

## Chapter Twelve

# Our Lord's Beloved Power

om ajñāna-timirāndhasya jñānāñjana-śalākayā  
chakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

vāñchhā-kalpatarubhyas' cha  
krpā-sindhubhya eva cha  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

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

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

tapta-kañchana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmī hari-priye

Today is *Śrī Rādhāṣṭamī*, the Appearance Day of Śrīmatī Rādhārāṇī. In the Scriptures, especially *Śrī Chaitanya-charitāmṛta* there is much glorification of Śrīmatī Rādhārāṇī.

hlādinīra sāra 'prema,' prema-sāra 'bhāva'  
bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'  
mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī  
sarvva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

(*Chaitanya-charitāmṛta: Ādi-līlā, 4.68–69*)

“The essence of ecstasy is love; the essence of love is heart; and the acme of heart is called ‘*mahābhāva*.’ And the personality of *mahābhāva* is our Queen, Śrī Rādhā Ṭhākuraṇī. She is the mine of all good, the jewel of Kṛṣṇa’s beloveds.”

We can understand the identification of Śrīmatī Rādhārāṇī in this way: the Power and the Powerful are non-different, but when the Power wants to play with the Powerful, They are taking different forms. One is Power and the other is Powerful.

**rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
chaitanyākhyam prakāṣam adhunā tad-dvayam  
chaikyam āptam  
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-  
svarūpam**

(*Chaitanya-charitāmṛta: Ādi-līlā, 1.5*)

Although the divine form of Rādhā-Kṛṣṇa is one, sometimes for the Pastimes of love, the Power and the Powerful play together as two. There we will see *hlādinī-śakti* playing with Kṛṣṇa in full love, beauty, charm, and affection. That is the form of Śrīmatī Rādhārāṇī.

*Praṇaya-vikṛtir*—where Love Herself is taking form and playing with the Powerful, that is Śrīmatī Rādhārāṇī. Śrīla Swarūp Dāmodar Prabhu has explained that Kṛṣṇa’s power is classified in three manifestations: first is *chit-śakti* (transcendental potency), the second is *jaḍa-śakti* (mundane potency), and the third is where the first two come very close to each other, and that is called *taṭastha-śakti*. First is light, second is shadow, and third is the position midway between the two. That is called *taṭastha*. And from that third plane, the innumerable *jīva*-souls are manifest.

Kṛṣṇa, the Powerful, with these three powers in their fullness, is playing in the Paravyoma Dhām. There, unlimited manifestations of the Lord are living, all within the infinite plane. And in Vṛndāvan, where Kṛṣṇa's play is overflowing with love and affection, everything is for the satisfaction of the Powerful. There, love has five kinds of manifestation: *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *Madhura*. And *Madhura* is of two types: consortherhood (*swakīyā*) and paramour (*parakīyā*). Where we see the supreme manifestation of *Madhura-rasa*, there we see the manifestation of Śrīmatī Rādhārāṇī. She is *hlādinī-śakti*, and *hlādinī-śakti* is further explained in *Śrī Chaitanya-charitāmṛta*:

**kṛṣṇake āhlāde, tā'te nāma—'hlādinī'  
sei śakti-dvāre sukha āsvāde āpani**

(*Chaitanya-charitāmṛta: Madhya-lilā, 8.157*)

"That power which is always supplying service for the satisfaction of Kṛṣṇa, and through which comes full happiness, full joy and full ecstasy, that is called by the name *hlādinī*."

In that realm everything is eternal and we cannot properly conceive that within our mundane intelligence. Therefore Śrīman Mahāprabhu has said it is *achintya*. We have seen in the garden of one lady, a tree with three different types of fruit growing from it. Apricot, pear and plum, all growing on the same tree. I often use the example that if I ask a banana tree to please give me one mango, it will not be able to give that, not in this world. But after seeing that tree—actually two or three trees were there—I can say that it is possible, but still unbelievable. So if in this mundane world it is possible, then why not in the transcendental world.

**chintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhir abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-puruṣam tam aham bhajāmi**

(*Brahma-saṁhitā*: 5.29)

“Surrounded by millions of wish-fulfilling trees, in abodes made of multitudes of wish-yielding gems, He who tends the ever-yielding cows and who is perpetually served with great affection by hundreds of thousands of Lakṣmīs—the Primeval Lord, Govinda, do I worship.”

The explanation of Goloka Dhām given in *Śrī Brahma-saṁhitā* is inconceivable from this plane, but it exists eternally and there all play is going on by the power of Śrīmatī Rādhārāṇī. She is always trying to satisfy Kṛṣṇa in so many ways. Her form is most beautiful, and Kṛṣṇa is also so nice and beautiful, and when they are playing together, the whole transcendental universe also plays through that mood of their love.

Here, is the shadow universe where *jaḍa-śakti* is the power, and that power is also eternal. Still in the shadow we cannot clearly see everything. The shadow of my hand will not show the colour of my hand, and many other things are unmanifest in the shadow. That *jaḍa-śakti* can also be divided into three: gross matter, subtle matter or the mental plane, and the ego or *ahaṅkāra*. These three cover the *jīva*-soul, so we are unable to perceive our real self.

Where the play of the Power and the Powerful is always manifest, that is called Vaikuṅṭhaloka, and there unlimited manifestations of the Lord are playing eternally. And where that play is supreme, where the principal manifestation of the Power and the Powerful is to be found, that place is called Goloka Vṛndāvan. There the

Powerful is known by many Names: Kṛṣṇa, Nandānandan, Yaśodanandan, Śyāmasundar, Govinda and many more, and the Power is manifest fully as Śrīmatī Rādhārāṇī, and She also appears in many divine forms; the *sakhis*, the *mañjarīs*, and others, for the service of Kṛṣṇa. It is said in *Śrī Chaitanya-charitāmṛta*:

**kṛṣṇera yateka khelā, sarvottama nara-līlā,  
nara-vapu tāhāra svarūpa  
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,  
nara-līlāra haya anurūpa**

(*Madhya-līlā*, 21.101)

“The most supreme form of Godhead is Kṛṣṇa, who plays in His eternal divine Pastimes just like a human being, an ever-youthful cowherd boy of Vṛndāvan. He enacts His Pastimes, always playing His flute and dancing expertly.”

The devotees here in this world, those who have received exclusive devotion through the mercy of the Power, they can see the Pastimes of Kṛṣṇa, and they are distributing that to us through the Scriptures, through themselves and through their agents, the *ṛṣis*, *munis* and *sādhus*. Sometimes Kṛṣṇa Himself, with His full paraphernalia and associates, reveals Himself in this material world, and that is called *līlā*. *Līlā* means that which looks like our own activities, but it is not exactly that. Similar yet entirely different.

**aṣṭāvimśa chatur-yuge dvāparera śeṣe  
vrajera sahite haya kṛṣṇera prakāśe**

(*Chaitanya-charitāmṛta: Ādi-līlā*, 3.10)

When Kṛṣṇa appeared in the *dwāpara-yuga* the *Yugāvātār* Kṛṣṇa, and the original Powerful Kṛṣṇa, manifested in this mundane world in a combined way. In Dwārakā, Mathurā

and Vṛndāvan, Kṛṣṇa manifested Himself in different ways. They are all eternal and transcendental but there is some difference. Āchāryya Śrīla Rūpa Goswāmī has explained this as *pūrṇa*, *pūrṇatara* and *pūrṇatama*—perfect, more perfect and most perfect, respectively. Those Pastimes begin with the *janma-līlā*, the appearance of Lord Kṛṣṇa. Kṛṣṇa says in *Śrīmad Bhagavad-gītā* (4.9):

**janma karmma cha me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna**

“Those who can properly understand (*vetti tattvataḥ*) My birth and activities, they will never again be subject to the cycle of birth and death.” So who can really understand that?

His birth and death are not the same as ours. They are like the rising and setting of the sun. Sūrya is rising and setting in the path of our vision, but he is not born at sunrise and does not die at sunset. Kṛṣṇa’s birth and death is something like that.

When the Power Herself, Śrīmatī Rādhārāṇī appears in this world, along with the Powerful Himself, Śrī Kṛṣṇa, She is fully replete with all beauty, all charm, all love, all affection and all harmony. And when Their play is moving in Vṛndāvan, the whole atmosphere—the plants, the trees, the earth, everything—is *pūrṇa*, perfect.

**śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ  
kalpa-taravo  
drumā bhūmiś chintāmaṇi-gaṇa-mayi  
toyam amṛtam  
kathā gānaṁ nāṭyaṁ gamanam api vaṁṣī  
priya-sakhi**

**chid-ānandaṁ jyotiḥ param api tad āsvādyam**  
**api cha**  
**sa yatra kṣīrābdhiḥ sravati surabhībhyas**  
**cha su-mahān**  
**nimeṣārdhākhyo vā vrajati na hi yatrāpi**  
**samayaḥ**  
**bhaje śvetadvīpaṁ tam aham iha golokam**  
**iti yaṁ**  
**vidantas te santaḥ kṣiti-virala-chārāḥ katipaye**  
*(Brahma-saṁhitā: 5.56)*

“That place where the divine Goddesses of Fortune are the beloved, and Kṛṣṇa, the Supreme Male, is the only lover; all the trees are divine wish-fulfilling trees; the soil is made of transcendental gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dearest companion, sunlight and moonlight are divine ecstasy, and all that be is divine and enjoyable; where a great ocean of milk eternally flows from the udders of billions of *surabhī* cows and the divine time is eternally present, never suffering the estrangement of past and future for even a split second ... that supreme transcendental abode of Śvetadvīp do I adore. Practically no one in this world knows that place but for only a few pure devotees—and they know it as Goloka.”

This is the explanation, but still we cannot conceive it entirely, so the *śāstra* says it is *achintya*. When you enter into that transcendental abode, then you will feel and understand. Before that it will be astonishing to you.

Śrīmatī Rādhārāṇī appeared on this day five thousand years ago, and She played with Kṛṣṇa in Vṛndāvan, manifesting full Paramour Love with Him. Śrīla Rūpa Goswāmī, knowing that our vision is not very deep, has

written that although Their play is like that of a man and woman, it is in fact completely different from this mundane nature. Some expression has been given in the Scriptures because there is no other way to express it, but what kind of love Śrīmatī Rādhārāṇī has for Kṛṣṇa, and what kind of love Kṛṣṇa has for Śrīmatī Rādhārāṇī—we cannot conceive of it.

**pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya  
nirvāsano  
nisyandena mudām sudhā-madhurimāhañkāra-  
sañkocanaḥ  
premā sundari nanda-nandana-paro jāgarti  
yasyāntare  
jñāyante sphuṭam asya vakra-madhurās tenaiva  
vikrāntayaḥ**

*(Chaitanya-charitāmṛta: Madhya-lilā, 2.52)*

The nature of the love of Rādhā and Kṛṣṇa is described in this verse. It is like the burning pain caused by a cobra's bite which can cause unconsciousness within minutes, such inconceivable pain coming through love. Similarly the happiness coming through that love is like all ecstasy coming together, taking form and giving inconceivable joy in the heart.

**akaitava kṛṣṇa-prema, yena jāmbūnada-hema,  
sei premā nṛloke nā haya  
yadi haya tāra yoga, nā haya tabe viyoga,  
vivyoga haile keha nā jīyaya**

*(Chaitanya-charitāmṛta: Madhya-lilā, 2.43)*

Who has that type of love for Kṛṣṇa, he cannot be separated from that in any way at any time, and if somehow separation does occur then he or she must surely die.



Śrīla Rūpa Goswāmī has written:

**disi disi rachayantīm sañcharen netra-lakṣmī  
vilasita-khuralībhiḥ kañjarīṭasya khelām  
hṛdaya-madhupa-mallīm vallavādhīsa-sūner  
akhila-guṇa-garbhīrām rādikām archchayāmī**

And Śrī Prabhodānanda Saraswatī has given the following verse in praise of Śrīmatī Rādhārāṇī:

**yasyāh kadāpi vasanāñchala-khelanottha-  
dhanyātidhanya-pavanena kṛtārthamānī  
yogīndra-durgama-gatir madhusūdano 'pi  
tasyāh namo 'stu vṛṣabhānubhuvodiṣe 'pi**

The meaning is a very high matter to discuss in a public meeting. Our Gurus have given very strong caution in this regard and that is always checking our tongue. Śrīla Guru Mahārāj has written that Śukadev Goswāmī, Lord Śiva and Lord Brahmā, all have given indication from afar—*Śuka-Śiva-Brahmādi-sammānitaṁ (Śrīmad Bhaktivinoda-viraha Daśakam)*—but all are reluctant to take the Name of Śrīmatī Rādhārāṇī publically, and why is that? The reason is that they are fearful that we will mix that highest thing with *sahajiyāism*, imitationism. A warning is given in the *Śrīmad-Bhāgavatam* itself:

**vikrīḍitaṁ vraja-vadhūbhir idaṁ cha viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varāyed yaḥ  
bhaktiṁ parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty achireṇa dhīraḥ**  
(10.33.39)

The meaning is that if you hear about the Pastimes of Kṛṣṇa with the *Gopīs*, then from your physical and subtle body, lust will be driven out and you will become *dhīra*,

or liberated with the mood of real devotion. But we are warned how to hear and the correct way to discuss these things. This is also given in this verse, *śraddhānvitah* and *anuśṛṇuyāt*, first strong faith in those Pastimes is necessary, and secondly you must hear those Pastimes only from a perfect master, who is himself liberated and in full knowledge. Without fulfilling these two conditions if you try to discuss these matters, you will be in a very dangerous position.

**naitat samācharej jātu  
manasāpi hy anīṣvaraḥ  
vinaśyaty ācharan maudhyād  
yathārudro 'bdhi-jaṁ viṣam**

(*Śrīmad-Bhāgavatam*: 10.33.30)

Without following the proper course, to hear and discuss these things will be as dangerous as trying to drink poison in imitation of Lord Śiva. These things must be heard, but strictly under the guidance of an expert, otherwise you will lose. We can discuss these *ślokas* of Prabhodānanda Saraswatī a little, but I do not like to enter into that in public, rather I will try to glorify our Lord's beloved Power in another way.

Before I began today, we sang *Śrī Śrī Rādhikā Stuthiḥ* by Śrīla Rūpa Goswāmī. There he is glorifying Śrīmatī Rādhārāṇī: *Rādhe jaya jaya Mādhava-dayite*. She is the dearest Power of Kṛṣṇa, Mādhava. Śrīla Rūpa Goswāmī Prabhu has used this word 'Mādhava.' 'Ma' means Lakṣmīdevī, and Lakṣmīdevī also wants entrance into the *Rāsa-līlā* of Śrī Kṛṣṇa. When Kṛṣṇa shows His majestic form of Nārāyaṇ, the Power there is Lakṣmīdevī. In Nārāyaṇ we will find *dāsyā-rasa* and *ardha-sakya* (half friendship). No one will say to Nārāyaṇ, "Oh my friend

Nārāyaṇ, please come here.” But that is possible with Kṛṣṇa. After tasting a very sweet fruit we cannot then offer that to Nārāyaṇ, but again that is possible with Kṛṣṇa. So we can say that a more beautiful relationship is found with Lord Kṛṣṇa. We can play with Kṛṣṇa, but we cannot play with Nārāyaṇ. Lakṣmīdevī is always serving Nārāyaṇ in a very honourable way, whereas the *Gopīs* are treating Kṛṣṇa as their boyfriend, and so Lakṣmīdevī aspires to enter into that group. The *līlā* of Śrī Rāmachandra is also different to that of Kṛṣṇa. Śrī Rāmachandra is so beautiful that the *ṛṣis* of Daṇḍakāraṇya wanted to play with Him. They offered to take the form of girls to play with Him, but He told them, “It is not possible in this *Avatār*, but when Kṛṣṇa appears in *dwāpara-yuga*, then you can take the form of girlfriends and play with Me. But that form must be Kṛṣṇa.”

Kṛṣṇa has five kinds of relationship with the devotees, and this is not found in any other manifestation of the Lord. *Śrīmad-Bhāgavatam* says:

**ete chāmśa-kalāḥ puṁsaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokam  
mṛdayanti yuge yuge**  
(1.3.28)

**iṣvaraḥ paramaḥ kṛṣṇaḥ  
sach-chid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarvva-kāraṇa-kāraṇam**  
(*Brahma-saṁhitā*: 5.1)

*Sarvva-kāraṇa-kāraṇam* means the Cause of all causes and the Creator of all creators. Transcendental or mundane,

He is the Supreme Original. "Reality is for Itself and by Itself." If reality was existing for another, then that 'other' would hold the highest position. Even Nārāyaṇ cannot claim the position of Kṛṣṇa. In the abode of Nārāyaṇ, there are two and a half *rasas* existing there. In *Dwārakā-līlā* we see that Kṛṣṇa has 16,108 queens, and they are all married to Kṛṣṇa; but in *Vraja Dhām*, Kṛṣṇa has no marriage relationship. There His relationships are all paramour. In this world that relationship is very bad.

To make harmony in this mundane world some laws have been introduced, 'You do not take my wife and I will not take your wife.' This is harmonious adjustment, and for that purpose many scriptural rules are also given here. But where nothing bad can exist, that plane where nothing can be touched by anything dirty, there paramour love is super beautiful. There only the consciousness of the paramour is present, and through that consciousness they are tasting paramour love. That is so beautiful, surpassing the beauty of even consortherhood. We may not be able to conceive of that from this plane, but the Scripture can see, and it is existing there. And from time to time it is revealed here.

**śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari  
svapārśada svīya dhāma saha avatari**

When Kṛṣṇa mercifully wants to show His Pastimes in the mundane world, He reveals that along with all His associates and paraphernalia. When Kṛṣṇa appears, then Śrīmatī Rādhārāṇī also appears as the full Power, along with all of Her associates. Perhaps you have heard how She appeared.

One day Bṛṣabhānurāj while at the River Yamunā saw a small baby girl lying in a lotus flower. He was very

surprised and so he took that baby and gave Her to his wife, Mother Kirtidā. When everyone heard, they were delighted that Mahārāj Bṛṣabhānu and mother Kirtidā had got a daughter. Everyone believed that She was their daughter born from a lotus. That is the nature and devotional mood of the faithful plane.

Everyone worshipped Bṛṣabhānurāj and Kirtidā praising them for their beautiful daughter, but She would not opening here eyes. Anyhow within a few days Mother Yaśodā heard that Rāja Bṛṣabhānu and mother Kirtidā had a nice newborn girl, and so, with baby Kṛṣṇa, she came to see. When Mother Yaśodā took that beautiful girl on her lap, Kṛṣṇa also tried to see, and when Kṛṣṇa was looking into the face of Rādhārāṇī, She opened Her eyes for the very first time. Everyone was stunned and thought, "Oh, this boy is very auspicious, when He touched this girl, She opened Her eyes." This was Her first *darśan*, the first meeting of the Power and the Powerful.

Then later Rādhārāṇī was growing up in the house of Mahārāj Bṛṣabhānu, and She was very beautiful and very intelligent and qualified in so many ways. Then one day Ṛṣi Durvāsā came to the house of Mahārāj Bṛṣabhānu, and Śrīmatī Rādhārāṇī cooked very nicely for him. Durvāsā was so pleased with Her, that he gave Her a boon that whatever she cooked would taste of ecstasy, and whoever will eat Her cooking, they will get a long life.

Mother Yaśoda heard of that boon, so every day she would call Śrīmatī Rādhārāṇī to cook something for Kṛṣṇa. Even after Śrīmatī Rādhārāṇī was married to Abhimanyu, She had an open invitation, and She was so happy, and Abhimanyu was also very happy, and sometimes he is also taking that *Prasādam*. This is *nitya-līlā*.

In Vraja Dhām they do not like to say 'Śrīmatī'

Rādhārāṇī. In Bengal they say Śrīmatī Rādhārāṇī, but in Vraja Dhām they say Śrī Rādhā. We are adding 'Śrīmatī,' but they do not like that. They cannot say why, but they don't like it. In the Bengali poetry of Chandidās, Vidyāpati and others, the word 'Śrīmatī' is often found, and Śrīman Mahāprabhu relished that.

So Śrī Prabodhānanda Saraswatīpad has given this *śloka*:

**yasyāḥ kadāpi vasanāñchala-khelanottha-  
dhanyātidhanya-pavanena kṛtārthamānī  
yogīndra-durgama-gatir madhusūdano 'pi  
tasyāḥ namo 'stu vṛṣabhānubhuvodiśe 'pi**

He has expressed that when Śrīmatī Rādhārāṇī is moving, some breeze is coming from Her clothing, and then that breeze is touching Kṛṣṇa. And Kṛṣṇa is feeling so fortunate at feeling that breeze, it is giving Him so much joy, and that is Her qualification. Śrīla Prabhodānanda Saraswatī has given this explanation, but when he is giving his *praṇam*, he says, *tasyāḥ namo 'stu Vṛṣabhānubhuvodiśe 'pi*—"From a respectful distance I am offering my *daṇḍavat praṇām*. Not directly to Śrīmatī Rādhārāṇī, but to the place of Her birth, Bṛṣabhānupur, in the direction of that most holy of holy places am I making my obeisance."

Śrīla Rūpa Goswāmī's song continues, *Gokula-taruṇī-maṇḍala-mahite*: that place, Gokula, where all the associates are very beautiful like Lakṣmīdevī, there they are all charmed to see the exquisite beauty of Śrīmatī Rādhārāṇī who is always decorated with many beautiful garments and scented flowers.

**dāmodara-rati-varddhana-veśe  
hari-niṣkuṭa-vṛndā-vipineśe**

Her Pastimes are going on eternally with Kṛṣṇa in Śrī Vṛndāvan Dhām. *Vṛṣabhānūdadhī-nava-śaśī-lekhe*. *Dadhi* means the ocean. Just as the moon is said to have appeared from the ocean, so from the ocean of Bṛṣabhānurāj appeared Śrīmatī Rādhārāṇī.

**lalitā-sakhi guṇa-ramita-viśākhe  
karuṇām kuru mayi karuṇā-bharite  
sanaka-sanātana-varṇita-charite**

All liberated devotees, the highly qualified *mukta-puruṣa* devotees such as Sanaka and Sanātan, they are always glorifying the abode of Kṛṣṇa with His devotees and particularly the Supreme Servitor of Kṛṣṇa, Śrīmatī Rādhārāṇī.

On this *Rādhāṣṭamī* Day, Śrīla Guru Mahārāj has given us the opportunity to sing the song by Śrīla Bhaktivinod Ṭhākur:

**rādhikā charaṇa padma sakala śreyera sadma  
yatane ne nahi ārādhila**

“I did not take care to worship the lotus feet of Śrī Rādhikā, which are the abode of all auspiciousness.” The *Rūpānuga Sampradāya* gives some special, unique appreciation of Śrīmatī Rādhārāṇī. They feel that without the merciful connection of Śrīmatī Rādhārāṇī, they cannot approach towards Kṛṣṇa at all. Only if the order is coming from Her will they move towards Him. They are extremely fanatical about Śrīmatī Rādhārāṇī, and that is their foremost qualification. In another song Bhaktivinod Ṭhākur says:

**rādhā-bhajane yadi mati nāhi bhelā  
kṛṣṇa bhajana tava akāraṇe gelā**

If you have no intention to serve Śrīmatī Rādhārāṇī, if your intention is only service to Śrī Kṛṣṇa, then you are surely spoiled.

**ātapa rahita sūraya nāhi jāni  
rādhā-virahita mādharma nāhi māni**

Just as without heat we cannot know the sun, so without Śrīmatī Rādhārāṇī there is no Kṛṣṇa; the Powerful is Powerless. *Kevala Mādhava pūjaye so ajñāni*—who worships Kṛṣṇa without Rādhārāṇī, their conception must be imperfect. Who knows the glories of the Power must first worship the Power and then the Powerful. *Ūmā, Ramā, Satyā, Śachī, Chandrā, Rukmiṇī, Rādhā Avatāra sabe amnāya vaṇī*—all the auspicious, powerful, divine women, such as Ūmā, Ramādevī, Lakṣmī, Satyabhāmā, Satī, Chandrāvalī, etc., all are the expansions of Śrīmatī Rādhārāṇī.

**hena rādhā-paricharyā yākara dhana  
bhaktivinoda tāra māgaye charaṇa**

Thus Bhaktivinod Ṭhākura says in conclusion that who worship the lotus feet of Śrīmatī Rādhārāṇī, he worships Their lotus feet.

Śrīmatī Rādhā Ṭhākuraṇī, *kī jaya*. May all glory be unto Her, the Power of powers and the Queen of Śrī Kṛṣṇa's heart.