



Srimati Radharani

Presentation - by Sadhana d.d.

Srimati Radharani

Srimati Radharani is the eternal consort of Lord Krishna. Five thousand years ago, when Lord Krishna came to this planet to perform His pastimes, Srimati Radharani also appeared. The following is adapted from a lecture by His Holiness Varshana Swami:

"On a half-moon night in the month of Bhadra, King Vrishabhanu came to the Jamuna to bathe and found himself engulfed in a golden aura, the golden aura of pure love. It was emanating from a lotus, which had a baby girl standing on its whorl. When the king returned to the palacEe with the baby, Queen Kirtida was delighted. She was also shocked that the girl was blind.

"Lord Krishna's mother, Yashoda, heard that her best friend Kirtida had a baby, so she came to visit along with her husband and her son. Krishna crawled up to the cradle and pulled Himself up and looked in. At that moment, Srimati Radharani's eyes fluttered and opened wide and blossomed like lotuses. It seems that she did not want to see anything of this world, only the form of Sri Krishna. Everyone was delighted.

"Srimati Radharani is the mother of the universe, the spiritual mother of all souls. And the concept of mother is the most sacred symbol—that of purity, selflessness, caring, sharing, nurturing, and love. That is why our sacred mantra is the holy names. It is the holy names in the vocative. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

When Krishna wants to enjoy, He expands the potency or energy within Himself that gives him enjoyment. This



potency is a person. Her name is Srimati Radharani.

Radharani is not a different person from Krishna, or, rather, she is both one with and different from Him. How could two people be one person or one person be two? A simple example will illustrate how this is so. The sun cannot exist without the sunshine, nor the sunshine without the sun. We say, "the sun is in my room"—even though the sun itself is ninety-three million miles away—because the sun appears in the form of its energy. Therefore the energy (the sunshine) and the energetic (the sun) are simultaneously one and different. Similarly, Radha and Krishna are simultaneously one and different. Krishna, the self-effulgent Lord, is the Supreme Personality of Godhead, and Srimati Radharani is His supreme pleasure energy. Together They constitute the complete Absolute Truth.

Srimati Radharani is the embodiment of pure devotional service. No one can be a greater devotee than She. The very name Radharani comes from the Sanskrit word *aradhana*, which means

"worship." Her name is Radharani because She excels all in worshipping Krishna. Although Krishna is so beautiful that He can attract millions of Cupids and is therefore called Madana-mohana, "the attractor of Cupid," Radharani can attract even Krishna. She is therefore called Madana-mohana-mohini—"the attractor of the attractor of Cupid."

One can best worship Lord Krishna, the Supreme Personality of Godhead, through Srimati Radharani, His supreme pleasure energy. Krishna says in *Bhagavad-gita*, "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) But rather than offer a flower directly to Krishna, better to offer the flower to Srimati Radharani, requesting, "My dear Radharani, please recommend me to Your Krishna." Krishna is the supreme controller, yet he is controlled by the pure devotion of Srimati Radharani. Krishna is therefore also known as the "property of Radharani." If one can please Radharani, therefore, one can very easily please Lord Krishna. *Therefore) Radha is parama-devata, the supreme goddess, and She*

is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe." -Caitanya Carita-mrita, Adi 4.89

Srimati Radhika is the transformation of Krsna's love. She is His internal energy called hladini.

TEXT 60

That hladini energy gives Krsna pleasure and nourishes His devotees.

PURPORT

Srila Jiva Gosvami has elaborately discussed the hladini potency in his Priti-sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self sufficient, and that maya, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, brahmananda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely, the hladini-sakti, or pleasure potency, the sandhini-sakti, or existential potency, and the samvit-sakti, or cognitive potency. In the Visnu Purana (1.12.69) the Lord is addressed as follows: "O

Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hladini is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a



devotee, that manifestation is called love of God. "Love of God" is an epithet for the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Sankarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hladini potency gives the Lord all transcendental pleasure, and

the Lord bestows such a potency upon His pure devotee.

TEXT 61

Lord Krsna's body is eternal [sat], full of knowledge [cit] and full of bliss [ananda]. His one spiritual energy manifests three forms.

TEXT 62

Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbha (103), Srila Jiva Gosvami explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhini. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hladini.

The total exhibition of these potencies is called visuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material: they belong to the pure transcendental state. The Bhagavad-gita confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hladini potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called misra-sattva. But the transcendental variegatedness of visuddha-sattva is completely free from all mundane qualities. Visuddha-sattva is therefore the proper atmosphere in

which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the hladini potency directly by the power of the samvit potency.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literature directly and indirectly corroborates. Lord Kṛṣṇa Himself says in the Eleventh Canto of Srimad-Bhagavatam (11.25.12), *sattvam rajas tama iti guna jivasya naivame*: "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The Visnu Purana confirms this as follows:

*sattvadayo na santise yatra
na prakṛta gunah sa suddhah
sarva-suddhebhyah puman
adyah prasidatu*

"The Supreme Personality of Godhead, Visnu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Narayana, who is situated in a completely transcendental position, be pleased with us."



In the Tenth Canto of Srimad-Bhagavatam (10.27.4), Indra praised Kṛṣṇa as follows:

*visuddha-sattvam tava dhama santam
tapo-mayam dhvasta-rajastamaskam
maya-mayo 'yam guna-sampravaho na
vidyate te 'grahananubandhah*

"My dear Lord, Your abode is visuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances."

When not manifested, the modes of material nature are said to be in goodness.

When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is visuddha-sattva. When it is predominated by the sandhini potency, it is perceivable as the existence of all that be. When predominated by the samvit potency, it is perceived as knowledge in transcendence. And when predominated by the hladini potency, it is perceived as the most confidential love of Godhead. Visuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in

three energies. The manifestation of the internal energy of the Lord is the inconceivably variegated spiritual world, the manifestation of the marginal energy comprises the living entities, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles--the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayam-rupa and vaibhava-prakasa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahma down to the

insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency--the sandhini, samvit and hladini energies--influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

"O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Visnu Purana (1.12.69).

TEXT 64

The essential portion of the sandhini potency is suddha-sattva. Lord Kṛṣṇa's existence rests upon it.

TEXT 68

The essence of the hladini potency is love of God, the essence of love of God is emotion [bhava], and the ultimate development of emotion is mahabhava.

PURPORT

The product of the hladini-sakti is love of Godhead, which has two divisions--namely, pure love of Godhead and adulterated love of Godhead. Only when the hladini sakti emanates from Sri Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hladini-sakti is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the

living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

Sri Radha Thakurani is the embodiment of mahabhava. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krsna.

PURPORT

The unadulterated action of the hladini-sakti is displayed in the dealings of the damsels of Vraja and Srimati Radharani, who is the topmost participant in that transcendental group. The essence of the hladini-sakti is love of Godhead, the essence of love of Godhead is bhava, or transcendental sentiment, and the highest pitch of that bhava is called mahabhava. Srimati Radharani is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Sri Krsna.

TEXT 70

"Of these two gopis [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of mahabhava, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nilamani of Srila Rupa Gosvami.

TEXT 71

Her mind, senses and body are steeped in love for Krsna. She is Krsna's own energy, and She helps Him in His pastimes.

PURPORT

Srimati Radharani is as fully spiritual as Krsna. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Krsna. She is the personified hladini-sakti (the pleasure-giving energy of the Lord's internal

potency), and therefore She is the only source of enjoyment for Sri Krsna.

Sri Krsna cannot enjoy anything that is internally different from Him. Therefore Radha and Sri Krsna are identical. The sandhini portion of Sri Krsna's internal potency has manifested the all-attractive form of Sri Krsna, and the same internal potency, in the hladini feature, has presented Srimati Radharani, who is the attraction for the all-attractive. No one can match Srimati Radharani in the transcendental pastimes of Sri Krsna.

TEXT 72

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the



ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the Brahma-samhita (5.37).

TEXT 73

Now please listen to how Lord Krsna's consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

The beloved consorts of Lord Krsna are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Radhika.

TEXT 76

Just as the fountainhead, Lord Krsna, is the cause of all incarnations, so Sri Radha is the cause of all these consorts.

TEXT 78

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilasa. The queens are of the nature of Her vaibhava-prakasa.

TEXT 79

The Vraja-devis have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

TEXT 80

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Srimati Radharani to assist in the Lord's pastimes.

TEXT 81

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellow. They help Lord Krsna taste all the sweetness of the rasa dance and other pastimes.

PURPORT

As already explained, Krsna and Radha are one in two. They are identical. Krsna expands Himself in multi-incarnations and plenary portions like the purusas. Similarly, Srimati Radharani expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Srimati Radharani are all Her plenary portions. All these womanly forms of Krsna are expansions corresponding to His plenary expansions of Visnu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original form and the reflected forms. The female reflections of Krsna's pleasure potency are as good as Krsna Himself.

The plenary expansions of Krsna's personality are called vaibhava-vilasa and vaibhava-prakasa, and Radha's expansions are similarly described. The goddesses of fortune are Her vaibhava-vilasa forms, and the queens are her vaibhava-prakasa forms. The personal associates of Radharani, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of

Lord Krsna, under the supreme direction of Srimati Radharani. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Radharani, who are also known as gopis or sakhis. The variety of innumerable mistresses is a source of relish for Sri Krsna, and therefore these expansions from Srimati Radharani are necessary for enhancing the pleasure potency of Sri Krsna. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vrndavana. By these expansions of Srimati Radharani's personal body, She helps Lord Krsna taste the rasa dance and similar other activities. Srimati Radharani, being the central petal of the rasa-lila flower, is also known by the names found in the following verses.

TEXT 82

Radha 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.

TEXT 83

"The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Brhad-gautamiya-tantra.

TEXT 84

TRANSLATION

"Devi" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Krsna."

TEXT 85

"Krsna-mayi" means "one whose within and without are Lord Krsna." She sees

Lord Krsna wherever She casts Her glance.

TEXT 86

Or, She is identical with Lord Krsna, for She embodies the mellows of love. The energy of Lord Krsna is identical with Him.

PURPORT

Krsna-mayi has two different imports. First, a person who always thinks of Krsna both within and without and who always remembers only Krsna, wherever he goes or whatever he sees, is called krsna-mayi. Also, since Krsna's personality is full of love, His loving potency, Radharani, being nondifferent from Him, is called krsna-mayi.

TEXT 87

Her worship [aradhana] consists of fulfilling the desires of Lord Krsna. Therefore the Puranas call Her Radhika.

PURPORT

The name Radha is derived from the root word aradhana, which means "worship." The personality who excels all in worshiping Krsna may therefore be called Radhika, the greatest servitor.

TEXT 88

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from Srimad-Bhagavatam (10.30.28).

TEXT 89

Therefore Radha is parama-devata, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

TEXT 90

I have already explained the meaning of "sarva-laksmi." Radha is the original source of all the goddesses of fortune.

TEXT 91

Or "sarva-laksmi" indicates that She fully represents the six opulences of Krsna. Therefore She is the supreme energy of Lord Krsna.

TEXT 92

The word "sarva-kanti" indicates that all beauty and luster rest in Her body. All the laksmis derive their beauty from Her.

TEXT 93

"Kanti" may also mean "all the desires of Lord Krsna." All the desires of Lord Krsna rest in Srimati Radharani.

TEXT 94

Srimati Radhika fulfills all the desires of Lord Krsna. This is the meaning of "sarva-kanti."

TEXT 95

Lord Krsna enchants the world, but Sri Radha enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

Sri Radha is the full power, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes.

TEXT 99-100

To promulgate prema-bhakti [devotional service in love of Godhead], Krsna appeared as Sri Krsna Caitanya with the mood and complexion of Sri Radha. Thus I have explained the meaning of the fifth verse proclamation.

