandha, kapaṭa premera bandha,  
seha mora nāhi kṛṣṇa-pāya  
Śrī Caitanya-caritāmṛta (Madhya-līlā 2.46)*

Rādhārāṇī says, “I have no love for Kṛṣṇa. I am far, far away from it.”

*nāhi kṛṣṇa-prema-dhana, daridra mora jīvana  
dehendriya br̥thā mora saba  
Śrī Caitanya-caritāmṛta (Madhya-līlā 2.40)*

Rādhārāṇī says, “I do not have that *kṛṣṇa-prema-dhana*, the invaluable asset of *kṛṣṇa-prema*. I am devoid of that asset; therefore, I am poor. It is useless for My body to survive, because I have no *kṛṣṇa-prema*.” She talks like that. Is it not two opposites?

## A mixture of poison and nectar

Then in *rādhā-prema*, you will find the mixture of poison and nectar, *viṣāmr̥te ekaṭra milana*, poison and nectar are present at the same time. This is wonderful. How can it be at the same time that nectar and poison are mixed together? We cannot conceive of it, because nectar is very sweet, the sweetest, and poison is most bitter. So at the same time two things are there, both sweet and bitter. In union it is sweet, and in separation it is bitter. So two opposites are there in *rādhā-prema*. Try to understand me. It is very deep philosophy, not an easy affair. That separation is very painful, *tīura bhedana*. Therefore, we say that there is a mixture of two things, nectar and poison, in *rādhā-prema*.

*bāhye viṣa-jvālā haya,      bhitare ānanda-maya,  
kṛṣṇa-premār adbhuta carita  
Śrī Caitanya-caritāmṛta (Madhya-līlā 2.50)*

[Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.]\*

Externally, when there is separation, the whole body burns. When a poisonous snake bites you, you will notice how your body will burn. [In transcendental relationships] a similar burning is externally present because of separation, but inside there is extreme pleasure. The two are opposites.

*ei premā-āsvādana,      tapta-ikṣu-carvaṇa,  
mukha jvale, nā jāya tyajana  
sei premā jāra mane,      tāra vikrama sei jāne,  
viṣāmr̥te ekaṭra milana  
Śrī Caitanya-caritāmṛta (Madhya-līlā 2.51)*

Relishing this *prema* is like chewing very hot sugarcane. It is very sweet, yet the mouth is burning. You are chewing but do not want to take it out. These are the two opposites. *Tapta-ikṣu-carvaṇa*, chewing hot sugarcane. This is *rādhā-prema*, *kṛṣṇa-prema-rādhā-prema*.

One who knows this, understands what it is; he knows. Otherwise you cannot know what it is. One who has tasted sugar candy, he knows how sweet it is. If you have not tasted it, then how can you know it? If I say, “Oh, sugar candy is very sweet,” you will say, “How sweet?” What shall I say? You have to taste it, and then you can realize how sweet it is. Similarly, one who has tasted, relished, this *prema*, only he knows what it is. Otherwise how can you know? Can you? No. *Vikrama sei jāne*.

Then in *Vidagdha-mādhava* (2.18) Śrīla Rūpa Gosvāmī mentions in *paurṇamāsī vākya*, the statement of Paurṇamāsī:

*pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano  
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanaḥ  
premā sundarī nanda-nandana-paro jāgarti yasyāntare  
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ*

Paurṇamāsī says to Rādhārāṇī, “He Sundarī, O lotus-faced one, extremely beautiful Rādhārāṇī, that *prema*, love, You have developed for that Nanda-nandana Kṛṣṇa, is not straight. Kṛṣṇa is crooked in three places. He is not a straight person. He is a very crooked person. Why have You developed love for Him, Rādhārāṇī?” That *prema* works in two ways. Have You seen a saw? It cuts both ways. Paurṇamāsī says, “It works in two ways.” What are those two ways? Those two ways are *vipralambha* and *sambhoga*, union and separation; two types of activity. When it is *vipralambha*, separation, then its poison is more dreadful than the most dreadful poison of a poisonous snake. How is there a union of nectar and poison? In *Vidagdha-mādhava*, Śrīla Rūpa Gosvāmī states that if you take poison, you cannot taste it because it is so bitter, but this *prema* is even bitterer than that. It gives so much pain in the heart, the most acute, intolerable pain. In *vipralambha-bhāva*, *virāha-daśā*, in separation, it acts like poison, but in *sambhoga-daśā* (union) it is much sweeter than nectar. So it is a combination of nectar and poison.

Then Paurṇamāsī says, “O Rādhārāṇī, why have You developed love for that crooked person, Kṛṣṇa, who is crooked in three places?” This *prema* is much bitterer than dreadful liquid poison, but at the same time it is much sweeter than nectar. Two opposites.

### Part Three

The mystery is here: it is not an intoxicant but it makes one become intoxicated. When someone becomes intoxicated, he becomes mad. Marijuana or LSD is a very dreadful poison that made the hippies go mad; they were rolling around naked. Mad.

How there are two opposites is described in *Vidagdha-mādhava*: This *prema* You have developed is not fire, but it burns. Is it not an opposite? It is not a weapon, but it pierces the heart. It is not water, but it inundates everything. When there is heavy downpour, a high flood has come and the whole land has been inundated; then you will not be able to find your way. So when there is such *prema*, which is not water, still it inundates everything. The *gopīs* and *Rādhārāṇī* become mad and kick all Vedic etiquette. It is like an inundation; it washes away everything. It is not poison, but it acts like poison. This is *prema*.

Excerpt from a lecture given in Bhubaneswar, India  
on 19 March, 1992  
Published in the booklet *Rādhā-prema Makes Kṛṣṇa Mad*









# Fire of Separation

Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja

Śrīla Prabhupāda has written (*Śrīmad-Bhāgavatam* 10.3.31, purport):

The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in *Śrīmad-Bhāgavatam*. Actually, however, Rādhikā can be understood from the word *ārādhana*, which indicates that She enjoys the highest loving affairs with Kṛṣṇa. (\*)

## Molten Gold

The forty-seventh chapter of the Tenth Canto of *Śrīmad-Bhāgavatam* describes how Kṛṣṇa sent Uddhava to deliver the message of love to the *gopīs*. Uddhava came to the *gopīs* and at last to Rādhārāṇī. Rādhārāṇī was lying in Her *kuṇja* surrounded by Her eight most intimate *sakhīs*, feeling acute pangs of separation from Kṛṣṇa. Arriving there, Uddhava saw one *mahā-devī* lying on the ground.

*sakhī aṅke hima vapu rasanā abaśa  
pāṇi-tala dharā-tale śeṣa-daśā daśa*

Her golden body is lying on the lap of Her *sakhī*. Her tongue cannot speak anything; She is speechless. Her hands are restlessly moving to and fro. Sometimes She is rolling on the ground. *Śeṣa-daśā daśa* – the ten symptoms of a dying person are there. This is all mentioned in *Ujjvala-nīlamaṇi*. I am not going to [speak on] that, as it will take another day. There are so many things to say. If I explain this verse, it will take one week. It contains so many things. Of these *daśā daśa*, ten conditions, the last condition is *mṛtyu*, death.

With a very feeble voice, Rādhārāṇī told Her girl companions, “*Sakhī*, what shall I say? This *viraha*, separation, from Gokula-pati, the Lord of My heart, Kṛṣṇa, is so acute! *Viśleṣa janmā jvara*. This separation has caused a high temperature, a fever more than 110 degrees.”

Rādhārāṇī told Lalitā:

*uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo  
dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śūlyād api  
tīvraḥ prauḍha-visūcikāni cayato 'py uccair mamāyaṁ bale  
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ  
Śrī Lalita-mādhava (3.2.4)*

I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen pot. This fever produces more distress than poison, it is more piercing than Indra's thunderbolt, more sharp than a spear plunged into the heart, and more horrifying than the last stage of cholera.

A goldsmith puts pieces of gold inside a small earthen pot, places them in the blazing fire, covers them with another pot, then blows it with bellows until the heat becomes more and more intense and finally the gold melts. Similarly, Rādhārāṇī says, “Such heat I am feeling, *uttāpī puṭa-pākato* – more and more severe heat. I am feeling heat that is greater than the heat produced from very dreadful poison – *garala-grāmād api kṣobhaṇo*. It is *duḥsahaḥ*, more intolerable than the striking of a thunderbolt. I cannot tolerate it. It is breaking My heart at every moment – *marmāṇy adya bhinatti*. I cannot tolerate it.

O My *sakhī*, dear girl companion, I cannot tolerate it. There is no need of this body. I do not see any purpose of keeping this body. This body is useless. I want to give it up immediately.”

## Unbolt the Door

Rādhārāṇī kept silent for one or two moments and then said, “Oh! Death is not coming to Me! I want to die but death is not coming. There is a great obstruction to death. What is that obstruction? It is Kṛṣṇa’s words. He said, ‘I will come back, I will come back, I will come back.’ When Akrūra took Kṛṣṇa in his chariot and was leaving Vrajabhūmi, we were rolling on the ground and crying, ‘Let the wheels of the chariot roll over our bodies! Let us die!’ At that time Kṛṣṇa said, ‘Hey! Hey! No, no, no! Do not do that! I will come back!’ These words He spoke are a great obstruction. So death is not coming. What shall I do?”

At that time, Rādhārāṇī looked up at the sky and saw a crow flying in the direction of Mathurā. She called out, “*He* crow! Come here, come here! Listen to Me. Are you going to Mathurā? Do not go in any other direction; just go straight go to Mathurā! Lord Mathurā-pati, Mathurānātha is there. *Vandanā caraṇa*, offer obeisances to that Lord of Mathurā and deliver My message to Him.

“Tell Him that if a house has caught on fire, the first duty of the house master is to let the domestic animals loose. They should not be burned. The door is to be opened and they are to be let out first. My body is the house and it is on fire – *viraha-agni*, separation is the fire. This house is burning, burning, burning. Who has set this fire? Your Mathurānātha has set fire to this house. Now go and tell Him that My *prāṇa*, My life, is the animal in the house. The house is on fire and it cannot get out – *dagdhum prāṇa-pasum śikhī viraha-bhūr indhe mad-aṅgālaye*. What is the reason it cannot get out? Because the door is bolted, *argala*, with a very strong bolt. That strong bolt is *āsārgala-bandhanam* – Kṛṣṇa’s words. He said, ‘I will come back.’

“The door cannot be opened and the house is on fire. Tell Him, He should come immediately and unbolt it. Then My life, *prāṇa*, will get out.” This is Rādhārāṇī’s love. There is no such thing in Rukmiṇī’s love. If Kṛṣṇa, out of fun, cuts some jokes with Rukmiṇī, she becomes afraid, “Oh, will He leave me?”

## Take Me to the Yamunā

Rādhārāṇī kept silent for some moments. Then She spoke to Her girl companions:

*jamunā taṭinī kūle, keli kadambera mūle  
more laye calalo tvarāya*

*antimera bandhu haye, jamunā-mūrtikā laye,  
sakhī mora lipa sarva-gāye*

*śyāma-nāma tad-upari, likha saba saha-carī  
tulasī-mañjarī diyo tāya*

*āmāre beṣṭana kari, bala sabe hari hari,  
jakhana parāṇa bāhirāya*

“Immediately take Me to the bank of the Yamunā, as she is very dear to Me. Put Me underneath a *keli-kadamba* tree there on the bank. They are My best friends now, at the end of My life. Take some mud from the Yamunā and smear it all over My body, and write on it, ‘Śyāma, Śyāma, Śyāma, Śyāma, Śyāma, Śyāma, Śyāma.’ Take some *tulasī-mañjarīs* and put them on those names. Then all My dear *sakhīs* should sit around Me, and just as My life is leaving, you should all chant:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*haribol! haribol! haribol!*

This is Rādhārāṇī’s love. Uddhava was standing there and seeing everything. Uddhava understood. “Who is this? This is definitely Śrīmatī Rādhārāṇī. Many times I have heard my friend and master, Kṛṣṇa, uttering in His sleep, ‘Rādhe, Rādhe, Rādhe, Rādhe!’ Definitely this is that Rādhā.”

## Rādhārāṇī’s Parrot

Śrīla Prabhupāda has written in his purport (Śrīmad-Bhāgavatam 10.3.31):

The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā.

Śrīla Kavirāja Gosvāmī has written in *Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.140):

*ei prema-dvāre nitya rādhikā ekali  
āmāra mādhyamāṁṛta āsvāde sakali*

Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

*Ekali rādhikā āsvāde sakali* – only Rādhārāṇī is able to relish Kṛṣṇa's sweetness completely. She relishes the most.

Śrīla Prabhupāda then goes on to say:

...the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā's name is not mentioned in *Śrīmad-Bhāgavatam*.

Why has Śukadeva Gosvāmī not mentioned Rādhārāṇī's name? Śrīla Prabhupāda has described:

Actually, however, Rādhikā can be understood from the word *ārādhana* which indicates that She enjoys the highest loving affairs with Kṛṣṇa.

Śukadeva Gosvāmī has given Rādhā's name in an indirect way: *anayārādhito* [meaning 'worshipped by this one' (*Śrīmad-Bhāgavatam* 10.30.28)]. *Ārādhana* means 'one who offers inconceivable worship'. The worship Rādhārāṇī offers cannot be compared.

Śukadeva Gosvāmī has also mentioned the word *kaścit*. Kṛṣṇa took one *gopī*, *kaścit*, from the *rāsa-sṭhālī* (the arena of the *rāsa* dance) and went away. That means He took away whom? Rādhā. Śukadeva never mentioned Rādhā, he only said, *kaścit*. Why has he mentioned *kaścit*?<sup>20</sup>

---

20 Of all the Sanskrit pronouns that could have been used by Śukadeva Gosvāmī, *kaścit* emphasizes a single individual. Since there was only one, the implication is that she must have been a special one.

Because only Rādhārāṇī enjoys the highest loving affairs – *ekali rādhikā āsvāde sakali*. One who completely relishes the unbroken loving mellow is *kaścit*. No one else can experience such a thing. Only Rādhārāṇī completely experiences that loving mellow. *Paripūrṇa kṛṣṇa-prema sukha*. The complete relishing of *kṛṣṇa-prema* (love for Kṛṣṇa) is only in Rādhārāṇī, because She is *mādanākhyā-mahābhāva-mayī*, the embodiment of *mādanākhyā-mahābhāva* (*prema* in its supreme feature).

In an indirect, very nice way, Śukadeva Gosvāmī has uttered this word *kaścit* and never directly uttered Rādhā. *Bujhibe rasika bhakta, nā bujhibe mūḍha* – only *rasika* Vaiṣṇavas (those who relish the mellows of devotion) can understand this. Those who are *mūḍhas*, fools, cannot understand why Śukadeva Gosvāmī has used the word *kaścit*. Only *rasika-jana* can understand it. *Rādhā-tattva* is a very deep confidential *tattva*. Common people cannot understand, so it is generally not discussed in the congregation of common people. That is one reason why Śukadeva did not speak Rādhā's name. Another reason is that Śukadeva Gosvāmī is Rādhārāṇī's parrot. The name of Rādhā is so dear to him. If Śukadeva Gosvāmī were to utter Rādhārāṇī's name, then he would become ecstatic, his voice would choke up, and he would not be able to speak the *Bhāgavata*. He had to speak the whole *Bhāgavata* within seven days. Parikṣit Mahārāja was greedily waiting. Śukadeva Gosvāmī is Rādhārāṇī's parrot, therefore he did not utter the name of Rādhā directly. He only gave it in an indirect way. Śrīla Prabhupāda has mentioned this here. "People cannot understand why Rādhārāṇī's name is not mentioned."

*Prabhupādaji Mahārāja ki jaya!  
samavetā bhakta vṛnda ki jaya!  
gaura-premānande hari haribol!*

*Mathurā Meets Vṛndāvana, Chapter 16*



# Kṛṣṇa Never Leaves Vr̥ndāvana

Śrī Śrīmad Gaura Govinda Gosvāmī Mahārāja

Śrī Caitanya Mahāprabhu is Kṛṣṇa, but His mood is different. He came as a devotee. Especially, He accepted *rādhā-bhāva*, the mood of Rādhārāṇī, always crying and feeling the acute pangs of separation from Kṛṣṇa. Although He is Kṛṣṇa, He is crying for Kṛṣṇa. He is teaching us how we have to cry for Kṛṣṇa. Unless you cry for Kṛṣṇa, you cannot get Kṛṣṇa. Those who have cried for Kṛṣṇa, they have gotten Kṛṣṇa. Dhruva cried, Bilvamaṅgala cried. They have gotten Kṛṣṇa.

Kṛṣṇa says:

*gāyanti mama nāmāni rudanti mama samvido  
teṣām ahaṁ parikṛta nānya-kṛta janārdana*

*Śrī Hari-bhakti-vilāsa (11.447)*

Those who sing My names and who cry in front of Me, I am purchased by them, for I, Janārdana, am not purchased by anything else.

“I am purchased by one who chants My names and cries before Me.” That is the price you have to pay to get Kṛṣṇa. Unless you cry, how can you get Kṛṣṇa? As a practical teacher, Mahāprabhu is always

crying for Kṛṣṇa, always feeling acute pangs of separation from Kṛṣṇa in *rādhā-bhāva*.

## Separation means union

Mahāprabhu is the combined form of Rādhā and Kṛṣṇa – *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*. In *navadvīpa-līlā* They appear in only one body, but in *vraja-līlā*, They appear in two bodies, Rādhā and Kṛṣṇa. *Milana* means *sambhoga*, or union. *Vipralambha* means ‘separation’. *Vipralambha-bhāva* is predominating in Gaura. *Rādhā-bhāva*, crying for Kṛṣṇa, is predominating in Him, not *kṛṣṇa-bhāva*. In one form, in one container, you will find two opposites, *sambhoga* and *vipralambha*, union and separation. That is *navadvīpa-līlā*. Navadvīpa-kṣetra is *vipralambha-līlā-kṣetra* (the land of separation). *Kṛṣṇa-līlā* is compared to the constant flow of a river. As a river has two embankments, similarly the flow of *kṛṣṇa-līlā* has two embankments, *sambhoga* and *vipralambha*. One embankment is union and the other embankment is separation. The embankment of union is Vrajabhūmi. There is no separation there. But in Navadvīpa, the embankment is separation. Mahāprabhu is always feeling separation in *rādhā-bhāva*.

## Kṛṣṇa left

A question arises in this regard: In *vraja-līlā* is there only union and no separation? The Gosvāmīs have expressed, that although in Vṛndāvana there is primarily *sambhoga-taṭa*, the embankment of union, still, *kṣaṇikayā*, for a very short time, separation is there. That separation is known as *prema-vaicittya*. You may define *prema-vaicittya* in English as ‘separation felt in the presence of the beloved’. Although Kṛṣṇa is present and Rādhā is present, They still feel separation from each other. This *prema-vaicittya* is very wonderful. Rūpa Gosvāmī has described *prema-vaicittya* in *Śrī Lalita-mādhava* and *Śrī Vidagdha-mādhava*. Throughout the drama *Śrī Lalita-mādhava*, he has described *prema-vaicittya*.

Śrī Lalita-mādhava states, “*nava-vṛndāvana saṅgam milana viraha ekādika prema-vaicittya* – *nava-vṛndāvana* is the example of *prema-vaicittya* where, although in the presence of one another, Rādhā and



Kṛṣṇa feel pangs of separation.” In the *Lalita-mādhava* drama, the title of the Seventh Act is *Nava-vṛndāvana-saṅgama* (meeting in new Vṛndāvana).

When Akrūra came and took Rāma and Kṛṣṇa away to Mathurā, all of the Vrajavāsīs felt acute pangs of separation. They felt as if their life would leave them, because Kṛṣṇa is their life. When Kṛṣṇa went to Mathurā, the separation felt by the Vrajavāsīs – Nanda, Yaśodā, the cowherd boys, and the *gopīs* headed by Rādhārāṇī – is known as *mathurā-viraha*. When Akrūra was taking Rāma and Kṛṣṇa away in the chariot, all of the *gopīs* came and lay on the ground in front of it. “Let the wheels of the chariot roll on us. Let us die.” They felt such acute pangs of separation. But Kṛṣṇa gave them some consolation. “I have some business there. I am going. I will finish it and then I will come back.” That consolation is the only hope for which the *gopīs* are surviving: “Kṛṣṇa has said He will come back.”

## Messages

These things are all mentioned in chapters forty-six and forty-seven of the Tenth Canto of *Śrīmad-Bhāgavatam*, especially the forty-seventh chapter known as *Bhramara-gīta*, the Song of the Bumblebee. Kṛṣṇa sent Uddhava to Vrajabhūmi from Mathurā. The Vrajavāsīs were not the only ones feeling pangs of separation. Kṛṣṇa was also feeling separation from them. Therefore, Kṛṣṇa sent Uddhava to Mathurā with a message of love.

Uddhava went to Vrajabhūmi. What he said there is mentioned in the Tenth Canto of the *Bhāgavatam*. Nanda and Yaśodā, the *gopīs* and Rādhārāṇī were all feeling acute pangs of separation. Kṛṣṇa could not go to them and they could not go to Him. The only solution was to send messages. Kṛṣṇa sent Uddhava as a messenger. That is known as *Uddhava-sandēśa*. And the *gopīs* sent a messenger to Kṛṣṇa. That is known as *Haṁsadūta*. Rūpa Gosvāmī has written these two *kāvya*s, poems, *Uddhava-sandēśa* and *Haṁsadūta*. Kṛṣṇa sent a message of love to the *gopīs* and the *gopīs* sent a message of love to Kṛṣṇa. These topics are all described therein. *Uddhava-sandēśa* and *Haṁsadūta* should be read.

## Mahāprabhu's order

Śrīla Rūpa Gosvāmī wrote the two dramas, *Lalita-mādhava* and *Vidagdha-mādhava*. When he was writing them, Mahāprabhu ordered him:

*kṛṣṇere bāhira nāhi kariha vraja haite  
vraja chāḍi' kṛṣṇa kabhu nā jāna kāhāte  
Śrī Caitanya-caritāmṛta (Antya-līlā 1.66)*

“Do not take Kṛṣṇa out of Vraja, because He never leaves Vraja. *Padam ekaṁ na gacchatī* – He never even takes one step out of Vrajabhūmi.” Did Rūpa Gosvāmī follow that order or did he disobey it? If you read those two dramas, it may seem that he has not carried out that order. It will appear that he has disobeyed it.

We have two types of consideration, *aparā-vicāra* and *tattva-vicāra*, the apparent consideration and the absolute consideration. Kṛṣṇa has described in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam  
evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

“My appearance and activities are not material. They are transcendental. One who understands this in *tattva* then, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* – after quitting his body, he will come to Me. No more rebirth. He will never come down here again.” Where is the question of rebirth? Where is the question of falling? There is no rebirth for one who understands Kṛṣṇa in *tattva*. The goal of our rarely-achieved human birth – *durlabhaṁ mānuṣaṁ janma* – is to understand Kṛṣṇa in *tattva*.

There are two types of consideration, *aparā-vicāra* and *tattva-vicāra*. If we understand *tattva-vicāra* then we will understand that Rūpa Gosvāmī has not disobeyed the order of Mahāprabhu. He has obeyed it. He has not taken Kṛṣṇa out of Vrajabhūmi. But if you read *Lalita-mādhava*, it describes that Kṛṣṇa left Vṛndāvana. It seems that Rūpa Gosvāmī disobeyed Mahāprabhu's order, but it is only apparent.

## “I am a madman”

This very, very deep philosophy is not easily understood. It is generally only discussed amongst *paramahamsas* and is not to be spoken before neophytes. *Paramahamsas* can understand it, others cannot, so, generally it is not discussed. You may then ask the question, “Why are you speaking all these things when most of the devotees are neophyte? They cannot understand.” You may say I am a fool or a madman. Yes, I may be a fool or a madman. I accept that. That is my certificate. I first came to America in 1986. At that time, I had booked a ticket to come here to New Vṛndāvana. I had a desire: “I will go to New Vṛndāvana and speak on *Nava-vṛndāvana-saṅgama*.” I had that desire from 1986. But Kṛṣṇa did not want it to be spoken at that time.

When I went to Gītā Nagari I fell severely sick. Therefore, I could not come here, and I returned to India, so that desire remained unfulfilled. This time when I came, I thought, “Let me speak before Rādhā-Vṛndāvana-candra. They may fulfill my desire.” Therefore, I am speaking for Them. And those who are very fortunate, by the mercy of Śrī Śrī Rādhā-Vṛndāvana-candra, will be able to understand. I beg at Their lotus feet to shower Their mercy upon you. If you will all let Rādhā-Vṛndāvana-candra shower Their mercy on you, then you may be able to understand this topic. We will speak this for the pleasure of Kṛṣṇa and for the pleasure of *guru* and Gaurāṅga as a *sevā*. This is my *sevā*, my service. It is not my mind’s pleasure. It is for the pleasure of *guru* and Gaurāṅga, for the pleasure of Kṛṣṇa. *Śravaṇa* and *kīrtana*, hearing and chanting, are both service for the pleasure of the Lord. You are hearing, so you are doing *sevā* for *guru*, Gaurāṅga and Kṛṣṇa. You should not hear for your own pleasure. No! We should hear for the pleasure of *guru* and Gaurāṅga. One who speaks should speak, or do *kīrtana*, for the pleasure of *guru*, Gaurāṅga and Kṛṣṇa. For Their pleasure I am doing this. This is the purpose.

## The Earth is cracking

In his drama *Vidagdha-mādhava*, Rūpa Gosvāmī described *vraja-līlā kahānī*, the pastimes of Vraja. In his *Lalita-mādhava*, up to the Second Act, he also described *vraja-līlā*. In the second act there

is the killing of Śaṅkhacūḍa. Then in the Third Act Akrūra came to Vrajabhūmi and took Rāma and Kṛṣṇa away to Mathurā. This is *bhāvi-viraha*, separation felt in anticipation of the beloved's departure. The Vrajavāsīs, inhabitants of Vrajabhūmi, felt acute pangs of separation from Kṛṣṇa. Then, when the wheels of the *ratha*, the chariot, started rolling, they felt *bhavan-viraha*, separation at the time of the beloved's departure. When Kṛṣṇa got into the chariot and sat down, He said, “*etās tūrṇaṁ nayata kiratir ārti-miśras tamisrā* – O My dear Vrajavāsīs, inhabitants of Vrajabhūmi, somehow you pass these most distressful days, distressful nights. In the future there will be union. I will come back.” He gave them that consolation, “Yes, I will come back.” He said, “*bhāvī bhāvya punar api mayā maṅgalaḥ saṅgamo vā* – In the future there will be union. Somehow tolerate these distressful days and nights of separation.”

Paurṇamāsī-devī is *yogamāyā-śakti*. When Paurṇamāsī-devī was looking at the wheels of the *ratha*, she said:

*yena syandana-nemi-nirmita-mahā-sīmanta-dambhād idaṁ  
hā sarvaṁ sahayāpi nirbharam abhūd dūrād vidīṛṇaṁ bhuvā  
Śrī Lalita-mādhava (3.1.44)*

“Mother Earth tolerates everything, but still she is splitting and cracking from the wheels of Akrūra's chariot. She could not tolerate the distress and pain of Kṛṣṇa's separation.”

Then the acute pangs of separation of the *gopīs* and Rādhārāṇī began: their *divyonmāda*, divine madness, *udghūrṇā*, uncontrollable giddiness, and *citra-jalpa*, various types of raving speech. The *Bhramara-gītā*, the Song of the Bumblebee, in the Tenth Canto of *Śrīmad-Bhāgavatam*, describes the *udghūrṇā* and *citra-jalpa* of Rādhārāṇī. The Third Act of *Lalita-mādhava* is titled *Unmatta-rādhikā*. *Unmatta* means ‘mad’. After Kṛṣṇa left for Mathurā, Rādhārāṇī, feeling acute pangs of separation from Kṛṣṇa, said:

*kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ  
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ  
kva rāsa-rasa-tāṇḍavī kva sakhī jīva-rakṣauśadhir  
nidhir mama suhṛttamaḥ kva tava hanta hā dhig vidhiḥ  
Śrī Lalita-mādhava (3.1.45)*

“Where is *nanda-kula-candramāḥ*, the moon of the Nanda dynasty? Where is *śikhi-candra-kālaṅkṛtiḥ*, that Kṛṣṇa on whose crest is a peacock feather? *Kva mandra-muralī-ravaḥ* – Where is that Kṛṣṇa who plays the flute so sweetly? *Kva rāsa-rasa-tāṇḍavī* – Where is that Kṛṣṇa who dances in *rāsa*? *Kva sakhi jīva-rakṣauśadhir nidhir mama* – Where is that Kṛṣṇa who is the soothing balm for My afflicted heart? *Hā! Dhik! Alas, alas!*”

## Rādhā drowned

*Śyāma viraha unmādinī* – Rādhārāṇī became completely mad, feeling separation from Śyāma. With Her intimate *sakhi* Viśākhā, She jumped into the Kālindī, the Yamunā, and drowned. “*Na una hado utthidā, na una hado utthidā* – Never to rise again, never to rise again” (*Śrī Lalita-mādhava* 3.2.74). There are ten acts in *Lalita-mādhava*. After Rādhārāṇī drowns Herself in the Third Act, then *mathurā-dvārakā-līlā* begins in the Fourth Act.

Mahāprabhu ordered Rūpa Gosvāmī, “*kṛṣṇere bāhira nāhi kariha vraja haite* – do not take Kṛṣṇa out of Vrajabhūmi.” But what did Rūpa Gosvāmī do? In *Lalita-mādhava* he described how Akrūra came and took Kṛṣṇa away from Vrajabhūmi. Apparently Rūpa Gosvāmī has disobeyed Mahāprabhu. But if you understand according to *tattva-vicāra* then you will see that there is no disobedience.

## Nava-Vṛndāvana

If Rādhā drowned with Her *prāṇa-sakhī* Viśākhā in the Kālindī, then how will She unite with Kṛṣṇa? This is our problem and question, and it should be solved. After Rādhā and Viśākhā Sakhī drowned in the Kālindī, Kālindī-devī took Rādhā and handed Her over to Her father, Sūryadeva, the sun god. Sūryadeva’s dear devotee is Satrājīt. Satrājīt’s daughter is Satyabhāmā. Rādhā entered into Satyabhāmā in Dvārakā. That is *Nava-vṛndāvana-saṅgama*. Nava Vṛnda-devī, one of Rādhā’s maid-servants, was there with Her. Rādhā was there in Satyabhāmā, feeling acute pangs of separation from Kṛṣṇa. In order to get some relief from the pangs of separation, She ordered Viśvakarmā to create an artificial Vṛndāvana, Nava-Vṛndāvana, like this New Vṛndāvana. She also ordered

Viśvakarmā to make a deity of Śyāma. So Viśvakarmā did all these things.

When Rādhā, in Satyabhāmā, saw that deity of Śyāma, She said, “*so 'yam jīvita-bandhur indu-vadane bhūyaḥ samāsāditaḥ* – I have again obtained the most beloved Lord of My heart.” Every day She would decorate that deity, putting *tilaka*, sandalwood paste and garlands on Him, and She would offer Him *pūjā* with incense, *pādyā* and *arghya*.

Kṛṣṇa was also in Dvārakā, feeling pangs of separation from Rādhā. To get some relief from these pangs of separation, Kṛṣṇa would sometimes come to the Nava-Vṛndāvana created by Viśvakarmā. One day, Śyāmasundara came there with His friend Madhumaṅgala. When He entered into Nava-Vṛndāvana He saw this beautiful deity, His own deity. He was amazed and said, “*Sakhe madhumaṅgala! katham āraṇya-veśa-dhārīṇī hariṇīyaṁ mad-aṅga-pratimā* – It is a great jungle here. How has this deity come here? I think it is definitely the creation of Viśvakarmā.”

Kṛṣṇa knows everything. He said, “My friend Madhumaṅgala, who is it that comes daily and offers worship to this deity? Who is She? When She comes to worship this deity, She sheds tears from her eyes while offering Him *candana*, sandalwood paste. The tears She sheds from Her eyes are clearly marked there.” Kṛṣṇa thought, “Today I want to catch Her. Who is She?” Then what did Kṛṣṇa do? With the help of Madhumaṅgala, He removed that deity from the *kuṇja* and He Himself stood there like a deity. Today Kṛṣṇa will see with His own eyes.

## Meeting in Dvārakā

Then Satyabhāmā came there with Her girl companion, Sakhī Nava Vṛnda. Seeing Satyabhāmā, Kṛṣṇa recognized Rādhārāṇī and became completely amazed. Kṛṣṇa spoke out, “*Hanta hanta katham saiveyaṁ me prāṇa-vallabhā rādhā* – Oh! This is My *prāṇa-vallabha* Rādhā.” Kṛṣṇa knew that Rādhā had given up Her body and had drowned Herself in the Kālindī, that She was no more in this world. “But somehow, this is My *prāṇa-vallabha* Rādhā. Viśvakarmā has created this Nava-Vṛndāvana, this artificial Vṛndāvana, for My happiness. Otherwise how is it that Rādhā is here in Dvārakā?”

Rādhārāṇī, in Satyabhāmā, used to come every day to offer worship to the deity. But today, Kṛṣṇa Himself was standing there.

When She looked at the deity She said, “*Aho!* This is Kṛṣṇa. This is not a deity. Oh, Viśvakarmā has made such a lifelike deity.” Then She shed tears. With folded hands, She said, “*a-i padibimbe.*” *Pratibimba* means ‘reflection’ or ‘deity’. She asked, “Is He all right? Is Padma-locana, lotus-eyed Kṛṣṇa, all right? Is everything auspicious for Him?” Kṛṣṇa was standing there. Kṛṣṇa said, “*Ayi māyā-yantra-mayī rādhike* – O illusion of Rādhā created by magical spells, Kṛṣṇa is all right now. All auspiciousness is with Him, because You are like Rādhā and You have come here. Rādhā is here no more, but like Rādhā, *kuśala-praśna*, You are asking about the auspiciousness of Kṛṣṇa.” Rūpa Gosvāmī has written: “*Satyam idānīm eva kṛṣṇaḥ kṣemī. Yad iyaṁ sarva-mudrayā taṁ lokottaram anukurvati tvam asya kṣemaṁ prcchasi* – Kṛṣṇa is indeed very happy at this moment because Your features exactly resemble the extraordinary features of Rādhārāṇī, and You are now asking about His welfare.”

Then *satyabhāmā-rūpa-rādhā* (Rādhā in the form of Satyabhāmā), told Her *sakhī* Nava Vṛnda, “*Sakhī, padimavi edaṁ kiṁ pi mahuram vaharedi* – What a wonderful deity Viśvakarmā has made. The deity is speaking so sweetly.”

Kṛṣṇa was thinking in His heart, “*Aho gandharva-purānukāriṇo ’pi māyā-gandharva-nāṭyasya kāpi cira-camatkāra-kāritā* – Ah! This magical mirage of Rādhā is very wonderful. Rādhā is clearly reflected in this very place. Viśvakarmā is very expert. He has created such a wonderful Nava-Vṛndāvana here. Although this is an artificial Vṛndāvana, still I saw Rādhā here. It really looks like Rādhārāṇī.”

After that, *satyabhāmā-rūpa-rādhā*, crying in a piteous voice said, “*A-i kṛṣṇa-paḍime* – O deity of Kṛṣṇa, *ha durbhāginī* – I am ill-fated. O deity, I am begging alms from You. I am most distressed. I am *duḥkhiṇī*. I am feeling acute pangs of separation from Kṛṣṇa. Please appear before Me as a living, moving person. Then My eyes will get some pleasure.”

*Kṛṣṇa-virahi*. Kṛṣṇa was also feeling separation from Rādhā. At that time, tears rolled down from Kṛṣṇa’s eyes. Satyabhāmā-Rādhā immediately wiped away His tears. Still, Satyabhāmā-Rādhā could not understand that the real Kṛṣṇa was there. Thinking it was a deity, and praising the skill of Viśvakarmā, She said, “He has made such a lifelike deity. And the deity is speaking with such a sweet voice.” At the

same time, Rādhā is feeling pangs of separation from Kṛṣṇa. Although She was in the presence of Her beloved, still She felt separation. This is known as *prema-vaicittya* in Vrajabhūmi. This is *sambhoga*, union. Only for a short time is such a thing there. This is such a wonderful, sweet, nectarean mellow. Rūpa Gosvāmī has mentioned so many things.

## Rādhā's prayer

Also, in the Tenth Act, *daśama aṅka*, you will find that Rūpa Gosvāmī again described union. All of the inhabitants of Vrajabhūmi were united in Dvārakā. At that time, Kṛṣṇa said to Rādhā, “*Praneśvārī rādhe prathayasva, im ataḥ paraṁ priya karavāṇi* – O My dear Rādhe, please tell Me what I can do to please You?”

Rādhā said:

*yā te lilā-pada-parimalodgāri-vanyā-paritā  
dhanyā kṣauṇī vilasati vṛtā māthurī mādthurībhiḥ  
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ  
samvītaṁ tvāṁ kalaya vadanollāsi-veṇur vihāram  
Śrī Lalita-mādhava (10.261)*

O Lord who places the glistening flute to His handsome mouth, please grant this benediction. In the district of Mathurā, where the many forests bear the sweet fragrance of places where You enjoy pastimes, and which is auspicious, splendid, and endowed with all kinds of sweetness, please always enjoy transcendental pastimes with us *gopīs*, whose hearts are overcome with love for You.

Rādhārāṇī said, “O fickle-natured Kṛṣṇa, *caṭula-cañcala*, this is My prayer: ‘Please come to Vrajabhūmi, please come to Vrajabhūmi. That Vṛndāvana is still there, where You played during Your *kaiśora-līlā*. The jungle is there. The *kuñjas* are there. The peacocks are there and the Yamunā River is there. Giri Govardhana is there. Everything is there. Everyone has been waiting for You. That Vṛndāvana is so beautiful! Vṛndāvana’s beauty is *anupamā*, it cannot be compared with anything. Please come there. We are going. Let *vraja-līlā* again be manifested. Let all of us surround You with Your *tribhaṅga-lalita*,



three-curved *rūpa*, as You stand playing Your flute so sweetly.”

In *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 1.82, 1.80) Kaviṛāja Gosvāmī has described Rādhārāṇī’s words:

*tomāra caraṇa mora vraja-pura-ghare  
udaya karaye yadi, tabe vāñchā pūre*

“O Kṛṣṇa, if Your lotus feet again come to our home in Vṛndāvana, then our desires will be fulfilled.”

*sei bhāva, sei kṛṣṇa, sei vṛndāvana  
yabe pāi, tabe haya vāñchita pūraṇa*

[Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.]\*

Rādhārāṇī told Kṛṣṇa, “Please come to Vraja-pura. Place Your lotus feet there again. Then My desire will be fulfilled. That Vṛndāvana is there. All the residents of Vṛndāvana are there. You are that Kṛṣṇa. We are there. If You go there, then My desire will be fulfilled. This is My prayer.”

## “How is it possible?”

*Kṛṣṇaḥ priye tathāstu* – Kṛṣṇa said, “Let it be granted.” Then Rādhā said, “*Kadham vi-a* – How is it possible? You are here.” *Śrī kṛṣṇaḥ sthagitam ivāpasavyato vilokate*. Then Kṛṣṇa, without saying anything, looked towards the southern direction as if waiting for someone. *Praviśaya gārgyā sahāpaṭi-kṣepeṇaikānamśā*. At that time, the daughter of Garga Muni named Gārgī, along with Ekānamśā, came there. Yaśodā gave birth to twins, one son, and one daughter. The son is Kṛṣṇa and the daughter is Ekānamśā or Yogamāyā. Yogamāyā said:

*sakhī rādhe mātṛā saṁsayam kṛthāḥ. yato bhavatyah  
śrīmad-gokule tatraiva vartante. kintu mayaiva kalā-  
kṣepārtham anyathā prapancitam. tad etan manasy  
anubhūyatām. kṛṣṇo ‘py esa tatra gata eva pratīyatām*  
*Śrī Lalita-mādhava* (10. 264)

[My friend Rādhā, do not doubt. At this moment You are standing in the beautiful and opulent abode of Gokula Vṛndāvana, although by the power of time I have arranged it in a different way. This truth You will be able to see directly within Your heart. Please understand that right now You are in Vṛndāvana and Your Kṛṣṇa is standing by Your side.]

Yogamāyā said, “O Rādhē, do not be doubtful. You are all in Vrajabhūmi. You have not left Vrajabhūmi. No one has left, neither Kṛṣṇa nor You. You are all in Vrajabhūmi. I have done this just to create something wonderful.” Yogamāyā is orchestrating all of Rādhā and Kṛṣṇa’s pastimes. Kṛṣṇa is there still in Vrajabhūmi. He never left.

Rādhā said to Kṛṣṇa, “*Bahiraṅga-janālakṣyatayā śrī-gokulam api sva-svarūpair alaṅkaravāmeti* – Unseen by outsiders, let Us both decorate this land of Gokula in Our original transcendental forms.”

*Bahiraṅga-jana*. Those persons who are not very internal and who cannot understand internal things are *bahiraṅga*, external. They cannot understand this. Rādhārāṇī said, “Only very intimate devotees can understand such internal things. Since We are in Vrajabhūmi, let Us manifest our *līlās* here.” Then Kṛṣṇa said, “*Priye tatāsthu* — Let it be granted. Let Your desire be fulfilled.”

## Rūpa never disobeyed

Therefore, *vraja-vilāsa*, Kṛṣṇa’s pastimes in Vṛndāvana, are *nitya*, eternal. Kṛṣṇa never leaves Vṛndāvana. Kṛṣṇa’s leaving Vṛndāvana for Mathurā and Dvārakā are Yogamāyā’s wonderful, wonderful act, *līlā-prakāśa*. Yugala-kīśora, Rādhā and Kṛṣṇa are always in Vṛndāvana. *Vṛndāvanam parityajya padam ekaṁ na gacchati* – They never step even one foot out of Vṛndāvana. And Rūpa-pāda has obeyed the order of Mahāprabhu. He has not disobeyed.

Sanātana Gosvāmī has mentioned this in his *Bṛhad-bhāgavatāmṛta*. Kṛṣṇa said, “I had a long dream that I had gone to Dvārakā. I became king there and married many wives.” Kṛṣṇa is transcendental and absolute. His dream is also transcendental and absolute. So Kṛṣṇa is always in Vrajabhūmi. He never leaves. Vrajabhūmi is *antara-vāsa*, an inner chamber, *nitya ujjala-rasa vihāra kṣetra* – a place where

His effulgent pleasure pastimes are eternally going on. “*Ujñvala-rasa, parakīyā-bhāve jāhā vrajete prakāśa* – Vṛndāvana is the place where Kṛṣṇa’s *parakīyā-rasa* is manifest.” Dvārakā and Mathurā are *madhyama-vāsa*, intermediary chambers. Dvārakā and Mathurā are *prābhava-vilāsa-kṣetra*, the place of Kṛṣṇa’s *prābhava* expansions. Vaikuṇṭha is *trītyā-vāsa*, His third apartment. That is *vaibhava-vilāsa-kṣetra*.

*Līlā-satyadhārī*, Yogamāyā, manifests wonderful *līlās*. She is very expert in making the *aghaṭana*, the impossible, *sa-ghaṭana*, possible – *aghaṭa-ghaṭana-patīyasī*. Therefore, she made such a wonderful thing. This is a dream.

In *tattva*, Kṛṣṇa is always in Vṛndāvana. Kṛṣṇa is *nitya-kīśora*, always a ten- or eleven-year-old boy, *tri-bhaṅgima-śikhaṇḍa-cūdā*, in a three-fold bending form with a peacock feather on His head. *Muralī-vadana, nitya-vihāra kṣetra vraja-dhāma* – Kṛṣṇa is eternally playing His flute and enjoying His pleasure pastimes in Vṛndāvana. He never leaves. Although Mathurā and Dvārakā are *nitya*, eternal, *dhāmas*, still His pastimes there are like a dream.

*Navadvīpa-līlā* is *vipralambha* (of separation). Mahāprabhu is crying. Therefore, Mahāprabhu went to Puruṣottama-kṣetra (Purī), which is *vipralambha-kṣetra*, a place of crying. There, Kṛṣṇa in the form of Jagannātha is crying for Rādhā, and Rādhā in the form of Mahāprabhu is crying for Kṛṣṇa. Both are crying. It is *vipralambha-kṣetra*. But Vrajabhūmi is *sambhoga-kṣetra*. There is no crying, only union. Rūpa Gosvāmī has written about *prema-vaicittya*; although union is there, still Rādhā and Kṛṣṇa are feeling separation, two opposites for a short time. This is *prema-vaicittya*.

Thank you very much.







# Part Four



---

GAUDĪYA VAIṢṆAVA SONGS  
GLORIFYING ŚRĪ RĀDHĀ

---





## ❖ Rādhikā-caraṇa-reṇu ❖

Śrīla Narottama dāsa Ṭhākura

*rādhikā-caraṇa-reṇu,      bhūṣaṇa koriyā tanu,  
anāyāse pābe giridhārī  
rādhikā-caraṇāśraya,      je kare se mahāśaya,  
tā're muī jāo bolihārī (1)*

Decorate your body with the dust of Śrīmatī Rādhikā's lotus feet, and you will easily attain Giridhārī. One who takes shelter of Rādhikā's lotus feet is a great personality, and I heartily glorify such a soul.

*jaya jaya rādhā-nāma,      vṛndāvana jā'ra dhāma,  
kṛṣṇa-sukha-vilāsera nidhi  
heno rādhā-guṇa-gāna,      nā śunilo mora kāṇa,  
vañcita korilo more vidhi (2)*

All glories to the name of Rādhā, whose abode is Śrī Vṛndāvana. She is the repository of loving pastimes that bring happiness to Śrī Kṛṣṇa. If my ears do not hear such narrations of Rādhā's glories, then destiny has cheated me.

*tā'ra bhakta-saṅge sadā,      rasa-līlā prema-kathā,  
je kare se pāya ghanaśyāma  
ihāte vimukha jei,      tā'ra kabhu siddhi nāi,  
nāhi jeno śuni tā'ra nāma (3)*

One who always engages in love-filled discussions of Her *rasa*-laden pastimes with Her devotees attains Ghanaśyāma. One who is averse

to this will never attain perfection. Let me not even hear the name of such a person.

*kṛṣṇa-nāma-gāne bhāi,      rādhikā-caraṇa pāi,  
rādhā-nāma-gāne kṛṣṇacandra  
saṅkṣepe kahinu kathā, ghucāo      manera byathā,  
duḥkhamaya anya kathā-dvandva (4)*

O brother, by chanting Kṛṣṇa's name, one attains the lotus feet of Śrīmatī Rādhikā, and by chanting Rādhā's name, one attains Śrī Kṛṣṇa-candra. I have briefly spoken advice by which you may dispel the sufferings of your heart. Contradictory words will only lead to pain and sorrow.

### ✧ Rādhikā-caraṇa-padma ✧

*Śrīla Bhaktivinoda Ṭhākura*

*rādhikā-caraṇa-padma,      sakala śreyera sadma,  
jatane je nāhi ārādhilo  
rādhā-padāṅkita-dhāma,      vṛndāvana jā'ra nāma,  
tāhā je nā āśraya korilo (1)*

One who has failed to worship with great care Śrīmatī Rādhikā's lotus feet, which are the treasure-house of all auspiciousness; who has not taken shelter of that abode called Śrī Vṛndāvana, which is decorated with the imprints of Rādhā's lotus feet...

*rādhikā-bhāva-gambhīra-      citta jebā mahādhīra,  
gaṇa-saṅga nā koilo jīvane  
kemone se śyāmananda,      rasa-sindhu-snānānanda,  
labhībe bujhaho eka-mane (2)*

...and who in this life has not associated with the devotees of Śrīmatī Rādhikā – whose moods are deep and grave and whose heart is extremely sober – how will such a person ever experience the bliss of bathing in the ocean of the *rasa* of ecstatic love for Śrī Śyāmasundara? Please understand this most carefully.



*rādhikā ujñjala-rasera ācārya*  
*rādhā-mādhava-śuddha-prema vicārya (3)*

Śrīmatī Rādhikā is the ācārya of ujñjala-rasa (the resplendent mellows of amorous love). The pure prema between Rādhā and Mādhava is meant to be contemplated and discussed.

*je dhorilo rādhā-pada parama jatane*  
*se pāilo kṛṣṇa-pada amūlya-ratane (4)*

One who takes hold of Śrī Rādhā's lotus feet with great care obtains the priceless jewel of Śrī Kṛṣṇa's lotus feet.

*rādhā-pada binā kabhu kṛṣṇa nāhi mile*  
*rādhāra dāsīra kṛṣṇa, sarva-vede bole (5)*

Without the lotus feet of Śrī Rādhā, one can never attain Śrī Kṛṣṇa. All the Vedic scriptures declare that Kṛṣṇa belongs to the maidservants of Rādhā.

*choḍata dhana-jana, kalatra-suta-mita,*  
*choḍata karama-geyāna*  
*rādhā pada-paṅkaja- madhurata-sevana,*  
*bhaktivinoda paramāṇa (6)*

Relinquishing wealth, followers, wife, sons and friends, and giving up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of sevā to Śrī Rādhā's lotus feet. This is Bhaktivinoda's conviction.

✧ Rādhā-bhajane Jadi ✧

*Śrīla Bhaktivinoda Ṭhākura*

*rādhā-bhajane jadi mati nāhi bhelā*  
*kṛṣṇa-bhajana tava akāraṇa gelā (1)*

If the desire to worship Śrī Rādhā does not arise, then your worship of Kṛṣṇa goes in vain.

*ātapa-rohita sūraja nāhi jāni  
rādhā-virahita mādharma nāhi māni (2)*

We cannot conceive of the sun devoid of sunlight. Similarly, we cannot accept Mādhava separate from Rādhā.

*kevala mādharma pūjaye, so ajñānī  
rādhā-anādara karoī abhimānī (3)*

One who worships only Mādhava is ignorant, and one who disrespects Śrī Rādhā is simply conceited.

*kabahi nāhi karobi tākara saṅga  
cette icchasi jadi vraja-rasa-raṅga (4)*

Do not ever associate with such persons if your heart longs for the loving playfulness of *vraja-rasa*.

*rādhikā dāsī jadi haya abhimāna  
śīghrai milai tava gokula-kāna (5)*

If you consider yourself to be the maidservant of Śrīmatī Rādhikā, then very quickly you will attain Kāna of Gokula.

*brahmā, śiva, nārada, śruti, nārāyaṇī  
rādhikā-pada-raja pūjaye māni (6)*

We know that Brahmā, Śiva, Nārada, the personified Vedas and Nārāyaṇī (Lakṣmī-devī) all worship the dust of Śrīmatī Rādhikā's lotus feet.

*umā, ramā, satyā, śacī, candrā, rukmiṇī  
rādhā-avatāra sabe—āmnāya-vāṇī (7)*

The revealed scriptures declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā's expansions.

*heno rādhā-paricaryā jākara dhana  
bhaktivinoda tā'ra māgaye caraṇa (8)*

Bhaktivinoda begs at the feet of those whose wealth is the service of Śrī Rādhā.

## ➤ Ramaṇī-śiromaṇi ◀

Śrīla Bhaktivinoda Ṭhākura

*ramaṇī-śiromaṇi, vṛṣabhānu-nandinī,  
nīla-vasana-paridhānā  
chinna-puraṭa jini', varṇa-vikāśinī,  
baddha-kavarī hari-prāṇā (1)*

The beloved daughter of Vṛṣabhānu Mahārāja is the crest-jewel of all beautiful young maidens. She wears blue-colored garments. Defeating the beauty of cut gold, Her complexion shines attractively. Her hair is beautifully plaited. She is the life and soul of Hari.

*ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā,  
tilaka-suśobhita-bhālā  
kañculikācchāditā, stana-maṇi-maṇḍitā,  
kajjvala-nayanī rasālā (2)*

She is adorned with beautiful ornaments, She is expert in amorous affairs with Śrī Hari, and Her forehead is gracefully decorated with *tilaka*. Her breasts are covered with a bodice and decorated with jewels, and Her *rasa*-filled eyes are anointed with black collyrium.

*sakala tyajiyā se-rādhā-caraṇe  
dāsī ha'ye bhajo parama-jatane (3)*

Relinquishing everything to become a maidservant at the lotus feet of Śrī Rādhā, worship and serve Her with great care.

*saundarya kiraṇa dekhiyā jāhāra  
rati-gaurī-līlā-garva-parihāra (4)*

Beholding the effulgent rays of Her beauty, Rati (the wife of Kāmadeva), Gaurī (the consort of Śiva) and Līlā (the potency of Nārāyaṇa) all abandon their pride.

*śacī-lakṣmī-satyā saubhāgya-balane  
parājita haya jāhāra caraṇe (5)*

At Her lotus feet, the good fortune said to belong to Śacī (the wife of Indra), Lakṣmī, and Satyābhāmā is completely defeated.

*kṛṣṇa-vaśikāre candrāvalī-ādi  
parājaya māne hoiyā vivādī (6)*

Contending to bring Śrī Kṛṣṇa under their control, Candrāvalī and all the other *gopīs* accept their defeat before Her.

*hari-dayita-rādhā-caraṇa-preyasī  
bhaktivinoda śrī godruma-vāsī (7)*

Bhaktivinoda, a resident of Śrī Godruma, aspires for the lotus feet of Śrī Rādhā, the most beloved of Śrī Hari.

## ❖ Varaja-vipine ❖

*Śrīla Bhaktivinoda Ṭhākura*

*varaja-vipine      yamunā-kūle  
mañca-manohara      śobhita phule (1)*

*vanaspati latā      tuṣaye ākhi  
tadupari kato      ḍākaye pākhi (2)*

In the forests of Vraja, along the banks of the Yamunā, there are enchanting platforms beautifully decorated with flowers. Varieties of fruit trees and creepers give satisfaction to the eyes. On them, many birds sing sweetly.

*malaya anila      bahaye dhīre  
alikula-madhu-      lobhete phire (3)*

*vāsantira rākā-      uḍupa tadā  
kaumudī bitare      ādare sadā (4)*

A cooling breeze from the Malaya Hills blows gently, and a swarm of bumblebees wanders about in search of honey. The full moon of the spring season continuously distributes its soothing rays out of love.

*emato samaye rasika-vara*  
*ārambhilo rāsa muralīdhara* (5)

*śata-koṭī gopī- mājhete hari*  
*rādhā-saha nāce ānanda kori'* (6)

At such a time, the supreme relisher of nectarean mellows, Muralīdhara Śrī Kṛṣṇa, begins the *rāsa* dance. In the midst of millions of lovely cowherd damsels, Śrī Hari blissfully dances with Rādhā.

*mādhava-mohinī gāiyā gīta*  
*harilo sakala jagata-cita* (7)

*sthāvara-jaṅgama mohilā satī*  
*hārāolo candrā- valīra mati* (8)

Singing beautiful songs, the enchantress of Mādhava captivates the minds of all living beings. All moving and non-moving beings are enchanted by the chaste Rādhā, who has defeated the pride of Candrāvalī.

*mathiyā varaja- kiśora-mana*  
*antarita haya rādhā takhona* (9)

*bhaktivinoda paramāda gaṇe*  
*rāsa bhāṅgalo (āji) rādhā bihane* (10)

After churning Vraja-kiśora's heart, Rādhārāṇī disappears from the *vāsantī-rāsa*. Bhaktivinoda foresees trouble. In the absence of Rādhā, the *rāsa* dance has (now) stopped.

## ❖ Śata-koṭī Gopī ❖

Śrīla Bhaktivinoda Ṭhākura

*śata-koṭī gopī mādhava-mana*  
*rākhite nārilo kori' jatana* (1)

*veṇu-gīte ḍāke rādhikā-nāma*  
*'eso eso rādhē!' ḍākaye śyāma* (2)

Millions of lovely cowherd damsels are unable to keep Mādhava's attention, despite their great endeavor to do so. The flute song calls the name of Rādhikā. "Come here, come here, Rādhē!" petitions Śyāma.

*bhāṅgiyā śrī rāsa-      maṇḍala tabe*  
*rādhā-anveṣaṇe      calaye jabe (3)*

*'dekhā diyā rādhē!      rākhaḥo prāṇa!'*  
*boliyā kādaye      kānane kāna (4)*

When He goes in search of Śrī Rādhā, the *rāsa* dance comes to a halt. Exclaiming, "O Rādhā, please save My life by giving Me Your *darśana*!" Kāna weeps in the forest.

*nirjana kānane      rādhāre dhorī'*  
*miliyā parāṇa      juḍāya hari (5)*

*bole, "tuhū binā      kāhāra rāsa?"*  
*tuhū lāgi' mora      varaja vāsa" (6)*

Embracing Śrī Rādhā and reconciling with Her in a secluded grove, Śrī Hari revives His life. He says, "Without You, what is the question of performing *rāsa*? Only because of You do I live in Vraja."

*e heno rādhikā-      caraṇa-tale,*  
*bhaktivinoda      kāḍiyā bole (7)*

*"tuwā gaṇa-mājhe      āmāre gaṇī',*  
*kiṅkarī koriyā      rākho āpani" (8)*

Weeping at the lotus feet of this Rādhikā, Bhaktivinoda says, "Count me among Your personal associates and keep me as Your maidservant."

## ✦ Vṛṣabhānu-sutā ✦

Śrīla Bhaktivinoda Ṭhākura

*vṛṣabhānu-sutā-      caraṇa-sevane,      hoibo je pālya-dāsī*  
*śrī rādhāra sukha,      satata sādhanē,      rahibo āmi prayāsī (1)*

To serve the lotus feet of the daughter of King Vṛṣabhānu, I shall become Her *pālya-dāsī* (affectionately sheltered maidservant) and strive to constantly bring Her all happiness.

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

I shall know within my heart that Śrī Kṛṣṇa takes pleasure in Śrī Rādhā's happiness, and so I shall never desire to abandon Her lotus feet and to enjoy separately with Śrī Kṛṣṇa.

*sakhī-gaṇa mama, parama suhṛt, jugala-premera guru  
tad-anugā ha'ye, sevibo rādhāra, caraṇa-kalapa-taru* (3)

The *sakhīs* are my supreme well-wishers and my *gurus* regarding the loving affairs of the Divine Couple. Remaining faithfully under their guidance, I shall serve Śrī Rādhā's lotus feet, which are like wish-fulfilling trees.

*rādhā-pakṣa chāḍi', je-jana se-jana, je-bhāve se-bhāve thāke  
āmi to' rādhikā- pakṣa-pāṭi sadā, kabhu nāhi heri tā'ke* (4)

Let anyone aside from Śrī Rādhā's party be as they are. I am indeed always partial to Śrīmatī Rādhikā and never look upon those who are not.

## ↻ Dekhite Dekhite ↻

Śrīla Bhaktivinoda Ṭhākura

*dekhite dekhite, bhulibo vā kabe, nija-sthūla-paricaya  
nayane heribo, vraja-pura-śobhā, nitya cid-ānanda-maya* (1)

When, before my very sight, will my bodily self-conception disappear? Then, with my own eyes I shall behold the exquisite beauty of Vraja, full of eternal spiritual cognizance and bliss.

*vṛṣabhānu-pure, janama loibo, jāvaṭe vivāha ha'be  
vraja-gopī-bhāva hoibe svabhāva, āna-bhāva nā rahibe* (2)

At that time, I shall take birth in the village of Vṛṣabhānu Mahārāja, and my marriage will occur in Yāvaṭa. My sole disposition and character will be that of a *vraja-gopī*. Any other mood will not remain.

*nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana  
rādhā-kṛpā-bale, labhibo vā kabe, kṛṣṇa-prema-prakaraṇa (3)*

When shall I obtain, by the power of Rādhā's mercy, my perfected spiritual body, my perfected spiritual name, and my own form and dress – true initiation into the realm of *kṛṣṇa-prema*?

*yāmuna-salila, āharaṇe giyā, bujhibo jugala-rasa  
prema-mugdha ha'ye, pāgalinī-prāya, gāibo rādhāra jaśa (4)*

When I go to draw water from the Yamunā, I shall understand the confidential mellows of the Divine Couple's loving affairs. Being overwhelmed with *prema*, I shall sing Śrī Rādhā's glories just like a madwoman.

## ✧ Pālya-dāsī Kori' ✧

Śrīla Bhaktivinoda Ṭhākura

*pālya-dāsī kori', lalitā sundarī, āmāre loiyā kabe  
śrī rādhikā-pade, kāle milāibe, ājñā-sevā samarpibe (1)*

When will the beautiful Lalitā, upon making me a *pālya-dāsī* (affectionately sheltered maidservant), place me at the lotus feet of Śrī Rādhikā and give me *sevā* under her direction?

*śrī rūpa mañjarī, saṅge jābo kabe, rasa-sevā-śikṣā-tare  
tad-anugā ha'ye, rādhā-kuṇḍa-taṭe, rahibo harṣitāntare (2)*

When will I go to Śrī Rūpa Mañjarī to receive instruction on *rasa*-filled service? Under her guidance, I shall joyfully remain on the banks of Śrī Rādhā-kuṇḍa.

*śrī viśākhā-pade, saṅgīta śikhibo, kṛṣṇa-līlā rasamaya  
śrī rati-mañjarī, śrī rasa-mañjarī, hoibe sabe sadaya (3)*



At the lotus feet of Śrī Viśākhā, I shall learn music abounding with the nectar of Kṛṣṇa's pastimes. Śrī Rati Mañjarī, Śrī Rasa Mañjarī, and others will be very compassionate to me.

*parama ānande, sakale miliyā, rādhikā caraṇe rabo  
ei parākāṣṭa, siddhi kabe habe, pābo rādhā-padā-sava (4)*

In supreme bliss, we will all be together at the lotus feet of Śrī Rādhikā. Oh, when shall I achieve this topmost perfection and receive the honey of Śrī Rādhā's lotus feet?

### ✧ Cintāmaṇi-maya ✧

*Śrīla Bhaktivinoda Ṭhākura*

*cintāmaṇi-maya, rādhā-kuṇḍa-taṭa, tāhe kuṇja śata śata  
prabāla-vidruma- maya taru-latā, muktā-phale abanata (1)*

The banks of Śrī Rādhā-kuṇḍa are made of transcendental desire-fulfilling gems. Nearby, there are hundreds and hundreds of beautiful *kuñjas*. The trees and creepers, which are made of coral, are weighty with an abundance of pearl-fruits.

*svānanda-sukhada- kuṇja manohara, tāhāte kuṭira śobhe  
bosiyā tathāya, gābo kṛṣṇa-nāma, kabe kṛṣṇa-dāśya lobhe (2)*

A small cottage is beautifully situated within the enchanting grove known as Svānanda-sukhada-kuṇja. Oh, when shall I sit there and sing the holy names of Śrī Kṛṣṇa, with the desire to attain His service?

*emona samaya, muralīra gāna, posibe e dāśī kāne  
ānande mātibo, sakala bhulibo, śrī kṛṣṇa-vaṁśīra gāne (3)*

At that time, the song of the transcendental flute will enter this maid-servant's ear. I shall become overwhelmed in ecstasy and forget everything, due to the song of Śrī Kṛṣṇa's flute.

*rādhe rādhe boli', muralī dākibe, madiya īśvarī-nāma  
śuniyā camaki', uṭhibe e dāśī, kemone koribe prāṇa (4)*

Saying “Rādhe, Rādhe,” the flute will call the name of my worshipful mistress. Hearing that sound, this maidservant will jump up, startled and astonished, wondering how she shall live.

## ✧ Śrī Kṛṣṇa-virahe ✧

*Śrīla Bhaktivinoda Ṭhākura*

*śrī kṛṣṇa-virahe, rādhikāra daśā, āmi to' sahite nāri  
jugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)*

I cannot tolerate Rādhikā's condition in separation from Śrī Kṛṣṇa. Thus I am fully prepared to give up my life for the sake of Their happy reunion.

*rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya  
rādhikāra tare, śata-bāra marī, se duḥkha āmāra saya (2)*

If I were to renounce Rādhikā's lotus feet for even an instant, I would become totally devastated. For Rādhikā's sake, I would tolerate the agony of death hundreds of times.

*e heno rādhāra, caraṇa-jugale, paricaryā pā'bo kabe  
hā hā vraja-jana, more dayā kori', kabe vraja-vane la'be (3)*

When shall I attain the service of Śrī Rādhā's lotus feet? O residents of Vraja, when will you be merciful to me and take me into the forests of Vraja?

*vilāsa-mañjarī, anaṅga-mañjarī, śrī rūpa-mañjarī āra  
āmāke tuliyā, laho nija-pade, deho more siddhi-sāra (4)*

O Vilāsa Mañjarī, Anaṅga Mañjarī, and Śrī Rūpa Mañjarī! Lift me up and bring me close to your lotus feet, thus granting me the ultimate perfection.

## ✧ Kothāy Go Premamayi? ✧

Śrīla Gaura-kīśora dāsa Bābājī Mahārāja

*kothāy go premamayi rādhe rādhe  
rādhe rādhe go, jay rādhe rādhe*

O Rādhā, who are full of *prema*, where are You? Rādhe! All glories to you!

*dekhā diye prāṇa rākho, rādhe rādhe  
tomār kāṅgāl tomāy ḍāke, rādhe rādhe*

Rādhe! Give me Your *darśana* and save my life. Your wretched beggar calls out to You, “Rādhe! Rādhe!”

*rādhe vṛndāvana-vilāsinī, rādhe rādhe  
rādhe kānu-mana-mohinī, rādhe rādhe*

Rādhe! You engage in amorous pastimes in Vṛndāvana. Rādhe! You are the enchantress of the mind of Kānu.

*rādhe aṣṭa-sakhīr śiromaṇi, rādhe rādhe  
rādhe vṛṣabhānu-nandini, rādhe rādhe*

Rādhe! You are the crest-jewel among Your eight principal *sakhīs*. Rādhe! You are the charming daughter of Vṛṣabhānu Mahārāja.

*(gosāī) niyam ka're sadāi ḍāke, rādhe rādhe*

As a practice, Śrīla Raghunātha dāsa Gosvāmī is continually calling out, “Rādhe! Rādhe!”

*(gosāī) ek-bār ḍāke keśī-ghāṭe,  
ābār ḍāke vaṁśī-vaṭe, rādhe rādhe*

One time he calls out at Keśī-ghāṭa; another time he calls out at Vaṁśī-vaṭa, “Rādhe! Rādhe!”

*(gosāī) ek-bār ḍāke nidhuvane,  
ābār ḍāke kuṅjavane, rādhe rādhe*

One time he calls out at Nidhuvana; another time he calls out at Sevā-kuṅja, “Rādhe! Rādhe!”

*(gosāi) ek-bār ḍāke rādhā-kunḍe,  
ābār ḍāke śyāma-kunḍe, rādhe rādhe*

One time he calls out at Rādhā-kunḍa; another time he calls out at Śyāma-kunḍa, “Rādhe! Rādhe!”

*(gosāi) ek-bār ḍāke kusum-vane,  
ābār ḍāke govardhane, rādhe rādhe*

One time he calls out at Kusuma-sarovara; another time he calls out at Govardhana, “Rādhe! Rādhe!”

*(gosāi) ek-bār ḍāke tālavane,  
ābār ḍāke tamālvane, rādhe rādhe*

One time he calls out at Tālavana; another time he calls out at Tamālavana, “Rādhe! Rādhe!”

*(gosāi) malin vasan diye gāy,  
vrajer dhulāy gaḍāgaḍi jāy, rādhe rādhe*

Wearing faded and worn cloth, he rolls in the dust of Vraja, singing, “Rādhe! Rādhe!”

*(gosāi) mukhe rādhā rādhā bole,  
bhāse nayanera jale, rādhe rādhe*

Calling out, “Rādhā! Rādhā!” he becomes submerged in the tears flowing from his eyes. “Rādhe! Rādhe!”

*(gosāi) vṛndāvane kuli kuli  
kēde beḍāy, rādhā boli’, rādhe rādhe*

He wanders throughout the lanes of Vṛndāvana, weeping and exclaiming, “Rādhe! Rādhe!”

*(gosāi) chāpāna daṇḍa rātri-dine  
jāne nā rādhā-govinda bine, rādhe rādhe*

Throughout fifty-six *daṇḍas*<sup>1</sup> of the day and night, he knows nothing but Rādhā-Govinda. “Rādhe! Rādhe!”

---

1 One *daṇḍa* equals twenty-four minutes.

(tār par) cāri daṇḍa śuti' thāke  
svapne rādhā-govinda dekhe, rādhe rādhe

Then he takes rest for only four *daṇḍas* [one hour thirty-six minutes]  
and sees Rādhā-Govinda in his dreams. “Rādhe! Rādhe!”

## ✧ Śrī Gāndharvā-samprārthanāṣṭakam ✧

Śrīla Rūpa Gosvāmī

*vṛndāvane viharator iha keli-kunje  
matta-dvīpa-pravara-kautuka-vibhrameṇa  
sandarśayasva yuvayor vadanāravinda-  
dvandvaṁ vidhehi mayi devī! kṛpāṁ prasīda (1)*

Within the pleasure-groves of Śrī Vṛndāvana, You and Śrī Kṛṣṇa  
constantly delight in amorous pastimes, enthralled like two  
intoxicated elephants. O Devī! Be pleased with me and mercifully  
grant me *darśana* of Your two lotus-like faces.

*hā devī! kaku-bhara-gadgadayādya vācā  
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ  
asya prasādam abudhasya janasya kṛtvā  
gāndharvike! nija-gaṇe gaṇanāṁ vidhehi (2)*

O Devī Gāndharvikā! In utter distress, falling to the ground like a rod,  
I implore you in a choked voice full of despair and pray at Your lotus  
feet: please be merciful to this fool and count me as one of Your own.

*śyāme! ramā-ramaṇa-sundaratā-variṣṭha-  
saundarya-mohita-samasta-jagaj-janasya  
śyāmasya vāma-bhujā-baddha-tanuṁ kadāhaṁ  
tvāṁ indirā-virala-rūpa-bharāṁ bhajāmi? (3)*

O Śyāmā! The entire world is enchanted by the beauty of Lakṣmī-  
Nārāyaṇa, but the beauty of You and Śyāma, who embraces You with  
His left arm, is super-excellent. When will I worship You, whose unique  
beauty is rare even for Lakṣmī-devī?

*tvām pracchadena mudira-cchavinā pidhāya  
mañjira-mukta-caraṇām ca vidhāya devi!  
kuñje vrajendra-tanayena virājamāne  
naktam kadā pramuditām abhisārayiṣye? (4)*

O Devī! When (as Your *sakhī*) will I cover You in a rain-cloud-coloured garment, remove the ankle bells from Your feet, and lead You, who are so full of delight, to a *kuñja* for a nocturnal rendezvous with Śrī Nandanandana?

*kuñje prasūna-kula-kalpita-keli-talpe  
samviṣṭayor madhura-narma-vilāsa-bhājoh  
loka-trayābharaṇayoś caraṇāmbujāni  
samvāhayiṣyati kadā yuvayor jano 'yam? (5)*

Within a *kuñja*, on a pleasure-bed made of many types of flowers, You are both thoroughly absorbed in sweet, joking pastimes. Oh, when (at such a time) will this person massage Your lotus feet, which are the ornaments of the three worlds?

*tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa  
svedāmbu-cumbi-vadanāmburuha-śriyau vām  
vṛndāvaneśvari! kadā taru-mūla-bhājau  
samvijayāmi camarī-caya-cāmareṇa? (6)*

O Vṛndāvaneśvari! Due to the exertion of love-sports on the bank of Your pond, drops of perspiration caress the lotus faces of You and Your beloved. As You both relax (upon a jeweled *śimhāsana*) in the shade of a tree, when will I fan Your bodies with a *cāmara*?

*līnām nikuñja-kuhare bhavatīm mukunde  
citraiva sūcitavatī rucirākṣi! nāham  
bhugnām bhruvaṁ na racayeti mṛṣā-ruṣām tvām  
agre vrajendra-tanayasya kadā nu neṣye? (7)*

(When You playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “O Rūpa Mañjarī, why did you reveal My hiding place to Kṛṣṇa?” I will then reply,) “O beautiful-eyed Rādhikā! It was Citra Sakhī, not I,

who informed Mukunda of Your hiding place in the *kuṇja*. Therefore, please do not frown and become unfairly angry with me.” When will I thus beseech You in the presence of Vrajendra-nandana?

*vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ  
jītvonmadām adhika-darpa-vikāsi-jalpām  
phullābhir ālibhir analpam udīryamāṇa-  
stotrām kadā nu bhavatīm avalokayiṣye?* (8)

When, in a prankish mood, You defeat Vrajendra-nandana in a battle of words, You become exceedingly jubilant. You exult in the pride of Your oratory prowess as You are extolled by Your overjoyed *sakhīs*. When will I behold You in such a state?

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ  
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ  
sā preyasā saha sametya dhṛta-pramodā  
tatra prasāda-laharīm urarī-karoti* (9)

Anyone who takes shelter of Śrī Vṛṣabhānu-nandinī (Śrī Rādhikā) by regularly reciting this entreaty with great faith will surely please Her, along with Her beloved Śrī Kṛṣṇa, and thus become the recipient of the waves of Their profuse mercy.

## ❖ Śrī Rādhikāṣṭakam (I) ❖

*Śrīla Rūpa Gosvāmī*

*dīśi dīśi racayantīm sañcaran-netra-lakṣmī-  
vilasita-khuralibhiḥ khanjarīṭasya khelām  
hṛdaya-madhupa-mallīm ballavādhīśa-sūnor  
akhila-guṇa-gambhīrām rādhikām arcayāmi* (1)

I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of *khanjarīṭa* birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, side-long glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa.

Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.

*pitur iha vṛṣabhānor anvavāya-praśastim  
jagati kila samaste suṣṭhu vistārayantīm  
vraja-nṛpati-kumāraṁ khelayantīm sakhibhiḥ  
surabhiṇi nija-kunḍe rādhikām arcayāmi (2)*

I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the Prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the *sakhīs* in Her fragrant *kunḍa*.

*śarad-upacita-rākā-kaumudī-nātha-kīrti-  
prakara-damana-dikṣā-dakṣiṇa-smera-vaktrām  
naṭad-aghahid-apāṅgottuṅgitānaṅga-raṅgām  
kalita-ruci-taraṅgām rādhikām arcayāmi (3)*

I worship that Śrīmatī Rādhikā, whose gently smiling, blooming lotus face expertly belittles the vast glory of the brilliant autumnal full moon; whose pure amorous desires are aroused by Aghahid Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.

*vividha-kusuma-vṛndotphulla-dhammilla-dhātī-  
vighaṭita-mada-ghūrṇat-keki-piccha-praśastim  
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-  
sphurad-amala-kapolām rādhikām arcayāmi (4)*

I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the *tāmbūla* remnants from Madhuripu Śrī Kṛṣṇa's *bimba*-fruit lips.



*amalina-lalitāntaḥ sneha-siktāntaraṅgām  
akhila-vidha-viśākhā-sakhya-vikhyāta-śīlām  
sphurad-aghabhid-anargha-prema-māṇikyā-peṭīm  
dhr̥ta-madhura-vinodām rādhikām arcayāmi (5)*

I worship that Śrīmatī Rādhikā, whose heart is always saturated with Lalitā Sakhī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā Sakhī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghabhid Śrī Kṛṣṇa's *prema*; who bathes and dresses in Her own beauty and sweetness (Her different *bhāvas* for Śrī Kṛṣṇa).

*atula-mahasi vṛndāraṇya-rāje 'bhiṣiktām  
nikhila-samaya-bhartuḥ kārtikasyādhidevīm  
aparimita-mukunda-preyasī-vṛnda-mukhyām  
jagad-agma-hara-kīrtim rādhikām arcayāmi (6)*

I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the incomparable festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārtika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills desire to serve Kṛṣṇa.

*hari-pada-nakha-koṭi-prṣṭha-paryanta-sīmā-  
taṭam api kalayantīm prāṇa-koṭe abhiṣṭam  
pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-  
gurum ati-guru-kīrtim rādhikām arcayāmi (7)*

I worship that Śrīmatī Rādhikā, who considers just the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. Famous as the supreme initiating *guru* for the joyful *gopīs*, whose beautiful eyes are intoxicated with *prema*, She instructs them in the arts of cleverly serving Kṛṣṇa.

*amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm  
madhurima-laharībhiḥ samparitām kiśorīm  
hari-bhuja-parirabdhām labdha-romāñca-pālīm  
sphurad-aruṇa-dukūlām rādhikām arcayāmi (8)*

I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the colour of the rising sun.

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ  
paripaṭhati varīṣṭhaṁ suṣṭhu rādhāṣṭakam yaḥ  
ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ  
spṛuṭam akhilaṁ abhīṣṭam tasya tuṣṭas tanoti (9)*

Those who lovingly and deeply recite this wonderful *Rādhikāṣṭakam*, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, Śrī Kṛṣṇacandra, who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts.

## ↻ Śrī Rādhikāṣṭakam (2) ↻

*Śrīla Raghunātha dāsa Gosvāmī*

*rasa-valita-mṛgākṣī-mauli-māṇikyā-lakṣmīḥ  
pramudita-mura-vairī-prema-vāpā-marālī  
vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī  
snapayati nija-dāsye rādhikā mām kadā nu (1)*

Śrīmatī Rādhikā is the brilliant jewel in the crown of *rasika* maidens. She is the swan which floats upon the pond of Śrī Kṛṣṇa's joy-filled *prema*, and is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja's piety. When will that Śrīmatī Rādhikā bathe me in Her service?

*spṛurad-arūṇa-dukūla-dyotitodyan-nitamba-  
sthalam abhi-vara-kāñci-lāsyam ullāsayanti  
kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ  
snapayati nija-dāsye rādhikā mām kadā nu (2)*

Around Śrīmatī Rādhikā's shapely hips, which are exquisitely covered with a radiant, reddish silken cloth, an excellent golden chain sings and

dances; and upon Her water-pot-like breasts rests a magnificent pearl necklace. When will that Śrīmatī Rādhikā bathe me in Her service?

*sarasija-vara-garbhākharva-kāntiḥ samudyat-  
taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ  
dara-vikaṣita-hāsyasyandi-bimbādharāgrā  
snapayati nija-dāsye rādhikā mām kadā nu (3)*

Śrīmatī Rādhikā's effulgence is like that of the whorl (*kārnika*) of an exquisite budding lotus flower; Her pre-adolescence is like nectar mixed with the fleetingly fragrant camphor of Her early teen age, and Her slightly smiling *bimba*-fruit-like lips display a touch of *hāsyarasa* (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

*ati-caṭulataram taṁ kānanāntar milantaṁ  
vraja-nṛpati-kumāraṁ vīkṣya śaṅkā-kulākṣī  
madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā  
snapayati nija-dāsye rādhikā mām kadā nu (4)*

Unexpectedly meeting the whimsical Prince of Vraja in the forest, Śrīmatī Rādhikā beholds Him with apprehensive eyes. Then, with Her sweet, soft words and crooked glances, She elicits an intimate exchange with Him. When will that Śrīmatī Rādhikā bathe me in Her service?

*vraja-kula-mahilānām prāṇa-bhūtākhilānām  
paśupa-pati-gṛhīṇyāḥ kṛṣṇa-vat prema-pātram  
sulalita-lalitāntaḥ sneha-phullāntarātmā  
snapayati nija-dāsye rādhikā mām kadā nu (5)*

Śrīmatī Rādhikā is the very life of all the Vraja maidens. Like Śrī Kṛṣṇa, She is the fortunate recipient of Śrī Yaśodā's affection, and Her heart is bursting with the charming intimate affection of Lalitā Sakhī. When will that Śrīmatī Rādhikā bathe me in Her service?

*niravadhi sa-viśākhā śākhi-yūtha-prasūnaiḥ  
srajam iha racayanti vaijayantīm vanānte  
agha-vijaya-varoraḥ preyaśī śreyaśī sā  
snapayati nija-dāsye rādhikā mām kadā nu (6)*

Śrīmatī Rādhikā embodies supreme auspiciousness; She resides in Śrī Vṛndāvana and is always accompanied by Viśākhā Sakhī. Together they prepares *vaijayantī* garlands made from the flowers of various trees, which are most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon. When will that Śrīmatī Rādhikā bathe me in Her service?

*prakaṭita-nija-vāsaṁ-snigdha-veṇu-praṇāḍair  
druta-gati-harim ārat prāpya kuñje smitākṣī  
śravaṇa-kuhara-kaṇḍūṁ tanvatī namra-vaktrā  
snapayati nija-dāsye rādhikā mām kadā nu (7)*

When, with the sound of His charming flute, Śrī Kṛṣṇa reveals His presence within a *kuñja*, She quickly runs to Him. Catching sight of Him, with smiling half-closed eyes, She lowers Her head and, on some pretext, scratches Her ear. When will that Śrīmatī Rādhikā bathe me in Her service?

*amala-kamala-rāji-sparśi-vāta-praśīte  
nija-sarasi nidāghe sāyam ullāsinīyam  
parijana-gaṇa-yuktā kṛḍayantī bakāriṁ  
snapayati nija-dāsye rādhikā mām kadā nu (8)*

On summer nights, in the waters of Her own *kuṇḍa*, cool due to the gentle breeze that caresses the many spotless lotuses there, She very joyfully engages Śrī Kṛṣṇa in water-sports in the company of Lalitā and Her other *sakhīs*. When will that Śrīmatī Rādhikā bathe me in Her service?

*paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yah  
parihṛta-nikhilāśā-santatiḥ kātaraḥ san  
paśupa-pati-kumāraḥ kāmam āmoditas taṁ  
nija-jana-gaṇa-madhye rādhikāyās tanoti (9)*

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than *rādhā-dāsya*, humbly recites this pure *Rādhikāṣṭakam*. He will grant such a person entrance into Śrīmatī Rādhikā's eternal entourage.

## ❖ Śrī Rādhikāṣṭakam (3) ❖

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

*kuṅkumākta-kāñcanābja-garva-hāri-gaura-bhā  
pitanāñcitābja-gandha-kīrti-nindi-saurabhā  
ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (1)*

Śrīmatī Rādhikā's bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*. Her bodily fragrance reproaches the fame of the scent of a lotus combined with saffron. She fulfills all the desires of the cowherd Prince of Vraja. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā  
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā  
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (2)*

Her multi-colored silk *sārī* decries the splendor of coral. She is a garden of blooming flowers for the playful pleasure of the maddened bee Śrī Kṛṣṇa. She worships the sun-god to obtain the perpetual association of Śrī Kṛṣṇa. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā  
candra-candanotpalendu-sevya-śīta-vigrahā  
svābhimarṣa-ballaviśa-kāma-tāpa-bādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (3)*

The sublime softness of Her body reprimands the fame of a cluster of delicate blossoms. Her body's coolness is worshipful for the moon, sandalwood paste, the lotus and camphor. Her touch dispels the heat of Gopī-jana-vallabha Śrī Kṛṣṇa's amorous desires. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*viśva-vandya-yauvatābhivanditāpi yā ramā  
rūpa-navya-yauvanādi-sampadā na yat-samā*

*śīla-hārda-līlayā ca sā yato 'sti nādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (4)*

Though honored by all the revered goddesses of the universe, Lakṣmī-devī does not compare with Śrīmatī Rādhikā in the opulence of Her beauty, eternal youth, and so on, nor does she surpass Her by her innate love or playful pastimes. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*rāsa-lāsyā-gīta-narma-sat-kalāli-pañḍitā  
prema-ramya-rūpa-veśa-sad-guṇāli-mañḍitā  
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (5)*

She is expert in the beautiful arts of *rāsa-līlā*, such as dancing, singing and joking. She is adorned with supernatural *prema*, enchanting beauty, wonderful attire and all divine virtues. Among all youthful cowherd maidens, She is topmost. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā  
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā  
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (6)*

By Her opulences of ever-fresh beauty, playfulness, and feelings for Kṛṣṇa, She causes all the young cowherd maidens, who are bound in deep attachment (*anurāga*) for Śrī Kṛṣṇa, to tremble. She is immersed in perpetual trance upon Śrī Kṛṣṇa's beauty, attire, and playful pastimes. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*sveda-kampa-kaṇṭakāśru-gadgadādi-saṅcitā-  
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāncitā  
kṛṣṇa-netra-toṣi-ratna-mañḍanāli-dādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā (7)*

She is decorated with *sāttvika-bhāvas* such as perspiration, trembling, horripilation, tears and a choked voice. She is adorned by ornaments of *bhāvas*, such as indignation, joy and contrariness, and She is bedecked

with an array of jeweled ornaments, by which She delights the eyes of Śrī Kṛṣṇa. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-  
neka-dainya-cāpalādi-bhāva-vṛnda-moditā  
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā  
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā (8)*

Upon being separated from Śrī Kṛṣṇa for even half a moment, She becomes distressed by the ever-arising feelings of lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa as a result of the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā forever bless me with service to Her lotus feet.

*aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām  
darśane 'pi śailajādi-yoṣid-āli-durlabhām  
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhājanam  
tam karoti nanditāli-saṅcayāśu sā janam (9)*

Śrīmatī Rādhikā, whose *darśana* is rarely attained even by Pārvatī-devī and other goddesses, gives great pleasure to Her *sakhīs*. She Herself becomes elated upon meeting with Śrī Kṛṣṇa, and She is Kṛṣṇa's dearest beloved. She quickly makes that person who prays to Her by singing this *aṣṭaka* a recipient for the nectar of service to Her.

## ❖ Śrī Rādhā-stotram ❖

*From the conversation between  
Brahmā and Nārada in the Brahmāṇḍa Purāṇa*

*gṛhe rādhā vane rādhā rādhā prṣṭhe puraḥ sthitā  
yatra yatra sthitā rādhā rādhaivārādhyate mayā (1)*

Rādhā is at home, Rādhā is in the forest and She is both behind and before me. I worship the all-pervading Rādhāḥ, wherever She is present.

*jihvā rādhā śrutau rādhā rādhā netre hṛdi sthitā  
sarvāṅga-vyāpinī rādhā rādhaivārādhyate mayā (2)*

Rādhā is on my tongue, Rādhā is in my ears, Rādhā is in my eyes and inside my heart. I worship Rādhājī, who is within the bodies of all.

*pūjā rādhā japo rādhā rādhikā cābhivandane  
smṛtau rādhā śīro rādhā rādhaivārādhyate mayā (3)*

Rādhā is in my *pūjā*, Rādhā is in my *mantra-japa*, Rādhā is in my prayers, Rādhā is in my memory, and Rādhā is in my head – I worship that Rādhājī.

*gāne rādhā guṇe rādhā rādhikā bhojane gatau  
ratrau rādhā divā rādhā rādhaivārādhyate mayā (4)*

Whenever I sing, I sing about the qualities of Rādhā; everything I eat is Rādhā's *prasāda*; wherever I go, I always remember Rādhā; Rādhā is in the night, Rādhā is in the day – I worship that Rādhājī.

*mādhurye madhurā rādhā mahattve rādhikā guruḥ  
saundarye sundarī rādhā rādhaivārādhyate mayā (5)*

Rādhā is the sweetness within anything that is sweet; of anything that is important, Rādhā is the most important; and of everything that is beautiful, Rādhā is the supreme beauty – I worship that Rādhājī.

*rādhā rasa-sudhā-sindhu rādhā saubhāgya-mañjarī  
rādhā vrajaṅganā-mukhyā rādhaivārādhyate mayā (6)*

Rādhā is an ocean of nectarean *rasa*, Rādhā is the flower-bud of all good fortune, Rādhā is the foremost *gopī* of Vraja – I worship that Rādhājī.

*rādhā padmānanā padmā padmodbhava-supūjitā  
padme vivecitā rādhā rādhaivārādhyate mayā (7)*

Because Rādhā's face is like a spotless lotus flower, She is known as Padma. She is worshiped by Brahmā, who appeared on the lotus emanating from Viṣṇu's navel, and when She was first discovered by Her father, She was resting upon a lotus – I worship that Rādhājī.

*rādhā-kṛṣṇātmikā nityaṁ kṛṣṇo rādhātmako dhruvam  
vṛndāvaneśvarī rādhā rādhaivārādhyate mayā (8)*



Rādhā is eternally immersed in Śrī Kṛṣṇa, Kṛṣṇa is certainly always immersed in Rādhā, and Rādhā is the queen of Vṛndāvana – I worship that Rādhājī.

*jihvāgre rādhikā-nāma netrāgre rādhikā-tanuḥ  
karṇe ca rādhikā-kīrtir mānase rādhikā sadā (9)*

Rādhā's name is on the tip of my tongue, Rādhā's beautiful form is always before my eyes, descriptions of Rādhā's fame are always in my ears, and Rādhā always resides in my mind.

*kṛṣṇena paṭhitam stotram rādhikā-prītaye param  
yaḥ paṭhet prayato nityam rādhā-kṛṣṇāntigo bhavet (10)*

Whoever regularly recites with great care this prayer spoken by Śrī Kṛṣṇa will attain loving service for the feet of Śrī Rādhā-Kṛṣṇa.

*ārādhita-manāḥ kṛṣṇo rādhārādhita-mānasah  
kṛṣṇākṛṣṭa-manā rādhā rādhā-kṛṣṇeti yaḥ paṭhet (11)*

Śrīmatī Rādhikā worships Śrī Kṛṣṇa in Her heart and mind, and Kṛṣṇa worships Śrīmatī Rādhikā in His heart and mind; Śrī Kṛṣṇa attracts Rādhikā's heart and mind, and Rādhikā attracts Kṛṣṇa's heart and mind. Whoever lovingly recites this prayer will become similarly attracted to the lotus feet of Śrī Rādhā-Kṛṣṇa.

## ➤ Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja ⇐

*Spoken by Śiva in the Urdhvāmnāya-tantra*

*munīndra-vṛnda-vandite tri-loka-śoka-hārīṇī  
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini  
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (1)*

O Śrīmatī Rādhikā, who are glorified by great sages! O You who dispel the lamentation of the three worlds, whose lotus face blossoms with a humorous smile, and who sports in the *kuñjas*. O beloved daughter of

King Vṛṣabhānu! O most near and dear to the son of the king of Vraja, when will You make me the recipient of Your merciful sidelong glance?

*aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite  
pravāla-vāla-pallava-prabhāruṇāṅghri-komale  
varābhaya-sphurat-kare prabhūta-sampadālaye  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (2)*

O You who are present in a pavilion made of creepers that are entwined around *aśoka* trees, whose beautiful, tender reddish feet have the luster of coral and newly sprouting reddish leaves, and whose [raised] hand grants benedictions and fearlessness. O abode of infinite opulence, when will You make me the recipient of Your merciful sidelong glance?

*anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām  
savibhramam sasambhramam dṛganta-bāṇa-pātanaiḥ  
nirantaram vaśi-kṛta-pratiti-nanda-nandane  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (3)*

O You who, on the stage of amorous sports, in the course of an auspicious discussion, express amazement by curving Your eyebrows like bows and then suddenly firing the arrows of Your sidelong glances, piercing the son of Śrī Nanda with amorous delusion and bringing Him under Your perpetual control, when will You make me the recipient of Your merciful sidelong glance?

*taḍit-suvarṇa-campaka-pradipta-gaura-vigrahe  
mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale  
vicitra-citra-saṅcarac-cakora-śāva-locane  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (4)*

O You whose radiant and fair form resembles lightening, gold and *campaka* flowers, whose lotus face defeats the splendor of the effulgence of millions of autumnal moons, and whose eyes, restless like those of a young *cakora* bird, make various astonishing expressions at each moment, when will You make me the recipient of Your merciful sidelong glance?

*madonmadāti-yauvane pramoda-māna-maṇḍite  
priyānurāga-raṇjite kalā-vilāsa-paṇḍite  
ananya-dhanya-kuṇja-rājya-kāma-keli-kovide  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (5)*

O You who are intoxicated by Your youthfulness, who are decorated with the delightful ornament of sulky anger, who revels in Your lover's attachment to You, and who are supremely proficient in the art of loving affairs. O You who are the most learned in knowledge of loving sports within the realm of Your confidential, auspicious forest groves, when will You make me the recipient of Your merciful sidelong glance?

*aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite  
prabhūta-sāta-kumbha-kumbha-kumbhi-kumbha-sustani  
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (6)*

O You who are decorated with the ornaments of *anubhāva*, such as *hāva* and *bhāva*, and a diamond necklace of gentleness and gravity, whose breasts are like water pots made of pure gold and which resemble the twin mounds on the head of an elephant. O You whose glorious, gentle smile is like an ocean full of bliss, when will You make me the recipient of Your merciful sidelong glance?

*mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late  
latāgra-lāsyā-lola-nīla-locanāvalokane  
lalal-lulan-milan-manojña-mugdha-mohanāśrite  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (7)*

O You whose arms are like the tender stems of a lotus swaying in the water's waves, whose glance from blue eyes resembles the tips of creepers dancing in the breeze, who allure Mana-mohana to follow You, and upon meeting Him, steal away His mind and give Him shelter in His state of enchantment, when will You make me the recipient of Your merciful sidelong glance?

*suvarṇa-mālikāncita-tri-rekha-kambu-kaṇṭhage  
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti*

*sa-lola-nīla-kuntala-prasūna-guccha-gumphite  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?* (8)

O You whose neck is marked with three lines like a conch shell and is adorned with golden necklaces and an auspicious *tri-sūtra*,<sup>2</sup> glowing with three kinds of brilliant gems. O You whose bluish-black tresses, interwoven in a braid with clusters of flower blossoms, sway to and fro, when will You make me the recipient of Your merciful sidelong glance?

*nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe  
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-mañjule  
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?* (9)

O You from whose rounded hips hangs a wreath of excellent flowers, on whose charming slender waist a sublime belt of tiny bejewelled bells sweetly rings, and whose beautiful thighs taper like the sloping trunk of the king of elephants, when will You make me the recipient of Your merciful sidelong glance?

*aneka-mantra-nāda-mañju-nūpurā-rava-skhalat-  
samāja-rāja-haṁsa-vamśa-nikvaṇāti-gaurave  
vilola-hema-vallārī-vidāmbi-cāru-caṅkrame  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?* (10)

O You whose ankle bells, sweetly resounding with a host of Vedic *mantras*, resemble the warbling of a flock of royal swans, and whose beautiful gait mocks the movements of a swaying golden creeper, will You make me the recipient of Your merciful sidelong glance?

*ananta-koṭi-viṣṇu-loka-namra-padmajārcite  
himādriyā-pulomajā-viriñcajā-vara-prade  
apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe  
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?* (11)

O You who are worshiped by Lakṣmī-devī – the mistress of unlimited Vaikuṇṭha planets – and who bestows benedictions upon Śrī Pārvatī,

---

2 A *maṅgala-tri-sutra* is a special necklace worn by married girls for auspiciousness.

Indrāṇī and Sarasvatī, even one of the nails on Your lotus feet gives rise to an infinite variety of spiritual perfections. Oh, when will You make me the recipient of Your merciful sidelong glance?

*makheśvari! kriyeśvari svadheśvari sureśvari  
triveda-bhāratīśvari pramāṇa-śāsaneśvari  
rameśvari! kṣameśvari pramoda-kānaneśvari  
urajeśvari vrajādhipe śrī rādhike namo 'stu te (12)*

O Mistress of all kinds of sacrifices, of all activities, of the *mantras* uttered during *yajña*, of all the gods, of the teachings of the three Vedas, of the enforcement of all scriptural principles, of the goddess of fortune, of forgiveness, and of the delightful forest [of Vṛndāvana], O Mistress and Empress of Vraja, O Śrīmatī Rādhikā, I offer my *praṇāma* unto You.

*itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī  
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam  
bhavet tadaiva sañcita-tri-rūpa-karma-nāśanam  
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam (13)*

O daughter of Vṛṣabhānu, upon hearing this wonderful prayer, please make me qualified to perpetually receive Your merciful sidelong glance. By Your mercy my three types of *karma*<sup>3</sup> will be destroyed, and at that moment I will enter the circle of the son of the king of Vraja and His dearest *sakhī*s.

## ✧ Śrī Nanda-nandanāṣṭakam ✧

*An ancient prayer by an unknown Vaiṣṇava author*

*sucāru-vaktra-maṇḍalaṁ sukarṇa-ratna-kuṇḍalam  
sucarcitāṅga-candanaṁ namāmi nanda-nandanam (1)*

His round face is so lovely, His beautiful ears are adorned with hanging jewelled earrings, and His body is nicely anointed with fragrant sandalwood paste. I offer *praṇāma* to that Śrī Nanda-nandana.

---

3 Accumulated reactions, fructifying reaction and reactions from current activities.

*sudīrgha-netra-pankajaṁ śikhi-śikhaṇḍa-mūrdhajaṁ  
anaṅga-koṭi-mohanaṁ namāmi nanda-nandanam (2)*

His eyes are elongated like lotuses; peacock feathers adorn His head; and He enchants millions of Cupids. I offer *praṇāma* to that Śrī Nanda-nandana.

*sunāsikāgra-mauktikaṁ svacchanda-danta-panktikaṁ  
navāmbudāṅga-cikkaṇaṁ namāmi nanda-nandanam (3)*

From the tip of His beautiful nose hangs an elephant pearl, His rows of teeth shine naturally [like pearls], and His bodily complexion shines like a fresh raincloud. I offer *praṇāma* to that Śrī Nanda-nandana.

*kareṇa veṇu-rañjitaṁ gati-karīndra-gaṇjitaṁ  
dukūla-pīta-śobhanaṁ namāmi nanda-nandanam (4)*

His hands are adorned with a flute, His majestic gait excels that of the king of elephants, and He is beautified by fine yellow garments. I offer *praṇāma* to that Śrī Nanda-nandana.

*tri-bhaṅga-deha-sundaraṁ nakha-dyuti-sudhākaram  
amūlya-ratna-bhūṣaṇaṁ namāmi nanda-nandanam (5)*

His threefold bending form is most beautiful, His nails glow like the moon, and He is adorned by priceless gems. I offer *praṇāma* to that Śrī Nanda-nandana.

*sugandha-aṅga-saurabham uro-virāji-kaustubham  
sphurac-chrivatsa-lāñchanaṁ namāmi nanda-nandanam (6)*

His body exudes an extraordinarily enchanting fragrance, and upon His broad chest the *kaustubha* gem shines, along with the mark of Śrīvatsa. I offer *praṇāma* to that Śrī Nanda-nandana.

*vṛndāvana-sunāgaram vilāsānuga-vāsasam  
surendra-garva-mocanaṁ namāmi nanda-nandanam (7)*

He is Vṛndāvana's expert paramour, who dresses in a manner to enhance His charming, playful pastimes and who liberates Indra from his pride. I offer *praṇāma* to that Śrī Nanda-nandana.

*vrajāṅganā-sunāyakam sadā sukha-pradāyakam  
jagan-manah pralobhanam namāmi nanda-nandanam (8)*

The exquisite lover of the damsels of Vraja always bestows happiness upon all living entities and enchants their mind. I offer *praṇāma* to that Śrī Nanda-nandana.

*śrī-nanda-nandanāṣṭakam paṭhed yaḥ śraddhayānvitaḥ  
tared bhavābhim dustaram labhet tad-aṅghri-yugmakam (9)*

Whoever with faith recites these eight verses glorifying the son of Nanda will easily conquer the insurmountable ocean of material existence and attain shelter at His two lotus feet.

➤ **Rādhe! Jaya Jaya Mādhava-dayite!** ⚡

*Śrīla Rūpa Gosvāmī*

*rādhe! jaya jaya mādharma-dayite!  
gokula-taruṇī-maṇḍala-mahite (1)*

O Rādha! All glories to You, O Beloved of Mādhava! Your glories are sung by the circle of the youthful maidens of Gokula.

*dāmodara-rati-vardhana-veśe!  
hari-niṣkuṭa-vṛndāvipineśe! (2)*

O You whose attire increases Dāmodara's affection, O Queen of the Vṛndāvana Forest, You are the pleasure garden of Śrī Hari.

*vṛṣabhānūdadhī-nava-śaśi-lekhe!  
lalitā-sakhī! guṇa-ramita-viśākhē! (3)*

From the ocean of Vṛṣabhānu Mahārāja, You arise like the new moon! O dearest friend of Lalitā! O You who captivate the heart of Viśākhā with Your charming qualities!

*karuṇām kuru mayi karuṇā-bharite!  
sanaka-sanātana-varṇita-carite! (4)*

Bestow Your compassion upon me, O You who brim with compassion!  
Your transcendental qualities and character are described by Sanaka  
and Sanātana.

## ✧ Kalayati Nayanam ✧

Śrī Rāya Rāmānanda

*kalayati nayanam diśi diśi valitam  
pañkajam iva mṛdu-māruta-calitam (1)*

Rādhā's eyes glance in every direction, appearing like a lotus moving  
in a gentle breeze.

*keli-vipinam praviśati rādhā  
pratipada-samudita manasija-bādhā (2)*

As Rādhā enters the pastime forest, Kāmadeva arises and obstructs Her  
at every step.

*vinidadhati mṛdu-manthara-pādam  
racayati kuñjara-gatim anuvādam (3)*

Her steps are slow and gentle, like the graceful gait of an elephant.

*janayati rudra-gajādhīpa-muditam  
rāmānanda-rāya-kavi-gaditam (4)*

May these words spoken by the poet Rāmānanda Rāya bring happiness  
to Gajapati Mahārāja Pratāparudra.

## ✧ Śrī Maṅgala-gītam ✧

Śrī Jayadeva Gosvāmī

[Commonly sung refrain: rādhe kṛṣṇa govinda gopāla  
nanda-dulāla yaśodā-dulāla jaya jaya deva! hare]

*śrīta-kamalākuca-maṇḍala! dhṛta-kuṇḍala! e  
kalita-lalita-vanamālā! jaya jaya deva! hare (1)*



O You who take shelter of the round breasts of Kamalā (Śrī Rādhā),  
O You whose ears are decorated with earrings and who wears an  
enchanting garland of forest flowers, O Deva, O Hari, may You be  
triumphant!

*dina-maṇi-maṇḍala-maṇḍana! bhava-khaṇḍana! e  
muni-jana-mānasa-haṁsa! jaya jaya deva! hare (2)*

O ornament of the sun globe, O You who severs the bondage of material  
existence, O swan who sports in the [lake of the] sages' minds, O Deva,  
O Hari, may You be triumphant!

*kālīya-viṣa-dhara-gaṇjana! jana-rañjana! e  
yadu-kula-nalina-dineśa! jaya jaya deva! hare (3)*

O You who pulverize the pride of the venomous snake Kālīya,  
O You who delight the people [of Vraja], O sun that makes the lotus  
of the Yadu dynasty bloom, O Deva, O Hari, may You be triumphant!

*madhu-mura-naraka-vināśana! garuḍāsana! e  
sura-kula-keli-nidāna! jaya jaya deva! hare (4)*

O destroyer of the demons Madhu, Mura and Naraka, O You who ride  
upon Garuḍa and who inspire the demigods' delightful play, O Deva,  
O Hari, may You be triumphant!

*amala-kamala-dala-locana! bhava-mocana! e  
tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare (5)*

O You whose wide eyes resemble the petals of an immaculate lotus,  
O You who bestow emancipation from material existence and who  
are the foundation of the three worlds, O Deva, O Hari, may You be  
triumphant!

*janaka-sutā-kṛta-bhūṣaṇa! jita-dūṣaṇa! e  
samara-śamita-daśakaṇṭha! jaya jaya deva! hare (6)*

O You who are decorated by the daughter of King Janaka (Sītā-devī), O You  
who defeated the demon Dūṣaṇa and killed the ten-headed Rāvaṇa in  
battle, O Deva, O Hari, may You be triumphant!

*abhinava-jaladhara-sundara! dhṛta-mandara! e  
śrī-mukha-candra-cakora! jaya jaya deva! hare (7)*

O You whose complexion is lustrous like a fresh raincloud, O You who hold the Mandara Mountain and who are the *cakora* bird incessantly attached to the moonlike face of Śrī Rādhā, O Deva, O Hari, may You be triumphant!

*tava caraṇe praṇatā vayam iti bhāvaya e  
kuru kuśalaṁ praṇateṣu jaya jaya deva! hare (8)*

O Lord, we have taken exclusive refuge at Your lotus feet. Please bestow auspiciousness upon Your surrendered servants [by blessing us with *prema-bhakti*], O Deva, O Hari, may You be triumphant!

*śrī-jayadeva-kaver idaṁ kurute mudam  
maṅgalam-ujjala-gītaṁ jaya jaya deva! hare (9)*

May this radiant and auspicious song composed by Śrī Jayadeva increase happiness [for You and for Your devotees who hear and recite it], O Deva, O Hari, may You be triumphant!



# Glossary

---



## A

**ācārya** – spiritual preceptor; one who teaches by example.

**anurāga** – (1) attachment, affection or love; (2) an intensified stage of *prema* which comes just prior to *mahābhāva*.

**aprakāṣa** – (literally means ‘unmanifest’) the unmanifested spiritual world, Goloka Vṛndāvana.

**arcana** – deity worship.

**arghya** – sanctified water; an offering (a drink or a liquid for sprinkling on the head) meant for greeting highly respected persons. The ingredients are water, milk, *dūrvā* grass, yoghurt, unboiled paddy rice (*aravā*), rice, sesame seeds, white mustard seeds, barley, etc.

**avadhūta** – an ascetic who often transgresses the rules governing ordinary social conduct.

## B

**Bhagavān** – the Supreme Lord, complete in six opulences: beauty, wealth, strength, fame, knowledge and renunciation. Literally, *vān* means ‘possessor’ and *bhaga* means ‘opulence’.

**bhajana** – internal meditation and worship.

**bhakta** – a devotee.

**bhakti** – devotion to God.

**bhakti-yoga** – loving devotional service to God.

**bhāva** – (1) spiritual emotions, moods or sentiments; (2) the stage in the development of *bhakti* just before *prema*; (3) the stage of *prema* above *anurāga* characterized by constant absorption in ecstatic transcendental emotion.

**brahma** – (1) derived from *bṛh* meaning ‘expanded’ or ‘great’; the general meaning is spirit; (2) the living entity; (3) the mind; (4) the Supersoul; (5) the impersonal aspect of the Supreme Lord; (6) Bhagavān Himself.

**brahmacārī** – a male who, having dedicated himself to achieving perfection in spiritual life, has renounced his home and family, and remains celibate.

**brahma-ṛṣi** – a sage situated in *brahma* realization.



## C

- caranāmṛta** – nectar from the feet of Śrī Kṛṣṇa or His associates. Substances such as water, milk, honey, yoghurt, ghee and rose water are used to bath the feet of Śrī Kṛṣṇa or His associates. The nectar that is collected from that is known as *caranāmṛta*.
- Caturmāsya** – the four months during the rainy season (August to November) in which the practice of certain prescribed austerities is very potent for spiritual development.

## D

- daṇḍavat praṇāma** – prostrated obeisances; literally, falling like a *daṇḍa* (stick) to offer obeisances.
- darśana** – seeing or having audience of the deity, a sacred place or an exalted Vaiṣṇava.
- dhāma** – abode of Śrī Bhagavān in which He appears and enacts His divine pastimes.
- dharma** – (1) from the verbal root *dhṛ* = to sustain; thus, *dharma* means ‘that which sustains’; (2) religion in general; (3) the socio-religious duties prescribed in the scriptures for different classes of persons in the Vedic social system (*varṇāśrama*) that are meant to liberate one to the platform of *bhakti*.
- dikṣā** – initiation by a spiritual master.
- Dvādaśī** – the twelfth day of the waxing or waning moon. When Ekādaśī, the eleventh day of the waxing or waning moon, begins on one solar day (sunrise to sunrise) and finishes on the next solar day, that is after sunrise on the next day, then this Ekādaśī is called *viddha-ekādaśī*. In that case the *ekādaśī-vrata* is followed on Dvādaśī instead of Ekādaśī. This is called Mahā-dvādaśī, and the *vrata* (vow) is called *dvādaśī-vrata*.

## E

- Ekādaśī** – eleventh day of the lunar fortnight. On that day, scripture prescribes fasting from grains, beans and other foodstuffs so that the *sādhaka* can totally immerse himself in activities of pure *bhakti*. Ekādaśī is referred to as the mother of devotion.

## G

**gopa** – cowherd boy/man.

**gopī** – cowherd girl/woman.

**gosvāmī** – (1) one who is the master of one's senses, detached from material elements; (2) one in the renounced order of life.

## H

**hari-kathā** – narrations about the Supreme Lord, Hari.

**harināma** – the chanting of Śrī Kṛṣṇa's holy names. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* softly to oneself on a strand of *tulasī* beads.

**hlādinī-śakti** – Śrī Kṛṣṇa's pleasure potency; the potency which relates to the bliss aspect (*ānanda*) of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss.

## J

**Janmāṣṭamī** – the appearance day of Lord Śrī Kṛṣṇa which occurs on the eighth day of the dark lunar fortnight of the month of Bhādra (August–September).

**jīva** – the eternal individual living entity who, in the conditioned stage of material existence, assumes a material body in any of the innumerable species of life.

**jñāna** – (1) knowledge; (2) knowledge leading to impersonal liberation.

**jñānī** – one in search of knowledge, either impersonal or personal.

## K

**karma** – (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions which lead to inevitable reactions.

**kathā** – (also referred to as *hari-kathā* or *kṛṣṇa-kathā*) narrations of the holy name, form, qualities and pastimes of Śrī Hari, or Śrī Kṛṣṇa.

**kīrtana** – singing about or glorifying the name, form, qualities, pastimes, abode and devotees of Śrī Bhagavān; the most important limb of the celebrated nine-fold system of devotional service.

**kuñja** – a secluded grove or forest bower for the pleasure-pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

## L

**Lakṣmī** – the goddess of fortune and eternal consort of Śrī Viṣṇu.

**līlā** – the divine pastimes of Śrī Bhagavān and His eternal associates, which grant all auspiciousness for the living entity, which have no connection with this mundane world and which lie beyond the grasp of the material senses and mind.

## M

**mahābhāva** – the highest stage of *prema*, or divine love.

**mahājanas** – spiritual authority; one who truly understands religious principles; the twelve principal *mahājanas* are identified in the *Śrīmad-Bhāgavatam* (6.3.20) as Lord Brahmā, Bhagavān Nārada, Śivajī, the four Kumāras, Kapiladeva, Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandsire Bhīṣma, Balī Mahārāja, Śukadeva Gosvāmī and Yamarāja.

**mahā-mantra** – the 'great *mantra*,' composed of the principal names of the Supreme Lord in their vocative forms: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.

**mañjarī** – (1) a bud of a flower; (2) a maidservant of Śrīmatī Rādhikā.

**māyā, Mahāmāyā** – the material, deluding potency of the Supreme Lord; His external energy.

**murti** – the deity form of Śrī Bhagavān or His devotee.

## P

**pādhyā** – water for foot-bathing. Ingredients are flower-scented water, *dūrvā* grass, *śyāma dhāna* (grain), *tulasī* leaves, *candana* (sandalwood), etc.



**paramahaṁsa** – a topmost, God-realized, swan-like devotee of Śrī Bhagavān; the fourth and highest stage of *sannyāsa*.

**Paramātmā** – Supersoul; He who is situated in the heart of all living entities as a witness and the source of remembrance, knowledge and forgetfulness.

**paramparā** – the system of transmission of divine knowledge from *guru* to disciple through an unbroken chain of pure spiritual masters.

**parikramā** – circumambulation.

**prakaṭa** – manifested, visible to ordinary eyes; the spiritual realm which manifests in this world.

**praṇāma** – literally: bowing to the ground; an offering of respect and dedication before the Deity of the Lord or between devotees.

**prasādam** – (literally, ‘mercy’) especially refers to the remnants of food offered to the deity; may also refer to the remnants of other articles offered to the deity, such as incense, flowers, garlands and clothing.

**prema** – pure love of God.

**pūjā** – offering of worship.

**pūjārī** – priest, one who offers *pūjā*, or worships the deity in a temple.

**Purnimā** – the full-moon day.

**puṣpāñjali** – (1) an offering of flowers from cupped hands to the Lord or his exalted devotee; (2) a spoken glorification of the Lord or his exalted devotee.

## R

**Rādhāṣṭamī** – the appearance day of Śrīmatī Rādhikā, which occurs on the eighth day of the bright lunar fortnight of the month of Bhādra (August-September).

**rāsa, rāsa-līlā** – Kṛṣṇa’s immaculate dance with the *gopīs* of Vṛndāvana.

**rāsa-sthali** – the place of the *rāsa* dance.

**rati** – (1) attachment, fondness for; (2) synonymous with *bhāva*, the eighth stage (just before *prema*) in the development of the creeper of *bhakti*.

## S

**sādhaka** – spiritual practitioner.

**sādhana** – spiritual practice performed with the aim of attaining a particular goal.

**sakhī** – a female friend.

**śakti** – potency, or energy.

**samādhi** – concentration of the mind; meditation or deep trance, either on Paramātmā or Kṛṣṇa's pastimes.

**sampradāya** – a school of religious thought.

**saṅkīrtana** – congregational chanting of the holy names of Kṛṣṇa.

**sannyāsa** – the fourth *āśrama* (stage of life) in the *varṇāśrama* system; renounced, ascetic life.

**śāstra** – the Vedic scriptures.

**sevā** – service, attendance on, reverence, devotion to.

**śloka** – a Sanskrit verse.

**śṛṅgāra-rasa** – another name for *mādhurya-rasa*, the devotional sentiment in the mood of conjugal attraction.

**svarūpa-śakti** – internal potency of Śrī Bhagavān, superior to His marginal and external potencies. It has three divisions: *sandhinī* (existence), *samvit* (knowledge) and *hlādinī* (transcendental bliss).

## T

**tattva** – truth, reality, philosophical principle; the essence or substance of anything (e.g., the truths relating to *bhakti* are known as *bhakti-tattva*).

**tilaka** – sacred clay used to mark the forehead and other parts of the body to indicate that one is a devotee or an aspiring devotee of the Supreme Lord.

**tulasī** – a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; a partial expansion of Vṛndā-devī; the wood is used for chanting beads and neck beads.

## V

**vaṁśī** – one of Śrī Kṛṣṇa's flutes that is about thirteen inches long and has nine holes on its body. Kṛṣṇa also has a number of other,

longer *varṁśīs*: the *mahānandā*, or *sammohinī*, made of jewels; the *ākaraṣiṇī* made of gold; and the *ānandinī*, technically named the *varṁśulī*, made of bamboo.

**Vraja** – name for the spiritual realm where Kṛṣṇa performs human-like pastimes; Vraja encompasses Vṛndāvana, Gokula, Chatṭikarā, Nandagāon, Varṣāṇā, etc.

**Vrajavāsī** – resident of Vraja.

**vrata** – a vow undertaken for self-purification and spiritual benefit.

## Y

**yajña** – (1) sacrifice in which a deity is propitiated by the chanting of prayers and *mantras* and the offering of ghee into the sacred fire; (2) any kind of intense endeavour that is directed at achieving a particular goal.

**Yogamāyā** – spiritual illusory potency of the Supreme Lord; His internal energy.

**yogī** – one who practices the *yoga* system with the goal of realizing the Supersoul or merging into the Lord's body.

**yuga** – one of the four ages that are described in the Vedas: Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. These four *yugas* rotate, like calendar months. The duration of each *yuga* is different – they are said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The descending number represents a corresponding physical and moral deterioration of mankind in each age.

**yūtha** – a group of *gopīs*.

**yūtheśvarī** – the *gopīs* of Vraja are divided into many different groups known as *yūthas*. The leader of each respective group is known as a *yūtheśvarī*. Although there are many *yūtheśvarīs*, eight are principal: Śrī Rādhā, Candrāvalī, Viśākhā, Lalitā, Śyāmā, Padma, Śaivyā, and Bhadrā.

## OUR WEBSITES

[www.purebhakti.com](http://www.purebhakti.com)

for news, updates, and free downloads of books,  
lectures, and *bhajan*s

[www.purebhakti.tv](http://www.purebhakti.tv)

to watch and hear, or to download, classes online

[www.harikatha.com](http://www.harikatha.com)

to receive, by email, the lectures and videos of  
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja  
on his world tours

[www.bhaktistore.com](http://www.bhaktistore.com)

[www.gvpbookdistribution.com](http://www.gvpbookdistribution.com)

[www.mygvp.com](http://www.mygvp.com)

## FOR MORE INFORMATION

If you are interested to know more about the books, lectures,  
audios, videos, teachings, and international society of  
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja,  
please contact the secretary at

[connectwithussoon@gmail.com](mailto:connectwithussoon@gmail.com)

## YOUR COMMENTS AND FEEDBACK

We humbly invite our readers to submit any errors  
they may find in this publication at

[www.purebhakti.com/gvp](http://www.purebhakti.com/gvp)

**ENGLISH TITLES PUBLISHED BY  
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOŚVĀMĪ MAHĀRĀJA**

|                                    |                                    |
|------------------------------------|------------------------------------|
| A Life of Humble Service           | Maharṣi Durvāsā and                |
| Arcana-dīpikā                      | Śrī Durvāsā-āśrama                 |
| Beyond Nirvāṇa                     | Maṇaḥ-śikṣā                        |
| Bhagavad-gītā                      | My Śikṣā-guru and Priya-bandhu     |
| Bhajana-rahasya                    | Navadvīpa-dhāma-māhātmya           |
| Bhakti-rasāmṛta-sindu-bindu        | Navadvīpa-dhāma                    |
| Bhakti-rasāyana                    | Nectar of Govinda-līlā             |
| Bhakti-tattva-viveka               | Our Eternal Nature                 |
| Brahma-saṁhitā                     | Our Gurus: One in Siddhanta,       |
| Bṛhad-bhāgavatāmṛta (Vol. 2.1)     | One at Heart                       |
| Butter Thief                       | Our Lasting Relationship           |
| Caitanya Mahāprabhu – The Original | Pinnacle of Devotion               |
| Form of Godhead                    | Prabandhāvali                      |
| Camatkāra-candrikā – A Moonbeam    | Prema-samputa                      |
| of Complete Astonishment           | Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā       |
| Controlled by Love                 | Rāga-vartma-candrikā               |
| Dāmodarāṣṭakam                     | Rāya Rāmānanda Saṁvāda             |
| Discerning the True Sentiments     | Saṅkalpa-kalpadrumaḥ               |
| of the Soul                        | Secrets of the Undiscovered Self   |
| Distinctive Contribution of        | Secret Truths of the Bhāgavatam    |
| Śrī Rūpa Gośvāmī                   | Shower of Love                     |
| Essence of All Advice              | Śikṣāṣṭaka                         |
| Essence of Bhagavad-gītā           | Śiva-tattva                        |
| Fearless Prince                    | Ślokāmṛtam                         |
| Five Essential Essays              | Ślokāmṛtam-bindu                   |
| Gauḍīya Gīti-guccha                | Soul of Book Distribution          |
| Gaura-vāṇī-pracāriṇe               | Śrī Śrīmad Bhakti Prajñāna Keśava  |
| Gift of Śrī Caitanya Mahāprabhu    | Gośvāmī – His Life and Teachings   |
| Gīta-govinda                       | To Be Controlled by Love           |
| Going Beyond Vaikuṇṭha             | True Conception of Guru-tattva     |
| Gopī-gīta                          | Ujjvala-nīlamanī-kiraṇa            |
| Guru-devatātmā                     | Upadeśāmṛta                        |
| Happiness in a Fool's Paradise     | Utkalikā-vallarī                   |
| Harināma Mahā-mantra               | Vaiṣṇava-siddhānta-mālā            |
| Harmony                            | Veṇu-gīta                          |
| Hidden Path of Devotion            | Śrī Vraja-maṇḍala Parikramā        |
| Impressions of Bhakti              | Walking with a Saint (2007, 2008,  |
| Jagannātha Ratha-yātrā             | 2009, 2010)                        |
| Jaiva-dharma                       | Way of Love                        |
| Journey of the Soul                | When Kindness and Compassion       |
| Kṛṣṇa – the Lord of Sweetness      | Take a Form                        |
| Letters From America               | Rays of The Harmonist (periodical) |

# Worldwide Centres & Contacts

[www.purebhakti.com/contact-us/centers-mainmenu-60.html](http://www.purebhakti.com/contact-us/centers-mainmenu-60.html)

## INDIA

**Mathura:** *Shri Keshavaji Gaudiya Math* – Jawahar Hata, U.P. 281001 (Opp. Dist. Hospital), Email: [mathuramath@gmail.com](mailto:mathuramath@gmail.com) ● **New Delhi:** *Shri Raman-vihari Gaudiya Math* – Block B-3, Janakpuri, New Delhi 110058 (Near musical fountain park), Tel: 9810192540; *Karol Bagh Centre:* Rohini-nandana dasa, 9A/39 Channa Market, WEA, Karol Bagh, Tel: 9810398406, 9810636370, Email: [purebhakti.kb@gmail.com](mailto:purebhakti.kb@gmail.com) ● **Vrindavan:** *Shri Rupa-Sanatana Gaudiya Math* – Dan Gali, U.P. Tel: 09760952435; *Gopinath Bhavan* – Parikrama Marga (next to Imli-tala), Seva Kunja, Vrindavan 281121, U.P., Email: [vasantidasi@gmail.com](mailto:vasantidasi@gmail.com) ● **Puri:** *Jay Shri Damodar Gaudiya Math* – Sea Palace, Chakratirtha Road. Tel: 06752-223375 ● **Bangalore:** *Shri Madan Mohan Gaudiya Math* – 245/1 29th Cross, Kaggadasa pura Balaji layout, Bangalore-93, Tel: 08904427754, Email: [bvvaikhanas@gmail.com](mailto:bvvaikhanas@gmail.com); *Shri Ranganath Gaudiya Math* – Hesaraghatta, Bangalore, Tel: 09379447895, 07829378386 ● **Faridabad:** *Shri Radha Madhav Gaudiya Math* – 293, Sector-14, Hariyana, Tel: 09911283869 ● **Navadvipa:** *Shri Shri Keshavaji Gaudiya Math* – Kolerdanga Lane, Nadiya, Bengal, Tel: 09153125442

## AUSTRALIA

*Garden Ashram* – Akhileshvari dasi, Tel: 612 66795916, Email: [akhileshvari.dasi@gmail.com](mailto:akhileshvari.dasi@gmail.com) ● *Shri Gaura Narayan Gaudiya Math* – Brisbane, Queensland, Tel: +61 403 993 746, Email: [bhaktibrisbane2010@gmail.com](mailto:bhaktibrisbane2010@gmail.com)

## CHINA / HONG KONG

15A, Hillview Court, 30 Hillwood Road, Tsim Sha Tsui, Kowloon, Tel: +85223774603

## PHILIPPINES

**Manila:** *Shri Shri Radha-Govinda Gaudiya Math* – 37a P. Florentina St. Brgy. Lourdes, 1100 Quezon City, Tel: 09178345885, Email: [yadunath.das@gmail.com](mailto:yadunath.das@gmail.com)

## U. K. & IRELAND

**Birmingham:** *Shri Gour Govinda Gaudiya Math* – 9 Clarence Road, Handsworth, Birmingham, B21 0ED, U. K., Tel: (44) 121551-7729, Email: [bvashram108@gmail.com](mailto:bvashram108@gmail.com) ● **London:** *Shri Gangamata Gaudiya Math* – 631 Forest Road, E17 4NE London, Tel: 02080578406, Email: [gangamatas@hotmail.com](mailto:gangamatas@hotmail.com) ● **Galway:** *Family Centre* – Tel: 353 85-1548200, Email: [jagannathchild@gmail.com](mailto:jagannathchild@gmail.com)

## U. S. A.

*Gaudiya Vedanta Publications Offices* – Email: [sales@bhaktistore.com](mailto:sales@bhaktistore.com) ● **Alachua:** *Shri Shri Radha-Govinda Mandir* – Tel: (1) 386-462-2682. Email: [yourbvgi@gmail.com](mailto:yourbvgi@gmail.com), Website: [www.bvgi.org](http://www.bvgi.org) ● **Badger:** *New Braj* – P. O. Box 155 Three Rivers, CA 93271, Tel: (1) 559-337-2403. Email: [newbrajseivateam@gmail.com](mailto:newbrajseivateam@gmail.com), Website: [www.newbraj.com](http://www.newbraj.com) ● **Houston:** *Shri Govindaji Gaudiya Math* – Tel: (1) 281-650-8689. Email: [info@sggm.org](mailto:info@sggm.org), Website: [www.sggm.org](http://www.sggm.org)