

RĀDHĀ TATTVA-1

RĀDHĀRĀNĪ KĪ JAI !!!

Today is the Festival...The Appearance Day of-
 Bhagavatī...
 Parāśakti...
 Kṛṣṇa-Svarūpā...
 Kīrtidā Kumārī...
 Vṛṣbhānudulārī...
 Śrīmatī Rādhārānī !

Heartiest Congratulations to all of you, as you are getting the opportunity to hear something about Rādhārānī on This Auspicious Day... The Paratattva, Parātpara Tattva, The Lord Śrī Kṛṣṇa Himself always wishes to hear about Rādhārānī.

So, all of us need to know, understand Rādhārānī in true sense, if we really want to celebrate Rādhāṣṭamī... We must know who Rādhā really is and why I am celebrating Rādhāṣṭamī. If we want to celebrate Rādhāṣṭamī, we must know who is Śrī Kṛṣṇa, who is Śrīmatī Rādhārānī, who are The Gopīs, The Vraja beauties. We all need to know all this very-very clearly.

This Pravacana will not be of much benefit to all the new devotees, who have come here.

Śrī Kṛṣṇa is Nitya-Ānanda Rasa Brahma Tattva, The personification of Eternal Happiness, Rasa Brāhmaṇa... Śrī Kṛṣṇa Himself relishes His own nija-ānanda-rasa, the sweetness of His own bliss..., by manifesting Himself in the form of Love Personification. Śrī Kṛṣṇa, the *sac-cid-ānanda-vigraha* manifests His own bliss, nija-ānanda in the form of Rādhārānī. Rādhārānī is *Prema-Vigraha-Rūpa...*, the personification of Love. That love is actually the condensed bliss residing inside.

Rādhārānī and Śrī Kṛṣṇa are abhinna, They are non-different...

There is no difference between Rādhā and Kṛṣṇa...

If we try to understand Rādhā and Kṛṣṇa merely on physical aspect, we will never be able to understand. Skanda Purāṇa states-

“ātmārāmasya kṛṣṇasya dhruvam ātmāsti rādhikā”

The ātmārāma Śrī Kṛṣṇa... Who is the ātmā of Śrī Kṛṣṇa? Rādhārānī!

This is *dhruva-satya*, eternally true. Just as death is the truth of life, similarly Śrīmatī Rādhārānī is the ātmā of Śrī Kṛṣṇa. That is the truth of life of Śrī Kṛṣṇa.

Now, why is Śrī Kṛṣṇa called ātmārāma?

Because the ātmā, the Soul of Kṛṣṇa – Rādhārānī, He does ramaṇa in His own ātmā, that is why He is called ātmārāma.

Just now, what did I tell? Who is Śrī Kṛṣṇa's ātmā? Rādhā ! And what do The Vedas further state?

“aham ārādhya hridya ātmarūpeṇa saṁsthitā...”

He says, “I, myself, reside in the heart of Rādhā in the form of Her ātmā.”

And what does Skanda Purāṇa states? That Śrī Rādhā resides as ātmā of Kṛṣṇa.

Thus both Rādhā and Kṛṣṇa are totally non-different. Though non-different, They manifest in different forms eternally, to relish Līlā-rasa... Śrī Kṛṣṇa relishes bliss from Parāśakti - Rādhā. They are non-different. Kṛṣṇa does not search for happiness outside, anywhere outside..., the way jīva does. The living entity looks for happiness outside... Kṛṣṇa doesn't look outside for happiness.

And who are these Gopījana Vallabhāḥ? Vraja beauties?

They are the 'antaraṅga vṛttis', the innermost sparks of the Hlādinī Śakti, the bliss potency Rādhārānī, who manifest outside... They are Gopīs, The Vraja Gopīs, who are always increasing the bliss of Śrī Śrī Rādhā-Mādhava.

The antaraṅga faculty, the vṛttis of the Hlādinī Śakti, lakhs and crores of such antaraṅga vṛttis of Hlādinī Śakti manifest themselves in innumerable forms and remain engaged in increasing the bliss of Śrīmatī Rādhārānī and Śrī Kṛṣṇa, the Parabrahma Rasa Tattva. The Gopīs are the kāya-vyūha-rūpā –the expanding phalanx of Śrīmatī Rādhikā. In reality, Śrī Kṛṣṇa is Rādhā, and Śrī Rādhā is Śrī Kṛṣṇa, and all these Vraja Gopīs are the antaraṅga vṛttis of the Hlādinī Śakti.

These antaraṅga vṛttis, the rays..., they manifest themselves in different-different individual forms, as sakhīs, as mañjarīs, as dūtīs, as saharāṅgīs..., in different forms, these vṛttis manifest themselves and are constantly engaged, absorbed in increasing the bliss of Śrī Śrī Rādhā Mādhava. These are Gopījana, The Vraja beauties. They are just like an instrument.

Let's try to understand further of who Gopijana, The Vraja beauties are?

They are Śrīmatī Rādhārānī's, '*vicitra vikāsa vilāsa*'. Vicitra means variegated. Mere one vṛtti of Rādhārānī, not Rādhārānī complete, only one vṛtti of Rādhārānī..., let's say a mood of Rādhārānī is one Gopī, one mañjarī, one Sakhī. This way there are innumerable innermost vṛttis, they are all Gopījana, Gopīs- The Vraja beauties.

Till an iota, a drop of love is attained from the personification of Hlādinī Śakti Śrī Rādhā, no jīva can attain the service of The Lord...

We say, 'Jai Jai Rādhe..., Jai Rādhe ...', but what does Rādhārānī actually do...?
We should know this properly, else how can we ever relish the bliss of Her Service?

Who are you? Who Rādhārānī is? What is your relationship with Her? We need to know.

Even among Sakhīs, Gopīs, there are three types of relationships with Rādhārānī –

- Kṛṣṇa-snehādhikā,
- Rādhā-snehādhikā and
- Sama-snehā.

Three types of Gopīs...

Those whose love for Kṛṣṇa is more as compared to their love for Rādhā, they are called Kṛṣṇa-snehādhikā. And those who have equal love for Rādhā-Kṛṣṇa, they are sama-snehā. And the mañjarīs..., the mañjarīs are Rādhā- snehādhikā, their love for Rādhārānī is greater than their love for Kṛṣṇa, and this Mañjarī Bhāva is especially the gift which Mahāprabhu has come here to give us.

Mañjarīs always consider, experience themselves as Rādhā-snehādhikā. So, we the Gauḍīya Vaiṣṇavas..., whenever we get up in the morning, we should firmly believe,

Who am I?

✓ I am Soul..? No!

✓ I am Rādhā-snehādhikā... I have more love for Rādhā than Kṛṣṇa...

✓ I am 12 years old...

✓ In the morning we get up, we should remember this..., The Gauḍīya Vaiṣṇavas who are chanting Hare Kṛṣṇa.

At the time of sleeping, what should we remember?

✓ I am Rādhā-snehadika.

And of course, when we are awake, what should we remember?

✓ I am Rādhā-snehādhikā, I am servant of Rādhārānī.

So, when we will do this way, only then we will experience the same in dreams.

You want to do Rādhārānī's service? Do you want to...? This is why you have come here...? Isn't it? So, who is stopping you? Who is objecting? Is anyone stopping you from rendering service to Rādhārānī? Render service! Simple!

Why are you so physical in your thinking? Why do you think so physically? You want to serve..., why always thinking physically? That now I will offer roṭī or I will offer money, I will do physical service. Rādhārānī's Service is possible even at this time..., right now for you.

So please come out of your concept of being physical always.

You are not physical..., you are Spiritual! Soul!

You are Spiritual...

Your relationships cannot be material, cannot be physical.

You are Spiritual, all your relationships are Spiritual.

When Gurudeva, Spiritual Master, gives you dīkṣā in an unbroken 500 year old lineage from Mahāprabhu, that initiation establishes your Eternal Relationship with Rādhārānī in Mañjarī-Bhāva. He gives you all the Mañjarī Mantras, Rādhārānī Mantras, Mahāprabhu Mantras... So, when after this initiation is established, the relationship is established, which was not there before..., then we start doing the sevā of Rādhārānī. Don't think physical... Rādhārānī is not a physical tattva.

When we want to serve, why do we think at physical level? Though we are offering this way to the Deities, but still we can do it mentally as well.

In Bhakti Rasāmṛta Sindhu, a devotee was about to offer hot Khīra in his meditation, so he thought of checking it is hot or not... He put his finger into it, it got burnt... Why? Because serving mentally is actually direct service only.

Don't be physical in your thinking..., please stop it.

Don't be physical in your relationship.

She is my mother, physical mother..., she is my physical wife..., he is my friend, physical friend...

Why are we so struck up in this physical concept?

Rādhārānī is reality. Just as we say, he is my friend..., likewise, She is my Svāminī... She is my Guru Mañjarī... She is Lalitā Sakhī... They are all mine... They are Real...

They are not physical, They are spiritual. So, establish this Spiritual..., Spiritual relationship..., who is stopping?

And once when you take proper initiation in a proper bonafide lineage, you will attain your Mañjarī Svarūpa, your Siddha-praṇālī, your eternal Mañjarī form, from Gurudeva and then you will render service accordingly.

Who renders service to Rādhārānī? The living entities who go from this world to the Spiritual World... Who renders service? Those who forget everything of this world, they can come up, they can go up to The Spiritual World...! Only this is to be done.

What do we have to do to attain this Mañjarī Bhāva, the ‘unnata ujjavala rasa’, the elevated brilliant rasa?

Just unlearn whatever you have learnt. And you have to learn that..., the expertise of service. That is why Mahāprabhu says,

*“ataeva gopī-bhāva kori aṅgikār,
rātri-dine cinte rādhā-kṛṣṇera vihāra”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.228)

Gopībhava is not physical, it is Spiritual.

So, whatever feelings we have, with our mother etc., what are those feelings? They are related to physical bodies. When you see your mother..., by seeing physical, your emotions arise. And what are all these emotions? They are always present just on the surface level of the memory. **If that is erased, that is if memory loss occurs, then all your emotions, all your memories are gone.** So you are vanished from the memory loss. **So, is this your life? A tiny memory chip..., that’s all?? Is this your life? Such a cheap life!! Such an ordinary life!!** Everyone is having their small chip..., so we can put whatever we want in that chip.

Don’t be physical in your relationships... You are not physical !

We do Darśana of Rādhā-Kṛṣṇa in different temples..., Lalitā, Viśākhā are also there. We say Lalitā, Viśākhā, but still don’t feel any relationship with them..., feel absolutely no relationship..., why don’t we feel so? We should try to know who Rādhārānī is, who is Lalitā, who is Viśākhā? They are the Parama-preṣṭha Sakhīs, most confidential Sakhīs of Rādhārānī, most dear most Sakhīs.

I will tell you something, so that The Festival of Rādhāṣṭamī..., We wish, you celebrate Rādhāsthmi throughout the year, not just today..., rather you should celebrate Rādhāṣṭamī throughout your life from today's Kathā, that is our purpose.

Once Rādhārānī was sitting in Sanketa Kuñja..., meaning, by indication a place is told where Rādhā-Kṛṣṇa Lovesports will take place. So, Rādhārānī in Her Abhisārikā form, with intense eagerness, was waiting for Śrī Kṛṣṇa... She waited... waited..., waited..., got tired, but Kṛṣṇa..., He failed to show up. Then after a long time, Kṛṣṇa comes at the entry gate of the Kuñja. The moment She takes Darśana of Kṛṣṇa..., Lalitā Sakhī had already instructed Rādhārānī to sit in māna..., be angry with Kṛṣṇa. Rādhārānī was being taught by Lalitā, "Not to make up with Him easily". And Rādhārānī never disobeys or ignores Lalitā Sakhī.

So, Rādhārānī is sitting in māna, and tells Kṛṣṇa, "Hey Śyāma! Why have You come here? Your red eyes clearly show Your anurāga, Your attachment to another woman. It's better You go to that woman with whom You had been and You had been getting bliss from her! You better go there..., don't come here! Alright? Now go..."

In this way, Rādhārānī is sitting in māna...

I want to tell you one thing very clearly, this māna is not like the anger or the annoying feeling which one gets here with their kids and husbands and this... In Spiritual World, Goloka, everything is rasa only. There is no annoyance as such..., here people refuse to talk, get angry with their spouse, kids.

But why is Rādhārānī getting upset with Kṛṣṇa? To make Kṛṣṇa relish māna rasa..., not for Her own pleasure.

And, who are The Gopīs? They are the personification of Love. So, every desire of these Love-Personified Gopīs..., their eating, their drinking, it is for whom..., for whose pleasure? For the pleasure of the one they love... Why do they wear clothes?

Why do we wear clothes?

Because we like that...

Why do we take bath?

Because we like...

Why do we eat?

Because we like to...

But Gopīs are not like that... They decorate themselves very beautifully, what for? They wear ornaments, diamond necklaces, gems-studded anklets, silk sarees, why? For Kṛṣṇa, not for their own pleasure! They even breathe only for Kṛṣṇa's pleasure.

I am telling this in between so that we don't get illusioned...

Rādhārānī does māna to make Kṛṣṇa relish māna-rasa. Now, when She is in the state of māna, love takes a very sweet form... It becomes all the more relishable. For The Lord, there is nothing which is unattainable, but at the time of māna, Śrī Kṛṣṇa's own Hlādinī Śakti becomes unattainable for Him..., to attain Her becomes difficult for Kṛṣṇa. So, to make Kṛṣṇa relish māna-rasa, Rādhārānī does māna... Now, our Śyāma is totally maddened over sweetness of Kiśorījī. Śyāma is maddened and requesting in various ways, bowing down before Rādhārānī, "O Kiśorījī! Please forgive me! I swear, I will never repeat my mistake in future..., actually I did not even go there".

Kṛṣṇa is doing cāṭukari..., trying to please Rādhārānī in various ways. But Rādhārānī..., She is not ready to make up with Him, to give up Her māna. Why? Because Lalitājī's instruction, "Beware to break the māna".

Now, to attain a glimpse, Rādhārānī's Mercy..., The Parātpara Tattva Kṛṣṇa, the Supreme Lord, The Darśana of whose, the particle of whose Lotus Feet is unattainable by Brahmā and Śiva even after doing penances for millions of years..., so much sacrifices, still no Darśana..., what is This Parātpara Tattva doing? This Kṛṣṇa, Supreme Lord is standing, begging..., and mañjarī, we are standing close by... Kṛṣṇa indicates us, the mañjarī, that let's go outside the Kuñja..., and He calls them outside. Kṛṣṇa has firm belief that mañjarīs are Rādhārānī's very dear sakhīs..., if mañjarīs request Rādhārānī on His behalf, Rādhārānī will never refuse..., as we say go through them nā, you are not going to be rejected!

So, Kṛṣṇa begs, folds His Hands before us..., the mañjarīs, and requests to kindly beg forgiveness on His behalf. All Glories to This Rādhā-dāsyam!! All All Glories to Śrīman Mahāprabhu! All Glories to His Supreme Gift- the Mañjarī Bhāva!

He doesn't beg in front of others..., only in front of mañjarīs.

The Lord,
The master of innumerable Brahmāṇdas, Universes...
On whose indication,
Even the Kāla..., the time factor fears...
On whose Indication,

The wind blows, the water flows, one breathes, the world is created...
 That Parabrahma Kṛṣṇa,
 Is praying with folded hands before mañjarī...
 Why?

Because He has firm conviction that He cannot woo Rādhārānī on His own...

We go to whom to get our work done? To The Lord! And here, The Lord is trying to get His work done..., and whom is He approaching? Us..., the mañjarīs! So, Mahāprabhu has descended to give us this. The Lord begs before us, He will beg, He will request before us... Can you believe it? This is the Supreme Gift, *anarpita-carīm cirāt...*, never bestowed before.

The Lord knows that if mañjarīs will say, “It’s ok Rādhārānī, forgive Kṛṣṇa”, because mañjarīs are Abhinna Deha Abhinna Prāṇa, Kiśorījī will never refuse...

Now, mañjarīs could not tolerate Kṛṣṇa’s pitiful condition..., Kṛṣṇa has prayed, requested soo much. So, you can imagine Kṛṣṇa bowing down before mañjarī? mañjarī could not resist..., means, I could not resist. Then we say, “Ok Kṛṣṇa! Hold on! Hold on! Let me see... You stay here... Don’t come inside till I say so”.

Mañjarī, we ourselves we go inside, and ask Rādhārānī, “Why are you sitting in māna? On one hand, you yourself cannot wait, cannot tolerate Kṛṣṇa’s separation, for Kṛṣṇa..., day and night You are just weeping..., and now, when He has come, You are letting Him wait outside..., when He is here, You are sitting in māna..., why so?”

Rādhārānī is also immensely eager to meet Kṛṣṇa..., but is not meeting, why? Because one of the Rādhārānī’s name is “lalitā-bhīti-mānini”..., means the one who is angry with Kṛṣṇa, out of fear of Lalitā. She has some hesitation from Lalitā. Although Lalitā is Rādhārānī’s expansion only, the kāya-vyūha-svarūpā, like Viśākhā..., but they have all the different natures..., to make Kṛṣṇa relish variegated rasas.

In reality there is one rasa, this one rasa has expanded Himself in 3 (three) forms..., try to understand. One Rasa-Rūpa, The personification of Rasa. Who is that Rasa-Personified? It is Śrī Kṛṣṇa. So, Śrī Kṛṣṇa now has expanded himself in three forms-

The ‘Āsvādyā’ – the relishable,
 ‘Āsvādaka’ – the relisher,
 and ‘Āsvāda’ – the relish...

One who relishes, He himself is the relisher..., and He himself is what He is relishing..., and in mañjarīs, He is assisting the rasa. The relisher is Kṛṣṇa Himself, The Āsvādyā Tattva is also Śrī Kṛṣṇa..., and The Āsvāda - the relish, is also Kṛṣṇa Himself. There is nothing besides Him.

“eko brahma dvitiyo na āsīta”

(Brahma sūtra)

There is just one Brahma..., there is nothing besides Him...

So in the form of Lalitā Sakhī, it is Rādhārānī only..., but has a different nature, so as to make Śrī Kṛṣṇa relish more.

So, out of fear of Lalitā Sakhī, Rādhārānī is not doing māna-bhaṅga. Now, mañjarī has understood that Ṭhākuraḥ is very eager..., Svāminījī is also very eager..., but till Lalitā Sakhī gives Her green signal, Their meeting is just not possible... So, we the mañjarīs, we go in search of Lalitā and we enter a Kuñja..., and find Lalitā and say, “Hey Lalite! You are sitting in this Kuñja...” Lalitā asks, “So what! Tell Me, what happened?”

“You have ordered Svāminī not to meet Ṭhākuraḥ. Do you know, They are so eager to meet..., and She is also suffering from pangs of separation, and You are just sitting here alone! To maintain Your dignity, She is not meeting Ṭhākuraḥ..., tell Her to break Her māna..., please order so that They can meet.” Then Lalitā Sakhī says, “Ok, They can meet.” So, mañjarī goes out and we accomplish the meeting of Śyāmā-Śyāma.

We worship Lalitā, Rādhārānī, Viśākhā at the altar..., we should know what is the mood of Lalitā Sakhī, what Her relationship with Rādhārānī is, how She deals with Kṛṣṇa..., only then we can truly, properly worship Lalitā Sakhī or Rādhārānī. Then we can get proper benefit by performing Devotional Service. So we should have clear cut understanding of all this emotional dynamics of The Spiritual World.

We offer so many things... Now, a pāna is offered to Svāminījī and what is our Svāminījī’s state of mind, when She is having pāna? Let’s try to know..., we make Rādhārānī eat pāna, it is just like ordinary pāna- made from cardamom, nutmeg? No! It is not so. That pāna has Śyāmā’s, Kṛṣṇa’s intoxicating nectar..., the adharamṛta of Kṛṣṇa’s Lips.

Sometimes, what happens is..., Svāminījī’s meeting with Śyāmā, Kṛṣṇa is over..., and thereafter Svāminī is absorbed in talking about Kṛṣṇa with Her Sakhīs. Who does

Kṛṣṇa Kathā? Rādhārānī Herself. With whom? With the Sakhīs only... So, whatever She has relished, She is relishing again with Her Sakhīs through hāsa-parihāsa (joking). So, Rādhārānī is relishing with Sakhīs the bliss which She experienced at Kuñja. Suddenly mañjarī serves the pāna..., and now, there is no difference between pāna and Śrī Kṛṣṇa.

On the proportion one loves Kṛṣṇa, one experience..., one feels Kṛṣṇa... And in the proportion of love, one relishes Kṛṣṇa's Prasādam.

Pāna is Śrī Kṛṣṇa..., there is no difference... Just imagine, the unattainable, the unattainable Śrī Kṛṣṇa... Consider for instance, boy is trying to meet girl..., meets her with great difficulty, how will he feel? Ahā! The same way... Though She has relished the bliss with Śrī Kṛṣṇa in Kuñja..., but the durlabhtā..., it is so difficult to attain, that it makes Them forget that...

On seeing pāna, She feels as if Kṛṣṇa has come..., She becomes totally overwhelmed just by seeing the pāna coming nearby, She is totally enchanted from the fragrance of the pāna... Sakhīs and mañjarīs are there with Her, serving Her. What do they witness? Looking at Svāminījī, it seems as if She is sitting there with Ṭhākurajī with Her Back hugged against Kṛṣṇa's Back. She has assumed that posture..., and then She starts uttering something.

All this starts just by eating pāna. And the mañjarīs, we, are relishing all this! Seeing all this, we are relishing like anything.

That is why it is said that as sādḥaka begins to experience one's relationship with Rādhārānī, it becomes difficult for him to live. He just prays and prays, "Please engage me in Your Service. Please take me out from this world. I don't want to live here. Please take me out. Please engage me in Your Service, Rādhārānī."

The mamtā for Rādhārānī is not like the servant-hood for The Lord..., it is not like that. Love for Svāminī is filled with lot of affection..., lot of affection...

Mañjarī is lāḍalī... When Śrī Kṛṣṇa faints out of ecstasy..., both Rādhā and Kṛṣṇa, They need mañjarī. Whom will They call, in Their confidential relationship? They will call mañjarī, Their lāḍalī.

So, for the welfare of all you saints, I request you with folded Hands that stop being physical in your thinking... Stop being physical in your relationships... alright?

We attain the relationship with Kṛṣṇa immediately after initiation..., with Rādhārānī, with Kṛṣṇa, with Guru Mañjarī, immediately after initiation. Taking initiation should be the first step for those who are chanting Hare Kṛṣṇa..., and that initiation should be taken from any of the 500 year old lineages which are still existing from the time of Śrīman Mahāprabhu. Else one will never be able to understand anything, one will never be able to relish anything.

I hope from today's Rādhāṣṭamī Kathā, you all will be benefitted for your life and you will experience your relationship with Rādhārānī, with Lalitā Sakhī, with Viśākhā Sakhī, with Guru Mañjarī more thickly...more deeply...

Jai Rādhe!