

Sri Krishna Kathamrita



Bindu

Issue 561

The Paradox of Divine Loving Anger, part 2





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Photo by Ekabishek

TRANSCENDENTAL ANGER

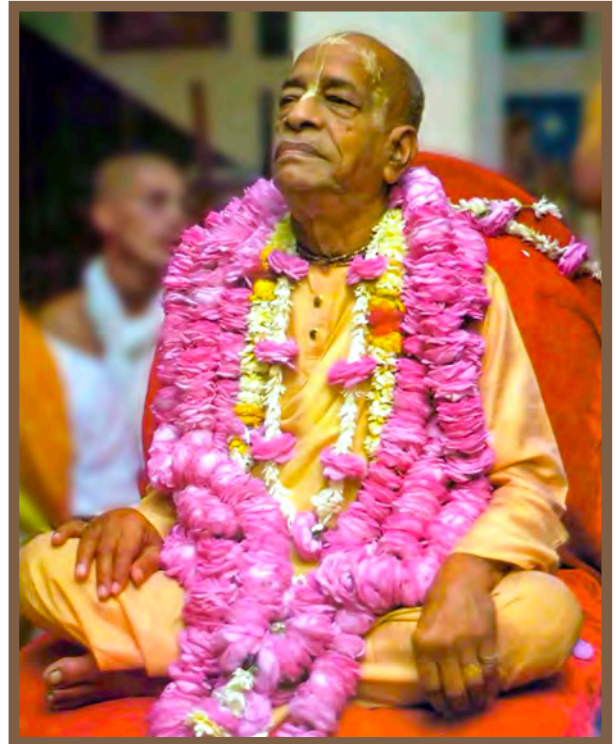


Excerpts from chapter 47 of The Nectar of Devotion
By His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Angry with Krishna

In ecstatic loving service to Krishna in anger, Krishna is always the object. In *Vidagdha-mādhava*, second act, verse 37, Lalita-gopi expressed her anger, which was caused by Krishna, when she addressed Srimati Radharani thus, “My dear friend, my inner desires have been polluted. Therefore, I shall go to the place of Yamaraja. But I am sorry to see that Krishna has still not given up his smiling over cheating you. I do not know how you could repose all your loving propensities upon this lusty young boy from the neighborhood of the cowherds.”

After seeing Krishna, Jarati [Radharani’s nearly blind grandmother] sometimes said, “O you thief of young girls’ properties! I can distinctly see the covering garment of my daughter-in-law [Radharani] on your person.” Then she cried very loudly, addressing all the residents of Vrindavan to inform them that this son of King Nanda was setting fire to the household life of her daughter-in-law.



Unknown photographer

Rohini’s Anger with Yashoda

Similar ecstatic love for Krishna in anger was expressed by Rohini-devi when she heard the roaring sound of the two falling *arjuna* trees to which Krishna had been tied. The whole neighborhood proceeded immediately toward the place where the accident had taken place, and Rohini-devi took the opportunity to rebuke Mother Yashoda as follows: “You may be very expert in giving lessons to your son by binding him with rope, but don’t you look to see if your son is in a

Cover: “Silent Anger”. Unknown artist. Bhanjana, Deccan. Possibly Aurangabad. Circa 1650.



Unknown artist. C. 1755.

Krishna braids Srimati Radharani's hair

Unknown artist. Rajasthan-Mewar. 1715-20



Blindman's bluff — sakhya-rasa

dangerous spot? The trees are falling on the ground, and he is simply loitering there!” This expression of Rohini-devi’s anger toward Yashoda is an example of ecstatic love in anger caused by Krishna.

Yashoda’s Anger with the Cowherd Boys

Once, while Krishna was in the pasturing ground with his cowherd boys, his friends requested him to go to the Talavan forest, where Gardabhasura, a disturbing demon in the shape of an ass, resided. The friends of Krishna wanted to eat the fruit from the forest trees, but they could not go because of fear of the demon. Thus they requested Krishna to go there and kill Gardabhasura. After Krishna did this, they all returned home, and their report of the day’s activity perturbed Mother Yashoda because Krishna had been sent alone into such danger in the Talavan forest. Thus she looked upon the boys with anger.

Radha’s Gopi Friends Chastise Her

There is another instance of anger on the part of a friend of Radharani’s. When Radharani was dissatisfied with the behavior of Krishna and had stopped talking with him, Krishna was very sorry for Radharani’s great dissatisfaction, and in order to beg forgiveness, he fell down at her lotus feet. But even after this, Radharani was not satisfied, and she did not talk with Krishna. At that time, one of her friends chastised her in the following words: “My dear friend, you are allowing yourself to be churned by the rod of dissatisfaction, so what can I say unto you? The only advice I can give you is that you had better leave this scene immediately, because your misbehavior is giving me too much pain. I cannot bear to see your behavior, because even though Krishna’s peacock feather has touched your feet, you still appear to be red-faced.”



Unknown artist. Illustration to a Bhāgavatam manuscript. c.1700

Krishna and Balaram bring Akrura into the house to speak with Nanda Maharaja and Yashoda

The above attitudes of dissatisfaction and anger in devotional service are called *īrṣyu*.

The Gopi's Chastisement of Akrura

When Akrura was leaving Vrindavan, some of the elderly *gopīs* rebuked him as follows: "O son of Gandini, your cruelty is defaming the dynasty of King Yadu. You are taking Krishna away, keeping us in such a pitiable condition without him. Now, even before you have left, the life air of all the *gopīs* has practically disappeared."

Nakula's Anger at the Critics of Krishna

When Krishna was insulted by Sisupal in the assembly of the *Rājasūya yajña* convened by Maharaja Yudhisthir, there was a great turmoil among the Pandavas and Kurus, involving grandfather Bhishma. At that time Nakula said with great anger, "Krishna is the Supreme Personality of Godhead, and the nails of his toes are beautified by the light emanating from the jeweled helmets of the authorities of the Vedas. If he is derided by anyone, I declare herewith as a

Pandava that I will kick his helmet with my left foot and I will strike him with my arrows, which are as good as *yama-daṇḍa*, the scepter of Yamarāja!" This is an instance of ecstatic love for Krishna in anger.

Symptoms of Ecstatic Anger

In such a transcendental angry mood sometimes sarcastic remarks, unfavorable glances, and insulting words are exhibited. Sometimes there are other symptoms, like rubbing of the two hands, clacking of the teeth, clamping of the lips, moving of the eyebrows, scratching of the arms, lowering of the head, rapid breathing, uttering of strong words, nodding of the head, yellowishness at the corners of the eyes, and trembling lips. Sometimes the eyes turn red, and sometimes they fade. And there are sometimes chastisement and silence. All these symptoms of anger may be divided into two parts: constitutional and unconstitucional, or permanent and temporary symptoms. Sometimes great emotion, bewilderment, pride, frustration, illusion, impotence,



Unknown artist. Rajasthan, Udaipur. c. 1660-1690

A gopi brings a reluctant Radha to meet Krishna in a garden



Unknown artist. Rajasthan, Udaipur. 1750-1751

Krishna selects Radha as his favorite gopi

jealousy, dexterity, negligence and signs of hard labor are also manifest as unconstitutional symptoms.

In all these humors of ecstatic love, the feeling of anger is accepted as the steady factor.

When Jarasandha angrily attacked the city of Mathura, he looked at Krishna with sarcastic glances. At that time Baladev took up his plow weapon and gazed upon Jarasandha with colored eyes. 🍌

BEGGAR OF PREMA



Sri Srimad Gour Govinda Swami Maharaja

Part 1

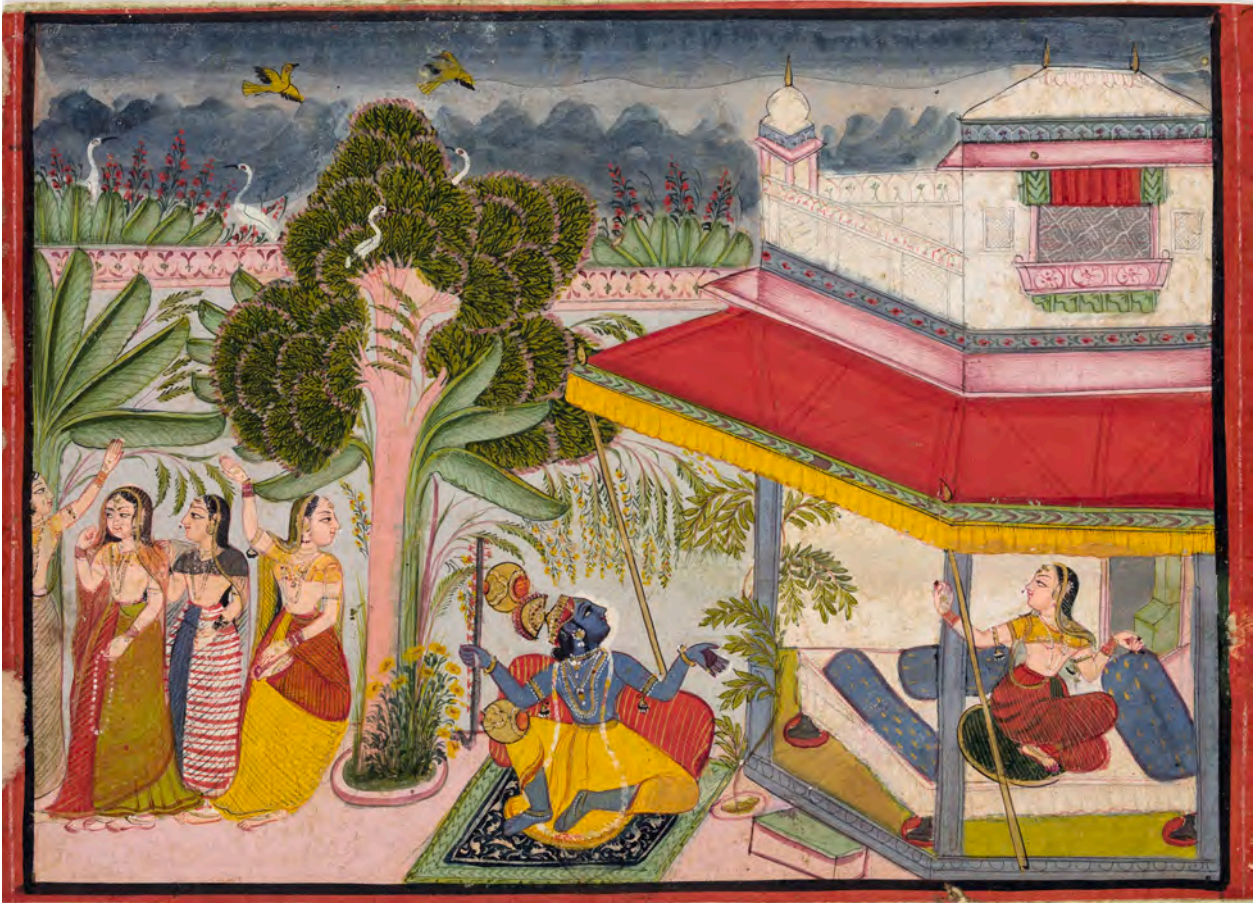
One day, Srimati Radharani decorated her *kuñja* very nicely. Her *aṣṭa-sakhīs*, eight intimate friends, are there, headed by Lalita and Vishakha. They decorated Radharani's forest grove with various fragrant flowers like *mādhavi*, *mālatī*, *yui*, *sapalika*, *belli* and *mallikā*. Such a nice fragrance was emanating from them that many bumblebees were humming around. A cuckoo was singing, "Coo! Coo!"! The peacocks were dancing and raising their feathers. All the trees

and creepers in Vrindavan have very nice flowers and leaves. A cool breeze was blowing. There was such a pleasant atmosphere. Radharani's intimate girl companions were there at the door of the *kuñja*. They were all waiting. Radharani was inside, waiting eagerly for Krishna to come.

The blowing of the breeze moved some leaves and produced a sound, "kus kus!" It was as if that breeze carried the sound of Krishna's footsteps. "Oh! my beloved is coming. Krishna is coming." But Krishna was not coming.

In this way, Srimati is waiting. She was in such anxiety that every moment seemed to be a great *yuga*. "Oh, Krishna is not coming." Radharani's mood is leftist, *vāmya-bhāva*, and her *vāmya-bhāva* increased more and more. All the *sakhīs* were there, and Lalita especially saw the condition of her *sakhī*, Radharani. Therefore, she sent one *dūti*, girl messenger, "Go and see whether Krishna is coming or not." So that *dūti* went out, and on the way she met Saibya, one of the *dūtis* of Chandravali. Chandravali's mood is rightist, whereas Radharani's mood is leftist. The two are opposite. Saibya, out of pride, said, "Krishna is in the *kuñja* of my *sakhī*, Chandravali."

When that *dūti* returned to Radharani's *kuñja*, she reported the news to Lalita. "Krishna is in Chandravali's *kuñja*." Then Lalita became exceedingly angry,



Krishna sings for Radha

and her eyes turned red-hot, “Unreliable person! Unreliable person!” Vishakha, being a bit softer, tried to pacify her angry friend, but Lalita was not listening. Immediately Lalita went inside the *kuñja* and reported to Srimati Radha, “Krishna is in Chandravali’s *kuñja*!” Then Radharani’s leftist mood rapidly grew to the topmost degree. She became *abhimāni-sakhī*.

In Vraja, only Radharani relishes the last limit of *mādhurya-rasa*. Only Radharani can say, “*kṛṣṇa āmāra, kṛṣṇa āmāra*”, “Krishna belongs to me, Krishna belongs to me.” No one else can say this. Krishna only belongs to Radharani and no one else. He is Radha’s Krishna.

govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śīromaṇi

Radha is the one who gives pleasure to Govinda, *govindānandinī*. She is also the enchantress of Govinda, *govinda-mohinī*. She is the be-all and end-all of Govinda, *govinda-sarvasva*, and the crest jewel of all his consorts, *sarva-kāntā-śīromaṇi*. (Cc. ādi 4.82)

This is Radha. So only Radharani, who is the be-all and end-all of Govinda, says, “*kṛṣṇa āmāra, kṛṣṇa āmāra*”,

“Krishna belongs to me. Krishna belongs to me.” But what does Chandravali say? Chandravali’s mood is rightist, therefore she says, “*āmi tomāra*”, “O Krishna, I belong to you.” Radharani says, “Krishna belongs to me,” but Chandravali says, “O Krishna, I belong to you.” This is the difference between the leftist and rightist mood.

The moment Radharani heard that Krishna was in Chandravali’s *kuñja*, her leftist mood rapidly heightened to the topmost degree. This is called *abhimāna*, sulkiness and anger. In anger, she bit her upper lip and said, “If Krishna comes, don’t allow that ungrateful person to enter my *kuñja*! Unreliable person!”

Radharani speaks in this way, but what does she really want? She always thinks of Krishna and cannot tolerate the acute pangs of separation from him, even for a moment, but she says, “Don’t allow that ungrateful Krishna to come to my *kuñja*!” This is *māna*. Externally she rejects Krishna, but internally she wants him. Krishna is there in the heart of Radharani. The heart of Radharani is *sat-prema-darpaṇa*, the mirror of pure love. So Krishna is there, and he is laughing.



Unknown artist. Late 19th century, Early Bengal. Oil and gold on canvas

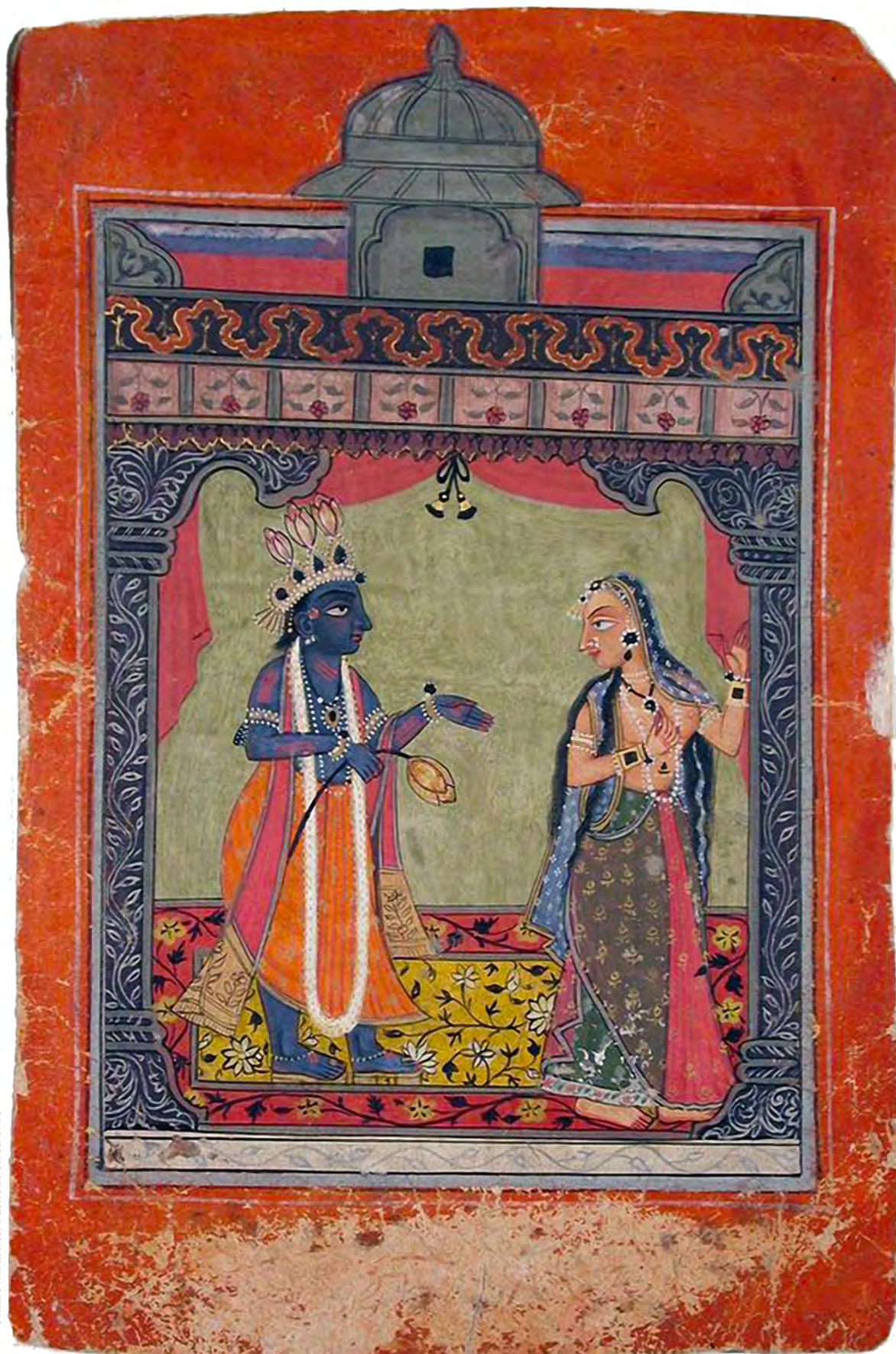
The gopīs tell Krishna to go away

Harsh Words

Saying, “Yes, we won’t allow that ungrateful wretch Krishna into the *kuñja* of our *sakhī*, we won’t allow him,” Vishakha and Lalita went outside to guard the gateway of the *kuñja*. Then Krishna came, running breathlessly. Approaching the entrance to Radharani’s *kuñja*, he saw the two strong

doorkeepers. Lalita and Vishakha stopped him and said, “No admittance. Get out from here! Unreliable person! Our *prāṇa-sakhī*, dearest friend, decorated this *kuñja* so nicely. Where were you? Why are you coming here now?”

Krishna was in a very humble mood. In a mild way, he began to petition them with folded hands.



Unknown artist, Basholi, Circa 1720

Krishna appeals to Srimati Radharani



Unknown artist. Rajasthan, Udaipur. 1750

Madness of the gopīs in separation from Krishna

“Please..., please excuse me. I am a great offender. Please report to your *sakhī* that I am here and I am begging to be excused.” But Vishakha and Lalita would not allow him to enter. Lalita was very angry, but Vishakha, being a bit softer, went into the *kuñja*.

Radharani was just shedding tears, hanging down her head. The whole ground, wet with the tears from her eyes, had turned to mud and she was writing something on the ground with the finger of her left hand. Seeing Vishakha, Radharani asked, “Has my *prāṇa-vallabha* come? Has the Lord of my heart, Krishna, arrived yet?” Then the next moment, out of sulkiness, she said, “Why should Krishna come to me? I am very ill-fated. There are so many beautiful ladies ready to give him pleasure. Angels of heaven are there and they are all very eager to get Krishna and give him pleasure. So be it! Let him accept their worship and be happy! I don’t know why a humble woman like me gave everything to him. I gave him my life and soul and loved him with all my heart. I don’t know why! Now I am burning in this blazing fire of separation. Let me be burnt to ashes but let him be happy.”

Radharani had become like a madwoman. When Vishakha saw her condition, she was unable to say anything, so she returned to the gateway of the *kuñja*.

Seeing Vishakha, Krishna said, “O Vishakha, you see, I am a great offender. I know your *sakhī*, Srimati, has developed great sulkiness. I realize that. But I have this faith — if you allow me to enter into the *kuñja*, I am sure that when your *sakhī* sees my Shyamasundar form, all her sulkiness will vanish in a moment.” Then, in a very angry mood, Lalita said, “You cheater! What are you saying? Seeing your Shyamasundar form you think my *prāṇa-sakhī* will forget everything and become your maidservant? Get out from here! Get out!” Lalita can be very cutting sometimes. “Don’t you feel ashamed to say such a thing? What is this? Are you greedy for her love, or is she greedy for your beautiful Shyamasundar form? I think you have forgotten that although you are *madana-mohana*, the enchanter of Cupid, my *sakhī* is *madana-mohana-mohini*, the enchantress of *madana-mohan*. Is our *sakhī* greedy for your beauty or are you greedy for her love? All I know is that one day you will have to cry and cry and cry. I tell you, Krishna, you will have to cry for her love. Now get out from here!” Lalita spoke these harsh words to Krishna.

Krishna became disappointed. He could not understand what to do, so he left and went to the bank of the Yamuna. There he removed all his nice garments and ornaments. Throwing them away and rolling in the sand, Krishna began to cry.



Krishna feeling separation from Srimati Radharani

Now Krishna is morose. Only these words came out from his mouth, “*rādhe purāo madhuripu kāmam, rādhe purāo madhuripu kāmam*”, “O Radhe, please fulfill the desire of the enemy of Madhu-daitya.” Although Krishna is self-satisfied, *ātmārāma*, still he desires to be with Radharani. [To be continued in the next issue.] 🍌

— From chapter 3 of *The Embankment of Separation*. Bhubaneswar. Gopal Jiu Publications. 2023.

DRESS OF THE LADY GARLAND MAKER



Mālinī veśe

By the medieval Gauḍīya poet Balaram Das

pāṭṣāḍi paridhāna *bēśa kari niramāna*
nāsāya beśara ati śōbhā
herite madana kānde *prāṇa sthira nāhiñ bāndhe*
hera-ite jagamana lōbhā

Looking very beautiful in a jute sari and with a charming ornament on his nose, Krishna, Sri Madanmohan, was crying and feeling like he

was not able to maintain his life. The whole world is becoming mesmerized by seeing this.

sonara nūpura pāya *calite pañchama gāya*
carāṇa bayesa sukōmala
makaranda āśe ali *bhrami bule ghuri ghuri*
nakha cānda kare jhalamala

The ankle bells of Srimati Radharani, Krishna, and the *gopīs* are making a melodic sound like the fifth note of the musical scale. The toenails of Radharani, Krishna, and the *gopīs* are shining like the full moon. Seeing all this, a swarm of bees have gathered, desiring their association.

phula sāji layyā kānde *bēśa kare nānā chande*
mālinīra bēśa dhare śyāma
cali yāya ādha pada *rā'i bhāve gada gada*
sadāi japaye rādhā nama

Disguised as a *mālinī*, lady florist, Shyam, Krishna, is crying, confusedly walking short distances, and with a faltering voice he is continuously chanting *japa* of the name of Radha in great ecstasy.



Unknown artist.

Krishna serving Radharani in the disguise of a garland maker

kiśora candana gāya cinilē nā cinā yāya
 unamata rasera hillole
 sādHITE āpana jñāna rādhāra caraṇa dhyāna
 dole mati rasera hillole

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Kishora Krishna is singing songs in a youthful voice and is trembling in the love of Srimati Radharani. (Due to his disguise,) even upon seeing him, he is not recognizable. To fulfill his own desire, Sri Govinda is meditating on the lotus feet of Srimati Radharani. On the night of Dola Purnima, his heart has become filled with transcendental mellow. [Note: This verse indicates Sri Chaitanya Mahaprabhu.]

antare parama sukha gaṅgaṭe jhaiṅpiyā mukha
 bayase kiśori anupāma
 hāra layyā kutūhale parāla rādhāra gale
 esahi karaye balarāma

Srimati Radharani is a young girl by age. Seeing Krishna's behavior, she has shyly covered her face with her sari, while in her heart, she is feeling great transcendental pleasure. Then, youthful Sri Krishna joyfully put a garland on the neck of Radharani. Seeing this, the poet Balarām Das is noting it down in words. 🍌

— Balarām Dāsera Padāvali. Song 150. Edited by Manu Jana. M.A., PhD. Published by University of Calcutta. 1988. Translated by Prabhupada Priya Sevak Das.

