

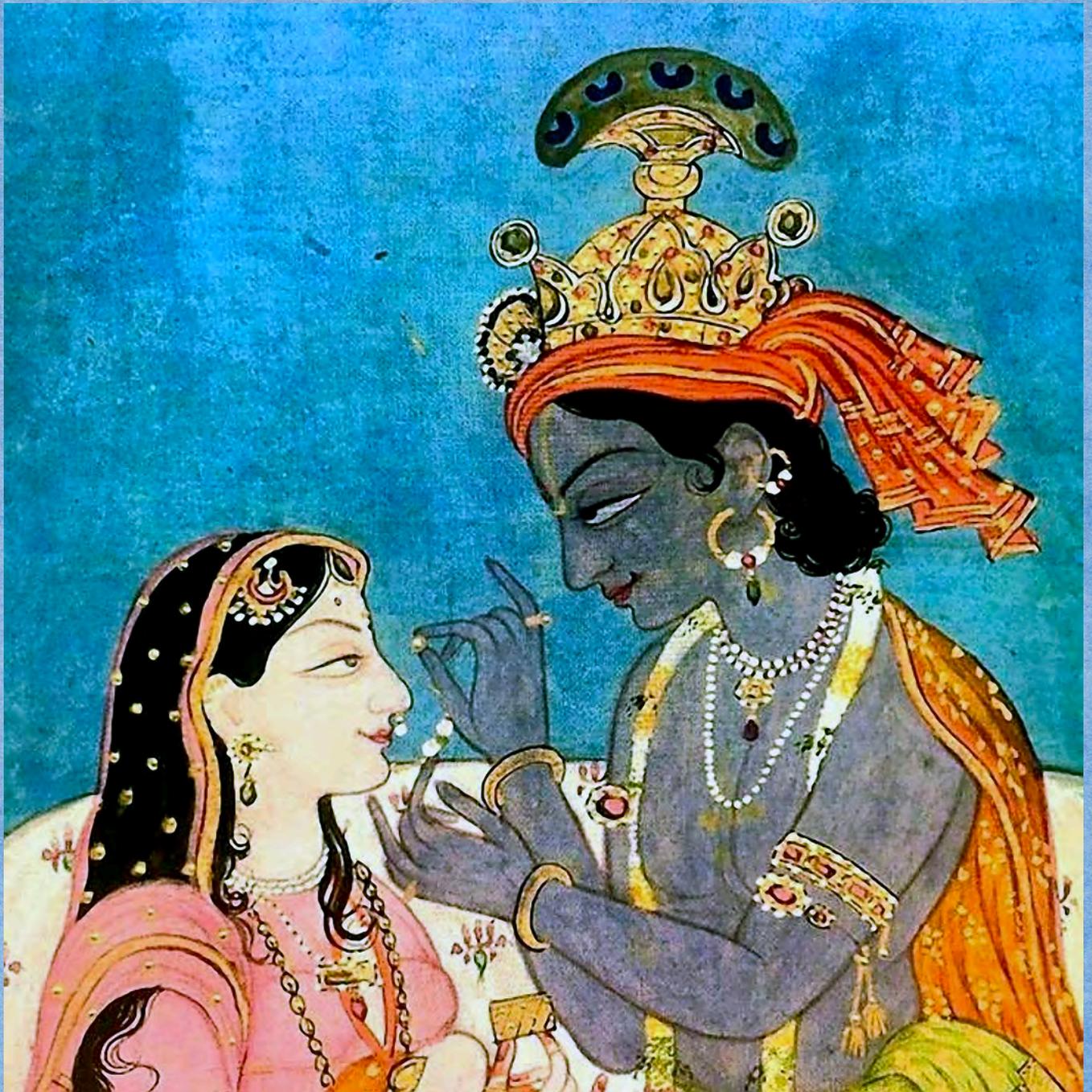
Sri Krishna Kathamrita



Bindu

Issue 556

The Enchantress of Krishna





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 556

Śrī Annadā Ekādaśī

11 September 2023

Highlights

• UNDERSTAND RADHA IN SEPARATION

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• WHY RADHA'S NAME IS

NOT MENTIONED IN THE BHAGAVATA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• RADHA KRISHNA ARE ONE

Srila Thakur Bhaktivinode

• THE APPEARANCE OF SRIMATI RADHARANI

Sri Srimad Gour Govinda Swami Maharaja



Photo by GauraTravel.ru

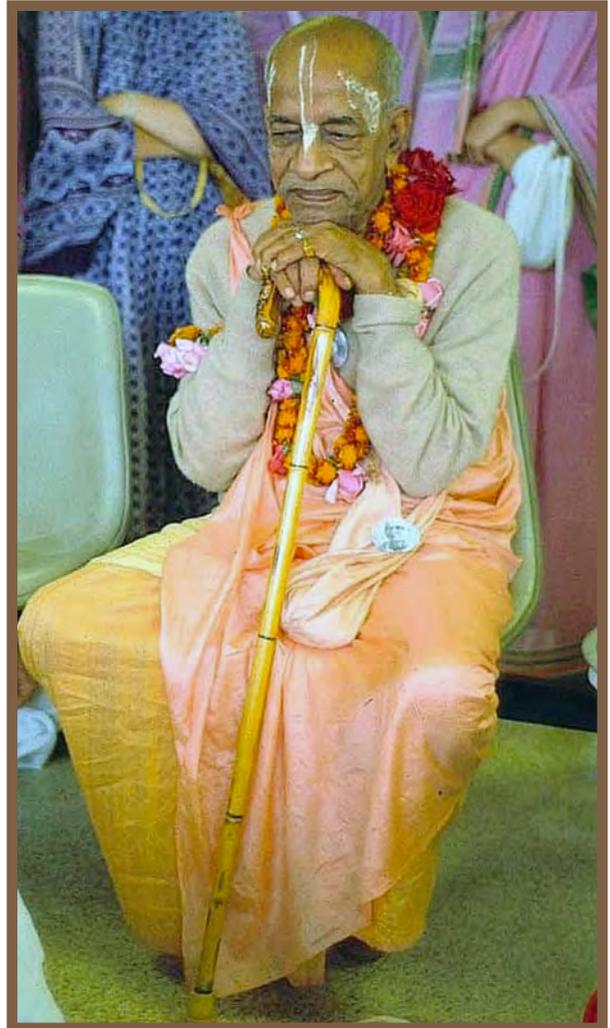
UNDERSTAND RADHA IN SEPARATION



Srila A. C. Bhaktivedanta Swami Prabhupada

Today is *Rādhāṣṭamī*, the appearance day of Srimati Radharani. Fifteen days after Krishna's birth, Radharani appeared. Radharani is Krishna's pleasure potency — *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ* (Cc. ādi 1.5). The Supreme Personality of Godhead has got varieties of energies, as it is confirmed in the Vedic literature — *parāśya śaktir vividhaiva śrūyate* and *na tasya kāryaṁ karaṇaṁ ca vidyate*. (Śvetāśvatara Upaniṣad 6.8, Cc. madhya 13.65, purport). The Supreme Lord has nothing to do personally.

... We should try to understand Radharani's feature. Radharani is the pleasure potency — *hlādinī-śakti*. *Ānandamayo 'bhyāsāt* — in the *Vedānta-sūtra* the absolute truth is described as *ānandamaya*, always in pleasure potency. When you want *ānanda*, pleasure, you cannot have it alone. Alone, you cannot enjoy. When you are in the circles of friends or family or other associates, you feel pleasure. Just like I am speaking. The speaking is very pleasing when there are many persons here. I cannot speak here alone.



Unknown photographer

Cover: Radha and Krishna. Unknown artist.



Krishna's pastime of charging tax to Radharani

That is not *ānanda*. I can speak here in the dead of night when nobody is here. That is not *ānanda*. *Ānanda* means there must be others. So, because Krishna, the absolute truth, is *ānandamaya*, therefore *eko bahu syām* — he has become many. We are also Krishna's part and parcel. We are meant to give pleasure to Krishna. And the chief pleasure potency is Radharani.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krishna are one in their identity, previously they separated themselves. Now these two transcendental identities have again united in the form of Sri Krishna Chaitanya. I bow down to him, who has manifested himself with the sentiment and complexion of Srimati Radharani, although he is Krishna himself. [Cc. ādi 1.5]

Krishna is *param brahman*, as you know from the *Bhagavad-gītā*, when Arjuna understood *Bhagavad-gītā*, he affirmed Krishna, *param brahma param dhāma pavitram paramam bhavān*. Arjuna said, "You are the Supreme Personality of Godhead, the ultimate abode, the purest, the absolute truth." [Bg. 10.12] Krishna is *param brahman*. In this material world we see that a great, saintly person, simply to enjoy *brahmānanda*, he gives up all material enjoyment. He becomes a *sannyāsī*, *aham brahmāsmi* — just to understand *Brahman* realization. So if one has to give up everything material for *Brahman* realization, do you think that the enjoyment of *param brahman*, the Supreme *Brahman*, is something material? No. This point should be understood. For *brahman* realization we are giving up everything material. Then how is the enjoyment of *param brahman* anything material? This question has been very nicely discussed by Jiva Goswami.

Unknown artist. From the Honolulu Museum of Art.



Radha and Krishna from a 19th century edition of Gītā-govinda

... Krishna says, *manuṣyāṅāṃ sahasreṣu kaścīd yatati siddhaye* — “Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows me in truth.” [Bg. 7.3] *Siddhaye* means to understand *brahman* or *paramātmā*. But out of many thousands of such persons who have realized *brahman* and *paramātmā*, hardly one person can know Krishna. So what can we understand about Krishna’s pleasure potency? ...

Without knowing that big man, how I can understand his internal affairs? Similarly, if we do not understand Krishna, how we can understand how Krishna is enjoying? That is not possible. But the Goswamis are giving us information what is the pleasure potency of Krishna. That is Srimati Radharani.

We have described about Radha-Krishna’s loving affairs in our *Teachings of Lord Chaitanya* on page 264. If you have got this book, you can read it — how the



Unknown artist.

A sakhī consoles Radharani at the time of her feelings of separation from Krishna.

transcendental reciprocation of loving affairs of Radha-Krishna is there. So today we pray to Radharani because she is the pleasure potency of Krishna. Krishna means “all-attractive”, but Radharani is so great that she attracts Krishna. So what is the position of Srimati Radharani? We should try to understand this today and offer our obeisances to Radharani.

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye*

I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the queen of Vrindavan. You are the daughter of King Vrishabhānu, and you are very dear to Lord Krishna.

Our business is “Radharani, you are so dear to Krishna, so we offer our respectful obeisances unto you!”

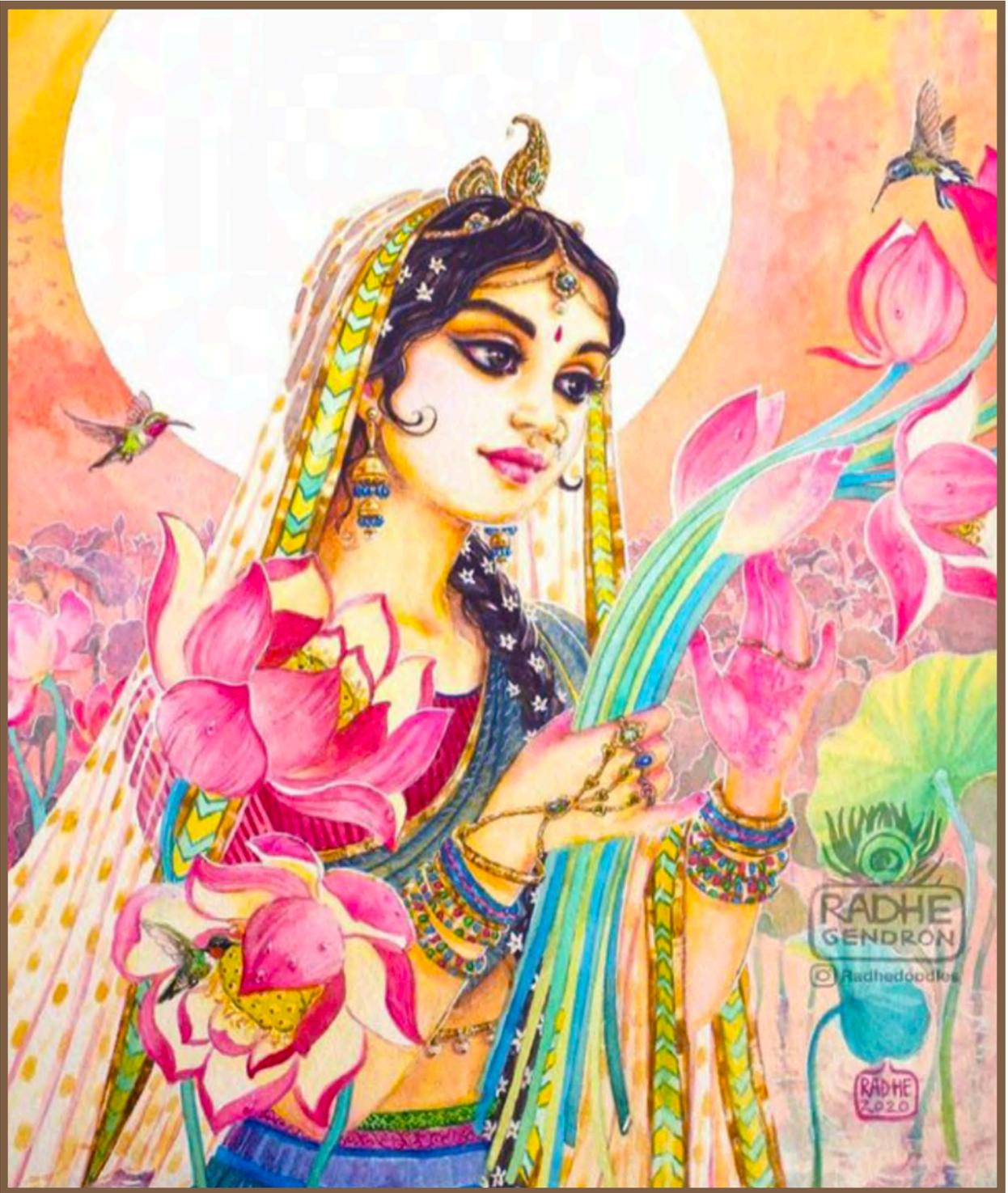
Radharani is *hari-priyā*, very dear to Krishna. So if we approach Krishna through Radharani, through the mercy of Radharani, then it becomes very easy. If Radharani recommends that, “This devotee is very nice,” then Krishna immediately accepts, however fool I may be. Because I am recommended by Radharani, Krishna accepts. Therefore, in Vrindavan you’ll find all the devotees, they’re chanting Radharani’s name more than Krishna’s. Wherever you’ll go, you’ll find the devotees are addressing, “Jaya Radhe!” They’re more interested in worshipping

Radharani, because however fallen I may be, if some way or other I can please Radharani then it is very easy for me to understand Krishna. Otherwise, *manuṣyāṅām sahasreṣu kaścid yatati siddhaye* [Bg. 7.3]

If you go by the speculative process to understand Krishna, it will take many, many lives. But if you take to devotional service — just try to please Radharani — then Krishna will be gotten very easily. Because Radharani can deliver Krishna. She is such a great devotee, the emblem of *mahā-bhāgavata*. Even Krishna cannot understand the qualities of Radharani. Although Krishna, says *vedāhaṁ samatītāni* — “I know everything,” (Bg. 7.26), still, he fails to understand Radharani. Radharani is so great. In order to understand Radharani, Krishna accepted the position of Radharani. Krishna thought that “I am full. I am complete in every respect, but still I want to understand Radharani. Why?” This propensity made Krishna obliged to accept the propensities of Radharani in order to understand Krishna, himself.

These are, of course, very transcendental topics — great science. One who is advanced in Krishna consciousness and well conversant with the *śāstras*, they can understand. But still, we can discuss from the *śāstra*. When Krishna wanted to understand himself, he took the tendency of Srimati Radharani

Painting by Radhe Gendron

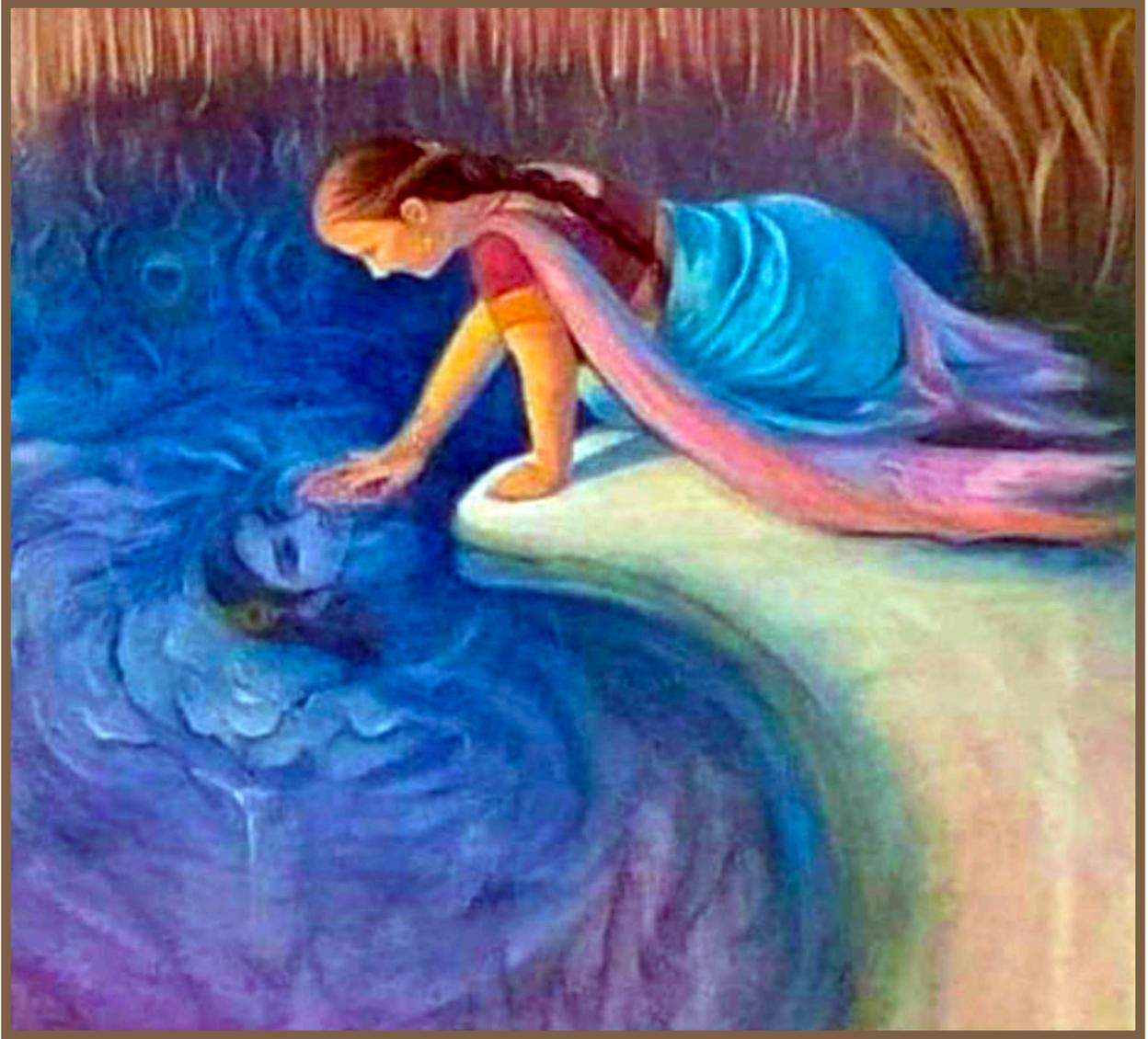


"Radharani is the emblem of mahā-bhāgavata"

and that is Chaitanya Mahaprabhu. *rādhā-bhāva-dyuti-suvalitam* — Chaitanya Mahaprabhu is Krishna, but he has accepted the propensities of Radharani (Cc. *ādi* 1.5). As Radharani is always in feelings of separation of Krishna, similarly, in the position of Radharani, Lord Chaitanya was feeling separation from Krishna. That is the teaching of Lord Chaitanya

— feelings of separation, not meeting. The process of devotional service taught by Chaitanya Mahaprabhu and his disciplic succession is how to feel separation from Krishna. That is Radharani's position, always feeling separation.

The Goswamis, also, when they were in Vrindavan, they never said that "I have seen Krishna."



Unknown artist

In her madness of separation, Radharani sees Krishna in her reflection

Although they were the most perfect, they never said that. Radharani does not remain alone. She is always with her *vraja-devī* friends, Lalita, Vishakha and other damsels of Vrindavan. The Goswamis in their mature stage, when they were living in Vrindavan, were praying in this way, *he rādhe! vraja-devike! ca lalite! he nanda-suno! kutaḥ* — “Radharani where are you? Where are your associates? Where are you, Nanda-suno, son of Nanda Maharaja, Krishna? Where are you all?” (*Ṣaḍ-gosvāmy-aṣṭaka* 8) They were searching. They never said, “Last night I saw Krishna dancing with the *gopīs*. (laughter) They are called *sahajiyā* — this is not a mature devotee. They take everything very cheap — Krishna very cheap, Radharani very cheap — as if they can see them every night. No. The Goswamis do not teach us like that. They’re searching after them:

he rādhe! vraja-devike! ca lalite! he nanda-suno! kutaḥ?
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ?

“Are you there under Govardhana Hill or on the bank of the Yamuna?” Their business was crying like this, “Where are you Radharani? Where are you Lalita, Vishakha — associates of Radharani? Krishna, where are you? Are you near Govardhana Hill or on the bank of the Yamuna?” *ghoṣantāv iti sarvato vraja-pure* — throughout the whole tract of Vrindavan they were crying and searching after them as if madman. *khedair mahā-vihvalau, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau* — “I offer my respectful obeisances unto the Six Goswamis namely Srila Rupa Goswami, Srila Sanatan Goswami, Srila Raghunath Bhatta Goswami, Srila Raghunath Das Goswami, Srila Jiva Goswami, and Sri Gopal Bhatta Goswami who were always absorbed in these feelings of separation.”



Krishna charges a tax on the gopīs for their milk products

SERVANT NOT A FRIEND

By Srila Raghunath Das Goswami

*pādābjayos tava vinā vara-dāsyam eva
nānyat kadāpi samaye kila devi yāce
sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam*

O most beautifully resplendent Goddess! I shall never ask you for anything other than the service of your lotus feet as a maidservant. Again and again, I offer my obeisances from a distance to the desire of becoming your *sakhī* (companion on an equal level). Again and again, I desire to relish the sweet nectar of your service as a maidservant. (Text 16 of *Vilāpa-kusumāñjali*.) Translated by Kusakratha Das. Kṛṣṇa Institute. Alachua Florida. USA.)



We have to follow the footprints of the Goswamis, how to search out Krishna and Radharani, Vrindavan, or within your heart. That is the process of Chaitanya Mahaprabhu's *bhajana* — feeling separation, *vipralambha-sevā*. Just like Chaitanya Mahaprabhu — feeling separation from Krishna — he was falling down in the sea. He was coming out of his bedroom and going out in the dead of night. Nobody knew where he had gone. He was searching. This is the process of devotional service taught by Chaitanya Mahaprabhu. Not that very easily, “We have seen Krishna or seen Radharani in *rāsa-līlā*!” No. Not like that. Feel the separation. The more you feel separation from Krishna, you should understand that you are advancing. Don't try to see Krishna artificially. Be advanced in the feelings of separation, and then it will be perfect. That is the teachings of Lord Chaitanya. Because with our material eyes we cannot see Krishna.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*



unknown artist

Viraha-kātara — the pain of separation

“No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234).

With our material senses we cannot see Krishna, we cannot hear about Krishna’s name. But *sevonmukhe hi jihvādau* — when you engage yourself in the service of the Lord beginning from the tongue. Not from the legs, eyes, or ears. It begins from the tongue — *sevonmukhe hi jihvādau*. Chant Hare Krishna. Use your tongue.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

And take Krishna *prasādam*. The tongue has two businesses, to articulate sound — Hare Krishna; and take *prasādam*. By this process you’ll realize Krishna.

Don’t try to see Krishna. You cannot see Krishna with your material eyes. Neither can you hear about him with your material ears. Neither can you touch him. But if you engage your tongue in the service of the Lord, then he’ll reveal himself to you, “Here I am.” That is wanted. So feel separation of Krishna just like Radharani, as Lord Chaitanya teaches us, and engage your tongue in the service of the Lord; then, one day, when you are mature, you’ll see Krishna eye to eye.

— From a lecture on 19 September 1969 in London, England.

THE GOAL OF MY LIFE

By *Srīla Raghunath Das Goswami*

bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇā-bharādrām
tato mamānyāsti gatir na kāpi

I worship lotus-eyed Radha. I meditate on sweetly smiling Radha. I glorify supremely merciful Radha. She is the only goal of my life. I have no other goal. (Text 131 of the *Viśakhānanda Stotra* from *Śrī Stavāvali*. Translated by Kusakratha Das. Kṛṣṇa Institute. Alachua, Florida. USA.)





Unknown artist. Mid 1800s.

Krishna and the Gopīs

WHY RADHA'S NAME IS NOT MENTIONED IN THE BHAGAVATAM



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Lord Krishna's pastimes are elaborately described in the *paramahansa saṁhītā* called *Śrīmad Bhāgavatam*,

compiled by Sri Krishna Dvaipayana Vedavyas. Mysteriously, he did not specifically mention Srimati Radhika's name. She for whom Krishna performs pastimes, who is the principal heroine of Krishna's pastimes, who is the topmost devotee and shelter for Krishna's pastimes — why wasn't her name mentioned in *Śrīmad Bhāgavatam*? This question may arise in many people's hearts.



Unknown artist. Odisha patta-citra painting. Mid 1800s.

Srimati Radharani offers Tambula to Krishna

The answer is this: Her name was not mentioned simply because Srimati Radharani is most dear to Sri Krishna, and this truth is supremely confidential. Considering this fact, Sri Vyasadev did not openly mention the truth of Sri Radha, who is the most worshipable object and a most rare attainment for the loving devotees of Govinda. He wished to hide her

from the unqualified, ordinary audience and reciters. Is it not intelligent to hide a pearl necklace from a monkey rather than to hand the necklace over to it?

Moreover, it is not true that Vyasadev did not at all say anything about Sri Radha to the swanlike devotees of *Śrīmad Bhāgavatam*. As Sri Gaura is hinted at in *Śrīmad Bhāgavatam*, so the daughter of Vrishabhanu is mentioned confidentially and mysteriously.

For example, in *Śrīmad Bhāgavatam* (10.30.28) we find this verse:

*anayārādrito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

“Certainly this particular *gopī* has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since he was so pleased with her that he abandoned the rest of us and brought her to a secluded place.”

—*Śrī Vakṛtāvalī*. Part one. Translated by Bhumipati Das. Touchstone Media. Kolkata. 2014

**RADHA KRISHNA
ARE ONE**



Srila Thakur Bhaktivinode

Sri Krishna and Sri Chaitanya are eternally manifested. It is hard to say who manifested first and who manifested second. First Chaitanya was there, then he became Radha and Krishna, and again this combination of Radha and Krishna manifested as Chaitanya. The conclusion of this statement is not that one manifested before and the other manifested later, but both manifestations are eternal. (*Jaiva Dharma* Chapter 14)

Energy is dependent, so energy is imagined as a female, and thus she has become qualified to be embraced by the supreme energetic. To make the truth more easily understood, great sages have added ornamental language to their descriptions. Actually, Radha-Krishna is one Absolute Truth. (*Tattva-sūtra* 7)

— *Śrī Bhaktivinoda Vāṇī Vaibhava*. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.



Painting by Ananda Payini Dasi

The divine appearance of Srimati Radharani

THE APPEARANCE OF SRIMATI RADHARANI



Sri Srimad Gour Govinda Swami Maharaja

The *Brahma-vaivarta Purāṇa* describes that once in the transcendental abode of Vrindavan, Krishnachandra

was sitting on a golden throne under a *mādhavī* creeper. He was thinking of how to further relish the nectarean mellows of his pastimes. Due to this thought, by his mere will, Srimati Radharani appeared from the left side of his body. Radharani's form was the color of molten gold and was decorated with various ornaments. On her braid was a flower bouquet, on her



Unknown artist.

Srimati Radharani as a young girl

breast a garland of pearls (*mukta māla*), and around her waist hung an ornamented belt (*mekhala*). Beautiful golden earrings adorned her ears, and the anklets (*nūpura*) on her feet produced a tinkling sound.

Radha is the enchanter of Madhava — *rādhā mādharma-mohini*. In the *rāsa* dance she gave so much pleasure to him, but still she considered how to give him even more pleasure. As soon as she desired this, immediately innumerable *gopīs*, all looking like Srimati, immediately expanded from her body.

In the *Padma Purāṇa, uttara-khaṇḍa*, Shivaji told Parvati about the appearance of Radha: “Vrishabhanu Maharaja was a great devotee of the Lord. His chaste and devoted wife was named Kirtida. It is from her womb that *jagan-mātā*, the mother of the whole world, Sri Radha, took birth. This auspicious appearance of Brajeswari occurred at noon on the eighth day of the bright fortnight in the month of *Bhādrava*. Seeing that such a beautiful daughter was born to the king, all the *gopa* families of Gokul became very joyful. Everyone’s desires were fulfilled.



Painting by Satchitananda Das

The first thing that baby Radha saw when she opened her eyes was Krishna



Unknown artist.

Radharani steals Krishna's flute and feather

King Vrishabhanu gave immense charity to the *brāhmaṇas*, *vaiṣṇavas*, musicians, dancers, and poor men.

“One day, Narada Muni came to the quarters of King Vrishabhanu to have *darśana* of Radharani. The sage inquired about his and his kingdom’s welfare. In a humble mood, the king replied, ‘Because of your mercy, everything is auspicious. You are such a great *sādhu*. Wherever you go becomes a *tīrtha*. By your grace, everyone can get *hari-bhakti*.’

“Saying this, Vrishabhanu Maharaja placed his daughter, whose eyes were still closed, on the lap of Narada Muni. By the touch of Radharani, the sage became ecstatic, the hairs on his body stood on end, and tears like torrential rain flowed from his eyes. In his heart, Narada Muni began to offer prayers to the little girl.

“You are *hari-priya*, dear to Lord Hari; *mahābhāva-svarūpa*, the personification of the highest love; *govinda-mohini*, the enchanter of Govinda; *kr̥ṣṇa-prāna-rūpa*, the life and soul of Krishna; *ānanda-svarūpa*, the very embodiment of bliss. You are *bhakti* and *tapa*. All of the demigods headed by Brahma and Shiva meditate on your lotus feet. All of Krishna’s consorts such as the *gopīs*, the queens in Dwarka, and even Mahalakshmi are plenary portions of you. Throughout the universe you are known as *ādi-śakti*, the original potency.’

“Hearing the prayers of Narada Muni, Radharani mercifully showed her form to him. The muni beheld

a vision of Radhika seated upon a throne studded with divine gems, under the shade of a wish-fulfilling tree. Innumerable *sakhīs* — some fanning her, some waving *cāmaras*, and others holding a white umbrella over her head — surrounded her. Brajeswari’s body was covered with beautiful transcendental garments. Her forehead was decorated with designs drawn with *sindhura*, and a glow emanated from her body.

A HUMBLE PRAYER TO RADHA

Unknown Author

*pāṣaṇḍy ahaṁ aho nityaṁ parāparādha-dharmakaḥ
kṣamasva mām hare rādḥā dehi me sādhu dharmakam*

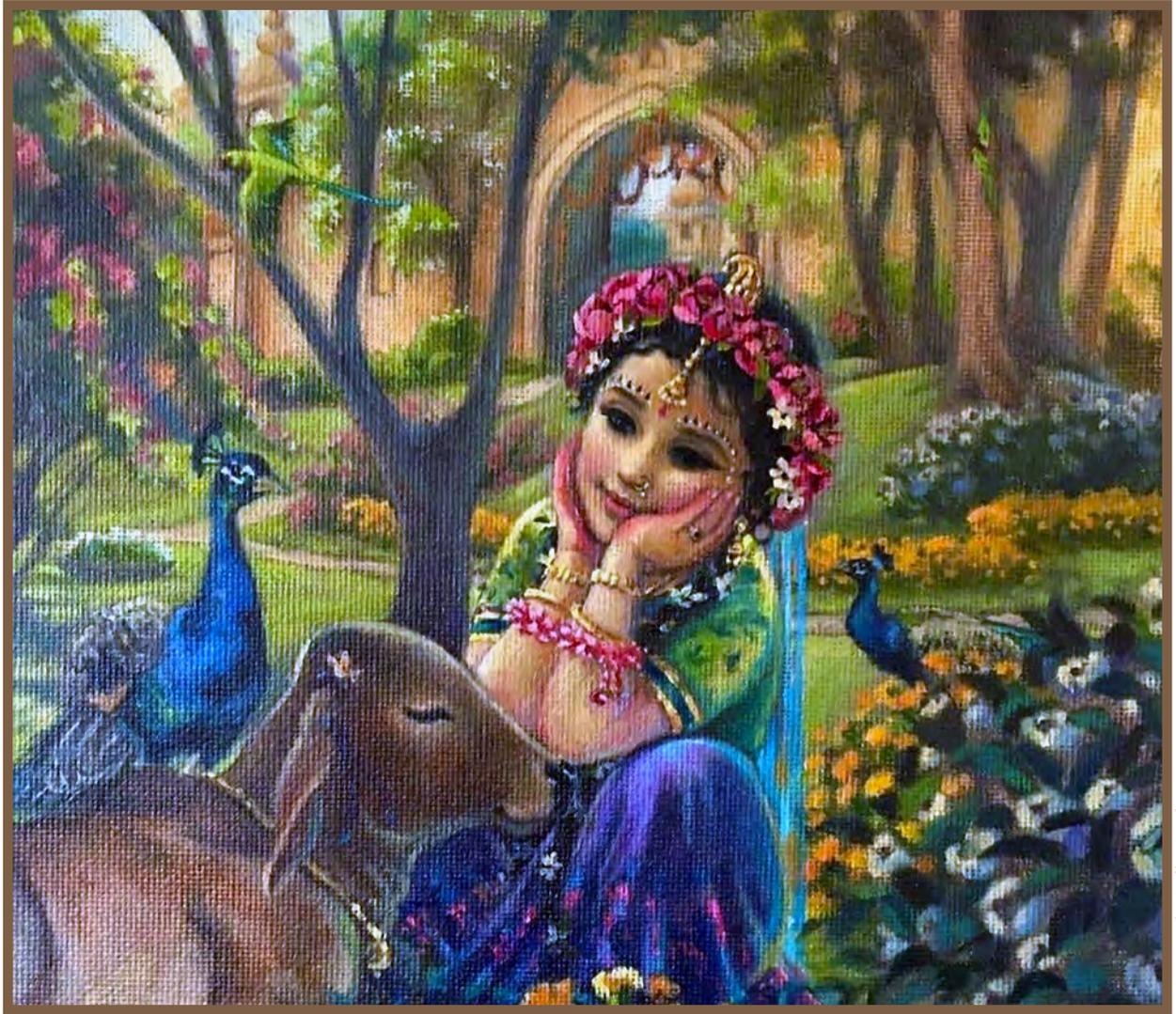
I am a *pāṣaṇḍī* (*pāṣaṇḍī* means an “atheist”, “heretic”, “hypocrite”, “sinner”, “impious”, or “imposter”). To offend others is my nature. O Radharani, please forgive me. Please change my nature. Please make me a saintly devotee.





Unknown artist, c. 1880. Ravi Vaibhav Press

Meeting in the forest



Painting by Radhe Gendron

Srimati Radharani has a female calf named Tungi and a peahen named Tundika

By her mercy, Radharani revealed this beautiful form to Narada Muni, and he alone could see it.

“All the while, Radhika, in the form of a baby, was lying on the lap of Narada Muni. Narada Muni returned the child to her father, seated with his queen before the great ṛṣi. The sage said, ‘You are most fortunate, mahā-bhāgyavan, because you have such a wonderful daughter. Kamala, Parvati, Arundhati, Sachi, and Satyabhama are all just plenary portions or portions of plenary portions of Radharani. No one is as dear to Lord Hari as she. Because of your daughter, all of Gokul will be filled with opulence. Do not feel sorry that you have a girl. Because of her, your glory will spread far and wide.’

“With folded hands, King Vrishabhanu asked, ‘Who will be her husband?’ The great sage replied, ‘She will be the wife of the supreme puruṣa. And in the course of time her eyes will open.’ Saying this, Narada Muni left.”

After hearing this account, Parvati inquired of Shivaji, “Why were Radharani’s eyes not open?”

Shivaji said: “O Devi, this is another wonderful story. When Lord Hari wanted to descend to this material world, he called Radha and said, ‘You, too, will take birth there with me. We will manifest wonderful līlās together.’

“Then Radha said, ‘O my dear lotus-eyed Hari, if I take birth in the material world I will be so distressed. How can I bear to see other men? I only want to see you. I refuse to look upon the form of another.’

“Krishna said, ‘O Devi, please do not feel such anxiety. Your desire will be fulfilled.’

“Lord Hari took birth as the son of Nanda Maharaja to protect the sādhus – sādhu rakṣa kare. Radha took birth from the womb of Kirtida as the daughter of Vrishabhanu.

“Because of the birth of the divine couple, the whole universe became exuberant. But Radha’s eyes were not open. Seeing this, Kirtida Maharani was alarmed.”

Parvati then inquired, “Please tell me how Radharani opened her eyes.”

Shivaji said, “I will tell you. Simply by hearing this account one receives transcendental happiness.

“King Vrishabhanu held a great festival on the auspicious occasion of his daughter’s birth. He invited all the cowherd men and women, extending a special invitation to Nanda Maharaja and Yashodarani. Nanda Maharaja and his wife arrived at the palace of King Vrishabhanu by bullock cart.

“Maharaja Vrishabhanu welcomed Nanda Maharaja, embracing him. Kirtida welcomed Yashoda-mata, embracing her.

“The magnificent festival continued; all different kinds of instruments were played — kettle-drums, bugles, violins, vina, etc. Meanwhile, in the inner quarters of the palace, Sri Radha was sleeping in her cradle. Lord Hari, who is the *antaryāmī*, supersoul in the hearts of all living entities, knew this.

“Unnoticed by anyone, baby Krishna went to Radharani. Seeing the face of his consort, Krishna smiled, laughing in his mind. Then he put his lotus palm over her eyes. As soon as she felt the touch of Krishna, she immediately opened her eyes and saw his face. They had eye to eye union, Radha and Krishna. Both were very, very blissful.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by
Gopal Jiu Publications

Subscribe at our website: www.gopaljiu.org

GopalJiuPublications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust. All other materials, unless specified, © ISKCON Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

“Kirtida had just come there, and she saw what had happened. Taking the baby girl onto her lap, she happily exclaimed, ‘Krishna gave eyes to Radha. Therefore, this girl will be very dear to Krishna.’ Hearing this, Mother Yashoda’s heart was filled with joy.”

This is the inconceivable *līlā* of Krishna. By the mercy of Hari and guru it is described in *Brahma-vaivarta Purāṇa* and *Padma Purāṇa*.

Śrīmatī rādhārāṇī ki jaya!

Kānu-māna-mohinī rādhārāṇī ki jaya!

Vṛndāvana-vilāsini rādhārāṇī ki jaya!

Aṣṭa-sakhī-śīromaṇi rādhārāṇī ki jaya!

Vṛṣabhānu nandinī śrīmatī rādhārāṇī ki jaya!

— From a lecture on 2 September 1995.



A PITIFUL PLEA

By Srila Raghunath Das Goswami

*ity etan-nāma-līlākta-padyaiḥ pīyūṣa-varṣakaiḥ
tad-rasāsvāda-niṣṇāta-vāsanā-vāsītāntaraiḥ*

*gīyamānām janair dhanyaiḥ sneha-viklinna-mānasaiḥ
natvā tām kṛpayāviṣṭām duṣṭo 'pi niṣṭhuraḥ śaṭhaḥ*

*jano 'yaṁ yācate duḥkhī rudann uccair idam muhuḥ
tat-padāmbhoja-yugmaika-gatiḥ kātaratām gataḥ*

*kṛtvā nija-gaṇasyāntaḥ kāruṇyān nija-sevane
niyojayatu mām sāksāt seyaṁ vṛndāvaneśvarī*

Many fortunate persons, their hearts melting with divine love and yearning to taste the nectar of her service, glorify Sri Radha by reciting her names and pastimes, which are like many showers of nectar. Bowing down, this sinful, cruel, unhappy criminal, who considers her lotus feet the only goal of his life, loudly weeps, and begs, “May the queen of Vrindavan be merciful. May she accept me as one of her associates and engage me in her direct service.” (Texts 127-130 of the *Viśakhānanda Stotra* from *Śrī Stavāvali*. Translated by Kusakratha Das. Kṛṣṇa Institute. Alachua, Florida. USA.)

