

Srila Bhaktivedanta Narayana Maharaja

THE MEANING OF RADHE

The Hague, Holland: July 9, 2005

[As an invocation to the 10th annual Holland Harikatha festival, Srila Narayana Maharaja asked the devotees to sing Srila Rupa Gosvami's prayer, "Radhe, Jaya Jaya Madhava Dayite." He then gave an elaborate explanation of the prayer, and the transcription of that explanation is below:]

radhe!jaya jaya madhava-dayite
gokula-taruni mandala-mahite

damodara-rati vardhana vese!
hari-niskuta-vrnda vipinese!

vrsabhanudadhi-nava-sasi-lekhe
lalita-sakhi! guna ramita-visakhe!

karunam kuru mayi karuna-bharite!
sanaka-sanatana-varnita-carite

Radhe – what is the meaning of Radhe? “Aradyate iti.” Lord Sri Krsna Himself worships Srimati Radhika, and Radha worships Him. When She came from Krsna's left side in the rasa-lila She at once ran to Him to worship Him – and He ran towards Her. “Radhe Jaya Jaya – Radhe, You should be glorious, You should be glorious.”

“Madhava Dayite – You are very near and dear to Lord Madhava.”

yasyah kadapi vasanancala-khelanottha-
dhanyati-dhanya-pavanena krtartha-mani
yogindra-durgama-gatir madhusudano 'pi
tasya namo 'stu vrsabhanu-bhuvo dise 'pi

[“Obeisances to the direction that faces Sri Vrsabhanu's daughter. When the breeze coming from that direction playfully moves the edge of Her garment, Lord Krsna, who cannot be attained by even the kings of the yogis, thinks that His life has now become a great success.” (Radha-rasa-sudha-nidhi, verse 2)]

Once, Sri Krsna did something that offended Srimati Radhika, and She entered a sulky mood. She was sitting on one side of Radha-kunda, and Krsna on the other side. The breeze coming from Radha's side touched the beautiful fragrance of Radha-kunda and also the veil of Radhika – not Radhika, but the veil which held her fragrance. That breeze then touched Krsna and He exclaimed, “My life is successful! My life is successful!”

So many sages and saintly kings are able to control their minds, and their minds are thus purified. Yet, even in their meditation they cannot touch the lotus feet of Sri Krsna. On the other hand, by any connection with Radhika, by even the fragrance of Her veil, that same Krsna was overwhelmed. Radhika is so glorious.

venum karan nipatitam skhalitam sikhandam
bhrasdanca pita-vasanam vraja-rajā-sunoh
yasyah kadaksa-sara-ghata-vimurcchitasya
tam radhikam paricarami kada rasena

[“When will I delight in the service of Srimati Radharani? Struck by the arrow of Her side-long glance Krsna faints, His flute falls from His hands, the peacock feathers on His head become loosened and His yellow scarf slips from His neck.” (Radha-rasa-sudhanidhi, verse 39, by Srila Prabhodhananda Sarasasvati)]

Srila Prabhodhananda Sarasvati writes: “When will I have a chance to serve Srimati Radhika with rasa – manjari-rasa – which is so high class, even more so than the transcendental stages of sneha, maan, raga, anuraga and still more than that.”

akhila-rasamrta-murtiù
prasmarā-ruci-ruddha-taraka-paliù
kalita-syama-lalito
radha-preyan vidhur jayati

[“Let Krsna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed the minds of Syama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for devotees in all transcendental mellows.” (Caitanya-caritamrta Madhya-lila 8.142)]

When Sri Krsna plays His flute, all the gopis are controlled. He is an ocean of rasa. By His beauty and flute playing He controls Taraka, Pali, Candravali; and others, such as Bhadra and Syamala and Lalita are also controlled by Him. He also controls all the cows with His flute. Yet, when He saw Srimati Radhika, that flute fell from His hands and His peacock feather fell down to Her lotus feet.

“Brasdanca pita vasanam – He did not know that His yellow shawl was also falling down. He became totally mad and at once fainted.” Srimati Radhika is so glorious, and therefore Srila Rupa Gosvami therefore sings, “Radhe, Jaya Jaya Madhava Dayite.”

Srila Sukadeva Gosvami has quoted Sri Krsna in Srimad-Bhagavatam:

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 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)]

Srila Jayadeva Gosvami has also quoted Krsna in Gita-govinda:

smaragara kandanam
mama sirasi mandanam
dehi pada pallavam udbharam

Sri Krsna is begging Srimati Radhika, “Oh, Devi, I am taking My ears in My hand.*[See endnote 1] I have done something wrong. I promise that in the future I will never again commit any offense to You. Be pleased with Me. I am offering My flute and My peacock feather at Your feet. I cannot tolerate Your separation for even a moment. I will die without You. So please excuse My faults. Please excuse me.”

Sri Jayadeva Gosvami could not write this,*[See endnote 2] but our Gosvamis, like Srila Rupa Gosvami who is Sri Rupa Manjari could do so. How glorious is Radha. “Jaya Jaya Madhava Dayite – Sri Krsna is controlled by Srimati Radhika.”

“Gokula taruni mandala mahite – So many gopis live in Gokula. They are extremely beautiful and Candravali is especially beautiful, but not like Radhika. Taruni mandala mahite – in this world no one is as near and dear to Krsna as Radhika.”

“Damodara rati vardhana-vese – Damodara is controlled by His mother, but in this connection that very Damodara is now controlled by Radhika. Vardana vese – to increase Sri Krsna's love and affection, She appears in such beautiful ways.”

"Hari-niskuta vrndavipinase" – Hari means Krsna, who takes the heart of everyone, especially the gopis. His garden is Vrndavana, where Yamuna is flowing, peacocks are dancing and cuckoos are singing. Everywhere there are beli, cameli and kadamba flowers. All stimuli are there. There, Krsna is not Vrndavanesvara (the Lord and controller of Vrndavana). Because Vrnda has given Vrndavana to Srimati Radhika – She is Vrndavanesvari. Especially, Sri Krsna is not Rasesvara (the Lord and controller of rasa-lila), rather, Radhika is Rasesvari. Lord Krsna is one of the participants, but Radhika is all-in-all.

"Jaya Jaya – Oh Devi, be glorious, be glorious. Sprinkle a particle of Your mercy upon me.”

vrsabhanudadhi-nava-sasi-lekhe
lalita-sakhi! guna ramita-visakhe! (verse 3)

“You are like the moon, who has arisen from the ocean of Vrsabhanu Maharaja’s love.
[According to Srimad-bhagavatam, the moon was born from the churning of the ocean.]

“Lalita sakhi guna-ramita-visakhe – You are the sakhi of Lalita.” In what way?

dhurte vrajendra-tanaye tanu susthu-vamyam
ma daksina bhava kalankini laghavaya
radhe giram srnu hitam iti siksayantim
devim gunaih sulalitam lalitam namami

[“I offer pranama unto Sri Lalita-devi, the charming treasure-house of all good qualities, who instructs Srimati Radhika in this way: “O Kalankini (unchaste one)! Radhe! Listen to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (dhurta). Don’t display Your mood of gentle submission (daksina bhava) to Him; instead, in all circumstances be contrary.” (Sri Lalitastakam, verse 4)]

Srimati Lalita-devi is so near and dear to Srimati Radhika that sometimes she controls Radhika. “Dhurte vrajendra – Lalita says, ‘Vrajendra-nandana (Sri Krsna, the son of Nanda Maharaja) is a high class of cheater. He is black inside and He is black outside. He is black everywhere; so You should not be submissive towards Him. Always act in such way as to control Him. Don’t give up your maan (transcendental anger).’” Radhika wants to give up Her maan, but Lalita tells Her not to do so. “Radhe giram srnu hitam iti siksayantim” – Lalita is Guru of Radhika, so She can give anyone the dasya-prema of Radhika.

yam kam api vraja-kule vrsabhanu-jayah
preksya sva-paksa-padavim anuruddhyamanam
sadyas tad-isöa-ghadanena krtarthayantim
devim gunaih sulalitam lalitam namami

[“I offer pranama unto the supremely charming Sri Lalita-devi, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her priya-sakhi Srimati Radhika, Lalita immediately tells Radha that She must accept this person in Her own party (sva-paksa). Radha obeys Lalita, who thus fulfills that maiden’s desires.” (Sri Lalitastakam, verse 7)]

Visakha took birth on the same day that Radhika took birth, so her beauty and other qualities are similar to those of Radhika. Her voice is so sweet, even more so than Sri Krsna’s. All her qualities are like those of Radhika. I pray that She will make me her disciple and give me training on how to serve Radhika and Krsna.

karunam kuru mayi karuna-bharite!
sanaka-sanatana-varnita-carite

In this verse Srila Rupa Gosvami says that even those who are first-class brahmavadis, like Sukadeva Gosvami (when he first appeared in this world) and the Four Kumaras

(who are forever 5 years old, who are always naked, and who are the first sons of Lord Brahma) are glorifying Srimati Radhika. Nisanta-lila (the end-of-night pastimes of Radha and Krsna) and other pastimes of asta-kaliya-lila (the 24-hour daily pastimes of Radha and Krsna) were told to the four Kumaras by Lord Siva, and then they wrote about it in the Brhat-vamana Purana. So Srila Rupa Gosvami is glorifying Sanaka, Sananda and Sanat and Sanatana Kumara.

In this connection, Sanatana means Sanatana of the Four Kumaras. But Srila Sanatana Gosvami has also glorified Her, especially in Brhad-bhagavatamrta and in his Vaisnava Tosani commentary of Srimad-Bhagavatam.

And we are now also glorifying Radhika, so that this Holland festival will be successful. I know that more than 1,000 devotees have come here from various parts of Europe, Australia, England, Russia and various other countries. There may be some problems. No one can satisfy everyone, and especially it is not possible to satisfy a child. If some problem comes, therefore, with hosting or prasadam or anything – it may come – please tolerate.

You have all come for hari-katha, and we will give you hari-katha. We will give that hari-katha which Srila Bhaktividenta Swami Maharaja, your Prabhupada, has left for me. He told me, “You should give this.”

Try to drink the nectar of hari-katha with the two cups of your ears. Srila Sukadeva Gosvami has told about this, but not openly like I am telling. Sukadeva Gosvami has never openly told Radhika’s name in the Srimad-Bhagavatam, nor did he reveal the names of Candravali or Lalita and Visakha. But Srila Bhaktivinoda Thakura has revealed this, and in his parampara I am also telling you so many secret names and their sweet pastimes. Try to take this into your heart, and preach our mission throughout the world. Don’t be weak. “Radhe Jaya Jaya Madhava Dayite.”

*[endnote 1 – pulling on ones own ears with both hands indicates ones admitting an offense and begging forgiveness]

*[endnote 2 – Jayadeva Gosvami was somewhat hesitant to write the whole verse, because he had a hint of an opulence mood toward Sri Krsna. So, while he was out, Krsna Himself, in the form of Jayadeva, came to his house and wrote the rest of the verse in his devotee’s notebook.]

Erratum: Please excuse us. In the class of June 15 part 1, entitled, “What are You Doing, My Brothers, My Sisters” we wrote:
For abhideya-tattva (the established truths regarding the relationship between God and the living entity) and sadhana-tattva (the truths regarding the process to realize that relationship), Srila Bhaktivinoda Thakura has taken examples from the eleventh canto.

According to Jaiva Dharma it should be:

Abhideya tattva and Sadhana tattva: The means to achieve the ultimate goal of Krsna Prema is called abhideya tattva. The practice one adopts to bring about that result (the goal) is known as sadhana. Therefore sadhana bhakti (devotional practice) is called abhideya.

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