

# 64 SUPER-EXCELLENT QUALITIES OF SRI KṚṢṆA



MAHANIDHI SWAMI



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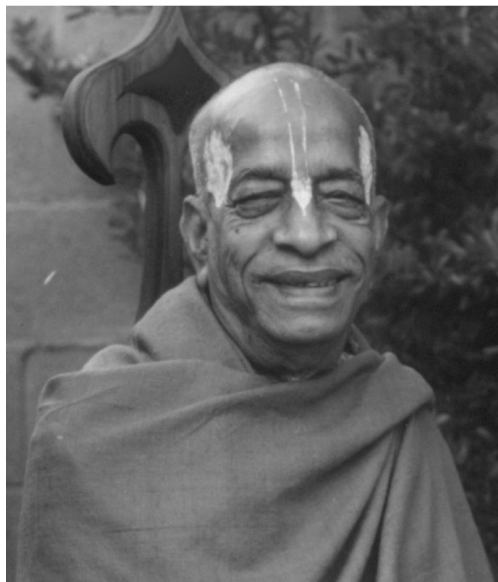
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## Dedication



*The 64 Super Excellent Qualities of Sri Kṛṣṇa* is dedicated to Nitya-lila Pravist ṛ a Om Visnupada Astottarasata Sri Srimad A.C. Bhaktivedanta Swami Prabhupada, the Founder Acarya of the International Society for Krishna Consciousness.

In Teaching of Lord Caitanya Srila Prabhupada said, “To be attracted by the qualities of Kṛṣṇa means to be attracted by Kṛṣṇa Himself.”

In this regard Sri Caitanya Mahaprabhu said, “The transcendental qualities of Sri Kṛṣṇa are unlimited. Out of these sixty four are considered prominent. The ears of the devotees are satisfied simply by hearing all the qualities one after the other.” (Cc. *Madhya* 23.69)

# Mangalacarana

*vande 'haṁ śrī guroḥ śrī-yuta-pada-kamalaṁ śrī gurūn vaiṣṇavāṁś ca  
śrī rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

I offer *praṇāmas* to the lotus feet of Śrī Gurudeva (who includes *śrī dīksā-guru* and *bhajana-śikṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

*śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhūtale  
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam (1)*

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.

*ādadānas tṛṇaṁ dantair idaṁ yāce punaḥ punaḥ  
śrīmad-rūpa-padāmbhoja-dhūliḥ syāṁ janma-janmani (2)*

Clasping a straw between my teeth, I repeatedly beg to attain the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.

*nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale, śrīmate  
bhaktivedānta- svāmin itināmine  
namas te sārāsvate deve gaura-vāṇī-pracāriṇe, nirviśeṣa-śūnyavādi-  
pāścātya-deśa tārīṇe*

I offer my humble obeisances unto the lotus feet of my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. He is a dearmost, intimate servant of Sri Kṛṣṇa forever sheltered at His divine lotus feet.

O Gurudeva! I offer my repeated obeisances before you. As a fully devoted servant of your spiritual master, Srila Bhaktisiddhanta Sarasvati Thakura, you are boldly preaching Lord Gaurasundara's blissful message of personal divine love, thus delivering the western lands from the throes of voidism and impersonalism.

***vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ***

I offer my respectful obeisances unto all the Vaiṣṇavas. They are just like desire-trees who can fulfill the desires of everyone, and they are full of compassion for the fallen souls.

***śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita  
gadādhara śrīvāsādi-gaura-bhakta-vṛnda***

***hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare***

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# 64 Super Excellent Qualities of Sri Kṛṣṇa

Kṛṣṇa has unlimited transcendental qualities. The *Bhakti-rasamṛta-sindhu* describes sixty-four qualities that are fully and eternally manifest in Sri Kṛṣṇa, who is the personification of *sac-cid-ananda*. Whatever qualities we see in humans originate and are complete in Kṛṣṇa. Exalted persons who have received Kṛṣṇa's mercy exhibit the first fifty of Kṛṣṇa's sixty-four qualities to a minute degree. Ordinary *jivas*, however, show but a fraction of a particle of such qualities. A surrendered devotee attains all good qualities by the mercy of Kṛṣṇa.

Hearing about Kṛṣṇa's qualities fills the heart with pleasure and increases one's desire to serve the Lord. A devotee will think, "O Kṛṣṇa is so kind, wonderful and amazing. Let me serve Him with affection and someday attain His love."

## 1. Beautiful Bodily Features (*suramyāṅga*)

The charming beauty of Kṛṣṇa's gorgeous form is incomparable. But to provide a reference point for our limited minds, Sri Rupa Gosvami gives some material comparisons. The full moon in the autumn season somewhat resembles the soft radiance and pleasing aura of Syamasundara's beautiful lotus face. As *cakora* birds thrive by drinking the moon rays with their eyes, pure devotees continually drink the nectar flowing from the full moon of Syama's face with the cups of their fully blossomed eyes. This ever-sweet nectar bathes their hearts in streams of delight that enlivens and energizes every atom of their beings. The minds of the *gopis* spin in a thousand circles when they see Kṛṣṇa standing under a *kadamba* tree beside the Yamuna in His attractive three-fold bending form.

Kṛṣṇa's body displays the quintessence of design perfection; absolutely stunning beauty in every limb. Kṛṣṇa's strong arms are two columns in the palace of love that crush to dust the pride of Cupid. Kṛṣṇa's red palms, which resemble blossoming red lotus flowers, refresh the tired faces of the *gopis* with their sweet fragrance and cooling touch. Kṛṣṇa's handsome broad chest is the door to the *gopis*' treasury room of *prema*. The middle of Kṛṣṇa's body is a terrace in the palace of Radharani wherein She sports

and sometimes rests. His hips are dens where a lion named Hari waits to pounce on the curious eyes of the Vraja-gopis. Kṛṣṇa's shapely thighs, which rival the powerful trunks of elephants, serve as pillars to tie up the lusty minds of the Vraja-gopis.

“Sri Kṛṣṇa's complexion is the color of a blue lotus flower or a blue sapphire, and it is as enchanting as a *tamala* tree or a group of black clouds. Kṛṣṇa is an ocean of nectarean handsomeness. Sri Govinda wears yellow garments and a garland of forest flowers. Gokulananda is decorated with various jewels, and He is a great reservoir of the nectar of many transcendental pastimes. Radhika-ramana has long, curling hair and He is anointed with many fragrant scents.

“Syamasundara's handsome crown is decorated with many different flowers. Sri Gopinatha's handsome forehead is decorated with *tilaka* markings and curling locks of hair. The playful movements of Damodara's raised dark eyebrows enchant the hearts of the *gopis*. Muralimanohara's rolling eyes are as splendid as red and blue lotus flowers. Vṛndavana-candra's ears and cheeks are decorated with earrings made of various jewels.

“Madhava's handsome face is as splendid as millions of moons. Sri Kṛṣṇa speaks many charming jokes and His chin is exquisitely handsome. Govardhana-dhari wears a locket on His chest containing a picture of Sri Radha. Decorated with a necklace of pearls, the beauty of Vrajendranandana's neck enchants the residents of the three planetary systems. Adorned with a necklace of pearls and the Kaustubha gem, which shines like lightning, Mukunda's handsome chest longs to enjoy the company of the beautiful *gopis*. Kṛṣṇa received His Kaustubha jewel from the Kaliya serpent's wives, who gave this jewel to Kṛṣṇacandra with their own hands.

“Ornamented with bracelets and armlets, Madhupati's arms hang down to His knees. Gokula-candra's reddish lotus hands are decorated with various auspicious signs. Radha-natha's charming abdomen is the pleasure abode of perfection. Radha-ramana's nectarean back seems to beg for the playful touch of the beautiful *gopis*. The nectarean lotus flower that is Rasa-bihari's hips bewilders Cupid. Rasaraja Sri Kṛṣṇa's knees are very



splendid, charming and handsome. Murari's thighs are like two beautiful plantain trees that charm the hearts of all women.

“Madana-mohana's charming lotus feet are decorated with jeweled anklebells. Syama's naturally reddish feet reflect the radiance of roses, and they are decorated with various auspicious markings. Govardhana-natha's handsome lotus feet are like two oceans filled with the happiness of pure love. Vraja Kishor's reddish toes are decorated with a row of full moons that are His toenails.” (*Radha-Kṛṣṇa Ganoddhāra-dīpikā*)

## **2. Auspicious Characteristics (*sarva-saṁlakṣaṇa-yukta*)**

Kṛṣṇa's body is marked with all auspicious characteristics that distinguish Him as the topmost form of the Absolute Truth-the Supreme Personality of Godhead. From any angle or any direction, all eyes become tantalized by the supreme elegance of Kṛṣṇa's divine form.

Seven parts of Kṛṣṇa's body radiate a most auspicious reddish glow-His eyes, lips, tongue, palate, palms, nails and feet. Kṛṣṇa has a broad forehead, chest and waist. Three parts of Kṛṣṇa's body are short: His neck, thighs and genitals. Three parts of His beautiful body are deep: His voice, intelligence and navel. Five parts of Kṛṣṇa's splendid body show highness: His nose, ears, forehead, arms and thighs. Five parts of Kṛṣṇa's body display fineness: His skin, teeth, fingertips, and the hairs on His body, on His head and other parts of His body. Seeing the all-auspicious form of Sri Kṛṣṇa satisfies every person in the three worlds.

## **3. Pleasing (*rucirā*)**

The wonderful body of Kṛṣṇa creates a constant festival of bliss for the eager eyes (*nayana mahotsava*) of the Vrajavasis. “The *gopis* used to relish the beauty of Kṛṣṇa as a ceremony of perpetual enjoyment.” (SB 9.24.64)

Everything about Kṛṣṇa is so pleasing and satisfying that a moment without Him tortures the heart with a million years of pain. A blooming red lotus flower pleases the eyes and hearts of all men, be they prince or pauper. Similarly, seeing Kṛṣṇa's body, which resembles a lotus flower in eight places: face, eyes, navel, hands and feet, satisfies the minds of everyone.

The special beauty of Kṛṣṇa's body is His mild smiling, His restless eyes, and His mind stealing singing and flute song. May our hearts someday relish the unlimited pleasure of seeing the beautiful form of Syamasundara while we chant His all-attractive holy name.

#### **4. Effulgent (*tejasānvita*)**

“The brilliant luster of the Kaustubha gem and other jewels adorning the chest of Kṛṣṇa can defeat even the radiance of the sun. Yet when compared with the bodily effulgence of the Lord, these jewels appear to be only as bright as one star in the sky. Therefore, the transcendental influence of Kṛṣṇa is so great that it can defeat anyone.” (NOD ch.21)

Kṛṣṇa's effulgent body is influential and extremely powerful. But before the influence of Radhika's pure love, Kṛṣṇa submits as Her student to learn the dance of *prema*. Although the dazzling sun of Kṛṣṇa's effulgence lights up the entire universe, it becomes eclipsed by the mystifying clouds of Radhika's *maan* (pouting mood). And Kṛṣṇa's universal influence reduces to nil when He falls at Radha's feet to caress them with His radiance.

The aura of Kṛṣṇa's sweetness illuminates the hearts of the *gopis*, and the minds of those lost in the darkness of *maya*. The brilliant luster from Kṛṣṇa's ruby red toenails mixes with the soft blue glow emanating from His lotus face to bathe Vrndavana in a purple hue. Kṛṣṇa's earrings glitter with pinpoints of light showing the dark eyes of the *gopis* the way to His brilliant smile. May the powerful influence of chanting Kṛṣṇa's holy names, and remembering His effulgent qualities prepare the mirror of the heart to reflect the light of Kṛṣṇa's love.

#### **5. Strong (*balīyān*)**

The extraordinary bodily strength of Kṛṣṇa will forever be glorified in prose and poetry. As Muralidhara, Kṛṣṇa holds the flute to steal the hearts of the *gopis*, and He lifts a mountain as Giridhari to surround Himself with the hearts of His beloveds. Kṛṣṇa is the original “strong man.” He is the biggest, the toughest, and the undisputed champion hero of the three worlds. Although Aristasura was as tall as the clouds and mightier than a mountain, Kṛṣṇa effortlessly picked him up and threw him away just like a ball of cotton.

In *Bhagavad-gita*, Kṛṣṇa promises to deliver the power: “I am the strength of the strong, the ability in man, the giver of memory and the giver of knowledge.” Chanting the holy name connects one to the divine powerhouse. Omnipotent Kṛṣṇa gives a sincere soul the knowledge power to control his senses, the will power to control his mind, and the power of love to attract the heart.

## 6. Ever-youthful (*vayasānvita*)

As a baby, as a boy, and as a mischievous romantic youth-whenever and wherever one sees Kṛṣṇa, he will be overwhelmed by waves of beauty and sweetness. Kṛṣṇa’s babyhood and boyhood are shown on the earth planet in Bhauma Vrndavana, but in Vrajaloka, Kishor-Kishori sport and play as eternal teenagers robust and blooming with youthful beauty. Although Kṛṣṇa displays different ages, He is eternally situated in fresh youth.

*Gaura-Govindarcana-smarana-paddhati* says Kṛṣṇa Kishor’s eternal age is 15 years, 9 months, and 7 ½ days. Kishori Radha forever remains 14 years, 2 months, and 15 days. At this age, Kṛṣṇa is known as Rasaraja, and He shows His most attractive form enriched with an array of ecstatic *rasas*. In Her eternal *kishori* form, Srimati Radhika is called Mahabhava Svarupini, because She satisfies Kṛṣṇa’s every desire for love.

Explorers have searched the world for the proverbial “fountain of youth.” Contemporary doctors campaign vigorously to “stop the aging process.” And reputed scientists experiment relentlessly to discover the magic pill of eternal youth. Stop the campaign, close the laboratories, and take up the ancient process of chanting *harinama*. By chanting Hare Kṛṣṇa you will drink from the fountain of youth and never grow old or die. You will achieve *darsana* of Gopinatha, the eternally youthful Lord of love. And you will attain a spiritual body that is ageless and eternally fresh.

## 7. Wonderful Linguist (*vividhādbhuta-bhāṣāvit*)

*Nectar of Devotion* portrays Kṛṣṇa as a wonderful linguist, expert in different languages. Kṛṣṇa knows the celestial language of Sanskrit, the pastoral language of Vrajabhasa, a variety of worldly languages, and the languages of the birds and animals.

“Abounding in happiness upon seeing the love of the forest creatures, Kṛṣṇa said, ‘Oh dear forest creepers, are you happy? Oh My friends the trees, is everything auspicious for you? O deer and stags, is everything peaceful? How are you doing birds? Oh bees, you appear healthy. Oh all moving and non-moving creatures, are you all joyful?’ “ (*Govinda-līlāmṛta*)

One night Kṛṣṇa hid in a forest near Yavat, and exactly imitated the sweet singing of a cuckoo in order to attract Radhika and the *gopis* from their homes.

Playing His flute, Kṛṣṇa calls the cows by name, ‘*Hee, hee Dhavali! Candani! Rangini! Hamsi! Camari!*’ With His eyes expressing His heart’s desire to enjoy with the *gopis*, Kṛṣṇa speaks the language of love. Kṛṣṇa’s words are grave, sweet, poetic, clever, humorous, enchanting, submissive, equivocal and philosophical. Kṛṣṇa always speaks the right phrase at the proper time.

Besides knowing the languages of earth and heaven, the languages of the birds, plants and animals, and the language of love, Kṛṣṇa can speak to every living entity on every planet in every universe. Sri Kṛṣṇa sits next to every soul as the silent witness waiting for the right time to speak. When a conditioned soul meets a devotee selling Srila Prabhupada’s books, Kṛṣṇa dictates from within the heart, “This *Bhagavatam* is very nice. You should buy it.” When a sincere soul searches for God, Kṛṣṇa within speaks, “Here is your *guru*. Surrender to him and you will attain perfection.” To the *guru*, Kṛṣṇa communicates, “Accept this lost servant, train him and bring him to Me.”

If we open our hearts to Kṛṣṇa and speak words of love to Him, “O Kṛṣṇa! You are so beautiful, sweet and kind. Please accept me as Your servant and bind me in Your embrace,” Kṛṣṇa will open His heart to us and say, “I accept your love and will forever give you Mine.”

## **8. Truthful (*satyavākya*)**

Kṛṣṇa is the embodiment of truth-the supreme Absolute Truth. Kṛṣṇa’s words never prove false. The *sastras* abound with Kṛṣṇa’s promises, and devotees firmly believe Kṛṣṇa’s words will always prove true. Queen Kunti once praised Kṛṣṇa for upholding His promise to bring the Pandavas



back after the battle of Kuruksetra. She said, “Even the sunshine may one day become cold or the moonshine one day may become hot, but still Your promise will not fail.” (NOD ch. 21)

Kṛṣṇa promises to reciprocate in proportion to our surrender. He also promises to free us from sinful reactions and deliver us to the spiritual world. With faith in Kṛṣṇa’s words the devotee offers himself to Kṛṣṇa and enters the *sat-dhama* (eternal abode of truth). To attain Kṛṣṇa’s association one must always be truthful. *Harinama-cintamani* states that there are only two real truthful things in the material world: the living entity and the holy name of Kṛṣṇa. So being truthful means to always chant Hare Kṛṣṇa. Truth is eternal and one who speaks the truth, lives the truth and serves the truth will never die.

## 9. Pleasing Talker (*priyaṁvada*)

One who speaks pleasantly even to offenders is called a pleasing talker. Kṛṣṇa spoke gently to His enemy Kaliya after defeating him: “My dear King of the snakes! Although I have given you so much pain, please do not be dissatisfied with Me.” (NOD ch.21)

Once Bhṛgu Muni kicked Kṛṣṇa on the chest. In response, Kṛṣṇa said, “I know that your feet are very soft, like a lotus flower, and that My chest is as hard as a thunderbolt. I am therefore afraid that you may have felt some pain by touching My chest with your feet. Let Me massage Your feet to relieve the pain you have suffered.” (*Kṛṣṇa Book* ch. 88)

## 10. Fluent (*vāvadūka*)

Kṛṣṇa is fluent because He speaks meaningful words with all politeness and good qualities. His words are ambrosial and pleasing to the ears. After Kṛṣṇa politely convinced Nanda Maharaja to stop the Indra Yajna, one *gopi* remarked, “Kṛṣṇa was speaking to His father so politely and gently that it was as if He were pouring nectar into the ears of all present there. After hearing such sweet words from Kṛṣṇa, who will not be attracted to Him?” (NOD ch. 21)

Uddhava describes Kṛṣṇa’s speech thus: “The words of Kṛṣṇa are so attractive that they can immediately change the heart of even His opponent. His words can immediately solve all of the questions and

problems of the world. Although He does not speak very long, each and every word from His mouth contains volumes of meaning. These speeches of Kṛṣṇa are very pleasing to my heart.” (NOD ch. 21)

Kṛṣṇa’s voice eternally resounds in the pages of the *Bhagavad-gita* and *Srimad-Bhagavatam*. At any time or place, devotees can read these immortal scriptures and fill their minds and hearts with the sweet satisfying nectar of Kṛṣṇa’s convincing words.

## 11. Highly Learned (*supaṇḍita*)

Knowledge (*vidya-sakti*) is one of the unlimited energies eternally engaged in Kṛṣṇa’s service. Only Kṛṣṇa can claim to be omniscient, all-knowing. He is the actual source of all knowledge existing in the universe. Brahma, the *adi-kavi* (original learned one) received his knowledge and enlightenment from Kṛṣṇa, “the self-sufficient philosopher who has been fulfilling everyone’s desires since time immemorial.”

Kṛṣṇa does not require any education. But playing the role of an earthly resident, He attended the *gurukula* of Sandipani Muni. In just sixty-four days, Kṛṣṇa mastered all the necessary arts and sciences. Kṛṣṇa displayed such remarkable memory power that He immediately mastered any subject.

The Siddhas prayed to Kṛṣṇa as follows: “My Lord Govinda, the goddess of learning is decorated with fourteen kinds of educational ornaments, her intelligence is all-pervading within the four departments of the *Vedas*, her attention is always on the lawbooks given by great sages like Manu, and she is appareled in six kinds of expert knowledge-namely Vedic evidence, grammar, astrology, rhetoric, vocabulary and logic. Her constant friends are the supplements of the *Vedas*, the *Purāṇas*, and she is decorated with the final conclusion of all education. And now she has acquired an opportunity to sit with You as a class friend in school, and she is now engaged in Your service.” (NOD ch.21)

One is considered highly learned if he is conversant in different departments of knowledge, and strictly follows moral principles. In all His dealings, Kṛṣṇa always conducts Himself appropriately with different kinds of persons.

## 12. Highly Intelligent (*buddhimān*)

Kṛṣṇa's intelligence is sharp and subtle. Rupa Gosvami says highly intelligent means to have a sharp memory and fine discretion. It is said, "discretion is the better part of valor." In His pastimes as an ideal king in Mathura and Dvaraka, Kṛṣṇa exhibited fine discretion in many situations. For example, Kṛṣṇa tricked the demoniac, untouchable king Kalayavana by leading him into Mucukunda's cave to be burned to ashes. Another example of fine discretion is seen when Kṛṣṇa moved His dynasty from Mathura to Dvaraka to avoid the attack of the demon Jarasandha.

In *Bhagavad-gita* 7.10, Kṛṣṇa says: *buddhiḥ buddhi-matām asmi*, "I am the intelligence of the intelligent." Believing that Kṛṣṇa is the source of all intelligence, devotees pray to the Lord for intelligence and the power of discrimination to advance in Kṛṣṇa consciousness. Later in *Bhagavad-gita* 10.10, Kṛṣṇa promises to give intelligence to His loving servants: *bhajatam priti-purvakam, dadami buddhi yogam tam*, "I give intelligence to one who worships Me with love."

May we strive to engage in *priti-bhajana* (chanting the holy names with love), so that we will receive the intelligence to always remember Kṛṣṇa and make the right choices.

## 13. Genius (*pratibhāvita*)

Sri Kṛṣṇa is a genius because He can refute any kind of opposition with newer and newer arguments. He is also expert at improvising original conversation on the spur of the moment.

Radha: "Who taps on My door with one finger?"

Kṛṣṇa: "O crooked girl, it is Madhava."

Radha: "Madhava is a name of spring. Has springtime come knocking on My door?"

Kṛṣṇa: "Certainly not! It is the holder of the Sudarsana wheel."

Radha: "Potters hold wheels. Are You a potter?"

Kṛṣṇa: "I am not. I am the person who holds up the entire world."

Radha: "The forked-tongued serpent king, Ananta holds up the world. Are You He?"

Kṛṣṇa: “No. I am the person who crushes serpents.”

Radha: “The bird-king Garuda crushes serpents. Are You He?”

Kṛṣṇa: “No. I am Lord Hari!” (*Vṛndavana-mahimamṛta*)

“The Sanskrit word *vāsa* has three meanings: residence, fragrance and dress.

One morning, Radha asked Kṛṣṇa, “Where is Your dress?” But taking the meaning as residence, Kṛṣṇa replied, “My dear enchantress, at the present moment My residence is in Your beautiful eyes.”

To this Radha replied, “Hey cunning boy, I asked about Your dress not Your residence.”

Kṛṣṇa then took the meaning of *vāsa* as fragrance and said, “Hey fortunate one, I have just assumed this fragrance in order to be associated with Your body.” (NOD ch.21)

Kṛṣṇa has given the quality of “genius” to the “*sankirtana* soldiers” in Gauranga’s army of preachers and book distributors. Devotees often show their preaching genius by defeating opposing views and by removing the doubts of the innocent. The finest exhibition of Kṛṣṇa’s quality of genius is seen among the book distributors worldwide, who are all expert at “improvising conversation on the spur of the moment” to sell Srila Prabhupada’s transcendental books.

## 14. Artistic (*vidagdha*)

Kṛṣṇa has been one of the favorite subjects of art, music, dance, prose, and poetry for the last five thousand years.

“Kṛṣṇa’s musical taste, artistic sense and standard intelligence, which is never fallible, are different signs of His supreme personality.” (SB 2.1.36 p.)

Kṛṣṇa displays matchless excellence in speaking and dressing, which Rupa Gosvami notes:

“Generally, there are four kinds of garments on the body of Sri Kṛṣṇa: His shirt, turban, belt, and wearing garments. In Vṛndavana, Kṛṣṇa used to put on reddish garments, with a golden shirt on His body, and an orange-colored turban on His head. The different kinds of belts, combined with



Kṛṣṇa's enchanting smile, used to always increase the transcendental bliss of His associates. This dress of Kṛṣṇa is described as gorgeous.” (NOD ch. 26)

“Kṛṣṇa wears many ornaments on His body fashioned from precious pearls, gems, gold and other materials; and like Radha, Kṛṣṇa wears many decorations made from Vrndavana's elegant flowers. Kṛṣṇa wears flower crowns, collars, earrings, necklaces, armlets, sashes, anklets and even a pair of flower shoes, which cover the entire top and sides of His lotus feet.” (*Radha-Kṛṣṇa Ganoddhāsa-dīpikā*)

“The cowherd boyfriends of Kṛṣṇa once said, ‘Dear Kṛṣṇa, You need not decorate Your body with so many ornaments. Your transcendental features are themselves so beautiful that You do not require any ornamentation.’ “ (NOD ch.42)

“The ornaments on the body of Kṛṣṇa were not actually enhancing His beauty, but just the reverse-the ornaments were beautified by Kṛṣṇa.” (NOD ch. 26)

The Sanskrit word *vidagdha* also refers to Kṛṣṇa's quality of being skilled in the sixty-four arts and in amorous affairs.

## 15. Clever (*catūra*)

Just see how clever Kṛṣṇa is! He can do many actions at the same time. While herding the cows of Vraja, Kṛṣṇa entertains His boyfriends with jokes, thrills the earth with the touch of His lotus feet, and excites the hearts of the *gopis* with His love-laden glances.

One *gopi* said of Kṛṣṇa, “My dear friends, just see the clever activities of Sri Kṛṣṇa! He has composed nice songs about the cowherd boys and is pleasing the cows. By the movement of His eyes He is pleasing the *gopis*, and at the same time, He is fighting with demons like Aṛiṣṭāsura. In this way, He is sitting with different living entities in different ways, and He is thoroughly enjoying the situation.” (NOD ch.21)

## 16. Expert (*dakṣa*)

Kṛṣṇa is expert because He can quickly execute a difficult task with ease. As the expert mystic, Kṛṣṇa held Govardhana Hill aloft on His pinky finger just as a child holds a mushroom. During the *rasa* dance, Kṛṣṇa

instantly expanded Himself to appear beside every *gopi* in such a way that each *gopi* thought Kṛṣṇa was dancing with her alone.

Liberating conditioned souls from the clutches of *maya* is certainly a most difficult task. But in His form as the holy name, Kṛṣṇa can do this in one second.

## 17. Grateful (*kṛtajña*)

Rupa Gosvami says, “Any person who is conscious of his friend’s beneficent activities and never forgets his service is called grateful.”

Kṛṣṇa was grateful to Draupadi because she cried “He Govinda!” in a helpless condition. Kṛṣṇa remarked, “Draupadi’s call for Me has made Me indebted to her, and this feeling is gradually increasing in My heart.”

When one surrenders to Kṛṣṇa and dedicates his life to serving Him, Kṛṣṇa feels extremely grateful. At the time of death, Kṛṣṇa remembers His devotee and shows His gratitude by taking him back home, back to Godhead. Kṛṣṇa never forgets any service rendered by a devotee, whether it is a grandiose temple built for Kṛṣṇa’s worship, or the mere chanting of one holy name “Narayana.”

“The *maha-mantra* (Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare) is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy, we can imagine how much the Supreme Lord is obliged. It is impossible for the Lord to ever forget such a devotee. It is clearly stated in this verse that anyone who addresses the Lord immediately attracts the attention of the Lord, who always remains obliged to him.” (NOD ch.21)

As Kṛṣṇa remains always grateful to His servitors, a devotee should always feel grateful toward the Supreme Lord and the various well-wishers, *gurus* and guides who have helped him along the spiritual path. Srila Visvanatha Cakravarti Thakura explains the extent of a devotee’s gratitude: “Even if a devotee serves Kṛṣṇa for one thousand universal creations, he cannot repay the debt he feels to Kṛṣṇa for having received the opportunity to serve the Lord’s lotus feet.”

## 18. Determined (*sudṛḍha-vrata*)

A person who upholds his vows and acts to fulfill his promises is called determined. Kṛṣṇa showed practically how He keeps his promise by delivering the celestial *parijata* flower to His queen Satyabhama, by saving Draupadi, and by protecting Arjuna on the battlefield of Kuruksetra.

In *Bhagavad-gita* 9.31, Kṛṣṇa declares, “My devotee never perishes.” Kṛṣṇa proved this by lifting Govardhana Hill to protect the Vrajavasis from the wrath of Indra. With firm faith in Kṛṣṇa’s promises the sincere devotee works diligently to uphold his promise to follow the four regulative principles and to chant sixteen rounds of *japa* daily. Thus the devotee exhibits his quality of determination in the service of the Lord.

## **19. Expert Judge of Time, Place and Circumstance (*deśa-kāla-supātrajña*)**

Kṛṣṇa is an expert judge of time, place and circumstance. To prevent an outbreak of jealousy among the *gopis*, Kṛṣṇa gave the costly crest jewel collected from the demon Sankacuda to His elder brother. Balarama understood Kṛṣṇa’s intention to present the prize to Radhika, so He later sent the jewel to Her through different intermediates.

Kṛṣṇa always acts to increase His own pleasure and that of His devotees. At another time, Kṛṣṇa displayed His expertise in utilizing time, place and person by dancing with the most beautiful girls in the universe, the *gopis*, in the best place in the universe, Vṛndavana, in the most enchanting conditions, the full moon night in autumn.

One day in Navadvipa, Gaurasundara, overcome with sentiments of *vraja-prema*, began madly chanting, “*gopi! gopi! gopi!*” The Lord’s Sanskrit students, however, did not understand Gauranga’s internal moods of ecstasy, so they conspired to offend Him. In order to save the students from the terrible results of *aparadha*, Lord Gauranga left Navadvipa to take *sannyasa*. Thus the Lord showed His expertise in dealing with the time and circumstance.

Sri Kṛṣṇa skillfully weighs each person, place, time and situation before acting perfectly for everyone’s benefit. Similarly, Srila Prabhupada always taught us to carefully consider *kala*, *desa*, and *patra*, the factors of time,

place and circumstance before making any decision or initiating any action. To achieve success in dealing with people, places and time one must always implement the golden rule of *bhakti*-accept everything favorable for Kṛṣṇa's happiness, and reject anything that goes against it.

## 20. Seer by the Authority of Scriptures (*śāstra-cakṣu*)

In *Bhagavad-gita* 15.15, Sri Kṛṣṇa states that He compiled the *Vedas*, knows the *Vedas*, and can be known by the *Vedas*, *vedaiś ca sarvair aham eva vedyo*. Although Kṛṣṇa is the omniscient Supreme Lord and can clearly see the past, present and future, still He quotes *Veda* in order to teach the masses the importance of scriptural authority.

At the tender age of seven years, Kṛṣṇa spoke *karma-mimamsa* philosophy to convince His father Nanda Maharaja to stop the sacrifice to Indra. After alluring the Vraja-gopis deep into the forest in the dead of night with His sweet flute song, Kṛṣṇa cited the Vedic *dharma-sastras* on *patni-dharma* to encourage the girls to return to their homes and husbands.

Much later on the Battlefield of Kuruksetra, Kṛṣṇa quoted from the *Vedanta-sutra* to instruct Arjuna in his proper duties. When Kṛṣṇa appeared as Sri Caitanya Mahaprabhu, He constantly relished different Vedic *slokas* with His confidants and quoted them in preaching.

Since Kṛṣṇa compiled the scriptures in His form as Vyasadeva, the scriptures are non-different from Him. One is Kṛṣṇa's literary form as the book *Bhagavata*, and the other is the *Bhagavata* in person-Sri Kṛṣṇa.

If one sees only with his physical eyes, he will never see his way beyond the cycle of birth and death. Viewing reality through the *Vedas* is the perfection of vision. For one who wants to see the truth and become self-realized, Kṛṣṇa gives two eyes: the eye of *sastra* (*sastra-cakṣuh*) and the eye of *guru* (*guru-cakṣuh*). Using these two eyes, any conditioned soul, blinded by the illusion of material desire, can see through the darkness of ignorance and attain the brilliantly, blissful abode of spiritual perfection.

## 21. Pure (*śuci*)



Since Kṛṣṇa is the supreme purity, one gets immediately purified and cleansed by any contact with the Lord's name, form, qualities, pastimes, holy abode, eternal associates, teachings, remembrance, service, and His representative-the spiritual master. Purity is the force or potency that pushes one toward God, and away from the dirty desires for sense enjoyment. By chanting Kṛṣṇa's holy names one connects with Kṛṣṇa's purity, and becomes cleansed of lust, anger, greed, envy and illusion.

Rupa Gosvami says Kṛṣṇa possesses two types of supreme purity: (1) Kṛṣṇa never does anything impure. (2) Kṛṣṇa's purity delivers the sinful. As the sun of Kṛṣṇa's holy name rises within the heart, one gets delivered from the darkness of sin and firmly established in a life of purity. Chanting more and more, one soon becomes pure and empowered to see the supreme purity-Sri Kṛṣṇa, the beautiful.

## 22. Self-controlled (*vaśī*)

During the *rasa* dance, Kṛṣṇa was surrounded by the sixteen thousand most beautiful girls in the universe. Yet He remained perfectly self-controlled, and so detached that one time He just walked away leaving everyone behind. Throughout the three worlds, Kṛṣṇa is known as Acyuta, Ajita and Hrsikesa-infallible, unconquerable and the master of the senses. But when Syama meets Sri Radha, He loses all control and becomes a dancing doll in the hands of Her *prema*.

## 23. Steadfast (*sthira*)

*Nectar of Devotion* describes steadfast as, “a person who continues to work until his desired goal is achieved.” The *Oxford Pocket Dictionary* says steadfast means, “firm, constant and unwavering.”

Kṛṣṇa is steadfast in holding Govardhana Hill aloft to protect His beloved Vrajavasis. For seven days, He stood firm and unwavering before the fierce thunderbolts of Indra and the deluge of destruction. When Kṛṣṇa stole the *gopis'* clothes, He showed another side of steadfastness. The *gopis* begged Kṛṣṇa not to tease them in this way. But “when they saw that Kṛṣṇa was strong and determined,” they surrendered to His desire.

Kṛṣṇa is steadfast in working for the upliftment of all living entities. Despite our indifference in matters of self-realization, Kṛṣṇa never

abandons us. The Lord forever accompanies us as the Supersoul-the inner guide and *guru*-to help us return to Him. Kṛṣṇa never quits or compromises in His attempts to liberate the conditioned souls. He sits in the heart as the *caitya-guru*, and appears outside as the *sastras*, various *avatars* and the initiating spiritual master. Determined, tolerant and unswerving, Kṛṣṇa waits with heart opened and arms outstretched to take ten steps toward us when we take one toward Him.

## 24. Forbearing (*dānta*)

A person who tolerates all kinds of unbearable distress is called forbearing. While living at Sandipani Muni's *gurukula*, Kṛṣṇa endured severe hardship in serving his spiritual master. Although Kṛṣṇa's body was delicate, He went to the forest to collect firewood for the *ashram*. One time Kṛṣṇa got lost in the forest during a rainstorm and spent the whole night sitting in a tree.

Kṛṣṇa showed tolerance when bitten on the chest by the fangs of the Kaliya serpent. Kṛṣṇa did not even retaliate by killing the demon, but purified his heart instead. From Kṛṣṇa's example of forbearance one can learn to tolerate the useless agitation of the material senses when they push us to enjoy. One should patiently bear any personal insult by accepting it as a consequence of one's own *karma*.

We can strive to always use our intelligence to remain fixed in Kṛṣṇa's service, and someday attain the level of tolerance suggested by Kṛṣṇa in the *Srimad-Bhagavatam* 11.22.58-59:

“Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.”

## 25. Forgiving (*kṣamāśila*)

Kṛṣṇa perfectly exemplifies Srila Rupa Gosvami's definition of a forgiving person: “a person who tolerates all kinds of offenses of the opposite party.” Certainly Brahma committed a grave offense by kidnapping Kṛṣṇa's cows and boyfriends. What to speak of Indra, who

tried to kill Kṛṣṇa's cows, destroy Vṛndavana and annihilate Kṛṣṇa's family. Yet Kṛṣṇa tolerated their grievous offenses, and compassionately forgave the two demigods.

As the supreme father, *aḥam bija pradah pita*, Kṛṣṇa loves all living entities. Kṛṣṇa is patient, merciful and compassionate. He is always willing to forgive and forget even the “most abominable type of sin.” By misfortune a devotee may commit the worst imaginable sin. But if he repents and renders unswerving service to the Lord, Kṛṣṇa will again accept him as saintly.

To preserve the purity of one's spiritual consciousness in the material world, which is full of agitating situations and disrespectful people, one must always remain tolerant. From moment to moment we must be ready to forgive and forget all kinds of offenses.

## **26. Grave (*gambhīra*)**

“A person who does not express his mind to everyone, or whose mental activity and plan of action are very difficult to understand, is called grave.” Kṛṣṇa's gravity is seen in His love affairs with Radharani: “Kṛṣṇa was always very silent about His love affairs with Rādhārāṇī, so much so that Baladeva, Kṛṣṇa's elder brother and constant companion, could not understand the transformations of Kṛṣṇa on account of His gravity.” (NOD ch. 21)

Every night in Nandagram, Kṛṣṇa sits with Nanda Maharaja and other family members in the palace auditorium to watch a variety of artistic performances. Although there is an attractive array of singing, dancing, juggling, story telling, acrobatics and music recitals, all eyes are fixed on the fabulous form of Kṛṣṇa. Externally Kṛṣṇa appears to be laughing and interacting with the performers, but internally His mind races to the groves of Vṛndavana wherein He will soon secretly meet His beloved Radhika.

## **27. Self-satisfied (*dhṛtimān*)**

Kṛṣṇa is the topmost *atmarama*, self-satisfied person, who attracts all the other self-satisfied liberated souls in the universe. In *Nectar of Devotion*, page 171, Srila Rupa Gosvami says, “A person who is fully satisfied in

himself, without any hankering, and who is not agitated even in the presence of serious cause for distress, is called self-satisfied.”

When the *gopis* lovingly criticized Kṛṣṇa for leaving them at the onset of the *rasa* dance, He remained calm and peaceful. The *gopis* wanted to hear Kṛṣṇa’s opinion about three classes of lovers. In answering, Kṛṣṇa described a special type of lover that neither reciprocates with nor neglects his lover. This lover is called *atmarama*, which means he is self-satisfied due to being absorbed in remembering God, and therefore, does not need anyone’s love.

Kṛṣṇa then described Himself, “I am completely self-satisfied. I do not need anyone’s love, but at the same time, I am not ungrateful. Do not be aggrieved over my disappearance from you. I did that just to increase your love for Me. Indeed, I can never repay you for the love you have shown Me.”

Though Kṛṣṇa is self-satisfied, He is never ungrateful; He always returns an offering of love.

## **28. Possessing Equilibrium (*sama*)**

Kṛṣṇa possesses equilibrium because He is devoid of attachment and aversion. *Nectar of Devotion* defines a balanced person as, “a person who is unaffected by attachment and envy is said to possess equilibrium.”

Kṛṣṇa showed the height of equilibrium when He drove the poisonous serpent Kaliya out of Vṛndavana. Although Kṛṣṇa chastised Kaliya for his offenses, He also arranged for his protection by marking the serpent’s hoods with His lotus feet. The prayers of Kaliya’s wives glorify Kṛṣṇa for His impartiality:

“O dear Lord, You are equal to everyone. For You there is no distinction between Your sons, friends, or enemies...This apparent punishment to Kaliya is actually some benediction.” (*Kṛṣṇa Book* ch. 16)

In *Bhagavad-gita* 9.29, Kṛṣṇa says that He is impartial to all but He favors His devotees. How is it possible to be simultaneously partial and impartial? This discrimination is natural and it is seen in everyday dealings. A charitable man helps one and all, but shows special affection toward his own children. Similarly, God maintains all His children, but

those who step forward to love Kṛṣṇa receive His special blessings in return.

## 29. Magnanimous (*vadānya*)

A person who profusely gives in charity is called magnanimous. When Kṛṣṇa lived in Dvaraka, He daily gave 13,054 lavishly ornamented cows in charity from each of His 16,108 palaces. Indeed, anyone who can daily donate 208 million cows is a most magnanimous person!

A magnanimous person gives whatever he has-his life, wealth and intelligence to others. Among all the *avatars*, Kṛṣṇa alone shows the greatest magnanimity by giving Himself fully to any individual soul, be he a demigod or a *raksasa*. For various reasons, Lord Rama did not offer Himself to Ravana's sister Surpanakha when she begged for His hand. When Surpanakha reappeared in Dvapara-yuga as Kubja, however, Kṛṣṇa gladly accepted her proposal and gave Himself in return.

Many demigoddesses became attracted to the beautiful form of Vamanadeva at the time the Lord accepted charity from Bali Maharaja. But Lord Vamana did not fulfill their desires for intimate contact. Kṛṣṇa, however, blessed those celestial ladies by awarding them *gopi* forms to accept the charity of His embraces during the *rasa-lila*.

As aspiring devotees of Kṛṣṇa we should maintain a soft heart, and always be kind to others by giving them the matchless gift of Kṛṣṇa consciousness.

## 30. Religious (*dharmīka*)

A religious person honestly follows the codes of religion and teaches others the same principles. Religion means to obey the laws of God, to serve and to love Kṛṣṇa.

When Kṛṣṇa appeared five thousand years ago, He established religion by protecting cows and vanquishing impious demoniac kings like Kamsa and Duryodhana. Kṛṣṇa's pastimes in Vṛndavana show the perfection of religion-the quintessence of surrender in love of God. By enacting His ecstatic *vraja-lilas*, Kṛṣṇa attracts the conditioned souls to follow the path of *prema-dharma*, the religion of divine love.



### 31. Heroic (*śura*)

A person who is enthusiastic to fight and expert in the use of weapons is called heroic. In Vrndavana, Kṛṣṇa showed His heroism by personally fighting the most ferocious monsters like Aghasura, Bakasura and Aristasura. Although Kṛṣṇa never used any weapons, just with His hands and feet He easily defeated the most powerful demons.

In *Bhagavad-gita* 18.78, Sanjaya declares that where Kṛṣṇa exists victory prevails. Therefore, if we always associate with Ajita, the undefeatable Kṛṣṇa, by chanting His holy name, we will be victorious in the war against *maya* and go back home, back to Godhead.

### 32. Compassionate (*karuṇa*)

A person who cannot bear another's distress is called compassionate. Kṛṣṇa exhibited His compassion at the departure of Bhismadeva from this world. Seeing the pitiable condition of Bhismadeva as he lay on a bed of arrows, Kṛṣṇa became overwhelmed with compassion and started crying.

In Vrndavana, Kṛṣṇa repeatedly showed His compassion by protecting the cows from the freezing rains of Indra; by swallowing the forest fire to save His friends; by comforting mother Yasoda with sweet words; and by reappearing before the *gopis* to dry their tears and accept their love.

Srila Prabhupada teaches how to attain the compassionate glance of Kṛṣṇa: “Because Kṛṣṇa is the Supreme Personality of Godhead, it is very difficult to approach Him. But the devotees, taking advantage of His compassionate nature, which is represented by Radharani, always pray to Radharani for Kṛṣṇa's compassion.” (NOD ch. 22)

### 33. Respectful (*mānyamāna-kṛta*)

A respectful person shows due regard to a spiritual master, a *brahmana* and an old person.

Kṛṣṇa set the example in His pastimes as a member of the human society by offering respect to His spiritual master, His father and His elder brother Balarama. “In this way, Kṛṣṇa was completely happy and pure at heart in all of His dealings.” (NOD ch. 22)

Every afternoon the demigods appear on earth to offer prayers to Kṛṣṇa as He returns to Nandagrama with His cows and cowherd boyfriends. Kṛṣṇa stops to receive them and respectfully hears their poetic praises.

### 34. Gentle (*dakṣiṇa*)

Kṛṣṇa is gentle. His actions are always very pleasing; He never shows a puffed-up nature.

A sterling example of Kṛṣṇa's gentleness was shown at Maharaja Yudhisthira's Rajasuya Yajna, wherein Kṛṣṇa bathed the feet of the guests as an exchange of love.

Nanda and Yasoda walk behind Kṛṣṇa every morning when the Lord takes the cows into the forest. In order to send His parents home, Kṛṣṇa speaks some gentle words to satisfy their hearts and engage them in service: "O mother! You need not follow us anymore. Please go home and make some *rasala* (nectar drink) and send it to us. O father! Since My bat is broken, you can go home and quickly make five or six new ones so that we can continue playing ball." (*Govinda-līlāmṛta* ch. 5)

Kṛṣṇa always acts and speaks with others in such a way that they feel peaceful and satisfied. As Kṛṣṇa's devotees we should follow the example of Kṛṣṇa's ideal behavior, and practice gentleness in our thoughts, words and deeds. Srila Prabhupada once said, "A devotee should be a perfect gentleman."

### 35. Liberal (*vinayī*)

By His mild behavior Kṛṣṇa shows His liberality in dealing with others. The Putana witch posed as a mother in order to kill Kṛṣṇa. But Kṛṣṇa is *bhāva grahi janārdana*, one who sees the essence of another's feelings, so He accepted Putana's offering of motherly love and promoted her to the spiritual world. In Dvaraka, Kṛṣṇa overlooked Akrura's participation in a murder conspiracy and accepted his devotion.

### 36. Shy (*hrīmān*)

Kṛṣṇa shows the quality of shyness when others glorify Him or detect His amorous affairs. While Kṛṣṇa was lifting Govardhana Hill, He glanced at the breasts of the *gopis* and His arm started shaking. Seeing the hill

wobbling, the cowherd men became frightened and began to pray to Kṛṣṇa for safety. Balarama smiled upon seeing the fear of the cowherd men. But thinking that Balarama was smiling due to having read His mind in observing the breasts of the *gopis*, Kṛṣṇa felt extremely shy.

Kṛṣṇa becomes bashful before Balarama, yet He boasts with belligerence before fighting a demon. The diamond of Kṛṣṇa's personality is multifaceted; from any angle Kṛṣṇa is most attractive to the hearts of His devotees.

### **37. Protector of Surrendered Souls (*saraṇāgata pālaka*)**

As the moon distributes its soothing rays both in the courtyard of the king and on the home of the *candala*, Kṛṣṇa shelters surrendered souls and demons too if they surrender unto Him. "Some enemy of Kṛṣṇa's was enlivened with the thought that he need not fear Kṛṣṇa, because if he simply surrendered unto Him, Kṛṣṇa would give him all protection."

One of the six symptoms of surrender in devotion is to deeply feel that Kṛṣṇa is one's sole protector. The Vrajavasis treat Kṛṣṇa as their child, friend or lover, but in times of danger they seek His protection alone. When Indra pulverized Vraja with torrents of rain, the residents turned to Kṛṣṇa. He responded by lifting Govardhana Hill to shelter them underneath.

After Kaliya surrendered to Kṛṣṇa, the marks of Kṛṣṇa's lotus feet on Kaliya's hoods protected him from the jaws of Garuda. When a huge snake was swallowing Nanda Maharaja, he called out to Kṛṣṇa for help, "Hey Nandanandana! Please come save me from this danger."

One night during Holi Purnima, Sankhacuda, a puffed up demon friend of Kuvera, forcibly abducted the *gopis* with the desire to enjoy them. In great fear the *gopis* called out desperately to Kṛṣṇa and Balarama for protection. Kṛṣṇa pursued the demon while reassuring the *gopis*, "Don't be afraid, don't be afraid! We are going to smash this demon." Kṛṣṇa protects all souls, especially those who serve Him. "Endeavors on the path of devotion never meet with loss. Even a little advancement on this path protects one from the most dangerous type of fear." (Bg. 2.40)

### 38. Happy (*sukhī*)

Kṛṣṇa is a happy person because He is always joyful and never touched by the slightest distress.

Srila Rupa Gosvami states, “The conception of enjoyment is beautiful women, ornaments and riches.” (NOD ch. 22)

As the son of the king of Vṛndavana, Kṛṣṇa enjoys the fabulous wealth and costly jewels of royalty, along with the natural opulences of Vraja in the form of fruits, flowers, berries, unguents, pastes, fragrant mineral powders, rivers, lakes and mountain caves. Amidst all this unbounded opulence, Kṛṣṇa relishes the epitome of happiness in His amorous affairs with the Vraja-gopis, who are the most beautiful and delightful girls within the three worlds.

In the 1970’s when the hippie movement was widespread, Srila Prabhupada explained the effect of Kṛṣṇa consciousness by stating, “I’ve turned the hippies into happies.” Thinking of oneself as a hippie or any other bodily designation makes one feel empty and unhappy. But serving Kṛṣṇa makes one healthy, happy and holy.

### 39. Well-wisher of His Devotees (*bhakta-suhrta*)

Kṛṣṇa is *bhakta-suhrta*, which means that devotees are always in His heart and He is always in theirs’. Kṛṣṇa is so easily pleased that He sells Himself to someone who offers Him a *tulasi* leaf or a little water in devotion. Kṛṣṇa is called *bhakta-vatsala* because He is especially affectionate to His devotees.

Srila Rupa Gosvami says that out of love Kṛṣṇa showed His favoritism toward His devotee Arjuna on the Battlefield of Kuruksetra. Kṛṣṇa promised not to fight or favor either party, but Bhisma forced Kṛṣṇa to break His promise. To save Arjuna, Kṛṣṇa picked up a broken chariot wheel, and charged Bhisma with the ferocity of a lion.

Once at the beginning of the *rasa* dance, Radhika felt disturbed in the presence of so many “newcomer *sakhis*,” so She left abruptly. Kṛṣṇa then immediately left thousands of beautiful girls, eager for His embrace, to search for Sri Radha. By this Kṛṣṇa showed His affection and attachment for His best devotee, Srimati Radhika.

## 40. Controlled by Love (*prema-vasya*)

Of all the powers in the world, everyone knows that the power of love conquers all.

Mother Yasoda tried desperately to bind naughty Kṛṣṇa with ropes. Seeing Yasoda perspiring and completely exhausted, Kṛṣṇa finally submitted to her love and allowed Himself to be tied. Thus teaching that no one can bind Kṛṣṇa by any means other than love.

Srila Rupa Gosvami states, “Kṛṣṇa becomes obliged to the loving spirit of the devotee and not exactly to the service rendered... It is the devotee’s attitude of love and affection for Kṛṣṇa that makes Him obliged.” (NOD ch. 22)

The greatest quality of Premamayi Sri Radha is Her ability to “control Kṛṣṇa by Her love.” Kṛṣṇa enrolls in the school of love to learn the dance of *prema* from His *guru* named Radhika. Kṛṣṇa is controlled only by love. Sri Radha is the personification of the topmost expression of Kṛṣṇa-conquering love. Therefore, devotees seek Radha’s mercy in order to attain Kṛṣṇa’s love.

“In Vṛndāvana all the pure devotees pray for the mercy of Srimati Radharani, the pleasure potency of Lord Kṛṣṇa. Srimati Radharani is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Radharani is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Kṛṣṇa, the Lord at once accepts the devotee’s admittance into His association.” (SB 2.3.23 p.)

## 41. All-auspicious (*sarva śubhañkara*)

*Nectar of Devotion* says that a person who always engages in auspicious welfare activities for everyone is known as all-auspicious. Kṛṣṇa is the absolute abode of all-auspiciousness. Any form of contact with Kṛṣṇa, be it His holy name, His form, His pastimes, His abode, His associates or His service generates immeasurable fortune in one’s life.

When Kṛṣṇa enters the forest of Vṛndavana, mother Bhumi thrills from the touch of His lotus feet. The birds close their eyes in ecstasy meditating on Kṛṣṇa’s melodious flute song. When Kṛṣṇa touches their leaves and



flowers, the trees cry tears of joy in the form of honey flowing down their branches. The hearts of the cowherd boys flood with happiness joking and playing with their bosom friend. In separation from Kṛṣṇa, the Vraja-gopis remember Him by singing His praises, and by feeling His blissful embrace in their hearts. Thus Kṛṣṇa is all-auspicious for all the moving and non-moving residents of Vṛndavana. And for one who remembers Kṛṣṇa's *vraja-lilas*, his life will always be filled with fortune.

Because Kṛṣṇa is the well-wisher for the entire universe, whatever He does is good for everyone. A faithful devotee understands this quality of Kṛṣṇa, so he accepts everything that happens to Him as the benevolent mercy of His all-auspicious Lord.

## **42. Most Powerful (*pratāpi*)**

A person who terrifies his enemies and always puts them into calamity is called most powerful.

“When Kṛṣṇa was present on this planet, just as the powerful sun drives all darkness to take shelter in caves, He drove away all of His enemies, who fled like owls to take shelter beyond His sight.” (NOD ch. 22)

From infancy to boyhood, Kṛṣṇa was regularly showing His infinite power. When Kṛṣṇa was just six days old He killed a twelve-mile long witch named Putana. At the age of ten, Kṛṣṇa easily conquered a fierce demon disguised as the bull Aristasura, whose body was so huge that his back touched the clouds.

In the age of Kali, one can directly experience the power of Kṛṣṇa in His holy name. Simply by chanting the Hare Kṛṣṇa *maha-mantra* one receives unlimited power from Kṛṣṇa to destroy the demons of doubt, and the witches of material desires.

## **43. All-famous (*kīrttimān*)**

Srila Prabhupada defined God as that person who possesses six opulences in full (*sad-aisvarya purna*). The six opulences are complete knowledge, complete strength, complete fame, complete beauty, complete wealth and complete renunciation.

Because Kṛṣṇa possesses these six opulences in unlimited proportions He alone is well known as the Supreme Bhagavan-the Supreme Personality of

Godhead. Srila Rupa Gosvami writes, “A person who becomes well known due to his spotless character is famous.” (NOD ch. 22)

Narada’s chanting of Kṛṣṇa’s glories made the blue line on Siva’s neck disappear. Upon hearing the chanting of Kṛṣṇa’s name, Balarama’s blue *dhoti* turned white. And the Vraja-gopis saw the water of the Yamuna turn into milk, so they began to churn it into butter. In other words, everything becomes white and pure by spreading the name and fame of Kṛṣṇa.

Srila Prabhupada writes, “The diffusion of Kṛṣṇa’s fame is like the moonshine, which turns darkness into light. In other words, if Kṛṣṇa consciousness is preached all over the world, the darkness of ignorance and the anxiety of material existence will turn into the whiteness of purity, peacefulness and prosperity.” (NOD ch. 22)

#### **44. Popular (*rakta-loka*)**

Any person who is very dear to the people in general, and the object of love and attraction for everyone is called popular.

When Kṛṣṇa strolled into Kamsa’s wrestling arena in Mathura, all the residents cheered, *Jaya! Jaya! Jaya!* In that place, Kṛṣṇa was the most popular among the assembly of guests, sages, *brahmanas*, and the Mathura ladies and gentlemen. When Kṛṣṇa returned to Dvaraka, all the citizens happily greeted Him saying, “...While You were gone, every moment appeared to us like millions of years. Your separation is completely unbearable to us.” (NOD ch.22)

#### **45. Partiality to Devotees (*sadhu-samāśraya*)**

Kṛṣṇa feels special attraction for anyone who chants His name in love and affection. The term *sadhu-samāśraya* means that Kṛṣṇa gives complete shelter and protection to His saintly devotees. But Kṛṣṇa also favors the demons that He kills by awarding them Brahman liberation. In one sense, Kṛṣṇa is partial to anyone who approaches Him, but He shows special partiality to His surrendered devotees.

#### **46. Very Attractive to All Women (*nārīgaṇa-manohārī*)**

With the incomparable sweetness of His body, love and flute song Kṛṣṇa steals the hearts of every woman in the three worlds. Kṛṣṇa is very attractive to all women.

“My dear Lord, You are just like a magnet, and all the damsels of Vraja are just like iron: in whichever direction You are moving they are following You, as iron is attracted by a magnetic force.” (NOD ch. 22)

Kṛṣṇa, Hari, Madana-mohana, Murali-manohara—all these wonderful names of Kṛṣṇa describe the Lord as the topmost attractor and the supreme enchanter. When Kṛṣṇa attracts the heart, how can one resist? No one relishes Kṛṣṇa’s attraction as much as the Vraja-gopis. That is the special feature of their *srngara-rasa*.

Sri Kṛṣṇa’s beautifully decorated and ornamented body creates a daily festival for the eyes. Every feature of Kṛṣṇa’s transcendental form is like a tidal wave of luscious splendor inundating the senses of His devotees and drenching their hearts with unlimited satisfaction. Everything about Sri Kṛṣṇa is simply wonderful. Kṛṣṇa is wonderful to see. Tasting Kṛṣṇa’s *prasadam* is simply wonderful. Kṛṣṇa’s fascinating flute fills the ear with wonderful sounds, and Kṛṣṇa’s transcendental body emanates wonderfully intoxicating scents.

Srimati Radharani describes the wonderful attraction of Kṛṣṇa’s transcendental fragrance:

“The scent of Kṛṣṇa’s transcendental body surpasses the aroma of musk, and it attracts the minds of all women. The eight lotus-like parts of Kṛṣṇa’s body (eyes, face, navel, hands and feet) distribute the fragrance of lotuses mixed with that of camphor. Kṛṣṇa’s body is anointed with aromatic substances like musk, camphor, sandalwood and *aguru*. Oh, My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.

“The scent of Kṛṣṇa’s body surpasses the fragrance of musk and the bluish lotus flower. The scent of Kṛṣṇa’s body enchants the whole world. The scent of Kṛṣṇa’s body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of the world come under its influence, and therefore the scent of Kṛṣṇa’s body is like a plunderer.

“The dramatic actor Madana-mohana has opened a shop of scents that attract women of the world to become His customers. He delivers the scents freely, but they make the women all so blind that they cannot find the path returning home.” (Cc. *Antya* 19.91-8 v.)

## 47. All-worshipable (*sarvārādhya*)

Everyone has the inherent tendency to worship another. This innate quality finds its perfection in relationship with Kṛṣṇa, the Supreme Lord of love. The natural function of worship automatically manifests in the presence of the right person or object.

Kṛṣṇa is most worthy of our worship because He possesses in full the sixty-four qualities described here. “Kṛṣṇa is worshiped not only by all living entities, including the great demigods like Lord Śiva and Lord Brahmā, but also by Viṣṇu expansions (forms of Godhead) such as Baladeva and Śeṣa.” (NOD ch. 22)

Kṛṣṇa is *sarvārādhya* because He is respected and worshiped by everyone, and because Srimati Radhika most expertly worships Him in every possible way.

## 48. All-opulent (*samṛddhimān*)

Kṛṣṇa is all-opulent because He possesses six chief opulences in full: all wealth, all strength, all fame, all beauty, all knowledge and all renunciation. Many people are rich, beautiful and learned, but no one can possess all these opulences in their entirety. “Only Kṛṣṇa can claim this because He is the Supreme Personality of Godhead.” (Bg. 2.2 p.)

Bilvamangala Thakura speaks of Kṛṣṇa’s opulence: “My dear Lord, what can I say about the opulence of Your Vṛndāvana? Simply the ornaments on the legs of the damsels of Vṛndāvana are more than *cintāmaṇi*, and their dresses are as good as the heavenly *pārijāta* flowers. And the cows exactly resemble the *surabhi* cows in the transcendental abode. Therefore Your opulence is just like an ocean that no one can measure.” (NOD ch. 22)

## 49. All-honorable (*variyan*)

Kṛṣṇa is known as *asamaurdhva*, no one can match Him nor excel Him in any way. Kṛṣṇa is eternally superior to all. Even the demigods, the great

controllers of the universe, honor Kṛṣṇa and visit regularly to offer their respect.

*Nectar of Devotion* states that the most famous and influential demigods have to wait in line to meet Kṛṣṇa. In Dvaraka, the doorkeeper, who had to manage all the visiting demigods, one busy day said, “My dear Lord Brahmā and Lord Śiva, please sit down on this bench and wait. My dear Indra, please desist from reciting your prayers. This is creating a disturbance. Please wait silently. My dear Varuṇa, please go away. And my dear demigods, do not waste your time uselessly. Kṛṣṇa is very busy; He cannot see you!” (NOD ch. 22)

## **50. The Supreme Controller (īśvara)**

The two aspects of a controller are: (1) He is independent of other’s control; (2) His orders cannot be transgressed by anyone. Although there are many partial controllers such as Brahma, Siva, Surya and Indra, Kṛṣṇa alone is the absolute Supreme Controller of everyone and everything. By the time factor Kṛṣṇa controls and engages every living entity in the universe from the insignificant ant to the powerful Lord Brahma.

The *Bhagavata* defines Kṛṣṇa as *svarāt*, “completely independent.” If Kṛṣṇa desires He can favor a great offender like Kaliya with the imprint of His lotus feet, or He can totally ignore a great demigod like Brahma when he utters poetic verses of praise.

One devotee said, “Simply by Your orders and by Your partial representation of Viṣṇu, You are maintaining the universes. In this way, O Kṛṣṇa, O enemy of Kaṁsa, there are so many Brahmās and Śivas who are simply carrying out Your orders.” (NOD ch.22)

## **51. Changeless (*sadā-svarūpa-samprāpta*)**

The individual soul can have fifty of Kṛṣṇa’s sixty-four qualities in minute quantities. Besides having these fifty qualities in full, Kṛṣṇa exhibits five other qualities, which are partially seen in Brahma and Siva.

Conditioned souls continually change their bodies as they rotate in the cycle of birth and death. “But Kṛṣṇa does not change His body. He appears in His own body and is therefore not affected by the modes of material nature... Although the Lord sometimes appears in this material world,

Kṛṣṇa has nothing to do with the modes of material nature, and He acts with full independence in His transcendental position. This is the special quality of the Lord.” (NOD ch. 22)

Kṛṣṇa exists in an unchangeable *sada-svarupa*, bliss-filled, eternal transcendental body. By chanting *suddha-nama* a devotee will attain his own transcendental form, *sada-svarupa*, and enter the spiritual world for an eternal life of divine service. He will never have to change his body again.

## **52. All-cognizant (*sarvajña*)**

Someone may be a “know it all,” but only God, Sri Kṛṣṇa, can rightfully hold the title of omniscient. Kṛṣṇa knows everything about the past, present and future. In the classic definition, God is defined as omnipotent, omnipresent and omniscient. Kṛṣṇa perfectly embodies these divine attributes.

*Nectar of Devotion* defines “all-cognizant” as “any person who can understand the feelings of all persons and incidents in all places and times.” Kṛṣṇa is the supreme *jnani*, but He also possesses “knowledge of the heart.” Kṛṣṇa cares-He knows everyone’s heart and works actively to liberate His devotees. A devotee can never say, “Nobody understands me.”

Kṛṣṇa knows us better than we know ourselves. Tirelessly, Kṛṣṇa acts to point us in the right direction. Kṛṣṇa guides us from within as the Supersoul, and He instructs us externally as the spiritual master.

In *vraja-lila*, Kṛṣṇa understood the hearts of the *brahmanas*’ wives, so He accepted their offerings and gave His heart in return. He also knew the desires of the unmarried *gopis* who were worshiping Katyayani to attain Him as their husband. So Kṛṣṇa blessed them by fulfilling their desire.

## **53. Ever Fresh (*nitya-nutana*)**

Everything about Kṛṣṇa is ever fresh, interesting, attractive and ecstatic. Every day mother Yasoda follows Kṛṣṇa and the cows into the forest. She bathes Kṛṣṇa with the combined streams of her tears and breast-milk before returning to Nandagrama. Although Yasoda enacts this pastime every day, each episode feels like a uniquely fresh and blissful experience.



Every night Kṛṣṇa's *rasa* dance with the *gopis* extends for the time period covered by Lord Brahma's day (4 billion years). Yet the *gopis* feel that the night passes by in a second. To the *gopis*, each consecutive night of the *rasa* dance seems as new and exciting as the first dance they enjoyed with Kṛṣṇa.

The Christians view God as an old man with a long white beard. But our Kṛṣṇa is *nava-yauvanam*, always a fresh youth with long, wavy black hair and an effulgent cloud-blue complexion.

“Kṛṣṇa is always remembered, and His name is always chanted by millions of devotees, but the devotees never become saturated. Therefore Kṛṣṇa is ever fresh.” (NOD ch. 22)

Kṛṣṇa's knowledge is also ever fresh as proven by the perennial popularity of the *Bhagavad-gita*. Srila Prabhupada said that even if one reads all eighteen chapters of *Bhagavad-gita* every day, still he will receive newer and newer realizations from the immortal teachings of Lord Kṛṣṇa. “Therefore, Kṛṣṇa and His name, form, qualities, and everything in relationship with Him are ever fresh.”

## **54. Sac-cid-ananda-vigraha (*sac-cid-ānanda-sāndrāṅga*)**

In Sanskrit, Srila Rupa Gosvami describes Kṛṣṇa as *sac-cid-ānanda-sāndrāṅga*, which means that Kṛṣṇa is the “concentrated form of transcendental existence, consciousness and bliss.” *Sat* means that Kṛṣṇa pervades all time and space. *Cit* means that Kṛṣṇa is self-manifest. *Ānanda* means that Kṛṣṇa is the abode of unalloyed love (*suddha-prema*). *Sāndra* means Kṛṣṇa's transcendental form is so densely composed of *sat*, *cit*, and *ānanda* that nothing else can touch it.

Instead of realizing his oneness in quality with the Supreme Lord, the conditioned soul exists in a temporary position (*asat*) of ignorance (*acit*) devoid of bliss (*nirānanda*). In his natural, purified state every person has his individual eternal spiritual body full of bliss and knowledge. In our perfect spiritual body we will someday play with Kṛṣṇa in the spiritual world, far beyond the illusions and miseries of the ephemeral world of matter.

## 55. Possessing All Mystic Perfections (*sarva-siddhi nisevita*)

At the end of the *Bhagavad-gita*, Sanjaya glorifies Kṛṣṇa saying: *yatra yogeśvaraḥ kṛṣṇaḥ*, “Sri Kṛṣṇa is the controller of all *yoga siddhis*, or the master of all mysticism.” The standard of material perfection among *yogis* is to become a master of the eight *yoga-siddhis*, mystic perfections. In Kṛṣṇa’s personality one can find the fullest expression of all conceivable *siddhis*. Kṛṣṇa showed all the mystic perfections in His pastimes in Vraja.

(1) *Aṇimā-siddhi*—becoming smaller than the smallest. *Brahma-saṁhitā* (5.35) says, *aṇḍāntara-stha-paramāṇu-cayāntara-stham*: “Kṛṣṇa enters the universe and the atom as well.” Everything is within Kṛṣṇa and Kṛṣṇa is within everything.

During the *rasa* dance, Kṛṣṇa entered the core of each *gopi*’s heart to make her feel that, “Kṛṣṇa is dancing with me alone.”

(2) *Mahimā-siddhi*—to become heavier or greater than the greatest. Kṛṣṇa became heavier than the heaviest object in order to thwart Trnavarta’s attempt to kidnap Him.

(3) *Laghimā-siddhi*—to become lighter than the lightest. Kṛṣṇa made the massive mountain of Govardhana as light as a flower to hold it up for seven days. At that time, Subala joked with Kṛṣṇa, “Hey Kṛṣṇa! Don’t be so proud about holding up Govardhana Hill. We all know that Giriraja just floated in the air by Himself due to being satisfied with our *bhoga* offerings.”

(4) *Prāpti-siddhi*—ability to acquire whatever one desires. A *yogi* with this power can extend his hand and touch the moon with his finger. During the pastime of worshiping Govardhana Hill, Kṛṣṇa created a second form of Himself. In this form, Kṛṣṇa quickly ate all the mountains of rice, *halava*, *puris*, *pakor*as, and the lakes full of sweet rice, which were offered by the Vrajavasis. Extending His long arms and licking His tongue, Govardhana bellowed, “*Aniyor! Aniyor! Aniyor!*” (Give Me more! Give Me more! Give Me more!).

(5) *Isitvā*—ability to create something wonderful or annihilate anything at will. Once in Vṛndavana, Yasoda accused her son of eating dirt after

getting a report from Kṛṣṇa's friends. To prove His innocence Kṛṣṇa opened His mouth like an ordinary boy. Within Kṛṣṇa's mouth Yasoda saw all the planetary systems, the sun, the moon, the stars, all moving and non-moving living entities, the three modes of material nature, the time factor, the earth planet, Vraja-dhama, and herself looking inside Kṛṣṇa's mouth!

(6) *Prākāmya*—fulfillment of all desires. To satisfy the desires of Nanda Maharaja and the cowherd men of Vraja, Kṛṣṇa once revealed the vast spiritual sky. Kṛṣṇa took all the *gopas* to Akrura Ghata to bathe. Upon entering the water they immediately saw Kṛṣṇaloka, and Kṛṣṇa Himself surrounded by the personified *Vedas*, who were chanting prayers to Kṛṣṇa. Coming out of the water, the cowherd men again saw Kṛṣṇa sitting peacefully with a gentle smile on His face and a flute tucked in His cloth.

(7) *Vaśitvā*—the power to control all material elements. Kṛṣṇa performed a miracle when Indra inundated Vṛndavana with torrents of rain as thick as columns. Using His *yogamāyā sakti*, Kṛṣṇa removed all the rains from the sky. He then ran from the porch of His house to Govardhana Hill without getting a drop of water on His turban or garments.

(8) *Kāmāvasāyitā*—the power to attain anything from anywhere to the highest possible limit. One with this *siddhi* acquires the maximum powers of control, acquisition and enjoyment.

Kṛṣṇa fully controls all moving and non-moving living entities with the song of His flute. By a mere glance or flick of the wrist Kṛṣṇa dominates and defeats the most sophisticated mystic *siddhis*, appearing as different obnoxious demons to interrupt His pleasure excursions in Vraja.

On the camphor powder fine sandy banks of the Yamuna, Kṛṣṇa enjoys the highest limit of ecstatic pleasures in conjugal love, dancing with the most celebrated beauties in all of creation—the delightful *gopis* of Vṛndavana.

## **56. Kṛṣṇa's Inconceivable Potencies (*avicintya mahāśakti*)**

“Kṛṣṇa is present everywhere, not only within the universe, and not only within the hearts of all living entities, but also within every atom.” (NOD ch. 23)

Sri Jiva Gosvami states that no one can understand Kṛṣṇa unless he accepts the Lord's *acintya-sakti*, inconceivable potency. The astounding feats Kṛṣṇa performs in His various pastimes cannot be conceived or explained. Simply we can surrender our minds and hearts to our Lord Kṛṣṇa, who is magnificent but at the same time sweet and innocent.

The *Isopanisad* states, “The Supreme Lord walks and does not walk. He is far away and very near as well. He is within everything and yet outside of everything.” (Mantra 5)

The contradictions given here prove the inconceivable potency of God; otherwise there is no meaning to the words “Supreme Lord.” Kṛṣṇa can make the impossible possible and the possible impossible.

When Kṛṣṇa plays His flute the rocks and mountains melt in rivers of liquid minerals that wash over His lotus feet. The River Yamuna changes her course and flows backwards. Solid objects turn into liquid and liquids turn into solids. The birds sipping water from the lakes get their beaks stuck when the water freezes solid from the influence of Kṛṣṇa's flute song.

Śukadeva Gosvāmī has described the inconceivable potencies of Kṛṣṇa as follows: “Kṛṣṇa is bewildering my intelligence because, although He is unborn, He has appeared as the son of Nanda Mahārāja. He is all pervading, but still He is held on the lap of Yaśodā. In spite of His being all-pervasive, He has become limited by the love of Yaśodā. Although He has innumerable forms, still He is moving as one Kṛṣṇa before His father and mother, Nanda and Yaśodā.” (NOD ch. 23)

“In the *Brahma-saṁhitā* also it is said that although Kṛṣṇa is eternally living in Goloka Vṛndāvana, His transcendental abode, He is still present everywhere, even within the atoms.” (NOD ch. 23)

With a desire to bestow His love upon the conditioned souls rotting in the material world, Kṛṣṇa compresses inconceivable potencies and unlimited transcendental forms into His holy names. The inconceivable power of Kṛṣṇa's holy name can transform ignorance into knowledge; pride into submission; envy into love; and demons into devotees.

## 57. Kṛṣṇa's Body Generates Innumerable Universes (*koti-brahmāṇḍa*)

Lord Brahma says, ...”Even though one of the many universes is created by me, innumerable universes are coming and going from the pores of Your body, just as atomic particles are seen flickering in the sunlight. I think I am very, very insignificant before You, and I am therefore begging Your pardon. Please be merciful toward me.” (NOD ch. 23)

Although countless millions of universes emanate from His body, Kṛṣṇa can always be seen walking barefoot behind the cows in Vrndavana while enticing the *gopis* with the charming melodies of His flute.

## 58. The Original Source of All Incarnations (*avatārāvatī-bīja*)

Kṛṣṇa alone is the *sarva avatari*, the source of all *avatars*. Sri Jayadeva Gosvami glorifies ten major incarnations of Kṛṣṇa in his “Dasa Avatara Stotram.”

Srila Rupa Gosvami says, “From *Śrīmad-Bhāgavatam* it is understood that innumerable incarnations are always coming out from the body of Kṛṣṇa, just like waves in the ocean. No one can even count how many waves there are, and similarly no one can count how many incarnations are coming from the Lord's body.” (NOD ch. 23)

After describing the different *avatars* of the Supreme Lord, Vyasadeva concludes with, “All the above mentioned incarnations are either plenary portions or portions of plenary portions of the Lord, but Lord Sri Kṛṣṇa is the original Personality of Godhead.” (SB 1.3.29)

There are as many incarnations of the Lord as there are waves on the ocean. And all of them originate from Kṛṣṇa. No one therefore, can possibly measure the fantastic potency of Kṛṣṇa's transcendental body.

## 59. Kṛṣṇa Gives Salvation to the Enemies He Kills (*hatāri-gati-dāyaka*)

Kṛṣṇa is so compassionate that He liberates His surrendered devotees by awarding them pure spiritual bodies to serve Him eternally in Vraja, the

land of loving enchantment. Besides delivering His devotees, Kṛṣṇa is so kind that He even grants salvation to the demons that come to kill Him.

When Kṛṣṇa killed the demon Agha, witnesses saw Agha's soul enter Kṛṣṇa's body. Similarly, when Kṛṣṇa killed Sisupala, the demon's soul entered Kṛṣṇa's transcendental body. By personally seeing Kṛṣṇa at the time of death, all the soldiers at Kuruksetra "entered the friendly atmosphere of Kṛṣṇa's spiritual effulgence."

## **60. The Attractor of Liberated Souls (*ātmārāma-gaṇākarṣī*)**

Kṛṣṇa is all-attractive for everyone, whether one is a conditioned soul under the grip of *maya*, or a liberated soul rejoicing in the bliss of the self. The transcendental form, qualities and pastimes of Kṛṣṇa contain such incredible power of attraction and pleasure that the greatest self-realized sages (*atmarama munis*) hanker to serve Him.

There are many examples of liberated, Brahman-realized souls like Sukadeva Gosvami and the four Kumaras becoming attracted to Kṛṣṇa. But we never find any example of Kṛṣṇa's pure devotees becoming attracted to Brahman liberation.

Sukadeva Gosvami said, "I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord." (SB 2.1.9)

The sweet aroma of the flowers, Tulasi-*manjaris* and *candana* offered to Lord Viṣṇu's lotus feet attracted the four Kumaras—Sanat, Sanaka, Sanatana and Sanandana. The Vraja-gopis were attracted to the gorgeous bodily features of Kṛṣṇa. Even without seeing Kṛṣṇa, Princess Rukmini became totally captivated and bent on marrying Him just by hearing His glories.

Srila Prabhupada writes, "The personal form of Lord Śrī Kṛṣṇa is so attractive that it comprehends all attraction, all bliss and all tastes (*rasas*). These attractions are so strong that no one wants to exchange them for material enjoyment, mystic powers and liberation. There is no need of logical arguments in support of this statement, but out of one's own nature one becomes attracted by the qualities of Lord Sri Kṛṣṇa. We must know



for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.” (SB 1.7.10)

Kṛṣṇa is the one supreme person who has something delightful for everyone.

## 61. Performer of Wonderful Activities (*līlā-mādhurya*)

*Madhurya* or sweetness is the very essence of Sri Kṛṣṇa’s nature. Although everything pertaining to Kṛṣṇa is sweet, Srīla Rupa Gosvami has specifically described the sweetness of Sri Kṛṣṇa’s *līla* (pastimes), *prema* (love), *venu* (flute) and Kṛṣṇa’s *rupa* (beautiful form).

These last four sweet qualities (*madhurya-guna*) (61-64) are seen only in Vṛndavana, where Kṛṣṇa reveals the absolute limit of beauty, sweetness and intimacy. These four sweet qualities of Sri Kṛṣṇa characterize His supremacy over all His other manifestations and incarnations. Kṛṣṇa possesses an all-attractive most beautiful form. Kṛṣṇa plays an all-attractive melodious flute. Kṛṣṇa performs all-attractive glorious pastimes. And Kṛṣṇa shares an all-attractive sweetness of love with His beloved servitors in Vraja, who are adept in confidential reciprocations with Him. These four wonderful excellences are not seen in Lord Narayana, the Lord of Vaikuntha where *aisvarya* (majesty) predominates. That is why Lakṣmi, the divine consort of Lord Narayana, is attracted by the most fascinating beauty and sweetness of Sri Kṛṣṇa.

Kṛṣṇa’s *līla-madhurya* feature is most prominently displayed in *madhurya-dhama*, Sri Vṛndavana. In Vrajabhūmi, all of Kṛṣṇa’s pastimes are saturated with sweet intimacy—one hundred percent *madhurya*—because here Kṛṣṇa’s subjugation by love is the greatest. The *rasa-līla* surpasses all *vraja-līlas* because in this pastime Kṛṣṇa tastes an excellent variety of different kinds of *rasa*.

The *madhurya* or sweetness of Kṛṣṇa’s pastimes in Mathura is severely diminished and diluted by the mixture of *aisvarya* (power and opulence). In *Dvaraka-līla*, *madhurya-rasa* reduces to a spoonful and *aisvarya-bhava*

expands to an ocean. Only in Vṛndavana does Kṛṣṇa enjoy the sweetest taste of *prema-rasa*, which cannot be attained anywhere else.

Svarupa Damodara glorifies Vṛndavana: “The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop. Sri Kṛṣṇa is the Supreme Personality of Godhead, full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma...

“Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.” (Cc. *Madhya* 14.219-22)

## **62. Kṛṣṇa is Surrounded by Loving Devotees** **(*prema-madhurya*)**

Kṛṣṇa’s devotees in Vaikuṇṭha are dedicated, selfless servants of the Lord. But Kṛṣṇa’s devotees in Vṛndavana are especially superior because more than being selfless they are self-forgetful. The Vrajavasis are so absorbed in making Kṛṣṇa happy in every possible way that they completely forget themselves. They forget to eat, sleep, bathe, dress properly, attend to their duties, or care for their families.

Kṛṣṇa becomes so indebted to them that He promises never to take a step out of Vṛndavana, *vṛndāvanatṁ parityajya padam ekaṁ na gacchati*. Kṛṣṇa frankly admits that He can never return the degree of pure love offered to Him by the Vrajavasis. The sweetness of Kṛṣṇa is relative to the *prema* of His eternal associates.

“The *prema* of Yasoda makes the all-powerful and all-pervading Kṛṣṇa allow Himself to be tied by her. The *prema* of Nanda makes Kṛṣṇa carry Nanda’s shoes on His head. The *prema* of the wives of the *yajnic brahmanas* makes Kṛṣṇa beg food at their door. The *prema* of the Vraja-gopis is so powerful that it makes Kṛṣṇa dance to their tune like the straw cast about by a stormy sea. The bliss Kṛṣṇa experiences in dancing to their tune is even superior to the most concentrated form of *ananda* which Kṛṣṇa enjoys in His own self.” (*Philosophy and Religion of Sri Caitanya*)

Only in Vṛndavana is Kṛṣṇa surrounded by loving devotees who possess incomparable *madhurya-prema*, which develops up to the stage of

*adhirudha mahabhava*, the highest stage of divine love. The Vraja-gopis' love for Kṛṣṇa is so great and ecstatic that they are disturbed by even His momentary absence.

One *gopi* said, “Oh Kṛṣṇa! When You come back at the end of the day, by seeing Your beautiful face we are so much attracted that we are unable to stop looking upon You constantly. At these times, when there is occasional blinking of our eyelids, we condemn the creator, Lord Brahma, as a dunce, because he does not know how to make perfect eyes!” (NOD ch. 22)

Srila Prabhupada states, “In other words, the *gopis* were disturbed by the blinking of their eyes, because for the moment that their eyes were closed they could not see Kṛṣṇa.”

### **63. Kṛṣṇa's Attractive Flute (*venu-madhurya*)**

The sweet mellow sound of Kṛṣṇa's flute attracts the minds of everyone within the three worlds. “Even one iota of the indescribable sweetness of Kṛṣṇa's flute is superior to the sweetness of all the sweet sounds of the world put together.” (*Laghu-bhagavatamṛta*). The bliss caused by the sound of Kṛṣṇa's flute is so intense and penetrating that it reverses the functions of animate and inanimate objects.

Every Vrajavasi—whether he is a *gopa* or *gopi*, a bird or beast, a tree or plant, or a river or mountain—loves the nectar of Kṛṣṇa's flute. Each responds to the music with his own expression of ecstasy.

Rocks melt and flow; moving entities become still; cows stand motionless to catch the sweet sound with upraised ears; and the birds perch silently, eyes closed rapt in meditation. The deer, entranced by the waves of nectar, prance forward to stand beside Kṛṣṇa. Upon hearing their names cleverly blended in the *ragas* of the flute, the *gopis* drop everything and run to their romantic hero.

Kṛṣṇa's flute vibrates eight different tunes. Demigods like Lord Brahma and Lord Siva break their meditation and forget everything when the first tune pierces their ears. Lord Siva stops playing his *din-din* drum, Lord Brahma sits astonished on his lotus flower, and Lord Ananta Sesa begins swaying hypnotically. The second tune makes the Yamuna River flow backwards. The moon stops moving upon hearing the third tune. Cows run up to Kṛṣṇa, and stand motionless with upraised ears to drink the nectar of

the fourth tune. The fifth note brings the *gopis* madly running-eager for Kṛṣṇa's love. The sixth tune creates autumn, replete with juicy fruits and rich foliage. Stones melt when caressed by this note. The seventh note instantly ushers in all six seasons; manifesting their full splendor with gentle, sensuous southern breezes carrying the perfumed aromas of fresh forest flowers.

The eighth note of Syama's seductive flute takes the name of Radha, steals Her self-control, and forcibly sends Radha to meet Her beloved Kṛṣṇa. Overwhelmed by the flute's passionate whirlwind, Radharani paints black *kajjala* on Her lotus feet and red *lac* dye on Her eyes, fastens a necklace around Her waist, puts anklets on Her wrists, and drapes Her top piece of cloth on the bottom. Oh, when will that day come when Kṛṣṇa will call us with His flute, and we will drop everything and run to Him in love?

“O pious mother Yasoda, your son, who is expert in all the acts of herding cows, has invented many new styles of flute playing. When Kṛṣṇa takes His flute to His *bimba* fruit red lips and sends forth the tunes of the harmonic scale in variegated melodies; Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.” (SB 10.35.15v.)

## **64. Kṛṣṇa's Exquisite Beauty (*rupa-madhurya*)**

The extraordinary beauty of Kṛṣṇa astonishes all moving and nonmoving living entities. Srila Rupa Gosvami describes three levels of perfection seen in Kṛṣṇa's different *dhāmas*. Kṛṣṇa in Dvaraka is perfect (*pūrṇa*); Kṛṣṇa in Mathura is more perfect (*pūrṇatara*); and Kṛṣṇa in Vṛndavana is most perfect (*pūrṇatama*). Everything about Kṛṣṇa-His names, forms, qualities and pastimes are most beautifully and wonderfully exhibited in their topmost perfection only in Sri Vraja-dhama.

The gorgeous body of Govinda presents a constant “festival for the eyes” of the Vraja-gopis. The *gopis* are so much in love with Kṛṣṇa that they can see His form at anytime either before their eyes, or internally playing in their hearts. The special feature of Kṛṣṇa's beauty is that it increases in proportion to the sweetness of the love of His devotee. Kṛṣṇa dasa Kaviraja says that Kṛṣṇa alone has no power of beauty or attraction. But

when Kṛṣṇa associates with the *gopis*, especially Srimati Radhika, then He reveals His true all-attractive form as Madana-mohana.

May the devoted readers become fully enchanted by the subduer of Cupid, Kamadeva Sri Kṛṣṇa. One who meditates on the superexcellent beauty of Kṛṣṇa will no longer be attracted to Cupid. Entering the ecstatic ocean of Kṛṣṇa's *rupa-madhurya*, one will drown in endless waves of continuous bliss.

This concludes the description of Kṛṣṇa's sixty-four transcendental qualities mentioned in Srila Rupa Gosvami's *Bhakti-rasamrta-sindhu*. By no means is this the end of Kṛṣṇa's divine attributes; they are but a sampling. As Kṛṣṇa has unlimited forms, *ananta-rupa*, He also has an unlimited number of qualities, *ananta-gunam*.

The transcendental qualities of Kṛṣṇa are compared to an ocean. By tasting one drop of ocean water, one can understand that the entire ocean is salty. Similarly, by hearing this brief description of Kṛṣṇa's qualities, one can gain some understanding of the Lord's true transcendental identity. Lord Brahma said that someday the scientists may be able to count all the planets in the sky, or even estimate how many atoms are within the universe, but they will never be able to count the transcendental qualities of Sri Kṛṣṇa, reality the beautiful.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare*

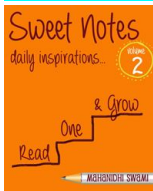


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### Sweet Notes – 1

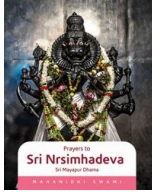
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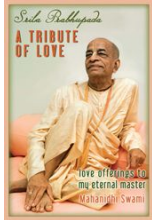
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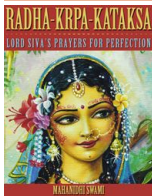
## [Prayers to Sri Nrsimhadeva](#)

God comes in many forms to teach, to reform and to love. In this form as Lord Nrsimhadeva – ½ Lion, ½ Man, you will experience His ultimate expression of Divine power and protection. Just read this prayer and see.



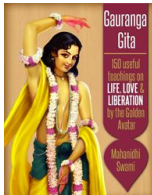
## [Tribute of Love](#)

Learn about the true identity of Guru, and how you can love, serve and surrender to your Divine master with all your heart. This helpful little book contains 14 offerings of loving praise expressing a disciple's gratitude, respect and attachment to his eternal guide and friend.



## [Radha Krpa Kataksha](#)

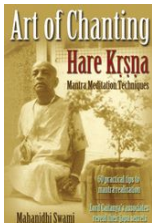
This is the most popular prayer in Vmdavana. It was composed by Lord Siva in Sanskrit. With the choicest melodious words, this prayer minutely describes the beautiful sweet form, attributes and divine play of Srimati Radharani. Reciting this prayer will free you from all your problems and quickly grant you the eternal service of Radha and Krsna in the divine realm of Vmdavana. Lord Siva also glorifies Lord Sri Krsna in another prayer in this book entitled Krsna Krpa Kataksha. Reciting both prayers together will definitely fulfill all your pure desires.



## [Gauranga Gita](#)

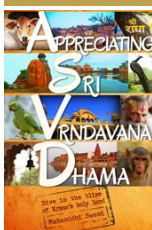
In the Vedas, the ancient seers of truth reveal a prophecy of a Golden Avatara of Love Divine who would descend in India at the beginning of the present age of Kali. The Vedas refer to this Golden Avatara as Sri Krsna Caitanya, and He is the self-same Lord Sri Krsna who spoke the timeless wisdom of the Bhagavad-Gita.

Now in one book you can access the complete teachings of Sri Krsna Caitanya who was affectionately known as Lord Gauranga. Gauranga Gita is a virtual encyclopaedia of Gaudiya Vaisnava philosophy and practices arranged in an alphabetical format. Find out everything Sri Krsna Caitanya said about love, family, God, yoga, meditation, soul, karma, society, liberation, the spiritual world and many more interesting subjects...



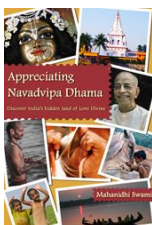
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You can master the science of mantra yoga by practicing the 60 easy yet esoteric techniques described in this book. The chanting of Vedic mantras either in kirtana with music or as japa in solitary contemplation has become very popular the world over. When transcendental mantras are chanted properly, they have the power to transform the consciousness and transport the mind to the highest realm of divine bliss and tranquillity. Read Art of Chanting and learn the process of perfection.



## [Appreciating Vrindavana Dhama](#)

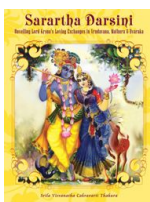
Vedic scriptural references and the author's personal experience of living in Vmdavana for 25 years blend harmoniously together to unravel the sweet charm and hidden mysteries of Lord Krsna's divine play land known as Vmdavana. More than the book, Appreciating Vmdavana Dhama is an enchanting journey wherein you will experience Lord's pastime-filled forests, talking trees, living dust, loving animals, blissful people, the damsels of Vraja, the Divine Couple, the rapture of bhakti, Sri Krsna's love groves, and classic medieval temples. Turn the pages and begin YOUR journey through the land of endless enchantment.



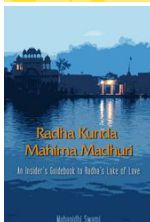
## [Appreciating Navadvipa Dhama](#)

Sri Krsna Caitanya, the Golden Avatara of Love appeared in Navadvipa Dhama situated along the Ganges river, West Bengal, India. This book describes the transcendental identity, glories, power and beauty of every feature of this most sacred place on the planet.

## [Sarartha Darsini](#)

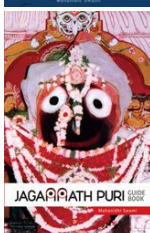


The majesty, magic, power and sweetness of Lord Sri Krsna's amazing exploits in the forest of Vrndavana, the city of Mathura and the island paradise of Dvaraka are beautifully portrayed here in this classic book of commentaries on the Tenth Canto of the Srimad Bhagavatam. In Sarthadarsini you will hear secret dialogues between Radha and Krsna and discover the hidden inner meaning of the divine deeds of the Dark Lord Krsna, the Supreme Personality of Godhead.



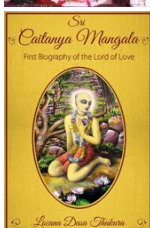
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The fifty holy places located around Radha's fabled lake of love are fully described here. You will discover the prayer huts of the hermits, the tombs of the saints and the temples of Radha and Krsna. The book is full of fascinating stories about Radha and Her loving exchanges with Her beloved Sri Krsna. The unique identity and significance of Radha-kunda which is the holiest place in Vrndavana, is fully revealed in this wonderful book.



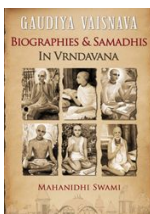
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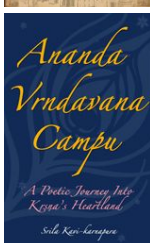
### **Sri Caitanya Mangala**

This is the oldest biography of Sri Krsna Caitanya, the "Golden Avatara of Love" who appeared in India in the 15th century. With flowing beautiful language this book describes the life, teachings and inner ecstasies of Sri Caitanya Mahaprabhu. Every incident comes alive as the reader immerses himself in Sri Caitanya's blissful pastimes from His boyhood days to His taking Sannyasa. Like a master musician, Locana Das Thakura uses words to carry one to the land of lila, wherein the Golden Avatara of Love Divine shares the most intimate exchanges with His closest associates. Enter the land of eternal love by turning the pages of this devotional classic!



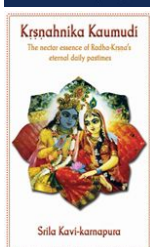
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This is probably the most poetic and intimate portrayal of Sri Krsna's life in Vrndavana that has ever been written. Five hundred years ago, Sri Kavi Karnapura, the author, was blessed and empowered by Sri Krsna Caitanya to write transcendental literature about Radha and Krsna. This book overflows with unexcelled charm and wit, and rich metaphorical language in its portrayal of Bhagavan Sri Krsna's action-packed, love-filled adventures in blissful Vrndavana. Guaranteed, this book will be one of the most satisfying and rewarding books you have ever had.

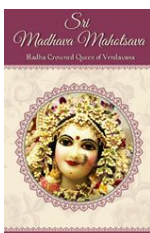


### **Krsnahnika Kaumudi**

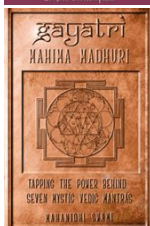
This book is concise, fast-moving, emotive and filled with details, color and fun. Ride the waves of Kavi Karnapura's words into the highest dimensions of Radha-Krsna's divine play, Their eternal eight fold daily pastimes (asta-kaliya-lila) wherein love, beauty, sweetness and charm prevail in every thought, word and deed.

### **Madhava Mahotsava**

How did Srimati Radharani become known as Vrndavanesvari, "Queen of Vrndavana"? This 16th century classic describes Radha's coronation ceremony wherein all the damsels of Vraja and the



celestial of heaven attend the royal ceremony which includes nine luxurious baths and elaborate dressing and decorations. A surprise climax fills all with joy as Bhagavan Sri Krsna suddenly appears to place the symbolic coronation flower garland around the neck of His eternal beloved, the beautiful Sri Radha. Read this wonderful divine play and be transported to a land of joy, a land of mirth and a land of love.



### [\*\*Gayatri Mahima Madhuri\*\*](#)

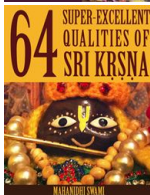
Learn how to tap the power of the secret mantras given by your guru. This book combines an in depth word-by-word analysis and the author's 36 year experience to show you how to unleash the full power, mystery and sweetness of India's most famous seven vedic mystic mantras. Learn today how to properly chant and meditate to realize the magic within the mantras.



### [\*\*Bhavansara Sangraha\*\*](#)

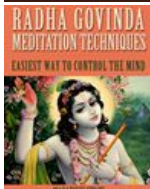
A moment by moment minute description of Radha Krsna's action packed, love-filled activities in the spiritual world. The best parts of all the Gosvami works have been collected here to vividly describe the wonderful eight-fold eternal daily pastimes (asta-kaliya-lila) of Radha-Krsna and all their loving associates in the divine realm of Vmdavana.

This book is a must for anyone who truly wants to know what Radha and Krsna do throughout the day in the spiritual world.



### [\*\*64 Super Excellent Qualities of Sri Krsna\*\*](#)

This little book contains description and example of Lord Sri Krsna's 64 divine qualities. You will learn how to experience God's qualities in your everyday life, and thus become a blissful spiritual being yourself.



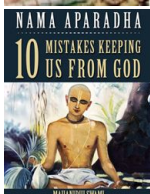
### [\*\*Radha Govinda Meditations Techniques\*\*](#)

This book teaches one the easiest and the most powerful form of meditation. By practicing these meditation techniques you will increase your mental power, experience inner peace and attain a profound vision of God.



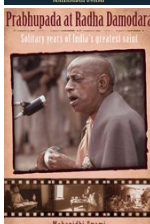
### [\*\*Sankalpa Kalpadruma\*\*](#)

This book transports one to the spiritual realm where eternal life moves joyfully free from the limits of time. Discover the world of serving Radha and Krsna in the enchanting Lord of Love Divine.



### [\*\*Nama Aparadha\*\*](#)

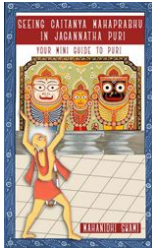
This is the age of light and sound. Magical mantras are everywhere found. But to attain perfection one must not make these ten mistakes. Now learn the way – read and realize.



### [\*\*Srila Prabhupada at Radha Damodara\*\*](#)

Srila Prabhupada the world famous founder of the Hare Krsna movement (ISKCON) lived in seclusion for 6 years before leaving India to spread the teaching of Bhagavan Sri Krsna all over the world. Srila Prabhupada passed his time in Vmdavana in a small room in the medieval temple of Thakura Radha Damodara besides the Yamuna river.

Read about his daily practices, prayers, realizations and profound experience of divinity during those quiet years of introspection and solitary life.



## [Seeing Sri Caitanya Mahaprabhu in Puri](#)

This mini spiritual guide takes you in the footsteps Sri Caitanya Mahaprabhu, and shows you each sacred place wherein the Lord of Love (Prema Purushottama) experienced ecstasy in communion with divinity. All the astounding and wondrous activities of Sri Caitanya Mahaprabhu in His exchanges with Lord Jagannatha in Puri are fully described here.