



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 462

Śrī Uṭpannā Ekādaśī

23 November 2019

Circulation 9,602

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Unknown Author



LOVING AFFAIRS OF THE DIVINE COUPLE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

When Lord Chaitanya heard Ramananda Ray speak of the loving affairs between Krishna and Radharani, he said, "Please go further. Go on and on." The Lord also said that he was enjoying with great relish the descriptions of the loving affairs between Krishna and the *gopīs*. "It is as if a river of nectar is flowing from your lips," he said. Ramananda Ray continued by saying that when Krishna danced among the *gopīs* he thought, "I am not giving any special attention to Radharani." Because among the other *gopīs* Radharani was not so much an object of special love, Krishna stole her away from the arena of the *rāsa* dance and showed her special favor.

After explaining this to Lord Chaitanya, Ramananda Ray said, "Now let us relish the transcendental loving affairs between Krishna and Radha. These have no comparison in this material world." Thus Ramananda Ray continued by saying that during the *rāsa* dance Radharani suddenly left the arena, as if she were angry that no special favor was being shown her. Krishna was desirous of seeing Radharani in order to fulfill the purpose of the *rāsa* dance, but not seeing Radharani there, he became very sorrowful and went to search her out. In the *Gīta-govinda* there is a nice verse which states that Krishna, the enemy of Kamsa, wanted to be entangled in loving affairs with women and thus simply took Radharani into his heart and left the company of the other damsels of Vraja. The next verse describes how Krishna was very much afflicted by Radharani's absence and, being thus distressed in mind, began to search her out along the banks of the Yamuna. Failing to find her, He entered the bushes of Vrindavan and began to lament. Ramananda Ray pointed out that one who discusses the purport of these two special verses of the *Gīta-govinda* (3.12) can relish the highest nectar of Radha and Krishna's loving affairs. Although there were many *gopīs* to dance with, Krishna especially wanted to dance with Radharani. In the *rāsa* dance, Krishna expanded himself and placed himself between every two *gopīs*, but he was especially present with Radharani. However, Radharani was not pleased with

Vintage lithograph. Unknown artist



Ramananda Ray described the loving affairs of Radha and Krishna Krishna's behavior. As described in the *Ujjvala-nilamāni*, "The path of loving affairs is just like the movement of a snake. Among young lovers, there are two kinds of mentality — causeless and causal." Thus, when Radharani left the arena of the *rāsa* dance out of anger at not receiving special treatment, Krishna became very sad because He could not see her among the other *gopīs*. The perfection of the *rāsa* dance was considered complete due to Radharani's presence, and in her absence Krishna considered the dance to be disrupted. Therefore, he left the arena to search her out. When he could not find Radharani after wandering in several places, he became very distressed. Thus it is understood that Krishna could not enjoy his pleasure potency even in the midst of all the other *gopīs*. But in the presence of Radharani he was satisfied.

When this transcendental love between Radharani and Krishna was described by Ramananda Ray, Lord Chaitanya said, "I came to you to understand the transcendental loving affairs between Krishna and Radha, and now I am very satisfied that you have described them so nicely. I can understand from your version that the highest loving state is that between Krishna and Radha." Yet Lord Chaitanya still requested Ramananda Ray to explain something more, "What are the transcendental features of Krishna and Radharani, and what are the transcendental

features of the reciprocation of their feelings, and what is the love between them? If you kindly describe all this to me, I will be very much obliged. But for you, no one can describe such things." ❀

— *Teachings of Lord Caitanya*. Chapter 30.

SRI GURU RECIPROCATES IN ALL RASAS

Srila Bhaktisiddhanta Saraswati Thakur

There are different ways in which different persons whose faculty of spiritual consciousness has been aroused judge their own requirements. Every enlightened person is privileged to have a sight of Sri Gurudeva in accordance with his particular mode of judgment. Sri Gurudeva is that real entity who thus reveals himself to the view of enlightened souls in a variety of ways. Sri Gurudeva is the daughter of Vrishabhanu (Sri Radha) in the *mādhurya-rasa* (the spiritual humor of the sweetness of divine amour). Realized by the method of the *rasa* of parental affection, Sri Gurudeva reveals himself as Nanda-Yashoda. In the *rasa* of friendly affection he is Sridam-Sudam. In the *rasa* of the devotion of servants to the master, the lotus feet of Sri Guru act as Chitrak-Patrak. The consideration of all these *āśrayas*, devotees, about the *viṣaya*, Krishna, rises naturally in the heart as one progresses in the service of Sri Guru. These subjects do not manifest themselves in the course of any artificial process. They are aroused spontaneously in the consciousness of fortunate souls on the appearance of the disposition for spiritual service of the divinity. We have no other function than the service of Sri Guru. By means of the adulterated consciousness of the material world it is not possible to discuss the eternal pastimes of Godhead that are inaccessible even to Shesha, Shiva, Brahma, and similar great personalities. ❀

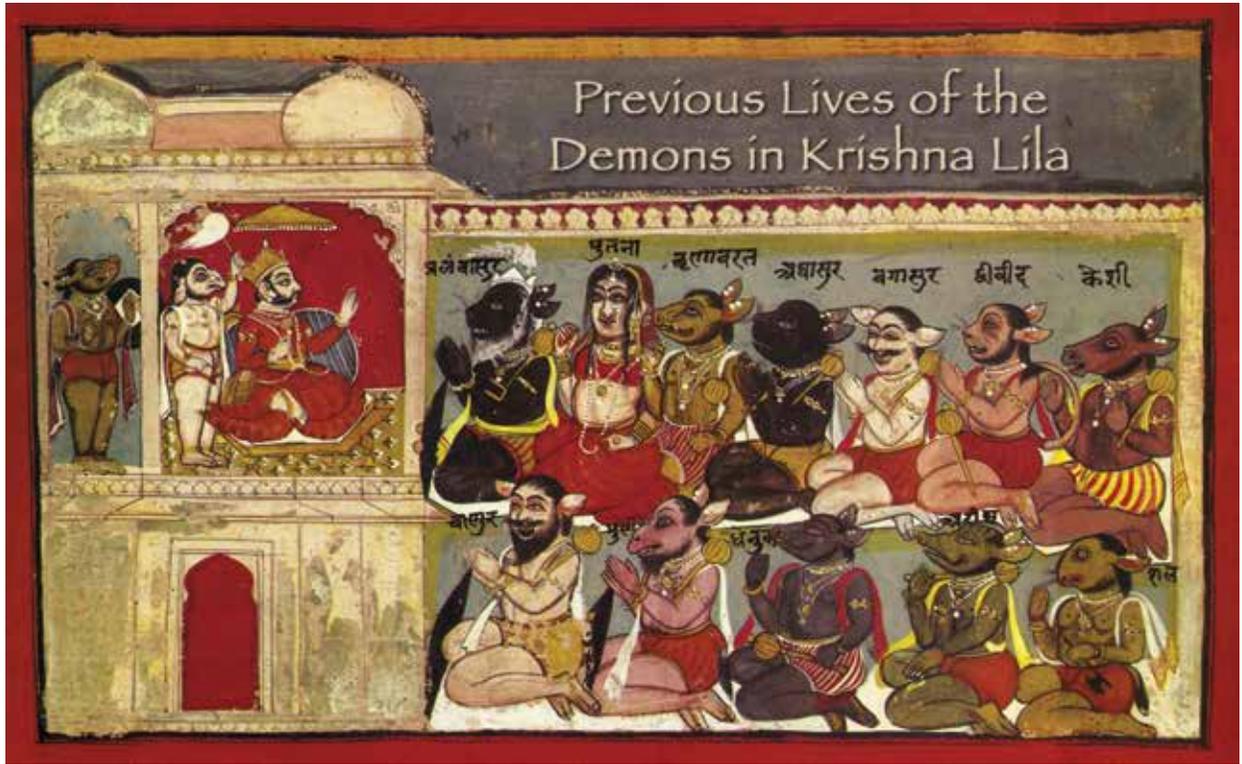
— *Sri Chaitanya's Teachings*. Edited by Bhakti Vilas Tirtha Goswami. Sree Gaudiya Math. Madras. 1989. p 266.

GURU'S ROPE

Sri Srimad Gour Govinda Swami Maharaja

Guru has descended here with the one end of that rope that is known as *prema-bhakti sūtra*, the rope of *prema-bhakti*. The one end of the rope is tied to the lotus feet of Krishna there in Goloka Vrindavan. With the other end of that rope, guru has come here and sees who has fallen in the deep dark well, *andha-kūpān*, who have been suffering and crying for many lives. Seeing you crying, his heart bleeds, so he drops that rope. Catch it up, hold it very tightly — no slackness! Then he will pull you out of the deep dark well. That is guru. That other end is tied to the lotus feet of Krishna. Now you will go to Krishna. ❀

— From a lecture in Seattle, 18 May 1993.



Unknown artist, Gita Press

Kamsa speaking to his demon agents in Mathura

Harivaṁśa Purāṇa 1.54.64-79

[Narada to Lord Narayan:] O Lord Vishnu, the great demon, Kalanemi, whom you had previously killed during a fierce battle between the demigods and demons, has now appeared as King Ugrasena's son. His name is Kamsa, of the Bhoja dynasty. His eyes are broad and his movements, behavior and power are like that of a lion. King Kamsa has become famous throughout the entire world. He is very fearful for all the other kings of the earth and the citizens are also terribly afraid of him. Kamsa, who causes fear in the minds of all living entities, has fallen from the standard of proper behavior.

*dāruṇābhiniveśena dāruṇenāntarātmanā
yuktas tenaiva darpeṇa prajānāṃ roma-harṣaṇaḥ*

The nature of Kamsa is that he is harsh and cruel. He is very puffed up by the pride that he has inherited from his previous birth. For his subjects, he has become a symbol of fear. (Text 67)

*na rāja-dharmābhirato nātma-pakṣa-sukhāvahaḥ
nātmarājye priyakaśa caṇḍaḥ kararuciḥ sadā*

Actually, he has no interest in performing his duties as a king, nor is he interested in satisfying his supporters, nor does he care to please anyone. He always seems to be in an angry mood and he imposes too many taxes on the citizens. (68)

The same Kalanemi whom you had defeated in battle has now been born as Kamsa. His mentality is saturated with envy and demoniac motives. Because of this, the meat-eater, Kamsa, always gives trouble to others.

*yo 'py asau haya-vikrānto hayagrīva iti smṛtaḥ
keśī nāma hayo jātaḥ sa tasyaiva jaghanyajāḥ*

The powerful demon previously known as Hayagriva because he could run as fast as a horse, has now appeared as the demon Keshi. His form resembles that of a horse and he is now the younger brother of Kamsa. (70)

*sa duṣṭo hreṣītaṇḍaḥ kesarī niravagrahaḥ
vṛndāvane vasaty eko nṛṇāṃ māṃsāni bhakṣayan*

The wicked Keshi neighs like a horse and his long hair falls upon his shoulders. He is rude and obnoxious and he lives alone in Vrindavan, subsisting upon human flesh. (71)

*ariṣṭo baliputras tu kakudmī vṛṣarūpadhrk
gavām aritvam āpannaḥ kāmārūpī mahāsuraḥ*

Bali's son, Arishtasura, has now appeared in the form of a bull with a large hump. This formidable demon in the form of lust has become the cow's greatest enemy. (72)

*riṣṭo nāma diteḥ putro variṣṭho dānaveṣu yaḥ
sa kuñjaratvam āpanno daityaḥ kaṃsasya vāhanaḥ*

Unknown artist. Gita Press



The demon named Ristha, who was the very powerful son of Diti, has now assumed the form of an elephant and serves as King Kamsa's carrier. (73)

*lambo nāmeti vikhyāto yo 'saudaityeṣu darpiṭaḥ
pralambo nāma bhūtvāsau vaṭaṃ bhāṅḍīram āsṛitaḥ*

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SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5,
IRC Village
Bhubaneswar, Orissa, India, 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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The proud demon named Lamba has now appeared as Pralambha. At present, he is living under a banyan tree in the forest of Bhandhiravan. (74)

*khara ity ucyate daityo dhenukaḥ so 'surottamaḥ
ghoraṃ tālavanaṃ daityaś caraty utsārayan prajāḥ*

The demon who was previously known as Khara has now become Dhenukasura, who is one of the greatest demons. He wanders about in the forest of Talavan and always harasses the inhabitants of Mathura. (75)

*vārāhaś ca kiśoraś ca tāv ubhau dānavottamau
mallau raṅgagatau tau tu jātāu cāñūra-muṣṭikau*

The two very powerful demons previously known as Varaha and Kishor have now been born as Chanura and Mushtika. At present, these two perform in the wrestling arena for the pleasure of King Kamsa. (76)

*yau tau mayaś ca tāraś ca dānavau dānavāntaka
prāṅjyotiṣe tau bhaumasya narakasya pure ratau*

O Narayan! O destroyer of the demons! The two demons, Maya and Tara are now residing in the city established by Narakasura, the son of Bhumi. (77)

*ete daityā vinihatās tvayā viṣṇo nirākṛtāḥ
mānuṣaṃ vapur āsthāya bādhante bhuvī mānavān*

O Lord Vishnu! All of these demons that had been previously killed by you have now assumed human forms and are engaged in giving trouble to the people of this world. (78)

*tvat kathādveṣiṇaḥ sarve tvad-bhaktān ghnanti mānavān
tava prasādāt teṣāṃ vai dānavānām kṣayo bhavet*

All of them are envious of you and are averse to hearing your glories. Indeed, they kill those persons who are engaged in your devotional service. Only by your mercy can these demons be annihilated. (79) 🙏

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THE GREATEST DEITY ON EARTH

Unknown Author

*yaśodayā samā kāpi devatā nāsti bhūtale
ulūkhale yayā baddho mukti-do muktim icchati*

There is no deity on earth in the same league as Mother Yashoda. Bound by her to a mortar, even the great bestower of liberation on the entire world desires his own liberation. 🙏

— Translated from the *Yaśodā-sūkti* at <https://www.translital.org/pages/z80314052714/view>