

Glories of Radharani

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Venue: Krsna Balaram Mandir, Vrndavana

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Occasion: Radhastami

Srila Prabhupada ki jai!!

Srila Prabhupada is the one who has given Radha and Krishna to us. So Prabhupada is to himself celebrate Radhashtami, Janmasthanami. Even when he was little boy, he celebrated, he used to share this with us. And then sadhus coming to his home and Gour Mohan Dey's used to do special appeal to all those sadhus, "please bless my son." What sort of blessing? So that he becomes devotee of Radhey!! Radha's devotee. So Srila Prabhupada was Radha's devotee, Radha bhakta. Varsabhanavi dayita, his spiritual master also has this name; Varsabhanavi dayite Bhaktisiddhanta Sarasvate Thakur. So blessings of all those sadhus. Gour Mohan Dey was also first guru, siksha guru. His blessing, sadhus blessings, Bhakti Siddhanta Sarasvati Thakur's blessings and Srila Prabhupada became a great devotee of Srimate Radharani ki..... jai!!

It must be very first year after ISKCON was founded, '66 foundation. Even before the foundation day but the same year '66 in New York, Srila Prabhupada held first Radhashtami festival in New York. Initiation also held on that day, Satsvarupa Swami, Brahmananda, Achyutananda, they received blessings of Radharani. They were initiated that day. Every year of course Prabhupada has been celebrating Radhashtami here and there, everywhere. I found out some year which years where. In 68 he was in Montreal, Canada celebrated Radhashtami there. In 69 in London, he was there a few times in London for Radhashtami festivals, '69, '71 and '73. Three times in London Prabhupada celebrated Radhashtami Mahotsava ki..... jai!!

In 1970 it was turn for Kolkata, Radhastami in Kolkata.

Jayapataka and Achyutananda were given sannyasa initiation on that day! Haribol!!

And moving forward '72 Los Angeles Radhashtami. '74 Kolkata again. '75 Krsna Balaram opening had already happened on Rama Navmi. And that year Radhashtami, Srila Prabhupada was right here!! Haribol!! I Am sure he was right here sitting and celebrating. And that day the International Gurukul school corner stone ceremony was led on Radhashtami of 75. Then '76 was the turn for New Delhi, Lajpat Nagar, 21 Feroze Gandhi road. I was there so I remember. Prabhupada celebrated Radha Parthsarathi's Radhashtami. Guess what? He was translating Srimad Bhagavatam like always and everywhere. So that day, on Radhashtami day, Srila Prabhupada completed the translation of the 8th Canto of Srimad Bhagavatam. Haribol!!

This commentation, Srila Prabhupada was writing, that commentaries on Srimad Bhagavatam has been finished in our New Delhi center today, 1st September, 1976, the day of Radhashtami, by the grace of the Supreme Personality of Godhead and the acharyas this was possible. Srila Prabhupada is writing he continues to write there.

Srila Narottama dasa Thakura says,

'tandera carana sevi bhakti-sane vasa janame janame haya, ei abhilasa'

I am attempting to present Srimad Bhagavatam in the English language by the order of my spiritual master, Srimad Bhaktisiddhanta Sarasvati Thakura, and by his grace the work of translation is gradually progressing, and the European and American devotees (He is remembering them, he is not remembering Indians), who have joined the Krsna consciousness movement are helping me considerably. Indian devotees were not helping at that time. Those who helped were American, European (Laughter). Thus we have expectations of finishing the great task before my passing away. All glories to Sri Guru and

Gauranga.

That was also day Radhashtami in New Delhi. Srila Prabhupada gave me personal instructions to start the bullock cart sankirtan party. I was enjoying travelling in the buses, German buses of Hamsaduta Maharaj he was at that time. Prabhupada said 'No', Buses had to go also back to Germany. I was left with no mode of transportation. He said, 'get down from the bus get into bullock cart.' That instruction for me was, is very special to me. And I received that instruction on Radhashtami day 1976 New Delhi Radha Parthsarathi mandir. And then I just want to share what Prabhupada had been saying at some of these Radhashtami celebration days. Especially in London in '71 and again in '73.

You'll like to hear what Srila Prabhupada said? Haribol!!!

Prabhupada said, must be Radha Gokulananda temple in London. Radharani is Krsna's pleasure potency.

'radha krsna-pranaya-vikrtir hladini saktir' (C.C Adi 1.5)

He quoted that; The Lord, the Supreme Personality of Godhead has got varieties of energies. As it is confirmed in the Vedic literatures.

**'parasya saktir vividhaiva sruyate
na tasya karyam karanam ca vidyate',
(Svetasvatara Upanishad) Prabhupada quoted.**

The Supreme Lord has nothing to do personally. 'na tasya karyam karanam ca vidyate'

He has nothing to do. Just like here in this material world, we find very big man political head or business head, personally he has nothing to do because he has got so many assistants, secretaries. That personally he has nothing to do anything. Similarly the Supreme Personality of Godhead full with six opulences, why He'll have to do something. No, He has got many assistants.

‘sarvatah pani-padam tat’

In Bhagavata Gita He has got everywhere His hands and legs. You’ll find Krsna, He has nothing to do. He is simply engaged in enjoying with Gopis and Radharani. Haribol! Jaya Radhey!

And then ’73 Radhashtami London Prabhupada said, ‘Actual aim of life is to satisfy Visnu. And Krsna is original Visnu tattva. And He is pleased through Radharani.’ Haribol!!

Such a profound statement. He is pleased through Radharani. Therefore, we don’t keep Krsna alone, no. Radha Krsna, first Radharani. So that day is today. First you have to worship Radharani. If you go through Radharani, therefore, in Vrndavana you will see all the devotees they will address one another Radhey!! Radhey!! Jaya Radhey! Still, meaning even today. Because they know, if I can please Radharani; Radharani presented the original pleasure potency, always absorbed in thought of Krsna. So anyone who comes before Radharani to serve Krsna, She becomes so pleased, ‘Here is a devotee of Krsna.’ She immediately recommends, ‘Krsna! Oh Krsna! Here is a devotee. He is better than me!’ This is Radharani.

I may be not devotee. I may be most fallen rascal but if I try to reach Krsna through Radharani, then my business is successful. Therefore we should worship Radharani first. That is our business. Instead of offering directly one flower to Krsna, you just put it in the hand of Radharani. You can say this, ‘My dear Radharani, jagat mata, if you kindly take this flower and offer it to Krsna.’ Radharani says, ‘Oh you have brought a flower?’

Krsna says, ‘patram puspam phalam toyam yo me bhaktya prayacchati’

But don’t try to offer Krsna directly. Just offer through Radharani. It will be very much appreciated by Radharani. Haribol!!

So this is our philosophy. So please Krsna through Radharani.

And just today is auspicious of Radharani's appearance. So we should offer pushpanjali and pray to Radharani. You could say the prayer, 'Radharani kindly be merciful and tell about me to your Krsna.' Krsna is not independent. Krsna is Radharani's property. So you have to approach Krsna through Radharani. Today is auspicious day. So worship Radharani very nicely and be happy. Prabhupada said.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Chant Hare Krsna and be happy. That we normally hear. And here Srila Prabhupada says, 'Worship Radharani and be happy.' So what's the difference? There is no difference! The chanting of Hare Krsna Hare Krsna is what? That is worshipping Radharani, worship Deity of Radharani, Radha Shyamsundar. Everyday we worship Radha Shyamsundar. Everyday we worship the Holy name. And here also, the first comes Hare then comes Krsna. This is also prayer. Srila Prabhupada used to always simply, not getting into the details. He would translate this, 'Oh Radhey, Oh Krsna, please engage me. I am yours. Please engage me in your service. Or Oh! Radhey, you are engaged in Krsna's service, please engage me also in Krsna's service. This chanting Hare Krsna Hare Krsna is that prayer, that meditation. That is the worship of Radha Krsna, worship of Radharani. Worship Radharani nicely and be happy. So chant Hare Krsna nicely. Nicely is what? Attentively is what? 'aparadh-sunya ho'ya loho krsna nama'

That is worshipping Radharani, worshipping Krsna, worshipping Their Holy names.

So Prabhupada gave us Radha Krsna, gave us Radharani. Take Radharani. Take Hare. Take Krsna. Prabhupada gave us Radha Krsna in the form of Their names.

We could say that also, by worshipping the Holy names.

Today is Radharani's appearance day, formal Radhashtami. But

She is willing and ready to appear every day, every time wherever. She is ready to appear. What form and shape?

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

In the form of the Holy name Radha and Krsna are appearing everyday to every body.

‘kali kale nama-rupe krsna-avatara’ or
‘kali kale nama rupe radha avatar’, ‘radha krsna avatar’,
‘kali kale nama rupe’ in the form of the Holy name Radha Krsna appearing. In fact this is Caitanya Mahaprabhu has given Himself to the world. In parampara we receive Radha Krsna in the form of the Holy name. Chant Hare Krsna and be happy. At the time of initiation, what are we given? What do we receive when we are given initiation? What we are given is Hari nama, Radha nama, Hare Krsna.

‘hare krsna nama gaura karila pracara’

So we are given that Radha Krsna nama. If we worship this Holy name, we could attain perfection of our life. One goal is to achieve Krsna prema, Radha prema and that could be done by chanting Radha Krsna’s names. Hare Krsna.

Today is allowed to go on and on till abhishek time. Are you fasting? You are not remembering. (Laughter). And feasting in fact. Today is the feast day. We eat feast through the ears. That feast, karanamrta not the annamrta.

So much you could talk about Radha Krsna. But could we finish in two hours? This never ending discussion and ever fresh, you don’t have repeat. So much to talk about.

Somewhere something we want to talk. There is so much to talk and of all that talk what to talk today. I am not sure, but I have to talk something for my own purification

‘krsna kanta gana dekhi tri-vidha prakara

eka laksmi-gana, sutre mahisi-gana ara'

You know Krsna takes avatar, Krsna is avatari. So is Radharani, avatari, she has been said here as anshini. Radha and Krsna are complete and they have different expansions, manifestations, different forms. They both appear, Krsna appears in so many different forms so does Radharani appears in so many different forms. And three of them specifically are mention here. Beginning with all the sakhis including Lalita and Vishaka and asta sakhis and then special hundred and eight gopis. And millions and trillions of gopis in Vrndavana and those many are required in order to increase the rasa, the juice to make the rasa dance juicy, so many are required. So Radharani expands and She becomes all the sakhis and all the gopis. They are described as

**'lakshmi sahasra-sata-sambhrama sevyamanam
govindam adi-purusam tam aham bhajami' (S.B.S 29)**

They are also mentioned as Lakshmis of Vrndavana. Vrndavana's Maha Lakshmi is Radharani. Vrndavana Lakshmis are sakhis. Vrndavana Lakshmis are gopis. How many Lakshmis are serving Sri Krsna. 'lakshmi sahastra'

So this is all Radharani. Then Radharani further expands and says, 'mahishi gana'. All the queens of Krsna in Dwarka, this is further expansion of Radharani. Radharani personally becomes? Who is Radharani in Dwarka? Satyabhama, hot tempered. There is left wing gopi and right wing gopi. And Radha appeared today and Chandravali appeared today. In Dwarka lila Rukmini is Chandravali. She is straight forward, soft and kind. She never gets on the case of Sri Krsna and makes His life very difficult as Radharani does. And so is Satyabhama, she continues doing that in Dwarka. Lalita is Jambhavati. Yamuna is Kalindi, the fourth queen of Sri Krsna in Dwarka. And all the queens, this is further expansions of Radha. And then the third is all the avatars of the Lord in Vaikunthas, they have their hladini shaktis, pleasure potency and they are

called Lakshmis. Lakshmi Narsimha dev ki.... jai!!

Varaha Lakshmi, Narayana Lakshmi like that. 'nana avatara' again who is these Lakshmi? This is Radharani in Vaikuntha is Lakshmi. Radharani in Dwarka is Satyabhama. In fact they are all Radha. Radha becomes all the sakhis, gopis. Radha becomes further mahishis, queens. Radha becomes all the Lakshmis in the Vaikuntha planets. If Krsna is everywhere, then Radha is everywhere in all those manifestations.

**'bahu kanta vina nahe rasera ullasa
lilara sahaya lagi bahuta prakasa'**

So many many Radhas are required. So Radha becomes many in the form of sakhis and gopis. Many many are required and Radha becomes many and then there is rasa dance and then other pastimes of Vrndavana.

'govinda nandini radha' nice to hear. How is Radha? If you could understand what we are saying, Govind Nandini Radha; one who gives ananda to Radha, Govindanandini.

'govinda mohini govinda sarvasva, sarva kanta siromani'

There are so many kantas, lovers of Krsna in Vrndavana. Radharani is siromani, the top of all those kantas. 'sarva kanta siromani'

'krsna mayi radha', it should be really waking us up if we meditate. How is Radha? Just one word but everything is said. You don't have to say anything more like this one Govind Nandini is complete.

'sarva kanta siromani'

If you want to say Radha in one word, say something, everything about Radha you could say Radha is Krsna mayi.

If mind is sleeping, mouth will not open. Say Krsna mayi!! Krsna mayi means full of Krsna. She is filled with Krsna, fully Krsna conscious. If anyone is most Krsna conscious, that

is Radharani.

**‘tara bhakti tara saha hoya eka rupa
krsna vanca murti rupa kare aradhane’**

‘vanca kalpatarubhyas ca’, for Krsna, Radharani is that ‘vanca kalpataru’ desire tree, wish fulfilling tree. Desire tree is Radharani for Sri Krsna. All the desires for Sri krsna are fulfilled by Radharani.

‘purna ananda maya ami cinmaya purna tattva’

But then Krsna saying, ‘I am ‘purna ananda maya’, I am supposed to be complete ‘om purnam adah purnam idam’, ‘cinmaya purna tattva’ I am purna, I am complete.

**‘na jani radhar preme ache koto bal
radhikara preme ama karaya unmata’**

I am full of anand, I am complete. But then He says, ‘ Radha’s prema makes me mad, I become mad after that Radha.’

Krsna says, ‘I can’t understand how much power there is in that Radha’s prema, Radha’s love. How attractive is that Radharani to Me. I am complete still I am attracted to that Radharani, I am taken over, I am overwhelmed.

‘radhika prema guru ami shisya nata’

Krsna says, ‘I am just the actor, She is the one who makes Me dance. She makes Me dance. She is the prema guru. She is the guru for Me. What does She teach? Love, Lessons of love I learned from her. She is My guru.’

‘ami shisya nata’

I am disciple, actor, I am Her student.

One time Vrnda has just come from somewhere. But Radharani doesn’t know from where she has come from. Hence Radharani is inquiring.

‘kasmata vrnde’

'Where did you come from?', Radharani is asking.

'priya sakhih hareh pada mulat'

'Oh I was there at the feet of Sri Krsna. From His lotus feet wherever they are, I have come.' 'Where is He? Where are those lotus feet right now?', Radharani is kind of counter questioning Vrinda devi.

'kunda aranye', 'In the forest.' Which forest? 'kunda aranya'. Radha kunda aranya, the forest around Radha kunda. That is where He was. I just came from there. 'What is He doing there?', Radharani is very curious.

'natya siksyam' 'He is taking lessons in dance. He is busy with the dance lesson.' 'guru kaha', Radha asking, 'He is taking lessons? Who is His guru?' Then Vrinda devi says, 'You! You are the guru.'

'He is just dancing right behind you. Wherever He goes, He is seeing you. He is only inspired. Wherever He looks, He sees You. 'There and there is Radharani.'

'bahir narsimho hrdaye nrsimho, yato yato yami tato'.

Where Krsna goes, there is Radharani. Outside is Radharani, inside is Radharani. So He is running everywhere after You and taking lessons from that You there and He is busy dancing hither and thither everywhere.

'krsna vanca purna rupa kare aradhane'

Radha of course she is worshipping Krsna. Krsna is worshipping Radha. It is also said, they are not two. They are one, two in one or two together is one.

'radha krsna-pranaya-vikrtir hladini saktir asmad'

Krsnadas Kaviraj Goswami begins Caitanya Caritamrta with one of these statements. He says the manifestation of hladini shakti of the Lord; that is Radharani manifest. And then there

is 'radha krsna pranaya vikriti', the prema. This is even just not prema but pranaya, very intense, condense prema is called pranaya. Superior to prema is sneha. Superior to sneha is maan. And superior to maan, when maan becomes condensed, paripakva, then it is pranaya. So that pranaya, is manifestation of hladini shakti. The pleasure potency of the Lord, Radharani manifests and then there is Radha Krsna pranaya.

'ekatmanav api'

'ekatmanah, ek atma, Radha Krsna, They are one atma, one spirit, one entity.'

'deha-bhedam gatau tau bhuvi pura'

But then long long time ago, don't ask that, what happen? They were one, then what happen? They became two for the pastimes and They are having pastimes.

'caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam'

But now, what happen again? He appeared as Caitanya Mahaprabhu. They had become two and again They had become one. Sri Krsna Caitanya Mahaprabhu ki jai!!

'radha-bhava-dyuti-suvalitam naumi krsna-svarupam' (CC Adi 1.5)

He is Shyamsundar Sri Krsna. Because He wanted to know, what kind of powerful is Krsna prema and Radha's greatness. He had three questions. 'mahima ki drashi', and He became anxious to know Radha. He became greedy, lobha.

'saci-garbha-sindhu harinduh'

Hari, that is Lord, Indu, that is moon. And He appeared and became Caitanya Chandra appearing in the womb that is compared to the ocean. That became ocean and Saci mata gave birth to Harindhu, that is Caitanya Chandra.

Like 'vrsbhanudadhi-nava-sasi-lekhe'

Vrsbhanu and Kirtida, they are like an ocean and Radharani appeared there today.

Later on He appeared as 'saci-garbha-sindhau harindhuh'. So that Radharani who worships Krsna. That is what the gopis said:

The gopis said, 'whose footprints are these?' All the gopis were searching for Krsna. They are looking everywhere. They are asking everywhere, gone mad even asking trees, asking everybody. So as they were searching, at one point, they saw some footprints. Some of the gopis found. They were spread all over. So one group, they saw some footprints. As soon as they saw footprints,

All those signs on Krsna's footprints; the flags, fish, they were all there. 'Oh! For sure this is Krsna's footprints. Hey! Come on here!' all gopis came running. Because they thought the footprints are here and there, they are very fresh. These footprints are very fresh, maybe few minutes ago. He was right here. He is not very far away from here. So they called over and were following these footprints. And as they walked some distance, they noticed another person walking next to Krsna. 'Whose footprints could these possibly be? Who is walking next to Krsna?', someone is wondering. 'You fool, pagli kahi ki, of course these are footprints of Rdaharani.' Then some gopis said those who were sure,

'anayaradhito nunam bhagavan harir isvarah' (S.B 10.30.28)

These footprints are of the worshipper of 'bhagavan harir isvarah paramah krsna', the worshipper. They are not taking the name directly. Oh! that one! One who worships Isvara, Hari, Krsna , Bhagavan. Who is that? Radharani!! So the gopis were following the footprints of Radha and Krsna.

But after some time they could not see Radha's footprints, only Krsna's footprints. And they were wondering, 'what happen here? Where did she go? Of course Krsna must have picked her up. And He must be carrying Her on the shoulder. He is double

load, that's why the dust was deeper into the earth. He must be carrying Her.' Then they go some distance this way and that way.

Then they noticed, only the front portions of Krsna's foot impression were there on the raman reti. What is He doing here? He must have climbed up to reach the flowers. He is jumping up and down to pick up flowers for Radharani. And as the gopis are looking hither and thither, 'Hey look! Some of them found, this is where They must have sat together. The impression in the vraja like one person sitting behind the other person. So this is Krsna sitting behind and Radharani in the front. Those flowers He picked up, He made flower garlands and hair decorations. So they are meditating and they are still moving on, to find Them. They are looking for Radha and Krsna now. They know not only Krsna has gone into the deep forest but Radharani also.

And then something had happen and Radharani has become very proud. 'I am the only one leaving all else behind. He took me with Him. I must be very special.' So She has become proud and there maan develops. And now again she says, 'Krsna I am very tired walking and walking. You have to pick me up.' And Krsna says okay and He was sitting and said, 'jump'. And as She was about to jump, She didn't land on the shoulders, She landed on the ground, Krsna disappeared. He has taken the position, ok climb and jump and as She was about to jump, He disappeared. And the gopis searching for Radha and Krsna, they have reached Radharani, only Radharani. And they saw Radharani overwhelmed, crying for Krsna. Krsna! She is saying,

'ha natha ramana prestha kvasi kvasi maha-bhuja'

Where are You now? Where are You now?! Where have You gone? You are maha bhuja, certainly very powerful. Now I realize. 'dasyas te krpanaya me sakhe darsaya sannidhim' (S.B 10.30.39)

I am just but dasi of You. Have mercy upon me, oh Krsna! 0

Sakhe! Please give me darshan. Either You come and give me darshan. Or let me know where are You. I will come. I would like to be with You, close proximity of You. Then Radha and all the gopis, their search continues. And Krsna is nowhere to be found. And they concluded, 'why should we be looking for Krsna in the forest. We lost Him on the bank of Yamuna. That's where we lost Him. So we should go back to bank of Yamuna where we lost.

Wherever I lost my keys in the office, why should I look for them in the temple room? 'So we lost Krsna on the bank of Yamuna, let's all go back to bank of Yamuna. That's where all the gopis they returned. And upon returning, they all started singing in chorus. Radharani leading and gopis joining.

Radharani Kijai