



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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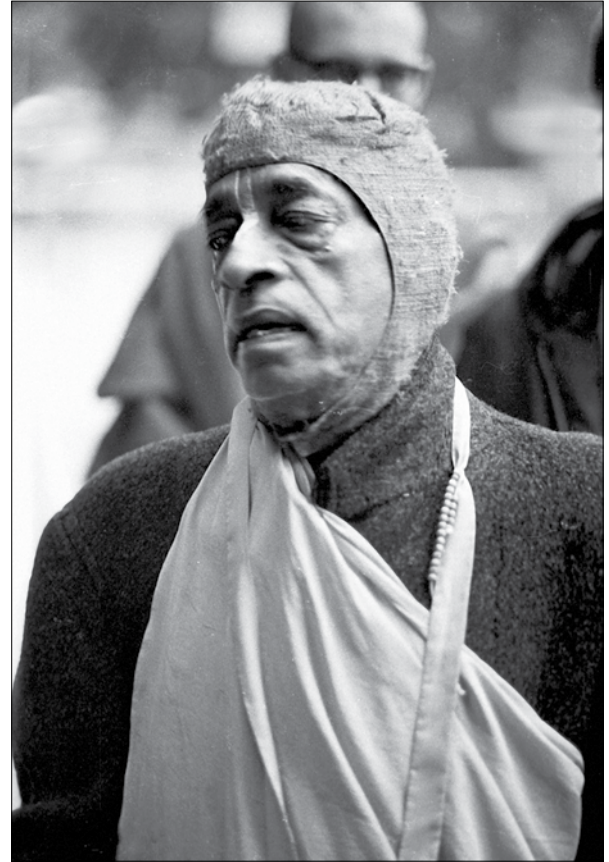
THE ALERTNESS OF RADHARANI

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

When Srimati Radharani first saw Krishna, she suddenly became conscious of all transcendental happiness, and the functions of her different limbs were stunned. When Lalita, her constant companion, whispered into her ear the holy name of Krishna, Radharani immediately opened her eyes wide. This is an instance of alertness caused by hearing the sound of Krishna's name.

One day, in a joking mood, Krishna informed Radharani, "My dear Radharani, I am going to give up your company." Upon saying this, he immediately disappeared, and because of this Radharani became so afflicted that the hue of her body changed, and she immediately fell down upon the ground of Vrindavan. She had practically stopped breathing, but when she smelled the flavor of the flowers on the ground, she awoke in ecstasy and got up. This is an instance of transcendental alertness caused by smelling.

When Krishna was touching the body of one *gopī*, the *gopī* addressed her companion thus: "My dear friend, whose hand is this touching my body? I had become very afraid after seeing the dark forest on the bank of the Yamuna, but suddenly the touch of this hand has saved me from hysterical fits." This is an instance of alertness caused by touching.



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

One of the *gopīs* informed Krishna, "My dear Krishna, when you disappeared from the arena of the *rāsa*



Unknown artist

Srimati Radharani

dance, our most dear friend, Radharani, immediately fell on the ground and lost consciousness. But after this, when I offered her some of your chewed betel nut remnants, she immediately returned to consciousness with jubilant symptoms in her body.” This is an instance of alertness caused by tasting.

One night Srimati Radharani was talking in a dream. “My dear Krishna,” she said, “please do not play any more jokes on me! Please stop! And please don’t touch my garments either. Otherwise I shall inform the elderly persons, and I shall disclose all of your naughty behavior.” While she was talking like this in a dream, she suddenly awoke and saw some of her superiors standing before her. Thus Radharani became ashamed and bowed her head. This is an instance of alertness after awakening from sleep.

There is another instance of this. A messenger from Krishna came to Srimati Radharani while she was sleeping, and Radharani immediately awakened. Similarly, when Krishna began to blow on his flute in the night, all of the *gopīs*, the beautiful daughters of the cowherd men, immediately got up from their sleep. There is a very beautiful comparison made in this connection: “The lotus flower is sometimes surrounded by white swans, and sometimes it is surrounded by black wasps who

are collecting its honey. When there is a thundering in the sky, the swans go away, but the black wasps stay to enjoy the lotus flowers.” The *gopīs*’ sleeping condition is compared to the white swans, and the sound of Krishna’s flute is compared to a black wasp. When Krishna’s flute sounded, the white swans, which represent the sleeping condition of the *gopīs*, were immediately vanquished, and the black wasp sound of the flute began to enjoy the lotus flower of the *gopīs*’ beauty. ❀

— From *Nectar of Devotion*, chapter 30. Bhaktivedanta Book Trust, Bombay, 1989.

FORM OF CONDENSED LOVE

Sri Srimad Gour Govinda Swami Maharaja

The pleasure-giving potency is known as *hlādinī-śakti*. The condensed form of *hlādinī-śakti* is *prema*. When *hlādinī-śakti* becomes condensed and assumes a form, that form is *prema*. And the most condensed form of that *prema* is *mahābhāva*. That is Radharani, *mahābhāva-mayī kṛṣṇa-premara ghanibhūta avasthā* — If *kṛṣṇa-prema* assumes a most condensed form, that is Radharani. That *hlādinī-śakti* is Radharani, and it gives all pleasure to both Krishna and the devotees. Therefore the devotees are engaged in loving service to Krishna. Out of that service they get pleasure, *sevānanda*.



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Unknown artist

Hlādinī-śakti gives that pleasure. Otherwise, if that pleasure were not there, no one would have engaged in loving service to Krishna. *Hlādinī-śakti* gives pleasure both to Krishna and to the devotees. Radharani is the embodiment of that *hlādinī-śakti*. Radharani only thinks of the pleasure and happiness of Krishna. She never thinks of herself. Radha is *govindānandīnī*, she who gives pleasure to Govinda. *rādhā vinā tīrṅhoṅ kāro naya* — “Krishna only belongs to Radharani.” (Srīla Bhaktisiddhanta’s *Gauḍīya-bhāṣya* introduction to *Śrī Caitanya-bhāgavata*, verse 4) He doesn’t belong to anyone else. He is completely captured by Radharani. That is Krishna. Therefore, Krishna manifests himself in his own complete *svarūpa* before Radharani. ❧

— *Mathura Meets Vrindavan*, p. 95. Lecture, Bhubaneswar, 10 December 1992.

RADHA AND KRISHNA’S FIRST MEETING

*Adapted from Srīla Narahari Chakravarti Thakur’s
Śrī Bhakti-ratnākara chapter 13*

*ekadina kṛṣṇa basi’ bhāve mane mane
kirūpe yāiba vṛṣabhānura bhavane*

One day, Krishna began thinking of a plan by which he could enter into the palace of Radharani’s father, Maharaja Vrishabhanu. (347)

Very soon thereafter, on the occasion of Sri Radha’s birthday celebration, Vrishabhanu sent his son Sridama to invite Nanda Maharaja and his family and friends to his palace. Hearing of the invitation, Krishna became full of bliss. Nanda and his party arrived and entered Vrishabhanu’s palace.

*rādhā kṛṣṇa doṅhe doṅhā dekhi’ alakhita
phirāite nāre netra haiyā vimohita*

When Radha and Krishna met, they stood staring at one another, enchanted by each other’s beauty. (351)

Later, for the occasion of Krishna’s appearance day, Mother Yasoda told Nanda that he should invite all his friends for a celebration. Nanda sent the son of his elder brother Upananda to the palace of Vrishabhanu and requested them to come to his house. Vrishabhanu and others came to Nanda’s home carrying various gifts. Vrishabhanu’s queen, Kirtida, and their daughter Radhika came along. Yasoda cordially received them, offering them celestial seats. News of the festival spread throughout Vraja and all the *gopī*’s rushed to the house of Nanda, joyfully singing songs for Krishna’s well being. The *gopas* decorated themselves with ornaments and went to Nanda’s home carrying many buckets of milk,

curds and ghee. The Lord's birthday celebration was thus celebrated with great ecstasy.

On that occasion, Krishna observed Sri Radha from a secluded place, but the two of them were unable to come closer to each other due to the presence of so many respected elders. Thus Sri Radha began to consider some pretext by which she could escape to meet Kanu. Somehow, her confidante Lalita managed to take Radha to a lonely place where she met her beloved Krishna. ❧

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ANCIENT VERSES DEPICTING SRI RADHA

The following two verses depicting Srimati Radharani are found in the writings of ancient poets, thus demonstrating that the pastimes of their Lordships were being sung in their full glory even as much as 2,500 years ago.

*teṣām gopa-vadhū vilāsa suhr̥dām rādhā-rahah sākṣinām
kṣemaṁ bhadrā kalinda-rāja-tanayā-tīre latā-veśmanām
vicchinne smara-talpa-kalpana-vidhic-chedopa yoge dhunā
te jāne jatharī bhavanti vigalan-nīla tvīṣaḥ pallavāḥ*

May all good fortune be on those gracious forest vines - [for they are] the friends of the *gopīs* enjoyment and the witness of Sri Radha's secret talks.



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[Alas!] Now [that Krishna is no longer in Vrindavan], since there is no purpose to pluck them in order to make soft beds, these tender forest vines seem to be devoid of their bluish hue and seem to dry away and perish!

— *Dhvanīlōka* of Anandavardhan, Second *uddyota*, composed around 9th Century AD.

*mukhamārutena tvaṁ kṛṣṇa gorājo rādhikāyā 'panayan
etāsām ballavīnām anyāsām api gauravaṁ harasi*

O Krishna! By blowing with your mouth you disperse the cow-dust from Sri Radhika's face. Thereby you plunder the pride of these *gopīs* and all others. ❧

— Translated by Hariparshad Das from the *Gāthā Saptaśatī* of Hala, composed around 200 BC.

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AGAIN AND AGAIN AND AGAIN

Srila Prabhodananda Saraswati Thakur's Śrī Śrī Rādhā-rasa-sudha-nidhi, text 254

*sadā gāyaṁ gāyaṁ madhuratara-rādhā-priya-yaśaḥ
sadā sāndrānandā nava-rasada-rādhā-rati-kathāḥ
sadā sthāyaṁ sthāyaṁ nava-nibhṛta-rādhā-rati-vane
sadā dhyāyaṁ dhyāyaṁ vivaśa-hṛdi rādhā-pada-sudhāḥ*

Again and again I sing the sweet glories of Sri Radha. Again and again I describe the blissful nectar glories of Sri Radha. Again and again I stay in the secluded forest where Sri Radha enjoys pastimes. With a heart overcome with love, again and again I meditate on the nectar flowing from Sri Radha's feet. ❧

— English translation by Sri Kusakratha Das. The Kṛṣṇa Library. Los Angeles.

