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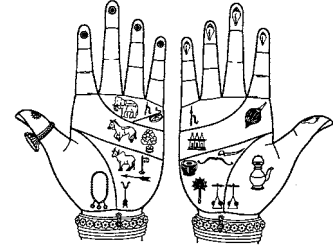
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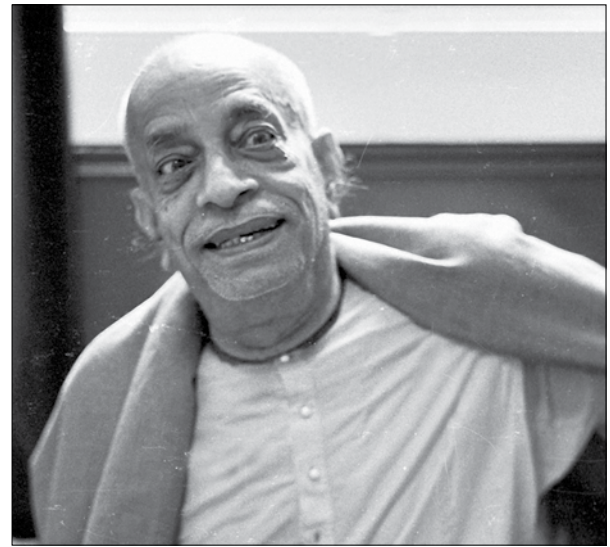
ONE BECOMES TWO BECOMES ONE

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

We must study these relationships, mellows, from a neutral point of view. If you examine neutrally, the position of being the lover of Krishna is better than the position of a person who is in relationship with Krishna as a servant. Anyone — whether a servant, a father, or a lover of Krishna — they all consider their own relationship to be the best. But from a neutral position, the relationship with Krishna as the lover and the beloved is the best. It is the supreme relationship. Therefore the worship of Krishna performed by the *gopīs* is considered the supreme form of worship.

Lord Chaitanya also displayed this mood. His propaganda, his understanding of Krishna, was just like the lover and the beloved. As Lord Chaitanya, he was playing the part of Radharani. Krishna wanted to understand himself. Krishna wanted to understand what is there in Radharani. Lord Chaitanya is not different from Krishna. The feature in which Krishna is trying to understand Radharani — that is Lord Chaitanya. So Radharani's position is greater than Krishna's. The relationship of lover and the beloved, as it was between Krishna and the *gopīs*, is the highest type of relationship. There is no doubt about it.

Lord Chaitanya is playing the part of Radharani. He is worshipping Krishna as Radharani worshiped Krishna.



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

There is a verse composed by Lord Chaitanya where he says,

*āśliṣya vā pāda ratāṁ pinaṣtu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

“My Lord Krishna, you may trample me down by your feet, or you may embrace me as your lover, or you may make me brokenhearted without your presence. Whatever you like you can do. But still I am your eternal servitor.” This was Radharani's attitude. So Lord Chaitanya is the feature of Krishna understanding Radharani.

Krishna is undoubtedly great, but because he cannot repay the loving transactions of Radha, he thinks that Radharani is greater than himself.

He wanted to study what is there in Radharani. He thought, “I cannot study Radharani in my original feature as Krishna. If I take on the feature of Radharani, then I can understand her glories.” These are the highest transcendental sentiments. Lord Chaitanya is Radharani’s feature. *caitanyākhyam prakāṣam adhunā tad-dvayam caityam āptam* — When Krishna wants to enjoy, he expands his pleasure potency, which is Radharani. Krishna becomes two — Krishna, and his pleasure potency Radharani. And when those two personalities again become one, that is Chaitanya. These things you will understand as you develop the higher stages of Krishna consciousness. But we can discuss them for now. ❀

— From a lecture in San Francisco on 10 September 1968.

THE TOPMOST GURU



Sri Srimad Gour Govinda Swami Maharaja

The guru is one who teaches and practices *bhakti* in his life. The guru is the *āśraya-ālabhana*, abode, of *prema*. Each guru has his guru, who in turn has his guru, who again has his guru, who has his guru, and it goes up. Who is the last or topmost guru?

Radharani is the topmost guru. She is in possession of the *prema-bandhana*, the great storehouse of love. Therefore she is known as *hlādinī-śakti*, the personified pleasure potency. The *prema-bhakti prabhāva*, the flow of *prema-bhakti*, emanates from that storehouse.

So when Krishna becomes a *bhakta* and thus becomes a student of *prema-bhakti*, his guru is Radharani. Kaviraja Goswami has described the words of Krishna:

*rādhikāra prema—guru, āmi—śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa*



Now, Krishna is going to teach *prema-bhakti*. But how can he teach without a guru? His guru is Radharani, *rādhikāra-prema guru, āmi śiṣya naṭa* — “Radharani is my guru in *prema-bhakti* and I am her *śiṣya*, disciple. According to her tune she is making me dance.” (Cc. ādi 4.124) Radharani is the embodiment, the culmination of *hlādinī-śakti*, and her *bhāva* is *mahābhava*, the last limit of *prema-bhakti*. As the source of the Ganga is the Mandakini River, similarly the *prema-bhakti mandākinī*, the source of *prema-bhakti*, is Radharani.

Krishna decided, “I have to assume the mood of Radharani. The storehouse of *prema* is with her. Unless I have the storehouse, how can I give?”

In his *Dvitiya Caitanyāṣṭaka* (text 3), Rupa Goswami has written, *kutukī rasa-stomaṁ hṛtva* — Krishna is very expert in stealing. So he entered into the heart of Radharani and stole her love. In this way he became Gaura. ❀

— From a lecture on 13 December 1991 in Bhubaneswar.

SHE WHOM EVEN THE VEDAS CANNOT APPROACH



Detail from an illustration of Gita Govinda. Mewari, c. 1720

From Srila Prabodhananda Saraswati’s Śrī Rādhā-rasa-sudhā-nidhi

*dharmādy-artha-catuṣṭayam vijayatām kiṁ tad vṛthā-vārtayā
saikānteśvara-bhakti-yoga-padaṁ tv āropitā mūrḍhani
yā vṛndāvana-simni kācana ghanāścaryā kiṣorī-maṇis
tat-kaiṅkarya-rasāmṛtād iha paraṁ citte na me rocate*



The four goals of life beginning with material piety may be glorious to some people, but I think they are useless. Why should I waste my time talking about them? Other people may place on their heads the path of devotional service to the Supreme Personality of Godhead. I am still not interested. The only thing that pleases my heart is the nectar that is service to a wonderful jewel-like girl who stays deep in Vrindavan forest. Nothing else pleases my heart. (Text 78)

*karmāṇi śruti-bodhitāni nītarāṇi kurvantu kurvantu mā
gūdhāścārya-rasāḥ srag-ādi-viṣayān grhṇantu munñcantu vā
kair vā bhāva-rahasya-pārāga-matiḥ śrī-rādhikā-preyasah
kiñcij-jñair anyuyujatāṇi bahir aho bhrāmyadbhir anyair apī*

The devotees may perform Vedic rituals or not perform them. The devotees who taste the wonderful secret nectar of devotional service may accept flower garlands and other things pleasing to the senses, or they may reject them. What foolish non-devotees, who wander aimlessly in this world, have the right to question the actions of Sri Radha's dear devotees, whose hearts have travelled to the farther shore of pure love? (Text 83)

*dūre sprṣṭy-ādi-vārtā na kalayati manān-nāradādīn
sva-bhaktān
śrīdāmādyaiḥ suhradbhir na milati ca haret sneha-
vṛddhiṁ sva-pitroḥ
kintu premaiika-sīmāṇi madhura-rasa-sudhā-sindhu-
sārair agādhām
śrī-rādhām eva jānan madhupatir anīśam kuñja-
vīthīm upāste*

Staying far away from talk of creating, maintaining, or destroying material worlds, not listening to Narada and the devotees, not meeting with Sridama and other friends, ignoring his parents' love, but instead thinking day and night only of Sri Radha, who is the pinnacle of love and the fathomless ocean of sweet nectar, Krishna worships the path that leads to the forest. (Text 236)

*kvāsau rādhā nigama-padavī-dūragā kutra cāsau
kṛṣṇas tasyāḥ kuca-mukulayor antaraikānta-vāsaḥ
kvāhami tucchaḥ paramam adhamāḥ prāny aho garha-karmā
yat tan nāma sphurati mahimā hy eṣa vṛndāvanasya*

Who is Radha? She is the goddess whom even the Vedas cannot approach. Who is Krishna? He is the beloved whose home is at the lotus flower of Radha's breast. Who am I? I am an insignificant living being entangled in household duties. It is only because

Vrindavan is such a glorious abode that the holy name was ever given to a person like me. (Text 261) ❀

— Adapted from an English translation by Kusakratha Das. The Kṛṣṇa Library. Los Angeles.

RADHARANI'S FOREST



Brahma-vaivarta Purāṇa Canto four, chapter seventeen, texts 217-220

*tasya nāmāntaraṇi vṛndā tad idaṁ ca tapo-vanam
tena vṛndāvanāṇi nāma pravadanti mañiṣiṇaḥ*

Another name of Tulasi is Vrinda. For this reason, the wise say that Vrindavan is named after Tulasi because she performed austerities there.

*athavā te pravakṣyāmi paraṁ hetu-antaraṇi śṛṇu
yena vṛndāvanāṇi nāma puṇya-kṣetrasya bhārate*

Please listen and I will tell you still another reason this holy place on the earth is named Vrindavan.

*rādhā-śoḍaśa-nāmnāṇi ca vṛndā-nāma śrītau śrītam
tasyāḥ kṛīḍā-vanaṇi rāmyaṇi tena vṛndāvanāṇi smṛtam*

Of the sixteen names of Radha given in the Vedas, Vrinda is one. Because Radha enjoyed pastimes in the beautiful Vrindavan forest, it is named after her.

*goloke pṛīṭaye tasyāḥ kṛṣṇena nirmītaṇi purā
kṛīḍārthaṇi bhūvi tan nāmnā vanaṇi vṛndāvanāṇi smṛtam*

To please Radha, Lord Krishna manifested Vrindavan forest in the spiritual world of Goloka. When Vrindavan was brought to earth for Radha's pastimes, it was named after her. ❀

— Unpublished translation by Kusakratha Das.

THE BIRTH OF SRI RADHA

Dina Bandhu Das

*āṣvīnera śuklāṣṭamī dinārdhera kale
anurādhā nakṣatra haila sei bele
śubha dina daśa diśa bhela suprakāṣa
sabākāra antare ānanda abhilāṣa*

At noon on the eighth day of the bright fortnight of the Ashwin month, the constellation known as Anuradha appeared in the sky. On this auspicious day, all ten directions appeared illuminated, and everyone's heart was filled with joy.



Brush drawing on paper. Nathdwara, c. 1880

Radha and Krishna's swing pastimes in Vraja

*hena kâle kīrtidā parama-kutuhālī
prasavita kanyā nāma rādhikā sundarī
ānandita haiyā dākiyā nṛpavare
dūi jana nānā dhana vitarāṇa kare*



At this time, the supremely jovial queen Kirtida gave birth to a beautiful girl named Radhika. In great joy, she called out to King Vrishabhanu. Both of them gladly arranged for various types of donations.

*dvijagaṇa gaṇaka āniya śata-śata
dhana dāna dila yānra yei abhīmata
nagara bājāre bāje aśeṣa bājanā
śuni dīnabandhu dāsa pāsare āpanā*

The brahmins brought with them hundreds and hundreds of astrologers. King Vrishabhanu donated wealth to all of them to their full satisfaction. In the town and in the markets, unlimited instruments played music. Dina Bandhu Das can hear all of it in his heart. ❀

— Translated by Hari Parshad Das from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



The lotus feet of Radharani

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