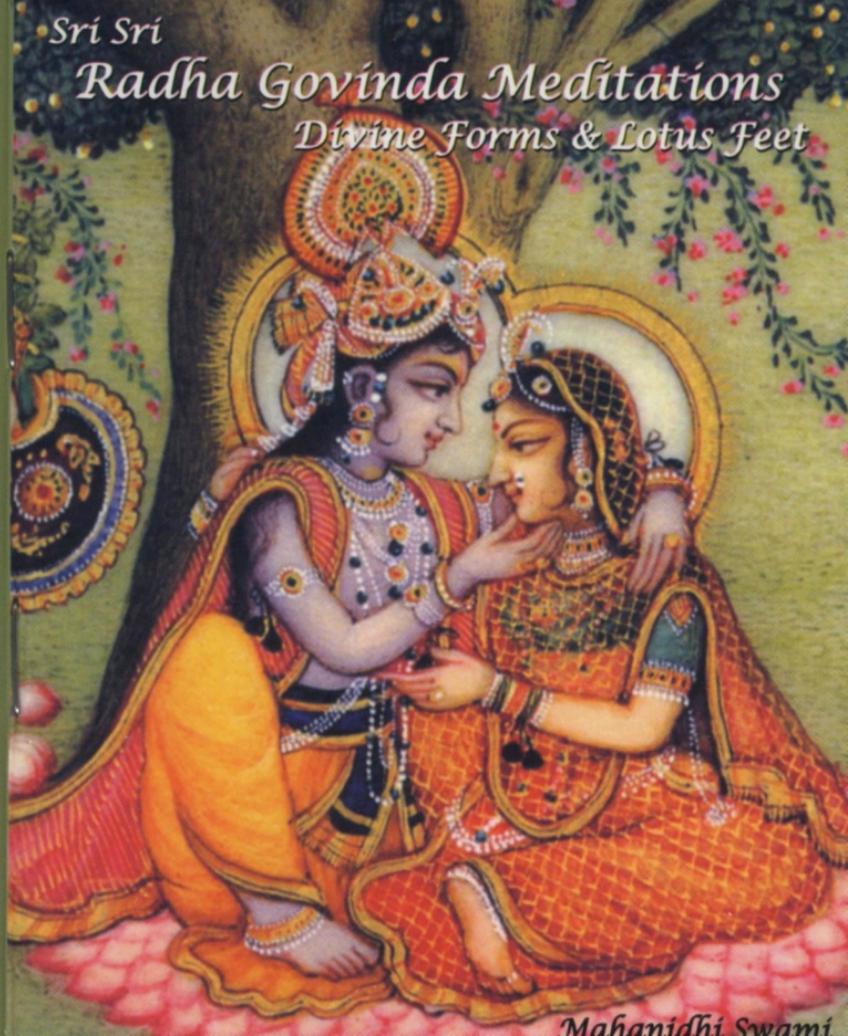


Sri Sri

# Radha Govinda Meditations

## Divine Forms & Lotus Feet

Remembrance of Sri Kṛṣṇa's Lotus Feet destroys everything inauspicious and expands one's good fortune. Such remembrance awards devotion for Sri Kṛṣṇa, along with knowledge enriched with realization and detachment.



Mahanidhi Swami

**Sri Sri**  
**Radha Govinda Meditations**  
**Divine Forms & Lotus Feet**

Mahanidhi Swami

## Mangalacarana

*vande 'ham śrī guroh śrī-yuta-pada-kamalam śrī gurūn vaiṣṇavāms ca  
śrī rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jivam  
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca*

I offer prāṇāmas to the lotus feet of Śrī Gurudeva (who includes śrī dīksā-guru and bhajana-śikṣā-guru), guru-varga (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other sakhīs.

*śrī-caitanya-mano 'bhīṣtam sthāpitam yena bhūtale  
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam (1)*

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin itināmine  
namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviṣeṣa-sūnyavādi-pāścātya-deśa tāriṇe*

I offer my humble obeisances unto the lotus feet of my spiritual master, His Divine Grace A.C. Bhaktivedānta Swami Prabhupada. He is a dearest, intimate servant of Sri Kṛṣṇa forever sheltered at His divine lotus feet. O Gurudeva! I offer my repeated obeisances before you. As a fully devoted servant of your spiritual master, Srila Bhaktisiddhanta

Sarasvati Thakura, you are boldly preaching Lord Gaurasundara's blissful message of personal divine love, thus delivering the western lands from the throes of voidism and impersonalism.

*avismṛtiḥ kṛṣṇa-padāravindayoḥ  
ksinoty abhadrāṇi ca śam tanoti  
sattvasya śuddhim paramātma-bhaktim  
jñānam ca vijñāna-virāga-yuktam*

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhuhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer my respectful obeisances unto all the Vaiṣṇavas. They are just like desire-trees who can fulfill the desires of everyone, and they are full of compassion for the fallen souls.

*śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita  
gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare*

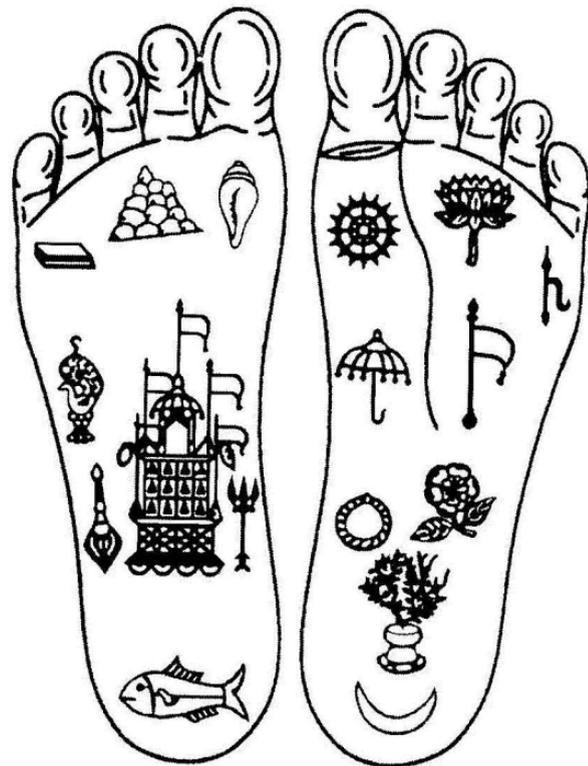
### Sri Kṛṣṇa's Lotus Feet



Right

Left

### Srimati Radhika's Lotus Feet



Right

Left



## Contents

1. Lotus Feet Meditation.....	1
2. Srimati Radhika's Lotus Feet .....	4
3. Syamasundara's Lotus Feet .....	7
4. Meanings of the Symbols on Radha-Kṛṣṇa's Lotus Feet .....	10
5. Sri Syamasundara Dhyana.....	23
6. Srimati Radhika Dhyana .....	29
7. Srimati Radhika's Flower Ornaments .....	31
8. Radha-Govinda—A Guided Meditation .....	34
9. Meditation on Radha-Govinda.....	48
10. Radha-Govinda Yogapitha Dhyana .....	49

## Lotus Feet Meditation

*dhyeya-madhye jīvera kartavya kon dhyāna?  
rādhā-kṛṣṇa-padāmbuja-dhyāna—pradhāna*

“Sri Caitanya Mahaprabhu inquired, “Out of many types of meditation, which is required for all living entities?”

Srila Ramananda Raya replied, “The chief duty of every living entity is to meditate upon the lotus feet of Radha and Kṛṣṇa.” (Cc. *Madhya* 8.252)

There are many forms of meditation, and many different goals to attain by each meditation technique. But in the quote above, Ramananda Raya points out that the *dhyāna pradhāna*, main or chief meditation, is to fix one's mind on the beautiful lotus feet of Radha-Kṛṣṇa. Kṛṣṇa's lotus feet are the perfect object of meditation because they sever the attachment to material life and fulfill the desires of the devotees. If one does not have a pure heart and a peaceful mind, however, he will not be able to fix his mind on Kṛṣṇa's lotus feet.



Within this world one's heart is bound by sex attraction, which disturbs one's meditation. By chanting Kṛṣṇa's holy names one attains both peace and purity. One can then immediately take shelter of Kṛṣṇa's lotus feet by chanting His holy names. But it takes humility to accept the Lord's lotus feet as one's only shelter. The Lord's lotus feet symbolize that shelter because they protect the devotee from the dangers of material life.

The benefits of meditating upon Kṛṣṇa's lotus feet are told throughout the *Vedas*: "O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of the *mahājanas* [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf." (SB 10.2.30)

This chapter deals with concentrating on Kṛṣṇa's form as a means to bring the wandering mind back to the holy name. All *acaryas* and *sastras* instruct

that meditation on the transcendental form of Kṛṣṇa should begin with the Lord's lotus feet.

"We should first try to see the lotus feet of Kṛṣṇa, and when we are practiced in this way, we can look at His thighs, His waist and His chest. Then we can reach His smiling face. In this manner we should meditate on Kṛṣṇa's form, and thus we can associate with Kṛṣṇa by meditating on His smiling face, His flute, His hands, His dress, His consort Śrīmatī Rādhārāṇī and the other *gopis* surrounding Him. Thus we should practice observing the Supreme Lord, and to this end He has appeared before us as the *arcā-vigraha*." (*Teachings of Lord Kapila* v. 36 p.)

This *japa* technique, like all the others previously described, can be used whenever the rebellious mind refuses to "just hear the name." You can tame the mind and center it on the holy name by chanting *japa* more loudly and trying the "lotus feet meditation." First close the eyes, visualize the beautiful lotus feet of Kṛṣṇa within your mind, and then try to "see" the individual symbols on each foot

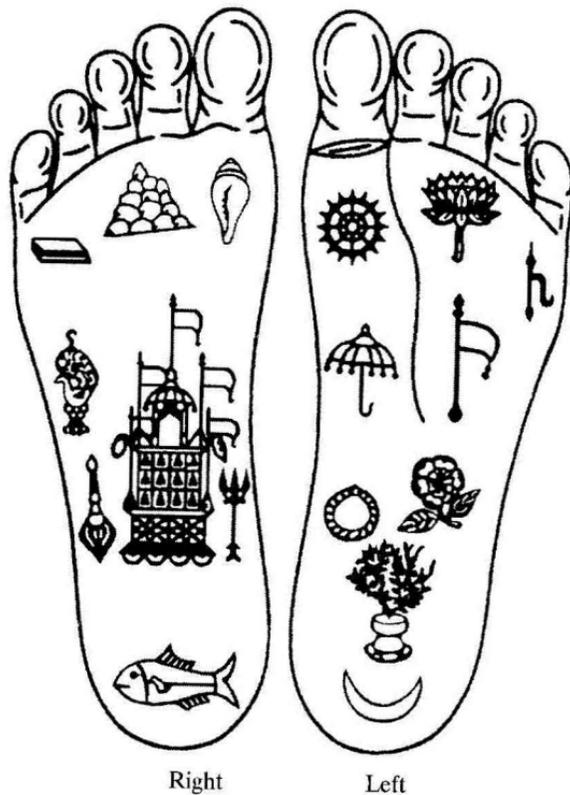
while remembering their meanings, which are described below. “You can control the mind when you fix up the mind on Kṛṣṇa’s lotus feet, that’s all. No nonsense can come within your mind, simply Kṛṣṇa. That is perfection of meditation.” (SPT 13/2/69)

### Srimati Radhika’s Lotus Feet

Right Foot—“I worship Sri Radha, whose beautiful right lotus foot is adorned with eight auspicious markings.” At the base of the big toe is a conchshell. Below the second and middle toe is a mountain. Below the mountain in the center toward the heel is a chariot, and a fish on the heel. Beside the chariot on the inside edge of the foot is a *shakti* weapon (a spear). There is a club on the other side of the chariot near the outer edge of the foot. Below the little toe is a sacrificial altar, and below that is a jeweled earring. Left Foot—“I worship Sri Radha, whose elegant left foot is beautified with eleven auspicious markings.”



### Srimati Radhika’s Lotus Feet





## Syamasundara's Lotus Feet

At the base of the big toe is a barleycorn. Below the barleycorn is a disc, and below that is an umbrella, and then a bracelet below that. An upcurving line starts in the middle of the foot and ends between the big toe and second toe. Below the middle toe is a lotus, and below that is a flag. Below the flag is a flower, and below that is a twig. On the heel is a beautiful half-moon. An elephant goad rests below the little toe. In this way, the nineteen auspicious markings of Srimati Radhika's feet are eternally remembered. "O Vrndavanesvari! O Sri Radhe! I pray for the shelter of Your lotus feet. Your lotus feet are the treasure house of the nectar of divine love. Syamasundara keeps Your feet safely and dearly in His heart. Your feet are the supreme cooling remedy for the blazing fires of this material world." (*Radha-rasa-sudha-nidhi*)

Right Foot—"I meditate upon the eleven auspicious markings decorating the bottom of Kṛṣṇa's right foot." There is a barleycorn at the base of the big toe, a disc below the barleycorn and an umbrella below the disc. An upcurving line begins in the middle of the foot and ends between the big toe and first toe. At the base of the middle toe is a beautiful lotus flower. Below the lotus is an unfurled flag. Below the little toe is an elephant goad, and a thunderbolt below that. There is an octagon on the heel with four *swastikas* in the four cardinal directions. One blackberry fruit (*jambu*) is situated between each of the four *swastikas*.

Left Foot—"I meditate upon the eight auspicious markings beautifying the bottom of Kṛṣṇa's left foot." A conchshell lies at the base of the big toe. Two concentric circles are found below his middle toe, and an unstrung bow sits below these circles. Below the bow is the hoof print of a cow. Below

this is a triangle surrounded by four water pots. Below the triangle is a half-moon, and a fish rests on the heel. May our minds immerse themselves in remembering the nineteen auspicious marks beautifying the lotus feet of Sri Kṛṣṇa.

“Simply by meditating on Kṛṣṇa’s lotus feet, one attains all spiritual and material wealth, fortune, beauty and good qualities. These feet are the abode of all pastimes. May Kṛṣṇa’s lotus feet be our everything.” (*Govinda-lilamṛta* ch. 16)



### Sri Kṛṣṇa’s Lotus Feet





## Meanings of the Symbols on Radha-Kṛṣṇa's Lotus Feet

The following descriptions come from the *Skanda Purana*, *Matsya Purana*, *Garga Samhita*, *Sarartha-darsini* (Srila Visvanatha Cakravarti Thakura's *tika* on *Srimad-Bhagavatam*), *Ananda-candrika* (Srila Visvanatha Cakravarti Thakura's *tika* on *Govinda-lilamṛta*), *Rupa Cintamani* by Srila Visvanatha Cakravarti Thakura, and Sri Jiva Gosvami's *Sri Kara-pada-yugala-samahṛti*. Marks that appear on Radha and Kṛṣṇa's feet are indicated with (RK). Marks that appear only on Radha's feet are marked (R) and Kṛṣṇa's (K).

**Conchshell (RK)** The conchshell is the symbol of victory proclaiming that those who take shelter of Radha-Govinda's lotus feet are always saved from all distress and awarded with fearlessness. As the conchshell holds water for bathing the Divine Couple, Their lotus feet contain divine *amṛta* that extinguishes the blazing fire of the material miseries of devotees.

**Flag (RK)** The flag announces security and protection from fear for devotees meditating on Their lotus feet. The flag on Radha's feet proclaims supreme victory for Her *sakhis*.

**Fish (RK)** As fish cannot exist without water, devotees cannot live a moment without the lotus feet of Radha-Syamasundara. On Radha's foot it indicates She cannot live a moment without Her beloved Syama. The fickle mind resembles a fish; so one must diligently practice meditation to fix the lotus feet of Radha-Govinda in his heart. The lotus feet of Radha-Govinda can never live in a dry place. The heart must first become liquefied with loving mellows to attract the fish of Their feet. The fish (*makara*), which is the insignia on Cupid's flag, on Kṛṣṇa's foot excites the Vraja-gopis with desires for amorous affairs. It also indicates that Kṛṣṇa has conquered Cupid, thereby showing Cupid's flag of surrender on the soles of His feet. It indicates that during *pralaya*, Kṛṣṇa assumes the form of Matsya (the fish incarnation) to save His devotees.



Lotus (RK) The nectar-filled lotus creates greed for *prema* in the minds of the bee-like devotees who meditate on the lotus feet of Radha-Govinda. The lotus [the symbol of Laksmi-devi] indicates that devotees who remember Radha-Govinda's lotus feet will always be fortunate and successful. The lotus feet of Radha-Syama are so soft that they can only be compared to lotus petals. At first glance Their feet appear like fresh lotus blossoms. It denotes that Radha-Govinda's lotus feet always live in Vrajabhumi, which is shaped like a lotus. It means that one who always meditates on the lotus feet of Radha-Syama will soon become fortunate because the Divine Couple grant boons by the use of the lotus. The lotus on Radha's foot refers to periods of Her *maan*, when Kṛṣṇa's lotus hands massage Her feet. It also refers to the small blue lotus flower that Radhika always carries in Her hand. Radha often uses it to gently tap Syama when He "misbehaves."

Unstrung Bow (K) This mark reveals that those who take shelter of the lotus feet of Syama will perpetually be freed from all varieties of difficulties. It also indicates that when the mind of the devotee meets the target of His feet, then *prema* condenses as a result and overflows as tears showering from his eyes.

Goad (RK) The goad denotes that meditation on Radha-Govinda's lotus feet brings the elephants of the devotees' minds under control and keeps them on the right path. On Radha's foot the goad shows that Radha and only Radha can completely control the mad elephant hero named Kṛṣṇa.

Triangle (K) Devotees who take shelter of Kṛṣṇa's feet get saved from the snares of the three modes and the three-fold miseries represented by the three sides of the triangle. The lotus feet of Syama are the first and last refuge for the inhabitants of the three worlds.

Kṛṣṇa's lotus feet are the safest sanctuary for the demigods, humans and animals as well. Everyone should resort to Kṛṣṇa's lotus feet with full concentration of body, mind and words. Kṛṣṇa's feet have attracted the fixed gaze of the three eyes of Lord Siva.

Barleycorn (RK) The barleycorn signifies that devotees receive all enjoyable opulence by serving the lotus feet of Radha-Govinda. Once one finds shelter at Their feet, then the devotee's journey through many many births and deaths is cut very short, just like a grain of barley. As barley grains sustain life for living beings, similarly, the glorious lotus feet of Radha-Syama are the fullest nourishment for all souls.

Homa Kunda (R) This mark proclaims that the sins of those who meditate on Radha's feet are burned like the grains offered in sacrifice (*yajna*). Furthermore, it indicates that just as the universe is nourished by the *brahmanas* offering



fire sacrifices, similarly, those who offer their minds in sacrifice to Radhika's feet become fully enriched and nourished in devotion. It also denotes that the eternal loving service of Sri Radha's sweet lotus feet is the ultimate goal of all *tapa*, *vrata*, *dana* and *yajnas* (penance, vows, charity and sacrifices)

Half-moon (RK) It signifies that demigods like Lord Siva, who wears a half moon on his head, have decorated their own heads with the soles of Radha-Govinda's lotus feet. It also indicates that devotees who likewise decorate their own heads with the lotus feet of Radha and Kṛṣṇa can become exalted pure devotees like Lord Siva. Just as the moon showers nectar with its cooling rays, similarly, the soothing lotus feet of Radha-Syama shower nectar upon Their devotees, which extinguishes the three-fold material miseries. So that the devotees' minds may reside at Their feet, Radha-Govinda bear the symbol of the moon, which is the presiding deity of the mind. It means that the real moon has shriveled up in shame and appears in half form before the splendid full

moons of Their lustrous toenails. Just as the half-moon is progressing toward its full size and glory, similarly the benefit of one who day-by-day expands the glories of Radha-Govinda's lotus feet certainly increases to the topmost degree.

**Upcurving Line (RK)** This mark signifies that devotees who cling to the lotus feet of Radha-Syama, as if holding on to a lifeline, will be transported to the spiritual world. It indicates that the path to Radha-Govinda is very direct, straight and narrow [like a razor's edge]. It also reveals that Radha-Govinda's lotus feet can reach down to the lowest of fallen souls, who take shelter of Them, and deliver them to the highest destination.

**Water Pots (K)** This mark means that Kṛṣṇa's feet hold the golden pot of pure nectar to be freely consumed by the surrendered souls; indeed they will never be bereft of nectar, for this pot always remains full. Just as a full pot is an auspicious symbol,



similarly, the devotees who meditate on Kṛṣṇa's feet will always experience auspiciousness. It denotes that Kṛṣṇa's feet pour out honey nectar to extinguish the burning fire of separation felt by the *gopis*, as well as the blazing three-fold miseries felt by the separated devotees. To hear the humorous statements of the Vraja-gopis, Kṛṣṇa bears this emblem of their water pot breasts upon His lotus feet.

**Disc (RK)** The disc indicates that meditation upon the lotus feet of Radha-Syama cuts down the six enemies of lust, anger, greed, illusion, pride and envy (*kama, krodha, lobha, moha, mada* and *matsarya*). It indicates *tejas-tattva*, or the principle of brilliance by which Radha-Govinda destroy the darkness of sin from within the hearts of Their devotees. Furthermore, this mark on Radha's foot shows that She is the ruler of Her own kingdom formed by the circle of Vraja-mandala. The disc on Kṛṣṇa's foot represents the time factor.



One who always meditates on Kṛṣṇa's lotus feet will never be destroyed by time; he will live eternally in the blissful world of Vraja Gokula.

**Concentric Circles (K)** This mark represents the sky and it shows that though Kṛṣṇa's feet are everywhere, they are unattached just like the sky. It also signifies that Kṛṣṇa is within everything and within the circle of our hearts. Yet at the same time, Kṛṣṇa is outside of everything and everyone, eternally enjoying the loving embraces of His devotees in Vraja. It indicates the *rasa* dance, wherein circles of beautiful gopis spin around Kṛṣṇa standing in the center playing the flute. It also signifies Syama whirling like a firebrand around Radhika, standing in the middle of the *rasa-mandala* mesmerizing Syama with Her *vina*.

**Umbrella (RK)** The umbrella on the feet of Radha-Govinda proves that those who take shelter of Their lotus feet are protected from the incessant rainfall of material miseries. On Radha's feet

the umbrella indicates that Her lotus feet provide relief to Her beloved from the scorching heat felt in Her separation. It also refers to Kṛṣṇa holding Govardhana Hill up like an umbrella to protect Vraja from the devastating rains of Indra. It also means that those who sit in the shade of Their feet become exalted just like great kings, who usually have umbrellas held over their heads.

**Cow's Hoofprint (K)** It signifies that for those who take full shelter of Kṛṣṇa's lotus feet, the vast ocean of material existence becomes as small and insignificant as the water held in the hoofprint of a cow. Thus it can be easily crossed.

**Thunderbolt (K)** This mark proves that meditation on the lotus feet of Kṛṣṇa smashes to pieces the mountains of a devotees' *karmic* reactions to past sins. Whoever holds on to Kṛṣṇa's lotus feet becomes as exalted as Lord Indra, whose weapon is the thunderbolt. This mark shows that the glories of Kṛṣṇa's dynasty were established



by His own great-grandson named Vrajanabha, who built shrines and installed various Deities to preserve the many places of Kṛṣṇa's pastimes. Vajranabha also initiated regular festival celebrations.

**Chariot (R)** This mark shows that the "chariot of the mind" can be easily controlled by fixing it on Radha's lotus feet. It indicates that Kṛṣṇa is so merciful to His devotees that He even becomes a chariot driver for them. It also shows that the supreme goal may be easily attained, just as there is no trouble when one rides on a chariot. Whoever keeps his mind on the chariot of Radha's feet emerges victorious in the battle with *maya*. The chariot of Kṛṣṇa's mind is carried away by the loving service of Srimati Radharani.

**Swastika (K)** It shows that nothing inauspicious can come to one who cherishes Kṛṣṇa's feet in his heart.

**Octagon (K)** This mark symbolizes that those

who worship Kṛṣṇa's feet are well protected in the eight directions. It also shows that nothing within the kingdom of eight directions is unattainable for Kṛṣṇa's devotees.

**Blackberry Fruit (*jambu*) (K)** This mark shows that Kṛṣṇa's lotus feet are the only worshipable objects for the residents of Jambudvīpa (island of the blackberry), according to Vedic cosmography.

**Club (R)** This mark shows that Radha's feet can chastise the elephant of sinful lust.

**Earring (R)** It shows that Kṛṣṇa's ear always listens to the tinkling sound of Radha's charming anklebells, the melodious sound of Her voice, the sweet rhythms of Her love poems, and the intoxicating *ragas* of Her *vina*.

**Mountain (R)** This mark reveals that even though Giri-Govardhana is worshiped by all of Vraja



as the best of mountains, still Govardhana Hill in turn especially serves the lotus feet of Radhika.

**Bracelet (R)** This mark indicates that Radha's feet are always present in Kṛṣṇa's hands (massaging them when She's in *maan*), just as a bracelet always accompanies the hand.

**Shakti (R)** This mark represents a spear. For those who take shelter of Radha, Her feet immediately appear to slash all the miserable bonds of mundane life. It means that Sri Radha is the source and reservoir of unlimited *shakti* or powers (*sarva saktimayi*).

**Flower (R)** The flower shows that the divine fame of Radha's feet spreads everywhere just like the fragrance of a flower. It also shows that Radha's feet are not hard, but soft as flower petals. And it means that just as every fruit comes into being after the plant blooms, similarly, all spiritual fruits come into being after first blossoming at the soles of Radhika's feet.

**Creeper (R)** This mark symbolizes how the desire creeper of the devotees continues to grow until it gradually takes shelter at Radha's feet. It shows that Radha's feet are found in the forest of Vrndavana, where many vines and creepers thrive. It also indicates that Radha's feet wander amidst the many *kunjās* and vine-laden *kunja mandirs* scattered throughout Vraja. It also proves that Radhika is the supreme Goddess of herbal medicine, and that Her feet are the ideal medicine for curing the disease of materialism. It means that Radha is like a creeper wrapping around the *tamala* tree known as Kṛṣṇa. Intelligent devotees will hold on to Radha's lotus feet just as a creeper firmly grasps whatever it ascends.

### Sri Syamasundara Dhyana

It is not easy to hold the transcendental form of Sri Kṛṣṇa in the mind. But by constant practice one will be able to see Kṛṣṇa within his mind whenever he chants Hare Kṛṣṇa. Seeing Syama within the mind will fill one with peace



and remove all forms of anxieties and problems. “When a person fixes his mind on the eternal, exquisite form of Śyāmasundara, the blackish, beautiful Lord Kṛṣṇa, all distress and anguish are vanquished. In the initial stages, the attempt to fix the mind on Kṛṣṇa may be unsuccessful, but with regulated practice (*abhyāsa-yoga*) it becomes possible.” (*Renunciation Through Wisdom* 5.1)

Syamasundara shines like a brilliant, dark blue sapphire, as deep black as lampblack, as dark as a mountain of monsoon clouds, and as delicate as a blue lotus. A luminous peacock feather adorns Kṛṣṇa’s curly black hair, which is thick and glossy. On His head rest ornaments of *pārijāta* blossoms attended eagerly by swarms of bees, and on His ears are fresh flowers. On the middle of Govinda’s forehead, which is surrounded by stray locks of hair, shines vertical, bright yellow *tilaka* between a pair of long, creeper-like eyebrows.

Giridhari’s face shines like the radiant full moon of the autumn season, and His eyes are wide and moist like the petals of a lotus.

Radha-raman’s mirror-like cheeks glitter with the rays of His jeweled, shark-shaped earrings. His beautiful nose points gracefully upward, and His tender smile, resembling the moon, a jasmine or a *mandāra* flower, illuminates His all-attractive form. Around Hari’s conch-like neck hangs a string of coral flowers and young leaves, and from His shoulders to His feet extends a garland of *kalpa-vrkṣa* flowers swarming with intoxicated bees. On Kṛṣṇa’s broad chest rests a sparkling string of pearls, like a constellation of stars; the shining Kaustubha jewel, like the sun in the sky; and His distinguishing mark, the Śrīvatsa.

Vraja-kisor’s shoulders are high, His well-formed thick arms reach to His knees, and His stomach is slightly indented and raised, with a handsome, deep navel at its center. Extending upward from Kṛṣṇa’s navel is a delicate line of black hair. Syama-rama is decorated with armlets, bracelets, necklaces, anklets, cords, and a golden belt studded with jewels. Various designs are painted on different parts of His body.



A yellow cloth encircles Madhava's waist.

Syama has beautiful thighs and knees, charming ankles, and feet more lustrous than polished turtle-shells. Govinda's toenails shine like ruby mirrors, and His toes are like jeweled leaves. On Hari's pink lotus hands and feet are the pleasing signs of the fish, elephant goad, *cakra*, conch, flag, lotus, thunderbolt, and barleycorn. His body, comprising the topmost elements of beauty, conquers the attraction of Cupid, the god of love.

Śrī Kṛṣṇa is an ocean of unlimited bliss. From His flute, made perfect by association with His lotus face, arise transcendental *rāgas* as He deftly and effortlessly moves His fingers over the holes. Hearing those *rāgas*, all living entities become attracted and stunned; their hearts melted.

The attractive Vraja-gopis, their waists marked with three lines, eagerly come to serve Him. They sway with the weight of their broad, heavy hips. And their heads bow beneath the piles of their abundant jet-black hair. The desire trees of their bodies, drenched with the nectar of His flute,

sprout goose bumps like flowers blooming on a vine. The ocean of *prema* in the *gopis'* hearts swells and expands under the influence of Nandanandana's moonbeam smile. The splashing water from those high waves of *prema* appears as drops of perspiration on the bodies of the *gopis* as they rush to meet their beloved.

From the long bow of His enchanting eyebrows Syama shoots sharp glances. The shower of His deadly arrows of love breaks the vulnerable points in the composure of the *gopis*. Disturbed but unsubmitting, the *gopis* try their best to suppress the painful trembling afflicting their bodies. The *gopis* are most eager to drink the nectar of Kṛṣṇa's incomparable form. So glancing furtively at Him with half-closed, bashful eyes, they continue to float in the waves of *prema*.

Swarms of excited bees surround the *gopis*. They are eager to drink the honey dripping from the flowers falling from the *gopis'* loosened tresses.



## Srimati Radhika Dhyana

The frenzied *gopis*, their waist belts jingling from their forceful trembling, manage to whisper some tender, sweet words. Their heavy breathing loosens their exquisite silk dresses to reveal parts of their lustrous bodies. The soft pitter-patter of their hesitant footsteps mixes with the tinkling of their jeweled anklets and echoes in all directions.

Their lips quiver, their earrings glitter, and their eyes, rimmed with graceful eyelashes, remain half-closed out of shyness. The agitation of the *gopis*' deep breathing darkens their brilliant pink lips. In their delicate, artistic hands they hold various presentations for their romantic lover, whom they constantly attend.

Syama-raya, the unlimited reservoir of ecstatic pleasure, is decorated with a garland of fully blossomed blue lotuses in the form of the *gopis*' restless eyes, which fix themselves on His charming form. Those eyes, like a garland of love-hungry bees, madly drink the liquid honey of Syama's fabulous face. (*Pancaratra Pradipa*)

“Srimati Radhika's eternal age is fourteen years, two months and fifteen days. She radiates the brilliant luster of fresh youthfulness. Radha displays the finest expertise in all the sixty-four fine arts. Her transcendental form is like an ocean of nectar. Radha's dazzling complexion resembles molten gold or stationary lightning. Radha wears beautiful blue garments. She is ornamented with pearl necklaces, flower garlands and a colorful array of fresh, sweet-smelling flowers. Sri Radha's elegant body is anointed with costly aromatic perfumes.

Gandharvika looks absolutely gorgeous with Her long, neatly braided, curly black hair. Radha's splendid forehead is decorated with red *sindura*, and with beautiful strands of curling hair. The blooming lotus blue eyes of Sri Radha, which are decorated with *kajjala*, captivate the minds of everyone in the three worlds. Radhika's nose, which surpasses the beauty of a sesame flower,



is adorned with a gold in-laid pearl at its tip. Magnificent jeweled earrings beautify Kisori's delicate ears. The splendor of Her nectar-filled lips conquers a host of red lotus flowers. Srimati's brilliant white teeth resemble a row of pearls and Her tongue is very beautiful. The sweetest smile of *kṛṣṇa-prema* forever plays on Radha's face, which exceeds the beauty of a million moons. Radhika's most elegant, perfectly shaped chin, marked with a drop of musk, appears like a golden lotus flower holding a bumblebee. Totally bewildered by this splendid sight, Cupid collapses in defeat.

The stunning beauty and symmetry of Radhika's lotus-stem arms, which are decorated with jeweled armlets, bracelets and blue sapphire bangles, break Cupid's staff to pieces. Kisori's gentle hands, which appear like two red lotus flowers, are illuminated by the series of moons that are Her fine fingernails. Jeweled rings complement Radha's splendidly graceful fingers. Radha's form bears all the marks of incomparable loveliness.

Strings of shimmering pearls grace Her neck.

Sri Radha's neck, back and sides are enchantingly gorgeous. Radhika's beautiful breasts are full, firm and slightly raised. They resemble splendid golden waterpots, and are covered by a gem-studded bodice and a pearl necklace. With its fascinating, deep navel full of sweet nectar, Radhika's beautiful waist enchants the three worlds. Her attractively sloping hips lead to Her slender waist, which is bound by a creeper of three lovely folds of skin and decorated with a sash of tinkling bells.

More beautiful than a pair of plantain trees, Radhika's gorgeous thighs enchant the mind of Cupid. Sri Radha's shapely knees are two reservoirs filled with the nectar of amorous pastimes. Radha's pretty feet are decorated with jeweled ankle-bells and stylish toe rings surpassing the treasury of Varuna." (*Radha-Kṛṣṇa Ganoddesa-dipika*)

### **Srimati Radhika's Flower Ornaments**

"Radharani wears twelve kinds of ornaments on Her transcendental body including crown, earrings, belt, ankle-bells, finger and toe rings, armlets,



and jewel necklaces that look like strings of stars. They are all fashioned from pure gold and appear as radiant as shining suns. Radha wears a locket containing a picture of Sri Kṛṣṇa, and a signet ring engraved with the word “Radha.” Radha also adorns Herself with the *Sankhacuda-siromani*, which is a big blue sapphire set in a golden necklace that was the former crest jewel of Sankhacuda.

“The tinkling sound of Srimati’s ankle bells bewilders the mind of Kṛṣṇa. Besides ornaments of gold and jewels, Radha wears a variety of flower crowns, necklaces, armlets, sashes, earrings, bracelets, anklets and blouses. Radha taught Lalita-sakhi how to make these flower decorations. Radha likes these natural ornaments more than those made from gold and jewels. Srimati Radhika’s favorite crown is made from flowers and buds of five colors arranged in five points. The *gopis* also artistically arrange flowers to make five kinds of earrings, which look like a peacock, lotus, shark, or a half-moon.”  
(*Radha-Kṛṣṇa Ganoddesa-dipika*)

“Sri Kṛṣṇa praised Radharani, ‘My dear Radha!

Your curling locks of hair, long restless eyes, firm breasts, slender waist, shyly lowered head, creeper-like arms and jewel-like fingernails are all exquisitely beautiful. The jubilant festival of Your beauty makes the three worlds tremble in transcendental bliss.”

(*Ujjvala-nilamani*)

“The beauty of Radhika’s eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Radha’s face surpasses that of an entire forest of fully blossomed golden lotuses. Radha’s bodily luster puts gold in a painful situation. Thus the wonderful unprecedented beauty of Srimati Radharani is awakening in Vrndavana.” (*Vidagdha-madhava*)

“Oh moon-faced one! O doe-eyed one! O Goddess! Oh lovely-nosed one! O one with reddish lips! O sweet smiler! O Supreme Laksmi! O creeper-armed one! O lustrous one of conch shell-smooth neck! O one with plantain tree shaped thighs! Oh whose collection of lotus toenails brightly illuminates all directions! When, Oh Radhe! Will You be worshiped by me?” (*Radha-rasa-sudha-nidhi*)



## Radha-Govinda—A Guided Meditation

The following guided meditation on the transcendental forms of Radha-Govinda comes from Srila Visvanatha Cakravarti Thakura's booklet entitled *Rupa-cintamani*. One can easily chant *japa* and fix his mind on the transcendental forms of Radha-Govinda by using this ideal meditation.

“Deep within one's heart of hearts is the most charmingly beautiful place, Sri Vrndavana-dhama. It is completely surrounded by the sparkling River Yamuna, the daughter of the Kalinda Mountain. The Yamuna encircles three sides of the Yogapitha, and connects with the fourth by a canal. Within that Vrndavana is a charming place where the earth is made of shimmering gold, and it is surrounded by vast expanses of intricately landscaped forest groves and bower houses. In the center of all these grove clusters is a marvelous temple formed of rare and precious living gemstones. Within that temple is the Maha Yogapitha (great meeting place).

“This Yogapitha is situated at the base of an enormously tall, brilliantly effulgent desire tree. The whole atmosphere of this special meeting place is pervaded with a fresh, pleasing forest fragrance. Eternally present within that Yogapitha is a youthful Divine Couple. Illuminating all horizons, Kisora-Kisori are seated in the whorl of Their extremely brilliant jeweled lotus flower throne. Surrounding Them on all sides are Their *sakhis*, who are situated on the petals of the lotus, each absorbed in her own particular service to the Divine Couple.

“Oh my dear mind, now listen to me! First of all, I want you to meditate upon one partner of this Divine Couple. Of the two of Them, one has a complexion as lustrous as a fresh raincloud. Begin right now and just remember, first and foremost, and for all of eternity, Kṛṣṇa's attractively sweet, gentle smile.

“Then contemplate the fascinating crown on His head, decorated with a nice peacock feather and stands of *gunja* berries.



Visualize Syama's wavy locks of glossy black hair. Dwell upon His forehead, beautified with lovely precise *tilaka*. Imagine Hari's eyebrows, eyes and nose. Picture Govinda's twin transparent satin-smooth cheeks in your mind's eye. Fix your attention on Giridhari's two ears reflecting the prismatic halo of His swinging jeweled earrings.

“Remember Kṛṣṇa's gorgeous ruby red lips. Remember His sweet delightful flute. Remember the endless variety of Gopinatha's meaningful facial expressions. Remember His neck, marked with three lines. Remember Kṛṣṇa's two soft sloping shoulders. Remember His two arms, encircled with armlets, bracelets and other nice intricate decorations. Remember the petal-like fingers of Madhava's lotus hands, decorated with exotic rings engraved with His own holy names. Then remember all the auspicious fortune lines marking His palms.

“Remember Murari's chest adorned with the Kaustubha gem, forest garlands, pearl necklaces and a locket bearing Radha's picture.

Remember the radiant aura from the lines of *dharma* representing the Goddess of Fortune sheltered upon His chest. Remember the exquisite charm of the short raised hairs extending from His lotus-like navel up to His chest. Remember Syamasundara's slender waist bordered by the fascinating ornament on His hips, which resounds with tiny tinkling bells. Remember the shimmering lightning yellow *dhoti* caressing Hari's handsome broad hips.

“Remember Kṛṣṇa's enchantingly strong thighs and His graceful knees. Remember Radha-ramana's calves extending to His delightful ankles. Remember the pair of musical anklets below His ankles. Remember His lotus feet and His charmingly soft toes and toenails, colored in translucent red and white blended tones. Remember the ruddy pinkish tint of Mukunda's soles that extends up to His heels with a conspicuous novel glow.

“Now visualize, one after another, the auspicious marks on the sole of Sri Kṛṣṇa's right foot.



Remember the barleycorn mark at the base of His big toe, the *cakra* under it and the umbrella. Remember the upward curving line extending from the middle of Kṛṣṇa's sole to between His big toe and index toe. Remember the lotus flower below Kisor's middle toe, and the flag below it beautified by a lovely flagstaff.

“Remember the elephant goad below Kṛṣṇa's small toe and thunderbolt below it. Remember the octagon situated upon His heel. Remember the four *svastikas* in four directions surrounding the octagon, and the four *jambu* fruits between the four *svastikas*. Oh my dear mind! Just dwell on these 11 marks on Sri Hari's right foot.

“Now meditate on the eight auspicious marks on the sole of Syama-raya's left foot. Remember the conchshell beneath His big toe. Remember the sky emblem below His middle toe with its inner and outer circle. Remember the unstrung bow below the sky emblem and the cow's hoofprint below it. Remember the triangle below the hoofprint, which is surrounded on four sides by four water jugs.

Remember the crescent moon below the triangle. Finally, remember the fish on Hari's heel.

“Now contemplate the reddish-saffron hue of Kṛṣṇa's footsoles. Remember His toenails, and their glowing luster of mixed translucent red and white. Remember Govinda's soft reddish heels. Remember both of His feet nicely adorned with resounding anklebells. Remember His pair of lovely ankles, rounded calves, smooth knees and beautiful thighs. Remember the lightning brilliant radiance of His blazing yellow cloth. Remember the jeweled ornament full of little tinkling bells that graces His hips.

“Remember Kṛṣṇa's slim waist, deep lotus navel, banyan leaf-shaped belly, which is covered by an expanse of fine beautiful hairs. Remember His broad chest, decorated by the Kaustubha gem, numerous long jewel necklaces and Tulasi-*manjari* garlands. Remember the left side of His chest adorned with the mark of Srivatsa, the symbol of the Goddess of Fortune.



Remember His neck, marked with three lines. Remember that His throat is the birthplace of a whole treasure house of lovely sounds.

“Remember His soft, raised shoulders extending out on both sides. Remember Madhava’s fully blossomed arms, decorated with different kinds of ornaments and armlets. Remember His elbows, which are endowed with a very special type of lustrous effulgence. Remember His two hands, beautified by unique bracelets and ornaments. Remember the auspicious lines of great fortune on His deeply reddish palms. Remember Kesava’s fingers, ornamented with golden rings. Remember His fingernails, which appear to be like so many full moons.

“Then fix your attention on His lotus face, radiant with different beautiful features like His dazzling teeth, prismatic upper and lower lips, wide lotus eyes and twin glowing cheeks. Fix your mind on His fascinating nose. Meditate on His two curved eyebrows. Absorb yourself in picturing the *tilaka* design painted with *gorocana* (brilliant yellow paste) on His forehead.

His two ears are decorated with nice earrings that swing to and fro. Center your attention on that swinging motion. Contemplate Kṛṣṇa’s cobalt-black hair full of innumerable, naturally wavy curls.

“Picture in your mind’s eye Giridhari’s most attractive crown, decorated with peacock feathers, red and white *gunja* berries and intricately woven flower strands. And now my dear mind! Finally, (as in the very beginning), I want you to focus all of your conscious attention, and fully absorb yourself in uninterrupted concentrated meditation on the effulgent radiance emanating from Kṛṣṇa’s attractively sweet, gentle smile.

“Radha has a bodily complexion, which is so brilliant and golden that it puts to shame the luster of fresh streaks of lightning. She is a Kisori; a newly blossomed, young village girl.

“Now, my dear mind! I want you to focus your attention on that radiance which is emanating from the blue cloth surrounding Radhika’s head.



Concentrate and meditate on Her attractively sweet, gentle smile. Next, visualize Radha's fine, naturally wavy hair, tied up in a beautiful braid hanging down Her back. Picture Her intricately jeweled crown. Envision Vrsabhanu nandini's dazzling forehead ornament shaped like a golden leaf.

“Dwell upon the small curls of hair bordering Srimati's face. Imagine the exquisite *tilaka* design on Her forehead. Fix your attention on Radhika's curving, expressive eyebrows. Ponder the gleam of Her eyes, outlined with dark black cosmetics. Remember Her ears beautified with most charming earrings. Remember Syamapriya's extraordinary ear ornament that wraps around the back of Her ear.

“Remember the two *makari* (dolphins) painted on Radhika's smooth cheeks. Remember Her nose, decorated with a pearl ornament hanging in front. Remember Her saffron-reddish lips. Remember the bright luster of Her perfectly formed teeth. Remember Her graceful chin,

painted with black dots of musk. Remember Her neck marked with three lines. Remember Kisori's many jeweled necklaces, hanging down in successive loops. Remember Her gently sloping shoulders. Remember Kṛṣṇakanta's arms embellished with different kinds of armlets. Remember Her soft elbows, gem-studded bracelets, lotus hands, and pinkish palms, marked with auspicious symbols and fortune lines.

“Remember Radharani's soft fingers decorated with jeweled rings bearing Her own holy names. Remember Her hands graced by the splendid beauty of Her fingernails. Remember Kṛṣṇapriya's breasts covered by Her pinkish, jeweled embroidered bodice.

Remember Her favorite locket bearing Kṛṣṇa's picture. Remember the series of fine, lovely hair on Her *banyan* leaf shaped belly.

“Remember Gaurangi's lotus navel and slim waist endowed with three folds. Remember Her multi-hued blue silk *sari*, which crosses diagonally over Her lower cloth. Remember Her two thighs,



two knees, two calves and two ankles. Now dwell upon Her anklebells, which sound just like the gentle warbling of swans. Contemplate Radha's toe-rings, which are the birthplace of astonishingly beautiful sounds as She walks. Visualize Her toes and toenails.

“Oh listen to me now, my dear mind! Please meditate upon the marks on the sole of Sri Radhika's left foot. Remember the barleycorn at the base of Her big toe, *cakra* below that, umbrella below that, and bangle below that. Remember the slightly curving upward line, which extends from the middle of Her sole to the joint between Her big toe and middle toe. Remember the eight petaled lotus flower situated below Her middle toe.

“Remember the flag below the lotus. Remember the flower below the flag and the creeper below the flower. Remember the elephant goad below the small toe. Remember the half-moon (*ardha-candra*) situated upon Her heel.

“Situated on the heel of Radha's right foot is a fish.

Think about the mountain below Her middle toe. Remember the *ratha* chariot under the mountain. Remember the *shakti* missile on the instep side of the chariot. Remember the club on the outer side of the chariot. Remember the conchshell under Her big toe. Remember the altar below Her small toe and earring below the altar.

“Contemplate the reddish tint of the soles of Radha's lotus feet extending up to Her heels. Picture the toe rings upon Her reddish toes. Envision Her reddish toenails and imagine Her anklebells. Ponder the soft, supple beauty of Her ankles, calves, knees and thighs. Then remember Her beautiful belly and hips. Remember the opulent cloth She wears, interwoven with fine precious threads (*gold jari*). Remember the jeweled ornament encircling Her waist. Remember Madhavapriya's navel, and the creeper-like series of fine hair spreading across Her leaf-shaped belly.

“Remember Her plump breasts, covered by Her embroidered and jeweled bodice.



Remember Her neck endowed with three lines, from which hang necklaces of gold and jewels. Remember Sri Radha's softly sloping shoulders and arms decorated with armlets. Remember Her charming lovely elbows. Remember Her wrists, encircled with bracelets and bangles made of the best gemstones. Remember Kanupriya's reddish lotus hands and soft, slender fingers.

“Remember Her jeweled rings and fingernails, which look like many full moons. Remember Radhika's chin, decorated with little dots of musk. Remember Her lotus face, Her upper and lower lips, and Her two cheeks, painted with designs. Remember Radha's ears, beautified by unique earrings that have a chain and pin circling around the back. Remember Her nose, decorated with a pearl inlaid with jewels. Remember Rasesvari's wide lotus eyes, outlined with lovely deep black *kajjala*. Remember Her long, broadly curved eyebrows. Remember Her forehead, decorated with precise *tilaka*, and a golden leaf-shaped forehead ornament. Remember Her charming wavy hair, swinging to and fro.

“Visualize the red vermilion in Kisori's hair part. Picture Her crown made of variegated gemstones. Contemplate Syamesvari's astonishing braid with interwoven clusters of exotic flowers. It looks like the Triveni. Fix your attention on the brilliant golden border of cloth around the forward section of Radha's hair. Now finally, my dear mind! Just meditate deeply, with the fullest absolute concentration, on Srimati Radharani's attractively sweet gentle smile.

“These verses describe Radha-Madhava's *rupa-cintamani*, or the transcendental desire-fulfilling touchstone of meditation on Their beautiful divine forms. That intelligent, steady and determined person who reads this composition two, three or four times, firmly applying and absorbing his mind in it, will attain the direct *darsana* of Their Lordships without any delay whatsoever.” (*Rupa-cintamani* by Srila Visvanatha Cakravarti Thakura)



## Meditation on Radha-Govinda

“Govinda is as splendid as a blue lotus flower and His face resembles the moon. He looks so elegant with a peacock feather in His hair. He is beautified by the mark of Srivatsa on His chest and wears the magnificent Kaustubha gem. His bright yellow silken garments make Him look very beautiful. Govinda is worshiped by the lotus eyes of the *gopis*. He is accustomed to play soft notes on His bamboo flute. I worship that Govinda who is the transcendental gem among bodily forms.

“Radha’s complexion is as lustrous as molten gold. Her beautiful blackish hair is tinged with blue. Radha wears garlands of jasmine flower. Her face is as lovely as the Autumn moon. Her eyes are always moving like a dancing *cakori* bird. By the smiling beams from Her gorgeous face She gives life to the whole world.

“Radhika is adorned with precious jewels and a lovely pearl necklace hangs on Her plump breasts. She is dressed in a blue *sari* and is adorned

with many tinkling bells. She wears jeweled anklets. Her enchanting transcendental body is most superb. She is the most beautiful of all women. She always stays at Kṛṣṇa’s side. Radhika is always submerged in mellows of ecstasy. Let me take shelter of Srimati Radhika in Vrndavana.” (*Sutra-upasana, Vaisnava Puja Vidhi* by Srila Rupa Gosvami)

## Radha-Govinda Yogapitha Dhyana

In the middle of Vrndavana there is a *nikunja* surrounded by the Yamuna. Within it is a transcendental garden featuring a beautiful towering *kalpa-vrkṣa kadamba* tree, which fulfills all desires and produces all kinds of flowers simultaneously. This area is served by the six seasons personified.

At the base of this nectar-showering *kalpa-vrkṣa* tree is a golden platform that shines as brilliantly as the sun rising over a range of solid-gold mountains. On it stands a pavilion bedecked with sparkling jewels. Within that pavilion is the great Yogapitha.



On the jewel inlaid floor of the Yogapitha is an exquisite gem studded *āsana* in the form of an eight-petaled lotus tinted the color of dawn. Envision Radha-Govinda sitting on an jeweled throne in the center of the Yogapitha.

There are three Yogapithas in Vrndavana: Morning Yogapitha in Nandagram at Gupta Kunda; Noon Yogapitha at Radha-kunda; and the evening Yogapitha is in Vrndavana at Govinda-sthali. Kṛṣṇa dasa Kaviraja gives the *pranama mantra* for the evening Yogapitha:

*dīvyad-ṽṛndāranya-kalpa-drumādhaḥ, śrīmad-ratnāgara-simhāsana-sthau*  
*śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ*  
*sevyamānau smarāmi*

I meditate on Sri-Sri Radha-Govinda-deva, who sit upon an effulgent jeweled in-laid throne beneath a *kalpa-vrksa* tree in the most beautiful land of Vrndavana. The Divine Couple are forever being served by Their most confidential *sakhis* like Lalita and Visakha. (Cc. *Adi* 1.16)

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare*  
*Hare Rama Hare Rama Rama Hare Hare*