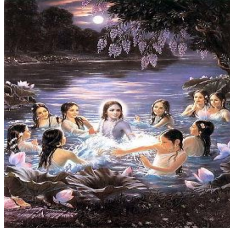




**औज़ीभारतीय** मार्च 2007  
सम्पादकः प्रेम माथुर

**होली की शुभकामनाएँ**  
**मनबंग होली**  
प्रेम माथुर



गोपी कृष्ण प्रीति की पावन पूर्णिमा

बोनाया हुआ है शाम ने ही  
बैरागी नीम कडुवा  
टेसू आज सिन्दूरी हुआ  
आम की बौरों ने छहती  
धीमी आवरी खसन्ती खयाब

चैत्र की चित लुभावन चाबु चन्द्रिका  
रात भर रग रग में पुलकित  
होती रही कामनाएँ विद्युत्तित

भोर पहले झीनी चुनरिया धपल  
उतर रही धीमे धीमे  
गुलाबी आकाश ने  
इन्द्रधनुषी कामबंग ने  
बंग जाएगी अभी

अजनबी बैठे देखते अकेले दूर ने  
उन्मुक्त उमंगों का अनूठा ये त्यौहार क्यों  
उठो तुम उठाओ प्रेम पिचकारी भर लो  
आज़ाद कर दो उर उमंगें  
कर दो चोली हरी  
पीली चुनरीया  
गालों पर गुलाल मल दो  
माँग सिन्दूरी भी कर दो

प्यास का इज़हार कर लो  
होली के बँग झोली में भर लो

**Happy Festive Season**

**THE OZ INDIAN** March 2007

Editor: Prem Mathur

**Aaradhya RadhaRani**



It is a miracle how a 'love affair', even if platonic, between a teenager boy and a teenager married woman became a symbol of divine love in India! And Radha, who would, even in 21<sup>st</sup> century India, win the anger of the Indian society if she had an affair with a handsome "chhora" in the town, has become an "araadhya devi" along with Krishna. (Radha – aradhya; do you see the connection?)

It appears that Radha and other gopis' attraction towards the "kid" Krishna was first exploited by poets in the middle ages for *shringaar ras* poetry and make in 'nobler' and thus more acceptable to the society at large. Thus it became a part of the *bhakti* tradition, wherein they also worshipped Krishna as a child, using *vastalya ras*; and as an *avatar* who performed miracles as well as started some anti-establishment traditions, e.g. Govardhan pooja against Indra worship, using adoration as the key element in the poetry (sometimes using *adbhut ras*). Later, in the times of the last days of the Moguls the episodes of Krishna and gopis' playful love was adopted for another 'darbari' art form, *Katthak*. There is evidence of this in written documents. According to Rosen\* *gopis are not mentioned by name in early Puranas*, however in the *Bhagvatam* one special gopi is prominent, but still is not given a name.

Radha and other gopis are identified later in *Nardiya* and other puranas.

**"Radha's place in Vaishnava history however was not fully revealed until as late as the 12<sup>th</sup> century" especially in Jaideva's poetry.**

\* Steven J. Rosen *The Hidden Glory of India* pp 16-17

Prem Mathur



The following description of Radhaji is an example of *shringaar ras*.

*She is very beautiful and She has long nicely braided hair. She is decorated with a garland of flowers and a beautiful pearl necklace. Her splendid forehead is decorated with the red pigment sindura and with beautiful locks of curling hair. Decorated with blue bangles,*

*Her arms have defeated Cupid's staff with their beauty. Decorated with black mascara and reaching back almost to Her ears, Srimati Radharani's lotus eyes are the most beautiful in all the three planetary systems. Her nose is as beautiful as a sesame flower and it is nicely decorated with a pearl. She is anointed with various perfumes. She is splendidly beautiful.*

*Her ears are decorated with wonderful earrings and Her nectarean lips defeat the red lotus flowers. Her teeth are like a row of pearls and Her tongue is very beautiful. Decorated with a nectarean smile of pure love for Kṛṣṇa, Her beautiful face is a splendid as millions of moons.*

*The beauty of Her chin has defeated and bewildered the demigod Cupid. Decorated with a drop of musk, Her chin appears like a golden lotus flower with a bumblebee. Bearing all the marks of wonderful beauty, Her neck is decorated with a string of pearls. Her neck, back and sides are enchantingly beautiful.*

*Her beautiful breasts are like two splendid waterpots covered with a bodice and decorated with a necklace of pearls. Her beautiful enchanting arms are decorated with jeweled armlets. Her arms are also*

*decorated with jeweled bracelets and other kinds of jeweled ornaments. Her hands are like two red lotus flowers illuminated by the series of moons that are Her fingernails*

*Srimati Radharani's hands are decorated with many auspicious markings such as the signs of the bumblebee, lotus, crescent moon, earring, parasol, sacrificial post, conchshell, tree, flower, camara and svastika. These auspicious marks are manifest in various ways on Srimati Radharani's lotus hands. Her splendidly beautiful fingers are also decorated with jeweled rings.*

*Charming, full of sweet nectar and decorated with a deep navel, Srimati Radharani's beautiful waist enchants the three worlds. Her sloping hips lead to Her charmingly beautiful slender waist, which is bound by a creeper of three beautiful folds of skin and decorated with a sash of tinkling bells.*

*As beautiful as two exquisite plantain trees, Her thighs enchant the mind of Cupid. Her beautiful knees are like two reservoirs filled with the nectar of various transcendental pastimes. Her beautiful lotus feet are decorated with jeweled ankle-bells and Her toes with toe rings as beautiful as the treasure of Varuna. The auspicious markings on Srimati Radharani's lotus feet include the signs of the conchshell, moon, elephant, barleycorn, rod for controlling elephants, chariot flag, small drum, svastika and fish. Srimati Radharani is fifteen years old and full of the luster of youth. \*The above picture and text from: [www.vrindavan.de/radha.htm](http://www.vrindavan.de/radha.htm)*

*\*NB: Krishna is younger than her, perhaps in early puberty (twelve years old, but some argue he was only eight!) In posters depicting his pranks he is shown as a boy, but when it comes to raas leela he is depicted as a teenager. The above description is a prose version of 'shringaar ras' poetry, perhaps's Jaidev's. If read as secular text it would be called 'sensuous', not fit for families to read; but as a description of Radha of Radha-Krishna pair it becomes acceptable.*