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THE JOURNEY TO PREMA

~ A Course in the Science of Bhakti-Yoga ~

Lesson 28

Please Chant:

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

IN THIS LESSON:

- Focusing on the Goal + Śrī guru
- Śrī Kṛṣṇa; majesty and sweetness
- Kṛṣṇa's Sixty-Qualities
- Two Types of Names: primary and secondary
- The Moods of Kṛṣṇa's Associates
- The Mood of Separation
- The Most Exalted Form of Kṛṣṇa
- Correspondence Course

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His Divine Grace

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja
(Affectionately called Śrīla Gurudeva)



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THE JOURNEY TO PREMA – LESSON 28

Dear servant of God,

Please accept our respects as we bow down to humbly offer them to you. All glories to Śrīla Gurudeva and all our exalted ācāryas!

We're glad to be with you again and we pray that you're feeling an increasing desire to study and practice the amazing and wonderful science of bhakti-yoga. This month's lesson will start with a section on moods and motives. We'll share two primary motivations that should drive us forward on the bhakti path, and in doing so we'll feature some quotes from Śrīla Gurudeva where he teaches us some important truths about Śrī guru.

In the next section we'll continue with our lengthy discussion on the qualities (gunas) of Śrī Kṛṣṇa that we began in Lesson 24. Since it's been a few months, we'll review some of what we shared, while adding new truths as well. First, we'll explain the two divisions of these qualities—His qualities related to His majestic position as THE ALMIGHTY GOD; and His qualities of sweetness. We'll discuss the relationships between these qualities and we'll show why our ācāryas, and even the Lord Himself, have instructed us to focus our bhakti practices, even such details as the names we chant, on the sweet side of the Lord.

After explaining both the commonalities and the distinctions, we'll spend a little time on Kṛṣṇa's majestic qualities, and then, for reasons we'll explain, we'll spend a great deal of time presenting Kṛṣṇa's sweet qualities to you.

As you read, reread, study, meditate on, and perhaps even memorize some of these qualities, you'll continue to get to know the beautiful and charmingly sweet cowherd boy, and by His mercy and the mercy of Śrī guru, and sincere, continual practice, we can become successful in our development of love of God.

After we finish this list, we'll spend the rest of the lesson on a discussion of aiśvarya-jñāna and mādhyura-jñāna. **In aiśvarya-jñāna, both Kṛṣṇa and the devotee who possesses this mood are fully aware of Kṛṣṇa's position as THE ALMIGHTY GOD,** and thus the relationship that they develop is based upon a love that is somewhat limited due to this awareness. **In mādhyura-jñāna, both Kṛṣṇa and the devotee think of Kṛṣṇa as a sweet, charming, human.** Even if they hear of or consider His Godhood, they entirely reject it. Because of this, their love flows entirely unchecked, thus bringing more pleasure to both Kṛṣṇa and His devotees as well.

We'll finish this lesson by setting up and sharing a conversation involving Lord Caitanya. In it, He will confirm the superiority of mādhyura-jñāna, while letting us know that this highest level of prema is only possessed by the residents of Vṛndāvana.

Please take your time as you read these truths. Carefully consider what is being taught. Pray to Śrī guru for guidance and mercy and be enthusiastic to take a few more steps on your journey to prema.

Focus on The Goal

In Lesson 24, at the end of our first two years of study, we were sharing the qualities of Śrī Rādhā with you. This was part of our gradual introduction of the names (nāmas), forms (rūpas), qualities (gunas), associates (parikaras), and pastimes (līlās) of Śrī Rādhā-Kṛṣṇa. For each of these we have shared verses for you to meditate on, either during the chanting of the Holy Names or at any time you choose. This method of deeply absorbing our consciousness in Śrī Rādhā-Kṛṣṇa is a powerful and important practice on the bhakti path.

Early on, while we are at the stage of sādhanā-bhakti, we will have to use the intelligence to force ourselves to engage in these meditations, but if we maintain these moods and motives we will make progress on our journey to prema. One of these moods and motives is that **we must keep our goal in mind.** As we travel from sādhanā-bhakti toward prema-bhakti, we will first arrive at the intermediate stage of bhāva-bhakti. This is where our natural

loving emotions (bhāvas) begin to awaken and our bhakti begins to be pulled along by the heart rather than being pushed along by the intelligence. Being aware of this, **we must make sure that awakening these emotions is one of our primary motives, for if we seek any other reward for our practices our sādhanā will not bring our desired result.**

Another principal motive needs to be a desire to serve and please both Śrī guru and Śrī Rādhā-Kṛṣṇa. There are deep truths regarding how Śrī guru will always remain a part of our service to Śrī Rādhā-Kṛṣṇa, and we will continue to develop them in this course, but for now, we will keep it simple by sharing the fact that **even when we attain the ultimate perfection of direct service and association of Śrī Rādhā-Kṛṣṇa in Vṛndāvana, Śrī guru will still be there, in his svarūpa (original and eternal form and personality) to assist us in learning the specific details of our service.** This fact is amongst the many reasons why our love for Śrī guru and our appreciation for the role he plays in our progress must be a constant mood and motivation of our practices.

In this regard, we will refer to a quote from Śrīla Gurudeva where he explains why, early on, our service attitude, our bhakti for Śrī guru is so critical. We will follow that with additional quotes on service to Śrī guru. **Śrīla Gurudeva** teaches us:

One should have bhakti for both one's guru and for Kṛṣṇa Himself; this is an eternal truth. In the early stages of sādhanā, one should have more bhakti for Gurudeva than for Kṛṣṇa, because [in performing the limbs of] hearing about Kṛṣṇa (śravaṇa), chanting, glorifying, and talking about Him (kīrtana) and so on, [one should] have a relationship (sambandha) with the worshipable object; but in the beginning we really don't have much of a relationship with Kṛṣṇa and His service (Kṛṣṇa-sevā). On the other hand, [we have a greater opportunity to have a relationship with Śrī guru] and guru-sevā bestows all kinds of perfections. A competent guru, who has controlled Kṛṣṇa and has a fully mature relationship with him, is a topmost representative of Kṛṣṇa (uttamā-bhāgavat). He can instill bhakti into the heart of his disciples. Serving Śrī guru (guru-sevā) can bestow everything and all perfection in bhakti.

We have so many obstacles on the bhakti path (anāṛthas): lust, greed, anger, pride, envy, illusion, offenses to the Holy Names, offenses in performing our service, and so on. [if we try to remove these obstacles one at a time, then] each anāṛtha is removed by a separate method. To remove anger, one should not have any desire; because when a desire is unfulfilled, it leads to anger. An uttamā-bhāgavat has no desire except to please gurudeva and Kṛṣṇa, and to attain prema-bhakti. The heart of such devotees is the abode of the Lord. Lust can be removed by associating with saintly persons and by abandoning all objects of attachment. [If we remove these anāṛthas in these ways,] there is no guarantee that they will not return, but guru-sevā can vanquish all the anāṛthas without the possibility of their return. The guru gives the disciple saintly association (sādhū-saṅga), speaks descriptions of Kṛṣṇa (Hari-kathā) to him, engages him in Kṛṣṇa's service, and gradually, all the disciple's anāṛthas are eradicated.

One gets the mercy of Kṛṣṇa only by the mercy of the guru. If the guru is not pleased, then even pleasing the whole world will not help. (Śrī Manah-śikṣā verse one, commentary)

These truths are critical and clear, and yet so many of us will fail to understand or appreciate them, especially the two truths found in the last paragraph, but we must accept them and absorb ourselves in following them.

To close out this section we will share three quotes. The first teaches us that our practices will never lead us to our goal if they are contaminated by impure motives. The next two further establish who Śrī guru is and where he stands in method of worship.

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

Lord Caitanya instructs us:

If the mind holds onto desires for material enjoyment; for liberation in the form of escape from material suffering, or in the form of merging with the impersonal form of the Lord (brahma), or in the form of attaining the rewards of the other spiritual planets (Vaikunthalokas), or if it harbors any desire other than the service of Śrī Rādhā-Kṛṣṇa, sādhanā will not lead to the awakening of prema. (C.C. Madhya 8. 175)

Śrīla Kṛṣṇadāsa Kāvīrāja Gosvāmī teaches us:

The evidence of all the scriptures confirms that Śrī guru is a manifestation of one of the unlimited number of forms of Kṛṣṇa Himself. It is through His form as Śrī guru that Kṛṣṇa gives mercy to His devotees.

We should note here that **Śrī guru is not Kṛṣṇa**. He is a manifestation of the mercy potency (kṛpā-śakti) of Kṛṣṇa. Since this śakti is included within Kṛṣṇa's personal potencies (svarūpa-śakti), which is entirely spiritual and not subject to the influences of the material energy (māyā-śakti), Śrī guru is also situated in this pure dimension. Therefore, one of the offenses that we must avoid is to consider Śrī guru to be a fallible human being like we are.

Śrī guru is **very** dear to Śrī Kṛṣṇa. The Lord has sent Śrī guru as His personal representative and invested him with unimaginable powers that are all designed to save us from the illusions that cause us to believe that the prison of māyā's worlds is an amusement park that we want to wander around in as we seek pleasures for our senses. We are foolish and offensive if we reject the loving arms of Śrī guru that reach out to rescue us.

We should not question the system designed by the Lord simply because we do not feel we should need an intermediary between us and the Lord. **Śrī guru does not "stand between" us and Śrī Rādhā-Kṛṣṇa**. Śrī guru connects us to Them, leads us to Them, and teaches us how to serve Them.

Before we try to reach out to the Lord, we are to reach out to Śrī guru, as this final quote confirms. **Śrī Kṛṣṇa** Himself instructs us:

One must worship Śrī guru first and then worship Me. In this way, all perfections can be obtained, but nothing can be achieved by one who tries to worship Me alone.

Please pray to Śrī guru as you deeply meditate upon these truths, for only by his mercy they will enter the core of your heart.

The Qualities of Kṛṣṇa **His Majesty and His Sweetness**

In Lesson 1, at the very outset of this course, we told you the number one rule of bhakti—**ALWAYS REMEMBER KṚṢṆA**. In that lesson, since we knew that some of you might not have known who Kṛṣṇa was, we simply told you to remember God, and in doing so, we told you that the Lord has given us a list of things in this world that we can use as aids to help us remember Him. This included such things as His telling us that:

Among luminaries, I am the sun;

Of the senses, I am the mind;

Among weapons, I am the thunder bolt;

Of beasts, I am the lion; and

I am the wisdom of the wise

These aspects of the Lord are all given to us by Śrī Kṛṣṇa in the tenth chapter of the Bhagavad-Gīta, which focuses on His majestic or opulent features.

As we begin our journey on the bhakti path, we must learn of these majestic qualities because by accepting them **we develop strong faith in the fact that, yes, Śrī Kṛṣṇa, and Śrī Kṛṣṇa alone is the Supreme Personality of God**. Later, as we travel farther along, we will learn about qualities and pastimes related to Kṛṣṇa's topmost and sweetest form, and we will not be able to accept or understand His sweet form without this firm foundation of faith in His position as God Himself. However, this

understanding of Kṛṣṇa as the **ALL MIGHTY GOD** will also create obstacles for us as we progress toward the highest truths of the path of bhakti which Lord Caitanya came to give us. Therefore, as we walk the path that leads to Kṛṣṇa the cowherd boy, we will ultimately have to abandon all the understandings and moods that go along with accepting Kṛṣṇa as **GOD ALMIGHTY**.

Keeping these truths in mind, we will now share more of Kṛṣṇa own words from the Bhagavad-Gīta, where He describes His majestic qualities with us. We must always remember that we should never try to run before we can at least stand up and firmly maintain our balance. These descriptions of Kṛṣṇa's majestic qualities will give us this ability to stand before we approach those qualities that might otherwise cause troubles for us. So, let's examine those qualities which exhibit the majestic, almighty position of Kṛṣṇa as the Supreme Personality of God.

Knowledge of Kṛṣṇa's Majesty

The Sanskrit word **jñāna** means **knowledge** (pronounced gyān like gone or gyā-nuh gyā like yacht). The word **aiśvarya** (iesh-vur-yuh like ice/burr/yummy) means **majesty, splendor, magnificence, supremacy**. The combined term **aiśvarya-jñāna** refers to **both general knowledge of the Lord's magnificence and to the dominate knowledge of His majesty that causes one's perception of Him to be focused on His position as THE ALMIGHTY GOD**.

While our development of this aiśvarya-jñāna is normal and even necessary in our gradual understanding of who Śrī Kṛṣṇa is, the second type, where this knowledge dominates our perception of who He is will eventually need to be overwhelmed by our appreciation and even our love for the sweeter side of His personality.

In this regard, let's take a moment to look at a term that we have used throughout this course—the **Supreme Personality of God**. This is an English term that **represents the Sanskrit term Bhagavān, which means "the possessor of all opulence's", namely, beauty, strength, wealth, knowledge, fame, and renunciation**. The syllables in Bhagavān can also be broken down to show that **this person creates, maintains, and supports all living entities, and insures that all jīvas receive the results of their actions**.

While certain aspects of these qualities relate to the sweet side of Kṛṣṇa, some of them, especially those at the end of the list, are more likely to be associated with His almightiness or majesty. Because of the fact Kṛṣṇa possesses both sets of qualities, in one sense we could simply say that Bhagavān is Kṛṣṇa, and Kṛṣṇa is the Supreme Personality of God. However, as this lesson will continue to show, for the followers of Lord Caitanya, the rūpanuga Vaiṣnavas, only the sweet side of Kṛṣṇa is accepted as the Supreme Personality of God.

[On a related note, we will share that Śrīla Prabhupāda used the term "the Supreme Personality of **Godhead**". This is because, from the Vedic perspective, the concept of God includes all His aspects, even His impersonal feature, brahma, and thus the term "Godhead" is used to represent the sum of all God's aspects. In this course, we have not used "Godhead" simple because it is likely to be an unfamiliar term and concept.]

Getting back to our current subject, knowledge of the Lord's majesty, let's turn to the ultimate source of infallible and pure knowledge, the Supreme Lord Himself, **as Śrī Kṛṣṇa describes Himself in the Bhagavad-Gīta**.

In these first quotes, He describes His perfect memory, the basic characteristics of His form, and how and why He personally appears in this world.

Śrī Bhagavān said: O chastiser of the foe (Arjuna), both you and I have appeared in this world many times. I remember all of them, but you do not. Although My form is unborn and indestructible, and although I am the Lord of all living entities, using My own personal energies I can appear in this world in

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

My original form. This form, which is not composed of material elements, consists only of eternal existence, total awareness, and unlimited bliss.

O Arjuna, whenever there is a decline in proper behavior (dharma) and an increase in improper behavior (adharma), I Myself appear in this world in My eternally perfect and entirely spiritual form. To protect My devotees, to annihilate the wicked and to firmly establish dharma, I appear again and again. (B.G. 4.5-8)

Kṛṣṇa further goes on to teach us:

O Arjuna, there is nothing superior to Me. This whole creation is dependent on Me, and it is held together by Me, just as the jewels on a necklace and held together by a string. (B.G. 7.7)

O Arjuna, I am present in all aspects of the Vedic rituals as the sacred mantras, as that which is offered, as the fire objects are offered into and even as the act itself. I am the potency of the healing herb. I am knowledge, I am that which is to be known, and I am the supreme purifier. I am the syllable om, and I am all the Vedas. I am destiny in the form of the reactions to one's actions. I am the sustainer, the Supreme Lord, the witness to all events, the abode, the refuge, and the dearest, well-wishing friend. I am both creation and dissolution, the basis, the foundation and the resting place, as well as the imperishable seed that acts as the eternal cause of everything. I am the father, the mother, and the grandsire. I give heat and I both distribute and withhold the rain. I am both immortality and the personification of death. I am the cause of everything and I am the effect as well. I am both spirit and matter. (B.G. 9.16-19)

The next four verses that we will share to close this section on knowledge of Kṛṣṇa majestic qualities are together known to contain the essence of the entire Bhagavad-Gīta. Although it is only in the first of these verses that Kṛṣṇa refers to knowledge of His majesty, we've shared the rest because through them, He teaches us both what this knowledge should cause us to do and what the results of these actions will be.

Śrī Kṛṣṇa teaches us:

I am the source of all creation. Everything emanates from Me. Those who are wise enough to fully comprehend this develop strong spiritual love for Me, and thus they are driven to serve Me, worship Me, and deeply meditate upon Me.

Those whose consciousness and hearts are thus absorbed in Me, and who dedicate their very lives to My service, will constantly experience great satisfaction and bliss by continuously discussing My names, forms, qualities, and pastimes with each other.

To those who constantly serve and worship Me with love, and with a desire to always be with Me, I grant the spiritual knowledge that will enable them to attain My direct association.

Due to the great compassion I feel for those who serve Me out of love, I, who dwell within their hearts, use the blazing lamp of spiritual knowledge to destroy the darkness of material existence that arises from the ignorance of spiritual truths. (B.G. 10. 8-11)

The most basic form of the ignorance that entraps us in the darkness of material lives comes from the fact that we don't recognize our identity as an eternal servant of Kṛṣṇa. When we accept this position and dedicate our hearts and lives to Him, He insures that everything which keeps us separated from Him is removed from our hearts, and in that purified state we will feel great bliss simply by focusing our consciousness upon Him.

In an indirect way, Kṛṣṇa has told that trying to attain this darkness destroying light of spiritual knowledge on our own is ineffective. This truth is given to us by Śrīla Bhaktivinoda Ṭhākura in his commentary on the final verse above, where he paraphrases Kṛṣṇa as saying:

O Arjuna, the basic idea is that the insignificant jīva can

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

never attain real knowledge of the ultimate reality merely on the strength of his own intelligence. No matter how much he deliberates, he can never achieve even a particle of pure knowledge. But if I bless him, then the minute jīva can easily acquire complete and thorough spiritual knowledge. By special mercy, I become situated in their hearts and destroy the darkness born of ignorance. It is the right of the jīva to acquire pure knowledge, which only appears by the process of bhakti-yoga, not by reasoning.

So, both kinds of knowledge—knowledge of Kṛṣṇa's majesty, as the creator, maintainer, destroyer, the cause of all causes and so on, as well as the knowledge of the sweetness of Kṛṣṇa, the cowherd boy of Vṛndāvana, can only be attained by the mercy of Kṛṣṇa, and this mercy is easily and willingly given to those who dedicate their very life's breath and the love of their hearts to His service and to the service of Śrī guru.

Knowledge of Kṛṣṇa's Sweetness

The Sanskrit word "mādhurya" (mād-hur-ya like mod/her/yummy) means sweetness or beauty. Thus, the general knowledge of Kṛṣṇa's sweetness, and the intensified realization of this knowledge which causes one to be exclusively attracted to the sweet side of the Lord are known as mādhurya-jñāna.

The aspects of Kṛṣṇa's majesty that Kṛṣṇa Himself described in the last section are the qualities which focus on and establish Him as THE ALMIGHTY GOD. the qualities we will share in this section come from a list that was translated into English by Śrīla Prabhupāda in his summary study of a book written by Śrī Rūpa Gosvāmī. Śrīla Prabhupāda translated the title of this book as "The Nectar of Devotion"

In both the original and the translation, quotes from the Vedas are used to demonstrate each of the named qualities, but to keep this long list from becoming even longer, we will not include all these sources. We pray that our decision is this is accepted by our ācāryas. Also, because these quotes contain many names and personalities that have not been introduced in this course, we will do our best to present them in ways that convey their essence, even if this is not in a word-for-word manner. We do this while again praying for the blessings of our ācāryas.

This list contains sixty-four of Kṛṣṇa's qualities, which are divided into four groups. The first fifty qualities, which are possessed by Śrī Kṛṣṇa to the fullest possible degree, can also be possessed in lesser degrees by jīvas. The next five are fully present in Kṛṣṇa and partially present in the empowered devotees of Kṛṣṇa, Lord Brahmā and Lord Śiva. The next five qualities are also possessed by the Lord's majestic form, Lord Nārāyaṇa, but the final four qualities (which we shared in an earlier lesson) are only possessed by Kṛṣṇa in His sweetest form.

Before we share this list, we would like to mention three more points. **First, this is far from a complete list of Kṛṣṇa qualities.** Kṛṣṇa has an unlimited number of qualities, but these have been specifically described for us. **Second, while some of these qualities do seem to cross over with His majestic qualities, because they are displayed by Kṛṣṇa, their majestic aspect is generally less prevalent.** **Third, in His cowherd boy form Kṛṣṇa never leaves Vṛndāvana,** however, in the pastimes that He conducts in the material worlds, He journeys outside Vṛndāvana and carries out pastimes as a warrior and king. Some of the examples of His qualities relate to the kingly Kṛṣṇa, and since this aspect of Kṛṣṇa is naturally more majestic than the cowherd boy, these descriptions may also present His sweetness tinged with a bit of majesty. For the purposes of this lesson, we will refer to Kṛṣṇa as "Kingly Kṛṣṇa" is all pastimes where He is not in Vṛndāvana.

While doing our best to stay true to the presentations of our ācāryas, we will now share this list of Kṛṣṇa's qualities with you.

1. Beautiful Bodily Features—No comparison can be made between Kṛṣṇa's bodily features and any material object. Despite

this fact, material comparisons are given so that an ordinary person who cannot understand the exalted features of the Lord will at least have a chance to envision them. It is therefore said that **Kṛṣṇa's face is as beautiful as the moon, His thighs are powerful, like the trunks of elephants, His arms are like two pillars, His palms are expanded like lotus flowers, His chest is like a doorway, and the middle of His body is a terrace.**

2. Auspicious Characteristics—Certain bodily characteristics are signs of good fortune (auspiciousness) and all these signs are present on Śrī Kṛṣṇa. Since the Lord usually appears in a family of warriors or learned priests when He descends, a friend of Kṛṣṇa's father was surprised to find all these signs on a child born into a family cowherders, thus he said, "My dear King of the cowherds. I can find all thirty-two auspicious signs on the body of your son! How could such a child be born in your family?"

"This boy has a reddish luster in seven places His eyes, the ends of His hands, the ends of His legs, His palate, His lips, His tongue and His nails. Three parts of His body are very broad: His waist, forehead and chest. Three parts of His body are short: His neck, thighs, and genitals. Three parts of His body are very deep: His voice, intelligence, and navel. There is highness in five parts of His body: His nose, arms, ears, forehead, and thighs. In five parts of His body there is fineness: His skin, the hairs on His head and other parts of His body, His teeth, and His fingertips. All these features only appear on great personalities."

An elderly gopī also noted auspicious fate lines on Kṛṣṇa palms and the soles of His feet, saying, "*Your son possesses very wonderful fate lines. On His palms there are lots of flowers and wheels and, on His feet, there are signs of a flag, thunderbolt, fish, rod for controlling elephants, and a lotus flower. Please look at all of these wonderful signs!*"

We can also note that these same signs were noted on Lord Caitanya as well.

3. Pleasing—Bodily features which automatically attract the eyes are called pleasing. This description is given:

When Kingly Kṛṣṇa appear at the arena of a great ceremony, all the important personalities there immediately cast their gaze upon Him. They all were sure that the creation of Kṛṣṇa's body entailed the entirety of all the expert craftsmanship that was available in all of creation.

In Vṛndāvana, the gopīs found it almost impossible to withdraw their eyes from Kṛṣṇa, whose bodily features resembled the luster of a lotus.

4. Effulgent—The eternal light which spreads throughout the entire spiritual realm is composed of rays of the effulgence that emanates from Kṛṣṇa's body.

Kṛṣṇa wears jewels whose luster can defeat the glow of the sun, but compared to Kṛṣṇa's body, their glow is only like that of the dimmest of stars in the night sky.

5. Strong—This quality refers to one with extraordinary bodily strength. When Kṛṣṇa was just seven years old, He held a mountain aloft on the tip of His left pinky finger for seven days, using it as an umbrella to shield the residents of Vṛndāvana from a dangerous storm.

When a terrible demon attacked Kṛṣṇa, He easily defeated him. At that time, the gopīs said, "*My dear friends, just see how Kṛṣṇa killed this great demon! Although he was stronger than a mountain, Kṛṣṇa plucked him up just like a piece of cotton and threw him away without any difficulty.*"

6. Ever-youthful—Kṛṣṇa is beautiful in each of His three ages, namely childhood, boyhood, and fresh youth, but of these, His fresh youth (14 "years old") is the reservoir of all pleasure and the time when the highest varieties of service, that of His female admirers, the gopīs, are performed. At this age, He also carries out His most enjoyable pastimes, therefore this known to be His most attractive form. This description is

given:

The force of Kṛṣṇa's fresh youth was combined with His beautiful smile, which alone defeated the beauty of the full moon. He was always nicely dressed, and He was always attracting the minds of the gopīs, who were thus always feeling pleasure.

7. Wonderful Linguist—One who knows the languages of all countries, including Sanskrit which is spoken by the demigods and even those of the animals is called a wonderful linguist.

This quality was described by an elder gopī:

"*How wonderful it is that Kṛṣṇa speaks the language of Vṛndāvana with all the gopīs there, whose hearts He owns. He also speaks Sanskrit with the demigods, and in the language of the animals He speaks with the cows and buffalo! When traveling, He speaks the languages where He goes, and He even speaks with birds and parrots. Oh, how expressive He is!*"

8. Truthful—A person whose word of honor is never broken is called truthful. The example given is when Kingly Kṛṣṇa promised Arjuna's mother that both Arjuna and his four brothers would return home after the great battle that followed the speaking of the Bhagavad-Gīta. When He kept this promise, Arjuna's mother said, "*Even the sunshine may one day become cool and the moonshine may one day become hot, but your promise will not fail.*"

9. Pleasing Talker—A person who can speak sweetly, even to his enemy, and fully pacify them is called a pleasing talker. When Kṛṣṇa was in Vṛndāvana, a powerful and extremely poisonous snake had contaminated a portion of the local river. After He defeated this demon, Kṛṣṇa said, "*My dear king of the snakes, although I have given you so much pain, please do not be dissatisfied with Me. It is My duty to protect these cows, which are worshipped even by the demigods. It is only because I must save them from the danger of your presence that I have been obliged to banish you from this place.*"

By His example, Kṛṣṇa has shown us that cows must be honored and protected. In following Him, we can never support the slaughter of cows for satisfying our own tongues.

10. Expert in Diplomacy—A person who can speak meaningful words with all politeness and good qualities is an expert in diplomacy. Kṛṣṇa speech, which contains all good qualities, is described in this statement, "*The words of Kṛṣṇa are so attractive that they can immediately change the heart of even His opponent. His words can immediately solve all the questions and problems of the world. Although He does not speak very long, each word contains volumes of meaning. These speeches of Kṛṣṇa are very pleasing to my heart.*"

11. Highly Learned—A person who is highly educated and acts strictly on moral principles is called highly learned. This person must have both qualities: He must be conversant in many areas of knowledge and he must also be morally stout.

As the source of all knowledge, all truths flow from Kṛṣṇa. Therefore, even when He accepts a teacher or guru, He is only doing so to give someone an opportunity to serve Him.

The example of the ocean as the source of all waters is given. Although it may evaporate, fall as rain, and then flow by rivers back to the ocean, it is the ocean, and not the rivers, that are the source of the water. Similarly, any instruction Kṛṣṇa receives from His teachers originated from Him.

Regarding His moral principles, Kṛṣṇa perfectly reciprocates with others according to their dealings with Him. In Vṛndāvana, He relates to thieves as death personified, to the righteous as pleasing bliss, to the young gopīs as the most beautiful Cupid, and to the poor as the most charitable person of all. For His friends, He is as refreshing as the full moon, and to His opponents His is the fire of annihilation.

We should know that although His dealings are different on the surface, everything Kṛṣṇa does is an exhibition of His care and concern, so each of His acts is a sign of His mercy. All His

dealings, with everyone, are always good.

12. Highly Intelligent—A person is highly intelligent if he has a sharp memory and fine discretion. Kṛṣṇa's sharp memory was displayed when He was studying in school. By receiving any teaching one time, He would immediately become perfect in that subject. Kingly Kṛṣṇa displayed His fine discretion when a king who was so sinful that he should not be touched was attacking Kṛṣṇa. Instead of killing him with His own hand, Kṛṣṇa led him to a cave where a great mystic yogi was lying asleep. Kṛṣṇa knew that whoever woke the mystic would be burned to ashes, so in this way, He used His fine discretion to eliminate the sinful king without having to do so Himself.

13. Genius—A genius is a person who can refute any type of opposing position with newer and newer arguments. The example takes place in a conversation between Rādhā and Kṛṣṇa. One morning Rādhā asked Him, "My dear Kṛṣṇa, where is Your charming attire?" However, since the Sanskrit word for attire can also mean residence or fragrance, Kṛṣṇa answered, "My dear Rādhā, at the present moment My residence is in Your beautiful eyes."

To this Śrīmatī Rādhārānī replied, "My dear cunning boy, I did not ask about Your residence. I inquired about Your attire." Taking the meaning as "fragrance", Kṛṣṇa then replied, "My dear fortunate one, I have just assumed this fragrance in order to associate with Your body."

Changing the question, Rādhā then asked, "Where did You pass the night?" Again using Sanskrit grammar, Kṛṣṇa changed Her meaning to, "why were You kidnapped by the night?", so He responded, "My dear Rādhā, how could it be possible for the night to kidnap Me?"

In this way, by answering all of Her questions so cunningly, He gladdened His dearest gopī.

14. Artistic—An artistic person speaks, dresses, and performs other activities in beautiful and pleasing ways. Śrīmatī Rādhārānī gives this example: "My dear friend, just see how Kṛṣṇa has nicely composed songs, how He dances and speaks funny words, and how He plays on His flute while wearing such nice garlands. He has dressed Himself in such an enchanting way, as though He has defeated all other opponents at chess. His very life wonderfully displays the topmost height of artistic craftsmanship."

15. Clever—A person who can simultaneously engage in various activities is called clever. A gopī describes this quality: "My dear friends, just see the clever activities of Kṛṣṇa! He has composed nice songs about the cowherd boys and He is also pleasing the cows. By the movement of His eyes He is pleasing the gopīs and at the same time He is fighting the demons who come to trouble Him. In this way, He is dealing with different entities in different ways, and thus He is thoroughly enjoying the situation."

16. Expert—An expert is a person who can quickly execute a very difficult task. To give the example we must explain that great warriors in the past could release arrows which produce various effects. His opponent would then have to try to quickly release an arrow to counteract the first arrow. For example, if the first arrow caused torrential rains, the second arrow would immediately turn the rain into clouds. When Kingly Kṛṣṇa engaged in a battle with many such warriors, He was able to immediately counteract all of their arrows, thus displaying His quality of being an expert.

17. Grateful—One who is very conscious of all the beneficial activities of his friends and never forgets them is called grateful. When Arjuna's mother was separated from

Kingly Kṛṣṇa, she cried out His name.

remembering her plea, Kṛṣṇa said, "This call for Me has put Me in her debt, and My need to repay her is increasing in My heart!"

Śrīla Prabhupāda points out that by chanting the mahā-mantra we also call out to the Lord, therefore it will be impossible for Kṛṣṇa to forget those who call out to Him in this way.

18. Determined—Any person who strictly observes the rules which govern proper behavior and who also fulfills all his promises is called determined. Once Kingly Kṛṣṇa promised to give His wife a special flower found in the material heavenly planets. When He went there to secure it, the king of the demigods tried to prevent Him, and this led to a great battle where Kṛṣṇa defeated all of the demigods. Later, He said it was to be declared to both devotees and non-devotees that, despite the great effort involved, nothing could make Him break His promise.

In the Bhagavad-Gītā, Kṛṣṇa has promised that His devotees will never be vanquished. He kept this promise when He lifted a mountain to protect the residents of Vṛndāvana from a destructive storm.

19. Expert Judge of Time and Circumstances—One who adjusts his behavior to make the best use of specific times and circumstances possesses this quality. Kṛṣṇa himself describes an example of this quality: "My dear friend, the most opportune time to perform this pastime is the full moon night in autumn. The best place in the universe to do so in Vṛndāvana, and the most beautiful girls are the gopīs. So, I think I should now take advantage of all these circumstances and engage Myself in dancing with the gopīs."

20. Views Everything According to the Authority of the Scriptures—This quality is self explanatory. In this course, we have referred to this as seeing everything through the lens of the Vedas. This quality of Kṛṣṇa was masterfully displayed in His recent visit as Lord Caitanya, where He always quoted scripture to support the teachings He gave to us.

21. Pure—This quality is displayed in two ways: The first is shown by the ability to deliver a sinful person, and the second is displayed by one who never does anything that is impure. When the wise younger brother of an evil king was counseling his brother on how to give up his material ways, he gave this advice, "My dear brother, just fix your mind on the lotus feet of Kṛṣṇa, who is worshipped by the great sages and sādhus. Kṛṣṇa is the supreme purifier amongst all purifiers. While others may offer deliverance, their very positions as purifiers depends on the mercy of Kṛṣṇa."

Śrīla Prabhupāda comments that the darkness in our own hearts will be dissipated if we sincerely chant the Holy Names and concentrate our minds on Kṛṣṇa.

22. Self-controlled—A self controlled person is one who can fully control his senses. This example is given: All of the 16,108 wives of Kingly Kṛṣṇa were so exquisitely beautiful that their smiling and shyness were able to captivate the minds of the great demigods. But still, they could never agitate the mind of Kṛṣṇa, in spite of their attractive feminine behavior."

23. Steadfast—A person who never gives up, continuing to work until his desired goal is achieved is called steadfast. When Kingly Kṛṣṇa was fighting an opposing king, His enemy hid himself in the forest, hoping to discourage Kṛṣṇa, but He would not give up His search and finally He captured the king and secured a valuable jewel that he possessed.

24. Forbearing—A person who tolerates all kinds of

troubles, even those which seem unbearable, is called forbearing. When Kṛṣṇa was a young boy, He went to live with his guru. Although His body was very soft and delicate, He did not mind facing any troubles in rendering service to His guru. For example, such a disciple must go from door to door to beg for food, bringing everything back to his guru. If the guru fails to call the disciple when the offered food is served, the disciple must fast that day.

25. Forgiving—A person who tolerates all kinds of offenses from an opposing party is known to be forgiving. This quality was exhibited by Kingly Kṛṣṇa when He forgave one of His enemies who took every opportunity to insult Him in the most degrading possible ways. During a great ceremony, this enemy let loose with a tirade of insults, and even though many in attendance called for his punishment, Kingly Kṛṣṇa remained silent due to His quality of forgiveness.

26. Grave—A person who does not express his mind to everyone, or whose thoughts and plan of action are very difficult to understand, is called grave. In one of His pastimes, Kṛṣṇa inspired Lord Brahmā to snatch all His friends and the cows He was caring for. Unperturbed by this, Kṛṣṇa simply expanded Himself in order to create exact duplicates, and for an entire the situation went unnoticed by all. When Lord Brahmā realised that had taken place, he spoke a long series of prayers to Kṛṣṇa, but still, due to Kṛṣṇa's gravity, he could not detect if he had appeased the Lord.

Another example is seen in the fact that Kṛṣṇa was so grave that His own brother, Balarāma, could never understand the powerful emotions that filled His heart in regards to His relationship with Śrī Rādhā. Kṛṣṇa remained silent about these feelings, even though they were unbearably strong, and thus displayed His gravity.

27. Self-satisfied—a person who is fully satisfied within himself, who feels no need for anything outside of himself, and who is thus unagitated, even in the presence of a serious cause for distress, is called self-satisfied.

An example of His needing nothing outside of Himself was shown when Kingly Kṛṣṇa went with Arjuna and his most powerful brother, Bhīma, to confront a demonic king. Although it was Kingly Kṛṣṇa who gave the advice that allowed Bhīma to kill their enemy, He gave all the credit to Bhīma because He had no desire or need to receive any praises or fame.

The example given for His quality of being forgiving (25 above), where He was undisturbed by the insults thrown at Him, is also used to demonstrate the self-satisfied quality of being unagitated.

28. Possessing Equilibrium—A person who is unaffected by attachment and envy possesses equilibrium. Kṛṣṇa displays this quality in regards to His ability to properly punish both His enemies and His own sons, for all of His chastisements are performed for the benefit of others. Similarly, He will give rewards to all who deserve them, even if they are His enemies.

29. Magnanimous—A person who is very charitably disposed is called magnanimous. When Kingly Kṛṣṇa was reigning over His kingdom here on earth there was no limit to His charity. In His capital city He had 16,108 palaces with a wife in each palace. When at home, He would expand into 16,108 forms, then, when He would depart these forms would become one. Each and every day he would donate 13,054 cows, all decorated with ornaments, from each of His palaces. Thus He was giving 210 million, 273 thousand, 832 cows in charity each day. This, which is just a portion of what Kṛṣṇa

gives each day, was a part of His daily affairs.

30. Religious—A person who personally practices the tenets of religion (dharma) as they are given in the scriptures, and who also teaches others the same principles is called religious. In his description of this quality Śrīla Prabhupāda points out a truth we have often shared with you when he writes:

Simply professing a kind of faith is not a sign of religiousness. One must act according to religious principles, and by his personal example he should teach others. Such a person is understood as religious.

When Kṛṣṇa was on this planet, His religious influence was so strong that there was practically no irreligion (adharma). In this connection the great sādhu, Nārada Muni once addressed Kṛṣṇa, “My dear Lord of the cowherd boys, Your bulls (bulls represent religion), while wandering about in the pasture grounds, have eaten up all the grass of irreligion!”

31. Heroic—A person who is very enthusiastic and expert in releasing different kinds of weapons is called heroic. As to heroism in fighting we find this statement made to Kingly Kṛṣṇa, “My dear killer of the enemy, just as an elephant taking a bath easily destroys the lotus stems in the water by swinging his trunk, simply by moving Your arms, You are killing so many lotus-like enemies.”

The expertise of Kingly Kṛṣṇa in releasing weapons was displayed when, despite an enemy king with thirteen divisions of soldiers attacking His army, they were unable to hurt even one of Kṛṣṇa's soldiers. This show of Kṛṣṇa's expert military training is unique in the history of military art.

32. Compassionate—A person who is unable to bear another's distress is called compassionate. In the battle that took place after Kingly Kṛṣṇa spoke the Bhagavad-Gītā, the eldest and most experienced warrior, Bhīṣma (B-heesh-muh), who had been given a blessing to live until he chose to die, was severely wounded. He was pierced by so many arrows that he was lying upon the tips that had fully passed through his body. At that time, this great general was anxious to see Kṛṣṇa so that he could pass from this world while beholding Him. Thus Kṛṣṇa appeared on the scene.

Although Kṛṣṇa was a stoic warrior, out of His compassion He spoke to the general with tears in His eyes.

In his comments on this quality, Śrīla Prabhupāda shares a deep truth with us, when he writes:

Actually, because Kṛṣṇa is the Supreme Personality of Godhead, it is very difficult to approach Him. But devotees, taking advantage of His compassionate nature, which is represented by Śrīmatī Rādhārāṇī, always pray to Śrīmatī Rādhārāṇī for Kṛṣṇa's compassion.

33. Respectful—A person who shows proper respect to Śrī guru, a brāhmaṇa, and an old person is known to be respectful. Although there is no one more worthy of respect than Kṛṣṇa, when those who are superior by the regulations of scripture appear before Him, it is He who will first offer respect to His guru, His father, and His elder brother. In this way Kṛṣṇa was completely happy and pure at heart in all His dealings.

34. Gentle—A person who neither becomes discourteous nor exhibits arrogance is called gentle. When Kingly Kṛṣṇa and Arjuna's older brother arrived to an event at the same time, the brother, knowing that Kṛṣṇa was the Supreme Lord, was trying to get down from his chariot first to pay his respects, but Kṛṣṇa quickly got down from His chariot and fell at the feet of His elder. Even though He is the Supreme Lord, Kṛṣṇa is never consumed by pride

35. Liberal—A liberal person displays very mild behavior.

Kṛṣṇa is so kind and favorable that even if a servitor is accused of great offenses, Kṛṣṇa does not take them into consideration. Instead, He only considers the service that is rendered by His devotee.

36. Shy—A person who sometimes exhibits humility and bashfulness is called shy. When Kṛṣṇa protected the residents of Vṛndāvana by lifting Govardhana Hill, all of the young gopīs were smiling at Him while observing His wonderful feat. When He looked upon these admirers, His heart was struck by Cupid's arrows, and the hand He was holding the hill with began to shake a bit. When this happened, those under the hill became a little disturbed. However Balarāma, Kṛṣṇa's older brother, knew that everyone was safe under Kṛṣṇa's protection, and thus He smiled a bit. Seeing this smile, Kṛṣṇa thought that Balarāma had detected His mood toward the gopīs and thus He felt bashful.

37. Protector of Surrendered Souls—A person who offers protection to those who seek their shelter possesses this quality. While others may display this quality to lesser degrees, only Kṛṣṇa can fully protect all who surrender to Him, no matter how large this number may be. Even Kṛṣṇa's enemies sometimes find relief because they realize that if they surrender to Kṛṣṇa He will give them protection. For this reason, He is sometimes compared to the moon, which distributes its cooling rays to everyone, even the lowest members of society and the sinners.

38. Happy—A person who is always joyful and untouched by sorrow and distress is called happy. Not even slight distress can touch Kṛṣṇa. Once, some of the gopīs went to a palace where the brāhmanas were performing religious ceremonies, and spoke to the brahmanas wives, telling them, "You must know that not even a slight scent of distress can touch Kṛṣṇa. He knows no loss, He knows no defamation, He has no fear, He has no anxiety, and He does not know calamity. He is simply encircled by the gopīs of Vṛndāvana and He is enjoying their company by dancing with them."

39. Well-wisher of His devotees—This quality refers to one who appreciates and rewards those who serve them. For Kṛṣṇa, if His devotees offer even a little water or a tulaśī leaf in devotion, He will sell Himself to them. When describing the compassion of Kingly Kṛṣṇa (32 above) we mentioned a great general, Bhiṣma, who was lying on a bed of arrows. Kṛṣṇa's quality of His favoritism toward His devotees was exhibited when Bhiṣma was attacking Kṛṣṇa's friend and devotee, Arjuna.

Although Kṛṣṇa had promised not to take up any weapons during the war, Bhiṣma was mounting such a magnificent assault on Arjuna that Kṛṣṇa got down from Arjuna's chariot, picked up a broken chariot wheel, and ran toward Bhiṣma to stem his onslaught.

When Bhiṣma was later lying on the bed of arrows, he praised Kṛṣṇa for this act because it showed that Kṛṣṇa will always protect His devotee, even at the cost of breaking His own vow.

40. Controlled by Love—A person who has this quality feels a strong obligation to those who love him and thus he does all he can to fulfill their desires. Kṛṣṇa becomes controlled by the loving spirit of His devotees and not by the actual service rendered. He is so composed and self-sufficient that He has no need of any service, but when a love filled offering is made to Him, He feels indebted.

An example took place when one of Kingly Kṛṣṇa's childhood friends, who was very poor, went to see Kṛṣṇa.

Although he had no desire to ask anything of Kṛṣṇa, his wife had sent him to Kṛṣṇa, wanting him to seek some aid.

As it was a social custom to always bring a gift to someone you were visiting, Kṛṣṇa's friend tied a few grains of chipped rice in a cloth, as this was all he had. When he reached Kṛṣṇa's palace, both Kṛṣṇa and His wife received him with great love and respect by washing his feet and offering him refreshments.

Remembering their childhood, Kṛṣṇa even began to shed tears of love for His friend because this love was controlling Him.

Although his friend could not bring himself to ask for anything, out of His loving obligation and unknown to His friend, Kṛṣṇa bestowed great wealth upon him. When His friend returned home, he found his small hut replaced by a beautiful palace filled with costly furnishings and surrounded by beautiful gardens.

This next example of how Kṛṣṇa is controlled by love is among His most famous pastimes. When He was a small child, His mother, Yaśodā, had to stop breast feeding Him in order to tend to a pot of milk that was boiling over on the stove. In anger, Kṛṣṇa broke a pot of yogurt and then ran to hide.

Returning, Yaśodā followed His footprints and when He was discovered He began to run here and there to avoid her chastisement. Although no one can catch the Lord if He wishes to avoid them, due to her love, Kṛṣṇa allowed His mother to catch Him. She then decided to tie Him to a large grinding stone so that He would not cause any more trouble.

The first rope she used came up two fingers to short, and then, even after adding piece after piece, each time the rope was two fingers too short. As she became tired and began to perspire, Kṛṣṇa finally gave in to her love and allowed Himself to be bound by it. In other words, no one can bind Kṛṣṇa by any means other than love.

41. All-auspicious—A person who is always engaged in auspicious activities (activities that produce only good fortune for everyone) possesses this quality. After Kingly Kṛṣṇa disappeared from this planet, a great friend a devotee began to remember His activities and said, "Kṛṣṇa satisfied all great sādhus by His wonderful pastimes. He demolished all of the demonic activities of the cruel kings, protected all righteous men, and killed all wicked warriors He faced on the battlefield. Therefore He is all-auspicious for all men."

42. Powerful—A person who can always defeat his enemies is called powerful. Just as the powerful sun easily drives away all darkness, allowing it to remain only in deep caves, when Kingly Kṛṣṇa was on this planet, He easily drove away all His enemies, who fled to hide.

43. Famous—A person who becomes well known due to his spotless character is called famous. Kṛṣṇa character is so pure that it influences everything that comes into contact with Him. This was displayed when the clothes of His brother, Lord Balarāma, which are normally blue in color, turned white when He heard the chanting of Kṛṣṇa's names. Due to Kṛṣṇa's presence, all the waters of the river that ran through Vṛndāvana turned into milk. Seeing this, the gopīs began to churn it into butter. In other words, by the glories of Kṛṣṇa, everything becomes white or pure.

44. Popular—A person who is very dear to people in general is called popular. When Kingly Kṛṣṇa returned to His capital city after a long absence that included a great war, all of the citizens joyfully received Him saying, "My dear Lord, while You were gone we passed our days in the darkness

of night.

“When one is unprotected in the dark, each moment seems to last a long time, so for us, every moment You were gone felt like millions of years. Separation from You is completely unbearable.” This shows Kṛṣṇa popularity amongst all the populace.

A similar incident occurred when Kṛṣṇa entered the arena to engage in a wrestling match that had been arranged with the purpose of having Him killed. At that time, Kṛṣṇa was only a youth of about fourteen years old, but He and His brother were matched up against very powerful and wicked opponents.

As soon as He entered the palaces, all the sādhus began to shout “Jai, Jai!” (victory, victory). The demigods, who were also present, began to offer beautiful prayers to Kṛṣṇa. All the ladies and young girls present expressed their joy at beholding Kṛṣṇa. In other words, except for the demonic personalities there, Kṛṣṇa was popular with everyone in attendance.

45. Partiality to Devotees—This quality, which is similar to number 39 above (well-wisher of His devotees) is shown by a person who has special affection for those who serve him.

When Kṛṣṇa was on this planet, one devotee described this quality in this way: “My dear Lord, if You had not appeared on this planet, then the demons and atheists would have surely created havoc for Your devotees. I cannot even imagine how much devastation has been prevented by Your presence.” Even as a child, Kṛṣṇa was the greatest enemy of all demonic people. Although, on this point, we should also be aware that, due to His compassion, Kṛṣṇa gives even the enemies He kills liberation from this world.

46. Very Attractive to All Women—This quality is possessed by a person who is attractive to women due to a variety of special qualifications (beauty, fame, wealth, etc.). A devotee said this about Kingly Kṛṣṇa’s queens: “How shall I describe the glories of Kṛṣṇa’s wives, who are always engaged in personally serving the Lord? The Lord is so great that the great sādhus experience great spiritual bliss simply by chanting His names. So who can even imagine the bliss of those queens who were seeing Him in person and serving Him so closely?”

Another devotee states, “My dear Lord, You are just like a magnet, and all the gopīs of Vṛndāvana are just like iron: in whatever direction You move, they are following along, like iron attracted by a magnetic force.”

47. All-worshipable—A person who is respected and worshipped by all kinds of humans and demigods is called all-worshipable. Kṛṣṇa is worshipped by both humans and demigods, and in addition to this He is even worshipped by His own expansions, such as His brother, Balarāma. Although Balarāma is in one sense totally equal to Kṛṣṇa, He always accepts being the role of Kṛṣṇa’s eternal servant. (So just skip this, 48 and 49, for now, I will check it out when I get back)

48. Oppulent—A person who possesses strength, wealth, fame, beauty, knowledge and detachment is called oppulent. Demigods are usually considered to be very opulent, but when Kingly Kṛṣṇa was present in His capital city, demigods like Lord Śiva, Lord Brahmā, Indra (the king of the material heavens) and many others used to come visit Him. The doorkeeper, who had to manage Kṛṣṇa’s appointments with all these demigods, found Kṛṣṇa to be too busy one day, so he told these visitors, “My dear Lord Brahmā and Lord Śiva, please sit down on this bench and wait. My dear Indra, please pause in reciting your prayers in praise of Kṛṣṇa as this is creating a disturbance. Please wait silently. And I am sorry

to say that most of you are uselessly wasting your time because Kṛṣṇa is very busy and He will not be able to see you.”

50. Controller—A person who is free to act independently, without having to seek advice or approval, and one whose orders cannot be neglected is called a controller. Kṛṣṇa’s independence was displayed when He would at times bless His enemies while neglecting someone who was honoring Him. Although such behavior seemed to contradict scriptural approval, for Kṛṣṇa it was fitting because He is also all-knowing, thus His determination of how to act in any given circumstance is always correct, for His purpose is to always benefit everyone involved.

These first fifty qualities can be possessed by any jīva to greater or lesser degrees, but only Kṛṣṇa possesses them all to the fullest possible degree.

The next five qualities can be possessed by the demigods and by some specially empowered sādhus, in varying degrees, and they are possessed in full by Kṛṣṇa.

51. Changeless—A person whose original and eternal personal form (rūpa) and personality (svarūpa) never changes is called changeless. The jīvas in the material worlds, even the demigods, appear in different bodies, in different births, depending on their circumstances. But Kṛṣṇa’s body does not change, even when He appears in this world. One of the reasons for this is that He can never be influenced by any material quality, fault, or illusion, all of which are generated by His own external energy, māyā.

His pure devotees also overcome, or are never subjected to these influences. To overcome these influences (the guṇas) is very difficult, but if one places himself entirely under Kṛṣṇa’s shelter can attain this state.

52. All-knowing—A person who can understand the feelings of everyone, and also be aware of everything that is taking place or will take place in the future is called all-knowing. As the result of a rigged gambling match set up by their evil cousin, Arjuna and his brothers, the Pāṇavas, were sent into exile. During this time, this same cousin devised a plan to have them cursed by a powerful sage who was known for his intolerance of disrespect.

When such a sage arrives at one’s home, food and refreshment should be offered. Had they been in their homes, the Pāṇavas would have not faced any problem welcoming the sage and his thousands of disciples, but as they were living in the forest, and the cousin had sent the sage to their camp just as lunch time was ending, there was every chance that the Pāṇavas would not be able to serve and satisfy so many unexpected guests. By his all-knowing quality, Kingly Kṛṣṇa was aware of all these events, including the ill-intention of the evil cousin, and thus He arrived at the camp of the Pāṇavas and asked if there was any food that could be offered to Him. Although all that was found was a small amount of a vegetable preparation that was left on the side of a pot, Kṛṣṇa at once ate it, and by this He felt fully satisfied, His hunger being completely removed.

At that time, the sage and his disciples were bathing in a river they come to just before the Pāṇavas’s camp. Since Kṛṣṇa felt so satisfied, they also felt no hunger, and thus they went onward without ever stopping to see the Pāṇavas. In this way, Kṛṣṇa employed His all-knowing quality to protect His devotees.

In regards to how all of these men were satisfied simply

because Kṛṣṇa took some food, the truth is given that by watering the roof of a tree, all the branches, twigs, and leaves become satisfied. Similarly, since Kṛṣṇa was satisfied, the sage and all his disciples lost all of their hunger as well.

53. Ever-fresh—When one never becomes satiated from hearing about or remembering a person, that person is called ever-fresh. Kṛṣṇa is constantly remembered and His names are always chanted by millions of devotees, but the devotees never become satiated. Instead of becoming disinterested in thinking of Kṛṣṇa and chanting His names, the devotee feels newer and newer desire to continue the process. Therefore, Kṛṣṇa is ever-fresh.

In His case, the knowledge Kṛṣṇa gives is also ever-fresh. For example, Kṛṣṇa first delivered Bhagavad-Gīta to mankind over two million years ago and then He spoke it again some 5000 years ago, yet it is still being repeatedly read by many, many people who care continuously finding the truths within it. Therefore, for Kṛṣṇa, His names, form, qualities, pastimes, and everything in relationship to Him is ever-fresh.

It is also known that in this world the Goddess of fortune is very fickle. There are many examples, from music and Hollywood stars to lottery winners, where she bestows great fortunes upon people and then, sometimes quite quickly and sometimes over time, she takes all of their wealth away. For Kṛṣṇa it is never like this.

All of the queens of Kingly Kṛṣṇa in His capital city were goddesses fortune, but they could never even think of leaving Kṛṣṇa, not for a moment. This shows that the attractiveness of Kṛṣṇa is also ever-fresh.

54. Possesses a Form Composed of Eternal Existence,

Awareness and Bliss—In our discussion on the inconceivable simultaneous difference and non-difference between Kṛṣṇa and the jīvas we told you that we, like Him also have forms composed of these ingredients (on-difference), but that the quantity of these factors is like a spark of fire compared to the sun (different).

For Kṛṣṇa, His existence includes being simultaneously present in all times, in all circumstances, and in all places. Even when we reach the perfected state of our eternal form and identity (svarūpa), we will not possess these levels of existence.

His awareness includes the possession of all knowledge, and again, we will never be equal in this regard. And as for His bliss, Kṛṣṇa is the reservoir of all pleasure. His very form is an embodiment of all of the joy that arises from loving relationships. By entering into a relationship with Him, He will enable us to enjoy a portion of this bliss, but we will never possess or experience this pleasure and happiness to the same degree that He does.

55. Possesses Mystic Perfections—This quality is possessed by a person who has such mystic perfections as becoming weightless, obtaining items from distance places, and becoming incredibly small. Kṛṣṇa possesses all eight of the listed mystic perfections and many more as well.

These next five qualities of Kṛṣṇa are also possessed by His majestic form Lord Nārāyaṇa.

56. Possesses Inconceivable Potencies—Kṛṣṇa is present everywhere. He is within every universe, within the hearts of all jīvas, and within every atom. By His power of illusion, He can even overwhelm such highly advanced personalities as Lord Brahmā and Lord Śiva. He can also remove the sinful reactions from anyone He chooses to.

In mentioning the pastime where Kṛṣṇa expanded to become all of the cows and cowherd boys that were stolen by Lord Brahmā, Śrī Rūpa Gosvāmī has written:

The entire material creation is but a shadow of Kṛṣṇa, who is always present in His human-like form. He expanded Himself into so many cows, calves, and cowherd boys, and He then manifested Himself in all of them in His four-handed Lord Nārāyaṇa form. He has taught millions of Lord Brahmās the science of understanding the soul, and thus He is worshipable by both the topmost beings in all universes and by everyone else as well.

Therefore, let me always accept Him as the Supreme Personality of Godhead.

A description of Kṛṣṇa's power to minimize the miseries of sinful reactions is given as follows:

Beginning from the great king of the material heavens and all the way down to the tiny ant, everyone is undergoing the reactions to his past deeds. But a devotee of Kṛṣṇa is relieved from such reactions by the grace of Kṛṣṇa.

This was proven when Kṛṣṇa's guru requested Him to return his dead sons. In response, Kṛṣṇa went to the abode of Yamarāja, where they were being held, and He ordered the Lord of death and punishment to return those souls to Him. This demonstrates that even one who is under the stringent laws of karma and due for punishment can be granted complete immunity by the grace of Kṛṣṇa.

Kṛṣṇa inconceivable ability to simultaneously reveal aspects that seem contradictory is described in this quote:

Kṛṣṇa is bewildering my intelligence because, although He is unborn, He has appeared as the son of Nanda Mahārāja. He is present everywhere, but still He is held on the lap of His mother, Yaśodā. Although He has innumerable forms, He is fully present in this one form that plays with His mother and father.

57. Kṛṣṇa's Body Generates Innumerable Universes—We find this quality described by Lord Brahmā:

Dear Lord Kṛṣṇa, false ego, intelligence, the mind, space, heat, gases, liquids, and solids are the material ingredients of this universe, which can be compared to a giant pot where they are all mixed together in proper proportions. In that gigantic pot, my body is of totally insignificant size, and even though one of the many universes is created by me, innumerable universes are coming and going from the pores of Your body. These entire universes appear only as tiny specks, just as minute specks of dust flicker in the sunlight. I think I am very insignificant before You, and therefore I am begging Your pardon. Please be merciful to me.

If one tries to account for all of the many combinations of wonderful things within only one universe, he will find he cannot fathom the innumerable planets, innumerable residences, and innumerable beings. The length and breadth of this material universe is unimaginable, and although Kṛṣṇa is the origin of all this, He can always be seen in His charming human-like form in Vṛndāvana. So who can adequately worship such an all-powerful Lord who possesses such inconceivable energies?

58. The Original Source of Other Manifestations of the Supreme Lord—This quality is spoken of in this quote:

The Lord has saved the Vedas in His form as a fish, and He has borne the whole universe on His back in His form as a tortoise. He has picked up this earthly planet from the water that fills the lower half of the universe in His form as a boar. He has killed the great demon who attempted to control

the universe in His half-man half-lion form of Nṛsiṃha. He has cheated Mahārāja Bali in his dwarf form of Vāmana. He has annihilated the unrighteous warriors in the form of Paraśurrāma. He killed great demons in His form as Rāma. He carries the great plow in the form of Balarāma. He kills all the atheistic people in the form of Kalki. And He has saved all the poor and innocent animals by preaching the doctrine of non-violence in His form as Lord Buddha.

These are just some of the descriptions of the innumerable forms that emanate from Kṛṣṇa. These uncountable forms are always flowing from His body, just like waves in the ocean. Just as no one can count the total number of waves coming ashore at all times in all directions, no one can even imagine the number of forms that are coming from Kṛṣṇa's body.

59. Kṛṣṇa Gives Salvation to the Enemies He kills—

Salvation is described by using the opposite of a word that stands for the various miserable conditions of material existence. In other words, salvation, as used here, is the end of these miseries.

The Sanskrit word for these miseries is composed of five letters, with each meaning a different aspect of suffering. The first letter means “defeat”, which refers to the fact that we are always facing defeat in our material struggles. Actually, the four conditions we must defeat are birth, death, disease, and old age, but since we do not now how to do this, we simply face defeat.

The next letter refers to the foam which forms on the corners of a horse's mouth when it is very tired. This shows that maintaining our lives in this world will always be a great struggle.

The third letter refers to bondage, which represents the great ropes of māyā's influences (the guṇas) which bind us to this world by keeping us lost in a variety of very convincing illusions.

The fourth letter represents fearfulness, for in this world, in all conditions of life, there is always something to be afraid of. And the final letter stands for death, the unavoidable end to each lifetime of attachments and desires.

Of course, we will mention here that sādhus and others who fully serve Śrī guru and Śrī Rādhā-Kṛṣṇa overcome these miseries.

When Kṛṣṇa finds it necessary to personally kill an enemy, He grants them freedom from these miserable conditions of material life.

Here, we should also explain that in most cases these demons do not receive the glorious destination of residing on one of the spiritual planets. Instead they simply exist as individuals within the Lord's formless aspect, brahma. While there is no suffering there, there is also no opportunity to serve Kṛṣṇa, so, for a devotee, the liberation awarded to Kṛṣṇa's enemies is like a hellish condition.

We stated that association with Kṛṣṇa is not given “in most cases”, indicating that there are situations where even Kṛṣṇa enemies gain His eternal company. An example of this took place when a demon who was disguised as a beautiful woman came to Vṛndāvana with the intent of killing baby Kṛṣṇa by breast feeding Him after she had placed poison upon her breast.

Although Kṛṣṇa simply sucked the life out of the demon, because she had come with some motherly intent, He awarded her a position as a nurse maid in Vṛndāvana.

60. The Attractor of Liberated Souls—Great sages sometimes reach the stage where they are completely self-

satisfied. This state of steady intelligence, which was described in an earlier lesson, frees one from all material desires, attachments, and considerations. Although one in this state is undisturbed and feels no lack for anything, by coming into contact with anything directly related to Kṛṣṇa, they can give up their satisfaction and develop a strong desire to further taste the pleasures associated with Kṛṣṇa.

There are many examples of this in scripture such as when the first four sons of Lord Brahmā become attracted to Kṛṣṇa simply by smelling some flowers that had been offered to Him.

These next four qualities are possessed by Kṛṣṇa alone. Although we described them in some detail in Lesson 24, we will happily cover them again.

61. Kṛṣṇa Performs the Most Wonderful of All Activities—

Although this quality is possessed by both Kingly Kṛṣṇa and Kṛṣṇa in His cowherd boy form, all top sādhus who are expert in the details of such subjects have clearly determined that Kṛṣṇa's pastimes in Vṛndāvana exceed all others in every imaginable way.

The enchanting charm of Kṛṣṇa pastimes, in all three of His age divisions, infancy/childhood, boyhood, and youth, all far surpass His activities in any of His other forms. As a child, His play filled dealings with His father and mother captivate the heart. As a boy, His wanderings and games with the other boys of His age overflow with joy, adventure, and laughter. But still, His pastimes as a youth, which focus mainly on His dealings with His greatest admirers of all, the gopīs, and even more especially on His amorous affairs with the captor of His very heart, Śrī Rādhā, rise above all of His other activities, for they contain the highest and purest exchanges of love that exist.

All of the ācāryas in our line, the rūpanuga Vaiṣṇavas, have gone to great lengths to establish the fact that entering into these pastimes in the highest attainable goal, and thus they have given us the means to reach this goal and encouraged us to do all that we can to someday find ourselves serving Śrī Rādhā-Kṛṣṇa in Their amorous pastimes.

62. Kṛṣṇa's Attractive Flute—The sound of Kṛṣṇa's flute is so beautiful and captivating that no material worlds can possibly describe the full experience of one who hears it. For the gopīs of Vṛndāvana, this experience is even more devastating. In an attempt to share these truths with you we will rely on three quotes from Śrī Ujjval Nilmānī, “The Effulgent Blue Gemstone”, for this work was written by someone who actually tastes these experiences. **Śrī Rūpa Gosvāmī** writes:

In describing the types of messages that Kṛṣṇa sends to the gopīs we find:

Kṛṣṇa's flute may also carry His message to the gopīs. May the sweet sounds of Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrī Rādhā from Her shyness and attracts Her from Her home to the forest.

Depending upon one's relationship with Kṛṣṇa, various items will stimulate the loving feelings one feels towards Him. One category of these items is things that are directly touched by Kṛṣṇa. We find this description of His flute and the sounds that it makes.

A gopī says to Śrīmatī Rādhārānī and Her friends: “The sweet sound of Kṛṣṇa's flute is thunder that drowns out the chanting of the cuckoos at sunset. That flute sound is a

playful breeze that fans the flames of ardent love in the moon-faced gopīs. That flute sound is a thunderbolt that breaks the mountain of Rādhā's peaceful composure to pieces.

As Kṛṣṇa wanders in a pavillion of creepers filled with buzzing bees, He expertly plays on His flute, making music that is very pleasing to the ear. That flute is like a fishhook designed to catch the fish of the gopīs ears.

Of all sounds that exist, the nectar flute music from the moon of Kṛṣṇa mouth is said to be the best."

The flute appears again in this list of things which stimulate one's ecstatic love for Kṛṣṇa, in someone who is dear to Him.

After Kṛṣṇa had left Vṛndāvana, Rādhā's dearest friend Lalitā sent Him the following message:

"Because Your flute contains the nectar of Your lips, I placed it against Rādhā's heart to counteract the unbearable poison of separation from You that burns there. Instead of counteracting the poison, that flute increased it hundreds of times. O Kingly Kṛṣṇa, is there any overwhelming passion that does not strike Rādhā's heart now that You are gone?"

We can also share that Kṛṣṇa's flute never leaves Vṛndāvana. When He seemingly departs during His earthly pastimes, His flute is left in Vṛndāvana, as is shown by this quote, where Rādhā's friend is trying to use it to comfort Śrī Rādhā.

63. Kṛṣṇa Is Surrounded by Loving Devotees—Here we should note that Lord Nārāyaṇa and other forms of Kṛṣṇa are also surrounded by loving devotees, but the distinction is made here in regards to Kṛṣṇa because the love that flows in Vṛndāvana is sweeter, more overwhelming and less inhibited than in any realm of the spiritual world. The reason for this is that prema herself, acting as Yogamāyā, covers over all knowledge that Kṛṣṇa is the Supreme Personality of God. His associates there simply know Him as the most loveable and charming boy that one could ever hope to meet, and thus, this quality of being surrounded by loving devotees is distinct and superior in Vṛndāvana.

In the works of our ācāryas, we find many beautiful descriptions of the various levels of this love and how it is expressed and experienced by both Kṛṣṇa and His devotees. The most distinguishing characteristic of these varieties of love is that they occupy four categories: the love of servants, those that feel that Kṛṣṇa is superior to them; the love of His friends, the cowherd boys of similar age, that feel they are equal to Kṛṣṇa; the love of parents and other elders, that feel they are superior to Kṛṣṇa, and thus they must protect, provide for and even discipline Him; and the love of the gopīs, that feel either amorous attraction to Him or else an overwhelming sense of love for Śrī Rādhā that causes them to love Kṛṣṇa for the fact that He is the love of Śrī Rādhā's heart, while feeling no desire to enjoy Kṛṣṇa's company on their own.

Each of these kinds of love, while being fully satisfying to those in each type of relationship, is known to be superior to the previous one. Also, in certain situations, those on higher levels will also feel the moods of all types of relationships below them. For example, Kṛṣṇa's friends will at times feel an attitude of service. Also, in some cases, someone such as Kṛṣṇa's older friends, will even feel the mood of protection that normally accompanies a higher mood. The exact science of these interactions of loving exchanges is vast and deep, however, for those who wish to dive deeply into it, our ācāryas have left ample explanations. In later lessons, we will share more of these truths and we will also discuss how our ācāryas have left various instructions on our ability and qualification to

study these teachings.

For now, we will simply share a few quotes that display some of the moods and loving exchanges that take place amongst the loving devotees of Vṛndāvana. All of these quotes appear in the works of Śrī Rūpa Gosvāmī, though some are his own and some are drawn from other sources. For example, here is a prayer to Kṛṣṇa's friends:

All glories to the friends of Kṛṣṇa who are just like Him in age, qualities, pastimes, attire and beauty. They are accustomed to playing on their flutes made of palm leaves, and they all have buffalo-horn bugles ornamented like Kṛṣṇa, with jewels, gold and corral. They are always jubilant like Kṛṣṇa. May these glorious companions of Kṛṣṇa always protect us!

When Kṛṣṇa lifted Govardhana Hill and held it aloft for seven days as an umbrella of protection for the residents of Vṛndāvana, one of His friends said to Him:

My dear friend, You have been standing for the last seven days and nights without rest. This is very troublesome for us because we see that You have undertaken a severely laborious task. We therefore think that You do not need to continue standing still and holding that hill in this way. You can just transfer it to the hand of Your friend Sudāmā. We are very aggrieved to see You in this position. If You do not think that Sudāmā is able to support the hill, then You should at least change hands. Instead of using Your left hand, transfer it to Your right, so that we can give Your left hand a massage.

This statement shows how the cowherd boys felt that they were equal to Him and it also shows the caring affection they had for Kṛṣṇa.

The mood of a parent or guardian is nicely expressed in these verses by Śrī Rūpa Gosvāmī:

The affection that Mother Yaśodā has for Kṛṣṇa is described as follows: After rising early in the morning, Mother Yaśodā first offers her breast milk to Kṛṣṇa. She then chants various mantras for His protection. Next, she would further protect Him by decorating His forehead very nicely with tilaka and by binding talismans to His arms. By all these activities it is clearly understood that she is the emblem of all maternal affection for Kṛṣṇa.

As to His father, Nanda Mahārāja, when Kṛṣṇa was a baby He was trying to learn to walk one day in the courtyard of their home. Because He could not walk steadily, He would capture the finger of His father, but still He would appear to be almost falling. While Nanda protected Him in this way, tears of joy would suddenly form in His father's eyes. Let us all offer our prāṇāmas (respects where one falls flat like a stick) unto the lotus feet of Nanda Mahārāja!

Amongst His unlimited childhood pastimes, one that Kṛṣṇa was especially known for was the stealing of butter. Here we find a description of His mother's mood at those times.

When Mother Yaśodā was experiencing the ecstasy of maternal love that she enjoyed when observing Kṛṣṇa's attitude of stealing butter very stealthily, she would at times smell His head, pat His body with Her hand, or sometimes she would order Him to stop. At other times she would simply gaze at Him or give Him instructions not to become a thief. Such activities all took place due to her maternal love for Kṛṣṇa.

The mysteries of the amorous love exchanged between Kṛṣṇa and the gopīs cannot be understood by all. Some people, who are caught up in material concepts of attraction based upon personal or sexual desires, will never be able to separate their own illusion covered concepts from the pure realities of the amorous affairs of

Kṛṣṇa and the gopīs. For those on this platform of perception, the study of these pastimes is not recommended.

The fact that not all are ready to hear about these topics did not cause our ācāryas to exclude them from their writings. In fact, the affairs are described in extensive detail in some of their works, which is a clear sign that they did not expect these topics to go entirely undiscussed.

As we advance in our own understandings, and as we remove the impurities of the illusions that fill our hearts, these topmost pastimes will become more and more clear to us. We will continue to explore these truths as this course progresses. Here we will share just a few quotes with you, and, in doing so, we will focus on moods that arise do to separation from Kṛṣṇa, rather than those that deal with His amorous meetings with the gopīs.

We do this for two reasons: First, by avoiding the amorous meetings, we try to avoid exposing unqualified people to subjects that they cannot yet comprehend. By this approach, we also avoid exposing them to the possibility of becoming offensive in their thoughts. Before we rise above material conceptions, we may impose (āropa) incorrect ideas of lust and sensual desires where none exist, and, by doing so, we can offend Śrī Rādhā-Kṛṣṇa.

The second reason that we are only sharing the mood of separation is because we have been specifically instructed to cultivate this mood in our bhakti practices. We shared this truth when we first introduced you to the mahā-mantra, telling you to chant with a calling out mood of, “Hey Kṛṣṇa, I miss you! Hey Hare (Rādhē) I can’t take another moment away from You!”

As we mature in our bhakti, we may gain more understandings of the amorous meetings of Kṛṣṇa and the gopīs, but we **NEVER** to desire amorous exchanges with Kṛṣṇa.

The Sanskrit term for these meetings is generally translated as “union”, with this shared, we will now share some words of Śrīla Gurudeva that discuss these truths of union and separation.

For devotees, it is essential that one seek to experience the moods of separation, without concern for union with the Lord.

Feelings of separation that are experienced in material relationships are simply sources of misery, whereas in spiritual separation, one experiences extreme bliss within the heart, even though it externally appears like intense suffering.

The confidential secret of Lord Caitanya’s pastimes is that Śrī Kṛṣṇa Himself, accepting the mood of a devotee, is always situated in the mood of separation. To demonstrate this, Śrī Kṛṣṇa manifests His eternal form of Lord Caitanya, who is the incarnation of the mood of separation. From this it can be concluded that the misplaced endeavors of those who aspire for union (amorous meetings) with the Lord can never become successful.

Having shared these truths, we ask you to seek the mercy and guidance of Śrīla Gurudeva as you read, study, and meditate on these verses by Śrī Rūpa Gosvāmī that express the separation moods of Śrīmatī Rādhārāṇī.

Śrī Rādhā says: O friend of the destitute, O Hari, O ocean of compassion! Alas! Alas! How can I bear the passing of these miserable days and nights, bereft of Your association.

Dear Mr Cupid, please do not excite My passions by shooting your arrows at My body. Dear Mr. Air, please do not arouse Me with the fragrance of flowers. I am now bereft of Kṛṣṇa’s loving attitude, so, under the circumstances, what is the use of My sustaining this useless body.

This next statement from Śrī Rādhā expresses the very essence of the mood of separation that we should all hope and pray to develop.

My dear friend, where is Kṛṣṇa? Where is He who is like the moon rising from the ocean of Mahārāja Nanda’s dynasty? Where is Kṛṣṇa whose head is bedecked with a peacock feather? Where is He? Where is Kṛṣṇa, whose bodily luster is like that of a precious blue jewel? Where is Kṛṣṇa, who is so expert at

dancing with us gopīs? O where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and the best of My friends. Feeling separation from Him, I hereby condemn providence, the shaper of My destiny.

Now we will here a description of Rādhā’s condition, as explained to Kṛṣṇa by a messenger that He had sent to Vṛndāvana after His departure.

O Kṛṣṇa, O master of Your dynasty, separation from You has made the rising lotus flower of Rādhā’s face become wilted and shriveled. Her heart has become muddled with bewilderment. Because she refuses to eat, Her body has become withered and shrunk. Because of the fierce heat of the burning pain of separation from You, Rādhā has become thin and dried up like a small irrigation canal dried up by the summer’s heat.

And in the final quote on Rādhā’s separation, we will share a statement by Śrī Rūpa Gosvāmī that teaches us why even these pains of separation brought inner happiness to Her. It will also teach us why this mood is so valuable to us because true feelings of separation will cause us to always follow the number one rule of bhakti: Which is?

When Kṛṣṇa left Vṛndāvana, Rādhārāṇī, overwhelmed by separation from Him, became plunged in the fathomless river of always remembering Him. That river is filled with the water of pain and the many whirlpools of agitation.

Although the external signs of misery that we find in these quotes are real, the internal memory of Kṛṣṇa was alone enough to give Rādhārāṇī pleasure. Of course, Kṛṣṇa also feels separation from the gopīs as expressed here:

Kṛṣṇa heart is now struck by the arrows of Cupid, simply because He is always thinking of the gopīs. In this condition, He cannot eat, nor is He getting proper rest.

64. Kṛṣṇa’s Exquisite Beauty—Kṛṣṇa’s beauty is so extraordinary that no material comparison can be made. If the beauty of every object in this world that are pleasing to the eye were to be added together, and then multiplied billions and trillions of times, the total of this beauty would still be less than a single drop of Kṛṣṇa’s beauty.

There are many historical accounts in the Vedas that each describe a similar event which can give us some idea of the captivating power of Kṛṣṇa’s beauty.

When Kṛṣṇa wants to completely overwhelm the entire consciousness of one of His devotees He will personally appear to them. Sometimes He appears in the heart, while they are in deep meditation upon Him, and other times He appears externally.

Our normal material eyes are incapable of seeing Kṛṣṇa’s spiritual form for they can only see objects that exist in the material dimension, however, when one’s eyes are anointed with a salve of love for Kṛṣṇa, by His mercy, we can perceive Him with our eyes.

In the cases we are discussing, Kṛṣṇa only appears for a moment, or maybe less, but still, this tiny vision of His beauty overwhelms the person with such spiritual ecstasy that he becomes almost insane with desire to again behold His form. Of course, we cannot exactly grasp how these short visions of Kṛṣṇa can so captivate a person’s entire being, but these examples can give us some insight into Kṛṣṇa’s exquisite beauty.

Additional Qualities of Śrī Kṛṣṇa

In addition to this list of sixty-four qualities that was compiled and described by Śrī Rūpa gosvāmīs, there is another long list of qualities that are indirectly and yet indisputably possessed by Kṛṣṇa as well. This list was given by Lord Śiva who said:

Persons who desire to become great personalities must possess all of the following qualities: truthfulness, cleanliness, mercy, perseverance, renunciation, peacefulness, simplicity, sense control, equilibrium of the mind, austerity, equality, forbearance, placidity, learning, knowledge, opulence, chivalry, influence, strength, memory, independence, tactfulness, luster,

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

patience, verbal skills, gravity, steadiness, faithfulness, fame, respectfulness, and a total lack of false ego

Since persons who desire to become great souls must possess these qualities, we can know for certain that they are all found in Kṛṣṇa, the Supreme soul of all souls. The above qualities are specifically given, but again, this is only a partial list, for there is no limit to His outstanding qualities.

Two Types of Names

Just as Kṛṣṇa has two aspects—sweet and majestic—He also possesses two types of names—primary and secondary.

Kṛṣṇa secondary names do not specifically refer to Kṛṣṇa Himself, the cowherd boy of Vṛndāvana. When discussing these types of names, Śrīla Bhaktivinoḍa Ṭhākura lists **Brahma** (the formless aspect of the Lord), **Paramātmā** (the Supersoul who lives within each jīva, acting as a witness to all his deeds), **Īśvara** (the Supreme Controller), and **Jaganātha** (The Lord of the Universe).

When listing some of **Kṛṣṇa's primary names** he gives us **Kṛṣṇa** (the most attractive person of all), **Govinda** (the pleaser of the cows and senses), and **Rāma** (the reservoir of all pleasure). These names are all used to refer to the cowherd boy.

We can also note that although the name “Rāma” also applies to another manifestation of Kṛṣṇa who appeared as a warrior king, when used both here and in the mahā-mantra, it refers only to the cowherd boy. This fact was brought out by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and is also clear because only Kṛṣṇa/Rāma, the cowherd boy, could be combined with Śrī Rādhā/Hare in the mahā-mantra.

As a part of our intent to have exclusive devotion to Śrī Rādhā-Kṛṣṇa, we are to only chant the primary names of Kṛṣṇa. The reason for this is given by Śrīla Gurudeva:

When anyone chants the secondary names of the Lord, there will be no expression of prema because there are no pastimes included within those names and no mamatā, a sense of relationship with Kṛṣṇa characterized by feelings of possessiveness (I am His servant, friend, etc). This possessiveness is the primary characteristic of prema. When an intimate relationship is there, then so many beautiful pastimes will also be there. Without these things there is no feeling of prema. But when one chants Kṛṣṇa's primary names and remembers His pastimes with the gopīs, a special kind of prema comes. Then the devotee automatically forgets his body and everything. Sometimes he rolls on the ground, sometimes laughs, dances or sings. This cannot take place when one chants the secondary names because there are no pastimes and no sense of possessiveness. When you chant, “O son of Yaśodā, be pleased with me”, so many expressions are coming. But when you chant the name Īśvara, for instance, nothing will come.

Śrīla Gurudeva also teaches us:

Mantra nourishes one's relationship with Kṛṣṇa (sambandha).

Since the relationships we desire are those with Śrī Rādhā-Kṛṣṇa, the topmost mantra for nourishing that relationship is the mahā-mantra, and the topmost mood for chanting in is the mood of separation.

When we receive dīkṣā initiation, Śrī guru will bestow upon us two very interconnected things—a mantra and knowledge of our relationship with Kṛṣṇa. Depending upon our level of advancement (which Śrī guru is totally aware of), this knowledge of our relationship may be the most basic knowledge of the relationship that every one of us has with Śrī Kṛṣṇa—“You are a servant of Kṛṣṇa”, or it may be more developed, where Śrī guru reveals our svarūpa, our original and eternal spiritual form, qualities, and personality.

In this regard, there is one specific mantra that contains various names of Kṛṣṇa, and although this mantra is given to those who have a variety of specific relationships with Kṛṣṇa, by the instructions of Śrī guru we will focus on the name in the

mantra that nourishes our exact relationship with Kṛṣṇa.

Before we leave this section on how the two-fold aspects of Kṛṣṇa (sweetness and majesty) are somewhat related to the two-fold aspect of His names (primary and secondary), we want to share a truth that Lord Caitanya has given us.

When we shared the list of primary and secondary names we also gave you a “meaning” or “translation” of each of these names, and while this practice is also carried out by our ācāryas as a means of helping us understand the qualities of Kṛṣṇa, a pastime of Lord Caitanya's teaches us that associating Kṛṣṇa's names with alternate understandings is not a necessary part of our understandings.

There was a devotee named Vallabha Bhatta. Prior to his meetings with Lord Caitanya and his receiving mercy from Him, Vallabha Bhatta considered himself to be a great scholar and he was very proud of both his knowledge and his writing skills. One day he went to visit Lord Caitanya and this conversation took place:

Vallabha Bhatta said: I have written some commentary on Śrīmad Bhāgavatam would Your Lordship kindly hear it?

Lord Caitanya, who always displayed the humble mood of a devotee, replied: I do not understand the meaning of Śrīmad Bhāgavatam. Indeed, I am not a suitable person to hear its meaning. I simply sit and try to chant the Holy Names of Kṛṣṇa, and although I chant all day and all night, I nevertheless cannot complete My chanting of the prescribed number of rounds.

Vallabha Bhatta said: I have tried to elaborately describe the meaning of Kṛṣṇa's Holy Name. kindly hear the explanation Lord Caitanya replied: *I do not accept many different meanings for the Holy Name of Kṛṣṇa. I only know that Lord Kṛṣṇa is Śyāmasundāra and Yaśodānandana. That's all I know. The only meaning of the Holy Name of Kṛṣṇa is that He is dark blue like a tomal tree and the son of Mother Yaśodā. This is the conclusion of all the revealed scriptures.*

I conclusively know these two names, Śyāmasundāra and Yaśodānandana. I do not understand any other meanings, nor do I have the capacity to understand them.

Being omniscient (all-knowing), Lord Caitanya could understand that Vallabha Bhatta's explanation of Śrīmad Bhāgavatam and Kṛṣṇa's names were useless. Therefore, He did not care to hear about them. (C.C. Antya 7.81-88)

These conclusions of Lord Caitanya teach us that **the name Kṛṣṇa refers to a specific person with a specific form, and that is all.** Careful analysis will show that Lord Caitanya did not even say that these two other terms, Śyāmasundāra and Yaśodānandana were other names for Kṛṣṇa, although we will of ten see them used in that way. He simply said that Kṛṣṇa is Śyāmasundāra, which means “He who has a very beautiful blackish form”, and that He is Yaśodānandana, which means “the son of Mother Yaśodā”.

So, while there is some value in knowing about the meanings of even the primary name (i.e. Rāma as “the reservoir of all pleasure”) all we really need to know, accept, and focus on is that Kṛṣṇa is the beautiful dark-complexioned cowherd boy son of Mother Yaśodā. **Kṛṣṇa is a person.**

When we call out His names, we call out to Him. We do not call out to an abstract, or even a direct meaning of a word/name, we call out to Kṛṣṇa Himself when we call out, “Govinda!”, we call out to that same person, and when we call out, “Rāma!” it is only the attention of the cowherd boy, Kṛṣṇa, that we seek.

We need not go through any mental gymnastics or translations in trying to understand what we are saying. Therefore, we have slowly but surely shared the names (the mahā-mantra), the forms (rūpas), and the qualities (gunas) of Śrī Rādhā-Kṛṣṇa with you. And soon we will begin to further explore Their associates and

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

pastimes as well, for the mind and then the heart do not have to approach Śrī Rādhā-Kṛṣṇa in any complicated or roundabout way, all they need to do is understand and then realize that every aspect of the sweetness of Śrī Rādhā-Kṛṣṇa is contained within the mahā-mantra, and that, through proper absorption in chanting it, while we also hear it and remember all of the aspects of Śrī Rādhā-Kṛṣṇa, we will enter a portal that will allow us to go directly into the spiritual dimension. There we will directly serve and associate with Śrī Rādhā-Kṛṣṇa while engaging in Their love-laden pastimes.

Therefore, Śrīla Gurudeva has taught us that a mantra, here the mahā-mantra, nourishes our relationship with Śrī Rādhā-Kṛṣṇa. It is hard, if not impossible, for us to then appreciate the value of this mantra, and even more impossible for us to imagine how much gratitude we should have for all the ācāryas in our line that have delivered this mantra, these Names, to us.

We hope, and we pray that you can grasp the powerful truths we have shared in these last two paragraphs, for if you do, you will surely be inspired to absorb yourself more and more in chanting...

**Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare**

Sweetness Over Majesty Lord Caitanya Instructs

The exchange between Lord Caitanya and Vallabha Bhatta that we shared above, where Lord Caitanya teaches us that there is no need concern ourselves with the “meaning” of the Holy Names, took place after another conversation between these two, and again, in the first meeting, Lord Caitanya taught us truths that we need to absorb. These truths relate to a topic that has underlined most of this lesson—aiśvarya-jñāna versus mādhyurya-jñāna—knowledge of Kṛṣṇa’s majesty versus knowledge of His sweetness.

Before we share what Lord Caitanya has taught us, we’re going to clarify the difference between these two types of knowledge. Although we will not use direct quotes, we will rely on a description of this difference that is give to us by **Śrī Viṣvanātha Cakravartī**. We will put his teachings into our own words so that we can include additional information that sets the background for what he gave us. We pray for his blessings and forgiveness in our choice of this technique.

These teachings come to us from his book called “Rāga Vartma Candrikā”—“A Moonbeam to Illuminate the Path of Rāgānuga Bhakti”. In this book, he explains the method and the moods of those who wish to follow the only path that leads to the direct service of Śrī Rādhā-Kṛṣṇa in Vṛndāvana. In explaining aiśvarya-jñāna and mādhyurya-jñāna, **Śrī Viṣvanātha Cakravartī** teaches us:

The prime consideration between Kṛṣṇa pastimes in sweetness (mādhyurya) and those in majesty (aiśvarya) is whether the participants, which can include Kṛṣṇa Himself, see Kṛṣṇa as a “human” or as GOD ALMIGHTY.

We put “human” in quotes because Kṛṣṇa is never a human like us. He is never subject to material birth, death, or material influences, therefore He is only “human-like”, but the Sanskrit word used is “nāra” which translates as “human”, so, in this light, we will use the word human in this discussion.

We also want to point out that **Kṛṣṇa’s majesty is always present in Vṛndāvana**. Almost all the pastimes, līlās (lee-lās/lās like lots) of Kṛṣṇa in Vṛndāvana are carried out in His two-handed human-like form, but the abilities, most notably the strength that He possesses as God, are fully contained within His human form, even in His early childhood. It is the fact that those who witness these līlās (pastimes) do not recognize His almightiness that qualifies their view of Him as mādhyurya-jñāna and these līlās as mādhyurya-līlās, which are

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

also called nāra-līlās, human pastimes.

Let’s look at some examples of these pastimes and how His associates maintained their mādhyurya-jñāna (knowledge of His sweetness).

When Kṛṣṇa was still a tiny baby, a great demon came to Vṛndāvana with the intent of killing Him. Disguised as a beautiful woman, the demon smeared poison on her breast, and, offering to breast feed Kṛṣṇa, she hoped to kill Him in this way. Knowing the situation, Kṛṣṇa sucked both her milk and her life out of her.

Becoming fearful the demon, who had the strength of 10,000 elephants, tried to pull Kṛṣṇa off her breast, but she was entirely unable to do so. Since Kṛṣṇa maintained His form as a human infant, and since those who witnessed this līlā never thought He was God, this was a nāra-līlā (human pastime) supported by mādhyurya-jñāna.

This example also shows the strong link between the nara-līlās (human-of Kṛṣṇa and mādhyurya-jñāna).

In the next example Kṛṣṇa was only three months old. At that time a ceremony is held and the child leaves home for the first time. During the festival, Kṛṣṇa became tired, so Mother Yaśodā put Him down for a nap by laying Him under a household cart.

The cart, which was strong and full of heavy metal utensils was the hiding place of another demon who had come to kill Kṛṣṇa. Simply by kicking His soft baby feet, Kṛṣṇa upturned the cart, broke the axle and sent the cart flying, killing the demon.

The loud clattering brought Kṛṣṇa mother and others to the scene, and although some young children who were present there told them that Kṛṣṇa had kicked the heavy cart over, they could not believe this was possible for such a tiny boy. The event and their mood again display His human pastimes and their ability to only see His sweet/human side.

In some cases, Kṛṣṇa’s associates even acknowledge that He is the Supreme Lord, but still, their view of Him as being nothing more than the dear most cowherd boy remains totally in control. For example, after Kṛṣṇa had left Vṛndāvana, He sent a messenger to see His associates. When this messenger was speaking with the gopīs, they expressed that they were aware that He was GOD. Giving examples of His actions in some of His other pastimes, they found faults in some of His behavior, and thus they declared that they did not want to maintain any type of relationship with such a person. However, they concluded these statements by saying, “Although all of this is true, we cannot stop talking about Him.”

As to this last example, our ācāryas point out that this awareness of His majesty can only arise due to the feelings of being separated from Kṛṣṇa. When He is in their presence, the residents of Vṛndāvana see Him only as the sweet, human cowherd boy.

In another example, we can look at what took place when seven-year-old Kṛṣṇa lifted and held a mountain aloft for seven days. Seeing this feat, some of the residents that He was protecting went to His father, Nanda Mahārāja, to tell them that Kṛṣṇa must surely be GOD. Hearing their comments, His father completely dismissed this idea. He said it was quite impossible for Kṛṣṇa to be GOD because He is entirely dependent on His mother for food, crying when He becomes hungry. He also mentioned that GOD is the upholder of righteous behavior, whereas Kṛṣṇa often steals butter like a childish rascal. Obviously, by these statements, **Nanda Mahārāja, Kṛṣṇa’s own father, only accepted the sweet, human side of his son. This mood is the essence of mādhyurya-jñāna.**

When we look at how Kṛṣṇa Himself sees Himself during His Vṛndāvana līlās, we find an interesting display of His

inconceivable (acintya/uh-chin-tyuh) potencies, for sometimes His is aware of His position as GOD and sometimes He is not.

When Kṛṣṇa sucked the life out of the demon who offered Him her breast, He was clearly aware of who she was, He knew He could kill her, even despite her strength, and He did so. All these facts show that even as an infant He knew He was GOD, He knew of His potencies, and He used them.

On the other hand, when Kṛṣṇa broke a pot of yogurt and ran from His mother, He was afraid, and His eyes were filled with tears. This shows that, in these circumstances, He was only aware of His sweet, human side.

So, we may wonder, **if GOD/Kṛṣṇa is all-knowing and all-powerful (qualities of His that we listed above) how can these qualities ever be unknown to Him?** The answer to this question reveals that, by His own desire, Kṛṣṇa chooses to allow some of His potencies to overwhelm His all-knowingness.

Śrī Kṛṣṇa, as the Supreme Personality of God, is fully self-satisfied. This Sanskrit term “ātmarāma”, refers to the self (ātma), and pleasure (rāma), and it means that Śrī Kṛṣṇa continuously experiences an unlimited amount of pleasure within His own self, and thus He does not NEED any other stimuli from outside to feel bliss. Since this eternal self-satisfaction cannot be removed from Kṛṣṇa, it must be that it is simply covered over.

Kṛṣṇa WANTS to experience the varieties of moods and emotions that arise from having relationships. These pleasurable exchanges (rasas) are the essence, the foundation of Vṛndāvana. **It is because Kṛṣṇa wants to taste these pleasures that He allows His all-knowingness to be covered over.**

We have shared that Kṛṣṇa is the possessor of one personal, internal, and topmost potency, which is thus called svarūpa-śakti, antaraṅga-śakti, and para-śakti. This potency is displayed in three ways:

- 1) The potency of existence (sat-śakti)
- 2) The potency of awareness/consciousness/knowledge (cit-śakti); and
- 3) The potency of bliss/pleasure (hlādinī-śakti).

When Kṛṣṇa wants His all-knowingness, which is a manifestation of cit śakti, to be covered over, thus allowing Him to experience the ever-fresh pleasures of rasa, He allows His hlādinī-śakti to entirely overwhelm His own awareness of His Godhood.

As we continue to look at this truth, we find that it can also be expressed in other terms, and that when this is done, we gain further insight into the magical mysteries of Vṛndāvana.

The essence of the pleasure potency of Kṛṣṇa is prema. The personification of this hlādinī-śakti is Śrī Rādhā. Yogamāyā, the spiritual side of Kṛṣṇa power of illusion is a manifestation of prema. Thus, we can also say that it is prema/yogamāyā that covers over Kṛṣṇa own awareness of His Godhood, and this unawareness is most prevalent when He is in the company of Rādhā, therefore, we can also say that it is Rādhā Herself, and Kṛṣṇa's love for Her that causes Him to be unaware of His own Godhead.

We can give two examples of this. Once, when the gopīs were searching for Kṛṣṇa, He assumed His four-armed form, but when Rādhā arrived on the scene, He was completely unable to maintain this form. This shows that His majestic position as THE ALMIGHTY GOD cannot be revealed in Her direct presence.

Yogamāyā (the illusions that connects us with Kṛṣṇa) creates the situation that allows the sweet pastimes of Kṛṣṇa to take place. For this reason, Yogamāyā is also known as līlā-śakti (the pastime potency).

Yogamāyā, which is prema, is a product of the pleasure

potency of the Lord, and it is this potency which also creates the sweet pastimes, therefore hlādinī-śakti and līlā-śakti are also inseparable.

In this next quote, we find a description of Kṛṣṇa's condition when He is over whelmed by all these aspects of His own potencies.

Surrounded by the beautiful gopīs of Vṛndāvana, and having accepted His own spiritual desire to enjoy with them as His hearts nearest and dearest friend, Kṛṣṇa is always so totally absorbed in romantic intrigues that He remains completely unaware of anything else—no feelings of loss, anxiety, or need to attend to His duties can penetrate His heart, nor can any fear related to His enemies or anyone else disturb Him in any way.

In this condition, Kṛṣṇa's own awareness of His Godhood is also totally absent.

There is another truth to consider from this quote. It states that Kṛṣṇa has “accepted His own spiritual desire to enjoy [with the gopīs] as His heart's nearest and dearest friend. “This confirms that Kṛṣṇa's giving up of His self-satisfaction to enjoy the pleasure of these relationships (rasa) only takes place due to His own desire. He does not NEED them, He WANTS them.

Another truth we need to share is that when Kṛṣṇa is in this mood of sweetness, He also maintains His full majesty—His all-knowingness and His all-power-fullness, but these qualities simply remain unimportant to His associates. If He did not still possess these covered over qualities, He would not be God (which He is) and He would not be able to use and display them when a situation calls for Him to.

For example, when Kṛṣṇa was on this planet, and displayed His sweetness in Vṛndāvana, He was regularly attacked by demons. If He had not been able to both detect and defeat them, great calamities would have befallen Him and His associates. Therefore, our ācāryas have pointed out the fact that Kṛṣṇa supremely magnificent quality of protecting His devotees is the predominant reason that He displays His majestic potencies. If one of His associates is in danger, Kṛṣṇa will surely use any or all powers He possesses to ensure their safety. Also, if He were to be killed by a demon (which is actually impossible, but used in the context of an explanation here) then His associates would suffer so much that may would likely give up their life (again impossible) therefore, if He is in danger of being harmed, He will also show His majesty and protect Himself in order to protect their hearts as well.

So, summing these teachings on mādhyura-jñāna (knowledge of sweetness) up, we can say that when both Kṛṣṇa and His associates reject the idea that He is GOD, seeing Him only as a sweet, charming, lovable little boy, they are situated in mādhyura-jñāna. This situation exists because Kṛṣṇa desires it, and to manifest it, prema/Yogamāyā/hlādinī-śakti/līlā-śakti, cover over His position as God.

As a final truth, we will share that these aspects of how the awareness of Kṛṣṇa's majesty allows His sweet, human-like pastimes to take place, confirms the fact that prema is the doer in Vṛndāvana. Everything that takes place there is driven by love.

Although we may have been able to present these truths in a less complex manner than the one we chose, we decided to follow the example given to us by our ācāryas and present them along with the examples that portray these truths.

Now we will describe the mood of those devotees who are situated in aiśvarya-jñāna (knowledge of Kṛṣṇa majesty) His position as the one and only ALMIGHTY GOD.

While these devotees may at times relate to Kṛṣṇa as a human, displaying the moods of friendship, parenthood, and so on, this is not fully established, and thus it can be overwhelmed to the point where they do not even accept these relationships

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

as valid.

In aiśvarya-jñāna, Kṛṣṇa also maintains the mood of being GOD and disregards His human-like mood. Two examples of this are given.

When Kṛṣṇa and Arjuna were sitting together on Arjuna's chariot before going into battle, Arjuna, who often thought of Kṛṣṇa as his friend, directed Kṛṣṇa to drive the chariot onto the battlefield so that he could survey the opposing army. But later, in the conversation that then took place, Kṛṣṇa revealed a very majestic form that clearly showed that He was GOD.

Seeing this form Arjuna became frightened and apologized to Kṛṣṇa for any previous behaviors that may have been inappropriate to perform when in the presence of GOD. This shows that Arjuna possessed aiśvarya-jñāna (knowledge of Kṛṣṇa's majesty that overwhelms knowledge of His sweetness).

This next example requires a bit of background information.

Throughout this course we have referred to Kṛṣṇa as the son of Mother Yaśodā and Nanda Mahārāja, and while this is true, there is another event that also relates to His appearance in this world.

There was a couple who, wanting to have Kṛṣṇa as their son, had prayed for this to take place. Prior to Kṛṣṇa's appearance this couple appeared in this world as Śrī Vasudeva and Devakī.

When the time came for Kṛṣṇa's appearance, He was "born" from the womb of Mother Yaśodā in Vṛndāvana, but at about this same time, He was also appearing to His other parents as well. In the case of His second appearance, He was not "born" from Devakī's womb, instead He literally appeared before them in His four-handed, Lord Nārāyaṇa form. He did this to remind them of their desire to have GOD as their son, but then He took on the form of an infant child.

Due to a set of circumstances that go beyond the scope of this lesson, Vasudeva feared for the life of his son, so he took Him to Vṛndāvana so that He could grow up in an off-the-beaten-path environment. When he arrived there, Yaśodā had just given birth to twins, one female and one male (Kṛṣṇa). Exchanging his son for the daughter, he returned to Devakī. Then Kṛṣṇa (as Lord Nārāyaṇa) merged into Kṛṣṇa, the son of Mother Yaśodā. [As a side note: The birth of the daughter and her subsequent disappearance were covered over by Yogamāyā, thus all memory of these events was wiped from the mind of Mother Yaśodā and others who were present there.]

Having had this experience, the aiśvarya-jñāna of Vasudeva and Devakī was firmly established. Later when Kṛṣṇa left Vṛndāvana and returned to the company of this set of parents, Vasudeva could never accept Him as his son, seeing Him only as THE ALMIGHTY GOD.

Of course, on the other hand, Nanda Mahārāja was able to overlook all evidence that Kṛṣṇa was God, thus he never once, not for one moment, felt, "Kṛṣṇa is not my son."

Again, in summary, when both Kṛṣṇa and a devotee or associate are firmly fixed in the mood of seeing Kṛṣṇa as GOD, despite any human-like characteristic that He may display, they are established in aiśvarya-jñāna.

Having shared the explanation of these two states, we should also mention that, as with Arjuna, there can be various combinations of aiśvarya-jñāna and mādhyura-jñāna. Prior to Kṛṣṇa's display on the battlefield, Arjuna dealt with Kṛṣṇa mostly as a human friend, even though he knew Kṛṣṇa was God. On the other side of this equation, although some events might give the residents of Vṛndāvana some insight into Kṛṣṇa's Godhood, they would entirely reject it.

This fact is important for us as we travel along on our journey to prema.

Our internal mood toward Kṛṣṇa, be it aiśvarya-jñāna or mādhyura-jñāna, is established as part of our svarūpa, our

original form and personality. Due to this fact, some of us may never be able to give up our view of Kṛṣṇa as THE ALMIGHTY GOD. Those who maintain this mood will never attain residence in Vṛndāvana.

Having shared this and considering all the focus we have placed on the glories of Vṛndāvana, it would be unfair if we did not share a couple of truths that will lessen any concerns you might have that you are one of those jīvas who is not destined to wind up in Vṛndāvana.

First, the teachings of Lord Caitanya are basically the most accurate, complete, and updated version of the Absolute Truth that has ever been presented. These truths are in many ways centered upon attaining residence in Vṛndāvana, and therefore, our ācāryas have told us that most jīvas who are attracted to

His teachings and who then follow the instructions of an ācārya in His line, are more than likely to be doing so because their svarūpa is that of a resident of Vṛndāvana who is firmly fixed in mādhyura-jñāna.

The second soothing truth for those who are not destined to attain Vṛndāvana is that from a certain perspective there is no difference between the prema experienced by those who serve and worship other forms of the Lord. The truth that supports this fact is explained in various ways.

For example, Kṛṣṇa has many forms, and all of them are beautiful in their own way. This includes His non-human-like forms, such as that of a boar, His mixed, half-man half-lion form, as well as His majestic and His sweet human-like forms. While the beauty of all these forms far surpasses any material beauty, there is still a gradation, with Kṛṣṇa's cowherd boy form being the most beautiful of all, and, even then, His fresh-youth form is even more beautiful than His infant or boyhood form.

Another example is Lord Balarāma and Śrī Kṛṣṇa. Although they are one-and-the-same, equal aspects of God, their difference in moods, with Lord Balarāma as the servant of Kṛṣṇa, establishes Kṛṣṇa as the object of our service.

Lord Nārāyaṇa is also equal to, but different from Śrī Kṛṣṇa. Both are GOD, but due to various factors Kṛṣṇa is superior. One of these relates directly to the topic of aiśvarya-jñāna versus mādhyura-jñāna, so, although we've shared this truth before, we'll share it again now as it will help tie all these teachings together.

Kṛṣṇa, the cowherd boy of Vṛndāvana is the only form of the Lord that can be loved in pure mādhyura-jñāna. When we love Him in this way, there are absolutely no restrictions on our interactions with Him. We feel no awe, and no need to check our behavior due to His being GOD, because, to us, He is not God, He's just the most charming, adorable, loveable boy we know.

Relationships that jīvas can have with all other forms of the Lord, even Kingly Kṛṣṇa, are inhibited to varying degrees due to aiśvarya-jñāna, awareness that we are associating with GOD.

Therefore, although Lord Nārāyaṇa is a form of Kṛṣṇa, and equal in that respect, when we consider the level and variety of pleasures that we can have in a relationship with Them, we find that these pleasures (rasas) are superior with Kṛṣṇa. Thus, regarding spiritual truth (tattva) they are equal, but regarding rasas (the pleasures of our relationship) Kṛṣṇa is superior.

This ability to taste greater pleasures is one of the primary differences between mādhyura-jñāna and aiśvarya-jñāna. We will give one example of this difference.

Prior to seeing Kṛṣṇa's majestic form, Arjuna would do things like call Him "friend" and joke with Him, but after that event, when knowledge of His Godhood took control, Arjuna said he would no longer do these things. On the other hand, Kṛṣṇa's cowherd friends do not in any way feel inferior to Him. They will challenge Him to wrestling matches, and, if

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

they win, they will demand that He carry them home on His shoulders.

This graduation of rasas also exists with the relationships in Vṛndāvana. His parents experience more joy than His friends, and the gopīs experience the most bliss of all.

In these same ways, the prema of those whose svarūpa eternally serves Kṛṣṇa's other forms is equal in truth (tattva), but unequal in pleasure (rasa) to what is shared in Vṛndāvana.

You may ask, "I thought this was an explanation of a truth that would sooth me if I feel an inability to give up my awareness of God, so how does knowing He is God will cause me to feel less pleasure serve this purpose?" The answer is this: **A jīva who has a svarūpa that is established in aiśvarya-jñāna will, from his own perspective, be fully satisfied and he will not be interested in seeking any type of higher pleasure, even if it is explained to him.**

This truth is given to us by one of our founding fathers, **Sanātana Gosvāmī**. In a book he wrote, he tells about a jīva who travelled to various spiritual planets (Vaikunthalokas). The sarūpa of this jīva was that of Kṛṣṇa's friend in Vṛndāvana, so he was not going to feel "satisfied at heart" until he attained this position.

On the planet where Lord Nārāyaṇa is worshipped in aiśvarya-jñāna, this jīva tried to explain to the other jīvas there that they can hug Kṛṣṇa and play with Him as a friend, but the residents there were totally uninterested in this idea. For them, they were experiencing an unmatched an inexpressible bliss. Because their svarūpa (eternal and original form and personality) was that of a worshipper of Lord Nārāyaṇa, they were totally and perfectly satisfied to go on worshipping Him as THE ALMIGHTY GOD.

Since it can sometimes help us to grasp these high spiritual truths by using material examples, let us try this approach as well.

Imagine that you are on your way to do an activity that you consider to be more enjoyable than anything else. Maybe it's water skiing, maybe it's snowmobiling, maybe it's hang-gliding, it doesn't matter, it's just that, **for you** it's the most fun you can have. Now suppose that as you're on your way to have this great time, you see a close friend sitting on a bench in a quiet park, doing **what you perceive** as "nothing". Since you've got all the facilities you need to take him with you, you stop and invite him to join you, but, much to your surprise, he says, "No. I'm good. I'm already having a lot of fun."

"What?" you think. "He's just sitting here. What's he doing, watching the clouds go by?"

Since you're sure he's missing out on something you try, in every way imaginable, to explain why going with you would be more fun, but he just keeps telling you he's already having a great time, and, by the way, your idea of fun doesn't even sound better at all.

Of course, you can't understand, but finally you give up and go on your merry way, but still your convinced he "just doesn't know what fun is."

From his perspective, he is happy, just sitting there "doing nothing." The bird songs in the trees and the peacefulness he's enjoying is fully satisfying **for him**.

There's an old saying, **"To each, his own."** This is a very simple explanation of svarūpa, and why it is that both you and your friend in the park and the friends of Kṛṣṇa and the worshippers of Lord Nārāyaṇa **are all happy doing their own thing**.

So, even if you find yourself maintaining a sense of awe and respect for GOD as you travel along on your journey to prema, and even if you find no attraction to the idea of playing with Kṛṣṇa, taking care of Him, or being one of His female admirers, do not fret. If your svarūpa is that of a worshipper of one of the Lord's other forms, you will never feel these

attractions, **no matter who tries to convince you that you should**, and you will be totally satisfied when you shed your final mortal body to enter your eternal position with Kṛṣṇa, in one of His unlimited beautiful forms.

For proof of these truths, we have historical accounts of various associates of Lord Caitanya. These accounts will show why we highlighted **the last bold statement above**, for in these cases it was Lord Caitanya Himself who tried to convince these two devotees to switch their mood from aiśvarya-jñāna to mādhyura-jñāna, and, as we shall see, in one case He was successful and in one He was not.

In Lord Caitanya's home town, there was an older gentleman devotee who had a very special relationship with the Lord. This devotee's heart was sold out to Lord Rāma, a warrior king manifestation of the Lord whose devotees are all fixed in awareness of His majesty. Several times Lord Caitanya tried to convince Him to switch his allegiance to Śrī Rādhā-Kṛṣṇa, which was the teaching He gave to all. At one point, he even accepted this proposal, but when he went home he realized he could never give up his Lord Rāma. Returning to Lord Caitanya, he tearfully explained his situation, and, at that point, Lord Caitanya hugged him, praised him for his love for Lord Rāma, and revealed to him that in his svarūpa he was indeed a close and deeply devoted servant of Lord Rāma.

This shows that even the Lord cannot change our svarūpa.

In the second account, a devotee was worshipping Lord Nārāyaṇa and His consort Śrī Lakṣmī. While on a preaching tour, Lord Caitanya stayed with this devotee's family for several months, during which time He extolled the glories of Śrī Rādhā-Kṛṣṇa. In this case, this devotee became fully dedicated to Śrī Rādhā-Kṛṣṇa. This is because his svarūpa was established in mādhyura-jñāna, and later he would write wonderful prayers that fully expressed his true devotional mood.

The second account can also be used to help us understand that even though it is valuable to learn about Kṛṣṇa's position as GOD in our early studies, because this can help us avoid offenses, later, if we are drawn to Kṛṣṇa sweet side, we can leave this perception of Him behind as we run in a single-minded, one-pointed direction toward Śrī Rādhā-Kṛṣṇa.

As always, although we have tried to explain these truths to you, they will never penetrate your heart without the mercy of Śrī guru. So again, as always, we ask you to pray to Śrī guru as you study and contemplate these teachings, asking him to bring them into your heart.

Back to the Point...

These last teachings we've shared, an awareness/knowledge of Kṛṣṇa's sweetness and majesty were designed to set the background for a conversation that took place between a devotee named Vallabhā Bhatta and Lord Caitanya, where the Lord gives His conclusion on the superiority of the awareness of His sweetness. While we're closer now to having set the stage for these truths, there are a few more topics we need to bring forth. While we've shared some of these before, we'll put them all together now in the context of our current discussion.

First, we'll show you a truth that we hope is well known and fully accepted by all of us. To do this, we'll start with a quote from **Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī**:

Let me offer my respectful obeisance's unto the guru of the entire world, Lord Caitanya. (CC Ādi 9.1)

This topmost guru position of Lord Caitanya is confirmed by **Śrīla Prabhupāda**.

By His personal example Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the ācārya of the world, the supreme guru and teacher.

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

This second quote adds a topic that directly connects it to the background point established in both quotes.

Lord Caitanya is the supreme guru and teacher of the entire world. This is a fact confirmed by all our ācāryas, and yet, throughout His pastimes, He would regularly take the position of a humble devotee by glorifying others as His teacher.

We have shared this because, in the conversation we will share, Lord Caitanya takes this very position. Therefore, we wanted to first establish both His supremacy and His humility so that you will understand that He is the topmost guru, even when He humbly expresses that others have taught Him.

We also want to set up the various personalities mentioned by Lord Caitanya.

Śrī Advaita was an “elder” of Lord Caitanya. He is also a manifestation of one of the Lord’s forms, so, in this way, he is non-different from Lord Caitanya. Still, because he is also a limb from a limb of Lord Balarāma, he always considers himself to be inferior to and a servant of Lord Caitanya.

Nityānanda Prabhu is also “older” than Lord Caitanya. He is also Lord Balarāma in another form. Therefore, although He could also be Lord Caitanya’s superior, His mood was always that of an inferior servant as well.

Śārvabhauma Bhaṭṭācārya was also “older” than Lord Caitanya. He was a great scholar, however, prior to meeting Lord Caitanya, he was a Māyāvādī that did not accept the reality of the Lord’s many personal forms. It was Lord Caitanya Himself who convinced him of the Vaiṣṇava doctrine, so, even in a practical sense, Lord Caitanya was his guru. But still, Lord Caitanya always gave him great respect.

[NOTE: We have emphasized “elder” and “older” because these are relative terms that apply only to their early appearances in this world. Lord Caitanya, as Kṛṣṇa Himself, is the original person and cannot be “younger” than anyone.]

The last person mentioned by Lord Caitanya has a different and even more complex relationship regarding who is guru and who is student. Since these truths relate to other teachings we will share in later lessons, we’ll pass on a few of them now.

Lord Caitanya is Kṛṣṇa. He took on the form of Lord Caitanya for several specific reasons. Three of these had to do with the fact that in the role of Kṛṣṇa, the object of all love, Kṛṣṇa was unable to fully understand the experiences of Śrī Rādhā, the reservoir or sender of all love.

Another other personality mentioned by Lord Caitanya is Rāya Rāmānanda. In his Vṛndāvana svarūpa, Rāya Rāmānanda is a close friend of Śrī Rādhā. All these topmost gopīs are direct expansions of Śrī Rādhā, therefore Rāya Rāmānanda did understand the aspect of Rādhā’s love that were hidden from Lord Caitanya by Yogamāyā. For these reasons, on some points, Rāya Rāmānanda acted as a guru for Lord Caitanya, but again, as with all Vaiṣṇavas that ever interacted with Him, Rāya Rāmānanda knew that Lord Caitanya was Kṛṣṇa, and thus he considered himself as an inferior servant. And the final person mentioned by the Lord is Svarūpa Damodāra. Like Rāya Rāmānanda, he is a dear friend of Śrī Rādhā, thus his knowledge of Her prema was known to him as well.

Vallabha Bhatta was a Vaiṣṇava who maintained some pride in his scholarship. The conversation we are about to share was important in his own development of humility.

Hoping we have set the scene in (but allowing for a few more side notes) we will now share the conversation where Lord Caitanya, the topmost, original, and supreme guru of us all, teaches about the glories of mādhyama-jñāna and of the residents of Vṛndāvana, and of His personal associates as well.

In his Śrī Caitanya Caritāmṛta, Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī has written:

All glories to Śrī Caitanya Mahāprabhu! All glories to

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya!

The next year, all the devotees of Bengal went to visit Śrī Caitanya, and, as previously, the Lord met each one of them. Thus, He performed His pastimes with His devotees.

Then one day a learned scholar named Vallabha Bhaṭṭa went to meet the Lord. Upon his arrival, he offered his respects as the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him. With great respect, Śrī Caitanya seated Vallabha Bhaṭṭa very near to Him and then His guest began to speak.

“I have had the desire to see you for a long time my Lord,” Vallabha Bhaṭṭa said. “Now Lord Jagannatha (the presiding Deity of the temple there) has fulfilled this desire: therefore, I am now in Your presence. One who meets with You is very fortunate indeed, for You are the Supreme Personality of God. One who simply remembers You is purified, so why should there be any surprise in the fact that one is also purified by seeing You?”

[NOTE: for Vedic scholars, it was common practice to give verses from the scriptures to support their statements. This practice will be shown throughout this conversation, beginning with this next statement.]

Vallabha Bhaṭṭa then quoted scripture, saying, *“One can immediately purify his entire house simply by remembering exalted personalities, so they will surely be benefitted by directly seeing them, touching their lotus feet, washing their feet, or offering them places to sit.”* (S.B. 1.19 33)

He went on to say, *“The dharma (religious duty) in the age of Kali (the present age) is sankīrtana (loud concretion chanting) of the Holy Names of Kṛṣṇa. Unless one is empowered by Kṛṣṇa, one cannot propagate this dharma. Since You have spread this chanting You have been empowered by Śrī Kṛṣṇa. There is no question about this fact.”*

“You have spread the Holy Names of Kṛṣṇa throughout the entire world. Anyone who sees you immediately floats in the ocean of prema. Without being especially empowered by Kṛṣṇa, one cannot distribute prema, for only Kṛṣṇa can give the gift of prema. This is confirmed by all the evidence of scripture. There may be many all-auspicious manifestations of the Supreme Lord, but who other than Śrī Kṛṣṇa Himself can bestow the gift of prema upon jīvas in this world?”

Śrī Caitanya replied, “My dear Vallabha Bhaṭṭa, you are a learned scholar, so I respect your words, but kindly listen to Me. I am a sannyāsī (person who has given up all material attachments) of the Māyāvādī school. Therefore, I have no chance of knowing what Kṛṣṇa-bhakti is.”

[NOTE: At the time of Lord Caitanya’s pastimes the Māyāvādī

(literally-the doctrine of māyā) school of thought was predominant in Indian culture. Although this doctrine, which claims that both the personal forms of God and the individuality of the jīvas is māyā, or illusion, which is totally against the Vaiṣṇava doctrine, and although Lord Caitanya and all of our ācāryas in our line have gone to great lengths to philosophically defeat this doctrine and save those who have fallen victim to it, Lord Caitanya accept a Māyāvādī guru when He became a sannyāsī, at least on the surface anyway.

Of course, He did not actually accept this philosophy, but to gain the respect of those in this order, and even of the public, He entered this line. The reason He did this is explained by Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī:

The Māyāvādīs, those who work only to fulfill their own desires, the followers of false logic, the atheists, and the lowest among the student community were all very expert at avoiding the flood of prema that was being produced by Lord Caitanya and His four close associates (the panca-tattva), therefore the flood of prema was not touching them.

Seeing that the Māyāvādīs and others were fleeing, Śrī Caitanya thought, “I want everyone to be immersed in this inundation of prema, but some of them have escaped. Therefore, I shall devise a trick to drown them also.”

Thus, after careful consideration, Śrī Caitanya accepted the sannyāsa order. (CC Ādī 7.29-33)

Śrīla Prabhupāda gives a further explanation of Lord Caitanya’s decision:

The false logicians, atheists, and these other groups avoided the benefit of Lord Caitanya’s movement of spreading prema. Śrī Caitanya felt compassion for them, and it is for this reason that He decided to accept the sannyāsa order, for by seeing Him as a sannyāsī, even these classes of people would offer respects to Him. The sannyāsa order is still respected in India. Indeed, the very dress of a sannyāsī still commands respect from the Indian public. Therefore, Śrī Caitanya accepted sannyāsa to facilitate the bhakti movement.

It may seem unusual to us that Lord Caitanya, God Himself, would resort to trickery, but His intent was pure so there is no consideration of fault. In fact, these next quotes will show us the result of Lord Caitanya’s “trick”, and we’ll follow that with a quote that explains why both Lord Caitanya and all other ācāryas will do whatever is necessary to bring someone to Kṛṣṇa. Śrīla Kṛṣṇa dāsa Kavirāja tells us:

After accepting the sannyāsī order, Śrī Caitanya attracted the attention of all those who had avoided Him. Beginning with the faulty logicians, and proceeding to the students, atheists, those who worked only to satisfy their own sense, and all others who had previously criticized Him came to surrender to His lotus feet.

Lord Caitanya forgave all their previous offenses, and thus they were swept up into the flood of prema, for in the end, no one can escape the unique nets that the Lord set to catch up all into the ocean of prema.

Śrī Caitanya appeared to deliver all the fallen souls. Therefore, He devised many methods to liberate them from the clutches of māyā. (CC Ādī 7. 35-38)

Śrīla Prabhupāda explains why an ācārya uses various methods:

Śrī Caitanya was an ideal ācārya...As an ideal ācārya, He devised ways to capture all kinds of atheists and materialists.

Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the goal is never neglected.

In our Kṛṣṇa consciousness movement, we follow this policy of Lord Caitanya. For example, since boys and girls in the Western countries freely intermingle [which is not the case in Vedic culture] special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The ācārya must devise a means to bring them to devotional service. Therefore, although I am a sannyāsī, I sometimes take part in getting boys and girls married, although in the history of sannyāsa, no sannyāsī has personally taken part in marrying his disciples.

It is the concern of the ācārya to show mercy to the fallen souls. In this connection, the time, the place, and the circumstances should be taken into consideration...therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the scriptures, and yet, at the same time devise a means by which the preaching work to reclaim the fallen must go on with full force.

We hope this side note has been of value to you in understanding why Lord Caitanya seemingly accepted the Māyāvādī doctrine and became a sannyāsī in that line. As part of this, we also hope to have shown you how our ācārya’s number one concern is distributing mercy, and that they are not as concerned with the means they must use to achieve this goal. Of

course, the final sentence, where we are told that the ācārya Himself must never abandon the rules of proper behavior is very important as well.

Returning to the conversation between Lord Caitanya and Vallabha Bhaṭṭa, we remind you that after meeting, Vallabha Bhaṭṭa praised Śrī Caitanya as the Lord Himself, and that in response, the Lord began by saying:

“My dear Vallabha Bhaṭṭa, you are a learned scholar, so I respect your words, but kindly listen to Me. I am a sannyāsī of the Māyāvādī school. Therefore, I have no chance of knowing what Kṛṣṇa-bhakti is.

Śrī Caitanya continued:

| Nevertheless, My mind has become purified because I have associated with Advaita Acārya, who is directly the Supreme Lord. He is unparalleled in His understanding of all the revealed scriptures and in the science of Kṛṣṇa-bhakti-yoga as well. He is such a great personality, that by His mercy He can even convert the meat-eaters to Kṛṣṇa-bhakti. Is there anyone who can describe the power of his Vaishnavism?

Lord Nityānanda Prabhu, who is above the censure of all rules, is also directly the Supreme Lord. He is always intoxicated with the madness of prema. Indeed, He is an ocean of Kṛṣṇa-prema.

Sārvabhūma Bhaṭṭācārya perfectly knows all the six theories of Vedic philosophy. He is therefore the guru of the entire world in teaching these paths. He is the best of the devotees. He has shown Me the limits of bhakti. Only by his mercy have I understood Kṛṣṇa-bhakti is the essence of all yoga systems.

Śrīla Rāya Rāmāṇḍa is the ultimate in knowledge of the pleasures arising from a relationship with Kṛṣṇa (Kṛṣṇa-rasa). He has taught Me that Kṛṣṇa is the Supreme Personality of God. Through his mercy I have learned that prema-bhakti is the goal of life and that highest path is that of rāgānuga-bhakti [which is based entirely on mādhyama-jñāna].

The moods of being Kṛṣṇa’s servant, friend, parent/guardian and amorous admirer and the reservoirs of this rasa.

There are two types or levels of spiritual emotions (bhāvas) that rasa is built upon: Emotions that involve knowledge of Kṛṣṇa’s majesty and pure emotions that are not tainted by this knowledge. One who possesses awareness of Kṛṣṇa’s Godhood cannot attain the association of Kṛṣṇa, the cowherd boy of Vṛndāvana.

[Backing this up with a quote from scripture, the Lord continues:]

“Kṛṣṇa, the son of Mother Yaśodā is easily accessible to those jīvas who practice rāgānuga bhakti, focusing their devotion only upon the sweet side of the Lord and His human-like form and pastimes. But He cannot be accessed by those who try to understand Him by mental speculations, nor by some of His own personal associates.” (S.B. 10. 9.21)

[Śrī Caitanya continues:] *In this verse, “personal associates” refers to those associates who are fixed in an awareness of His majestic position as GOD. Even Śrī Lakṣmī, the personal consort of Lord Nārāyaṇa, could not attain Śrī Kṛṣṇa due to this mood. [Quoting scripture, the Lord says:]*

“When Śrī Kṛṣṇa was dancing with the gopīs, each gopī was graced by the embrace of the Lord’s arms around their necks. Such a blessing has never been received by Śrī Lakṣmī or any of the other consorts of the Lord’s majestic forms. Nor has such a thing even been imagined by the most beautiful girls in the heavenly planets of the material worlds; and what to speak of women who maybe very, very beautiful according to material standards?” (S.B. 10.47. 60) [The Lord continues:]

In the state of pure emotions that are only aware of Kṛṣṇa’s sweet, human form, His friends will climb on His shoulders and His mother will bind the Lord with ropes. In this state, one does not consider that Kṛṣṇa is God, he simply sees Him as a friend

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

or as a son. Therefore, this state of consciousness is even praised by Śrīla Vyāsadeva, the compiler of the Vedas, and his great sādhu son, Śukadeva Gosvāmī.

[Quoting these personalities, the Lord says:]

“After accumulating volumes of spiritual credits (sukṛti) certain exalted personalities are now engaged in playing with Kṛṣṇa as cowherd boys who are fully absorbed in a mood of friendship. This position can never be reached or even understood or appreciated by those who prefer to strive for the so-called happiness of entering into the Lord’s impersonal aspect (brahma), nor by those who can only think of the Lord is their master and themselves as His totally inferior servants, nor by those who, being fully under the illusions of māyā, think of Kṛṣṇa as an ordinary human. (S.B. 10. 12. 11)

“When Mother Yaśodā saw all the universes with Kṛṣṇa mouth, she was astonished for the time being. Kṛṣṇa is worshipped by the followers of the Vedas, who all make offerings to Him. Those who partially understand Him, worship Him in His impersonal aspect (brahma). Great philosophers, who analytically study the universe, worship Him as the source of creation, practitioners of meditational (dhyana) yoga, worship Him as the Lord in the heart (the Supersoul), and devotees who see Him as GOD, worship Him as such. Despite all this, Mother Yaśodā only knows Kṛṣṇa as her own son, whom she gave birth to.” (S.B. 10. 8.45)

O sādhu, what pious activities did Nanda Mahārāja perform to receive the Supreme Lord, Kṛṣṇa, as his son? And what pious activities did Mother Yaśodā perform that allows Kṛṣṇa to call her “Mother” and breast feed from Her? (S.B. 10.8.46)

[Lord Caitanya continued:]

Even if a pure devotee who is fixed in knowledge of Kṛṣṇa sweetness sees the majesty of Kṛṣṇa, he does not accept it. Therefore, mādhyura-jñāna is more exalted than knowledge of Kṛṣṇa’s majesty (aiśvarya-jñāna). Rāya Rāmānanda is extremely aware of all truths related to rasa (rasa-tattva). He is totally absorbed in the happiness of prema. It is He who taught me all this. In fact, it is impossible to describe the influence and knowledge of Rāya Rāmānanda. It is only by his mercy that I have understood the pure, mādhyura-jñāna emotions of the residents of Vṛndāvana.

The pleasures of a love-driven relationship with Kṛṣṇa (prema-rasa) are personified by Svarūpa Dāmodāra. By his association I have understood the pleasures experienced by those who have an amorous relationship with Kṛṣṇa. [He has taught Me that] the pure prema of the gopīs and Śrīmatī Rādhārānī has no trace of material lust. The criterion of such love is that its only purpose is to satisfy Kṛṣṇa.

[Lord Caitanya continues:] Obsessed with pure prema, and completely devoid of any awareness of Kṛṣṇa’s majesty, the gopīs sometimes chastise Kṛṣṇa. this is a sign of pure love.

[Again, giving a supporting quote, He says:]

“O dear Kṛṣṇa, we gopīs have neglected the orders of our families and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater; for who else would give up the company of young girls like us in the dead of night?” (S.B. 10.31.16)

[Lord Caitanya continues:] The amorous love of the gopīs is the most exalted of all forms of love-driven service (bhakti). Therefore, Śrī Kṛṣṇa is obliged to say, “My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.”

[Referring to scripture, He then quotes Kṛṣṇa, who tells the gopīs:]

“My darling gopīs, your meeting Me is innocent and pure in every respect because it is not motivated in anyway by a desire for your own happiness. It is overflowing with immaculate prema. Although the bonds of affection for the

members of one’s own family are practically impossible to overcome, you have completely abandoned them. Out of love for Me, you have transgressed the etiquette of this world. You have given up your worldly duties, which are meant to keep you bound to this world, and you have even overcome your natural womanly shyness.

Even if I lived as long as the gods, I would be unable to repay even one drop of your love, sacrifice, and service. Because you all have the saintly qualities of the sādhus, you may free Me from My debt, but as far as I am concerned, I am unable to compensate you for your prema and I will always continue to be deeply indebted to you.” (S.B. 10.32.33) [Śrī Caitanya continued:]

Haridās Thākura, the ācārya of the Holy Names, is a most exalted pure devotee. Every day he chants 300,000 names of the Lord. I have learned the glories of the Holy Names from him, and by his mercy I have understand these truths.

[My associates] have descended to preach the glories of the Holy Names and the value of Kṛṣṇa-prema to everyone. I have learned the meaning of Kṛṣṇa-bhakti from them.

[Śrīla Kṛṣṇa dāsa Kavirāja continues to narrate:]

Knowing that Vallabha Bhaṭṭa had a heart full of pride, Śrī Caitanya had glorified these Vaiṣnavas, hinting at how one can learn about and develop bhakti. In a prideful mood Vallabha Bhaṭṭa would think “I am a great Vaiṣnava. I know all the philosophical truths of bhakti. I understand the meaning of Śrīmad Bhāgavatam and I can explain it very well.”

Such pride had existed for a long time within the mind of Vallabha Bhaṭṭa, but as he heard the preaching of Śrī Caitanya his pride began to diminish. Having heard about the pure Vaiṣnava qualities of all these devotees, he immediately desired to see them.

Vallabha Bhaṭṭa said, “Where do all these Vaiṣnavas live, and how can I meet them all?”

Śrī Caitanya replied, “Although some live in Bengal, and some elsewhere, they have all come here to see the festival of the carts [where the Deities are brought out from the temple in a great public procession]. At present, they are all living in various nearby places. While here, you will be able to meet them all.”

Soon thereafter, Vallabha Bhaṭṭa humbly invited Śrī Caitanya and all His associates to dine at his home. The next day, when the Lord and His associates arrived, He introduced Vallabha Bhaṭṭa to all of them.

Vallabha Bhaṭṭa was surprised to see the brilliance of their faces. In comparison to them, Vallabha Bhaṭṭa seemed just like a glowworm.

Vallabha Bhaṭṭa brought in a great quantity of food that had been offered to the Deity (prasādam) and sumptuously fed Śrī Caitanya and His associates. In great devotion, he also offered his respects at the lotus feet of everyone of them. (C.C. Antya 7.2-67)

Although the pride of Vallabha Bhaṭṭa was not yet fully extinguished, which was displayed when he tried to explain the meanings of Kṛṣṇa names to Śrī Caitanya, through associating with and serving Lord Caitanya and these other great Vaiṣnavas and receiving chastisement from the Lord Himself (which Vaiṣnavas know is a great blessing), Vallabha Bhaṭṭa overcame his pride and offered himself to the lotus feet of Śrī Caitanya. Śrīla Kṛṣṇa dāsa Kavirāja sums up this pastime of Lord Caitanya:

Śrī Caitanya is always eager to see everyone in this world happy. Therefore, He sometimes chastises someone just to purify his heart...the pastimes of Śrī Caitanya are very deep. Who can understand them? Only one who has firm deep bhakti to His lotus feet can understand these pastimes. (C.C. Antya 7.140, 169)

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare

In this lengthy presentation on knowledge of Kṛṣṇa's sweetness (mādhurya-jñāna) versus knowledge of His majesty (aiśvarya-jñāna) we have included many other truths as well, so as usual, we ask you to reread study and contemplate these teachings. As you do so, we want you to always be aware of the final sentence in the final quote above. All our studies and mental efforts will not result in understanding what Lord Caitanya has come to give us if we do not develop bhakti—a true, heartfelt desire to serve Him with love.

Review and Closing

We opened this month's lesson by doing a quick review of some of our favorite topics. We said a few words about the need to ensure that our bhakti is always properly motivated. The two critical motives we mentioned were working to awaken our spiritual emotions (bhāvas) and practicing with a desire to please Śrī guru and Śrī Rādhā-Kṛṣṇa.

Of course, the other side of maintaining these proper motives involves rejecting any material motivations from our heart.

We then started our comparison of mādhurya-jñāna and aiśvarya-jñāna, sharing the value of accepting Kṛṣṇa as GOD in our early practices. This awareness will help us avoid making offenses or judging His activities based upon our limited material concepts.

Next, we shared quotes from Bhagavad-Gītā, where the highest possible authority, Kṛṣṇa Himself, discloses some of His majestic qualities. In doing so, we also shared the four verses that are known to be the essence of the Gita. In these verses, Kṛṣṇa teaches us that the knowledge that we need to attain Him is bestowed upon those who worship and serve Him with love and with a desire to always be with Him. In clarifying this truth, Śrīla Bhaktivinoda Ṭhākura points out the limitations of our own intelligence while he highlights the power of the mercy that Kṛṣṇa bestows upon His devotees.

The list of sixty-four of the unlimited number of Kṛṣṇa's qualities was then presented to you. This include the first fifty, which can be possessed in limited amounts by the jīvas, but in full only by Kṛṣṇa. The next five qualities can exist in the top demigods, and the next five in both the majestic form of Kṛṣṇa, Lord Nārāyaṇa, and in Kṛṣṇa as well. But the final four qualities in this list are possessed by Kṛṣṇa alone.

We then listed other qualities that must belong to great personalities and we reasoned that they must therefore belong to Kṛṣṇa as well, the greatest personality of all.

The rest of the lesson was spent on a lengthy presentation of the effect that awareness of the majesty of Kṛṣṇa has on those who are absorbed in it, comparing their mood to those whose love is never affected by this awareness.

In our introduction, we mentioned that by learning about the qualities of Kṛṣṇa when will know, know, know Him, and that this knowledge will help us to love, love, love Him.

So far in this course, we've already presented enough truths about this charming boy that we should be able to find plenty to base this love upon.

In the opening of next month's lesson, we're going to sum up why everything we've shared about Kṛṣṇa, from His names, to His forms, to His qualities are lovable indeed. We're also going to begin to share aspects of His personality as well. We hope you're eager, in fact, we hope you're greedy to learn more about the adorable cowherd boy at Vṛndāvana.

Until we meet up on the bhakti path again next month, we send you our prayers and our encouragement. Don't ever become frustrated, and never give up. Turn to the Holy Names and the teachings of our ācāryas and you will find safety and shelter from the disturbances of this world.

Remember Śrī Rādhā-Kṛṣṇa and remember this: Śrī Caitanya began a movement to flood the world with prema. His mission will succeed. Open the gates of your heart and prepare to taste the spiritual emotions that begin to awaken as the loving waters of

that flood begin to drown you in spiritual ecstasy.

Staple

May the knowledge of Kṛṣṇa's sweetness
awaken in your heart.

We are, the servants of God's servants,
The IPBYS Prison Outreach Service Team
All glories to Śrīla Gurudeva!

Lesson 28 Correspondence Course

1. Why must we keep our mind on the goal?
2. Say a few words on the role of Śrī guru.
3. What is aiśvarya-jñāna?
4. Who is Bhāgavan?
5. List at least seven of Kṛṣṇa majestic qualities.
6. How many of Kṛṣṇa's qualities can a jīva partially possess?
7. Which five qualities are possessed both Lord Nārāyaṇa and Kṛṣṇa?
8. Which four qualities are possessed only by Kṛṣṇa?
9. Can we understand Kṛṣṇa strictly by intelligence and reasoning? If not, why?
10. List five of Kṛṣṇa's auspicious characteristics? (Quality #2)
11. Discuss three qualities that you found to be very appealing.
12. Where does all knowledge come from?
13. Which quality have we called, "seeing through the lens of the Vedas"?
14. What is a necessary part of being religious? (Quality #30)
15. Give an example of how Kṛṣṇa is controlled by love. (Quality #40)
16. Name the four moods of Kṛṣṇa's Vṛndāvana associates.
17. What is the most powerful and critical mood?
18. What is the most exalted form of Kṛṣṇa?
19. What covers over the awareness of Kṛṣṇa's majesty?
20. Discuss the difference between knowledge of Kṛṣṇa's majesty and knowledge of His sweetness.
21. Do those in one mood feel they need to switch moods? Why or why not?
22. How did Lord Caitanya "trick" those who were avoiding the flood of prema?
23. Why do ācāryas use various methods?
24. What is the most exalted rasa?

Hare Kṛṣṇa Hare Kṛṣṇa - Kṛṣṇa Kṛṣṇa Hare Hare - Hare Rāma Hare Rāma - Rāma Rāma Hare Hare