



Rādhārāni's Beauty

Śrī Śrīmad
Gour Govinda Swami Mahārāja

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Beauty 

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Rādhārānī's Beauty[✿]

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*nirbhūtāmṛta-mādhurī-parimalaḥ kalyāni bimbādharo
vaktram pañkaja-saurabhaṁ kuharita-ślāghā-bhidas te giraḥ
aṅgaṁ candana-śītaḥ tanur iyaṁ saudarya-sarvasva-bhāk
tvām āsādyā mamedam indriya-kulaṁ rādhe muhur modate*

“My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities.”

— *Caitanya-caritāmṛta, Ādi-līlā 4.259*

Maṅgalācaraṇa

(*Auspicious Invocation*)

Compiled by Śrī Śrīmad Gour Govinda Swami Mahārāja.

*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitaṁ yena
tasmai śrī-gurave namaḥ*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

(*Śrī Prema-bhakti-candrika* by Śrīla Narottama dāsa Ṭhākura)

*śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

(*Śrī Prema-bhakti-candrika* by Śrīla Narottama dāsa Ṭhākura)

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitāṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

Maṅgalācaraṇa

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Acārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.” (*Caitanya-caritāmṛta*, *Antya-līlā* 2.1)

*he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-ṭate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*taṭṭa-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”

*vāñchā-kalṭatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

Auspicious Invocation

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.”

(Caitanya-caritāmṛta, Madhya-līlā 19.53)

*yad advaitam brahmapaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so ‘syāmśa-vibhavaḥ
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

“What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localised plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.” *(Caitanya-caritāmṛta, Ādi-līlā 1.3)*

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv aṇi bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakṛtam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

“The loving affairs of Śrī Rādhā and Śrī Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

(Caitanya-caritāmṛta, Ādi-līlā 1.5)

Maṅgalācaraṇa

*cirād adattaṁ nija-guṭṭa-vittaṁ
sva-prema-nāmāṁṣtam aty-udāraḥ
ā-pāmaraṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye*

“The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone, even the lowest of men, His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.”

(*Caitanya-caritāmṛta*, *Madhya-lilā* 23.1)

*gauraḥ sac-caritāmṛtāmṛta-nidhiḥ gaurāṁ sadaiva-stuwe
gaureṇa prathitaṁ rahasya-bhajanāṁ gaurāya sarvaṁ dade
gaurādasti kṛpālu-ratra na paro gaurasya bhṛityo bhavaṁ
gaure gauravamācarāmi bhagavan gaura-prabho rakṣa mām*

“I pray to Śrīmān Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glories of Gaura. May my Lord Gaura protect me.”

(*Gaurāṅga-virudāvali* by Śrīla Raghunandan Gosvāmī)

*mādhuryaiḥ-madhubhiḥ sugambhi-bhajana svarṇam bhujānām vanam
kāruṇyāmṛta nījharair upacitah sat-prema hemacālah
bhaktāmbodhara dharaṇī vijayanī niskamṣa-sampāvali
daivo na kula-daivatām vijayatām caitanya-kṛṣṇa-hariḥ*

“I worship the golden hued Śrī Caitanya Mahāprabhu Who is absorbed in the enchanting mellows of *madhurya rasa*. May the transcendental love of Kṛṣṇa that Mahāprabhu is distributing, pour down on this earth like a waterfall of nectar. All glories to that Śrī Kṛṣṇa Caitanya Mahāprabhu.”

(*Gaurāṅga-virudāvali* by Śrīla Raghunandan Gosvāmī)

Auspicious Invocation

*ājānu-lambita-bhujau kanakāva-dātau
saṅkīrtanaika-pitarau kamalāya-tāksau
visvambharau dvija-barau yuga-dharma-pālau
vande jagat-priya-karau karuṇāvatārau*

“I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaṇas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.”

(*Caitanya-bhāgavata*, *Ādi-khaṇḍa* 1.1)

*anarpita-carim̐ cirāt karuṇayāvatiṛṇaḥ kalau
samarpayitum unnatojjvala-rasām̐ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ sacī-nandanah*

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” (*Vidagdha-mādhava* 1.2)

*śrī-kṛṣṇa-caitanyadeva rati-mati bhava bhaja
prema-kalpa-taru-bara-dātā
śrī-vraja-rāja-nandana rādhikā-jīvana-dhana
aparūpa ei saba kathā*

“O brother, always worship Śrī Kṛṣṇa Caitanyadeva who is the great philanthropist giving away the treasure of the desire tree of pure love for Kṛṣṇa. This Lord Caitanya is actually Lord Kṛṣṇa, the prince of Vraja and the life of Śrīmatī Rādhārāṇī. Descriptions of Him are spiritual sounds. They are not at all material.”

(*Prema-bhakti-candrikā* 10.12)

Maṅgalācaraṇa

*navadvīpe avatari´ rādhā-bhāva aṅgikari´
tāñra kānti aṅgera bhūṣaṇa
tina vāñchā abhilāṣi´ śaci-garbhe parakāṣi´
saṅge lañā pariṣada-gaṇa*

“Lord Kṛṣṇa desired to appear in Navadvīpa to understand the intense love Śrīmatī Rādhārāṇī felt for Him, and accept Her golden complexion as His bodily ornament. In order to fulfill these three desires, the Lord appeared in Śacīdevī’s womb. When the Lord appeared like this in the material world, all His associates followed Him, and also appeared in the world.” (*Prema-bhakti-candrikā* 10.13)

*gaura-hari avatari´ premera vādara kari´
sādhilā manera tina kāja
rādhikāra prāṇa-pati kivā bhāve kāñde niti
ihā bujhe bhakata-samāja*

“The Lord appeared in the golden form of Lord Caitanya, and preached the message of pure love for Kṛṣṇa. In this way He fulfilled the three desires in His mind. Only the devotees are able to understand in what a wonderful way Kṛṣṇa, who is the Lord of Śrīmatī Rādhārāṇī’s life, continually cried in ecstatic love of God.” (*Prema-bhakti-candrikā* 10.14)

*uttama adhama kichu na bāchila yāciyā dilaka kola
kahe premānanda emana gaurāṅga hṛdaye dhariyā bola
bhaja gaurāṅga kaha gaurāṅga laha gaurāṅga nāma (re)
ye jana gaurāṅga bhaje sei haya āmāra prāṇa (re)*

“Never discriminating who was a fit candidate, elevated or degraded, the son of mother Śacī magnanimously accepts one and all onto His lap in a loving embrace crying; ‘Come to My fold, come to My fold!’ The poet Premānanda Dāsa begs you all to constantly chant the sweet name of Kṛṣṇa while holding tightly to that son of mother Śacī in the innermost core of your heart. Worship Gaurāṅga! Speak about Gaurāṅga! Oh please take to *gaura-nāma*! Whoever worships Gaurāṅga is my life and soul.” (Premānanda Dāsa)

Auspicious Invocation

*yasyaiva pādāmbuja-bhakti-lābhyaḥ
premābhidhānaḥ paramaḥ pum-arthaḥ
tasmai jagan-maṅgala-maṅgalāya
caitanya-candrāya namo namas te*

“O Lord Caitanyacandra, by devotedly serving Your lotus feet one can attain the pure love for Lord Kṛṣṇa that is the ultimate goal of all endeavours. O Lord Caitanyacandra, O great auspiciousness of the world, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.” (Śrī Caitanya-candrāmṛta, text 9)

*ānanda-lilā-maya-vigrahāya
hemābha-divyac-chavi-sundarāya
tasmai mahā-prema-rasa-ṣṛadāya
caitanya-candrāya namo namas te*

“O Lord Caitanyacandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Kṛṣṇa. I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.” (Śrī Caitanya-candrāmṛta, text 11)

*yan nāptam karma-niṣṭhair na ca samadhi-gataṁ yat tapo dhyāna-yogair
vairāgyais tyāga-tattva-stutibhir api na yat tarkitaṁ cāpi kaiścit
govinda-prema-bhājām api na ca kalitaṁ yad rahasyaṁ svayaṁ tan
nāmmaiva ṣṛāḍurāsīd avatarati pare yatra tam naumi gauram*

“Not attainable by the faithful performers of pious deeds, not understood by those engaged in austerity, meditation, and yoga, not guessed by those absorbed in detachment, renunciation of the fruits of work, philosophical speculation or recitation of prayers, and unknown even to the devotees full of love for Lord Govinda, the secret of pure devotional service has been revealed by the holy name during Lord Gaura’s advent. Let me glorify that Lord Gaura.”

(Śrī Caitanya-candrāmṛta, text 3)



Rādhārānī's Beauty



*nirdhūtāmṛta-mādhurī-parimalaḥ kalyāni bimbādharo
vaktram pañkaja-saurabhaṁ kuharita-slāghā-bhidas te giraḥ
aṅgaṁ candana-sītaḥ tanur iyaṁ saudarya-sarvasva-bhāk
tvām āsādyā mamedam indriya-kulaṁ rādhe muhur modate*

“My dear auspicious Rādhārānī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 4.259)

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the *Lalita-Mādhava* (9.33) of Śrīla Rūpa Gosvāmī.¹

1. *Caitanya-caritāmṛta*, *Ādi-līlā* 4.259 purport by Śrīla A.C. Bhaktivedanta Swami Prabhupada.

Rādhārāṇī's Beauty

This is a description about the transcendental beauty of Śrīmatī Rādhārāṇī and Her transcendental qualities.

*govindānandinī rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-siromaṇi*

“Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.”

(Caitanya-caritāmṛta, Ādi-līlā 4.82)

Govinda sarvasva, Govinda is everything for Rādhārāṇī. You cannot find anywhere descriptions like that. The best of all Vedic scriptures is the *Śrīmad-Bhāgavatam*, *sarva vedanta sāra*, but you will not find them there. You will find these descriptions only in the writings of the Gosvāmīs, especially those written by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

*rūpa-raghunātha-pade haibe ākuti
kabe hāma būjhāba se jugala pīriti*

“When shall I be very much eager to study the books left by the six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī? By their instruction I shall be able to understand properly the loving affairs of Rādhā and Kṛṣṇa.”

(Lālasā-mayī)²

Śrīla Raghunātha dāsa Gosvāmī has written the book *Premām-bhoja-maranda* wherein he describes the transcendental qualities and bodily beauty of Śrīmatī Rādhārāṇī.

2. Song 1 from *Prārthanā* by Śrīla Narottama Dāsa Gosvāmī.

*mahā-bhāvōjjvalac-cintā-ratnodbhavita-vigrahām
sakhī-praṇaya-sad-gandha-varodvartana-suprabhām*

“The love of the *gopīs* for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and, enlightened by such a transcendental jewel, Rādhā's body is further perfumed and decorated with *kuṅkuma*.”

*kāruṇyāmṛta-vīcibhis tārūnyāmṛta-dhārayā
lāvanyāmṛta-vanyābhiḥ snapitām glaptendirām*

“In the morning, Śrīmatī Rādhārāṇī bathes in the nectarean waves of compassion, at midday She showers in the ambrosial stream of youthfulness, and in the evening She submerges Herself in the invigorating inundation of beauty. She eclipses the goddess of fortune, Lakṣmīdevī.”

*hrī-ṭaṭṭa-vastra-guptāṅgīm saundarya-ghuṣṣṇāñcitām
syāmalōjjava-kastūrī-vicitrita-kalevarām*

“Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness. Her beauty is more and more enhanced, being decorated with *kuṅkuma*, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colours.”

*kampāśru-ṭulaka-stambha-sveda-gadgada-raktatāḥ
unmādo jāḍyam ity etai rathanir navabhir uttamaiḥ*

*klṭtālankṛti-saṁsliṣṭām guṇāli-puṣpa-mālinīm
dhīrādhiratva-sad-vāsa -ṭaṭa-vāsaiḥ pariṣkṛtām*

“Her ornaments embody the natural symptoms of ecstasy: trembling, tears, jubilation, being stunned, perspiration, faltering of the voice, bodily redness, madness, and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīra* and *adhīra*, sober and restless. Such ecstasy constitutes the covering of Śrī Rādhā's body, and it is adorned by camphor.”

(Śrī Śrī Prema-marandākhyā-stava-rāja, verses 1-5)

In this way Raghunātha dāsa Gosvāmī wrote so many verses.

*mahā-bhāvōjvalac-cintā-ratnodbhavita-vigrahām
sakhī-praṇaya-sad-gandha-varodvartana-suṣṛabhām*

The last stage of *rati* is *mahā-bhāva*. *Mahā-bhāva svarūpa rādhā-ṭhākurāṇī*, Rādhārāṇī is said to be *mahā-bhāva svarūpa*, Her form is the embodiment of *mahā-bhāva* and Her love for Kṛṣṇa is like *sad-gandha-varodvartana-suṣṛabhām*. The aroma coming from the transcendental body of Rādhārāṇī surpasses the aroma of *kuṅkuma*, which is a very nicely scented red powder.

Rādhārāṇī Takes Her Bath in Nectar

Pūrvānye kārūṇyāmṛta, madhyāne tāruṇyāmṛta, sandhyāne lāvāṇyāmṛta snātaḥ. The words forenoon, noon and afternoon in Sanskrit are *pūrvānya*, *madhyāna* and *sāyama*. You should know this. Rādhārāṇī's body seems to be bathed, *snātaḥ*, three times a day during these periods: forenoon, noon and afternoon.

You should remember that She never bathes in ordinary water. She takes Her bath in nectar, as stated in this verse. Gener-

ally She takes bath in the Yamunā River. Have you taken bath in the Yamunā? If you have then you are very fortunate, because Rādhārāṇī and Kṛṣṇa took bath in the Yamunā. The Yamunā is a very sacred river. When Rādhā and Kṛṣṇa descended in this world 5,000 years ago and were manifesting Their transcendental loving pastimes in Vṛndāvana, They were often playing in the water of the Yamunā River, *jala-kṛdā*. So the Yamunā is very, very fortunate.

However, here Raghunātha dāsa Gosvāmī says something else. He says that Rādhārāṇī takes Her bath in nectar. What type of nectar? *Kāruṇyāmṛta*, *tāruṇyāmṛta*, and *lāvaṇyāmṛta*. *Kārunya* means ‘mercy’. Mercy is like nectar. She takes Her bath in that nectar, *kāruṇyāmṛta*, before noon. *Tāruṇyāmṛta* is also like nectar. *Taru* means ‘youth’. And Rādhārāṇī takes Her bath in that nectar at noon. Then *lāvaṇyāmṛta*, *lāvaṇya* means ‘beauty’. That is also like nectar and She takes Her bath in that nectar in the afternoon. This has a very, very deep meaning; it is very difficult to understand.

Rādhārāṇī's Two Garments

Then Śrīla Raghunātha dāsa Gosvāmī gives a description of Her dress and garments.

‘nāma’, ‘vighraha’, ‘svarūpa’—tina eka-rūpa
tine ‘bheda’ nāhi,—tina ‘cid-ānanda-rūpa’

“The Lord’s holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendently blissful. (*Caitanya-caritāmṛta*, *Madhya-līlā* 17.131)

There is no difference between the name and the *vigraha* form of Rādhārāṇī and Kṛṣṇa. By seeing the Deity, we can know it. Rādhārāṇī has two garments, one upper garment and one lower garment. If you become a *pūjāri* and make *śṛṅgāra*³ for Rādhārāṇī, you should remember that Her upper garment is red and Her lower garment is blue. Do not dress Rādhārāṇī in only one colour, or only one *sārī*. There should be two garments: an upper and lower garment of red and blue.

Shyness Has Become Her Cloth

However, here Raghunātha dāsa Gosvāmī has said something else again. It is *pratīka varṇana* – an allegorical description; Rādhārāṇī's cloth is *lajjā rūpa parā-vasta pari-dhana*. *Lajjā* means 'shyness'. Shyness has become Her cloth.

The Natural Ornament of Women

It is stated that shyness, *lajjā-silā*, is a natural ornament of women, *vinābha lajjā-silā*. Mahāprabhu has said in the first verse of *Śikṣāṣṭaka*: *vidyā-vadhū-jīvanam*. *Vidyā* means 'knowledge', not material knowledge but transcendental knowledge, *parā-vidyā*, not *aparā-vidyā*. That *vidyā* is like a *vadhū*. *Vadhū* means 'newly wedded girl'. When a girl who has been living in her parents' house grows up and accepts a husband, she becomes *vadhū*, a bride. Have you seen a newly wedded Indian bride? She is not half naked like your Western women. She wears a nice *sārī* and she puts a veil over her head. She never shows her face – she is very shy, and when she walks her body is bent. She walks very slowly not to produce any sound. That is *vadhū*, 'who is endowed with shyness'.

3. *Śṅgāra*: proper decorating and dressing.

Shameless women or girls never put a veil on their head, they are half naked, and their body is never bent; it is straight. They never wear *sārīs*, or if they put on a *sārī*, it is without a veil. It is stated here, *lajjā rūpa parā-vasta pari-dhana*, shyness is the garment of Rādhārāṇī. This is a natural ornament of women. You should all know this. If any woman is bereft of this ornament, then she is shameless, *nirlajja!* She walks straight; she is half naked; she wears high-heeled shoes and gallops like a mare, 'tak tak tak tak'. *Godhi bagyan āsruti* 'heyeyeye!' – laughing like a mare, *heyeyeye!* We call her in our language, *gadha muhi*. *Muhi* means 'face', and *gadha* means 'horse'. A horse face is high. Such a shameless woman's head is not bent over, but she holds it high and she laughs like a mare, 'heyeyeye!'

Rādhārāṇī's Body Is Decorated with Transcendental Love

Thus, *lajjā rūpa parā-vasta pari-dhana* – shyness is the cloth Rādhārāṇī wears and *sundarya rūpe kuṅkuma sobhita śyāma varṇa* – Her beauty is like *kuṅkuma*. *Śṅgāra rasa rūpa kastūrī dvārā citra kalevarā*, generally Kṛṣṇa and Rādhā decorate Their face with *kastūrī*, *kastūrī tilākam*. *Kastūrī-tilakam lalāṭa-ṭāle vakṣaḥ-sthale kaustubham*.⁴ This is a prayer for Kṛṣṇa. Both, Kṛṣṇa's and

4. *kastūrī-tilakam lalāṭa-ṭāle vakṣaḥ-sthale kaustubham
nāsāgre vara-mauktikamkaratale veṇuḥ kare kaṅkaṇam
sarvāṅge hari-candanam sulalitam kaṅthe ca muktāvali
goṭa-stri-pariveṣṭito vijayate goṭā-cūdāmaṇiḥ
(Śrī Gopāla Sahasra Nāma, text 28)*

His forehead is decorated with musk *tilak*, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with candana, a necklace of pearls graces His very charming neck, and He is surrounded by cowherd maidens – all glories unto He who is the crest jewel of cowherd boys!

Rādhārāṇī's faces are decorated with *tilak* made from *kastūrī*, musk. It is a very nice scented substance called *mṛganādi kastūrī*, coming from the navel of one very small type of deer, called *kastūrī mṛga*. It is very costly. It is stated, *saundarya śṛṅgāra rasa rūpa kastūrī dvārā citra kalevarā*. *Śṛṅgāra* means 'transcendental love'. This *kastūrī* is like transcendental love and Rādhārāṇī's body is decorated with that musk.

Kṛṣṇa Belongs to Rādhārāṇī

We should pray for the mercy of Śrīmatī Rādhārāṇī. Our aim is to get Kṛṣṇa, but how can we get Him? Unless we get Her mercy we cannot get Kṛṣṇa. *Rādhāra kṛṣṇa, govinda sarvasva* – Kṛṣṇa belongs to Rādhārāṇī. If Rādhārāṇī is merciful upon us, then we can get Kṛṣṇa, otherwise it is not possible. Therefore we take shelter at Her lotus feet.

The Meaning of 'Hare Kṛṣṇa'

When we chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*, we first pray to Rādhārāṇī, "O Hare". *Hare* means 'O Rādhārāṇī'. The word '*hare*' is used to address Harā, Kṛṣṇa's internal potency, Śrīmatī Rādhārāṇī. Then we chant '*kṛṣṇa*', "O Kṛṣṇa". First we chant, "O Rādhārāṇī", because by obtaining Her mercy we can go to Kṛṣṇa. Otherwise you cannot approach Him. That is why we chant first '*hare*' and then '*kṛṣṇa*'. This is the meaning of '*hare kṛṣṇa*'. Thus we have to take shelter at the lotus feet of Śrīmatī Rādhārāṇī.

Rādhā-Padāmbhoja Reṇu

The Dust at the Lotus Feet of Śrīmatī Rādhārāṇī

The Gosvāmīs have written many verses about Śrīmatī Rādhārāṇī, because they are very dear to Her. And because they are Her dear devotees, they have obtained Kṛṣṇa. I will chant just a few of the verses written by them.

*anārādhyā rādhā-padāmbhoja-reṇum
anāśritya vṛndātavim̐ tat padāṅkām
asambhāṣya-tad bhāva-gambhīra-cittān
kutaḥ śyāma-sindho rasasyāvagāhaḥ*

“If you have not worshipped the dust of the lotus feet of Śrīmatī Rādhārāṇī, or the land of Vraja that is marked with Her lotus feet, or have not served the lotus feet of Her devotees, who have become profound by meditating upon Her; how can you become attracted to that blackish ocean of nectar known as Śyāma, Kṛṣṇa?” (*Sva-saṅkalpa-prakāśa-stotra*, Verse 1)

*rādhā-padāmbhoja-reṇu nāhi ārādhye
tānhāra padāṅkā-puta-vraja nā bhajile
nā sevile rādhikā-gambhīra-bhāva-bhakta
śyāma-sindhu-rase kise habe anurakta?⁵*

Rādhā-padāmbhoja-reṇu, *reṇu* means ‘dust’. *Ambhoja* means ‘lotus’ and *pada* means ‘feet’. You should know all these words. If you do not worship the dust at the lotus feet of Rādhārāṇī, then you cannot get Kṛṣṇa. *Tānhāra padāṅkā-puta-vraja nā bhajile*. How

5. *Śrī Bhajana-rahasya*, text 10. A poetic rendition by Śrīla Bhaktivinoda Ṭhākura of the previous Sanskrit verse by Śrīla Raghunātha dāsa Gosvāmī.

have the dust and the land of Vṛndāvana become purified? They have become purified because Rādhārāṇī is always walking on it. Śrīmatī Rādhārāṇī's mere walking has purified the whole earth.

Nā sevile rādhikā-gambhīra-bhāva-bhakta śyāma-sindhu-rase kise habe anurakta? If you do not serve Rādhārāṇī's mood, which means Kṛṣṇa who assumed that mood of Rādhārāṇī and became Gaurāṅga, then how can you get Kṛṣṇa? *Śyāma sindhu rase kisekhābe anurakta*, that *śyāma-rasa* is like an ocean. If you do not worship Gaurāṅga and serve Gaurāṅga, then you cannot be interested in that ocean.

Assume the Mood of the Gopīs

*abhimānam parityajya prākṛta-vapur-ādiṣu
śrī-kṛṣṇa-kṛpāyā gopī-dehe vraje vasāmy aham
rādhikānucari bhutvā pāraṅkiya-rase sadā
rādhā-kṛṣṇa vilāseṣu paricaryām karomy aham*

“After giving up false identification with this material body, may I obtain the body of a *gopī* and reside in Vraja by the mercy of Śrī Kṛṣṇa. Becoming a maidservant of Śrī Rādhā, may I always serve and attend Rādhā and Kṛṣṇa, who enjoy pastimes of paramour love (*pāraṅkiya-rasa*).⁶

*sthūla-dehādite ātma-buddhi parihari'
kṛṣṇa-kṛpā-āsraye nitya-gopī-deha dhari'
kabe āmi pāraṅkiya rase nirantara
rādhā-kṛṣṇa-sevā-sukha labhība vistara'*

6. Quoted in *Śrī Bhajana-rahasya* 5.11

7. *Śrī Bhajana-rahasya*, text 11. A poetic rendition by Śrīla Bhaktivinoda Ṭhākura of the previous Sanskrit verse by Śrīla Raghunātha dāsa Gosvāmī.

The first teaching in *Bhagavad-gītā* is, 'I am not this body; I am a spirit soul.' Here it states *sthūla deha*, which means 'the gross body'. We, the conditioned souls, think this gross body to be the self, but it is stated in this verse to give up this *buddhi*, the conception of this gross body as the self.

Then it states *kṛṣṇa-kṛpā-āsrāye nitya-gopī-deha dhari*'. Kṛṣṇa is known as Gopikāntā, Gopināth, the husband of the *gopīs*, the beloved of the *gopīs*. So if we want the mercy of Kṛṣṇa, we should pray to obtain a body like that of the *gopīs*. Otherwise how can you get Kṛṣṇa? That should be your prayer. You cannot imagine it. You think: Oh, I have a male body, a very nice body, why shall I ask for a female body? No, that is not what I mean. We speak about the mood.

The Gosvāmīs – Rūpa Gosvāmī, Jīva Gosvāmī, Sanātana Gosvāmī, and Ragonātha dāsa Gosvāmī are like that, their body is like that of a *gopī*. That means their mood is like the mood of the *gopīs*. As I said, this is allegorical. Although outwardly their body is a male body, in a spiritual sense it is a *gopī-deha*, a body like that of the *gopīs*. Unless you have such a body or mood, you cannot serve Gopinātha Kṛṣṇa, Gopikāntā. Bhaktivinoda Ṭhākura has written a song called Gopinātha.

*gopīnāth, mama nivedana śuno,
viśayi durjana, sadā kāma-rata
kichu nāhi mora guṇa*

“O Gopinātha, Lord of the *gopīs*, please hear my prayer. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess.”

*gopīnātha, āmāra bharasā tumi,
tomāra caraṇe, loinu śaraṇa,
tomār kiṅkara āmi*

“O Gopinātha, You are my only hope and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant.”

Therefore it is said, *śrī-kṛṣṇa-kṛpāyā goṣī-dehe vraje vasāmy aham, kṛṣṇa kṛpā sahe nityā goṣī-deha dhari* – assume a body like that of the *goṣīs*, and then stay in Vrajabhūmi under the mercy of Kṛṣṇa. *Kabe āmi pārakīya rase nirantara, rādhā-kṛṣṇa-sevā-sukha labhība vistara* – when will that auspicious day come, that I will be endowed with the mellow of *pārakīya-rasa*? Then I may have the opportunity to serve Rādhā-Kṛṣṇa.

Become a Maidservant of Śrīmatī Rādhārānī

*dūrād apāsya svajanān sukham artha-kotīm
sarveṣu sādhana-vareṣu ciram nirāśaḥ
vaśantam eva sahajādbhuta-saukhya-dhārām
śrī-rādhikā-caraṇa reṇum aham smarāmi*

“The desire for the pleasure received from relationships with family and friends; for the four goals of life namely *dharma*, *artha*, *kāma* and *mokṣa*; and for countless wealth and so forth, are the causes of *anarthas*. Knowing this, I abandoned them all. I worship the foot-dust of Śrī Rādhā, which showers natural, wonderful happiness, and I always hold this foot-dust upon my head.” (*Śrī Rādhā-rasa-sudha-nidhi*, verse 33)

The concluding instruction of Kṛṣṇa in *Śrīmad Bhagavad-gītā* (18.66) is, *sarva-dharmān parityaja mām ekaṁ śaraṇam vraja*. Here it is said, take shelter at the lotus feet of Rādhārānī.

svajana-sambandha-sukha, catur varga-artha
 sakala-sādhana chāḍī' jāniyā ānārtha
 sahaja-adbhuta-saukhya-dhārā vṛṣṭi kari
 rādhā-pāda-reṇu bhaji, śire sadā dhari'⁸

The Gosvāmīs pray for the dust of Rādhārāṇī's lotus feet, "How can I get it and put it on my head?" This is the sum and substance of this verse: I will give up all my worldly relationships. There are five types of relationships in this material world: husband and wife, father and son, relationships with friends, master and servant, and other relationships. By giving up all these relationships I also give up the four *purusārthas*: *dharma*, *artha*, *kāma*, and *mokṣa*. I will give up all types of *sādhana*, because these are all *anārthas*. These are all material and very, very troublesome. *Sahaja-adbhuta-saukhya-dhārā vṛṣṭi kari, rādhā-pāda-reṇu bhaji, śire sadā dhari'*. The easiest path is to ask for the dust from the lotus feet of Śrīmatī Rādhārāṇī. When shall I get that dust and put it on my head? In other words,

asāsya dāsyaṁ vṛṣabhānu-jāyās
 tīre samadhyāsya ca bhānu-jāyāḥ
 kadā nu vṛndāvana-kuñja-vīthiṣv
 ahaṁ nu rādhe hy atithir bhaveyam

"O Rādhā! O Vṛṣabhānu-nandinī! When will I, with the hope of becoming Your maidservant, reside on the bank of the Yamunā as a guest on the pathways of Vṛndāvana's *kuñjas*?"

(Śrī Rādhā-rasa-sudha-nidhi, verse 198)

vṛṣabhānu-kumārīra haiba kiṅkari
 kalinda-nandinī tīre ra'ba vāsa kari'

8. Śrī Bhajana-rahasya, text 12. A poetic rendition by Śrīla Bhaktivinoda Ṭhākura of the previous Sanskrit verse by Śrīla Raghunātha dāsa Gosvāmī.

*karuṇā kariyā rādhe e dāsira prati
vṛndātavi kuñja kabe haiba atithi*⁹

When will that day come that I will be a maidservant of the daughter of Vṛṣabhānu, Śrīmatī Rādhārānī? You have to pray for this. That is the only prayer.

Kalinda-nandinī tire ra'ba vāsa kari', *kalinda-nandinī* means the river Yamunā, the daughter of Kalinda. When will that day come that I will reside on the banks of the Yamunā River? Pray in this way because the Yamunā River is the favourite of Śrīmatī Rādhārānī. In which She would take Her bath. If I stay there then I will get Her kind association and then She may listen to my prayer. *Karuṇā kariyā rādhe e dāsira prati vṛndātavi kuñja kabe haiba atithi* – O Rādhārānī! He Rādhe! Please shower Your mercy on me. I am Your maidservant. Please accept me as such, and shower Your mercy on me. You should become a maidservant of Śrīmatī Rādhārānī. Otherwise you cannot get Kṛṣṇa. This is our prayer.

Vṛnda kabi kuñja kabe haiba atithi, when will that day come that I will be waiting on the path in Vṛndāvana that leads me to the *kuñja* where Rādhā and Kṛṣṇa meet? This is our prayer.

Kṛṣṇa Is Always with Rādhārānī

Devotee: Often, it is said that we can't chant the name of Śrīmatī Rādhārānī, that it is like *sahajyā* because we do not know Śrīmatī Rādhārānī, and so, we cannot worship Śrīmatī Rādhārānī without Kṛṣṇa.

Śrī Śrīmad Gour Govinda Swami: No, no, no, no. Kṛṣṇa is always with Rādhārānī. He is never without Rādhārānī.

9. *Śrī Bhajana-rahasya*, text 13. A poetic rendition by Śrīla Bhaktivinoda Ṭhākura of the previous Sanskrit verse by Śrīla Raghunātha dāsa Gosvāmī.

Devotee: They say we cannot chant 'jaya rādhe, jaya rādhe'? They say it is not good.

Śrī Śrīmad Gour Govinda Swami: 'jaya rādhe' means Rādhe with Kṛṣṇa. Kṛṣṇa is always with Rādhā.

Devotee: We can't chant only 'rādhā'. We can't chant 'jaya rādhe, jaya rādhe'.

Śrī Śrīmad Gour Govinda Swami: Why not? It is glorifying Śrīmatī Rādhārāṇī. Rādhārāṇī is never alone. She is always with Kṛṣṇa, and Her mercy is required to approach Kṛṣṇa. Therefore we pray to Śrīmatī Rādhārāṇī by chanting 'hare kṛṣṇa'. First we chant 'hare', and then 'kṛṣṇa'. How can you say that we are not chanting Rādhārāṇī's name? *Hare* means 'Rādhārāṇī'. Yes, that is our *kīrtana*, that is our prayer; that is our job; that is our remembrance, *smaraṇa*, everything.

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Devotee: What is the best way to pray to Śrīmatī Rādhārāṇī?

Śrī Śrīmad Gour Govinda Swami: Chanting 'hare kṛṣṇa'!

Devotee: Many people chant 'hare kṛṣṇa' but they cannot get that dust from Rādhārāṇī's lotus feet.

Śrī Śrīmad Gour Govinda Swami: Because they don't want it. They never desire it. So how can they get it? One should be very eager to get the mercy of Śrīmatī Rādhārāṇī, the dust of Her lotus feet.

The Spiritual Master's Real Form

Devotee: We have to pray to the spiritual master or...

Śrī Śrīmad Gour Govinda Swami: Who is the spiritual master?

What is his real form? The spiritual master is a girl companion of Śrīmatī Rādhārānī, *rādhā-priya-sakhī*. *Nikuñja-yūno rati-keli-siddhyai*. This spiritual master, he or she, is a very dear girl friend or companion of Śrīmatī Rādhārānī.

Devotee: So that means we have to go to Śrīmatī Rādhārānī because the spiritual master is there?

Śrī Śrīmad Gour Govinda Swami: First approach the spiritual master, then you can approach Rādhārānī, and then approach Kṛṣṇa. Otherwise it is not possible.

My Body Is the Body of Śrīmatī Rādhārānī

What did Gaurāṅga Mahāprabhu, who is non-different from Kṛṣṇa, say?

gaura aṅga nahe mora—rādhāṅga-sparśana
gopendra-suta vinā tenho nā sparśe anya-jana
(Caitanya-caritāmṛta, Madhya-līlā 8.287)

“This body of Mine is not Gaurāṅga, it is *rādhāṅga-sparśana*, it is the body of Śrīmatī Rādhārānī. Only *gopendra-suta*, the son of Nanda Mahārāja, can touch this body. No one else can touch this body.”

Devotee: When we are worshipping Kṛṣṇa, unless we think that Caitanya Mahāprabhu is Himself Kṛṣṇa, it is not possible to worship Kṛṣṇa as Gaurāṅga, isn't it?

Śrī Śrīmad Gour Govinda Swami: Yes. Gaurāṅga means two bodies, Rādhā and Kṛṣṇa, united – *yugala tanu*. Rādhā and Kṛṣṇa, Their two bodies mixed become Gaurāṅga.

Rādhā-Bhāva Is Predominating in Gaurāṅga

Devotee: When we chant ‘hare kṛṣṇa’ we are worshipping Lord Caitanya Mahāprabhu.

Śrī Śrīmad Gour Govinda Swami: Yes. And we always first chant *rādhā-bhāva aṅgi kori*, at the beginning of the *Caitanya-caritāmṛta* class.

*navadvīpe avatari’ rādhā-bhāva aṅgikari’
tānra kānti aṅgera bhūṣaṇa
tina vāñchā abhilāṣi’ śaci-garbhe parakāsi’
saṅge lañā pariṣada-gaṇa*

“Lord Kṛṣṇa desired to appear in Navadvīpa to understand the intense love Śrīmatī Rādhārāṇī felt for Him, and to accept Her golden complexion as His bodily ornament. In order to fulfill these three desires, the Lord appeared in Śacīdevī’s womb. When the Lord appeared like this in the material world, all His associates followed Him, and also appeared in the world.” (*Prema-bhakti-candrikā*, verse 13)

He incarnated Himself in Navadvīpa, assuming the mood of Rādhārāṇī, *tānra kānti aṅgera bhūṣaṇa*. His body has the complexion of Rādhārāṇī; His bodily hue, His bodily effulgence, everything is Rādhārāṇī’s. That is Gaurāṅga Mahāprabhu.

His mood is mostly Rādhārāṇī, not Kṛṣṇa. Therefore, if you are a *pūjāri*, and if there are Deities of Caitanya Mahāprabhu and Nityānanda, do not dress Caitanya Mahāprabhu as Kṛṣṇa. Do not put a peacock feather on His head. A *pūjāri* should know all these things. I have seen that many *pūjāris* dress Gaurāṅga Mahāprabhu and put a peacock feather on Him. That is not pleasing to Gaurāṅga Mahāprabhu, no! He thinks Himself to be Rādhā,

rādhā-aṅga. He said, “This is the body of Rādhārāṇī, only *gopendra-suta*, the son of Nanda Mahārāja can touch this body. No one else can touch this body.”¹⁰ That means that in Him *rādhā-bhāva*, the mood of Rādhārāṇī, is the predominating *bhāva*, not the *bhāva* of Kṛṣṇa. That is the mood of Gaurāṅga Mahāprabhu.

kva nanda-kula-candramāḥ kva sikhi-candrakālāṅkṛtiḥ
kva mandra-murali-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣausadhir
nidhir mama suhṛt-tamaḥ kva bata hanta hā dhig vidhim

“My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda’s dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily lustre is like the sheen of the blue indranila jewel? Where is Kṛṣṇa, who is so expert in *rāsa* dancing? Oh, where is He, who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn providence, the shaper of My destiny.”

(*Caitanya-caritāmṛta*, *Antya-līlā* 19.35)

10. *gaura aṅga nahe mora—rādhāṅga-sparśana*
gopendra-suta vinā teṅho nā sparśe anya-jana

“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 8.287)

tāṅra bhāve bhāvita kari’ ātma-mana
tabe nija-mādhurya kari āsvādana

“I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 8.288)

What Is Pleasing to Mahāprabhu?

Gaurāṅga Mahāprabhu was crying in this way when He saw Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, who were Lalita-sakhī and Visakha-sakhī in *kṛṣṇa-lilā*. Rādhārāṇī was crying before Viśakha-sakhī and Lalita-sakhī, “How can I get that Kṛṣṇa, *nanda-kula candramāḥ*, *sikhi kālankṛtiḥ*?” *Śikhi* means ‘peacock feather’. Similarly, Mahāprabhu was crying when He saw Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. She was crying for Kṛṣṇa, and He was crying for Him too. Thus, *rādhā-bhāva* is predominating in Gaurāṅga, not the *bhāva* of Kṛṣṇa. So do not dress Gaurāṅga Mahāprabhu as Kṛṣṇa. He will never be pleased. Although He is non-different from Kṛṣṇa, His mood is Rādhārāṇī’s mood. This is important. And not to dress Him as Kṛṣṇa, is pleasing to Him.

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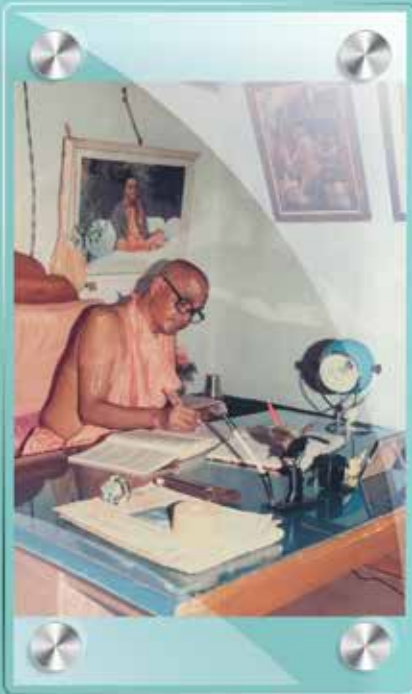
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4
When Rādhā and Kṛṣṇa descended in this world 5,000 years ago and were manifesting Their transcendental loving pastimes in Vṛndāvana, They were often playing in the water of the Yamunā River, *jala-kṛdā*. So the Yamunā is very, very fortunate.

However, here Raghunātha dāsa Gosvāmī says something else. He says that Rādhārāṇī takes Her bath in nectar. What type of nectar? *Kāruṇyāmṛta*, *tāruṇyāmṛta*, and *lāvānyāmṛta*. *Kāruṇya* means 'mercy'. Mercy is like nectar. She takes Her bath in that nectar, *kāruṇyāmṛta*, before noon. *Tāruṇyāmṛta* is also like nectar. *Taru* means 'youth'. And Rādhārāṇī takes Her bath in that nectar at noon. Then *lāvānyāmṛta*, *lāvānya* means 'beauty'. That is also like nectar and She takes Her bath in that nectar in the afternoon. This has a very, very deep meaning; it is very difficult to understand."

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