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SPECIAL
RADHASTAMI ISSUE



SRI RADHIKA'S MOOD AND PASTIMES

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

Sometimes Radharani would go out, Krishna would attack her, and she would fall down and say, "Krishna, don't torture me in this way!" They would fall down, and Krishna would take the opportunity and kiss her. So, Radharani was very pleased, but superficially Krishna was the greatest rascal. So unless rascaldom is in Krishna, how could rascaldom be existent in the world? (Conversation with Bob Cohen, 27 February 1972.)

Radharani is in anxiety that, "Krishna is not here. How will Krishna come?" The *gopīs* are also in anxiety. The *gopīs* are in such anxiety that when Krishna used to go to the forest for tending the cows, they were at home, thinking, "Krishna's feet are so soft that we hesitate to take his feet on our breasts, but he is now walking in the forest! There are so many stones and thorns and they are giving pain to Krishna's lotus feet." Thinking like this, they would faint. Krishna is out of the village, they are at home thinking of Krishna, and they would faint. They had so much anxiety that they fainted, but that anxiety is for Krishna. (Lecture on *Bhagavad-gītā*, Hawaii, 7 February 1975.)

The *gopīs* were searching for Krishna and they saw him sitting in one place as four-handed Narayan. They said, "Oh, he is Narayana. We don't care for him." But they gave respect, "Oh, Narayan, *namaskāra*, we offer our respects! But we want Krishna." But when Radharani came,



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

Krishna wanted to remain as Narayan, but he could not. Radharani's desire was so strong that Krishna could not remain as Narayan. He became Krishna. (Lecture on *Śrīmad Bhāgavatam*, 10 November 1970.)

Radharani always thinks of herself as the lowest of the devotees. She always considers the other *gopīs* to be better qualified to serve Krishna. For this reason in Vrindavan you'll find that the devotees approach Radharani, because if Radharani advocates for someone in front of Krishna, they are very easily accepted. If Radharani is pleased, then she represents the devotee's case that, "Here is a devotee. He's better than me. Kindly accept his service, Krishna." So Krishna cannot deny. (Lecture on Nectar of Devotion, Vrindavan, 23 October 1972.)

Krishna's childhood was spent at Vrindavan under the care of his foster father Nanda Maharaja. So when Krishna went to his real father, Vasudeva, at Dwarka,



Temple at the village Paitha, near Govardhan, where Krishna showed a four-armed form to the gopis

and came back to Kurukshetra on the occasion of a solar eclipse. The inhabitants of Vrindavan, who were suffering too much out of separation from Krishna, came to see him. At that time his beloved Radharani was too much afflicted. She said, “Krishna, you are the same Krishna and I am the same Radharani. But the place is different, Kurukshetra. It is not Vrindavan. Therefore I wish that you come with me to Vrindavan and let us enjoy our previous life. (Press Conference, San Francisco, 4 July 1970.) ॐ

MISSING OUT ON VRINDAVAN

From Bhakti-rasāmṛta-sindhuḥ (1.2.303)

Continuing from the previous Bindu, here are some further commentaries on the verse where Srila Rupa Goswami explains how a devotee who worships Krishna in a conjugal mood without the desire to attain the mood of a resident of Vrindavan eventually ends up in Dwarka.

*riraṁsām suṣṭhu kurvan yaḥ vidhi-mārgena sevate
kevalenaiva sa tadā mahiṣītvam iyāt pure*

Whosoever enhances their desire to engage directly in conjugal love with Krishna, but serves Krishna exclusively through the path of vidhi attains the position of a queen in Dwarka after some time. (Bhakti-rasāmṛta-sindhuḥ 1.2.303)

Translation of Srila Vishwanath Chakravarti Thakur’s commentary: The term *yaḥ*, “he who”, is masculine, but is used here as a general term to denote male as well as female. Even after the greed for the desire to enjoy directly with Krishna has manifested, if one does not give up practices against one’s mood, thinking them to be prescribed in scripture and hence unfit for being given up, then one ends up in Dwarka and attains the status of being an associate of the queens. This is specified in the current verse.

The term *kevalenaiva* [*kevalena eva*] means such a devotee completely gives up [the path of *rāga*]. It is not that such a devotee gives up only certain external aspects of *rāga-bhakti* which are detrimental to one’s mood as a follower of the *vraja-vāsīs*, such as worshipping the queens, meditating on Dwarka, etc. Therefore the term “*eva*” has been added to “*kevalena*” to emphasize this fact. The *Amara-kośa* (3.2.204) says that when the term “*kevala*” is given a declension [as it is given here in this verse] it implies ‘completeness’.

Those who have a desire for tasting the *mādhurya-rasa* of Radha and Krishna in Vrindavan, but are performing a practice of *bhajana* according to *vidhi-mārga* consisting of chanting *nyāsa*-mantras and performing *mudrās*, etc., will not attain the service of Lord Rukminikanta in Dwarka, because they do not have that desire within them. But neither do they attain Radha Krishna in Vrindavan, since their *bhajana* practice was devoid of *rāga-mārga*. Instead, they attain Radha Krishna in a section of Vrindavan named Golok where *aiśvarya-jñāna* suitable to their *bhajana* done according to *vidhi-mārga* is prominent. They do not attain the Vrindavan full of pure *mādhurya-rasa*. The fact that this Golok is a section of Vrindavan is specified by our master, the respected Sri Rupa Goswami, in his *Stava-mālā*, in the verse describing the kidnapping of Nanda Maharaja:

*loko ramyaḥ ko 'pi vṛndātavīto
nāsti kvāpīty aṅjasā bandhu-vargam
vaikuṅṭham yaḥ suṣṭhu sandarśya bhūyo
goṣṭham ninye pātu sa tvām mukundaḥ*

PRAYING FOR SURRENDER TO RADHA

From Srila Prabodhananda Saraswati’s Rādhā-rasa-sudhā-nidhiḥ (141)

*rādhā-nāma-sudhā-rasam rasayitum jihvāstu me vihvalā
pādaḥ tat-padakāṅkitāsu caratām vṛndātavī-vithiṣu
tat-karmaiva karaḥ karotu hṛdayam tasyāḥ padam dhyāyatām
tad-bhāvotsavataḥ param bhavatu me tat-prāṇa-nāthe ratih*

May my tongue always remain extremely eager to taste the nectar of Sri Radhika’s name. May my feet always roam around in the pathways of the Vrindavan forest decorated with the marks of her feet. May my hands always engage in some service for her. May my heart meditate always on her feet. May my attachment for her beloved Krishna be only out of my multitude of devotional sentiments towards her. ॐ

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

Indeed, there is no abode more delightful than Vrindavan. Therefore, after properly showing Vaikuntha to his dear friends, Mukunda bought them back again to Vrindavan. May that Mukunda protect you all! (*Aṣṭādaśa-cchandaḥ*)

Here in this verse, Vaikuntha means Golok of Krishna. It is mentioned in the *Śrīmad Bhāgavatam* that Krishna showed his friends the Krishna-Vaikuntha (Golok) to make them aware of the superiority of Vrindavan's sweetness:

*darśayāmāsa lokam svam gopānām tamasah param
te tu brahma-hradam nitā magnāḥ kṛṣṇena coddhṛtāḥ
dadṛśur brahmaṇo lokam yatrākṛūro 'dhyagāt purā
nandādayas tu tam dṛṣṭvā paramānanda-nirvṛtāḥ
kṛṣṇam ca tatra cchandobhiḥ stūyamānam suvismitāḥ*

[Krishna] showed the *gopas* his own abode beyond the darkness of illusion. These *gopas* were taken by Krishna to the lake named Brahma Hrada, immersed in it, and then lifted back up again. Thus they saw the abode of the Supreme Brahman from the same location that Akrura had seen it previously. Nanda and others were extremely surprised and were overcome with supreme joy on seeing that abode where Krishna was being praised, surrounded by the personified Vedas. (*Śrīmad Bhāgavatam* 10.28.14, 16, 17)

Here, the term *brahmaṇo lokam* means Golok, the abode of the personified Supreme Brahman, Krishna. It does not mean the Vaikuntha of Lakshmi, because the term *lokam svam*, “his own abode”, has been used, and Lakshmi's Vaikuntha does not have the quality of being Krishna's Vaikuntha. Moreover, this verse says that Krishna was being worshiped by the personified Vedas. This is something that is impossible in Lakshmi's Vaikuntha. Therefore, *brahmaṇo lokam* here means Golok. This is also the explanation given in the *Vaiṣṇava-toṣaṇī* commentary [on the *Śrīmad Bhāgavatam* by Srila Jiva Goswami].

The *Laghu-bhāgavatāmṛta* (1.5.498, 502) describes:

*yat tu goloka-nāma syāt tac ca gokula-vaibhavam
tad-ātma-vaibhavatvam ca tasya tan-mahimonnateḥ*

That which is known as Golok is nothing but an opulent-expansion of Gokul (Vrindavan). Due to this superiority, it is described in the scriptures as having a higher position.

In these verses [of *Laghu-bhāgavatāmṛta*], the term *tu*, “nothing but”, is used to denote “separate excellence”. The abode named Golok is an opulent expansion of

Gokul, which in turn is renowned for its great *mādhurya*, sweetness. The term *tad-ātma-vaibhavatvam* implies that Golok is an opulent self-expansion of Gokul. How come? This is specified in the term *tan-mahimonnateḥ*, “due to it being more glorious”. The glories of Gokul are greater than that of Golok. This is described in the *Pātāla-khaṇḍa* of the *Padma Purāṇa*:

*aho madhupurī dhanyā vaikuṅṭhāc ca garīyasī
dinam ekam nivāsena harau bhaktiḥ prajāyate*

Oh! Glorious is that Mathura-mandala, superior to the Vaikuntha [named Golok]. By staying here for a single day, devotion to Hari manifests within a person. (*Padma Purāṇa*, quoted in *Laghu-bhāgavatāmṛta* 1.5.503)

In this verse, the term “Vaikuntha” means “Golok”. This is because this verse is a proof [given by Srila Rupa Goswami to support the claim made in the previous verse].

[**Translator's Note:** Now Srila Vishwanath Chakravarti Thakura returns back to discussing the original verse from the *Bhakti-rasāmṛta-sindhuḥ*].

The term *tadā*, “then”, means “after some time”, unlike the *rāgānugā* path in which one attains results very quickly.

Translation of Sri Mukunda Goswami's commentary: The term *riramsām* indicates a desire to enjoy with Nandanandan Krishna in order to give pleasure to him. By the term *suṣṭhu kurvan* it is indicated that such service [of giving him pleasure] is well performed through one's *siddha-deha*, spiritual body. The term *vidhi-mārgena* means that one only serves Krishna through the *sādhaka-deha*, practitioner's body.

The term *kevalena* means that such a devotee serves [only] through the *sādhaka-deha*, for if there is even a slight mixture of *rāgānugā* then [instead of becoming an associate of a queen in Dwarka] one becomes an associate of a queen in Mathura.

Thus, it is shown by this verse that even though one may have a particular desire, its attainment is only possible through a very specific [*rāgānugā*] *sādhana* practice.

[**Translator's Note:** Someone may ask, what is the proof that even after having a proper desire, attainment is only possible through a specific *sādhana*? Sri Mukunda Goswami quotes two verses in support.]

Just like it is given in the *Śrīmad Bhāgavatam*:

*yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciram dhṛta-vratā*

For attaining this type of perfection, the goddess of fortune, Lakshmi, performed austerities for a long time, giving up all other desires [but could not attain it]. (Śrīmad Bhāgavatam 10.16.36)

Also: *vāñchanti yad bhava-bhiyo munayo vayanī ca*

[Uddhava said:] This mood of pure love is hankered after by those sages afraid of material existence and by us devotees. (Śrīmad Bhāgavatam 10.47.58)

Through these examples, it is shown that in such cases, attainment of the goal [viz. pure conjugal love of Radha Krishna in Vrindavan] is not possible even if one has such a desire simply because the *sādhana* practice is not aligned with the *rāgānuṅā* path. 🙏

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

A FLAG FOR RADHIKA

From *Srīla Kavi Karnapura's Alāṅkāra-kaustubha* (7.60)

The following verse is composed in the style known as *citra-kāvya*, which literally means, “picture-poem”. In this gender of Sanskrit poetry, which goes back at least 2,000 years, the verses are designed to be read in the form of a picture. For more information on this style, see Bindu issue 357. The following verse is in a sub-style of *citra-kāvya*, known as *patākā-bandha*, flag-shaped:



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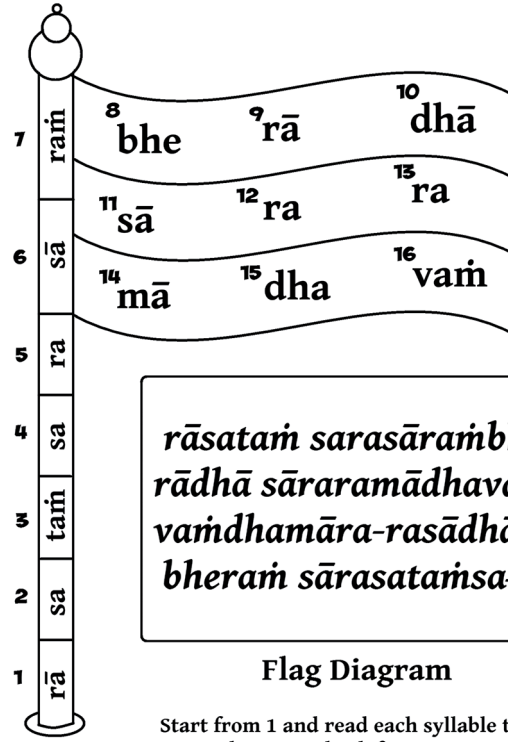
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*rāsatañ sarasārañbhe
rādhā sāraramādhavañ
vañdhamāra-rasādhārā-
bherañ sāsatañsa-rā*

Flag Diagram

Start from 1 and read each syllable till 16.
Then trace back from 16 to 1.

rāsatañ sarasārañbhe — at the beautiful commencement of the *rāsa-līlā*.

rādhā — Srimati Radharani.

sā-āra-ramādhavañ — along with Krishna, the husband of Ramadevi.

vañdhamāra — who causes the destruction of all material bondage.

rasādhārā-bhe — and who enjoys the splendor of *rasa*.

arañ — quickly went along with.

sāsatañsa-rā — she who defeats the beauty of the greatest lotus flowers.

Translation: At the beautiful commencement of the *rāsa-līlā*, Srimati Radharani, the *gopī* who defeats the beauty of the greatest of lotus flowers, quickly went along with Krishna, the husband of Ramadevi, who causes the destruction of all material bondage and who enjoys the splendor of *rasa*. 🙏

— Translated by Hari Parshad Das from *Alāṅkāra-kaustubha* of Srīla Kavi Karnapura Goswami with the commentary of Srī Lokanatha Goswami. Edited by Shivaprasad Bhattacharya. Varendra Research Society. Rajshahi, Bengal. December 1926.

