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Srimad Bhagavatam 3.30.28

Lecture by HH Bhakti Charu Swami

Radhastami

ISKCON UJJAIN

THE FOLLOWING IS A CLASS GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI ON SRIMAD
BHAGAVATAM 10.30.28 IN ISKCON UJJAIN

Om Namo Bhagavate Vasudevaya

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Today is Srimati Radharani's appearance day, we will discuss this very special verse from Srimad Bhagavatam.

anayaradhito nunam
bhagavan harir isvarah
yan no vihaya govindah
prito yam anayad rahah

Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place. (SB 3.30.28)

These purports are not written by Srila Prabhupada, because they were done after Srila Prabhupada's disappearance. Srila Prabhupada did up to the fourteenth chapter of the tenth Canto and this is the thirtieth chapter which was done by a group of devotees, mainly Gopi Paranadhana prabhu, who did all the translations and compilation, along with Hridayananda Maharaja and a team.

Purport:

Srila Visvanatha Cakravarti explains that the word aradhita refers to Srimati Radharani. He comments, "The sage Sukadeva Gosvami has tried with all endeavor to keep Her name hidden, but now it automatically shines forth from the moon of his mouth. That he has spoken Her name is indeed Her mercy, and thus the word aradhita is like the rumbling of a kettledrum sounded to announce Her great good fortune." Although the gopis spoke as if jealous of Srimati Radharani, they were actually ecstatic to see that She had captured

Sri Krishna. Srila Visvanatha Cakravarti quotes the following detailed description of Srimati Radharani's footprints, as given by Srila Rupa Gosvami in his Sri Ujjvala-nilamani: "At the base of the large toe of Her left foot is the mark of a barleycorn, below that mark is a disc, below the disc is an umbrella, and below the umbrella is a bracelet. A vertical line extends from the middle of Her foot to the juncture of Her large and second toes. At the base of the middle toe is a lotus, below that is a flag with a banner, and below the flag is a creeper, together with a flower. At the base of Her small toe is an elephant goad, and upon Her heel is a half-moon. Thus there are eleven marks on Her left foot. "At the base of the large toe of Her right foot is a conch shell, and below that a spear. At the base of the small toe of Her right foot is a sacrificial altar, below that an earring, and below the earring a spear. Along the base of the second, third, fourth and small toes is the mark of a mountain, below which is a chariot, and on the heel is a fish. "Thus all together there are nineteen distinguishing marks on the soles of Srimati Radharani's lotus feet." [End of Purport]

This is an incident when Krishna was dancing with sixteen thousand gopis and while He was dancing with the sixteen thousand gopis, all of a sudden, in the middle of the night, Krishna just disappeared. All of a sudden, and every gopi was thinking that Krishna was dancing with her. Krishna was dancing. Krishna expanded Himself and He was dancing with all the gopis. Like, you can see the picture here. There are eight gopis, but in the centre there is one Krishna with Srimati Radharani. Here there are only nine of them. In the middle is Radharani with Krishna and other eight petals, there are eight sakhis in that lotus, but the lotus of Vrindavana is with thousands of petals. Sahasra patra kamalam gokulakhyam mahat padam [Brahma Samhita 5.2]. Each petal is the abode of one gopi. Tat-patrani sriyam api [Brahma Samhita 5.4]. Patrani, the petals are sriyam, Lakshmis or gopis. Each gopi is actually a Lakshmi. So Krishna was dancing, Lakshmi sahasra sata sambhrama sevyamanam [Brahma Samhita 5.29], in Vrindavana. And it goes like, in the first circle there are eight, in the next circle there are hundred. Now you know why you have hundred and eight beads in your japa mala? Indicating the hundred and eight gopis. But there is one Meru, the centre, right? And what is the centre? The centre is Radha Krishna and then in this way, the circle becomes bigger and bigger and bigger. In Skanda Purana it has been described that there are thousands of gopis in Vrindavana. Out of them, sixteen thousand are very special. Out of these sixteen thousand one hundred and eight are very special. Out of this one hundred and eight, eight are very special. And out of this eight two are very special. Who are those two? Radharani and Candravali. And of these two, between Radharani and Candravali, Radharani is even better. She is the best!

So in this way, in Srimad Bhagavatam we find, or in our Puranas we find the indication of the very special position of Srimati Radharani. Actually, it has been described in the Puranas, in various Puranas, like Brahma Vaivarta Purana, Krishna's pastimes have been elaborately explained. Krishna's pastimes have been very elaborately explained, but Radharani's glory hasn't been properly explained. Therefore, Vyasadeva was asked to write the Srimad Bhagavatam to describe the glory of Srimati Radharani along with the gopis. That is the purpose of Srimad Bhagavatam. The purpose of Srimad Bhagavatam is Krishna's Vrindavana lila.

What is Krishna's Vrindavana lila? Krishna's Vrindavana lila is Krishna's pastimes with the gopis. And that has been very nicely described in the tenth Canto as it has been described here. Krishna was dancing with sixteen thousand gopis and He expanded Himself into sixteen thousand forms. He was dancing, and every gopi was thinking, "Oh, Krishna is dancing with me only! I am so fortunate! I am so special! Krishna is dancing ONLY with me!" [laughs] But then all of a sudden Krishna disappeared and they all started to look for Krishna. They were looking for Krishna and they saw Krishna's footprints. But along with Krishna's footprints, they also saw another pair of footprints. they scrutinizingly looked at the footprints and what did they find? They found these nineteen marks on the footprints, and they figured out, oh, this is Sri Radha!

It has been described here, following the statement of Srila Visvanatha Cakravarti Thakura, that although it apparently says that they were actually envious, the gopis became envious of Srimati Radharani, "Oh, Krishna left us and look, Krishna left with Srimati Radharani", but actually they were very pleased, that "Oh!" Through this verse it has been pointed out. She deserves it, because She is anayaradhita, incomparable in service to Krishna. There is no one who can equal Her that is why Krishna left with Her. Another point here, although Bhagavatam is meant to describe the glory of Srimati Radharani, but Her identity has been kept as a secret because Radharani's identity is so special, that Radharani's identity hasn't been properly revealed. The pastimes, the activities, the pastimes of Krishna with the gopis in Vrindavana has been very extensively described but Radharani's identity hasn't been so this simply shows that how special Srimati Radharani is.

To give you an idea, a very famous person, like the prime minister of the country practically every day there is news in the newspaper of what he has done. [altar curtains open] Jaya Sri Sri Radha Madana Mohana ki jaya! Jaya Sri Sri Krishna Balarama ki jaya! Jaya Sri Sri Gaura Nitai ki jaya!]There

is news about the prime minister in so many newspapers every day, but does any newspaper describe what the prime minister did with his wife at home? No, because these are not meant to be public. Similarly, Krishna's pastimes with the gopis in Vrindavana are not meant to be public. What to speak of Krishna's relationship with the gopis, Krishna's relationships with all the residents of Vrindavana is not meant to be public because these are very private affairs, what Krishna does. Krishna, the Supreme Personality of Godhead, what He does with the residents of Vrindavana, with His friends, with His father and mother, and with His girlfriends is not meant to be public because they are very special activities and very private activities. That's why Srimad Bhagavatam was not revealed in other ages. You remember, Narada Muni instructed Vyasadeva to especially describe Krishna's glory and that's why Bhagavatam has become manifest. Now what is this Bhagavatam? What's so special about Srimad Bhagavatam? Krishna's Vrindavana lila. And what's so special about Krishna's Vrindavana lila? Krishna's pastimes in sakhya, vatsalya and madhurya in these three mellows. Therefore Sukadeva Goswami is hesitating to speak about Krishna's pastimes in Vrindavana, especially with Srimati Radharani. He didn't reveal the, disclose the identity of Srimati Radharani as such. Less informed people say, oh, there is no mention of Srimati Radharani in Srimad Bhagavatam. But they don't know and that is the problem. It is not MEANT for them to know, because they're not fortunate enough. That is how people think, that Bhagavatam didn't describe Srimati Radharani.

When we consider Chaitanya Mahaprabhu's conversation with Ramananda Raya, then very systematically Radharani's identity from Srimad Bhagavatam had been revealed. Chaitanya Mahaprabhu was asking, sadhya sadhana tattva, what is the ultimate goal of life? It came to the point of pure devotional service. Then He asked, "Tell me, what is beyond that? Ramananda Raya spoke about devotional service in santa rasa, devotional service in dasya rasa, devotional service in sakhya rasa, devotional service in vatsalya rasa, devotional service in madhurya rasa and that is the highest. Then Chaitanya Mahaprabhu asked Ramananda Raya, "Tell me what is beyond that?" Then Ramananda Raya said that, "I don't know, anybody could ask what is beyond that, but You are empowering me so maybe I will be able to say it. You are asking the question and You are empowering me to even answer the question." And then he started to describe that Krishna is related in madhurya rasa with the gopis of Vrindavana. Krishna is dancing with sixteen thousand gopis. But all of a sudden, first he said that Krishna was dancing with the gopis, one Krishna between two gopis, but every gopi was thinking that Krishna was dancing with them. But there was one Krishna dancing with one gopi in the middle. So She must be very special.

So, in this way he pointed out that this gopi must be very special, because there is one Krishna dancing with one gopi in the centre, in the middle of the rasa dance. And then he said that although Krishna was dancing with sixteen thousand gopis, when this gopi became upset with Krishna, Krishna just left with Her. So She must be very special. Because for Her sake Krishna rejected, Krishna left all sixteen thousand gopis. So She must be very special. So, in this way Ramananda Raya pointed out the very special identity of Srimati Radharani. And the same point is being revealed here in this verse. Although Radharani's name directly hasn't been declared, but at least indirectly it is being exposed. Anayaradhita. You see the link? Anayaradhita means, anaya, incomparable, aradhita, perfectly worshipped, aradhita. Anaya actually here mean 'by Her.' By Her Sri Krishna was perfectly worshipped. She has perfectly worshipped Krishna, therefore She is Radha. Aradhana Radha. Aradhana Radha. Aradhita. Radha means dear to Krishna, service to Krishna. Aradhana means worship. Radhita, served, worshipped and anaya, by Her therefore, yan no vihaya govinda anayad rahah. Yan no vihaya govindo prito yam anayad rahah. He must have been very pleased, prito anayad rahah. Therefore He went with Her in a secluded place. Yam, with Her.

So this is how Srimati Radharani's identity has been revealed in Srimad Bhagavatam. On one hand we see in this way, that how special, how private, how secret Radharani's relationship is with Krishna, or Krishna's relationship with Srimati Radharani is. How special is Her identity and Her position. It wouldn't have been possible to understand Srimati Radharani otherwise, if Sukadeva Goswami did not reveal Her identity in this way. Then again, Srimati Radharani's identity hadn't been properly exposed. Therefore Sri Krishna came as Sri Chaitanya Mahaprabhu. Vasu Ghosh has disclosed that point very nicely.

Yadi Gaura na hoito tabe ki hoito, kemone dharitam de,
prema-rasa-sima radhar mahima jagate janato ke.

Yadi Gaura na hoito. Gaura means Chaitanya Mahaprabhu. Na hoito, if He did not come, if He did not manifest Himself. Yadi Gaura na hoito, tabe ki hoita, then what would have happened to me? Kemone dharitam de, how would I have maintained my body and soul together? Kemone dharitam de. Prema-rasa-sima, the limit, sima means the limit, of prema rasa, loving devotion. Radhar mahima. Who is the limit of loving devotion to Krishna? Srimati Radharani. Prema-rasa-sima radhar mahima, the glory of that Srimati Radharani who is the limit of loving devotion to Krishna. Who would have

revealed it to this world? Jagate janato ke, who would have revealed it to this world? That's a very beautiful song.

Madhura vrinda vipina madhuri pravesa caturi sar,
baraja-yuvati bhaver bhakati sakati hoito kar.

If Chaitanya Mahaprabhu had not come, then who would have had that power, sakati hoito kar? Who would have had that ability to describe the glory of Srimati Radharani, who is the best of the gopis? Baraja-yuvati bhaver bhakati, who would have been able to describe the bhaver bhakati of the baraja-yuvati, the cowherd damsels of Vrindavana? Meaning, if Chaitanya Mahaprabhu did not come, this Vraja prema in madhurya rasa wouldn't have been available to this world. It is only due to Chaitanya Mahaprabhu this Vraja prema has been available to the living entities. Madhura vrinda vipina madhuri pravesa caturi sar. Madhura vrinda, the sweet Vrindavana. Vipina madhuri, the sweetness of madhura vrinda is, baraja-yuvati bhaver bhakati, is baraja yuvati, the young damsels of Vrindavana. Their bhaver bhakati, their spontaneous love for Krishna. Nobody would have been able to enter into that pastimes of Krishna. Therefore,

gao gao punah gauranger guna sarala koriya mana,
e bhava sagara emone doyal na dekhiye eka-jana.

In this ocean of material nature I don't see anyone as merciful, as magnanimous as this Chaitanya Mahaprabhu. Therefore, gao gao punah, sing, sing His glory, again and again. Sarala koriya mana, with a simple heart, desiring nothing but pure devotion at His lotus feet. Anyabhilasita sunyam [Bhakti Rasamrta Sindhu 1.1.11]. Sarala means no other desire, but pure devotion to Krishna. That is the simplicity and crookedness is other desires, making all kinds of arrangements for personal sense gratification, that is the crookedness, but the sarala, the simplicity is to just be simply engaged in serving Krishna. No other desire, anyabhilasita sunyam. That is the definition of pure devotional service.

So this is how we can see the glory of Sri Chaitanya Mahaprabhu. It's by the mercy of Chaitanya Mahaprabhu we can get to understand the Vraja lila of Radha Krishna.

Yatha yatha Gaura-padaravinde
vindeta bhaktim krta punya-rasih
tatha tathot-sarpati hradya-kasmad
radha-padambhoja-sudambhu rasih

[Chaitanya Chandramrta 88]

Yatha yatha Gaura-padaravinde vindeta bhaktim krta punya-rasih, as one develops his attachment to the lotus feet of Sri Chaitanya Mahaprabhu, gaura-paravinde. Yatha yatha Gaura-padaravinde vindeta bhaktim, develops bhakti, attachment, devotion to Chaitanya Mahaprabhu's lotus feet. Krta punya-rasih, due to heaps and heaps of pious activities, punya-rasih, krta punya-rasih. Tatha tathot-sarpati hradya-kasmad, accordingly, akasmad, all of a sudden, hridi, from the heart, utsarpati, springs forth, hridi akasmad, radha -padambhoja-sudambhu rasih, the mass, the wonderful flow of sudha ambha, nectar from the lotus feet. Radha-padambhoja-sudambhu rasih, the flow of nectar from the lotus feet of Srimati Radharani. As we develop our attachment to Krishna from the depth of our heart, to Chaitanya Mahaprabhu's lotus feet from the depth of our heart, all of a sudden there will be the manifestation of Radharani's mercy. And what is Radharani's mercy? Radharani's mercy is understanding Krishna's Vraja lila. Radharani's mercy is the opportunity to enter into Krishna's Vraja lila. This Vraja lila, kumumakta kancanabja garva hari gaurabha [Radhikastakam, Srila Krishnadas Kaviraja Goswami], as we sang. And what is sadhikamahyamatma pada padma dasya dastu radhika; give me the servitorship at your lotus feet, oh Srimati Radharani! Dasya dastu, let us become the humble servant of the lotus feet of Srimati Radharani. That's all the devotees want, devotees in the line of Gaudiya Vaishnavism.

Radharani's glory also has been very wonderfully explained in Chaitanya Charitamrta, at the beginning from fifth and sixth verses.

Fifth verse is:

Radha krishna-pranaya-vikritir hladini saktir asmad
ekatmanav api bhuv para deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi Krishna-svarupam
[CC Adi 1.1.5]

The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord's internal pleasure-giving potency. Radha krishna-pranaya-vikritir hladini saktir. Hladini sakti, the manifestation of Krishna's pleasure-giving potency. And although, ekatmanav api, although they were one, sakti and saktimaan, Radharani or Hladini sakti, Radha is the Hladini sakti, the personification of Krishna's pleasure-giving potency, and Krishna is the saktimaan, the potent. Potency and potent, energy and

energetic. That is the potency or energy and Krishna is the source of that energy, or energetic. Energy and energetic is one, ekatmanav api, but bhuvipara deha-bhedam gatau tau, They became two. Deha-bhedam, They appeared in two forms. And those two forms are Radha and Krishna. Now, again, They have become one: caitanyakhyam prakatam adhuna tvad-dvaiya caikyam aptam. Now They have become one, how Caitanyakhyam, as Sri Chaitanya Mahaprabhu. They were Radha and Krishna; two and now They have become one. That is Chaitanya Mahaprabhu. Caitanyakhyam prakatam, prakatam means manifested. Adhuna, now. Now He has manifested as one. How ? Radha-bhava-dyuti-sualitam naumi Krishna-svarupam. Krishna has appeared with Radharani's mood, internal mood, and Radharani's anga-kanti, Radharani's complexion. What is Radharani's mood? Mahabhava svarupini Radha Thakurani. Maha Bhava. Rasa-raj is Krishna and Mahabhava is Srimati Radharani. So now, Rasa-raj Mahabhava dui eka rupa [CC Madhya 8.282]. This two now has become one and that is Sri Chaitanya Mahaprabhu.

So the fifth verse has been elaborated in few verses in Adi lila, chapter four. In verse two hundred and fourteen, after describing all that, it's coming to Radharani:

Sei gopi-gana-madhye uttama radhika
Rupe, guno, saubhagye, preme sarvadhika

Sei gopi-gana-madhye, the gopis have been described and among those gopis, gopi-gana-madhye, among those gopis, rupe, guno, saubhagye and preme, in Her beauty, rupa, guna, in Her qualities, saubhagya, in Her good fortune and prema, in Her love, in all those four respects sarvadhika, She is the best!

So that is the identity of Srimati Radharani. The gopis are the best. The way the gopis serve Krishna that is the best. Vraja-vadhu-vargena ya kalpita [verse from Srila Visvanatha Cakravarti Thakura's commentary on the Srimad Bhagavatam, Caitanya-mata-manjusa]. The way the Vraja-vadhus, the gopis, serve Krishna, that is the highest form of service. Nanda Maharaja, Krishna [is His] son, is Vrajesa tanaya, Krishna is the Supreme Personality of Godhead. Aradhyo Bhagavan Vrajesa tanaya. Vrajesa tanaya. Vrajesa, who is the king of Vraja? King of Vraja is Nanda Maharaja, and tanaya means son. Vrajesa tanaya means Nandanandana, Krishna. He is the aradhyo Bhagavan. The Supreme Personality of Godhead is Vrajesa tanaya. And ramya kacid upasana vraja-vadhu-vargena ya kalpita. The way the vraja-vadhus, the damsels of Vrindavana served Him, or the way they loved Krishna and served Krishna in devotion, that is the highest form of devotion. So the gopis' devotion is the highest, but among all the gopis Srimati Radharani is the best. So

that's what has been described here. Sei gopi-gana-madhye uttama radhika, rupe, gune, saubhagye, preme sarvadhika. Rupa, guna, saubhagya and prema, in all these four respects She is sarvadhika.

This has been again substantiated in Chaitanya Charitamrta from Adi Purana. It's saying:

Trailokye prithvi dhanye
yatra vrindavanam puri
Tatrapi gopikah partha
Yatra radhabhidha mama
[CC Adi 4.216]

[Translation:] Oh Partha, in all the three planetary systems this earth is especially fortunate, for on earth is the town of Vrindavana. And there the gopis are especially glorious, because among them is my Srimati Radharani.

This is from Adi Purana. So what's the best place in the universe? What's the best planet first of all? In all the three planetary systems, upper, middle and lower, earth planet is the best. Earth planet is even better than heavenly planet. Earth planet is even better than Satyaloka, abode of Lord Brahma. Why? Because yatra vrindavanam puri, because there is Vrindavana, where Krishna performs His pastimes. Krishna doesn't perform His pastimes in heavenly planets. This Vraja lila is never revealed in heavenly planets, not even in Brahmaloaka. In Vrindavana the gopis are the best in service, and why the gopis are so special? Because Srimati Radharani is there. So in this way.

Radha saha krida rasa vrddhira karana
Ara saba gopi-gana rasopakarana
[CC Adi 4.217]

[Translation:] All the other gopis help increase the joy of Krishna's pastimes with Radharani. The gopis act as the instruments of Their mutual enjoyment.

Rasopakarana. Radharani increases the mellow of Krishna. Rasa Vrddhira karana, Radha saha krida rasa vrddhira karana, ara saba gopi-gana rasopakarana. Upakarana means accessories and rasopakarana, accessories of mellows. So the gopis are simply assisting Radha-Krishna's pastimes. [audience member: inaudible]. It's very good, complimenting. Complimenting and enhancing.

Krishnera vallabha radha Krishna prana dhana
Tanha vinu sukha-hetu nahe gopi-gana
[CC Adi 4.218]

[Translation:] Radha is the beloved consort of Krishna and She is the wealth of His life. Without Her, the gopis cannot give Him pleasure. Without Radha, gopis cannot give Him pleasure. The only one who can give pleasure to Krishna is Srimati Radharani. And gopis are simply assisting in that pastimes of Radharani. So Chaitanya Charitamrta is mentioning all these substantiating with the scriptural evidence.

There is a verse from Gita Govinda:
Kamsarir api samsara vasanabaddha srinkhalam
Radha madhaye hrdaye tatyaja vraja sundarih
[Gita Govinda 3.1]

[Translation:] Lord Krishna, the enemy of Kamsa, left aside the other gopis during the rasa dance and took Srimati Radharani to His heart for She is the helper of the Lord in realizing the essence of His desires. The essence of His desires can be relished, can be appreciated, can be enjoyed only with Srimati Radharani.

Sei radhara bhava lana caitanyavatara
Yuga-dharma nama-prema kaila-paracara
[CC Adi 4.220]

So accepting that bhava Sri Krishna appeared as Sri Krishna Chaitanya Mahaprabhu. Sei radhar bhava lana caitanyavatara. Sei radhara, of that Srimati Radharani, bhava, accepting the mood, the emotion, the loving emotion, the spiritual mood of Srimati Radharani, Krishna appeared as Sri Chaitanya Mahaprabhu, Chaitanyavatara. And because at that time, the time came for yuga dharma, establishing yuga dharma, Krishna also appeared to establish, Krishna also executed the yuga dharma which is Nama Sankirtana. So then, some other verses also, is described, that is actually is describing the sixth verse of the Adi lila of chapter one which is establishing Srimati Radharani's identity, or rather the purpose of Chaitanya Mahaprabhu's appearance. That verse goes like:

Sri-radhayah pranayah-mahima kidrso vanayaiva
Svadyo yenadbhuta-madhurima kidrso va madiyah
Saukhyam casya mad-anubhavatah kidrsam veti lobhat

Tad bhavadhyah samajani saci-garbha-sindhau harinduh

Translation: Desiring to understand the glory of Radharani's love, sri-radhaya pranayah-mahima, pranayah means love and mahima means glory. So to understand sri-radhaya pranayah-mahima kidrso and vanayaiva svadyo yenadbhuta-madhurima kidrso va madiyah. What kind of sweetness is there that She loves Me so much? She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari. Loving Me, what kind of happiness She feels? The first consideration was to understand the glory of Srimati Radharani, sri-radhaya pranayah-mahima kidrso. The second consideration is saukhyam casya mad-anubhavatah, mad-anubhavatah, loving Me what kind of sukha, happiness does She derive, does She enjoy? And what are the wonderful qualities in Me that attracts Srimati Radharani?

Krishna wanted to know about these three things: the glory of Radharani's love, what is there in Him that attracts Srimati Radharani towards Him, and by loving Him what kind of joy Srimati Radharani experiences? In order to understand these three things Sri Krishna became greedy, lobhat. Tad bhavadhyah samajani saci-garbha-sindhau harinduh. The 'lobhat' has been translated here as "from the desire." Prabhupada translated as, that lobha also is the greed, same, greed and desire, intense desire. So Krishna appeared saci-garbha-sindhau, churning the ocean of Srimati Saci Devi's womb, Chaitanya Chandra has appeared. Just as from the milk ocean appeared the moon. Due to the churning of the milk ocean moon appeared. Similarly, Chaitanya Chandra, the moon of Chaitanya Mahaprabhu appeared from the ocean like womb of Srimati Sacimata. Saci-garbha-sindhau harinduh, the ocean of Sacimata's womb appeared Sri Chaitanya Mahaprabhu. So Krishna came to relish, or understand Sri Radharani's love, the glory of Radharani's love. He also wanted to know, at the same time, that what attracts Srimati Radharani towards Him? Because Krishna is naturally attracted to Srimati Radharani. Krishna is Madana Mohana, and Srimati Radharani is Madana Mohana Mohini! She enchants even Madana Mohana. So Madana Mohana is considering, I am enchanted by Her, but why She is enchanted by Me? So He wanted to know that. What is there that attracts Her so much towards Me? And He also wanted to know that by loving Him, what kind of joy She experiences?

So these three things Krishna couldn't understand, or Krishna could not properly understand as Krishna, therefore Krishna had to assume the mood of Srimati Radharani, meaning Krishna had to become Srimati Radharani! So when Krishna becomes Radharani, Mahabhava, when Krishna assumes the Mahabhava of Srimati Radharani, radha-bhava-dyuti-sualitam [CC Adi 1.5], so Krishna

assumes the mood of Srimati Radharani and at the same time Krishna assumes the complexion of Srimati Radharani. Who is that? When Krishna assumes the mood of Srimati Radharani He becomes Chaitanya Mahaprabhu. And when He assumes the mood His own complexion becomes covered over by the complexion of Srimati Radharani. Because He has assumed the mood of Srimati Radharani, then His complexion also changes along with that and that is Sri Krishna Chaitanya Mahaprabhu. Now what is He doing? What is Krishna doing, as appearing as Chaitanya Mahaprabhu? He is simply trying to understand the love of Srimati Radharani. He is simply trying to love Krishna. What does Srimati Radharani do? What does Mahabhava mean? Intense love for Krishna! Intense love for Krishna. That means Mahabhava. So when He assumed the Mahabhava, then what happened? Krishna assumed the Mahabhava, so He developed an intense love for Krishna! Krishna Himself developed an intense love for Krishna! And in that intense love for Krishna He becomes so mad [laughs], He completely lost Himself and He started to distribute that love to anyone and everyone. [laughter].

That is Chaitanya Mahaprabhu! And only He could do that. No one else could do that. That is what Rupa Goswami is considering, that who else but Krishna can distribute this Krishna Prema? Brahma cannot do that. What to speak of any demigod? What to speak of any ordinary living entity? Even Brahma cannot distribute this Krishna Prema, because Brahma himself is hankering for this Krishna Prema! So Brahma cannot give that. Shiva cannot give that. So this personality who is giving that Krishna Prema, who is He? Who is He? He must be Krishna Himself! That is what Rupa Goswami is reasoning: namo maha vadanyaya Krishna prema pradayate. So who is this personality? He must be Krishna Himself. Krishnaya, He must be Krishna! So now He has come as Krishna Chaitanya Mahaprabhu. Although Krishna is trying to hide His identity, He can't hide His identity to His devotees. He gets caught by His devotees. Devotees catch Him [laughs]! "Oh! You are trying to hide Your identity, but don't try to fool me! I know who You are! You must be Krishna Himself!" So that is how Krishna's identity has been exposed to His devotees, although He is trying to hide it. He told everybody, don't tell them. Those who understood Him to be Krishna, Krishna told them, "Please don't tell anybody."

As a little boy He showed His mercy to the Taithik brahmana, the brahmana pilgrim, who was cooking food and when he was offering Chaitanya Mahaprabhu, little Nimai, came and ate it. So brahmana became very surprised. He became very upset. "Oh, look what this boy has done!" And then he was requested to cook again. So he cooked and when he was offering again this boy came [laughs], took his prasada, took his offering. And when he cooked the third

time, and by that time it was already quite late, and to be on the safe side they took Chaitanya Mahaprabhu to Chandrashekhara Acharya's house, baby Nimai. They locked Him up inside the house and they were guarding. Jagannatha Misra with a stick is sitting at the door so that He cannot do that mischief again. But when the brahmana was offering he saw this baby again, and he cried out: "What's happening?! Like each time I make that offering You come and spoil my offering!" Chaitanya Mahaprabhu said that, "You're calling Me to come and accept your offering, and when I come and accept your offering you throw tantrum! You get so upset. What's the matter with you?!" [laughter] And then He showed him His actual identity as baby Krishna who was this brahman's worshipable Lord and Chaitanya Mahaprabhu told him that, "Please, don't tell anybody what you saw." And although he was a wandering mendicant, he used to just travel from pilgrimage to pilgrimage, but he stopped travelling. He just stayed in Navadvipa and every morning he used to come and have the darshana of this little Nimai. So in this way Chaitanya Mahaprabhu tried to hide His identity, but could He do that to Rupa Goswami ? No. He can't hide His identity from His devotees.

Going back to the same pastimes of the gopis, they are searching for Krishna and Krishna all of a sudden assumed His four armed Narayana form. Standing in the way. And the gopis came to Krishna and saw Him as Narayana and prayed to Him that, "Please, bless us that we can find Krishna." So that shows the gopis are not interested in Narayana or Vishnu but simply interested in Krishna. Although they saw Narayana they are not interested. They were simply looking for Krishna. When Srimati Radharani came, Krishna couldn't hide His identity as Narayana. His two extra arms disappeared. His lotus, disk, conch shell and mace disappeared and a flute appeared [laughs], and He just stood with Her completely helpless due to Her devotion to Him.

So this is how the Supreme Personality of Godhead revealed His Vrindavana pastimes and on a day like this we simply consider our good fortune, that it is because of Sri Chaitanya Mahaprabhu's mercy that we could understand this madhura vrinda vipina madhuri, the glory of Vrindavana pastimes of Krishna, the importance of devotional service, the importance of sankirtana and especially that we appeared at the time after Srila Prabhupada distributed this Chaitanya Mahaprabhu's mercy all over the world. If we appeared, say one hundred years back, then we would've missed out. If we left our body another thirty years back, forty years back, we would have missed this good fortune. It's a good fortune that we have come when the Krishna Consciousness Movement has spread all over the world and it is becoming recognized in India. When Prabhupada was here in India people didn't recognize Prabhupada's teachings, but in the passing of time people are

gradually recognizing more and more.

We have to understand that it is by Prabhupada's mercy that we have actually received this good fortune. Krishna has been so kind. And this is the best, this is the highest thing that one can ever get! This is the highest achievement even for a spiritual personality! Can you imagine? Even the Vaikuntha vasi's do not have this good fortune. Even the Vaikuntha vasi's don't have this good fortune. Krishna's dear most friend, Uddhava, didn't have this good fortune. Only by the mercy of Krishna he could go to Vrindavana and see the glory of Vrindavana. And although he was the most intimate associate of Krishna in Dwaraka, in Dwaraka Krishna's greatest devotee is Uddhava. And that Uddhava when he went to Vrindavana, what did he want? He simply wanted to become a creeper or a blade of grass in Vrindavana. Vrindavane kim api gulma-tarusadhinam [SB 10.41.67]. Gulma means creeper. Taru, plant. Ausadhi. Taru, a tree, an ausadhi, a plant. So that is the glory of Vrindavana.

And that Vrindavana has become accessible to us by Sri Chaitanya Mahaprabhu's mercy. And by Srila Prabhupada's mercy we could have access to it. What is He giving, Chaitanya Mahaprabhu, what is He giving? He is giving the loving relationship with Krishna in the mood of the gopis. Madhura vrinda vipina madhuri pravesa caturi sar baraja yuvati bhaver bhakati. Baraja yuvati, the Vraja damsels, the damsels of Vrindavana, bhaver bhakati, their loving devotion in transcendental loving emotion, bhava.

So on a day like this, the day of Srimati Radharani's appearance day, we must meditate on this good fortune and remain eternally grateful to Srimati Radharani, that it's by Her mercy. Chaitanya Mahaprabhu came accepting Her mood that we could get the mercy of Krishna. Krishna came and in the mood of Srimati Radharani He is distributing. Take! Dina hina patita pamara nahi bachhe, bhramar durlabha prema sabakare jache [Nitai Guna Mani Amar, Sri Locana Dasa Thakura]. He doesn't take any consideration whether one is qualified or not. He doesn't consider how fallen one is. He is distributing it to whoever comes to Him. Not only that, through Nityananda prabhu, He is making an effort to go out of Their way to give it to people. Jare dekhe tara kohe dante trna kori, amare kiniya loho bhaja gaurahari [Akrodha Paramananda Sri Nityananda Raya, Sri Locana Dasa Thakura]. "Accept Sri Chaitanya Mahaprabhu!", Nityananda prabhu is saying. Dante trna kori, in a very humble mood, with straw in His mouth, considering Himself as low as an animal, as a cow. Jare dekhe tara kohe, whoever He meets He is telling him, amara kiniya loho, please purchase Me. Amara kiniya loho. With the price of bhaja gaurahari, with the price of serving Sri Chaitanya Mahaprabhu,

accepting Sri Chaitanya Mahaprabhu. You accept Sri Chaitanya Mahaprabhu, I will become sold out to you. Eta boli' nityananda bhume godi jay, He is not just saying it, just for the sake of saying it, He means it.

Therefore in His intense emotion He is rolling on the ground, saying that, "Please, surrender to Chaitanya Mahaprabhu and purchase Me with that price!" Yathestam re bhratah! Kuru hari-hari-dhvanim-anisam [Sri Nityanandastakam, verse 5]. If you just chant 'Hari Hari', Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare, yathestam re bhratah. Yathestam means "that will be sufficient." You simply chant Hare Krishna Mahamantra. Kuru hari-hari-dhvanim-anisam. Tato vah samsarabudhi-tarana-dayo mayi laget. Then I will become responsible to take you across the ocean of material nature, samsarabudhi. Samsara means material nature and arambudhi means ocean. The ocean of material nature. Tarana-dayo, tarana-dayo, responsible to take you across. Tarana means going across and dayo means responsible. I'll be responsible to take you across this ocean of material nature. You just chant Hare Krishna! That is what Nityananda prabhu is saying. Tato vah samsarabudhi-tarana-dayo mayi laget.

He is making this condition. Idambahu-sphotair-atati ratayan yah pratigrham, saying that with His hands raised upwards He is going from door to door appealing to everybody, "Please chant Hare Krishna Mahamantra and I will become responsible to take you across the ocean of material nature. Who will make such a condition? In other ages we see, just in to be elevated to the heavenly planets they'll undergo so much austerities and penances. Just to go to heavenly planets. When we discuss Mahabharata, Mahabharata doesn't speak of Goloka Vrindavana. Mahabharata doesn't even speak of Vaikuntha. Mahabharata simply speaks about heavenly planets. Same with Ramayana, just heavenly planets. And they're performing austerities for thousands of years, but it's through Srimad Bhagavatam that we are getting the information about the region beyond this material nature. And scriptures like Brahma Samhita. And all these understandings has been very, very clearly explained in Chaitanya Charitamrta. All these understandings have been very, very wonderfully explained by Srila Prabhupada in his writings. What to speak of his other books, even his magazines, Back To Godhead! [laughs] Not 'Back To Heaven.' Not 'Back To Satyaloka.' Not 'Back To Maharloka, Janaloka, Tapaloka'! BACK TO GODHEAD! Straight! Not even to Vaikuntha! Way to Vrindavana, that is what Prabhupada's mercy is like.

Thank you very much! All glories to Srila Prabhupada!

Gaura Premanande Hari Haribol!

Does anybody have any questions?

Devotee: Maharaja, you were explaining first how the Srimad Bhagavatam is written in order to reveal the glory of Krishna's Vraja lila and Srimati Radharani. Now Srimad Bhagavatam is written especially for that purpose and doesn't make mention of Radharani's name directly, but however there is mention in other Puranas, like Brahmanda Purana, other lila's of Krishna are mentioned there and some Puranas elsewhere. How come Srimad Bhagavatam has that purpose and doesn't mention? Why do the other Puranas mention?

BCS: Other Puranas are mentioning, but it is not revealing Krishna's special identity. In other Puranas it'll appear that Krishna's Vraja hasn't been revealed. It's more like Vaikuntha pastimes. There is descriptions of Krishna's consorts, but those consorts are not Vrindavana consorts, right? Not the cowherd damsels.

Devotee: Maharaja, there are some other groups who claim to be followers of Radharani, like Kripalu Maharaja and such other groups are there, in Vrindavana and other places, and they are claiming to be followers of Radharani, but we understand that Chaitanya Mahaprabhu has actually revealed and Radharani's identity is a secret. So in how far are these worshippers of Radharani bonafide? What should our attitude be towards them?

BCS: Let's not waste our time on that. [laughter] Let them do, but at least WE know that OUR line is bona fide, right? In our line, through Prabhupada's teachings, the perfect understanding has been revealed. Whatever they're doing I didn't delve into that. I don't know. I don't even want to waste my time on that. Whatever they're doing, they're maybe worshipping Srimati Radharani, but how did they find out about Radharani? Where did they find out? Where is their parampara? Does their parampara reveal that? Or they found it from Prabhupada's teachings? That will be my simple question. Prabhupada's teachings, or Bhaktisiddhanta Sarasvati Thakura's teachings, or Chaitanya Mahaprabhu's teachings. Ultimately you have to find out that Vrindavana pastimes although Bhagavatam described about Vrindavana pastimes of Krishna, people couldn't understand that Vrindavana is the topmost region of the spiritual sky. Their understanding of Vrindavana is that it's Krishna's pastimes on the earth planet, original Supreme Personality of Godhead is Vishnu and Krishna is an incarnation. That is their understanding.

But when they go through Chaitanya Mahaprabhu, especially through Srila

Prabhupada's teachings, then what we find? Goloka-namni nija-dhamni tale ca tasya devi mahesa-hari-dhamasu tesu tesu [Brahma Samhita 5.43]. So this is our scientific understanding. What is your understanding? Where did you get it? Our question will be, where did you get it? Who is your guru? Does your guru know that? If your guru knows that, then did his guru know that? Did his guru know that? But at least we know that our guru knew it [laughs], his guru knew it, his guru knew it and it goes all the way to Sri Chaitanya Mahaprabhu. That is our understanding. What to speak of Prabhupada or Bhaktisiddhanta Sarasvati Thakura, do they accept, this so-called baba, does he accept Vishvanatha Cakravarti Thakura? Does he accept Baladeva Vidyabhusana? If they don't then what is your parampara? Where is this understanding coming from? It is coming from our Goswamis. Chaitanya Mahaprabhu and the Goswamis. Then, as I said, Vishvanatha Cakravarti Thakura, Baladeva Vidyabhusana, Bhaktivinode Thakura, Bhaktisiddhanta Sarasvati Thakura. This is our line, a very, very clear and scientific understanding of parampara.

Devotee: Hare Krishna Gurumaharaja, you said that we will develop more attachment to Chaitanya Mahaprabhu and reach the lotus feet of Srimati Radharani. How can we develop more attraction to Mahaprabhu? Could you speak about that?

BCS: Well, you see, to develop attachment first of all we have to know Him, right? How do we develop attachment? By being attracted to that person and how do we develop our attraction to that person? By getting to know about that person. And what is the way to get to know about that person? Either hear about Him or read about Him. So hear about Chaitanya Mahaprabhu and His pastimes with the devotees, from the devotees, and read books like Chaitanya Charitamrta. And that's why Prabhupada gave Chaitanya Charitamrta so that we can delve into it, we can go deep into it and understand Chaitanya Mahaprabhu, His teachings.

Devotee: Hare Krishna Guru Maharaja. Maharaja, you said that our heart should be simple, but when the mind is so offensive

BCS: Mind is offensive because the heart is not simple. [laughter] When the heart becomes simple then the mind also will become straight.

Devotee: How should one make his heart simple?

BCS: Practice sadhana bhakti which means trnad api sunicena taror iva sahisnuna amanina mana dena kirtaniyah sada harih [Sri Siksastakam, verse

3]. Chant the Holy Name in that state of mind, being more humble than a blade of grass, being as tolerant as a tree, desiring no respect, no recognition for yourself, you offer all respect to others then only you'll be able to chant the pure name of the Lord. Once you get the taste of the pure name of the Lord, you can't stop chanting. You become mad. Like you'll want to relish that wonderful taste again and again and again. So that's why kirtaniyah sada harih.

Devotee: If offences are coming in our mind, what about that?

BCS: In the age of Kali if the offences that are committed in the mind are not so bad. But at least physically do not commit offences. Mind is thinking, then feeling, then willing and acting. So don't act, right? Don't act on these offences. In the mind there maybe offences, but don't speak about those offences. Don't blaspheme the devotees. Don't blaspheme the scriptures and in this way keep your mind from committing offences.

Devotee: Maharaja, as you said that Radharani and Krishna were there in the Rasa lila, and Radha became upset. So in my understanding, Radharani is the embodiment of prema, how did She move away from Krishna?

BCS: You see, in the spiritual Vrindavana, in Vrindavana, everything happens by the arrangement of Yoga Maya. And the arrangement of Yoga Maya is simply in accordance with Krishna's desire. So actually, it is Krishna who wanted to be alone with Radharani and Yoga Maya made the arrangement in this way feelings came into Radharani's mind that as if She was upset and She left and Krishna went with Her. [laughs] So this is how Yoga Maya is setting the perfect drama which is Krishna's pastimes.

Okay, thank you very much! All glories to Srila Prabhupada!