



तव कथामृतं तसज्जीवनम्
tava kathāmṛtaṁ tasjīvanam

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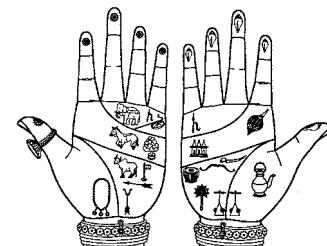
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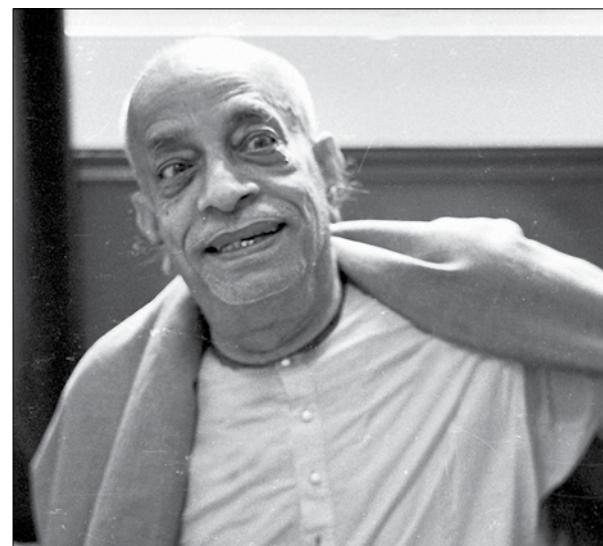
ONE BECOMES TWO BECOMES ONE

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

We must study these relationships, mingles, from a neutral point of view. If you examine neutrally, the position of being the lover of Krishna is better than the position of a person who is in relationship with Krishna as a servant. Anyone — whether a servant, a father, or a lover of Krishna — they all consider their own relationship to be the best. But from a neutral position, the relationship with Krishna as the lover and the beloved is the best. It is the supreme relationship. Therefore the worship of Krishna performed by the *gopīs* is considered the supreme form of worship.

Lord Chaitanya also displayed this mood. His propaganda, his understanding of Krishna, was just like the lover and the beloved. As Lord Chaitanya, he was playing the part of Radharani. Krishna wanted to understand himself. Krishna wanted to understand what is there in Radharani. Lord Chaitanya is not different from Krishna. The feature in which Krishna is trying to understand Radharani — that is Lord Chaitanya. So Radharani's position is greater than Krishna's. The relationship of lover and the beloved, as it was between Krishna and the *gopīs*, is the highest type of relationship. There is no doubt about it.

Lord Chaitanya is playing the part of Radharani. He is worshiping Krishna as Radharani worshiped Krishna.



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

There is a verse composed by Lord Chaitanya where he says,

*āśliṣya vā pāda ratāṁ pinaṣṭu mām
adarśanāṁ marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparah*

"My Lord Krishna, you may trample me down by your feet, or you may embrace me as your lover, or you may make me brokenhearted without your presence. Whatever you like you can do. But still I am your eternal servitor." This was Radharani's attitude. So Lord Chaitanya is the feature of Krishna understanding Radharani.

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Krishna is undoubtedly great, but because he cannot repay the loving transactions of Radha, he thinks that Radharani is greater than himself.

He wanted to study what is there in Radharani. He thought, “I cannot study Radharani in my original feature as Krishna. If I take on the feature of Radharani, then I can understand her glories.” These are the highest transcendental sentiments. Lord Chaitanya is Radharani’s feature. *caitanyākhyāmī prakaṭam adhunā tad-dvayaṁ caitymām āptam* — When Krishna wants to enjoy, he expands his pleasure potency, which is Radharani. Krishna becomes two — Krishna, and his pleasure potency Radharani. And when those two personalities again become one, that is Chaitanya. These things you will understand as you develop the higher stages of Krishna consciousness. But we can discuss them for now. ☺

— From a lecture in San Francisco on 10 September 1968.

THE TOPMOST GURU



Sri Srimad Gour Govinda Swami Maharaja

The guru is one who teaches and practices *bhakti* in his life. The guru is the *āśraya-ālambana*, abode, of *prema*. Each guru has his guru, who in turn has his guru, who again has his guru, who has his guru, and it goes up. Who is the last or topmost guru?

Radharani is the topmost guru. She is in possession of the *prema-bandhana*, the great storehouse of love. Therefore she is known as *hlādinī-śakti*, the personified pleasure potency. The *prema-bhakti prabhāvā*, the flow of *prema-bhakti*, emanates from that storehouse.

So when Krishna becomes a *bhakta* and thus becomes a student of *prema-bhakti*, his guru is Radharani. Kaviraja Goswami has described the words of Krishna:

*rādhikāra prema—guru, āmi—śiṣya naṭa
sadā āmā nānā nr̄tye nācāya udbhaṭa*

श्री कृष्णकथामृत बिन्दु

Now, Krishna is going to teach *prema-bhakti*. But how can he teach without a guru? His guru is Radharani, *rādhikāra-prema guru, āmi śiṣya naṭa* — “Radharani is my guru in *prema-bhakti* and I am her *śiṣya*, disciple. According to her tune she is making me dance.” (*Cc. ādi 4.124*) Radharani is the embodiment, the culmination of *hlādinī-śakti*, and her *bhāva* is *mahābhava*, the last limit of *prema-bhakti*. As the source of the Ganga is the Mandakini River, similarly the *prema-bhakti mandākinī*, the source of *prema-bhakti*, is Radharani.

Krishna decided, “I have to assume the mood of Radharani. The storehouse of *prema* is with her. Unless I have the storehouse, how can I give?”

In his *Dvitiya Caitanyāṣṭaka* (text 3), Rupa Goswami has written, *kutukī rasa-stomaiḥ hr̄tvā* — Krishna is very expert in stealing. So he entered into the heart of Radharani and stole her love. In this way he became Gaura. ☺

— From a lecture on 13 December 1991 in Bhubaneswar.

SHE WHOM EVEN THE VEDAS CANNOT APPROACH



Detail from an illustration of Gita Govinda, Mewari, c. 1720

From Srila Prabodhananda Saraswati's Śrī Rādhā-rasa-sudhā-nidhi

*dharmādy-arthā-catuṣṭayāmī vijayatāmī kīrti tad vṛthā-vārtayā
saikāntiesvara-bhakti-yoga-padaṁ tv āropitā mūrdhani
yā vṛndāvana-simni kācana ghamāscaryā kiśori-maṇis
tat-kaiñkarya-rasāmṛtād iha paranī citte na me rocate*

The four goals of life beginning with material piety may be glorious to some people, but I think they are useless. Why should I waste my time talking about them? Other people may place on their heads the path of devotional service to the Supreme Personality of Godhead. I am still not interested. The only thing that pleases my heart is the nectar that is service to a wonderful jewel-like girl who stays deep in Vrindavan forest. Nothing else pleases my heart. (Text 78)

*karmāṇī śruti-bodhitānī nitarānī kurvantu kurvantu mā
giḍhāścarya-rasāḥ srag-ādi-viṣayān gṛhṇantu muñcantu vā
kair vā bhāva-rahasya-pārāga-matiḥ śrī-rādhikā-preyasaḥ
kiñcij-jñair amiyujyataṁ bahir aho bhrāmyadbhir anyair api*

The devotees may perform Vedic rituals or not perform them. The devotees who taste the wonderful secret nectar of devotional service may accept flower garlands and other things pleasing to the senses, or they may reject them. What foolish non-devotees, who wander aimlessly in this world, have the right to question the actions of Sri Radha's dear devotees, whose hearts have travelled to the farther shore of pure love? (Text 83)

*dūre sprsty-ādi-vārtā na kalayati manān-nāradādīn
sva-bhaktān
śrīdāmādyaiḥ suhṛdbhir na milati ca haret sneha-
vrddhim sva-pitroḥ
kintu premaika-simānī madhura-rasa-sudhā-sindhu-
sārair agādhānī
śrī-rādhām eva jānan madhupatir aniśau kuñja-
vīthīm upāste*

Staying far away from talk of creating, maintaining, or destroying material worlds, not listening to Narada and the devotees, not meeting with Sridama and other friends, ignoring his parents' love, but instead thinking day and night only of Sri Radha, who is the pinnacle of love and the fathomless ocean of sweet nectar, Krishna worships the path that leads to the forest. (Text 236)

*kvāsau rādhā nigama-padavī-dūragā kutra cāsau
krṣṇas tasyāḥ kuca-mukulayor antaraikānta-vāsaḥ
kvāhanī tucchaḥ paramam adhamāḥ prāny aho garha-karmā
yat tan nāma sphurati mahimā hy eṣa vṛndāvanasya*

Who is Radha? She is the goddess whom even the Vedas cannot approach. Who is Krishna? He is the beloved whose home is at the lotus flower of Radha's breast. Who am I? I am an insignificant living being entangled in household duties. It is only because

Vrindavan is such a glorious abode that the holy name was ever given to a person like me. (Text 261) ☩

— Adapted from an English translation by Kusakratha Das. The Kṛṣṇa Library. Los Angeles.

RADHARANI'S FOREST



Brahma-vaivarta Purāṇa *Canto four, chapter seventeen, texts 217-220*

*tasya nāmāntarānī vṛndā tad idānī ca tapo-vanam
tena vṛndāvanānī nāma pravadanti maniṣināḥ*

Another name of Tulasi is Vrinda. For this reason, the wise say that Vrindavan is named after Tulasi because she performed austerities there.

*athavā te pravakṣyāmi parami hetv-antarānī śrīnu
yena vṛndāvanānī nāma puṇya-kṣetrasya bhārate*

Please listen and I will tell you still another reason this holy place on the earth is named Vrindavan.

*rādhā-śoḍaśa-nāmnānī ca vṛndā-nāma śrūtāu śrūtam
tasyāḥ kṛiḍā-vanānī ramyānī tena vṛndāvanānī smṛtam*

Of the sixteen names of Radha given in the Vedas, Vrinda is one. Because Radha enjoyed pastimes in the beautiful Vrindavan forest, it is named after her.

*goloke prityaye tasyāḥ krṣṇena nirmitānī purā
kṛiḍārthanī bhuvi tan nāmnā vanānī vṛndāvanānī smṛtam*

To please Radha, Lord Krishna manifested Vrindavan forest in the spiritual world of Goloka. When Vrindavan was brought to earth for Radha's pastimes, it was named after her. ☩

— Unpublished translation by Kusakratha Das.

THE BIRTH OF SRI RADHA

Dina Bandhu Das

*āśvinera śuklāṣṭamī dinārdhera kale
anurādhā nakṣatra haila sei bele
śubha dina daśa diśa bhela suprakāṣa
sabākāra antare ānanda abhilāṣa*

At noon on the eighth day of the bright fortnight of the Ashwin month, the constellation known as Anuradha appeared in the sky. On this auspicious day, all ten directions appeared illuminated, and everyone's heart was filled with joy.



Brush drawing on paper, Nathdwara, c. 1880

Radha and Krishna's swing pastimes in Vraja

hena kāle kīrtidā parama-kutuhalī
prasavila kanyā nāma rādhikā sundarī[॥]
ānandita haiyā dākiyā nṛpavare
dui jana nānā dhana vitaranā kare

At this time, the supremely jovial queen Kirtida gave birth to a beautiful girl named Radhika. In great joy, she called out to King Vrishabhanu. Both of them gladly arranged for various types of donations.

*dvijagaṇa ganaka āniya śata-śata
dhana dāna dila yāñra yei abhimata
nagara bājāre bāje aśeṣa bājanā
śuni dīnabandhu dāsa pāsare āpanā*

The brahmins brought with them hundreds and hundreds of astrologers. King Vrishabhanu donated wealth to all of them to their full satisfaction. In the town and in the markets, unlimited instruments played music. Dina Bandhu Das can hear all of it in his heart. ☺

— Translated by Hari Parshad Das from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



The lotus feet of Radharani

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