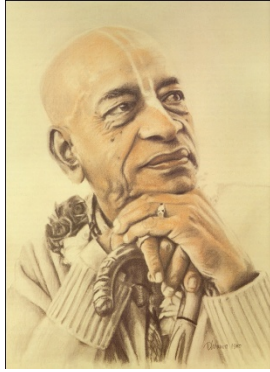


International Society for Kåñëa Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Ocean of Nectar

Parshva Ekadasi
13 September 2016

(E-Magazine for every Ekadasi)
Issue Number: 51

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1. *Krishna's joy is simply based on Srimati Radharani*



Srimati Radharani is the reservoir of Krishna's pleasure. Krishna is anandamaya and She is Krishna's pleasure potency. All Krishna's pleasure and all of Krishna's joy is simply based on Srimati Radharani. Therefore when you go to Vrindavan what is the principle consideration? The loving exchange between Radha and Krishna and everything else is around that relationship. Other Gopis are there supporting that loving exchange. The parents are there and the friends are there and they also are supporting that conjugal relationship between Radha and Krishna. *Jayo Jayo Ujala jalras...braje te prachar...*All glory all glory to that brilliant love which is the essence of all the mellows, what is that? Conjugal mellow. Conjugal can be of two types: *sakya* (husband and wife) and *prakya* (lover and beloved).

Conjugal relationship means that between a man and women that between Radha and Krishna. The approval of social conformity is not there, no consideration of what people think of Them, Krishna does not give a damn. That is the difference between *lila purusotam* and *mariyada purusotam*. Lord Ramachandra *mariyada purusotam*, He is very concerned because He is establishing the principle of dharma therefore Ramachandra very careful how He behaves. He did not accept more than one wife. All the Ksatriya generally have many wives at least two. Even Narayana has two wives, formally Sridevi and Bhudevi. Ramachandra accepted only one wife Sitadevi. Ramachandra even banished Sitadevi because some people cast some doubt about her character so that is how Ramachandra's pastimes are. But Krishna, what to speak of wives, Krishna did not even get married and was dancing with

others wives, apparently it is immoral but where is the consideration of morality or immorality of the Supreme Personality of Godhead? He is the Supreme proprietor, when the proprietor enjoys somebody or something is there anything wrong? No. How He does it is His business and this is what He is doing through His *lila*. He kind of creates a situation where they feel if these girls were married to someone else, as if they do not belong to Krishna. It is said again by the Goswamis the loving exchange becomes most intensified when there are obstacles, the movement of love is crooked it's not on a straight line. When the obstacles are there what happens? Obstacles you have to bypass it so that is how love moves. Obstacle bypass it, find a way around. The senior members of the family say don't go meet that boy, the girl finds a way out and meets her lover quietly and that makes the love so exciting and that's exactly what Krishna is doing, also the consideration is there whether it was moral or not.

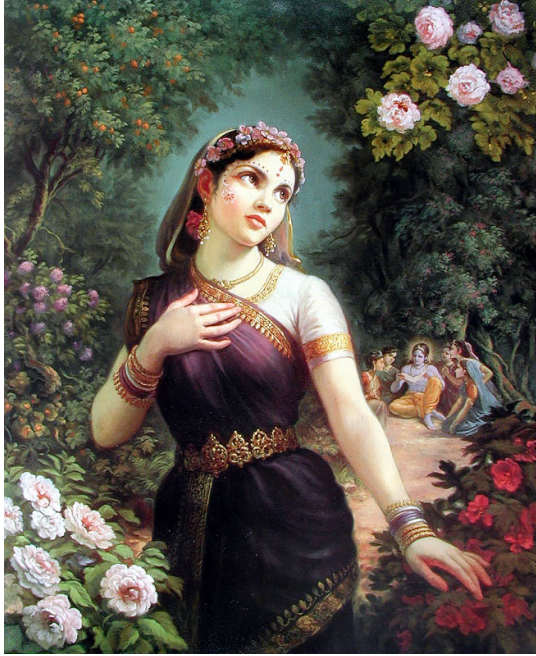
↓ They got married to Krishna



Jiva Goswami in Gopal Champu pointed out that Radha and Krishna did in fact get married, there is an elaborate description of how Krishna got married to Radharani. Another consideration is when Brahma stole the cowherd boys and the calves, Krishna expanded Himself to all the cowherd boys and the calves. At that time Krishna told Nanda Maharaja that this is a very good year for the girls to get married. So who did they get married to? They got married to Krishna. It is also mentioned apparently although they were married they could not even touch those girls. Even though there is four sampradayas like Abhimanyu could not even touch Srimati Radharani, apparently he was more interested in his cows; he would spend more time with the cows and be more concerned with the cows. These are just apparent reasons for the sake of the pastimes to make it more joyful. Vrindavan is beyond anyone's understanding. Although there are four sampradayas, they all authorised and bona fide but even they did not have any understanding of Vrindavan.

↓ *Mahābhāva. -svarūpā çré-rādhā-ōhākurāëë*

Mahābhāva. -svarūpā çré-rādhā-ōhākurāēē Srimati Radharani is the embodiment of *Mahābhāva*. *Mahābhāva* is the highest form of devotion. Radharani is the personification of devotion to Krishna. She is the personified *hlādiné-çakti* and this *hlādiné-çakti* is the intense form of devotion for Krishna.



Krishna came assuming the mood of Srimati Radharani that is Caitanya Mahāprabhu. In simple words Krishna is actually playing the role of Srimati Radharani. Caitanya Mahāprabhu is Krishna acting like Radharani. Krishna displaying the mood of Radharani. Krishna is displaying devotion to Krishna in the mood of Srimati Radharani. Okay now you consider when you are following Caitanya Mahāprabhu who are you following?



Srimati Radharani. Who is the greatest Ragat-mika-bhakta of Vrindavan? Srimati Radharani. When you are following Caitanya Mahāprabhu what kind of devotion are you executing? *Rāgānuga-bhakti*. The greatest Ragat-mika-bhakta is Srimati Radharani and following Srimati Radharani means *Rāgānuga-bhakti*. So now you see *Vaidhé bhakti* to Sri Caitanya Mahāprabhu is automatically transformed into *Rāgānuga-bhakti* that is what Nityananda prabhu explained to Jiva Goswami. Same point being made by Prabodhānanda Sarasvaté Thakur, just one verse *yathā yathā gaura padāravinde vindeta bhaktiā kâta-puēya-rāsiū tathā tathotsarpati hādy akāsmad rādhā-padāmbhoja-sudhambu-rāsiū*. As one develops his attachment to the lotus feet of Gaura, Sri Caitanya Mahāprabhu, he develops his bhakti, his devotion to the lotus feet of Caitanya Mahāprabhu due to heaps of pious activities accordingly springs forth the nectar that is flowing from the lotus feet of Srimati Radharani. And what is the nectar of the lotus feet of Srimati Radharani? Vraja bhakti. So this is how we can see how perfectly Sri Caitanya Mahāprabhu gave this process for all of us and how wonderfully Srila Prabhupada has presented it to us all over the world.

2. Srila Prabhupada appreciation

This is the manifestation of Srila Prabhupada's causeless mercy, it's simply due to his causeless mercy that today we can get together on an occasion like this and speak about Srimati Radharani and Sri Krishna. Had we not have come into contact with Srila

Prabhupada or ISKCON; this good fortune would have not been there for us. And actually this is the highest spiritual understanding, there is nothing beyond that.

3. *Guru Maharaja's book launch at ISKCON Lenasia*



Guru Maharaja launched his book “Ocean of Mercy” at ISKCON Lenasia on 5 September 2016. Guru Maharaja spoke about his God brothers asking him to write a book and then explained how he had spoken about the time he had spent with Srila Prabhupada during his final days at a programme in America and how all the devotees liked it so much. Guru Maharaja would receive constant requests to speak about this topic and the requests from his God brothers lead him to write this wonderful book. Guru Maharaja mentioned how BBT North America agreed to print his book and he was very happy.



Guru Maharaja offered a book to the residing deities Sri Sri Nitai GauraHari, one for Lord Caitanya and one for Lord Nityananda and also offered his book to Srila Prabhupada. This was the most wonderful gesture of Guru Maharaja's love and it touched the hearts of all who were present.



Guru Maharaja signed the books for all the devotees and the books were going very quickly as the devotees were rushing to grab the mercy.

(The content of this E-magazine was based on excerpts from a Lecture given by His Holiness Bhakti Charu Swami on Radhastami 2013, ISKCON Lenasia, South Africa.)

(Compilation & editing by Hemavati Radhika dasi)