

# Krishna

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*“Yada yada hi dharmasya, glanirbhavati  
Bharatah, Abhiyutthanam dharmasya, tadatmanam  
srijamyaham! Paritranaya sadhunam, vinashaya cha  
dushkritam, Dharmasamsthapanarthaya,  
sambhabami yuge yuge.”*

## Lord Krishna to Arjuna (Shrimad Bhagavat Geeta)

*“Whenever and wherever there is decline of dharma (righteousness) and ascendance of adharma (unrighteousness), at that time I manifest ‘Myself’ in visible form. For the protection of the righteous and destruction of the wicked, and for the sake of establishing dharma again, I incarnate Myself on earth ages after ages.”*



Just like ‘**the waves in an ocean,**’ **Lord Vishnu**, the **Supreme Soul** and the sustainer, appeared down to the earth in dussa avataras or ten avatars. However, His Avatara (incarnation) as Krishna is considered as the God Himself incarnated on the eighth day of the new-moon fortnight (**krishna-paksha**) of the month of **Shravana**, when Lord Krishna appeared on this earth. **Lord Krishna** was born in the Duapara-Yug, which came just before the Kaali-Yug.





### **“Madhuraashtakam”**

**adharam madhura vadanam madhura  
nayanam madhura hasitam madhura  
hRdayam madhura gamanam madhura  
madhuraadhipater akhilam madhura**

*"His lips are sweet; His face is sweet;  
His eyes are sweet; His smile is sweet;  
His Heart is sweet; His gait is sweet;  
Every single thing about the Lord of Mathura is completely sweet!"*





**vacanaM madhuraM caritaM madhuraM  
vasanaM madhuraM dalitaM madhuram  
calitaM madhuraM bhramitaM madhuraM  
madhurAdhipatim akhilaM madhuram**

*"His words are sweet; His acts are sweet; His dress is sweet;  
His posture is sweet. His walk is sweet, and His wanderings are sweet.  
Every single thing about the Lord of Mathura is completely sweet!"*



**veNur madhuro reNur madhuraH  
pANir madhuraH pAdau madhurai  
nRtyaM madhuraM sakhyaM madhuraM  
madhurAdhipater akhilaM madhuram**

*"His flute is sweet; the dust of His lotus feet is sweet.  
His hands are sweet; His feet are sweet. His dancing is sweet;  
His friendship is sweet. Everything about the Supreme Lord of  
sweetness is sweet."*

**gItaM madhuraM pItaM madhuraM  
bhuktaM madhuraM suptaM madhuram  
rUpaM madhuraM tilakaM madhuraM  
madhurAdhipater akhilaM madhuram**

*"His song is sweet, His drinking is sweet; His eating is sweet, His sleeping is sweet. His beauty is sweet, His tilaka is sweet. Every thing about the Lord is completely sweet."*



**dharaNaM madhuraM taraNaM madhuraM  
haraNaM madhuraM ramaNaM madhuram  
camitaM madhuraM zamitaM madhuraM  
madhurAdhipater akhilaM madhuram**

*"His acts are sweet, His delivering is sweet,  
His stealing is sweet, His enjoyment is sweet.  
His heartfelt outpourings are sweet, His peace  
is sweet. Everything about the Supreme Lord  
is fully sweet."*

**gunjA madhurA mAIA madhurA  
yamunA madhurA vIcI madhurA  
salilaM madhuraM kamalaM madhuraM  
madhurAdhipater akhilaM madhuram**

*"His Gunja necklace is sweet, as is His garland.  
His Yamuna River is sweet, her waves are sweet,  
and her waters are sweet. The lotus flowers are also sweet.  
Everything is completely sweet about the Supreme Personality of Godhead, the Lord  
of sweetness."*



**gopI madhurA lIl A madhurA  
yuktaM madhuraM bhuktaM madhuram  
dRSTaM madhuraM ziSTaM madhuraM  
madhurAdhipater akhilaM madhuram**

*"His foremost devotees, the gopis, are sweet. His pastimes  
are sweet. Meeting with Him is sweet. Being enjoyed by  
Him is sweet. Being noticed (seen) by Him is sweet. His  
character is sweet. Simply everything about the Lord of  
sweetness is all-sweet."*





**gopA madhurA gAvo madhurA  
yaSTir madhurA sRSTir madhurA  
dalitaM madhuraM phalitaM madhuraM  
madhurAdhipater akhilaM madhuraM  
madhurAdhipater akhilaM madhuraM**

*"His cowherd friends are sweet; His cows are sweet.  
His cane is sweet; His creation is sweet, His  
destruction is sweet, and His fruition is sweet.  
Everything about the Supreme Lord is totally sweet."*





“Bhakti” is Devotional love towards Lord Krishna best exemplified beautifully by Meerabai and Radhika. Gita is the holy scripture of Sanatana Dharma that elucidates Krishna’s dialogue with his most precious devotee and friend disciple Arjuna the spirit of life. One aspect of Krishna’s life demonstrates the yoga of karma, the yoga of compulsion, the yoga of tantra-mantra-yantra; the yoga of bhakti and devotion, and the philosophy of the real Brahma, the atman, the union between the micro and macro soul. Another aspect of Krishna’s life has been narrated as the one who has participated in the rass-leela, the natya – the dance drama with his consort Radhika and MeeraBai in poetry, music, and extravaganza. Whilst Radhika was Krushna’s music, MeeraBai was Krushna’s poem. Radhika is bhakti [devotional love] as Meerabai is tyaag [devotional sacrifice of her love for Krushna].









**Lord Krishna is the eighth avatar (incarnation) of lord Vishnoo.**



Vishnu has ten principal avatars. The first, Matsya, was a fish that saved the first human, Manu, from a great flood by leading his ship to safety. Kurma, the second avatar, was the tortoise that recovered some precious objects that the gods had lost during another great flood. Also saved from the flood was Lakshmi, a goddess of fortune and beauty who became Vishnu's wife. Vishnu appeared on earth a third time as Varaha, the boar. Varaha rid the world of a demon giant named 'Hiranyaksha', who had dragged the earth to the bottom of the ocean and threatened to keep it there. After a thousand-year struggle, Varaha killed the demon. Vishnu's fourth avatar, the man lion 'Narasimha', freed the world from another demon, 'Hiranyakashipu', who had forbidden worship of the gods. When the evil king Bali gained control of the world, Vishnu appeared on earth a fifth time as 'Vamana', the dwarf. 'Vamana' persuaded Bali to give him whatever land he could cover in three steps. The dwarf then changed into a giant, and his steps extended over both heaven and earth. Vishnu's sixth avatar was 'Parasurama', a young man who freed the Hindu priests from a class of warriors known as the Kshatriyas. Vishnu's most popular and well-known avatars were Rama and Krishna, the great heroes of the epics the *Ramayana* (epic of satyug) and *Mahabharata* (*subjectively interpreted*). Rama, the seventh avatar, saved humans from the demon king Ravana, while Krishna rid the world of many demons and took part in a long struggle against the forces of evil. The ninth avatar of Vishnu was the Buddha, the religious leader whose beliefs weakened the opponents of the gods and whose logistics and contemplation became a way of life dharma for the most of his disciples – hence his disciples spread the “Dhammapada” the equivalent of Gita all over the Asian continent and Buddhism emanated out of the teachings of Gautama Buddha. Vishnu's tenth avatar, Kalki, has not yet arrived on earth. It is envisioned by seers in Shrimad Bhagavad Purana that Bhagavana will mount on a white horse- comprising [horse and human brevity of Hanumantha and fiery flight of Garuda], to oversee the final destruction of the wretched of the Mother Earth, to restore purity, renew creation, and bring forth a new era of harmony and order to Mother Earth.

Some philosophical schools regard Krishna as the eight avatara and Kalki as the ninth avatara of lord divine Vishnoo. Shree Bhagavad Purana states that there are twenty five all together incarnations of Bhagavan. Srimad Bhagavattam says there are twenty seven avataras as there are twenty seven nakshattaras. Other sources of Indian scriptures state that there are 29 avatars of which 9 are the major or main avataras. Our SrimadBhagavadTam states that Krishna is the recent most God Avatara of the Vedic times until Kalki \_Avatara is incarnated, thence we say Jaya Shree Krishna. Gautama Budha was a human born as a royal prince with human life.



**Krushna** (dark purple one, the one that illuminates million hues of the purple sun) means the one who attracts all other lights of lights and radiates glow of divine delight wherever its influence pervades. “VasuDeva” [This is one of the Names of Lord Krushna]; he is called Vasudeva since He is the son of Bhakta\_Vasudev. means sustenance or the reinstatement of sustenance. From among creation, sustenance and dissolution the deity who governs sustenance is Vasudeva. The deity who bestows the frequencies necessary for life on the earth, to acquire a specific state is Vasudeva (Atharvaveda). When ahat and anahat sound waves travel together with the same speed, their combined path is called Vasudeva (Samaveda). The state comprising the combination of sound and light is called Vasudeva. [Gandharvaveda - Sangitveda, a sub (upa) - Veda of the Samaveda].

Krushna was born on the eighth day (*ashtami*) of the Hindu lunar month of Shravan. The number eight is a reducing number (*kshayank*). Eight is number for Shani. When 888 appear it represents trident of infinity. According to numerology number eight is responsible for generating revolutionary thoughts. It would not be wrong to say that Krushna’s entire life was an era of revolution.

Balaram was Krushna’s brother (Yashoda’s other son). He carries a plough shaped like 8 the number eight in Sanskrit in His hand. This implies that He has control over *Prakruti* consisting of the eight principles. The eight principles of *Prakruti* are the five basic cosmic elements, the mind, the subconscious mind and the intellect. Kansa was the brother of Krushna’s birth mother. Once when King Ugrasen had gone on a battle, a demon expressed the desire to have intercourse with his queen, Pavankumari. In response she said, “I am willing provided the child born from this union will become an emperor.” The demon agreed to this and so Kansa was born. Kansa thus had a demoniacal rather than a *sattvik* (sattva predominant) attitude unlike King Ugrasen. Later Krushna slew Kansa. Literally in arithmetic *kansa* means a bracket ( ) which symbolises limitation. Since Kansa’s prowess was limited, he could not withstand Krushna.

**The wives :** Rukmini was Krushna’s chief queen. His seven other main queens were Satyabhama, Jambavati, Kalindi, Mitravinda, Satya, Bhadra and Lakshmana. These eight queens represent the eightfold *Prakruti*. The implied meaning is that the eight principles are within the control of Krushna. Krushna married the 16,000 princesses imprisoned by Narkasur after freeing them, so that they acquired social status. The 16,000 princesses represent the 16,000 spiritual energy flow channels (*nadis*) in the body. Marrying them means activating them and generating karma. Laughters fill my heart on realising how Bhagavan plays purna-mada-maya svaroopam.

**Krushna** was an absolute incarnation (*purnaavtar*). We in Hindu culture believe that Krushna is the Bhagavan Divine Love of Vishnoo himself. It so happens that Bhagavan and Bhakta are united in fusion of delight in the Krishna avatar by many exemplifications like Meera Bai and her divine love for Krishna; Radhika's devotion, Rukhmini's faith, Arjuna's devoted bhakti and satt-karma, under the guidance of Krishna and many more like Udhavji, Sudama, and so forth.

Devaki and Vasudev were the parents of Krushna. On the command of Lord Vishnu, the Great Illusion (Yogamaya) placed the seventh child of Devaki in the womb of Vasudev's second wife, Rohini and Herself entered the womb of Devaki. After birth when Kansa came to kill Her, She escaped from his clutches in spirit and left for Her DEVI abode in the deva-loka. Krushna is Devaki's eighth child. After He was born, Vasudeva took Him to the home of Nanda and Yashoda in Gokul. Vasudeva also sent Rohini along with her son to Gokula. The priest of the *Yadu* dynasty, Sage Garga at the request of Vasudeva, secretly performed the naming ceremony of both the children, Rohini's son as Rama and Devaki's as Krushna. Later Rama came to be known as Balaram because of the tremendous strength that He possessed. Krushna went to Mathura to slay Kansa at the age of seven years. It was then that His childhood ended. The region on the outskirts of Mathura is called 'Vraj'; it means that the place where cattle graze and roam is Vraj. Since Infant Krushna's divine play took place here, this place is said to be sacred. After the slaying of Kansa and the thread ceremony, Balaram and Krushna both went to the ashram of Guru Sandipani in the city of Avanti. There within a span of sixty-four days He learnt the fourteen types of sciences (*vidyas*) and the sixty-four arts (*kalas*). Generally normal intelligent child to learn one science requires two to two and a half years. Krishna was close even to people who were much older than Him. At the age of just seven Krushna did not allow the milkmaids to go to Mathura because He did not want the money that was procured by selling milk to evil 'Kansa'. Since then, the elders began to heed His advice and He proved true to their faith.

### **Bestower of spiritual experiences**

Once the cowherds (*gopas*) told Yashoda, "Krushna has swallowed mud." So, she asked Krushna to open His mouth. When He opened it, she got the vision of the entire universe in it. This example illustrates how an incarnation carries out its mission even in childhood.

On a moonlit night in autumn (*sharad*) He performed the *rasa* dance (*rasakrida*) with the *gopis* (wives of the cowherds) in Gokul. At that time they experienced Bliss (*Brahmananda*). Hence, raas is a very auspicious dance of Krishna.

Krushna's beauty was unparalleled. All would get enticed by it. Krishna had magnetic charisma. To capture Krushna, Jarasandha's armies surrounded Mathura eighteen times. Nowhere in the world have so many attempts been made to capture an individual. Kansa ferried 280 elephants on wooden rafts across the Yamuna river. He surrounded Mathura for three months, but Krushna could not be captured because He would change His home everyday. Apart from this the thousand children living in Mathura also wore peacock feathers in their hair to resemble Krushna. Kansa's soldiers assaulted them, yet they did not reveal 'who the real Krushna was'. Keeping everyone happy was Krishna's nature. Krushna behaved in a way which pleased both His parents Vasudev and Devaki and His guardians Nanda and Yashoda. Krushna would respect His elder brother, Balaram.

- **The ideal husband :** When it is so difficult to please just one wife, Krushna could please 16,008 wives! Narad's attempts to create strife between them failed.
- **The ideal father :** Because His sons behaved un-righteously, He Himself slew them during the battle of the Yadus.
- **The ideal friend :** Krushna affectionately welcomed His poverty-stricken childhood friend Sudama even when He became the ruler of "Dvarika". Due to His friendship with the Pandavas, He constantly rushed to their aid. The Pandavs worshipped Krushna as a friend (*sakhyabhakti*).

"Krishna" represented the entire Vedas and furthermore indulged with the Gopis in dance, music, and enchanting extravaganza. Some say he is born of fiery passion in the "Nattya Veda". The fifth untold, unspoken Vedic scripture "NATYA VEDA" has been delineated to be the most sacred Vedic scripture of fine arts that exhibits excellence of three forms of dancing namely the natya, the nritya and the nritta; developing and blossoming into colourful tandav and divine raas-leela, kathaka, and Bharat natyam; all of which embeds brilliance of sheer divinity of love, passion, and spiritual delight. In music, dance, song, poetry, and artistic talent, Krushna gives us immense inspiration, delight and light of divine hope to every corners of the world with great enthusiasm, great spirit, and great enchanting performances of raasa-leela. Krushna loved the arts of dance, music, etc. and was an expert in them. His playing of the flute and His performance of the rasa dance (rasakrida) are famous. Even the animals and birds would get enticed when He played the flute. Krushna displayed delight, he was delight, and his friendship brought immense divine delight.



Krushna always stood by his devotees and defended them Himself or assisted others in fighting the injustice caused by Kansa, Jarasandha, the Kouravs, etc. Krushna was conscientious and aware of plight; for example, realising that the 16,000 princesses released from 'Narakasur's prison' would not have any social standing which would result in several adverse social problems for such princesses, Krushna as a gesture of protection decided to marry them all.

Some people may criticise Krushna's behaviour; however all that He did was for others' welfare. At times, He even broke norms, for instance, when slaying Jarasandha, during the abduction of Subhadra so that she could marry Arjun, marrying the 16,000 women, etc. During the *Bharatiya* war He had pledged that 'He would not wield a weapon'. Yet to fulfil Bhishmacharya's vow that 'I will make Krushna wield a weapon', Krushna broke His vow and attacked Bhishmacharya with a wheel.

Krushna means also '**Protection**'.

Krushna slew Kansa and several other kings, established the golden city of Dvarka, yet did not ascend the throne. Despite this undoubtedly He was the uncrowned emperor of His times. The mantra: "Aum namoh Bhagavatey VasuDevayah" is most powerful mantra. During the *rajasuya* sacrificial fire (*yadnya*) of the Pandavs, Krushna washed the feet of the *Brahmans* and even cleared up leftovers of food in others' plates. The philosophy preached by Krushna is given in the Gita. 'In His philosophy Krushna has shown the appropriate admixture of attachment and detachment. He has accepted the Path of Action (*Karmayoga*) according to the Vedas, Path of Knowledge according to the Sankhya philosophy, suppression of the tendencies of the subconscious mind according to the Path of *Yoga* and renunciation (*sannyas*) according to the *Vedanta*, but has opposed the view that each one of them is the ultimate by itself as proposed by them. He balanced the appropriate significant part of each one harmoniously and created a new doctrine based on actions devoid of expectations or results. In the *Bhagavadgita* He has mainly preached how one should carry out one's duty. The scriptures decide what one's duties should be, but He has explained excellently how to execute them well.

In the *Bhagavadgita* He has narrated to Arjun how to convert attachment to detachment and vice versa and how man should execute his duties.' Shree Krushna eliminated Arjun's doubts by narrating the Gita to him verbally and imparting him with spiritual experiences which are beyond words. During the *Bharatiya* war; Krushna had taught the *dnyanmudra* (mudra of knowledge).

“Ashta Siddhi-Nava Nidhi”: Krushna had eighteen supernatural powers in all, eight being the eight great supernatural powers (*ashtamahasiddhis*) - His eight shaktis and the rest His own (God's) ten supernatural powers. It was with one of these supernatural powers that Krushna assuming a form of the provider of clothes saved Droupadi's honour by providing clothing to her when she was being stripped in the court of the Kouravs.

Meaning of Ashta Siddhi and Nava Nidhi:

ASHTA:

- \*"Anima": reducing one's body even to the size of an atom
- \*"Mahima": expanding one's body to an infinitely large size
- \*"Garima": becoming infinitely heavy
- \*"Laghima": becoming almost weightless
- \*"Prapti": having unrestricted access to all places
- \*"Prakamya": realizing whatever one desires
- \*"Isitva": possessing absolute lordship;
- \*"Vasitva": the power to subjugate all.

Nava Nidhi

Parkaya Pravesh: Parkaya Pravesh means one's soul entering into the body of some other person. Through this knowledge even a dead body can be brought to life.

Haadi Vidya: This Vidya or knowledge has been mentioned in several ancient texts. On acquiring this Vidya, a person feels neither hunger nor thirst, and can remain without eating food or drinking water for several days at a stretch.

Kaadi Vidya: Just as one does not feel hungry or thirsty in Haadi Vidya, similarly in Kaadi Vidya a person is not affected by change of seasons, i.e. by summer, winter, rain, etc. After accomplishing this Vidya, a person shall not feel cold even if he sits in the snow-laden mountains, and shall not feel hot even if he sits in the fire.

Vayu Gaman Siddhi: Through this Siddhi a person can become capable of flying in the skies and traveling from one place to another in just a few seconds.

Madalasa Vidya: On accomplishing this Vidya, a person becomes capable of increasing or decreasing the size of his body according to his wish.

Lord Hanuman had miniaturized his body through this Vidya while entering the city of Lanka.

Kanakdhara Siddhi: One can acquire immense and unlimited wealth through this Siddhi.

Prakya Sadhana: Through this Sadhana a Yogi can direct his disciple to take birth from the womb of a woman who is childless or cannot bear children.

Surya Vigyan: This solar science is one of the most significant sciences of ancient India. This science has been known only to the Indian Yogis; using it, one substance can be transformed into another through the medium of sun rays.

Mrit Sanjeevani Vidya: This Vidya was created by Guru Shukracharya.

Through it, even a dead person can be brought back to life.

Krushna was God- Incarnate with supernatural powers:

The centre of minute observation is the focus of suprasensory energy. When it gets activated the house of Vaishvanar and the horoscope in it assume the form of a peacock feather. The peacock feather adorned by Lord Krushna signified that this centre in Him was perpetually active. For more information on this refer 'Science of Spirituality : Vol. 18 - Path of Activation of Spiritual Energy (*Kundaliniyoga*) and Path of Transfer of Energy (*Shaktipatyoga*)'. Krushna is the lover of all living beings : When the king of bears Jambuvant, requested Krushna to marry his daughter Jambavati, despite opposition from others, He married her. It is difficult for one to even conceive of such an idea.

Effects of His Special features

The following examples will illustrate the effects of all His special features on others.

1. In the *Bharatiya* war, no one ventured to attack Krushna. The other charioteers were attacked.
2. After the war, there was a conversation between a vulture and a fox about the deceased. In it, they have discussed the faults of all men, including those of Yudhishtir; but not a single one of Krushna.

Krushna belonged to the royal dynasty while Radha to an ordinary milkman's family. Like Sita, She too was born out of a resolve (*sankalpa*). Radha is the manifest form of devotion unto Krushna. In response to the question 'How devoted should one be ?' the Naradbhaktisutra writes 'Like the gopis (wives of the cowherds) of Vraj Vrindavan Raas-Leela'. Krushna Himself sent His great friend Uddhav to the gopis to teach him what devotion meant.



The incident goes as follows -

Once to display the devotion of the gopis to others Krushna pretended that He had intense headache which did not respond to any medicine. Then He pronounced, 'Krushna's pain will vanish with the application of mud beneath anyone's feet. However the one giving the mud beneath his feet will die. Proclaim this and then bring the mud which someone gives.' No one was prepared to give the mud from under his feet.

On entering Gokul when Uddhav asked this question to the first gopi that he met, she replied, "If the mud under my feet will relieve Krushna's headache then I am even prepared to go to hell."

The devotion of the gopis is an illustration of ultimate devotion. Radha among them was like a jewel in the crown.

Futility of misinterpretation of the Radha-Krushna relationship

Radha's spiritual love (*priti*) that is devotion unto Krushna has been misinterpreted as love in the Radha-Krushna relationship. Its futility will be realised if one considers Krushna's age at that time. When Krushna left Gokul; He was only seven years old; thus His relationship with Radha was only during the period when He was three to seven years old.

The flute

The sound of the flute means the 'anahat' sound. That sound had maddened all the gopis (wives of the cowherds). So one will realise how highly spiritually evolved they were. When leaving Gokul, Krushna gave His flute to Radha and never played it again. Thus He made sure that She constantly got the spiritual experience of Absoluteness (*Purnatva*) which is superior to anahat sound.

Implied meaning

'Water flows from a higher to a lower level. It is called a stream (*dhara*). When the letters of the word *dhara* are reversed the word becomes *radha*. That stream which flows from below upwards is called *radhagati*. When it reaches the origin, it gets a spiritual experience of being Radha Herself. Acquisition of this state itself is called "blending into zero" or "sainthood". In other words Radha and Krushna were one and the same. Krushna had Himself assumed Radha's form to demonstrate divine love of God to Humanity and to exemplify mirage of his spiritual mode bhaktan-Himself. Therefore, divine devotion and Divine Love merge in LOVE ["prema-priya-bhaktan cha prabhu eka divya-amara-parama-premahanurah"].

Although Radha had merged into Krushna, She continued to worship Him for the sake of guiding the other gopis. According to the Tantrik and *Vaishnavite* sects Rukmini representing the Energy of opulence is one of the two Divine Energies (*Shaktis*) of Krushna while Radha is the Blissful Energy (*Ahladini*).

The Energy of opulence: 'When Sudama came to meet Krushna he brought along four handfuls of puffed rice. Even that was borrowed by his wife, from a neighbour. After Krushna had eaten just a pinch of the puffed rice Rukmini snatched it from His hands and said, "We are 16,008 in number. Let us all partake of atleast one grain." She did this because She knew that if Krushna ate even a pinch, Sudama's city would turn into gold. So if He were to eat everything then the eight supernatural powers along with the entire wealth from the three regions - earth, nether world and heaven would have to serve Sudama all their lives. So great would be the opulence that he would acquire. Rukmini did this because She was the Energy of opulence rather the deity of wealth, Lakshmi. If a devotee of The Lord has devotion with expectation (*sakam*) then it is only the Energy of opulence which stops him from acquiring all types of opulence totally.' - H.H. Kane Maharaj, Narayangaon. In short, the Energy of opulence helps in endowing a devotee having expectation with some opulence while the Blissful Energy imparts the spiritual experience of Bliss to the devotee without expectation (*nishkam*).

The Blissful Energy: Radha was the Blissful Energy. She never intervened when The Lord endowed someone with riches because Her incarnation was meant for spiritual emotion generated from devotion. Hence that spiritual emotion (*bhav*) is referred to as *Radhabhav*. The spiritual emotion of Radha (*Radhabhav*) or Radha refers to the Adnya chakra. The implied meaning behind this is when a worldly person or a Guru merges into Krushna when carrying out worldly transactions or preaching to disciples respectively they descend to the level of the Adnya chakra.

This stream of spiritual emotion progressing from below upwards in other words is the progress of the devotee towards Self-realisation. Radha being Krushna Himself was a devotee who remained absorbed in Bliss. She certainly does not obstruct someone from being gifted with opulence. Even if God were to endow someone with Bliss She would not stop Him because Her Bliss never declines. The moral behind this is that by giving opulence to others it decreases but Bliss does not. In reality, internally were Rukmini and Radha distinct from each other? Certainly not. But they behaved according to the mission of Krushna's incarnation. Though they were merged into Krushna they did not become separate because to become separate one needs to have ego.

Since the Lord does not have ego His actions (*karmas*) are referred to as divine play (*lila*) and the play of man are called actions because of his ego.

‘Radha was first created in the Go region (*Golok*) and then became Krushna’s divine lover. Later She was born in Vrundavan to the cowherd (*gopa*), Vrushbhanu and became the idol of the devotees in Vrajamandal. She married a *Vaishya* (businessman) youth named Shashan; actually it was only Her replica which married him. Keeping Her image in Her physical body Radha left that body and merged Herself into Krushna’s heart in Her primal form.’

The divine play of Lord Krushna (*rasalila*):

The word rasa-leela has originated from two sources means the collection of nine rasas and hundred and eight musical symphonies that means that from which raasa is generated. The rasa dance (*rasakrida*) is a beautiful event in the lives of Krushna and the gopis (wives of the cowherds). During the dance Krushna endowed them with the spiritual experience of non-duality (*advait*).

**"Vasudeva Sutam Devam, Kansa Chaanuoramardanam  
Devakii Paramaanandam Krishhnam Vande Jagad Gurum"**

**Meaning:** Krishna is the Supreme Lord, Son of Devaki (Sister of Kansa) and Vasudeva. He is the slayer of Kansa and Chanur. I bow to such great lord and may god bless me with his grace always.

**"Aakaashaath Patitam Toyam, Yathaa Gachchhati Saagaramh  
Sarvadeva Namaskaaraanh, Keshavam Pratigachchhati"**

**Meaning:** Lord Krishna is great. Just as every rain drop that falls from the sky flows into the Ocean, in the same way every prayer offered to any deity flows to Lord Krishna. I bow to such great Lord Krishna

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं  
व्यासेन ग्रथितां पुराण मुनिना मध्ये महाभारतम् ।  
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं  
अम्ब त्वामनुसन्दधामि भगवद् गीते भवद्वेषिणीम् ॥

**Meaning:** Bhagwat Gita is that with which Sri Narayana himself enlightened Partha (Arjuna). It was incorporated and compiled by the ancient Sage Sri Veda Vyasa with the inspiration of Ganesha Devà. Gita showers the nectarine philosophy of Advaita, and its physical structure is its eighteen chapters. O Blessed Mother ! I constantly meditate on thee, you indeed are the antidote to the ever-tricky & disastrous problem of our deep-rooted sense of limitation & seeking (Bhava).

***“Ek Ahamta Mamta Ati Dukh Daayi Yeh Jou Shriji Ki Oour Lagey Toh Hoth Ati Sukh Daayi”***

***One will always be in clouds of sorrows till his heart yearns for desires but the day he really meets the world of Bhakti, his life is directed to the path of blessing.***

***-Rasik Naamavali by Shri Hith Chandralalji Maharaj.***

## ***Hari Krishna***

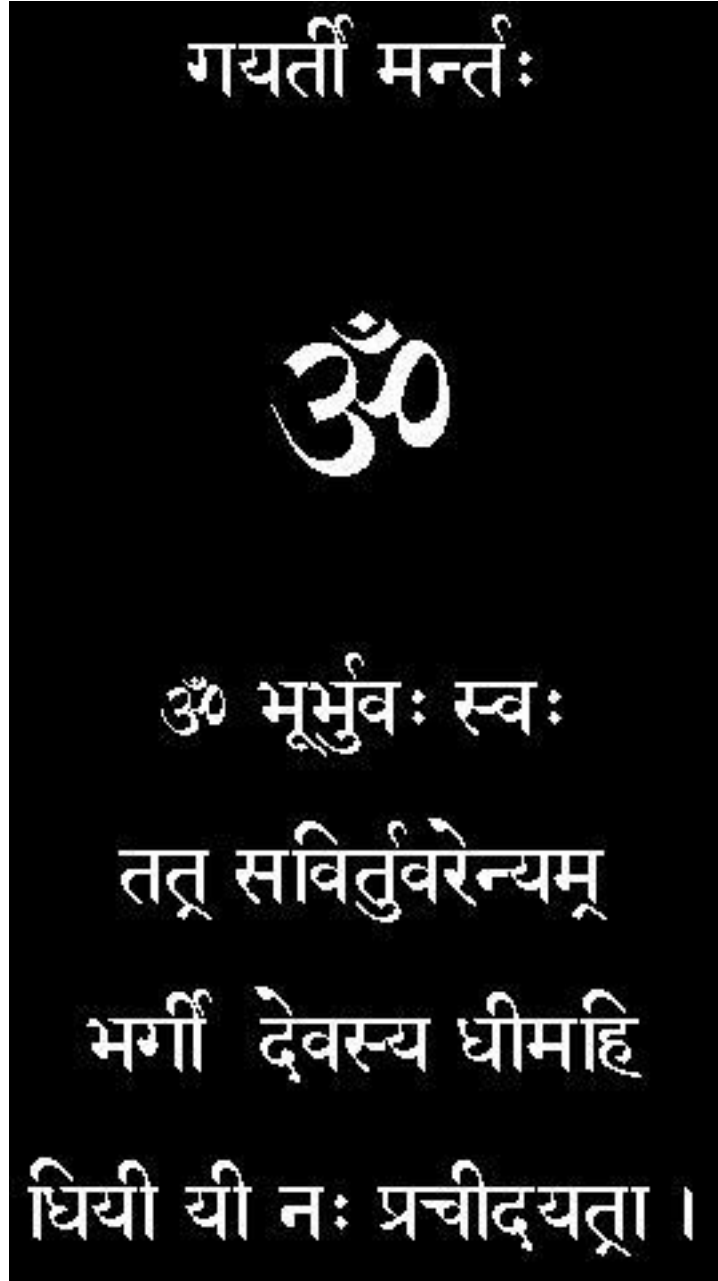
***Thou art the divine glow of Divine love Oh spirit-wide boundless Space  
neela-akasha, Oh million moons, Oh effulgent of all radiant one, Oh  
Hari, thou art the glory of Gita!***

***Hari Krishna Oh Hari, into the universe terrible and sweet, in all its  
wonderful endeavours, none so sweetly comes nearer and nearer the  
melodies of your flute, whose symphonies are the rhythm of Radhika  
and whose lyrics are the poetry of Meerabai. Oh Divine love, divine one,  
Hari Krishna, One who sits alone conquers the one's divinity One is  
there, Self of self, Soul of space, Fount of Time, Heart of hearts, Mind of  
minds, alone, sublime, tranquil, serene, yet enchantingly Oh Hari thou  
art. All thou love, all thou capers, all thou touch with dainty divinity  
and beautiful divine grace. All that is beautiful and divine is thine  
sweetness fineness. Thou art strange mystery in whom my soul divine  
perches with divine peace.***

***Aum Shantih, shantih, shantih.***

***Written and composed by: Jyotikar Pattni***

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**“Of all the mantras, I am the Gayatri mantra” – Krssna.**

**Bhakti-Yoga is essentially the core of Gita.**

*The Radha-Krishna amour is a love legend of all times. It's indeed hard to miss the many legends and paintings illustrating Krishna's love affairs, of which the Radha-Krishna affair is the most memorable. Krishna's youthful dalliances with the 'gopis' and Radhika are symbolic of the loving interplay between God and the human soul.*

*Radha's utterly rapturous love for Krishna and their relationship parallel to the quest for union with the divine love.*



Sri Krishna Jayanti, therefore, signifies not merely the birth of a great and Divine Teacher of mankind in some distant past but the lighting of the spark of the Divine Power in every one of us, which spurs us on to play our dynamic part in this world of practical and hard realities with a sense of high spiritual purpose.

Jaya Shree Krishna

Jyotikar Pattni

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