

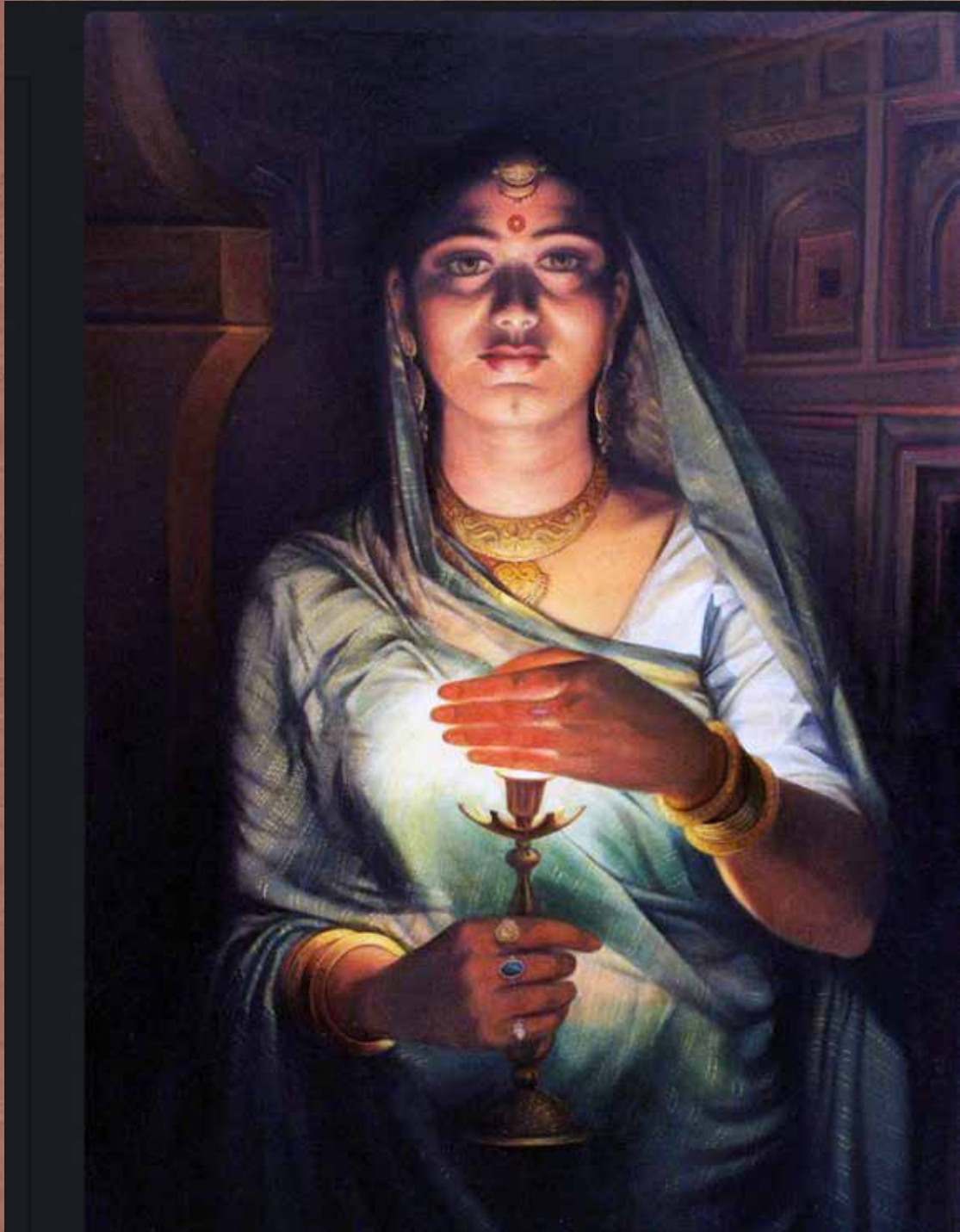
# *Sri Krishna Kathamrita*



## *Bindu*

Issue 533

### *Glories of the Month of Karttika*





# Sri Krishna Kathamrita Bindu

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## PURPOSE OF ENTICING BENEFITS FOR KARTTIKA



*His Divine Grace*

**A. C. Bhaktivedanta Swami Prabhupada**

You have asked about the specialness of the month of Kārttika, and the answer is that it is a special inducement for persons who are not in Krishna consciousness to perform some devotional service. For persons who are doing nothing in Krishna consciousness, it is an indirect inducement to take to devotional service in earnest seriousness, where every moment is Kārttika. In this connection, there is a good example that sometimes a store gives a special concession to attract new customers. But for those who are already customers there is no need of a special sale. They will purchase at any cost if they know the important value of the goods. Similarly, those who are pure devotees do not aspire for any concession, and out of spontaneous love try to engage



Cover: "Light In The Darkness". By Shyam Verma.

themselves in devotional service twenty-four hours each day, three hundred and sixty-five days every year, without any stoppage. 🍌

— Letter to Jayapataka. 30 January 1969.

## KRISHNA'S OPULENCE AND SWEETNESS

**Srila Bhaktisiddhanta Saraswati Thakur Prabhupada**  
from a conversation with  
**Professor Dr. P. Johans, 20 April 1928**

The manifestation of Godhead is of two kinds: *aiśvarya* (opulence) and *mādhurya* (sweetness). The appearance of supreme opulence, disregarding his pastimes in human form, is called *aiśvarya*. For example, Sri Krishna displayed his four-armed form to his father Vasudeva and mother Devaki, and he showed his mystic opulence to Arjuna. These are his opulent manifestations. If in the manifestation of supreme opulence or otherwise his pastimes in a human form are not transgressed, then we call that *mādhurya*. For example, when Sri Krishna was killing Putana, he appeared as if he were a human child sucking his mother's breast. Also, although Yashoda could not bind Krishna with a long rope, he still appeared to be afraid of his mother. And during his childhood pastimes he felled the giant handcart with a kick of his small foot. Even though Sri Krishna's supreme opulence was on display in each of these pastimes, it did not cover his human-like activities.

Moreover, although Sri Krishna is full of all opulence, sometimes he conceals it and acts like any ordinary human boy. His stealing of yogurt and milk are examples of this. Although all the scriptures praise Sri Krishna as the Supreme Lord, Yashomati treats him like her own child. Nanda and Yashoda consider Sri Krishna, who is the maintainer of all other universal maintainers, as their dependent child. His friends enjoy various sports with him by climbing on his shoulders with great affection. The damsels of Vraja consider Sri Krishna their lover even though they see the demigods offering him respects. Everything is full and perfect only in Sri Krishna's character. He is the origin of all. 🍌

— From *Sarasvatī Saṅgha. Uncommon Dialogues*. Translated by Bhumipati Das. Touchstone Media. Vrindavan. 2016.



Unknown artist

## Yashoda Didn't See Krishna's Opulence

**From chapter four of Srila Thakur Bhaktivinode's**  
**Śrī Kṛṣṇa Saṁhitā 16-18**

*ānanābhyantare kṛṣṇo māt্রে pradarśayan jagat  
adarśayad avidyām hi cic-chakti-rati-poṣikām*

Sri Krishna showed his mother the whole universe when he opened his mouth, but mother Yashoda could not accept Krishna's opulence due to being overwhelmed by the spiritual potency's nescience that nourishes attachment. The transcendental devotees are so much overwhelmed by the Lord's sweetness that they cannot accept the Lord's opulence in spite of its presence. This nescience, however, is not a material product.

*dr̥ṣṭvāca-bāla-cāpalam gopī sūllā-sarūpiṇī  
bandhanāya manaś cakre rajjvā kṛṣṇasya sā vṛthā*

After seeing Krishna's childish mischief in the form of stealing the heart (in the form of butter), Yashoda, the form of joyfulness, labored in vain to bind Krishna with ropes.

*na yasya parimāṇam vai tasyaiva bandhanam kila  
kevalam prema-sūtreṇa cakāra nanda-gehinī*

He who has no material form was bound by Yashoda with only a thread of love. One cannot attain the perfection of binding Krishna with material ropes. 🍌

— English translation by Bhumipati Das. Vrajajaraj Press. Edited and published by Pundarik Vidyandhi Das. Vrindavan. 1998.

## UNPRECEDENTED AND SUPREME

Sri Srimad Gour Govinda Swami Maharaja

In this pastime of Krishna being bound by Yashoda for his stealing butter there is *līlānanda*, the Lord relishing the mellow of his sweet *līlā*, and there is also the *bhakta*'s experiencing *premānanda*, getting pleasure from rendering such loving service unto Krishna. Two types of *ānanda* — the Lord's *līlānanda* and the *bhakta*'s *premānanda* — combined together to create *apūrva paramānanda* — unprecedented, supreme *ānanda*. The Lord and the devotee, *bhagavān* and *bhakta*, both become merged, drowned, in an ocean of *ānanda*. No one can describe it with language, for it is indescribable. *raso vai saḥ* — He is the reservoir of all *rasa*, mellow. He is *rasa* himself. He is *rasika*, he relishes. He is the relisher and he is also to be relished, *āsvādyā*. He gives opportunity to his *premi-bhaktas* to relish such mellow. 🍌

— From *Mathura Meets Vrindavan*, p. 52. Lecture, Bhubaneswar, 21 May 1994.

Description of the  
Yoghurt Thief

From *Garga Saṁhita canto one, chapter seventeen*

[Spoken By Garga Muni:] Delighting the cowherd men and women with his childhood pastimes, Lord Hari often conspired with his friends to steal butter and ghee.

One day, Prabhavati Gopi, who was Upananda's wife, came to Nanda's palace and spoke to Yashoda, "O Yashoda, for the two of us there is no separate property in butter, ghee, milk, yogurt, and buttermilk. By your kindness, what is yours is also mine. I don't say you taught him to steal. I know you didn't teach him. But I have to tell you that your son steals butter on his own. When I try to give him good instructions, your arrogant son speaks bad words and runs from my courtyard. He is the son of Vraja's king. He should not steal. O Yashoda, there are some other things also, but out of respect for you I have not told them."

After hearing her words, Yashoda, the wife of Nanda, gently spoke to Prabhavati with great love. "I have ten million cows. There is so much yogurt in the house that I cannot move. I do not know why my little boy never drinks any of the yogurt here. Bring this yogurt thief to me. O Prabhavati, there is no difference between your son and my son. You bring that boy here with butter in his mouth and I will teach him a lesson. I will scold him and tie him up."

Hearing these words, that *gopi* became happy and went home. Then, one day, Krishna went to her home to steal yogurt. Grasping it with one hand after another, Krishna and His boyfriends gradually scaled the outer wall and entered the courtyard. Seeing that the yogurt was in a jug hanging on ropes beyond his hand's reach, by arranging a footstool, a grinding mortar, and the cowherd boys, Lord Hari climbed



Unknown artist

Krishna and his friends stealing butter and feeding it to the monkeys



Unknown artist, Andhra Pradesh, Late 1700's.

The supreme thief

up to it. When even from that height the yogurt jar hanging from the ropes could not be reached, Sridama and Subal hit the jar with sticks. The yogurt flowed from the broken jug to the ground, Krishna, Subal, the boys, and some monkeys, all ate it. Hearing the sound of the jug breaking, Prabhavati Gopi came. The boys fled and she grabbed Lord Hari's beautiful hand.

As Krishna shed false tears, she brought him to Nanda's palace. Seeing Nanda Maharaja standing there, she became nervous and covered Krishna's face with the edge of his garment. Lord Hari thought, "My mother will hit me with a stick." The Supreme Personality of Godhead, who can do whatever he likes, then manifested the form of Prabhavati's son. Yashoda quickly came, and the angry Prabhavati said, "He broke a jug and stole all the yogurt in it." Seeing that it was Prabhavati's son, Yashoda smiled and said to the *gopī*, "O *gopī*, take the edge of the garment from his face and tell the mischief he has done. When it may be said my son has done some mischief, you may throw him out of my house. Your son did the theft you say my son did." Ashamed of what people might think, Prabhavati *gopī* took the cloth from his face. Seeing her own son, she was surprised at heart and said:

"How did you come here without walking? I had the treasure of Vraja in my hand!" Saying this, and taking him with her, she left Nanda's palace. Yashoda, Rohini, Nanda, Balaram, and the *gopas* and *gopīs* laughed, saying, "Today we saw a great injustice in Vraja."

On the path outside, again becoming Nanda's son, the Supreme Personality of Godhead, smiling, confident, and his eyes restless, spoke to Prabhavati. Krishna said, "O *gopī*, if you capture me again, I will take the form of your husband. There is no doubt of it."

When she heard this, the astonished *gopī* went home. From then on, in every home, impelled by fear of embarrassment, the *gopīs* would not capture Krishna. 🍌

— Translated by Kusakratha Das. The Krishna Institute, Culver City, California.

## THE STORY OF DHANESHWAR



**Adapted from Padma Purāṇa  
sixth canto, chapters 113-114**

Lord Krishna tells a story to his wife Satyabhama Devi to illustrate some of the glories of following Kārttika-vrata, specific vows performed for the pleasure of Lord Vishnu during the month of Kārttika.

Previously there was a Brahmin named Dhaneshwar who lived in the city of Avanti. He had fallen from the status of a Brahmin, was addicted to sins, and was very wicked. He sold liquor, blankets, hides of animals, and behaved falsely. His mind was addicted to stealing, prostitutes, drinking and gambling. Once, while traveling about for selling his wares, Dhaneshwar arrived in the city Mahismati on the bank of the sin-destroying Narmada River. Dhaneshwar stayed there for one month. During that time, he observed many men who had come from different directions to stay in Mahismati to follow vows for the month of Kārttika.

While daily walking on the bank of the Narmada selling his goods, Dhaneshwar saw Brahmins bathing in the river, reciting prayers, and worshipping deities. Full of curiosity, Dhaneshwar saw some men reciting a *Purāṇa*, some engaged in listening to it, and some glorifying Lord Vishnu with dancing, singing and musical instruments. He saw some men who had marks like the conch, disk, club, etc. on their bodies in honor of Lord Vishnu, while others were wearing *prasādam* garlands and *tulasī*. Wandering about there every day, he came in repeated contact with Lord Vishnu's devotees, observed their devotional activities, and heard the name of Vishnu from their mouths. He resided there in this way for one month, at the end of which he observed *vaiṣṇavas* staying awake in honor of Lord Vishnu at the time of the concluding rites of their *Kārttika-vratas*. On the full-moon day he saw the various kinds of worship being done, as well as the gift-giving, special feasts, and offering of lamps.

As Dhaneshwar wandered about observing the functions, suddenly he was bitten by a black serpent and fell to the ground. Seeing his condition, some pious men gathered around him out of pity and sprinkled water mixed with *tulasī* on his face. Dhaneshwar died in a few moments. Then the servants of Yamaraj bound him up, and, angrily beating him with whips, took him to Samyamani, the city of Yamaraj. Chitragupta, the scribe of Yamaraj, chastised Dhaneshwar, and told Yama, "Since his childhood we don't find any good deed performed by him. His sinful acts cannot be described even in many years! O lord, this person appears to be sin incarnate. Therefore, till the time of the destruction of the universe he should be roasted in hell."



Unknown photographer

Pujari offers a lamp to Patita Pavan at the temple of Lord Jagannath in Puri

Hearing Chitrugupta's words, Yama angrily told his servants, "O you who look after the dead, take him! Tormenting him with your iron clubs; put him in the hell known as Kumbhipak and boil him in oil!"

When he was thrown there, Kumbhipak suddenly became cool. Seeing that great wonder, the official looking after the dead was amazed. He quickly went to Yamaraja and told him what had happened. Hearing this curious news, Yama said, "Oh? How is that?" and began to think over the matter.

Just then, Narada Muni arrived. After being properly honored by Yamaraja, Narada told him: "O son of Suryadev, it is not right for this person to suffer in hell, since his actions are of the kind that immunize one from hellish suffering.

*yaḥ puṇya karmaṇāṁ kuryād darśana-sparśa-bhāṣaṇam  
tat śaḍ-aṁśam avāpnoti puṇyasya niyataṁ naraḥ*

One who sees, touches, or talks to those performing meritorious acts obtains one sixth of the merit of performing those deeds. (113.26-27)

"For the entire month of *Kārttika* he had innumerable contacts with persons observing the Vishnu vow. He therefore shares a portion of their religious merit. Moreover, since he served them he enjoys the entire religious merit of the vow. His *sukṛti*, pious credits, due to *Kārttika-vrata* cannot be measured, since Lord Vishnu, to whom devotees are dear, destroys even the major sins of those who observe *Kārttika-vrata*. Vishnu's devotees favored him at the time of his death by chanting the names of Vishnu and sprinkling water mixed with *tulasī* leaves on him. Therefore, he should not be punished in hell. He now deserves a higher position. As far as his sins are concerned, he will receive the due reaction simply by seeing all of the punishments of hell."

After hearing Narada's words, Yamaraj realized the extent of Dhaneshwar's religious merit. He then ordered one of his servants to take Dhaneshwar on a tour of all the tortures found in hell. The official looking after the dead took Dhaneshwar and showed him all the various arrangements for torturing sinners,



Unknown photographer

The Radha Damodar Vesh (dress) offered to Jagannath during the last five days of the month of Karttika in Puri

describing each one in detail. After showing him the different hells, that servant of Yamaraja took Dhaneshwar to the opulent world of the Yakshas. Dhaneshwar took up his residence there as a follower of Kuvera, the demigod of wealth, and became known as Dhanayaksha.

\* \* \*

**THOUGHTS:** This story appears in *Padma Purāṇa*, and is directly told by Krishna to Rukmini. Still, the conclusion given, that by performing *Kārttika-vrata* one can attain the association of the demigod of wealth, is not a promise that would inspire Gaudiya Vaishnavas. The followers of Sri Chaitanya Mahaprabhu are *ekāntika-bhaktas*, single-pointed devotees, only interested in pleasing Radha and Krishna. Their mood is illustrated by the following verse from *Nārada-pañcarātra* (2.6):

*ārādhito yadi haris tapasā tataḥ kim  
nārādhito yadi haris tapasā tataḥ kim*

If one is worshipping Lord Hari, what is the use of performing austerities? And if one is not worshipping Lord Hari, what is the use of performing austerities?

So, then, the question arises, why is Krishna describing a materialistic benefit as the fruit of *Kārttika-vrata*?

*Hari-bhakti-vilāsa*, compiled by Srila Gopal Bhatta Goswami and commented on by Srila Sanatan Goswami, is the authoritative guidebook for Gaudiya Vaishnava rituals and behavior. The sixteenth chapter describes the glories of the month of *Kārttika*.

Even this treatise, however, contains much glorification of the fruitive benefits of *Kārttika-vrata*, as well as frightening admonitions of the suffering one will receive by neglecting this *vrata*. The following are a few examples:

\* Whoever doesn't follow *Kārttika-vrata* is like a murderer of their mother and father. (16.5)

\* One who doesn't perform this *vrata* will take birth as an animal. (16.6)

\* If a widow doesn't follow this *vrata* she will go to hell. (16.8)

\* One who offers foodstuffs to Krishna during this month will reside in the heavenly planets for as many *yugas* as the grains of barley offered. (16.73)

\* One who eats only once a day during this month becomes famous, powerful, and heroic. (16.86)

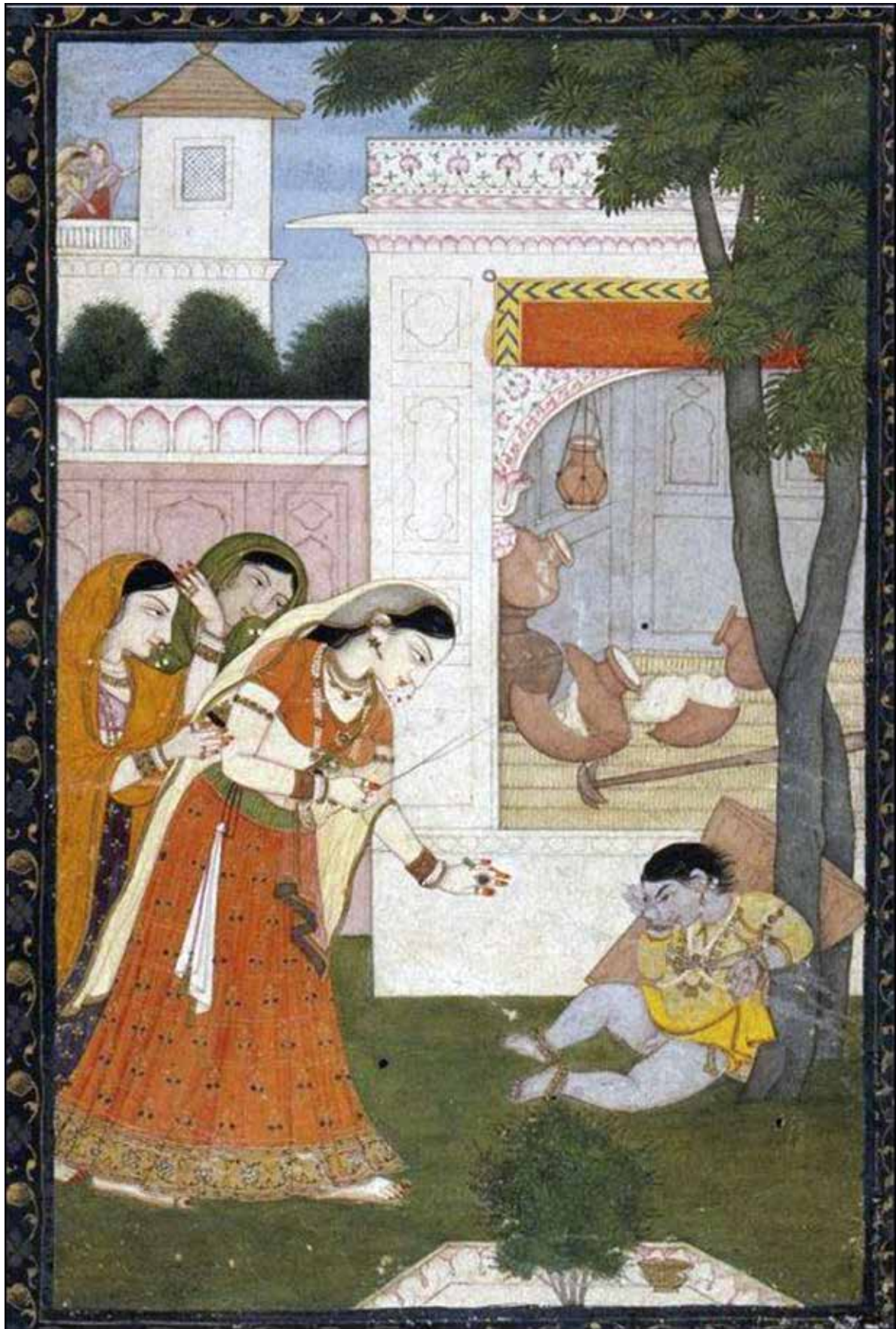
\* Whoever offers a lamp to Krishna during this month becomes wealthy, fortunate, prosperous and a controller of others. They obtain good children, a beautiful home, wisdom and learning. (16.146)

How can we understand the above statements?

Krishna's purpose in describing the fruitive benefits of *Kārttika* in the story of the Brahmin Dhaneshwar, and Srila Gopal Bhatta and Sanatan Goswami's similar descriptions in *Hari-bhakti-vilāsa*, are for the benefit of materialistic people. Unless there is an opportunity for some fruitive gain, such persons will not have an interest to observe *Kārttika-vrata*. *Hari-bhakti-vilāsa* describes:

*sulabhā mathurā bhūmau praty abdaṁ kārttikas tathā  
tathāpi saṁsantīha narā mūḍhā bhavāmbudhau*





Unknown artist

Krishna was bound by Mother Yashoda

Even though *Kārttika* month is there every year, and even though it is easy to go to Mathura, still, bewildered people miss the opportunity placed before them. That is why they take birth again and again in the ocean of material life. (16.162)

Understanding the selfish nature of materialistic persons, Krishna and our previous *ācāryas* have described the *Kārttika-vrata* in such a way as to attract them. Such persons perform pious acts during this month thinking that the fruit is sensual happiness. In this way they achieve *ajñāta-bhakti-unmukhī-sukṛti*, unknowingly acquired pious credits that lead to devotion. The true glory of observing *Kārttika-vrata* is that by doing so one can obtain devotion to Krishna.

*Hari-bhakti-vilāsa* describes the benefits of observing *Kārttika* in Mathura:

*bhuktiṁ muktiṁ harir dadyād arcito 'nyatra sevinām  
bhaktiṁ ca na dadāty eṣa yato vaśya-karī hariḥ*

Krishna grants happiness and liberation to devotees who worship him in places other than Mathura, but he does not give *bhakti*, for *bhakti* brings him under the control of his devotee. (16.157)

*sa tv aṅjāsā harer bhaktir labhyate kārttike naraiḥ  
mathurāyām sakṛd api śrī-dāmodara-pūjanāt*

However, those who even once worship Krishna in Mathura during the month of *Kārttika* easily obtain this same *bhakti*. (16.158)

*Niṣkāma-bhaktas*, unalloyed devotees of Krishna, are not interested in the fruitive carrots that *śāstra* has dangled before the eyes of the donkey-like materialists. They see a much more meaningful purpose behind the month of *Kārttika*.

*kiṁ yajñaiḥ kiṁ tapobhiś ca tīrthair anyaiś ca sevitaḥ  
kārttike mathurāyām ced arcyate rādhikā-priyaḥ*

What is the use of *yajñas*, austerities, and pilgrimages to a person who has the opportunity to worship Lord Krishna, the beloved of Radha, in Mathura during the month of *Kārttika*? (Text 163) — MD 🍌

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Unknown artist. From a Marathi magazine circa 1950's.

## CREAM FOR KRISHNA



### From Govinda Maṅgala by Duhkhi Shyamdas

*Duhkhi Shyamdas*, also known as *Duhkhishtyam*, lived in the late 1500s. He was a disciple of *Srila Shyamananda Pandit* and an accomplished poet. He was born in the village *Hariharpur* in the *Kedarkund* district, about sixteen miles east of *Midnapore*. His parents were *Srimukha De* and *Bhavani*.

In his *Govinda Maṅgala* he has presented, in various metrical styles, Krishna's pastimes of the tenth canto of *Śrīmad Bhāgavatam*, including points from various other sources, such as the *Brahma-vaivarta Purāṇa* and *Srila Sridhar Swami's Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam*. It is said that *Duhkhi Shyamdas* spent his time wandering around in the *Midnapore* area reciting various portions of his *Govinda Maṅgala*.

*śuna go sundari eka upadeśa vāṇī  
kara parṇa kari sara deha goyālīni*

*tomāra bharete tabe nā āsibe cora  
satya kathā kahi āmi barābara tora*

[One day, upon reaching the house of a *gopī*, Krishna told her:] “O beautiful lady, listen to my advice. If you give some cream in my hand then no thief will enter your house. I am telling you the truth.”



Unknown artist. Kerala, South India

Krishna eating butter



Painting by Kartika Das. c. 1950's

*The thief who steals hearts*

śuniyā uṣatacitta haila goyālī  
dugdhera mohanā haite sara āne tuli

Hearing this that woman became very happy and brought the cream from the bowl of milk.

govindera kara tāhe nahila pūraṇa  
kṛṣṇa bale sara āna śuna gopīgaṇa

However, the hands of Govinda were not filled up. Krishna said, “Listen gopīs, bring more cream for me.”

vyanta haila goyālīni ihā dekhi śuni  
paḍasīra ghara haite sara māgi āni

The milk maids became restless hearing his words and begged cream from their neighbours.

śateka hāṇḍira sara emana prakāre  
bāre bāre dila laiṅyā govindera kare

Nearly a hundred bowls of cream were brought as they tried again and again to fill the hands of Govinda.

kara-pūrṇa na ha-īla yādumaṇi hāse  
khālā se saba sara eka-ī garāse

When the hands of Yadumani Krishna were still not filled, he started laughing. Indeed he ate everything up simply in one morsel.

dekhi camakita gopī nāke dila hāta  
mūcaki hāsiyā gṛhe gela gopīnātha

Seeing this, the women were astonished. Gopinatha smiled and left for his home. 🍌

— Translated from the edition published by Sri Biharilal Sarkar, Kolkata. 1808 Sakabda (1886).

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## "DANCE MORE! DANCE MORE!"



By the Gaudiya Poet Vaishnava Das

This song was liked by Gour Govinda Swami Maharaja, who sang it every year on the occasion of Lord Balaram's appearance. A recording of Maharaja singing this song can be heard and downloaded from: <http://www.harekrishna.asn.au/music.htm>

paṭhamañjarī rāga

nācare nācare mora rāma dāmodara  
yata nāca tata diba kṣīra nanī sara

Mother Yashoda tells Krishna and Balaram: “My dear Rama and Damodar, dance more, dance more! I'll give you condensed milk, butter, and cream!

āmi nāhi dekhi bāchā nāca āra bāra  
galāya gāṇthiyā diba manimaya hāra

“Oh, I didn't see You. Dance again! Then I will give you a garland of jewels.”

tā tā (tā tā) thaiyā thaiyā bale nandarāni  
kare tāli diyā nāce rāma yadumani

The queen of Maharaj Nanda gives the beat and directs their dance — tā tā thaiyā thaiyā. Rama and Krishna, the jewel of the Yadu dynasty, clap their hands and dance in time.

rāma kānu ore mora ore rāma kānu  
manimaya jhuri mājhe jhalamala tanu

Yashodamayi sings, “O my dear Rama and Kanu (Krishna)! O dear Rama and Kanu! You look so beautiful with Your effulgent bodies and jeweled crowns on Your heads.” 🍌

— Published in Gokulananda Sen's *Pada-kalpa-taru*, *prathama khandha*, page 963. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali.



Unknown artist