

Sri Krishna Kathamrita

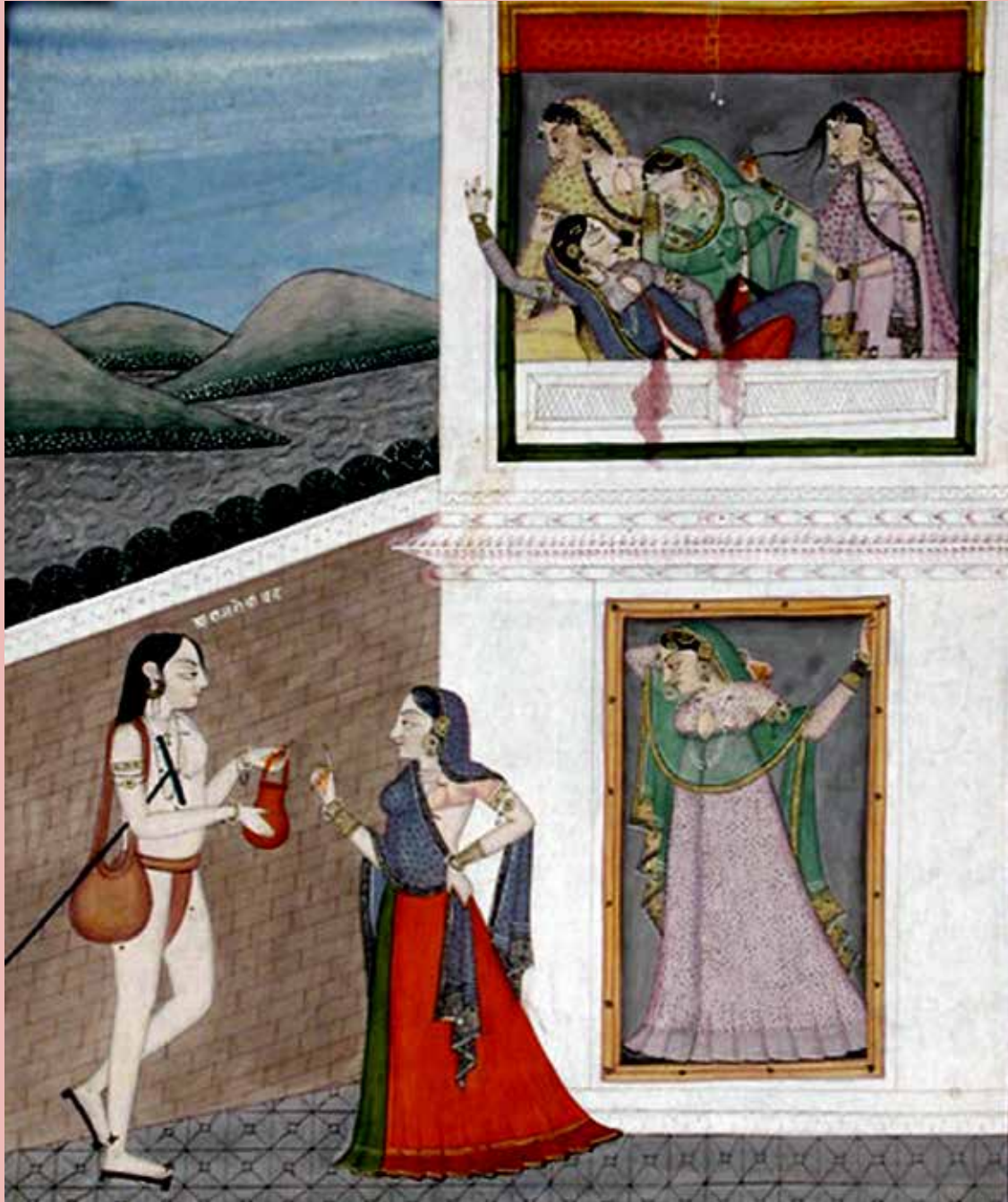


Bindu

Issue 610

rādhā-prema-yācin

The Beggar of Radha's Love





Sri Krishna Kathamrita Bindu

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SIMPLY LOVE KRISHNA



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Krishna is within you. He is sitting within your heart as a friend, not as an enemy. Krishna is always your friend — *suhṛdaṁ sarva-bhūtānām* (Bg. 5.29). You are searching out friends to talk with, to joke with, to love. Krishna is sitting there for that purpose. If you love Krishna, if you make friendship with Krishna, then your life will be successful. You haven't got to search out any other friend. The friend is already there. Either you are a boy or a girl, you will find a nice friend within yourself. That is yoga system, when you realize this friend. This friend is so nice that as soon as you become a little inclined to hear about him, *śṛṇvatām sva-kathāḥ* — about Krishna, not any other nonsense talks, simply about Krishna — then Krishna will be so pleased. 🙏

— From a lecture in New Vrindavan. 7 June 1969.



Unknown photographer

QUALIFICATION FOR READING ABOUT RASA-LILA



Sri Srimad Gour Govinda Swami Maharaja

Devotee: It seems like a contradiction. On the one hand, Srila Prabhupada is saying in his purport that the materialists should not read about Krishna's pastimes with the *gopīs*. Then on the other hand Prabhupada also says that if one has sex desire then by reading about the *rāsa-līlā* pastimes they will become free from lust.

Gour Govinda Swami: Lust is the disease of the heart. The *Bhāgavatam* states, *kāmaṁ hṛd-rogam āśv apahinoti* — by hearing *rādhā-kṛṣṇa-prema-līlā* from the right source,

Cover Painting: Radharani and the *gopīs* greet Krishna who has come in the disguise of a renunciate sadhu. By an unknown artist. Mandi in Himachal Pradesh. Pahari school. 1845.

Painting by an unknown artist, Kangra style, Circa 1825.



The gopīs unite Radha and Krishna

from the lips of a *vaiṣṇava* who is on the platform of love and who is always feeling the *gopīs'* *bhāva* of separation from Krishna, it will act as a medicine. [Bhāg. 10.33.39.]

Devotee: So Srila Prabhupada's statement in the purport is referring to someone who is not hearing from a *vaiṣṇava* but is only reading?

Gour Govinda Swami: Yes. Then one will get the reverse effect. He will imitate and become a debauchee, and then there will be social scandals.

Devotee: So the key is that one should hear from the lips.

Gour Govinda Swami: Yes, hear from lips. If you only read, you cannot understand. Hear from the right source. And if you are on that level then you can understand. Then you can relish this subject. Otherwise, you cannot understand such topics because they are not material.

Devotee: What if the guru tells you to read these subjects?

Gour Govinda Swami: Why will the guru say that? The guru knows what level the disciple is on. He will debar you, "Don't read." No. You cannot understand. If you read, only the reverse effect will come and you will imitate. You will think, "Oh, Krishna is doing like this, or the *gopīs* are doing like this. Let me also do that." There is no question of imitation. That won't help you. When you become elevated to that level then spontaneity will come. It comes by the association of *sādhus*. By the *sādhus'* mercy you may be elevated to that level. Otherwise, there is no other means. The mercy of such *sādhus*, *vaiṣṇavas*, is required." 🍌

— *Mathura Meets Vrindavan*, p. 237. Lecture, Bhubaneswar, 17 December 1993. Gopal Jiu Publications. Bhubaneswar. 2003.





Painting by an unknown artist. Guler school. 18th century.

Krishna falls at the feet of Radha





Srimati Radharani is the utkaṅṭhitā nāyikā — the heroine who anxiously waits for her lover

DRESS OF THE YOGINI PART FIVE



*From Śrī Rādhā-mādhavodaya
by Raghunandan Goswami*

For more about Raghunandan Goswami, see Bindu issue 604. The story continues from Bindu issue 609 where it was described that Lalita and Vishakha dressed Krishna as a yoginī — lady ascetic.

[The poet adopts *tripadī* meter for verses 179 to 183.]

kibā se yoginī veṣa yāhe buddhi paraveśa
vijñero karite nā pārāya
apara ki kava yārā karichena veśa tāñrā
pāichena dekhiyā vismaya

What to speak of others, even the intellectual prowess (or the penetrating insight) of the sagacious was rendered incapable of comprehending (or discerning the conceit) of the *yoginī-veśa* which they now fashioned for him, and which was astonishing to behold! (179)

cācara cikura ghaṭā benāye karilā jaṭā,
kibā śobhā ha-ila tāhāra

gomayera bhasma āni cikaṇa kariyā chāni
mākhāilā gāye bāra bāra

How pretty his curly locks of hair looked once they had been wrought into dreadlocks. Next, they brought the ash of cow-dung, and again and again they rubbed and smeared it over his glossy skin. (180)

ani bhūrjataru chālī kari tāre phālī phālī
parāilā kariyā jatana
śāṅkera kuṇḍala kāṇe dilā āra sthāne sthāne
śāṅkha kṛta nānā ābharaṇa

Then they took some tree bark, spliced it into fine tattered strips and carefully draped him in it. After that they decorated his ears with conch-shell earrings. They adorned his entire body with various ornaments crafted from conch shell. (181)

[**Note:** The *bhūrja* tree only thrives in the Himalayan region. Its bark has traditionally been used by yogis and yoginis to serve the purpose of clothing.]

tumbīphala patra bāma kare dilā abhirāma
dakṣa kare rudrākṣera mālā
yoga-patṛa dilā gale carmāsana kakṣathale
e veśa-o vana kaila ālā

Next, they put a *tumbīphala patra* (a pot made from the hollow shell of a dried gourd) in his left hand, and



Unknown artist. From Devgarh. Circa 1815-1820

Yogis are generally followers of Lord Shiva, who likes snakes. Here, Krishna as a yogini is seen playing with snakes



Unknown artist. Pahari style from Northern India. Circa 1700s.

Krishna waiting for Radharani's forgiveness

“Your attire is such” says Lalita, “that surely no one will be able to recognise you now. You should walk ahead of us, and by adopting some pretence, enter into Radha’s palace. Shortly after this, we two shall arrive, and then altogether we can try and reason with that old woman.” (184-86)

*eta śuni tathāstu baliyā janārdana
ekāki jāṭilā gr̥he karila gamana*

*jaṭilā tāhāre dekhi praṇāma kariyā
kahiteche tānra teje vismaya pāiyā*

*yoginī tomāra bāsa haya kona sthāne
ki nāma tomāra kena āile ekhāne*

After hearing their words, Janardana (Krishna) said, “Let it be!” Meanwhile, Jatila was sitting alone in the palace. Upon seeing the yogini approach, she paid her respects, and in utter astonishment at her (his) effulgence, began to question Krishna as follows, “O yogini! Where do you live? What is your name? Why have you come here?” (187-89)

*śrī kṛṣṇa kahena mora nāma mahāmati
kāmyaka-kānane haya āmāra basati*

*mora guru karechena more ājñāpana
karibāre manūsyera hita ācaraṇa*

*ataeva bhramaṇa karibe saba deśe
yāra me aśubha āche kāche kahi saviśeṣe*

“My name is Mahamati” said Krishna, “and I reside in the Kamyaka forest bowers. My guru ordered me to perform acts of kindness for the welfare of all mankind. Hence, I have taken to roaming here and there in every country, approaching those in unfortunate circumstances, and offering them particular and special advice.” (190-92)

*se aśubha jāni tāra kare svastyayana
ei rūpe kari āmi hita ācaraṇa*

*jaṭilā kahena tabe basa ekabāra
mora prati kari kichu karuṇā vistāra*

Mahamati said, “If I hear of someone who is suffering from misfortune, then I put them at ease, making them content and well again. In this manner, I busy myself dispensing gracious acts of compassion.” (193-94)

*āmāra putrera kaha śubhāśubha phale
dekhite pāicha yāhā yāhā yogabale*

Jatila replies, “Then please tell me, through the prowess of your yoga, whatever beneficent or malefic consequences you can see that may be awaiting my son.” (195)

*eta kahi se jaṭilā āsana arpiyā
śrī kṛṣṇa tāhāte basi kahite lāgilā*

*bhagyāvati chila jata tava putrarīṣṭhi
tāhā naṣṭha kariyāche tava vadhu dṛṣṭi*



Krishna dances with the gopīs in Vrindavan

*tava vadhu pativratā śīromaṇi haya
tāra dṛṣṭi pāte kichu ariṣṭa nā raya*

Having thus spoken, Jatila offered (Mahāmati) a place to sit, and, once seated, Sri Krishna began to address Jatila in these words: “You are fortunate and blessed, as all the ill-omens pertaining to your son were destroyed by the mere glance of your daughter-in-law. She, your daughter-in-law, is the crest jewel of all chaste women, and wherever her glance may happen to fall, cursed ill-fate can no longer abide thereabouts.” (196-98.)

*eka mātra ha-iteche ariṣṭa sañcāra
apavāda kara yei tumiha tāhāra*

*apavāda kaile pativratā krudha haya
pativratā krodhe haya aśubha udaya*

*āji kṛṣṇa āpanāra aśubha nāśite
prabhāte āsiyāchila rādhāre bandite*

*tāhā dekhi tumi tāre karile durvāda
ei aparādhe tumi pāibe viṣāda*

Mahamati continued, “The only ill-starred omen that I see are the false accusations which you heap upon Radha. You should know that such slander will only provoke the rage of a chaste wife; and by causing her displeasure, only ill-luck shall arise. Today, intent on eradicating his own ill-fortune, Krishna came to

Radha at dawn to pay his homage to her, and yet you still spoke ill of her. This offense will bring you nothing but grief. (199-202)

*eta śuni atisāya sañkita jaṭilā
punarvāra tānra prati kahite lāgilā*

*yogini tumiha hao sarva śubhañkari
kaha āmi ki kariyā e sañkeṭe tari*

Hearing these words Jatila was much afraid, and she began to question Mahamati, “Oh yogini! Oh bringer of all good fortune! Tell me how I may cross over these calamities?” (203-204)

*śrī kṛṣṇa kahena gopī upāya ihāra
tāhāra prasāda vine nā dekhi je āra*

Krishna said to Jatila, “O gopī! I can see only one way, which is entirely dependent on your gracious consent.” (205)

*pāritāma āmi tāre prasanna karite
kintu kāryabaśe ethā pāvanā rathite*

*e deśa chāḍiyā yadi anyatra nā yāi
āsiba kakhana tabe punaḥ ei ṭhāni*

Mahamati continued, “Although I would undertake to pacify her, I am constrained to attend to my other obligations. I must leave your country and go elsewhere and can by no means even say when I might return here again.” (206-207)

*jaṭilā kahena para hita kahikāre
guru diyāchena ājñā kahile tomāre
etha kichukāla ṭhāki mora ei hita
karite avāśya haya tomāra uchita*

Jatila replied, “But you just declared that you labour only for the good of others! And that your guru commanded you to do so! You will of course, for some time at least, tarry here for my well-being. This is only proper on your behalf.” (208-209)

*śrī kṛṣṇa kahena yadi kariha āgraha
tābe kichu kāla rava uttarala naha
kintu āmi tāra kāche rahiba jāvata
jāite nā pābe sethā puruṣa tāvata*

“If you are impatient (for me to help you),” said Sri Krishna, “then as long as I am in her company, you must remain here, in complete silence for a little time, and be sure to bar the entrance to all males.” (210-211)

[**Note:** The word *uttarala* in text 210 means: “reply, answer, retort, or rejoinder. *uttarala naha* — “do not *uttarala*”, could also be interpreted as, “Do not interrupt us with your words, demanding answers, or expect any sort of a reply while I am with her.”]

*guru vine anya puruṣera sāksātkāra
yehetu nā kari morā vacana udgāra
ihā yadi pāra tumi svikāra karite
tabe taba badhure yāiba bujhāite
eta śuni je ājñā baliyā se jaṭilā
kṛṣṇa laye rādhikāra nikaṭe calilā*

“What to speak of males, you must not grant entrance to even her respectable elders. I will be able to comprehend the present state of your daughter-in-



Basholi painting by an unknown artist. Circa 1730 - 1740.

Krishna playing his notorious flute

law, only if you agree to these terms.” The moment she heard Mahamati’s words, Jatila consented, and taking Krishna with her, began to walk towards Radhika’s chamber.” (212-214) [To be continued in the next issue.] 🍌

— English translation by Jagannath Mishra Das from Raghunandana Goswami’s *Śrī Śrī Rādhā-mādhavodaya*. Pages 187 to 188. Published by Niradachandra Chakravarti. Kolkata. 1312 Sal. (1905 CE) Bengali.

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