

Sri Krishna Kathamrita



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rādhā-janma-līlā-kathā

The Pastime of Radha's Appearance





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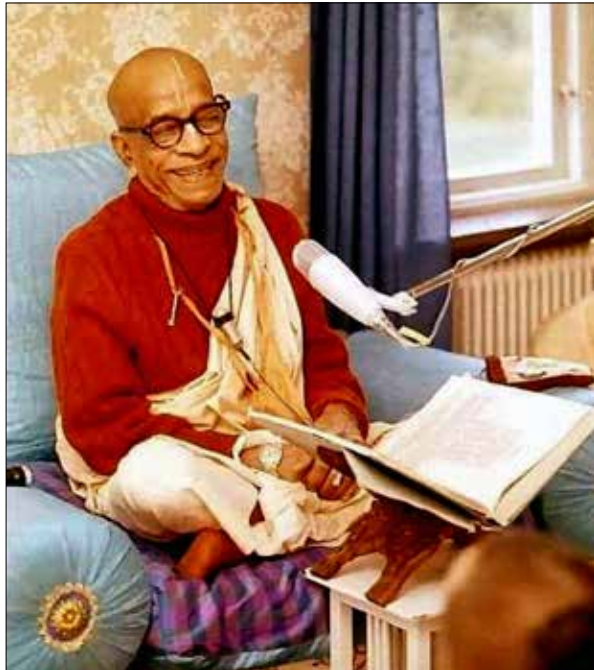
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PRAY TO RADHARANI



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.

Cover: Baby Radha crawls on the ground. Unknown artist.

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.

PLEASE RADHA BY CHANTING KRISHNA



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Those who have no material expectation regarding *sādhana* or the goal of *sādhana*, who simply desire to

become the servant of Radha, the dearest of Madan Gopal, under the control of the highest inconceivable spontaneous love, chant loudly and without offense the names of Krishna, the king of *rasa*. As described in *Śrī Bṛhad-bhāgavatāmṛta* 2.3.144, those who desire to serve the lotus feet of Radha must constantly perform *nāma-saṅkīrtana*. 🍀

— From an article in the Bengali *Gauḍīya* journal. Cited on page 184 of volume 2 of *Śrī Bhaktisiddhānta Vaibhava*, by Bhakti Vikasa Swami. Bhakti Vikasa Trust. Surat, India. 2009.

KRISHNA'S DEBT TO THE GOPIS

Sri Srimad Gour Govinda Swami Maharaja

The *gopīs* have given up everything while being devoid of even the thought that Krishna is *svayam-bhagavān*, the Supreme Personality of Godhead. They only know that Kanu, the son of Nanda Maharaja of Vrajabhumi, is their most beloved, their life, and their object of love — *prema-sarvāśraya*. He is their everything. With that *prema* they have given up everything. In the literature of the world you will never find such *tyāga*, such renunciation. It is incomparable. By their love, Krishna's promise was broken. His promise is, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham* — “As someone approaches me I reciprocate accordingly.” [Bg. 4.11] Krishna never becomes indebted. He always repays his debts. But this promise of his was broken by the *gopīs*. Because the *gopīs* don't want anything, how will he repay them? If they had some intention, some desire, then Krishna could have repaid them. But the *gopīs* don't want anything. Therefore, his promise is broken. The *gopīs* don't want *svarga-sukha*, *bhukti-sukha*, *mukti-sukha*, *siddhi-sukha*, or *sevā-sukha* — heavenly enjoyment, material enjoyment, the happiness of liberation, the happiness of mystic perfections, or the happiness of service. They don't want anything. So what will Krishna give them? How will he repay them? Because they don't want anything, Krishna's promise — *ye yathā mām prapadyante tāms tathaiva bhajāmy aham* — is broken.

Three Reasons

There are three reasons why Krishna's promise is broken. The first reason is because the *gopīs* don't want anything for themselves. They are not interested

in *ātmā-sukha*, their own happiness and enjoyment. So there is nothing that Krishna can give them.

The second reason is that they only have one desire, to please and give happiness to Krishna. They have no other desire. They only have desire for the pleasure and happiness of Krishna. When one wants to give all pleasure and happiness to Krishna, what does he or she have to do? One has to give up one's own happiness. When someone gives everything, then the one who accepts becomes indebted. Then how will he pay them back?

The third reason is that the *gopīs* attention is single-pointed, only on Krishna. On the other hand, Krishna's attention is multi-pointed. Because Krishna is the reservoir of all mellows, he reciprocates appropriately with all types of *bhaktas* — *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya* — and therefore his attention is multi-pointed. But the *gopīs* are single-pointed. Therefore, Krishna's promise, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*, is broken when he sees the love of the *gopīs*. He has said, *na pārāye 'ham* [Bhāg. 10.32.22] — “I have become completely indebted to you. I cannot pay you back, because you don't want anything. What shall I do?” To pay back his debt he



Krishna paints Radharani's feet



Krishna begs for Radha's mercy

became Gaura, assuming the mood of Radharani. Now he is paying back that debt by crying, crying, crying for Krishna, as Radharani is crying and feeling acute pangs of separation from Krishna. This is Gaura. He is Krishna, but the feeling, the mood, is exactly like that of Radharani. As Radharani is crying, crying, crying, and drowning herself in this unfathomable ocean of separation, similarly, Gaura is burning himself with the fire of separation from Krishna. He is always crying and crying and talking like a madman, just as Radharani was crying and talking like a madwoman. The symptoms of madness in Gaura and Radharani are exactly the same. That is why Mahaprabhu relished the songs of Vidyapati, Chandidas and Jayadev in the association of Raya Ramananda and Swarup Damodar Goswami.

I don't know if there are any *bhaktas* here who can relish this thing. One who is in bodily consciousness cannot relish this, cannot understand it. It will never touch them. Prabhupada has written here in this purport [Cc. ādi 13.42] that unless you go above bodily consciousness how can you understand and relish it?

Questions

Devotee 1: The *gopīs* are completely free from bodily consciousness, how can we become like that? I'm a conditioned soul. I'm not a...

Gour Govinda Swami: Develop your love for Krishna and then you'll become free from the conditional stage. Put Krishna on the platform of love. Why are you putting your body and bodily relations on the platform of love? Give up that thing. Give up all lusty material desires. You have so many lusty desires. Give them up for Krishna! How are the *gopīs* acting? How are the *gopīs* busy, day and night? *kāma-kṛṣṇārpaṇa* — Be as lusty as the *gopīs*! The *gopīs* are lusty to give all pleasure and enjoyment to Krishna. They don't want anything for themselves. Although the *gopīs* are in a dying condition, burning in the fire of separation, still they are not dying. Radharani said, "Because he has made us taste that nectar mellow, our bodies have become deathless. But still we are feeling the pain of death."

How is it that they are feeling the pain of death but not dying?



Unknown artist

The gopis love Krishna

“If someone dies, then his or her pain is finished. But when we are dying, death doesn’t come to us. Our bodies have become deathless because he has made us taste, *adhara-sudhā*, the nectar of his lips. *tapta-ikṣu-carvaṇa* — It is like chewing very hot sugarcane. The mouth is burning, but one cannot give it up.”

Such is their condition. This is love for Krishna. This is his mercy. This is the test of how much you love Krishna: You feel yourself in a dying, painful condition, but still you cannot give up Krishna. By this separation the love survives and grows. If there were always union, then love would have met an untimely death. *Viraha*, separation, makes the love survive. Therefore, Krishna puts them in this ocean of *viraha*. That is Krishna’s mercy. He puts the *gopīs* and Radharani in the ocean of *viraha*. Thereby the love survives and grows.

Devotee 2: It seems like a contradiction. On the one hand Srila Prabhupada is saying in his purport [Cc. *ādi* 13.42] that the materialists should not read about Krishna’s pastimes with the *gopīs*. Then on the other hand Prabhupada also says that if one has sex desire then by reading about the *rāsa-līlā* pastimes they will become free from lust.

Gour Govinda Swami: Lust is the disease of the heart. The *Bhāgavatam* states, *kāmaṁ hṛd-rogam āśv apahinoti* — by hearing *rādhā-kṛṣṇa-prema-līlā* from the right source, from the lips of a *vaiṣṇava* who is on the platform of love and who is always feeling the *gopī’s bhāva* of separation from Krishna, it will act as a medicine. [Bhag. 10.33.39]

Devotee 2: So Srila Prabhupada’s statement in the purport is referring to someone who is not hearing from a *vaiṣṇava* but is only reading?

Gour Govinda Swami: Yes. Then one will get the reverse effect. He will imitate and become a debauchee, and then there will be social scandals.

Devotee 2: So the key is that one should hear from the lips.

Gour Govinda Swami: Yes, hear from lips. If you only read, you cannot understand. Hear from the right source. And if you are on that level then you can understand. Then you can relish this subject. Otherwise you cannot understand such topics because they are not material.

Devotee 2: What if the guru tells you to read these subjects?

Gour Govinda Swami: Why will the guru say that? The guru knows what level the disciple is on. He will



debar you, “Don’t read.” No. You cannot understand. If you read, only the reverse effect will come and you will imitate. You will think, “Oh, Krishna is doing like this, or the *gopīs* are doing like this. Let me also do that.” There is no question of imitation. That won’t help you. When you become elevated to that level then spontaneity has come. It comes by the association of *sādhus*. By the *sādhus’* mercy you may be elevated to that level. Otherwise there is no other means. The mercy of such *sādhus*, *vaiṣṇavas*, is required.” 🌸

— Excerpted from Mathura Meets Vrindavan. Gopal Jiu Publications. Bhubaneswar, Orissa. 2003. Pages 207-209, 236-237.

ALL BRIJBASIS CHANT "RADHE RADHE"



There is a saying in the *vrajabāsi* language, *ḍāra ḍāra aura pāta pāta pai śrī rādhe rādhe hoyā* — What to speak of active living entities, even every branch and leaf of the trees chants, “Radhe! Radhe!” 🌸

— *Vaiṣṇava Kaṇṭha-hāra*. By Krishna Balaram Swami. Page 181. Prabhupada Institute of Culture. Baltimore, USA. 1988.

RADHARANI'S APPEARANCE

Srila Ramananda Raya



The following songs were collected by the Orissan State Museum in Bhubaneswar from palm leaf manuscripts written in Odiya script. In 1992 they published these and some other rare songs of Raya Ramananda in a book titled *Rāya Rāmānanda Padyāvalī*. What follows are the first three of twenty-nine songs found in that collection that speak about the appearance and pastimes of Srimati Radharani.

Song One

*eka dine bhikhabhānu pāridhike gela
bhramite bhramite yamunā kulate milila*

*yamunā sohati bahe atyanta prakhare
eka padma bhāsiāye teja dibākare*

One day as Maharaj Vrishabhanu [Bhikhabhanu] arrived upon the Yamuna’s banks, after having been moving around here and there during a royal expedition, he saw a lotus flower, resplendent like the rays of the sun, floating down the stream.

*dekhi bhikhabhānu rājā manate ānande
padmake dekhīyā bole atyanta biṣāde*

Opposite page: *Radha-Krishna milana*
By K. Gupta. Calcutta, c. 1930's.

*ke āniyā padma diba pṛthī dibya tāre
ata boli bhikhabhānu kaha-i satbhare*

Seeing the lotus, his mind became full of bliss, and yet he simultaneously fell into deep despair. He thought and spoke aloud, “How can this divine lotus be brought to the shore?”

*śuniyā cākaragana kehu nā śunila
rāye rāmānanda prabhu carane sevila*

Although his servants heard what the king had uttered, no one could speak. Ramananda Raya aspires to serve his feet.

Kali (refrain)

*mane' mana rājā bhāleni kare
ke āniā diba more*

In his internal vision, Raya Ramananda asks the king: “Shall I fetch this lotus?”

Song Two

*bhikhabhānu rājā tabe ati ānandite
aśvaru uturi rājā calila turite*

*yamunāre deīn rājā paḍila turite
kālandī laharī uṭhe gaganera gate*



Unknown artist

Radha appeared on a divine lotus

Unknown artist



Vrishabhanu Maharaja discovered a tiny girl child in the lotus

*paenri paenri rājā karate dha-ila
padmake lāiān tabe kulate milila*

In great bliss, Maharaja Vrishabhanu swiftly dismounted from his steed and jumped into the Yamuna. Swimming amidst waves that seemed to touch the sky, he caught hold of the lotus, and brought it to the shore.

[**Translators note:** It makes sense that the Yamuna had high and turbulent waves as it was during the monsoon season.]

*ca-uki kariān rājā vimāna maṇḍila
padmake lāiñā rājā pūjāvidhi kaila*

The king brought that beautiful lotus flower and started worship of it on a nice seat.

[**Translators note:** From the text it appears that they first placed the lotus flower on a *ca-uki*, or nice seat, and then placed that seat on some kind of *vimāna*, or palanquin, to make it like a temple.]

*rāya rāmānanda bole rādhā janamite
suphala ha-iba pṛthī rādhāke dekhite*

Raya Ramananda speaks of Radha's appearance, and how the world is now crowned with success by beholding the vision of Radhika.

*Kali (refrain)
bhikhabhānu pura śobhā
ki diba upamā abā*

What can possibly compare to the beauty of Vrishabhanu's abode?

Ślokāmṛta

WHO IS A VAISHNAVA?

Padma Purāṇa 4.1.31-32

*veda-śāstrānuraktā ye tulasī-vana-pālakāḥ
rādhāṣṭamī-vrata-ratā vijñeyās te ca vaiṣṇavāḥ*

*śrī-kṛṣṇa-purato ye ca dīpam yacchanti śraddhayā
para-nindām na kurvanti vijñeyās te ca vaiṣṇavāḥ*

Those who are attached to studying the Vedic literatures, who protect the *tulasī* groves, who joyfully observe the vow of Radhastami, who offer a lamp before Lord Sri Krishna with faith, and who do not criticize others, should be known as *vaiṣṇavas*.

— Translated by Matsya Avatar Das, from the Nag Publishers edition. 2003. Delhi.



Painting by Ananda Payjhi.

*Kirtida and Vrishabhanu have a festival to
celebrate the appearance of Srimati Radharani*

Painting by Radhe Gendron



Baby calf with Radha

Song 3

nānā bādya bajāiṅā vimāna maṇḍila
bhīkhabhānu rānī tabe garbhamāsa hela
navamāsa gela daśamāsa saṃpūrṇate
rānī bole yābu āmi padmake dekhite

As a variety of musical instruments made music around the palanquin wherein the lotus was kept, it was then that the queen noted her pregnancy. When nine months of pregnancy had elapsed and she had approached the completion of her tenth month, the queen said, “Now I will go and see the lotus.”

rāya rāmānanda bole ati sukhābānī
janama ha-ibe āmāra rādhā ṭhākuraṅī

Raya Ramananda tells the good news that our Radha Thakurani will take birth.

Kali (refrain)

padmara mandire gela
rānī āsi praveśila

The queen approached the lotus temple and entered therein.

[**Translators note:** In the next song Ramananda Raya describes that Radha appeared in the lotus.] 🌸

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Unknown artist

Radha has a vision of Krishna