



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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## SATISFYING THE LORD IN THIS AGE

His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada

Sri Madhvacharya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ  
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In the *Dvāpara-yuga* one could satisfy Krishna or Vishnu only by worshiping opulently according to the *pāñcarātrikī* system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting his holy names.”  
— Purport to *Caitanya-caritāmṛta* antya 7.12.

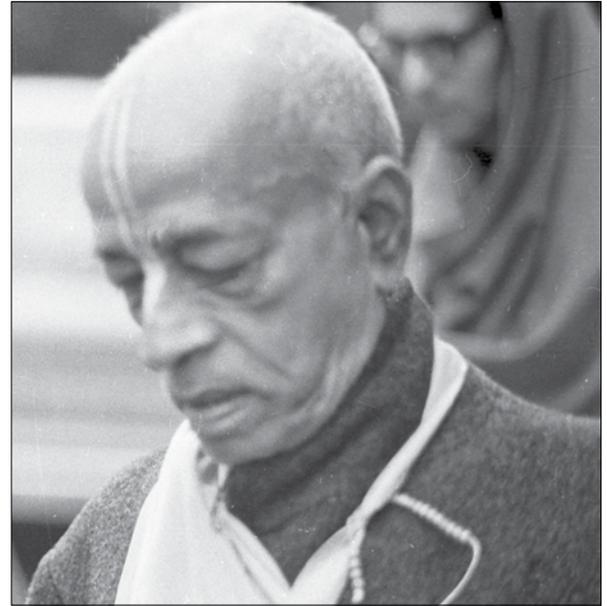
## LESSONS IN LOVE AND FLUTE

Adapted from Srila Jiva Goswami's  
*Gopāla-campū*, pūrva, chapter 17

In the rainy season, bound in their homes, the *gopīs* sometimes thought, “We remember Krishna's *bhojana-līlā*, pastimes of eating with his friends, such as his eating of dates and other fruits under a tree that provides shelter from the rain, and his eating of curd rice, etc., on the large rocks near the river bank while calling out to the cows from a distance. These thoughts scrape our hearts with sharp nails.”

*ghanāgama-ghanāgame viramitājitonmīlane  
samasta-jana-śarmadāḥ sapadi khañjarīṭekṣaṇāḥ  
amūḥ śuci-ruci-śriyā sva-hṛdi kṛṣṇa-bhāvaṁ gatā  
hari-vraja-nava-priyās tamasi linatām āgatāḥ*

When the rains were excessive, the *gopīs* could not see Lord Ajita at all. They, who had eyes like the wag-tail



His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada

bird and who were dear to all, absorbed themselves in the glory of the amorous remembrance of Lord Krishna. In this way, the darkness (Krishna) of their hearts, which was due to the absence of Krishna, caused them to completely absorb themselves in thoughts of Krishna. (Text 25)

And when the friends of these *gopīs* tried to lighten their hearts by discussing things other than Krishna, at that time the rainy season itself took on the role of the enemy, for it was equipped with dark lightning-filled clouds that reminded the *gopīs* of Krishna.

In the previous months the *gopīs* had been thinking, “It is due to the hot summers that the heat of separation within our minds has been agitated.

Unknown artist



Radha and Krishna in the rain

This heat will be tamed by the rains.” But, alas, the opposite happened! The rains added fire to the heat!

The croaking frogs, insects, and similar creatures, by their shrill voices, seemed to be criticizing the rainy season, “Just see! In the sky of the *gopīs* hearts, the dark clouds of Krishna have appeared, and these clouds are now showering rain in the form of the *gopīs* tears.”

The tails of Vraja’s peacocks appeared to be like Cupid’s quiver of arrows, while the individual peacock feathers looked like Cupid’s half-moon arrows.

Whatever qualities the rainy season employed to bring relief to the *gopīs*, the *gopīs* perceived as inflammatory. They thought, “Alas! Our very friend the rainy season has become our enemy. Indeed, the ways of providence are strange.”

Speaking fearfully, the *gopīs* said, “All these *nīra-da* (water-giving clouds) are *nī-rada* (without teeth), yet they seem to have developed teeth in the form of lightning bolts, and these teeth are grinding the hearts of we who are situated on earth. Thus, they roar with pride.”

How interesting are the ways of love! Even though the *gopīs* generally perceived the clouds as being unfavorable to them, Srimati Radharani still found some favorable nature. Looking at them, she said, “O lightning! What and how many austerities have you performed that you always seem to be dancing around the chest of the dark (Krishna-like) clouds!”

Having said this out of fleeting madness, Sri Radhika then realized that her friends were present, so she immediately re-interpreted the same sentence as, “O friends! Just see how the lightning dances around the dark clouds.”

The friends replied, “Are you remembering amorous pastimes with Krishna?”

Radhika replied, “No! I’m just glorifying the qualities of the season.”

Another time, Sri Radhika said, “Just see! The rainy season brings a feast of feelings of *harita* (Lord Hari) for the eyes.”

Her friend asked, “You are desiring Krishna again, aren’t you?”

Radhika replied, “No, my jealous friend! I was describing the feast of feelings that the *harita* (greenery) experience at the onset of the rainy season.”

Meanwhile, Krishna is also remembering Srimati Radharani at this time. In this remembrance, Krishna does not notice the excessively beautiful groups of peacocks that dance in the rainy season with beautiful sounds, and he even forgets the peacock feather on his crown.

After the rainy season showed such unfavorable behavior to the *gopīs*, the autumn season arrived. The *gopīs* expected that the clarity of the skies during the autumn would bring clarity to their hearts. But alas! The autumn season ended up doubling the muddiness [within their hearts]. Sri Radhika, who was agitated during the rains by seeing the lightning-filled clouds, now was agitated by not seeing them.

Sri Radhika and Sri Krishna wrote on new leaves about the depths of their feelings of separation, and the winds of the autumn season brought Sri Radhika’s leaf to Krishna and Sri Krishna’s leaf to Radha.

Sri Radhika had written:

*taḍitaḥ puṇya-sālinyaḥ sadā yā ghana-jīvanāḥ  
tena sārḍham adṛśyanta, nāḍṛśyanta ca taṁ vinā*

“The lightning bolts, who have the clouds as their very life, are very pious, for they are never seen without their dark clouds [but I am unfortunate because I am always seen without the dark cloud Krishna].” (33)



Radharani writes a letter to Krishna

Unknown artist

Sri Krishna had written:

*āvṛtim ajahād indur vilasati haṁsaś ca nīla-kañjam ca  
vrndāvanam anu hā dhig daivam tat tan na drśyate tasyāḥ*

“The moon has given up its cloudy shelter and the swan and the blue lotus are beautifully decorating the lake, but thinking of Vrindavan my mind doesn’t take pleasure in these things. Fie on providence!” (34)

But it was by providence that these leaves reached Radha and Krishna. Crying upon reading Krishna’s verse, Radharani embraced the leaf, made a pendant out of it, and wore it around her neck.

Radharani’s friends also expressed distaste in the autumn, “Alas! The same autumn which has provided clarity and beauty to the lake, the flowers, the lotus, and the moon has also led to a total lack of clarity of the beauty of each *gopī*’s mind [which is compared to a lake], eyes [which are compared to flowers], face [which is compared to a lotus] and teeth [which are compared to the moon]. How can this be tolerable?”

This has also been described by Sri Shukadev Goswami:

*āśliṣya sama-śiṭoṣṇam prasūna-vana-mārutam  
janās tāpam jahur gopyo na kṛṣṇa-hṛta-cetasah*

Except for the *gopīs*, whose hearts had been stolen by Krishna, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold. (*Bhāg.* 10.20.45)

Krishna’s condition, too, was strange. During times of union, his beauty, form, grace and bluish hue appeared to be the greatest nectar. But in times of separation these same qualities appeared like great [bluish] venom.

While everyone else recognized the fragrance from Krishna’s body to be their very life, the *gopīs*, who had become skinny due to separation, considered these fragrant airs to be like sharp arrows. Although all of the *gopīs* had attained the pinnacle of eagerness, they did not express their feelings to one another. Their mood was, “Even if it is irreligious, I will serve Krishna.” And Krishna’s mood was similar.

Both of them were unhappy, feeling separation, but the *gopīs* were more unhappy due to their simplicity. Seeing no other way to rid them of their suffering, Krishna tried to use his stern glances as a chastising rod to forcibly calm them down. When that also did not succeed, he started playing his flute in a unique way to tame them.

This is also described in the *Śrīmad Bhāgavatam* at an appropriate place:

*veṇu-vādyā urudhā nija-śikṣāḥ*

“In playing the flute, you gave us many lessons.” (*Śrīmad Bhāgavatam* 10.35.14)



Unknown artist

*Krishna plays his flute*

Sri Krishna, too, invested his mind in the *gopīs*, and from then on he always paired himself with Balaram and started playing on his sweet flute. In the midst of the forest (which had a different mood, *sakhya*, due to him being with his friends), incomprehensible Krishna displayed his expertise in playing the flute among his friends on a daily basis and started giving them all lessons in the flute.

And the desire of the *gopīs* to have the personal association of Krishna was satisfied through hearing these sounds of Krishna’s flute. Indeed, the very nature of Krishna consciousness is that its possessor can be effectively captured by Krishna even from a distance.

Among the *gopīs*, those who had particularly intense feelings of love for Krishna still remained distressed. However, they never considered their unhappiness to be a serious concern.”

Sri Radhika had her companions like Vishakha, Lalita, and the similar-sounding Anuradha. Chandravali had her companions such as Shaibya, Padma, etc. Considering Lalita, Vishakha and others to be very dear, Radharani revealed her heart to them out of friendly affection. Seeing that Krishna was almost hidden in the company of Balaram, they glorified Krishna by camouflaging his name under the name of Balaram through a song. This song did not refer to Krishna directly by his name, but it referred to Krishna in a covered way by referring to his brother as follows:



Sri Sri Krishna Balaram

(jaya) rāmo rāmānuja iti yugalam  
kṛta-naṭa-veṣatayā paṭu rājati gāyati sakhi-gaṇa-yugalam  
[dhruva]

Glories to the brothers Rama (Balaram) and Ramanuja  
(Rama's younger brother)! Decorating themselves as

☞

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expert connoisseurs, together with friends they sing  
a wonderful song. [Refrain]

sarasa-rasālaja-pallava-tallaja-pallavitāmala-sīrṣam  
nava-yauvana-vana-bījānkuram iva dhārayad-atanu-cikīrṣam

Their foreheads are decorated with a spotless youthful  
leaf from a nectar-laden mango tree. Indeed, they  
seem to be carrying the forest seeds of youthful vitality  
with them.

vāñchita-piñchāvali-parilāñchita-maṇi-nicayāñcita-keśam  
dadhad iva hari-dhanur-anugata-tārā-vali-valitāmbuda-leśam

A most attractive peacock feather and strands of pearls  
decorate their hair. The peacock feather appears to be  
a rainbow around which the strands of pearls appear  
like stars studded on the dark clouds of their hair.

valayita-nava-dalad-utpala-karṇika-karṇa-yugādbhuta-śobham  
latikā kāsāv iti vismayakṛti madhukṛti vinihita-lobham

Their ears are like two beautiful whorls of freshly  
blooming lotus flowers. Even the bumblebees get  
confused as to which is the more beautiful ear. Thus,  
the bumblebees are endowed with great greed.

hasta-kalam abhi kamala-vighūrṇana-ramaṇa-kalā-ramaṇīyam  
madhupa-gaṇaṇi prati madhu-kaṇa-varṣaṇam akṛta yataḥ kamaṇīyam

Both appear beautiful as they display their expertise in  
swinging the lotus flowers in their hands. Bestowing  
nectar-drops on the bumblebees, they fulfill the  
bumblebee's desires.

mālāmālā-parimala-bali-bali-vapur ali-valita-sadeśam  
ali-jhāṅkṛti-nuti-kolāhala-vaha-bahula-kutūhala-veśam

Their sturdy bodies are well decorated with a host of  
flower garlands. With great reverence, the bumblebees  
buzz around these garlands, offering various prayers.  
Indeed, it appears as if a great commotion of such  
prayers is going on around about them.

sitam asitam vapur asitam pītam vasanam yasya ca gītam  
tad idam yadi gokulam anu gokulam ayati tadāgham atītam

Their bodies are bright (Balaram) and dark (Krishna),  
but their clothes are dark (blue) and bright (yellow)  
respectively. Seeing these beautiful brothers enter  
into Gokul, all our miseries vanish. ☞

(to be continued)

— Translated by Hari Parshad Das from the Sanskrit at Gaudiya  
Grantha Mandira (<http://www.granthamandira.com>)

