

# Wonderful Kṛṣṇa



KADAMBA KANANA SWAMI

*Wonderful  
Kṛṣṇa*



KADAMBA KANANA SWAMI

# Wonderful Kṛṣṇa

**Excerpts from talks by Kadamba Kanana Swami**

Compiled by the disciples of Kadamba Kanana Swami

Quotes from the books, lectures, letters and conversations by  
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

© 2016 The Bhaktivedanta Book Trust International

Used with permission.



© 2016 Śabda  
All rights reserved

# **Dedication**

For the pleasure of Śrīla Prabhupāda and all his followers.

## Introduction

Due to passion there are many material things in this world that people think to be wonderful, but that actually cannot bring fulfillment to the heart. This is known as illusion or *māyā*. It takes time to rise above *māyā*.

As aspiring devotees, we are people with mixed feelings. We have feelings of attraction towards Kṛṣṇa and we have feelings of attraction towards the material energy. This is our internal dilemma. Therefore, sometimes, spiritual life is described as a declaration of war on *māyā*, in other words, a fight with ourselves. It is not so easy to fight this fight. When you fight this fight on the strength of knowledge, on the strength of deeper understanding of the long-term benefits of following spiritual principles, then this gives some relief. However, it is still difficult, because on the basis of knowledge, how long can you fight!?

In *Śrīmad-Bhāgavatam* 9.19.17. King Yayati mentions, *balavān indriya-grāmo vidvāṁsam api karṣati*, the senses are so strong that even a man of learning is struggling.

Ultimately, we have to fight on the strength of love. We must love our spiritual activities. If we love Kṛṣṇa consciousness, if we love Kṛṣṇa, then we will never be defeated.

By exploring the wonderful qualities of Kṛṣṇa, we will surely become attracted to Kṛṣṇa and our love for Him will awaken. The residents of Vṛndāvana were all pure devotees; they had no interest other than Kṛṣṇa. They would only think and speak about His wonderful qualities and activities.

So let us also begin to discuss and contemplate topics of Kṛṣṇa and our lives will become wonderful.

In the *Śrī Caitanya-caritāmṛta, Madhya-līlā* 22.75, Śrī Caitanya Mahāprabhu tells Sanātana Gosvāmī, *sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*. All great qualities are

there in the body of a *vaiṣṇava*. The devotees are attaining all the good qualities of Kṛṣṇa.

So not only is Kṛṣṇa wonderful Himself, but His devotees become equally wonderful. Considering the mercy of Śrī Caitanya Mahāprabhu, Kṛṣṇadasa Kaviraja Gosvāmī says, *citte pābe camatkāra*, one will be amazed, and one can only conclude that Kṛṣṇa is truly wonderful.

Praying to become free from all illusion,  
Dasanudasa Kadamba Kanana Swami

# The Nature of Kṛṣṇa

## Unlimited!

Who can understand Kṛṣṇa? Who can understand that there is a personality behind all these unlimited energies? He is *guṇārṇava*, an ocean of qualities. Who can understand that there is not only one universe, but that there are innumerable universes, *brahmāṇḍa-prakāśa*, and that all these universes are emanating from the Supreme Lord? Who can understand that Kṛṣṇa has unlimited qualities? Although He is a person, He is by no means limited, but rather His qualities have no end.

The devotee spends eternity in exploring these qualities of Kṛṣṇa, discovering them and becoming enlivened by them. All Kṛṣṇa's qualities are wonderful and bring so much inspiration! Wonderful Kṛṣṇa!

Kṛṣṇa is not dry, not boring. He is not working. There are unlimited energies emanating from Kṛṣṇa, but Kṛṣṇa has no work to perform. *na tasya kāryam karam ca vidyate*. Kṛṣṇa is the Supreme Controller, but Kṛṣṇa does not need to push buttons or pull strings to control things. Things are simply going on by His desire and He Himself is engaged in unlimited blissful pleasure pastimes.

*mayādhyakṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate*

(Bhagavad-gītā As It Is 9.10)

## Simultaneously one and different

One pastime that I like very much is when Kṛṣṇa eats dirt. Mother Yaśodā looks inside Kṛṣṇa's mouth and sees the entire universe there.

This is quite amazing – the universe is within Kṛṣṇa, who at the same time, is within the universe! This is really extraordinary! He is within the universe, with us, and yet at the same time, the universe is within Him. So how is this possible?

Here, we see the nature of the Supreme Lord. It is very nice because here we can develop faith that everything is Kṛṣṇa! Otherwise we may doubt: how can this cowherd boy who is playing with His calves and the cowherd boys in the forest, how can He at the same time be the origin of everything? Kṛṣṇa is simultaneously everything and simultaneously a cowherd boy? Shouldn't Kṛṣṇa just be the cowherd boy plus everything, and wouldn't that be complete?

No, Kṛṣṇa is already complete. He is complete and yet the universe exists without Him as if it is separate from Him. It is bewildering but quite amazing. So this pastime is very important because it gives us an insight as to how Kṛṣṇa is everything, and at the same time, how He is separate from everything! *Acintya-bhedābheda-tattva*, He is inconceivably simultaneously one and different.

## **The Supreme Personality of Godhead!**

Kṛṣṇa is the Supreme Personality of Godhead. There is no other form that is equal. He is the Supreme, the ultimate authority, the ultimate form of the Lord, the topmost!

He has personality. He is not just the all-pervading, impersonal energy, some undefined force that is divine and present everywhere. Yes, He has impersonal energy, but He also has personality. Why would He not have? There's personality everywhere in His creation. So do you think that you have something that God does not have? Kṛṣṇa is the original personality, ādi-puruṣa.

'Godhead' may be a somewhat confusing word. The term 'Godhead' establishes the multifarious manifestations of Kṛṣṇa as mentioned in the Śrī Brahma-saṁhitā: *advaitam acyutam anādim ananta-rūpam* - that He has unlimited forms, *ananta-guṇa* unlimited qualities, *ananta-śakti*

unlimited energies, although He is the one Supreme Being. It establishes that He is the one Lord who has many different manifestations.

## The origin of all other Incarnations

In one verse, the whole message of *Śrīmad-Bhāgavatam* is summarized. This is a shortcut to 18 000 verses. It has been identified as the one verse which sheds light to all the other verses – *paribhāsa sūtra* – in a condensed form.

*ete cāṁśa-kalāḥ puṁsaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulam lokam  
mṛdayanti yuge yuge*

(Śrīmad-Bhāgavatam 1.3.28)

Here He says that He appears again and again, millennium after millennium, in so many forms, as so many avatars, but in this form of Kṛṣṇa He is *Bhagavān svayam* – the Original Supreme Personality of Godhead, from whom everything emanates, who is the origin of all other forms and the origin of everything that exists.

At one time, when Kṛṣṇa was establishing that He is the Supreme Lord and that all the various incarnations are within Him, the *gopīs* said, “If you are the origin of all the incarnations, then it means that Lord Rāmacandra is also here. Lord Rāmacandra had an army of monkeys that built a bridge across the ocean. We have monkeys here; we have a body of water. So can you please make a bridge for us?”

Kṛṣṇa arranged it. All the monkeys came down from the trees and picked up stones. They wrote the name of Kṛṣṇa on these stones and these floated. Then the *gopīs* walked over the bridge.

## The mystery of His birth

Lord Kṛṣṇa, The Supreme Personality of Godhead appears in this world and apparently takes birth. In *Śrīmad-Bhāgavatam*, Śrīmatī Kuntī Devi comments on how amazing it is that the Supreme Personality of Godhead appears to take birth and at the same time does not take birth. How amazing is it that He is performing work and yet at the same time is not performing work!

*janma karma ca viśvātmann  
ajasyākartur ātmanaḥ  
tīryaṅ-nṛṣīṣu yādaḥsu  
tad atyanta-vidāmbanam*

(Śrīmad-Bhāgavatam 1.8.30)

One has to understand the nature of the birth and the work of the Lord.

He does not take birth. He appears like the sun, from one universe to another, again and again. The Supreme Personality of Godhead never ceases to exist for a moment. We have a very temporary situation, always changing bodies. So it appears to us that when Kṛṣṇa comes into this world, He is also subjected to the changing of bodies. Kṛṣṇa is described at one point as a small baby, and as children do, Kṛṣṇa was speaking in a child-like way.

Then Kṛṣṇa and Balarāma grew up to be young boys. They would walk a little and grab hold of the tails of the calves. The calves would pull them through the mud. They were sliding on the backs of the calves and everyone was watching! The kids liked it and the people liked it!

When Kṛṣṇa grew up a little more He became a thief who spent His time stealing very expertly! Kṛṣṇa distributed the milk and yoghurt which He stole to the monkeys. The monkeys in their previous life had done such nice service ...how could He ever repay them? We know that when Kṛṣṇa was in His previous incarnation as Lord Rāmacandra, they helped Him to fight Rāvaṇa and regain Sita. So for this, He repaid the monkeys with butter and yoghurt directly from His hand! Just see how the Lord performs His pastimes!

So when we speak of the birth and work of Kṛṣṇa, we should understand that Kṛṣṇa does not really take birth although it appears to

be like that. He is eternally the Supreme Personality of Godhead who sometimes comes within this material world to perform pastimes, especially to reciprocate with His devotees

## **Beyond our comprehension**

Kṛṣṇa is an amazing person, because, within Kṛṣṇa there is, on the one side, this completely human nature and He acts as human as all of us do. Therefore we can recognise His mood. We can recognise His identity, and yes, we understand Him deeply. We can share His feelings.

Then the next moment He does something so totally extraordinary, so totally superhuman that everyone is just amazed!

So Kṛṣṇa can surprise us beyond our expectations, and yet at other times Kṛṣṇa acts so much within the laws of nature that undoubtedly He is human! This contradiction where Kṛṣṇa is sometimes human and sometimes supernatural is the ongoing mix of His pastimes.

## **Just a playful boy**

It is mentioned in *Śrīmad-Bhāgavatam* that Lord Kṛṣṇa is just like a boy who is playing with His own reflections. So like a boy sitting at a water reservoir playing with his own reflections, Kṛṣṇa is playing with His own energies. The material world is a shadow reflection, *pratibimba*, of the original spiritual world; therefore the material world resembles the spiritual world in a general way, although as a mere shadow, lacking all the varieties of opulence of the original.

*evam pariṣvaṅga-karābhimarśa-  
snigdhekṣaṇoddāma-vilāsa-hāsaiḥ  
reme rameśo vraja-sundarībhir  
yathārbhakaḥ sva-pratibimba-vibhrama*

(Śrīmad-Bhāgavatam 10.33.16)

“Lord Kṛṣṇa, the original Lord Narayana, master of the Goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just like a child playing with his own reflection.”

Therefore, by observing the material world, one can understand something about the nature of the spiritual world. However, the spiritual world is *sat-cit-ānanda*, eternal, full of knowledge and bliss, and the material world is temporary, full of ignorance and suffering.

## **The source of all power**

All living beings receive their power from the Supreme Personality of Godhead, whether in the material world or in the spiritual world.

Dependence on Kṛṣṇa continues not only throughout material life but also in the spiritual world. But in the spiritual world, Kṛṣṇa promotes His devotees to a platform of equality or even superiority. Human beings cannot become God, but they can become godly.

When Kṛṣṇa performed His pastimes on earth, there was a wrestling match in Mathurā to which Kāṁsa had invited Kṛṣṇa and Balarāma. At that time, these huge professional wrestlers were towering over Kṛṣṇa and Balarāma. They had enormous bodies and Kṛṣṇa and Balarāma looked half their size. Many people in the audience thought that it was a very unfair match and in a way it was. How could these tiny little wrestlers fight with the unlimited Supreme Personality of Godhead!

Different scriptures describe it in different ways. Kṛṣṇa and Balarāma thoroughly defeated those wrestlers.

But Jīva Gosvāmī writes that later, in the presence of Kāṁsa and everyone else, Kṛṣṇa and Balarāma had a wrestling match with the cowherd boys from Vṛndāvana and then Kṛṣṇa lost!

**All-attractive!**

If God is not divine, then what is the point? He must be divine. He must be extraordinary in every respect, just amazing and mind-blowing! Otherwise what is the point of having a God?

When we study Kṛṣṇa, we see that He looks all-attractive. He is serious but also playful and that makes Him much more attractive.

He is fun also. He jokes, and He has a sense of humour which I think are all important qualities. He is sensitive but also a free-spirit. So when we are looking at Kṛṣṇa, we see these qualities in the personality of Kṛṣṇa and all these make Him attractive.

## **Nothing is impossible for Kṛṣṇa**

In the *Muktā-carita*, a description is given of Kṛṣṇa planting pearls in the ground.

Mother Yaśodā asked, “What are you doing?”

He said, “Oh, I’m growing pearls.”

As a *vaiśya* from a farming family, Mother Yaśodā said: “You cannot grow pearls by placing them in the ground like seeds!”

But Kṛṣṇa said, “No, no, it is possible! It works.”

Shortly afterwards, bushes flourishing with pearls began to grow. Kṛṣṇa said to His mother: “See, they grow very nicely. No problem!”

The wonderful thing is that, on the one hand Kṛṣṇa followed the standard, very recognizable ways of nature by planting seeds, watering them with milk and then as a result, fruits started to grow. On the other hand, planting pearls that flourished into bushes producing more pearls is certainly supernatural. In this way Kṛṣṇa’s divine magic resembles the normal natural ways, which brings it closer to home and makes it more palatable.

## **His pastimes are ever-fresh**

It is said that when Kṛṣṇa and Balarāma left Vṛndāvana, They were taken to Mathura. After They killed Kāmsa Their father made arrangements for

Their education and sent Them to Sāndīpani Muni. He was very pleased with Their service and gave benedictions to Kṛṣṇa. He said, “Your words, whenever they are spoken about You, will always remain ever-fresh.”

So the pastimes of Kṛṣṇa are ever-fresh and the words of Kṛṣṇa are always fresh because of the benedictions of Sāndīpani Muni. Of course, it is said that Sāndīpani Muni is like a mountain. The mountain receives water from the clouds and distributes that in the form of rivers to everyone. So ultimately, whatever Sāndīpani Muni got, he had received from Kṛṣṇa in the first place.

## **True beauty**

The Supreme Lord is unlimitedly beautiful. But it’s not merely an artificial, external, cosmetic display of beauty, but rather it also reflects His noble nature. So we’re dealing here with true beauty.

Beauty is an interesting thing because beauty suggests that somebody is very exalted. Pūtanā came to Gokula in the guise of a very beautiful woman and everyone thought she was some goddess. Due to her extraordinary beauty nobody suspected her evil intentions. In the material world, beautiful features don’t always reflect the internal state of the heart, but in the spiritual world it does. Kṛṣṇa is both stunningly, breathtakingly beautiful in His external appearance as well as movingly noble of heart.

In Kṛṣṇa there is innocence and there is purity, because there is no hidden agenda in Kṛṣṇa’s character. Kṛṣṇa is a pure well-wisher of all living beings, and His only interest is the wellbeing of all!

## **Irresistible Kṛṣṇa**

Kṛṣṇa is Bhagavān. Jīva Gosvāmī gives a definition of the word Bhagavān which is *bhajanīya guṇa-viśiṣṭa*. He says that the three syllables bha-ga-va stand for *bhajanīya guṇa-viśiṣṭa* which means that His qualities are so amazing that you have to worship Him. He is irresistible!

## **Full of bliss**

In the opening verse of the *Haṁsadūta*, Śrīla Rūpa Gosvāmī is praying that a certain blissful personality may enter into his heart. We can see that he is meditating on how blissful Kṛṣṇa is.

How often do we think of Kṛṣṇa in that way? Our attitude has not yet developed into an attitude of appreciating Kṛṣṇa, of actually seeing Him as amazingly blissful.

Blissful Kṛṣṇa! Everything about Him is simply blissful. He is the blissful personality that everyone is searching for.

## **Such a musician!**

Kṛṣṇa plays the flute in an amazing way. Kṛṣṇa is such a musician that His heart speaks through the flute to the heart of others who actually get the message. Even in this world, a good mundane musician can touch the heart; yet Kṛṣṇa actually speaks through His flute like no one can and so He binds the hearts of His devotees to His lotus feet.

## **Considerate!**

I always like the point that Kṛṣṇa speaks so many languages. Kṛṣṇa speaks Sanskrit very nicely but He can also speak to the animals and the birds. Kṛṣṇa speaks to everyone.

When Kṛṣṇa and the cowherd boys are playing in the forest, it is said that they are imitating the sound of the animals. But I think that because Kṛṣṇa speaks the language, He must actually be speaking secretly to all the animals. Kṛṣṇa is most considerate and satisfies the heart of every devotee.

## **Infallible**

One of Kṛṣṇa's names is Acyuta, the one who is infallible. Śrīla Prabhupāda gave an explanation of this name in the fourteenth chapter of Kṛṣṇa book, entitled, "The Prayers of Lord Brahma." He said that Kṛṣṇa is known as Acyuta, the infallible one, because He never fails to notice the smallest service that has been offered.

## The shelter of all

Kṛṣṇa is depicted as victorious.

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanitānām vardhayan kāma-devam*

(Śrīmad-Bhāgavatam 10.90.48)

“Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as Devakīnandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the *gopīs* of Vṛndāvana. May He be all glorious and happy!”

He is the shelter of all living beings. *Suhrdaḥ sarva-dehinām*. So yes, surely Kṛṣṇa is also a shelter for us.

Yet restlessly we continue to wander on and have not found peace of mind anywhere. Where will we find shelter other than in Kṛṣṇa, who is *su-smita*, always sweetly smiling, and so attractive?

## The message on His Lotus Feet

The lotus feet of the Lord are our shelter. There are many marks on His lotus feet and these marks have various meanings.

It is said that the thunderbolt on the lotus feet of Kṛṣṇa is there for people who think, “I cannot surrender to Kṛṣṇa because my karma is insurmountable.” But Kṛṣṇa with His thunderbolt smashes this mountain of karma. Kṛṣṇa can purify the most impure and there is no obstacle in this regard. Results will be attained if one takes shelter.

Then there is a stick with the hook and point which is used for controlling elephants. It is there to control the mind. The mind, which is so powerful and obstinate, is like an elephant. How can we control it? By taking shelter of Kṛṣṇa’s lotus feet.

One may say, “Alright, but I’m just struggling to survive. I’m having a hard time materially because life is not easy nowadays. Working to make enough money to pay bills doesn’t leave me with any time.”

Don’t worry, Kṛṣṇa will supply everything. On His lotus feet, there is a barley corn and also a fish. Both of these symbols indicate that there will be no material shortage for those who take shelter of Kṛṣṇa.

## **Our best friend**

Prabhupāda once said to a devotee, “Take shelter of Kṛṣṇa, because Kṛṣṇa is your best friend.”

The devotee replied, “Śrīla Prabhupāda, actually you are our best friend!”

But Prabhupāda insisted, “No, I’m not your best friend. Kṛṣṇa is your best friend, because I may disappoint you, but Kṛṣṇa never will!”

Kṛṣṇa is known as bhakta vatsala, always affectionate to His devotee. It is said that Kṛṣṇa takes the form that a devotee desires. That is why there are so many forms of the Lord, so He can reciprocate with devotees who have different moods.

## **Fully satisfied, but incomplete...**

In the *Śrīmad-Bhāgavatam*, it is mentioned that Kṛṣṇa is *ātmārāma* - He is fully satisfied within himself and has no need for anything. Still, He experiences some incompleteness. This incompleteness is there because some living beings have turned away from Him. They are in the material world and Kṛṣṇa desires them back home.

Therefore Kṛṣṇa makes arrangements. Again and again, Kṛṣṇa involves Himself in the material world even though He has no need to do so. He is completely absorbed in His eternal pleasure pastimes and these pastimes are just full of unlimited ever-growing nectar.

Still, Kṛṣṇa is such a person that He wants everything. Even if He has practically everything ... no, He wants everything, completely! He wants every living being! So, He comes again and again in His various incarnations.

## **The eternal companion**

When the living being goes to the material world, Kṛṣṇa doesn't leave him alone. As *paramātmā*, the supersoul within the heart. Kṛṣṇa personally accompanies every living being throughout his endless sojourn in the material world.

Kṛṣṇa is so kind and so merciful that He makes endless arrangements to bring the living being back to the spiritual world. Prabhupāda used to say that Kṛṣṇa is more eager for us to get back to Godhead than we are ourselves.

## **Always motivated by love**

What I like about Kṛṣṇa consciousness is that it's personal and that the Holy Name has lotus feet and that the Lord has a heart.

We see the nature of the Lord manifesting as Nṛsimhadeva, who in an awkward way is mercifully inclined toward Hiraṇyakaśipu. Though He rips him to pieces and is very angry with him, He also offers him the special mercy of liberation.

That is the nature of the Lord: He is always, always motivated by love.

## **Attracted by service**

Gajendra was an elephant, an animal, and yet he had knowledge of the Supreme Lord. So that was most extraordinary. But Gajendra only received mercy because he was praying to the Lord while the crocodile was hanging onto his leg. The Lord, touched by his prayer, appeared and Gajendra picked up a lotus flower from the water and offered it to the Lord. Then the Lord was pleased with his service.

Whatever qualifications one may or may not have, Kṛṣṇa can only be attracted by devotional service!

## **Attentive to all**

Kṛṣṇa is surrounded by devotees in the spiritual world. The trees are wish-fulfilling desire trees, and the wish-fulfilling desire cows produce oceans of milk! The cowherd boys run after Kṛṣṇa and the gopīs meet Him secretly.

There are unlimited devotees, and Kṛṣṇa is manoeuvring between all these devotees expertly, giving attention to everyone. Everyone receives personal attention. After all, once a relationship is established with Kṛṣṇa, nobody is interested in any other relationship. It is Kṛṣṇa who is in the forefront of everyone's mind and Kṛṣṇa is remembering each and every single one of His devotees simultaneously.

## **The centre of attraction!**

Kṛṣṇa is such an interesting person that everybody is fascinated by His activities. Even in this world, everybody is curious about a famous

person. “Let’s check it out! What is this celebrity doing?!” So this tendency is there in us.

Kṛṣṇa is a lot more interesting than any celebrity. Therefore, in the spiritual world everyone is wondering, “What’s Kṛṣṇa doing right now? What will He be doing next?” Everyone is interested in Kṛṣṇa and because Kṛṣṇa is unlimited, He simultaneously entertains everybody! That is the nature of the Supreme Lord.

So in the spiritual world it is not simply that God is there too. He is the centre of all attention. He is the focus of all attraction. He is where it is happening!

## **The servant of His devotees**

Didn’t Kṛṣṇa do everything for the Pandavas? Wasn’t Kṛṣṇa the messenger for Yudhiṣṭhira Mahārāja? We all remember Kṛṣṇa as Pārthasārathi, the chariot driver of Arjuna - basically, the servant of His devotee. So this is the *Bhagavad-gītā*: the devotee becomes the servant of the Lord and the Lord becomes the servant of His devotee.

That is unique to *Bhagavad-gītā*. You don’t find it anywhere else. You don’t find it in any other religious scripture in the world - that kind of intimacy where the Supreme Lord becomes the servant of His devotee.

The more the devotee serves Kṛṣṇa, the more Kṛṣṇa serves the devotee.

## **Captured by love**

Who can capture more of Kṛṣṇa than Śrīmatī Rādhārāṇī?

Jayadeva Gosvāmī writes in the *Gīta-govinda*:

“Where is Kṛṣṇa?”

“Kṛṣṇa is on the banks of the Yamunā.”

“What is He doing there?”

“He is learning how to dance, and His mistress, Śrīmatī Rādhārāṇī, is teaching Him all the moves. He is dancing behind Her. Wherever She

moves, He is dancing behind Her!’

So it is nice that Kṛṣṇa is controlled. It’s nice that Kṛṣṇa is captured by love. It’s so nice that when Kṛṣṇa disappeared from the rasa dance, hiding in the form of Lord Nārāyaṇa, He was forced to reveal Himself again because of the *gopīs*’ great love for Him.

## **Sees love as greater than duty**

Kṛṣṇa shows that ultimately, higher even than dharma (duty), is the love that exists between Kṛṣṇa and His devotee. That is why in Kurukshetra, Kṛṣṇa broke His vow. Kṛṣṇa had promised not to fight, but when Bhismadev was about to kill Arjuna, suddenly He took up the wheel to defend Arjuna!

Kṛṣṇa shows that the love for His devotee is even greater than dharma. This is even greater – the loving relationship that exists between the devotee and Kṛṣṇa, and it is that very secret that Śrī Caitanya Mahāprabhu came to teach.

## **One moment of association**

When Kṛṣṇa walks in Vṛndāvana as Mādhava, carrying His flute tucked in His belt, the trees which have branches laden with fruits and flowers, try to touch His feet. The bees are just singing the glories of Kṛṣṇa. In *Śrīmad-Bhāgavatam* it says that these bees must have been great devotee sages in their previous lives.

The trees think, “We are so unfortunate. It is due to our sinful activities that we have taken birth as trees and therefore we cannot follow Kṛṣṇa on His pastimes in the forest.”

But *Śrīmad-Bhāgavatam* points out that even Lord Brahma, the topmost living entity in the entire universe, is praying to become a tree in Vṛndāvana. So, how exalted are these trees? Who were they in their last lives?

When Kṛṣṇa walks through the Vṛndāvana forest, these trees can hear and see Him. Sanatana Gosvāmī quotes in the Mahabharata, *tasmāt paśyanti pādapa*; that the trees see Kṛṣṇa and spontaneously start blossoming out of season or their branches may start shaking in ecstasy.

## **Relationship with the cows**

When Kṛṣṇa wakes up, the first thing He does is milk the cows. The cows' milk bags are full but they don't let anyone touch them until they are milked by Kṛṣṇa. Then only does Kṛṣṇa take His bath. So we see how attached Kṛṣṇa is to the cows.

It is said that Kṛṣṇa carries a flute because He is protecting the cows with His flute. When the cows hear the sound of Kṛṣṇa's flute, their ears stand like cups on their heads and they have to come closer. But as they come closer, the sound penetrates into their ears in a more intense way. Finally, the cows stand up on their hind legs and cover their ears with their front legs. But Kṛṣṇa plays a little louder! So it doesn't help at all!

Then those cows place blades of grass in their mouths as a sign of humility and beg Kṛṣṇa to stop. Kṛṣṇa doesn't stop and their emotions become so overwhelming that they just freeze on the spot like statues!

In this way, all living beings are attracted by the flute of Kṛṣṇa.

## **Spiritual relationships**

We see that the Lord expands Himself, the Lord worships Himself and the Lord worships His devotees. That is the nature of the spiritual world - everybody is expressing their love through worship and appreciation.

Spiritual relationships are not casual. Spiritual relationships are very deep because there's deep appreciation, and appreciation is expressed in worship. Therefore worship is part of love and is part of loving exchanges.

Here, our worship is oftentimes a formality, but in the spiritual world, worship is part of a natural expression of love.

## **Kṛṣṇa prema**

When Kṛṣṇa places His lotus feet in the river Yamunā, the plants in the Yamunā hold on and will not allow Kṛṣṇa to pull His feet away. The Yamunā stops flowing and begins to show little whirlpools of ecstasy because Kṛṣṇa's lotus feet are in her waters. How can she move? There is no flowing...

In this way all the residents in Vṛndāvana are absorbed in Kṛṣṇa prema.

## **His wonderful abode**

Kṛṣṇa is unlimitedly wonderful and therefore His abode is also unlimitedly wonderful. Nanda Mahārāja's palace is wonderfully decorated with many colours, with emeralds inlaid in the ceilings and in the walls, huge gates and towers with beautiful flags.

There are 8 very large *gośālas*, also very nicely decorated. Around the palace of Nanda Mahārāj is a very high wall. In front, there is a mountain stream flowing through the wall, creating a waterfall effect; Nanda Mahārāj has an amazing garden wall!

All the residents of Vṛndāvana have running water. There is a huge lake on top of Nandīśvara, and there are channels made from that to all the houses. Although in India you always see people with water pots, it is not so in Nandīśvara, because everyone has running water. If anyone carries pots there, you can be sure there's milk, butter or sometimes even sweets, no less! Such opulence is there!

So the world of the Supreme Lord reflects His very wonderful nature. It is full of natural wealth and has nothing negative. Words like 'binding' are only used for binding hair or binding calves, not for binding thieves because there are no thieves! Everyone is fully satisfied.

We see that the residents are all wonderful personalities, living in a wonderful abode that is just emanating the whole atmosphere of transcendental ecstasy!

## **Full of surprise!**

The material world is based on fear. We would rather have everything grey with no color in our lives. We would rather have nothing ever happen than invite in something strange or unexpected. Therefore, we are happy when everything is boring and secure.

The spiritual world is just full of surprise... constantly! One never knows what to expect because anything happens at any moment, just to bring out more and deeper attachment to Kṛṣṇa.

## **Free from anxiety**

Vaikuṅṭha, the spiritual world, is an abode that is free from anxiety. As soon as you turn away from Kṛṣṇa, there is anxiety.

A writer compiled a list of things that cause anxiety. The list included, "The tax man, the government, rats, spiders..." A long list, right! At the bottom of the list, it stated, "Everything!" It was an honest list as everything can cause anxiety. We feel anxious because we are separated from Kṛṣṇa. But one who is with Kṛṣṇa is completely free from anxiety.

## **An essential question**

How is it that the all-good, all-merciful and kind Supreme Personality of Godhead, who is just full of love, who is the well-wisher and friend of every living being, who cares about every little plant, every little *jīva* (living entity) - how is it that this Supreme Lord has arranged all these varieties of suffering that exist in this world? This question is very difficult to answer.

But it is an essential question for us if we want to love Kṛṣṇa. If deep down in our hearts there is any doubt about Kṛṣṇa being in any way responsible for the suffering in this world, how will we ever develop love of God?

Difficulties and suffering are there for only one reason. Kṛṣṇa is indeed unlimited and full of love. But it is not an impersonal type of love which is warm like the sun and blessing everyone – it is not that! It is a personal love and Kṛṣṇa, in this mood, cannot wait any longer. How long is it going to take? The Lord cannot wait forever while we stay here in the material world, life after life, eternally fallen and still not turning around! It takes too long, thus He has built in the material world some mechanism of suffering to bring us to our senses and coax us to turn back to Him.

## **The bigger picture**

When we look at all the devastation in the world, all the pain and suffering, then we think, “It’s too much! It is! It really is!”

The only way to rise above it is to look at the bigger reality – that there is eternity and that these temporary ups and downs are not so important. We should transcend this temporary reality.

Again and again, we have to remind ourselves that through our embodiment, we are inclined to become involved in this temporary reality. We cannot see the whole picture. We are like a small piece on a chess board – all we see is our own square. We don’t see the whole board.

But we have to always remember that it is part of a bigger plan. Kṛṣṇa is simply purifying the living beings and bringing them back to Him. The living being is going through this cycle of birth and death, and is being cured from his conditioning so that he can return to Kṛṣṇa in the eternal spiritual world. Once he is there, it is like he has been away only for a moment. All this time in the material world... only a moment in eternity! So we have to practise again and again to see the bigger picture!

## **In the heart**

Some theologians might say, “God was initially involved with the creation but later it got out of control. Otherwise how could there be evil in the world when God is all good?”

The theological dilemma raised is that if God is considered omniscient (all-knowing), omnipotent (all-powerful) and omnibenevolent (all-good), then how can there be evil in this world?

## **If God is all-good, then how can there be evil?**

Maybe it’s going on behind His back, but then how can He be considered all-knowing?

And if evil is out of control, then how is God considered all-powerful?

*Śrīmad-Bhāgavatam* makes it clear. Evil is the shadow side of the Supreme Lord. It is also an energy of the Supreme Lord and it is not independent of the Supreme Lord. It is also under the control of the Supreme Lord and fulfills His purpose in bringing the living entities back to their original positions of being devotees.

## **An auspicious destination**

Spiritual life immediately leads to fearlessness. Leaving it up to Kṛṣṇa. Trusting that Kṛṣṇa will protect us. Kṛṣṇa will take care of us. Kṛṣṇa is not going to forsake us. Kṛṣṇa is surely going to give us an auspicious destination, so what is the problem? Everything is fine. He will decide when and where and how and this and that...

## **Under His personal care**

Kṛṣṇa personally takes charge of the life of His devotee. According to Śrīla Madhvācārya, when a devotee says, “Kṛṣṇa, I’m yours!” Kṛṣṇa will fully accept that devotee under His personal care.

Kṛṣṇa is also present within the heart. He is known as *caitya-guru*, or the guru that resides within the heart. In the *Bhagavad-gītā As It Is*, in the purport to the verse *teṣāṃ evānukampārtham (Bhagavad-gītā As It Is 10.11)*, Śrīla Prabhupāda says that the spiritual master gives directions to the disciple on how to become free from the influence of the material energy, make advancement, and eventually go back to Godhead. However, if the disciple does not take proper advantage of these instructions, then Kṛṣṇa will make arrangements. Kṛṣṇa either will give transcendental knowledge from within or He pulls the carpet from under us, so our whole life crumbles! Then what can we do? Then Kṛṣṇa is the only shelter left.

## **Perfect Kṛṣṇa**

The pure devotee sees everything as perfect. “Kṛṣṇa has kindly sent me all these difficulties for my purification. Kṛṣṇa has a greater plan. Ah yes, I had my plan, but what are my plans? They are insignificant. Kṛṣṇa is unlimitedly intelligent and has unlimited vision. Then how can I question Kṛṣṇa? Therefore the fact that my foolish plan has just collapsed is very good! Let Kṛṣṇa’s plan prevail. Of course, it is better.”

In this way, even internally, the pure devotee who is deeply humble, is not battling with destiny.

## **The Heart of the Lord**

Prabhupāda said that his father told him that the Lord has ten hands. With those ten hands, if the Lord wants to take, what are you going to do with your two hands? He has His hands in your pockets and there’s nothing you can do!

But if the Lord wants to give with His ten hands, then how can we receive with our two little hands? Kṛṣṇa doesn’t want to take from us; Kṛṣṇa wants to give us. But we say, “Nah, it’s all right. I’m happy with this...”

Therefore, Kṛṣṇa is making arrangements to take us out and bring us back to our original glory in the spiritual world. He is actually very kind and His eagerness is much greater than our eagerness. Therefore, the Lord is just full of mercy.

And the heaviness of the Lord? Ah, that's just secondary. He's full of mercy always. The Lord as the Supersoul is suffering along with every living being. Our suffering hurts Him more than it hurts us and yet He knows it's inevitable. That is who Kṛṣṇa is, and if we understand that, then we understand the heart of the Supreme Lord.'

# Connecting With Kṛṣṇa

## A selfless desire

Naturally, every devotee desires to see Kṛṣṇa and this desire is not a fruitive one. You might say, “Well, the topmost level of pure devotion is to be free from all selfish desire, so isn’t it selfish when we are desiring to back to Godhead and to be with Kṛṣṇa? Isn’t it about our desire instead of the higher principle of satisfying Kṛṣṇa’s desire?”

Yes, but still every devotee in his heart desires to be with Kṛṣṇa and Kṛṣṇa also desires for every living being to come to the spiritual world.

## Not a physical journey

When one corner of the spiritual sky becomes covered by a cloud of illusory energy then Kṛṣṇa cannot be seen:

*nāhaṁ prakāśaḥ sarvasya  
yoga-māyā-samāvṛtaḥ  
mūḍho ’yaṁ nābhijānāti  
loko mām ajam avyayam*

(Bhagavad-gītā As It Is 7.25)

**Kṛṣṇa becomes covered by his *yogamāyā* energy.**

*āvṛtaṁ jñānam etena  
jñānino nitya-vairiṇā  
kāma-rūpeṇa kaunteya  
duṣpūreṇānalena ca*

(Bhagavad-gītā As It Is 3.39)

Kṛṣṇa becomes covered when lust is burning in the heart. In this way, the living being resides in this covered portion of the spiritual world. Somehow, due to the illusory energy, living beings are thinking that they are in the material world but Śrīla Prabhupāda pointed out that we are actually in the spiritual world right now. There is nothing separating us from the spiritual world other than our own illusion.

We may think that after a lot of hard work in devotional service, after chanting many, many rounds and after being a very good devotee then we may possibly go back to Godhead after a really long journey. No, it is instantaneous!

It is not a physical journey. It is a journey of becoming completely aware of that other dimension and then we are there!

## **A practical process**

How do we become attached to Kṛṣṇa? It seems so difficult. But it is not difficult at all. It says in *Bhagavad-gītā* that all material worlds and all the spiritual worlds are emanating from Kṛṣṇa. So if we really understand the glories of Kṛṣṇa, then automatically we start finding Kṛṣṇa very wonderful and our love develops.

The more Kṛṣṇa conscious we become, the more simple we become. Our only real source of happiness is Kṛṣṇa. So if you are already married with twelve children and a dog and a cat and a canary, you may wonder, “Is it really practical?”

Yes, it is. You can teach the canary to chant Hare Kṛṣṇa! The more Kṛṣṇa there is at home, the more happiness there will be and the less Kṛṣṇa there is at home then ...the more headaches, troubles and anxieties! So actually it is very simple to be Kṛṣṇa conscious. It's only us who are not simple.

## **Offering your talents**

The living entity is part and parcel of the Supreme Lord. He belongs in that unity with the Supreme Lord, so that is his original position. The Lord and the living entity belong eternally together.

You can develop your personality in the service of Kṛṣṇa. Use your abilities, use your talents, use your nature to develop it. Be who you are. If you are artistic, do it for Kṛṣṇa. If you want to act, yes, you can act for Kṛṣṇa. Everything is possible!

## **Transcendental knowledge**

It is explained that by becoming attached to Kṛṣṇa, everything can be known. “Just hear from Me or about Me,” says Kṛṣṇa. Tat srnu. That is how the cause of all things and how this phenomenal world can be known. Knowledge of the phenomenal world means to have knowledge about the relationship it has with the Supreme.

We see in the *Bhagavad-gītā* that Arjuna had become bewildered and attached to controlling destiny. He wanted destiny to go according to his ideas, but that represents a false conception of life. *Bhagavad-gītā* teaches us that we should be ready to accept Kṛṣṇa’s plan and whatever Kṛṣṇa desires with our life.

Transcendental knowledge can lift us way beyond our expectations, way beyond anything that we thought we could be. It changes the conception that we had about ourselves and about our identity. That is where humility starts – when we can admit to ourselves that the conception we had about ourselves is actually wrong and we don’t know who we are. “All this time, I had it wrong! All this time, I was so sure about my identity and therefore about all the things that belonged to it, that I wanted, that I needed, that I had to have, and could not live without. Now I am living without this! And I never thought I could!”

That is the secret and the essence of *Bhagavad-gītā*.

With the combination of the Holy Name and the knowledge of the Bhagavata we are discovering aspects of ourselves that we never knew we had, that we never thought we could have had. We are becoming

something we have never dreamt of and we are reaching levels of satisfaction which we never thought would be possible.

Dhruva Mahārāja desired a kingdom greater than his father and grandfather; in the end he got a spiritual planet and the personal mercy of the Lord. Dhruva desired broken pieces of glass, but in the end he received diamonds.

In the material world reality is always less than the dream, while in the spiritual world reality goes way beyond anything we can ever dream of.

## **The Supreme Teacher**

Lord Kṛṣṇa acts as the supreme teacher. Again and again, Kṛṣṇa gives us transcendental knowledge in various ways. As Govinda, He speaks the *Bhagavad-gītā* to Arjuna and gives us the way out of material entanglement.

When Kṛṣṇa lives in Dwārakā, we see how He performs His daily activities. He rises early in the morning, at the first crowing of the rooster. He gives cows in charity to the *brāhmaṇa*; He engages in morning meditation – Kṛṣṇa meditates on Himself because He is the Supreme Lord. One should not think that one should meditate on oneself. We should also meditate on the Lord.

So Kṛṣṇa is showing by example what our daily activities should be. His instructions combined with His mercy, is what we need for success. So we also pray to Kṛṣṇa's lotus feet, hoping to get some mercy. The dust of Kṛṣṇa's lotus feet can be found firstly at His lotus feet and then also in His footsteps. So when we are following His instructions the dust of His feet will be automatically found.

## **The prayer of a devotee**

We get mercy from both Kṛṣṇa and the devotees. Kṛṣṇa sends us devotees and devotees give us Kṛṣṇa. So it begins with the devotee!

In the fourth canto of *Śrīmad-Bhāgavatam*, there is a purport where Śrīla Prabhupāda mentions that in this age of Kali, no one has any desire on his own to take up spiritual life. But because of the desire of the devotee and when the supersoul interferes, it awakens something in the hearts of some living beings.

Of course, we all know one devotee who came all alone and prayed to Kṛṣṇa. Then Kṛṣṇa started to interfere and make all things possible! Then other devotees, his representatives, came. These devotees change our life. Also, they leave books from scriptures which may lie around for hundreds of years before being revealed. Or devotees worship deities that sometimes disappear and are found again later on. Like this, the mercy comes in so many ways. Spiritual life begins with a prayer of a devotee.

## **The Mercy of Śrīla Prabhupāda**

If we fall short in our dedication to Kṛṣṇa, we are reassured that we can take shelter of the pure devotee. The prayer of the pure devotee is with us and this prayer will surely attract the mercy of Kṛṣṇa.

Therefore we remember Śrīla Prabhupāda. Without Śrīla Prabhupāda, how can we go before Kṛṣṇa? How can we celebrate the glories of Kṛṣṇa? How can we expect the mercy of Kṛṣṇa?

Prabhupāda surrendered everything he had and in this way purchased Kṛṣṇa. Then he worked tirelessly against the odds to bring us the pure teachings of Kṛṣṇa and the pure descriptions about His life and pastimes. Prabhupāda gave us temples where we can serve Kṛṣṇa, and then finally prayed to Kṛṣṇa:

“Please accept them. Please, bestow Your mercy upon them.”

Then, what could Kṛṣṇa do? He has to give all the fallen, conditioned souls of *Kali-yuga* shelter.

## **Sincerity**

When we come to the temple and say, “My dear Lord Kṛṣṇa, I will be your devotee,” we are trying to be sincere. But as we continue, we realize that our sincerity is not so deep.

*janmaīśvarya-śruta-śrībhir  
edhamāna-madaḥ pumān  
naivārhaty abhidhātum vai  
tvām akiñcana-gocaram*

(Śrīmad-Bhāgavatam 1.8.26)

Kunti Devi addresses this. She says that as long as we have attachment to our birth, in terms of the place of our birth or the position of our birth or taking pride in our birth; as long as we are attached to our possessions, to having things, to learning, to impress people with what we know, and by our appearance, then it is not possible to approach Kṛṣṇa with fully sincere feeling – to just completely give our whole being to Kṛṣṇa as His servant and become His transparent instrument.

Therefore we realize that it’s an ongoing process of building up our sincerity and gradually we realize, “I’m never going to make it. I’m not conquering my lower nature. It just seems to be so deeply ingrained.”

It is at this point that we begin to pray for mercy. We turn to the devotees for mercy, we turn to the Deities for mercy, we turn to the Holy Name for mercy, and in this way we begin to look for mercy.

Within that search we go into another level of sincerity. In this way our spiritual life really becomes a search for sincerity. We hope that in this life we can deepen our sincere surrender to Kṛṣṇa.

## **On the strength of desire**

It is our desire that makes us transcend the limitations of the material world. When a devotee strongly desires, then somehow or the other, it becomes possible.

It is said that by the mercy of Mahaprabhu, the lame can cross mountains, the blind can see the luminaries in the sky, and the dumb

can recite eloquent poetry. It begins with desire.

When we desire to serve, the Lord will reciprocate and with His help we can be successful in otherwise impossible situations. So a devotee does incredible things on the strength of the desire to serve Kṛṣṇa.

*Śrīmad-Bhāgavatam* 10.1.5 states:

*pitāmahā me samare ’marañjayair  
devavratādyātirathais timingilaiḥ  
duratyayam kaurava-sainya-sāgaram  
kṛtvātaran vatsa-padam sma yat-plavāḥ*

Taking the boat of Kṛṣṇa’s lotus feet, my grandfather Arjuna and others crossed the ocean of the battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great timingila fish that could have very easily swallowed them.

## **Firm faith**

The most important point in the pastime of Pūtanā is really this: Pūtanā was delivered in spite of her demoniac mentality. This is really a basis for us to develop great faith because so often we think: “Will Kṛṣṇa even accept my offerings? Will Kṛṣṇa take any of my service seriously, considering that I am so full of disqualification?”

The answer is given by Kṛṣṇa. He accepted the service of Pūtanā; He will definitely accept our service and He will definitely bestow His mercy on us. Therefore, with great faith we can continue approaching Kṛṣṇa. With great faith, we realize that our false ego will not hamper us from making advancement, because advancement is made by the mercy of Kṛṣṇa, and surely we will get the mercy; even Pūtanā did.

So the pastimes of Kṛṣṇa carry deep messages which are there to strengthen our faith and to deepen our surrender. Yes, jump! Jump! Leave everything! Leave all old faith in material things. We may be

attracted to material things, but if we have faith in material things, then we are in trouble. For example, money, money, money.... if we really believe that money is our security, then we are in illusion! Only credit with Kṛṣṇa is our guarantee.

## **Surrender**

Surrendering to Kṛṣṇa means following His directions. Surrendering to Kṛṣṇa doesn't just mean thinking of Kṛṣṇa, remembering Kṛṣṇa.... Kṛṣṇa.... Kṛṣṇa! It's not that you see someone with a flute and a peacock feather, and you think – Kṛṣṇa! No, it means Kṛṣṇa in total – Kṛṣṇa with the *Bhagavad-gītā*, Kṛṣṇa with the instructions, Kṛṣṇa who tells you what to do and what not to do. That's the problem with Kṛṣṇa – He's not only sweet and playing the flute, but He also tells you what to do! That's why people would rather have an impersonal God who doesn't give any instructions. But Kṛṣṇa tells you, “Do this and don't do that. You can offer this to me, but you cannot offer that to me!”

## **Always remember Kṛṣṇa**

Kṛṣṇa thought, ‘I want to bring all living beings to the spiritual world where they can be eternally happy, but I don't want them to wait so long; therefore I will bring the spiritual world right here to the material world.’

Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-saṅkīrtana*

In the form of this *saṅkīrtan* movement, all the wealth of the spiritual world is already present. Thus here, right now, we can already be free from the material world. Right now, we can be in the spiritual world - internally at least. Externally, maybe not, but internally we can be in the spiritual world, simply by always remembering Kṛṣṇa. That is the purpose of all spiritual practices - to always remember Kṛṣṇa and to never forget Him.

## His Holy Name

By His kind mercy, Kṛṣṇa has revealed Himself in His Holy Name. Although we cannot see Kṛṣṇa face to face - other than in His Deity form – whenever we chant the holy names, wherever we are, at any place, in any condition of life, Kṛṣṇa is manifest!

*nāmno hi yāvatī śaktiḥ  
pāpa-nirharāṇe hareḥ  
tāvat kartuṁ na śaknoti  
pātakam pātakī naraḥ*

It says in the Brhad Visnu Purana that if you chant the holy names of the Lord only once you will be purified of more sinful activities than you can commit in an entire lifetime! Can you imagine?

Chanting His holy names is devotional service to Kṛṣṇa. The chanting does not just enter into our ears but also enters our heart and cleanses the dust from the mirror of our heart. *Ceto-darpaṇa-mārjanam*. It destroys whatever influence the material energy has upon us. It calms down our burning heart, *dibā-niśi hiyā jvale*, and offers us satisfaction by alleviating the infliction of material life.

The chanting of the Hare Kṛṣṇa *mahā-mantra* is a simple thing which can be done anywhere by anyone. One doesn't need to be rich, or to be in a temple. It's not reserved for big public festivals. It can be done at home. One can simply, at home, in a simple way, engage in chanting the name of Kṛṣṇa and if we do so, then immediately, everything will become auspicious.

## Active Kṛṣṇa!

The Holy Name is also communicating with us. He's active Kṛṣṇa. He can reveal Himself as He likes. In that way, the chanting of the Holy Name is at all times a great adventure. One never knows where it will take us. Śrīla Rūpa Gosvāmī says *tundavini tundavala labhyate*. When we are

chanting it is as if Kṛṣṇa is dancing on our tongue. Not only is Kṛṣṇa dancing on our tongue but Kṛṣṇa is also dancing in the courtyard of our heart. Kṛṣṇa is dancing in our life.

## **Attentive chanting**

There are many techniques that can help us control our minds and focus on the Holy Name but when we become emotionally involved in chanting Kṛṣṇa's names, then we become attentive automatically. Emotionally involved means meditating on Kṛṣṇa with appreciation. We have to come to the point of sincerely appreciating how wonderful Kṛṣṇa actually is – so wonderful that He ought to be in the center of our lives!

Even before His Holy Name is chanted purely, even when we begin to accidentally or incidentally chant Kṛṣṇa's name, already karma is being destroyed. But the Holy Name does more. Chanting also awards us liberation from birth and death.

But even this is only a side benefit. The most important benefit is that we will receive love of God and then we attain a state of happiness which is beyond anything we can even imagine in this world. Therefore the Holy Name is amazing. One must chant again and again, and everything will be revealed to us.

## **Meditation of the soul**

How can one describe what kirtan or congregational chanting is like? Only by the experience itself, does one understand!

The sound is not just musical. It's spiritual. It's meaningful. It's joyful. It's liberating. Thinking, feeling and willing are functions of the soul which have been borrowed by the mind, and now thinking, feeling and willing are being awakened in *kirtan*. A taste is there which we may not be able to quite grasp, but actually it is the joy of the soul, the depth of the soul, the meditation of the soul that is re-emerging. Once one gets that taste, one can go on for hours.

## **A special time!**

It's a very special time. Not only did Śrī Caitanya Mahāprabhu give us a great gift in this process of chanting Hare Kṛṣṇa, but He is also personally present. He is invisibly helping us all the time. That's very important, because without Him, we are weak, very weak. But because Śrī Caitanya Mahāprabhu is present and actively helping us, now, in this time, it is possible for anyone and everyone to elevate himself to the platform of a pure devotee and actually find complete happiness within!

## **Unceasing glorification**

For a devotee who is always glorifying Kṛṣṇa, death is not a problem. Prabhupāda said, "A devotee at the time of death closes his eyes and when he opens them again, he is with Kṛṣṇa in His transcendental pastimes."

So constant glorification of Kṛṣṇa gradually transfers us to the spiritual realm. That is the purpose of life and that is the purpose of our time. That is the purpose of anything - to simply use it for the glorification of Kṛṣṇa.

## **Always with Kṛṣṇa**

Attraction to Kṛṣṇa develops when we start to serve Him. Serving means giving – giving ourselves, not for our own profit, but for Kṛṣṇa's interest and the interest of His devotees. As soon as we start to act for Kṛṣṇa's interest and the interest of His devotees, then the higher taste in Kṛṣṇa Consciousness comes automatically.

Those who take up devotional service selflessly and put all other agendas aside automatically become attracted to Kṛṣṇa. Then comes the amazing thing, and that is that Kṛṣṇa becomes attracted to the devotee! It is said that pure devotional service is Śrī Kṛṣṇa akarsani – it can attract Kṛṣṇa! Not only do we become attracted to Kṛṣṇa, but Kṛṣṇa becomes

attracted to the service of His devotee. Then there is no question of feeling that Kṛṣṇa is far away. There is no question of feeling separated from Kṛṣṇa. Then one is with Kṛṣṇa at all times and one lives in one's service to Kṛṣṇa.

To be bound in love to Kṛṣṇa is actually spiritual perfection. Rather than merging in the eternal, spiritual energy of Brahman, where one is free from the destructive influence of time, one who serves Kṛṣṇa not only gets on the eternal, timeless plane, but also tastes the blissful nectar of being with Kṛṣṇa.

## **Devotional service purifies!**

Kṛṣṇa is so simple, so thoroughly honest and pure. There is no pretence, no duplicity on His side! If only we could go before Him with an open and simple heart, with no hidden agenda for personal sense enjoyment!

But material desires stubbornly remain and we struggle on, while sometimes a light beam of inspiration descends, like sudden sun rays coming through in an otherwise mostly clouded sky. Fortunately, Prabhupāda gave us practical devotional service - pots to be washed, deities to be cared for and gradually we become purified.

## **Causeless mercy**

We should perform our service with love but is it within our reach to love Kṛṣṇa? Or is love granted by Kṛṣṇa?

Love is always granted by Kṛṣṇa. It is a gift from Kṛṣṇa and depends on Kṛṣṇa's mercy. The mercy of Kṛṣṇa is causeless, so Kṛṣṇa may give to whomever He likes. We can all do something to attract His mercy. Kṛṣṇa has a heart, so He is full of appreciation.

Draupadi was going through quite an experience when Duśāsana was trying to pull her cloth. At that time she surrendered to Kṛṣṇa and called out, "He Govinda!"

Kṛṣṇa later said, “Whenever I remember how Draupadi just surrendered unto Me...in My heart My appreciation for her is increasing.” So Kṛṣṇa deeply appreciates and feels enlivened by the service of His devotee.

## **Acquiring Kṛṣṇa’s qualities**

*sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre  
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

(Śrī Caitanya-caritāmṛta, Madhya-lilā 22.75)

This verse says that all good qualities are present within the body of a vaiṣṇava. The good qualities of Kṛṣṇa actually manifest in the devotee. By serving someone, you imbibe the qualities of that person. It’s logical because whatever is important to that person becomes important to you. So when we serve Kṛṣṇa, whatever is important to Kṛṣṇa becomes important to us. In this way, we develop the good qualities of Kṛṣṇa by His grace.

## **An intimate relationship**

By worshiping Kṛṣṇa, one does not only attain liberation from birth and death, but one also attains love of God. With Kṛṣṇa, love is free from all awe and reverence.

Kṛṣṇa is very accessible and love can develop in an uninhibited way. In a relationship with Kṛṣṇa one experiences the most intimate relationship one can get.

## **Our natural position**

We will find eternal shelter only when we are in our natural position, and the nature of the living being is to serve Kṛṣṇa. Everyone has to

serve, but there is no greater object of service than Kṛṣṇa.

As you begin to know Kṛṣṇa, you begin to know yourself. Everyone develops an identity in a relationship. One may start a relationship with some thing or with some person... we may fall in love - starry-eyed, but for how long? Eternally? Let's see how long eternity lasts!

In this world, we preoccupy ourselves with a relationship with the material energy in the form of wealth, in the form of possessions, in the form of positions of power.

We have a relationship with our house, our family, our possessions, with our work, with our nation, with the world, but we have forgotten that we have a relationship with Kṛṣṇa. Chanting of the Hare Kṛṣṇa *mahā-mantra* will reawaken our original love for Kṛṣṇa. We will awaken as if from a deep sleep. We will realize that actually the only thing that has true value is the Supreme Lord.

Relationships change, but one relationship is always there – our relationship with Kṛṣṇa. Now it may be in the background, but in Kṛṣṇa Consciousness we start remembering this relationship, and then it is satisfying. It feels like homecoming!

## **A personal Lord**

In Kṛṣṇa Consciousness we see that the relationship with the Lord is not some sort of one-way traffic. It is not that the Lord is an all-pervading benedicting Lord who loves all living beings equally; rather we have a personal Lord who is very personally involved with His devotees.

Yes, He is that all-benedicting, all-pervading, impartial loving Personality for those who are not surrendered unto Him, but for those who are surrendered unto Him, the Lord is emotionally involved with the devotee.

Kṛṣṇa is as much emotionally involved with the devotee as the devotee is with Kṛṣṇa. The more the devotee thinks only about Kṛṣṇa without deviation, the more the Lord reciprocates and our lives become magical!

## **Kṛṣṇa churns the heart**

Kṛṣṇa churns yogurt to butter and Kṛṣṇa churns the heart of His devotee. Kṛṣṇa had the desire to bring Nārada to a higher level, so He didn't make Himself cheap. He gave him an incentive to really dedicate himself.

Nārada was a young boy of five years old. He had served the Bhaktivedantas, taken their remnants, followed their instructions and meditated on Kṛṣṇa under a tree. Finally, Kṛṣṇa appeared before the boy, who was in ecstasy! But then the Lord disappeared. Nārada was very upset, so the Lord appeared again to pacify him, saying, "In this life you will not see me anymore, but you must faithfully continue your spiritual practices and then you will see Me again at the end."

He waited until Nārada had evolved further, and at the end of that life, He gave Nārada the ultimate position, a spiritual body. Nārada Muni travels with this spiritual body throughout the material universes, playing his *vīṇā*. He is always glorifying the holy names of the Lord and making endless arrangements to deliver the conditioned souls.

Of course, each personality is going on a personal path, and one cannot say that Kṛṣṇa will deal with every devotee in the way He dealt with Nārada Muni. But the principle is there: Kṛṣṇa gives encouragement to the devotee and then withdraws... and then makes Himself again perceivable and then withdraws....with the idea of bringing out stronger and stronger dedication.

Even with the *gopīs* there is separation, simply to churn their hearts and draw out deeper attachment, more commitment, greater dedication. That is basically Kṛṣṇa's relationship with any living being - to eternally pull out more and more love from the heart of the devotee.

## **True fulfillment!**

It is in our relationship with Kṛṣṇa where we grow and where we really unleash our full potential. No other relationship can offer that. Other

relationships may offer us so many things - all kinds of shelter!  
Emotional support- absolutely! Fulfillment of our desires – absolutely!

We go from one relationship into another. First it is the parents with all the support - the mother and all the hugs! Then we look for other relationships and again find shelter in someone’s arms. These relationships give us temporary shelter, temporary support, temporary relief, temporary inspiration and no hug in the world can permanently settle our needs once and for all! Only in the relationship with Kṛṣṇa do we find lasting satisfaction.

## **All that is really important!**

*bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā su-durlabhaḥ*

(Bhagavad-gītā As It Is 7.19)

It is after many births that one comes to the point of knowing: *vāsudevaḥ sarvam iti* - that Kṛṣṇa is everything. This aim, knowing that Kṛṣṇa is everything, is the aim of life, to understand simply that Kṛṣṇa is all that is really important.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was commenting that there are so many fires, and one might say, “First, I have to put out this fire and then I’ll turn to Kṛṣṇa. I have to solve this problem and then I’ll turn to Kṛṣṇa. I still have a few more issues to resolve, then I’ll turn to Kṛṣṇa.”

So *bahūnām janmanām ante*, many births in this way, have continued. So many things to deal with! But finally, we come to the point of *vāsudevaḥ sarvam iti* - Kṛṣṇa is everything!

## **Kṛṣṇa steals the heart!**

When one enters the Vṛndāvana state of consciousness, then one can see Kṛṣṇa everywhere. Then one will meet the thief Kṛṣṇa. Kṛṣṇa, the thief, steals everything. He steals the eyes of one who looks at Him. He steals the ears of one who hears His flute. He steals all the senses of His devotees until they are stunned. They become deaf and blind to anything mundane.

They don't care what people will say about them or think about them; they don't care about the wealth of the world, because they experience that Kṛṣṇa is so wonderful! When one truly experiences how attractive and satisfying Kṛṣṇa Consciousness is, then one doesn't want anything else anymore. Kṛṣṇa steals butter and simultaneously our heart. This is really Kṛṣṇa's business, stealing the heart of His devotee!

## Love of God

Love of God means loving everything about Him - loving the way He plays His flute, loving His lotus eyes, His lotus hands, His lotus mouth, His lotus navel, His lotus feet, the instructions of the *Bhagavad-gītā*, the *tadīya*, His devotees, the Gaṅgā.

We love the way Kṛṣṇa associates with His devotees. We love it that He steals *prasādam*. We love it that Kṛṣṇa and the cowherd boys steal lunch packages. We love it that Kṛṣṇa plays His flute in a way that no one can imagine. We love it that He is into word games.

There are so many things to love. So love of Kṛṣṇa is not just some very high, mystical state of consciousness called love of God - it's very concrete. And there is always more to discover. And all that is to be loved.

So love of God is not vague. It's not just universal and all-inclusive. No, we love Kṛṣṇa and Kṛṣṇa's amazing pastimes because He's so human.

# Pleasing Krsna

## Kṛṣṇa's mood

The well-wisher of all – that is the mood of Kṛṣṇa and the mood of Kṛṣṇa's devotee. Those who chant the holy names of Kṛṣṇa get into that mood. They think of the benefit of all. Their mood is, “Not only my happiness, not my happiness based on the suffering of others – no, my happiness to include the happiness of all!” *Suḥṛdah sarva-dehinām*. That is a very great goal.

## Emotionally involved with everyone

The heart is involved in being merciful to the conditioned souls. It is not just, “Yeah, I'm having a great time here with my *pakor*s and so on ...” No! How can we have our *pakor*s when people are suffering in the world? How can we sleep when there is even one person who is caught in the cycle of birth and death?

This is how Kṛṣṇa feels. Kṛṣṇa is emotionally involved. He is thinking, “How can I enjoy unlimited pleasure in an ocean of transcendental bliss if there is still one person missing?”

Of course, He is enjoying in an ocean of transcendental bliss at every moment, but He wants that one person also to be a part of it – that is Kṛṣṇa. So, if even Kṛṣṇa is emotionally involved, how can the devotee not be? We are emotionally involved with everyone, not only our own little circle. Open the heart to everyone!

## The devotee's compassion

The pure devotee is *para-dukha-dukhī*. He feels the suffering of other living beings. He is compassionate and he understands that in the absence of Kṛṣṇa, there is only suffering – sugar-coated suffering or raw suffering, but suffering nonetheless.

The emptiness of a life without Kṛṣṇa is also suffering. The pure devotee in compassion wants others to know Kṛṣṇa because nothing else can satisfy the heart.

## Creating harmony

Everything is here for one purpose – to serve the Supreme Lord. When we know this, then the world, instead of being divided, becomes united. We become harmonious when we recognise that all this energy – all the trees, the grass, and all the animals are part of Kṛṣṇa’s creation. If this is Kṛṣṇa’s property, then one who is the servant of Kṛṣṇa cannot treat it like a rubbish bin. Automatically there is respect. We won’t go to the forest with a chainsaw, driven by greed to see how many trees we can cut down in an hour! We will respect the creation.

Śrīla Prabhupāda quoted in the *Bhagavad-gītā* As It Is:

*‘aḥam sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ’*

(Bhagavad-gītā As It Is 10.8)

“I am the origin of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.”

Prabhupāda said: “If you love the body, you will also love the finger. This means that if you love Kṛṣṇa, then you will also love His creation!”

## **Saintly vision**

When we see a fault in others, then we must know that there is a fault in us. The great and pure devotees do not see any faults!

It is said that the topmost devotees don't see faults in anybody because they see that everyone is somehow serving Kṛṣṇa. So when we see faults in others, it means we ourselves are full of faults.

## **Always the servant**

If we see ourselves as a master, “I am master. You are all my subjects,” then what do we have? A world where nobody trusts each other and everyone is thinking, “Who is going to exploit me next?” It is a world where everyone has defense mechanisms – a world with walls, a world with locks, a world full of strangers.

That has to change. It can change only when we take up spiritual life. We can only become really close to one another when we all serve the same Supreme Lord Kṛṣṇa. Then we can be bound as brothers, sisters and friends, as vaiṣṇavas. When will that day come – the day when we need no more keys?

I remember when I used to walk around in India. I was alone and had no money. I would walk up to a house and ask for some water. They would give me water and offer me a meal as well!

This is culture – the culture where we see the whole world as one big family, not a world of strangers but a family based on real friendship, being real well-wishers of one another. This is what we are hankering for. We want such a world because everyone feels strange in a world full of strangers.

## **A higher goal**

This material world reveals something about the nature of Kṛṣṇa. In the purport to *Śrīmad-Bhāgavatam* 1.11.26 it is stated; “What they call

beautiful nature is but His smile and what they call the sweet songs of the birds are but specimens of the whispering voice of the Lord.”

If you see beauty within this world, then know it to be the smile of Kṛṣṇa.

A smile is a sign of welcome. So Kṛṣṇa’s smile is welcoming us to the spiritual world! The smile of Kṛṣṇa is found in the beauty of this world.

This means that we can actually appreciate the rays of the morning sun; we can appreciate the beauty in this world and not just write it off as *māyā*. We can understand that it is the reflection of the spiritual world which is still unlimitedly greater and unlimitedly more beautiful. Just imagine if this is the reflection alone!

### **Impressive! It is promising!**

Thus a vaiṣṇava can be in this world and simultaneously have a spirit of renunciation, a spirit of not being influenced by the material energy and trying to enjoy the material body. He can say, “I go for a higher goal in life.”

At the same time he can be soft - hearted and he can be open. He doesn’t need to close himself off. He doesn’t say, “No, this illusion of material beauty will not enter. I will not see it, I will not hear it, I will not register it.”

### **Acknowledging His proprietorship!**

Kṛṣṇa is *īśvara parama*. He is the origin of everything and therefore naturally, we return to Him what belongs to Him. Sometimes while bathing in the Gaṅgā we scoop up some water and offer it back to Gaṅgā because we want to make pure offerings. In the same way, we offer to Kṛṣṇa what belongs to Him already!

Everything, even our bodies, is also Kṛṣṇa’s energy. Yes! Everything in this world belongs to Kṛṣṇa – including our bodies, our children, our

homes, and all our possessions!

Therefore, everything is meant to be used for Kṛṣṇa. We ourselves, of course, need to live; we need shelter, we need to eat and so on, but we are doing that all on behalf of Kṛṣṇa. We will honor Kṛṣṇa *prasādam*. We will read the Kṛṣṇa book before bed and dream of Kṛṣṇa. In this way all the bodily functions are conquered.

## Conquering Kṛṣṇa

If we want to approach Kṛṣṇa in a mood of friendship, then we must fulfill his desire. An example is found in the *Śrī Caitanya-caritāmṛta* regarding Haridas Thakur.

At one point, Lord Caitanya was lamenting to Haridāsa Ṭhākura, "What about all those living entities who are in different bodies where they cannot chant the holy names?"

Haridās said, "My Lord, please don't be in anxiety. The echo off the trees is the chanting of the trees. When the holy names are chanted, the echo bounces off the trees and in this way, the trees are also chanting. So these living entities also receive mercy. Don't be in anxiety."

So, that's very nice because usually it's the living beings who are in anxiety and praying to the Lord, "O Lord, please take away my anxiety! O Kṛṣṇa, somehow or the other, make it work, please! O Kṛṣṇa, please protect me!"

We are always approaching the Lord to deal with our anxiety but look at Haridāsa Ṭhākura - he deals with the anxiety of the Lord! That is how one conquers Kṛṣṇa.

## Kṛṣṇa's puppet

There are sacrifices to be made in service. When one is having a comfortable niche in Kṛṣṇa consciousness and one is not challenged in service then one begins to feel dry. One starts to think, "I do not know! I am trying to be a devotee but it is just so hard."

So, we must endeavour to be on the cutting edge in service, in our practices, and then there is life! Then we feel as if we are dancing! We are part of that dancing movement, dancing on the surface of the earth. That is the aim – dancing like a puppet in the hands of Kṛṣṇa!

## **Totally attracted!**

Some people believe in the law of attraction and that whatever we think about, we will attract. But actually, it is the opposite. We are the ones who are being attracted all the time: “Oh, the birds! Oh, the sun! Oh, the reflection in the water! Oh, the forest! Oh, so beautiful!” And when we are not being attracted, we get depressed: “Life has no use. Life has no meaning. Life is miserable...”

But when we appreciate that we are the ones who are being attracted, then we can understand that ultimately what we are looking for is not just something that is fairly attractive. No, we want somebody totally attractive and that is Kṛṣṇa!

## **Kṛṣṇa in the centre**

Prabhupāda was wondering, “How did this miracle happen to me? I’m an old man. I am a foreigner. I came to America without any money. How did this miracle happen to me? I can think of only one thing, that I cent per cent tried to follow the order of my spiritual master.”

When guru is pleased then Kṛṣṇa is pleased. Then Kṛṣṇa makes everything possible.

Prabhupāda was so successful but he didn’t accept any glory. He would always point to Kṛṣṇa or his spiritual master.

He said, “The moon actually has no effulgence of its own. It’s just reflecting the light of the sun. In the same way, if you see any good quality in me, then know it’s just a reflection of the good quality of my spiritual master.”

Prabhupāda did not claim any fame. He was always pointing at Kṛṣṇa or his spiritual master. He always placed Kṛṣṇa in the centre.

## **He's the one!**

It is certainly good to look for inspiration in the association of devotees but we must also learn to find it when we are completely alone. If we always try to fill the vacuum by being with others and hoping that something inspirational is going to happen, then each time we are alone, we fall back into a vacuum. We must also learn to appreciate Kṛṣṇa's presence when we are alone.

He's here! He's always here! We are never alone! Kṛṣṇa is here in all His magnificent glories. So where is the question of having to go to anyone when we have Kṛṣṇa?

In any relationship, there is always a third person – Kṛṣṇa! He is by far more inspiring than any other person. So, we have to remember the third person is always there, and ultimately, that He is the one! The one whom we are actually taking inspiration from!

## **Every devotee is a pujari**

We should remember that we are never alone – ever! We are always with Kṛṣṇa, therefore every moment must be offered to him – every moment! The world is like an altar and we are meant to be *pūjārīs*. We should take the things from this world, purify them and offer them to Kṛṣṇa. That is what we have to practice and that is why we have temples. Temples are designed so that we can practice becoming fully dedicated *pūjārīs* of Kṛṣṇa.

## **Connect everything to Kṛṣṇa!**

Kṛṣṇa is the Supreme Lord. Therefore, whatever we do, we must do for Him. Whatever we eat, we eat for Him. Whatever we offer, we must offer for Him, or to Him. *Yat karoṣi yaj juhoṣi yad aśnāsi dadāsi yat.* The more we connect everything we do to Kṛṣṇa, the more it becomes potent.

## **Glorifying Kṛṣṇa**

If we want to go fast, if we really want to go quickly to Kṛṣṇa, then we must use the maximum amount of our time and our energy simply for glorifying Kṛṣṇa.

That can be done in many ways - it can be done by energy, by possessions, by intelligence, or by wit, *prāṇa, artha, dhiyā, vācā*, but if we want to go fast to Kṛṣṇa, then somehow or other, we must always glorify Kṛṣṇa! Rūpa Gosvāmī says, “*Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet.*”

## **A life of worship!**

It is said that Kṛṣṇa is *sarvārādhyā*; He is worshipped by all, even Lord Brahma and Lord Siva. So we also must worship Him. But due to sinful inclinations in the heart, we think, ‘Huh? Worship? Why do I have to worship?’

But our entire life gradually has to become a life of worship.

## **Immersed in an ocean of love**

In *Śrī Caitanya-caritāmṛta Ādi-līlā* chapter four, the loving qualities of Śrīmatī Radharani are described. It is said that Her love is always embracing the qualities of Kṛṣṇa. Kṛṣṇa has unlimited qualities and each time She discovers a new quality of Kṛṣṇa, Her love immediately embraces that quality also.

We are also beginning to love Kṛṣṇa more as we discover more about Him and embrace more of His unlimited qualities. We have already started and it will go on forever. When Kṛṣṇa sees all the love in the hearts of His devotees, His heart melts and His love increases. In this way, there is an ocean of ever increasing love of all the devotees and Kṛṣṇa's love combined. Through chanting, we are going to enter this *premāmṛtambo*, the ocean of transcendental love! Don't stay outside!

## **Forget the material world**

When Kṛṣṇa puts jewels on His body, the jewels become more beautiful. With the personalities of this world, it's usually the other way around! Jīva Gosvāmī writes in the *Gopāla-campū* about Kṛṣṇa's pastimes.

He writes about an Aboriginal lady who had a basket of fruits. Kṛṣṇa, as a small child, saw people bartering, giving grains to the lady in exchange for some of the fruit that she had picked from the forest.

Kṛṣṇa desired fruit so He came with grain but He dropped all from His little hands along the way. The old lady didn't mind at all. She just piled Him up with fruit and Kṛṣṇa very happily walked away. Then the old lady saw that her basket had filled up with jewels!

Jīva Gosvāmī continues... Well, she returned to her home in the forest and there, she decided to just throw out these jewels. She wanted to see the smile of Kṛṣṇa again. She got more fruit and went back to Him because that was more valuable than jewels.

So she became a pure devotee who was more attached to Kṛṣṇa than the material world. That is the simple nature of the *paramahansa*. The *paramahansa* is more attached to Kṛṣṇa than the material world and therefore the *paramahansa* can say, "Just forget the material world. Jewels are alright but Kṛṣṇa's smile is so much better!" That is priceless.

## **Searching for Kṛṣṇa**

Śrīla Prabhupāda said that in Vṛndāvana we are on Kṛṣṇa's lap. So we are here to find Kṛṣṇa; we are here to see Kṛṣṇa. We have to look beyond any material discomfort. We are in *tapo-bhūmi*, the land where some austerity must be performed. So we should not let the material limitations that we are experiencing obsess our mind. We tolerate even if some difficulty comes.

*tat te 'nukampām su-samīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

(Śrīmad-Bhāgavatam 10.14.8)

One becomes *dāya-bhāk*, a rightful heir to the mercy of Kṛṣṇa if one tolerates. In Vṛndāvana this mood is there. So when difficulties arise, we take it as, "Ah, that is for my purification," but we carry on searching for Kṛṣṇa, always searching for Kṛṣṇa!

*he rādhe vraja-devīke ca lalite he nanda-sūno kutaḥ  
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ  
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who chanted very loudly everywhere in Vṛndāvana, shouting, "O Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

(Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka 8)

## Kadamba Kanana Swami

Kadamba Kanana Swami's spiritual journey began in his youth, when, as a seeker of truth, he travelled to India. There he was inspired by the teachings of Śrīla Prabhupāda, and found his home in the International Society for Kṛṣṇa Consciousness, a movement founded by Śrīla Prabhupāda to spread the glories of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, all over the world. Kadamba Kanana Swami dedicated his life to serving that mission.

For many years he resided in the holy land of Vṛndāvana, occupying various managerial positions in the movement, including serving as president of the Kṛṣṇa Balarama Temple for 5 years. At present he is involved in the planning and management of one of the largest spiritual cities in the world, at Śrīdhama Māyāpur.

His chief passion, however, has always been to preach the sublime message of Kṛṣṇa and thus bring peace and joy to humanity. In 1997, he accepted *sannyāsa* from his spiritual master, Śrīpad Jayādvaita Swami. Since then he has been traveling and preaching widely across most continents. In addition to his profound lectures, he is an acclaimed kirtaneer who is famous for both his rocking tunes as well as his soul-stirring melodies in glorification of Lord Kṛṣṇa. He has numerous disciples and friends whose lives have been transformed by his personal guidance and mentorship, as well as by his deep realizations about the Supreme Lord, many of which are recorded in this book.



For many years Kadamba Kanana Swami has been inspiring devotees from around the world with his deep understanding and practical application of the teachings of Śrīla Prabhupāda. The KKS Blog features many of Mahārāja's quotes and spiritual travel experience. Visit these websites for your daily spiritual dose of nectar.

[www.kksblog.com](http://www.kksblog.com)

[www.kkswami.com](http://www.kkswami.com)



## ABOUT ISKCON

The International Society for Krishna Consciousness (ISKCON), otherwise known as the Hare Krishna movement, includes over six hundred major centres, temples and rural communities, over one hundred affiliated vegetarian restaurants, thousands of *namahattas* or local meeting groups, a wide variety of community projects, and millions of congregational members worldwide. Although just fifty years on the global stage, ISKCON has expanded widely since its founding by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in New York City in 1966.

For more information please visit [www.Krishna.com](http://www.Krishna.com)

# Table of Contents

Dedication

Introduction

The Nature of Krsna

Unlimited!

Simultaneously one and different

The Supreme Personality of Godhead!

The origin of all other Incarnations

The mystery of His birth

Beyond our comprehension

Just a playful boy

The source of all power

All-attractive!

Nothing is impossible for Kṛṣṇa

His pastimes are ever-fresh

True beauty

Irresistible Kṛṣṇa

Full of bliss

Such a musician!

Considerate!

Infallible

The shelter of all

The message on His Lotus Feet

Our best friend

Fully satisfied, but incomplete...

The eternal companion

Always motivated by love

Attracted by service

Attentive to all

The centre of attraction!

The servant of His devotees  
Captured by love  
Sees love as greater than duty  
One moment of association  
Relationship with the cows  
Spiritual relationships  
Kṛṣṇa prema  
His wonderful abode  
Full of surprise!  
Free from anxiety  
An essential question  
The bigger picture  
In the heart  
If God is all-good, then how can there be evil?  
An auspicious destination  
Under His personal care  
Perfect Kṛṣṇa  
The Heart of the Lord

#### Connecting With Kṛṣṇa

A selfless desire  
Not a physical journey  
Kṛṣṇa becomes covered by his yogamāyā energy.  
A practical process  
Offering your talents  
Transcendental knowledge  
The Supreme Teacher  
The prayer of a devotee  
The Mercy of Śrīla Prabhupāda  
Sincerity  
On the strength of desire  
Firm faith  
Surrender  
Always remember Kṛṣṇa  
His Holy Name

Active Kṛṣṇa!  
Attentive chanting  
Meditation of the soul  
A special time!  
Unceasing glorification  
Always with Kṛṣṇa  
Devotional service purifies!  
Causeless mercy  
Acquiring Kṛṣṇa's qualities  
An intimate relationship  
Our natural position  
A personal Lord  
Kṛṣṇa churns the heart  
True fulfillment!  
All that is really important!  
Kṛṣṇa steals the heart!  
Love of God

Pleasing Kṛṣṇa

Kṛṣṇa's mood  
Emotionally involved with everyone  
The devotee's compassion  
Creating harmony  
Saintly vision  
Always the servant  
A higher goal  
Impressive! It is promising!  
Acknowledging His proprietorship!  
Conquering Kṛṣṇa  
Kṛṣṇa's puppet  
Totally attracted!  
Kṛṣṇa in the centre  
He's the one!  
Every devotee is a pujari  
Connect everything to Kṛṣṇa!

Glorifying Kṛṣṇa  
A life of worship!  
Immersed in an ocean of love  
Forget the material world  
Searching for Kṛṣṇa  
Kadamba Kanana Swami  
ABOUT ISKCON