

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja
SRI RADHASTAMI
Mathura, India: September 14, 2002 (am)

[In the early morning of September 14th, in order to commence the celebration of Sri Radhastami in the opulently decorated Sri Kesavaji Gaudiya Matha in Mathura, Srila Narayana Maharaja requested Krsnadasa Brahmachari to lead the assembled devotees in singing Sri Krsna Viraha by Srila Bhaktivinoda Thakura. Then, he explained some of the verses as follows:]

sri krsna-viraha, radhikara dasa, ami to' sahite nari
yugala-milana, sukhera karana, jivana chadite pari

["I am absolutely unable to tolerate Sri Radhika's pitiable condition when She is suffering in separation from Sri Krsna, but I am fully prepared to immediately give up my life for the sake of Their happy reunion." (verse 1)]

Only under the guidance of Srila Bhaktivinoda Thakura is it possible to render service to Srimati Radhika. In the mood of a maidservant of Srimati Radhika, Srila Bhaktivinoda Thakura has written that he cannot tolerate Radhika's condition during the time of Her separation from Krsna. On the other hand, for Their meeting together, he is prepared to easily give up his life.

radhika-carana, tyajiya amara, ksaneke pralaya hoye
radhikara tare, sata-bara mari, se duhkha amar soya

["If I were ever to renounce Radhika's lotus feet for even a instant, I would be totally devastated. For Her sake I will gladly tolerate the pain and agony of death hundreds of times." (verse 2)]

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

e heno radhara, carana yugale, paricarya pabo kabe
haha braja-jana, more doya kori, kabe vraja-vane laibe

["When will I be able to serve Radhika's two lotus feet? Alas, I beg you all, O residents of Vraja, please be merciful to me now. When will you take me into the forests of Vraja?" (verse 3)]

vilasa manjari, ananga manjari, sri rupa manjari ara
amake tuliya, loho nija pade, deho more siddhi sara

["O Vilasa Manjari! O Ananga Manjari! O Rupa Manjari! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the ultimate perfection."
(verse 4)]

Weeping bitterly, Srila Bhaktivinoda Thakura is praying, "O Vrajavasis, please be merciful to me! Place me in the service of the Divine Couple; and especially place me in service of Radhika's lotus feet. When will that day come that Sri Vilasa Manjari and others will take me to Vraja? I long to render service."

[The devotees then sang Srila Gaura Kisora dasa Babaji Maharaja's Uddesye Racita Gita Boliya Pracalita, (The Song Glorifying the Life Goal of Srila Raghunatha dasa Gosvami)]

[The following is the first Bengali verse and the complete English translations:]

Kothaya go premamayi radhe radhe
Radhe, radhe go, jaya radhe, radhe

Where is She who is full of prema? All glories to Sri Radha. (1)

O Radha! Please give me Your darsana and save my life. Your wretched beggar calls out to You, "Radhe, Radhe!" (2)

O Radha, You enjoy pleasure pastimes in the forest of Vrndavana, wherein You enchant the mind of Krsna. (3)

O Radhe, You are the crest-jewel among Your eight principal sakhis. O Radha, daughter of Vrsabhanu Baba. (4)

Raghunatha dasa Gosvami was always calling out, "Radhe! Radhe!" (5)

...sometimes at Kesi Ghata, sometimes at Vamsi Vata. (6)

...sometimes in Nidhuvana, sometimes at Seva Kunja. (7)

...sometimes at Radha Kunda, sometimes at Syama Kunda. (8)

...sometimes at Kusuma Sarovara, sometimes at Giriraja Govardhana. (9)

...sometimes at Talavana, sometimes at Tamalvana. (10)

Raghunatha dasa wears simple cloth which appears to be dirty because he is always rolling on the earth crying out, "Radhe! Radhe!" (11)

Calling out "Radhe! Radhe," his eyes are bursting with a flood of tears. (12)

He wanders throughout the lanes of Vrndavana crying out, "Radhe! Radhe!" (13)

He knows nothing but Radha-Govinda throughout the day and night (56 dandas: 1 danda= 24 minutes). Radhe! Radhe! (14)

He takes rest for only 4 dandas (1 hr. 36 min.) At that time he receives darsana of Radha-Govinda in his dreams. Radhe! Radhe! (15)

[Srila Narayana Maharaja:] Srila Krsnadasa Kaviraja Gosvami has heard about Sri Sri Radha-Krsna from Srila Svarupa Damodara, Srila Raya Ramananda, Srila Rupa Gosvami, and especially from Srila Raghunatha dasa Gosvami, and thus he is giving this tattva. Srimati Radhika is Govinda-nandini, and there is nothing higher than this.

Srila Krsnadasa Kaviraja Gosvami has revealed some of the names of Radhika in his Caitanya-caritamrta Adi-lila chapter four. One of Her names is Govinda-nandini. Govinda is the controller of everything. He is the extreme limit of the conception of the Supreme Lord, Krsna. He has unlimited opulence and sweetness. Who can give happiness to Him? Only one can do so - Krsna Himself in the form of Srimati Radhika.

She is also Govinda-mohini. Krsna attracts all living entities, including animals, trees, and creepers. He especially attracts all of the Vraja gopis, but Radhika can attract Him. Krsna bewilders everyone in this world by His maya-sakti, and in the spiritual world He bewilders all by His beautiful form, qualities, and pastimes. He can bewilder everyone, yet Radhika can bewilder Him.

Radhika is Govinda-sarvasya. She is everything to Krsna. She is the all in all of Krsna; for Him, nothing remains outside Her.

Sri Radha is Sarva-kanta sramoni, the crown jewel of all Krsna's beloveds. All the gopis were searching for Krsna after His disappearance from the rasa dance. When Her own svapaksa gopis (the gopis in Her personal group) saw Her footprints along with Krsna's, they became very happy, knowing them to be Hers. However, when the other groups of gopis saw those footprints, not knowing to whom they belonged, they could only understand that this particular gopi had served Krsna more than any other, and therefore He had left the rasa dance with Her alone.

Sri Radha Herself has become Candravali and all the other gopis. There is no other beloved of Krsna – only Srimati Radhika. Srimati Radhika Herself has become all the Laksmis, and all the queens of Dvaraka. If one thinks deeply about this, he will understand Her greatness. Sita-devi and all the Laksmis are manifestations of Radha, and she assumes these forms to fulfill Krsna's desires.

She is Krsna-mayi; She sees Krsna everywhere – inside and outside of Herself. Wherever Her mind or senses go, it is only to, for, and about Krsna. When She sees a tamal tree She thinks, "Oh, there is Krsna." Her name is Radhika because She fulfills all the desires of Krsna and because He Himself worships Her. An example of His worshipping Her is when He took Her to a solitary place after leaving the rasa dance, at which time even the vipaksa-gopis (rival party) also confirm this. Radhika is Para-devata, just as Krsna is: She is the most worshipable of all. Moreover, She is worshiped by Krsna Himself. Is she not therefore worshipable by everyone?

Once Radhika asked Vrnda-devi, "Where are you coming from?" Vrnda-devi replied, "I'm coming from Radha-kunda, and I saw Krsna there." Radharani asked, "What was He doing?" Vrnda-devi replied that He was dancing. Radha then asked, "Oh, who was His dancing teacher?" Vrnda-devi told Her, "Your reflection, Radhika, which He sees in every tree."

Whatever prema exists in this world comes from Radhika. She is the mother of everyone because she nourishes everyone by giving them prema. Krsna is the principle Deity of all jivas, and Radhika is also. This is confirmed in the Brahma Samhita:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

["I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."]

Sri Radhika is Sarva-laksmi-mayi, which means that all the various gopis emanate from Her, and She is therefore the adistatri-devata (predominating deity) of all the sakhis. As many beloveds as there are, She is their controlling deity. She is Kanti, which means that during rasa-lila, only She could fulfill the desires of Krsna. There were hundreds and millions of gopis dancing, but when Radhika left, the rasa dance stopped. Krsna appears as Mahaprabhu in order to taste all of Radhika's loving moods, because He cannot do so in Vraja-lila.

What are Krsna's thoughts when He is in Mathura and Dvaraka and feeling separation from Radhika? He prays to Her, "O Aradhya! O most worshipful Radha! My mind always remains with You. I'm always anxious for the dust of Your lotus feet. Somehow, in some form, I stay in Vrndavana. O Srimati Radhika, In search for You only am I roaming in those forests and playing on My flute. O Radhike, I go to the Yamuna, not to take bath, but only to meet with You. Otherwise there is no need to go there. I sit on the bank of Yamuna only to meet with You and serve You.

"I stopped grazing cows, and I stopped all other activities. Seeing Your beauty I became uncontrollably eager; My eyes moved here and there and My mind was restless. I used to wait underneath a kadamba tree, thinking, 'When will She come by this way?' I am meditating upon Your qualities, and upon Your beauty which is like the auspicious svati-naksatra constellation. The skylark (cakora) won't drink any other water besides the water coming from the clouds at the time of the svati constellation. Similarly, I am like a cakora bird, and Your beauty is like rain falling during the svati constellation. I am eagerly waiting to have Your darsana. Your beauty and qualities steal My heart. I don't want it to steal My heart, but I forget everything else in My separation from You."

Hearing this, Radhika replies, "O Prananatha, lord of my life's breadth, I am Your eternal servant and You are My life and soul, the only love in My life. I surrender Myself unto Your lotus feet. You may love Me or neglect Me in Your life or by Your mind. You can leave Me and thus bring Me suffering. Whatever You desire, Your happiness is My happiness and Your life is My life. I don't want anything other than Your happiness in My life. As You realize My happiness and sorrows, so I can realize Yours. You feel

happiness by seeing Me, but by seeing You I become millions of times more happy. There is no comparison to My happiness in these worlds. I am happy only by seeing Your happiness. I am always blissful because I have no concept of the happiness of others; I only desire Your happiness. I want to see Your happiness from morning to night, and night to morning.

"By seeing Me You become happy, and therefore I decorate Myself in many ways with srngara (ornaments) and alankara (decorations). I do this for You only; I do this because by seeing Me with all these ornaments and decorations You feel great happiness. I dedicate Myself unto Your lotus feet only to increase Your satisfaction and fulfill Your desires. I become so happy when You say to Me, 'You are My beloved, My bihari, My mistress, My life and soul.' No one can understand the happiness that I feel; and there is no comparison to it in this world.

"When You say to Me, 'O Swaminiji, O Pranesvari Radhike, O My kanta,' My heart becomes overjoyed. Because You are overjoyed when You taste the words "Radha", "Pranesvari", etc. I become blissful. I feel shy to hear about this, and yet I am also very happy. Externally I feel shy, but internally I am extremely happy."

Then Krsna says to Radhika, "You are the abode of matchless love. O Vrsabhanu-nandini, (daughter of Vrsabhanu Maharaja), You are the abode of all rasas, and what am I? I am always moving from one forest to another to graze cows. I am foolish and irreligious. Other than to herd cows, I have no intelligence at all. I don't know the rules and regulations of love, and only You can teach Me these principles. I am always running after cows and playing hide and seek and other games like a village boy, whereas You are the river of prema. I'm just like terribly hot sand in the summer; and You, on the other hand, are the river of love. How can there be any comparison between Yourself and Myself? When You give Me the darsana of Your love, I immediately become happy; there is no comparison to my happiness. When You bestow Your mercy and look towards Me, I become indebted to You." Krsna also told the gopis during rasa-lila: "I have no qualification. I am only a beggar of Your love."

na paraye 'ham niravadya-samyujam
sva-sadhu-krtyam vibudhayusapi vah
ya mabhajan durjara-geha-srnkhalah
samvrscya tad vah pratiyatu sadhuna

["I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation." (SB 10.32.22)]

And now He confirms this when He tells Sri Radha, "I am so indebted to You. How can I become free from this debt? Please be merciful; You are the abode of mercy. Only You can give Me love and fulfill My desires."

Hearing this, Srimati Radhika becomes shy and replies, "O Syamasundara, O You whose eyes are like lotus petals, O You who are the son of Vraja-rajā. You steal My heart. To meet with You I shall give up all the rules and regulations of society. I will leave My in-laws house, I will give up all consideration of shyness, of receiving respect from others, of religion, and of irreligion. I want to come to You and keep You as My own. I want to keep You, even for a moment, but I am only a village girl. I have no quality at all and I am not beautiful. You, on the other hand, are extremely qualified and beautiful, and You are the ornament of Your dynasty. There is no rasa in me. I have no idea about rasa, whereas You are the abode of rasa. You are the ocean of mercy, so please bestow Your mercy on Me. This is My desire."

Without the mercy of Srila Rupa Gosvāmipada and Srila Raghunātha dasa Gosvāmī, no one would have been able to write about these topics. The conception that Radhika is the center of all is exclusively for those in our Gaudiya Sampradaya. We have the speciality of thinking, "Kṛṣṇa is feeling separation from Radhika." No other acaryas can write about all the truths present herein.

Srila Gaura Kīṣora dasa Babajī Maharaja is glorifying and praying to Srila Raghunātha dasa Gosvāmī in his kīrtana called, Uddesye Racita Gita Boliya Pracalita. He says there that Raghunātha dasa Gosvāmī was always roaming, sometimes in Nidhuvana and sometimes in Vamsivata, and calling out, "Radhe! Radhe!"

Gaura premanande

Translators: Puyjapada Madhava Maharaja and Radhanātha dasa Brahmācārī

Transcribers: Bimala dasī and Radhika dasī

Editors: Premavati dasī and Syamarani dasī

Typist: Vasanti dasī