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H.H Vedavyasapriya Swami narrated the Radhastami Appearance Day class, from London, September 18, 1969 , given by His Divine Grace A.C Bhaktivedanta Swami Prabhupada.

The lecture concludes at 36:40. Thereafter the audio is accompanied by discussion and Q/A with Canberran devotees.

Radhastami Appearance Day class, from London, September 18, 1969 , given by His Divine Grace A.C Bhaktivedanta Swami Prabhupada.

Prabhupada: (chants mangalacarana prayers) Today is birth, appearance day of Srimati Radharani, Radhastami. Fifteen days after Krishna's birth, Radharani appeared. (pause) Radharani is Krishna's pleasure potency. Radha-krishna-pranaya-vikrtir hladini-saktih. The Lord, the Supreme Personality of Godhead, has got varieties of energies, as it is confirmed in the Vedic literature.

Parasya saktir vividhaiva sruyate [Cc. Madhya 13.65, purport].

Na tasya karyam karanam ca vidyate.

The Supreme Lord has nothing to do personally.

Na tasya karyam.

He has nothing to do. Just like here in this material world we find some 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 hasn't got to do anything. Similarly, the Supreme Personality of Godhead, full with six opulences, why He will have to do something? No. He has got many assistants.

Sarvatah pani-padas tat.

In the Bhagavad-gita: "He has got everywhere His hands and legs." You'll find Krishna, He has nothing to do. He's simply engaged in enjoyment with gopis and Radharani. He's not engaged in killing the demons. When Krishna kills the demons He's Vasudeva Krishna; He's not original Krishna. Krishna expands Himself. First expansion is Baladeva. From Baladeva -- Sankarsana, Pradyumna, Aniruddha, Vasudeva. So by the Vasudeva feature He acts in Mathura and Dvaraka. But Krishna in His original feature, He remains in Vrndavana. One of the greatest fiction writers in Bengal, Bankimchandra Chatterjee, he misunderstood Krishna that Krishna of Vrndavana, Krishna of Dvaraka, and Krishna of Mathura, They're different persons. Krishna (is) the same, one, but He can expand Himself in millions and trillions of forms.

Advaitam acyutam anadim ananta-rupam adyam purana-purusam [Bs. 5.33].

Advaita. Although ananta-rupam, still, He's adyam purana-purusam, advaita. There is no such distinction.

So this Krishna, when He wants to enjoy, what kind of enjoyment He will have? That has been discussed by Srila Jiva Gosvami. Krishna is Param Brahman. Brahman, Paramatma, then Param Brahman. Absolute Truth, three different features. Someone is realizing the Absolute Truth as impersonal Brahman. Jnanis, those who are trying to understand the Absolute Truth by mental speculation, by dint of his own knowledge, he's realizing the Absolute Truth as impersonal Brahman. And those who are trying to understand the Absolute Truth by meditation, yogis, they realize the Absolute Truth as Paramatma. Paramatma is situated in everyone's heart.

Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati [Bg. 18.61].

That feature, Paramatma feature. Andantara-stham paramanu-cayantara-stham govindam adi-purusam tam aham bhajami. That Paramatma feature is one expansion of Krishna. It is stated in the Bhagavad-gita,

athava bahunaitena kim jnatena tavarjuna ekamsena vistabhyaham. Ekamsena.

When Krishna and Arjuna was trying to understand about different potential existence of Krishna, so He explained in the Twelfth Chapter, "I am this. Amongst them, I am this. Amongst them..." Like that. And He concluded that "How far I shall go on? Better try to understand that only one plenary portion of Me, by entering this universe, the whole cosmic manifestation is existing." Ekamsena sthito jagat [Bg. 10.42]. Jagat. This material world is existing on one plenary portion of Krishna. And Krishna enters,

andantara-stham paramanu-cayantara-stham,

He enters within this universe. Without His entering, this universe cannot exist. Just like without the spirit soul's entering within this body, this body cannot exist.

As soon as the spirit soul goes out, immediately the body's useless. However the body may be prime minister or anything else, as soon as the soul is out of this body, it is not worth even a farthing. Similarly, because Krishna enters within this universe, therefore the universe has value. Otherwise it is simply a lump of matter; it has no value.

Ekamsena sthito jagat.

So try to understand Krishna. And when Krishna want to enjoy, what kind of enjoyment that shall be? Try to understand this point. Krishna is so great; God is great, everyone knows. So when the great wants to enjoy, then what quality of enjoyment that should be? That is to be understood. Radha-krishna... Therefore Svarupa Damodara Gosvami has written a verse,

radha-krishna-pranaya-vikrtih.

The loving affairs of Radha and Krishna is not ordinary, these material loving affairs, although it appears like that. But one who cannot understand Krishna,

avajananti mam mudhah [Bg. 9.11].

Mudha, rascals, fools, they understand Krishna as ordinary man. As soon as we take Krishna as one of us... Manusim tanum asritam, param bhavam ajanantah. These rascals, they do not know param bhavam. They try to imitate Krishna's lila, rasa-lila. There are many rascals. So these things are going on. There is no understanding of Krishna. To understand Krishna is very difficult.

manusyanam sahasresu kascid yatati siddhaye

yatatam api siddhanam kascin mam vetti tattvatah [Bg. 7.3]

Out of millions of persons, one may try to make his life perfect. Everyone is working like animal. There's no question of perfection of life. The animal propensities: eating, sleeping, mating and defending... So everyone is engaged like animals. They have no other business, just like animal, hogs, dogs, whole day and night working: "Where is stool? Where is stool?" And as soon as he gets some stool, gets some fat, "Where is sex? Where is sex?" No consideration of mother or sister. This is hog's life.

So human life is not meant for hog civilization. So modern civilization is hog civilization, although it is polished with shirt and coat. So, we shall try to understand. This Krishna consciousness movement is for understanding Krishna. For understanding Krishna, it requires little labor, austerity, penance.

Tapasya brahmacaryena samena damena ca.

Tapasya. One has to undergo tapasya; brahmacharya, celibacy. Tapasya. Brahmacharya means stopping sex life or controlling sex life. Brahmacharya. Therefore Vedic civilization is, from the very beginning, to train the boys to become brahmachari, celibacy. Not that modern days, the schools, boys and girls, ten years, twelve years, they're enjoying. The brain is spoiled. They cannot understand higher things. The brain tissues are lost.

So without becoming brahmachari, nobody can understand spiritual life. Tapasya brahmacaryena samena damena ca. Sama means controlling the senses, controlling the mind; damena, controlling the senses; tyagena; saucena, cleanliness; tyaga, tyaga means charity. These are the processes for understanding oneself, self-realization. But in this age it is very difficult to undergo all these processes. Practically it is impossible. Therefore Lord Chaitanya, Krishna Himself, has made Himself easily available by one process:

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha [Cc. Adi 17.21]

In this age, Kali-yuga... Kali-yuga is considered to be the most fallen age. We are thinking that we are making very much advance, but it is the most fallen age. Because people are becoming like animals. As the animals have no other interest than four principles of bodily necessities -- eating, sleeping, mating and defending -- so in this age people are interested with four principles of bodily want. They have no information of the soul, neither they are prepared to realize what is soul. That is the defect of this age. But human form of life is especially meant for realizing himself, "What I am?" That is the mission of human life.

Athato brahma jijnasa.

This life is meant for inquiring about Brahman. Brahman, Paramatma, Bhagavan. These inquiries should be there. Jijnasu. They are called jijnasu, brahma-jijnasa, jijnasu, inquiry. As we inquire every morning, "What is the news today?" Immediately we pick newspaper. That inquisitiveness is there. But we are inquiring very base things only. There is no desire to inquire about the highest possibility, brahma-jnana. That is the lack of this modern civilization. Inquiring how to earn money:

diva carthehaya rajan kutumba-bharanena va [SB 2.1.3].

Not only in this age... In this age it has become the principal factor, but in this material world everyone is engaged simply for these bodily necessities of life. Nidraya hriyate naktam: at night they sleep very sound sleep, snoring. Or sex life.

Nidraya hriyate naktam vyavayena ca va vayah [SB 2.1.3].

In this way they're wasting time. And at daytime, diva carthehaya rajan... And during daytime, "Where is money? Where is money? Where is money?" Artha ihaya. Kutumba-bharanena va. And as soon as one gets money, then how to purchase things for family, that's all. Shopping, storing. This is the engagement of materialistic life. Out of that, one who is actually intelligent...

Manusyanam sahasresu kascid yatati siddhaye [Bg. 7.3].

Out of many such foolish persons engaged in sleeping, mating, earning money, and providing family with nice apartment and food... This is the general occupation. So out of many thousands of men like that, one is inquisitive how to make perfect this human form of life. Manusyanam sahasresu kascid yatati siddhaye.

Siddhaye. Siddhi means perfection. So this life is meant for perfection. What is perfection? Perfection means that we do not want miserable condition of life, and we have to get out of it. That is perfection. Everyone is trying to get out of miserable condition of life. But they do not know what is the actual position of miserable life. Miserable condition of life: tri-tapa-yantanah.

So this is called mukti, or liberation, from the misera... Atyantika-duhkha-nivrttih. Duhkha, duhkha means distress. So everybody is trying to get out of distress. But he does not know what is the ultimate goal of getting out of distress. Na te viduh. They do not know.

Na te viduh svartha- gatim hi visnum [SB 7.5.31].

One can be out of distress when he approaches Visnu. Tad visnum paramam padam sada pasyanti surayah. Tad visnoh paramam padam. The Visnu planet... Just like here in the material world they're trying to go to the moon planet, but these foolish people do not know what they'll gain even they go to the moon planet. It is one of the material planets. Krishna has already said in the Bhagavad-gita,

abrahma-bhuvanal lokan.

What to speak of this moon planet -- it is very near -- even if you go to the topmost planet, which is known as Brahmaloaka... That is in your front, you can see every day, every night, how many lokas and planets are there. But you cannot go there. You are simply trying to go to the nearest planet. That is also failure. So what is your scientific improvement? But there is possibility. A-brahma-bhuvanal lokan. You can go. The material scientists' calculation is that if one goes forward for forty thousands of years in the light speed, light-year speed, then one can approach the topmost planet of this material world. So at least in the modern scientific calculation, it is impossible.

But one can go; there is process. That we have tried to explain in our small booklet Easy Journey to Other Planets. By yogic process one can go any planet he likes. That is the yogic perfection. When a yogi becomes perfect, he can go to any planet he likes, and the yoga practice goes on, unless the yogi thinks himself that he has made himself perfect to travel to any planet he likes. That is perfection of yoga practice.

So, these are the perfection of life, not that teeny, floating sputnik. (laughter) They do not know what is perfection of life. You can go anywhere. A living entity's name is sarva-gah . Sarva-gah means "one who can go anywhere he likes." Just Narada Muni. Narada Muni can travel anywhere he likes, either in the spiritual world or in the material world. So you can also do that. There is possibility. There was a Durvasa Muni, great yogi. Within one year he traveled all over the universe and went to Visnuloka and again came back. That is recorded in the history. So these are the perfections of life. And how these perfection can be attained? By understanding Krishna.

Yasmin vijnate sarvam eva vijnatam bhavanti.

The Upanisad says, if you simply understand Krishna, then all these things can be understood very easily. Krishna consciousness is such a nice thing.

So today, this evening, we are talking about Radhastami. We are trying to understand the chief potency of Krishna. Radharani is the pleasure potency of Krishna. As we understand from Vedic literature, Krishna has many varieties of potencies.

Parasya saktir vividhaiva sruyate [Cc. Madhya 13.65, purport].

Just like the same example, as a big man has got many assistants and secretaries so that he hasn't got to do anything personally, simply by his will everything is done, similarly, the Supreme Personality of Godhead has got varieties of energies, and everything is being done so nicely. Just like this material energy. This material world, where we are now living... This is called material energy. Bahir-anga-sakti. The Sanskrit name is bahir-anga, external energy of Krishna. So how nicely it is being done, everything in the material energy. That is also explained in the Bhagavad-gita,

mayadhyaksena prakrtih suyate sa-caracaram: [Bg. 9.10]

"Under My superintendence the material energy is working." The material energy is not blind. It is... On the background there is Krishna.

Mayadhyaksena prakrtih [Bg. 9.10].

Prakrti means this material energy. Similarly... This is external energy. Similarly, there is another energy, which is internal energy. By the internal energy the spiritual world is being manifested.

Paras tasmāt tu bhavah anyah [Bg. 8.20].

Another energy, para, superior, transcendental, the spiritual world. As this material world is being manipulated under the external energy, similarly, the spiritual world is also conducted by the internal potency. That internal potency is Radharani.

Radharani..., today is Radharani's appearance day. So we should try to understand Radharani's feature. Radharani is the pleasure potency, hladini-sakti.

Anandamayo 'bhyasat (Vedanta-sutra 1.1.12).

In the Vedanta-sutra the Absolute Truth is described as anandamaya, always in pleasure potency. That anandamaya potency... Just like ananda. When you want ananda, pleasure, you cannot have it alone. Alone, you cannot enjoy. When you are in the circles of friend or family or other associates, you feel pleasure. Just like I am speaking. The speaking is very pleasing when there are many persons here. I cannot speak alone here. That is not ananda. I can speak here at night, dead of night, nobody here. That is not ananda. Ananda means there must be others. So because Krishna, the Absolute Truth, is anandamaya, therefore eko bahu syam, He has become many. We are also Krishna's part and parcel, to give pleasure to Krishna. And the chief pleasure potency is Radharani.

radha-krishna-pranaya-vikrtir hladini-saktir asmad
ekatmanav api bhuvo (pura) deha-bhedo-gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-(dyuti)-suvalitam naumi krishna-svarupam [Cc. Adi 1.5]

So Krishna is Param Brahman, as you know from the Bhagavad-gita. When Arjuna understood Bhagavad-gita, he affirmed Krishna, param brahma param dhama pavitram paramam bhavan [Bg. 10.12]. So Krishna is Param Brahman . So in this material world we see that a great, saintly person, simply to enjoy brahmananda, he gives up everything of material enjoyment. He becomes sannyasi. Aham brahmasmi.

Just to understand that he is in Brahman realization. So if one has to give up everything material for Brahman realization, do you think that Param Brahman, the Supreme Brahman, can enjoy anything material? No. Krishna's enjoyment is nothing material. This point should be understood. For Brahman realization we are giving up everything material. And how Param Brahman can enjoy anything material? This question has been very much nicely discussed by Jiva Gosvami.

So when the Param Brahman... First of all, the Param Brahman information is not there in this material world. Little Brahman information is there. Or little Paramatma information is there. But not Param Brahman, or Bhagavan, information. Therefore it is said, manusyanam sahasresu kascid yatati siddhaye [Bg. 7.3]. Siddhaye means to understand Brahman or Paramatma. But out of many such persons who have realized Brahman and Paramatma, hardly a person can know Krishna. And that... First of all... [break] ...what we can understand about Krishna's pleasure potency?

If I want to know some big man. That is one process. And without knowing that big man, how I can understand about his internal affairs? Similarly, if we do not understand Krishna, how we can understand how Krishna is enjoying? That is not possible. But the Gosvamis, they're giving us information what is the pleasure potency of Krishna. That is Srimati Radharani. So we have described about the Radha-Krishna loving affairs in our Teachings of Lord Chaitanya in page 264. If you have got this book, you can read it, how the reciprocation of loving affairs of Radha-Krishna is there, transcendental. So our today prayer to Radharani... We pray to Radharani because She is the pleasure potency of Krishna. Krishna means "all-attractive."

But Radharani is so great that She attracts Krishna. Krishna is all-attractive, and She is attractive (attractor) of Krishna. So what is the position of Srimati Radharani? We should try to understand this day and offer our obeisances to Radharani. Radhe vrndavanesvari
tapta-kancana-gaurangi radhe vrndavanesvari

vsabhanu-sute devi pranamami hari-priye

Our business is "Radharani, You are so dear to Krishna. So we offer our respectful obeisances unto You."

tapta-kancana-gaurangi radhe vrndavanesvari
vrsabhanu-sute devi pranamami hari-priye

[I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krishna.]

Radharani is hari-priya, very dear to Krishna. So if we approach Krishna through Radharani, through the mercy of Radharani, then it becomes very easy. If Radharani recommends that "This devotee is very nice," then Krishna immediately accepts, however fool I may be. Because it is recommended by Radharani, Krishna accepts. Therefore in Vrndavana you'll find all the devotees, they're chanting more Radharani's name than Krishna's. Wherever you'll go, you'll find the devotees are addressing, "Jaya Radhe." You'll find still in Vrndavana.

They are glorifying Radharani. They're more interested, worshipping Radharani. Because however fallen I may be, if some way or other I can please Radharani, then it is very easy for me to understand Krishna. Otherwise, manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascid vetti mam tattvatah [Bg. 7.3]

If you go by the speculative process to understand Krishna, it will take many, many lives. But if you take devotional service, just try to please Radharani, and Krishna will be gotten very easily. Because Radharani can deliver Krishna. She is so great devotee, the emblem of maha-bhagavata. Even Krishna cannot understand what is Radharani's quality.

Even Krishna, although He says vedaham samatitani, "I know everything," still, He fails to understand Radharani. Radharani is so great. He says that... Actually, Krishna knows everything. In order to understand Radharani, Krishna accepted the position of Radharani. Krishna wanted to understand the potency of Radharani. Krishna thought that "I am full. I am complete in every respect, but still, I want to understand Radharani. Why?" This propensity made Krishna obliged to accept the propensities of Radharani, to understand Krishna, Himself.

These are, of course, very transcendental, great science. One who is advanced in Krishna consciousness and well conversant with the sastras, they can understand. But still, we can discuss from the sastra. When Krishna wanted to understand Himself, He took the tendency of Srimati Radharani. And that is Chaitanya Mahaprabhu.

Radha-bhava-dyuti-sualitam.

Chaitanya Mahaprabhu is Krishna, but He has accepted the propensities of Radharani. As Radharani is always in feelings of separation of Krishna, similarly, in the position of Radharani, Lord Chaitanya was feeling separation of Krishna. That is the teachings of Lord Chaitanya, feelings of separation, not meeting. The process of devotional service taught by Chaitanya Mahaprabhu and His disciplic succession is how to feel separation from Krishna. That is Radharani's position, always feeling the separation.

The Gosvamis, they also, when they were in Vrndavana, they never said that "I have seen Krishna." Although they were the most perfect, they never said that "I have seen Krishna." Their prayers were like this:

he radhe! vraja-devike! he nanda-suno! kutah.

He radhe, Radharani, he radhe! vraja-devike! ca. Radharani does not remain alone. He (She) remains always with His (Her) friends, vraja-devi, Lalita or Visakha and other damsels of Vrndavana. So the Gosvamins are praying, in their mature stage, when they were living at Vrndavana, they were praying in this way,

he radhe! vraja-devike! ca lalite! he nanda- suno! kutah:

"Where, Radharani, where You are? Where are Your associates? Where You are, Nanda-suno, the son of Nanda Maharaja, Krishna? Where you are, all?"

They were searching after. They never said, "I have seen Krishna dancing with the gopis. Last night I saw." (laughter) This is sahajiya. This is not mature devotee. This is called... They are called sahajiya. They take everything very cheap -- Krishna very cheap, Radharani very cheap -- as if they can see every night. No. The Gosvamis do not teach us like that. They're searching after.

He radhe! vraja-devike! ca lalite! he nanda-suno! kutah, sri-govardhana-padapa-tale kalindi-vanye kutah:

"Are you there under the Govardhana Hill or on the banks of the Yamuna?" Kalindi-vanye kutah.

Ghosantav iti sarvato vraja-pure khedair maha-vihvalau.

Their business was crying like this, "Where You are? Where You are, Radharani? Where you are, Lalita, Visakha, the associates of Radharani? Where You are, Krishna? Are You near Govardhana Hill or on the bank of the Yamuna?"

Ghosantav iti sarvato vraja-pure.

So throughout the whole tract of Vrndavana they were crying and searching after Them, khedair maha-vihvalau, as if madman.

Khedair maha-vihvalau.

Vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau.

So we have to follow the footprints of the Gosvamis, how to search out Krishna and Radharani, Vrndavana, or within your heart. That is the process of Chaitanya Mahaprabhu's bhajana: feeling of separation, vipralambha, vipralambha-seva. Just like Chaitanya Mahaprabhu, feeling the separation of Krishna, He was falling down on the sea. He was coming out of His rest room or His bedroom and going out at dead of night.

Nobody knew where He has gone. So that was His searching. This process of devotional service is taught by Chaitanya Mahaprabhu. Not that very easily, "We have seen Krishna or seen Radharani in rasa-lila." No, not like that. Feel the separation. The more you feel separation from Krishna, you should understand that you are advancing. Don't try to see Krishna artificially. Be advanced in separation feeling, and then it will be perfect. That is the teachings of Lord Chaitanya. Because with our material eyes we cannot see Krishna.

Atah sri-krishna- namadi na bhaved grahyam indriyaih [Brs. 1.2.234].

With our material senses we cannot see Krishna, we cannot hear about Krishna's name. But sevonmukhe hi jihvadau. When you engage yourself in the service of the Lord... Where the service begins? Jihvadau. The service begins from the tongue. Not from the legs, eyes, or ears. It begins from the tongue.

Sevonmukhe hi jihvadau.

If you begin service through your tongue... How? Chant Hare Krishna. Use your tongue.

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/

Hare Rama, Hare Rama, Rama Rama, Hare Hare.

And take Krishna prasadam.

The tongue has got two business: to articulate sound, Hare Krishna; and take prasadam. By this process you'll realize Krishna.

Devotee: Haribol! Prabhupada: Don't try to see Krishna.

You cannot see Krishna with your material eyes. Neither you can hear about Him with your material ears. Neither you can touch. But if you engage your tongue in the service of the Lord, then He'll reveal Himself to you: "Here I am." That is wanted. So feel separation of Krishna just

like Radharani, as Lord Chaitanya teaches us, and engage your tongue in the service of the Lord; then, one day, when you are mature, you'll see Krishna eye to eye.

Thank you very much.

Devotees: Haribol! All glories to His Divine Grace!