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RADHARANI'S ANXIETY

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada



Even in Vrindavan there is anxiety. Radharani is in anxiety that "Krishna is not here. How will Krishna come?" The *gopīs* are also in anxiety, so much so that when Krishna used to go to the forest for tending the cows and the *gopīs* remained at home, they were said to be thinking, "Krishna's feet are so soft that we hesitate to take them on our breasts, but he is now walking in the forest where there are so many stones and pricks giving pain to his lotus feet." Thinking like this, they fainted. This is also anxiety. So much anxiety that they faint — but that is for Krishna. Therefore the *gopīs* are exalted. Sri Chaitanya Mahaprabhu recommends, *ramyā kācid upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā* — "There is no better type of worship of Krishna than was done by the *gopīs*." [Srinath Chakravarti's *Caitanya-matta-ma-ñjuṣā* commentary on *Śrīmad Bhāgavatam*] So there is spiritual anxiety and material anxiety. Spiritual anxiety means you are advancing in spiritual life. Material anxiety means you are going downhill. ❀

— From a lecture in Hawaii on 7 February 1975.

BEST OF ALL PLACES

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

As the surrendered maidservants of Sri Radha, we have to constantly live on the banks of Radha Kund. In the Narayan conception there is no existence of father and mother. Narayan is unborn. But when that unborn Lord appears as the son of Devaki and Vasudev in Mathura, he performs the pastime of taking birth. The Lord of Vaikuntha is unborn. But since that unborn Lord, due to his inconceivable potency, manifested his pastime of taking birth, his position as the Supreme Lord becomes more glorious. Therefore Mathura is superior to Vaikuntha.

Lord Krishna appears in the pure mind of a practitioner. That pure mind is also Mathura. Many people consider Mathura a mythical place, a place described in fairy tales. Doing so denies Krishna's inconceivable potency. By his inconceivable potency, Mathura appears along with Krishna in this material world.

Vrindavan, where Krishna enjoyed the *rāsa-līlā*, is superior to Mathura, where Krishna took birth. *Caitanya-caritāmṛta* (ādi 1.17) states:

*śrīman rāsa-rasārambhi vaimśvōṭa-taṭa-sthitaḥ
karṣaṇ veṇu-svanair gopīr gopī-nāthaḥ śrīye 'stu naḥ*

Sri Srila Gopinath, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vamshivat and attracts the attention of the cowherd damsels with the sound of his celebrated flute. May they all confer upon us their benedictions.

From his birth in Mathura, Krishna enjoys his pastimes as an immature boy. In the *rāsa-līlā* arena he is a mature boy.

Once, Krishna was enjoying *rāsa-līlā* pastimes with his different types of *gopī* friends. When Sri Radha arrived and saw that the special characteristics of her service could not be exhibited in a *rāsa-līlā* that included so many types of *gopīs*, she left the arena and went to Govardhan. Chandravali also arrived there. When Sri Radha saw Sri Krishna sitting inside a cave at Govardhan with Chandravali, she became very upset. After tactfully deceiving Chandravali's messenger Saibya, Radha's *gopī* friends, Tulasi, Dhanishtha, and others sent Chandravali to Sakhisthali. That is why Srila Das Goswami Prabhupada, who was a staunch follower of Sri Rupa, offered his obeisances to Sakhisthali from a distance. After deceiving Chandravali, Sri Radha's followers brought Shyamasundar to Radha Kund.

Sri Govardhan, where Sri Radha-Krishna's most confidential amorous pastimes take place, is superior to Vrindavan. In his prayer to Sri Govardhan, Srila Raghunātha Das Goswami wrote (*Stavāvali, Govardhanāśraya-daśakam* 6):

*yasyām mādhava-nāviko rasavatīm ādhāya rādhām-tare
madhye cañcala-keli-pāta-valanāt trāsaiḥ stuvatyās tataḥ
svābhīṣṭhaṁ paṇam ādadhe vahati sā yasmin mano-jāhnavī
kastarī tam nava-dampati-pratibhuvanī govardhanam nāśrayet*

Who will not take shelter of Govardhan Hill, the abode of the youthful couple, where Madhava became a boatman and took sweetly beautiful Radha on his boat to the middle of Manasi Ganga? Then, when Radha became frightened by the turbulent waves stirred by a great storm, she prayed to Krishna to calm the water. After which Madhava took his desired fee from her.

Radha Kund is superior to Govardhan because it is flooded fully with the nectarean love of Sri Krishna. Sri Rupa-manjari, who understood Chaitanya Mahaprabhu's confidential intention, instructed that service to Radha Kund, the highest object of

Sri Gaurahari's internal mood, is the ultimate goal of all service. Sri Radha Kund is totally incomprehensible and unattainable for followers of the Nimbarka Sampradaya, by the followers of any *sampradāya* under Chandravali's guidance, and by the so-called followers of *mādhurya-rasa* who are devoid of devotion to Gaura. Therefore Sri-la Das Goswami wrote in his prayer to Sri Radha Kund (*Stavāvalī, Rādhā-kunḍāṣṭakam*, text 2):

*vraja-bhuvi mura-śatroḥ preyasīnām nikāmair
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hr̥di bhūmau snātur uccair priyam yat
tad ati-surabhi rādhā-kunḍam evāśrayo me*

May very dear and fragrant Radha Kund, which, for one who bathes in it, immediately creates in the land of the heart a desire tree of pure love rare even among the *gopī* beloveds of Krishna in Vraja, be my shelter.

In his tenth verse in *Upādeśāmṛta*, Sri Rupa Goswami has ascertained who among the devotees is the best:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṇikaja-dṛśas tābhyo 'pi sā rādhikā
presthā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

In the *śāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such *jñānīs*, persons who are advanced in knowledge, one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Krishna, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Sri Krishna, the transcendental cowherd boy. Among the *gopīs*, Srimati Radharani is the most dear to Krishna. Her *kunḍa*, lake, is as profoundly dear to Lord Krishna as this most beloved of the *gopīs*. Who, then, will not reside at Radha Kund, and in a spiritual body surcharged with ecstatic devotional feelings, *aprākṛta-bhāva*, render loving service to the divine couple Sri Sri Radha-Govinda, who perform their *aṣṭa-kāliya-līlā*, their eternal eight-fold daily pastimes? Indeed, those who execute devotional service on the banks of Radha Kund are the most fortunate people in the universe.

Only the most fortunate pure-hearted souls live in the most sanctified place, Sri Radha Kund, and worship Krishna twenty-four hours

a day. Sri Radha Kund is the topmost section of Goloka, the most confidential place in the spiritual sky, and the only shelter for devotees on the platform of *mādhurya-rasa*. Planets like Bhu, Bhuvah, and Svah are meant for ambitious householders. Above them are planets like Mahar, Jana, Tapa, and Satya, which are meant for the celibates. *Upakurvaṇa-brahmacārīs* live in Maharlok, *naiṣṭhika-brahmacārīs* attain Janalok, *vānaprasthas* attain Tapalok, and *sannyāsīs* enjoy in Satyalok. The *Bhagavad-gītā* (8.16) confirms:

*ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna
mām upetya tu kaunteya punar janma na vidyate*

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to my abode, O son of Kunti, never takes birth again.

The ecstatic spiritual abode of Vaikuntha is rarely attained even by liberated souls. The Lord's devotees who are free from material desire at once attain that abode after leaving their material bodies. Mathura is superior to Vaikuntha; Vrindavan, the abode of the *rāsa-līlā*, is superior to Mathura; Govardhan is superior to Vrindavan; and Radha Kund is the best of all. ❀

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MAD FOR RADHA

Sri Srimad Gour Govinda Swami Maharaja

Krishna is controlled by Radharani's love. Jayadev Goswami has written that Krishna says, *dehi pada pallavam udāram* — "O Radhe! I am asking you, please give me your lotus feet!" [*Gīta-govinda* 10.8] And, *govindānandinī rādhā, govinda-sarvasva* — Srimati Radharani is giving pleasure to Govinda; Govinda is everything for her. [*Cc. ādi* 4.82] Krishna completely belongs to Radha — he has turned mad for Radha. He is acting like a madman.

When Radharani is taking a bath upstream, Krishna takes bath downstream because all the scent, flowers, and *kumkum* will come floating down and touch his body. Krishna has become

mad for Srimati Radhika. At night he hides himself behind a berry tree in the courtyard of her house. He is afraid of Radharani's mother-in-law and sister-in-law. He is hiding because they will chastise him, "Where is that Krishna?! Wicked, very naughty fellow!" He is a madman.

To get the association of Radharani or to touch her body, sometimes Krishna disguises himself as a washerman's wife and goes to Radhika's house, "Radharani, please give me your clothes. I will wash them." At other times he disguises himself as the wife of a barber, *nāpitunī*. The wife of the barber goes and puts some red substance, *altā* on the feet of the ladies. So Krishna assumes that form and goes to Radharani, "Please come, Radhe. I'll put *altā* on your feet."

Being so mad for Srimati Radharani, Krishna assumes the mood and complexion of Radha and comes as Gauranga Mahaprabhu. Mahaprabhu then cries just as Radharani is crying for Krishna: *kva kṛṣṇa nanda-kula-candramāḥ* — "Where is that Krishna, the son of Nanda Maharaja?" *kva kṛṣṇa mandra-muralī-ravaḥ* — "Where is that Krishna who plays so sweetly with his flute?" [*Cc. antya* 19.35] *kāhānī karoṇī kāhānī pānī vrajendra-nandana*, "Where can I go? Where shall I find that Vrajendranandan, the son of Nanda Maharaja?" [*Cc. madhya* 2.15] Mahaprabhu is saying like that. He is Krishna himself, but because he has assumed the mood and complexion of Srimati Radharani, he thinks of himself as Radharani. Radharani is greater than Krishna, so Krishna has assumed her mood and complexion. *Brahmavādīs* or *māyāvādīs* want to become the Supreme Lord, or they want to become one with him. They are ignorant fools. Why are you trying to become the Supreme Lord? Why are you trying to become one with him? Become his *bhakta*, his devotee! The devotee is superior! A devotee is greater than Krishna. *Caitanya-caritāmṛta* [*ādi* 6.100] says, *kṛṣṇera samatā haite baḍa bhakta-pada* [*Cc. ādi* 6.100]. If you become his dear devotee, a very intimate devotee of Krishna, Krishna will make you greater than him. So why are you trying to become one with him, you nonsense? You become a *bhakta*!

I say that this claim of Krishna is not true: *mattāḥ parataranī nānyat kiñcid asti dhanañjaya* —

"O Dhananjaya, there is no one superior to me." [Bg. 7.7] No. This is not true. Krishna's *bhakta* can bind him. Mother Yasoda binds Krishna, and the cowherd boy Sridam climbs up on his shoulder. How is this? This is *bhakta-vātsalya* — how dear his *bhakta* is to Krishna! Krishna has said [Bhāg. 11.14.15],

*na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātma ca yathā bhavān*

"O Uddhava, you are so dear to me. *Ātma-yonir*, Brahma, is not so dear; Shankar, Lord Shiva, is not so dear; Lakshmi Devi, the goddess of fortune, she is not so dear; Balaram is not so dear; I myself, my own soul, is not so dear to me as you are dear to me." You see? Then who is greater? The *bhakta*! *kṛṣṇa sāmīya haite haya baḍa bhakta-pada*. Become a *bhakta* and Krishna will make you greater than him! Why are you trying to become one with him, you nonsense?

Therefore I say, this is not true! Krishna is cheating: *mattaḥ paratarām nānyat kiñcid asti dhanañjaya* — "O Dhananjaya, there is no one superior to me." Cheating! "No, no, no. There is someone superior to you. Your *bhakta* is superior." So become his *bhakta*. This is Krishna. ❀

— From a lecture in Bhubaneswar, 12 October 1989.



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RADHA'S WONDERFUL DANCING

Srila Narahari Chakravarti

Bhakti-ratnākara 5.3350-3353

(*Kedāra-rāga*)

*nṛtyati rādḥā dhṛti'-bhara-bhañjinī gaja-gāminī
maṅgalamaya hīna malina komala kālindī-pulina
dhani dhani dhani nirmala bara sarasa pulina yāminī*

Radha dances. Her graceful steps are like the gait of an elephant. Her movements break Krishna's peaceful composure to pieces. All glories! All glories! All glories to the place of Radharani's dancing, the auspicious, pure soft sands on the bank of the Yamuna that are sweet like nectar.

*bājata mṛdutara mṛdaṅga dhigi dhigi dhigi taga dhilaṅga,
dhā dṛgu dṛgu jhendrām dṛmi, dṛmi dṛmi dṛmi drāminī
jhunu jhunu paga nūpura-dhroani, kiñkiñi kaṭi jhini nini nini
jhañkṛta kara balaya jhanana, jhanana ati-rāminī*

The *mṛdaṅgas* sweetly declare: "*Dhigi dhigi dhigi taga dhilaṅga, dhā dṛgu dṛgu jhendrām dṛmi, dṛmi dṛmi dṛmi drāminī.*" The anklets say: "*Jhunu jhunu paga.*" The belt of bells affirms: "*Jhini nini nini.*" While the bracelets say: "*Jhanana jhanana.*"

*praphullita mukha kañja basana, daśanāvali lalita hasana
nigadata taka thai, thai, thai taka sukha-dhāminī
su-lalita mañi-bhūśaṇa gaṇa gīma dhūnata kautuka ghana,
lola locanāñcala bharu, alaka kula lalāminī*

Her face is like a blossoming lotus. She smiles playfully; her teeth are splendid. Her delightful jangling jewel ornaments say: "*taka thai thai thai taka.*" She is filled with bliss. Her neck sways to and fro and she casts restless sidelong glances. Her locks of hair and her eyebrows are graceful. She is decorated with glorious ornaments.

*cāmīkara garava haraṇa, parama madhura madhurima-tana
ābrta basanāñcala cala, jhalakata anupāminī
hastaka bahu-bhīti karata, śobhā-rasa-puñja jharata
narahari bahu nichani nirakhi, lajjita sura-kāminī*

She robs gold's pride. She is most sweet. She moves the edge of her garment. She is glorious without peer. With a gesture of her hand she removes all fear. From her comes a flood of nectarean beauty. Gazing at her, the demigodesses become embarrassed at their own lack. Narahari Das earnestly worships her. ❀

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