

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

SRI RADHASTAMI DAY

Mathura, India: September 4, 2003

[You have recently received three or four of Parama-pujyapada Srila Bhaktivedanta Narayana Maharaja's commentaries on Srila Jayadeva Gosvami's Mangalam-gitam, the latest being what he spoke on this year's Janmastami Day, August 20, 2003. Each commentary has been simultaneously one and different. Here is still another commentary, given on Sri Radhastami Day, two weeks after Janmastami. Here again, by the manifestation of the mercy of Srimati Radhika in the heart of Srila Maharaja, ever-new meanings are revealed. Srila Maharaja requested Sripada Aranya Maharaja to give the intermittent translation, and during the Hindi those devotees with headsets were also able to "follow along" by hearing the simultaneous translation of Gaurasundara dasa brahmachari.]

Sri Jayadeva Gosvami knows in his heart that the best prayers to Sri Krsna Bhagavan are those which glorify Him in relationship to the gopis, and especially in relation to Srimati Radhika. He therefore begins this kirtana with the words "srita-kamalakuca-mandala! dhrta-kundala! e." Lord Krsna is the foundation, sustainer and basis for the entire universe and for all living entities. His name, form, qualities and pastimes are all incomparable, there is nothing equal or greater to His glories, and all living entities take shelter of Him. In this connection however, "srita-kamalakuca-mandala" – Krsna is taking shelter of the breast of Srimati Radhika. The word Kamala generally means Srimati Laksmidevi; the goddess of fortune; yet here it does not refer to Laksmidevi but to Srimati Radhika. Laksmidevi has no relation with Vrajendra-nandana Syamasundara. Srimati Radhika carries a lotus in Her hand, and therefore Her name is Kamala.

When Sri Krsna is about to go to the forest for cow-grazing, surrounded by His many thousands of cows and friends, Srimati Radhika and Her sakhis stand some distance away and perform His arcana – not with paraphernalia but by their loving sidelong glances. At that time, catching the arrow of Srimati Radhika's glance, Krsna becomes unconscious.

Srila Prabhodhananda Sarasvati Thakura has explained in Sri Radha-rasa-sudhanidhi (39):

venum karan nipatitam skhalitam sikhandam

bhrastam ca pita-vasanam vrajaraja-sunoh
yasyah kataksa-sara-ghata-vimurcchitasya
tam radhikam paricarami kada rasena

["As Krsna was on His way to go cow-herding, Radhika threw a sidelong glance at Him, which pierced Him like an arrow. It went straight into His heart, and at once His vamsi fell from His hands."]

Sri Krsna begins to faint due to being shot by the arrow of Srimati Radhika's glance. At that time, as He begins to fall to the ground, He takes help from Madhumangala to stand up. By remembering Krsna's form, qualities and pastimes all the living entities in the universe can find satisfaction and fulfillment; but how will He find satisfaction and fulfillment? His happiness lies in His remembrance of the name, form, qualities and pastimes of Srimati Radhika. This is the meaning of "srita-kamalakuca-mandala!"

"Dhrta-kundala e." Krsna wears kundala, earrings, and the embodiment of His earrings is the glories of Srimati Radhika. Srila Rupa Gosvami's Ujjvala-nilamani states, "To increase the beauty of Krsna, may this grantha (scripture) be like an ujjvala-nilamani, a jewel on His shark-shaped earrings."

"Kalita-lalita-vanamala." Kalita means very beautiful and astonishing, and it refers to Krsna's garland of forest flowers. That garland is made by Srimati Radhika from beli, cameli and juhi flowers, and also from tulsi leaves and manjaris, and it extends from His neck down to His feet. This vana-mala is surrounded by hundreds of bees singing Srimati Radhika's glories, and in this way it is made of Srimati Radhika's glories.

"Dina-mani-mandala-mandana! bhava-khandana! e." The general meaning is that Krsna is the ornament decorating this universe' which is beautiful when Krsna is present within it. Bhava-khandana refers to that person, Sri Krsna, who puts an end to material existence, and one's material existence will be terminated by remembering Him.

"Dina-mani" means the sun. In the brahma-gayatri it is indicated: I meditate on that personality who is the effulgence of the Supreme Lord, and who is honored by the sun. The sun gives light and life to this world, but it is not the root cause. Just as the moon gives light but that light is reflected from the sun, the light and energy and life of the sun comes from para-sakti Srimati Radharani. This is explained in the brahma-gayatri mantra by the words bhargo devasya dhimahi. Devasya refers to Bhagavan Sri Krsna and bargo means power. Krsna's supreme power is Srimati Radhika.

Srimati Radharani is Rasesvari, the controller of rasa-lila. Sri Krsna is not actually the controller (Rasesvara). If He is present with all the gopis in the rasa-lila and Srimati Radharani is not there, that rasa-lila cannot continue.

"Dina-mani-mandala" also means that Lord Krsna is the dina-mani; the jewel in the rasa-mandala. When Srimati Radharani leaves rasa-lila Krsna feels separation. Here bhava-khandana does not mean that Krsna breaks material existence, but

rather that His own separation is only broken by the association of Srimati Radharani.

"Muni-jana-manasa-hamsa" the general meaning is that Krsna is a hamsa, swan, who plays upon the cool lake of the hearts of the munis who meditate on Him. "Jaya jaya deva hare" – all glories many times over to that Krsna. The deep meaning is that muni refers to Srila Sukadeva Gosvami because the pastimes of Srimati Radhika breaking the separation of Sri Krsna appeared in his heart. Krsna is like a swan in the heart of the munis, but Srimati Radhika is more prominently in their hearts. When Srila Sukadeva Gosvami spoke Srimad-Bhagavatam he established the subject matter with verses glorifying Srimati Radhika, and this is the evidence that the ultimate subject matter of the Srimad-Bhagavatam is the glory of Srimati Radhika.

Krsna Himself states there:

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

["O gopis, 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 worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. (Srimad-Bhagavatam 10.32.22)]

Muni also refers to Srila Jayadeva Gosvami himself, and also to the four Kumaras, because they always keep the asta-kaliya-lila of Sri Sri Radha and Krsna in the core of their hearts. It also refers to Lord Sankaraji because he as well is absorbed in the asta-kaliya-lila of Srimati Radhika. Therefore, "jaya jaya deva! hare" – all glories to the istadevi, worshipful deity of Sri Jayadeva Gosvami, Srimati Radharani.

sri-jayadeva-kaver idam kurute mudam
mangalam-ujjala-gitam jay jaya deva! hare

(verse 9)

Sri Jayadeva Gosvami completed his song with the words, "mangalam-ujjala-gitam. Is this said for Sri Krsna or for someone else? This is only said for Srimati Radharani. This song is actually unnata-ujjala gitam; unnata-ujjala is the loving

mood of Srimati Radharani in paramour love. Unnata-ujjala-rasa applies to Srimati Radharani, not to Lord Krsna. Krsna tastes this rasa, He is its object, but its origin and reservoir is Srimati Radharani. Therefore, in his conclusion, Srila Jayadeva Gosvamis is again offering pranama to his worshipful deity, Srimati Radhika.

Krsna does not have the unnata-ujjala mood; only Radhika has it, and for this mood He performed many austerities and took His birth as Sri Caitanya Mahaprabhu. Unnata-ujjala-gitam is therefore the kirtana of the glories and mood of Srimati Radhika, the worshipful deity of Srila Jayadeva Gosvami.

[The assembled devotees then chanted Sri Radha-Krpa-Kataksa-Stava-Raja and Sri Nanda-Nandanastakam, after which Srila Maharajaji again revealed more meanings.]

ananti-koti-visnu-loka-namra-padmajarcite

himadrija-pulomaja-virincaja-vara-prade

apara-siddhi-rddhi-digdha-sat-padanguli-nakhe

kada karisyasiha mama krpa-kataksa-bhajanam?

"You are worshiped by Sri Lakmi, the goddess of unlimited millions of Vaikuntha planets. Sri Parvati, Indrani (Indra's wife) and Sarasvati all worship and attain benedictions from You. Meditation on even one of Your toenails grants an infinite variety of perfections – O Srimati Radhike, when, oh when will You bestow upon me Your merciful sidelong glance?" (Sri Radha-Krpa-Kataksa-Stava-Raja verse 11)]

makhesvari! kriyesvari svadhesvari suresvari

triveda-bharatisvari pramana-sasanessvari

ramesvari! ksamesvari pramoda-kananesvari

vrajesvari vrajadhipe sri radhike namo 'stu te

"You are the mistress of all kinds of sacrifices (especially of the topmost yugala-milana-yajna); of all actions (since You are the root of all potencies – mula-sakti-tattva); of the mantras uttered at yajnas and of the sacrificial offering presented to the demigods; of all the demigods; of the words of the three Vedas; of the enforcement of all scriptural principles; of Sri Rama-devi (the goddess of fortune); of Sri Ksama-devi (the goddess of forgiveness); and especially of the delightful kunjās in Vrndavana. When will You mercifully make me Your dasi and grant me the qualification to render service in Your amorous pastimes with

the prince of Vraja? O Srimati Radhika, owner and maintainer of Vraja! I offer pranama unto You time and again.

Srimati Radhika is worshiped in countless universes by all great personalities, such as Himadrija, who is born of the Himalaya Mountain and is therefore Parvati devi, Pulomaja, who is Sacidevi, the wife of King Indra, and Virincaja, who is Sarasvati or Gayatri, the wife of Lord Brahma. Srimati Radhika is worshipping for all of them, and therefore, leaving behind the worship of all others, one should worship Srimati Radhika.

"Apara-siddhi-rddhi-digdha-sat-padanguli-nakhe." All potencies and all types of perfection emanate from the effulgence or rays of just one toe-nail of Srimati Radhika. As explained earlier, in this kirtanas She is called "Ramesvari! Ksamesvari Pramoda-kananesvari." She is Rasesvari, the controller of rasa-lila. Sri Krsna is the son of the King of Vraja, Srimati Radhika controls Him by Her love and she is therefore also addressed herein as Vrajadhipe.

vrajangana-sunayakam sada sukha-pradayakam

jagan-manah pralobhanam namami nanda-nandanam

(Sri Nanda-Nandanastakam verse 8)

[I offer pranama to Sri Nanda-nandana, who as the lover of the Vraja gopis perpetually delights them and who enchants the minds of all living entities.]

"Vrajangana" means the angina, gopis, of Vrndavana, and among them Srimati Radhika is most prominent. "Sunayakam" means that Sri Krsna, in His form of dhira-lalita-nayaka, is under the control of Srimati Radhika.

"Sada sukha-pradayakam." The general meaning is that Lord Krsna gives happiness to everyone, and the special meaning is that Srimati Radhika gives happiness to Him.

"Jagan-manah pralobhanam." Sri Krsna awakens greed for prema-bhakti within the hearts of everyone. Sri Radha-Krpa-Kataksa-Stava-Raja is sung to give Him happiness, and singing Sri Nanda-Nadanastakam is sung to give happiness to Sri Radha. By singing the glories of Krsna one can attain the lotus feet of Srimati Radharani and by singing Her glories one can attain His lotus feet. Srila Narottama dasa Thakura writes:

krsna-nama gane bhai, radhika-carana pai

radha-nama gane krsnacandra

["O brother, by chanting Krsna's name you will attain Sri Radha, and by chanting Sri Radha's name you will attain Krsnacandra." (Sri-Radha-Nistha verse 4)]

Still, Srila Bhaktivinoda Thakura prays,

radha-paksa chadi, je-jana se-jana, je bhave se-bhave thake

ami to' Radhika-paksa-pati sada, kabhu nahi heri ta'ke

["I am always in Srimati Radhika's entourage and never look upon the faces of those who are against Her, no matter who they are or what their mood is."
(Vrsabhanu-Suta verse 4)]

This consideration is called rupanaga- vicara, the deliberation of the conception of those who perform bhajana in the footsteps of Sri Rupa Manjari: "I always take the side of Srimati Radharani."

We discussed on Sri Janmastami Day that Srila Jayadeva Gosvami concluded his song by praying, "May that Srimati Radharani, the embodiment of unnata-ujjvala-rasa, bestow Her mercy and bring about auspiciousness to all living entities." Similarly, on this day of Sri Radhastami, I pray that Srimati Radhika will bring about auspiciousness to all of you.

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