

Sri Krishna Kathamrita



Bindu

Issue 560

The Paradox of Divine Loving Anger, part 1





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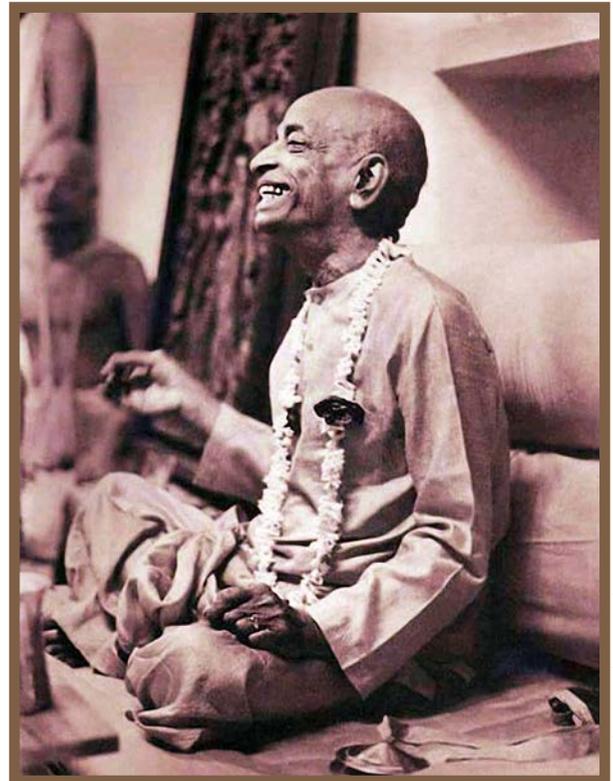
KRISHNA WANTS TO BE REFUSED BY RADHA



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Krishna cannot be conquered by anyone. Not by the demons — but he can be conquered by a devotee. Just like Yashodamayi, she has conquered Krishna. The whole world trembles seeing Krishna's prowess, but Krishna is trembling before Yashodamayi, or her stick. So he wants to be controlled, because everyone is praying, "My dear Lord, oh, you're so great." Everyone prays like that. But no one shows a stick to him. [laughter] But Krishna wants [such treatment] because that is also enjoyment. So sometimes he is disappointed that, "Nobody wants to show me his stick." Therefore, he finds out such a devotee who can show him a stick. [laughter] Krishna is so kind. So you can become the



Unknown photographer

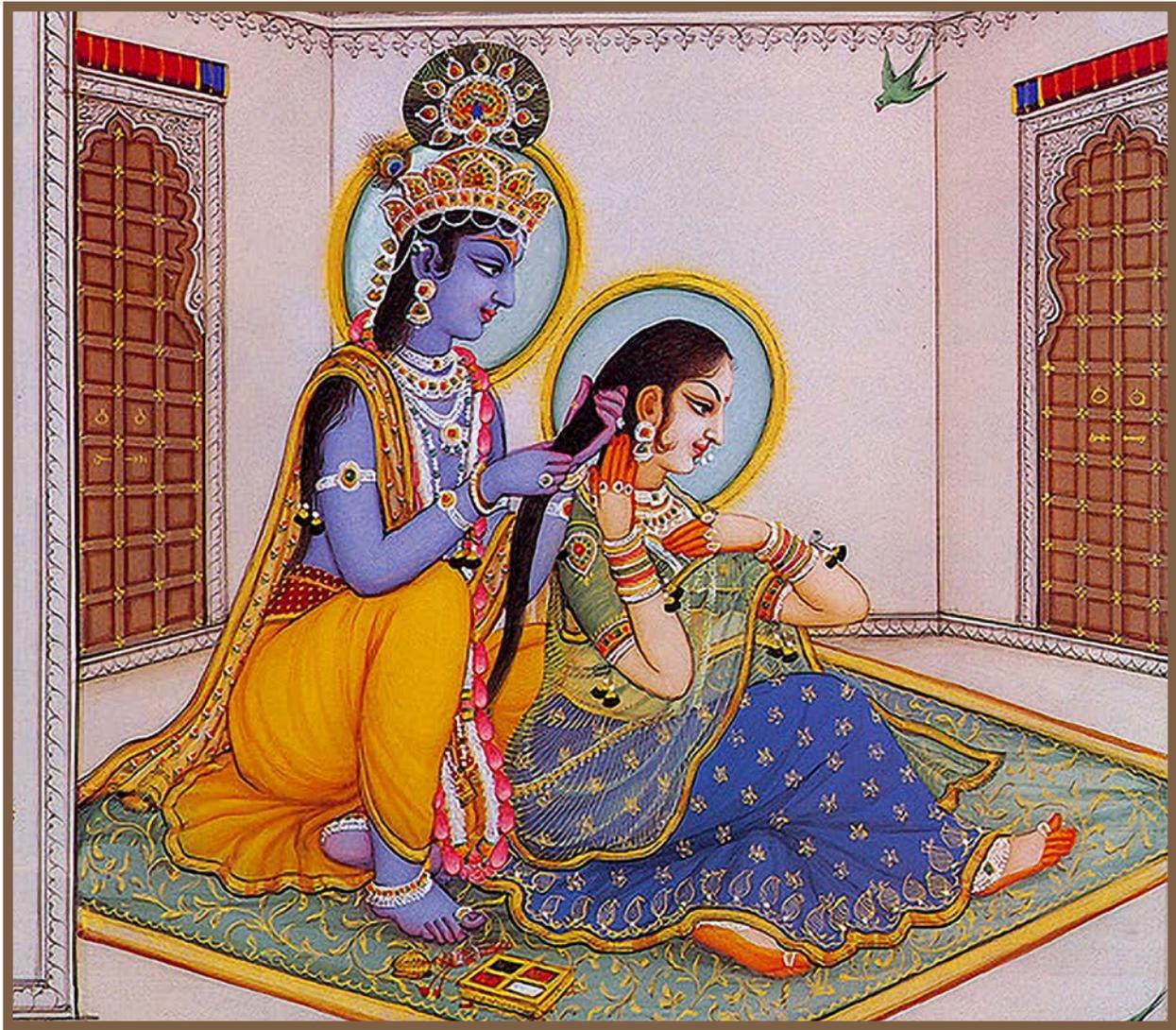
Cover: "Rādhā-māna-bhañjana" By Raja Ravi Varma. 1895.



Unknown artist. Bengali Pata-citra style. c. 1890. Kolkata, Kalighat.

Krishna tries to placate Srimati Radharani

Painting by B. G. Sharma



Krishna serves Radharani

mother of Krishna, or you can become the father of Krishna. What is it to become one with Krishna? The *Māyāvādīs*, they want to merge into the Supreme, but we want to become the father of Krishna. Why merge? [Become] more than Krishna! The devotee can beget Krishna. And Krishna accepts that, “Yes, I shall become your child. I shall be controlled by your stick.”

So they [such devotees] are not ordinary. We should not think they are. They are *ānanda-cinmaya-rasa-pratibhāva* — Krishna’s expansion of pleasure potency. Krishna wants to be controlled by Yashodamayi. Krishna wants to be defeated by his friends. Krishna wants to be refused Radharani’s *darśana*. Yes! Radharani is angry; she has refused. She has ordered the *sakhis*, “Don’t allow Krishna to come here!” Yes. Krishna is flattering, [laughter] “Kindly let me go.” “No, sir, you cannot go.” This is Krishna. 🍌

— From a lecture on Nectar of Devotion in Bombay, 10 January 1973.

UNRELIABLE BLACK MEN!



Sri Srimad Gour Govinda Swami Maharaja

Radharani’s love is known as *vāmya-bhāva*, the mood of a left-wing *gopī*. The *gopī* Chandravali is a rightist and Radharani is a leftist. Out of pure love, Radharani sometimes develops sulkiness, *abhimāna*. If Krishna goes to Chandravali’s *kuñja* then Radharani becomes sulky. She then says, “Black men are unreliable, unreliable. I won’t see those black men!” She becomes mad, not eating and not sleeping, giving up everything and wandering about speaking to stone pillars, creepers, and trees. Seeing the black sky at night, she roars in anger, “Very black face! Unreliable!” These are all symptoms of



Unknown artist. Circa 1795

Krishna begs forgiveness from Srimati Radharani

madness, *udghūrṇā-pralāpa* — mad, delirious speech. This is described in the forty-seventh chapter of the tenth canto of the *Bhāgavatam*. Radharani is feeling separation and has become mad because Krishna has gone to Chandravali's *kuñja*. So when Krishna finally comes, Radharani's intimate *sakhīs* Visakha and Lalita tell him, "Get out from here! Get out from here! Get out from here! Why have you come? Our *prāṇa-priya-sakhī*, our most beloved friend Radharani, won't look at you! Get out from here! Go! Go to Chandravali!"

This is sweet *līlā* — *mādhurya-rasa*. You cannot find any such thing in Mathura or Dwarka. There the *rasa* is mixed with *jñāna* and *aiśvarya*. Real love of Godhead begins with *aiśvarya-śīthila*, without opulence, simply on the basis of pure love. Srila Prabhupada has indicated this with the words:

There are five stages of loving service to the Supreme Personality of Godhead, *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. Devaki is on the platform of *vātsalya*. She wanted to deal with her eternal son Krishna in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw his opulent form

of Sri Vishnu. Srila Viswanath Chakravati Thakur illuminates this fact very clearly in his explanation of this verse, *bhakti*, *bhagavān* and *bhakta* do not belong to the material world. 🍌

— From *Mathura Meets Vrindavan*. Chapter 2. Gopal Jiu Publications. Bhubaneswar, India. 2003.

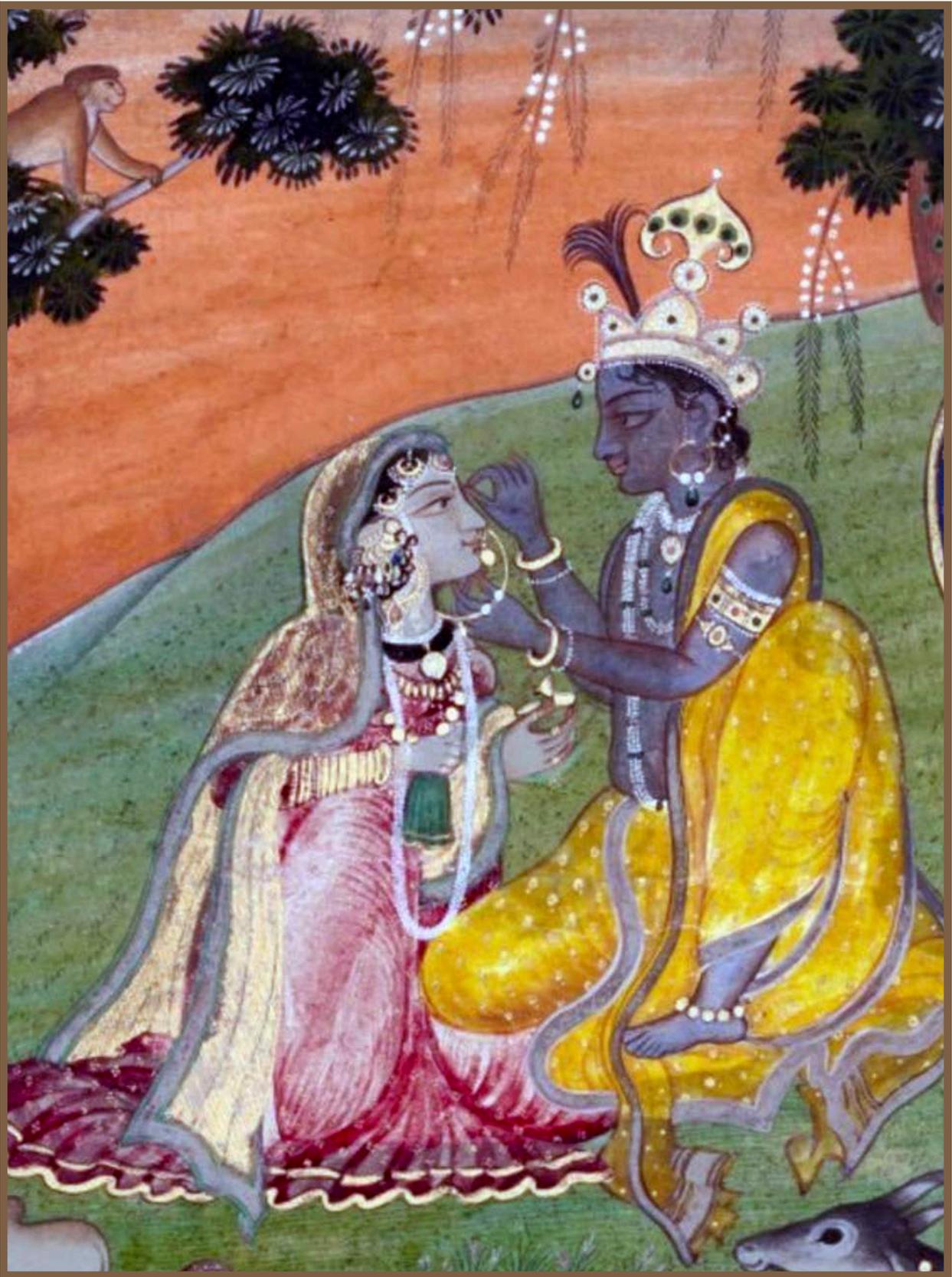
RADHA'S SULKY ANGER



From the Ādi Purāṇa chapters 13 and 14

The following story is told by Narada Muni:

Hearing from the *gopī* Nandini that Srimati Radharani was angry with him and refused to see him, Sri Krishna replied to her, "Oh friend! With my mind, activities, and speech I have never willingly done anything against her. Still, she has left me. I cannot understand why. I perform many varieties of pastimes and in none of them am I ever separate from Sri Radhika. Despite whatever anger she shows me,



Unknown artist. Pahari. Mandi, India, ca. 1840-50

Krishna decorates Radharani



Unknown artist. Kangra or Guler. circa 1780

The gopis try to convince Radharani to give up her anger towards Krishna

I never reject her. Whatever she does only gives me happiness. Her behavior never makes me sad. Why my beloved is angry I don't understand.

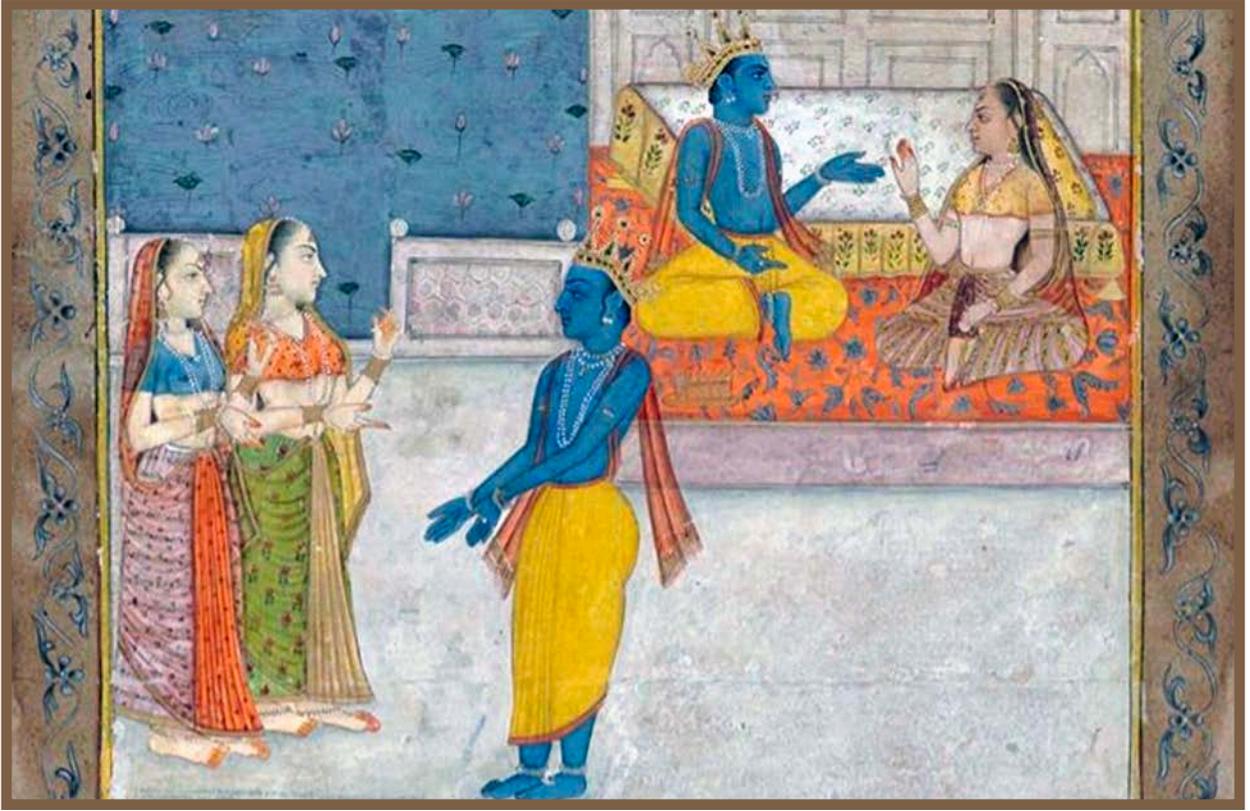
“My friend! Quickly go to Sri Radhika and tell her my words. Find out from her what mistake I have made and return and tell me about it. With sweet words ask her why she is angry. Console my beloved by speaking sweet words to her that a messenger should tell. If I go myself, her anger might increase. For women, their consort is dearer to them than their life. When they are angry with their consort, girls appropriately display that anger to him. For a girl who thinks that her consort is her life, how can she be angry with him for a long time? O Nandini, take with you a plate of betel leaves, a beautiful sari, flowers, fruits, and scented things, and go to Sri Radha. Offer all of these to her, and with clever words get to know the reason for her anger and return to me. Finding out when she might be happy, I will then go to her. A young man who approaches his consort without making her happy only gets misfortune.”

Hearing Krishna's sweet and charming words, Nandini replied to him with advice that was pleasant, influential, and valuable. “O Lord! Give me the offerings to offer at Sri Radhika's lotus feet. Taking them with me, I will go to her.”

Krishna then gave her a plate with betel nuts, flowers, and sandalwood paste. Nandini then went to Krishna's beloved, who was seated amongst the creepers and shrubs.

Approaching Radhika and speaking with humility and concern, Nandini asked her, “O *sumukhi* — beautiful-faced girl! Why are you here alone in this solitary garden? I cannot tolerate that Krishna and you are not talking. It's excruciatingly painful for me to see you and Krishna separated from each other. It is only to please you that Krishna has accepted the form of a cowherd and is playing in the mandir of Vrindavan. Because of your anger he has now left that beautiful form. If her beloved is happy then even an angry woman is pleased. If her beloved is happy then even if there is a reason for her to be angry, nothing serious happens. However, if the husband is an angry person, then for the wife to become angry is normal. You are Krishna's beloved. You possess all good qualities. There is not a tinge of bad quality in you. Why then are you angry? This sort of useless anger is not befitting you. Why are you silent? Answer me! Please hear my words! Accept these gifts sent to you by Sri Krishna! O Sumukhi! Krishna sent me to you with love!”

Hearing these words of Nandini, the topmost beautiful girl answered, “A girl's purity is not only with her body,



Krishna tries to pacify the gopīs and Radha

but also with her heart. Such pure-hearted girls understand everyone's heart. Krishna has the power to attract such kinds of girls. But I'm not of that character. I don't know where Krishna has gone, leaving me. That crafty and cunning man has sent you to talk to me. If he is faultless then why doesn't he come here himself? I know his clever mind, which makes him break his promises. He wishes to be in the company of other women.

"Trying to display humility without even speaking to me face-to-face is not right. He is the one who attracts and understands everyone's heart. Why doesn't he show the same compassion to me? Take these gifts away and return to him."

Hearing her words, Nandini went back to Krishna and returned the gifts to him. She said, "O Hari! Sri Radhika said that Krishna is interested in the company of other girls. I told her that you were very sad and therefore asked me for my help. I tried to make her happy by telling her so many things, but despite that, her anger doesn't seem to decrease at all.

"Radhe doesn't have any enemies. You are doing injustice to her divine qualities by leaving her alone. This shows your foolishness. Not only do you possess the qualities of a normal man, but you also have the qualities

of a king as well. Therefore, please reveal to me the reason why Sri Radhika is angry. Your beloved Radha is your loyal consort and possesses all good qualities. Why did you abandon her and come here to this *kuñja*? Please reveal the reason to me. If you have not committed any mistake, then why are you not meeting her directly? Radharani has both love and anger in her heart for you. I don't know the medicine for her anger. You should instruct me what should be done now."

Krishna replied, "No one is dearer to me than my Radha. You yourself give justice to this sentence. Whatever I am about to tell you, please repeat all of it to Radha.

"You are my only consort in this entire universe. There is no one like you who has loved me for such a long time. There is no other girl like you in all the three worlds. No matter how much you scold me, no harm will reach you from my side or from anywhere in my creation. [In other words, Krishna will not be offended by her words.] There is no one and nothing that can detract from your beauty and power. Yet you are only showing interest in finding faults in me! O dear one! If for even a fraction of a second I get separated from you, I cannot tolerate it. My life is always surrendered to you, and I always prioritize you. [Note: Krishna is



Unknown artist.

In separation from Radha, Krishna looks at her painting

saying that Radha is everything for him. She is always his top priority.] In the same way that a fish cannot live without water, I also cannot live without you. Aquatic animals can only live in the water. If they come out of the water, they cannot survive. Similarly, the cowerd girl Radha is my life. How can I describe her ocean-like qualities? Just as a snake lives because of the jewel on its head, Radha is the only reason I live. [Note: Vedic

literature often speaks about certain snakes that have valuable jewels on their heads.] I am not dual-minded. I always act with the same qualities. Yet at the same time I have different forms. Nothing is greater than me; I am the Lord of all the universes. I am the controller of the worlds and I am the dear one of Radha. As the moon shows different forms, I also have different forms. I am the supreme male and controller of all



By Radhika Pyari Mohan Murari

Srimati Radharani in separation from Krishna

the universes. I am also present within the universe. I take the form of a female and become Radha, and I am her *gopī* friends. Other than Radha I am not attracted to anyone. Similarly, Radha is not attracted to anyone other than me. Everywhere our activities are glorified.

I do not love anyone more than her. So why is she so angry with me?"

Krishna then told Nandini, "My dear friend, you go and convey these messages to Radha. It will easily make her happy."



Unknown artist.

Krishna is the hero of Vrindavan

Hearing Krishna's words of love, and using all her cleverness, Nandini conveyed the message to Srimati Radharani. "O angry damsel! You are always dear to your Krishna. Krishna is the epitome of all good qualities. His love for you is as vast as the ocean. He is the lord of all the three worlds. Maybe your anger is defective? Your beloved is now sitting in the *kuñja* thinking of you. He is so absorbed in you that even his chariot chants your name 'Radha! Radha! Radha!' as its mantra. He doesn't think of any other girl other than you. He is no longer able to speak. He doesn't care about his health or anything else. O loveable girl! Krishna is the lord of the entire universe,

yet he is making a seat for you out of forest flowers! The controller of the three worlds, who bestows knowledge to demigods such as Brahma, Shiva, and Lord Vishnu, is surrendered to you. You have attracted him so powerfully! Krishna is never separate from you. For your pleasure he is collecting flowers. O Radhe! Being with Krishna gives you fame. Your anger is useless. When you two are united it creates auspiciousness. Meeting with him again, you will forget your anger. Now, set aside your anger, and at least go to Krishna or call him here. Krishna has sent me to you out of love and has spoken such sweet words. You also speak some sweet words for him.



Unknown artist.

Krishna feeling separation from Srimati Radharani

Anger is a fault that makes a beautiful girl forget her kind-hearted behavior and destroys her. Therefore, don't be angry based on the pride that you are beautiful. Put aside your anger. Krishna, who is the most beautiful and charming person in all the three

worlds, has become attracted to your good qualities. Out of his love for you, he is now staying in the pastime place in the forest.”

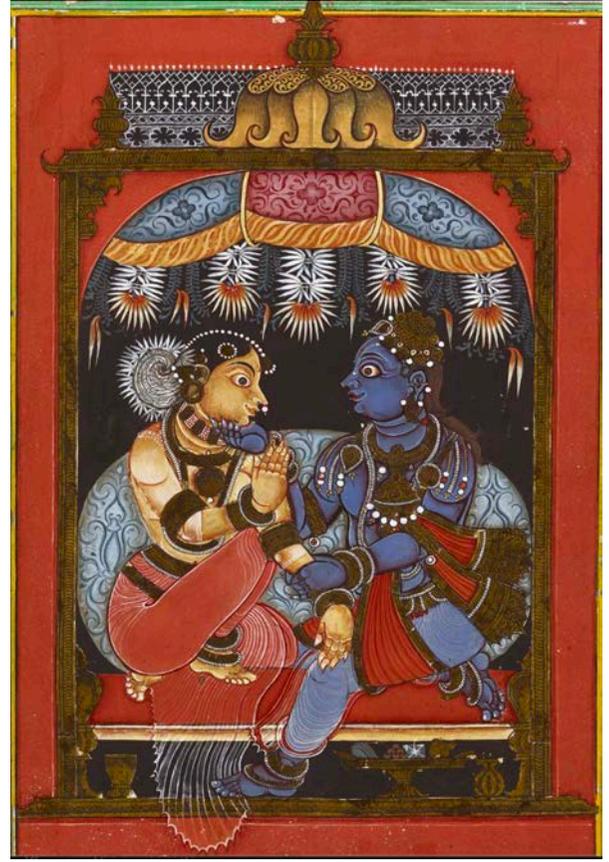
In this way, Nandini spoke words that touch everyone's heart. Hearing her message, Radhika replied,

“Oh friend! Krishna is always dear to me. I don’t have any doubts about that. Now my anger has vanished. A girl who acts according to the will of her consort is the perfect partner. O friend! Now I will go to Sri Krishna, that boy in whose splendor this entire universe is brightened. The reason for my anger was that I wanted to know what feelings he has for me when I leave him. O Nandini! Go to Krishna and convey these words to him: ‘O my dear Lord Govinda! Your dear love has given up her anger and is attracted to you. The creator maintainer, destroyer, and lord of all the worlds is not dear to adharmic people. O Hari! Radhika who is always attracted to you, is wanting to come to you. Therefore, let go of all your anger on Radha. If she comes to you, how can she have any enmity or bad intentions? The girl who expected you to come to her is coming to you on her own. How can she have any bad intentions? If she had had any bad intentions the entire community of girls would have laughed at her. If you want her to be humiliated, then you should not reunite with her.’”

Radha continued, “When I was with Krishna, I didn’t listen to him, and I got angry for no reason. O friend! I cannot be without my beloved even for a second. Therefore, please unite Krishna with me. You are the epitome of all good qualities. I am not able to survive without him. Enough of this!”

Hearing these words from Radhika, Nandini came to Krishna and told him, “Oh Krishna! I went to Radhika to console her, but your loved one is not giving up her anger. Even after trying to convince her in various ways, she is not ready to come to you. [Note: Although it is not the message spoken by Radha, Nandini is giving what she understands in her heart of devotion to be the message for Krishna. It also appears from her words that Nandini is more on the side of Radha than on the side of Krishna.] Therefore, you should accompany me to see and console her. Seat her on your lap and be happy! O Madhusudana! Your loved one thought of your words as jokes and ignored them. She is not ready to put aside her anger and come to you. Therefore, O Hari, you should go to Sri Radhika in the forest temple, perform different pastimes, and give pleasure to our eyes. This is the perfect time to console your beloved. You should meet and give pleasure to her at the mandir. Seeing your pastimes, our eyes will get pleasure. O Krishna! Enough of this anger! Please meet with your beloved! Seeing the two of you separated, my life is full of pain! O Lord! please allow me to see your pastimes with Radha. Don’t delay.”

Having heard these words from Nandini, Krishna replied, “I am always eager to see my Radha.



Unknown artist. Andhra Pradesh, probably Tirupati, 1720–1730.

The Divine Couple Sri Sri Radha Krishna

Therefore, I will go with you. O Nandini! You always have my blessings to visit Radha and I. May you always be fortunate! Go to the place where Radha is and tell her these words, ‘O Radha! Your loved one is on his way here. Give up your anger before he arrives. O beloved! With your anger you have already destroyed many pastimes in śṛṅgāra-rasa.’”

Nandini said, “O Lord! I will go to Sri Radhika with the transcendental words you have spoken. You also come there carefully. We must please this girl’s heart! We shouldn’t delay. Since I am your messenger, I can see your pastimes. It is Sri Radhika’s request to bring you along with me. Therefore, you should carefully come along with me. Your going there alone is not advisable.

Krishna then went along with Nandini to Sri Radhika. Seeing Sri Krishna coming to her, Sri Radhika’s anger was destroyed. Vrishabhanu-nandini Sri Radhika and Sri Krishna then performed many blissful pastimes. 🍌



Although he is the Supreme Personality of Godhead, still Krishna throws himself at the feet of Srimati Radharani to beg forgiveness for his apparent offenses (which are not really offenses at all)

THE WAVES OF RADHA'S LOVING ANGER



The Medieval Gauḍīya Poet Mohana Das

*antare rāika gopana māna
iṅgita vacanaḥiṅ samujhala kāna*

Although she conceals her *māna* (sulky behavior), keeping it hidden in her heart, through her words she still manages to indicate to Kana (Krishna) all of its sentiments.

*kata chala vacanaḥiṅ sādḥula tāya
tākara śravaṇaḥiṅ kachu nāhi bhāya*

Through the medium of her words, she clearly articulates herself, speaking to him as if she had no love for him at all.

*kheṇe kheṇe bāḍala kopa taraṅga
kaha-ite vacanaḥiṅ vacana vibhaṅga*

At every moment the waves of her anger rise higher and higher, and as they do so, she expresses herself using an assortment of many words.

*būjhali nāgara so parakāra
vinati vacana nāhi śūnaba āra*

As he heard all of her statements, the *nāgara* (the amorous Lord) could understand that she would not listen to any more of his humble entreaties.

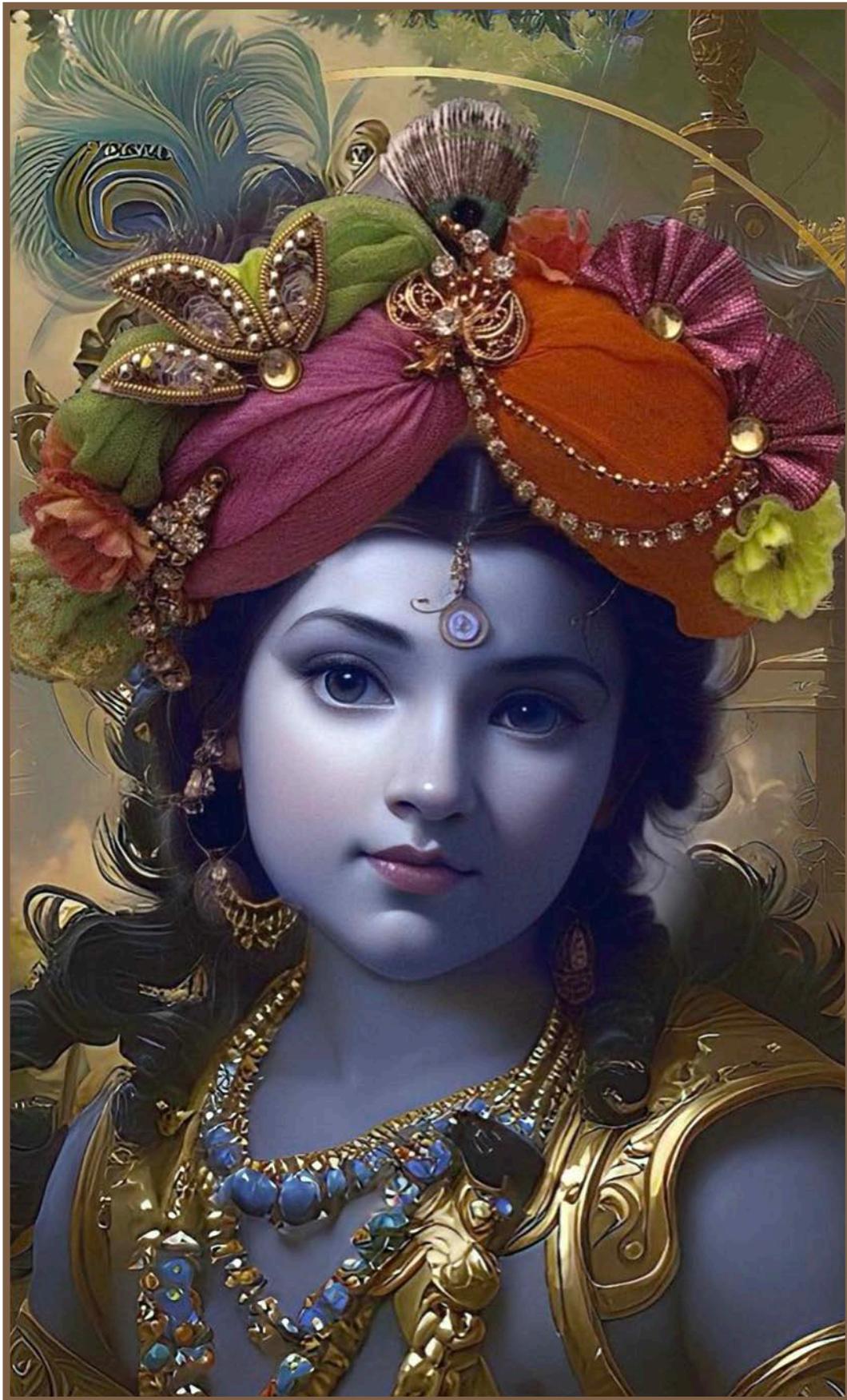
*caraṇa-yugala dhari bhāṅgiye māna
aichana manahiṅ vicārala kāna*

As such, Kana arrived at the following conclusion, “If I can manage to clasp hold of her feet then I will be able to break her *māna*.”

*tava dhani mānini parihari gela
kaha mohana ava viparita bhela*

Mohana says to Krishna, “Your precious *mānini* [sulky lover] had entirely forsaken you, but now you have removed all unfavourable obstructions.” 🍊

— Translated by Jagannath Mishra Das. From *Pada-kalpa-taru*. Page 258. Edited by Gokulananda Sen. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali.



AI generated. Unknown artist.

Krishna's weapon against the Vraja gopīs is his extraordinary enchanting beauty

THE REFLECTION OF A GIRL ON KRISHNA'S BODY



The Medieval Gauḍīya Poet Balaram Das

*nikuñja mandire rāi praveśilā rañge
āpanāra varaṇa dekheye śyāma-añge*

With a blissful ecstasy, Rai (Radharani) entered into the beautiful *nikuñja mandira* (temple/house of flowers in a forest grove). She found Krishna there and immediately saw a girl's reflection on Krishna's body.

*āna ramañi kahi nivāra-i diṭha
karia calilā dhvani śyāma kari pīṭha*

Thinking that some other girl was with Krishna, she became upset and suddenly left that *kuñja*, leaving Krishna alone. [Note: Krishna's body is described here as a jewel-like mirror. So when Radharani entered, she saw her own reflection on Krishna's body, but she misunderstood and thought it was some other girl.]

*ākula gokulachānda pasāria bāhu
śaradera chānda yena garāsaye rāhu*

Confused, Krishna, the moon of Gokul, stretched his arms out towards Radharani, just like Rahu attacks the moon in the month of Autumn.

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*daraśe virasa kena kiye aparādha
cānda vine cakora nā jiye tila ādha*

Seeing [her mood] Krishna felt pain, and thought, "What was my offense?" He was like a chakora bird who can't survive for a moment without seeing the moon.

*balarāma dāsa kahe śuna vinodini
śyāma aṅga kata koṭi darapaṇa jini*

The poet Balaram Dasa says, "Please listen, Vinodini. The effulgence of the body of Shyama surpasses millions of mirrors." 🍊

— Translated by Prabhupada Priya Sevak Das from Song 148 on page 215 of the *Balarām Dāsera Padāvali*. Edited by Manu Jana. M.A., Ph.D. Published by University of Calcutta. 1988.

KURUKSHETRA IN RADHA'S EYES



Subhāṣita-ratna-bhāṇḍāgāram

*arjunaḥ kṛṣṇa-saṁyuktaḥ karṇaṁ yatrānudhāvati
tan-netraṁ tu kuru-kṣetram iti mugdhe! mṛṣāmahe*

In Kurukshetra, Arjuna, accompanied by Krishna, chased after Karna. O simple-hearted Radha! Even today, I perceive the same Kurukshetra in your eyes, where Arjuna (white color) accompanied by Krishna (black color) is chasing after Karna (the ear)!

[Note: Beautiful eyes can kill, or at least inflict deep wounds in the heart of their victim. Her eyes are one of the most powerful weapons in the arsenal of Sri Radha, and she has mastered the art of using them. Her loving anger, when directed at Krishna, results in him being completely mesmerized and conquered by her. At that time, these weapons accomplish the purpose of conquering the unconquerable Krishna. The war of Kurukshetra might have taken place in a physical location in Northern India, but this anonymous vaiṣṇava poet has perceived Kurukshetra in the eyes of Sri Radha.] 🍊

— Translated and commented on by Hari Parshad Das. From the *netra-dvayam* section, verse 63, of *Subhāṣita-ratna-bhāṇḍāgāram*. 8th Edition. Edited by Narayan Rama Acharya Kavya-tirtha. Nirnaya Sagar Press. Bombay. 1952 A.D.

