



The Smiling face of Sri Radha

By

Śrī Śrīmad Bhaktivedanta Vana Māhārāja



## *MADHU SMITA ŚRĪ RĀDHĀ*

ŚRĪLA BHAKTIVEDĀNTA VANA MAHĀRĀJA - 2018

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# *MADHU SMITA ŚRĪ RĀDHĀ*

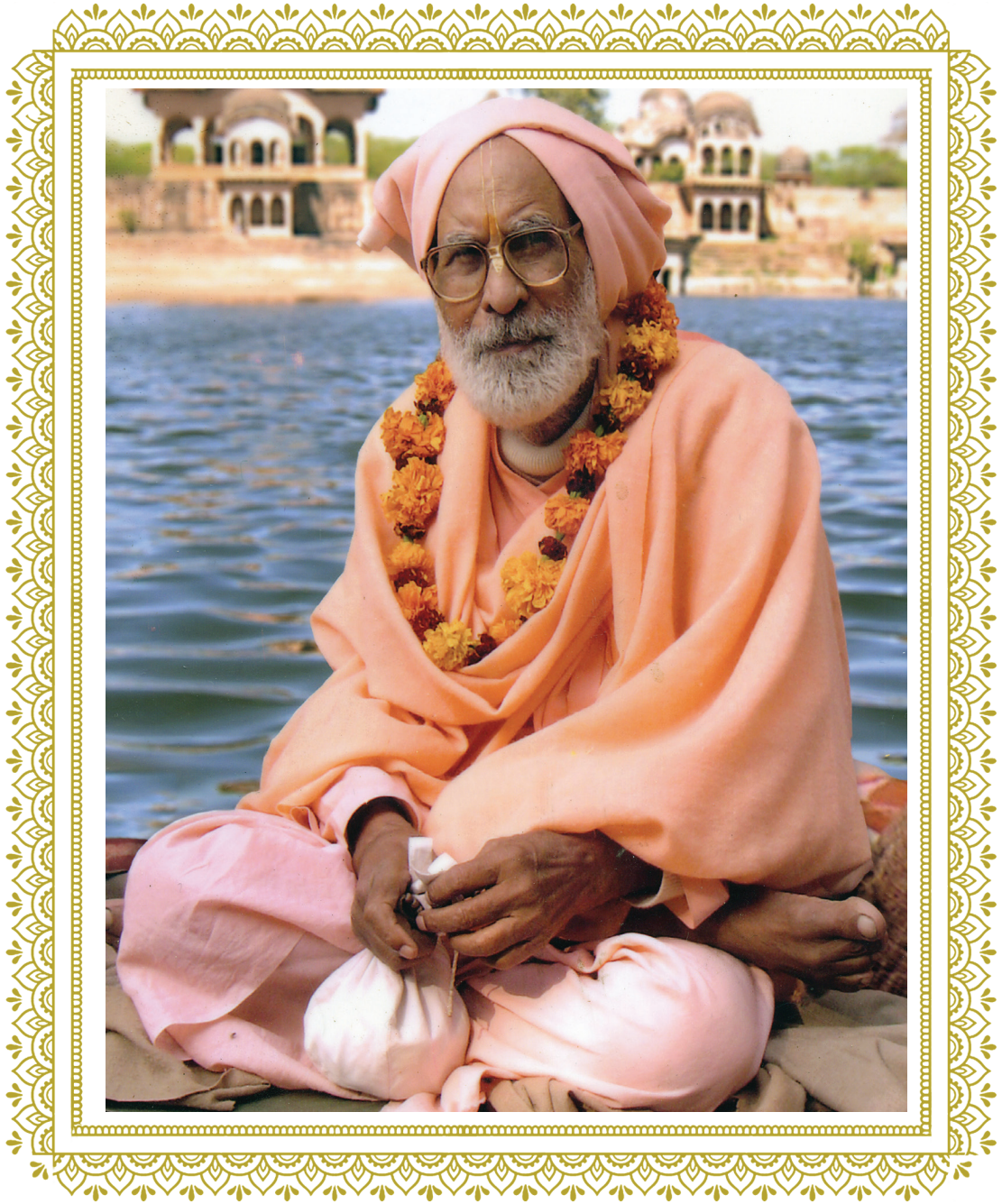
*THE SMILING FACE OF ŚRĪMATĪ RĀDHĪKĀ*

A Shining Beam of Light on the Glories of Śrīmatī Rādhikā

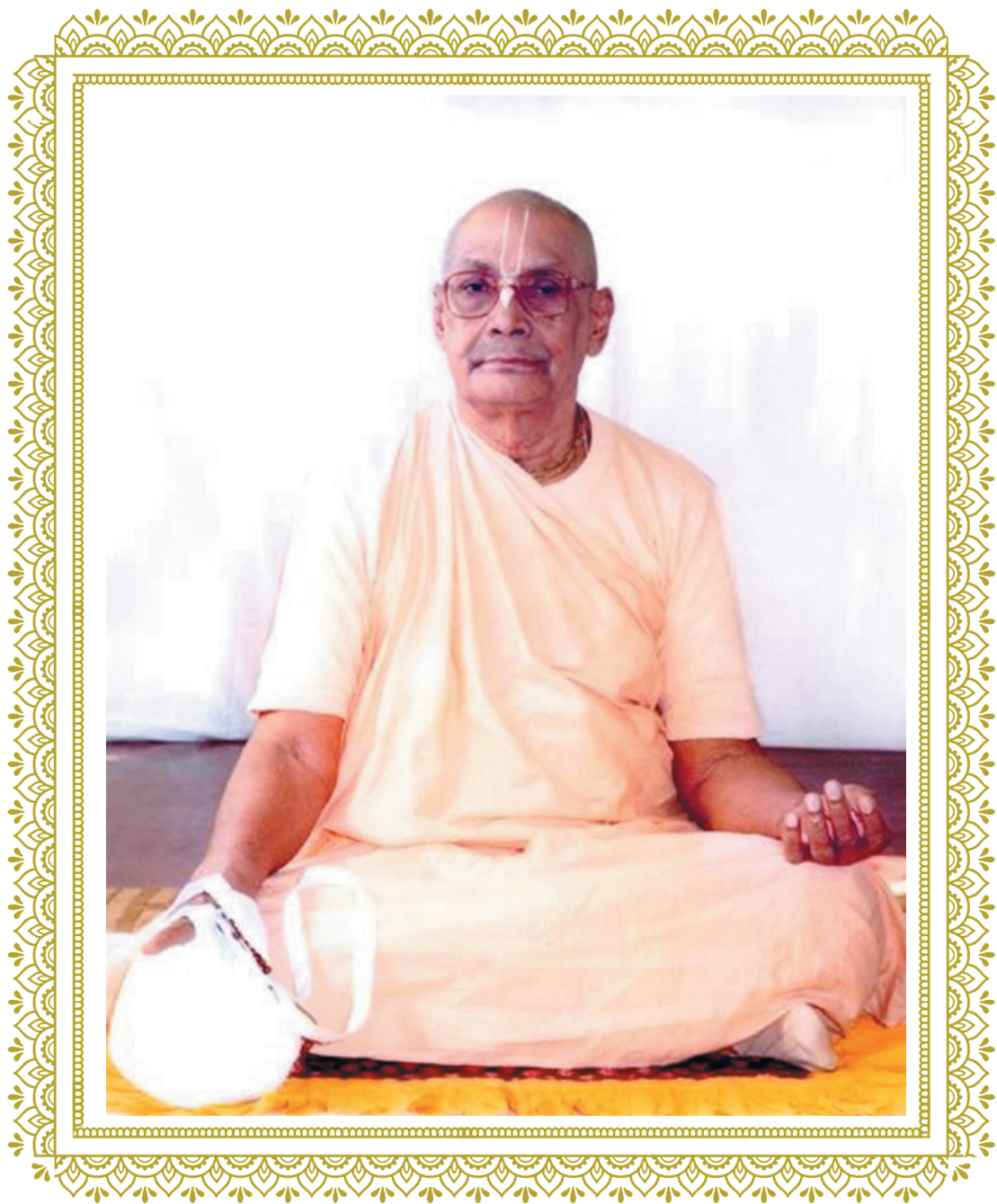


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*nitya-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata*  
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



*nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata*  
Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

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# *Samarpaṇam Offering*

Madhu Smita Śrī Rādhā - The Smiling Face Of Śrīmatī Rādhikā

In my heart, I pray that I may be able to spread the glories of this grantha far and wide.  
Aspiring for the dust of the lotus feet of Śrī Guru and the Vaiṣṇavas,



I offer my countless billions-upon-billions of prostrated obeisances unto that spiritual master who sprinkled his causeless mercy upon me. I am insignificant, just like an insect that has fallen into the foul-smelly, rotten ditch of material existence.

Śrīla Gurūdeva gave me shelter under the shade of his wish-fulfilling lotus feet, whereby after saving me, he made my life successful by imparting instructions and completing my initiation. He is capable of granting the highest good fortune - that is, service to the devotees of the Lord, even though this living entity is in every way most unfortunate, egotistical, unqualified, and completely covered by the darkness of ignorance.

Śrīla Gurudeva conquers all mundane beauty with his profound moods and sweet disposition. Being attracted by that sweetness and other wonderful qualities of Sri Gurū-pāda-padma's lotus feet, which are like a bouquet of beautiful flowers, I became greedy to make him a lovely and fragrant flower garland. Although, I lack the skill to perform such a task, and my poor attempt does not qualify as an offering, I humbly place that garland with great devotion around the glorious neck of Śrī-Guru-pada-padma, **nitya-lilā praviṣṭa o viṣṇu-pāda aṣṭottara-śata** Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Māhārāja, who is the complete embodiment of mercy. He is an unalloyed and beloved maidservant of Śrīmatī Rādhārāṇī, who is the life and soul of Vṛṣabhānu Māhārāja.

By the causeless mercy of Śrī Guru, Gaurāṅga, and Rādhā Vinoda-bihārījī, I had the great fortune of being close to the lotus feet of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Māhārāja and

hearing harīkathā from his lotus lips.

Now, I will try to manifest 'Madhu Smita Śrī Rādhā' from what I have heard from my Gurudeva and the commentaries of other Vaiṣṇavas. Furthermore, I will try to repeat the explanations from Kṛṣṇa Dwaipāyana Veda Vyāsa's different scriptures and other Vaiṣṇava's literature.

*viracaya mayi daṇḍaṁ dīna-bandho dayāṁ vā  
gatir iba na bhavattaḥ kācid anyā mamāsti  
nīpatatu śata-koṭīr nirmalaṁ vā navāmbhas  
tad api kila ṣayodaḥ stūyate cātakena*

“O friend of the fallen, whether the clouds pour down a shower of water upon the thirsting chataka birds or hurl a lightning bolt at them, the chataka birds never tire of propitiating the clouds, for they have no other recourse. Similarly, whether You are merciful to me or punish me, I have no support in this world other than You. You may do as You like.”

(Stavamālā, Śrī Rūpa Gosvāmī)

The sun's rays shine indiscriminately in all homes regardless of whether devotees or non-devotees live in them. Similarly, although I am very fallen, wretched, and unqualified, however by their mercy and generosity our guru-varga has manifested in my heart, I pray that I may be able to spread the glories of this 'Madhu Smita Śrī Rādhā - The Smiling Face of Śrīmatī Rādhikā' far and wide.

Aspiring for the dust of the lotus feet of Śrī Guru and the Vaiṣṇavas,

**Śrī Śrīpād Bhaktivedānta Vana Māhārāja**  
Kārtik 2018

## Prastavana Preface



In this publication, Madhu Smita Śrī Rādhā, The Smiling Face Of Śrīmatī Rādhikā, Kṛṣṇa, the Supreme Personality of Godhead, is the ocean of divine love and is non-different for his expansion and the embodiment of the highest expression of the divine love Śrīmatī Rādhikā. In all their commentaries, the ‘rasika ācāryas’ have manifested a deep attachment towards Śrīmatī Rādhikā and Her ‘prema-mādhurya-rasa’, which is unique and exclusive to Her.

Our lives will become successful if we can taste just one drop of this rasa of the ocean of divine love. Lord Śrī Caitanya Mahāprabhu, the embodiment of the ocean of compassion, is especially tasting this transcendental love, and simultaneously freely distributing these highest mellows in order to liberate the conditioned living entities who are suffering from the hellish threefold material miseries.

This literature illuminates the pastimes of Śrīmatī Rādhikā’s appearance in different ways in different ‘kalpas’. It takes ‘tattva vichar’ - consideration of philosophical truths and, ‘rasa vichar’ - the consideration of sweet mellows of Her activities from various Puranas - histories. It describes those interactions not heard of before in common assemblies and in this way I pray that it acts as an ‘uddipan’ - stimuli for the practitioner on their path of attaining the highest goal.

The hearts of those who hear Śrīmatī Rādhikā’s sweet pastimes with Her associates, parents and the Vraja gopīs, will become free

from material lust and will enter into the divine realm of transcendental love of both Śrī Rādhā and Kṛṣṇa. I keep this highest aspiration in my heart, and that one day I become a maidservant of Śrīmatī Rādhikā's lotus feet and be able to meditate on Śrī Kṛṣṇa, whose head is decorated with a peacock feather. May the Divine Couple bestow mercy upon me so that I may attain the great festival of attachment to Them. I humbly pray at the lotus feet of our most compassionate 'gurū-paramparā' – disciplic succession that I can attain, birth after birth, service to the lotus feet of Divine Couple Śrī Rādhā and Kṛṣṇa.

Although I am most fallen, unqualified, and covered by the darkness of ignorance, Śrīla Gurudeva, Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja, from whose lotus lips I have heard this 'harikathā' - the pastimes of the Lord, His associates and devotees; may they mercifully give me shelter at his lotus feet. I offer this book unto his lotus hands, just as one offers Gaṅgā's water to worship Gaṅgā.

If the readers are pleased with this literature, I pray that they offer their gratitude at the lotus feet of our guru-paramparā. In my life I am not seeking any credit for myself, but instead I want to offer all credit to our Gurūs and Vaiṣṇavas.

The contents of this book have been compiled from extensive written notes taken from the words directly emanating from the lotus lips of Śrīla Gurudeva over many years, and from studying various scriptures such as Bhajan Rahasya, Brahmāṇḍa Purāna, Brahmā Vaivarta Purāna, Bhavishya Purāna, Śrīmad-Bhāgavatam, Bhagavad Gīta, Nārada Pancharātra, Padma Purāna, Brhad Vāmana Purāna, Śrī Brhad Bhāgavatamṛta, Rādhā-Hrdaye-Brahmāṇḍa-Purāna, Śvetāśvatara Upanishad, Jaiva Dharma, Stava-amṛta of Visvanatha Chakravartipada, Stavamala of Srila Rupa Goswamipada, Stavavalli of Raghunatha Das Goswamipada, and Gitavalli

of Srila Bhaktivinoda Thakura. I pray that Śrī Śrī Guru and Gaurāṅga Gāndharvikā Girīdhārī may shower profuse blessings of 'suddha-bhakti'- pure devotional service in the hearts of those who helped to produce this publication, because their devotional endeavours are highly praiseworthy. There are too many to mention individually but I would like to thank, Sripad BV Visnudvaita Maharaja, Anangamohan Dāsa (UK) for the transcription, the proof-readers: Damodar Dāsa (UK), Keśava Dāsa (USA), Kṛṣṇa Priya Devi Dasi (USA), Navin Kṛṣṇa Dāsa (NL), Rādhākantī Devī Dāsī (AUS), Yamunā Devī Dāsī (UK), Manjulali Devī Dāsī (BO). The artists: Premananda Devi Dasi www.premarts.net (ITL), Achutapriya Devī Dāsī, Ajay Kṛṣṇa Dāsa (RUS), Ānanda-pradayini Devī Dāsī (RUS), Vrindavana Das (RUS), Vasudeva Das (RUS), Ānanda Mohan Dāsa, Anurādhā Devī Dāsī (AUS), Bimal Kṛṣṇa Dāsa (BR), Haripriya Devī Dāsī (NZ), Indumati Devī Dāsī (RU), Manjarī Devī Dāsī (RUS), Vāsudeva Krishna Dāsa and design by Indumati Devī Dāsī (MX). We are grateful to Madhusudhan Das and his good wife....of Switzerland who very kindly donated the entire printing cost of this book. I humbly beg the respected readers to kindly forgive me for any inadvertent errors.

My constant prayer to the faithful and sincere practitioners is that they may dive deeper and deeper into the wealth of the transcendental realm of this subject matter by studying and distributing it.

Aspiring for the mercy of Śrī Guru and the Vaiṣṇavas, ❀

Śrī Bhaktivedanta Vana Mahārāja  
Kārtik 2018



Radha Krishna



# Chapter 1

Vṛṣabhānu Māhārāja and Kīrtidā Devī's life-history

## Chapter 1

### Vṛṣabhānu Mahārāja and Kīrtidā Devī's life-history

According to the Brahmā-Vaivarta Purāṇa in Kṛṣṇa janma-kāṇḍa chapter seventeen, it has been written that once Nārada Ṛṣi asked Lord Nārāyaṇa, “O Lord, who was Kalavatī (Kīrtidā) Devī and whose beautiful wife was she?”

*kalavati ka bhagvan kasya patni manubara  
yatnato yad grham runa nirmame surakaruna*  
(Brahma-Vaivarta Purāṇa, Chapter 17)

Deva-shilpī viśvākarma (the architect of the heavenly planets), very carefully built ramanyagrha - a very beautiful palace for Vṛṣabhānu Mahārāja and Kīrtidā Devī.

On hearing Nārada Ṛṣi's humble enquiry, Lord Nārāyaṇa replied, “This is a very confidential subject matter which you must keep in your heart. Only reveal it to those who are qualified. This Kalavatī is the part and parcel of Lakshmī Devī. She became the chaste wife of Vṛṣabhānu Mahārāja and mother to Śrīmatī Rādhikā, who is the most nearest and dearest of Śrī Kṛṣṇa. This Rādhā is the internal and eternal inseparable potency of Kṛṣṇa and She is as important as He is. Prithvī Devī - Mother Earth became purified by the touch of Śrīmatī Rādhikā's footdust.

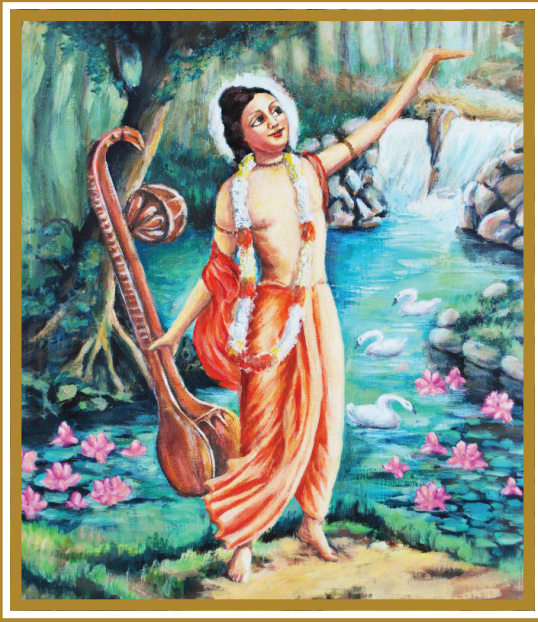
All elevated saintly persons hanker to have *śuddha bhaktī* - pure devotion to Her.

*vāñchanti yad bhava-bhiyo munayo vayanm  
kim brahma-janmabhir ananta-kathā-rasasya*  
(Śrīmad-Bhāgavatam, 10.47.58)

Their pure love is hankered after by those who fear material existence, by great sages, and by us as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa', or even as Lord Brahmā himself?

Nārada Ṛṣi further enquired from Lord Nārāyaṇa, “How is it possible that Vṛṣabhānu Mahārāja married Kalavatī, who is the part and parcel of Lakshmī Devī since Vṛṣabhānu Mahārāja lived in Bhauma Vraja - manifested Vraja on this Earth? I am curious to know about his previous life and the pious activities that he performed through which he attained Śrīmatī Rādhikā as his daughter.” After hearing these questions, the Lord replied, “It is said in the purāṇa itihās - previous history, that in ancient times there were three daughters who manifested from the mind of pitṛi-gaṇa - the forefathers. They were very beautiful and were rare to attain as one's

own daughter. Their names were Kalavatī (Kīrtidā), Ratnamālā and Menakā. Ratnamālā spontaneously married Janaka Mahārāja, the king of Mithilā. Menakā married with Himālaya, king of the mountains. Himālaya is also 'harī amśa' - part and parcel of Śrī Harī. Ratnamālā's daughter was later known as Sītā Devī. This Sītā is the consort of Lord Rāmachandra. Menakā's daughter was Pārvatī, who in her previous life was the daughter of Dakśa, named Satī. This Satī performed hard austerities to attain Lord Śiva as her husband. Kalavatī married Suchandra who was in the dynasty of Manu - progenitor of humanity. King Suchandra is also the part and parcel of Lord Śrī Harī. Suchandra, when he married Kalavatī, thought of his immense good fortune."



Nārada Rṣi'

King Vṛṣabhānu and Kīrtidā who were King Suchandra and Queen Kalavatī in a previous birth had been given a boon by the Creator Brahmā, that in dwāpara yuga, Lakhsmī will be born to them.

Once King Suchandra performed hard austerities for thousands and thousands of years for the purpose of attaining muktī - liberation. He gave up all kinds of desires to achieve his goal. In the process, he fainted and his body became covered with earth. At that time, Kalavatī, on seeing his condition, became greatly distressed and whilst crying she then took the body of her husband in her lap. Observing this, Brahmāji, the creator of this material universe, appeared in front of her and sprinkled some water from his kamaṇḍalu - waterpot over the body of Suchandra. Thus, Suchandra returned back to external consciousness and upon seeing Lord Brahmā, he again and again bowed down his forehead to his lotus feet. Brahmā became very pleased with Suchandra's hard austerities and said, "O Suchandra, you may ask for any benediction." On hearing these words, Suchandra in turn replied, "O my Lord, if you so be pleased with me, then kindly bestow the benediction of muktī - liberation upon me."

As Brahmāji was about to bestow this benediction upon Suchandra, the chaste Kalavatī became very fearful and spoke, "O Lord, if you give muktī to my husband then what will become of my life?" Brahmāji replied, "O Kalavatī, I cannot give liberation to your husband without also giving it to you.



**Lord Brahmā**

Both you and your husband will attain the heavenly planets and enjoy all types of desired happiness. After which you will both take birth in Bhārata Varṣa - India and at that time, Śrīmatī Rādhikā, who is the eternal consort of Kṛṣṇa will be your daughter. After the sweet amorous pastimes of Rādhā and Kṛṣṇa are complete, then you will return to Goloka Vṛndāvana."

As foretold, Suchandra took birth in Gokula as the son of Surabhānu and Padmavatī. He was known as Vṛṣabhānu. He was able to remember his past life and was always engaged in meditation of Śrī Hari. He had many good

qualities. He was sober, had acquired a vast wealth of knowledge and was very generous. He was also friends with another prominent personality in Vraja, Nanda Mahārāja from Gokula.

The great King of Kanya Kubja, Bhanandan performed a great fire sacrifice from which Kalavatī appeared as his daughter and thus offered the child to his wife Malavatī. At that very moment of offering the child a divine voice spoke to them saying, "O Bhanandan and Malavatī you should name your child 'Kalavatī'. When they heard this voice Bhanandan and Malavatī called the brāhmaṇas and performed the child 'nāma saṃskār' - name giving ceremony, giving her the name 'Kalavatī'. Their beautiful daughter grew up happily in their home. When she became of age, Bhanandan and Malavatī arranged for her marriage to Vṛṣabhānu Mahārāja. Shortly after, Śrīmatī Rādhikā was born to them as their daughter. This all came about as a curse of Śrīdāma (In some instances, Śrīdāma is referred to as 'Sudama' as in the sloka below):

*tayo kanya cha kalena radhika sa bhabhuva  
devat sudama shpana srī kṛṣṇasya sayana pura  
ajanisambhava sa cha kṛṣṇa pranadhika sat  
yasa darshana matrknā tavo vimukto babhuvanata*  
(Brahma Vaivarta Purāna 4.17)

After hearing this katha from the lotus lips of Lord Nārāyaṇa, Nārada Ṛṣi became very curious about why Śrīdāmā had cursed Śrīmatī Rādhikā and how She had appeared in Bhauma Vṛndāvan as the daughter of Vṛṣabhānu Mahārāja and Kīrtidā.



## The austerities of Sūrya Deva, the sun god, and how he attained Śrīmatī Rādhikā as his daughter

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According to the Bhaṁṁṁṁ Purāṇa, in the conversation between Nārada Ṛṣi and Śrī Kṛṣṇa, a discussion of the birth of Śrīmatī Rādhikā took place. Once, Śaunaka Ṛṣi enquired about this topic to Suta Goswāmī. After hearing the question, Suta Goswāmī became very pleased. He then began by saying, “O muni, although this topic is very confidential, I must speak of it, so please listen very carefully. I have heard this narration directly from Nārada Ṛṣi which Śrī Kṛṣṇa spoke to him.”

Nārada Ṛṣi asked Kṛṣṇa, “What penances were performed by Vṛṣabhānu Mahārāja that Śrīmatī Rādhikā, who is the eternal consort and the pleasure potency of Kṛṣṇa, appeared in his home?” Kṛṣṇa replied, “O Brāhmin! I will tell you because you are a ‘bāla brahmachāri’ - celibate by birth, you have controlled your senses and are free from māyā. According to śāstra, if you tell anyone who has no faith, then the potency of this kathā will be destroyed.”

Śrī Kṛṣṇa continued, “Once, Sūrya Deva, on his travels, arrived at the ashram of Kaśyapa Ṛṣi and saw his great opulence. Sūrya Deva, being very impressed, thought, ‘I must perform severe austerities to achieve that same opulence!’ He came on the lap of the famous mountain Maṇḍar Parvat to perform severe austerities. For thousands of years, with raised arms and holding his breath, Sūrya

Deva stood at the base of the mountain.

Lord Indra, King of the heavenly planets, happened to come to Maṇḍar Parvat. Upon seeing Sūrya Deva’s extreme austerities, Lord Indra became very afraid that perhaps he will take his position as the king of heaven. He then prayed to Lord Brahma to protect his position. At that moment a divine sound came from the sky and said, “O Indra Deva, do not worry! Sūrya Deva will not take your position.” Lord Viṣṇu, having realised the heart of Sūrya Deva, arrived in front of him on his



Sūrya Deva

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carrier, Garuḍa. Sūrya Deva saw the beautiful form of Lord Viṣṇu and spoke the following words: "My life has now become successful because You mercifully showed me Your transcendental form which is rarely seen even by the demigods and demigoddesses. O Gadhādhara! O Govinda! O my Lord and Master! You are the cause of all causes! You are the Creator, Maintainer and Destroyer! We can receive the highest prema only by Your mercy and You benedict all the living entities with fearlessness. So, my Lord, I bow down again and again unto Your lotus feet."


After hearing these stutīs - prayers, the Lord smiled and said, "O Bhāskar - Sūrya Deva, you have attained the perfection of your austerities. I want to fulfil your desires so you may now ask me for any benediction." Sūrya Deva's heart melted and tears began to flow from his eyes. With folded hands, again and again, he bowed down at the lotus feet of the Lord and said, "O my Lord! O Prabhu! If I am qualified to receive Your benediction, then please give me a child that is perfect in every way and who will be able to control You by love and affection."

Suta Goswāmī told Shaunaka Ṛṣi and the other sages, "O ṛṣi gaṇa, in this way Sūrya Deva asked for a benediction from the Lord. 'Sarva antaryāmī puruṣottama bhagavān' - the supreme personality of Godhead, who knows the innermost heart's desires of all the living entities, Śrī Viṣṇu, became very pleased and replied, "O Sūrya Deva! evam astu - so be it! Never doubt My benediction because

I give everything to those devotees who are akinchāṇa - completely surrendered. O Sūrya Deva, Śrīmatī Rādhikā who is more dear to Me than My very self, will appear as your daughter and I will be controlled by Her love and affection."

The Lord continued to say, "There is no difference between Me and Śrīmatī Rādhikā. I will appear in prakāṣa - manifest Vṛndāvana to protect the living entities and kill the demons and perform many kinds of sweet pastimes which the devotees will be able to directly see and take pleasure in. O Sūrya Deva, in this Vṛndāvana so many cows are grazing in the fields and for this reason it will be called Gokula. All my associates will appear in this Gokula and will assist in the different pastimes. At that time I will be known as the son of Nanda Mahārāja. According to the consideration of scriptures there is no difference between Myself and the son of Nanda Mahārāja. In this way I will perform many sweet pastimes with all My cows, calves, boys and parikars - associates. Even Brahmāji will be bewildered by My gocharan-līlā - cow herding pastimes. At this time you will also appear in the 'avir gopā jātī' - belonging to the nomadic community of cow herding persons and you will give great pleasure to them. You will be known as Vṛṣabhānu Mahārāja and you will have immense aiśvarya śaktī - opulence."

Vṛṣabhānu Mahārāja and Kīrtidā Sundarī are the eternal parents of Śrīmatī Rādhikā. When they appeared from 'aprakāṣa dhāma' - eternal transcendental abode to 'prakāṣa



dhāma' - manifest pastimes on this earth, at that time Sūrya Deva entered into the body of Vṛṣabhānu Mahārāja. In this way, Sūrya Deva relished the 'vātsalya bhāva' - parental moods of love and affection for Śrīmatī Rādhikā as his daughter. In the same manner, Droṇa and Dharā also entered in the body of Nanda and Yaśodā to relish the vātsalya bhāva for Kṛṣṇa.

The Lord said to Sūrya Deva, "O Vṛṣabhānu Mahārāja, you will have a very close relationship with My father, Nanda Mahārāja. Your wife will be known as Kīrtidā Sundarī. Like you, she will also give pleasure to all the avir caste with her love and affection. Śrīmatī Rādhikā will take birth from her womb. All the demigods, demigoddesses and the living entities will worship Śrīmatī Rādhikā's lotus feet. Those who are one pointed to Her service will be delivered from the ocean of the bondages of the material world. In this manner, Śrīmatī Rādhikā will control all the living entities by Her loving affairs. I will also be controlled by Her sweet divine activities, Her smiling face, sidelong glance, romantic gestures and sweet words. I am always longing to hear Her sweet voice just like the skylark longs to drink the water of the swātī nakshatra - auspicious constellation. She will be known as Vṛṣabhānu Nandinī - the daughter of Vṛṣabhānu Mahārāja, Śrī Rādhā. O Nārada, I gave this benediction to Sūrya Deva and then I disappeared. My father Nanda Mahārāja appeared in Mathurā mandala - the locality of Mathurā and Sūrya Deva appeared in the form of Vṛṣabhānu Mahārāja."

After a few years, Vṛṣabhānu Mahārāja

married with Kīrtidā Sundarī who possessed all good qualities. Śrīmatī Rādhikā took birth as their daughter in the month of bhadra shukla paksha - the month of August/September during the waxing phase of the moon at midday in anurādhā nakshatra. All royal characteristic marks were present on the body of Śrīmatī Rādhikā. Her skin was softer than fresh butter and Her lustre defeated the brilliance of molten gold; which is extremely rare to find, even within the three planetary systems. On seeing this, all the gopīs became extremely surprised and glorified mother Kīrtidā. Vṛṣabhānu Mahārāja was so happy and arranged for a grand festival and donated thousands and thousands of cows to the brāhmins.

Suta Goswāmī explained, "O Shaunaka Ṛṣi, this pastime is very confidential so do not tell it to anyone who has no faith in bhakti or to those who are hard hearted, quarrelsome and atheistic. These pastimes should be hidden from them. Explain it only to those who have one-pointed faith." Satyavrata Munī in Śrī Dāmodarāṣṭakam told this pastime of Śrīmatī Rādhikā's 'janma vitānta' - appearance. Every day we must read the sweet pastimes of Rādhā Dāmodara in order to receive the mercy of Śrīmatī Rādhikā's sidelong glance.

Thus ends the first chapter of Vṛṣabhānu Mahārāja and Kīrtidā Devī's life-history.



Beautiful Transcendental Vrindavan Dham



# Chapter 2

Śrīmatī Rādhikā's appearance from  
Goloka to Bhauma Vṛndāvana

## Chapter 2

### Śrīmatī Rādhikā's appearance from Goloka to Bhauma Vṛndāvana

**A**nanda dhāma - Goloka is the Lord's ever blissful transcendental abode where everything is the eternal present.

*brahmāra eka dine tiṅho eka-bāra  
avatīrṇa hañā kareṇa prakṛta vibhāra*  
(Caitanya Caritamṛta (Adi-Lila, 3.6)

According to His desire, once during a day of Brahmā, Goloka Bihārī Śrī Kṛṣṇa and His parikars - associates, manifested their pastimes from Goloka to Bhauma Vṛndāvana. He enjoyed all types of lilā mādhyura (sweet mellows) with His own parikars. For this reason Śrīmad Bhāgavatam states:

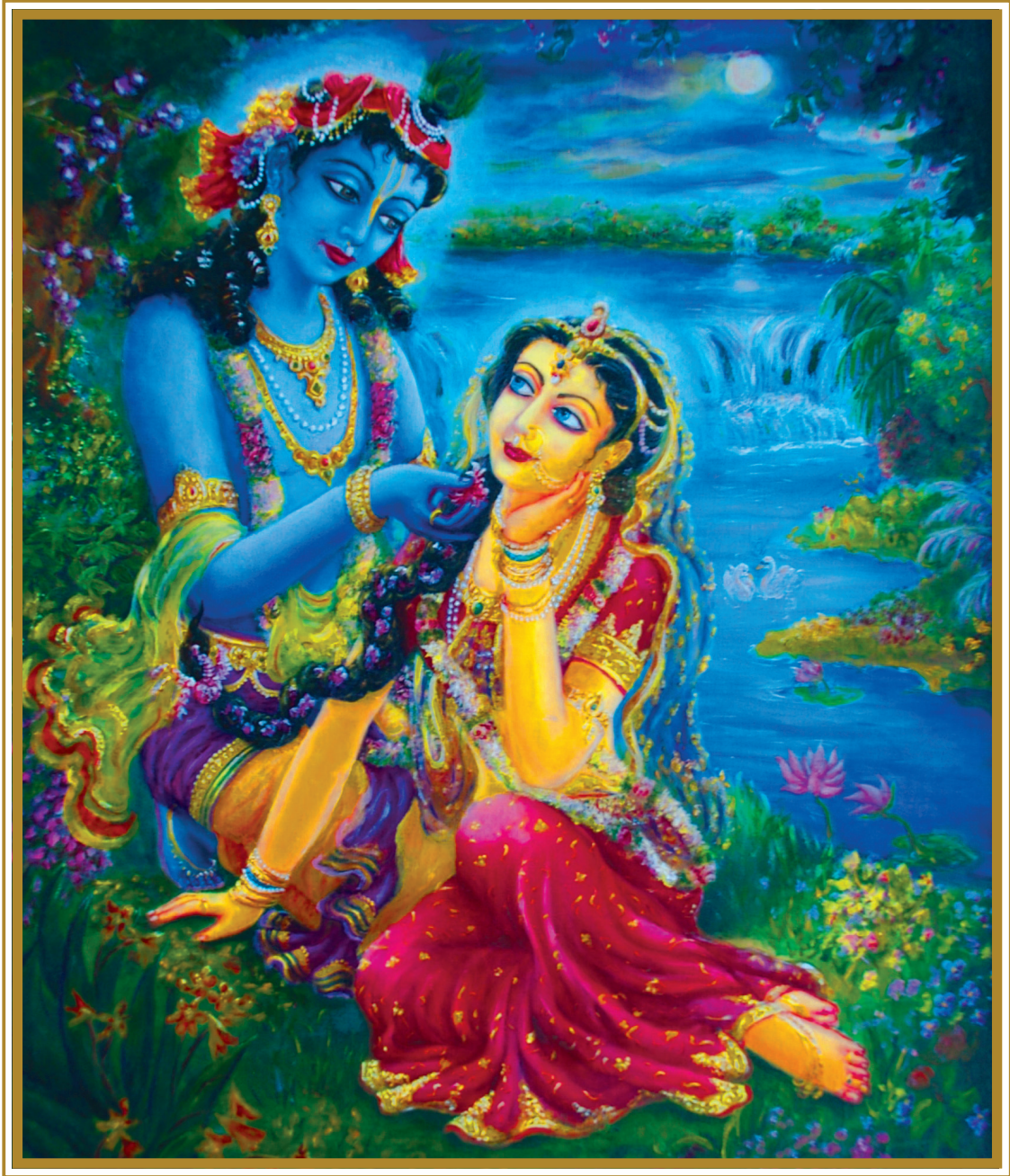
*anugrahāya bhaktānām  
mānuṣaṁ deham āstbitaḥ  
bhajate tādr̥ṣiḥ kr̥ḍa  
yāḥ śrutvā tat-para bhavet*  
(Śrīmad Bhāgavatam 10.33.36)

When the Lord assumes a human-like body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

It is said that not a blade of grass moves

without the Lord's will and therefore nothing happens by coincidence. By the Lord's desire, Yogamāyā - the Lord's internal potency, arranged one pastime whereby His associates gave curses to one another, causing them to appear in the material world to perform sweet pastimes in the form of mitra - friend and śatru - enemy.

It is described in the Śrī Brahmā-vaivarta Purāṇa that once Goloka Bihārī Kṛṣṇa in aprakṛt Goloka Vṛndāvana was performing amorous pastimes in a kunja - forest grove. Śrīmatī Rādhikā at this time was intensely hankering to be with Kṛṣṇa but She did not know his whereabouts. After much searching, She finally arrived at the kunja where Kṛṣṇa was present. Kṛṣṇa's dear friend Śrīdāma was standing on guard. Śrīmatī Rādhikā asked him where Kṛṣṇa was but he did not reply. However, the scent of Kṛṣṇa's transcendental body filled the whole atmosphere around the kunja and was incessantly entering Her nostrils, and She became mad to relish it. She tried to enter the kunja but Śrīdāma rejected Her request and stopped Her from entering inside. Śrīmatī Rādhikā became very angry



Kṛṣṇa pacifying Śrīmatī Rādhikā

and cursed Śrīdāma:

*yatha asurascha tridasnatan nindante santatam  
tatha nindasi mammuda tasmata asuro bhava  
gopa raja surim janim golokacha bahirbhava  
maya da sapta mudamstam kastvam raksbitum isvara*  
(Brahma Vaivarta Purāṇa, Chapter 17)

‘O foolish Śrīdāma, just as the asuras always blaspheme the devatās, in the same way you always criticize Me. You have to leave Goloka Vṛndāvana, take birth in an asura yoni - demon’s womb and become a demon. Now I am cursing you, who will be able to protect you?’

Śrīdāma, whose lips then started to quiver upon hearing the curse of Śrīmatī Rādhikā, also became very angry and replied:

*srutvacha vachanam tasya kupena spuritad hara  
sa sapatancha Śrī dane vraja yonincha manusim  
manusa eva kopaste tasmata tan manusi bhava  
bhavisyasi na sandhe ho maya sapta tam anike  
chayya kalaya chapī parasatia kalankini  
muda iyana pati tvam bhakshanti jagati tale  
iyana Śrī hareansa vaishya Vṛndāvane vane  
bhavisyati mahayogi radha sapena garbhaja  
gokule prapatvam Kṛṣṇa brihata vasa kanane  
bhavita ta varsa sotam vicheddo hari nasaha  
punaha prapṛṣṭa tami sancha golokam agamisasi  
tam uktyacha naktvachasa jagama hare purah*  
(Brahma Vaivarta Purāṇa, Chapter 17)

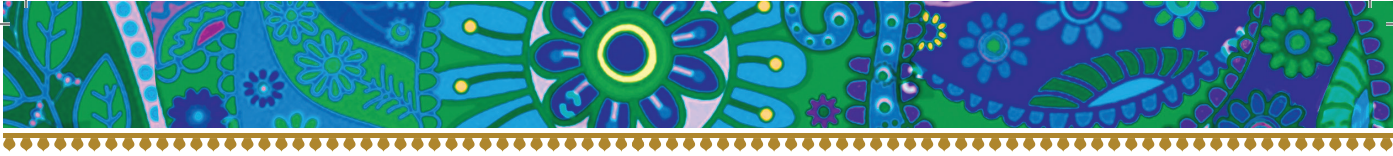
“O Śrīmatī Rādhikā! You will also have to go to the material world as an ordinary human being. You will be called kalankinī - unchaste and all your activities will be ill-reputed. Less intelligent people will know you as the wife of Ayan Ghosh (Ryan Ghosh). This ‘Ayan Ghosh’ will be the incarnation of Lord Śrī Harī. You will meet with Kṛṣṇa in Vṛndāvana in a hidden way and perform

amorous pastimes with Him for one hundred years feeling the pangs of separation from Him. Only after this will you again meet with Him in transcendental Goloka Vṛndāvana.”

After this incident, Śrīdāma returned to Lord Śrī Harī. Śrīmatī Rādhikā became very upset and approached Śrī Kṛṣṇa to explain what had happened. She said, “O Govinda, I cannot survive for one moment without You, how would I be able to survive one hundred years? When you are out of My sight even for one moment then My heart burns to ashes. O life of my life! Your face is like the autumnal moon and I am as like the chakora bird - skylark who drinks only the water of the svātī nakshatra. I am always thinking about You day and night. You are My heart and soul. You are the pupil of My eye. You are the jewel of My heart. I am only the shell of this body but You are the life air within it. My mind is always with You in wakefulness and in sleep. I always meditate on Your lotus feet. I cannot live one moment without serving You.”

On saying this, Śrīmatī Rādhikā fainted. Śrī Kṛṣṇa then took Her upon His lap and began to comfort Her. As She regained consciousness, He began to pacify Her and said, “O sundarī - beautiful one, I will free You from this fear of separation, do not be concerned. We will both appear in vārāha kalpa in the material world. Our birth and activities will be predestined by Yogamāyā and We will perform sweet amorous pastimes. O devī, Śrīmatī Rādhikā, You will be My pranādhika priyatam - My life and soul,





there is no reason for You to be anxious. Our love depends on Our separation which will increase the pleasure of Our meeting." In this way, Kṛṣṇa pacified Śrīmatī Rādhikā.

Yogamāyā arranged for Rādhā and Kṛṣṇa's descent to bhauma vṛndāvana - the Vṛndāvana of this material world from the transcendental Goloka Vṛndāvana dhāma. Kṛṣṇa took birth in Nanda Gokula as the son of Nanda Mahārāja and Yaśodā and Śrīmatī Rādhikā was born as the daughter of Vṛṣabhānu Mahārāja and Kīrtidā Sundarī. In this way, Kṛṣṇa fulfilled His own promise and appeared in Vraja dhāma in gopa veśa - as a cowherd boy performing sweet amorous pastimes with the young girls of Vraja.

Thus ends Chapter 2, Śrīmatī Rādhikā's  
appearance from Goloka to Bhauma  
Vṛndāvana



Rāval – The Place of Śrīmatī Rādhikā's Appearance



# Chapter 3

Rāval – The Place of Śrīmatī Rādhikā's Appearance



## Chapter 3

### Rāval – The Place of Śrīmatī Rādhikā’s Appearance

In another *kalpa* - epoch, Śrīmatī Rādhikā’s appearance in this world has been narrated in a different way.

The area of *Vraja-mandala* is *eighty-four kośas* - equivalent to an area of 2325 square kilometres. Within this region lived two great personalities, Nanda Mahārāja and Vṛṣabhānu Mahārāja. They both belonged to the *vaiśya jāti* - community of tradesman, whose occupation was ‘*gopālan*’ - nourishing cows. According to the Sanskrit language, the word *vraja* means *vrajatī gacchati itī vrajab* - that which moves around is *Vraja*. The pasture where Nanda Bābā dwelt and moved around with his cows, calves, family and associates is called *Vraja*. He moved around *Vraja* so that the cows always had an abundance of fresh grass to graze on. This was the way of life of the *Vrajavāsīs*.

Nanda and Vṛṣabhānu Mahārāja were bosom friends and stayed in nearby villages. When Nanda Mahārāja was staying in Nanda Gaon, Gokula, and Chaṭīkarā, Vṛṣabhānu Mahārāja was residing in Varsānā, Rāval and Rāl, near Baṭi Gaon, respectively.

When our Gurudeva, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja would visit Rāval, he would emphasize the following point; “In this *kalpa*, Nanda Mahārāja was residing in Gokula where Kṛṣṇa was born from Mother Yashodā. Likewise, Vṛṣabhānu Mahārāja was in Rāval where he attained Śrīmatī Rādhikā as his child. Some people describe Rāval as the *upādhi* - title of the landlords and the word *rāvel* means an influential landlord. Since, Vṛṣabhānu Mahārāja is the most influential landlord, Rāval is said to be named after him.

In this description, Śrīmatī Rādhikā, who is *mahābhāva svarupīṇī* - the embodiment of the highest stage of prema, appeared in the middle of the Yamunā on a beautiful blossoming lotus. She is also known as Śrī Kṛṣṇa’s *svarupa-śaktī* - internal potency. According to Śrīla Gurudeva, only by great fortune will someone desire to visit this holy place. Brahmā and the other demigods are eager to take *darshan* of this place, but it is extremely rare for them to achieve it.

Our great *rasik acāryas* such as Prabhodhānanda Gosvāmipāda, has written

in his unprecedented book, *Rādhā Rasa Suddhā Nidhi*:

*yo brahma-rudra-śuka-Nārada-bhīṣma-mukhyair  
ālakṣito na sabasā puruṣasya tasya  
sadyo vaśī-karaṇa-cūrṇam ananta-śaktim  
taṁ rādhikā-caraṇa-reṇum anusmarāmi  
(Rādhā-Rasa-Suddhā-Nidhi)*

Following in the footsteps of our previous *ācāryas*- spiritual masters, I meditate upon the feet dust of Śrīmatī Rādhikā, whose unlimited power instantly controls the Supreme Personality of Godhead Śrī Kṛṣṇa, who is not easily seen even by great souls like Brahmā, Śiva, Śukadeva, Nārada Munī and Bhīṣma.

Śrīmatī Rādhikā is dearest to Her father Vṛṣabhānu Mahārāja, and therefore devotees call Her Vṛṣabhānu-Nandini. Daily, at the time of *brahma muhūrta*, Vṛṣabhānu Mahārāja bathed in the crystal clear waters of the Yamunā and worshipped her with a ghee lamp, flowers and incense whilst reciting many *stutīs* - prayers of glorification:

*cid-ānanda-bhānoḥ sadā nanda-sūnoḥ  
para-prema-pātrī drava-brahma-gātrī  
aghānāṁ lavitrī jagat-kṣema-dhātrī  
pavitri-kriyān no vapur mitra-putrī (1)*

Yamunā-devī is a reservoir of prema for Śrī Nanda-nandana and the sun of spiritual bliss. Her body is made of liquid transcendence, she destroys all sins, and she brings auspiciousness to the world. May that Yamunā-devī, daughter of the Sun-god, purify our body.

*gaṅgādi-tīrtha-pariṣevita-pāda-padmām*

*goloka-saukhyā-rasa-pūra-mabim mabimnā  
āplāvitākhila-sudhā-sujalām sukhādbhau  
rādhā-mukunda-muditām Yamunām namāmi (2)*

Her lotus feet are always served by Gaṅgā and all other holy tīrthas. She is glorious due to bestowing service saturated with rasa to Śrī Śrī Rādhā-Kṛṣṇa Yugala in Goloka-Vṛndāvana. In her nectar-filled waters, Śrī Rādhā-Mukunda remain immersed in an ocean of happiness. I offer praṇāma to that Yamunā.

(Śrī Padma Purāṇa)

One morning, at the very auspicious time of *bhadra shukla pakṣa tithi* - Vṛṣabhānu Mahārāja observed all four directions were absorbed in an ecstatic mood and glowing in an unusual radiance. *Prakṛti devī* - mother nature, manifested her beauty and a very soft and gentle breeze was blowing carrying an aroma of *malaya chandan* - sweet sandalwood. On the banks of the Yamunā, the trees were in full bloom with ripened fruits, and were eager to offer themselves unto the lotus feet of Śrīmatī Rādhikā whose appearance they had been eagerly anticipating. The hearts of all the living entities were also filled with great joy.

Bhaktivinoda Thākura has written in the first verse of his song, Yamunā-puline:

*yamunā-puline, kadamba-kānane, ki herinu sakhi āja  
śyāma vaṁśīdhārī, maṇi-maṅcopari, kare līlā rasarāja (1)*

O sakhī! What have I seen today? In a kadamba grove on the banks of the Yamunā, a beautiful blackish flute player, seated upon a jeweled platform, is performing His pastimes as the king of all rasa.

Celebrating Śrīmatī Rādhikā's arrival, the flowers of the six seasons blossomed all at once and their pollen filled the sky in abundance like at the time of 'holī' - the festival of color. Intoxicated bumblebees were excitedly humming and their sweet sounds were like bugles resounding victory calls at the time of *vijay mahotsava* - when an emperor returns victorious from battle.

Alas! The two banks of the Yamunā were entirely covered with *kumkum* - red powder and yellow dust from the pollen of the flowers. All the *svarna latikā* - golden creepers were dancing upon seeing this beautiful sight. The air carried the sweet fragrance of *agār* - agarwood, *chuwā* and *chandana* - sandalwood.

Narottama Dās Thākura in his song *Sakhī-VrindaVijnāpatī* expresses how the divine couple are the life and soul of Vraja:

*rādhā-Kṛṣṇa prāṇa mora jūgala-kiśora  
jīvane-maraṇe gati āra nābi mora (1)*

The youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, are my life and soul. In life and in death, I have no shelter other than Them.

*dibō (chuwā) candanera gandha  
cāmara ḍhulābō kabe heribō mukha-candra (3)*

I will anoint Their dark and golden limbs with sandal paste scented with *chuwā* and then fan Them with a *chāmara*. O, when will I behold Their moon-like faces?

Śrīmatī Rādhikā is *sanchārīta* - the embodiment

of bliss and in this way the message of Her appearance manifested in the heart of all the living entities. The leaves of the trees started to shiver and the small birds made sweet chirping sounds, the cuckoo-birds especially were making their own pleasing calls and peacocks and peahens were full of excitement spreading their tail feathers and started to dance with an ecstatic mood. All the four directions were filled with joy and hope. Aquatic birds such as the *baṁsa* - swan, the *sarasa* - crane and the *karanda* - kingfisher also made sweet sounds. Suddenly, the waters of the Yamunā stopped flowing in order to welcome the appearance of Śrīmatī Rādhikā:

*nadyas tadā tad upadhārya mukunda-gītam  
āvarta-lakṣita-manobhava-bhagna-vegāḥ  
āliṅgana-sthagitam ūrmi-bhujair murārer  
grbhānti pāda-yugalam kamalopahārāḥ*

The *Yamunā*, *Mānasī Gangā* and other rivers become enchanted with amorous desires upon hearing Śrī Kṛṣṇa's *venu-gīta*. The innumerable whirlpools they are exhibiting express their intense feelings of love. They stopped flowing and with their waves as arms, they offer lotus flowers. They embraced *Madana-mobana*, and held His lotus feet to their breasts.

(Śrīmad Bhāgavatam 10.21.15)

The sweet buzzing sounds of the honey bees were as if the *munīs* and *ṛṣīs* were reciting Vedic mantras in glorification of the arrival of Śrīmatī Rādhikā. The baby deer were excitedly darting here and there around the trees that were themselves shedding tears of joy. In this way, the river banks of the Yamunā were celebrating the appearance of Śrīmatī Rādhikā.

Vṛṣabhānu Mahārāja completed reciting his *stutīs* and as he looked up and opened his eyes, he observed with surprise a large blossomed lotus comprising a thousand petals in the water in front of him. In the very center of it was a beautiful new born baby girl whose bodily luster defeated that of molten gold. She was beautifully attractive and produced a sweet sound as She charmingly sucked Her tiny toes. The effulgence emanating from Her toe nails appeared brighter than the brilliant white rays of millions of full moons.

The attractiveness of the palms of Her hands and the soles of Her feet far exceeded that of the sum total of all the red lotuses in the universe. Her beautiful black curly locks possessed an appearance which surpassed that of a newly formed rain cloud in the monsoon season. On Her adorable countenance, She possessed beautiful tender red lips, Her chin was soft and nicely rounded, and Her sweet smile outshone the *aṣṭami-chandra* - half moon crescent. The graceful and delicate limbs of Her body could not be described by any combination of eloquent words.

When Vṛṣabhānu Mahārāja saw the child, He became overwhelmed with many ecstatic emotions. His whole body became stunned and in a startled way he stood there on the bank of the Yamunā as if both the Earth and time stopped moving. After a few moments that seemed like an eternity he returned back from his internal state of consciousness. He spontaneously jumped into the water, picked

up the delicate baby from the middle of the lotus into his strong arms. Comforting Her, he embraced Her lovingly to his chest.

Śrīla Rūpa Goswamī in *Gītam, Śrī Śrī Rādhikā Pāda-Padma Vijnaptī*, has written;

*vṛṣabhānudadhi-nava-śaṣi-lekhe!  
lalitā-sakhī ! guṇa-ramita-viśākhe! (3)*

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

(Stavamālā, Gitavali Section, Song 14)

Vṛṣabhānu Mahārāja brought the baby girl home and offered Her into the lap of his wife Kīrtidā Sundarī who upon seeing the small child also became overcome with emotion. Streams of tears gushed from her eyes that her upper garments became drenched. She was left astonished and completely speechless just like Vṛṣabhānu Mahārāja did when he first set eyes upon Śrīmatī Rādhikā. In this world, whose heart would not melt when unexpectedly receiving a valuable jewel? Just like, if a poor man were to come across a *divya ratna* - transcendental jewel, he would most definitely be overwhelmed with indescribable joy. Similarly, Kīrtidā Sundarī became deeply absorbed in her transcendental *vātsalya bhāva*. The following day, all the ladies of Rāval heard the news of the newborn child and could not resist to come to see Her. When they did, they felt as if their good fortunate had just manifest. They could not believe how beautifully

captivating She was. Just seeing Her sweet smile was enough for them to lose their composure. The ladies of Rāval thought:

*‘gana ke je nama rako amara rakilam radha’*

Whatever names the astrologer may want to give Her - we will call Her by the name Radha.

Kīrtidā Sundari and Vṛṣabhānu Mahārāja felt very fortunate and with great humility they bowed down many times to their *iṣṭa deva* - worshippable deity Narayana shila and recited many *stava-stutis*.

*‘dhanya vidhata, dhanya srīsti karta’*

“All Glories to the Lord of Providence, all Glories to The Creator!”

Umā, Ramā and all the other goddesses of fortune along with all the other chaste ladies offered their obeisances to Śrīmatī Rādhikā’s lotus feet. From this day onwards, the home of Vṛṣabhānu Mahārāja was always filled with the sweet fragrance that emanated from the body of Śrīmatī Rādhikā. Taking on a human form, all the demigods and goddesses came to take darshan of Śrīmatī Rādhikā’s lotus feet.

Nārada Ṛṣi, the crown jewel of all the devotees, was eager to have darshan of Śrī Kṛṣṇa’s childhood pastimes. For some time, He resided in Gokula and absorbed himself in the transcendental moods, relishing the wonderful sweet pastimes of Vraja. He thought, ‘Who could possibly have the ability to glorify these pastimes?’

Satyavrata Munī, beautifully spoke of the bliss of the pastimes of Vraja:

*itīdrk sva-lilābhir ānanda-kunḍe sva-ghoṣaṁ  
nimajjantam ākhyāpayantam tadīyeṣīta-jñeṣu  
bhaktair jīatvaṁ punaḥ prematas taṁ śatāvṛtti vande (3)*

Through pastimes such as these, He drowns the residents of Gokula in pools of bliss, thereby informing people who are aware of His Godhood that He can only be conquered by His devotees. Hundreds of times, I again offer loving obeisances to Him.

(Padma Purān, Śrī Dāmodarāṣṭakam)

As Śrī Kṛṣṇa performs His sweet pastimes in *bbauma Vṛndāvana*, Nārada Ṛṣi is thinking that *nitya blādinī-saktī* - Śrīmatī Rādhikā, must also be present somewhere in Vraja. Śrīla Śukadev Gosvāmī has written in the Śrīmad Bhāgavatam that when Kṛṣṇa took birth in Vraja Nanda Gokula, then also from that day on, Mahā-Lakshmī - The Goddess of Fortune, must also be present there. Although Śrīla Śukadev Gosvāmī did not mention Her name directly, but this Mahā-Lakshmī refers to Śrīmatī Rādhikā. For this reason, Nārada Ṛṣi wandered around Vraja searching for Her, chanting Her names and feeling the pangs of separation from Her.

Once Nārada Munī was walking on the banks of the Yamunā and came to Rāval to take darshan of Śrīmatī Radhika at the home of Vṛṣabhānu Mahārāja. When Vṛṣabhānu Mahārāja saw Nārada Ṛṣi, his heart was overjoyed. He was very polite and generous in his dealings and welcomed Nārada Ṛṣi to



his home with great honor. Immediately, he offered prostrated obeisances and worshipped Nārada Ṛṣi according to the prescribed rules in scripture of an ideal householder (one who follows the four regulative principles, gives proper respect to saintly persons, offers them a seat, welcomes them with sweet words and offers them foodstuff).

In this way, Vṛṣabhānu Mahārāja worshipped the lotus feet of Nārada Ṛṣi like his guru. Seeing this, Nārada Ṛṣi became very pleased. Vṛṣabhānu Mahārāja was so absorbed in his service that he began to experience the symptoms of ecstatic love; his throat became choked up and his eyes filled with tears. He enquired politely from Nārada Ṛṣi about the reason behind his visit and how he could be of service.

*bhavad-vidhā bhāgavatās  
tīrtha-bhūtāḥ svayaṁ vibho  
tīrthī-kurvanti tīrthāni  
svāntaḥ-sthena gadābhṛtā*

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.  
(Śrīmad Bhāgavatam 1.13.10)

Nārada Ṛṣi spoke with great joy in his heart as he enquired, “O my dear Vṛṣabhānu Mahārāja, have you had the good fortune to receive a child?” Hearing this, Vṛṣabhānu Mahārāja became stunned and did not know what to say. Then, very gently, he replied, “Yes Mahārāja, I do have a child.” Nārada Ṛṣi then

asked Vṛṣabhānu Mahārāja to show him the child. Vṛṣabhānu Mahārāja brought his son Śrīdāma and presented him to Nārada Ṛṣi. Although Nārada Ṛṣi expressed happiness upon seeing the baby boy, but he was not fully satisfied. He asked Vṛṣabhānu Mahārāja again, “Have you a daughter who is the jewel of your heart?”

Vṛṣabhānu Mahārāja reluctantly nodded his head with acceptance. Nārada Ṛṣi pleasingly said, “I have come from a great distance to take darshan of that jewel.” Vṛṣabhānu Mahārāja thought to himself, ‘My newborn daughter is very beautiful and charming but She has not yet even opened Her eyes. If this sadhu would give his blessing, then perhaps She would open Her eyes.’ He decided to bring Śrīmatī Rādhikā to Nārada Ṛṣi, who took darshan of His sweet child. He started to weep and thought to himself, ‘How can I give a benediction to this child who is worshipped by Umā, Ramā, Sattā and Satī and other great personalities too?’ However due to the request of Vṛṣabhānu Mahārāja, he agreed to give *āshish-vachan* and *swastī-vachan* - blessings for auspiciousness health and good. Nārada requested Vṛṣabhānu Mahārāja to collect the items required for the blessings such as flowers, rice, turmeric, vermilion powder, red cotton thread, camphor, sandalwood, agar incense, betel nut and garlands. Nārada Ṛṣi was now alone with baby Rādhikā.

Wiping tears from his eyes Nārada Ṛṣi took darshan of Śrīmatī Rādhikā’s captivating childlike form and was completely immersed

in Her divine love. He carefully observed Her moonlit face and lotus feet, which possessed a beautiful radiance. He could not believe his own good fortune.

At this time, Śrīmatī Rādhikā and Her intimate friends, the *aṣṭa sakhbīs* - Lalitā, Vishākā, Indulekha, Champakalata, Chitra, Sudevi, Tungavidya and Rangadevi manifested in the form of ten to twelve year old young girls and surrounded Śrīmatī Rādhikā. After having this darshan, Nārada Ṛṣi was lost for words and was totally absorbed in Śrīmatī Rādhikā's beautiful form clad in an attractive blue sari.

Śrīmatī Rādhikā is vividly described in the song 'Ramaṇī-śiromaṇi' by Śrīla Bhaktivinoda Ṭhākura saying:

*ramaṇī-śiromaṇi, Vṛṣabhānu-nandinī,  
nīla-vasana-paridhānā  
chinnā-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.

*ābharāṇa-maṇḍitā, hari-rasa-panḍitā,  
tilaka-susōbhita-bhālā  
kañculikāccchādītā, stana-maṇi-maṇḍitā,  
kajjala-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.

(Gitavali)

Seeing this rare sight, Nārada Ṛṣi lost his composure and fainted. Thereafter, the most merciful and compassionate Śrīmatī Rādhikā gestured to Lalitā Devī to take her own blue lotus and touch Nārada Ṛṣi with it. Coming back to his external consciousness, Nārada Ṛṣi saw again Śrīmatī Rādhikā and all the *sakhbīs* and was jubilant with transcendental emotions. Lalitā Devī then said to him, "O Nārada, now is the time of your good fortune, so do not delay. Offer your *stava-stutīs* and be aware that this is a very confidential matter, and should not be told to anyone." After hearing this instruction, Nārada Ṛṣi recited the following prayers:

*munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī  
prasanna-vaktra-pankaje nikuñja-bhū-vilāsinī  
vrajendra-bhānu-nandinī vrajendra-sūnu-saṅgate  
kadā kariṣyasīha 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?"

(Excerpt from Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja, Urdhvamnaya-tantra.)

Just before Vṛṣabhānu Mahārāja returned with the items, the *sakhbīs* disappeared and Śrīmatī Rādhikā returned to Her baby form. Nārada Ṛṣi continued to pay his obeisances to Śrīmatī



### Śrīmatī Rādhikā appears with Her sakhīs in front of Nārada Ṛṣi

Rādhikā and Her sakhīs, however, Yogamāyā arranged things in such a way that Vṛṣabhānu Mahārāja did not know of anything that had happened. Nārada was thinking about his good fortune and how Śrīmatī Rādhikā is *sarveśvarī* - the Supreme Controller. He was feeling completely unqualified to give Her his blessings. Nevertheless, Yogamāyā inspired Nārada in his heart saying, “O Nārada, this is neither the correct consideration, nor could it be an offence, but it is your duty as a sādhu to give your blessings to this child.”

*lokawat lila kevalam sadhu krita*

“A sadhu performs activities just like a human being”

According to the instruction of Yogamāyā, Nārada Ṛṣi performed the *swāstī-vachan*.

Vṛṣabhānu Mahārāja thought to himself that by the mercy of this sādhu my daughter will surely open Her eyes one day very soon. Afterwards, Nārada Ṛṣi accepted *prasādam*, took some rest and went on his way. He travelled all around Vraja, chanting the name of Śrīmatī Rādhikā in great ecstasy. He sang,

*nārada muni, bājāya vīṇā, rādhikā-ramaṇa-nāme nāma amani, udīta haya, bhakata-gīta-sāme (1)*

The great sage Nārada plays his vīṇā in accompaniment to the chanting of the names of Śrī Rādhikā-Ramaṇa, and the holy name immediately appears amidst the devotees' singing.

(Śrī Kṛṣṇa-nāmāṣṭakam, verse 8)

Thus ends the third chapter ‘Rāval - The Place of Śrīmatī Rādhikā’s Appearance’



Why Śrīmatī Rādhikā Appeared With Her Eyes Closed



# Chapter 4

Why Śrīmatī Rādhikā Appeared With Her Eyes Closed

## Chapter 4

### Why Śrīmatī Rādhikā Appeared With Her Eyes Closed

**K**ṛṣṇa Dvaipāyana Veda Vyāsa has expertly explained in various *Purānas* why Śrīmatī Rādhikā appeared with Her eyes closed. The six Gosvāmīs have also elaborated upon it in their *granthas* - spiritual literature books.

In *nitya aprakāṣa dham*- eternal transcendental abode of Goloka Vṛndāvana, Kṛṣṇa and Śrīmatī Rādhikā were meeting when suddenly He told Her, “O Radhe! Now we are in our transcendental adobe of Vṛndāvana, meeting and relishing with each other but My dear *jivās* - the living entities have forgotten Me and are inflicted with the threefold miseries; *ādhyātmika* - miseries which arise from the mind and body, *ādhibhautika* - miseries inflicted by other living beings and *ādhidaivika* - those miseries arising from natural catastrophes which one has no control over. These are all imposed by *māyā* - the illusory potency. However, they do not have any idea about our *ānandamaya jagat* - transcendental spiritual world full of bliss. When I remember their unhappiness and distress, My heart completely melts and I start to think how they can be relieved from this suffering and more importantly, how they can come back home

to Me. I have been thinking about this for a very long time, but have not been able to find a solution. For this reason, I am feeling their pain and suffering so much. I am thinking if I were to go to the *māyik jagat* - the material world with My associates and perform sweet pastimes there, then the conditioned souls will be able to see and hear of them. Thus, in this way, they can become absorbed with Me in service and be freed from *māyā* and be able to return back to My transcendental abode.”

*anugrahāya bhaktānāṁ  
mānuṣaṁ deham āsthitāḥ  
bhajate tādr̥ṣiḥ krīḍa  
yāḥ śrutvā tat-para bhavet  
(Śrīmad Bhāgavatam, 10.33.36)*

“When the Lord assumes a human like body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.”

Kṛṣṇa continued, “O Śrīmatī Rādhikā, please come with Me to the material world to perform these sweet pastimes.” Śrīmatī Rādhikā replied, “O My *prāna kānta*, I do not want to descend to the material world where

there is neither Vṛndāvana nor Yamunā, nor Girīrāj Govardhan nor the *gopās* and *gopīs*, nor the residents of the holy *dhāma*. I do not want to go where there are no ‘*tamāla*’ and *kadamba* trees.” Kṛṣṇa reassuringly said, “I will manifest all of these things according to Your desire with the help of my *Yogamāyā*.” Only then Śrīmatī Rādhikā agreed to come to this material world, but requested, “O My ‘*prāna vallabha*’, Govinda, when I appear in Bhauma Vṛndāvana, I do not want to see anything else before I see Your beautiful lotus face. So for this reason when I appear, I will keep my eyes closed, until I see You”.

On hearing this, Kṛṣṇa became very pleased and agreed with Śrīmatī Rādhikā’s request. With this regard, Kṛṣṇadās Kavīrāj Gosvāmī says:

*krṣṇa-mayī-krṣṇa yāra bhitare bāhire  
yāñhā yāñhā netra paḍe tāñhā krṣṇa sphure*  
(Caitanya Caritamṛta, Adi-Līla 4.85)

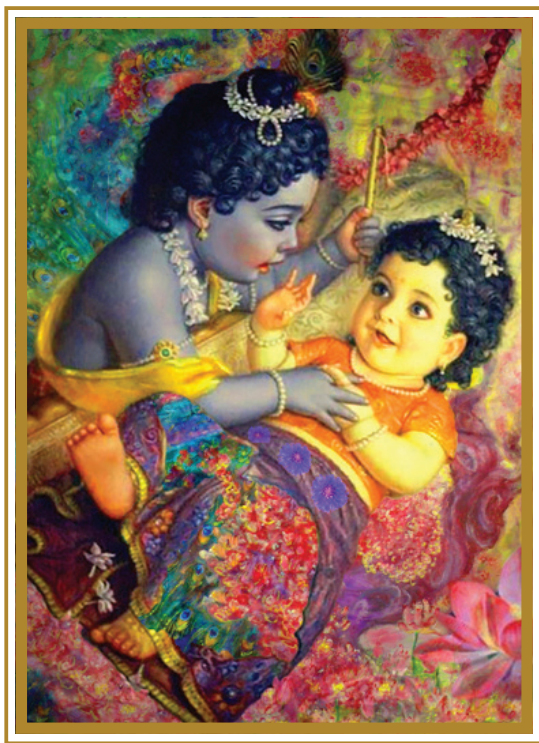
“Kṛṣṇa-mayī means, one who’s within and without are Lord Kṛṣṇa.” She sees Lord Kṛṣṇa wherever She casts Her glance.”

One day, Nanda Mahārāja and Mother Yashodā came from Gokula to Rāval with Kṛṣṇa upon receiving the news of the arrival of Vṛṣabhānu Mahārāja and Kīrtidā Sundarī’s newborn baby. Vṛṣabhānu Mahārāja and Kīrtidā Sundarī were very happy to meet their best friends Nanda and Yashodā. Both couples respectfully greeted each other with love and affection. Nanda and Vṛṣabhānu Mahārāja sat very close to each other and spoke of their good

fortune. Nanda Mahārāja glorified Vṛṣabhānu Mahārāja’s good fortune with regard to the arrival of his daughter Śrīmatī Rādhikā, then Vṛṣabhānu Mahārāja’s heart melted and tears rolled down his cheeks. With a choked voice he said, “Yes! Yes! It’s true, I am very fortunate because She is *sarva lakshana yukta* - full of all good qualities. However, my only concern is that She has not opened Her eyes, I don’t know what providence’s desire is.” In this way Nanda Mahārāja, Vṛṣabhānu Mahārāja, Yashodā and Kīrtidā Devi were busy talking amongst themselves about Śrīmatī Rādhikā. They were completely immersed in their *vātsalya-prema*. As they were talking, they had completely forgotten all about Kṛṣṇa.

*Sarva antaryāmi* – one who knows the heart of all living entities, Śrī Kṛṣṇa had promised Śrīmatī Rādhikā in *aprakat* Vṛndāvana that He would be the first person that She would see in Bhauma Vṛndāvana of this world. In order to keep His promise, Śrī Kṛṣṇa entered into the room where Śrīmatī Rādhikā was alone and in deep sleep. He approached that place where She was lying and several times called very softly into Her ears, “O My *prāna priyatam* – the love of My life, please open your eyes and look at Me. I have come for You, I am your *prāna bandhu* - soulmate. O Jīvitesvarī - one who has conquered My life, O Rādhā! Don’t waste another moment. Please open Your eyes. Look at Me! Look at Me! I have come here only for You.”

When Kṛṣṇa spoke in this way again and again, Śrīmatī Rādhikā opened Her eyes and



### Śrīmatī Rādhikā opens the petals of the heart of Kṛṣṇa

saw His beautiful face for the very first time. Just as the soft rays of the early morning sun opens the petals of the lotus; similarly the sweet sound of the words from Śrī Kṛṣṇa opened the petals of the lotus heart of Śrīmatī Rādhikā. As tears rolled down from Her eyes, She took darshan of Kṛṣṇa without barely blinking and this was also the first time that Śrī Kṛṣṇa saw Her eye to eye. Who is able to describe the pleasure that they were experiencing in their heart! Śrīmatī Rādhikā became completely immersed in the ocean of divine love and began to cry.

At that moment, Vṛṣabhānu Mahārāja and Kīrtidā Sundarī heard the cries of Śrīmatī Rādhikā. Vṛṣabhānu Mahārāja entered the room where She was resting, and he initially noticed Her feet which immersed him in the ocean of divine love. Afterwards, his attention moved to Her face and he saw that Her eyes were open which made him wonder whether he was dreaming. He excitedly called for Nanda Mahārāja, Yashodā and Kīrtidā Sundarī, and with amazement they also saw that Śrīmatī Rādhikā had opened Her eyes.

The news spread very quickly all over Vraja. All the residents came to take darshan of Śrīmatī Rādhikā. This day was observed with a great festival by Vṛṣabhānu Mahārāja to mark the auspicious moment that She opened Her eyes. All the ladies of Vraja expressed their joy. They were overwhelmed with happiness so they danced and sang traditional songs all night long. Vṛṣabhānu Mahārāja, like an ordinary person, gave charity to the *brāhmaṇās* in the form of cows, cloth and foodstuff. The *brāhmaṇās* chanted *mangal vācchak stutīs* - auspicious prayers and the *devatās* - demigods, came in the form of human beings to take darshan of Śrīmatī Rādhikā.

*Prakṛitī devī* very artistically manifested Her beauty; all the trees of Vraja decorated themselves with green leaves, fruits, flowers and creepers blossomed. The creepers of those trees started to dance as they offered their hearts to *blādinī-saktī* - Śrīmatī Rādhikā, the embodiment of the source of all pleasure.



The birds were chirping, and the peacocks and peahens were dancing ecstatically on the branches of the *tamāl* and *kadamba* trees. All the different flowers of the seasons simultaneously blossomed and the honey bees were excitedly humming as if glorifying the beautiful qualities of Śrīmatī Rādhikā. The spring breeze was gently blowing. The pollen of the flowers completely covered the sky like a festival of colours. Everyone was chanting and calling out with their hearts full of joy, “Jay Radhe! Jay Kṛṣṇa!”

Vṛṣabhānu Māhārāja repeatedly glorified Nanda and Yashodā, he felt that due to their presence and the mercy of Lord Nārāyaṇa that his darling daughter Śrīmatī Rādhikā had opened Her eyes. The celebration of the Vrajavāsīs on this most auspicious occasion was an unimaginable event.

Bhaktivinoda Thākura very nicely described Śrīmatī Rādhikā’s *ruṇa*, *guṇa* and *līlā* in his song ‘Rasika Nāgarī Gaṇa Śīromaṇi’:

*rasika nāgarī-gaṇa-śīromaṇi,*  
*Kṛṣṇa-preme sarabaṁsī*  
*bṛṣabhānu-rāja, śuddha kalpa-ballī,*  
*sarva-lakṣmī-gaṇa-aṁśī (1)*

“Śrīmatī Radharani is the crest jewel of all amorous young maidens who take pleasure in relishing transcendental mellows. She is a beautiful swan in the waters of love for Kṛṣṇa, a transcendental wish-fulfilling creeper on the family tree of king Vṛṣabhānu, and the original source of all the goddesses of fortune.”

*rakta paṭṭa-vastra, nitamba-upari,*  
*kṣudra ghaṅṭi dule tā’y*  
*kuca-yugopari, duli’ muktā-mālā,*  
*citta-hārī śobbhā pāy (2)*

“Upon Her hips She wears red silken cloth on which tiny bells are swinging, and upon Her breasts sways a lovely necklace of pearls. In this way She looks so splendidous that She steals the heart of the beholder.”

*sarasija-vara-karnikā-samān,*  
*atiśoy kāntimatī*  
*kaiśora amṛta, tārunya-karpūr,*  
*miśra-smitādharā satī (3)*

“Her bodily lustre is exceptionally effulgent, like the golden whorl of the best of lotus flowers. Her two sweetly smiling lips display the immortal nectar of adolescence mixed with the fragrant camphor of new youthfulness. She is completely faithful to Lord Kṛṣṇa.”

*banānte āgata, braja-patī-suta,*  
*parama-cañcala-bare*  
*heri’ śaṅkākula, nayana-bhaṅgite,*  
*ādarete stava kore (4)*

“Seeing that the supremely mischievous son of Nanda has arrived on the outskirts of the Vrndavana forest as He returns from tending the cows, She becomes stricken with anxiety and affectionately offers prayers to Him by the hints and signals of Her eyes.”

*brajera mabilā-gaṇera parān,*  
*yaśomatī-priya-pātrī*  
*lalita lalitā-snebete praḥbulla-*

*śarīrā lalita-gātrī (5)*

Śrīmatī Radharani is the life and soul of all the elder women of Vraja, and is especially dear to Mother Yaśodā. Basking in the affection of charming Lalita-devi, Radha’s bodily form has fully blossomed like a lotus, thus displaying Her beautiful and graceful limbs.

*viśākhāra sane, bana-phula tuli’,  
gāñthe vaijayantī mālā  
sakala-śreyasī, Kṛṣṇa-vakṣaḥ-sthita,  
parama-preyasī bālā (6)*

Accompanied by Visakha, Radha picks five different types of forest flowers and strings together a *vaijayanti* garland for Kṛṣṇa. She is the well-wisher of all, and is always situated upon the chest of the Lord, being the most beloved young girlfriend of Kṛṣṇa.

*snigdha venu-rave, druta-gatī jāi’,  
kuñje peye nata-bare  
hasita-nayanī, namra-mukhī satī,  
karṇa kaṇḍūyana kore (7)*

Hearing the soft sound of the flute, She moves swiftly through the forest, and finding in the bowers of Vraja the best of dancing actors, the chaste Radha with smiling eyes turns her face downward in shyness while restlessly scratching Her ear.

*sparsīyā kamala, vāyu su-śītala,  
kore jabe kuṇḍa-nīra  
nidāghe tathāy, nija-gaṇa saba,  
tuṣāya gokula-vīra (8)*

When the breeze, which is scented with the fragrance of lotus flowers, makes the waters of

Radha-kunda very cool, then, in the warmth of the summer in those cooling waters, Radha along with all Her girlfriends satisfies the hero of Gokula.

*bhaktivinoda, rūpa-raghunāthe,  
kohaye carāṇa dhorī’  
heno rādhā-dāsya, sudhīra-sampad,  
kabe dibe kṛpā kori’ (9)*

Bhaktivinoda says to Rupa and Raghunatha, clasping their lotus feet:  
“When will you bestow your mercy upon me and give me eternal service to such a Radha as this, for Her service is the wealth of the truly wise.”

(Rasika Nāgarī Gaṇa Śiromaṇi’, Bhaktivinoda Thakura)

*alam iti vistarina* – “what more can I say!”

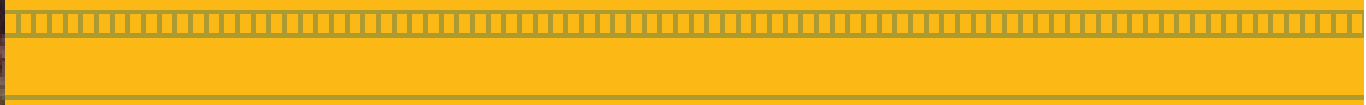
Thus ends Chapter Four on ‘Why Śrīmatī Rādhikā Appeared With Her Eyes Closed’



Śrīmatī Rādhikā, the crest jewel of Kṛṣṇa



Rādhā Rāni birth mandir - Rawal



# Chapter 5

Śrī Varsaṇa Dhama - The Appearance  
Place of Śrīmatī Rādhikā



## Chapter 5

### Śrī Varsana Dhama - The Appearance Place of Śrīmatī Rādhikā

According to scripture, *kalpa bedhasu harī kathā* - there are variations in Rādhā Kṛṣṇa's pastimes in every kalpa - one kalpa is one day of Brahmā whose life span is one hundred years and his day is the duration of is 4.32 billion years. Śrīmatī Rādhikā manifests in each of these *kalpas* in different places of Vraja and in different ways. Śrīlā Kṛṣṇā Dvāipāyāna Vedā Vyāsa has described in different purāṇas about the birthplaces of Śrīmatī Rādhikā. *Vraja-rasikjan chudāmani vaiṣṇava gaṇa* - the crown jewel of all the devotees of the Lord have realised this and eloquently described them in their own *granthas*. *Śuddha-bhakta gaṇa* - pure devotees of the Lord have also realised this type of *prema* in their *bhajan* and *sādhana*.

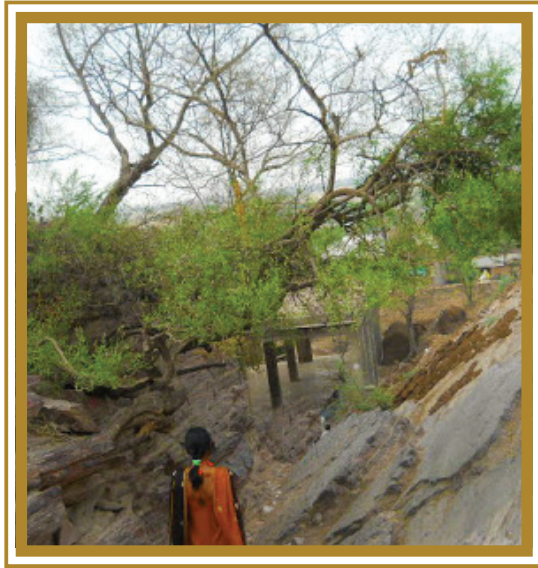
The Lord performs his sweet pastimes in Vraja dhāma. Śrīlā Gurudeva describes that in one *kalpa* Śrīmatī Rādhikā appeared in Varsānā at Vṛṣabhānu Kunḍa. Both Brahmā and Viṣṇu performed severe austerities here and for this reason there are two prominent mountains opposite to each other. One is called Brahmā parvat and the other Viṣṇu parvat.

According to Varāhā and Padma Purāna, it is known that in *satya-yuga* - the golden age in Vedic culture, Lord Brahmā performed severe austerities to Lord Śrī Harī for many thousands of years in Varsānā. Thus being pleased, the Lord appeared in front of him. Brahmājī very humbly prayed to Śrī Harī, "O my Lord, You are *patita pāvan* - saviour of the fallen conditioned souls, *jagat-niyante* - one who controls the universe and *jagattrata* - one who protects the universe. If You are pleased with me then I humbly request that your *blādinī-saktī* - Śrīmatī Rādhikā performs Her sweet pastimes on my head and in this way I can receive the dust of Her lotus feet."

Hearing the words of Brahmājī, Lord Śrī Harī became very pleased and said, "O *catur-mukhī brahmā* - Brahmājī with four heads, I have realised your heart. In the end of '*dvāpara yuga*' - the bronze age in Vedic culture, I will perform My sweet *līlā* in Vraja with my '*blādinī-saktī*' Śrīmatī Rādhikā. During this time, please manifest yourself in Varsana in the form of a mountain where you will be known as Brahmā parvat. On the top of this peak, Śrīmatī Rādhikā and Her *sakhīs* will

perform Their sweet pastimes. I will also appear in the form of a mountain too and will be known as *viṣṇu parvat*, and we will both be able to relish the sweet pastimes in the form of mountains.”

Though Śrīmatī Rādhikā’s foot dust is extremely rare to attain, Brahmājī, in the form of a mountain, was able to achieve this good fortune on the top of his head. Yogamāyā arranged very beautiful *kuñjas* - groves, within these mountains for the sweet amorous pleasure pastimes to take place between the divine couple. These places are called Rādhā Kṛṣṇa’s *kuñja krīda sthalī*. Many pilgrims come to visit both of these peaks and pastime places such as *dān-garb*, *mān-garb*, *vilās-garb* and *mor-kutīr* are all situated in *garbhvaravan* - the hidden, secret, dense



**Brahmā parvat and Viṣṇu parvat.**

or inaccessible sites. Other special places are *rāsa maṇḍala* - where *rāsa līlā* occurs, *rādhā sarovar*, *vṛṣabhānu sarovar* - where Vṛṣabhānu Mahārāja took his daily bath and *kīrtidā sarovar* - mother Kīrtidā took her daily bath.

### Śrī Vṛṣabhānu Kunda – The bathing pond of Vṛṣabhānu Mahārāja.

Every day Vṛṣabhānu Mahārāja would wake up in *brahma mubūrta* - one hour and thirty-six minutes before sunrise, and come to his *kuṇḍa* to perform *stava-stutīs*, of his *iṣṭa deva* - worshippable deity, Lord Nārāyaṇa, in the form of a *śāligrām śilā*. This *kuṇḍa* was surrounded by beautiful trees, creepers and the scent of the sweet fragrance of flowers filled the air from a variety of plants. The sounds of the black bees was as if *munīs* and *ṛṣīs* were reciting mantras. The *mādhavī* and *mālatī* flowers blossomed inviting them to come and drink their nectar. The branches of the trees were heavily laden with their sweet ripen fruits which touched *dharitṛī devī* - mother earth as if offering their obeisances and fruits at the same time. There were many types of *jalāchar pakṣīs* - water sporting birds, such as *hamsa* - swan, *sarasa* - cranes and *karanda* - kingfisher and they were making their own sweet chirping sounds. Also, the cuckoo birds were singing sweetly and melting the hearts of all the living entities. The peacocks and peahens were elegantly dancing with each other while spreading their tail feathers, making the sounds of ‘*ke*’ and ‘*ka*’. The pond transformed into a beautiful *kumkum* - vermillion colour as the blossoming red lotuses offered their saffron



### Maan Garh - Maan Mandir

coloured pollen into the water. The banks of the sarovar were surrounded by many types of tall trees, such as *kadamba*, *champaka*, *ashoka*, *karancha*, *bokul*, *amra*, *kunda-mandar* and *kutaja* trees. Different species of deer such as *kastūrī mriga* - golden deer came to drink the sweet water of the pond.

*matta-dvija-gaṇair ghuṣṭam*  
*matta-bbramara-vibhramam*  
*matta-barbi-naṭāṭopam*  
*āhvayan-matta-kokilam*  
 (Śrīmad Bhāgavatam, 3.21.41)

The area resounded with the sounds of the intoxicated peacocks, cuckoos and other different types of birds. They were all overjoyed and proudly danced calling to one another.

*kadamba-campakāśoka-*  
*karañja-bakulāsanaīḥ*  
*kunda-Maṇḍara-kuṭajaiḥ*  
*cūta-potair alaṅkṛtam*  
*kāraṇḍavaiḥ plavair haṁsaiḥ*  
*kurarair jala-kukkuṭaiḥ*  
*sārasaiḥ cakravākaiḥ ca*  
*cakorair valgu kūjitam*  
 (Śrīmad Bhāgavatam, 3.21.42-43)

Bindu-sarovara was adorned by flowering trees such as *kadamba*, *campaka*, *aśoka*, *karañja*, *bakula*, *āsana*, *kunda*, *maṇḍara*, *kuṭaja* and young mango trees. The air was also filled with the pleasing sounds of ducks, plavas, swans, ospreys, waterfowl, cranes, *cakravākas* and *chakoras*.

*tatbaiva hariṇaiḥ kroḍaiḥ*  
*śvāvid-gavaya-kuñjaraiḥ*





## Vrishbhanu kuṇḍa

*gopucchair haribhir markair  
nakulair nābhibhir vṛtam*  
(Śrīmad Bhāgavatam, 3.21.44)

Its shores abounded with deer, boars, porcupines,  
gavayas, elephants, baboons, lions, monkeys,  
mongooses and musk deer.

All demigods and goddesses came in the form  
of human beings to take darshan of Śrīmatī  
Rādhikā.

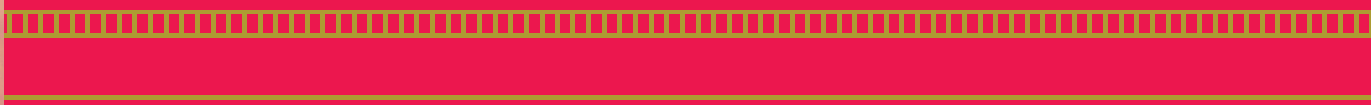
*alam iti vistarina* – “what more can I say!”

Thus ends Chapter Five on ‘Śrī Varsana  
Dhama - The Appearance Place of Śrīmatī  
Rādhikā’





Vṛṣabhānu Mahārāja performs severe austerities  
to attain Śrīmatī Rādhikā as his daughter



# Chapter 6

Śrīmatī Rādhikā's Appearance from The Egg



## Chapter 6

### Śrīmatī Rādhikā's Appearance from The Egg

According to śāstra, in different kalpa's, Śrīmatī Rādhikā appeared in different ways. In *rādhā-hrdaye-brahmāṇḍa-purāna* chapter six, Once Angira Ṛṣi requested very humbly from Brahmā, "If I am qualified to hear about the appearance of Śrīmatī Rādhikā in this world, then please kindly reveal to me this secret knowledge and how Vṛṣabhānu Mahārāja came to receive Her as his daughter." Hearing the question, Brahmā became very pleased, and thus, with love and affection he narrated the pastime of Śrīmatī Rādhikā's divine appearance from an egg.

In Vṛndāvana, there was once a king in Gokula by the name of King Mahābhānu. He was a very noble king of very good character and all the citizens were very happy under his rule. He had full control of all his senses and was completely surrendered to the lotus feet of Śrī Visnu. He had four sons, Brkabhānu (Vṛṣabhānu), Ratnabhānu, Subhānu and Pratībhānu. Brkabhānu, being the eldest, inherited his father's kingdom to become the king of Gokula.

In Vraja Dhāma, there was also another king by the name Bindu Gopa who was also very


dedicated to Śrī Visnu. His wife, Mukharā, gave birth to eight children, five were boys; Bhadrakīrti, Chandrakīrti, Māhābal, Śrīdām and Māhākīrti, and three girls; the eldest was Bhānumudra, followed by Kīrtimatī and the youngest Kīrtidā who was also known as Kalavatī.

Kīrtidā married Vṛṣabhānu Māhārāja who was always pleased with her magnanimous nature. For many years, they both performed austerities repeatedly to conceive a child. Vṛṣabhānu Mahārāja finally performed severe austerities to Katyāni Devi. Being very pleased, Bāka Devi - the presiding deity of knowledge, spoke through an aerial voice to him saying:

*harinama vina vatsa karana sudhi na jayate  
tasmāt Śrīaskarana rajana harinamanu kirtanau  
grehana harinamani yatha krama aninditaba  
(Rādhā-Hrdaye-Brahmāṇḍa-Purāna, Chapter 6)*

"Without receiving harinama from the lotus lips of Śrī Guru, one's ears cannot be purified. So, you have to chant the holy names, O King! However, you must receive this *harinama* directly from the lotus lips of Śrī Guru."

After hearing this instruction, Vṛṣabhānu



Mahārāja thought, ‘Where can I find a guru and receive this *māhā-mantra*?’ The aerial sound again came and said to him, “You should approach Krotu Munī, the great ascetic on the bank of the river Viraja.”

Vṛṣabhānu Mahārāja, according to the instruction of Bāka Devi, received *harināma dikshā* from Krotu Munī. He again performed hard austerities to Katyānī Devi who, also being very pleased, appeared in front of him and said, “O King, I am greatly pleased by your severe austerities. Please ask for any benediction that you desire.” Vṛṣabhānu Mahārāja replied, “O Devi, knowing the heart of all the living entities you also know my heart. So please don’t cheat me.” Katyānī Devi, on hearing these very humble words of Vṛṣabhānu Mahārāja, replied, “Open your palms”. As Vṛṣabhānu Mahārāja did so, Katyānī Devī offered him a glowing egg. The effulgence emanating from the egg was like the presence of hundreds of brilliant suns and so resplendent that it illuminated the whole sky.

Thereafter, Katyānī Devī disappeared and Vṛṣabhānu Mahārāja very happily brought the egg back to his home. As he entered Kīrtidā Devi’s room. She was resting on her soft jewelled bed and her maid servants were massaging her feet. After seeing Vṛṣabhānu Mahārāja, she became very shy and stood up and looked towards the ground and noticed her husband’s cloth full of dirt and dust. His body was lean and thin, but his face was very jubilant and glowing. Vṛṣabhānu Mahārāja in

turn then noticed Kīrtidā Devi’s very beautiful form; her long slender eyes, her tapering thighs and breasts like two large golden water pots. Her radiant and fair complexion resembled lightning gold. On seeing this, Vṛṣabhānu Mahārāja offered the egg into the hands of Kīrtidā Devi. She became very surprised due to its unbelievable glow and its sweet fragrance intoxicated the whole atmosphere. At that very moment, the egg divided into two and all the ten directions became increasingly more jubilant and full of sweet fragrances. The waves of the rivers and oceans started to dance as Śrīmatī Rādhikā manifested on the lap of Kīrtidā Sundari.

Upon seeing this wonderful sight, all the demigods and goddesses showered heavenly flowers from their aerial chariots. The following day, Vṛṣabhānu Mahārāja being absorbed in the ecstasy of the happiness of his good fortune, decided to give charity to the *brāhmanas* in the form of cloth, golden ornaments and other precious paraphernalia. The whole city was draped with a multitude of coloured flags and the homes were decorated with fresh banana leaves, and golden water pots. They performed the *jāta janma sanskāra* - purificatory ceremonies for his new born child.

*radhita tapaso ugrebena badbaradha taya mune  
tena radhita tasya se nama chakre pita tada  
(Rādhā-Hrdaye-Brahmaṇḍa-Purana)*

“He decided to give Her the name ‘rādhā’ because he had performed hard austerities to Katyānī Devi.”

*sama vedasya bhavartham gandha madana parvate  
sisyenaapi mayetatna narayana mukhat stam  
ramaya turakara sadatkara stadhika gopika  
dharkaro dbanyaha hi sādha-karo viraja nadi  
srī kṛṣṇayaparasaṅgi chaturdha tejo so abhvata  
lila bhū srīścha viraja chatasra patana evah  
sampra linascha taba sarva radhayam kunjaa mandire  
paripurnatama radha tasmāt abu manisina  
radbekrsneti he gopa je japanti punha punha  
chatus padartha kim tesan sakshat kṛṣṇa api labyete*  
(Brāhma Vaivarta Purana)

“Once I heard this pastime from the lotus lips  
of Lord Narayana amongst the disciples of  
*gandhamadan parvata* - mountain; Garga Acarya  
told his followers, the essence of Samaveda states  
the following:

‘r’ means ‘rama’;

‘ā’ means ‘ādī gopī’ - the gopis;

‘dha’ means ‘*prithvī devī*’ - mother earth;

‘ā’ means viraja river - where the three modes of  
material nature do not exist.

‘*itī rādhā*’ - this means that *līlā shaktī* - potency  
of pastimes, *bhū shaktī* - potency of mother earth  
and *sbri shaktī* - potency of transcendental beauty  
and *viraja* - where the three moods of material  
nature do not exist, are the four consorts of Śrī  
Kṛṣṇa; they all enter into the ‘*kunja-mandir*’ -  
the heart of Śrīmatī Rādhikā. One who chants  
the names of Radha and Kṛṣṇa attains all four  
*vargas* - goals of life, *dharmā* - religiosity, *artha* -  
economic development, *kāma* - sense gratification  
and *moksha* - liberation. They will also attain  
Kṛṣṇa-prema.”

Vṛṣabhānu Māhārāja concluded the  
celebrations of *rādhā-janma-mahotsava*  
in a spectacular way. To bring Her all  
auspiciousness the *brāhmanas* performed  
special fire sacrifices with elaborate mantras

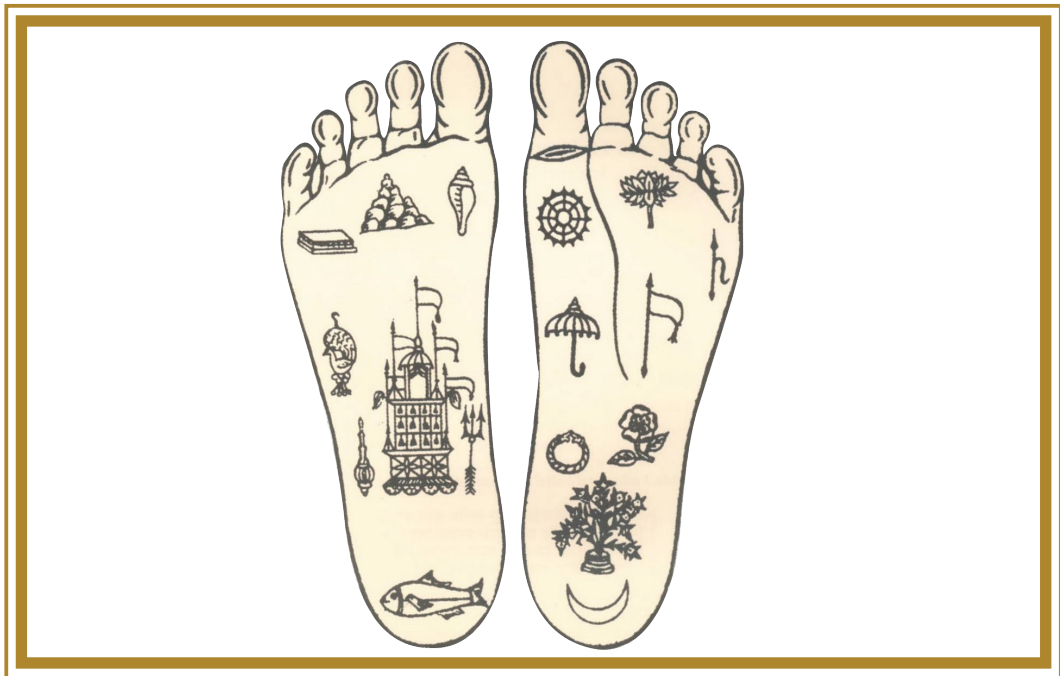
invoking Her many names like *Viśvasvarupinī*,  
*Trilokasundarī*, *Nalīnarajinī*, *Nayana-  
trilokha-mobinī*, and *Prafulavadenī*. Śrīmatī  
Rādhikā illuminated all directions with Her  
molten gold complexion. The residents of  
Vraja rejoiced and sang with great happiness.  
All the young girls were beautifully decorated  
and adorned with ornaments made of precious  
jewels. After taking Śrīmatī Rādhikā’s  
darshan, Vṛṣabhānu Māhārāja thought, “My  
life is now successful. My daughter is not  
an ordinary girl because the palms of Her  
hands and the soles of Her feet have special  
auspicious markings.”

Śrīlā Bhaktīvinoda Thākura in Jaiva-Dharma  
describes Śrīmatī Rādhikā’s *svaruṇa* in the  
conversation between Vijaya Kumāra and  
Gosvāmījī where the former enquires about  
the elegant lines that indicate Śrīmatī  
Rādhikā’s immense good fortune.

Gosvāmījī replied, “According to the *Varāha-  
sambita*, *Jyotiśa-śāstra*, *Kāśī-khanda*, and the  
*Purānas* such as the *Matsya Purāna* and  
*Garuda Purāna*. These are the auspicious  
signs on Her left foot:

1. **Barleycorn** appears at the base of Her big  
toe. It signifies that once one finds shelter  
at the lotus feet of Śrīmatī Rādhikā, then  
the devotee’s journey through many cycles  
of births and death is cut very short, just  
like a grain of barley. Barley grains sustain  
life for living entities; similarly, the lotus  
feet of Rādhā Kṛṣṇa are the nourishment  
for all souls.

2. **Cakra** - Disc appears bellow of the



barleycorn. This indicates that meditation upon the lotus feet of Rādhā Kṛṣṇa cuts down the six enemies of lust, anger, illusion, greed, pride and envy. It also shows that Śrīmatī Rādhikā is the ruler of Her own kingdom formed within the circle of *Vraja-Mandal*.

**3. Lotus flower** appears below the middle toe. The lotus feet of Rādhā- Kṛṣṇa are so soft that they can only be compared to lotus petals. Their lotus feet are always reside in Vrajabhumi, which itself is shaped like a lotus. The lotus on Śrīmatī Rādhikā refers to periods of Her *maan*, when Kṛṣṇa's lotus hands massage Her feet.

**4. Upcurving line** signifies that devotees who tightly cling like a lifeline to the lotus feet of Rādhā and Kṛṣṇa, will be transported


to Goloka Vrindavan.

**5. The Umbrella** indicates that whoever takes shelter of lotus feet of Rādhā Kṛṣṇa are protected from material sufferings. It also indicates that Her lotus feet give relief to Her beloved from the heat felt by Him in His separation.

**6. Flag** signifies protection from fear for Her devotees and it declares victory for Her sakhīs.

**7. Goad** below Her little toe signifies that meditation on Rādhā Kṛṣṇa's lotus feet brings the disturbed elephant like mind under control. It also shows that only Rādhā can completely controls the mad hero Kṛṣṇa.

**8. Bracelet** signifies that Rādhā's feet are always present in Kṛṣṇa's hands when he is



massaging them. Her *maan* - sulky mood, always accompanies Her as like the bracelets accompanies the hands.

**9. The flower** shows that the divine fame of Rādhā's feet spreads everywhere just like the fragrance of a flower. Rādhā's feet are soft as flower petals.

**10. Creeper** Śrīmatī Rādhikā is like a creeper wrapping around the *tamal* tree known as Kṛṣṇa. Sincere devotees will hold on to Rādhā's feet just as a creeper firmly holds the *tamal* tree. It also shows how the desire creeper of the devotees continues to grow until it gradually takes shelter at Rādhā's feet. It also indicates that Śrīmatī Rādhikā feet wanders the many kunjas scattered throughout Vrindavana.

**11. Half-moon** indicates how the devotees decorate their own heads with the soles of Rādhā - Kṛṣṇa's lotus feet just like Lord Śiva, wears a half-moon on his head. Just like it showers cooling rays, similarly, the soothing lotus feet showers nectar upon their devotees, which abolishes the three-fold material miseries.

The signs on Her right foot are as follows:

**1. Conch-shell** is at the root of Her big toe, and is the symbol of victory demonstrating that those who take shelter of Her lotus feet are saved from all distress and fear. As the conch shell holds water for bathing the Divine Couple, Their lotus feet contain nectar that extinguishes the blazing fire of the material miseries of devotees.

**2. Mountain:** indicates that although

Giriraj Goverdhana is worshipped by all of Vraja, still Śrī Goverdhana in turn especially serves the lotus feet of Śrīmatī Rādhikā.

**3. Homa Kund:** indicates that the the sins of those who meditate on Rādhā's feet are burned like the grains offered in yagna - fire sacrifice. It also proclaims that the eternal loving service of Śrī Rādhā's sweet lotus feet is the ultimate goal.

**4. Earrings** shows that Kṛṣṇa's ear always listens to the tinkling sound of Radha's charming ankle bells, the melodious sound of Her voice, Her love poems and *ragas* of Her vina.

**5. Club** on Her feet shows that She can destroy sinful lust.

**6. Chariot** of the mind can be easily controlled by fixing it on Rādhikā's lotus feet. The chariot of Kṛṣṇa's mind is carried away by the loving service of Śrīmatī Rādhikā.

**7. Spear** mark represents *saktī*; She is the source and reservoir of unlimited *saktī*.

**8. Fish** cannot exist without water, similarly She cannot live a moment without Her beloved Kṛṣṇa. The lotus feet of Rādhā Govinda can never live in a dry place. The heart must first become liquefied with loving mellows to attract the fish of Their feet. The restless mind resembles a fish; so one must diligently practice *sadban* to fix the lotus feet of Rādhā-Govinda in their heart.



In total, Śrīmatī Rādhikā has 35 markings on the right and left lotus hands.

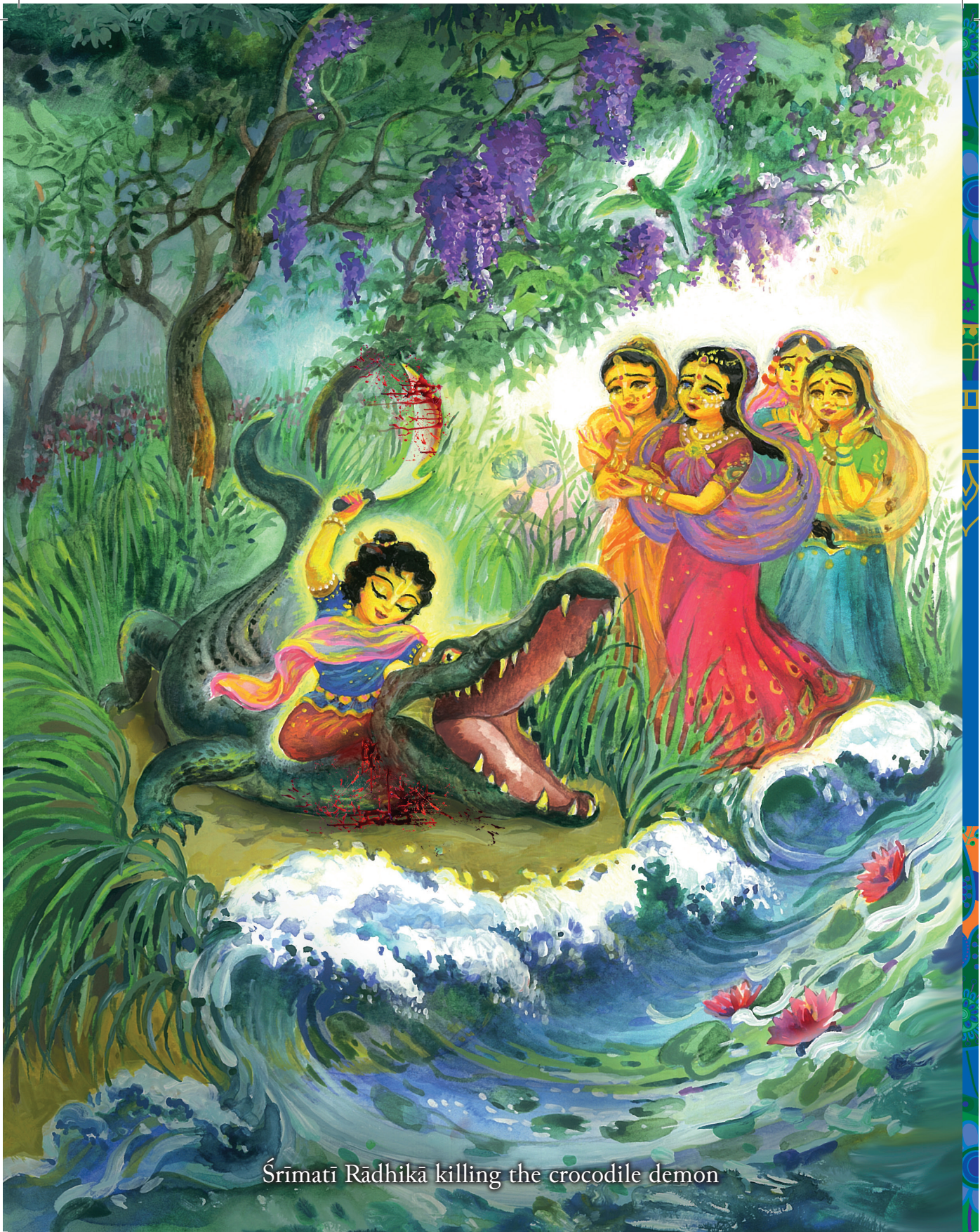


In her Left Lotus Hand she have 18  
Auspicious Marks:

1. Disc on tip of thumb
2. Disc on tip of index finger
3. Disc on tip of middle finger
4. Disc on tip of Ring finger
5. Disc on tip of Little finger
6. Elephant
7. Elephant Goad
8. Whisk fan
9. Horse
10. Tree
11. Cow
12. Flag
13. Sharp Arrow
14. Javelin
15. Garland
16. Life Line
17. Fate Line
18. Good Fortune/Enjoyment Line

In her Right Lotus Hand she have 17  
Auspicious Marks:

1. Conch on tip of thumb
2. Conch on tip of index finger
3. Conch on tip of middle finger
4. Conch on tip of Ring finger
5. Conch on tip of Little finger
6. Elephant Goad
7. Palace
8. Sword
9. Trumpet
10. Unstrung Bow
11. Iron Club
12. Thunderbolt
13. Two carts
14. Pitcher
15. Life Line
16. Fate Line
17. Good Fortune/Enjoyment Line



Śrīmatī Rādhikā killing the crocodile demon



# Chapter 7

Śrīmatī Rādhikā's Childhood Pastime  
Of Killing The Demons



## Chapter 7

### Śrīmatī Rādhikā's Childhood Pastimes Of Killing The Demons

**S**rīmatī Rādhikā grew up day by day in the home of Vṛṣabhānu Mahārāja just like the autumnal moon progressively grows in brilliance. Though She spoke like an ordinary child with broken words, with Her smiling face and radiant limbs She gave great pleasure to Her parents. They were so much immersed in the ocean of Her divine love as they witnessed Her various childhood activities. In this way, Vṛṣabhānu Mahārāja and Kīrtidā nurtured baby Rādhikā. All the Vrajavāsīs could not resist to come to the home of Vṛṣabhānu Mahārāja to embrace and kiss Śrīmatī Rādhikā. Even the demigods, disguised as ordinary human beings, came to have darshan of Her lotus feet.

One morning, Queen Kīrtidā woke up early during *brahma muburta*. After completing her household duties, she went with her *sakhīs* and baby daughter, Śrīmatī Rādhikā to bathe in the Yamunā - the daughter of Sūrya Deva and sister of Śāni Deva - Yamarāja. As Kīrtidā Devi entered into the waters of the Yamunā with some of her *sakhīs*, whilst some stayed with baby Rādhikā to play on the bank. The water of the river Yamunā was pristine, the current was strong with waves. She looked quite beautiful but sometimes she

becomes agitated and displays her fearsome side. In and around the waters were a variety of aquatic life such as fish, tortoises and birds such as *hansas*, *karandavas*, and *chakravaks* were all happily enjoying themselves. Kīrtidā Devī was completely engrossed in the joy of bathing in the Yamunā with her *sakhīs*. Her bodily luster was enhanced by her drenched garments, similar to a golden lotus covered by a silk garment. Who could describe her beauty. Sometimes Kīrtidā Devi was splashing water on her *sakhīs* in a playful manner, and at other times she was diving into the water like a dolphin and swimming elegantly like a fish.

Then, suddenly the whole scene changed. A very ferocious crocodile came and caught hold of Kīrtidā Devī's thighs with its strong jaws and pulled her down into the water. Kīrtidā Devī became very fearful and desperately cried, "O *sakhīs*! Help! Help!" On hearing her distressful cry, they all became very afraid and started to look around at what had happened. They could not see their *sakhī* Kīrtidā. They tried to find someone on the banks of the Yamunā for help but could only see baby Rādhikā there. They felt completely helpless



and started to shed tears crying loudly slapping their foreheads in despair. Some *sakbīs* came out of the Yamunā frantically running here and there looking for help.

They called out for Vṛṣabhānu Mahārāja pleading to him, “O Swami! O master! Where are you? Please come quickly as Kīrtidā Devī is in *durdasha* - a state of great predicament.” In a state of desperation, some of the *sakbis* called out to the Lord with different names - ‘O Govinda!’ ‘O Madhava!’ ‘O Madhusudana!’ come and save us! While others were completely astonished and stood still placing their hands on their noses in

bewilderment. A few of them were rolling on the ground crying like the *kurorī* bird. They all cried with lamentation, “O Kīrtidā how can we live without you! O beautiful Kīrtidā, don’t abandon us, otherwise we will also have to give up our lives. If you don’t come back, who will take care of baby Rādhā, who is completely dependent on your breast milk? How would we ever be able to face Her? And when we return back, then what will we explain to Vṛṣabhānu Mahārāja? O *pavitra hasini* - One of pure and joyous disposition, why are you drowning in the water? What is our fault and why are you angry with us? Without your darshan we will not be able

to survive. We are burning in the forest fire of your separation, please come and show yourself to us, and return our life airs.” In this manner, all the *sakhīs* of Kīrtidā became bewildered; their cloth became disarranged and in lamentation they were beating their chests.

After a short while, they fainted becoming almost blind in their helpless state. Upon observing this pathetic condition of the *sakhīs*, baby Radhā became very angry and jumped into the deep water of the Yamunā. She manifested a fearful form, holding many kinds of deadly weapons such as a sword, a club, a spear, a trident, and an axe. In a quick and effortless manner, She captured the ferocious crocodile with much ease, just as one would put a flower garland around one’s neck. In a very angry mood, Śrīmatī Rādhikā pulled the crocodile out of the water and swiftly cut his head with a sword. Shortly after, the Earth started to shake. Eventually, Śrīmatī Rādhikā freed mother Kīrtidā, from the jaws of the crocodile.

The demigods started to shower flowers from the sky and offered many varieties of wonderful perfumes. They also recited elaborate glorifications of Śrīmatī Rādhikā:

*makheśvari! kriyeśvari svadheśvari sureśvari  
triveda-bhāratiśvari pramāṇa-śāsaneśvari  
rameśvari! kṣameśvari pramoda-kānaneśvari  
vrajeśvari vrajādhipe Śrī rādhike namo ’stu te (12)*  
(Śrī Rādhā-krpā-kaṭākṣa-stava-rāja  
from the Urdhvāmānya-tantra)

“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 *praṇāms* unto You.”

Afterwards, a very beautiful dancer manifested from the body of the crocodile. She was clad with rich attire, decorated with many ornaments and had divine jewelled garlands around her neck. A sweet fragrance was coming from her body that defused itself in all four directions. She came in front of Śrīmatī Rādhikā and offered prayers with many different *mantras*. Thereafter she humbly said, “O Mother! You appeared from an egg and intoxicated the hearts of all the living entities in the universe. You have delivered me! My life is now successful.” Finally, the damsel began to recite her history of how she appeared as a crocodile.

*aham rambha upsara purvam sapta durvasa sa ambika  
tvam prasadat avyapta asmin mam gatim devi te namaḥ*  
(Brahmā Vaivarta Purāna)

“O Śrīmatī Rādhikā I was a damsel in the heavenly planets of *Indraloka*. Once Durvasa cursed me and I became a crocodile in the Yamunā. Now you have delivered me, and I am able to return to my abode.”

All the *sakhīs* of Kīrtidā observed Śrīmatī Rādhikā’s super natural pastimes. They were amazed by what they saw and realised

that She is not an ordinary child though they had embraced and kissed Her as one. Kīrtidā and her *sakhīs* returned back home and narrated the whole episode to Vṛṣabhānu Mahārāja and the other elders. Nevertheless, Vṛṣabhānu Mahārāja and all the others, due to the influence of Yogamāyā, continued to consider Śrīmatī Rādhikā as being their own innocent child.

### The Curse Of The Demons Roshan and Marshan

Once Lord Brāhma told Angira Ṛṣi, “O my son, please listen about Śrīmatī Rādhikā’s sweet and opulent pastimes. On a particular occasion, Kīrtidā Devi, after putting Śrīmatī Rādhikā to sleep in Her jewelled bed, left her room to continue her household duties. Śrīmatī Rādhikā was in deep sleep, when all the demigods and goddesses appeared and began to recite many wonderful stava-stutis:

*namo dayitva andhaka pujangri kamalaya bola vare  
paravaravare devi paravara varesvari (1)*

“O Devī Śrīmatī Rādhikā! You are the destroyer of the demons, and therefore we are paying our obeisances unto Your lotus feet. You are the supreme deliverer of the living entities.”

*patahata vidhatasi dbatridata kṛpakare  
dayita darpagam santakta dehanam saranam bhava  
sarane saranatrane sareneshvari (2)*

(Brahmāṇḍa Purāna)

“O Śrīmatī Rādhikā, you are *karunamayi* - the embodiment of compassion and *vishvadhari* - upholder of the universe and destroyer of the

pride of the demons. You are the shelter of all the devotees of the Lord. We pay our obeisances at your lotus feet.”

When Śrīmatī Rādhikā heard these *stutis*, She smiled slightly and asked, “O demigods, I accept all your prayers, but I want to know of your desires.” The demigods replied, “O *Bhuvaneshvari!* O Śrīmatī Rādhikā! The demons, Roshan and Mārshan, who are sons of Kālnemī have destroyed all the opulences of *svarga-puri* - the heavenly planets by using the benediction given to them by Lord Śiva. We have been defeated and have lost everything and are now wandering helplessly in the material world. We have nowhere to stay, and so we are taking shelter at Your lotus feet. Śrīmatī Rādhikā then replied, “O *Devagan*, I am very pleased with your offerings and I will relieve you of all your difficulties. You should call Roshan and Mārshan into battle once more and I will appear behind you.” After listening to Śrīmatī Rādhikā’s sweet and pacifying words, which were full of encouragement, all the demigods prepared to challenge Roshan and Mārshan again.

In battle, Roshan and Mārshan became very angry and attacked Devarāja Indra with great force and valour. All the demigods were once again being defeated by the demons, but they remembered what Śrīmatī Rādhikā had promised them and began to call out and plead with Her. Hearing the cries of the demigods, *kṛṣṇa manmohinī* - one who captivates the mind of Kṛṣṇa, Śrīmatī Rādhikā, leaving behind a ‘shadow’ body, woke up from Her bed and went to the aid of the demigods in

battle.

*itadisha surane sarva narayana manohara  
chhyamadhbaya parjanke nirjagama sarveshma (1)*

There She manifested thousands of arms with  
weapons in each hand like

*bbīshma-chakra, nārāyana-chakra, sudarśana-  
chakra and kāmāgāmī-chakra.*  
(Brahmāṇḍa Purāna)

She called for Her weapons. They personified and all appeared and paid their obeisances to the lotus feet of Śrīmatī Rādhikā. They humbly asked with folded hands how they could be of service. She replied, “Roshan and Mārshan are disturbing the demigods, so you should all go and protect them.”

Śrīmatī Rādhikā then manifested Her *virangaṇa svarūpa* - a form of bravery admired by many people and went to fight with the demons. The battle ensued and in the end *sudarśana chakra* attacked the chariot of both Roshan and Mārshan and killed them. Then *sudarśana* returned back to the hand of Śrīmatī Rādhikā. In jubilation, all the demigods began to dance and shower flowers over Her, for killing the demons.

From the bodies of Roshan and Mārshan appeared two great *mābhā-puruṣa* - transcendental personalities with four arms. They were clad in divine cloth and ornaments. In order to glorify Śrīmatī Rādhikā, they recited many *stava-stutīs*:

*matastat pada pathoja danda asava pipasaya  
mana murdha brahmano dhyastan padayoste paravare*  
(Brahmāṇḍa Purāna)

“O Śrīmatī Rādhikā, You are the deliverer of all the living entities. Therefore, one who drinks the nectar of your lotus feet must be liberated from this material world and for this reason You are called *kevala rupinī*. We were cursed by You and became demons and now You have destroyed our demoniac bodies and transferred us to the spiritual world.”

Before departing to the spiritual world, Roshan and Mārshan paid their most humble obeisances.

On hearing these sweet pastimes, Angira Ṛṣi asked Brahmā, “What was the cause behind the curse of Śrīmatī Rādhikā upon Roshan and Mārshan? Please remove this curiosity from my mind.” Brahmāji replied, “O my son! Listen carefully about the history of the curse of Roshan and Mārshan.”

Once in Goloka Vṛndāvana, Kṛṣṇa was playing amorously with Gangā Devī in a solitary place around the mountain of Gandhamadan. In the meantime, Śrīmatī Rādhikā was searching for Kṛṣṇa everywhere but could not find Him. After feeling much separation from Him, She began to cry and eventually arrived at Gandhamadan parvat. She saw a cave guarded by two gatekeepers looking like Kṛṣṇa. Śrīmatī Rādhikā very humbly asked them, “Have you seen my beloved Kṛṣṇa?” They answered, “No, we have not seen Kṛṣṇa.” Śrīmatī Rādhikā stood there for a moment and noticed Kṛṣṇa’s fragrance coming from the cave but as She



tried to enter the gatekeepers stopped Her. Thus, Śrīmatī Rādhikā became very angry and said, “O, you are great liars! I can smell Kṛṣṇa’s fragrance coming from the cave so I must enter and find Him.” As Śrīmatī Rādhikā entered into the cave, She saw Kṛṣṇa meeting amorously with Gangā Devī, which further intensified Her anger. Just at that moment Kṛṣṇa disappeared followed by Gangā Devī who manifested herself into the form of a river. Śrīmatī Rādhikā became angry with the two gatekeepers, so She cursed them for lying to Her. She said, “You should go to the material world as demons.” Hearing this, the two gatekeepers took shelter at Śrīmatī Rādhikā’s lotus feet and asked for forgiveness. Śrīmatī Rādhikā’s heart melted and said, “O *dvārapāla* - gatekeepers, I have already cursed you, so you will have to become demons in the material world. You will have many opulence’s and will become *dānava raja* the kings of the demons and you will conquer all the demigods. Eventually, you will be killed from My hands and be delivered from this curse.

*iti roshan marsban vadha nama dvadasa  
adhaya brahmāṇḍa purāna*

“Thus ends the narration of deliverance of the demon by the names Roshan and Marshan in the twelfth chapter of *Brahmāṇḍa Purāna*.”

### Śrīmatī Rādhikā Kills The Demon Dhundhumār

After Māhārishī Angira realised how Śrīmatī

Rādhikā defeated the demons Roshan and Mārshan in Her form of *aiśvarya prakāsh* - opulence, he paid his obeisances to his father Brahmā and said, “My ears are not satisfied, I am eager to hear more of Śrīmatī Rādhikā’s activities in the mood of opulence.”

*bhuvya eva vivistama tat karma parama adbhutam  
jatsbutyananda payodhi magna swamta kalevarah  
(Brahmāṇḍa Purāna)*

“O my father, I have become very astonished about Śrīmatī Rādhikā’s wonderful activities, so my ears are very eager to hear more and more of Her sweet pastimes. From hearing the glories of Śrīmatī Rādhikā the mind becomes completely *ānanda samudra magna* – submerged in the ocean Her divine love.”

Upon hearing this from Angira Ṛṣi, Brahma became very pleased and said, “O my son Angira, I will tell you of Śrīmatī Rādhikā’s childhood pastime of killing the demon Dhundhumār.”

Śrīmatī Rādhikā was five years old when She went to bathe in the Yamunā with Her sakhīs. The whole of Vrndavana was experiencing a very sweet breeze that blew silently over the blossoming fragrant flowers and fresh grass. Flower buds were humbly offering their obeisances at Śrīmatī Rādhikā’s lotus feet. All Her friends were glorifying the way in which She spoke so sweetly. In an unseen way, the demigods and demigoddesses were showering flowers upon Śrīmatī Rādhikā. She had a very beautiful smile on Her face due to being overjoyed playing with Her sakhīs. The

cooling effect of Her effulgent moonlight face radiated in all directions. The fragrance emanating from Her lotus feet, intoxicated the bumble bees buzzing around Her. She was chasing after the beautiful butterflies like an ordinary child. She would call the birds to come closer by imitating their sounds. The peacock and peahen would begin to dance with their majestic open tail feathers. Śrīmatī Rādhikā in this way performed sweet pastimes with Her sakhīs. Her kancita keshā dam gorgeous black curly hair defeated the beauty of the very fresh rain cloud. When Her soft reddish feet touched the ground, Prithvī Devī would kiss them. On their way, playing like this, they arrived on the bank of the Yamunā.

Thereafter, all of a sudden, Her sakhīs became stunned by hearing terrible sounds as like thunder without rain clouds, and a dust storm started to blow all around. The sakhīs saw one gigantic body like that of a donkey. It's name was Dhundhumār and he was giving out a profusely disgusting stench which was coming from the stool that he was passing.

*viśrījaa rakṣasim maya mahanavam ninadayam  
pramnunchan ghora ghoram satya evatayad  
(Brahmāṇḍa Purāna)*

“That demon, Dhundhumār, with his mystic power, created a terrifying situation. Again and again making a horrifying sound and for this reason even the trees became frightened and echoed the same sounds.”

Dhundhumār caused all the animals and birds to flee in a frenzy of panic, confusion and fear. His presence caused the branches of the trees

to fall off and the water of the Yamunā to overflow. The demon's bodily complexion was like that of a dark looming cloud, his stomach was bulging out and he had eyes similar to red hot fireballs. The air coming from his nostrils was as hot as the smoke from a volcanic eruption. Also, his teeth were projecting out like sharp serrated swords. He kept opening his mouth widely over and over again in order to swallow Śrīmatī Rādhikā and Her *sakhīs*. All the *sakhīs* being very afraid, came and held tightly onto Śrīmatī Rādhikā.

Śrīmatī Rādhikā, initially pacified Her *sakhīs* with consoling words and then She became very angry with the cruel demon. She said, “O the greatest of sinners! One who eats the flesh of humans and swallows them will not benefit in any circumstance. You will not be able to protect yourself just like when a big fish in the ocean eats poisonous food and eventually dies. This will be your condition. You must leave this place at once because you are not familiar with My powers and are completely ignorant. If you really want to stay alive, then you should immediately run from this place. You have committed many sinful activities including disturbing the demigods in their sacrifices and spoiling their paraphernalia. You must be punished! O nocturnal demon, I must kill you since I am the Supreme Protector of the demigods. I appeared in the material world by the prayers of *padma-janī-brahmā* - Lord Brahma who appeared upon the lotus stem emanating from the navel of Garbhodakaśāyī Visnu and I was born in the house of Vṛṣabhānu Mahārāja to kill the

demons, and protect the sadhus. I am also the *kāla-rūpa parameshvarī* - The Supreme Personality of death in the form of time.”

On hearing Śrīmatī Rādhikā’s words, the demon became even more angry and opened his mouth like Rāhu trying to swallow the moon. He started to raise the dust from the ground by kicking his hind legs. Śrīmatī Rādhikā held the hands of Her sakhīs and entered into the demon’s stomach through the mouth which caused all the sakhīs to faint. While inside the demon, Śrīmatī Rādhikā expanded Her body to an extent that lead the demon to feel great pain. Eventually, he collapsed on the ground and began to vomit blood pass stool and urine. He was unable to tolerate the pain any longer and so he gave up his body.

In the end, Śrīmatī Rādhikā cut open the stomach of Dhundhumār and came out with Her *sakhīs*. She again returned to her previous five-year-old form as a small child.

In this way, Dhundhumār was killed by Śrīmatī Rādhikā. All the demigods and demigoddesses became astonished by witnessing this pastime and a *pushpa-*vrīṣṭī** - shower of flowers rained down upon Her. By the arrangement of Yogamāyā, all the *sakhīs* could not understand what had just happened and how they were protected by Śrīmatī Rādhikā. In the heavenly planets, all the demigods and demigoddesses started to dance and sing sweetly of Śrīmatī Rādhikā’s glories.

*iti dbundhamar vadha nama dvadasa adbhaya  
brahmāṇḍa purāna*”

Thus, ends the narration of deliverance of the demon by the name of Dhundhumār in the Chapter twelve of Brahmāṇḍa Purāna.





Beti Banaya, Nata Nahin Nibhaya



# Chapter 8

Śrīmatī Rādhikā - The Daughter Of  
The Residents Of Varsānā





## Chapter 8

### Śrīmatī Rādhikā - The Daughter Of The Residents Of Varsānā

(Realizations from the inner core of the heart of a pure devotee)

**I**n Varsānā, there once lived a wealthy person, who was more commonly addressed as ‘*Sethjī*’. He had three daughters-in-law who were all very qualified in many ways and passed his days very happily in carrying out household duties. After some years however, his dear wife passed away. Feeling great pain in separation from her, his life dramatically changed for the worst.

Once, a saintly person happened to come to his house. *Sethjī* threw himself at his feet and holding on tightly to them he bitterly wept. The sadhu with heartfelt concern asked, “O *Sethjī*, why are you crying so much?” *Sethjī* explained that he had three sons and three daughters-in-law, who were all very well qualified but that recently his wife had passed away, so he was feeling very lonely and unhappy. For this reason, he expressed his heart’s desire to the sadhu of wanting a daughter to bring some happiness back into his life again.

The sadhu thought for a moment and then replied, “O *Sethjī*! You need not be so unhappy; already you are greatly blessed and fortunate

since you have taken birth in Varsānā and Śrīmatī Rādhikā is considered the daughter of Varsānā. She is not only the daughter of Vṛṣabhānu Māhārāja but also your daughter. Thus, she is able to shower Her love and affection upon you like she does with all the residents here. One can only remain in Vraja by Her mercy. Although you are feeling sad, you should always think that Śrīmatī Rādhikā is your daughter.”

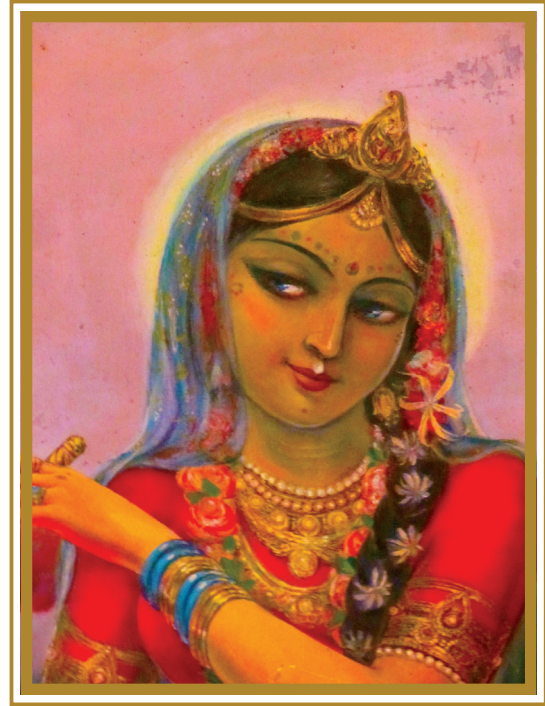
The sadhu then gave a beautiful picture of Śrīmatī Rādhikā and told *Sethjī* to keep the picture by his bedside. He instructed him that before going to sleep that he must embrace and kiss the picture as like his own daughter. Several years passed, and as the sadhu had instructed, *Sethjī* would every night, before going to sleep, embrace and kiss the picture of Śrīmatī Rādhikā as if She was his own daughter.

One day, there was a grand festival about to take place in Vraja. At festival times, it is customary that the daughter-in-law, if she so wishes, requests a gift from their father-in-law. Thus, the daughters-in-law of *Sethjī*

approached him and asked, “O dear father, we would like to wear new bangles for the upcoming festival.” Hearing this, the father-in-law became very pleased and replied that he would stop by the *manihārī* - bangle seller and instruct him to come and put new bangles on his daughters-in-law and that he should collect the payment from him at his workshop in the evening.

At midday, the *manihārī* arrived at *Sethjī*'s house. The three daughters-in-law came to receive the *manihārī* with covered veils as was the custom for married ladies greeting strangers. The *manihārī* put bangles of their choice on the arms of the three daughters-in-law and was just about to leave. However, just then, a very beautiful young girl came forward with Her arms stretched out. He thought that She was a part of the same family, so the *manihārī* also put bangles on Her. The beautiful young girl became very happy and with Her smiling face and sidelong glance, She captivated the heart of the *manihārī*.

In the evening, as had been agreed, the *manihārī* went to *Sethjī*'s workshop to collect payment for the bangles. To *Sethjī*'s surprise, the *manihārī* was asking for the cost of four sets of bangles and so replied, “Why are you asking for more money than three sets of bangles?” The *manihārī* replied, “I am asking for only the cost of four sets of bangles, and not for any extra, because I put bangles on four of your daughters.” *Sethjī* replied, “How can this be possible? In my house there are only three daughters-in-laws, and my wife



Śrīmatī Rādhikā wearing *manihārī* bangles

has passed away. I will only pay for three sets now and when I get home, I will enquire who this fourth person is.” The *manihārī* agreed and very humbly replied, “As you wish. I have no interest in taking more money from you than what is due.”

That evening, by the time he reached his home everyone was fast asleep. After his meal, *Sethjī* went to his room to take some rest. He noticed that there was a set of bangles by the picture of Śrīmatī Rādhikā that the sadhu had given him. He thought that maybe one of his daughter-in-laws had left the set of bangles there for him to see. Like every day,

he embraced and kissed the picture of Śrīmatī Rādhikā and fell asleep. replied,

That night, Śrīmatī Rādhikā appeared in his dream but She was very sad and tears were flowing from Her eyes. She was not coming near him as She would normally do but was standing at a distance in a grief-stricken mood. So this time, *Sethjī* came close to Her and asked, “O my dear daughter, why are You so grief-stricken and not coming close to me today. What happened? What is the matter?” But She did not reply, so he became very concerned and asked Her again to come closer. After some time, Śrīmatī Rādhikā

*beti banaya, nata nahin nibhaya  
tin bahu yaad kari, beti yaad nahi  
bahu ka paisa diya, mera paisa nahi diya  
beti to banaya, nata nahin nibhaya*  
(Verse from traditional Vraja folk song )


“You accepted me as your daughter, but you did not fulfill your responsibility as a father in our relationship and you forgot about Me. You remembered your three daughters-in-laws and made payment for their bangles, but you did not pay for Mine.”

Śrīmatī Rādhikā questioned, “So what is our relationship?” When *Sethjī* heard this, his



Varsana temple





heart melted and he began to cry since he had realised his mistake and deeply lamented. He promised Śrīmatī Rādhikā that he would never make this mistake again. At that moment, *Sethjī* suddenly woke up and thought he had been dreaming. However, he realised that his tears had soaked his shirt and sheets!

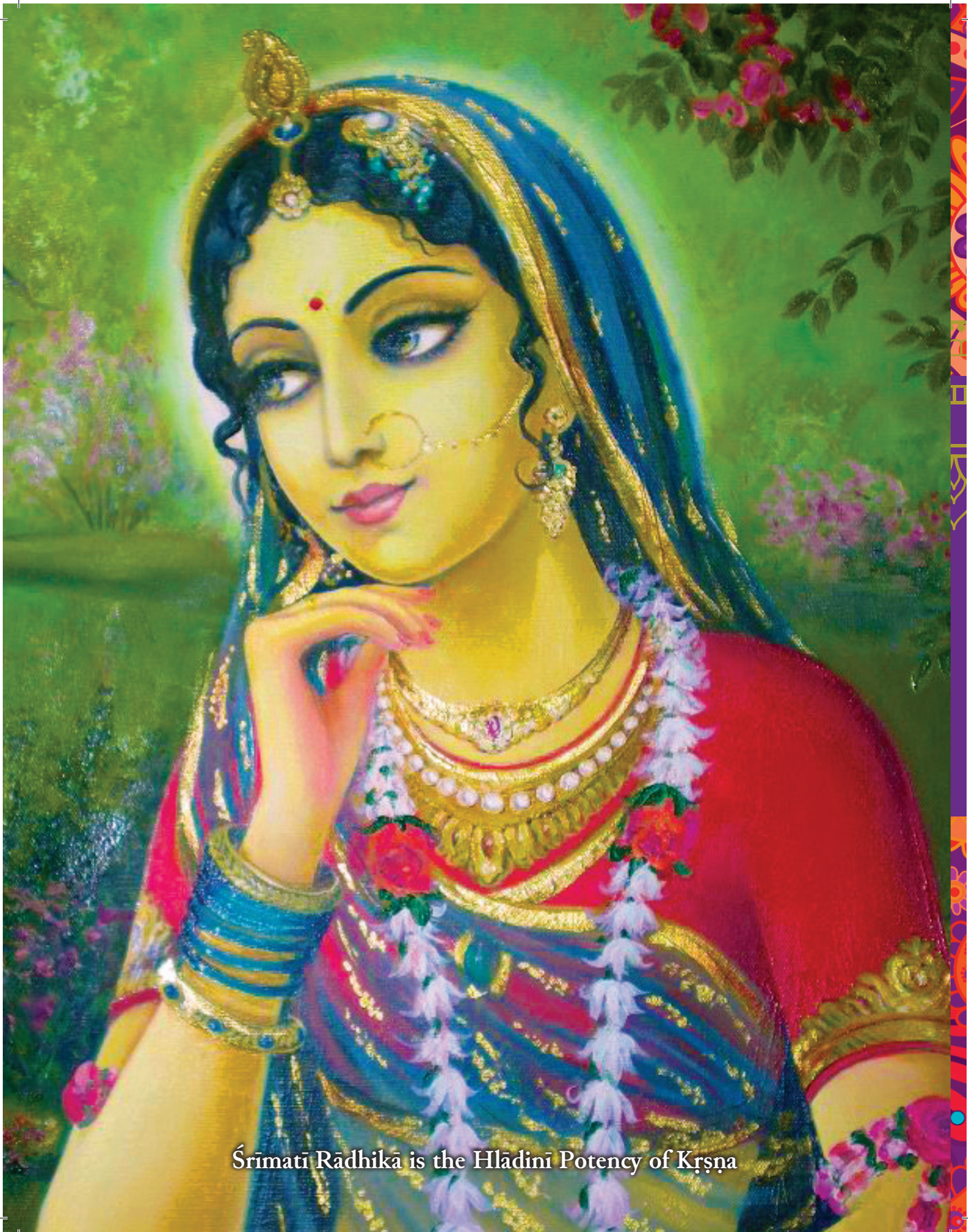
He quickly got up, bathed and performed his morning mantras, then he ran to the house of the *manībārī* and loudly knocked on his door. He called out, “O *manībārī*! Come quickly!”. The *manībārī* came and asked *Sethjī* what was the matter? What happened? The *manībārī* said, “Why are you so disturbed?”

With tears in his eyes, *Sethjī* held the hands of the *manībārī*. He said, “O *manībārī*, you are very fortunate! You met with Śrīmatī Rādhikā and you put bangles on Her! You can take as much money as you like.” Then, *Sethjī* happily offered a bag full of money to the *manībārī*.

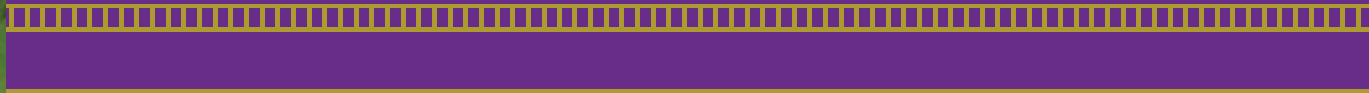
With a big smile on his face, the *manībārī* replied, “I am very happy to hear this O *Sethjī*, but I can only accept what is due to me.” In great lamentation over his actions, *Sethjī* returned back to his home. As he entered his bedroom, he noticed that the bangles that were near Śrīmatī Rādhikā’s picture were no longer there. The next night *Sethjī* again dreamt of Śrīmatī Rādhikā but, this time, She was happy and smiling, and was wearing those very same bangles.

This is Śrīmatī Rādhikā, who is the daughter of the residents of Varsānā.





Śrīmatī Rādhikā is the Hlādinī Potency of Kṛṣṇa



# Chapter 9

Śrīmatī Rādhikā is the Hlādinī Potency of Kṛṣṇa



## Chapter 9

### Śrīmatī Rādhikā is the Hlādinī Potency of Kṛṣṇa

**K**ṛṣṇa is described in the Śrīmad-Bhāgavatam as the Supreme Personality of Godhead. He has innumerable opulences and three main potencies called *cit-śakti* - the Lord's internal potency, *jīva-śakti* - the individual souls, and *māyā-śakti* - illusory potency. *cit-śakti* is further divided into three, *saṁvit-śakti*, *sandhinī-śakti* and *hlādinī-śakti*. Kṛṣṇa is the presiding deity of *saṁvit-śakti* which is known as *jnāna-śakti* - knowledge. Baladeva Prabhu is the presiding deity of *sandhinī-śakti* also known as *ādhāra-śakti* - existence. Śrīmatī Rādhikā is the presiding deity of *hlādinī-śakti* known as *ānanda-śakti* - pleasure-*rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ*.

*cit-śakti*, *jīva-śakti* and *māyā-śakti* are also known as three different kinds of *kriyā-śakti* - potency of action. The *cit-śakti* is also called *antaraṅgā-śakti* - internal potency and the *jīva-śakti* is also called *taṣṭhā-śakti* - marginal potency. *māyā-śakti* is also called *bahiraṅgā-śakti* - external potency. All the eternal opulence's of the internal potency are fully manifested in the *cit-śakti*. An atomic fragment of each of these is present in the *jīva-śakti*, and a perverted reflection of them

is present in *māyā-śakti*.

Brahma-Saṁhitā explains how *hlādinī-śakti* Śrīmatī Rādhikā and Her expansions make Kṛṣṇa dance.

*ānanda-cinmaya-rasa-pratibhāvitābbis  
tābbir ya eva nija-rūpatayā kalābbiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*  
(Brahma-Saṁhitā, verse 37)

“I worship Govinda, the primeval Lord, residing in His own realm, Goloka with Rādhā, resembles His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her *sakṣīs* - the embodiments of the extensions of Herself, permeated and vitalized by His ever-blissful spiritual rasa.”

The *gopīs* are the expansions of Śrīmatī Rādhikā who is the presiding deity of *hlādinī-śakti*, ‘*anapāyini harer śakti*’- the eternal and transcendental energy of the Lord.

Brahma-Saṁhitā Verse 56, further explains:

*śrīyā kāntā kāntā parama puruṣa*

“The *gopīs* - damsels of Vṛndāvana, are all

## transcendental goddesses of fortune”

As Śrī Kṛṣṇa is the complete *śaktimāna-tattva* - the Supreme possessor of all potencies, Śrīmatī Rādhikā is His *pūrṇa-śakti* - complete energetic. She can be called the complete *svarūpa-śakti*. So that They can enact and relish Their *līlā*, Śrīmatī Rādhikā and Kṛṣṇa are eternally separate, but They are also eternally inseparable, just as musk and its scent, as fire, light and heat cannot be separate.

The *śaktis* are described as follows:

*sa vai hlādinyās ca praṇaya-vikṛter hlādana-ratas  
tathā samvic-chakti-prakaṭita-rābo-bhāva-rasitaḥ  
tathā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye  
rasāmbodbhau magno vraja-rasa-vilāsī vijayate*  
(Daśa-mūla-tattva 4, Jaiva-Dharma Chapter 14)

“There are three aspects of *svarūpa-śakti*: *hlādinī*, *sandhinī* and *saṁvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya-vikāra* of the *hlādinī-śakti*. Because of the confidential *bhāvas* evoked by *saṁvit-śakti*, He is ever-situated as *rasika-śekhara* in relishing newer and newer *rasa*. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned within the ocean of *vraja-rasa* in His transcendental bliss-filled abodes, headed by *Vṛndāvana*, which are manifest through *sandhinī-śakti*. All glories to Him!”

## Śrīmatī Rādhikā - The Topmost Of All Vraja Gopīs

In *Gopāla-tāpani Upaniṣad*, Śrīmatī Rādhikā is called, *teṣāṁ madhye śreṣṭha gandhavi abo vaccha* - the topmost potency. She is called *sarva-śakti-adhiṣṭātrī-devatā* - presiding deity of the topmost of that potency, and the original

Lakṣmī and *bhagavat-kāntā* - the consort of Lord Kṛṣṇa and the source of all potencies, which are non-different from Lord Kṛṣṇa. Śrīmatī Rādhikā eternally manifests Her eight *bbāvas* as the eight principal *sakhīs*, who are *kāyā-vyūha* - direct extensions of Her own *svarūpa*. Besides that, She eternally manifests Her four different types of service moods as the four different types of *sakhīs* namely, *priya-sakhīs*, *narma-sakhīs*, *prana-sakhīs* and *parama-prestha-sakhīs*. All these *sakhīs* are *nitya-siddha sakhīs* within the transcendental realm of *Vraja*. Śrīmatī Rādhikā is called *kṛṣṇa-abhinna-svarūpā* or *kṛṣṇa kāntā-śīromaṇi* - the topmost of all amongst the *gopīs* of Kṛṣṇa.

## Śrīmatī Rādhikā is ‘mahābhāva svarūpā’

*hlādinīra sāra ‘prema’, prema-sāra ‘bhāva’  
bhāvera parama-kāṣṭhā, nāma—‘mahā-bhāva’  
mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī  
sarva-guṇa-khaṇi Kṛṣṇa-kāntā-śīromaṇi*  
(Śrī Caitanya-caritāmṛta *Adi* 4.68-69)

“The essence of the *hlādinī* potency is love of God, the essence of love of God is *bhāva* - emotion, and the ultimate development of emotion is *mahābhāva*. Śrī Rādhā Ṭhākuraṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.”

Śrīmatī Rādhikā is *mahābhāva svarūpa* - the essence of all *prema*. The essence of *hlādinī* is called *prema*. When *prema* is increasingly condensed it is consecutively called *sneha*,

*māna, praṇaya, rāga, anurāga, bhāva and mahābhāva.*

*mukunda-mahiṣī-vṛndair apy asāv atidurlabhaḥ  
vraja-devy-eka-saṁvedyo mahābhā-vākhyayocyate  
(Ujjvala-nilamaṇi sthāyi-bhāva-prakarāṇa verse 156)*

Mahābhāva is only manifested in the heart of the Vraja gopīs and not even in the hearts of those who are physically very close to Kṛṣṇa such as the queens of Dvārakā.

The five stages of *mahābhāva* are *rūḍha, adhirūḍha, modana and mohana mādana*. This *mādana* is the last limit of prema of Śrīmatī Rādhikā and is called ‘*sarva-bhāva-udgama-ullāsī*’ - only manifest in the heart of Śrīmatī Rādhikā to its highest point. It is not even in



**Lord Caitanya Mahaprabhu**

Lalitā or Viśākhā what to say of the opposing party of Candrāvalī. And it is this prema of Śrīmatī Rādhikā that gives the greatest pleasure to Kṛṣṇa.

*sarva-bhāvodgamollāsī mādano'yaṁ parāt paraḥ  
rājate hlādinī-sāro rādhāyām eva yaḥ sadā  
(Ujjvala-nilamaṇi Chapter 15 Verse 219)*

*tayor apy ubhayor madhye  
rādhikā sarvathādhikā  
mahābhāva-svarūpeyaṁ  
guṇair ativarīyaśī*

“Of these two gopīs (Rādhārāṇī and Candrāvalī), Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all others in good qualities.”

This verse clearly explains that Śrīmatī Rādhikā is higher than Candrāvalī, and that Candrāvalī is inferior to Śrīmatī Rādhikā.

### Śrīmatī Rādhikā Is Non-Different From Kṛṣṇa

*sā tu sākṣāt mahālakṣmī kṛṣṇa nārāyaṇa praḥhu  
nayatayor vidyate bheda svalpa aḥi muni-sattama  
(Padma-Purāṇa)*

“O muni-sattama—best of the sages, Śrīmatī Rādhikā is non-different from Mahalakṣmī, and Nārāyaṇa is the direct manifestation of Kṛṣṇa. And there is no difference between them. O munivara, what else can I say? There is nothing except Rādhā and Kṛṣṇa. Cit and acit - everything conscious and unconscious is manifest from Rādhā and Kṛṣṇa.”

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

“The transcendental Goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.”

*rādhā Kṛṣṇa-praṇaya-vikṛtir hlādinī-saktī rasmād ekātmanāv api bhuvī purā deha-bhedam gatau tau caitanyākhyam prakāṣam adbhutam tad-dvayam caikyam āptam rādhā-bhāva-dyuti-svalitam naumi kṛṣṇa-svarūpam*  
(Śrī Caitanya-caritāmṛta Ādi 1.5)

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa-caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

“Therefore Rādhā Kṛṣṇa are One, but in order to enjoy, They have divided into two. This means that Kṛṣṇa manifest His two forms - Himself and Śrīmatī Rādhikā with his inconceivable potency.”

*rādhā - pūrṇa-saktī, Kṛṣṇa - pūrṇa-śaktimān  
dui vastu bheda nāi, śāstra-paramāṇa*  
(Śrī Caitanya-caritāmṛta Ādi 4.96)

“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.”

*ananda-mātram ajaram purāṇam ekam santam  
babudhā drśyamānam*  
(Śvetāśvatara Upaniṣad, 3.8)

“The Supreme Personality is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although One, He is experienced in different forms.”

*‘neha nana asti kiñcana’*

(Kaṭha Upaniṣad 12.1.11 quoted in  
Jaiva Dharma Chapter 18)

“The Lord is one, but manifest many forms, with his inconceivable potency and He relishes all kinds of mellows.”

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore, Rādhā and Śrī Kṛṣṇa are identical. The sandhinī portion of Śrī Kṛṣṇa’s internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the hlādinī feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

### Śrīmatī Rādhikā gunair-ati-varīyasi

Śrīmatī Rādhikā is *gunair-ati-varīyasi* - the source of all types of prema. This verse is clearly explained in both the Gautamiya-tantra and Caitanya-caritāmṛta.

*devī kṛṣṇamayī proktā rādhikā para-devatā  
sarva-lakṣmīmayī sarva-kāntiḥ sammohinī parā*  
(Śrī Caitanya-caritāmṛta Ādi 4.83)

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Supreme Personality of Godhead. She is the primeval internal potency of the Lord.”

In Śrī Caitanya-caritāmṛta, Kṛṣṇa Dāsa Kavirāja Gosvāmī very vividly describes:

*devī’ kabi dyotamānā, paramā sundarī  
kimvā, kṛṣṇa-pūjā-kṛīḍāra vasati nagarī  
(Śrī Caitanya-caritāmṛta Ādi 4.84)*

“Devī means ‘resplendent and most beautiful.’ Or else it means ‘the lovely abode of the worship and love sports of Lord Kṛṣṇa.’”

*kṛṣṇa-mayī - kṛṣṇa yāra bhitare bāhīre  
yāñhā yāñhā netra paḍe tāñhā Kṛṣṇa sphure  
(Śrī Caitanya-caritāmṛta Ādi 4.85)*

“*kṛṣṇa-mayī* means ‘one who’s within and without are Lord Kṛṣṇa.’ She sees Lord Kṛṣṇa wherever She casts Her glance”.

*kimvā, prema-rasa-maya kṛṣṇera svarūpa  
tāñra śakti tāñra saba haya eka-rūpa  
(Śrī Caitanya-caritāmṛta Ādi 4.86)*

“Or *kṛṣṇa-mayī* means that She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.”

*kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane  
ataeva ‘rādhikā’ nāma purāṇe vākhāne  
(Śrī Caitanya-caritāmṛta Ādi 4.87)*

“Her ārādhana - worship consists of fulfilling the desires of Lord Kṛṣṇa. Therefore, the Purāṇas call Her Rādhikā.”

*anayārādhito nūnam  
bhagavān harir īśvaraḥ*

*yan no vibhāya govindaḥ  
pṛīto yām anayad rabaḥ  
(Śrī Caitanya-caritāmṛta Ādi 4.88)*

“Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind.”

*ataeva sarva-pūjyā, parama-devatā  
sarva-pālikā, sarva jagatera mātā  
(Śrī Caitanya-caritāmṛta Ādi 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.”

*‘sarva-lakṣmī’-śabda pūrve kariyāchi vyākhyāna  
sarva-lakṣmī-gaṇera tiñho hana adbiṣṭhāna  
(Śrī Caitanya-caritāmṛta Ādi 4.90)*

“I have already explained the meaning of *sarva-lakṣmī*. Rādhā is the original source of all the goddesses of fortune.”

*kimvā, ‘sarva-lakṣmī’ — kṛṣṇera ṣaḍ-vidha aiśvarya  
tāñra adbiṣṭhātrī śakti — sarva-śakti-varya  
(Śrī Caitanya-caritāmṛta Ādi 4.91)*

“Or *sarva-lakṣmī* indicates that She fully represents the six opulences of Kṛṣṇa. Therefore, She is the supreme energy of Lord Kṛṣṇa.”

*sarva-saundarya-kānti vaisaye yāñhāte  
sarva-lakṣmī-gaṇera śobhā haya yāñhā haite  
(Śrī Caitanya-caritāmṛta Ādi 4.92)*

“The word *sarva-kānti* indicates that all beauty and lustre rest in Her body. All the *Lakṣmīs* derive their beauty from Her.”

*kimvā ‘kānti’-śabde kṛṣṇera saba icchā kabe  
kṛṣṇera sakala vāñchā rādhāteī rabe  
(Śrī Caitanya-caritāmṛta Ādi 4.93)*



“*Kānti* may also mean ‘all the desires of Lord Kṛṣṇa.’ All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.”

*rādhikā kareṇa kṛṣṇera vāñchita pūraṇa*  
*‘sarva-kānti’-śabdera ei artha vivaraṇa*  
(Śrī Caitanya-caritāmṛta Ādi 4.94)

“Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of *sarva-kānti*.”

*jagat-mohana Kṛṣṇa, tāñhāra mohinī*  
*ataeva samastera parā ṭhākuraṇī*  
(Śrī Caitanya-caritāmṛta Ādi 4.95 )

“Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore, She is the supreme goddess of all.”

In Śrī Nārada-pañcarātra it is explained that Śrīmatī Rādhikā is called *jagat-mātā* the mother of the universe.

*sṛīsta kalecha sa devi mula prakṛiti isvari*  
*mata bhavit maha viṣṇu sa eva ca mahan virata.*  
(Śrī Nārada-pañcarātra)

“This *jagat* - the material universe, is manifest from Mahā-Viṣṇu and Mahā-Viṣṇu is manifest from Śrīmatī Rādhikā. For this reason Śrīmatī Rādhikā is known as *jagat-mātā* - mother of the universe.”

### Rādhā-purṇa-śakti - The Complete Potency of the Lord

In the Vedānta Sūtra 2,3,45 it is confirmed that Śrīmatī Rādhikā is *smarati ca* - the complete potency of the Lord. In the commentary of *Govinda-Bhāṣya*, Baladeva Vidyābhūṣaṇa has

written *radhādaya pūrṇa śaktaya*. Additional information about Śrī Rādhā is given in the Ṛg-parīśiṣṭa - the supplement to the Ṛg Veda;

*radhaya madhavo devo madhavanaiva*  
*radhika vibbrajante janeshu*  
(Jaiva Dharma)

“Among all persons, it is Śrī Rādhā in whose company Lord Mādhava is especially glorious, as She is especially glorious in His.”

This explains that without Śrīmatī Rādhikā there cannot be Madhava and without Mādhava there cannot be Śrīmatī Rādhikā. Śrī Kṛṣṇa is the complete *śaktimān-tattva*, and Śrīmatī Rādhikā is His complete *śakti*. She can be called the complete *svarūpa-śakti*. They are both eternally together and inseparable. In this way Kṛṣṇa is called *pūrṇa-śaktimāna* and Śrīmatī Rādhikā is *pūrṇa-śakti*. Śrīmatī Rādhikā is also known as the original *prakṛti* or *mūla-prakṛti* and the original Lakṣmī meaning that all the Lakṣmīs are manifestations from Her. All *triguṇa-ātmikā-durgā* - the presiding goddess of the material universe, who is the embodiment of three material modes are also manifestations of Śrīmatī Rādhikā. In the Padma-Purāṇa it is also explained that Śrīmatī Rādhikā is *amśini* - the source of all *māyā-śakti* - material potency.

*bahiranga prapanchasya sansayi*  
*mayadi saktibhi antaranga tatha*

*nitya vibhutai cidabhi gopana uchayate  
gopi radhika kṛṣṇa vallabha*  
(Padma-Purāṇa)

Lord Mahādeva told Nārada Ṛṣi, “*sri-kṛṣṇa-vallabhā śrīmatī rādhikā* - Śrīmatī Rādhikā who is the beloved of Śrī Kṛṣṇa manifests in two ways. One is *babiraṅgā-śakti* - the external or material potency of Bhagavān, also known as *māyā-śakti*. This potency is responsible for the creation of the material world and all the affairs pertaining to it. Because Bhagavān never directly contacts the material energy, this potency is known as ‘*babiraṅgā*’ or external. But, as like the snake sheds its skin and becomes separate from it, in the same way *māyā-śakti* or ‘*babiraṅgā-śakti*’ cannot touch or affect Śrīmatī Rādhikā in any way.”

Śrīmatī Rādhikā also manifests as *antaraṅgā-śakti* - internal potency of the Lord. And because Śrīmatī Rādhikā ‘hides’ Kṛṣṇa, She is called ‘*gopī*’ - ‘*gopāyate rakṣayate iti gopī*’.

Śrīmatī Rādhikā is called *parāvidyā-śakti-atmika* - the potency that manifests the highest transcendental knowledge. *sā vidyā tanmatī yayā* meaning that Śrīmatī Rādhikā gives *buddhi* - intelligence to attain the lotus feet of Kṛṣṇa. There are two types *vidyā* - knowledge. One is called *aprākṛta* or *cit-jnāna* - transcendental knowledge situated in Kṛṣṇa’s transcendental abode that is beyond the influence of material nature, or the perception of the mind and senses, and the material world. The second is called *jaḍa* - inanimate, worldly or material knowledge. In

this way the srutis explain that all kinds of *jnāna* - knowledge, emanates from Śrīmatī Rādhikā. The purpose of *jaḍa-vidyā* - material knowledge, is to turn the living entities away from the lotus feet of Kṛṣṇa. The purpose of *cit-jnāna* is to bring the living entities to the lotus feet of Kṛṣṇa. For this reason, Śrīmatī Rādhikā is called *parā-vidyā-ātmikā* and *parā-śakti-rūpā* - superior potency.

### Śrīmatī Rādhikā Is The Original ‘*kāntā-śakti*’

Śrīmatī Rādhikā is the source of all *kāntā* - consorts of the Lord and *sarva-śakti-aṁsinī* - the source of all potencies. All other goddesses such as Lakṣmī, Sītā, and Durgā are Her expansions as Viṣṇu, Rāma and Śiva are expansions of Lord Kṛṣṇa. Śrīmatī Rādhikā is called the source of all the consorts of Nārāyaṇa (Kṛṣṇa). In Nārada-pañcarātra, Mahādeva spoke to Nārada Ṛṣi,

*radha bama ansa samadbbuta maha laxmi pra kirtiti  
aisvariya adhistatrie devi isvare saiva Nārada  
tad ansa sindbur kanya ca khiroddham samudbbuta  
marttya laxi ca se devie patni khiroddasayina  
radha adhistatri devis ca svayam raseshvari para  
Vṛndāvane ca sa devie paripurnatama sati*  
(Nārada-pañcarātra)

“Mahā-Lakṣmī Devī is the presiding deity of all the opulences of the Lord. This Mahā-Lakṣmī has manifested from the left side of Śrīmatī Rādhikā and is known as *marttya-lakṣmī* - the presiding deity of the material world. She is also called ‘*sindhu-kanyā*’ - the daughter of the ocean. She manifested when the demigods and demons were churning the *kṣīra-samudra* - ocean of milk.

She is also called the wife of Kṣirodakaśāyī Viṣṇu and manifested from Mahā-Lakṣmī. She is called *svarga-lakṣmī* as She is worshipped by Indra and other demigods in the heavenly planets. Here She is the consort of Lord Upendra (Vāmana-deva, the younger brother of Lord Indra).”

This Svarga-Lakṣmī is manifested from Vaikuṅṭha. In Brahma-loka (Satya-loka) Brahmā has two consorts. One is Savitrī - (manifested from Vaikuṅṭha-Lakṣmī) and the other Bhārati (manifested from Sarasvatī) who is a manifestation of Śrīmatī Rādhikā. According to the instructions of Śrī Hari, Sarasvatī manifested in two forms. One as Sarasvatī, who married Lord Vishnu, and the other as Bhārati, who married Brahmā.

Śrīmatī Rādhikā is the *rasa-adhiṣṭātri-devī* - the presiding deity of the rasa and never leaves Vṛndāvana. In this way, all the scriptures give evidence that Śrīmatī Rādhikā is *mūla-lakṣmī* - the original Lakṣmī. Lord Kṛṣṇa manifested in the form of Viṣṇu, and Śrīmatī Rādhikā manifested in the form of Lakṣmī. In this way Śrīmatī Rādhikā helps Kṛṣṇa in all His pastimes.

*varanasyan visha labksi vimalā puruṣottame  
rukmini dvaravatya ca radha vṛndāvane vane*  
(Upanishad)

“Śrīmatī Rādhikā manifested in Vārāṇasī as *viṣa-lakṣmī* and in Puruṣottama Dhāma (Jagannāth Purī) as Vimalā Devī. In Dvārakāpurī She manifested as Rukmiṇī and in Vṛndāvana, She is always as Śrīmatī Rādhikā.”

*kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra*

*eka lakṣmī-gaṇa, pure mabiṣī-gaṇa āra  
vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra  
srī-rādhikā haite kāntā-gaṇera vistāra*  
(Śrī Caitanya-caritāmṛta Ādi 4.74-75)

“The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā’.

## Śrīmatī Rādhikā Is Vṛndāvanesvari And Dhameshwari

In the Padma Purāṇa, *pātāla-khaṇḍa*, Śrīmatī Rādhikā has been referred to as *Vṛndāvanesvarī*. Kṛṣṇa being very pleased with Śrīmatī Rādhikā, gave Her the title of Vṛndāvanesvarī - the Supreme controller of Vṛndāvana and Dhameshwari - the Supreme controller of all the places of pastime.

The Puranas and the writings of the Gosvāmī how Śrīmatī Rādhikā received the name *Vṛndāvanesvari* and *Dhameshwari*. Once all the demigoddesses performed an elaborate Royal *abhiṣeka* - ceremony to officially install Śrīmatī Rādhikā as the Queen of Vṛndāvana. Śrīla Rūpa Gosvāmī written of it in ‘*Dāna-keli-kaumudī*’ texts 75-84, Nandimukhi said: “Then, as Kṛṣṇa watched, on Paurṇamāsī’s order these goddesses accompanied by Your friends and also by the goddesses of the various sacred rivers that purify the worlds, placed Radha on a throne and, with nectar water from jeweled pots, they performed the coronation ceremony and crowned Rādhā the Queen of Vṛndāvana”.

*vṛndāvanam adhipatan ca datam tas mayi prasidata  
srī kṛsnena anyatra devi tu radha vṛndāvane vane*  
(Padma Purāṇa)

All scriptures give evidence that the abodes of Vaikuṅṭha are manifest from Vṛndāvana dhāma which is called the source of all the abodes of the Lord. In this way Śrīmatī Rādhikā is the supreme controller of all the abodes of the Lord.

*nityam Vṛndāvanam dhama brahmandaupari paristitham  
purna brahma sukha aiśvarya nitya manado abavayam  
vaikuntha adi tad ansarupa svayam Vṛndāvanam bhūvi*  
(Padma-purāṇa)

Vṛndāvana-dhāma is situated above Vaikuṅṭha-dhāma and this Vaikuṅṭha-dhāma is situated above this material world. Vaikuṅṭha, Ayodhyā, Dvārakā, Mathurā and Vṛndāvana-dhāma are full of transcendental opulence.

In Goloka Vṛndāvana, Kṛṣṇa performs rāsa dance with Śrīmatī Rādhikā and the gopīs, who fulfills all of the desires of His heart. This rāsa-līlā is called *mukuta-maṇi* - the crown jewels of all pastimes. In Nārada-pañcharātra it is explained, *rasa adhiṣṭātri devi ca svayam rāseśvari parā vṛndāvane ca sa devi pari puruṣottame sati* (Padma Purāṇa)

“Śrīmatī Rādhikā is the Supreme controller of the rāsa-dance and is always staying in Vṛndāvana where Kṛṣṇa relishes all the mellows from the heart of the gopīs.”

The word *rāsa* may be translated as *taste*, or *mellow*. Without taste, we cannot continue any relationship with anyone. There are twelve kinds of rasas. In the rāsa dance all the twelve types are manifest. Of these, five are primary and seven are secondary. The five primary rasas are: *sānta-netural*, *dāsyā-*

*service*, *sakhya-friendly*, *vātsalya-parental* and *mādhurya-romantic*. And the seven secondary (indirect) rasas are; *bāsyā-humour*, *adbhuta-marvellous*, *vīra-hero*, *karuṇa-compassion*, *raudra-fury*, *bhayānaka-fear* and *bībhatsa-disgust*.

These *rāsas* when manifest together are called *rasa-kadamba*. In the rāsa dance, Śrīmatī Rādhikā manifests Her *mādana-bhāva*, *sarve bhāva utgama ullāsi mādana bhava* meaning that this *mādana-bhāva* is only manifest in the heart of Śrīmatī Rādhikā and that only She is the embodiment of it. Without the presence of Śrīmatī Rādhikā, the rāsa dance can not take place. Even with the presence of millions of *gopīs*, the rāsa dance will still be incomplete without Śrīmatī Rādhikā. In this regard, Śrīla Jayadeva Gosvāmī wrote in his unprecedented book Gita Govinda. Act Three, ‘*Mugdha-Madhusūdana*’-*Madhusūdana Mesmerized*’.

*kaṁsārīr api saṁsāra-vāsanā-bandha-śṛṅkhalām  
rādhām ādhāya hādāye tatyāja vraja-sundarēu (1)*

“Consumed in thoughts of Rādhā and His heart bound by the chain of Her love, Kaṁsārī (Kṛṣṇa), with the desire to enjoy the quintessence of *madhura-rasa (rāsa-līlā)*, abandoned all the other beautiful Vraja maidens”.

*samyak-sāra vāsanā kṛṣṇera rāsa-līlā  
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā*  
(Śrī Caitanya-caritāmṛta Madhya 8.113)

“Lord Kṛṣṇa’s desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire”.

In this way Śrīmatī Rādhikā is called *adhistrī devata* – the presiding diety of the *rāsa-līlā*.

*tānhā vinu rāsa-līlā nābī bhāya citte  
maṇḍalī chāḍiyā gelā rādhā anveṣite*  
(Śrī Caitanya-caritāmṛta Madhya 8.114)

“The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.”

### Śrīmatī Rādhikā Is Supreme In Her Divine Love For Kṛṣṇa

It is Śrīmatī Rādhikā Herself that manifest in the form of many gopīs to give pleasure to Kṛṣṇa and in this way He is able to relish all kinds of rāsa from the heart of the gopīs. But *mādana-bhāva*- the Supreme highest stage of ‘prema’ resides only in the heart of Śrīmatī Rādhikā, and not even in Lalitā or Viśākhā.

*śyāma ke karāyi śyāma rāsa madhu-pāna*  
(Śrī Caitanya-caritāmṛta)

Śrīmatī Rādhikā gives conjugal pleasure to Kṛṣṇa with Her different activities.

(The word ‘śyāma’ means ‘śṛṅghar rasa’ which exists completely in rasa lila)

*rādhā-saba krīḍā rasa-vṛddhira kāraṇa  
āra saba gopī-gaṇa rasopakaraṇa*  
(Śrī Caitanya-caritāmṛta Ādi 4.217)

“All the other gopīs help increase the joy of Kṛṣṇa’s pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.”

*krṣṇera vallabhā rādhā Kṛṣṇa-prāṇa-dhāna  
tānhā vinu sukha-betu nahe gopī-gaṇa*  
(Śrī Caitanya-caritāmṛta Ādi 4.218)

“Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.”

*trai-lokye pṛthivī dhanyā  
yatra vṛndāvanaṁ purī  
tatrāpi gopikāḥ pārtha  
yatra rādhābbidhā mama*  
(Śrī Caitanya-caritāmṛta Ādi 4.216)

“O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī.”

*rādhā-saba krīḍā rasa-vṛddhira kāraṇa  
āra saba gopī-gaṇa rasopakaraṇa*  
(Śrī Caitanya-caritāmṛta Ādi 4.217)

“All the other gopīs help increase the joy of Kṛṣṇa’s pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.”

There are five groups of gopīs - *sakhīs*, *nitya-sakhīs*, *prāṇa-sakhīs*, *priya-sakhīs* and *parama-preṣṭha-sakhīs*. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The *parama-preṣṭha-sakhīs* are eight in number and in the ecstatic dealings of Rādhā and Kṛṣṇa they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other to make the exchange of mellows more palatable.

*yathā rādhā priyā viṣṇos  
tasyāḥ kuṇḍaṁ priyaṁ tathā  
sarva-gopīṣu saivaikā  
viṣṇor atyantā-vallabhā*

(Śrī Caitanya-caritāmṛta Ādi 4.217)

“Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place (Rādhā-kuṇḍa) is dear to Him. She alone is His most beloved of all the *gopīs*.”

In *śārādīya-rāsa-līlā* - autumnal rasa dance, Śrī Kṛṣṇa left the rasa-dance with Śrīmatī Rādhikā and abandoned the other *gopīs*. Kṛṣṇa says, “I am complete, *pūrṇa-ānanda-mayī*- completely self satisfied, but I am made to dance by Śrīmatī Rādhikā’s *prema*”. In this way, Śrīmatī Rādhikā controls Kṛṣṇa with Her *prema* as well as with all Her other innumerable qualities.

Kṛṣṇa was thinking, ‘If Rādhikā is not here, there can not be any *rāsa*. I am performing *rāsa-līlā* only for Her. She is My half, My whole, My Guru and My Supreme servant. She is everything to Me. She is My life and Soul.’ Kṛṣṇa declared this openly in *vāsantī* - spring *rāsa* dance. For this reason, Śrīmatī Rādhikā is called ‘*śyāmā*’.

In Vaisnava Manjusa, the *rasik-acaryas* – those personalities in our Guru-parampara who are expert in relishing the transcendental sweet loving mellows of the Divine Couple, have also given another definition of ‘*śyāmā*’:

*padma gandhi vapu yasya  
stanor yasya sadaunata  
grismakole sbisirata sita kale yadasnata  
akale vanjulo yasya pada ghatane puspa yati  
mukha vasa saiva ca bakula shyma parikirtita*  
(Vaisnava Manjusa)

“The fragrance of this Heroine is like the blos-

soming of the lotus flower and Her breasts are always raised. In the summer Her body is cool, and in the winter it is warm. By the touch of Her lotus feet the ashoka flowers blossom, and by the fragrance of Her mouth the bokula flowers blossom. She is called ‘*shyma nayika*’.”

The heart of Śrīmatī Rādhikā has no *atma such* - happiness for Herself. All Her activities are for the pleasure of Kṛṣṇa.

Sukadeva Gosvami in verse nineteen of Gopi-Gita, has clearly explained,

*yat te sujāta-caraṇāmburubam staneṣu  
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu  
tenāṭavim aṭasi tad vyathate na kim svit  
kūrpādibhir bbramati dhīr bhavad-āyusān naḥ*  
(Śrīmad Bhāgavatam 10.31.19)

“O beloved, fearing that Your tender lotus feet will be hurt, we carefully place them on our hard breasts. With those very same feet, You wander in the forest. Are Your feet not in pain, injured by sharp stones and grasses objects? You are our very life; thinking of all this fills Our hearts with great distress”.

The *gopīs* are thinking that because Kṛṣṇa’s lotus feet are very soft and their breasts are very hard, how can they put His feet on their breasts? But still they do so, to please Kṛṣṇa.

In Ujjvala-Nilamani ‘sambhog prakarena tika’, Śrīla Visvanatha Cakravartipada, has written about the *prema kala* - transcendental loving activities of the hero and heroine, but not of the lusty activities of animals.



*Śārādhya-Rāsa-Līlā* - Autumnal Rasa Dance

## Radha Tattva Is Very Confidential

Once Bhṛgu Ṛṣi came to his father Brahma who was just completing his morning fire sacrifice and worship of his istadev *sabarsa sirsā visnu* – The Lord lying on His bed of *ananta sesa* – a serpent of a thousand hoods. Brigu Ṛṣi asked very humbly with folded hands, “O my dear father Brahmaji, I want to know about Radha tattva – the philosophical truths of Śrīmatī Rādhikā and Her pastimes according to your own realisation”. Brahma replied, “O my dear son Bhṛgu, this is a very confidential and deep topic. It is not easy to understand.”

In the Bṛhad-Vāmana Purāṇa, Lord Brahmā tells Bhṛgu:

*ṣaṣṭi-varṣa-sahasrāṇi  
mayā taptam tapab purā  
nanda-gopa-vraja-strīṇām  
pāda-reṇūpalabdhye*  
(Śrī Caitanya-caritāmṛta, Madhya 8.246)

“I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopīs. Still, I could not understand. To say nothing of me, even Lord Śiva, Lord Śeṣa and the Goddess of Fortune Lakṣmī, could not understand.”

The scriptures explain that the *vraja sundaris* – gopis, are not ordinary persons. They are both the eternal and internal associates of Kṛṣṇa and higher than the consorts of Lord Viṣṇu in Vaikuntha. The Laxmis, Lord Śiva,



Nārada and Sesa cannot easily take darshan of the effulgence of the toenails of those gopis. Śrīmatī Rādhikā is always surrounded by those gopis. Therefore, how is it possible to take darshan of the lotus feet of Śrīmatī Rādhikā?

*ananta-koṭi-Viṣṇu -loka-namra-padmajārcite  
himādrijā-pulomajā-viriñcajā-vara-prade  
apāra-siddhi-rddhi-digdha-sat-padāngulī-nakhe  
kadā kariṣyasiha māṁ kṛpā-kaṭākṣa-  
bhājanam (11)*  
(Śrī Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja)

“O Śrīmatī Rādhikā’ You who are worshiped by Lakṣmī Devī - the mistress of unlimited Vaikuṅṭha 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. O when will You make me the recipient of Your merciful sidelong glance?”

(A prayer for the merciful sidelong glance of Śrī Radha from the Ūrdhvāmnāya-tantra spoken by Lord Śiva to Parvati.)

Brahma continued to tell Bhṛgu Ṛṣi, “What can I say to you of Śrīmatī Rādhikā’s glories?” Even the close associate of Kṛṣṇa, Uddhava, came to Vṛndāvana hankering to receive the *padarenu* - feetdust of Śrīmatī Rādhikā and the other gopis.

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo*

*govinda eva nikhilātmani rūḍha-bhāvāḥ  
vāñchanti yad bhava-bhiyo munayo vayaṁ ca  
kiṁ brahma-janmabbhir ananta-kathā-rasasya  
(Śrīmad Bhāgavatam 10.31.19)*

(Uddhava sang): “Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by us as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Brahma himself?”

Even Uddhava, being the nearest and dearest of Kṛṣṇa, could also not attain his desired goal of the feetdust of Śrīmatī Rādhikā. Kṛṣṇa always glorified Uddhava by saying, “O Uddhava, you are dearer to Me than My own son Brahma, My expansion Sankarsana and My brother Balarama and also my consort Laxmi Devi and even My own very Self, My own Atma.” Yudhistir Mahārāja also glorified Nārada Ṛṣi, but Nārada Ṛṣi said, “I am not so dear to Kṛṣṇa as you, because I have no house and cannot stay so long at the Lord’s abode and I am cursed by the Prajapatis. But, O Yudhistir Mahārāja, Kṛṣṇa is always staying with you as like your very own family-member”.

*yūyaṁ nṛ-loke bata bhūri-bhāgā  
lokam punānā munayo ’bhīyanti  
yeṣāṁ grhān āvasatīti sākṣād  
gūḍhaṁ param brahma manuṣya-liṅgam  
(Śrīmad Bhāgavatam 7.15.75)*

“My dear Mahārāja Yudhiṣṭhira, you Pāṇḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme

Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother”.

Here is a statement exalting a Vaiṣṇava. In human society, a brāhmaṇa is the most respected person. A brāhmaṇa is one who can understand ‘brāhmaṇa’- the impersonal aspect of the Lord, but it is very difficult to find someone who can understand the Supreme Personality of Godhead, who is described by Arjuna in Bhagavad-gītā as param brāhma. A brāhmaṇa may be extremely fortunate in having achieved brāhma jñāna, but the Pāṇḍavas were so exalted that the param brahma - the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word bhūri-bhāgāḥ indicates that the Pāṇḍavas were in a still higher position than brahmacārīs and brāhmaṇas. In the following verses, Nārada Munī repeatedly glorifies the position of the Pāṇḍavas.

*yo brahma-rudra-suka-nārada-bhisma-mukhyair  
alaksito na sabasa purusasya tasya  
sadyo-vasi-karana-curnam ananta-saktim  
tam radhika-carana-renum anusmarami*

(Radha-rasa-sudha-nidhi Text 4, by Śrī Prabodhananda Sarasvati)

“I meditate on the dust of Śrī Radha’s lotus feet; the dusts that even Brahma, Shiva, Sukadeva, Nārada, Bhishma, and a host of great saints cannot see, the dust that has limitless power, the dust that at once transforms the Supreme Personality of Godhead into Śrī Radha’s submissive servant.”

So it is to be understood that it is very difficult for Brahma, Nārada and even Siva, to

attain the lotus feet of Śrīmatī Rādhikā. But Raghunath Das Goswami provides us with an explanation as to how to attain the mercy of Śrīmatī Rādhikā that is so very rare.

*anāradahya radha-padamboja-renum  
anasrītya vrndatavim tat-padankam  
asambhasya-tad-bhava-gambhira-cittan  
kutabsyama-sindho rasasyavagabab*

(Śrī Bhajana-Rahasya, 5th Jam text 10)

“How can a person become immersed in *syama-rasa-sindhu* - the ocean of ecstatic mellows of Syama if he has never worshipped the dust of Śrī Radha’s lotus feet; if he has never taken shelter of Her pastime-places in Śrī Vṛndāvana, which is marked with the impressions of Her lotus feet; and if he has never served the devotees whose hearts are already submerged in Her profound sentiments? It will never be possible”.

In this context, if one wants to achieve the dust of the lotus feet of Śrīmatī Rādhikā, they must follow three principles. Firstly, they must stay in Vṛndāvana. Secondly, they must completely surrender to the lotus feet of Śrīmatī Rādhikā and thirdly, they must take shelter of a high class bonafide rasik Vaishnava.

The rasik vaishnavas are always serving Śrīmatī Rādhikā and in this way have attained the highest perfection. In the Padma Purana it is stated:

*ātmānam cintayet tatra  
tāsān madhve manoramām  
rūpa-yauvana-sampannām  
kiśorīm pramadākr̥tim  
nānā-śilpa-kalābbijñām  
kṛṣṇa-bhogānurūpinīm  
prārthitām api kṛṣṇena,*

*tato bhoga-parāṅmukhīm  
 rādhikānucarīm nityam  
 tat-sevana-parāyaṅām  
 kṛṣṇad apy adbhikāṁ prema  
 rādhikāyām prakurvatīm  
 prīty anudivasam yatnāt  
 tayoh saṅgama-kāriṅīm  
 tat-sevana-sukhāblāda-  
 bhāvenāti-sunirvṛtām  
 ity ātmānaṁ vicintyaiva  
 tatra sevām samācāret  
 brāhma-muhūrtam ārabhya  
 yāvat tasyān mahānīśi  
 (Śrī Bhajana-Rahasya, 6th jam text 7)*

Sadā Siva said to Nārada: “O Nārada, contemplate your *svaruṇa* – spiritual constitutional form in the transcendental land of Vṛndāvana amidst Kṛṣṇa’s beloved damsels, who look upon Him as Their paramour, in the following way: ‘I am a *kiśorī-ramaṇī* whose beautiful youthful form is full of happiness. I am skilled in many fine arts that please Kṛṣṇa. I am an eternal maidservant of Śrī Rādhā, Kṛṣṇa’s most beloved consort, and I will always be joyful to arrange for Her meeting with Him. Therefore, even if Kṛṣṇa prays for union with me, I will do anything to avoid that kind of meeting because it would not be for Kṛṣṇa’s sense pleasure, but my own. I am always ready to serve and attend to Kṛṣṇa’s beloved Śrīmatī Rādhikā, and I have more affection for Śrīmatī than I do for Kṛṣṇa. Every day I am devoted to affectionately and carefully arrange meetings between Śrī Rādhā and Kṛṣṇa. Remaining absorbed in the happiness of serving Them, I will increase Their bliss in that meeting.’”



Durga Devi

### Śrī Durga Tattva

Śrīla Kṛṣṇa Dvapayana Veda Vyasa in his many scriptures explains about Śrī Durga. Especially in Radha Upanisad Tantra He has written – *durgena gamena yo tattva abhijaneti se durga parikirtita* - Durga tattva is that which is very confidential and secret and can only be known by the Lord’s potency.

This confidential potency of the Lord is called Śrīmatī Rādhikā. She ‘covers’ Kṛṣṇa and for this reason, no one can know Him without Her mercy. Śrīmatī Rashika is the *svaruṇa sakti* of Kṛṣṇa, without which no one can know Kṛṣṇa.

Śrīmatī Rādhikā covered Kṛṣṇa with Her *prema* and for this reason She is known as

Durga. Śrīla Kṛṣṇa Dvāpaya Veda Vyasa indicated the name of Durga in three places. One is mayik dhama - in the material world, secondly vaikuntha dhama - the spiritual world and thirdly goloka vṛndāvana - the transcendental world. In the material world, she is the bahirangi potency of Śrīmatī Rādhikā. In Vaikuntha Dhama, Durga is part of the svarupa sakti of Śrīmatī Rādhikā. This is beyond the reach of jada māya.

The distinction between Yogamaya - the internal potency of the Lord and mahamaya - the external, or illusory potency of the Lord is described in the Nārada-Pancharatra, in the conversation between Sruti and Vidya:

*janatyeka para kantam  
saiva durga tad-atmika  
ya para parama saktir  
maha-vishnu-svarupini  
yasya vijñana-matrena  
paranam paramatmanah  
maburtad deva-devasya  
praptir bhavati nanyatha  
ekeyam prema-sarvasva  
svabhava gokulesvari  
anaya su-labho jneya  
adi-devo 'kbhilesvarah  
asya avarika-saktir  
maha-mayakbhilesvari  
yaya mugdam jagat sarvam  
sarve debabbhimaninah*

(Nārada-Pancharatra)

“The Lord’s inferior potency, known as Durga, is dedicated to His loving service. Being the Lord’s potency, this inferior energy is non-different from Him. There is another, Superior potency, whose form is on the same spiritual level as that

of God Himself. She is Śrīmatī Rādhikā - the Lord’s own highest intimate consort. Simply by scientifically understanding this Supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. Manifested in the form of Durga She is called mahavishnu svarupini. This Durga Devi is parasakti - the feminine potency of Lord Maha Vishnu, and she is also called prem sarvasva svabhava - spontaneous nature of the divine love. That supreme potency of the Lord is known as gokulesvari - the Goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as maha-maya durga, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies themselves with the material body. This is called maya’s avaran atmika vritti - whereby all the living entities become bewildered by jāḍā māya - material illusory potency. This jāḍā māya is the external potency of Yogamaya.”

In *Vayu Purana*, it is mentioned that this *brabhanda* - material world, is covered by eight layers. Above these layers, there is another abode called Sivaloka, which is beyond maya. Here Lord Shiva is staying with his own consort, Durga Devi and this Durga Devi is beyond of jāḍā māyā.

In *Sri Brhad Bhagavatamṛta*, Śrīla Sanātana Gosvāmipada explains that there is one Siva loka called Kailash Siva - where Lord Siva is staying with his consort Durga. This Durga is called *vāirāṅgā shakti prakas* - the manifestation of the external potency of Kṛṣṇa. This Siva’s name is called Umapati. Umapati Siva and Durga are staying with their associates in the corner

of the north-eastern part of this Brahmanda. They are staying there being enamoured by the worship of Kuvera. Umapati Shiva is residing there as *digpal* - controller of this region.

In Brahma-Samhita, Brahmaji mentions the name of Durga - the one who performs all the activities of *srīsti* - creation, *stithi* - maintenance and *pralaya* - destruction. There it is quoted,

*srīṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā  
icchānurūpam apī yasya ca ceṣṭate sā  
govindam ādi-puruṣam tam abam bhajāmi*  
(Sri Brahma-Samhita, Verse 44)

“The shadow of the transcendental potency is that great potency that creates maintains and annihilates the material universe. She is worshiped throughout the world as Durga. I worship the original personality, Śrī Govinda, in accordance with whose desire Durga conducts her every endeavor”.

Durga is not different from Yogamaya. When one understands Durga properly, they are immediately liberated, for Durga is originally the spiritual potency, *bladini-shakti*, by whose mercy one can understand the Supreme Personality of Godhead very easily.

*rādhā kṛṣṇa-praṇaya-vikṛtir blādinī-śaktīr asmād*  
(Śrī Caitanya-caritāmṛta, Ādi 1.5)

The *mahamaya-sakti*, however, is a covering of yogamaya, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered.

*viṣṇor māyā bhagavatī  
jayā sammohitarī jagat*

*ādiṣṭā prabhuṅāṁśena  
kāryārthe sambhaviṣyati*  
(Śrīmad Bhāgavatam, 10.1.25)

The potency of the Lord, ‘Viṣṇu-māyā’, is as good as the Supreme Personality of Godhead, and will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of Her master, She will appear with Her different potencies in order to execute the work of the Lord.

This Durga is called triguna maya sakti. In Nārada Pancharatra, it is also explained that when the jivas are completely free from maya, and are surrendered to Kṛṣṇa, then they can realise that Durga is very near and dear to Him.

*durgayati giyate satbhi akandarasa valabbha*  
‘sadhus realise him by performing hard austerities’.  
*yah kṛṣṇah saiva durga syad ya durga kṛṣṇa eva sah  
anayor antaradarshi samsaran no vimucyate*  
(Gopala-Tapani Upanishad 1.16)

Kṛṣṇa is Durgā. Durgā is Kṛṣṇa. Durgā is the personal potency of Lord Kṛṣṇa, and therefore She is Lord Kṛṣṇa Himself.

The name Durgā is sometimes used to refer to the internal, superior potency, as stated in the Pañca-rātra: “In all mantras used to worship Kṛṣṇa, the presiding deity is known as Durgā.” Thus, in the transcendental sound vibrations glorifying and worshiping the Absolute Truth, Kṛṣṇa, the presiding deity of the particular mantra or hymn is called Durgā.

In Śrīmad-Bhāgavatam it is described that Yogamāyā manifested in the form of Durgā-devī and is known as the daughter of Yaśodā. When

Vasudeva Mahārāja brought the new born daughter of Yaśodā from Gokula and offered her in the lap of Devakī in the prison house of Kāṁsa, at that time, Kāṁsa snatched the child and tried to kill her by dashing her against a stone. That small baby slipped out from the hands of Kāṁsa and kicked him on the head. Kāṁsa lying on the ground saw that baby transformed into the eight-armed form of Durgā Devi. She said, “O foolish Kāṁsa, You can not kill me! Your killer has already taken birth elsewhere.”

In this context, Śrīla Viśvanātha Cakravatī Ṭhākura has written; Yaśodā gave birth to Kṛṣṇa and *kṛṣṇa-anujā* -Yogamāyā, the younger twin sister of Kṛṣṇa. When Kāṁsa took the baby from the lap of Devakī, Yogamāyā disappeared and *mahā-māyā* came in the hands of Kāṁsa. This *mahā-māyā* is called Durgā. In the same way that it was impossible for Rāvaṇa to kidnap the original Sītā-devī, he took only the *chāyā-sītā* - shadow form of Sītā-devī. He could not touch the original Sita in the same way as Kāṁsa could not touch Yogamāyā and was unable to kill Durgā. *mahā-māyā* - Durgā, came into Kāṁsa’s hands but he was not able to hold her.

In Padma Purana, it is also explained that Durgā Devi is Śrīmatī Rādhikā’s very minute fractional part. This Durgā Devi is also called ‘*guṇa-mayī*’. She controls all the living entities with her ‘*guṇa-mayī svarūpa*’. Therefore, she is called *triguṇa-ātmikā-māyā* - controller of the three modes of material nature; goodness, passion, ignorance. Kṛṣṇa says to Arjuna in Bhagavad-gītā,

*daiivī hy eṣā guṇa-mayī*

*mama māyā duratyayā  
mām eva ye prapadyante  
māyām etāṁ taranti te*

(Bhagavad-gītā 7.14)

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

This divine energy is called *bahirāṅgā-māyā*- via this potency, Kṛṣṇa creates, maintains and destroys. Durgā, referring to that personality who functions as the internal potency of the Lord and who is thus on the platform of *śuddha-sattva* - pure transcendental existence is understood to be Kṛṣṇa’s sister, known also as *ekānāṁśā* or Subhadra. This is the Durgā who was worshiped by the gopīs in Vṛndāvana. Several ācāryas have pointed out that ordinary people are sometimes bewildered and think that the names *mahā-māyā* and Durgā refer exclusively to the external potency of the Lord.

### Māyā tattva

In Viṣṇu Purāṇa it is clearly explained that the Lord has three potencies - *cit-śakti*, *jiva-śakti* and *māyā-śakti*. It is said,

*viṣṇu-śaktiḥ parā proktā  
kṣetrajñākhyā tathā parā  
avidyā-karma-sañjñānyā  
tṛtīyā śaktir iṣyate*

Originally, Kṛṣṇa’s energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord’s third potency.

The cit-śakti is the original potency of Lord Viṣṇu and is superior and transcendental; the *jīva-śakti* - living entity belongs to that superior energy and comes from the *tatasthā-śakti* - the marginal potency of the Lord. But *māyā-śakti* - is the material energy, full of ignorance.

*iśvaraḥ sarva-bhūtānāṃ  
hrd-deśe 'rjuna tiṣṭhati  
bbrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā*  
(Bhagavad-gītā 18.61)

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as like on a machine made of the material energy.”

In this way, under the guidance of the Lord, Māyā-devī keeps the living entities trapped in the cycle of repeated birth and death. Vedānta-sūtra it is explained,

‘.....tadadbina tvat artha batha.....’  
(Vedānta-sūtra 1, 4, 3)

*Māyā is dominated by the Lord.*

She is the potency of Parabrahman. But she always remains far from Kṛṣṇa and is therefore called *jñākārī-sevikā* - the maidservant of the Lord, who follows all the instructions of Him submissively.

*kṛṣṇa-sūrya-sama; māyā haya andhakāra  
yābhān kṛṣṇa, tābhān nāhi māyāra adbhikāra*  
(Śrī Caitanya-caritāmṛta, Madhya 22.31)

Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of il-

lusion (the influence of the external energy) will immediately vanish.

Māyā is called *jaḍa-rūpā* and is inferior to Kṛṣṇa’s other potencies. She is called the *jaḍā-śakti* of the Lord. *cit-śakti* is called conscious and *māyā-śakti* is unconscious. *cit-śakti* is called *sva prakāśa* - self-illuminating. *māyā-śakti* is unconscious, and therefore can not illuminate others.

A question may arise here, that if *māyā* can not touch Brahman (the Supreme Lord), how can she be called *brahman-śakti*? The understanding is that *śakti* does everything under the guidance of *śaktimāna* - the possessor of all potencies. *Śakti* is always dependent on *śaktimāna*. There is a very nice example to explain this; one who has *śravaṇa-śakti* - potency of hearing, can listen. This potency to hear, serves both the speaker and the listener. The speaker can hear others talking through this *śravaṇa-śakti* - potency to listen. But this potency to listen has no effect on a deaf person. In this way, *māyā-śakti* can not touch Brahman but stays under the shelter of Brahman and is thus called *brahman-śakti* but she cannot touch Brahman in the same way as the potency to listen has no effect on a deaf person. In Chatuḥ-sloki Bhāgāvātam it is said,

*ṛte 'rtham yat pratīyeta  
na pratīyeta cātmani  
tad vidyād ātmano māyām  
yathābhāso yathā tamaḥ*  
(Śrīmad-Bhāgavatam 2.9.34)

“O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”

Another name for māyā is prakṛti.

*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram  
betunānena kaunteya jagad viparivartate  
(Bhagavad-gītā 9.10)*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

In this way māyā stays with Brahman, and for this regard she is called *bahiraṅga-śakti*. When the Lord takes a *saṅkalpa* - vow to create, He glances towards *māyā* (*prakṛti*) - material nature. This glance stimulates her and makes her *chetana-vat* - as if conscious. *māyā-devī* is then able to create the material worlds.

*jagat-kāraṇa nahe prakṛti jaḍa-rūpā  
śakti sañcāriyā tāre Kṛṣṇa kare kṛpā  
(Śrī Caitanya-caritāmṛta Ādi, 5.59)*

Because *prakṛti* is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

There are two *vṛtti* - activities of māyā. They are *jīva-māyā* and *guṇa-māyā*. *Jīva-māyā*'s duties are to cover the *jñāna-śakti* - knowledge potency of the living entities. She does this like the reflected rays of the sun in the water blinds the observer. In this way, she creates, maintains and destroys. There are two further activities of *Jīva-māyā*. Firstly, *āvaraṇa-ātmikā-vṛtti* and secondly, *vikṣepa-vṛtti*. The function of *āvaraṇa-ātmikā-vṛtti* is to cover the living entities with illusion. And the function of *vikṣepa-vṛtti* is to keep the living entities far from the Lord. In this way, *jīva-*

*māyā*, *mohini-śakti* - the bewildering potency of the Lord awakens the living entities *deba-ātma-buddhi* - bodily identification and the tendency to *indriya-tarpaṇa* - engage in sense-gratification and simultaneously creates forgetfulness of the Lord. *guṇa-māyā* creates *sattva* - goodness, *rajas* - passion and *tama* - ignorance in the heart of the living entities.

### Vidyā, Knowledge and avidyā Ignorance

There are two activities of *nimittāṁśa* - *māyā*. One is *vidyā* - knowledge, in which the *jīva* wants *mukti*, and the other is *avidyā* - the *jīva* is in ignorance and is increasingly bound in his forgetfulness of the Lord. In this way, Kṛṣṇa told Uddhava that this *vidyā* and *avidyā* are His *nimittāṁśa* - potency. The living entity in this way becomes liberated and bound..

*nimittāṁśe kare teṅho māyāte iḅṣaṇa  
upādāna' advaita karena brahmāṅḍa-srjana  
(Śrī Caitanya-caritāmṛta, Ādi, 6.17)*

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

Lord Śrī Kṛṣṇa tells His friend and devotee Arjuna in the Bhagavad-gītā that it is only after He inspires the living entities with knowledge, that they search how to achieve *mukti* - liberation.

*bhaktiyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram  
(Bhagavad-gītā 18.55)*



“It is only through pure devotional service that one can actually comprehend the truth concerning My glories and the nature of My original transcendental form. One who thus understands Me as I am enters My eternal pastimes on the strength of *prema-bhakti*”.

So this is the definition of knowledge. In the Śrīmad-Bhāgavatam, it is also explained,

*yady eṣoparatā devī  
māyā vaiśārādī matiḥ  
saṁpanna eveti vidur  
mahimni sve mahīyate*  
(Śrīmad-Bhāgavatam 1.3.34)

“If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in His own glory”.

Here in this verse, *devi* means *dyota-mānā* - completely pure and detached from *māyā*. When a *sādhaka* - practitioner of *bhakti*, performs *sādhana*, by the Lord’s mercy, *avidyā* disappears and *vidyā* appears. This is called *parā-vidyā* - transcendental knowledge, *ātma-vidyā* - knowledge of the self and *guhya-vidyā* - confidential knowledge. The Muṇḍaka Upaniṣad continues to explain this śloka;

*bhidyate hṛdaya-granthiś chidyante sarva-sarṁśayāḥ  
kṣīyante cāsya karmāṇi mayi drṣṭe ’khlātmani*  
(Śrīmad-Bhāgavatam 11.20.30)

The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.

The last line of the first verse of the Śrīmad-Bhāgavatam also gives evidence:

*‘dhāmnā svena sadā nirasta-kubakam satyam  
param dhīmahi’*  
(Śrīmad-Bhāgavatam 1.1.1)

“I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”

In the Gāyatrī mantra it is also given:

*‘...bhargo-devasya-dhīmahi...’*  
‘...I also meditate on the Lord’s *teja-potency* - Śrīmatī Rādhikā....’

*bhargo avidhya karya karyayo varjanat bhaje  
ayam yate parabrahma atmakam teja*

The word ‘*bhargo*’ has manifested from the verbal root *bhasāj*. This literally means ‘to fry’. In the same way, the Lord with his *teja-śakti*, ‘fries’ or ‘stirs’ *māyā-śakti*.

In this way I always meditate on the *brahma-teja* - effulgence of the Supreme Personality of Godhead. This ‘*teja-śakti*’ is Śrīmatī Rādhikā. The complete meaning is, ‘I meditate upon Śrīmatī Rādhikā’.

*gune teja vinam kṛṣṇa na ārādhyate*  
When this *teja-śakti* manifests in the heart of the living entities, the *māyā-śakti* disappears.

One should understand that there is no scent of material consideration in the pastimes of the Lord. Quoting Jaiva Dharma, Chapter 15, page 345-346, “The *vraja-līlā* described in Śrīmad-Bhāgavatam is transcendental, but when the descriptions are read in an assembly, the fruits of hearing them are different according to the respective qualifications of

the various listeners.’

There are three types of listeners in any assembly of hari-kathā.

1) Appreciating the ornamental figures of speech from the mundane perspective, those who are absorbed in material sense gratification hear the pastimes of Rādhā and Kṛṣṇa as stories of a mundane hero and heroine.

2) When a *madhyama-adhikārī* - a devotee in the intermediate stage of practice, listens to these same pastimes, they relish them with *cid-vilāsa* - transcendental mellows. The *madhyama-adhikārī* takes shelter of *arundhati-darśana-nyāya* and experiences the transcendental pastimes.

3) When an *uttama-adhikārī* - a devotee in the highest stage hears the descriptions of those same pastimes, they become absorbed in the rasa of pure transcendental cid-vilāsa, which is above all mundane qualities.

When Śrīla Raghunātha Dāsa Gosvāmī was chanting the Holy Names on the banks of Śrī Rādhā-kuṇḍa, performing his sādhana and bhajana in moods of separation from Śrīmatī Rādhikā, then suddenly a *spūrṭi* - vision manifested in the inner chambers of his heart and he recited this śloka;


*bhajāmi rādhām aravinda-netrām  
smarāmi rādhām madhura-smitāsyām  
vadāmi rādhām karuṇā-bharādrām  
tato mamānyāsti gatir na kāpi  
(Śrī Viśākhānandadābhīdhā Stotram, 131)*

“I worship Rādhā who has lotus eyes, I remember Rādhā who has a sweet smile, and I speak of

Rādhā who is melted with compassion. There is nothing else for me. She is my life and soul.”

To illustrate this, there is one very beautiful pastime of how Śrīla Raghunātha Dāsa Gosvāmī performed his *līlā-smaraṇa* - remembrance of the sweet names, qualities and pastimes of the Lord and His associates. Once, Śrī Kṛṣṇa hinted to Śrīmatī Rādhikā to meet Him at *vilāsa-kuṅja* - pastime bower. According to the desire of Kṛṣṇa, Vṛndā Devī gorgeously decorated the kuṅja with the help of Her sakhīs. It is very difficult to describe the beauty of that kuṅja what to speak of glorifying it because it is the transcendental playground of the divine couple Śrī Śrī Rādhā and Kṛṣṇa. In Vṛndāvana, all the trees, creepers, flowers, shrubs and bushes are *cinmaya* - transcendental living entities and manifest from Kṛṣṇa’s *svarūpa-śakti-prakāśa*. They are *loka vat tu līlā kevalam* - helping the pastimes of Śrī Kṛṣṇa as ordinary beings. In this way, *līlā-śakti* creates all kinds of sweet pastimes for Kṛṣṇa. Just by His hinting, the branches of the trees start to move, and the creepers start to dance. How beautiful is this Vṛndāvana. Kṛṣṇa is very eager to come to that kuṅja which has been decorated by Vṛndā-devī, where she has arranged all kinds of different paraphernalia for the pleasure of the divine couple.

There was a huge soft bed, like the foam of milk, and many other kinds of arrangements to stimulate the heart’s of Kiśora and Kiśorījī. All the sakhīs decorated Kṛṣṇa with beautiful ornaments to look like *navīna-madana* - ever fresh cupid. All the sakhīs were laughing and joking with smiling faces, but Kṛṣṇa was



very eager to meet with Śrīmatī Rādhikā and asked the sakhīs, “When will Śrīmatī Rādhikā come?” They pacified Kṛṣṇa, saying, “She is just coming! She is just coming!”

One sakhī of Vṛndā-devī came to Yāvaṭa in a very confidential way and met with Śrīmatī Rādhikā and gave Her the message that Kṛṣṇa was very eager to meet with Her. Śrīmatī Rādhikā was now yearning to leave Her in-laws house in Yāvaṭa. But Jaṭilā and Kuṭilā were carefully guarding both the front and back door. Śrīmatī Rādhikā, feeling great pangs of separation from Kṛṣṇa, was repeatedly fainting thinking of Him. At this time Rūpa Mañjarī served and pacified Her.

Līlā-śakti - Yogamāyā, was thinking how she could arrange for Śrīmatī Rādhikā to meet with Kṛṣṇa that very night. Yogamāyā arranged for Kuṭilā to go into a deep sleep and Jaṭilā to have a bad headache. Jaṭilā asked Śrīmatī Rādhikā to massage her head. At that moment Rati Mañjarī told Jaṭilā that Śrīmatī Rādhikā is also suffering from a very intense headache and offered herself to massage Jaṭilā’s head instead. In this way, Rati Mañjarī served Jaṭilā. After a short time, both Jaṭilā and Kuṭilā fell into deep sleep. Śrīmatī Rādhikā could now very easily leave the house and did so with Her arms around Rūpa Mañjarī’s shoulder, making their way to vilāsa-kuñja to meet with Kṛṣṇa.

Śrīmatī Rādhikā was very happy to meet with Her beloved Kṛṣṇa and spent the whole night performing amorous pastimes with Him. The next day, before dawn, Śrīmatī Rādhikā returned with Rūpa Mañjarī to Her in-laws home by the backdoor. When Śrīmatī Rādhikā

noticed that Rati Mañjarī was still massaging the head of Jaṭilā, seeing her service-mood, Śrīmatī Rādhikā’s heart melted. She thought, ‘For My pleasure, Rati Mañjarī is serving Jaṭilā who is always criticizing Me so that I could meet with My Beloved!’

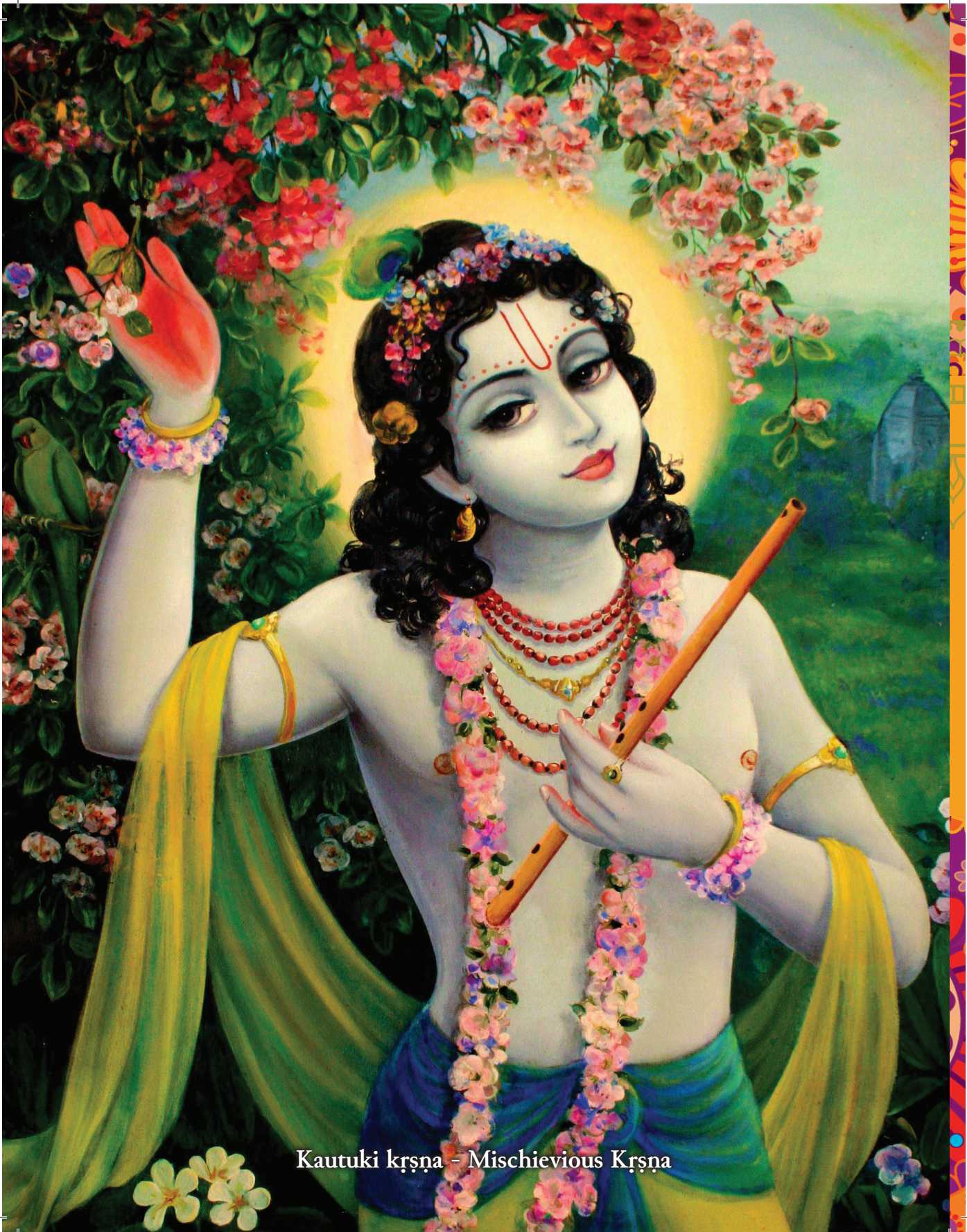
Rati Mañjarī saw the beautiful eyes of Śrīmatī Rādhikā the colour of red lotuses. She had not slept all night being with Her beloved Kṛṣṇa. Her eyelids looked tired and heavy and were half closed. In this way Śrīmatī Rādhikā went to sleep in Her bed chamber, thinking of Her sweet meeting with Kṛṣṇa.

When Śrīla Raghunātha Dāsa Gosvāmī (Rati Mañjarī) recited the first line of ‘*bhajāmi rādhām aravinda-netrām*’, he describes how Śrīmatī Rādhikā’s eyes were after Her meeting with Kṛṣṇa. And in the second line, ‘*smarāmi rādhām madhura-smitāsyām*’, he describes Śrīmatī Rādhikā’s beautiful smiling face, as She was remembering Her time with Kṛṣṇa that night. And the third line ‘*vadāmi rādhām karuṇā-bharādrām*’, says how it is not possible to describe Śrīmatī Rādhikā’s compassion. The fourth line, ‘*tato mamānyāsti gatir na kāpi*’, shows Śrīla Raghunātha Dāsa Gosvāmī humility saying, ‘there is nothing else for me. Śrīmatī Rādhikā is My life and soul’.

Śrīla Bhaktivinoda Ṭhākura recommends that we remember these very sweet pastimes while we chant the Holy Names of the Lord.

*‘alam iti vistareṇa’*

All this has been described in brief.



Kautuki kṛṣṇa - Mischievous Kṛṣṇa



# Chapter 10

Kautuki kṛṣṇa - Mischievous Kṛṣṇa



## Chapter 10

### Kautuki kṛṣṇa - Mischievous Kṛṣṇa

(Realizations from the inner core of the heart of a pure devotee)

**K**ṛṣṇa and His parikars - eternal associate's bodies are transcendental just like Kṛṣṇa's own body. He relishes the conjugal mellows of the Vraja gopīs through His Yogamāyā potency. She arranges the meeting and separation of especially the youthful Vraja gopīs who have directly manifested from Kṛṣṇa's *svarūpa śakti* who is no other than Śrīmatī Rādhikā. For Kṛṣṇa's pleasure, Śrīmatī Rādhikā manifested all the gopīs because She knows His heart and what pleases Him. Lalitā and other sakhīs are known as Śrīmatī Rādhikā's *kāyā-vyūha* - direct expansions. She knows that He is most pleased with many consorts:

*bahu kāntā vinā nabe rasera ullāsa  
līlāra sabāya lāgi' bahuta prakāśa  
(Caitanya Caritamṛta, Ādi lila 4.80)*

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

The young cowherd girls of Vraja never touch any male person other than Kṛṣṇa. For this

regard, the marriage of the cowherd ladies was performed in a very special way by *māyā-kalpita* - another name for Yogamāyā - who did not allow the husbands of the gopīs to meet with them directly. The husbands were always kept busily engaged in duties outside their homes such as taking care of the cows so they did not have any time to meet with their wives, what to speak of being able to enter into their chambers.

In reference to this, Śrīla Vishvanāth Chakravartipāda has eloquently and in great depth written of how the Vraja gopīs never actually enquired about their husbands because how the gopī's minds were always absorbed in Kṛṣṇa. This is known as '*patī-mānya*', meaning that they, the husbands, were 'by name only'. Kṛṣṇa enjoys the gopīs '*parakīyā-rasa*' and in this way '*līla-shakti*' performs many kinds of sweet pastimes with the Vraja gopīs. Śrīmatī Rādhikā especially does not touch any male person except Vrajendra-nandana Śrī Kṛṣṇa. In the Caitanya Caritamṛta it is stated:

*gaura aṅga nabe mora - rādhāṅga-sparśana  
gopendra-suta vinā teṅho nā sparśe anya-jana  
(Caitanya Caritamṛta. Madhya Lila 8.287)*

“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”

Lalitā and other sakhis are Śrīmatī Rādhikā’s ‘*kaya-vyuha ruṣa*’ – direct expansions.

Sometimes, Kṛṣṇa manifests His many forms and meets with the gopīs to relish their prema; When Śrīmatī Rādhikā goes into ‘*māna*’ – sulky mood, Kṛṣṇa tries to break this by appearing in front of Her sometimes as a ‘*manī-bārīnī*’ – bangle seller, or He




Kṛṣṇa dressed as Gopi

appears as a ‘*phūlvikrayinī*’ – flower seller, or as a manicure artist or as a ‘*naṣitīnī*’ – female barber or as a ‘*keśhaprasādinī*’ – a hairstylist, or as a ‘*botu brāhmin*’ – a poor brāhmin begging alms. This is just some of the ways that Kṛṣṇa conjures up to meet with Śrīmatī Rādhikā in order to break Her sulky mood.

Once in the dead of the night, Kṛṣṇa entered the house of a Vraja gopī and was performing loving pastimes with her, talking very sweetly. However, just outside the house, the husband of the gopī, being very tired from a hard day’s labour of tending to the cows, was in deep sleep under the moonlight with many fireflies fluttering around him. In the distance, the faint sounds of the forest night animals could be heard. Sometimes, the gentle sound of the gust of wind was shuffling the leaves on the trees. In this way, ‘*prakṛitī-devī*’ – Mother Nature covered herself in a beautiful veil of seasonal events.

Suddenly, the husband of the Vraja gopī woke up by hearing the sound of whispering coming from the inner chambers of his wife’s quarters. He thought that perhaps a thief had entered. Thinking this he entered very carefully, slowly opening the door of the room. Suddenly, kautuki kṛṣṇa, very quickly jumped out from the window and started to run. The gopā caught a glimpse of this incident and without any thought also jumped through the window to catch the thief.

Eventually, the gopā gained ground on the thief and just as he was about to grab the hand of the thief, Kṛṣṇa manifested into the



form of that gopā's wife. He was very surprised to see that he had caught the hand of his own wife. The gopā asked his wife, "Why did you jump through the window and run into the dark night?" The gopā's wife (Kṛṣṇa) replied, "You have never had any time to spend with me because you are always busy with your various duties. Household life means to be my companion and sharing, but you are always so busy and this is the source of my frustration. As this is the first time you showed some interest in coming to see me, I thought I would take this opportunity to have some fun with you. For this reason, I jumped from the window because I knew that you would certainly follow me."

The gopā thought to himself for a moment, "Yes, it is true, from the beginning I have had no time to spend with you because of my duties". Having somewhat pacified her husband, they both started to roam in the forest. They sat and enjoyed the silver rays of the moon and lay down on a bed of leaves under a tree while laughing and joking with each other. In this way, a few hours passed by, then the gopā's wife said, "I am now tired and wish to go back home". The gopā agreed and they both returned home.

The gopā did not know that his wife (Kṛṣṇa) was not with him any longer, as she continued into the house. Though, he thought that his wife had also returned home. After their time in the forest, he wanted to spend more time with her so he again entered the bedroom. He was very surprised to see that she was fast

asleep. He tried several times to wake her up. Eventually, when she did wake up, she became very angry with him and said, "Why are you screaming and shouting? Why did you wake me up from my sleep!?" The gopā somewhat surprised, replied, "Just a few minutes before we were happily wandering together in the forest, laughing and joking". The gopī asked, "How is it possible that we were wandering in the forest together? Maybe you were dreaming."

The gopā thought to himself for a moment and considered all the circumstances which lead to the conclusion that he had actually been dreaming. The gopā then returned back to his bed on the veranda and fell back into a deep sleep. While asleep, he dreamt about the series of events from that night - of how his wife (Kṛṣṇa) jumped out of the window and he was trying to catch the thief. In this way, kautikī kṛṣṇa performed his mischievous pastimes.

*'alam itī vistarena'*

**This is but a brief description!**







Śrīmatī Rādhikā fetching water to dispell  
Her defamation from the Yamuna



# Chapter 11

Śrī Rādhā Kalankamochan - Dispelling  
the defamation of Śrīmatī Rādhikā

## Chapter 11

### Śrī Rādhā Kalankamochan - Dispelling the defamation of Śrīmatī Rādhikā


Here lived in the land of Vrndāvana a king of the *goṣa raja* - cow herding folk by the name of Malla and his queen Jaṭila. They had four sons and three daughters. The eldest of the sons was Madan, then Durmad, Dam and the youngest Aayan Ghosh. The eldest of the daughters was Yaśodā, then Kuṭilā and thereafter Prabhākari.

*Jagat Pitā*, Lord Brahmā spoke to Aṅgirā Rishī, about the residents of Gokula. He spoke especially about the confidential intimate relationship between Rādhā and Kṛṣṇa and of their hidden paramour relationship. The talks of this spread very quickly all over Vraja. However, the *vrajavāsīs* never spoke about this to Nanda and Yaśodā because of their overwhelming love and affection for Rādhā and Kṛṣṇa. Some *Vrajavāsīs* believed this type of behavior to be blasphemous, but some did not as they had faith in Śrīmatī Rādhikā's chastity. Nevertheless, She was very ashamed to hear about Her own blasphemy from Her sakhīs.

One day, Śrīmatī Rādhikā was meeting with Kṛṣṇa in a confidential place and She said to Him, "O Kṛṣṇa! O My

*prāna-priyatam* - the love of My life, Govinda! In this Gokula I am ashamed to show My face to anyone because everyone is blaspheming Me. They are saying that I am *Kṛṣṇa kalankinī* - stained by the intimate relationship that I have with You, so I think it is better to give up My body rather than to remain in this material world. All scriptures say that one who is unchaste, even though she is alive, is like a dead person. Conversely, one who has been able to maintain their name, fame and reputation is a fortunate person who lives forever, though they may have left their body. O Kṛṣṇa! Why have I not given up this body, now what shall I do?"

Upon hearing the remorseful words of Śrīmatī Rādhikā, Kṛṣṇa felt great pain in His heart. He consoled Her and said, "O Rādhē! Do not fear, I am with You. I am taking a vow to dispel all your defamation. Instead, your rivals will glorify You and Your chastity, I reassure You of this. You are the crest jewel of all chaste ladies in all the three worlds and soon you will see that I am speaking the truth." After having said these reassuring words, Kṛṣṇa left the *nikuṅja kānana* - forest



pleasure grove and returned back to Nanda Bhavan.

The next morning, Kṛṣṇa pretended to have an intense headache and unable to get up from His bed, His entire body was shivering due to a high fever. Most of the time He could not even open His eyes, and occasionally He would vomit. In this way, for several days He remained bedbound and did not eat or drink. As His body became very lean and thin, Nanda and Yaśodā having tried many remedies unsuccessfully became very afraid for Kṛṣṇa's health. They asked Kṛṣṇa, 'What has happened?' But Kṛṣṇa didn't answer.

Seeing His terrible condition, Nanda and Yaśodā became very morose and beating their forehead as they continuously called out to Lord Nārāyaṇa, "O Jagat Patī Nārāyaṇa! O Jagat Pālan-Jagganath! We are drowning in the ocean of misery. Please save our son Kṛṣṇa!"

Hearing of Nanda and Yaśodā's condition, all of the senior vrajavāsīs came to their house and saw Kṛṣṇa lying on His parent's lap appearing to be almost unconscious. The vrajavāsīs started to cry and became bewildered about what should be done. Kṛṣṇa is their very life and soul and if He were to die, then how would they be able to maintain their lives?

Nanda Bhadra was one of the elder very sober and respected gopa. He was calm and quiet and spoke to the vrajavāsīs and particularly to Nanda Mahārāja and said, "In times of adversity, our patience is surely put to the test. O Braja Rāja Nanda! You should now

perform all kinds of pious activities and worship the demigods with *swāstī vacan* - auspicious purifying mantras asking for benedictions for your son. You should call *sāma vedī brāhmaṇas* - those who know the *Sāma Veda* and offer charity to them. Also, invite a good *vaidya* - ayurvedic doctor to diagnose Kṛṣṇa's disease so that a remedy can be found and He can be cured."

Following the good advice of Nanda Bhadra, Nanda Mahārāja worshipped Lord Nārāyaṇa and offered donation to all the *brāhmaṇas*. Also, he sent his most trusted servants in all directions to find the most qualified *vaidya* but they all returned in vain. Nanda Yaśodā and all the *vrajavāsīs* became even more distressed. Kṛṣṇa noticed how His parents were becoming more and more bewildered by His sickness pastime.

Kṛṣṇa, as the Supreme Personality of Godhead and is called Yogeshwar Bhagavān - the Supreme Yogi. He can do anything that He desires. Kṛṣṇa then and there manifested Himself into the most attractive form of an expert *vaidya* whose eyes were like blossomed lotuses and he had a beaming smile on his face. The *vaidya* was carrying many books along with a medicine bag. Just by seeing Him, the *vrajavāsīs*' hearts became overjoyed and they immediately felt reassured that soon this expert doctor would cure Kṛṣṇa. They all pleaded with the *vaidya* to quickly evaluate Kṛṣṇa's condition and to start the prescribed treatment. They were barely able to maintain their lives and were therefore all very anxious for Kṛṣṇa's quick recovery!



They say I am 'Kṛṣṇa kalankini'

Hearing the plea of the vrajavāsīs, the vaidya replied, “O vrajavāsīs, do not worry! My name is Vaidyarāj - the best of all doctors, and I know how to cure all types of illnesses and I appear without the need to be called! That is why I am known by everyone as sarva roga nidānajñātā - one who knows how to cure all diseases.” With confidence, everyone then humbly requested the vaidyarāj to immediately proceed towards Nanda Bhavan in order to cure Kṛṣṇa. The vrajavāsīs assured him that if he cured Kṛṣṇa, than he would be handsomely rewarded by Nanda Mahārāja.


When *vaidyarāj* arrived, they all received him warmly and worshipped him according to the proper etiquette. Nanda Mahārāja offered *vaidyarāj* a seat and told him of their situation. He said, “O *vaidyarāj!* our son Kṛṣṇa

is the very life of all of Vraja. He is inflicted with an incurable disease. It seems as if He is leaving us and now we are helpless. We have administered many remedies but nothing has worked. We are prepared to give our life to cure Him! Now we are completely dependent on you. O *vaidyarāj!* We beg you from the core of our heart that you please treat and return our darling son Kṛṣṇa. We will be totally indebted to you.”

Vaidyarāj reassured Nanda Mahārāja and replied, “I must administer a *mrityunjaya auśadhi* - a medication that will conquer death, please have complete faith in me. Before taking this your son will first have to bathe in Yamunā water brought by a chaste lady in a clay pot that is perforated with a hundred holes. She must do this without spilling a single drop of water from it. Your son should then take a bath from that water and only after this should the medication be taken. Thereafter, your son will regain consciousness and His life airs will once again be in order.

Having complete faith in *vaidyarāj's* words, Nanda Mahārāja called upon all the ladies of Vraja who were proud of their chastity. As the *vaidyarāj* ordered, he told them all to fetch water from the Yamunā by giving them a clay pot perforated with a hundred holes. He also informed them that a drop of water should not be spilled otherwise the task shall be rendered a failure.

The gopis arrived at the bank of the Yamunā with the clay pot and each of them endeavoured to fill it with water, but none of them



could do so without spilling some water. Feeling ashamed, they abandoned the pot and ran back to their homes. The disappointed gopis repented for their arrogance with regards to their chastity and did not know how they could show their faces again.

After sometime, Nanda Mahārāja was concerned why the ladies had not returned, so he sent his messengers to the Yamunā. The messengers returned back and told Nanda Mahārāja of the events that had unfolded. Nanda Mahārāja could not believe what he had heard! Now overwhelmed and completely despondent, he could not decide what to do and said, “O Yaśodā, how will our son Kṛṣṇa be cured? Is there no one able to bring water from the Yamunā as instructed by the *vaidyarāja*?” “O my dear husband, Nanda Mahārāja, don’t worry, I am confident that I can bring water for our son from the Yamunā.” Yaśodā replied. “You have known me since childhood and you are fully aware that my heart has always been solely dedicated to you. For my Kṛṣṇa, I can do anything, even sacrifice my life, so please inform *vaidyarāja* that I will immediately go to the Yamunā and fetch some water.”


Nanda Mahārāja agreed with mother Yaśodā and he informed *vaidyarāja* of the decision. *Vaidyarāja* initially smiled and thought to Himself, ‘My mother is certainly a chaste lady but if she undertakes this task then all My plans will be spoiled.’ After much thinking, He cleverly replied, “I will tell you a very confidential truth for your benefit; in the scriptures it is stated that the medication brought by a mother cannot be administered

to the child because it will lose all its potency. So, it is not possible for Mother Yaśodā to perform this task.” After hearing *vaidyarāja*’s decision, Nanda Mahārāja and Mother Yaśodā were in utter disbelief and thought, “What can we possibly do, is there not a single chaste girl to be found within Vraja?”

Then, *vaidyarāj* pretended to meditate - moving his head side to side, up and down and blew air from his mouth in all directions whilst counting mantra on his fingers. After sometime, he became very grave and spoke, “O Nanda Mahārāja! With my *divya dṛiṣṭi* - transcendental vision, I can see one chaste lady who lives in Vraja. She is the daughter of Vṛṣabhānu Mahārāja and the wife of Aayan Ghosh. Her chastity is completely protected by Jaṭilā and Kuṭilā.”

Without hesitation, Nanda Mahārāja immediately sent his messengers to the house of Aayan Ghosh to bring Śrīmatī Rādhikā. Hearing of this, Jaṭilā said, “My two daughters, Kuṭilā and Prabhākari, who possess so much pride in their chastity failed to fetch water from the Yamunā.” Kuṭilā and Prabhākari, who were both present, became very embarrassed. They were thinking to themselves, “How could it be possible for Śrīmatī Rādhikā to be a chaste lady?” It was very difficult for them to see the prosperity of others.

Śrīmatī Rādhikā humbly said to Jaṭilā and Kuṭilā, “O my dear mother and sister-in-law, if you were unable to carry out this task, then how could I possibly be successful? However, Jaṭilā and Kuṭilā replied “O Rādhē! If you do not go and fetch water from the Yamunā then Nanda Mahārāja and mother Yaśodā will be



very unhappy with us and they will stop being favourable to us.” Śrīmatī Rādhikā seemingly made up her mind and said, “I will not go. According to your beliefs, in all of Vraja, I am most unchaste.”

When Nanda Mahārāja heard that Śrīmatī Rādhikā did not want to fetch water from the Yamunā, he himself very humbly came to Śrīmatī Rādhikā and said, “O *vishāla nayana rādhā* - one whose eyes are very big, your duty is to protect the life airs of Kṛṣṇa who is like your son (as Aayan Ghosh is Yashodā’s brother, the relation of Kṛṣṇa to Rādhikā is that of aunt and nephew). Kṛṣṇa belongs to us both so you should also protect His life. *Vaidyarāja* who is *sarvagya* - all knowing, has foreseen that only you will be successful in fetching water from the Yamunā.”

Śrīmatī Rādhikā, covering Her face with Her veil in a shy and submissive mood, replied to Nanda Mahārāja, “How is it possible for Me to be successful in this task? I am now sick and suffering from many kinds of diseases and distress Myself, so it is better that you should find another lady to bring water for your son, Kṛṣṇa.” Then Nanda Mahārāja said, “O most fortunate one, daughter of Vṛṣabhānu! Along with *vaidyarāja* I also consider You to be the most chaste lady in Vraja. Therefore, I kindly request you to go and fetch water from the Yamunā. Śrīmatī Rādhikā replied, “O Gopeshwar Nanda Mahārāja! In Vraja maṇḍala everyone knows me as *rādhā kalankinī* - defamed Rādhā, so why do you insist that I should fetch water from the Yamunā? You know this is an impossible task. Do you also want to prove that I am unchaste?”

On hearing the words of Śrīmatī Rādhikā, Nanda Mahārāja said, “O Śrīmatī Rādhikā! It is not true that you are *kalankinī*. *Vaidyarāj* is the recipient mercy of demigods. It is He who says that You are the best of all chaste ladies in this world. Please remove all doubts from your heart and establish Your chastity by dispelling your *kalanka*.”

Hearing the comforting words of Nanda Mahārāja, and Her love for mother Yaśodā, Śrīmatī Rādhikā put all Her fears aside and agreed to perform this task. A stream of tears fell down from Her eyes as She remembered what Kṛṣṇa had promised.

Surrounded by Her sakhīs, Śrīmatī Rādhikā went to fetch water from the Yamunā. All the time She was thinking of Kṛṣṇa. She dipped the perforated pot in the water and while it was submerged Kṛṣṇa touched it from within the water. Śrīmatī Rādhikā noticed Kṛṣṇa appear in each of the holes preventing the water from escaping. Then She thought to Herself, “O Govinda! No one can understand Your amazing pastimes filled with *tattva* - truths, *tapasya* - austerities, *brahmachārya* - celibacy and *indriya daman* - control of the senses. You can only be known by your devotees and devotional service.”

After filling the pot with water, Śrīmatī Rādhikā asked Her sakhīs, “O My sakhīs! Please check if any water is dripping out from this pot. If you really love Me, don’t hide anything.” *mṛigākṣī gopi gana* - the gopis whose eyes are like that of a female deer, examined the pot thoroughly and found not a single drop of water was dripping from it. After careful examination, they observed that all



the holes were covered with moss and advised that the pot should be cleaned again.

Śrīmatī Rādhikā agreed with the gopīs and followed their advice. However, after fetching the water, this time She asked Her *pratī dvandvī sakhīyan* - rival sakhīs, “O sakhīs! Please could you check if there is any water dripping from the pot?” The rival sakhīs began to inspect all the holes but they could not find any water dripping. Śrīmatī Rādhikā performed the task successfully, and all the rival sakhīs began to glorify Her saying, “*daiva balam param balam* - everything is performed with the power of the demigods. O Śrīmatī Rādhikā, You are a very fortunate.”

Thereafter, Śrīmatī Rādhikā brought the filled water pot to mother Yaśodā, which provided relief to everyone. *Vaidyarāj* took the water and blessed it with some mantras before adding some fictitious herbs. He bathed Kṛṣṇa with this water and He immediately arose from His apparent unconscious state. Just at that moment, *vaidyarāj* disappeared.

All the *vrajavāsīs* were pacified and their life returned as they embraced Śrīmatī Rādhikā and Kṛṣṇa. Kṛṣṇa paid his obeisances to all the *vrajavāsīs*. As promised, He glorified Śrīmatī Rādhikā’s chastity and dispelled Her *kalanka* - blasphemy. Everyone who had blasphemed Śrīmatī Rādhikā, especially Jaṭilā and Kuṭilā, admitted their offence in the assembly present in Nanda Bhavan.

Kṛṣṇa enacted this pastime to show Śrīmatī Rādhikā’s unique chastity. What is that chastity? Ordinary chastity is not the real thing; real purity and chastity is beyond all mate-

rial considerations. This is inconceivable to the materialistic mind, since it surpasses our faculties of material knowledge and reasoning. Likewise, how is it possible for a perforated pot to hold water? It is beyond our understanding. Those who criticize Śrīmatī Rādhikā’s chastity are actually the ones who are unchaste.

*iti sri radhikaya kalanka banjana nama  
pancavinsate adhyaya brahmanda purana.*

Thus ends the twenty fifth chapter of the Brahmanṇḍa Purana on ‘*sri rādhā kalanka mochan*’- Dispelling The Defamation Of Srimati Rādhikā.





The Marriage Preparations Of Śrīmatī Rādhikā



# Chapter 12

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# The Marriage Preparations Of Śrīmatī Rādhikā

### Solemnizing Śrīmatī Rādhikā's Marriage

**A**fter hearing of Śrīmatī Rādhikā's pastime of killing the Demon Dhundhumār, Aṅgirā Ṛṣi asked *pitamaha* - grandfather Brahmāji, "I am very happy drinking this sweet nectarian pastimes of Śrīmatī Rādhikā. However, my mind is still not completely satisfied. I want to hear more about Her activities." *jagatpita* - Brahmā replied, "O my dear son Aṅgirā, I have already spoken of Śrīmatī Rādhikā's childhood pastimes, now I shall speak of the very confidential details of the daughter of Vṛṣabhānu Mahārāja in Her youth. This is a very confidential subject matter and to avoid any offence, it should not be told to anyone who is not qualified."

It is explained in Bhagavad Gita 4.39, *śraddhāvāl labhate jñānam....*' only persons of full faith are able to acquire complete realization of transcendental knowledge in their heart. In Caitanya Caritamṛta, Kṛṣṇadas Kavirāja Gosvāmī explains that Rādhā and Kṛṣṇa's confidential pastimes can only be realized by persons who are in the mood of conjugal rasa.


*radhā-kṛṣṇera līlā ei atī gūḍhatara  
dāsya-vātsalyādi-bhāve nā haya gocara  
(Śrī Caitanya-caritāmṛta Madhya 8.201)*

"The pastimes of Rādhā Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or parental affection.

Both Vṛṣabhānu Mahārāja and Kīrtidā Sundarī noticed how their daughter Radhika's beauty grew day after day as like the waxing of the new moon. She was approaching Her budding fresh youth. Her body was taking on a sense of gravity, and very naturally, shyness was starting to make its appearance. Her beauty was enhanced by the lustre and radiance emanating from Her body. She did not need any additional decorative embellishments; it was only out of Her causeless compassion that She gave those embellishments Her personal service. Śrīmatī Rādhikā's unparalleled beauty was emphasized by Her dark thick locks of hair, Her lotus face, Her wide restless eyes and by Her firm breasts. The extraordinary beauty of Her form was increased many times over by Her slender waist, Her two exquisite shoulders that were slightly



Sakhī decorating Śrīmatī Rādhikā lotus feet



lowered. Her long creeper-like arms and jewel-like finger nails which are all exquisitely beautiful. The jubilant festival of Her beauty makes all the three worlds tremble with transcendental bliss.

Śrīmatī Rādhikā's beauty is incomparable. She is gorgeously decorated at all times with *sodāsa- śṛṅgāra* - sixteen decorative items. They are identified as 1) Her bath, 2) the radiance of the jewel decorating the tip of Her nose. To cover Her femininity, She wears a 3) dark blue sari, which is Her *śṛṅgāra-rasa* - the form of Her amorous mellow. It appears as if Her shyness has wrapped Her entire body with this blue garment. 4) She wears an ornamented belt around Her waist, 5) Her braid, 6) Her swaying earrings. 7) The three combined: camphor, sandalwood pulp and *kunkuma* are smeared on Her body. 8) The arrangement of flowers decorating Her hair and 9) the garland around Her neck, 10) the *lila-kamala* - the lotus She plays with in Her hand, 11) the *tambula* - the betel nut She chews, 12) the dot of *kasturi* - deer musk on Her chin, 13) the *kajjala* - black mascara on Her eyes, 14) the pictures of dolphins drawn in *mrgamada* - musk, on Her rosy cheeks, 15) the red lac on Her feet, and 16) the graceful *tilaka* markings on Her forehead. All these beautified Her transcendental form.

Śrīmatī Rādhikā has *dvadasa-abharanas* - twelve ornaments that decorate Her limbs. This includes 1) the exceptionally brilliant jewelled tiara upon Her head, 2) Her large golden earrings, 3) the golden waist sash, 4)

the golden necklace, 5) the *valli* and golden *salaka* on Her ears, 6) the bracelets on Her wrists, 7) the ornament on Her neck, 8) the rings on Her fingers, 9) Her pearl necklace, 10) Her armlets, and 11) on Her ankles and toes are hundreds of tiny jewelled bells and 12) Her splendid toe rings. These ornaments decorating Śrīmatī Radharani's transcendental form are more brilliant than millions of shining suns.

Śrīmatī Rādhikā was completely captivated by the arrows of cupid and had become of age to be married. Vṛṣabhānu Mahārāja and Kīrtidā Sundari were both concerned about finding a suitable and worthy husband for Her. Vṛṣabhānu Mahārāja arranged for his brāhmaṇas to search for such a person in both distant and near lands such as Banga, Kalinda, Vidarbha, Kasi, Saurashtra, Avantipur, Kurukshetra, Panchal, Mathura and even in the small villages of Vraja. But nowhere could a qualified person be found. The brāhmaṇas had only wasted their time and spent much of the wealth in the King's treasury and only filled their stomachs with many kinds of delicious and extravagant foods. They were thinking to themselves, 'we will take longer so that we can enjoy ourselves more'. Eventually they returned back to Vṛṣabhānu Mahārāja and gave him the sad news and said, 'O Vṛṣabhānu Mahārāja, we think that in this material world, it is not possible to find a perfect groom to marry your daughter, but, if you give us another opportunity then perhaps we may succeed in our search'.

In the assembly-house of Vṛṣabhānu Mahārāja there was a very intelligent and sober ambassador to the king by the name Shanak. He spoke up and said, “O Vṛṣabhānu Mahārāja, the brahmanas are very greedy and are wasting money from your treasury. But it is true that there is no one perfectly suitable to marry your daughter, because your daughter is not an ordinary girl. I think She is the personification of Lakshmi Herself. We must however continue to search for a qualified person.”

On hearing this Vṛṣabhānu Mahārāja’s heart melted and replied to his ambassador, “Oh Shānak, it is true my daughter is not an ordinary girl, but if I do not arrange Her marriage, then certainly the elders and society will criticize me.” Shānak replied, “O Mahārāja, if you order me I can suggest one bridegroom who is qualified to marry your daughter. In the kingdom of Kaushal, there is a king by the name Malyaka gopa, whose wife is called Jaṭila. They have four sons and three daughters by the names Madan, Durmad, Dam and the youngest son Aayan Ghosh. Of the daughters, Yaśodā is the oldest, then Kuṭila and Prabhakari. Aayan Ghosh, is unmarried and he is qualified in all respects. If you want, I can discuss this proposal with him?” Vṛṣabhānu Mahārāja thought for a moment and replied to Shānak, “You may proceed to make arrangements for this proposal to Aayan Ghosh (Abhymanyu) to become my son-in-law.” Shanak agreed to go to Kaushal Raja Malyaka to put forward this proposal. The proposal was accepted and received with great joy from both parties. When Śrīmatī

Rādhikā’s sakhīs heard of this news, they ran to tell their Swamini. Upon hearing the news of Her marriage to Aayan Ghosh and particularly that it had Her father’s approval, Śrīmatī Rādhikā became very disturbed. She could not even eat or sleep. It made Her completely restless. She became increasingly confused as to what should be done. All Her emotions were in disarray and gave Her no peace.

One night She secretly left Her house and went to the bank of the Yamunā where She performed Kātyāyanī-vrata with the intention of meeting with Kṛṣṇa. In the stillness of the night, *kalindi-nandini* - Yamunā, the daughter of Kalinda, was flowing very gently, spreading her waves far and wide and making a very sweet sound of ‘*kal, kal kal*’. The two sides of her banks were braided by dense forests and many kinds of blossoming flowers. The trees were enchantingly entwined with many golden creepers. Also, the scent of ripened fruits and sweet fragrances from the flora drifted in all directions. There were many types of honey bees happily buzzing around, going from flower to flower and collecting nectar.

*kusumita-vanarāji-śuṣmi-bhṛṅga  
dvija-kula-gbuṣṭa-saraḥ-sarin-mahīdhram  
(Śrīmad Bhagavatam, 10.21.2)*

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees.

While at the bank of the Yamunā, Śrīmatī Rādhikā performed severe austerities like a *maha-tapasvini* - great female ascetic.

Sometimes She did not eat and at other times only took a few drops of water. Nevertheless, Her body was *lavānya* - glowing full of radiance as like the rays of the full moon just having risen from the ocean. Her face was *suchi-smita* - of a pious smiling disposition. She gave immense pleasure to those who chanted Her name. The most intense rays of the sun are actually insignificant in comparison to Her brilliance which increases just like a lotus becomes elated upon receiving the first rays of the sun.

The Lord became very pleased upon seeing Her austerities and appeared before Her. He manifested a very attractive form that intoxicates the heart and mind of everyone and His bodily complexion defeated that of a newly formed raincloud. His crown was decorated with a peacock feather and wore He wore a *gunja-mala* - necklace of black and orange beads and carried a flute in His lotus hand. He wore a garland of fresh forest flowers and a yellow cloth the color of lightning, and had a most beautiful attractive smiling face.

Kṛṣṇa, the Supreme Personality of Godhead, with a smile and laughter in His words said, ‘O *sureshwari* - Supreme Controller of the demigods, please stop Your intense austerities, and ask for any benediction. I must fulfil all Your desires. On hearing this, Śrīmatī Rādhikā opened Her eyes and saw Kṛṣṇa’s beautiful form and humbly spoke, ‘O Govinda! Do not turn Me away from Your lotus feet. My father Vṛṣabhānu Mahārāja, has arranged My marriage with Ayan Ghosh, the son of Malyaka. Because You are My life and

soul, how can I give up My chastity to You? I have never touched or been touched by anyone except You.


*vrajendra-nanda vina nabi sparsba anya*  
(Śrī Caitanya-caritāmṛta)

How is it possible that Ayan Ghosh will marry Me and I have to become his wife? If You do not accept Me, I will give up My life. Śrīmatī Rādhikā began to cry. On hearing Her supplication, Kṛṣṇa wiped Her tears from Her eyes and cheeks. He kissed and embraced Her saying, “O *sushrani rādhā* - One who has beautiful broad hips, why do You fear to marry Ayan Ghosh? *mama ansena varavarnini* - He is my expansion and non-different from Me and is therefore not an ordinary person.

Śrīmatī Rādhikā replied, “O Natha - My Lord, sometimes You manifest into Your different incarnations (Nārāyan, Narasimha, Rāma etc.), but My eyes are always hankering to see Your beautiful Shyamasundara form and My ears are always eager to hear Your beautiful names. And My mind is always thinking of You.” Kṛṣṇa then replied, “O *sbobhabari* - beautiful one, do You remember what I spoke to You previously? You were cursed by Śrīdāmā to come to this material world and be married to another! And at that time, You also felt intense separation from Me? Actually, this was arranged by Yogamāyā by My desire so that I may be able to perform *parakhiya* - paramour pastimes with You.

*tat ulhavaha utsava priksba siddartham mathura grham*  
*matra gamisis tad anu matolanka gato asmin abam*  
(Brahmanda Puran)





“With My mother Yaśodā, I will come to see My maternal uncle (Aayan Ghosh) at the time of his marriage ceremony with You. I will sit on his lap and as the mantras for the ceremony are recited

I will chant those mantras. With my restless activities, I will accept Your garland and thus I will be married to You.”

*upayante asman dharmana tvam abam mattakashini  
loka jananto paramam nanou gujhataramraba  
(Brahmanda Puran)*

“O *mattakashini* - One who appears as if intoxicated, please listen to my advice, according to ‘*lokha dharma*’ - rules and regulations of society, everyone will know You as the wife of Aayan Ghosh, but You will always remain My spotless consort. Those with less intelligence will not be able to understand Our confidential relationship or pastimes.”

“I am also giving You another benediction; everybody will chant Our conjugal names (Radha Kṛṣṇa). The one who chants Your name, and then My name, will certainly attain *kṛṣṇa prema* - the highest type of liberation. They will chant Our names in the morning, afternoon and night and will be free from all kinds of reactions to sinful activities, such as *go-hatiya* - killing the cow, *stri hatiya* - killing a woman, *balak hatiya* - killing a baby, drinking alcohol and taking to prostitution etc. O Gopānāndini Rādhā! One who always remembers Our two names, Radha Kṛṣṇa, will attain Goloka Vṛndāvana - Our abode.”

*mama nama padanstvat arbu chariya mahota papa  
shaktim smrtim japanmarte brunabattam phallam labhet*

*adi radhan sat ucharjya paschat Kṛṣṇaneba madbhavam  
viparjate brahmahattya labhyate netra sansaya  
(Brahmanda Purana)*

“One who first chants only My name and then Your name, will get the sinful reactions of *bbrun hatya* - inducing an abortion. They will go to hell and lose millions of lives of *sukriti*. They will also suffer the reactions of *brahma-hatiya papa* - reactions of killing a brāhmaṇa.”

In this way, Kṛṣṇa pacified Śrīmatī Rādhikā’s disturbed mind which was fearful of being married to Aayan Ghosh. Kṛṣṇa then disappeared from Śrīmatī Rādhikā’s meditation.

## The Marriage Ceremony of Śrī Radha

Vṛṣabhānu Mahārāja declared the marriage ceremony of Rādhikā to Aayan Ghosh by sending out invitations to his family, relatives, friends and associates. He invited all types of bhaktas, sadhus, munī, ṛṣis, ascetics, yogis, saintly persons, and citizens from all the four *varnas* - classes of persons ie. *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdrā*. There were many types of brāhmaṇs, ṛishis with knowledge of Pūrva-mīmāṃsā and Pūranas. They glorified Vṛṣabhānu Mahārāja amongst themselves. Some of them performed elaborate *gheevati* - fire sacrifices. There were great sages like Bharadwaja, Atri, Agastiya, Jaymini, Gautam, Kasyap, Dadichi, Mitravaranan, Bhakiliya, Asita, Devala, Dhauna, Galav, Sandiliya, Yajnavalka. Vṛṣabhānu Mahārāja appropriately welcomed them all. He personally arranged for their comfortable stay. He



ensured that all their needs were fully satisfied in his wonderfully decorated palace filled with an exquisite collection of wall hangings, carpets, rugs, paintings, royal paraphernalia and rare exquisite collection of sculptures, and unlimited types of valuable antiques.

Elaborate arrangements were made to decorate the palace. The pathways were intricately adorned with a variety of ornaments, colorful flags, flowers and flower garlands. Vṛṣabhānu Mahārāja's gardens were filled with countless types of colorful flowers that bloomed throughout the year. Banana trees were planted near the entrances and archways, which were covered with tamed mango twines. Clay pots filled with water were suitably placed nearby. There were dry coconuts mixed with *sindhoor* - vermilion and swastika symbols placed in auspicious locations. Intricate *rangoli* - patterns of various colors were painted on the floors adding sophistication to the ambience. Big brass vessels were overflowing with precious stones, pearls, diamonds, sapphires were placed at various places.

The brāhmaṇas chanted Vedic mantras loudly in sweet melodic rhythmic beats. An assembly of musicians played instruments to accompany songs to suit the occasion that melted the hearts of everyone creating a very joyous atmosphere. The priests worshipped the demigods with prayers and offerings to invoke auspiciousness for the wedding. The royal animals such as cows, elephants and horses were all beautifully painted with elaborate designs and adorned with scented flow-

ers and jewelled belts.

Everyone was dressed in their finest attire. The young *vrajāvasis* girls especially, were beautifully clothed in fine silk garments, which complimented their curvaceous figures. They wore very attractive jewels, pearls, ruby red and emerald green elegant earrings, with flower necklaces to complete their fine appearance. Moreover, their bodies were anointed with *sugandha chandan* - scented sandal wood paste with exotic varieties of perfume. On their feet, they wore anklets attached with small bells that made an impressive sound while walking, which drew everyone's attention as they walked.

Their breasts were covered with gorgeous silken cloth that captivated everyone's heart. The gopis thick curly locks were artistically braided with a multitude of sweet scented flowers placed intentionally to increase their beauty. Colorful bangles jingled merrily on their wrists. Their tender hands were intricately decorated with fine mehndi- patterns. They artistically placed gold rings on both the fingers of their hands and toes. They held a conch shell which they blew to dispel any inauspiciousness and invite good fortune.

All the houses in the kingdom were illuminated with brilliantly shining golden lamps. The banks of the surrounding lakes and rivers were lined with blooming flowers which happily gave their sweet nectar to the busy honey bees humming around. Many types of birds such as the *chakravak*, *chakravati*, *chataki*, swans, larks, peacocks and peahens, brought their own of-



ferings of form, color, movement of life and joy to the area. The flocks of cuckoos repeatedly sang *kūḇū kubū* on the fifth note which was as enchanting as cupid playing his vina. Vṛṣabhānu Mahārāja's gardens were heavenly delight to the senses.

He personally arranged for many varieties of food stuffs for the wedding feast. They included food that could be chewed, sucked, drunk and licked. There were unlimited varieties of fruits from all the seasons. There were thousands of preparations made from an endless supply of milk, yogurt, butter and ghee as well as many different varieties of rice and dhal.

With his mind peacefully disposed he began to recite many mantras and offered oblations to the forefathers. Thereafter he gave charity to the brāhmaṇās to their heart's content.

Shortly afterwards, the father of the bridegroom, Mālaka Goparaja, arrived on the scene with the marriage party. Upon seeing Śrīmatī Rādhikā, he glorified Her beautiful form and unlimited extra ordinary qualities. Vṛṣabhānu Mahārāja's heart was completely elated with pride and joy. The bridegroom's party then entered the assembly of Vṛṣabhānu Mahārāja full of great excitement and anticipation. The brāhmaṇas chanted Vedic mantras and the ladies sang melodious wedding songs for the occasion.

*kṛṣṇa balaram yaśodā nanda gopanscha sa kṛṣṇa  
baladevakam  
gopananda mahananda pranande  
parinandakam*

(Brahmanda Purana)

Kṛṣṇa and Balaram, Nanda and Upananda, Yaśodā and Kuṭīla all arrived and greeted each other with great love and affection. They were all dressed and decorated with the finest of cloth to attend such a grand ceremony. Even the elephants and horses of all the guests were well looked after in their stables.

Holding on to Her, Vṛṣabhānu Mahārāja and Kīrtidā Devi walked alongside their daughter Śrī Rādhikā into the marriage hall. Closely following behind were Her sakhīs. She was bright and radiant, delightfully decorated with many ornaments of unimaginable beauty.

The wedding ceremony began with the brāhmaṇās chanting svasti vachan - mantras invoking auspicious and then a thread was tied to Śrīmatī Rādhikā's left wrist. Thereafter, the bride and groom entered the concourse separately and sat on either side of a small curtain while brāhmaṇās were reciting sacred verses. Finally, the curtain was removed and the couple saw each other for the first time. Just as the yajna - fire sacrifice ceremony was commenced; Kṛṣṇa came and sat on the lap of Aayan Gosh. When the time to exchange the wedding vows came, instead of Aayan Gosh chanting them, Kṛṣṇa chanted them all!

*priyayaya lipsitam jatto vidbayo urukrama tada  
prasarito karo bando muvacha tad antaram*  
(Brāhmanda Purana)

'*urukram hagavan*'- Kṛṣṇa fulfilled all the desires of Śrīmatī Rādhikā and chanted the mantras for the marriage ceremony.

By the arrangement of Yogamāyā, Kṛṣṇa married Śrīmatī Rādhikā. Aayan Ghosh was bewildered and could not understand what had happened. Neither the guests nor Vṛṣabhānu Mahārāja could realize that his daughter Śrīmatī Rādhikā had married Kṛṣṇa and not Ayaan Ghosh!

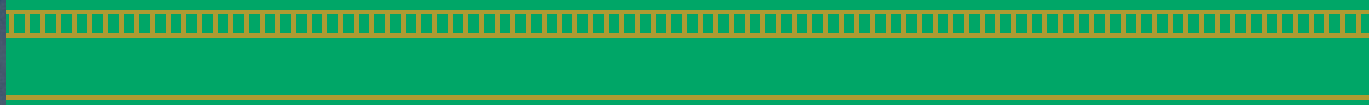
Vṛṣabhānu Māhārāja gave away in dowry 500 cows with calves, 200 elephants, 200 horses and many kinds of jeweled cloth and blankets. After the marriage, he bid farewell to both his son-in-law and daughter Śrīmatī Rādhikā.

Thus ends Twelfth Chapter on The marriage Preparations of Śrīmatī Rādhikā.





Rādhā And Kṛṣṇa's First Meeting



# Chapter 13

Rādhā And Kṛṣṇa's First Meeting





## Chapter 13

### Rādhā And Kṛṣṇa's First Meeting

**K**ṛṣṇa, who is known as *bbūta-bhāvana bhāgavan govinda* - one who delivers all the living entities, had a deep desire to meet with Śrīmatī Rādhikā and the gopīs. No one can understand the significance of His pastimes because He is the Supreme Personality of Godhead and all His activities are inconceivable. He performs pastimes with *achintya saktī* - His inconceivable potency and He is therefore called *līlā-bibari* and *līlā-purushottama*. Through *Yogamāyā* He performs amorous pastimes with His gopīs. His pastimes are *līlā-kāllola barīdhi* - that manifest as many types of waves in *akhila rasāmṛta sindhu* - a deep fathomless ocean which is beyond the reach of even Brahmā and Śiva.

He performs many sweet pastimes with the young gopīs. He sometimes wanders in the forest with His *prāṇa-priya sakhās* or with just the gopīs, or only with Śrīmatī Rādhikā. At other times He sits on the bank of Kālīndī (Yamunā) which is beautifully decorated with *kunjas* full of trees entwined with golden creepers. A gentle breeze blowing carried the mild sweet fragrance of blossoming flowers like *malikā, mādhavī, mālatī, bokul*, and

*navamalikā*. Various types of bumble bees were happily making buzzing sounds which intoxicated the hearts of all the living entities.

At night, the white rays of the moon stimulated transcendental lusty desires in Kṛṣṇa's heart. *līlā-purushottama* kṛṣṇa played the flute and called Śrīmatī Rādhikā, "O *prītidayinī* - one who gives love and affection; I am completely burnt by Cupid's transcendental arrows of lust. Without your association, I can no longer maintain My life. Please come and give Me the nectar of your lips, You are My *sanjīvanī* - life giving ambrosial nectar."

These words were the attack of *madan bāṇa* - cupid's sharp piercing transcendental arrows that caused Śrīmatī Rādhikā to faint. The *sakhīs* realized the heart of Śrīmatī Rādhikā and how She was captivated by this attack. Thus, She could not find any sense of relief in Her mind. Day and night She was thinking how to see Kṛṣṇa's *madan mohan rūpa*, in this way She was completely absorbed in Him. All the *priya narma sakhīs* such as *Lalitā* and *Viśākhā* pacified Her with sweet words. Śrīmatī Rādhikā finally returned back to ex-



ternal consciousness and went to rendezvous with Kṛṣṇa. On the way some sakhīs (Rūpa and Ratī mañjarī) were glorifying Kṛṣṇa's beauty. Listening to such glorifications, Śrīmatī Rādhikā, externally acted as if She was very ashamed and angry with them. However, internally, She was very happy in avāhita bhāva - hiding Her feelings. In this way, nobody could understand Śrīmatī Rādhikā's mood and Her love matured even more for Kṛṣṇa. Śrīla Kavī Karṇapūr gives an example in the book, Ānanda Vṛndāvan Champū, just as one kind of paddy completely matures inside the leaf but cannot be seen by anyone. In the same way, no one could realize Śrīmatī Rādhikā's love for Kṛṣṇa. He plays the flute so enchantingly that it makes Her heart fill with a joy that She has never experienced before and every atom of Her body is brimming with ever increasing loving emotions for Kṛṣṇa.

After hearing the captivating sound of Kṛṣṇa's flute, Śrīmatī Rādhikā eagerly came to meet Him in the forest. Kṛṣṇa, hiding His internal mood, asked Śrīmatī Rādhikā and Her sakhīs, "O most captivating youthful damsels, intoxicating the minds of all the young persons, with so much effulgence emanating from your bodies, why have You all come here in the deep forest in the dead of night? There are ferocious animals running wild. You are caste ladies, free from all kinds of sin, for what reason have you come, please open your hearts and tell Me as this place is not suitable for any young girls such as yourselves." Śrīmatī Rādhikā then said, "O Kṛṣṇa, don't cheat us in this way, we are Your *kīrtā dasī*

- bought slaves! You can do with us whatever You desire, we are surrendered at Your lotus feet. You are *śaraṇāgat-pālak* - one who maintains who surrenders to His lotus feet. O *dīna bandhu* - friend of the fallen, don't give up on us."

On hearing Śrīmatī Rādhikā's humble words, Kṛṣṇa's heart melted so He embraced Her with His long arms. Furthermore, He kissed Her ripened bimba fruits lips again and again. Thereafter, Kṛṣṇa danced with the gopīs and at the same time was so absorbed in ecstatic moods. Sometimes, Kṛṣṇa would give His remnants of *tāmbūla* - betel nut, made of four types of ingredients *agru* - perfume, *chandan* - sandalwood, *kapoor* - camphor and *katha* - an extract of the acacia trees.

During this līlā, Kṛṣṇa personally decorated Śrīmatī Rādhikā. He braided Her hair with garlands of jasmine flowers and nine different kinds of jewels on a golden thread. He adorned Her with rings made of precious jewels and placed a *kasturīmanī* - a necklace headed with a priceless jewel of a brilliance exceeding that of a thousand suns. He put a *parijāt mālā* - garland combined with ever fresh *mādhavī*, *malikā* and *navamalikā* flowers. With His tender hands, He gently tied jeweled ankle bells around Her feet that were given by *Svābhā* - the wife of *Agnī*, offered Her some earrings with a brilliant sparkle given by *Rohiṇi Devī* - the wife of *Nisākār* and hand ornaments given by *Chāyāsundarī* - the wife of *Surya Dev*.

Kṛṣṇa artistically drew designs on the body



### Kṛṣṇa is grooming Śrīmatī Rādhikā's hair

and cheeks of Śrīmatī Rādhikā with a paste of kumkuma - vermilion powder. In the parting of Her hair, He proudly put sindūr. He humbly painted the nails on Her hands and feet. The pinnacle of Kṛṣṇa's pleasure came when He lovingly put red lac on Her lotus feet; He fixed His glance upon them and placed them on His chest with great delight. Finally, He anointed *kājal* on Her naturally attractive deep blue eyes that brought Him great pleasure when looked into them.

While They embraced each other affectionately, the black complexion of Kṛṣṇa and the

golden complexion of Śrīmatī Rādhikā mixed together to give a very vibrant luster. This was comparable to thunder striking from a group of deep colored black clouds.

Kṛṣṇa is supremely proficient in the art of transcendental loving affairs. Likewise, Śrīmatī Rādhikā is extremely expert in the knowledge of loving sports. They were both wandering from one forest to another and sometimes entered into the thicket where the kunjās were made up of golden creepers. On occasions, They bathed joyously in the blue clear water of the ponds and rivers. Sometimes, They would enter into the secluded mountain caves where the aroma of sweet sandalwood pervaded. At other times They entered the auspicious forest groves that had hidden waterfalls cascading from the high mountain cliffs. In this setting, as the days went by, Śrīmatī Rādhikā and Kṛṣṇa entwined together in Their amorous pastimes together in loving exchanges which increased day by day, just like a fire blazes more fiercely when ghee is added to it.

### Kṛṣṇa Manifested In the Form Goddess Kali

Śrīmatī Rādhikā and Kṛṣṇa met every day in secret, allowing no one to realize Their intimate relationship. Despite carefully watching over Śrīmatī Rādhikā, Jaṭilā could not understand Her external activities because Her sleeping and waking patterns were so irregular. For example, She would say to Jaṭilā

that She is going to bathe in the Yamuna and Jaṭilā would be expecting Her to return in good time. However, She would only return after many hours. Jaṭilā was also concerned about Śrīmatī Rādhikā not taking any food and claiming that She was not hungry. On other occasions, Śrīmatī Rādhikā would appear to close Her eyes entering into a state of deep meditation.

Addressing these concerns, Jaṭila spoke to Aayan Ghosh with words that created suspicion in his mind. She told her son, “Once I followed Śrīmatī Rādhikā as She left the house but after a short while She completely disappeared from sight and was nowhere to be found. I searched here and there in every forest, in each temple, on the bank of the Yamunā and in the many caves of Girirāja Govardhana. However, She could not be found and would return only after many hours. When confronted, She would reply that She was worshipping Kātyānī Devī!”

*arjay katiyanidevi sadame barada shuba  
tasya vratan charitnitam mamikukta jagamasa*


‘O Arjay! In this Vrajabhumi, only Mahadevi Kātyānī Devi gives auspiciousness. For this regard I worship her.’

Jaṭilā continued, “I don’t believe that She worships Kātyānī Devī because the sentiments of Her mind do not match such a person. O my son, Aayan! You must pay attention to the activities of your wife, otherwise the whole community will criticize and give us a bad name.”

On a daily basis, Jaṭilā would speak in a critical manner which created further doubts in the mind of Aayan Ghosh about Śrīmatī Rādhikā’s character. In turn, this made him very angry and caused him to go out in search for Her in the deeper parts of the mountain caves and inaccessible parts of valleys that were very difficult to traverse. Furthermore, he would look on the banks of the lakes, rivers, ponds and kuñjas but could not find Her anywhere. Once in the middle of his search, he became so exhausted that he fainted and when he did not return in good time his friends went in search for him.

No one can realize *māyādhīsh* - Kṛṣṇa who is beyond the illusory energy and whose pastimes are incomprehensible, then how is it possible that Aayan Ghosh could understand





those pastimes of Śrīmatī Rādhikā and Kṛṣṇa on the banks of the Yamunā? Neither Śiva, nor Brahmā nor even Yogamāyā could understand the depth of Their pastimes.

To help Śrīmatī Rādhikā, one day, Kṛṣṇa, who is *līlā-purushottama* - Supreme Male who performs pastimes and *līlā-dhārī* - One who performs sweet transcendental pastimes, manifested Himself in the form of Goddess Kālī. Śrīmatī Rādhikā sincerely worshipped that form with folded hands and Aayan Ghosh observed this. Goddess Kali (Kṛṣṇa) manifested four arms and possessed a blackish complexion, just like a raincloud. With one of her hands she was offering a blessing to her worshippers and in the other hand she held a flute, though it looked like a sword. In her third hand was a head and in the fourth was a pot of flowers. She wore skull-earrings and a beautiful garland draped over her chest. Her waist was carefully wrapped with a red cloth as if ready for battle. Her forehead was adorned with a half-crescent moon made of sandalwood paste. Her face was as smiling as like the full moon. Kṛṣṇa manifested this beautiful form of Kālī and Śrīmatī Rādhikā paid Her obeisances to her and worshipped her with many types of paraphernalia.

Aayan Ghosh was observing this beautiful sight. In much excitement and with a sweet mood, he called out to his mother and sister, Jaṭilā and Kuṭilā, to come and see how Śrīmatī Rādhikā was sincerely absorbed. The Vrajavāsīs who expressed doubt were also called upon to see with their own eyes. To their surprise, they saw how Śrīmatī Rādhikā was dedicated to goddess Kālī. All of them

now spoke of Aayan Ghosh's good fortune, saying, "O Aayan, your wife is so dedicated to jagadambikā - Goddess Kālī and for this reason you are also so fortunate. In this world it is very rare to find someone so devoted. Multiple times in the past we heard many unpleasant things about Her and we also indulged in such gossip, but we are feeling very remorseful for our actions. Thus, we are asking for forgiveness at Her lotus feet. Your whole dynasty will be delivered by Her pious activities."

In the end, Jaṭilā and Kuṭilā took the foot dust of Śrīmatī Rādhikā and were immersed in endless joy, however, at the same time, they felt deep repentance.

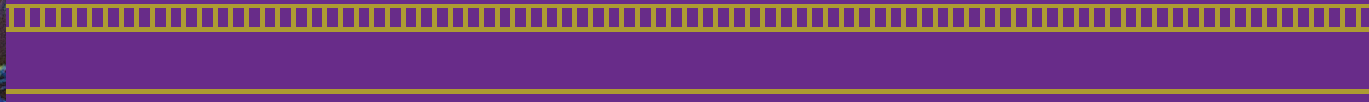
Thus, ends Thirteenth Chapter on *Rādhā*  
*And Kṛṣṇa's First Meeting*



Kṛṣṇa decorating Śrīmatī Rādhikā



Preparations For The Rasa Utsava



# Chapter 14

Preparations For The Rasa Utsava



## Chapter 14

### Preparations For The Rasa Utsava

#### Śrīmatī Rādhikā Manifested From The Body Of Kṛṣṇa

**I**n Brahma Vaivarta Purāṇa, once Śaunaka Rṣi and the other sages very humbly asked Suta Gosvāmī, “We would like to hear about the appearance of Śrīmatī Rādhikā, who is the consort of Goloka Bihārī Kṛṣṇa.”


On hearing these words, Suta Gosvāmī became very pleased and replied, “Oh rishī gana, this is a very confidential subject matter. Parameśvara Bhagavān Śrī Kṛṣṇa’s lilā is beyond our material conception. Even after speaking of it or hearing about it, people cannot understand. Only by His mercy alone, we may be able to comprehend or have some idea of His glories. Even *catur-mukha* - four headed brahmā and *panch-mukha* - five headed Śiva, cannot comprehend his lilā. He is the ‘Generator’, ‘Operator’ and ‘Destroyer’. All His activities are like a child’s play. In the same way as a child builds sandcastles and then destroys them, the Lord creates and destroys innumerable brahmāndas by His own sweet will. The Lord creates the universe through Brahmā, so He is known as

*sristi kartha* - creator (secondary), whose lifespan is one hundred years which is compared to nimeskal - less than the time it takes for the Lord Viṣṇu to blink His eyes.”

Brahmā’s one day is called a *kalpa* and is composed of four yugas - epochs called *satya*, *tretā*, *dvārpara* and *kali*. The duration of satya yuga is 1,728,000 years, tretā-yuga is 1,296,000 years, dvārpara-yuga is 864,000 years and kali-yuga 432,000 years long. All these put together make one divya yuga totaling 4,320,000 years. One thousand of these comprises one day of Brahmā. Each of Brahmā’s nights lasts the same period of time. Life is only manifest on earth during the day of Brahmā. With the onset of Brahmā’s night, the entire universe is devastated and plunged into darkness. When another day of Brahmā begins, life again becomes manifest.

One day of Brahmā is divided into fourteen manvantaras, each of which is headed by a personality called ‘Manu’ and is equivalent to seventy one divya yugas in duration of time. According to Puranic accounts, we are now in the twenty-eighth yuga cycle of





the seventh manvantara period of the present day of Brahmā. This is the calculation for this universe. There are innumerable universes.

Within the time frame from the beginning of Brahmā's day of 4.32 million years, simply by the breathing process of Maha-Viṣṇu, six Manus manifest and disappear before Lord Kṛṣṇa appears. In this way, the Lord performs his pastimes in different *brahmandās* - universes and in different kalpas.

*Parameśvara, Bhagvana Śri Kṛṣṇa* desired; 'I must manifest My most Supreme amorous pastimes'. He thus came on the bank of the Yamunā under a *kalpa vriksha* - wish fulfilling banyan tree and thought about the sweetness of His own activities. Then and there, His *iccha sakti* - desire potency, manifest a very beautiful *rasa-mandālbhūmi* - a circular place where Kṛṣṇa performs His pastimes. This place is the most confidential place within all the places of the Lord's pastimes. It is made up of many different kinds of *kalpa vriksha* trees such as *tamal, kadamba, bokula, mango* and sandalwood. It is covered with *kuṅkumā* and other colorful dust. It is purified with one type of *aguru* - perfume and *kasturi* - deer musk and covered with soft green *durva* - grass.

All around the edges are mature plantain-banana trees with blossoming flowers and fruits. The trees are surrounded with golden creepers and decorated with jewelled ghee lamps. The mango trees and especially the *maulsbree* - evergreen trees, were covered with blossoming

flowers emanated a sweet fragrance which stimulated transcendental lust in the atmosphere. The honey and the bumble bees were humming around the flowers, accompanied by the sounds of the chirping of the birds. Peacock and peahens, as well as the cuckoo birds, were dancing and singing on the branches of the trees.

The gust of wind made the densely fruit laden branches of the trees touch the ground as if they were kissing it again and again. The branches swayed in the wind and touched each other as if they were trying to embrace. The blossoming flowers looked amused as they watched the whole scene. The enlivened spiritual energy increased the splendors of Vṛindāvana forest which stimulated the highest *śṛṅgāra rasa* - conjugal mellows. At that place, many *kuñjas* were decorated with soft beds. Even by the elaborate arrangements of poetic words, the majesty of that sight cannot be described. Just then, the right side of Kṛṣṇa's body started to 'shake' and Sada Śiva manifested (In some kalpas it is described that Baladeva manifests). After a few minutes Kṛṣṇa's left side started to shake and from which a beautiful effulgent young girl appeared. The radiance of Her body illuminated the entire *rasa mandala*. Her complexion was like of that of molten gold and just Her smile expertly belittle's the vast glory of millions of suns. She had a very sweet, soft body that appeared like freshly churned butter. The effulgence emanating from Her toe nails defeated the cooling effects of millions of full moons. Her braided

hair beautifully adorned with clusters of fragrant malati and *madhavi* flowers defeated the beauty of the ever fresh rain clouds.

Her two swinging earrings were kissing Her sweet reddish cheeks. The vermilion colored bindhu on Her forehead was as like rakha chandra - the rising full moon. Her two eyes were as like two *khanjan pakshi* - birds dancing on the lotus. Śrīmatī Rādhikā's dazzling, colorful silk sari defeated the splendor of coral; Her bodily fragrance reproached the scent of the lotus combined with saffron. She is adorned by any array of jeweled ornaments of *sāttvika-bhāvas*, such as perspiration, trembling, horripilation, tears, indignation, joy, contrariness and a choked voice by which She delights the eyes of Kṛṣṇa. The sash of bells dances on Her hips which were wrapped around with a splendid red silken cloth, and a necklace of large pearls played on the water pots of Her breasts. Her *bimba* - fruit red lips blossomed with a gentle smile.

Kṛṣṇa, the Supreme Personality of Godhead, is called *atmaram* - one who is self-satisfied and *aptakam* - has no desire to fulfill; but when He saw this very beautiful young girl, He forgot His Supremacy and *bhagavata* - Godliness and chased behind Her like a lusty person. For this regard our acharyas explained why this young girl is called *rādhā*.

*ra-anuragena, dha-dhavayati yasmāt-iti-radha*

Kṛṣṇa who runs with deep attachment after that young girl, who is therefore called *rādhā*.

*ra sabdoccaraanad eva sphito bhavati madhavah  
dha sabdoccarata pascad dhavatyeva sa-sambhramah*

Simply by vibrating the sound 'ra', Śrī Kṛṣṇa's ecstatic jubilation fully blooms; simply by hearing the sound 'dha' He chases after the chanter vibrator with great awe and reverence.

*ra sabdam kurvatas trasto dadami bhaktim uttamam  
dha sabdam kurvatah pascat yami sravana lobhatah*

Śrī Kṛṣṇa proclaims: the moment I hear the sound 'ra' from anyone's lips I grant My Supreme *prema-bhakti*. But the next moment when I hear the sound 'dha' I completely lose Myself and become intoxicated in *rādhā-nama*. Because of My great longing to hear the name of My Beloved, I run after the devotees who chant *rādhā-nama*.

(Brahma Vaivarta Purana)

The reason why She is called 'Rādhā' the pundits say, is because Kṛṣṇa chases after Her. Kṛṣṇa then very humbly, with sweet words and honoring Her with love and affection, took Her to sit on a jeweled throne under a banyan tree on the bank of the Yamunā. He offered Her a garland of very sweet fragrant flowers that He had made Himself. He also decorated Her lotus feet with ankle bells. That Śrī Rādhā is always relishing the nectar of Kṛṣṇa's lotus lips. Kṛṣṇa at that time, also manifested His own beautiful three bend form, decorated with a peacock feather in His turban and gorgeous ornaments holding a flute in His lotus hand. Śrī Rādhā then realizing the heart of Kṛṣṇa, manifested millions upon millions of gopīs, as beautiful as Herself. The young gopīs who

are ever fresh youthful in their beauty with pure dignified dresses, slightly sweet smiling faces and activities, intoxicated the hearts of everyone. The limbs of their body were gracefully attractive, their eyes were restless and grave at the same time. Their breasts were covered with beautiful ornaments. The beauty of their facial features is incomparable. They are all embodiments of *mahābhāva* - the highest expression of transcendental love and Śrīmatī Rādhikā's individual qualities that She possesses for Her beloved Śrī Kṛṣṇa.

According to the desire of Śrī Kṛṣṇa, Śrīmatī Rādhikā entered into the Rasa dance with all Her *sakhīs*, who are Her own expansions and comparable to Her own activities. The names of the *sakhīs* who entered the Rasa dance are given in the scriptures. Their name also reflects their particular activities. They intoxicated the heart of Kṛṣṇa who is the Supreme enjoyer of the Rasa. A small selection of their names are given below along with a brief description of their particular quality.

1. *Sukanjashki* - one whose eyes are as like a beautiful blossomed lotus. 2. *Kalakanthi* - one from whose throat sweet melodies emanates. 3. *Sukanthi* - one who speaks sweetly. 4. *Pikakanthi* - one who sounds like a cuckoo bird. 5. *kalavati* - one who is expert in singing. 6. *Rasa ullasarasikha* - one who is expert in the sweetness of Rasa. 7. *Uta-palavati* - one who is very expert in making garlands from lotuses. 8. *Visakha*. 9. *Chandralekha*. 10. *Lilavati*. 11. *Narmada* - one who is expert in disguising themselves with

flowers. 12. *Nalini*. 13. *Naalini* - these *sakhīs* are very expert in offering perfumes to intoxicate Kṛṣṇa's heart. 14. *Bhadra*. 15. *Rangini*. 16. *Lalita*. 17. *Alasa*. 18. *Mangista*. 19. *Rangavati*. 20. *Kamadayini*. 21. *Kama mobini* - is very expert in captivating the heart of Kṛṣṇa. 22. *Apara*. 23. *Ananga Manjari*. 24. *Ragini*. 25. *Subhanu*. 26. *Sati*. 27. *Anupam*. 28. *Ragalekha*. 29. *Kalakeli*. 30. *Bindumati* - is very expert in composing melodies. 31. *Vichitra*. 32. *Suchitra* - is very expert in painting. 33. *Champaklatika*. 34. *Rangadevi*. 35. *Sudevi*. 36. *Tangavidya*. 37. *Angalekha*. 38. *Indurekha*. 39. *Kama*. 40. *Sumanjari* - is very expert in laughing and dancing. 41. *Manjumedha*. 42. *Sasikala*. 43. *Sumadha*. 44. *Madhurakshi*. 45. *Malaja*. 46. *Chandralata*. 47. *Madhavi*. 48. *Madanlalasa* - captivates the heart of Kṛṣṇa with transcendental lust. 49. *Madbukar*. 50. *Chandrika*. 51. *Prema manjari* - those who enchant Kṛṣṇa with their beautiful dress. 52. *Kamasundari*. 53. *Kalamanjari*. 54. *Manikundala*. 55. *Kadambari*. 56. *Sbalavadana* - those who intoxicate Kṛṣṇa with their eyes. 57. *Vasanti*. 58. *Malati*. 59. *Ratnaveni* - those who are expert in offering camphor and intoxicating the heart of Radha Kṛṣṇa. 60. *Kuranganayani*. 61. *Kasturitolaka*. 62. *Madan Manjari*. 63. *Kumudi*. 64. *Chandanvati*. 65. *Mandali* - is exceptionally expert in offering chandan to Radha Kṛṣṇa. 66. *Apara*. 67. *Padmavati*. 68. *Padmanayana*. 69. *Shyma*. 70. *Bhadrika*. 71. *Tara*. 72. *Chitra*. 73. *Gandharvi*. 74. *Palika*. 75. *Chandramalika* - are all expert in speaking eloquently. 76. *Mukunda*. 77. *Tarini*. 78. *Khelabhasini*. 79. *Khanjanayani*. 80. *Mangala*. 81. *Pita*. 82. *Taralanayana*. 83. *Manoharini* -

are expert in playing different types of musical instruments. 84. *Kaumadaki*. 85. *Vishalakshi*. 86. *Kairavi*. 87. *Visbaradi*. 88. *Shankari*. 89. *Kumuda*. 90. *Kṛṣṇa*. 91. *Aaranga*. 92. *Dra-vani*. 93. *Shiva* - those who are very expert in the art of decoration. 94. *Tarāvali*. 95. *Chakoraloचना*. 96. *Bharati*. 97. *Gunavati*. 98. *Sumukhi*. 99. *Harāvali*. 100. *Kamini*. 101. *Keli Manjari*. 102. *Sajalanayani*. 103. *Manjubhasbini*. 104. *Manjukeshi* - those who are very expert in arranging the divine couple Radha Kṛṣṇa's hair. 105. *Snigdha*. 106. *Pitambari*. 107. *Gauri*. 108. *Chandravarna* - those who are very expert in dressing and arranging the ornaments of Radha and Kṛṣṇa.

All these and millions of other gopis appear in the rasa mandala and assist in the rasa dance. They are all decorated in attire that is complementary to their complexion.

### The Rasa Utsava

Seeing the land of Vṛndāvana inundated with the mood of *rasa*, Kṛṣṇa became intoxicated in divine love upon seeing Śrīmatī Rādhikā's with Her sakhīs in *prema kala* - the art of love. It was midnight on a full moon evening, and the whole of Vṛndāvana was illuminated with cooling rays of that autumnal moon. Everyone's heart was captivated. The radiance emanating from the body of Śrīmatī Rādhikā and Her sakhīs was as like the beauty of blossomed lotuses covered by fine silk cloth. If they were wearing red cloth, it was as like the color of the flowers of the pomegranate fruit. Some cloth was the color of molten gold.

Some was as like *kataki* flowers, some cloth was the color of *taridvarna* - lightning. Some cloth was the colour of *karnika-puspa* and



some were yellow. Some of them were *jambunadabem*. Some were *khanapirabha* and some were *rajat varna* - silver. Some were *jaladharvarna* - color of rain clouds. Some were the color of *ashoka* flowers. Some were the colors of *palash*. Some of the gopis wore cloth of the color of *dugdha* - milk. Some of them were *sankhavarna* - conch shell. Some were *gandhak* - camphor. Some were *chandravarna* - moon and some were blue in color. Some cloth was the color of *shyamavarna* and some

wore cloth the color of blue lotuses. In this way the gopis wore many different varieties of colored cloth on their bodies.



The gopi's thighs were beautifully tapered and their hips were broad with slim waists. Their breasts were like the heads of baby elephants. For this reason their bodies tilted slightly forward. Some of the more tender-aged young gopis chests were decorated with breasts as like that of the newly formed lotusbuds. They were all were very shy and slightly smiling and their forms intoxicated the mind of Kṛṣṇa. The different varieties of earrings

they wore kissed their cheeks as they turned and twisted. The soles of their feet were reddish in color and decorated with ankle bells and on their hands they wore bangles, made of glass and conch the sounds of which defeated the buzzing of intoxicated bees. Their curly black locks of hair were more beautiful than the first sighting of fresh rain clouds arriving after the scorching heat of the dry summer months. Their foreheads were decorated with *alakavali* - gopi dots.

‘Rasika Nāgarī Gaṇa Śiromani’ Śrī Rādhikāṣṭakam by Śrīla Bhaktivinoda Thākura in Gitavali.

*rasika nāgarī- gaṇa-śiromani,  
Kṛṣṇa-preme sarabaṁśī  
bṛṣabhānu-rāja, śuddha kalpa-ballī,  
sarva-lakṣmī-gaṇa-amṁśī (1)*

Śrīmatī Radharani is the crest jewel of all amorous young maidens who take pleasure in relishing transcendental mellows. She is a beautiful swan in the waters of love for Kṛṣṇa, a transcendental wish-fulfilling creeper on the family tree of king Vṛṣabhānu, and the original source of all the goddesses of fortune.

*rakta paṭṭa-vastra, nitamba-upari,  
kṣudra ghaṅṭī dule tā'y  
kuca-yugopari, duli' muktā-mālā,  
citta-hāri śobhā pāy (2)*

Upon Her hips She wears red silken cloth on which tiny bells are swinging, and upon Her breasts sways a lovely necklace of pearls. In this way She looks so splendidous that She steals the heart of the beholder.

*sarasija-vara-karnikā-samān,  
atiśoy kāntimatī  
kaiśora amṛta, tārunya-karpūr,  
mīśra-smitādharā sati (3)*

Her bodily luster is exceptionally effulgent, like the golden whorl of the best of lotus flowers. Her two sweetly smiling lips display the immortal nectar of adolescence mixed with the fragrant camphor of new youthfulness. She is completely faithful to Lord Kṛṣṇa.

*banānte āgata, braja-pati-suta,  
parama-cañcala-bare  
heri' śaṅkākula, nayana-bhaṅgite,  
ādarete stava kore (4)*

Seeing that the supremely mischievous son of Nanda arrived back from grazing the cows on the outskirts of the forest Vrndavana, She becomes stricken with anxiety and affectionately offers prayers to Him by the hints and signals of Her eyes.

*brajera mabilā-gaṇera parān,  
yaśomatī-priya-pātrī  
lalita lalitā-snehete praphulla-  
śarīrā lalita-gātrī (5)*

Śrīmatī Radharani is the life and soul of all the elder women of Vraja and is especially dear to Mother Yaśodā. Basking in the affection of charming Lalita-devi, Radha's bodily form has fully blossomed like a lotus, thus displaying Her beautiful and graceful limbs.

*viśākhāra sane, bana-phula tuli',  
gāñthe vaijayantī mālā  
sakala-śreyasī, kṛṣṇa-vakṣaḥ-sthita,*

*parama-preyasī bālā (6)*

Accompanied by Visakha, Radha picks forest flowers and strings together a vaijayanti flower garland for Kṛṣṇa. She is the well-wisher of all, and is always situated upon the chest of the Lord, being the most beloved young girlfriend of Kṛṣṇa.

*snigdha venu-rave, druta-gati jāi',  
kuñje peye naṭa-bare  
basita-nayanī, namra-mukhī satī,  
karṇa kaṇḍūyana kore (7)*

Hearing the soft sound of the flute, She moves swiftly through the forest, and finding in the bowers of Vraja the best of dancing actors, the chaste Radha with smiling eyes turns Her face downward in shyness while restlessly scratching Her ear.

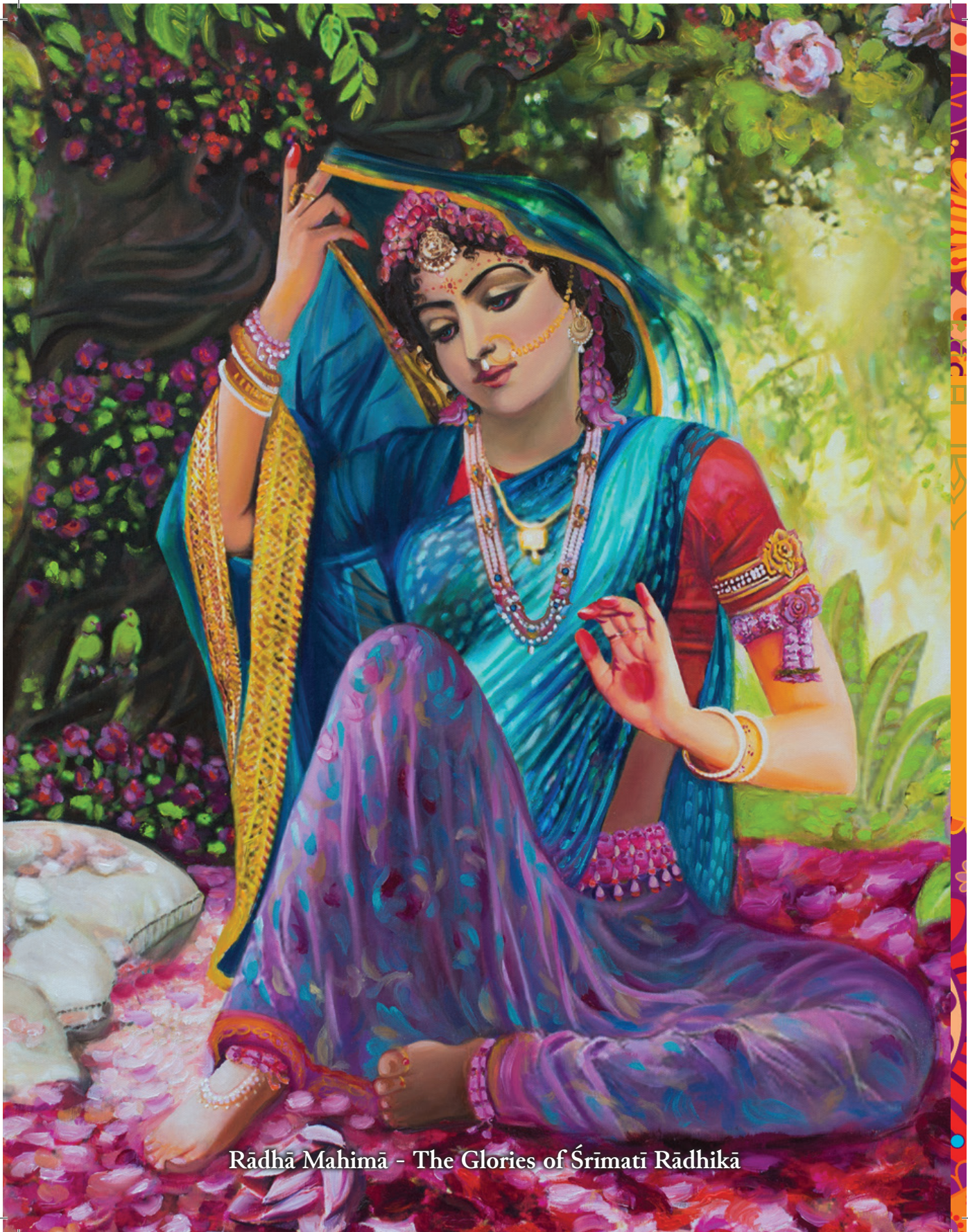
*sparśiyā kamala, vāyu su-śītala,  
kore jabe kuṇḍa-nīra  
nidāghe tathāy, nija-gaṇa saba,  
tuṣaya Gokula-vīra (8)*

When the breeze, which is scented with the fragrance of lotus flowers, makes the waters of Radha-kunda very cool, then, in the warmth of the summer in those cooling waters, Radha along with all Her girlfriends satisfies the hero of Gokula.

Thus ends Chapter fourteen of Madhu  
Smita Sri Radha entitled

Preparations For The Rasa Utsava





Rādhā Mahimā - The Glories of Śrīmatī Rādhikā





# Chapter 15

Rādhā Mahimā - The Glories of Śrīmatī Rādhikā





## Chapter 15

### *Rādhā Mahimā - The Glories of Śrīmatī Rādhikā*

#### Glories of the Feet Dust of the Vraja Gopis

(Collected from Vaishnava Literature)

**W**henever Śrī Kṛṣṇa in Dwarka spoke something about the Vraja gopis, He would become completely absorbed and bewildered and sometimes He would even faint. The Queens on seeing this would become very jealous. The Lord is eternal and free from any kind of diseases but in order to dispel the jealous mood of the Queens, Śrī Kṛṣṇa, with the help of Yogamāyā, performed a special ‘sickness’ pastime. The sickness happened to be very difficult to cure and required a specialist to prepare a remedy.

Nārada was called to assist and help acquire the antidote to cure Kṛṣṇa. The antidote was for Kṛṣṇa to take the foot dust of any one of His dear devotees on His head. But who would even dare to give such a thing to the Lord of the Universe, Śrī Kṛṣṇa!? This was asked of everyone including Rukmiṇī, Satyabhāmā as well as all the other Queens. They all turned their faces away and refused

to give even one particle of dust from their feet in fear of going to hell. Devarṣi Nārada was sent across the different universes to all the demigods, but no one was prepared to give the dust from their feet to cure Kṛṣṇa’s illness. Nārada’s mission had failed and disappointed he returned back to Kṛṣṇa without a solution to offer.

Lord Kṛṣṇa then said to the disappointed Nārada, “Go to the Vrajavasis and try once more. Surely they will have a solution.” Nārada did not really believe that this idea would work either, but, nevertheless, it was the Lord’s order, so he went. Hearing that Nārada had just come from visiting Śyāmasundara, with the highest emotions of divine madness, Śrīmatī Rādhikā and all the gopis came running to ask about their life and soul, Śrī Kṛṣṇa. Nārada told the gopis about Śrī Kṛṣṇa’s ill health, hearing which they became very much distressed. The gopis asked, “Is there no qualified doctor in Dwarka?” “There is a doctor and the medicine is prepared, but we cannot get the antidote”. Nārada replied. “What is the antidote do you require?” The

gopis asked.

“The antidote is very rare. I have been across the whole universe. Everyone has it, but no one wants to give it.” Nāradaĵi replied.

“Say! Say! O fortunate one! Do we also have the antidote? If so, then we will certainly give it”. The gopis said in an anxious voice.

“You will not be able to give it.” Nāradaĵi replied.

“How can we possess such a thing that we are not prepared to give to our beloved?” The gopis said.

“Ok! So, can you give the dust from your feet to Śrī Kṛṣṇa? If you can, then He can be cured and saved.” Nāradaĵi replied.

“How is this a big problem? Here! (putting forward their feet) - take as much as you need!” The gopis spoke with a simple heart and so much enthusiasm.

“Hey! What do you think you are doing? Don’t you know Śrī Kṛṣṇa is God? You are giving the dust of your feet to Him? He is the controller of the three worlds, are you not fearful of going to hell?” Nāradaĵi sternly replied.

“Nārada! Our liberation, happiness, distress, heaven, hell, living or dying are but for Śrī Kṛṣṇa Himself. If we have to go to unlimited hells so that Kṛṣṇa is healthy again, then we voluntarily aspire for such a hell. Don’t you know Nāradaĵi that Śyāmasundara has already killed Aghāsura and Narakāsura for us? We are not aware of sin nor do we recognize hell. We only know of our Śyāmasundara’s happiness. We have shaken off all our sins - the reactions to which would take us to hell, and we only know of the pleasure of His sporting

pastimes. This is why we are burning from inside and dying. This dying is our way of life.”

Nāradaĵi’s heart being saturated with the flow of the gopis pure prema, collected the dust from the feet of Śrīmatī Rādhikā and the other gopis. He rubbed some of this dust over his own limbs and wrapped the rest in a cloth and took it back to ‘Vishveshwara’ - Lord of the Universe, Śrī Kṛṣṇa’s ‘sickness’ pastime.

Śrī Kṛṣṇa applied the antidote, and as a result, very easily became free from His sickness. The Queens of Dwarka’s sulky mood subsided witnessing the unparalleled, sweetness of pure deep love of the gopis for Their Lord and Master Śrī Kṛṣṇa. They also realized the confidential secret behind why Śrī Kṛṣṇa loses Himself when hearing about the gopis. Blessed is the yoga of prema!

### Śrīmatī Rādhikā Resides In The Heart of Kṛṣṇa

(Collected from Garga Samhita)

The Queens of Dwarka, hearing the praises of the extraordinary love of Śrīmatī Rādhikā and the gopis from the lotus lips of Kṛṣṇa became very eager to meet with Her and realize that love for themselves. To fulfill that desire, Yogamāyā arranged a very wonderful occasion of a bathing ceremony at the very auspicious pilgrim site of Siddha Asraṁ where it was arranged for Kṛṣṇa to arrive with all His 16,108 Queens amongst whom the most prominent were the beloved Rukmiṇī and Satyabhāmā. Everyone was invited and it was arranged that



The Queens of Dwarka meet the Vraja Gopi

all the Vrajavasis would be present. After all the pilgrims had arrived at this most holy site of Siddha Asram, and set up their tents in the designated areas, the Queens again approached Kṛṣṇa and expressed their desire to meet with Śrīmatī Rādhikā. Receiving His permission they all went to meet Śrīmatī Rādhikā.

All the gopis were extremely pleased to see their guests. Śrīmatī Rādhikā especially extended Her special hospitality towards the most prominent Queens and said:

*chandro yathaiko bahavshachkorah*

*suryo yathaiko bahavod dashah syuh  
srīkṛṣṇachandro bhagvan asta thaiko  
bhakta bhaginyo bahavo vayam ca*

“O sisters! Just like the moon is one, but Chakora birds are many, and the sun is one, but the eyes which behold it are many, in the same way our beloved Lord Kṛṣṇa is One and His devotees are many.”

(Garga Samhita)

The Queens of Dwarka were very much impressed by Śrīmatī Rādhikā. Her physical features, beauty, personal qualities and the way of Her dealing with others were all very sweet and exceptional. As it was the costume, and

after much insisting, the Queens brought Śrīmatī Rādhikā back to their camp and reciprocated the hospitality with the highest honor and respect. With Lord Kṛṣṇa's approval, after the evening meal, Rukmiṇī, personally, lovingly served some hot milk to Śrīmatī Rādhikā.

After having many polite and affectionate exchanges, Śrīmatī Rādhikā returned to Her own camp to rest. Lord Kṛṣṇa returned to His quarters and was lying down while Rukmiṇī massaged His lotus feet. But today she was very surprised to see that on the soles of His feet there were burn blisters. Rukmiṇī immediately called for all the other Queens. Though surprised and astonished, none of them dared to ask the Lord what they had seen. Shortly after, the Lord awoke from His sleep and opened His eyes. Seeing the gathering of Queens with expressions of concern and fear, He asked the reason for their gathering. With hesitation, Rukmiṇī very humbly asked the Lord about the burn blisters on His feet.

Śrī Kṛṣṇa did not want to say and avoided to comment. But, after much insisting from the Queens He replied, "O My dear Queens! Look! The milk which you served to Śrīmatī Rādhikā was so hot, that it caused burn blisters on My feet!" The Queens were left in confusion and could not understand what the Lord was trying to say. The Queens found the courage to ask, "If the milk was so hot, then Śrīmatī Rādhikā would not have drunk it. It would have burnt Her mouth. What relation does this have with the blisters on Your feet?" Lord Kṛṣṇa smiled and said, "The heart of Śrīmatī Rādhikā is absolutely incomparable.

*sīradhikaya bridayaravind  
padaravind hi virajate me  
abarnisham parsbreyapashbaddham  
lavam lavaardham na chaltayateev  
adyaausbandugdhpratipaantauangghra  
vuchcchaalkaste mam prauchcchalanti  
mandausbanmevam hi na dattamasyai  
yushamabhirushnam tu payah: pradattam*

"My feet are seated in the lotus like heart of Śrīmatī Rādhikā and there, day and night, they are bound by the ropes of love. Not even for one moment or even half a moment can they be set free. You didn't cool down the hot milk at all and Śrīmatī Rādhikā accepted it knowing it to be given by you. The milk went in Her heart and My feet were burnt by it there, and that is why I have burn blisters on My feet."

(Garga Samhita)

By listening to the words of Lord Kṛṣṇa, Rukmiṇī, Satyabhāmā and all the other Queens became very surprised and silent. They realized that their Love for Kṛṣṇa was very insignificant in comparison to that of Śrīmatī Rādhikā.

Thus, ends Chapter fifteen on *Rādhā Mahimā - The Glories of Śrīmatī Rādhikā*

And the presentation

of

*Madhu Smita Śrī Rādhā*

**The Smiling Face Of Śrīmatī Rādhikā**

by

*Śrī Śrīmad Bhaktivedanta Vana Mahārāja*