

# Recap of Theme 3, Part 1, **Ādi\_3**: The external reasons for the appearance of **SCM**

- To freely distribute **rasa-tattva**, or the mellow of the reciprocal intimacy in pure devotional service that the Lord Himself relished with the inhabitants of Vraja (the **rāgātmica** devotees) to conditioned souls, who are suffering in the Age of Kali.
- Krsna's reasoning why...
  - i. it is He who must descend Himself, rather than simply send His plenary expansions;
  - ii. He must descend as His own devotee; and
  - iii. as Mahaprabhu, He accepted **sannyāsa**, especially in a Sankarāchārya sect, despite His strong disagreement with its Māyāvāda philosophy/doctrine.
- Detailed explanation of the **Bhāgavatam** verse, **kṛṣṇa-varṇam tviṣā-akṛṣṇam sa-aṅga-upāṅga-aśtra pārṣadam...** (11.5.32)

# Theme 3, Part 1, **Ādi\_4**: The confidential reasons for the appearance of **SCM**

- 1) Two of the Lord's 3 confidential reasons, and He expresses His innermost desires (1-35)
- 2) The 3<sup>rd</sup> reason for Lord Kṛṣṇa's appearance as **SCM**, the most magnanimous devotee in the mood of **Śrīmatī Rādhārāṇī** (36-100)
- 3) KKG elaborates the 6<sup>th</sup> verse of **Ādi\_1**—SCM's inner mood & Kṛṣṇa's 3 desires (101-277)

# 1) Two of the Lord's 3 confidential reasons, and He expresses His innermost desires (1-35)

śrī-caitanya-prasādena  
tad-rūpasya vinirṇayam  
bālo 'pi kurute śāstram  
dṛṣṭvā vraja-vilāsinaḥ

1<sup>st</sup> verse of each of the  
chapters sets the mood and  
tone, and guides the reader on  
what and how to meditate on.

“By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.” (1)

- Overlap of the time (9)
  - i. To lift the burden of the world on behalf of the demigods ⇒ administrative maintenance—annihilation of the miscreants and reestablishment of the religious principles (**Kṣirodakaśāyī-Viṣṇu**)
  - ii. The Lord's scheduled descent once in a day of Brahmā (at the end of **Dvāpara-yuga** in the 28<sup>th</sup> **catur-yuga** of the 7<sup>th</sup> **Vaivasvata-Manvantara**) to enact His sweet, transcendental pastimes ⇒ simply hearing of these ⇒ mode of goodness ⇒ qualify the hearer to go back to Godhead ⇒ It is the devotees, who hear and relish sweet pastimes of Lord Kṛṣṇa, the Original Personality of Godheads with His 64 attributes in full ⇒ association of these devotees ⇒ the one who is not yet a devotee becomes one, and thus gets to hear the Lord's sweet pastimes and glories ⇒ thereby qualify to go back to Godhead
- ∴ All expansions and incarnations (Lord **Viṣṇu**), which actually do the cosmic maintenance, merge into the body of Kṛṣṇa, when the Lord descends into the material world (10-14)

- Two of the 3 primary or confidential reasons for Lord Krsna's descent as **SCM** (15-26)
  - i. To taste the sweet essence of the mellows of love of God  $\Rightarrow$  the **Vraja** pastimes
    - The position of **Śrīmatī Rādhārāṇī**  $\Rightarrow$  the object
    - Krsna, the reservoir of transcendental loving transactions with Her  $\Rightarrow$  the subject
    - Thus the subject Krsna wanted to relish the loving mellow in the position of the object, **Śrīmatī Rādhārāṇī**
  - ii. To propagate ds in the world on the platform of spontaneous attraction, or **raga**, achieved simply through chanting the holy name

- The Vraja pastimes exhibit the highest reciprocal-transcendental mellow between Kṛṣṇa and the **Vraja gopīs** led by **Śrīmatī Rādhārāṇī** ⇒ **rāga-bhakti**, or ds to the Lord in transcendental attachment developing from the platform of spontaneous attraction
- Kṛṣṇa is more attracted by **rāga-bhakti**, where He enjoys being in a subordinate position to that of His devotees, than **vaidhi-sādhana-bhakti**, or ds in practice according to rules and regulations of scriptural injunctions under the guidance of a guru, which is obviously in awe and reverence
- The Lord in the person of SCM wanted to give this **rāga-bhakti** to ordinary conditioned souls suffering in the age of Kali, and to show them by His own example the practice of how to cultivate it simply by chanting the holy name following in the footsteps (**rāga-anuga**) of the eternal Vraja residents, the **rāgātmica** devotees, who descend along with Him from **Goloka Vraja Dhāma** ⇒ What is so unique about **Vraja Dhāma** within **Go-loka**? ⇒ **parakīya-rasa**, or the mellow of a paramour love

- Krsna expresses His innermost desires (27-35)
  - Descending as SCM, Krsna teaches everyone about **rāga-bhakti** as He Himself relishes in Vraja by which even He is amazed Himself (27, 28).
  - The position of **Yogamāyā**, the internal potency of the Lord, in the loving exchange of Krsna and the **gopīs** (29, 30)
    - Makes the Lord forget Himself and become an object of His pure devotees in different transcendental mellows (servitude, friend, parental and conjugal)
    - Creates spiritual sentiment in the minds of the **gopīs** into thinking Krsna as their paramour ⇒ never to be confused with mundane sex enjoyment even though it may appear that way to the conditioned soul

- The erotic principles of amorous love reflected in mixed material values perverted reflections of the spiritual reality, but one cannot understand the reality unless one is well-versed in spiritual science.
- SP explains that devotees in the material world do not know the mood of Kṛṣṇa in **Goloka Vraja Dhāma** (**parakīya-rasa** ⇒ the attraction of a married woman for a man other than her husband—most abominable on the material plane because it is a perverted reflection of the spiritual world) ∴ the Lord appears to show this highest kind of loving affair to them
- The **gopīs** superficially seem to transgress the codes of mundane morality ∴ **Yogamāyā** arranges it possible for the Lord and the **gopīs**, in loving ecstasy, to perpetually meet and separate
- The Lord's reasons for **rāsa-līlā** to take place, **i)** to induce fallen souls to give up their diseased morality and religiosity, **ii)** to attract them to the spiritual world and enjoy reality, and **iii)** a person who actually understands the reality of **rāsa-līlā** will not indulge in mundane sex life.



- Transgressing moral and religious duties (**dharmā**; 31-33)
  - Rushing to meet and dance with Kṛṣṇa in the forest at midnight, the **gopīs**, who were already married to someone else, certainly violated the Vedic codes of household life ⇒ When spontaneous love for Kṛṣṇa become fully manifest, a **rāga-bhaktā** can neglect conventional social etiquettes—freed from all designations
- **Sambhoga** or meeting & **vipralambha**, or separation (34)
  - The spontaneous attraction of Kṛṣṇa for His parts and parcels ⇒ transcendental enthusiasm that obliges them to meet together
  - To sustain & strengthen the same transcendental enthusiasm there is a need for separation between the lover and beloved ⇒ even more relishing than the meeting, which lacks anticipation and longing for each other

- **parakīya-rasa** is the perfection of love between the Lord and His devotees (34)
  - This can only be understood and realized after proper training from the Gosvāmis in the disciplic succession
- Alternative to mundane **rasas** (35)
  - By understanding the conjugal love affair between Rādhā and Kṛṣṇa, one is freed from mundane love between man and woman, which is really lust
  - The same is true for **śānta-**, **dāsyā-**, **sakhya-**, and **vātsalya-rasa** as well.

## 2) The 3<sup>rd</sup> reason for Lord Kṛṣṇa's appearance as **SCM** was to enjoy the transcendental mellow of Himself tasted by **Śrīmatī Rādhārāṇī** (36-100)

- The exchange of mellow between the Divine Couple was more pleasing to **Śrī Rādhā** than to **Śrī Kṛṣṇa** (36-40) ∴
- SCM, the most magnanimous, as a devotee in the mood of **Śrī Rādhā** (41)
- The gradual culmination of the **rasas**, or transcendental mellows (42-49)
  - Of the 4 **rasas**—servitude, friendship, parental and conjugal—the conjugal **rasa** being the most excellent, especially the unwedded conjugal mood, or **parakīya-rasa**, which is only found in Vraja

- SCM in the mood of Śrī Rādhā, which is found in **parakīya-rasa**, considered superior to wedded relationship (50-52).  
What is so unique about **parakīya-rasa**?
  - More enthusiastic and exciting
  - The love is intensifying because it is illicit and not approved in society
  - The risk involved makes the emotion superior than when no risks are taken
  - The risk is only valid in the transcendental realm and only in Vraja

- KKG begins to explain the meaning of the original 5<sup>th</sup> verse of **Ādi\_1** (55-72)
  - Understanding the inconceivability of SCM enjoying in two bodies (**Śrī Śrī Rādhā & Krsna**) simultaneously requires great spiritual insight (56)
  - **Śrī Rādhā** is the topmost devotee ∴ the medium between Krsna and all the living entities. Same way, SCM distribute **krsna-prema** to everyone as a topmost devotee and servant. He also acts medium, and His mood is to give pleasure (57)
  - **Śrī Rādhā** is Krsna's internal pleasure potency, or **hlādinī-śakti**, which gives Krsna pleasure and nourishes His devotees (58-60)

- The **hlādinī** (bliss), **samvit** (eternal existence) and **sandhinī** (cognizance or knowledge) potencies as subdivisions of **Yogamāyā**, the internal, or spiritual potency of the Lord (61-68)
  - The transcendental potency of the SPG by which maintains His existence is called **sandhinī**.
  - The transcendental potency of the SPG by which He knows Himself and causes others to know Him is called **samvit**.
  - The transcendental potency of the SPG by which He possesses transcendental bliss and causes His devotee to have bliss is called **hlādinī**.
  - The full manifestation of these 3 internal potencies is called **visuddha-sattva**—the pure and unalloyed mode of goodness
  - The 3 modes of material nature are manifestations of the 3 internal potencies

- The **sandhinī** potency and its attributes
  - Represent His spiritual principle of existence ∴ all the aspects of Krsna's life such as parents, household affairs, house, seats, beddings, etc are all transformations of the **sandhinī** potency
  - It also manifests all the variegatedness of the spiritual world
  - The same potency transforms through the external energy of the Lord and is manifested through the variegatedness of the material cosmos
- The **samvit** potency and its attributes
  - Characterized by the fact that Krsna is the SPG and all other knowledge is only component of it.
  - By the cognitive factor, Krsna knows everything everywhere in full
  - Knowledge of Krsna can only take place by the influence of samvit and **hlādinī** potencies

- The **hlādinī** potency and its attributes
  - The essence of **krsna-prema** ⇒ transforms into emotions ⇒ **mahābhāva**
  - Pure love of God manifests when **hlādinī** potency influences the living being
  - Perverted love of God on a material plane is manifested by the material energy and has an opposite effect on the living being who thus becomes mad after sense enjoyment
- **Śrī Rādhā** is the embodiment of **mahābhāva** (69-72)
  - Pure love of God is fully manifested in Vraja-gopīs
  - **Śrī Rādhā** is the topmost of Vraja-gopīs
  - Her mind, body and senses are fully spiritual
  - **Śrī Śrī Rādhā & Krsna** are identical as Krsna cannot enjoy anything internally different and She represents that enjoyment



- The 3 consorts of Krsna originate from Śrī Rādhā (74-97)
  - Goddess of fortune
  - The Queens of Dvārakā
  - The Vraja-gopīs
  - Just as Krsna is the fountainhead of all incarnations, Śrī Rādhā is the fountainhead of all consorts
  - She gives pleasure to Govinda
  - She mystifies Krsna and She is everything to Krsna
  - She is Krsna's direct counterpart (krsna-mayi). Also, taken as one who sees Krsna in everything
  - She is best of all worshippers
- The conclusion of the 5<sup>th</sup> verse ⇒ Rādhā & Krsna are one and the same. To enjoy the mellow of Their pastimes, They have become two. Now again They have become one in the form of SCM in the mood and complexion of Śrī Rādhā to manifest prema-bhakti (98-100).

3) KKG elaborates the 6<sup>th</sup> verse of **Ādi\_1**—SCM's inner mood & Krsna's 3 desires (101-277)