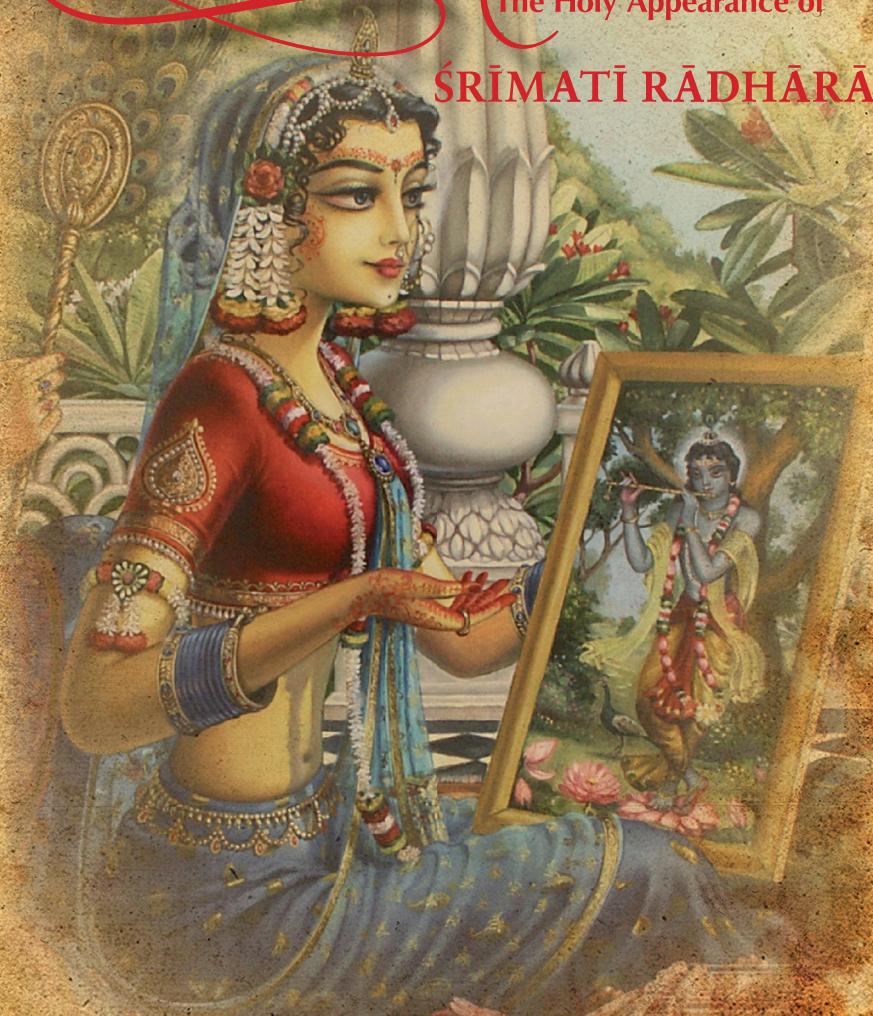


Rādhāstamī

The Holy Appearance of

ŚRĪMATĪ RĀDHĀRĀNĪ



Sri Srimad
Gour Govinda Swami Maharaja

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Rādhāstamī

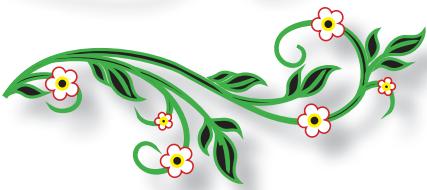


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Śrī Śrīmad
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Rādhāstamī

The Appearance of Śrīmatī Rādhārāṇī



Śrī Rādhikā Stava
Śrī Śrī Rādhikā Pāda-Padme Vijñapti
Śrīla Rūpa Gosvāmī

(1)

rādhe! jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite!

O Śrīmatī Rādhikā! O beloved of Mādhava! O You whose glories are sung by the young maidens of Gokula-maṇḍala! All glories to You! All glories to You!

(2)

dāmodara-rati-vardhana-veṣe!
hari-niṣkuṭa-vṛṇḍā-vipineṣe!

O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛṇḍāvana, which is the pleasure grove of Lord Hari!



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(3)

vṛṣabhbānūdadhi-nava-śaśi-lekhe!
lalitā-sakhi guṇa-ramita-viśākhe!

O new moon who has arisen from the ocean of King Vṛṣabhānu!
O friend of Lalitā! O You who make Viśākhā loyal to You due to
Your wonderful qualities of friendliness, kindness, and faithfulness
to Kṛṣṇa!

(4)

karuṇāṁ kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite!

O You who are filled with compassion! O You whose divine
characteristics are described by the great sages Sanaka and
Sanātana! O Rādhā, please be merciful to me!

Śrī Rādhā-Bhajana Mahimā - Rādhā-Bhajane Jadi
Glorification of Worshipping Śrī Rādhā
(*Gītāvalī-Śrīla Bhaktivinoda Thākura*)

(1)

rādha-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā

If the desire to serve Śrīmatī Rādhārāṇī does not appear in my
heart, then my worship of Kṛṣṇa is simply useless.

(2)

ātapa-rohita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni

Just as the sun cannot be perceived without sunlight, in the
same way I do not recognise Mādhava without Rādhā.



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(3)

*kevala mādhava pūjaye, so ajñānī
rādhā anādara koroī abhimānī*

Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī Rādhikā out of their mundane pride.

(4)

*kabahi nāhi korobi tākora saṅga
citte icchasi jadi braja-rasa-raṅga*

Do not ever associate with such persons if you desire the loving playfulness of *vraja-rasa* to appear in your heart.

(5)

*rādhikā-dāsī jadi hoyā abhimāna
śīghrai milāī taba gokula-kāna*

If you develop pride in being Śrīmatī Rādhikā's exclusive maid-servant, then very quickly you will meet Gokula Kāna.

(6)

*brahmā, śiva, nārada, śruti, nārāyanī
rādhikā-pada-raja pūjaye māni'*

Brahmā, Śiva, Nārada, the Śruti-cari ṛṣis, and Nārāyanī all honour and worship the dust of Śrīmatī Rādhikā's lotus feet.

(7)

*umā, ramā, satyā, śacī, candrā, rukminī
rādhā-avatāra saba - āmnāya-vāṇī*

The āmnāya, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī, and Rukminī are all Rādhā's expansions.



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(8)

heno rādhā-paricaryā jāṅkara dhana
bhaktivinoda tāra māgaye caraṇa

Bhaktivinoda is begging at the lotus feet of those whose wealth
is the service of Śrīmatī Rādhārani.

Rādhikā-Caraṇa-Padma
(Gītāvalī-Śrīla Bhaktivinoda Thākura)

(1)

rādhikā-caraṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmāṅkita dhāma, bṛndābana jāra nāma,
tāhā je nā āśraya korilo

(2)

rādhikā-bhāva-gambhīra, citta jebā mahādhīra,
gaṇa-saṅga nā koilo jīvane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha eka-mane

One who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep-how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.



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(3)

rādhikā ujjvala-rasera ācārya
rādhā-mādhava-śuddha-prema vicārya

Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

(4)
je dharilo rādhā-pada parama jatane
se pailo kṛṣṇa-pada amūlya-ratane

He who has grasped hold of the lotus feet of Rādhā with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

(5)
rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarva-vede bole

Without taking shelter of the lotus feet of Rādhā, one can never personally meet Lord Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

(6)
choḍata dhana-jana, kalatra-suta-mita,
choḍata karama geyāna
rādhā-pada-paṅkaja, madhurata sevana,
bhaktivinoda paramāna

Abandoning wealth, followers, wife, sons, and friends, and giving up materialistic activities and intellectual knowledge, being absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī—this is Bhaktivinoda's conviction.



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Ramaṇī-Śiromanī
(Gitavali - Śrīla Bhaktivinoda Ṭhākura)

(1)

*ramaṇī-śiromanī, vṛṣabhānu-nandinī,
nīla-vasana-paridhāna
chinna-puraṭa jini', varna-vikāśinī,
baddha-kabarī hari-prāna*

The beloved daughter of King Vṛṣabhānu is the crest-jewel of all young women. She is fond of wearing blue garments. Her radiant complexion is very pleasing and conquers the beauty of freshly cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

(2)

*ābharaṇa-mandīta, hari-rasa-pandīta,
tilaka-śusobhita-bhālā
kañcūlikācchāditā, stana-maṇi-mandīta,
kajjala-nayanī rasālā*

She is artfully adorned with jewels, She is very learned in the science of Hari-rasa, and Her forehead is nicely decorated with tilaka. Her breasts are covered with a beautiful corset and adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears to be relishable sweetness personified.

(3)

*sakala tyajiyā se rādhā-caraṇe
dāsī ho'ye bhaja parama-jatane*

Giving up everything and becoming a maidservant at the lotus feet of Rādhā, just worship and serve Her with great care and attention.



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(4)

*saundarya-kirana dekhiyā jānhāra
rati-gaurī-lilā garva-parihāra*

Beholding Her effulgent rays of pure beauty, the goddesses Rati, Gaurī, and Līlā abandon all their pride.

(5)

*śaci-lakṣmī-satyā saubhāgya bolane
parājita haya jānhāra caraṇe*

The good fortune attributed to the goddesses Śacī, Lakṣmī, and Satyā is completely defeated in the presence of Rādhā's feet.

(6)

*kṛṣṇa-vaśīkare candrāvalī-ādi
parājaya māne hoiyā vivādī*

The group of rival *gopīs* led by Candrāvalī are forced to accept their defeat before Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa. Thus they always sulk and simply remain quarrelsome.

(7)

*hari-dayita rādhā-carāṇa prayāsī
bhaktivinoda śrī-godruma-vāsī*

Bhaktivinoda, a resident of Śrī Godruma, always endeavours for the lotus feet of Rādhā, the most beloved of Lord Hari.

Śata-Koṭi Gopī
(*Gitavali - Śrīla Bhaktivinoda Ṭhākura*)

(1)

*śata-koṭi gopī mādhava-mana,
rākhite nārilo kori jatana*

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Millions of cowherd damsels are unable to please the mind of Mādhava although endeavouring to do so.

(2)

*vēnu-gīte dāke rādhikā-nāma,
eso eso rādhe! dakoye śyāma*

The flute song calls the name of Rādhikā “Come here, come here, Rādhe!” Śyāma calls out in the night.

(3)

*bhāngiyā śrī-rāsa-maṇḍala tabe,
rādhā-anveṣaṇe calaye jabe*

When the Śrī-rāsa-mandala comes to a halt in search of Beloved Rādhā He then goes.

(4)

*dekhā diyā rādhe! rākhoha prāṇa!
boliya kāndaye kānane kāna*

“Please appear, O Rādhe! Kindly save My life!” calling out while weeping Kāna in the forest.

(5)

*nirjana kānane, rādhāre dhori,
miliyā parāṇa judāya hari*

In a secluded grove embracing Rādhikā regaining His life and soul Hari is relieved.

(6)

*bole, ‘tuṁhu vinā kāhāra rāsa?
tuṁhu lāgi’ mora baraja-bāsa’*

Saying, “Without You, where is the *rāsa* dance? Only because of You do I live in Vraja.”



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(7)

*e heno rādhikā-caraṇa-tale,
bhaktivinoda kāñdiyā bole*

At the lotus feet of such a Rādhikā this Bhaktivinoda says weeping,

(8)

*“tuwā gana-mājhe āmāre gaṇi,
kinkorī koriyā rakho āpani”*

“Among Your personal associates please count me also; making me Your maidservant keep me as Your own.”

Śrīla Raghunātha dāsa Gosvāmīra

The Song on Life Goal of Śrīla Raghunātha dāsa Gosvāmī

By Śrīla Gaura Kiśora dāsa Bābājī Mahārāja

(1)

*kothāya go prema-mayi rādhe rādhe
rādhe, rādhe go, jaya rādhe, rādhe*

Where is She who is full of prema? All glories to Śrī Rādhā.

(2)

*dekhā diye prāṇa rākha rādhe rādhe
tomāra kāngāla tomāya dāke rādhe rādhe*

O Rādhā! Please give me Your darśana and save my life. Your wretched beggar calls out to You, “Rādhe! Rādhe!”

(3)

*rādhe vṛndāvana-vilāsinī, rādhe rādhe
rādhe kānu-mana-mohinī rādhe rādhe*

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O Rādhā, You enjoy pleasure pastimes in the forest of Vṛndāvana wherein You enchant the mind of Kṛṣṇa.

(4)

rādhe aṣṭa-sakhīra śiromaṇi, rādhe rādhe
rādhe vṛṣabhānu-nandini, rādhe rādhe
(gosāi) niyama kare sadāi dāke, rādhe rādhe

O Rādhe, You are the crest-jewel among Your eight principal sakhīs. O Rādhā, daughter of Vṛṣabhānu Bābā. Raghunātha dāsa Gosvāmī was always calling out, “Rādhe! Rādhe!”

(5)

(gosāi) eka-bāra dāke keśī-ghāṭe,
ābāra dāke vamśī-vate, rādhe rādhe
(gosāi) eka-bāra dāke nidhu-vane,
ābāra dāke kuñja-vane, rādhe rādhe

Sometimes at Keśī Ghāṭe, sometimes at Vamśī Vaṭa. Sometimes in Nidhuvan, sometimes in Sevā Kuñja.

(6)

(gosāi) eka-bāra dāke rādhā-kuṇḍe,
ābāra dāke syāma-kuṇḍe, rādhe rādhe
(gosāi) eka-bāra dāke kusuma-vane,
ābāra dāke govardhane rādhe rādhe

Sometimes at Rādhā Kuṇḍa, sometimes at Syāma Kuṇḍa. Sometimes at Kusuma Sarovara, sometimes at Girirāja-Govardhana.

(7)

(gosāi) eka-bāra dāke tāla-vane,
ābāra dāke tamāla-vane, rādhe rādhe
(gosāi) malina vasana diye gāya,
vrajera dhūlāya gaḍāgadi jaya, rādhe rādhe



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Sometimes at Tālavana, sometimes at Tamālvana. Raghunātha dāsa wears simple cloth which appears to be dirty because he is always rolling on the earth crying out, “Rādhe! Rādhe!”

(8)

(gosāi) mukhe rādhā rādhā bale,
bhāse nayanera jale, rādhe rādhe
(gosāi) vṛndāvane kuli kuli kende bedāya
rādhā boli', rādhe rādhe

Calling out “Rādhe! Rādhe,” his eyes are bursting with a flood of tears. He wanders throughout the lanes of Vṛndāvana crying out, “Rādhe! Rādhe!”

(9)

(gosāi) chāpānna daṇḍa rātri-dine
jāne nā rādhā-govinda vine, rādhe rādhe

He knows nothing but Rādhā-Govinda throughout the day and night. Rādhe! Rādhe!

(10)

tāra para cāri daṇḍa śuti' thāke
svapne rādhā-govinda dekhe, rādhe rādhe

He takes rest for only four daṇḍas (equal to: one hour and thirty six minutes). At that time in his dreams he receives darśana of Rādhā-Govinda. Rādhe! Rādhe!

The Original Potency

In the transcendental abode of Śrī Vṛndāvana, under a *madhavi*, creeper, Kṛṣṇacandra was once sitting alone on a golden throne, thinking how to relish the nectarean mellow

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of His pastimes. As soon as He thought like that, by His mere willing, Śrīmatī Rādhārāṇī appeared from the left side of His body. Rādhārāṇī is known throughout the universe as *ādī-sakti*, the original potency. When She appeared Her bodily complexion was the colour of molten gold. Her body was decorated with varieties of ornaments; a flower bouquet adorned Her braided hair. A necklace of pearls (*muktāmāla*) lay on Her breast and a belt (*mekhala*) encircled Her waist. Her ears were decorated with beautiful golden earrings. The *nūpura*, anklets, on Her feet produced tinkle-bell sounds as She walked. Mādhava-mohini *rādhā-mādhava-mohila* — Rādhā enchanted Mādhava. In the *rāsa* dance She gave so much pleasure to Mādhava and again She thought, how can I give more pleasure to Mādhava. With this thought immediately innumerable *gopīs* came out from Her body. They all looked like Rādhā. In order to relish the nectarean pastime, They appeared as two bodies. [This is a description from *Brahma-vaivarta Purāṇa*]

Now I will relate the description in the *Padma Purāṇa* about the appearance of Rādhā. Śivajī is speaking with Pārvatī. In *Padma Purāṇa, Uttara Khaṇḍa* it is mentioned:

vṛṣabhānu purī rājā vṛṣabhānu mahāśaya
mahakula prasīda so sarva śāstra vicarada

tasya varya mahabhagya śrīmatī kīrtidā haya
rūpa jovana sampanya mahārāja kula bhava

tasyām śrī rādhikā jata śrīmad vrdavanesvari
bhadramasi siddhas tasayan madhyane subadane

vṛṣabhānu name rājā bhakata pradhāna
aṣṭa nidhi tānra ghare sadā vidyamāna

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tānra patnī kīrtidā name mahapati vrata
tāhāra garbhe janamilā rādhā jaganmata

Rādhārāṇī ki jaya!
Śrīmatī Rādhārāṇī ki jaya!
Rādhāstamī-mahā-mahotsava ki jaya!

bhadrava suklastami dine madhyana kalete
janmile na vrajeśvarī hari ra icchāte

pūrṇānanda moi hoila gopa paribara
sakala gokula bari ānanda apāra

sabāra vasana pūrṇa sukhera prakāśa
kanyā ratna daraśane sabāra ullāsa

tabe bhānu kanyā janme dila bahu dhana
deva dwija adi kari karilā samana

nata bata adi kari jatadina jāne
nānā dilo bhanuraja bāda sukhī mane

heno mata vrajeśvarī janmilo gokule
na bhujite pare keho tāhānī māyā role

iti madhye eka kathā sunu bhakta gana
je mata nārada pāi rādhikā darśana

eka dina muni śreṣṭha nārada tapa dhana
bhramite bhramite laya bhānu rādhā vana

kuśala va ratamani bhanure pursila
bhanuraja namracite kahite lāgilā

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tomāra prasāde sāra kusūla āmāra
prthive pavitra haya paraśe tomāra

sarva pāpa tapa jai tomāra daraśane
sarva śubha daya haya tomā āgamane

tomāra caraṇa reṇu sarva tirthamaya
tomāra parasilacite hari bhakti haya

ete kebaliya bhānu kanyā vilakale
rādhāra parasamuni ānanda vihale

premete pūrila deha netre aśru jhare
sarvāṅga pulakavali sāttvika vikare

antare antare muni rādhāra śaraṇa
hṛdaye dāriyā prema kara ceṣṭā vana

tumi haripriya devī mahābhāva rūpa
govinda mohinī tumi ānanda svarūpa

tumi bhakti tumi tapa tumi sarva rūpa
tomāra caraṇa dhyāna kare sarva deva

tomāra angsete mahā lakṣmī janamilā
gopī mohisi abi sakali hayaila

tumi adyasakti haya kṛṣṇera mohinī
tumi kṛṣṇa prāṇa rūpa savāra jananī

munira eteka vāṇī śuni rādhā dhanī
dekhāila nija rūpa kṛpayā āpani

divya kalpa taru tāre divya ratnasane
bosiaclena vrajeśvarī sakhi gana āsane

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cāmara vyajana kare kon sakhi jana
divya śveta chatra dare parama suvarṇa

rādhā aṅga diyā vāsa alaṅkāra śobhā
prati aṅga dolamana hari mana lobha

sundara sindhura bindu lolate śobhana
katitate kancite āmāra apūrva darśana

ratna harāvali sore kaṇa māni pare
carane nūpura dama hari citta hare

aṅgera chataye dik hayala alokita
rūpa heri muni bāra parama vismita

nayane premera dhara gadā gadā vāṇī
pulake pulake tanu kichu nāhi jāni

e saba carita keha narelikio bare
rādhāra kṛpayā mātra nārada nihare

puṇya śiśu rūpe rādhā munira kalese
suiarailo keho nārila bhujite

ṭābā muni bāra kanyā bhānu kāle dila
bhānu kirtidari dhaki kahite lāgilā

mahābhāgyavāna dohe jagata majhare
eno aparūpa kanyā haya jarā ghare

kamala pārvatī ara arundhatī satī
śacī satyabhāmā ara jateka jubali

sarvara amṛśinī rādhā janabhalo mate
tāra sama haripriya na acche jagate

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e kanyā prabhava sarva gokula maṇḍala
sakala sampada pābe labhibe maṅgala

kanyā bole muni kichu dukha nāhi kara
iha hoite bahu dāsa hoibe tomāra

tabe bhanuraja bole judaduti kara
kibapati habe bhavi aha muni bāra

muni bole habe mahāpuruṣera nārī¹
hoibe nayana kāle cara dukha vari

bāra bhāgyavāne dare jagate madare
ateke boliyā muni alila satare

padma purāṇera śiva durgara varatha
āśraya karilā kichu rādhā janma kathā

Śrīmatī Rādhārāṇī ki jaya!
Vṛṣabhbānu-nandinī Rādhārāṇī ki jaya!
Kānu-mana-mohinī Rādhārāṇī ki jaya!
Śrī Śrī Rādhāstamī-mahā-mahotsava ki jaya!

In the *Padma Purāṇa* it is mentioned that there was a great devotee, an opulent king named Vṛṣabhbānu. His wife, Kīrtidā was chaste and devoted. From her womb Rādhā, *jagan-mātā*, the mother of the whole world, took birth. On this day, in the month of Bhadrava, the eighth day of the bright fortnight, at noon, by the will of Lord Hari, Rādhārāṇī appeared. All the *gopa* families of Gokula became very, very blissful, all of Gokula was joyful. Every one's desires were fulfilled seeing a very beautiful daughter was born and everyone felt great joy and

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happiness. King Vṛṣabhānu gave immense amounts of charity to *brāhmaṇas*, to *Vaiṣṇavas*, to *bhārtas*, to *naṭas*, to poor men. In this way Vrajeśvarī, that is Rādhārāṇī, took birth in Gokula. No one could understand it because of Her *māyā*.

Nārada Muni's Prayer

One day Nārada Muni came to King Vṛṣabhānu's quarters to have *darśana* of Rādhārāṇī. Nārada Muni inquired of all auspiciousness. King Vṛṣabhānu humbly replied, "By your mercy everything is auspicious. You are a great *sādhu*, wherever you travel all-auspiciousness appears there. Wherever you go, that place becomes a *tīrtha*. By your mercy everyone can have *hari-bhakti*."

Saying this King Vṛṣabhānu picked up his daughter and placed her on the lap of Nārada Muni. When Nārada Muni felt the touch of Rādhārāṇī he became ecstatic, his hair stood on end, tears poured down from his eyes in torrents, and in his heart Nārada Muni offered a prayer to Rādhārāṇī, "You are *hari-priya*, dear to Lord Hari; You are *mahābhāva-svarūpā*, the embodiment of *mahābhāva*, *govinda-mohinī*, the enchantress of Govinda. You are *ānanda svarupa*, the embodiment of all bliss. You are *bhakti*, You are *tapa*, You are everything. All demigods, beginning from Brahmā and Śiva meditate on Your lotus feet. All *gopīs*, *mahiṣis*, queens, and Mahālaksmī, are your plenary portions. You are *adya-śaktī*, the original potency, energy; *kṛṣṇer-mohini*, You enchant Kṛṣṇa; *kṛṣṇa-prāna-rūpa*, You are Kṛṣṇa's life and soul. You are *jagan-mātā*, the mother of the whole world."



Rādhārāṇī

Rādhārāṇī Showed Nārada Muni Her Form

Out of mercy hearing Nārada Muni's prayers Rādhārāṇī showed him Her form. Nārada Muni saw Rādhārāṇī sitting on a *divya-ratṇa-simhāsana*, a throne studded with divine gems, under a transcendental *kalpa-vrikṣa*, wish-fulfilling tree, surrounded by innumerable *sakhīs*. Some of the *sakhīs* were fanning, some *sakhīs* were waving *camaras*, and some *sakhīs* were holding white umbrellas. He saw Rādhārāṇī's body covered with beautiful transcendental garments, and he saw the vermillion points, *sindhura-bindu* on Her forehead. He saw around Her waist, *khate thāke*, a belt, and *ratna harāvali suveṣṭa-maṇi-male*, a necklace of gems on Her chest. He saw *nūpura*, ankle bells clasped to Her feet. He saw the effulgence coming from Her body. Nārada Muni's voice faltered and his whole body was ecstatic. No one knew, no one else could see, only by Her mercy, Nārada Muni saw this beautiful form of Rādhārāṇī.

The Most Fortunate Parents in the Whole World

Now, again as a baby, Rādhārāṇī was lying on the lap of Nārada Muni. Then Nārada Muni returned that baby daughter to Her father Vṛṣabhānu. Then Vṛṣabhānu called his wife Kīrtidā. Vṛṣabhānu and Kīrtidā sat down before Nārada Muni. Nārada Muni said, "Both of you are the most fortunate mother and father in the whole world. You are very, very fortunate, *mahā-bhāgyavan*, because you have such a wonderful daughter. Kāmala, Pārvati, Arundhāti, Sacī, Satyabhama, all are the portions and portions of this girl Rādhārāṇī. She is *hari-priya*. No one is as dear to Lord Hari as She is dear. Because of this daughter, the whole of Gokula-maṇḍala will be filled with every

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kind of opulence. Do not feel sorry that it is a daughter. Your glory will be spread far and wide.”

After hearing this from Nārada Muni, King Vṛṣabhānu asked, with folded hands, “Who will be Her husband?” Nārada muni said, “She will be the wife of that supreme *puruṣa, paramapuruṣa, mahā-puruṣa*.” At that time Her eyes were not open. Nārada Muni said, “In due course of time Her eyes will open. You are the most fortunate mother and father in the whole universe.” Saying this, Nārada Muni left that place.

This is mentioned in the *Padma Purāṇa*. Śivajī is speaking to Pārvatī devī. Then Pārvatī enquires:

*pārvatī jijñāsā punah̄ śaṅkara caraṇe
netra kuli rādhā kena na kare darśane*

*śaṅkara bolena devī kara avadhāna
kahiba se saba kichu apūrva aksana*

*jabe hari avatāra mana icchā kaila
rādhāra dākiyā kichu bolite lāgilā*

*mora sane martya loke tumi janabibe
tathā e vicitra līlā tomā sane habe*

*tave rādhā kahe śuna kamala locana
martye janme habe para puruṣa darśana*

*tava rūpa vinā mui ananahi heri
kathaye janmila mora dukha habe vari*

*kṛṣṇa bole śuna devī kon dukha nāhi
tathaye āmāra rūpa dekhibe sadāi*

Rādhāṣṭamī

eteka balilā hari nanda gopa ghare
janama lahila sigra sādhu rakṣa kore

radhao kīrtidā garbhe janama labila
ubhayara janma nisraya sukhmaya haila

nakalila netra dyuti rādhikā sundarī
dekhiyake cidamane dukha paivare

kahila pārvatī puna siddhera caraṇe
ki rūpe pāila rādhā āpana nayane

śiva bola śuna devī se kathā kahiba
jahāra śravaṇe citte ānanda pāibā

kanyā janma sabe bhānu sabāre dakhila
višeše nandera ghare anantra nandila

bhānu anantrane nanda putra patnī sane
sakate toriyā helā bhanura bhavane

bhanuraja agrasvari nandera anilo
yaśodā e kīrtidā āliṅgana kaila

bhānu nanda kola kuli karite lāgilā
kīrtidā yaśodā anta pure āliṅgilā

vividha bhajana bhaje ānanda khola hola
rādhā janma sarva gopa kariche maṅgala

Śrīmatī Rādhārāṇī ki jaya!

Śrīmatī Rādhārāṇī ki jaya!

Rādhāṣṭamī-mahā-mahotsava ki jaya!
Kānu-mana-mohinī Rādhārāṇī ki jay!

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anta pure palinkite rādhā nindrā jai
antaryāmī harita janmila ihaye

alakse āilā kṛṣṇa rādhā āsane dane
dekhi priya era mugha ase mane mane

kara padma vilasigra ihāra nayane
kṛṣṇa kara pāše rādhā kahe kṛṣṇa pane

nayane nayane duha haila milana
ānanda mogana belā duha kara mana

eta jaya bāṇa sigra ela kanyā pāśa
dekhila kanyā haila nayana prakāśa

ānande duha kare loila takṣaṇa
bole rādhāra netra kṛṣṇa koilā dhana

e śiśu haibe rādhā parāṇa samāna
śuniyā yaśodā devī bāda sukha pāñā

ānanda haila bāda kīrtidā bhavane
kṛṣṇera acintya līlā dekhera avane

puravai kathā alasapana
hari guru pada padma koriyā smarana

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Rādhārāṇī Did Not Open Her Eyes

Pārvati again inquired at the lotus feet of Śivajī, “Why is Rādhārāṇī not opening Her eyes?”

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Śivajī said, “O Devī, that is a very wonderful story. When Lord Hari wanted to descend here to the material world He called Rādhā and said, “You will also take birth in the material world, with Me. We will manifest wonderful *līlās* there.” Rādhā said, “O My dear lotus-eyed Hari, if I take birth in the material world I will be very distressed. I only see Your form. I cannot see the form of other men.” Kṛṣṇa said, “O Devī, You will not feel any distress. You will always see My form. You will not see any other male form.”

After saying this, Lord Hari took birth as the son of Nanda Mahārāja, in order to protect the *sādhus* – *sādhu rakhya-kare*. Rādhā took birth in the womb of Kīrtidā as the daughter of Vṛṣabhānu. At the birth of Rādhā and Kṛṣṇa the whole universe became supremely joyful. Seeing that Rādhā had not opened Her eyes, Kīrtidā felt distressed.”

Kṛṣṇa’s Family Visits Vṛṣabhānu’s Palace

Again Parvati inquired, “Please tell me how Rādhārāṇī’s vision returned.” Śivajī said, “I’ll tell you a wonderful story, hearing which everyone will feel transcendental happiness.”

King Vṛṣabhānu performed a grand festival on the auspicious occasion of Rādhā’s birth. He invited all the cowherd men and women, with a special invitation to Nanda Mahārāja and Yaśodarāṇī. Nanda Mahārāja and Yaśodarāṇī came to King Vṛṣabhānu’s palace seated on a bullock cart. Mahārāja Vṛṣabhānu went outside to welcome Nanda Mahārāja, and Kīrtidā went outside to welcome Yaśoda-mātā. Vṛṣabhānu and Nanda embraced, and Kīrtidā and Yaśoda embraced each other

Rādhāstamī

in the inner quarters. A lively festival was in progress with the music of drums, kettle-drums, bugles, violins, vīṇā. In the inner quarters Rādhā was sleeping in a cradle. Antaryāmī-hari, He who dwells within, understood it. No one noticed when baby Kṛṣṇa went to Rādhārāṇī as She slept in the cradle. Seeing the face of His dear consort, Kṛṣṇa was smiling, laughing in His mind. Then He put His lotus palm on Rādhārāṇī's eyes. As soon as Rādhārāṇī felt the touch of Kṛṣṇa's lotus palm immediately She opened Her eyes and saw Kṛṣṇa's face.

Śrīmati Rādhārāṇī ki jaya!
Kānu-mana-Mohīnī Rādhārāṇī ki jaya!
Vṛndāvana vilāsinī Rādhārāṇī ki jaya!
Aṣṭa-sakhira- śiromāṇi Rādhārāṇī ki jaya!
Viśabhbānu-nandinī Rādhārāṇī ki jaya!
Śrīmati Rādhārāṇī ki jaya!

Eye-to-Eye Union

There was eye-to-eye union, Rādhā and Kṛṣṇa. Both of Them were very, very blissful. At that time Kīrtidā went to her daughter's cradle and saw that Rādhā had opened Her eyes. Kīrtidā was overjoyed and placed her daughter on her lap. She said, "O, Kṛṣṇa has given eyes to Rādhā, therefore this baby Rādhā will be very dear to Kṛṣṇa." Hearing this mother Yaśoda was very happy.

There was a joyous festival in King Viśabhānu's palace. No one can describe this inconceivable *līlā* of Kṛṣṇa. The *līlās* mentioned in the *Brahma-vaivarta Purāṇa* and the *Padma Purāṇa* are described by the mercy of *hari-guru*. This is all about the appearance of Śrīmati Rādhārāṇī.

Rādhāstamī

bhadrava śuklāstami tithi vishaka na kṣetra tithi śrīmatī janama sei
kale

majadina gata rabi dekhi amalika ca jaya jaya deha kutūhale

vṛṣabhānupurī prati ghare ghare
jaya rādhe śri rādhe bole

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite

kanyāra candramukha dekhi rājā hoila mahā sukhī
dhana dehī brāhmaṇa sakale

vṛṣabhānupurī prati ghare ghare
jaya rādhe śri rādhe bole

rādhe jaya jaya mādhava-dayite
gokula-taruṇī-maṇḍala-mahite

nānā drabya haste kari nagare jata nārī
sabe hailo kīrtidā mandire

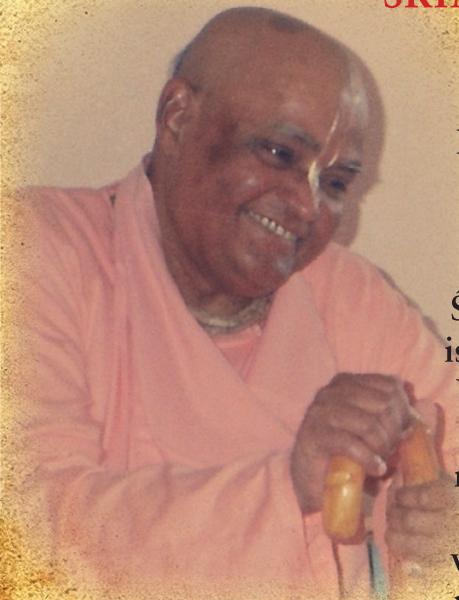
aneka puṇyara pale daiva haiba anakule
e na balika mile tāre

bāda mane hena laya e hatama nirsya noi
kon cāle kebā janamilā

dhana śyama dāse kaya na kariyā saṁśaya
krīṣṇa-priya sadaya haila

Rādhāstamī

The Holy Appearance of
ŚRĪMATĪ RĀDHĀRĀṇī



Pārvati again inquired at the lotus feet of Śivajī, “Why is Rādhārāṇī not opening Her eyes?” Śivajī said, “O Devī, that is a very wonderful story. When Lord Hari wanted to descend here to the material world He called Rādhā and said, “You will also take birth in the material world, with Me. We will manifest wonderful *līlās* there.” Rādhā said, “O My dear lotus-eyed Hari, if I take birth in the material world I will be very distressed. I only see Your form. I cannot see the form of other men.” Kṛṣṇa said, “O Devī, You will not feel any distress. You will always see My form. You will not see any other male form.”

Sri Srimad
Gour Govinda Swami Maharaja

TATTVA VICARA



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