

Sri Krishna is God Himself

(A Scientific Study of Sri Krishna)

By

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Mahârâj

Sri Krishna is the sole Objective of the Vedic scriptures

Sri Gitâ is the essence of all the Upanishads and Sri Krishna Himself had told Arjun his dearest friend, supreme devotee and cousin brother–

“vedaishcha sarvairahameva vedyo vedântakrid veda-videva châham”
- (B.G.15.15)

Meaning – “O Arjun, only I am to be known by the Vedas, I am the compiler of Vedânta and the knower of Vedas.”

**Sri Krishna is the
ultimate aim of
Bhagavad-Gita**

Therefore, while summing up the Gitâ, Sri Krishna told Arjun to transcend all other endeavors such as karma, gyân, yog etc. Rather than following these paths, the Lord has proclaimed that we should directly serve His lotus feet lovingly. He has declared this practice to be the topmost and the most confidential. His supreme words are as follows –

sarva-guhyatamam bhuyah shrinu me paramam vachah,
ishto'si me dridhamiti tato vakshyâmi te hitam.
(B.G.18.64)

Meaning – “O Arjun, I have already imparted to you the confidential, more confidential and the most confidential knowledge. However, these are not my topmost instructions. Now I shall divulge the suprememost secret and it is also my topmost instruction. Do hear attentively. You are very dear to me, so I shall tell you what is best for you.”

Thus Sri Krishna drew Arjun's attention towards the topmost form of worship and said –

“manmanâ bhava mad-bhakto madyâji mân namaskuru,
mâmevaishyasi satyan te pratijâne priyo'si me.
sarva-dharmân parityajya mâmekam sharanam vraja,
ahan twâm sarvapâpebhyo mokshayishyâmi mâ shucha.”
(B.G.18.65-66)

Meaning – “O Arjun, surrender your mind to me (always think about me), be my devotee (always hear and glorify me), worship me and bow only to me; then you will achieve me – I am telling you the truth. Forsake all dharmas and surrender unto me – I shall liberate you from all sins, therefore do not grieve.”

Sri Krishna's ultimate message in Bhagavad-Gitâ is to transgress all religious practices and serve His lotus feet. In this manner, through Arjun He is teaching entire humanity that He alone is the Objective of all Vedic scriptures.

Sri Krishna is the sole Objective of Srimad-Bhâgavatam

Like Bhagavad-Gitâ, Srimad Bhâgavatam too has Sri Krishna as His sole aim. The blessed Bhâgavatam has appeared simply to drench humanity in the pleasurable ras of Sri Krishna's

divine pastimes. Although Srimad-Bhâgavatam describes ten subjects such as creation, dissolution etc., His real intention is to reveal Sri Krishna Who is the source of everything.

“dashamasya vishuddhyarthan navâvâm-iha lakshanam”

Meaning – “Srimad-Bhâgavatam describes the nine subjects such as creation only to impart the especially pure knowledge about Sri Krishna Who is the tenth subject.”

“I pay obeisance to Sri Krishna, Who is the tenth subject of Srimad-Bhâgavatam, Who protects those who seek His shelter, Who is the root source of everyone and all the worlds, and Who is the Objective of the tenth skandha¹ of Srimad-Bhâgavatam.”

– (Bhâvârtha-dipikâ purport of S.B.10.1.1)

From the above statement, we can easily understand that Sri Krishna is the supreme source of even Srimad-Bhâgavatam. In the beginning of Srimad-Bhâgavatam itself, the sages led by Sri Shounak expressed the desire to hear Sri Krishna-Kathâ from Suta Muni. It is a point to be noted, for this is what triggered off Srimad-Bhâgavatam in the first place.

“Dear Suta, may you be blessed. You know why Bhagavân Sri Krishna, the Lord of the Yadus, appeared as the son of Sri Vâsudev and Devaki. We are desirous of hearing Sri Krishna-Kathâ, therefore please talk constantly about Sri Krishna to us. After all, Lord Krishna appeared for the welfare and prosperity of the entire universe.” – (S.B.2.1.12-13)

Sri Suta Muni started with Srimad-Bhâgavatam just to answer this question; hence, we cannot have any doubt that Sri Krishna is Srimad-Bhâgavatam's sole Objective.

The second point is that Sri Suta Muni has also declared **Srimad-Bhâgavatam as Sri Krishna's representative** in the beginning of his narration –

“When Bhagavân Sri Krishna left for His abode along with auspicious qualities such as dharma, knowledge and renunciation, He gifted the unfortunate person of Kaliyug with this jewel-like scripture that is resplendent like the sun – Srimad-Bhâgavatam - who is His representative.”

¹ Since Srimad-Bhâgavatam is called a wish-fulfilling tree, its parts are designated as 'skandhas' or branches

How can we ever imagine that Srimad-Bhâgavatam (Sri Krishna's spokesperson) to proclaim anyone other than He as the sole Object? Moreover, Garud Purân has asserted that Srimad-Bhâgavatam is 'sâkshâ-bhagavadotih' – manifested from Sri Krishna Himself. Swayam Bhagavân Sri Krishna can never establish anyone other than Himself. Gopâl-Tâpani Shruti very clearly mentions that Sri Krishna has revealed Srimad-Bhâgavatam –

"I pay obeisance to That Sri Krishna Who imparted the science of self-realization to Brahmâ in the beginning of Creation."

Thus Srimad-Bhâgavatam is the teaching that Sri Krishna imparted to Brahma and through him to Nârada, Vyâs and ultimately to all of us. Hence, Srimad-Bhâgavatam's aim is to glorify Sri Krishna.

Truth is another name of Sri Krishna

Some of us think that the introduction and conclusion of Srimad-Bhâgavatam contains the verse "satyam param dhimahi" – I meditate on the Truth – this indicates that Srimad-Bhâgavatam does not advocate any particular divine form, but just the "Truth". We beg to reply, "Truth simply happens to be Sri Krishna's name."

We find in Mahâbhârat –

"Bhishmadev said – Sri Krishna resides in Truth and Truth resides in Sri Krishna. Sri Krishna is truer than the supreme truth; therefore Truth is one of His names."

During Sri Krishna's appearance, the devatâs such as Lord Brahmâ glorified Sri Krishna in the womb of Mother Devaki as -

"We surrender unto the lotus feet of Sri Krishna – Who is the decisive truth, is achievable by truth, is the unwavering truth in the past, present and future, the source of the five elements¹, the Omniscient, and the divine Tattva, the True Word, the harbinger of equanimity, and the Truth personified." – (S.B.10.2.26)

Besides this, Sri Krishna has told in very clear terms to his dear devotee Uddhav in Srimad-Bhâgavatam that He is the topmost goal of the Shrutis

"Whom do the Shrutis worship by adopting regulative principles in the Karma Kânda? Whom do they propitiate with Mantras in the devatâ-kânda? Whom do they analyze in the gyân-kânda? On whom do they debate? No one knows the answers to these questions, other than me. In fact, all the Shrutis decide that I am yagna, propitiate me with mantras; consider me as the topic of debate, reject the existence of any other Object and ultimately establish me. I am the **Goal of all the Vedas**. The

¹ Earth, water, fire, air and space

Vedas are under my protection and hence prevent man from succumbing to Mâyâ. They conclude by declaring that **I am the supreme goal.**"

We can understand from these words of Sri Krishna that all the Vedas worship Him alone. This is why the scriptures such as Gopâl-Tâpani Shruti has flatly stated –

"krishna eva paro devastam dhyâyet tam raset"

Meaning – "Sri Krishna alone is the Supreme Being; meditate on Him and take ras in Him."

"esha brahmanyô devakiputrah"

Meaning - "The son of Devaki is the Brahman (Supreme Being)."

Sri Krishna is God Himself

Sri Suta Muni has said in Srimad-Bhâgavatam –

'ete châmsha kalâh pumsah krishnastu bhagavân swayam."

Meaning – "They (whom I mentioned so far) are parts or parts of the parts, but Sri Krishna is Swayam Bhagavân (God Himself)." – (S.B.1.3.8)

We owe credit to Srimad-Bhâgavatam for the term 'Swayam Bhagavân'. No scripture has used this phrase for any other divine form. Our preceptors tell us, this sentence is Veda-Vyâs's pledge of declaration and he has used it to establish Sri Krishna's supremacy. We find the phrase 'Swayam Bhagavân' in the third chapter of the first branch of Srimad-Bhâgavatam. This chapter deals with the incarnations. It is popularly known as 'janma-guhya-adhyây' (the chapter containing the mystery of creation'. It goes like this –

"jagrihe pourusham rupam bhagavân mahadâdibhih,
Sambhutam shodashakalam-âdou lokasisrikshayâ."

Meaning - "Once again Sri Bhagavân wished to create the worlds with the twenty four elements such as mahat etc. Therefore, He assumed the divine form of Purush with its sixteen attributes."

This Purush does not have any material quality; it is 'vishuddha-satvam-urjitam' – especially pure and self-manifested. He is Kâranârnava-shâyî¹ Nârâyan. From Him, Garbhodakashâyî, the second Purush emanates and from Him all other incarnations manifest. Therefore, the preceptors call the second Purush, that is, Garbhodakashâyî Nârâyan as the seed of all incarnations. Who are these incarnations? Suta Muni replied starting with

¹ The One Who lies in the Kâran ocean.

Sanak Rishi, he went on to Varâha, Nârada, Nara-nârâyan, Kapil and finally when he reached the nineteenth and twentieth names, he said –

“Balarâm and Krishna appeared on numbers nineteen and twenty in the Vrishni clan and delivered the earth from sinful elements.”

When we read this part, the first thought that strikes us is – “When Suta Muni has included Sri Krishna’s name in the list of incarnations, then He must be one of them. This is a valid point since he is discussing incarnations. Therefore since he has taken Sri Krishna’s name, we ought to call Him an incarnation.” However, this is a big blunder and we shall prove it just now.

The preceptors who have explained Srimad-Bhâgavatam say – here although Sri Krishna has appeared in this context (of incarnations) he is not an incarnation of the Purush, rather He is the original Person, God Himself. They prove their statement by quoting the verse “jagrihe pourusham rupam bhagavân mahadâdibhih”. In this verse, Srimad-Bhâgavatam has started talking about ‘Bhagavân’ and in the verse “râma-krishnâ-viti bhuvo-bhagavânaharadbhayam” He (Srimad-Bhâgavatam) has concluded with ‘Bhagavân’. In this manner, Srimad-Bhâgavatam has expressed that the Purush has appeared from Sri Bhagavân and all the incarnations have manifested from the Purush. Srimad-Bhâgavatam goes on to mention all the incarnations one after another, however, He does not refer any of them as ‘Bhagavân’. He utters ‘Bhagavan’ only to refer to Sri Krishna. It is clear that Lord Veda Vyâs is not ready to call any incarnation as the root or actually God. Rather, from the depth of his heart, he wants to proclaim that Sri Krishna is God Himself, all the incarnations have manifested from Purush and Purush has appeared from Sri Krishna.

Vedanta Philosophy uses this method of analysis. If we use this process to investigate into what-is-the-real-intention, then we shall arrive at the conclusion that the One Who had assumed the form of Purush, in the very beginning of creation, and from whom all the incarnations have appeared is none other than Sri Krishna, God Himself.

To wipe away any inkling of doubt, Sri Suta Muni, after calling Sri Krishna as ‘Bhagavân’ boldly declares once again – “ete châmsha kalâh pumsah krishnastu bhagavân swayam” – “O Rishis! Previously all the incarnations that I have mentioned – none of them is Purush, some are parts of Purush, while the others are parts of the parts. However, Sri Krishna is God Himself. Sri Krishna is replete with all powers and He is the supreme Tattva. He is not an incarnation, but the source of all incarnations, He is not a part but the whole, He is not Purush but Purushottam, and.....He is not Bhagavân (God) but Swayam Bhagavân (God Himself).

This verse blows the trumpet of Sri Krishna being God Himself. It is the crest-jewel of all the verses in Srimad-Bhâgavatam. Lord Veda-Vyâs has used it as a declaration. Based on this statement the great saints such as **Shridhar Swâmipâd** have accepted Sri Krishna as the supreme truth and

thus explained Srimad-Bhâgavatam. According to our Goswamis, this statement defines Srimad-Bhâgavatam's original Tattva.

What is a definition?

“aniyame niyamakârini paribhâshâ”

Meaning - "A definition is a set of words that regularizes an irregular description."

A definition occurs only once in a text. It is never repeated. The rest of the text just explains the definition. Similarly, "Krishna is God Himself" appears only once in Srimad-Bhâgavatam. The statement is crystal clear by itself. It towers over the scripture like a sovereign king. It proudly flies like a flag of victory over all other statements. Shridhar Swâmi has explained this verse as follows –

“Sri Krishna is God Himself because all the shaktis are always present in Him.”

Srimaj-Jiva Goswâmpâd says, “The words ‘Swayam Bhagavân’ strongly prove that Sri Krishna is the source of all incarnations.”

If we want to know about the truth regarding Sri Krishna we have to contemplate very deeply on this verse. Then we will understand why Vyâsdev has instructed us that Sri Krishna alone is God Himself. Why did he say “Sri Krishna alone is God Himself” and not “God Himself is Sri Krishna”? The litterateurs state the rule –

“anuvâdam-anuktaiva na vidheyam-udeerayet”

Meaning - "Do not state the predicate without first stating the subject."

Going by this rule, the literary pandits say that – in the sentence ‘krishnastu bhagavân swayam’, ‘Sri Krishna’ is the subject and ‘bhagavân swayam’ (God himself) is the predicate and describes Him. Had Vyâsdev said “God Himself is Sri Krishna” it would have seemed as if there is someone called ‘God Himself’ and He appears as Sri Krishna. However, this is not the case. Srila Krishnadâs Kavirâj Goswâmi has explained this matter very sweetly and simply. He has written –

“After Suta Gosâin included Krishnachandra in his list of ordinary incarnations, he got very scared. Therefore, he stated their positions. He said that they were all incarnations – either parts or parts of the parts of Purush. However, Sri Krishna is Swayam Bhagavân and the root source of all.

I can hear my opponents passing sarcastic comments – what an explanation! Do you not know that Lord Nârâyan of Paravyom (the divine world) is God Himself? He comes and appears as Krishna. This is what the verse means, what is there to explain?

I tell my opponents – why do you assume wrong things and then argue? You can never prove a hypothesis that contradicts the shâstras. We are never supposed to state the predicate before the subject. We should always state the subject first and then the predicate. 'Predicate' is that part of a sentence what we do not know, while the 'subject' is of what we are already aware. For example – when we say "this Brahmin is very scholarly", 'the brahmin' is the subject and 'is very scholarly' is the predicate. Now everyone knows that he is a brahmin, but that 'he is very scholarly' is the new information. Therefore we mention the word 'brahmin' first and then 'very scholarly'.

Similarly, Suta Gosâin has already mentioned the incarnations. So we know this. But whose incarnations? This is unknown. 'ete' means 'these' – the incarnations – this is the subject. 'châmsha kalâ pumsah' (parts or parts of the parts of Purush) is the predicate. In the same way, he has already mentioned Krishna in his list. So we know Him. But we do not know His specialty. Therefore, he states 'Krishna' first – this is the subject, and the predicate 'Bhagavân Swayam', later.

Suta Gosain's topmost goal is to highlight the fact that Sri Krishna is God Himself. Had He been the part and Nârâyan the whole, then Suta would have reversed the words in his sentence. He would have then said, "Nârâyan is God Himself and That God Himself is (has appeared as) Krishna." You see, the great wise preceptors don't have faults such as bhram, pramâd, vipra-lipsâ and karanâpâtav. You are drawing all wrong conclusions and when I am pointing them out you are getting angry. The other divine forms get their divinity from Sri Krishna, so we call Him Swayam Bhagavân. Period." – (C.C.)

"Sri Krishna alone is the source of everything – He contains all the abodes and all universes repose in Him." – (C.C.)

Not only Srimad-Bhâgavatam, but Sri Brahma-Samhitâ too states that Sri Krishna alone is God Himself and other divine forms are either His portion or parts of the parts. Sri Brahma-Samhitâ begins with -

"ishwarah paramah krishna sachchidânanda vigrahah,
Anâdir-âdi govindah sarva-kârana-kâranam."

Meaning - "Sri Krishna is the Supreme controller and His form is eternal, conscious and blissful. He is without a beginning and He is the beginning of everything; Govinda is the cause of all causes."

After having established the above fact, Brahma-Samhitâ goes on to state –

"I worship That Primeval Person Sri Govinda, That Supreme Being, Who has expressed His Shaktis through forms such as Lord Râm and has manifested various incarnations in this world, and Himself has appeared as Sri Krishna."

In spite of all these good logic, some object saying that although “krishnastu bhagavân swayam” does indicate that Sri Krishna is God Himself, this is not Srimad-Bhâgavatam’s intention. Had this been so, His name would not have been enlisted as an incarnation. After all, Srimad-Bhâgavatam has put Him in line with all other incarnations such as Râmchandra. Moreover, why should Swayam Bhagavân descend on earth? His incarnations are enough to put down the evil and protect the good. Why should Swayam Bhagavân leave His blissful transcendental abode and come to this material world? Hence, the word ‘krishne’ in the verse ‘krishnastu bhagavân swayam’ means Lord Nârâyan and not Sri Krishna, the Son of Vasudev. They say that many times the word ‘Krishna’ in Srimad-Bhâgavatam refers to Nârâyan. Therefore Sriman-Nârâyan, the master of the divine world is God Himself, He appeared as Kâranârnava-shâyi Purush in the beginning of creation and all other incarnations have appeared from Purush. Valid point.

Srimaj-Jiva Goswami has crushed all these arguments of the opposition by using the analytical method of Mimânsâ¹ darshan and has firmly established Sri Krishna as Swayam Bhagavân. He has written –

“Just because Sri Krishna is enlisted with incarnations we should not doubt that He is God Himself. Mimânsâ Shastra has one formula –

Pourvaparye purva-dourbalyam prakritivat

Meaning – Sometimes, if there is a contradiction between previous and later statements in the scriptures, the later statements are stronger and will express the true meaning of the previous statements.

Nyây Shâstra (logic) also states-

purvâparayor-madhye para-vidhi balavân

Meaning - The later instruction is stronger than the previous one.”

There is another example to elucidate this point. It is very interesting. Agnishtom yagnya has a rule – At the end of the fire sacrifice, the priest chanting mantras from Rig Ved (he starts the fire) and the priest who utters mantras from Sâm Ved (he concludes the sacrifice) holds the ends of each other’s dhotis and circumambulate the pyre. While doing so, by chance, if the beginner-priest is separated from the concluding-priest, then as repentance you have to perform the sacrifice again without paying any fee. However, if the cloth slips from the concluder’s hand, then you have to pay the entire fee and perform the sacrifice all over again. Now what happens if both of them let go of the cloth simultaneously before they complete the parikramâ? You surely cannot pay and not pay the

¹ **Mimânsâ**, a Sanskrit word meaning "investigation", is the name of an aastika ("orthodox") school of Indian philosophy whose primary enquiry is into the nature of dharma based on close study of the theory and method of interpretation of the Vedas.

fees! Well, Maharshi Jaimini¹ says, the latter rule will hold true since it is stronger than the previous rule. This means, that you have to pay the entire fee and repeat the fire-sacrifice. Following in the same footsteps, we too assert that although Suta Muni has listed Sri Krishna as an incarnation earlier, and declared as Swayam Bhagavân later, the declaration is stronger. Undoubtedly.

If anyone is still reluctant to believe this, Srimaj-Jiva Goswâmi has mentioned another formula from the Mimânsâ Shâstra to clear up the matter.

“Shruti-linga-vâkya-prakarana-sthânan-sama-âkhyânâm samavâye pâra-dourbalyam-artha-vipra-karshât”

Meaning - "We can classify the scriptures as – Shruti, linga, vâkya, prakaran, sthân and samâkhya. They are in descending order of strength. This means that, the scriptures included in shruti are the strongest. Those included in the linga are weaker, prakaran are still weaker and so forth. If there are two contradictory terms in Shruti and prakaran, then the statement in the Shruti holds true, since shrutyâ prakaranasya vâdhât – Shruti holds good over prakaran.

The opposition has said there is no reason for Swayam Bahgavân to appear in the world, since His incarnations are enough to crush the evil forces and protect the good. So why should Sri Krishna appear in this material earth? And if He did appear, it must mean that He is an incarnation, right? Srimat Jiva Goswâmpâd has replied to this –

“Although Sri Krishna has been included in the incarnations, He has not appeared to deliver the earth from the burden of sinful elements like the incarnations. It is true that the incarnations of Purush perform such activities. Then why does Srimad-Bhâgavatam say that Sri Krishna has lessened the burden of the earth? It means that – when Swayam Bhagavân appears His incarnations too are present in Him. They deliver the earth from the burden of sins; Swayam Bhagavân simply gets the credit for this. We see in Chaitanya-Charitâmrita –

“It is the not Swayam Bhagavân’s job to take away the burden from the earth; it is Vishnu’s function to maintain and protect the world. However

¹ **Jaimini** was an ancient sage, who was a great philosopher of the Mimamsa school of Indian philosophy. He was the disciple of the great Rishi Veda Vyâs. Jaimini is famous for his great treatise Purva Mimamsa Sutras (“First Reflection”), or Karma-mimamsa (“Study of [Ritual] Action”), a system that investigates the nature of Vedic injunctions. The text founded the Purva-Mimamsa school of Ancient Indian philosophy, one of the six Darsanas or schools of Ancient Indian philosophy. Dated to the 3rd century BC, the text contains about 3,000 sutras and is the foundational text of the Mimamsa School. The text aims at an analysis of the Vedas with regard to ritual practice (karma) and religious duty (dharma), commenting on the early Upanishads. Jaimini's Mimamsa is a ritualist counter-movement to the mystic Vedanta currents of his day.

when Sri Krishna descends, Vishnu merges with Him. Whenever complete Bhagavân descends, all the incarnations come and enter into Him. The incarnations such as Nârâyan, Chaturvyuha, Matsya and the Yug-avatârs, Manvantar-avatârs and all types of incarnations come and become one with Sri Krishna. He, the complete Bhagavân appears in this manner. Therefore, since Vishnu is present within Sri Krishna, He kills the asuras with Vishnu." – (C.C.)

Swayam Bhagavân Sri Krishna expresses indescribable sweetness through many human-like leelâs such as Janma-leelâ (the divine pastime of Birth), growing-up-leelâ etc. These leelâs are much sweeter and wonderful than the eternal leelâs. He manifests these pastimes all the time maintaining His individuality and divinity. Although Sri Krishna is Swayam Bahgavân, He appears in this material world out of His causeless mercy for us – that is the true reason for His appearance.

Factually, Sri Krishna is the root of all incarnations – the original God. Therefore, He does not depend on anyone while descending. He is entirely independent.

"ananyâ-pekshi yadrupam swayam-rupah sa uchyate"

Meaning - "'Swayam rup' or '**Original form**' is the one that is independent of others."

'Swayam rup' is famous in the scriptures as the form that does not rest on any other factor; it is eternally present in the eternal abode and even when it descends in the material world, it is entirely independent in the manifest and non-manifest leelâs. Sri Krishna's form is self-evident original form. Srimad-Bhâgavatam has described essentially this form as "lavanya-sâram-asamorddham-ananya-siddham" – the original form that is condensed lâvanya, unparalleled and non-exceeded.

"Sri Krishna's form resides in Vrajadhâm. It is majestic and sweet. It is the abode of precious and divine qualities. Sri Krishna has given a part of His majesty and divinity to the incarnations since He is the whole and their source." – (C.C.)

Srimad-Bhâgavatam has mentioned the word 'Swayam' thrice in relation to Sri Krishna – viz., "krishnastu bhagavân swayam", "Swayam-twa-sâmyâtishayatryadheeshah" and "Swayam-eva-harih". Thus He is loudly proclaiming Sri Krishna as Swayam Bhagavân just as one declares a pledge thrice.

Although the original Nârâyan and Sri Krishna are always non-different, when we perform a ras-analysis, Sri Krishna wins a landslide victory (as everyone will agree, even the opposition) –

siddhânta-tastwabhede'pi srisha-krishna-swarupayoh,
rasenotkrishyate krishnarupam-eshâ rasa-sthitih.

Sri Krishna is
greater than
original Nârâyan

“krishna-eva paro devastam dhyâyet tat raset”
– Shruti

“mattah parataram nânyat kinchidasti dhananjayah” – (Gitâ)

“ishwarah paramah krishnah sachchidânanda vigrahah”
–(Brahma-Samhitâ)

“krishnastu bhagavân Swayam”

“gudhah param brahma-manushya-lingam”
- (Srimad-Bhâgavatam)

Ras-science proclaims Sri Krishna as the Most Exalted

“raso vai sah”

Meaning - “Sri Bhagavân is ras personified.”– Shruti

Although Sri Bhagavân is the embodiment of ras, the divine forms manifest ras to different extent. Certain divine forms express certain ras. None of the incarnations exhibits all the ras. However, Sri Krishna is embodiment of all nectarine ras. All the ras are manifest in Him to the maximum degree. He has some special qualities that nourish ras, and He has monopoly over these qualities. No other divine form has the same sweet traits. The Mahâjans call these attributes as ‘mâdhurya’ (sweetness). Sri Krishna is sweetness personified. He is infinite; His sweetness too is infinite. Yet, our reverend Goswâmis have classified it into four –

“We find the following four types of sweetness that is peculiar to Sri Vrajendranandan (Sri Krishna in Vrindâvan) only and nowhere else. They are –

Leelâ-mâdhuri - Sweet pastimes

Preyâ-priyâdhikyam – sweet love for His dear ones

Venu-mâdhuri – sweet flute

Rupa-mâdhuri – sweet beauty”

- (B.R.S.2.1.43)

Let us relish Srila Rupa Goswâpipâd’s explanation of these sweetness.

He says – “sarvâdbhuta-chamatkâra-leelâ-kallola-vâridhih” – Sri Bhagavân is most extraordinarily wonderful. He is a surging ocean of

divine pastimes. Sri Bhagavân is rasamay¹, and therefore he is leelamay². He expresses His ras through His leelâs. His pastimes are naturally sweet and wonderful – His Vraja-leelâs are the topmost – they are incomparable! In Vrajadhâm, He is indeed the rushing and gushing ocean of amazing leelâ-ras!

“Of all the pastimes of Sri Krishna, the human-like ones that He performs in human-like form are the best. He is dressed as a cowherd boy, holding the flute, in the threshold of youth and groomed like a great dancer. Thus He is well suited to perform human-like pastimes.” – (C.C.)

The pastimes He performs as God do not express much sweetness, since they arouse awe and reverence in his devotees. On the other hand, if He behaves only as an ordinary human being, we will not take Him seriously; we may even land up thinking Him as material. However, when He displays both majestic and human-like mood side-by-side and create various amazing ras-situations, the leelâs become all the more extraordinary. They are contradictory to each other; therefore, they prove and enhance His majestic appeal.

The philosophical Shrutis present Sri Bhagavân in particular manner, while Leelâ-shakti paints Him in breathtaking colors! Sri Bhagavân’s inconceivable powers beautifully harmonize all contradictory features. According to the Shrutis He is âtmârâm, âptakâm, continuous and complete, whereas in the playground of Leelâ, the same One is hungry, thirsty, human-like and craving for devotees’ love.

How do we explain His actions? On one hand He is all-knowing, on the other hand He is ignorant, He is infinite, yet limited. He is simultaneously almighty and afraid, and above all He is âtmârâm, yet indulges in lovemaking. The only answer is – He is inconceivable. Although Leelâ-ras is based on philosophy, while relishing ras, we should separate the two. Philosophy says Sri Bhagavân is free of desires; He is without any feeling whatsoever. In leelâ, He is thirsty for ras. He indulges in Leelâ so much that he becomes Leelâ-Purushottam, only to quench His thirst for ras. This is the only reason why Mother Yashoda can bind the all-pervading and omni-present Sri Hari with a rope. All the saints glorify His feet and yet He feels grateful while carrying Nanda Bâbâ’s shoes. That almighty Being joyously carries Shridâm on his shoulders after the latter defeats him in a game. Although Sri Hari is the most worshiped Tattva, He stands like a beggar holding the ends of His upper cloth (placed round His neck), most apologetic, at the door of mânini Sri Râdhâ’s kunjâ and begging “dehi-pada-pallavam-udâram” ! He most joyously holds Srimati’s feet on His head!! If we think how Leelâ-shakti is carrying away Sri Bhagavân like a wooden puppet floating in the flow of ras, we cannot help but be amazed – as if the all knowing, almighty Sri Bhagavân has lost control over Himself. How? Is it due to Mâyâ or Leelâ? We know that-

¹ Embodiment of ras

² Embodiment of leelâ

“krishna surjya-sama mâyâ ghor andhakâr,
Jâhân krishna tâhân nâhi mâyâr adhikâr.”

– (C.C.)

Meaning - “Sri Krishna is like the brilliant sun while Mâyâ is pitch darkness; where Krishna exists, Mâyâ cannot be present.)

Sri Bhagavân is stupefied by His leelâ. And Râs-leelâ is the crest-jewel of all all pastimes – Sri Bhagavân loses Himself in its extraordinary brilliant ras!

Sri Krishna has said –

“Although all my pastimes in Vrindâvan are enchanting, yet whenever I remember the Râs-leelâ, I don’t know what happens to me – I cannot express it.” – (S.B.)

Sri Bhagavân is blissful; however, the Râsleelâ makes Him so much exultant that He loses Himself! Shruti says – Sri Bhagavân is complete. The One Who is complete cannot decrease or increase. Then how is it possible that His exultation reaches dizzy heights? After all, since He is complete, His joy is also complete, is it not so? But we cannot harbor such doubts when we relish leelâ, since euphoria is Leelâ’s characteristic. Srimad-Bhâgavatam has clearly described Sri Krishna’s extreme beauty during the Râs-leelâ –

“During the Râs-leelâ Sri Bhagavân Devaki-suta¹ was dazzling like an exquisite emerald amidst the golden Gopis”. – (S.B.10.33.6)

What an enchanting combination of place, time and people! Blissful Vrindâvan dhâm is all aglow with beauty; it is a full moon night; the sky is lit with moonlight – drops of serene moon rays are falling constantly from the sky – Mother Nature is smiling all over – soft fragrant breeze is dancing away, rocking the hearts of Mallikâ and Mâlâti; the woodlands are laden with sweet-scented flowers. Jâti, Juthi, Mallikâ and Mâlâti are bowing lovingly in each kunjâ. Ohh! How sweetly the bees are humming, the cuckoo is cooing and the peacocks are dancing. Kumud, lotus and kahlâr have bloomed in the bosom of the blue Yamunâ! And the bees are sporting lovingly in the sweet ras of their heart! The dark water of the Yamunâ is sparkling with moonlight! The Yamunâ appears as if she is going on abhisâr dressed in a dark blue sâri with gold border – she is going dancing with the heroines of the Râs-dance and she is rushing to her husband, the sea, with the message of Râsbihari Sri Krishna’s sweet Râs-leelâ. Ohh! The extremely sweet Râs-vilâs on that green bank of blue Yamuna!! Rasa-râj Shyâmsundar is dancing in circle with countless Mahâbhâvs. One Krishna in between two Gopis! The entire creation is luminescent with extraordinary brilliance! There are so many tunes, so many lyrics, so many rhythms and so many râgs and râginis!! How

¹ Son of Devaki; here Devaki refers to Mother Yashodâ, since Devaki is one of her names.

fantastic! That sweetness is mesmerizing!! The anklets are chiming musically all around and the quarters are resounding with the jingling of waist-bells. The rabâb, muraj and flute are keeping harmony with them. The bewitching crown prince, decked in an enticing garland is absorbed in the pleasure of dancing with the supremely beautiful cowherd belles!! Sripâd Shuka Muni has described the very sweet Râs-leelâ only here, in Vrindâvan. We do not find this Leelâ in any other dhâm, in any other swarup. Had it been there, certainly some saint or the other would have mentioned it in his realization. The shâstras would have stated it. But it is not there. This is why Sri Vrindâvan-Chandra's leelâs are the sweetest – they are incomparable.

Srimat Rupa Goswâmpâd has described the sweet love of the associates as –“atulya-madhura-prema-mandita-priya-mandalah” – the dear associates of Vrajadhâm are full of remarkable sweet love. The Vrajavâsis' love is free of desires and pure. It is without the slightest whiff of majesty and is full of pristine pure sweetness. Majesty evokes awe and reverence; it chokes the jubilation of love. Love loves informality; as soon as formality steps in, it breaks the heart of Love. Therefore, if we want to make Bhagavân as our near and dear one, we have to bind Him with the strong bond of love. We have to tie Him in such a way that He can never loosen it. The bhakta and Bhagavân who are in Vraja-love float in sweetness and hug each other tightly – this is the specialty of Vraja-love! There is no feeling of high and low, love breaks all boundary and amalgamates the hearts of Sri Krishna and the Vraja-lovers as one! In Vrindâvan the Ganga of love has branched into innumerable distributaries, raising waves upon waves and rushing towards the infinity! It is due to this sweet love that Mother Yashodâ has petted, nourished, beaten and scolded Sri Krishna with maternal feeling. The sakhâs have fed Him with their uchchhishtha. The Gopis have heaped hundreds of abuses on Him in love-anger. What to do? After all this is what makes Him happy. Srila Krishnadâs Kavirâj Goswâmi has quoted Sri Krishna as saying –

“Mother ties me as her son; she nourishes and pets me considering me as nothing. The sakhâs climb on my shoulder in pure friendly mood – they seem to say, “What makes you think you are richer than us? You and we are equals.” If my sweetheart sulks and insults me – it steals my heart more than Vedic hymns.” – (C.C.)

Sri Sri Râdhâ-Mâdhav's love for each other is the topmost. It is the sweetest. It is unparalleled. Both are caught tightly in the snare of love. They enjoy so many innumerable ras-sports and various forms of lovemaking day after day! No one could ever fathom such ras-sports anywhere in Vaikuntha, Dwâarakâ or Mathurâ. It is beyond the imagination of the munis and rishis. Only Swayam Bhagavân can conceive it. He plans new ras-thoughts daily. His mind is unlimited – so are His ideas. Srimat Rupa Goswâmpâd has written about one day –

Sanketi-krita-kokilâdi-ninadam kamsa-dwisho krvato
Dwâronmochana-lolashankha-balaya-kwânânam muhuh shrinvatah,
Keyam keyam iti pragalbha-jarati-vâkyena dunâtmano

Râdhâ-prângana-kona-koli-vitapi-krode gatâ sharvari."
– (U.N.)

Explanation – It was a dark night of New Moon. There was pin drop silence all around. It was so dark that you would not be able to see the path. On such a night a young adolescent walked slowly on the way to Yâvat and reached Abhimanyu's house. A huge Koli tree stood in front. It was very dark under its thick foliage. You would not notice anything from a distance. The intruder carefully tiptoed in like a thief and stood beneath the tree. Looks like all the inmates are sleeping! After all who would remain awake in the dead of night? Everyone was asleep. The youngster looked around him once. He understood, true, no one is awake. He caught the opportunity to call out a signal – "Coooo! Coooo!" Inside the house a beautiful young girl was just waiting for this signal. As soon as she tried to open the door and step out, Her bangles jingled; Her mother-in-law, who was in the adjacent room could not get sleep. She was awake with worry. Her new daughter-in-law was exceedingly pretty, while that son of Nanda was an enormous flirt. He was always running behind the Gopa-brides. No one knows what bad incident may occur. Therefore mother and daughter guarded Her day and night. So when the bangles jingled, the old lady immediately screamed – "Who's there? Who's there? Who made that sound, Boumâ¹?" The young girl's heart trembled. She silently closed the door and shrank back. On the other hand, the youth too got scared and hid further behind the Koli tree. A long time passed. There was no sound anywhere. The silence of that dark night was so grave that you would be certain that no one was awake. Hence once again there was a cry – "Cooo! Cooo!" Priyâji heard the signal and opened the door. But alas! Once more the old lady's voice roared – "Who...who dares to open the door?" Promptly the two agitated hearts crept back in fear. Thus, the whole night passed in cooing, opening the door and immediately the old woman's thunderous roar! Soon the eastern horizon turned pink. The youth returned to Nandagram with a heart broken with the pangs of viraha. My dear emotional devotees, by now you must have recognized the youth? He is the very same "satyam gyânam-anantam brahma²" and "raso vai sah³" of Vedânta, "ishwarah paramah krishnah-sach-chidânanda vigrahah, anâdirâdir govinda sarva-kârana-kâranam⁴" of Brahma-Samhitâ. He is the One Whom Bhagavad-Gitâ proclaims as "loke vede cha prârthitah purushottamah" and Srimad-Bhâgavatam declares as "krishnastu bhagavân swayam". And who is the young belle? Well, She is none other than 'vishnor-atyanta-vallabhâ⁵' of Padma-purân, 'Shriyah-kântâ⁶' of Brahma-Samhitâ, 'devi krishnamayi proktâ râdhikâ para-devatâ' of Nârad-Pancharâtra and 'anayârâdhito nunam bhagavân haririshwarah' of Srimad-Bhâgavatam. No other associate of Vraja has been able to

¹ A loving address for a daughter-in-law.

² The Supreme Being is Truth, Knowledge and Infinite.

³ The Supreme Being is ras personified.

⁴ Sri Krishna is the Supreme controller and His form is eternal, conscious and blissful. He is without a beginning and He is the beginning of everything; Govinda is the cause of all causes.

⁵ The dearest beloved of Lord Vishnu

⁶ The Lord's Beloved Who is opulence personified

arouse such high waves of desire in the heart of the ocean like Sachchidânanda. Therefore Srimati Râdhârâni is the topmost in sweet love. He is Rasa-râj while She is Mahâbhâv. The ras is endless and so is the bhâv. There is nothing sweeter than the love of Madan-mohan and Madan-mohan-mohini in the divine world.

As for venu-mâdhuri, Srimat Rupa Goswâmpâd's statement is – 'trijagan-mânasâkarshi-murali-kala-kujitah'- the sweet notes of Sri Krishna's flute attract the three worlds. His flute drives the whole universe crazy. The maddening flute plays only in Vrindâvan.

"madhur madhur bamshi baje ei to brindaban"

Meaning - "Where the sweet sweet flute plays, that is Vrindâvan."

"shabdamayam venum vadayantam mukhambuje"

That song, that strain, that resonance is a grand opulence of the divine realm. That magnificence turns everything nectarine. Srimad-Bhâgavatam says –

"aspandanam gatimatam pulakastarunam"

Meaning - "The song of the flute stupefies the moving and the trees experience goose bumps."

The waves of this strain turns everything topsy-turvy. The song intoxicates all creation – it astounds and overwhelms the fourteen worlds.

"The song of the flute rushed through all the worlds, stopping the clouds in their courses, astounding Gandharvarâj tumburu, breaking the samâdhi of the Four Kumârs, amazing Brahmâji, agitating King Bali and making him restless, sending Nâg-râj dizzy and pierced the envelope of the universe."

Sri Brahma-Samhitâ says –

"atha venu-ninâdasya trayimurtimayi gatih"

Srimat Jiva Goswâmpâd has explained the word 'trayimurti' as 'Vedmâtâ Gâyatri'. This means that Gâyatri Mantra is resounding in every strain of the flute; it is driving away all material desires, awakens devotion and drags the devotee towards the path to Vraja. This is the nature of the beautiful song of the flute. Sri Chaitanya-Charitâmrita says –

"The song of the flute travels in all directions, and piercing the envelope of the universe, enters Vaikuntha. It forces its entry into all the ears. It maddens all and forcibly drags everyone, especially the young maidens. The song is most impudent – it breaks the vow of chastity and drags a woman from the lap of her husband. It attracts the Laxmis of Vaikuntha – what to speak of the Gopis?" – (C.C)

It is evident from the following statement of the pure-hearted Gopis –

“O Beloved, is there any woman in the three worlds whom the sweet song of the flute will not verily mesmerize, break her vow of chastity and force her to surrender at Your feet?”

When Sriman-Mahâprabhu, Who is absorbed in the bhâv of a Gopi, heard this verse from His Holiness Swarup-Dâmodar, he relished in the following manner –

“Sweetheart, tell us for sure – in the three worlds is there any worthy woman whom Your flute does not attract? The song of Your flute is like an enchantress weaving black magic all around and stealing women’s hearts. It increases their agitation, which is already great, forces them to forsake the rules of the Aryan society and makes them surrender unto You.

You use Your flute to compel them to give up righteousness; its melody pierces their heart like the arrows of the Love-god and destroys their decency and fear. Now, how dare You show anger upon us and accuse us of forsaking our husbands? How virtuous are You that You are teaching us propriety? You hide something in Your heart while You speak another thing and behave in a third manner – all these are the features of a deceit. Your joke is killing us. Better get rid of your cunning ways.” – (C.C.)

“On hearing the sweet song of Your flute even once, all the women’s heart turn and twist. Their skirt-strings loosen; they become His slaves and rush to Krishna like crazed women. Even Laxmi Thâkurâni¹, after hearing the commotion made by these women, come to Krishna in expectation. However she does not get His association and in stead her thirst increases. She performs austerity, yet does not succeed in her endeavor.” - (C.C.)

Sri Krishna is Leelâmay Leelâ-Purushottam and Vrindâvan is the playground of His leelâ. The flute plays an immense role in leelâ. It is inexpressibly sweet and its nature is inconceivable. Its sweetness verily inebriates three worlds – then what to speak of the Vrajavâsis? Is it surprising that the flute will drown them in its nectarine deluge?

The mellifluous notes of the flute give a special message to each person. It arouses different bhâvs in every devotee – such is its magic!

“Mother Yashomati hears the flute telling her to give butter, while father Nanda hears – ‘Papa, here I am bringing your shoes’. The sakhâs hear- ‘Come let us go to the pastures’ and Kamalini² (Râdhârâni) hears – ‘Come out, dear Râi’.” – (C.C.)

¹

² The One with

You will not find this sweetness anywhere other than in Vrindâvan. Venu-mâdhuri is the extraordinary wealth of Vrindâvan alone. This sweetness make Vrindavan-vihâri Sri Krishna more exalted than the original Nârâyan, although the latter is the Master of Mahâ-Vaikuntha.

Sripâd Rupa Goswâmpâd has described Sri Krishna's sweet beauty with 'asamânorddha-rupa-shri-vismâpita-charâcharah' – Sri Krishna's fantastic sweet beauty astounds all moving and non-moving elements of the universe. Sri Krishna is sweetness personified. His rupa-mâdhuri is immense and incomparable. Srila Uddhav Mahâshay has said –

"Sri Krishna's internal potency is called Yogmâyâ. He wished to display her immense power and therefore He expressed His supremely handsome two-handed form in this world. He looks extremely attractive with His flute and He is full of wonderful sweetness. This form is most suited for His leelâs in the material world. In fact, He is so captivating that it astounds even Him. He too feels like relishing His beauty. He is enormously gorgeous, most remarkable and the beauty constantly increases in spite of being unlimited. The transcendental body of Krishna is so beautiful that it beautifies the ornaments He wears. Therefore, we see that Krishna's body is the ornament of ornaments. "

– (S.B.3.2.12)

Srila Krishnadâs Kavirâj Goswâmi has written in Sri Chaitanya-Charitâmrita that Sriman-Mahâprabhu has relished the above verse and has expressed it brilliantly to Srila Sanâtan Goswâmi –

"The most exquisite of all the Leelâs are His (Sri Krishna's) pastimes in the human-like form. He is a budding youth, dressed as a cowherd boy, exceedingly well groomed and holding a flute. These are well suited for human-like pastimes.

Hear O Sanâtan, about Krishna's sweet beauty – a drop of which drowns all creation and attracts all beings. He wished to display the prowess of Yogmâyâ, His internal potency, and therefore He expressed in the world this gem of a beauty, that was hitherto known only to His confidential devotees. It was hidden in the spiritual world and the devotees cherished it like a precious wealth (however now, it was revealed to all).

He is so gorgeous that it astounds even Him. When He beholds Himself, He too wishes to enjoy His body. He is Fortune personified and possesses all excellent qualities. This beauty resides eternally in Him. Every part of His body is so attractive that it beautifies the ornaments it wears. Moreover, His stylish tribhanga pose is doubly attractive. Add to it His dancing eyebrows that shoot arrows with sidelong glances – and they determinedly pierce the heart of Râdhârâni and the other Gopis."

–(C.C)

We find the description of Sri Krishna's sweet beauty originally in Srimad-Bhâgavatam. Sri Krishna's sweetness attracted Sriman-Mahâprabhu so much that it immersed Him in love. He held Srila Sanâtan Goswâmi's hand

and quoted the loving women of Mathura. He also rendered a charming explanation of the same.

“gopyas-tapah kim-acharan yadamushya rupam
Lāvanya-sâram-asamorddham-ananya-siddham,
Drigbhih pivanty-anusavâbhi-navam durâpam
Ekânta-dhâma yashasah shriya aishwarasya.”

(S.B.10.44.17)

"Sri Krishna's youth is like a fathomless ocean, in which extreme lāvanya play like waves. In that great ocean is the whirlpool of the awakening of various bhâvs. The vibration of Krishna's flute is like a whirlwind, while the hearts of the Gopis are like straws and leaves. Once they fall in the whirlwind, they most certainly drown and lose all chance to rise again (they are fixed eternally at the lotus feet of Krishna).

O my dear sakhi¹, what severe austerities have the Gopis performed to drink His extremely sweet beauty through their eyes to their heart's content? By doing so they glorify their birth, body and mind.

Krishna's sweetness is unparalleled. It is so ravishing that no one – not even His swarup, that is, Lord Nârâyan of Paravyom Who is the source of all the incarnations, has equal or greater sweetness.

Even the dearest consort of Nârâyan, the goddess of fortune, who is worshiped by all chaste women, is captivated by the incomparable sweetness of Krishna. She forsook everything to enjoy Krishna, and taking a great vow, she performed severe austerity.

Krishna is the essence of all sweetness - there is no perfection above it. He is the inexhaustible mine of all nectarine qualities. He has lent a part of His excellences to His other manifestations wherever and whoever they may be." – (C.C.)

"This divinely sweet form (of Krishna) resides in Vrajadhâm alone, which is the abode of majesty, sweetness and jewel-like immaculate qualities. The opulence of other divine forms is merely a reflection of Krishna's excellences. They gain their divinity from Him. Krishna is the fountainhead and is the protector of all." – (C.C.)

Srimad-Bhâgavatam states that Ramâ Devi, the Lady of Vaikuntha was attracted by Sri Krishna's sweet beauty and performed austerity to attain His association. Thus it is evident that Sri Krishna's rupa-mâdhuri is more ras-ful and wonderful. We also learn that although Sri Krishna displayed the two-handed form of Nârâyan to the Gopikâs, He was unable to win them over. Sri Chaitanya-Charitâmrita describes –

¹ Since Sriman-Mahâprabhu is in Gopi-bhâv and He is considers Sanâtan Goswâmi also as a Manjari

Sri Krishna steals Laxmi Devi's heart because He is Swayam Bhagavân, however Nârâyan cannot captivate the Gopikâs. What to speak of the real Nârâyan, once Sri Krishna, Who is much more handsome than Nârâyan disguised Himself as the latter and tried to fool the Gopis by displaying a four-handed form. Yet He was unable to arouse any feeling in them. Sri Chaitanya-Charitâmrita says –

“Krishna steals Laxmi Devi's heart because He is Swayam Bhagavân, however Nârâyan does not have this effect on the Gopikâs. Krishna tried to tease them by disguising as Nârâyan and manifested a four-handed form, but it did not impress the Gopis, nor were they interested.”

- (C.C.)

We can easily decipher that Sri Nârâyan is not as handsome as Sri Krishna. He captivates everybody right from the Nâg-patnis¹ to Sri Laxmi Devi and from the material world up to the Vaikuntha planets – this is why He is 'Krishna' (the All-attractive). His nature is to delight all chittas with His delighting-shakti and attract them to Him. Therefore the Mahâjan has said –

“Sri Krishna is the transcendental youthful Love-god of Vrindâvan, Who is worshiped with Kâm-beej and Kâm-Gâyatri. He attracts every chitâ – be it man, woman, the moving or the non-moving. He is so enthralling that He agitates even the Love-god.” – (C.C.)

The Gopikâs sighed on the night of Râs – “O Darling, You are the most handsome One in the three worlds. Your sweet beauty makes the cows gaze transfixed at Your face. The birds such as parrots perch on the branches and meditate on Your beauty with their eyes closed, like the Munis. The trees and creepers express goose bumps by sprouting buds and shed tears in the form of honey. The deer are stupefied in ecstasy and remain still like a picture.” – (S.B.)

The Gopikâs are full of anurâg. Hence Shyâmsundar's beauty appears all the more stupendous. Thâkur Srila Vidyâpati has quoted Srimati Râdhârâni during purvarâg –

“Dear sakhi, do you know, what I saw? It was remarkable! When you hear it, you will feel I must have seen a dream (it is so unreal!). I saw a pair of lotuses² wearing a garland of moons³. Upon them stood a young Tamâl tree⁴ with a golden creeper⁵ entwining it. This combination was strolling on the banks of the Kâlindi. A moon⁶ arose on the top of the tree with two newly sprouting leaves⁷ – they were pink like the dawn. A couple of bimba fruits⁸ had manifested on that moon and a parrot¹ was perching

¹ The wives of Kâliya Nâg

² Sri Krishna's lotus-like feet

³ Sparkling toe-nails

⁴ Dark-complexioned body

⁵ Golden-yellow dhoti

⁶ Sri Krishna's sweet and radiant full moon like face

⁷ Pink eye-lids

⁸ Pink lips

motionless on them. It was topped with a pair of restless Khanjan² birds covered with a cluster of serpentess³ crowned with a peacock⁴.

O my friend Rangini, I am using code words - however when I looked again, I fainted. Poet Vidyapati says, O Radhe, You are an expert at describing masculine beauty!"

And then sometimes She says –

"Oh I saw something so wonderful – He was sweetness personified – the essence of love-ras. I feel it is matchless in the three worlds. He is bewitching with His hair pulled up and the chandan dot on His forehead. His face is as exquisite as the full moon and it is a snare for the whole world. He is bright like a fresh rain cloud, full of erotic ras and His complexion is dark, smooth and glossy. He is decked in silver, gold, gems and pearls. His joined eyebrows - heaven knows who created them - are arched and attractive like the kāmān (bow) of Kāmdev. On top of this, with His passionate eyes He darts sidelong glances like the flower-arrows of the Love-god, which are more fatal than the poison ones."

We do not get such beautiful description of any divine form other than that of Sri Krishna. The surging waves of His lovely beauty drown the readers' chitta. As a result whenever they wanted to describe male beauty, almost all the great poets have accepted Sri Krishna as their model, since no one else has such sweetness in his lips, serenity in smile, nectarine dew drops in speech, soothing gaze and hitherto unparalleled song of the flute. Sri Krishna is matchless in the ras of beauty, stylish of attire, graceful gestures and movement, and He is the ever-charming hero!

Poet Jaydev's Sri Geet-Govindam is an enormous storehouse of honey! My dear devotees! Please relish the sweet ras of this very much enjoyable immortal text where the poet has worshiped That God for Whom, the mantra 'raso vai sah⁵' is a fitting tribute –

No one can beat him in rising to dizzy heights the inebriated waves of the ocean of Beauty and plunge our hearts in it. However composer Govinda dās is no less in this matter. He has tried his level best to give us a clear picture of Sri Krishna's rupa-mādhuri. His poetry is so sweet that we feel as if we can see the extremely handsome Sri Krishna right in front of us.

"His youthful lāvanya is pouring onto the earth and flowing away while the dancing waves of his soft smile make the Love-god faint in ecstasy. Who is this lover-boy and at what unfortunate moment did I behold Him that I lost all my control. Ever since my heart is agitated and I know not why it bleeds so. He does not walk, He dances – His body swaying in laughter.

¹ nose

² eyes

³ hair

⁴ Peacock-feather

⁵ Sri Krishna is ras personified

His sidelong glances dart poisonous arrows that charge to pierce our hearts.

Inebriated black bees sing, hover and fall on the garland of Mâlâti flowers that sways on His bosom. The chandan dot on His forehead sends sparks that hit the center of my heart. I don't know what disease I have caught – I am so ashamed to reveal it to anyone. A woman's heart is so hard that it continues to beat even under such drastic situation! Poet Govinda dâs says – I really do not know what will happen now."

What a wonderful description! Beauty and ras have mingled to create bliss!! Sri Lilâshuk is another poet who is excellent at portraying Sri Krishna's beauty. Sometimes in the throes of bhâv, he has gushed – Sri Krishna is an extraordinary Object! And sometimes he has eulogized – Sri Krishna is remarkable effulgence! Yet again he has called Sri Krishna 'a transcendental bliss'. After labeling Him an 'Object' He has added a smile to it; He has called Him 'effulgence' and then crowned Him with peacock feathers; He has termed Him as 'bliss' and then arranged a sweet flute on the lips of that 'bliss'. How sweet is his bhâv! How lofty is his language!! Ultimately he has lost himself in the anurâg of Sri Krishna's beauty – all he could utter was 'madhuram madhuram'.

"madhuram madhuram vapurasya vibhor-
madhuram madhuram vadanam madhuram
madhu-gandhi madhusmitam-etad-aho
madhuram madhuram madhuram madhuram."

- (Sri Krishna-Karnâmrîtam.92)

Srîman-Mahâprabhu has relished this verse and has explained it with His sweet lips –

"Krishna is like a delicious sweet dish with a sweet filling of lâvanya. It is sweeter than sweet. His nectarine moon like face is sweeter than that, so it is sweeter than sweeter than sweet. When He smiles, it scatters moonbeams all around – it is sweeter than His face – therefore it is sweeter than sweeter than sweeter than sweet. A single drop of this sweetness transverses three worlds and the sweet filling spreads all around." – (C.C.)

Sri Krishna's leelâ-mâdhuri, prem-mâdhuri, venu-mâdhuri and rupa-mâdhuri – this four-fold sweetness are extraordinary. Sri Krishna expresses these to the maximum extent. As a result, shrutis, smritis and great saints have extolled Vrajendranandan Sri Krishna as Swayam Bhagavân.

Fitting reply to all the opponents of Sri Krishna being Swayam Bhagavân

Great scriptures such as Srimad-Bhagavad-Gitâ and Srimad-Bhâgavatam prove that Sri Krishna is Swayam Bhagavân, yet some statements appear to be contradictory also. The good devotees need to know how to resolve them with one another. Mahârâj Parikshit has asked Sri Shukadev right in the beginning of the tenth skandha of Srimad-Bhâgavatam -

Yadoshcha dharmasheelasya nitarâm munisattama,
Tatrâmshena-avatirnasya vishnorviryâni shamsa nah.

"O greatest of sages, please describe to me the glory of Sri Krishna Who appeared **as** amsha (**part / incarnation**) in the lineage of the most righteous King Yadu." - (S.B.10.12)

"The devatâs told Devaki –

Drishtyâmba te kukshi-gatah parah pumânamshena
sâkshâd-bhagavân bhavâya nah

Dear mother, the Supreme Personality has appeared **as amsha (part / incarnation)** in your womb for our welfare." – (S.B.10.2.41)

There are many such statements in Srimad-Bhâgavatam that apparently prove Sri Krishna an incarnation. However Sridhar Swâpipâd, the foremost preceptor of Srimad-Bhâgavatam explains that although some characters in the text (for example Nanda Mahârâj) have made these statements, Srimad-Bhâgavatam does not affirm them – they are not Srimad-Bhâgavatam's personal opinion. Srimad-Bhâgavatam cannot contradict Himself (krishnastu bhagavân swayam). The wise scholar is one who explains a scripture by resolving apparently contradictory statements in the scriptures.

Let us return to Mahârâj Parikshit's question. Here the âchâryas explain that 'amshena' does not mean 'as an amsha', but according to Sanskrit Grammar, 'amshena' also means 'with an amsha'. If we accept the latter meaning, then the statement stands as – "O greatest of sages, please describe to me the glory of Sri Krishna Who appeared **with** amsha (**Lord Balarâm**) in the lineage of the most righteous King Yadu."

Similarly the intention of the devatâs too would change – "Dear mother, the Supreme Personality has appeared **with amsha (here 'amsha' means 'shakti' or His potency)** in your womb for our welfare."

Mahârâj Nanda has said - "I consider Krishna **amsha (part)** of Sri Nârâyan." – (S.B.10.26.23)

This is strictly Nanda Mahârâj's personal opinion and NOT that of Srimad-Bhâgavatam.

In the same way, we find the word 'kalâ' (part of the part of the Supreme Being) with reference to Sri Krishna.

"'kalâ' means 'part of the part'" – (C.C)

"vabhau bhuh pakva-shasyâdhyâ kalâbhyâm nitarâm hareh".
– (S.B.10.20)

This verse apparently means – "The earth looked extremely exuberant with rich and golden crops, to welcome Sri Krishna and Baladev Who appeared as Sri Hari's **kalâ**."

This meaning of the above verse indicates that the speaker of Srimad-Bhâgavatam is once declaring Sri Krishna as 'swyam Bhagavân' and in the same breath he is stating Him as 'part of a part'. Has Vyâsdev gone mad? Definitely not. In truth, following the rules of Sanskrit grammar, we can break the word 'kalâbhyâm' into 'kalâ' and 'âbhyâm'. 'kalâ' means 'the earth' and 'âbhyâm' means 'by Sri Krishna-Balarâm'. Now the entire sentence conveys - "The earth was extremely beautified with rich and golden crops, by (the appearance of) Sri Krishna and balarâm."

If we accept this meaning then the scripture does not contradict itself. The preceptors too support explanations that resolve seemingly inconsistent statements. We see in Srimad-Bhâgavatam (10.89.58) –

"dwijâtmajâ me yuvayodidrikshunâ,
mayopanitâ bhuvî dharma-guptaye,
kalâvatirnou-avanerbharâsurân
hatveha bhuyastarayetamanti me."

The apparent meaning of this verse is – "Bhumâ-purush is telling Sri Krishna and Arjun – I wanted to see you, therefore I brought the Brahmin-children here. Both of you have appeared as my 'kalâ' to protect righteousness. Kill the asuras who are a burden to the earth and return quickly to me."

This translation disagrees with some other verses of Srimad-Bhâgavatam that propounds Sri Krishna as 'Swayam Bhagavân'. Hence no âchârya has accepted this meaning. They have broken 'kalâvatirnou' into 'kalâ' (=earth, which is a part of His part) and 'avatirnou' (=descended) so that the verse gains the right connotation – "I wanted to see you; therefore I brought the Brahmin-children here. Both of you have descended **on** my 'kalâ' (earth) to protect righteousness. Kill the asuras who are a burden on the earth and return **them** quickly to me." This is the real meaning of the verse.

Bhumâ-purush was craving to get Swayam Bhagavân Sri Krishna's darshan, since He is beauty and sweetness personified. However it is

impossible for Bhumâ-purush to bring Sri Krishna from Dwâraka to Mahâkâlpur and behold Him. He knows that Sri Krishna is 'brahmanyadev' – He can do anything to help a Brahmin. Therefore to satisfy his intense desire to behold Sri Krishna he had kidnapped the Brahmin-children.

"viprârtham-eshyate krishno nâgachched-anyathâ twiha'.

– (Harivamsha)¹

Meaning – "Sri Krishna went because of the brahmin, otherwise He would not have gone there."

This indicates that Bhumâ-purush cannot force Sri Krishna to do anything; he is dependent on Sri Krishna's wish. He desires Sri Krishna's darshan and whether he will get darshan or not depends on Sri Krishna's wish; these factors prove that Bhumâ-purush is a part and Sri Krishna is the source.

Especially the story of Bhumâ-purush belongs to the 'âkhyân' category, while 'krishnastu bhagavân swayam' is Shruti. Shruti is impartial and stronger than âkhyân. When two statements in the scriptures seemingly contradict each other, we are to accept what the stronger category says – this is the rule of Mimânsâ philosophy. Therefore whatever an âkhyân may say, 'krishnastu bhagavân swayam' is an extremely forceful statement and it is bound to defeat all else.

Our opponents put forth another argument – Sri Krishna has payed obeisance to Bhumâ-purush, therefore he is greater than Sri Krishna. Although we agree that one who pays obeisance has a lower status, we cannot use the same logic here. Sri Krishna paid obeisance because He was playing the role of a human being. It is a part of His transcendental pastime. Why, Sri Krishna has paid obeisance to Nârad Muni, Govardhan Mountain, the sun, and the fire - so does it mean they are all greater than He? Lord Râmchandra has extolled the sea and has paid obeisance, does that make the sea more exalted than Lord Râm? Actually these activities are parts of the sweet human like leelâs and enhance the charm of the leelâs.

One more point – the Nârâyan that Arjun had seen in Mahâkâlpur was eight-handed. According to Nârâyan-tattva, four-handed Nârâyan is greater than the eight-handed form. We see in Brahmaji's glorification – "nârâyano'ngam narabhujâlâyanât" - he clearly described the four-handed Nârâyan as Sri Krishna's part.

¹ Harivamsa Purân and Mahabhârat are complementary to each other. Harivamsa especially describes the pastimes of the Supreme Lord that took place after the battle at Kuruksetra, including His pastimes of disappearance. Harivamsa is considered a supplement of Mahabharata.

Harivamsa consists of about sixteen thousand verses; it was first recited by the great sage, Vaisampayan, to King Janamejaya. In that assembly, Ugrasrava or Sauti was also present. Later on, by the request of the sages at Naimisaranya, headed by Saunak, Sauti again recited the Harivamsa Purân.

Our opponents also quote scriptures such as Vishnu Purân to prove that Sri Krishna is Lord Nârâyan's 'kesh-avatâr' (incarnation of hair). There is a story in Sri Vishnu Puran, Harivamsha and Mahâbhârat. It says when the devatâs prayed to Kshirodakashâyi Vishnu to remove the burden of the earth He had drawn two 'kesh' (hairs) from his head – one black and the other white. These two hairs appeared as Sri Krishna and Balarâm in the Yadu dynasty to save the earth. However, here the word kesh cannot possibly mean 'hair' since Lord Nârâyan is ever-young and is beyond the effect of time. How can he possess white hair? Here, 'kesh' means 'effulgence'. Sri Krishna Himself has said –

"amshavo ye prakâshante te mama kesha-sangitâh, sarvagyâh keshavam
tasmân mâmâhurmunisattamâh." – (Mahâbhârat)

Meaning - "'kesh' is the mass of effulgence that emanate from me. As a result the sages call me 'Keshav'."

This is why Kshirodakashâyi Nârâyan pointed to the two rays – one dark and the other bright to imply that Sri Krishna, Who is dark-complexioned and Balarâm Who is fair, would descend on earth. They would be effulgent. By indicating to the rays over his head, he also proclaimed that this time Swayam Bhagavân, Who is my Master and the overlord of all incarnations would appear. Hence you need not worry any more about saving the earth.

Sri Vyâsdev is very much in his right sense and does not contradict himself. It is just that we do not understand these verses in their right perspective. There is another way to resolve the seemingly conflicting statements –

"Some say Sri Krishna is verily Sri Nara-Nârâyan, while others say that He is indeed Lord Vâman; still others say that Sri Krishna is the incarnation of Kshirodakashâyi Vishnu. Nothing is impossible – everyone is speaking the truth – for, Sri Krishna is the source of all incarnations. When He descends on the earth all His portions come and merge into Him. Whichever form one worships, one says Sri Krishna is that divine form. Everything is possible with Sri Krishna - have no doubt about it." – (C.C.)

