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PRAY TO RADHARANI

His Divine Grace A.C.

Bhaktivedanta Swami Prabhupada

Today is Srimati Radharani's birthday, *Rādhāṣṭamī*. So we called you for a meeting. Radharani is the source of spiritual inspiration. Our request to everyone present here today is that you should pray to Radharani. This word *hare* or *harā* indicates Radharani. This repetition of addressing Radha and Krishna or Hare Krishna is to pray, "My dear Lord, and spiritual energy of the Lord, kindly engage me in your service. I am now embarrassed to be engaged with this material service. Please engage me in your service." This is good sense. We are servants here. We are engaged in so many services. But it is not giving us comfort. Krishna is *param brahman*. He cannot enjoy anything material. He has to create the source of enjoyment by his own spiritual potency. That is Radharani. Radharani is described in the *śāstra*: *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād* (Cc. ādi 1.5). She is Krishna's *hlādinī-śakti*, she gives pleasure to Krishna. Today is *Rādhāṣṭamī*. If we pray to Srimati Radharani she will be kind. Therefore in



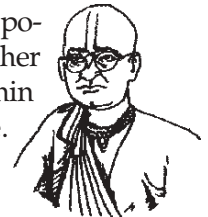
Vrindavan everywhere you will hear, "Jaya Radhe!" If Radharani is pleased with you then you will be able to approach Krishna very easily. That is the goal of our life. *vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ* — You cannot take shelter of Krishna directly. You have to take shelter of His potency (Bg. 4.10). ❀

— Lecture in Calcutta, September 1974.

SRI RADHA

*Srila Bhaktisiddhanta
Saraswati Prabhupada*

To be able to observe the lofty position of Srimati Radharani and her confidential associates is not within the realm of common people. Only those who engage constantly in intimate, confidential and eternal loving service to her understand this sacred truth. No one can fathom the mysteries and esoteric implications of such pastimes except her confidential associates.



The day when our link with this material world is limited to the barest necessities, when our trivial opinions, concocted austerities, pious works, so-called knowledge, and mystic power are considered worthless like straw, when our worship of Narayan in his mood of

majesty is not relishable in the least, when we are not inclined at all to be out-spoken in the confidential topics of divine pastimes like the *rāsa* dance, only then will we be fit candidates to receive such confidential information.

The service to their lordships Sri Sri Radha Govinda is not expressible in common language. The use of the words *svakīya*, belonging to oneself, and *parakīya*, belonging to others, usually become intermingled with our own intense residual desires for sense gratification. It is for this reason, lack of qualified people, that the divine pastimes of Sri Radha Krishna cannot be discussed, heard and understood by the common people of this world. To say that there are very few qualified people is not an exaggeration.

— Lecture, from an unknown time and place.

THE APPEARANCE OF SRIMATI RADHARANI

Sri Srimad Gour Govinda Swami Maharaja

The *Brahma-vaivarta Purāṇa* describes that once in the transcendental abode of Vrindavan, Krishnachandra was sitting on a golden throne under a *mādhavī* creeper. He was thinking of how to further relish the nectarean mellows of his pastimes. Due to this thought, by his mere will, Srimati Radharani appeared from the left side of his body. Radharani's form was the color of molten gold and was decorated with various ornaments. On her braid was a flower bouquet; on her breast a garland of pearls (*mukta māla*); and around her waist hung an ornamented belt (*mekhala*). Beautiful golden earrings adorned her ears, and the anklets (*nūpura*) on her feet produced a tinkling sound.

Radha is the enchanter of Madhava — *rādhā-mādhava-mohini*. In the *rāsa* dance she gave so much pleasure to him, but still she considered how to give him even more pleasure. As soon as she desired this, immediately innumerable *gopīs*, all looking like Srimati, immediately expanded from her body.

In the *Padma Purāṇa, uttara-khaṇḍa*, Shivaji told Parvati about the appearance of Radha: "Vrishabhanu Maharaja was a great devotee of the Lord. His chaste and devoted wife was named Kirtida. It is from her womb that *jaṅgamātā*, the mother of the whole world, Sri Radha, took birth. This auspicious appearance of Brajeswari occurred at noon on the eighth day of the bright fortnight in the month of

Bhādrava. Seeing that such a beautiful daughter was born to the king, all the *gopa* families of Gokul became very joyful. Everyone's desires were fulfilled. King Vrishabhanu gave immense charity to the *brāhmaṇas, vaiṣṇavas*, musicians, dancers, and poor men.

"One day, Narada Muni came to the quarters of King Vrishabhanu to have *darśana* of Radharani. The sage inquired about his and his kingdom's welfare. In a humble mood, the king replied, 'Because of your mercy, everything is auspicious. You are such a great *sādhu*. Wherever you go becomes a *tīrtha*. By your grace, everyone can get *hari-bhakti*.'

"Saying this, Vrishabhanu Maharaja placed his daughter, whose eyes were still closed, on the lap of Narada Muni. By the touch of Radharani, the sage became ecstatic, the hairs on his body stood on end, and tears like torrential rain flowed from his eyes. In his heart, Narada Muni began to offer prayers to the little girl.

"You are *hari-priya*, dear to Lord Hari; *mahābhāva-svarūpa*, the personification of the highest love; *govinda-mohinī*, the enchanter of Govinda; *kṛṣṇa-prāna-rūpa*, the life and soul of Krishna; *ānanda-svarūpa*, the very embodiment of bliss. You are *bhakti* and *tapa*. All of the demigods headed by Brahma and Shiva meditate on your lotus feet. All of Krishna's consorts such as the *gopīs*, the queens in Dwarka, and even Mahalakshmi are plenary portions of you. Throughout the universe you are known as *ādi-śakti*, the original potency.'

"Hearing the prayers of Narada Muni, Radharani mercifully showed her form to him. The *muni* beheld a vision of Radhika seated upon a throne studded with divine gems, under the shade of a wish-fulfilling tree. Innumerable *sakhīs*, some fanning her, some waving *cāmaras*, and others holding a white umbrella over her head, surrounded her. Brajeswari's body was covered with beautiful transcendental garments. Her forehead was decorated with designs drawn with *sindhura*, and a glow emanated from her body. By her mercy, Radharani revealed this beautiful form to Narada Muni, and he alone could see it.

"All the while, Radhika, in the form of a baby, was lying on the lap of Narada Muni. Narada Muni returned the child to her father, seated with his queen before

the great ṛṣi. The sage said, 'You are most fortunate, mahā-bhāgyavan, because you have such a wonderful daughter. Kamala, Parvati, Arundhati, Sachi, and Satyabhama are all just plenary portions or portions of plenary portions of Radharani. No one is as dear to Lord Hari as she. Because of your daughter, all of Gokul will be filled with opulence. Do not feel sorry that you have a girl. Because of her, your glory will spread far and wide.'

"With folded hands, King Vrishabhanu asked, 'Who will be her husband?' The great sage replied, 'She will be the wife of the supreme purusa. And in the course of time her eyes will open.' Saying this, Narada Muni left."

After hearing this account, Parvati inquired of Shivaji, "Why were Radharani's eyes not open?"

Shivaji said: "O Devi, this is another wonderful story. When Lord Hari wanted to descend to this material world, he called Radha and said, 'You, too, will take birth there with me. We will manifest wonderful līlās together.'

"Then Radha said, 'O my dear lotus-eyed Hari, if I take birth in the material world I will be so distressed. How can I bear to see other men? I only want to see you. I refuse to look upon the form of another.'

"Krishna said, 'O Devi, please do not feel such anxiety. Your desire will be fulfilled.'

"Lord Hari took birth as the son of Nanda Maharaja in order to protect the sādhus – sādhu rakṣa kare. Radha took birth from the womb of Kirtida as the daughter of Vrishabhanu.

"Because of the birth of the divine couple, the whole universe became exuberant. But Radha's eyes were not open. Seeing this, Kirtida Maharani was alarmed."

Parvati then inquired, "Please tell me how Radharani opened her eyes."

Shivaji said, "I will tell you. Simply by hearing this account one receives transcendental happiness.

"King Vrishabhanu held a great festival on the auspicious occasion of his daughter's birth. He invited all the cowherd men and women, extending a special invitation to Nanda Maharaja and Yashodarani. Nanda Maharaja and his wife arrived at the palace of King Vrishabhanu by bullock cart.

"Maharaja Vrishabhanu welcomed Nanda Maharaja, embracing him. Kirtida welcomed Yasoda-mata, embracing her.

"The magnificent festival continued; all different kinds of instruments were played

— kettle-drums, bugles, violins, vina, etc. Meanwhile, in the inner quarters of the palace, Sri Radha was sleeping in her cradle. Lord Hari, who is the antaryāmī, supersoul in the hearts of all living entities, knew this.

"Unnoticed by anyone, baby Krishna went to Radharani. Seeing the face of his consort, Krishna smiled, laughing in his mind. Then he put his lotus palm over her eyes. As soon as she felt the touch of Krishna, she immediately opened her eyes and saw his face. They had eye to eye union, Radha and Krishna. Both of them were very, very blissful.

"Kirtida had just come there and she saw what had happened. Taking the baby girl onto her lap, she happily exclaimed, 'Krishna gave eyes to Radha. Therefore this girl will be very dear to Krishna.' Hearing this, Mother Yasoda's heart was filled with joy."

This is the inconceivable līlā of Krishna. By the mercy of Hari and guru it is described in *Brahma-vaivarta Purāṇa* and *Padma Purāṇa*.

Śrīmatī rādhārāṇī ki jaya!

Kāna-māna-mohinī rādhārāṇī ki jaya!

Vṛndāvana-vilāsinī rādhārāṇī ki jaya!

Aṣṭa-sakhī-śīromaṇi rādhārāṇī ki jaya!

Vṛṣabhānu nandinī śrīmatī rādhārāṇī ki jaya! ❀

— Lecture, 2 September 1995.

RADHA'S JOYFUL APPEARANCE

Uddhava Das

Uddhava Das was a prominent Gaudiya Vaishnava poet of early eighteenth century Bengal who wrote many songs about the pastimes of Radha and Krishna.

vṣabhānu-pure āji ānanda bādhāi

ratnabhānu subhānu nācaye tina bhāi

Today in the house of Vrishabhanu, the three brothers Ratnabhanu, Subhanu and Vrishabhanu dance in jubilation, celebrating their wonderful good fortune.

dadhi ghr̥ta navanīta go-rasa haladi

āṇande āṅgane ṭāle nāhika avadhī

At the ecstatic festival in the courtyard there is no limit to the flow of yoghurt, ghee, cream, milk, turmeric etc.

gopa gopī nāce gāya jāya gaḍāgadi

mukharā nācaye buḍī hāte laiyā naḍī

The cowherd men and women dance, sing, and roll on the ground in ecstasy. The old lady Mukhara also dances, holding a stick in her hand.

*vṛṣabhānu rājā nāce antara-ullāse
ānanda bādhāi gīta gāya cāri pāśe*

Delighted in his heart, King Vrishabhanu dances. In all of the four directions everyone sings with pleasure.

*lakṣa lakṣa gābhī vatsa alankṛta kari
brāhmaṇe karaye dāna āpanā pāsari*

Forgetting himself, Vrishabhanu Maharaja donates millions of cows decorated with jewels to the *brāhmaṇas*.

*gāyaka nartaka bhāṭa kare utarola
deha deha leha leha śuni ehi bola*

The singers, dancers, and professional reciters make a tumultuous sound, “Give, give, take, take”.

*kanyāra vadana dekhi kīrtidā janani
ānande avaśe deha āpanā nā jāni*

Looking at the face of her daughter, Mother Kirtida becomes stunned in ecstasy and completely forgets herself.

*kata kata pūrṇa-candra jiniyā udaya
e dāsa uddhava heri ānanda hṛdaya*

This vision of Srimati Radharani’s appearance, which defeats the vision of unlimited full moons, gives Uddhava Das great pleasure in his heart.

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ALWAYS CHANT THE NAMES OF RADHA KRISHNA!

*From the Oriya Padāvalī of
Bhakta Kavi Gopal Krishna*

(*rāga—māyāmālāba gaudā, tāḷa—ekatālī*)

*rādhā kṛṣṇa nāma cintāmaṇiki
bhaja-re mānasa sadā eṇiki* (refrain)

O mind! Always chant the names of Radha and Krishna, which are fabulous gems that satisfy all desires.

*pāilu śrī guru- devaṅka kṛpāru
āge kara jaya-śrī pūraṅiki* (1)

By the mercy of Sri Gurudev you have received these holy names. So go on chanting them, being filled with thoughts of their glories!

*sa-rasa cetana pūrṇa sanātana
bāsa yāa-nā-re āu keṇiki* (2)

These names are sweet and blissful and are the full, eternal manifestation of the Supreme Lord. Be peaceful and satisfied and don’t think that you require anything else.

*nāhiṅṭi antara abhidhā nāmara
ḍāka mathāpare yoḍi pāṅiki* (3)

Just chant, all the time sprinkling upon your head the water of this understanding: There is no difference between these names and Radha-Krishna themselves.

*svapana jāgare śuci aśucire
antaḥkaraṇare puṇi puṇiki* (4)

Whether sleeping or awake, in a clean or unclean condition, remember these names again and again.

*prema-bhakti rasa jāṅkara niryāsa
ethu baḷi āu nāhiṅ teṅiki* (5)

The essence of these holy names is the ecstatic mellow of devotional love. Don’t consider it to be anything else.

*miḷilā ethara bhāḷilāra tora
kari nartana bajā kaphoṅiki* (6)

Such names you have gotten that if you really understand your good fortune you will jump up and down, slapping your sides with your elbows out of happiness!

*gopāla-kṛṣṇara prāṇa abasara
kāle bolāibu gale yeṅiki* (7)

Gopal Krishna got this opportunity in his life! O my mind, wherever you may go and whatever you may do, always chant these holy names! ❀

—Fakir Mohan Das. *Bhakta Kavi Gopala Krishna*. Sahitya Akademi. New Delhi. 2002.