



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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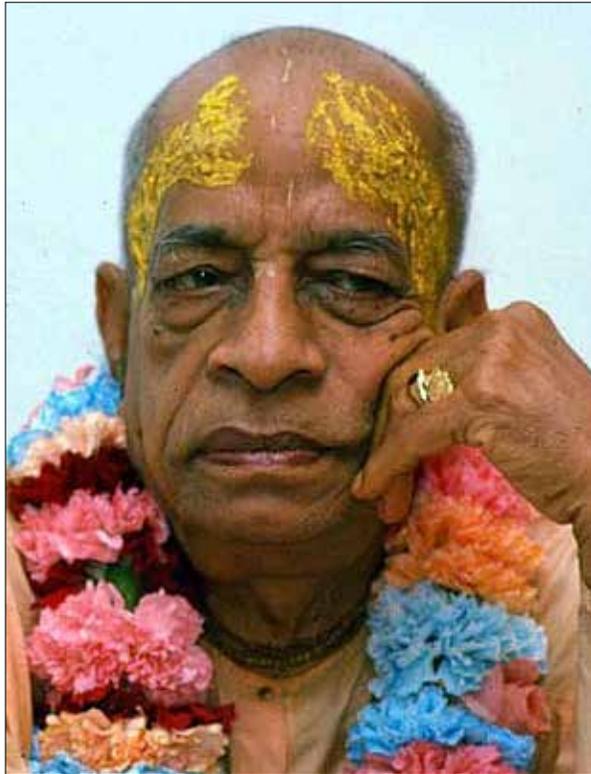
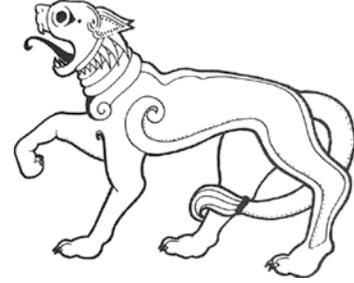
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DON'T DISTURB THE MOOD OF GAURA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Swarup Damodar Goswami has described Lord Chaitanya as Krishna himself with the attitude of Radharani, or a combination of Radha and Krishna. His intention is to taste Krishna's sweetness in transcendental love. Lord Chaitanya does not care to think of himself as Krishna, because he wants the position of Radharani. We should remember this.

A class of so-called devotees called the *nadiya-nāgarī* or *gaura-nāgarī* pretend that they have the sentiment of *gopīs* toward Lord Chaitanya, but they do not realize that he placed himself not as the enjoyer, Krishna, but as the enjoyed, the devotee of Krishna. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Chaitanya. Presentations such as those of the *gaura-nāgarī* are only disturbances to the sincere execution of the mission of Lord Chaitanya. Lord Chaitanya is undoubtedly Krishna himself, and he is always nondifferent from Srimati Radharani. But the emotion technically called *vipralambha-bhāva*, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Krishna. As Srila Rupa Goswami has explained, devotional service is *anukūlyena*, favorable to Krishna. Acting unfavorable to Krishna is not devotion. Kamsa was the enemy of Krishna. He always thought of Krishna, but he thought of him as an enemy. One should always avoid such unfavorable so-called service. (Purport to Cc. ādi 4.41)

These comparative studies on the life of Krishna and Ramachandra are very intricate, but the basic principle is that Ramachandra appeared as an ideal king and Krishna appeared as the Supreme Personality of Godhead, although there is no difference between the two. A similar example is Lord Chaitanya. He appeared

as a devotee, and not as the Supreme Personality of Godhead, although he is Krishna himself. So we should accept the Lord's mood in particular appearances and we should worship him in that mood. Sometimes Lord Chaitanya, because he is Krishna himself, somebody worships him in the same manner as Krishna. But Krishna was in the role of enjoyer and Lord Chaitanya is in the role of being enjoyed.

So the party known as *gaurāṅga-nāgarī*, they are considered to be deviated from pure devotional service, on account of Lord Chaitanya being given the same facility as Krishna, which he did not like. Our service mood should be compatible to the attitude of the Lord. Not that we should overlap the attitude of Krishna to Lord Chaitanya, or Lord Chaitanya to Krishna, or Krishna to Ramachandra, or Ramachandra to Krishna. Therefore, in the śāstras, specific injunctions are there, just like to worship Lord Chaitanya is by the method of chanting Hare Krishna. (Letter to Satsvarup. 16 June 1968.) 🙏

OFFERING THE RAREST LOVE — PART TWO

Commentary on Vidagdha-mādhavam (1.2) Attributed to Srila Jīva Goswami

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

The fortune of his own *bhakti* replete with the highest variety of *mādhurya-rasa* was not offered by anyone for a long time. In order to offer that fortune in the age of Kali-yuga, Hari appeared mercifully. His complexion glowed due to his multitudes of radiance that are more resplendent than molten gold. May that Hari, also known as the son of Sacī, always appear within the core of the caves of your hearts.

Continuation of Commentary: The final phrase of the verse says — “May Sacinandan Hari appear within the caves of your hearts.” This phrase indicates that just as the brazen nature of a strong elephant is immediately vanquished by the bravery of the *hari* (lion), similarly, after the Lord's appearance in the heart, the brazen elephant-like mind will also be silenced.

[**Translator's Note:** One may express a doubt at this point: The lion silences the strong elephant by killing it. Does this analogy mean that the Lord in this incarnation is inclined to kill the mind completely? The commentator replies to this:]

The lion is the killer of the brazen elephant, but the Lord is not like that. Instead, he is certainly a purifier of the elephant-like mind.

For what purpose has the Lord appeared? In reply to this, the verse says that he has appeared for bestowing (*samarpayitum*) the wealth of his own *bhakti* (*sva-bhakti-śriyam*) replete with the highest variety of *mādhurya-rasa* (*unnatojjvala-rasām*), which was not offered previously (*anarpita-carīm*). He came to offer it to those who are devoid of all other means of perfection and are extremely fallen. For the same purpose, he assumed a complexion more resplendent than molten gold (*purāṭa-sundara-dyutiḥ*). This complexion shows the similarity of Gaura with Radha. In fact, Krishna has accepted that complexion and mood for showing how he as Gaura is non-different from Radha. It should be understood that in the process of bringing out the deep hidden *prema* in the heart of Sri Radha, the golden effulgence of that *prema* hidden within her heart has also manifested externally.

Sri Radha is certainly *prema-sāra-rūpā*, the personified essence of *prema*. Therefore her color is also the color of *prema*, molten gold, and so is the color of Gaura. Moreover, due to being constantly submerged in the pastimes of Gaura, associates such as Nityananda Prabhu have also attained a golden complexion.

[**Translator's Note:** Having specified these details, the commentator now starts describing the glory of the abode of Lord Gauranga named Nabadwip.]

In regards to the glory of Nabadwip, we first discuss some *pramāṇas*:

*rasajñāḥ śrī-vṛndāvanam iti yam āhur bahu-vido
yam etaṁ golokaṁ katipaya-janāḥ prāhur apare
śita-dvīpaṁ prāhuḥ param api para-vyoma jagadur
navadvīpaḥ so 'yam jayati paramāścarya-mahimā*

The connoisseurs of *rasa* call it Sri Vrindavan; the knowers of multitudes of scriptures call it Goloka; some call it Shwetadwip; some others call it *para-vyoma* (Vaikuntha). Certainly this greatly astonishing Nabadwip reigns victorious in all ways. (*Gaura-gaṇoddeśa-dīpikā* 18)

Some other authorities say:

*viśuddhādvaitaika-praṇaya-rasa-pīyūṣa-jaladheḥ
śacī-sūnor dvīpe samudayati vṛndāvanam aho
mithaḥ premodghūrṇad-rasika-mithunākriḍam anīṣaṁ
tad evādhyāsinaḥ praviśati pade kvāpi madhure*

The son of Sacī is the ocean of the most pristine, condensed, non-dual nectarian love of Radha-Krishna. How wonderful it is that Sri Vrindavan now appears in his *dvīpa* (Nabadwip)! Only a rare person who constantly resides in this abode of Nabadwip filled with the variegated love-sports of the divine couple enters into



Unknown artist, Jaipur. Early 19th century.

Sri Chaitanya Mahaprabhu and his associates

the sweet pastimes of Vrindavan. (*Navadvīpa-śatakam*, ascribed to Sri Prabodhananda Saraswati, verse 15)

In this verse from the *Navadvīpa-śatakam*, the term *dvīpa* clearly indicates the abode of Nabadwip. By this it is thus to be understood that in the current age [of Kali], the *svarūpa* of Vrindavan as well as the varieties of love of Radha and Krishna are manifested in Nabadwip.

[**Translator's Note:** The glorification of Nabadwip stops here. Now the commentator goes back to the beginning and starts explaining the reasons for Mahaprabhu's appearance again. The entire paragraph translated in the previous issue that described his reasons for appearance has been quoted again by the commentator. Hence, they are not included here again.]

The specialty of him appearing during a moon-eclipse (*candra-grahaṇa*) is that he inspired everyone to accept (*grahaṇa*) the name of moon-like (*candra*) Radhika on the pretext of making them utter the name of Krishna. This is his expertise.

[**Translator's Note:** In other words, even though people were chanting "Hare" thinking it is Hari's name, it was actually Radha's name. Thus, he made everyone

accept Radha's name on the pretext of chanting Hari. A question arises as to how can "Hare" refer to Radha? The commentator replies to this:]

[Meaning of Hare:] Radha steals (*harati*) the heart of Krishna by the elegance of her nature and bodily complexion, thereby forcibly stealing away his dark-complexioned body, she makes him similar to her nature and complexion [in the form of Gaurāṅga]. Thus she is known as *harā*. Due to this etymological derivation of the term "Hare", it is understood that this name calls out to Sri Radha.

Thus, Srīla Rupa Goswami — the devout follower of Gaurāṅga and my dear master — summarized the pastime of the appearance of that Lord along with the reasons for such appearance in the verse *anarpita-carīm cirāt...*

The verse says, "May the son of Sachi always appear within the core of the caves of your hearts." Many doubts arise here:

- How is it that the son of Sachi is unheard of in the *daśāvātāras*?
- When did he appear?
- Is he the complete personality of Godhead or an *aṁśa* (portion)?

- (d) In what manner did he appear and on whose request?
(e) What is his bodily color?
(f) What are his pastimes all about?

In reply, it is said:

(b) He appeared 4700 years into the age of Kali of the twenty-eighth cycle of *yugas* in the *manvantara* named Vaivasvata. The date of appearance is *Śākābda* 1407, *Phālguna-pūrṇimā* in the constellation named *Pūrva-phālguna*.

(c) He appeared as his complete self.

(d) He appeared by himself mostly to fulfill his desires. He didn't appear due to supplications by Brahma and other gods. Neither did he appear to kill demons.

(e) His bodily color is described in the verse *kṛṣṇa-varṇam tviṣākṛṣṇam* — “He constantly chants the name of Krishna and his bodily hue is golden.” (Śrīmad Bhāgavatam 11.5.32). The *Vāyu Purāṇa* also says:

*paurṇamāsyām phālgunasya phalgunī-ṛkṣa-yogataḥ
bhaviṣye gaura-rūpeṇa śaci-garbhe purandarāt*

“On the *pūrṇimā-tithi* of the month of Phalguna, in the constellation named *Pūrva-phālguna*, the Lord will appear in the form of Gaura from Jagannath Mishra in the womb of Saci.”

The *Viṣṇu-sahasranāma* of *Mahābhārata* also says:
suvarṇa-varṇo hemāṅgo varāṅgaḥ



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He is golden in complexion, golden limbed, beautiful in body.

The *Viṣṇu Purāṇa* (6.1.59) says:

*niḥsvādhyāya-vaṣaṭ-kāre svadhā-svāhā-vivarjite
tataḥ prāvīrasau vipraḥ kvacil loke bhaviṣyati*

When the world will be devoid of the study of Vedic literature and chants of mantras, viz. *vaṣaṭ*, *svadhā* and *svāhā*, then the Lord will appear as a *brāhmaṇa*.

The śruti (Veda) also says:

hiranya-varṇam brahma-yonim

The Lord is golden in complexion, and born from the Supreme reality.

[**Translator's Note:** All doubts have been answered except the first one. The commentator now answers that too.]

(a) He is not mentioned in the *daśāvatāras* because he is himself the source of all of them. He appears only in the same cycle of *yugas* that Krishna personally appears in. Therefore, his name is not separately mentioned in the *daśāvatāras*. ❀

(To be continued)

— Sanskrit transliteration from Gaudiya Grantha Mandir: <http://granthamandira.org>

CHAITANYA KRISHNA HARI

*Srila Kavi Karnapur Goswami's
Ānanda-vṛndāvana-campū (1.3)*

*mādhuryair madhubhiḥ sugandhi bhajana-
śvarṇambhujānām vanam
kāruṇyāmṛta-nirjharair upacitah sat-prema-hemācalaḥ
bhaktāmbhodhara-dhoraṇī-vijayinī niṣkampa-śampāvalir
devo naḥ kula-daivataṁ vijayatām caitanya-kṛṣṇo hariḥ*

May that Lord Hari who known as Krishna Chaitanya and is the worshipable Lord of our line be victorious. He is like a personified forest of the rarest golden lotuses of the nine types of *bhajan* [*śravaṇam kīrtanam viṣṇoḥ smaranam* etc., as described in *Bhāg. 7.5.23*] that have been made fragrant by the various nectar streams of his sweet pastimes. He is like a golden mount Meru of divine love who expands that love with the waterfalls of the nectar of his unconditional mercy. His beauty is like a series of non-moving lightning flashes that reign over the cloud-like devotees. ❀

— Translated from *Śrī Śrīmad Ānanda-vṛndāvana-campū*. Published by Manindranath Guha. Nabadwip. 2010. Bengali.