



तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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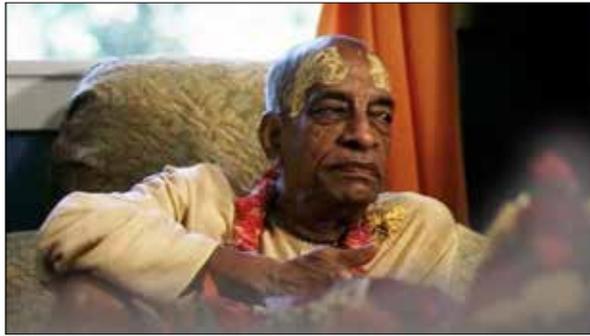
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## RADHA'S NAME IN THE BHAGAVATAM

Śrī Caitanya-caritāmṛta madhya 8.100

With the purport of His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

anayārādhito nūnam bhagavān harir īśvaraḥ  
yan no vihāya govindaḥ pṛito yām anayad rahaḥ

[When the *gopīs* began to talk among themselves, they said:] “Dear friends, the *gopī* who has been taken away by Krishna to a secluded place must have worshiped the Lord more than anyone else.”

**Purport:** The name Radha is derived from this verse (SB 10.30.28), from the words *anayārādhitaḥ*, meaning, “by her the Lord is worshiped”. Sometimes the critics of *Śrīmad Bhāgavatam* find it difficult to find Radharani’s holy name in that book, but the secret is disclosed here in the word *ārādhita*, from which the name Radha has come. Of course, the name of Radharani is directly mentioned in other *Purāṇas*. This

*gopī*’s worship of Krishna is topmost, and therefore her name is Radha, or “the topmost worshiper”.

— Krishnadas Kaviraj Goswami. *Śrī Caitanya-caritāmṛta*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.

## SRILA BHAKTISIDDHANTA'S PRIVATE FEELINGS FOR RADHA

*Bhakti Vikasa Swami*

Once when Srila Saraswati Thakur was sojourning at Radha Kund, Sri Paramananda Brahmachari appreciatively reported that the dewan [a high-ranking official of a state ruled by an Indian prince] of Bharatpur was there performing *daṇḍavat parikramā* with his whole family. Srila Saraswati Thakur clarified that the dewan’s high regard for Radha was due to her connection with Krishna, but, “We worship Krishna only because of his connection with Radha.”

Srimat Parvata Maharaja once asked his *guru-mahārāja* why Krishna had disappeared from the presence of Srimati Radharani after taking her away from the *rāsa* dance. Upon hearing this query, Srila Bhaktisiddhanta Saraswati became disturbed, for in that pastime apparently Krishna had slighted Radharani. Srila Bhaktivinode Thakur had explained in his *Bhāgavatārka-marīci-mālā*, a study of *Śrīmad Bhāgavatam*, that Krishna disappeared solely to witness the depth of separation that Radharani felt from Him. But Srila Bhaktisiddhanta Saraswati was so partial

toward Radharani that he could not hear anything seemingly demeaning to her, and in an agitated spirit retorted, “What *bhakti* do you find here that prompts you to ask this?” The very question was rejected.

By such exchanges, his closest disciples perceived that internally he perpetually experienced separation from Radharani and was even more partial to Radha than to Krishna. Yet he distinguished between the “Radha” imagined by the *prākṛta-sahajiyās* and she who is the mistress of Rupa-Raghunath. In a lecture given on *Rādhāṣṭamī* he stated that Srimati Radharani is the wealth by which Govinda is wealthy, and that if after going through all eighteen thousand verses of *Śrīmad Bhāgavatam* the reader did not find her therein, then his study was simply useless.

Upon mentioning or hearing the name Radha, Srila Saraswati Thakur sometimes suddenly manifested various symptoms of *aṣṭa-sāttvika-vikāra*, the eight symptoms of transcendental ecstasy described in *vaiṣṇava* literature: *stambha* — being stunned; *sveda* — perspiring; *romāñca* — horripilation; *gadgada* or *svara-bheda* — stammering; *kampa* or *vepathu* — trembling; *vaivarṇya* — pallor; *aśru* — tearfulness; and *pralaya* — fainting. Despite trying to maintain gravity, his entire body would stiffen and his words become choked. Sometimes upon entering his room, disciples found Srila Saraswati Thakur sitting alone in ecstatic reverie, weeping profusely.

At a public meeting a gentleman questioned, “Why do *Gaudīya Vaiṣṇavas* so much emphasize Radha? Why do you neglect Lakshmi?” He then recited several scriptural references glorifying Lakshmi. Srila Bhaktisiddhanta Saraswati found himself in a quandary. Glorification of Radha was not to be spoken openly, yet he was obliged to reply to uphold her dignity and that of the previous *ācāryas* for whom she was the topmost object of reverence. Rent by this dilemma, he fainted. ❀

— *Śrī Bhaktisiddhānta Vaiṣṇava*, volume 2. Pp. 460-462. Bhakti Vikasa Trust. Surat, India. 2009.

## THE APPEARANCE OF SRIMATI RADHARANI

*Sri Srimad Gour Govinda Swami Maharaja*

The *Brahma-vaivarta Purāṇa* describes that once in the transcendental abode of Vrindavan, Krishnachandra was sitting on a golden throne under a *mādhavī* creeper. He was thinking of how to further relish the nectarean mellows of his pastimes. Due to this thought, by his mere will, Srimati Radharani appeared from the left side of his body. Radharani’s form was the

color of molten gold and was decorated with various ornaments. On her braid was a flower bouquet; on her breast a garland of pearls (*mukta māla*); and around her waist hung an ornamented belt (*mekhala*). Beautiful golden earrings adorned her ears, and the anklets (*nūpura*) on her feet produced a tinkling sound.

Radha is the enchanter of Madhava — *rādhā-mādhava-mohini*. In the *rāsa* dance she gave so much pleasure to him, but still she considered how to give him even more pleasure. As soon as she desired this, immediately innumerable *gopīs*, all looking like Srimati, immediately expanded from her body.

In the *Padma Purāṇa, uttara-khaṇḍa*, Shivaji told Parvati about the appearance of Radha: “Vrishabhanu Maharaja was a great devotee of the Lord. His chaste and devoted wife was named Kirtida. It is from her womb that *jagan-mātā*, the mother of the whole world, Sri Radha, took birth. This auspicious appearance of Brajeswari occurred at noon on the eighth day of the bright fortnight in the month of *Bhādrava*. Seeing that such a beautiful daughter was born to the king, all the *gopa* families of Gokul became very joyful. Everyone’s desires were fulfilled. King Vrishabhanu gave immense charity to the *brāhmaṇas, vaiṣṇavas*, musicians, dancers, and poor men.

“One day, Narada Muni came to the quarters of King Vrishabhanu to have *darśana* of Radharani. The sage inquired about his and his kingdom’s welfare. In a humble mood, the king replied, ‘Because of your mercy, everything is auspicious. You are such a great *sādhu*. Wherever you go becomes a *tīrtha*. By your grace, everyone can get *hari-bhakti*.’

“Saying this, Vrishabhanu Maharaja placed his daughter, whose eyes were still closed, on the lap of Narada Muni. By the touch of Radharani, the sage became ecstatic, the hairs on his body stood on end, and tears like torrential rain flowed from his eyes. In his heart, Narada Muni began to offer prayers to the little girl.

“‘You are *hari-priya*, dear to Lord Hari; *mahābhāva-svarūpa*, the personification of the highest love; *govinda-mohini*, the enchanter of Govinda; *kṛṣṇa-prāna-rūpa*, the life and soul of Krishna; *ānanda-svarūpa*, the very embodiment of bliss. You are *bhakti* and *tapa*. All of the demigods headed by Brahma and Shiva meditate on your lotus feet. All of Krishna’s consorts such as the *gopīs*, the queens in Dwarka, and even Mahalakshmi are plenary portions of you. Throughout the universe you are known as *ādi-śakti*, the original potency.’

“Hearing the prayers of Narada Muni, Radharani mercifully showed her form to him. The *muni* beheld a vision of Radhika seated upon a throne studded with divine gems, under the shade of a wish-fulfilling tree. Innumerable *sakhīs*, some fanning her, some waving *cāmaras*, and others holding a white umbrella over her head, surrounded her. Brajeswari’s body was covered with beautiful transcendental garments. Her forehead was decorated with designs drawn with *sindhura*, and a glow emanated from her body. By her mercy, Radharani revealed this beautiful form to Narada Muni, and he alone could see it.

“All the while, Radhika, in the form of a baby, was lying on the lap of Narada Muni. Narada Muni returned the child to her father, seated with his queen before the great *ṛṣi*. The sage said, ‘You are most fortunate, *mahā-bhāgyavan*, because you have such a wonderful daughter. Kamala, Parvati, Arundhati, Sachi, and Satyabhama are all just plenary portions or portions of plenary portions of Radharani. No one is as dear to Lord Hari as she. Because of your daughter, all of Gokul will be filled with opulence. Do not feel sorry that you have a girl. Because of her, your glory will spread far and wide.’

“With folded hands, King Vrishabhanu asked, ‘Who will be her husband?’ The great sage replied, ‘She will be the wife of the supreme *purusa*. And in the course of time her eyes will open.’ Saying this, Narada Muni left.”

After hearing this account, Parvati inquired of Shivaji, “Why were Radharani’s eyes not open?”

Shivaji said: “O Devi, this is another wonderful story. When Lord Hari wanted to descend to this material world, he called Radha and said, ‘You, too, will take birth there with me. We will manifest wonderful *līlās* together.’

“Then Radha said, ‘O my dear lotus-eyed Hari, if I take birth in the material world I will be so distressed. How can I bear to see other men? I only want to see you. I refuse to look upon the form of another.’

“Krishna said, ‘O Devi, please do not feel such anxiety. Your desire will be fulfilled.’

“Lord Hari took birth as the son of Nanda Maharaja in order to protect the *sādhus* — *sādhū rakṣa kare*. Radha took birth from the womb of Kirtida as the daughter of Vrishabhanu.

“Because of the birth of the divine couple, the whole universe became exuberant. But Radha’s eyes were not open. Seeing this, Kirtida Maharani was alarmed.”

Parvati then inquired, “Please tell me how Radharani opened her eyes.”

Shivaji said, “I will tell you. Simply by hearing this account one receives transcendental happiness.

“King Vrishabhanu held a great festival on the auspicious occasion of his daughter’s birth. He invited all the cowherd men and women, extending a special invitation to Nanda Maharaja and Yashodarani. Nanda Maharaja and his wife arrived at the palace of King Vrishabhanu by bullock cart.

“Maharaja Vrishabhanu welcomed Nanda Maharaja, embracing him. Kirtida welcomed Yasodamata, embracing her.

“The magnificent festival continued; all different kinds of instruments were played — kettle-drums, bugles, violins, vina, etc. Meanwhile, in the inner quarters of the palace, Sri Radha was sleeping in her cradle. Lord Hari, who is the *antaryāmī*, supersoul in the hearts of all living entities, knew this.

“Unnoticed by anyone, baby Krishna went to Radharani. Seeing the face of his consort, Krishna smiled, laughing in his mind. Then he put his lotus palm over her eyes. As soon as she felt the touch of Krishna, she immediately opened her eyes and saw his face. They had eye to eye union, Radha and Krishna. Both of them were very, very blissful.



Painting by Sacchitananda Das

Radha opened her eyes and saw Krishna's face

Painting by Dhrti Dasi



“Kirtida had just come there and she saw what had happened. Taking the baby girl onto her lap, she happily exclaimed, ‘Krishna gave eyes to Radha. Therefore, this girl will be very dear to Krishna.’ Hearing this, Mother Yasoda’s heart was filled with joy.”

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This is the inconceivable *līlā* of Krishna. By the mercy of Hari and guru it is described in *Brahma-vaivarta Purāṇa* and *Padma Purāṇa*. ❀

— Lecture in Gadeigiri. 2 September 1995.

**MIND-ENCHANTING RADHA**

*The medieval poet Uddhava Das*

*Āśoyārī rāga*

*jaya jaya śrī-vṛṣabhānu-tani  
avanī uyala thira vijurī jini*

All glories! All glories to the *tani* (daughter) of Sri Vrishabhanu. [By her appearance] the entire world became as brilliant as an unfluctating golden lightning bolt.

[**Translator’s Note:** *tani* is a term used in old Bengali and Brajabuli literature for *tanayā*, daughter. Similarly, the term *uyala* is also used in such literature for “becoming brilliant”.]

*aruṇa adhara mukha candra hena bhāsa  
uḡāre amiyā tāhe mṛdu-manda hāsa*

Her lower lip is reddish. Her face appears like the full moon. Her sweet, mild smiles are like nectar surging from that moon.

*nayana-yugala śruti ati manalobhā  
kara-pada-tala ei aṣṭa-padma-śobhā*

Her two eyes and two ears are extremely attractive to the mind. These two along with the palms of her hands and soles of her feet are as beautiful as eight lotus flowers.

*mukha indu gaṇḍa-yuga bhāle arddha-cānde  
kara-pada-nakhe kata vidhu paḍi kānde*

Her face is like the moon. Her two elevated cheekbones as well as her forehead appear like half-moons. God knows how many moons started crying out of shame by seeing the moons in her fingernails and toenails.

*kanaka-mṛnāla bhujā nābhi sarovara  
e dāsa uddhava heri cita manohara*

Her two arms are like two golden lotus stalks. Her navel is like a deep lake. This servant named Uddhava Das sees this mind-enchanting form of Radha. ❀

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