



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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REAL NOURISHMENT

Translation and purport to *Śrī Caitanya-caritāmṛta madhya 25.278* by
His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*ye līlā-amṛta vine khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne utphullita tanu-mane,
hāse, gāya, karaye nartana*



Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Chaitanya Mahaprabhu and Krishna gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krishna's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with the Krishna consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure. ❀

A LIVING CORPSE

Śrīmad Bhāgavatam 10.60.45

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

Rukmini said to Krishna: A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

PURPORT

Here Lord Krishna's chaste wife makes a quite unequivocal statement about material sense gratification based on the physical body. Srila Viswanath Chakravarti comments as follows on this verse: On the authority of the statement *sa vai patiḥ syād akuto-bhayaḥ svayam* — "He indeed should become one's husband who can remove all fear." — Sri Krishna is the real husband for all women at all times. Thus a woman who worships someone else as her husband simply worships a dead body.

Srila Viswanath Chakravarti comments further: Rukmini thus considered that although the sweetness of Lord Krishna's lotus feet is well known, and although He possesses an

eternal body full of knowledge and bliss, foolish women reject Him. An ordinary husband's body is covered on the outside by skin and hair; otherwise, being filled with blood, feces, flesh, bile and so on, it would be overwhelmed with flies and other vermin attracted by its bad smell and other offensive qualities.

Those who have no practical experience of the beauty and purity of Krishna or of Krishna consciousness may be confused by such uncompromising denunciations of material, bodily gratification. But those who are enlightened in Krishna consciousness will be enlivened and enthused by such absolutely truthful statements. ❀

— Translation and purport from Bhaktivedanta Book Trust edition.

BEGGAR OF PREMA

Part One

Sri Srimad Gour Govinda Swami Maharaja

One day, Srimati Radharani decorated Her *kuñja* very nicely. Her *aṣṭa-sakhīs*, eight intimate friends, are there, headed by Lalita and Vishakha. They decorated Radharani's forest grove with various fragrant flowers like *mādhavī*, *mālatī*, *juī*, *sapalika*, *belli* and *mallikā*. Such a nice fragrance was emanating from them that many bumblebees were humming around. A cuckoo was singing, "Coo! Coo!" The peacocks were dancing and raising their feathers. All the trees and creepers in Vrindavana have very nice flowers and leaves. A cool breeze was blowing. There was such a pleasant atmosphere. Radharani's intimate girl companions were there at the door of the *kuñja*. They were all waiting. Radharani was inside, waiting eagerly for Krishna to come.

The blowing of the breeze moved some leaves and produced the sound "kus-kus!" It was as if that breeze was carrying the sound of Krishna's footsteps. "Oh! My beloved is coming. Krishna is coming." But Krishna was not coming.

In this way, Srimati is waiting. She was in such anxiety that every moment seemed to be a great *yuga*. "Oh, Krishna is not coming." Radharani's mood is leftist, *vāmya-bhāva*, and Her *vāmya-bhāva* increased more and more. All the *sakhīs* were there, and Vishakha especially saw the condition of her

sakhī, Radharani. Therefore She sent one *dūti*, girl messenger, "Go and see whether Krishna is coming or not." So that *dūti* went out, and on the way she met *aibya*, one of the *dūtis* of Chandravali. Chandravali's mood is rightist, whereas Radharani's mood is leftist. The two are opposite. *aibya*, out of pride, said, "Krishna is in the *kuñja* of my *sakhī*, Chandravali."

When that *dūti* returned to Radharani's *kuñja*, she reported the news to Vishakha. "Krishna is in Chandravali's *kuñja*." Then Vishakha became exceedingly angry and her eyes turned red-hot, "Unreliable person! Unreliable person!" Lalita, being a bit softer, tried to pacify her angry friend, but Vishakha was not listening. Immediately Vishakha went inside the *kuñja* and reported to Srimati Radha, "Krishna is in Chandravali's *kuñja*!" Then Radharani's leftist mood rapidly grew to the topmost degree, *abhimānī-sakhī*.

In Vraja, only Radharani relishes the last limit of *mādhurya-rasa*. Only Radharani can say, "Kṛṣṇa āmāra! Kṛṣṇa āmāra! — Krishna belongs to Me! Krishna belongs to Me!" No one else can say this. Krishna only belongs to Radharani and no one else. He is Radha's Krishna.

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromaṇi

Radha is the one who gives pleasure to Govinda, *govindānandinī*. She is also the enchantress of Govinda, *govinda-mohinī*. She is the be-all and end-all of Govinda, *govinda-sarvasva*, and the crest jewel of all His consorts, *sarva-kāntā-śiromaṇi*.

This is Radha. So only Radharani, who is the be-all and end-all of Govinda, says, "Kṛṣṇa āmāra! Kṛṣṇa āmāra! — Krishna belongs to Me! Krishna belongs to Me!" But what does Chandravali say? Chandravali's mood is rightist, therefore she says, "Āmi tomāra!", "O Krishna, I belong to You." Radharani says, "Krishna belongs to Me," but Chandravali says, "O Krishna, I belong to You." This is the difference between the leftist and rightist mood.

The moment Radharani heard that Krishna was in Chandravali's *kuñja*, Her leftist mood rapidly heightened to the topmost degree. This is called *abhimāna*, sulkingness and anger.

In anger, She bit Her upper lip and said, “If Krishna comes, don’t allow that ungrateful person to enter My *kuñja*! Unreliable person!”

Radharani speaks in this way, but what does She really want? She always thinks of Krishna and cannot tolerate the acute pangs of separation from Him, even for a moment, but She says, “Don’t allow that ungrateful Krishna to come to My *kuñja*!” This is *māna*. Externally She rejects Krishna, but internally She wants Him. Krishna is there in the heart of Radharani. The heart of Radharani is *sat-prema-darpaṇa*, the mirror of pure love. So Krishna is there, and He is laughing.

Harsh Words

Saying, “Yes, we won’t allow that ungrateful wretch Krishna into the *kuñja* of our *sakhī*, we won’t allow Him,” Vishakha and Lalita went outside to guard the gateway of the *kuñja*. Then Krishna came, running breathlessly. Approaching the entrance to Radharani’s *kuñja*, He saw the two strong doorkeepers. Lalita and Vishakha stopped Him and said, “No admittance. Get out from here! Unreliable person! Our *prāṇa-sakhī*, dearest friend, decorated this *kuñja* so nicely. Where were You? Why are You coming here now?”

Krishna was in a very humble mood. In a mild way, He began to petition them with folded hands. “Please, please excuse Me. I am a great offender. Please report to your *sakhī* that I am here and I am begging to be excused.” But Vishakha and Lalita would not allow Him to enter. Vishakha was very angry, but Lalita, being a bit softer, went into the *kuñja*.

Radharani was just shedding tears, hanging down Her head. The whole ground, wet with the tears from Her eyes, had turned to mud and She was writing something on the ground with the finger of Her left hand. Seeing Lalita, Radharani asked, “Has My *prāṇa-vallabha* come? Has the Lord of My heart, Krishna, arrived yet?” Then the next moment, out of sulkiness, She said, “Why should Krishna come to Me? I am very ill-fated. There are so many beautiful ladies ready to give Him pleasure. Angels of heaven are there and they are all very eager to get Krishna and give Him

pleasure. So be it! Let Him accept their worship and be happy! I don’t know why a humble woman like Me gave everything to Him. I gave Him My life and soul, and loved Him with all My heart. I don’t know why! Now I am burning in this blazing fire of separation. Let Me be burnt to ashes, but let Him be happy.”

Radharani had become like a madwoman. When Lalita saw Her condition she was unable to say anything, so she returned to the gateway of the *kuñja*. Seeing Lalita, Krishna said, “O Lalita, you see, I am a great offender. I know your *sakhī*, Srimati, has developed great sulkiness. I realize that. But I have this faith—if you allow Me to enter into the *kuñja*, I am sure that when your *sakhī* sees My Syamasundar form, all Her sulkiness will vanish in a moment.” Then, in a very angry mood, Vishakha said, “You cheater! What are You saying? Seeing Your Syamasundar form You think my *prāṇa-sakhī* will forget everything and become Your maidservant? Get out from here! Get out!” Vishakha can be very cutting sometimes. “Don’t You feel ashamed to say such a thing? What is this? Are You greedy for Her love, or is She greedy for Your beautiful Syamasundar form? I think You have forgotten that although You are *madana-mohana*, the enchanter of Cupid, my *sakhī* is *madana-mohana-mohinī*, the enchantress of Madana-mohan. Is our *sakhī* greedy for Your beauty or are You greedy for Her love? All I know is that one day You will have to cry and cry and cry. I tell You, Krishna, You will have to cry for Her love. Now get out from here!” Vishakha spoke these harsh words to Krishna.

Krishna became disappointed. He could not understand what to do, so He left and went to the bank of the Yamuna. There He removed all His nice garments and ornaments. Throwing them away and rolling in the sand, Krishna began to cry. Now Krishna is morose. Only these words came out from His mouth, *rādhe purāo madhuripu kāmam, rādhe purāo madhuripu kāmam*, “O Radhe, please fulfill the desire of the enemy of Madhu-daitya.” Although Krishna is self-satisfied, *ātmārāma*, still He desires to be with Radharani.

Only One Hope

Purnamasi is *yogamāyā* and she arranges all the *līlās* in Vrajabhūmi. The activities of *yogamāyā* are so wonderful that sometimes even Krishna cannot understand them. Although Purnamasi-devi knows everything, still, when she saw the condition of Krishna she said, “My dear boy. What has happened to You?”

After Krishna had revealed everything before Purnamasi, she said, “These things are not unknown to me. I have already sent Vrinda-devi to make some arrangement for Your union with Srimati Radharani.”

Just then, Vrinda-devi appeared there at the bank of the Yamuna. Seeing Krishna’s condition, Vrinda-devi thought, “Krishna is *līlā-maya*. What a wonderful *līlā* He has manifested! If there is *nitya-milana*, eternal union, then Radha and Krishna will never be separated from one another. If there is eternal union, where is *viraha*? Where is separation? Now Krishna is feeling such acute pangs of separation from Radharani, and Radharani has developed a sulkiness that Krishna does not know how to break. Krishna is the life and soul of Radharani. But Radharani has developed sulkiness and has thrown Him out, even though She cannot

tolerate one moment of separation from Him. I find this incomprehensible. Still, by Purnamasi’s order and inspiration I will become an instrument in this wonderful *līlā*. If I can be an instrument in uniting Radha and Krishna, then I will consider my life to be successful.”

Then Vrinda-devi appeared before Krishna. “I am Vrinda-devi,” she said. “I have come under the direction of Purnamasi, who has told me everything. I know that You have become so morose because Radharani has refused to see You. I understand that there is nothing You can do to meet with Radharani and break Her sulkiness. There is but one means, though. If You do what I say, then there is hope.” Krishna agreed, “Certainly I will do whatever you say. I cannot understand what to do. I am simply bewildered.”

Vrinda said, “All right. But I am telling You, You have to give up this *gopa-veśa*, this dress of a cowherd boy. You have to give it up. And You have such nice curling hair on Your head, but You have to shave it off. No more nice curling hair. Yes. Give up Your peacock feather. No more peacock feather. And don’t stand in this way, *tri-bhaṅga*, bent in three places. Give up all these things. As for this blackish body—no! All these things You have to give up. And take off Your yellow garment. Put on a saffron garment and become a beggar, *bhikṣu*. You have to throw away Your *mohana-muralī*, too. No more enchanting flute. Instead, I will give You an instrument, a *khañjanī* [tambourine]. I will teach You a very nice song and You have to sing it while playing on that *khañjanī*. Then, singing and playing, go to Radha’s *kuñja*. If You do this then there is some hope that You may meet Radharani.”

As soon as Vrinda-devi had spoken these words, Krishna immediately took on that form. Krishna appeared with a shaved head and a saffron color garment; a beggar in *sannyāsa-veśa* with a complexion like molten gold. By His desire that form appeared immediately, because His will is supreme. By His mere willing, creation and annihilation take place. So now Krishna is in *bhikṣu-veśa*, the dress of a beggar. (Continued in the next issue.)

—From Chapter 2 of “Embankment of Separation”, Gopal Jiu Publications, 1998.

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