

Śrīmad-Bhāgavatam

SB 1.10.9-10

Lord Śrī Kṛṣṇa is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of illusory energy forgets the Lord, otherwise he cannot. The feeling of such separation cannot be described, but it can simply be imagined by devotees only. After His separation from Vṛndāvana and the innocent rural cowherd boys, girls, ladies and others, they all felt shock throughout their lives, and the separation of Rādhārāṇī, the most beloved cowherd girl, is beyond expression. Once they met at Kurukṣetra during a solar eclipse, and the feeling which was expressed by them is heartrending. There is, of course, a difference in the qualities of the transcendental devotees of the Lord, but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee.

SB 1.16.26-30

As far as the beauty of the Lord is concerned, He has some special features that distinguish Him from all other living beings, and over and above that He has some special attractive beautiful features by which He attracts the mind of even Rādhārāṇī, the supermost beautiful creation of the Lord. He is known, therefore, as Madana-mohana, or one who attracts the mind of even Cupid. Śrīla Jīva Gosvāmī Prabhu has scrutinizingly analyzed other transcendental qualities of the Lord and affirms that Lord Śrī Kṛṣṇa is the Absolute Supreme Personality of Godhead (Parabrahman). He is omnipotent by His inconceivable energies, and therefore He is the Yogeśvara, or the supreme master of all mystic powers. Being the Yogeśvara, His eternal form is spiritual, a combination of eternity, bliss and knowledge. The nondevotee class cannot understand the dynamic nature of His knowledge because they are satisfied to reach up to His eternal form of knowledge. All great souls aspire to be equal in knowledge with Him. This means that all other knowledge is ever insufficient, flexible and measurable, whereas the knowledge of the Lord is ever fixed and unfathomable. Śrīla Sūta Gosvāmī affirms in the *Bhāgavatam* that although He was observed by the citizens of Dvārakā every day, they were ever increasingly anxious to see Him again and again. The living beings can appreciate the qualities of the Lord as the ultimate goal, but they cannot attain the status quo of such equality. This material world is a product of the *mahat-tattva*, which is a state of the Lord's dreaming condition in His *yoga-nidrā* mystic slumber in the Causal Ocean, and yet the whole creation appears to be a factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore bring everything under His transcendental control, and thus whenever and wherever He does appear, He does so in His fullness.

Śrī Caitanya-caritāmṛta

Ādi 1.6

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

Ādi 4.50

The transcendental mellow relished by the *gopīs* in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose

feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of *parakīya-rasa*, as exhibited in the transcendental abode of Vraja.

Ādi 4.69

mahā-bhāva—of *mahābhāva*; *svarūpā*—the form; *śrī-rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī; *sarva-guṇa*—of all good qualities; *khani*—mine; *kṛṣṇa-kāntā*—of the lovers of Lord Kṛṣṇa; *śiromaṇi*—crown jewel.

Ādi 4.70

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

“Of these two *gopīs* [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of *mahābhāva*, and She surpasses all in good qualities.”

Ādi 4.214

sei—those; *gopī-gaṇa*—the *gopīs*; *madhye*—among; *uttamā*—the highest; *rādhikā*—Śrīmatī Rādhārāṇī; *rūpe*—in beauty; *guṇe*—in qualities; *saubhāgye*—in good fortune; *preme*—in love; *sarva-adhikā*—above all.

Ādi 4.230

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.”

Ādi 4.259

“My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities.”

Madhya 1.43

The fourth *Sandarbha* is called *Kṛṣṇa-sandarbha*, and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa’s pastimes and qualities, His superintendence of the *puruṣa-avatāras*, and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa’s manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent *gopīs*. There is also a list of the *gopīs’* names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The sixth *Sandarbha* is called *Prīti-sandarbha*, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one’s lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme

Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as *sālokyā*, *sāmīpyā* and *sārūpyā*. *Sāmīpyā* is better than *sālokyā*. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the *gopīs*, which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of *bhakti* mixed with philosophical speculation, the superexcellence of the love of the *gopīs*, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the *gopas* and the *gopīs* in parental love with Kṛṣṇa, and finally the superexcellence of the love of the *gopīs* and that of Śrīmatī Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of *dhīrodātta*, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different *rasas*, and there are discussions of *śānta* (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

Madhya 8.161

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

Madhya 8.166

“Her beauty is more and more enhanced, being decorated with *kuṅkuma*, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The *kuṅkuma* is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy—trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīra* and *adhīra*, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy names of Kṛṣṇa, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a *kacchapī-vīṇā*, which is the fame and fortune that actually dries up the faces and breasts of the other *gopīs*. She always keeps Her hands on the shoulder of Her *gopī* friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, ‘O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me.’ ” This is a summary translation of the

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two garments—a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Kṛṣṇa, and the lower garment, a blackish silk sari, is Her shyness.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities—age, beauty, luster and grace—are bodily qualities.

“Śrīmatī Rādhārāṇī’s earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa’s name, fame and qualities are always inundating Her speech.

“Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

kā—who; *kṛṣṇasya*—of Lord Kṛṣṇa; *praṇaya-jani-bhūḥ*—the birthplace of love of Kṛṣṇa; *śrīmatī*—all-beautiful; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *kā*—who; *asya*—His; *preyasī*—most dear friend; *anupama-guṇā*—having unparalleled qualities; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca*—also; *anyā*—anyone else; *jaiḥmyam*—crookedness; *keśe*—in the hair; *dr̥ṣi*—in the eyes; *taralatā*—unsteadiness; *niṣṭhuratvam*—firmness; *kuce*—in the breasts; *asyāḥ*—Her; *vāñchā*—of the desires; *pūrtyai*—to fulfill; *prabhavati*—manifests; *hareḥ*—of Lord Kṛṣṇa; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca anyā*—anyone else.

“If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī’s hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.’

“Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the gopīs learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

“Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?”

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; *priyatā*—affection; *su-rūpatā*—exquisite beauty; *su-śīlatā*—good behavior; *nartana-gāna*—in chanting and dancing; *cāturī*—artistry; *guṇa-āli-sampat*—possession of such transcendental qualities; *kavitā*—poetry; *ca*—also; *rājate*—shine; *jagat-manah-mohana*—of Kṛṣṇa, who attracts the mind of the whole universe; *citta-mohinī*—the attractor of the mind.

śrī-rādhā—Śrīmatī Rādhārāṇī; *iva*—like; *hareḥ*—of Kṛṣṇa; *tadīya*—Her; *sarasī*—lake; *preṣṭhā*—very dear;

adbhutaīḥ—by wonderful; *svaiḥ*—own; *guṇaiḥ*—transcendental qualities; *yasyām*—in which; *śrī-yuta*—all-opulent; *mādhava*—Śrī Kṛṣṇa; *induḥ*—like the moon; *aniśam*—incessantly; *prītyā*—with great affection; *tayā*—in association with Śrīmatī Rādhārāṇī; *krīdati*—performs pastimes; *premā*—love; *asmin*—for Lord Kṛṣṇa; *bata*—certainly; *rādhikā iva*—exactly like Śrīmatī Rādhārāṇī; *labhate*—obtains; *yasyām*—in which; *sakṛt*—once; *snāna-kṛt*—one who takes a bath; *tasyāḥ*—of the lake; *vai*—certainly; *mahimā*—glories; *tathā*—as well as; *madhurimā*—sweetness; *kena*—by whom; *astu*—can be; *varṇyah*—described; *kṣītau*—on this earth.

“Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī’s loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?”

The following summary study of the Twenty-third Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one’s original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of *mahābhāva*. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories—*svakīya* and *parakīya*. *Svakīya* refers to loving affairs between husband and wife, and *parakīya* refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

Madhya 23.86

ananta guṇa—unlimited qualities; *śrī-rādhikāra*—of Śrīmatī Rādhārāṇī; *pañcīśa*—twenty-five; *pradhāna*—chief; *yei guṇera*—of those qualities; *vaśa*—under the control; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

“Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

Madhya 23.87-91

“Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief *gopī*. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.’

Teachings of Lord Caitanya

Thus Kṛṣṇa has sixty-four transcendental qualities. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities, but She can control even Kṛṣṇa by them. Her transcendental qualities are as follows: (1) She is sweetness personified; (2) She is a fresh young girl; (3) Her eyes are always moving; (4) She is always brightly smiling; (5) She possesses all auspicious marks on Her body; (6) She can agitate Kṛṣṇa by the flavor

of Her person; (7) She is expert in the art of singing; (8) She can speak very nicely and sweetly; (9) She is expert in presenting feminine attractions; (10) She is modest and gentle; (11) She is always very merciful; (12) She is transcendently cunning; (13) She knows how to dress nicely; (14) She is always shy; (15) She is always respectful; (16) She is always patient; (17) She is very grave; (18) She is enjoyed by Kṛṣṇa; (19) She is always situated on the highest devotional platform; (20) She is the abode of love of the residents of Gokula; (21) She can give shelter to all kinds of devotees; (22) She is always affectionate to superiors and inferiors; (23) She is always obliged by the dealings of Her associates, (24) She is the greatest amongst Kṛṣṇa's girl friends; (25) She always keeps Kṛṣṇa under Her control.

The decorative transcendental pleasure potency manifests nine symptoms. Five of these are manifested by the expansion of Her personal beauty, which is adorned with garlands of flowers. Her patient calmness is compared with a covering of cloths which have been cleansed by camphor. Her confidential agony for Kṛṣṇa is the knot in Her hair, and the mark of *tilaka* on Her forehead is Her fortune. Rādhārāṇī's sense of hearing is eternally fixed on Kṛṣṇa's name and fame. One's lips become red from chewing betel nuts. Similarly, the borders of Rādhārāṇī's eyes are blackened due to Her complete attachment to Kṛṣṇa. This darkness might be compared to ointment used by nature when nature jokes with Rādhā and Kṛṣṇa. Rādhārāṇī's smile is just like the taste of camphor. The garland of separation moves on Her body when She lies down on the bed of pride within the room of aroma. Out of ecstatic affection for Kṛṣṇa, Her breast is covered by the blouse of anger. Reputed as the best of all Kṛṣṇa's girl friends, She plays a stringed instrument. When Kṛṣṇa stands in His youthful posture, She puts Her hand on His shoulder. Although She possesses so many transcendental qualities, She is always engaged in the service of Kṛṣṇa.

Śrīmatī Rādhārāṇī is fifteen days younger than Kṛṣṇa. She always keeps Her hand on the shoulders of Her friends, and She always talks and thinks of pastimes with Kṛṣṇa. She always offers Kṛṣṇa a kind of intoxication by Her sweet talks, and She is always prepared to fulfill His desires. In other words, She supplies all the demands of Śrī Kṛṣṇa, and She possesses unique and uncommon qualities for Kṛṣṇa's satisfaction.

Satyabhāmā is another competitor of Śrīmatī Rādhārāṇī, but she always desires to come to the standard of Śrīmatī Rādhārāṇī. Rādhārāṇī is so expert in all affairs that all the damsels of Vraja come to learn arts from Her. She is so extraordinarily beautiful that even the goddess of fortune and Pārvatī, the wife of Lord Śiva, desire elevation to Her standard of beauty. Arundhatī, who is known as the most chaste lady in the universe, desires to learn the standard of chastity from Śrīmatī Rādhārāṇī. Since even Lord Kṛṣṇa cannot estimate Rādhārāṇī's highly transcendental qualities, it is not possible for an ordinary man to estimate them.

After hearing Rāmānanda Rāya speak of the qualities of Rādhā Kṛṣṇa, Lord Caitanya desired to hear from him about the reciprocation of love between Them. Rāmānanda Rāya described Kṛṣṇa as *dhīra-lalita*, a word which describes a person who is very cunning and youthful, who is always expert in joking, who is without anxiety and who is always subservient to his girl friend. Kṛṣṇa is always engaged in love affairs with Rādhārāṇī, and He takes to the bushes of Vṛndāvana to enjoy His lusty activities with Her. Thus He successfully carries out His lusty instincts. In *Bhakti-rasāmṛta-sindhu* it is stated: "By His impudent and daring talks about sex indulgence, Kṛṣṇa obliged Śrīmatī Rādhārāṇī to close Her eyes, and taking advantage of this, Kṛṣṇa painted many pictures on Her breasts. These pictures served as subject matter for Rādhārāṇī's friends to joke about. Thus Kṛṣṇa was always engaged in lusty activities, and thus He made His youthful life successful."

The Nectar of Instruction

NoI 8

"*Caitanya-caritāmṛta* advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture. In this way a neophyte can gradually develop attachment for Kṛṣṇa's name, fame, form, qualities and so forth. When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles. This stage is called *rāga-bhakti*, or devotional service in spontaneous love.

At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called *rāgānuga-bhakti*. *Rāgānuga-bhakti*, or spontaneous devotional service, can be executed in the *śānta-rasa* when one aspires to be like Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa's neck. In the *dāsyā-rasa* one follows in the footsteps of servants like Citraka, Patraka or Raktaka. In the friendly *sakhya-rasa* one can become a friend like Baladeva, Śrīdāmā or Sudāmā. In the *vātsalya-rasa*, characterized by parental affection, one can become like Nanda Mahārāja and Yaśodā, and in the *mādhurya-rasa*, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (*mañjarīs*) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service."

Kṛṣṇa, The Supreme Personality of Godhead

It is stated in Śrīnivāsācārya's prayer to the six Gosvāmīs that they left the material opulences of government service and the princely status of life and went to Vṛndāvana, where they lived just like ordinary mendicants, begging from door to door. But they were so much enriched with the *gopīs'* feelings of separation that they enjoyed transcendental pleasure at every moment. Similarly, when Lord Caitanya was at Jagannātha Purī, He was in the role of Rādhārāṇī, feeling separation from Kṛṣṇa. Those who are in the disciplic succession of the Mādhva-Gauḍīya-sampradāya should always feel separation from Kṛṣṇa, worship His transcendental form and discuss His transcendental teachings, His pastimes, His qualities and His entourage. That will enrich the devotees to the highest devotional perfection. Feeling constant separation while engaged in the service of the Lord is the perfection of Kṛṣṇa consciousness.

"In My opinion," Śrīmatī Rādhārāṇī continued, "no one should hear about Kṛṣṇa, because as soon as a drop of the nectar of His transcendental activities is poured into the ear, one immediately rises above the duality of attraction and rejection. Being completely freed from the contamination of material attachment, one gives up attachment for this material world, including family, home, wife, children and everything else materially dear to every person. Being deprived of all material acquisitions, one makes his relatives and himself unhappy. Then he wanders in search of Kṛṣṇa, either as a human being or in other species of life, even as a bird, and voluntarily accepts the profession of a mendicant. It is very difficult to actually understand Kṛṣṇa—His name, His qualities, His form, His pastimes, His paraphernalia and His entourage."

Elevation to Kṛṣṇa Consciousness

Even Kṛṣṇa cannot understand Rādhārāṇī's qualities. He fails to understand Her because She is so great. In order to understand Rādhārāṇī, Kṛṣṇa actually accepted Her position. Kṛṣṇa thought, "Although I am full and complete in every respect, I still don't understand Rādhārāṇī. Why is that?" This obliged Kṛṣṇa to accept the propensities of Rādhārāṇī, and this accounts for His manifestation as Lord Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, but He is Kṛṣṇa accepting the propensities of Rādhārāṇī. Rādhārāṇī is always feeling separation from Kṛṣṇa, and similarly, in the position of Rādhārāṇī. Lord Caitanya was always feeling that separation. Furthermore, those who follow the teachings of Lord Caitanya should experience and relish the feelings of separation, not of meeting.

Bhagavad-gītā Lectures

Bhagavad-gītā 2.7

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London, August 7, 1973

So the quality is the same, but the quantity is different. So because the quality's same, so we have got all the propensities as God has, as Kṛṣṇa has. Kṛṣṇa has got loving propensities with His pleasure potency, Śrīmatī Rādhārāṇī. Similarly, because we are part and parcel of Kṛṣṇa, we have also got this loving propensity. So this is *svabhava*. But when we come in contact with this material nature... Kṛṣṇa does not come into the contact of the material nature. Therefore, Kṛṣṇa's name is Acyuta. He never falls down. But we are prone to fall down, to be under the... *Prakṛteḥ kriyamāṇāni*. We are now under the influence of *prakṛti*. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*. As soon as we fall down under the clutches of this *prakṛti*, material nature, which means... *Prakṛti's* composed of three qualities, goodness, passion and ignorance. So we capture one of the qualities. That is the cause, *kāraṇam guṇa-saṅga*. *Guṇa-saṅga*. Means associating with different quality. *Guṇa-saṅga asya jīvasya*, of the living entity. That is the cause. One can ask: "If the living entity is as good as God, why one living entity has become dog, and one living entity has become god, demigod, Brahmā?" Now the answer is *kāraṇam*. The reason is *guṇa-saṅga asya*. *Asya jīvasya guṇa-saṅga*. Because he's associating with a particular *guṇa*. *Sattva-guṇa, rajo-guṇa, tamo-guṇa*.

Śrīmad-Bhāgavatam Lectures

Śrīmad-Bhāgavatam 1.2.6

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Hyderabad, November 26, 1972

Prabhupāda: *Vāyu, vāyu. Kham mano buddhir eva ca. Bhinnā me prakṛtir aṣṭadhā. Bhinnā me prakṛti*. This *bhinnā* means separated. This material nature—earth, water, fire, air, sky, mind, intelligence and ego—Lord Kṛṣṇa says that "They are My nature, but separated." *Apareyam itas tu viddhi me prakṛtiṁ parā*. They are inferior nature, this material nature, inferior, but there is another superior nature. *Apareyam itas tu viddhi me prakṛtiṁ parā*. *Para* means superior. What is that? *Jīva-bhūtam mahā-bāho yayedaṁ dhāryate jagat*—the living entity. Just like the whole material world is important because the living entity is utilizing it for his purpose. This New Delhi city is important because the living entity is utilizing it for purpose. Otherwise it was a jungle. Anything you take material, material thing has no value, it is inferior, but by the touch of the superior energy, the living entity, it becomes important. Therefore there are two nature—inferior nature and superior nature. Similarly, there are two kinds of *dharmas*. Hindu, Muslim, Christian, this, that or white, black, so many ways, according to the designation of the body you have created *dharma* or characteristics. That is inferior quality. But when you come to the superior quality of characteristics, of *dharma*, then you become happy. Anywhere there are two qualities always—inferior and superior. When you are attached to the inferior quality you don't get very much satisfaction, but when you come to the superior quality then you get satisfaction, happiness. So here it is said, *dharma*, religion, or the characteristics of human beings, there are so many, but *sa vai puṁsām paro dharmo*, that is superior quality of religion or characteristic. What is that? *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*. "Following which you become a devotee of the Adhokṣaja." Adhokṣaja means the Supreme Lord, God. God has got many names. Actually God has no name, but according to different calculation or different situation, He has got a name. Just like Kṛṣṇa. Kṛṣṇa is the characteristic of the Supreme Lord. Kṛṣṇa means all-attractive. If God is not all-attractive... Not everyone is all-attractive, but God is all-attractive. Therefore, He is called Kṛṣṇa. God appeared as the son of Vasudeva or Nanda Mahārāja, therefore He is called Yaśodānanda, Nandananda, Vasudevanandana. His relationship. Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī, therefore He is called Rādhā-ramaṇa. Rādhā-Govinda. So God's name is there according to His pastimes, relationships. So Kṛṣṇa is the supreme name because it means

all-attractive. Similarly, here it is name, God's name, Adhokṣaja. Adhokṣaja. *Adha*. *Adha* means defeated. *Adha-kṛta*. Subdued. What is that subdued? *Akṣaja-jñānam*. *Akṣa*. *Akṣa* means eyes, direct perception. We want... We say sometimes, "Can you show me God?" *Akṣa*. Or *akṣaja* means *ah*, the alphabet, and *kṣa*, beginning from *ah* up to *kṣa*. So all the letters are there. So we make words by combination of these letters. So *akṣaja*, so within our power, we make so many words by combining these alphabets, but God is beyond that. *Akṣaja-jñānam*. Either you are beyond the direct perception or beyond your word-making capacity. Therefore God's another name is Adhokṣaja. *Adhaḥ-kṛta akṣaja jñānam jata*. So *adhokṣaja* means beyond direct sense perception. That is also nice name of God. God is not understood by speculating our senses.

Śrīmad-Bhāgavatam 1.7.6

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Vṛndāvana, April 18, 1975

Śrīmatī Rādhārāṇī is also *māyā*, *yoga-māyā*, and Durgā is also *māyā*, expansion of Rādhārāṇī. But Durgā's business is different than Rādhārāṇī's business. Durgā's business is *yayā sammohito jīvaḥ*, to keep the living entities covered not to become awakened to Kṛṣṇa consciousness. That is *māyā's* duty. So Vyāsadeva saw this *māyā*, this *mahā-māyā*, who is keeping the living entities under the cover of illusion. So it is said, "This *māyā*." "He saw the Supreme Person, and back of that Supreme Person he saw this *māyā*." Which *māyā*? *Yayā sammohito jīva*: "that *māyā* which is keeping the living entities in illusion." What is that illusion? That is also here: *yayā sammohito jīva ātmānam tri-guṇātmakam*. *Tri-guṇa*, *tri-guṇa* means the *sattva-guṇa*, *rajo-guṇa*, *tamo-guṇa*. So, under the influence of *māyā*, we are identifying with the different *guṇas* or qualities of this material world. So *sattva-guṇa*, yes, *sattva-guṇa* is the brahminical qualification. So one is thinking that "I am *brāhmaṇa*." One is thinking, who is under the control of *rajo-guṇa*, "I am *kṣatriya*." Or in other words, this is, this identification, is all over the world. Now you may not think, "I am *brāhmaṇa*," but you may think, "I am American." Or I may think, "I am Indian." There is some sort of identification. And therefore the whole world is full of *anarthas*, unnecessary, unnecessary thing. I am not *brāhmaṇa*; I am not Indian; you are not American; you are not *kṣatriya*; or... This is all false identification. So this is the work of *māyā*, that all the living entities they are under certain impression that "I am this. I am this." And this "I am this. I am that," they cannot make any solution.

Śrīmad-Bhāgavatam 3.26.19

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Bombay, December 28, 1974

So these *vīrya*, these living entities, seed-giving father is Kṛṣṇa. Therefore we are in quality as good as Kṛṣṇa, as good as Kṛṣṇa. *Mamaivāṁśa*. The living entities, they are, Kṛṣṇa claims, *aham bija-pradaḥ pitā*: "And they are My part and parcel." So why we should be other than Kṛṣṇa? We are exactly of the same quality. If Kṛṣṇa is spirit, then we are spirit. He is complete spirit; we are partial spirit. *Nityo nityānām cetanaś cetanānām*. Kṛṣṇa is living force; we are also living force. Kṛṣṇa has got creative power; we have got also creative power. Exactly all the qualities. Kṛṣṇa has got loving propensity; we have got loving propensity. Wherefrom this love has come? Because Kṛṣṇa loves Rādhārāṇī, and we are part and parcel of Kṛṣṇa; therefore we have learned how to love. *Janmādy asya yataḥ*, the *Vedānta-sūtra*: "Everything is born out of the Supreme Person, everything, what we see." We are sample Kṛṣṇa, sample Kṛṣṇa. All the propensities, that we have inherited from our supreme father. Everything is there. Kṛṣṇa has got the same propensities. So why Kṛṣṇa should be imperson? That is not complete knowledge.

Śrī Caitanya-caritamṛta Lectures

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.6

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Māyāpur, March 30, 1975

Nitāi: "Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."

Festival Lectures

Guṇḍicā Mārjanam
Cleansing of the
Guṇḍicā Temple, Lecture
(the day before Ratha-yātrā)

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San Francisco, July 4, 1970

So that sentiment was expressed by Lord Caitanya, because Lord Caitanya's worship was in the mood of Rādhārāṇī. *Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api pura deha-bhedam gatau tau*. Try to understand Kṛṣṇa philosophy. It is the sublime philosophy and, I mean to say, culture. If you are fortunate... Those who are fortunate, they have come to this Kṛṣṇa consciousness movement. Their life is successful. No doubt about it. So this philosophy, that Kṛṣṇa... *Rādhā-kṛṣṇa-praṇaya-vikṛtir*. The love affairs of Rādhā and Kṛṣṇa, what is this? Is this a play like the young girl and young boy? Of course. It is just like that. It appears, and actually it is so. But it is not this play of this material world of a young boy and a young girl. No. It is the pastime of the Supreme Lord with His *āhlādinī* potency. *Āhlādinī. Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādinī-śaktir*. Just like in this material world there are three qualities: *sattva-guṇa, rajo-guṇa, tamo-guṇa*. Similarly, in the spiritual world there are three, I mean to say, potencies. These qualities are also potencies. *Samvit, sandinī*, and what is the other? *Samvit, sandinī...āhlādinī. Samvit, sandinī, āhlādinī*. So the *āhlādinī* potency is Kṛṣṇa. This has been very much scholarly discussed by Śrīla Jīva Gosvāmī. Jīva Gosvāmī presents these love affairs of Kṛṣṇa and Rādhā very philosophically. His first question is that Kṛṣṇa is Param Brahman. Kṛṣṇa is Param Brahman. That is accepted by Arjuna in the *Bhagavad-gītā. Param brahma param dhāma, param brahma pavitram paramam bhavān*. Param Brahman, the Supreme Absolute Truth. Now, in this material world there are different features of sense gratification. *Sattva-guṇa, rajo-guṇa, tamo-guṇa*. So the *gopīs* and Kṛṣṇa, whether they are a loving affairs or pastimes of this world? That is his question. Just like here young boys and young girls meet together, they try to enjoy life. Whether Kṛṣṇa's *līlā*, Kṛṣṇa's pastimes with the *gopīs*, is the same thing? No. That is the philosophical presentation. He gives the reason that Kṛṣṇa is Param Brahman, but here in this material world we see that *parama-brahma*, to become attached to Param Brahman or to realize Param Brahman, a person, an intelligent person, gives up everything within this world. That is the philosophy of Lord, I mean to...Śaṅkarācārya. He says that this world is false. Param Brahman is... *Brahma satyam jagan mithyā*. So cultivate yourself to realize Param Brahman. And his process is *sannyāsa*. Give up, renounce this world.

Purport to Vibhāvarī Śeṣa

This is a song sung by Bhaktivinoda Ṭhākura. He's asking everyone to rise early in the morning. *Vibhāvāri śeṣa*, the night is over, *āloka-praveśa*, the glimpses of sunlight are there, now you get up. *Nidrā chāri uṭha jīva*, don't sleep any more. That is the Vedic life. One should not sleep after sunrise. He must rise before sunrise. That is healthy life also. So just instantly after rising from the bed, one should chant the holy names of the Lord. Here it is suggested, *bolo hari hari*, now you chant Hare Kṛṣṇa *mantra*, *mukunda murāri*, Kṛṣṇa's different names. *Mukunda* means one who gives liberation. *Murari*, *murari* means Kṛṣṇa the enemy of the demon of the name Mura. Rāma is another name, celebrated, Rāma, Kṛṣṇa. Hayagrīva, Hayagrīva is another incarnation of Kṛṣṇa. Similarly Nṛsimha, Nara-hari, half-lion, half-man, Nṛsimhadeva. Vāmana incarnation, *nṛsimha vāmana*, *śri-madhusūdana*. Madhusūdana, there was a demon Madhu, and Kaitābha, they came to swallow up Brahmā after his creation, so they were killed. Therefore Kṛṣṇa's another name is Madhusūdana. Madhusūdana name is found in *Bhagavad-gītā* in various places. Madhusūdana means the enemy of Madhu. Kṛṣṇa is both friend and enemy. He is actually friend of everyone, but He becomes enemy-like for one who treats Kṛṣṇa as enemy. He is nobody's enemy, but if anyone wants to see Him as enemy, He appears like enemy. That is the absolute. The demons, they want to see Kṛṣṇa as enemy, so accepting the desire of the demons, He appears before him as enemy, kills him, and gives him liberation. That is absolute pastime of Kṛṣṇa, *madhusūdana brajendra-nandana śyāma*. Actually God has no name, but His names are selected according to His pastime. Just like this Madhusūdana name is given to Him because He killed the Madhu demon. Similarly, He is known as *brajendra-nandana*, the son of *vraja*, *vr̥ndāvana*, because He appeared as the son of Yaśodā and Nanda Mahārāja, *brajendra-nandana*. *Śyāma*, His bodily hue is blackish, therefore He is called Śyāmasundara. *Pūtanā-ghātana*, *kaitābha-śātana*, *jaya dāśarathi-rāma*. So because He killed the demon Pūtanā, His name is *pūtanā-ghātana*. *Ghātana* means killer. *Kaitābha-śātana*, and He is chastiser of all kinds of dangers. *Jaya-dāśarathi-rāma*. In connection of His killing the Rāvaṇa, He is glorified, *jaya dāśarathi*. *Dāśarathi* means: His father name was Dāśaratha, so He is *dāśarathi*, *dāśarathi-rāma*. *Yaśodā-dulāla govinda-gopāla*. *Yaśodā-dulāla* means pet son of mother Yaśodā. *Govinda-gopāla*, and He is cowherds boy, Govinda, giving pleasure to the cow. *Vr̥ndāvana-purandara*, the chief of the Vr̥ndāvana land. He is the center of attraction for everyone in Vr̥ndāvana. *Rāvāṇāntakara gopī-priya-jana*, He is very favorable to the *gopīs*, *gopī-priya*. *Rādhikā-ramaṇa*, and He always enjoys the company of Rādhārāṇī, therefore His name is *Rādhikā-ramaṇa*. *Bhuvana-sundara-bara*. So He attracted so many *gopīs*, that means He is attractive to the whole universe. Nobody is more attractive than Kṛṣṇa within this universe, or within anywhere, therefore He is called *bhuvana-sundara-bara*. *Bara* means the chief. *Rāvāṇāntakara*, *mākhana-taskara*, *gopī-jana-vastra-hari*. As Rāma, when He appeared as Lord Rāmacandra, He killed Rāvaṇa, *rāvāṇāntakara*. *Mākhana-taskara*, and in Vr̥ndāvana He is known as the butter thief. In His childhood pastime, He used to steal butter from the pots of the *gopīs*. That was His pleasure pastime, therefore He is called *mākhana-taskara*, *mākhanacora*. *Gopī-jana-vastra-hari*, and He also stole the garments of the *gopīs*, while they were taking bath. This is very confidential. Actually the *gopīs* wanted Kṛṣṇa. They prayed to Kātyāyāni-devī, goddess Kātyāyāni, because He was attractive to all the girls of His age, so they wanted Kṛṣṇa as husband. So, superficially, Kṛṣṇa was of the same age, and how He could be husband for all the *gopīs*? That is But He accepted. Because the *gopīs* wanted to become wives of Kṛṣṇa, therefore Kṛṣṇa accepted their proposal. In order to show them the mercy, He stole the garments, because a husband can take away the covering of wife's bodily garment. Nobody (else) can touch it. So that is the purpose, but people do not know. Therefore *Kṛṣṇa-līla* has to be heard from a realized soul, or this portion should be avoided. Otherwise we shall misunderstand that Kṛṣṇa took away the garments, and He was very much fallen, woman-hunter, like that. Not that. He is Supreme Lord. He fulfills the desire of every devotee. So Kṛṣṇa had no business to see the *gopīs* naked, but because they wanted to become wife, so He fulfilled their desire. A token, "Yes, I am your husband, I have taken your garment. Now you take your garment and go home." Therefore He is known as *gopī-jana-vastra-hari*. *Brajera rākhāla*, *gopa-vr̥nda-pāla*, *citta-hārī vaṁśī-dhārī*. *Brajera-rākhāla*, the cowherd boy in Vr̥ndāvana, and *gopa-vr̥nda-pāla*, His object was how to satisfy the cowherds men, including His father, uncle, they were all keeping cows, to please them. So He's *gopa-vr̥nda-pāla*. *Citta-hārī vaṁśī-dhārī*, and when He was playing the flute, it was taking the heart of everyone, *citta-hārī*. He was taking away the heart of everyone. *Yogīndra-vandana*, in spite of Kṛṣṇa's playing as a small cowherd boy in Vr̥ndāvana, just