

Sri Krishna Kathamrita

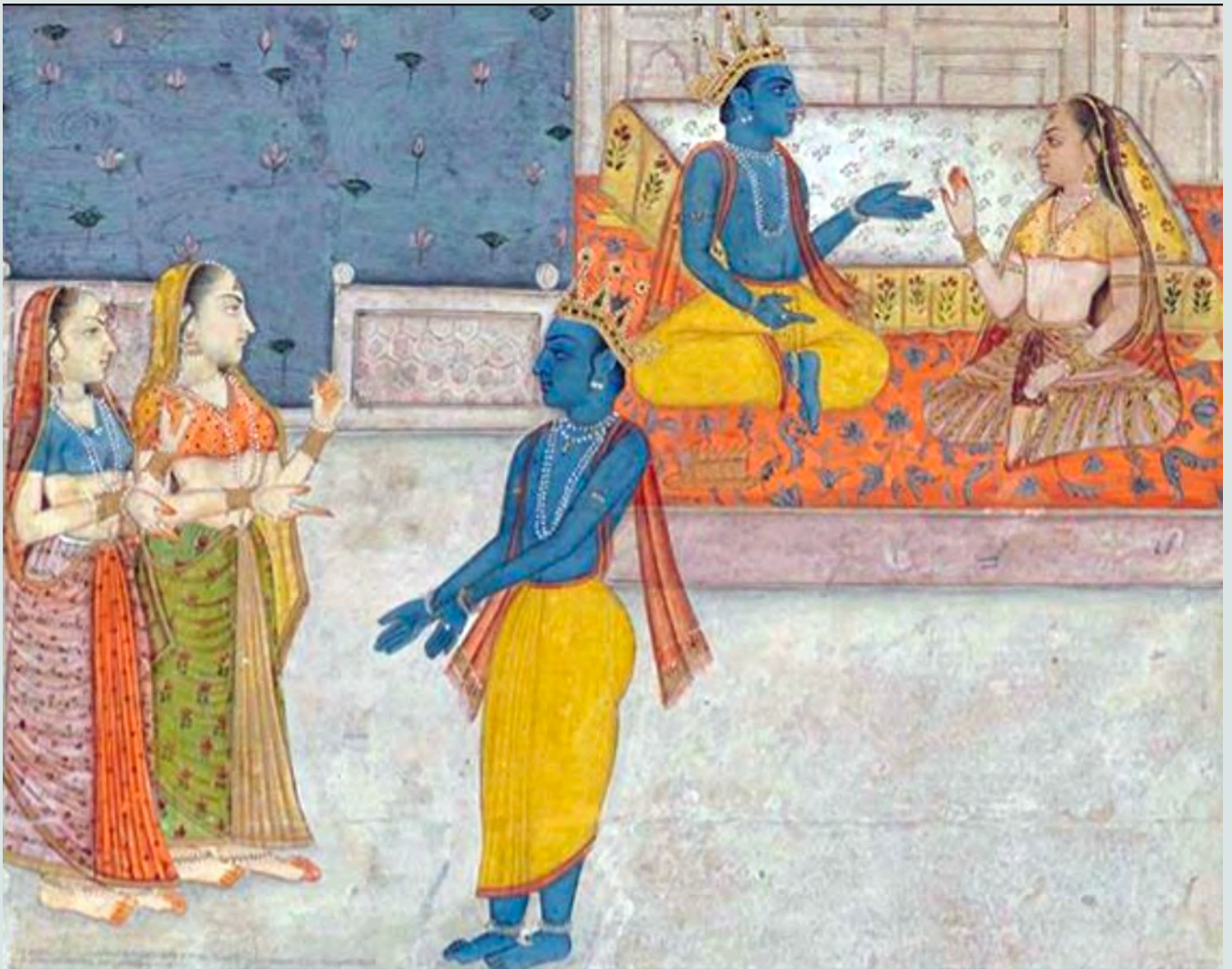


Bindu

Issue 608

tyāgi-veṣa-dhārī kṛṣṇaḥ

Krishna's Disguise to Pacify Radha's Anger, Part 5





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"KRISHNA MAY DIE!"

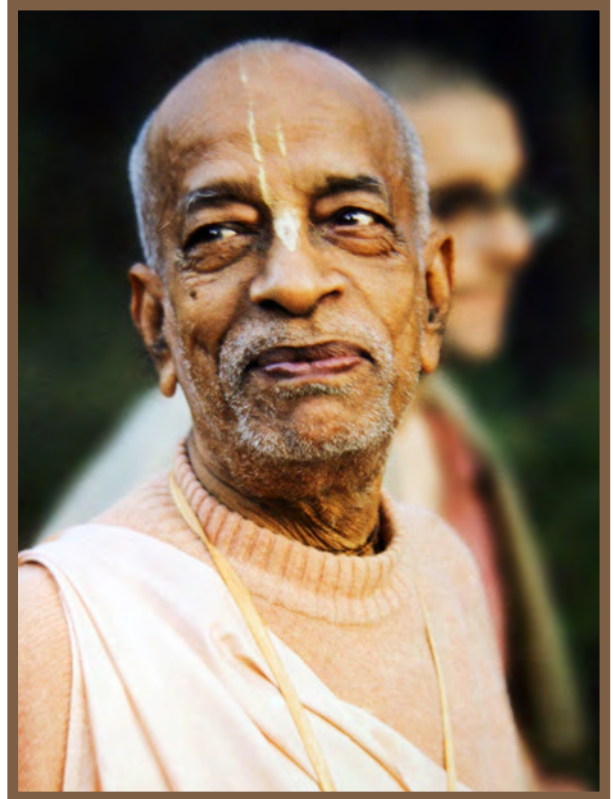


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

“Yashodamayi is thinking, “If I do not feed Krishna well, my child will die.” This is devotion. Otherwise, everyone is asking from Krishna. But Yashoda-Ma is thinking that, “If I do not maintain Krishna properly, He will die.” Therefore, she is always trying to supply everything, *mākhana*, *miśri* (butter and sugar candy). So real love begins when you try to give to God. Everyone is trying to take from God, “Oh father, give us our daily bread!” This is not pure devotee. This is good, because he has approached God, but this is not devotion. It is business “God, give me something, then I will love you.” 🍌

— From a room conversation in Bombay, 19 September 1973.



Unknown photographer



Cover Painting: The *gopīs* speak to Krishna about Radha's feelings of separation. By an unknown artist. Bikaner, 1700-1720.



The gopīs work to unite Radha and Krishna

**WITHOUT LOVE,
SURRENDER IS
ONLY APPARENT**



Sri Srimad Gour Govinda Swami Maharaja

Who goes out and preaches? That is the question. *prāṇa āche yānra, sei hetu pracāra* — “One who has *prāṇa*, life, goes out and preaches.” (Sri Bhaktisiddhanta’s *Vaiṣṇava Ke*, text 18) So what is life? That is the question. Bhaktivinod Thakur has described in his song (*Śaraṇāgati* 1.2) that Mahāprabhu advented here to teach us *Śaraṇāgati*, surrender:

*atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgati bhakatera prāna*

This *Śaraṇāgati*, complete surrender, is the life of a devotee. One who is completely surrendered has gotten *kṛṣṇa-prema*. In other words, Krishna is life. *jīvanam sarva-bhūteṣu* — “I am the life in all living entities.” (Bg. 7.9) That is what Krishna has said in *Bhagavad-gītā*. One gets Krishna because he is completely surrendered to Krishna. And who surrenders unto Krishna?

This surrender depends on love for Krishna. Without love of Krishna — *kṛṣṇa-prema* — there is no question of surrender. Without love, your so-called surrender is either artificial, partial or conditional. It is not true surrender. Mahāprabhu gives *kṛṣṇa-prema* because that is the *prayojana-tattva* — the necessity, the requirement. So, Mahāprabhu is *Prema Purushottama* — the Supreme Personality of Godhead who came to give *kṛṣṇa-prema*, love of Krishna. Thereby we will be able to surrender unto Krishna and become *kṛṣṇa-dāsa*. Otherwise, you can’t become *kṛṣṇa-dāsa*.

*kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsya-bhāva*

In *Caitanya-caritāmṛta* (ādi 6.53) Kaviraja Gosvami has mentioned, “This is the wonderful effect of *kṛṣṇa-prema*. It makes everyone *dāsa*. Krishna’s superiors — *guru-janas* — like Nanda Maharaja and Yashoda-mata, say, “We are *dāsa*, servants of Krishna,” because of *vātsalya-prīti*, parental love. The equals, cowherd boys like Sridhama and Subal, say, “We are servants of Krishna,” because of *sakhya-prīti*, fraternal love. Those who are inferiors like Raktak and Patrak also say, “We are *dāsa*,” because of *dāsya-*



Painting by an unknown artist. Kangra. 1825-1830

Krishna with Radha as the abhisārikā nāyikā, “The heroine who boldly goes to meet her lover”





Unknown artist. Udāipur Raiāsthān. 1750.

The madness of the gopīs in separation

prīti, love in servitorship. Thus *kṛṣṇa-prema* makes everybody *dāsa*. Without *kṛṣṇa-prema* nobody can actually become *kṛṣṇa-dāsa*. Because we are eternal servants of Krishna, we have to render service. But what type of service? Loving service. There is an adjective to it. It is not ordinary service. It is loving service. Because Krishna is the object of love, *prītira-āśraya*. When the question of *prīti*, love, comes up, then there are two sides — *prītira-viṣaya* and *prītira-āśraya*. Krishna is *prītira-āśraya* and the *premi-bhaktas*, those who have developed love for Krishna, are the *prītira-viṣaya*. The object of love and the abode of love. Krishna only reciprocates with that *bhāva*, loving mood. Therefore, it is said, *bhāva-vinodiyā-hari* — “Lord Hari only accepts your loving mood, nothing else.” 🍌

— From an arrival talk in Bhubaneswar. 5 January 1995.



DRESS OF THE YOGINI PART FIVE



From Śrī Rādhā-mādhavodaya
by Raghunandan Goswami

For more about Raghunandan Goswami see Bindu issue 604. This story continues from Bindu issue 607.

*eta śuni lalitā viṣākhā duijana
puṣpa tulibāra chale karilā gamana
phula tuli tuli tānrā bhramite bhramite
dūre thāki śrī kṛṣṇere pāila dekhite*

“Having thus heard Radha’s words, the two *sakhīs*, Lalita and Vishakha, on the pretence of picking flowers, then took their leave. And as they wandered to and fro picking flowers, they happened to see Krishna in the distance.” (128-29)

*tabe śrī kṛṣṇera bhāva janibāra āśe
gupta rūpe gelā sei nikuñjera pāse
sekhānete ati utkañṭita janārdana
kahichena subalera prati e vacana
sakhā vanśī bājāinu haila katakṣaṇa
ekhano nā āila priyāra kona jana*

With the hope of gaining an insight into Sri Krishna’s present mood, they hid themselves somewhere close by the bower wherein Janardan



Unknown artist. Moghul. C. 1610.

While waiting for Krishna, the peacocks remind Srimati Radharani of her beloved



The gopīs console Radharani in her separation from Krishna

(Krishna) was in an acute state of anxiety, [and they overheard him] as he spoke to his friend Subal, “Sakha! I played the flute for a while, but even now, not one of my priya’s friends has arrived.” (130-32)

ataeva āmi ei kari anumāna
 śānta nāhi ha-iyāche priyāra se māna
 ekhana kariba kibā balaha upāya
 tāhā vine prāṇa āra dharā nāhi jāya

“Hence, I can only guess that my priya’s māna (my beloved’s sulky anger) has still not yet been pacified. Can you say what means I should adopt now? For without her, I cannot keep my life within this body!” (133-34)

eteka kṛṣṇera kathā śuni sukhi mana
 dui gopī sanmukhete karilā gamana
 tāhādige dekhi kṛṣṇa nikāṭe āsiyā
 kahichena dohākāre vinaya kariyā
 esa esa priyasakhī ki bhāgya āmāra
 daršana pāinu sei tomā dohākāra

Hearing his words, the two sakhīs become happy at heart, and they begin to approach him. Noting that they were coming near, Krishna moved toward them and spoke words of humility, “Dear friends! Come! Come! It is indeed my great fortune that I get to see you both here.” (135-37)

bujhi mora prati anugraha kari mane
 pāṭhāiyāchena priyā tomā duijane
 kaha kaha mora prāṇapriyāra kuśala
 kaha giyāchena māna tāhāra prabala

Surely this is Radha’s favor, as she must have sent you! Speak! Speak! Is my prāṇapriyā well? Tell me, for when she left she was in a pique of māna.” (138-39)

lalitā balena taba semana carita
 se sakala ha-iyāche modera vidita
 āra kena śāṭhya maya madhura vacana
 kahi kahi kaṣṭha pāitecha akāraṇa
 satya baṭe rādhā āmādige pāṭhāyeche
 kintu se pāṭhāya nāi jāna tava kāche

“We are aware of your character,” said Lalita, “So why speak to us in this deceitfully charming manner? By speaking like this you are unnecessarily creating more difficulties for yourself. It is indeed true that Radha sent us here, but you do not seem to understand just why she has sent us here.” (140-42)

vanete āile dekhā habe tomā sane
 e lagi nā āila se pūjite tapane
 grhetei karibeka tāñhāra pūjana
 pāṭhāila āmādige kusuma kāraṇa
 eita kahinu yetu modera āśāra
 ekhana uttara śuna praśnera tomāra



Unknown artist. Bundi Rajasthan. 1590-1600.

Radha in separation

“We did not come into these woods to see you! Rather we have come here (with a desire) to worship the sun, which we will do at home. We were sent here by Radha to collect flowers for this purpose. That is what we hope to achieve here (the collection of flowers). Now hear the answer to your question.” (143-45)

*karile tumi ye tāra śubha jijñāsana
dekhite nā pāi tāhe tava prayojana*

*padmā kimbā śaibyā yabe ekhāna āsibe
tādera sakhīra tabe kuśala puchibe*

*je hetuka seha tava priyatamā haya
tāra śubha śuni habe ānanda udaya*

“You enquired into Radha’s well-being, but you have no need to see her any more as Padma and Saibya [the friends of Chandravali, the apparent competitor of Radharani] will come here and you can ask them about their *sakhī*’s (Chandravali’s) welfare. She (Chandravali) is after all your beloved. As such, you will no doubt derive much joy to hear of her well-being.” (146-48)

*abhāginī rādhikāra puchiyā kuśala
lajjā dāo āmādigē ki lāgi viphalā*

*eta kahi yāite udyata duijana
patha āgulyiā kana śrī nandanandana*

*sakhī bījhilāma āmi todera bhārati
ekhano āchena krudha priyā mora prati*

“If you wish to shame us by enquiring into the well-being of our unfortunate Radhika, then your attempt will be unsuccessful.” Having said this, the two of them (Lalita and Vishakha) started to leave. At that time the beautiful son of Nanda blocked their pathway and declared,

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“*Sakhī*, I have understood from your words that my sweetheart is still, even now, enraged with me.” (149-151)

*tāhāte nā āche mora kichu kheda leśa
ye hetuka nāhi āche virahera kleśa*

*cāhitechi āmi ebe yeha dika diyā
sei dike dekhibāre pāitechi priyā*

(Krishna continues) “Yet this gives me no torment whatsoever (if she is still furious with me) as there is no grief in my separation from her since in whatever direction I look, I see her.” (152-53)

*kakhana yadyapi kari nayana mudraṇa
hṛdayate pāi tabe tāra daraśana*

*e lāgi nā cāhi āmi tāhāra prasāda
prasāda ha-ite bhāla emata viśāda*

*prasādete ekadike dekhibāre pāi
ekhāna dekhite pāi yei dike cāi*

(Krishna continues) “Whenever I close my eyes, I have her *darśana* in my heart. I have no need to win her favor. I actually prefer my present state of grief and regret. By gaining her favor I will see her in only one direction, whereas now (in this state of dejection) every direction I look, I see only her.” (154-56)

*prasāde bāhire mātra rāi nirakhite
pāitechi hṛdaye ekhāna dekhite*

*ataeva kaha giyā tomarā priyāya
nā tyajena ei māna kakhana āmāya*

“Although I am presently outside of her favor, yet because now I can behold Radha in my heart, I am therefore asking you to tell your dear friend not to give up her *māna* toward me!” (157-58)

*eta śuni śrī kṛṣṇera viraha vikāra
vismaya ānanda haila dui gopikāra*

*premera ādhikya jāni ha-ila vismaya
rādhāra saubhāgya bhāvi ānanda udaya*

Having listened to Sri Krishna’s *viraha-vikāra* (his ecstatic transformations of love in separation) the two *gopīs* were astonished and delighted. Noting just how much he was in love surprised them. Considering this to be a most fortunate outcome for Radha, great joy rose within them. (159-60)

[**Note:** The word “*vikāra*” means an ecstatic transformation. Thus, in the context of this verse, Krishna’s *viraha-vikāra* could indicate his longing to always be in separation, even to the point of requesting them to tell Radha to not forsake her *māna*, so that he may continue to see her everywhere.]
[Continued in the next issue] 🍊