

OCEAN OF NECTAR: ISSUE 219

EMAGAZINE FOR EVERY EKADASI (PARSHVA EKADASI) 26 SEPTEMBER 2023

1. SRIMATI RADHARANI, THE RESERVOIR OF KRISHNA'S PLEASURE



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

CONTENTS:

- Srimati Radharani is the reservoir of Krishna's pleasure,
- Srila Prabhupada Appreciation; and
- Guru Maharaja's instructions.

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.



What is Radharani's mood? Mahabhava! Mahabhava-svarupa sri radha-thakurani Srimati Radharani is the embodiment of Mahabhava. Mahabhava is the highest form of devotion. Radharani is the personification of devotion to Krishna. She is the personified hladini-sakti and this hladini-sakti is the intense form of devotion for Krishna. Krishna came assuming the mood of Srimati Radharani that is

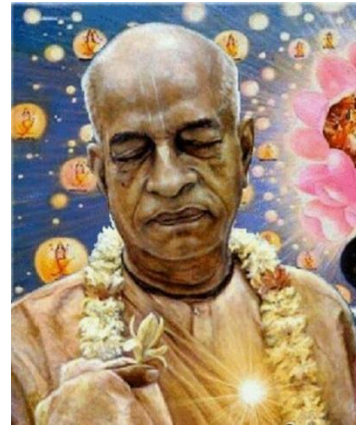
Caitanya Mahaprabhu. In simple words Krishna is actually playing the role of Srimati Radharani. Caitanya Mahaprabhu is Krishna acting like Radharani. Krishna displaying the mood of Radharani. Krishna is displaying devotion to Krishna in the mood of Srimati Radharani. Okay now you consider when you are following Caitanya Mahaprabhu who are you following? Srimati Radharani. Who is the greatest Ragat-mika-bhakta of Vrindavan? Srimati Radharani. When you are following Caitanya Mahaprabhu what kind of devotion are you executing? *Raganuga-bhakti*. The greatest *Rogat-mika-bhakta* is Srimati Radharani and

following Srimati Radharani means *Raganuga-bhakti*. So now you see *Vaidhi bhakti* to Sri Caitanya Mahaprabhu is automatically transformed into *Raganuga-bhakti* that is what Nityananda prabhu explained to Jiva Goswami. Same point being made by Prabodhananda Sarasvati Thakura, just in one verse *yatha yatha gaura padaravinde vindeta bhaktim krta-punya-rasih tatha tathotsarpati hrday akasmad radha-padambhoja sudhambu-rasih*. As one develops his attachment to the lotus feet of Gaura, Sri Caitanya Mahaprabhu, he develops his bhakti, his devotion to the lotus feet of Caitanya Mahaprabhu 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 Mahaprabhu 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. Srila Prabhupada gave us the most perfect thing in the most perfect way.

3. GURU MAHARAJA'S INSTRUCTIONS



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.



The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 6 September 2013, ISKCON Lenasia, South Africa

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