



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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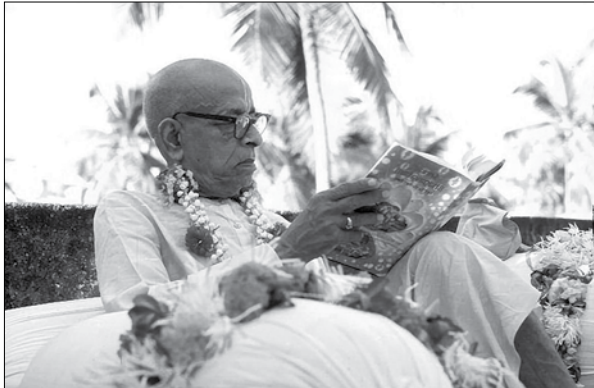
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## ENERGY AND ENERGETIC

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

It is not that Radharani is separate from Krishna. Radharani is also Krishna, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Radha there is no meaning to Krishna, and without Krishna there is no meaning to Radha. Because of this, the *vaiṣṇava* philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus, the Lord and his potency are always referred to as Radha-Krishna.

Similarly, those who worship Narayan first of all utter the name of Laxmi, as Laxmi-Narayan. Similarly, those who worship Lord Rama first of all utter the name of Sita. In any case — Sita-Ram, Radha-Krishna, Laxmi-Narayan — the potency always comes first.

Radha and Krishna are one, and when Krishna desires to enjoy pleasure, he manifests himself as Radharani. The spiritual exchange of love between Radha and Krishna is the actual display of Krishna's internal pleasure potency. Although we speak of "when" Krishna desired, just when he desired we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning. However, in spiritual life everything is absolute, and so there is neither beginning nor end. Yet in order to understand that Radha and Krishna are one and that they also become divided, the question "When?" automatically comes to mind. When Krishna desired to enjoy his pleasure potency, he manifested himself in the separate form of Radharani, and when he wanted to understand himself through the agency of Radha, he united with Radharani, and that unification is called Lord Chaitanya. This is all explained by Srila Krishnadas Kaviraj in the fifth verse of the *Caitanya-caritāmṛta*. ❀

—Excerpt from the introduction to *Caitanya-caritāmṛta*, ādi-līlā.



## Nāma-tattva

## EIGHT PRAYERS TO KRISHNA'S NAMES — PART 4

*Srila Rupa Goswami's Nāmāṣṭakam*

*With the Stava-mālā-bhūṣaṇa commentary  
of Srila Baladev Vidyabhushan*

Nāmāṣṭakam continues with the commentator giving a brief introduction to the next verse.

Since the holy name appears in different forms in order to give varieties of wonderful joys to the devotees, it is indeed very merciful. This fact is expressed in the following verse:

### Verse 5:

[**Meter:** *Mālinī* — a feminine name denoting a florist.]

*agha-damana-yaśodā-nandanau nanda-sūno  
kamala-nayana-gopī-candra-vṛndāvanendrāḥ  
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe  
tvayi mama ratir uccair vardhatām nāma-dheya*

O revered Harinam! May my attraction increase immensely towards you, for you have various forms such as “the killer of Aghasura”, “the son of Yashoda”, “the son of Nanda”, “the lotus-eyed one”, “the cooling moon of the *gopīs*”, “the lord of Vrindavan”, and “Krishna, who is merciful toward the surrendered souls”.

**Commentary:** “O revered Harinam! You have inconceivable glories. May my attraction towards you increase continuously!”

If it is asked, “What is the nature of this Harinam?” the author replies by quoting various names beginning with, “the killer of Aghasura”, “the son of Yashoda”, “the son of Nanda”, etc. The underlying meaning is that in this way the holy name has attained [at least] 108 forms.

[**Translator's Note:** Commentary on verse five ends here. The commentator now introduces the next verse.]

The author speaks the next verse with the feeling of “O Harinam! Your extremely merciful nature is clearly known to me, and thus I take shelter of you.”

### Verse 6:

[**Meter:** *Śārdūla-vikrīḍitam* — a name denoting a tiger's play.]

*vācyam vācakam ity udeti bhavato nāma svarūpa-dvayaṁ  
pūrvasmāt param eva hanta karuṇam tatrāpi jānimahe  
yas tasmin vihitāparādha-nivahaḥ prāñi samantād bhaved  
āsyenedam upāsyā so 'pi hi sadānandāmbudhau majjati*

O Harinam! You have two manifestations — *vācyā*, the Supreme Person denoted by the holy name, and *vācaka*, the sound vibration itself. Between these two, we [the devotees] understand that the latter is more merciful than the former, since even an entity who has committed hosts of offenses in relation to the former becomes free from such offenses by serving the latter through his mouth. Such an entity thereby dives in an ocean of eternal joy.

**Commentary:** O Harinam! Two forms of you, *vācyā* and *vācaka*, shine forth brilliantly. Out of these two, the *vācyā* refers to the omnipotent supreme spiritual blissful form of the Lord, and *vācaka* refers to the collection of syllables, such as *kṛṣ-ṇa* and *go-vi-nda*, that denote him.

Among these, we understand the latter (*vācaka*, the name) to be more merciful than the former. If someone asks, “Why so?” then the author replies by saying that even a living entity who has become a great offender towards the *vācyā* can worship the *vācaka* (Harinam) by uttering it with the mouth. Having thus destroyed all such multitudes of offenses, such an entity then dives into the ocean of eternal joy of *bhagavat-prema* and thus becomes fulfilled in life.

*mama nāmāni loke 'smin śraddhayā yas tu kīrtayet  
tasyāparādha-koṭis tu kṣamāmy eva na saṁśayaḥ*

[The Lord says]: Without a doubt, I forgive ten million offenses of anyone who chants and glorifies my names in this world with due faith. (*Viṣṇu-yāmala*, quoted in *Hari-bhakti-vilāsa* 11.375)

The non-difference of the name (*vācaka*) and named (*vācyā*) is proven through the following verse:

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ*

The holy name is a touchstone, is Krishna himself, and is a living personification of *rasa*. It is complete, supremely pure, and eternally liberated due to the non-difference of the name and the named. (*Padma-purāṇa*. Quoted in *Caitanya-caritāmṛta*, *madhya*, 17.133.)



Drawing by Anna Zaitseva

Lalita offers *āratrika* to Srimati Radharani

**SRI RADHA'S ARATRIKA CEREMONY**  
By the medieval vaiṣṇava poet Paramananda  
*tathā rāga*

*ārati jaya vṛṣabhānu kumāri*  
*jhalakata mukha-śobhā ujjiyāri* (1)

All glories to the *āratrika* celebration of the daughter of Vṛishabhānu. The divine splendor of her face shines brilliantly.

*kapuraka vātī ratanake thāri*  
*kare la-i lalitā prāṇa-piyāri* (2)

[Translator's Note: The commentary on verse six ends here.]

Translated by Hari Parshad Das from the following sources:

— *Stava-mālā* of Sri Rupa Goswami. Edited by Pandit Bhavadatta Shastri and Kasinath Pandurang Parab. Published and printed by Tukaram Jawaji at the Nirnaya Sagar Press. Bombay (Mumbai). 1903 A.D.

— *Stava-mālā*. Published by Ramnarayan Vidyaratna. Murshidabad. 1886 A.D.

— *Saṭika u sānuvāda Śrī-stava-puṣpāñjaliḥ*. Edited by Sri Batu Das. Published by Nityaswarup Brahmachari. Vrindavan.



Lalita Devi, the *sakhi* as dear to her as her own life, holds in her hands a jeweled plate containing a camphor lamp and offers *ārati*.

*vadana kamala saṅge karu nichayāri*  
*sahacari-gaṇa karu jaya-jaya-kāri* (3)

To the lotus-like face of Radha, she then performs *nichayāri* [*nichani*, a ritual to drive away evil. It is performed by touching the plate to the forehead, then touching it to the ground and then touching it again to the forehead. This tradition is performed in slightly different ways in different parts of India.] All the *sakhīs* loudly shout, “Jaya! Jaya!”

*maṅgala gāuta dei kara-tāri*  
*barikhe kusuma saba navina-kumāri* (4)

The *sakhīs* sing auspicious songs while clapping their hands. Then all the youthful damsels shower flowers on her.

*caraṇa-kamala nakha-cānda nihāri*  
*paramānanda jīvana balihāri* (5)

While simply gazing at the moon-like nails of her lotus feet, Paramananda surrenders his life. 🌸

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



## RELISHING MORE THAN KRISHNA

**Sri Srimad Gour Govinda Swami Maharaja**

Krishna assumed the mood and complexion of Radharani to understand what is the *rasa*, the mellow, that is relished by the *gopīs* and Radharani. Krishna cannot understand how they are relishing. Their relishing is better than Krishna's! Krishna is *prīti-viṣaya*, whereas the *gopīs* headed by Radharani are *prīti-āśraya*. Love is two-sided. There is no question of one-sided love. A loving affair means two sides — *āśraya* and *viṣaya*, lover and beloved. Krishna is *prīti-viṣaya*. How can he understand the taste relished by the *āśraya*? The *āśraya* relishes more than the *viṣaya*. Krishna developed greed for this. “How can I understand?” “How can I have it?” “How can I relish it?” Therefore, Krishna accepted the mood and complexion of Radharani and came as Gaura to relish that mellow. ❀

— *Mathura Meets Vrindavan*, p. 94. From a lecture in Bhubaneswar, 10 December 1992.)

## THE TRUTH ABOUT RASA-LILA

**Srīla Kavi Karnapur's  
Ānanda-vṛndāvana-campūḥ (20.132)**

*para-puruṣatvaṁ tasya na, para-nārītvaṁ ca no tāsām  
para-puruṣatvaṁ tasmin, para-nārītvaṁ ca tās eva*

The quality of being *para-puruṣa* does not apply to him. The quality of being *para-nārī* does not apply to the *gopīs*.

[Yet the truth is that:]

The quality of being *para-puruṣa* applies exclusively to him, and the quality of being *para-nārī* applies exclusively to the *gopīs*.

[**Translator's Note:** The term *puruṣa* means “man” as well as “husband”. The term *nārī* means “woman” as well as “wife”. The term *para* can have the two meanings “married to someone else” as well as “supreme”.

Srīla Kavi Karnapur thus says that although in the ultimate sense Krishna is not in reality a *para-puruṣa* (a man married to someone else) and the *gopīs* are not in reality *para-nārī* (someone else's wives), Krishna is the exclusive *para-puruṣa*, the supreme enjoying male, and the *gopīs* are the exclusive *para-nārī*, his supreme consorts. The arrangement of becoming someone else's wives is only a play designed for the sake of increasing the flavor of their conjugal relationship.] ❀

— Translated by Hari Parshad Das from *Śrīman-mahā-kavi-śrīla-kavi-karṇapūra-gosvāmi-viracitā Ānanda-vṛndāvana-campūḥ* with the *Sukha-varttanī* commentary of Srīla Vishwanath Chakravarti. Edited by Akinchan Puri Das Mahashay. Published by Shri Haridas Sharma. Printed at Chandranath Press, Kolkata. 11 May 1954.

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