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FAITH ◦ WISDOM ◦ PRESENT

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संदेश

मुझे यह जानकर अत्यन्त प्रसन्नता हो रही है कि मुम्बई से 'कृष्ण प्रज्ञा' मासिक पत्रिका का प्रकाशन किया जा रहा है। भगवान श्री कृष्ण ने मनुष्य को निष्काम कर्म के लिए सदैव समर्पित रहने, दीन-दुखियों एवं समाज के उपेक्षित वर्ग के कल्याण का संदेश दिया है। उनका जीवन संपूर्ण मानव जाति को अन्याय एवं अत्याचार के विरुद्ध संघर्ष की प्रेरणा देता है। भगवान श्रीकृष्ण ने गीता में भक्ति, ज्ञान, योग व कर्म का जो संदेश दिया है वह आज भी प्रासंगिक है। गीता पूरी दुनिया को मानवता का संदेश देती है। मानव जाति के साथ इसकी सदैव प्रासंगिकता बनी रहेगी। कृष्ण भारत के अंतःकरण की प्रेरणा हैं। 'कृष्ण प्रज्ञा' पत्रिका में बुद्धिजीवियों एवं चिंतकों के लेख भगवान योगेश्वर कृष्ण के कालजयी जीवन दर्शन एवं सिद्धांतों को जन-जन तक पहुंचाने में सफल होंगे, ऐसी आशा है।

मेरी ओर से पत्रिका के सफल प्रकाशन के लिये हार्दिक बधाई एवं शुभकामनायें।


(पुष्कर सिंह धामी)



उप मुख्यमंत्री
महाराष्ट्र राज्य


दि. २३.११.२०२२

शुभकामनाएं

'कृष्ण प्रज्ञा' का प्रवेशांक-परिचय विशेषांक प्राप्त हुआ. इसकी भव्य परिकल्पना और सुंदर पाठ्यसामग्री बेहद विशेष है.

भगवान श्रीकृष्ण वास्तव में मात्र धर्म, सम्प्रदाय, पंथ और राष्ट्रीयता तक सीमित नहीं, यद्यपि एक वैश्विक सत्य हैं. वे भारतीय संस्कृति के अद्भुत अनंत हैं. भगवान श्रीकृष्ण के जीवन से जहाँ आनंद की अनुभूति मिलती है, तो श्रीमद् भगवतगीता से ज्ञान का भंडार सम्पूर्ण विश्व के सामने खुला हुआ है. यही कारण है, गीता मात्र भारत में नहीं तो पूरे विश्व में पूजी जाती है. मानव कल्याण का विशाल भंडार गीता में हम पाते हैं. किसी भी उम्र में, कितनी बार भी पढ़ो, गीता हर बार एक नए स्वरूप में हमारे सामने आती है.

श्रीकृष्ण के दर्शन की प्रासंगिकता आज के समय में वैसे ही बनी हुई है, जैसे द्वापर के क्रांतिकाल में रही थी. मानव कल्याण का यह एक विशाल स्वरूप है. यह मानव कल्याण के प्रयास अगले पीढ़ियों तक पहुँचाने के आपके प्रयास को ढेर सारी शुभकामनाएं. मैं आशा करता हूँ कि यह प्रयास आगे भी जारी रहेंगे. 'कृष्ण प्रज्ञा' की सम्पूर्ण टीम को मैं ढेर सारी बधाई देता हूँ.



(देवेन्द्र फडणवीस)

श्री. पवन के. सेठी
संपादक/प्रकाशक

The first phase of our celestial yagya 'Krishn Pragya', received immense love and appreciation from readers. Every member of Krishn Pragya family is inspired and indebted to see this response. This is quite natural: as some baby takes first few baby steps in his joy-filled audacity and in the process exhibits commendable courage and this exuberance encourages his patrons to inspire the baby for taking more and better steps-such is the state of 'Krishn Pragya' family! The best way to express a heartfelt gratitude is to roll the sleeves and prepare next issue with great spirits. It is with this spirit of affinity and exuberance that we have prepared *Curiosity Special* of Krishn Pragya. The 16th couplet of the 7th chapter of Shrimad Bhagvat Gita is the real inspiration behind this creative endeavour:

catuṛvidhā bhajantē māṁ janāḥ sukṛtino'ṛjuna|
ārtō jijñāsuarthārthi jñānī ca bhāratarābhā|

Shrimad Bhagwad Gita 7.16

(O noblest among the lineage of Bharat, Arjun, these four classes of men approach me-pain-racked person, aspirant of money, an inquisitive soul and the wise person.)

That unique forerunner of inquisitiveness, that Dwaper Purush Krishn has so many shades and dimensions of his personality. His consciousness is spread everywhere : the more one knows him, the more one wishes to delve deep into his oceanic vastness, taste his devotional elixir. Krishn in his immense simplicity and seriousness is the muktidata (liberator), the saviour of the masses. He is also an immensely joyful entertainer, an incarnation of wisdom, righteousness, sadhana and religion as well as a pillar of ideal politics and policies. He is loved by all and he in his playfulness turns action into a play and love into the finest stream of human emotions.

Krishn is deeply embedded in Indian religion, culture, literature music, painting, sculpture and folk traditions and mores. We find him everywhere. No wonder that he is called a herald of India's cultural integration.

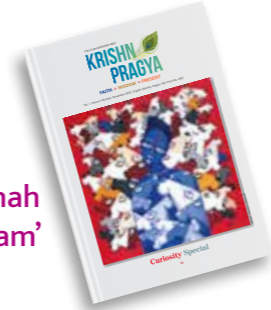
Who is like Krishn? He is One and unparalleled. There never was anybody like him in the past nor will there be like him in future'. He fills and steals our heart in many ways. Our heart is full of emotional outpourings when we encounter with Krishn. His crystal clear personality, his action that is rooted in dispassion, the paramour of Gopis', the darling of Yashoda, the holder of the mountain, the sporter of Sudarshan, the flute player, the Karmyogi, the ambassador of peace, the matchless warrior, the great charioteer, the singer of the song celestial, the yogi with established intuition, sthitpragya, the Gopveshdhari of Kalidas, the Radha Krishn of Chaitanya, the Sanwariya of Narsi, the Shyam of Sur, the Kishan of Raskhan, the playful Natwar of Meera and Liladhar of Vallabhacharya-Krishn has many manifestations and many Mayas. As one imagines him, he assumes the form of the imagination! But in truth he is The Supreme God. He has left his eternal throne supreme and accepted the common conditions of the ephemeral earth. Hearing his stories, talking about him and knowing him does not satisfy us. We wish to know more and more about him. We wish to become Krishn. As stated in Gita by the Lord, one of the paths to know him is Jigyasa, our inquisitiveness. Due to this inquisitiveness, some savant tries to establish his age and the other attempts to explore his consciousness in spaces, the third follows his footprints and fourth tries to decipher the dimensions of his sixteen arts and still other measures Krishn's relation with digit 8. Someone is realising Krishn in the masses and some other is relishing his universality. One of glaring examples of Krishn's love is the founder of ISKCON, A. C. Bhaktivedanta Swami Prabhupada whose life bears the testimony of the fact that miracles happen when Krishn-consciousness engulfs us. Such absolute devotion is ineffable to the most deft of poets.

I will add, conclusively, that the intuition of Krishn has always shaped and inspired the intuition of India. His messages of love and religiosity are deeply embedded in the consciousness of the people of this Arya Bhumi. That's why Krishn is our perpetual inspiration. Here is the 'Curiosity Special' of Krishn Pragya! The pictures of this special issue are from Pranay Goswami, the painter of Blue-God series of paintings. I humbly request you to accept this offering as boon of Bliss. *Jay Shri Krishn!*

II PAWAN K. SETHI



Freelance writer, associated with writing in the media for over 35 years, prolific speaker, poet, thinker and philosopher.



'Kevalam Krishnah
Sharanam mam'



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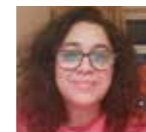
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8 The Date of Devkiputra Vasudev Krishn and Krishn of Mahabharat period

There have been two Shri Krishn's in history- One Krishn was born on May 25, 11153 BC. The second Krishn was born to Devaki and Vasudev in the Mahabharat period 3223-3126 BC.

|| VEDVEER ARYA



18 When was Mahabharat's Krishn's Period?

Krishn of Mahabharat was born in 5633 BC. The author has also solved the mystery of dates of important events like Kansa vadh (Slaining of Kansa), Mahabharat war amongst others.

|| NILESH NEELKANTH OAK



25 Shri Krishn's Footprints across the Globe

The attraction of Shri Krishn is so strong that he is able to attract devotees across the world. Followers from different countries and faiths also start chanting bhajans and kirtans sitting together, swaying in the devotion of Krishn.

|| NITYANANDA CHAKRABORTY



32 Krishn- Consciousness and the Cosmos

Between the proton and the electron of the atom there is an energy loaded, which is the cosmic consciousness. That same energy is the Krishn-consciousness of the Gita and the Bhagavat, which sustains the universe.

|| PROFESSOR DR. AVINASH KAPOOR



37 Subtle to Cosmic Universe- Krishn (magnanimous)

Krishn has shown his Virat Swarup (magnanimous divine form) on four occasions. Let us also have this Darshan.

|| DR. GIRISHWAR MISRA



42 Master of the Universe- Krishn

Brahmavaivarta is the new Puran describing Krishncharit and it played an important role in establishing him as Nirguna (without attributes) Param-tatva Parabrahman (The supreme being).

|| YOGESH KUMAR MISHRA



45 Krishn and Radha- Tatva

Is Krishn's exclusive companion Radha, imaginary? Radha is discussed in 'Brahmavaivarta Puran'. The author has introduced Radha here on the basis of this Puran.

|| DR. ANANT MISHRA



48 Sixteen Arts of Krishn

Shri Krishn is complete with sixteen arts. Arts are that part of Bhagwat Tattva, which are completed at sixteen arts. Let us know how these arts are in living beings, humans as well as in incarnations.

|| PROF. DR. RAJENDRA PRASAD SHARMA



52 Narayan, Vishnu and Vasudev: Evolution of concept

Words mix with the new language in their journey. Many words in Sanskrit came from other languages. Out of these, read the travelogue of words of 'Narayan', 'Vishnu' and 'Vasudev'.

|| DR. MOHAN GUPTA



57 Why Krishn is known as Banke Bihari? - A Contemplation

Avatar Krishn has many images and names. Somewhere he is a philosopher and somewhere else he is a supreme enjoyer. Why is Krishn called Banke Bihari?

|| DR. SUNIL KUMAR PATHAK



61 Navarasa (Nine Emotions or States of Mind) and Krishn.

What is the main essence of the character of Krishn? RasLila or Gita s Yoga- Leela?

|| DR. VINOD SHAHI



65 Shri Krishn and the Coincidence of Eight (Ashtangik Yog)

In the Sanatan tradition, divine objects are associated with numbers. Eight is also a divine number. Read further to know how important Eight number is in the story of Shri Krishn.

|| DR. SHRI KRISHN 'JUGNU'



69 Krishn's uniqueness as super human (Mahamanav)

In the midst of the concept of the supernatural image of Shri Krishn, let us discuss the nature of his 'Savior' of humanity, in fact a 'Great Man'.

|| DR. ASHUTOSH ANGIKAS



73 India's cultural unity and Krishn

Shri Krishn is established as the ideal superhero in the world. In his various forms like Raseshwar, Dwarkadhish, Yogeshwar, Purnavata and others. Shri Krishn has become a symbol of unity by coloring everyone in his own colour.

|| DR. SEEMA MORWAL



78 Krishn is in Every soul and particle

The Karma-message of Shri Krishn is fading away. We have accepted his preaching as chanting and are moving away from that pervasiveness.

|| NARMADA PRASAD UPADHYAY



81 Look Anywhere, Krishn is There

The world will be seen by the colour of glasses through which we look. Shri Krishn will also appear to us as we are. The reason is only one and that is the omnipresence of Shri Krishn.

|| DR. CHITRA AWASTHI



84 An Extraordinary Vibhuti

A brief introduction and inspiring story of one of the greatest Krishn devotees, the founder of ISKCON.

|| CHANDRAKANT VIDYARTHI



88 My Krishn and I

Dr. Abdul Latif comes from Rampur of Uttar Pradesh, a place known for its communal harmony. He shares his memories of his association with Krishn and his love for the Lord of Love, Krishn.

|| DR. ABDUL LATIF



91 Gita in daily Life

How one can transform one's grief as Yoga with Krishn's Supreme Consciousness and find out a way to lead a peaceful and successful life. It is simple, only one has to submit honestly to the divine power.

|| PAWAN K. SETHI

The date of Devakiputra Vasudev Krishn and Krishn of Mahabharat period

There have been two Shri Krishn's in history- One Krishn was born on May 25, 11153 BC. The second Krishn was born to Devaki and Vasudev in the Mahabharat period 3223-3126 BC.



The evolution of ancient Indian calendric Yuga system—from the five-year Yuga and the twenty-year Chaturyuga of Vedic and post-Vedic era, to the Chaturyuga of 4320000 years of the post-Ramayan era—had posed a great challenge to the Sūtas (Puranic updaters) of the post-Mahabharat era. Unfortunately, the original texts

of Purans of the pre-Mahabharat era and Purans compiled by Vyās of the Mahabharat era are not extant today. Seemingly, the available texts of Purans and Itihas (the Ramayan, the Mahabharat, the Yogavāsīṣṭha and more) have been recompiled from the Maurya period to the post-Gupta period. The main objective of the periodic

Chāndogyopaniṣhad mentions that Devakīputra Krishn was a pupil of Rishi Ghor Āngiras who wrote a Sūkta of Rigveda in Vedic Sanskrit.



recompilation was to document more and more ancient Upākhyānas (historical legends) and mythological narratives of Devas, and also to update the genealogical chronology of various kings. The Puranic ślokas related to Upākhyānas were periodic additions to the original Puran texts compiled by Vyās, whereas the ślokas related to the genealogies had been periodically updated.

Consequently, the updaters of Itihas texts and Purans had committed certain mistakes in the presentation of genealogical and chronological history. One such chronological mistake is the dating of Devakīputra Vāsudev Krishn. They erroneously assumed Devakīputra Krishn and Krishn of the Mahabharat era to be identical, which led to the following chronological inconsistencies. I have conclusively established that Devakīputra Krishn lived in the Rigvedic era, around 11153-11050 BCE, whereas Krishn of the Mahabharat era lived around 3223-3126 BCE. Let us discuss these chronological inconsistencies.

Chāndogyopaniṣhad mentions that Devakīputra Krishn was a pupil of Rishi Ghor Āngiras who wrote a Sūkta of Rigveda in Vedic Sanskrit. Evidently, Ghor Āngiras and Devakīputra Krishn lived before the evolution of Post-Vedic Sanskrit and Laukik Sanskrit. Shri Krishn of the Mahabharat era was the pupil of Muni Sāndipani. Chāndogyopaniṣad narrates:

“taddhaitadGhor Angirash kṛṣṇāya devakīputrāyoktvovācāpipāsa eva babhūva so'ntavelāyāmetattrayaṃ pratipadyetākṣita-masyacyu-tamasi prānasa śitamasīti tatraite dve rcau bhavataḥ”

[Rishi Ghor Āngiras imparted this teaching to Krishn, the son of Devakī and it quenched Krishn's thirst for any other knowledge and said: “When a man approaches death he should take refuge in these three thoughts: ‘You are indestructible (akshata),’ ‘You are unchanging (aprachyuta),’ and ‘You are the subtle prāṇa.’ With regard to that there are two Rik-mantras.”]. (Chāndogyopaniṣad, 3.17.6.)

Rishi Ghor Āngiras was the author of one mantra of Rigveda.2

asme pra yandhi maghavannṛjīśinnindra rāyo viśvavārasya bhūreḥ | asme śataṃ śarado jīvase dhā asme vīrāñchaśvata indra śiprin | |

Rigveda, 3.36.10.

This mantra is written in Chāndas or Vedic Sanskrit. Therefore, Ghor Āngiras and his pupil Devakīputra Krishn lived in the Rigvedic era and not in the Mahabharat era.

The legend of Kāliya Mardan informs us that Krishn was the contemporary of Kāliya Nāg. Kāliya was a descendant of the Nāga lineage of Kadru and Rishi Kashyap. The Garuḍas were the descendants of Vinatā and Rishi Kashyap Prajāpati. Admittedly, neither the Garuḍas were vultures nor the Nāgas were serpents. They were cousin brothers. The Garuḍas were always in conflict with the Nāgas. Kāliya Nāga was forced to leave his ancestral place Ramanaka dvīpa (probably, a place between Yamuna and Charmanvatī Rivers) and took shelter in a place near Kāliṇdī Hrada to avoid conflict with the Garuḍas. Rishi Saubhari was also residing near Kāliṇdī Hrada. He warned Garuḍa not to enter Kāliṇdī Hrada. Evidently, Kāliya Nāga and Garuḍa were contemporary of Rishi Saubhari who married fifty daughters of the Ikshvaku King Māndhātā (11150 BCE). Since Kāliya Nāga started harassing the people of Kāliṇdī Hrada, Krishn taught him a lesson and asked him to leave Kāliṇdī Hrada and go back to Ramanaka dvīpa. The Puranic updaters mythologized the legend by assuming Kāliya Nāga as a venomous serpent. Chronologically, Devakīputra Krishn and Kāliya Nāga lived during the lifetime of Rishi Saubhari.

According to Garga Saṁhitā and Brahmavaivarta Puran, Pūtanā was a daughter of Rakshas King Bali, son of Virochana. Vāmana forced King Bali to hand over his kingdom to Devas. Probably, the Asuras became generals of King Kansa. Pūtanā tried to kill Krishn in his childhood. Aghāsura, Bakāsura and Triṇavrata were the brothers of Pūtanā. Shakaṭāsura, a contemporary of Krishn was a descendant of Utkacha, son of Hiranyākṣa. Baladev or Balabhadra, the elder brother of Krishn, killed an Asura named Pralamba. Evidently, Asura King Bali's sons and daughters were contemporaries of Krishn. King Bali lived before the Rāmāyaṇ era. Since Puran updaters mistakenly assumed Devakīputra Krishn to be a contemporary of the Mahābhārat era, they had no other option but to accept that King Bali was a Chirajīvī and lived up to the Mahābhārat era. In fact, there were no Asuras or Rakshasas during the Mahabharat era.

Narakāsura, a contemporary of Devakīputra Krishn, was a descendant of Hiranyāksha. The Ramayan refers to the legend of Narakāsura who was killed by Vishnu or Krishn. Therefore, Devakīputra Krishn lived before the Rāmāyaṇ era.

The legend of Ikshvāku King Nriga informs us that Krishn was also a contemporary of King Nriga. Interestingly, Shri Rām relates the story of ancient Ikshvāku King Nriga to Lakśmaṇ in Uttara Kānda of the Ramayan.





Pradyumna was the son of Krishn and Rukmiṇī. Once Asura Shambara abducted Pradyumna. Asura King Shambara and his descendants lived in the Rigvedic period.



Dvivīḍ of the Kapi community was a friend of Narakāsurā. Dvivīḍ started harassing the people of Ānarta kingdom to avenge the death of Narakāsurā. He might have attempted to kidnap Krishn. Finally, Baladev killed Dvivīḍ. Interestingly, Dvivīḍ and his twin brother Mainda helped Shri Rām during his war against Rāvaṇ.

According to Harivamsha Puraṇ, Kālayavan was the son of Rishi Gārgya's Śyāla (brother-in-law) and Apsaras Gopālī. Kālayavan became the King of Yavanas and attacked Mathura. Krishn left Mathura and proceeded towards Dwārakā. Following Vasudev Krishn, Kālayavan entered a cave in Raivatak Hills (Girnar) and got killed by Muchukund. This legend of Kālayavan clearly indicates that Devakīputra Krishn was a contemporary of Muchukund, son of King Māndhātā (11150 BCE). Confused, Puraṇ updaters mistakenly started believing that Muchukund was a Chirajīvī.

The legend of Ikshvāku King Nriga informs us that Krishn was also a contemporary of King Nriga. Interestingly, Shri Rām relates the story of ancient Ikshvāku King Nriga to Lakṣmaṇ in Uttara Kānda of the Ramayan. (Ramayan, Uttara Kānda, 53rd Sarga.) Shri Rām also refers to Vasudev Krishn. The Mahabharat also relates the story of Devakīputra Krishn and King Nriga:

*athainām abravīd asau nanu
devakīputreṇāpi kṛṣṇena narake majjamānau
rājarsir nṛgastasmāt kṛcchrāt samuddhṛtya
punaḥ svargaṃ pratipāditeti |*

Mahabharat, 3.191.

There was no Ikshvaku king named Nriga during the Mahabharat era. In fact, King Nriga was a contemporary of King Māndhātā. It is evident that Devakīputra Krishn flourished before the Ramayan era.

Devakīputra Krishn married Satyabhāmā, daughter of King Satrajit. The legend of Śyāmantaka Maṇi tells us that Jāmbavān killed Prasena, brother of Satrajit and had stolen Śyāmantaka Maṇi. Krishn defeated Jāmbavān and married his daughter, Jāmbavatī. This Jāmbavān was the ancestor of the Jāmbavān of the Ramayan era. Yāska's Nirukta refers to Akūrā and Śyāmantaka Maṇi. The Mahabharat refers to Yāska. Evidently, Yāska wrote Nirukta before the Mahabharat era. Aitareya and Śatapatha Brāhmaṇas also refer to King Satrajit and his son Śatānīka. Yāgyavalkya and Mahīdāsa Aitareya lived during the era of Post-Vedic Sanskrit and before the Ramayan era.

The historical story of Pārijātaḥaraṇa as narrated in the Mahabharat, (Mahabharat, Droṇa Parva, 10.22.) Harivamsha Puraṇ, Bharatamañjarī of Kshemendra, Harivijaya of Sarvasena relate that Krishn forcibly removed the Pārijāta tree from Amarāvati, the capital of Indra and took it to Dwārakā after subjugating Indra and planted it in the courtyard of Satyabhāmā. There was no Indra during the Mahabharat era.

Dravid, son of Krishn and Jāmbavatī, was the progenitor of Dravids. The Dravid kings were already established in Tamil Nadu before the Mahabharat era. Sahadeva subjugated Dravids during the Rājasūya Yagya of Yudhiṣṭhir. The Dravid kings supported Pāndavas in the Mahabharat War.

Pradyumna was the son of Krishn and Rukmiṇī. Once Asura Shambara abducted Pradyumna. Asura King Shambara and his descendants lived in the Rigvedic period. The Ramayan mentions that Indra killed Shambara. There was no asura named Shambara during the Mahabharat era.

Krishn and Pradyumna fought against Rākṣasa Nikumbha and killed him. Nikumbha was a descendant of Hiranyakaśipu. Sunda and Upasunda were the sons of Nikumbha. The Ramayan refers to Sunda and Upasunda. Evidently, Pradyumna flourished in the Rigvedic period.

Aniruddha was the son of Pradyumna. He married Uṣha, daughter of Bāṇāsura and granddaughter of King Bali. Evidently, Aniruddha lived in the Rigvedic period.

The legend of Kakudmi and Baladev indicates that Revatī, a daughter of Kakudmi, reincarnated as Jyotiṣmatī after twenty-seven Yugas and married Balarām. It seems Revatī was married to Baladev, the elder brother of Devakīputra Krishn, in the beginning of Vaivasvata Manvantara, whereas Jyotiṣmatī was married to Balarām II, the brother of Krishn of the Mahabharat era.

Megasthenese refers to Shūrasen, the land of two cities, namely Methora (Mathura) and Kleisobora (Kalpapura or Kalpipura). He considers Indian Krishn and Greek Heracles to be identical.



Rishi Śaradvān was a great grandson of Rishi Gautama and Ahilya. He was a contemporary of King Pratīpa and his son Śhāntanu. His son was Kripāchārya and daughter was Kripī who married Droṇa. Aśvatthāmā was the son of Droṇa and Kripī. Since Kripāchārya and Aśvatthāmā lived in the beginning of Vaivasvata Manvantara, they were also considered to be Chirajīvīs.

Megasthenese refers to Shūrasen, the land of two cities, namely Methora (Mathura) and Kleisobora (Kalpapura or Kalpipura). He considers Indian Krishn and Greek Heracles to be identical. He mentions that Indian Heracles lived 6042 years before Alexander. Evidently, Megasthenes refers to Devakīputra Krishn of the pre-Ramayan era.

While answering to a question of Rishi Vasiṣṭha, Rishi Vishvāmītra says that Shri Ram is indeed an incarnation of Vasudev as recorded in Yogavāsīṣṭha. Evidently, Vasudev Krishn must be dated before the Ramayan era.



Interestingly, Rishi Vasiṣṭha relates the story of Devakīputra Krishn to Ikshvaku king Dilīp, an ancestor of Shri Rām as recorded in Padma Puran. (Padma Puran, 4.13.8-19.)

Nammalvar, the fifth Tamil Vaishnava saint, (born in 3173-3172 BCE) and Āṇḍāl (born in 3075 BCE) wrote poems dedicated to Lord Shri Krishn. Āṇḍāl composed two poems in which she expressed her love for Shri Krishn. She imagined herself as Gopī of Shri Krishn. Evidently, Lord Shri Krishn was well established as Vishnu's incarnation before the Mahabharat era. There are numerous references of Krishn as incarnation of Vishnu in the Mahabharat. Udyog Parva refers to Krishn as Narayan.7

*eṣa Narayanḥ kṛṣṇaḥ phalgunastu
naraḥ smṛtaḥ |
nārāyaṇo naraścaiva sattvam
ekaṃ dvidhākṛtam ||
etau hi karmaṇā lokān aśnūvāte
'kṣayān dhruvān |
tatra tatraiva jāyete yuddhakāle
punaḥ punaḥ ||
tasmāt karmaiva kartavyama iti
hovāca nāradaḥ etaddhi sarvam ācaṣṭa
vṛṣṇicakrasya vedavit ||
śaṅkhacakraḡadāhastam yadā
drakṣyasi keśavam |*

Mahabharat, Udyoga Parva, Adhyaya 48.

Seemingly, Nārāyaṇ was another name of Devakīputra Krishn. Rishi Narayan, the author of Puruṣ Sūkta of Rigveda, was none other than Vāsudev Krishn. Phalgunā was the name of Arjun of the Rigvedic era. Therefore, Mahabharat refers to Phalgunā as Nara.

Mahānārāyaṇopaniṣhad was written in Post-Vedic Sanskrit before the Ramayan era. It refers to Vasudev, Narayan and Vishnu.

According to the Mahabharat, Yudhiṣṭhir requests Bhishm to narrate the ancient legend of Shukācharya. If Shuka was the son of Vyās of the Mahabharat era, how had Bhishm eulogized Shukācharya of ancient times?

A dialogue between Shuka and Ravan has been related in the Yuddha Kānda of Adhyātma Ramayan. How can Shuka of the Mahabharat era be a contemporary of Ravan?

The seventh Sarga of Adbhut Ramayan relates the story of Krishn, an incarnation of Vishnu. Undoubtedly, Adbhut Ramayan indicates that Krishn had flourished before the Ramayan era.

While answering to a question of Rishi Vasiṣṭha, Rishi Vishvāmītra says that Shri Ram is indeed an incarnation of Vasudev as recorded in Yogavāsīṣṭha. Evidently, Vasudev Krishn must be dated before the Ramayan era.

Jain Āchārya Hemachandra indicates that the incarnation of Vishnu as Krishn was before than that of Rama.

Kalpasūtra of Bhadrabāhu refers to Chakravartins, Baladevas and Vasudev. Later Jain texts indicate that Ram was one of Baladevas.

Jain version of the Mahabharat describes the story of Kauravas and Pāndavas and the descendants of Krishn and Balaram. Interestingly, Jain Mahabharat indicates that Krishn fought against Jarāsandha. Seemingly, Jarāsandha invaded Mathura at least twenty years before the Mahabharat War. He had the support of Kashmir king Gonanda I.

Guru Govind Singh gives the list of twenty-four Avatars. According to him, Balaram was the eleventh Avatar, Ram was the twentieth and Krishn was the twenty-first. How can Balaram be placed nine Avatars before Ram? Seemingly, Balaram and Krishn were incarnated before the Ramayan era.

It is evident that Devakīputra Vasudev Krishn lived in the Rigvedic era around 11153-11050 BCE and was the pupil of Ghor Angiras, whereas Shri Krishn, a descendant of Vasudev Krishn, lived in the Mahabharat era around 3223-3126 BCE.

Devakīputra Krishn founded the city of Dvāravatī and Vishvakarmā was the civil engineer who planned the city. Dvāravatī city was built on the same place where the city of Kushasthalī existed. Kushasthalī was the earliest capital of Saurashtra.



The Date of the submergence of Dvāravatī (Dwarka)

Modern historians have concluded that the references of the lost city of Dvāravatī or Dwarka in Indian literature and the references of the lost city of Atlantis in Greek literature are mythical. But the new researches in Indian and world chronology clearly indicate that the civilizational history of the ancient nations of the world arguably commenced at the beginning of Holocene.

Devakīputra Krishn founded the city of Dvāravatī and Vishvakarmā was the civil engineer who planned the city. Dvāravatī city was built on the same place where the

city of Kushasthalī existed. Kushasthalī was the earliest capital of Saurashtra. King Raivat Manu (12500 BCE) founded this city near Raivatak Hill, or Girnar. Harivamsha Puran relates that Shri Krishn built the city of Dvāravatī on the land released by the ocean. Probably, Kushasthalī was submerged by the sea during Meltwater Pulse 1A, around 12000-11800 BCE, but resurfaced later.

According to Harivamsha, Dvāravatī was located close to the Girnar (Raivataka) Hill

*(babhau raivatakaḥ śailo
ramyasānuguhājiraḥ).*

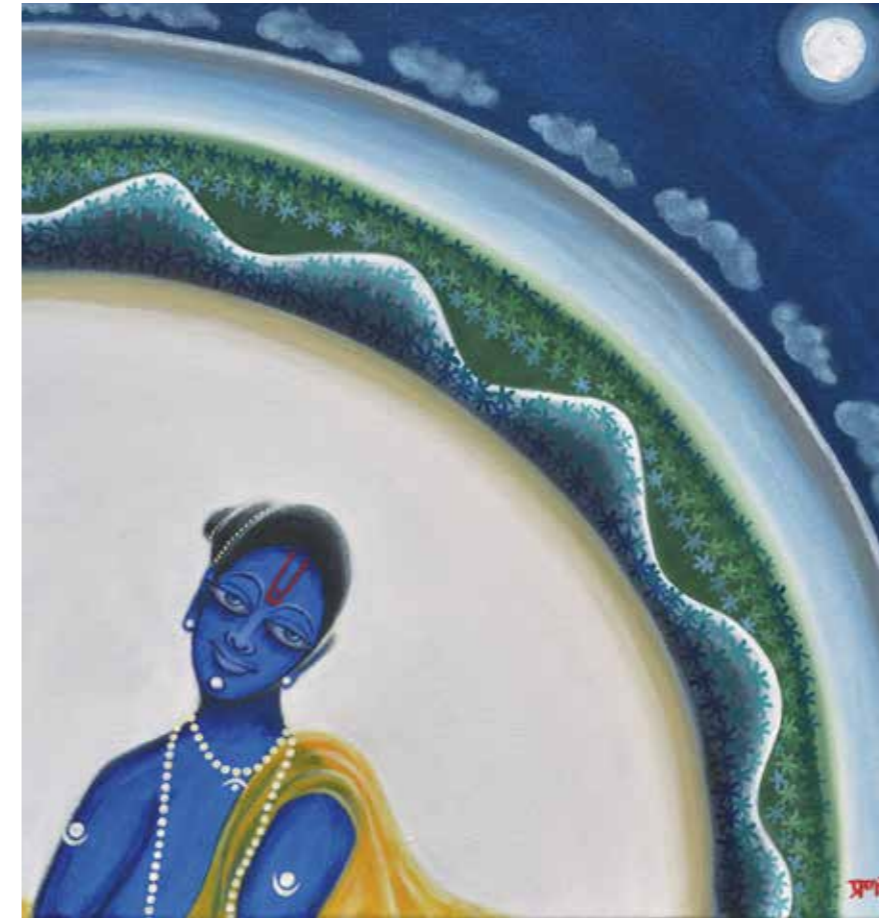
Harivamsha, 2.98.15.

A river was also flowing into the city:

*mahānadī dvāravatīm
pañcāśadbhirmahāmukhaiḥ |
praviṣṭā puṇyasalilā bhāvayantī
samantataḥ | |*

The length of Dvāravatī city was twelve yojan and the breadth was Eight Yojan:

*aṣṭaGhor Angirasvistīrṇāmacalām
dvādaśāyatām |
dviguṇopaniveśam ca dadarśa
dvārakām purīm | |*



It may be noted that yojan was equal to 165-169m during the Vedic, post-Vedic and Ramayan eras. Later, yojan became equal to 13 km during the Mahabharat era. Thus, Dwārakā city had a length of 2 k.m. and the breadth of 1.5 k.m.

When Devakīputra Krishn died, succumbing to the arrow of a hunter around 11000 BCE, Dravid, son of Jāmbavatī, might have succeeded him in Dwārakā because Jāmbavatī's elder son Sāmba was cursed with leprosy by Shri Krishn. Sāmba had to do penance for twelve years. Pradyumna was killed in Dwārakā and his son Aniruddha ruled in Mathura. Seemingly, Dravid, son of Jāmbavatī, became the King of Dwārakā after the death of Pradyumna. Tamil poet Kapilar of the Sangam era clearly mentions in his poems (Stanza 201 and 202 of Purannuru) that the ancestors of Velir King Irunkovel were the rulers of the fortified city of 'Tuvurai'. Nacchinarkkiniyar, a commentator of 'Tolkappiyam', records the migration of the Velir kings from the city of 'Tuvurai' or 'Tuvārāpati' to Tamil Nadu. He indicates that the Velirs came to Tamil Nadu under the leadership of Rishi Akattiyānar (i.e. Agastya) and they belonged to the lineage of Netumtiyānnal (i.e. Krishn). A Tamil inscription (Pudukottai State Inscriptions No. 120) also mentions the migration of the Velir kings from the city of 'Tuvurai'. Undoubtedly, 'Tuvurai' or 'Tuvārāpati' was the city of Dvāravatī or Dwārakā founded by Devakīputra Krishn.

Interestingly, the inscription of Velir king Satyaputra Athiyaman Neduman Anchi is found on the hillock named Jambaimalai of Jambai village in

Villuppuram district of Tamil Nadu. It is generally argued that the village got its name from the Jambunatheshvar temple but this Śiva temple itself is named after Jambunath. Evidently, Jambunath was none other than Jāmbavān, the father of Jāmbavatī. Since the Velir or Satyaputra kings were the progeny of Jāmbavatī, the Shiva Temple of Jambai village was named after Jambunath or Jāmbavān. Thus, we can conclusively establish that the ancestors of the Velir kings had migrated from the city of Dvāravatī and they were the progeny of Devakīputra Krishn and Jāmbavatī.

Bhāgavat Puran relates that Devakīputra Krishn married Jāmbavatī, daughter of King Jāmbavān. Jāmbavatī was the mother of Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravid and Kratu. Thus, Dravid was the son of Krishn I and Jāmbavatī. These Velir kings, or the descendants of Dravid, migrated to South India and established their kingdom in the region between Tondaimandalam and the Chola Kingdom. Manusmṛiti

According to oceanographic studies, sea level suddenly rose 28m in 500 years, about 10000-9500 years ago. This accelerated sea level of 10000-9400 BCE has been named Meltwater Pulse 1B. Many Yādav families had to migrate astwards and southwards.



mentions that the Dravids were the Vrātya Kshatriyas because Jāmbavatī, mother of Dravid, was probably a non-Kshatriya princess.

According to Kapilar, Forty-Eight generations or Forty-Eight ancestors of ancient Irunko kings or ancient Velir kings reigned at Dvāravatī. He mentioned the title of 'Settirunko' which means 'Jyeṣṭha Irunko' or Irunkovel I. There were many Velir kings who had the title of 'Irunkovel'. Some Tamil inscriptions refer to the Velir kings as Irunko Muttaraisar, i.e., ancient Irunko kings. Therefore, Kapilar refers to the first Irunkovel as 'Settirunko'. Most probably, Irunkovel I was the forty-ninth Velir king who reigned at Dvāravatī.

Seemingly, forty-nine descendants of King Dravid reigned at Dvāravatī approximately for 1650 years, from 11050 BCE to 9400 BCE, considering the average reign of 33 years for each king. Dvāravatī was submerged by the sea around 9400-9300 BCE, during the reign of Irunkovel I, the forty-ninth king.

According to oceanographic studies, sea level suddenly rose 28m in 500 years, about 10000-9500 years ago. This accelerated sea level of 10000-9400 BCE has been named Meltwater Pulse 1B. Many Yādav families had to migrate eastwards and southwards. It appears that Indian astronomers observed the event of 'Rohiṇī Śakāṭa Bheda' (whenever Mars or Saturn pass through Rohiṇī Śakāṭa, i.e. the triangle formation of stars in Taurus constellation) several times around 9400-9300 BCE. Probably, Dvāravatī city was submerged by the sea around 9400-9300 BCE. This may be the reason why Rishi Gārga's astrology had correlated Rohiṇī Śakāṭa Bheda with a deadly disaster. Lāṭadeva (3160-3080 BCE) also refers to Rohiṇī Śakāṭa Bheda in his Sūrya Siddhānta because Saturn occulted e-Tauri during the Mahabharat era.

The Identification of the ancient city of Dvāravatī

Puranic legends relate that Devakīputra Krishn shifted his capital from Mathura to Dvāravatī after the killing of Kansa. The invasions of Jarāsandha I and Kalayavan also compelled Krishn to move to Dvāravatī:

*kr̥ṣṇo'pi kālayavanaṃ jñātvā keśiniśūdanaḥ |
jarāsaṃdhabhayāccaiva puriṃ
dvāravatīṃ yayau ||*

Harivamsha, 2.56.35.

According to Harivamsha, Shri Krishn selected the area of ancient city of Kushasthali that was reclaimed from sea and requested Vishwakarma to plan and design the entire city:

*deva yāsyāmi nagariṃ raivatasya
kuśasthalīm |*

Harivamsha, 2.55.7.

*vāsārthamīkṣituṃ bhūmiṃ
tava deva kuśasthalīm |
tasminneva tataḥ kāle śilpācāryō
mahāmatiḥ |
viśvakarmā suraśreṣṭhaḥ kṛṣṇasya
pramukhe sthitaḥ ||*

Harivamsha, 2.58.22.

Raivat Manu (12500 BCE) built the city of Kushasthali. This city was submerged by the sea during the period of Meltwater Pulse 1A, around 12000 BCE. Raivat Manu's descendants had to shift their capital from Kushasthali to Prabhas Pātan-Kodinar region. King Kakuda or Kakudmi, the last known descendant of Raivata Manu, was the ruler of the region of Raivatata Hills or Saurashtra

*(kimarthaṃ ca parityajya mathurāṃ
madhusūdanaḥ | madhyadeśasya kakudaṃ
dhāma lakṣmyāśca kevalam ||).*

Harivamsha, 2.55.16.

His daughter Revatī was married to Baladev, the elder brother of Devakīputra Krishn. Seemingly, the area of Kushasthali resurfaced from sea due to a massive earthquake around 11200 BCE. Devakīputra Krishn built the city of Dwārakā on the hillocks close to the sunken city of Kushasthali around 11100 BCE.

According to Harivamsha, Raivat Hill (Gimnar) was to the East of Dvāravatī, Pañchavarṇa in the South, Indraketu-Pratikāsha (a hillock like Indraketu that was probably located on an island) in the West and Venumān Mandarādri- Pratikāsha (a hill of Bamboo trees like Mandar Hill that was probably Barda Hill of Porbandar) in the North:

*babhau raivatakah śailo
ramyasānuguhājiraḥ |
pūrvasyāṃ diśi lakṣmīvān
maṇikāñcanatoranaḥ ||
dakṣiṇasyāṃ latāveṣṭaḥ
pañcavarṇo virājate |
indraketupratikāśaḥ paścimāṃ
diśamāśritaḥ ||
sukakṣo rājataḥ
śailaścitrapuṣpamahāvanaḥ ||*

*uttarāṃ diśamatyarthaṃ
vibhūṣayati veṇumān |
mandarādripratikāśaḥ
pañḍuraḥ pārhivarṣabha ||*

Harivamsha, 2.98.15-17.

A River named 'Mahānadī' was also flowing through the city of Dvāravatī:

*mahānadī dvāravatīṃ
pañcāsadbhirmahāmukhaiḥ |
praviṣṭā puṇyasalilā bhāvayantī
samantataḥ ||*

Harivamsha, 2.98.24.

After the accidental death of Devakīputra Krishn, probably, Pradyumna, son of Krishn, ascended to the throne but he died at Dvāravatī in an internal conflict among Yādav clan. Seemingly, Aniruddha, son of Pradyumna, had to move to Mathura. His son Vajra, or Vajranābha, succeeded him and became the King of Indraprastha. According to Tamil sources, forty-nine Velir kings or Dravid kings reigned at Dvāravatī. Dravids or Velirs were the descendants of Dravid, son of Jāmbavatī. It appears that Dvāravatī started flooding at the end of Meltwater Pulse 1B, around 9400-9300 BCE (when the astronomical event of Rohiṇī Śakāṭa Bheda was observed). Many Yādav families of Dvāravatī had to abandon the city built by Devakīputra Krishn. Some of them migrated to South India.

Puranic references unambiguously indicate the location of Dvāravatī close to Gimnar Hills. Jain sources also acknowledge the presence of the city of Dvāravatī close to Gimnar Hills. Recently, a submerged city in the Gulf of Khambat has been discovered in 2001. Khambat area was known as Sthambhatīrtha in ancient times:

*tatkr̥tvā
sānumānyaitānstaṃbhatīrthamupāgatā |*

Skanda Puran, Mhevara Kaumarik Khanda, 39.166.

Marine archaeologists found a piece of wood in this submerged city and it was carbon dated to 7545-7490 BCE. Undoubtedly, this sunken city in the Gulf of Khambat was the original Dvāravatī, or Dwārakā, founded by Shri Krishn.



Marine archaeologists found a piece of wood in this submerged city and it was carbon dated to 7545-7490 BCE. Undoubtedly, this sunken city in the Gulf of Khambat was the original Dvāravatī, or Dwārakā, founded by Shri



Krishn. Most probably, Dvāravatī city was flooded by the sea around 9400-9300 BCE, at the end of Meltwater Pulse 1B. Seemingly, it took at least 1500 years to completely submerge the area of Dvāravatī city. Thus, the piece of wood found in the area of the sunken city in the Gulf of Khambat was submerged around 8000-7500 BCE.

It is well known that the sea level of Gujarat coast was 100m below before the event of MWP 1A (12000 BCE). Though the low areas of Dvāravatī flooded around 9400-9300 BCE, it gradually submerged during the period 9400-7500 BCE. The sea level remained almost unchanged for 2000 years around 9500-7500 BCE. This may be the reason why a piece of wood is carbon dated around 7500 BCE.

The research on the two sunken townships in the Gulf of Khambat reveals that the southern township was gradually submerged around 9400-7500 BCE and the northern township was submerged around 1500-1000 BCE. Evidently, the southern township was the ancient city of Kushasthali and Dvāravatī. This area had the presence of humans since 30000 BCE. Raivat Manu built the city of Kushasthali around 12500 BCE, which was submerged around 12000 BCE. Most probably, the area of Kushasthali and the area of Śūrpāraka (near Sopara, a town in Thana district) resurfaced in a massive earthquake around 11200 BCE. The Puranic legends relate that Paraśuram (11220-11120 BCE) reclaimed the area of Śūrpāraka and Devakīputra Krishn (11153-11050 BCE) reclaimed the area of Kushasthali from the sea. The same earthquake might have opened up the Baramulla Pass, which resulted in a heavy outflow of water from the glacial lake of Kashmir valley. This also led to a massive flood in Sindh and Gujarat, which is nothing but the legend of the great flood during the time of Vaivasvata Manu. Seemingly, this massive earthquake caused tsunamis that were mythologized as Samudra Manthan.

Thus, it is evident that Devakīputra Vasudev Krishn lived in the Rigvedic era around 11153-11050 BCE and was the pupil of Ghor Angiras, whereas Shri Krishn, a descendant of Vasudev Krishn and the pupil of Acharya Sandipani lived in the Mahabharat era around 3223-3126 BCE.



Devakīputra Krishn built the city of Dvāravatī around 11100 BCE on the reclaimed land of the city of Kushasthali and it was submerged around 9400-9300 BCE. This sunken city of Dvāravatī was indeed the southern township found in the Gulf of Khambat. In all probability, the Yādav clan of Dvāravatī city might have built the northern township of Dvāravatī (second city of Dwārakā) after the submergence of southern township. Possibly, this northern township (second Dwārakā) existed during the Mahabharat era (3162 BCE), which was suddenly flooded in a tsunami. This northern township was completely submerged by the sea around 2000-1500 BCE.

Thus, it is evident that Devakīputra Vasudev Krishn lived in the Rigvedic era around 11153-11050 BCE and was the pupil of Ghor Angiras, whereas Shri Krishn, a descendant of Vasudev Krishn and the pupil of Acharya Sandipani lived in the Mahabharat era around 3223-3126 BCE.

The Birthdate Of Devakīputra Krishn (25 May 11153 BCE)

Interestingly, Harivamsha's Vishnu Parva mentions two verifiable astronomical references related to the date of Kansa-Vadha. While replying to Kansa, Andhak tells us that Mars had already completed retrograde motion between Svati and Chitra nakshatras. He also mentions that a comet crossed 13 nakshatras starting from Bharani.

*ketunā dhūmaketostu nakṣatrāṇi trayodaśa |
bharanyādīni viddhāni nānuyānti niśākaram | |*

Harivamsha, Vishnu Parva, 23.27.

Stellarium simulation shows that Hailey's Comet was in Bharani on 10 Sep 11143 BCE (Apparent Magnitude 8.5). It moved to Purva Bhadrapada in Jan 11142 BCE. During the period from 21 Jan 11142 BCE to 21 Feb 11142 BCE, Hailey's Comet crossed 180 degrees from Purva Bhadrapada nakshatra to Purva Phalguni, exactly 13 nakshatras. It perfectly corresponds to the astronomical details given in Vishnu Parva of Harivamsha. Mars was also on retrograde during May-July 11142 BCE. Amazingly, Harivamsha gives exact astronomical details related to the year of Kansa Vadha. These verifiable astronomical details cannot be explained during the Mahabharat era.

According to Purans, Shri Krishn killed Kansa close to the tithi of Magha Amavasya when he was 11 years 6 months old. Considering the verifiable astronomical details, Shri Krishn killed Kansa on 24 Nov 11142 BCE, Magha Amavasya.

Accordingly, Devakīputra Vasudeva Krishn was born on 25 May 11153 BCE, Shraavan Krishn Ashtami, Rohini Nakshatra. Saturn and Jupiter were on exaltation. Saturn was at 20 degrees in Libra and Jupiter was at 2 degrees in Cancer. Moon was also on exaltation in Taurus. Sun and Mercury were in Leo.

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Ritambhara

War does not take place only in the battle field of Kurukshetra, it happens everywhere. It continuously happens in our minds. Good and Bad thoughts fight a battle with each other within us.



One who decorates one's character with determination, patience, endurance and dedication can attain self-realization.



Our body is Dharmakshetra and Kurukshetra. Good or Bad Seeds planted in it sprout as Sanskars.



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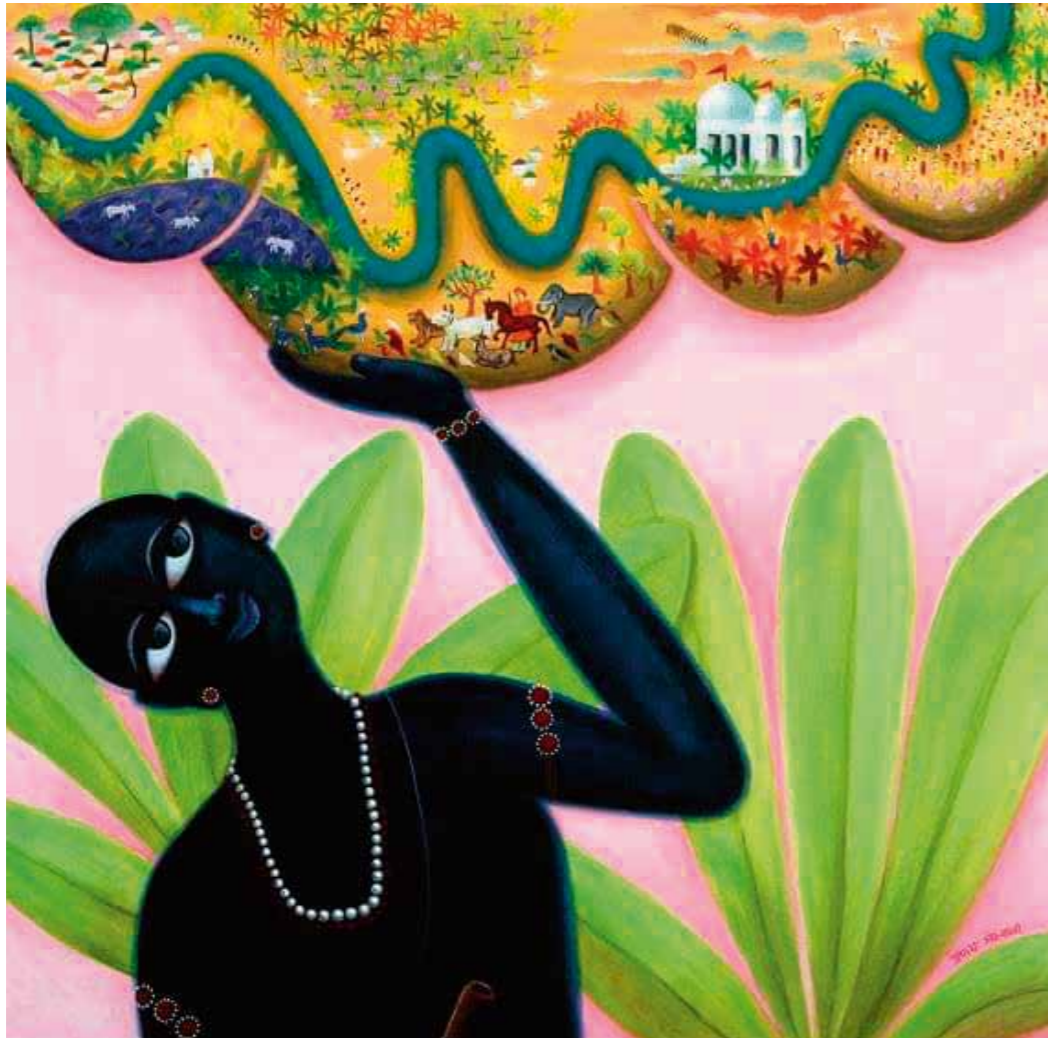
|| SHRI VEDVEER ARYA



M.A. Sanskrit, Delhi University, honored by the Radhakrishnan memorial gold medal and C.D. Deshmukh memorial gold medal, author of 5 books on the subjects of history and Mathematics in the past 7 years, currently financial advisor to the office of the Indian defence CAG.

When was Mahabharat's Krishn's Period?

Krishn of Mahabharat was born in 5633 BC. The author has also solved the mystery of dates of important events like Kansa vadh, Mahabharat war amongst others.



Krishn is known universally through 'Bhagavad Gita' the best wisdom book of the world or through 'Mahabharat', the longest historical text of the humanity or through Bhakti movements such as 'Hare Krishn'. Despite this universal popularity of Krishn, there is no biographical sketch of Krishn, especially one that is based on empirical, objective and thus

scientific evidence about this epoch maker. What could be the reason behind the absence of such a summary? In this short essay, evidence is gathered from the Mahabharat, Harivamsha, Vishnu & Bhagavat Puran and commentaries of Vaishnava Acharyas such as Shri Madhavacharya, to present brief biographical summary of Krishn's lifetime.

Mahabharat text informs us that Krishn's Dwarka was flooded and destroyed by seawater gushing into the city and this occurred 36 years after the Mahabharat war and thus in the year 5525 BCE.



Ancient Indian narrative points to Shravan Krishn Ashtami as the day and the midnight as the time of Krishn Janma. Harivamsha evidence tells us that it was the time of late Basant (Spring) and/or early Grishma season when the land was dry, and trees were being cut. Harivamsha describes presence of dry cow dung on the path of Vasudeva as Vasudeva carried baby Krishn to Nanda and Yashoda. This timing of late Basant/early Grishma coinciding with lunar month of Shravan matches well for the 6th millennium BCE. This is further corroborated by evidence of Mahabharat Nirnayamrita, referred to by astronomer Shankar Balkrishn Dixit, where rainy season coincides with the Sun's journey through the zodiacs of Virgo, Libra and Scorpio which also points to the timing of 6th millennium BCE.

Nilesh Oak determined the timing of Mahabharat War based on 300+ astronomy evidence of the Mahabharat text using the scientific method. The year obtained is 5561 BCE and specifically 16 October through 2nd November for the 18 days of the Mahabharat War. This date is further corroborated by super rich evidence from multiple disciplines of sciences such as astronomy, hydrology, geology, geophysics, geochemistry, morpho-dynamics of rivers, climatology, oceanography, archaeology, physical anthropology, and genetics. The specific year of 5561 BCE is the year of the Mahabharat War and is the critical piece of information that allows us to establish precise and accurate timeline of Krishn-Charitra.

300+ Astronomy Evidence
100+ River Saraswati Evidence
50+ Multi-Disciplinary Fields' Evidence

MAHABHARATA WAR in 5561 BCE

Disciplines: Astronomy, Oceanography, Geology, Seismology, Genetics, Hydrology, Climatology, Film History, Archaeology, Agriculture Origin & Transition, Domestication Origin & Transition, Language Origin & Transition, Rig Veda Chronology (Relative & Absolute), Veda Shukla Prasaikha, Genealogy of Kings & Sages, Ramayana, Ancient Indian Narratives, Chronology, Tamil Records, Hydrology, Oceanography, Paleontology, Physical Anthropology (Craniofacial & Non-Cranial)

Mahabharat text informs us that Krishn's Dwarka was flooded and destroyed by seawater gushing into the city and this occurred 36 years after the Mahabharat war and thus in the year 5525 BCE. Not surprisingly, enormous oceanography evidence from the coastal region of Gujrat and around the world corroborate the claim of the destruction of Krishn Dwarka due to seawater. There is enormous evidence of seawater rising to 15-23 meters high, suddenly in the middle of the 6th millennium BCE (5525 BCE) in Sindhu Sagar (Arabian sea) and the additional worldwide evidence corroborate this event.

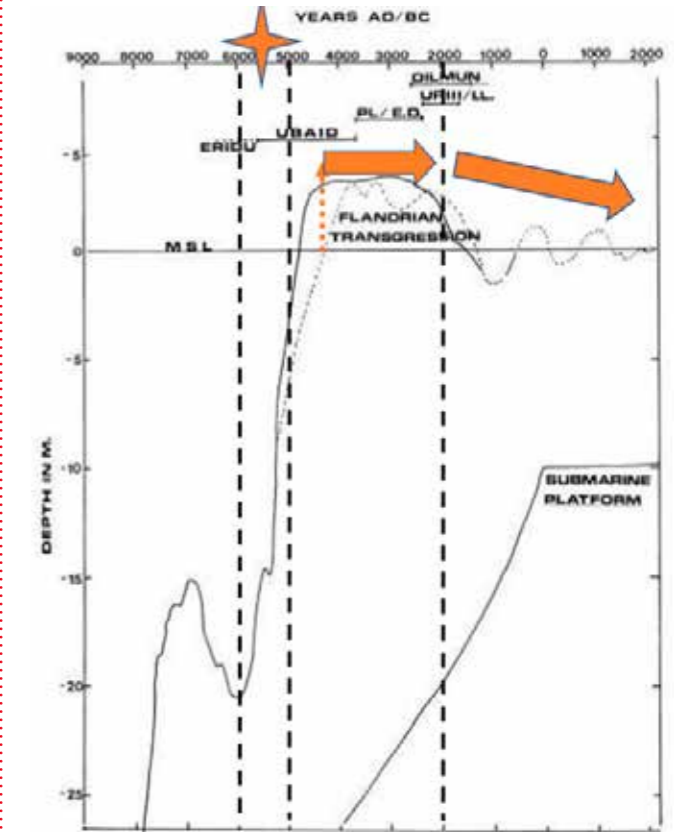
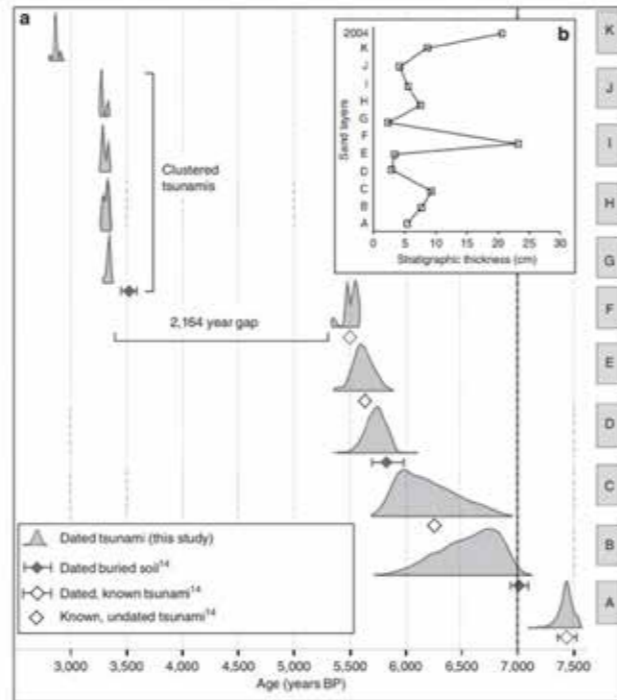


Fig. 4. Arabo-Persian Gulf Sea-level Fluctuations 9000-1000 a.c. (Based on Koster 1973; fig. 9; Adner 1982; fig. 7.1; Laves, pers. com.; Szalavits and Passtol 1986; 23; Sandrine 1971; fig. 30; Wainel 1975; fig. 1; Felber et al. 1978; table 7)

For example, Dr Paul Blanchon showed evidence for sudden seawater rising at 7 different locations in the Caribbean during the middle of 6th millennium BCE. Similar evidence is seen on the east coast of Maine-USA, Doggerbank -Europe, Great barrier reef-Australia and many other places around the world.

A cave on the island of Sumatra, Indonesia preserves an excellent record of sea level rise and Tsunamis beginning with this event of 5525 BCE all the way to our times with curious evidence of 'no tsunami' during 3500 BCE – 1500 BCE.

Prof. Somasekar Ramasamy has shown evidence for the destruction of Poombuhar-Taminadu port at the middle of 6000 BCE – 4000 BCE time interval where besides destruction of the port, seawater ingressed many kilometers inside in the land, all the way to Mayuram-Tamilnadu.



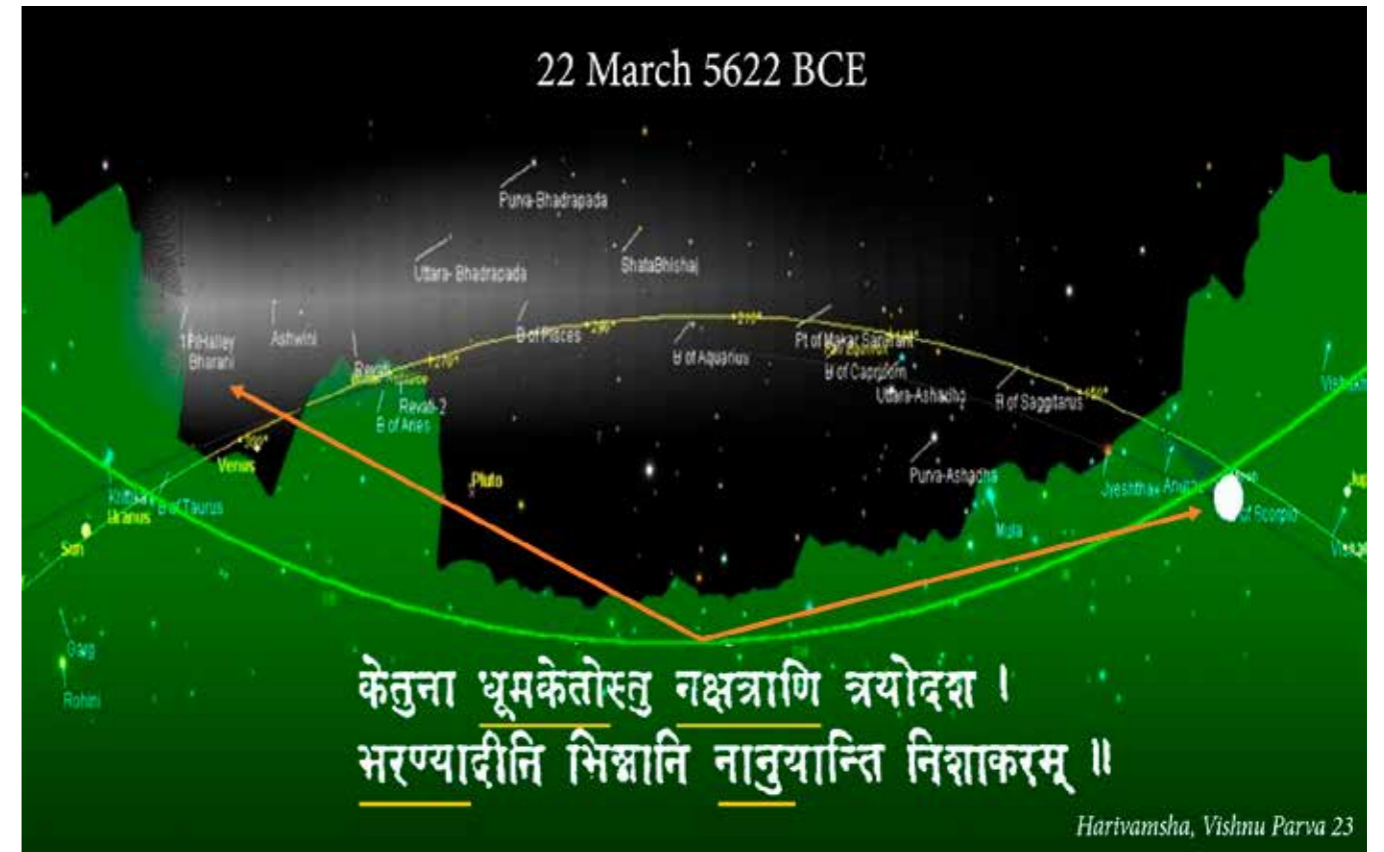
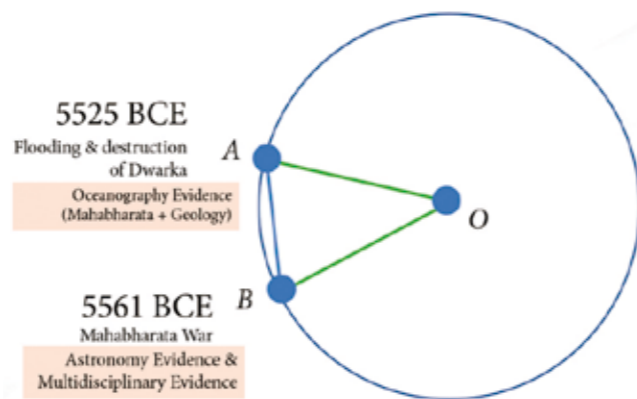
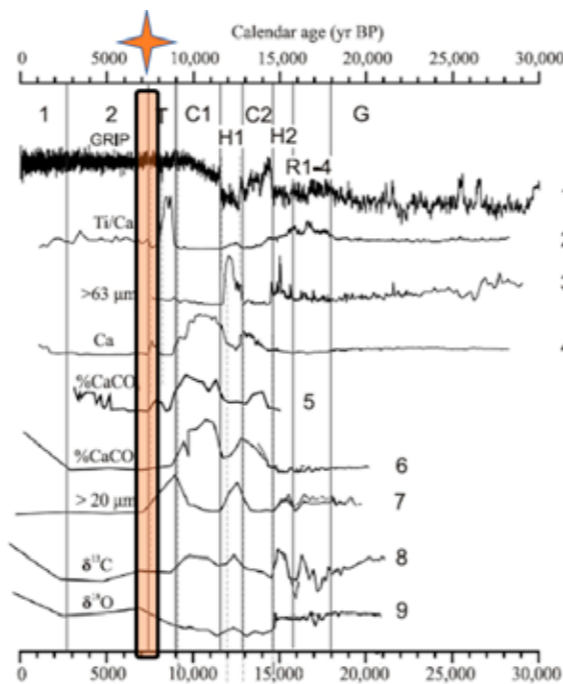
Mahabharat evidence tells us that Krishn passing away coincided with the timing of the flooding and destruction of Dwarka (5525 BCE). Bhagavata Puran tells us that Krishn was 11 years old when he killed Kansa. Harivamsha preserves for us exceptionally unique astronomy evidence recorded at the time Krishn killing Kansa.



Two Columbia University geologists, Ryan and Pitman showed evidence of the formation of Black Sea, suddenly, due to gushing seawater through Bosphorus channel around 5525 BCE. They determined this based on 9 different parameters where rising sea levels had cascading effect Mediterranean Sea-Aegean sea-Sea of Marmara, where eventually the water pressure broke through Bosphorus channel pouring seawater into a sweet lake turning, instantaneously, into the Black Sea.

Seawater level on the west coast of India shows receding of seawater over the period of 4000 BCE through 2000 BCE which is consistent with data from Poombuhar (4000 BCE – 500 BCE) and the cave evidence of Sumatra and this evidence is decisive in falsifying claims for the flooding and destruction of Dwarka 3500 BCE through 1500 BCE.

Mahabharat evidence tells us that Krishn passing away coincided with the timing of the flooding and destruction of Dwarka (5525 BCE).



Bhagawat Puran tells us that Krishn was 11 years old when he killed Kansa. Harivamsha preserves for us exceptionally unique astronomy evidence recorded at the time Krishn killing Kansa. Andhak tells Kansa of various natural signs and among them astronomy orientations. Some of these are generic in nature such as Mars traveling obliquely across the ecliptic while riding a cart driven by two donkeys, a solar eclipse, an evil planet afflicting nakshatra Swati and Mercury visible after the sunset.

On the other hand, there is fascinating evidence of comet in apparition and its expanse was such that it covered the entire visible sky beginning with nakshatra Bharani. What is exciting about this evidence is that it can be shown to be a very rare event of the last 10,000 years. In addition, the descriptions of Harivamsha about this comet description match precisely and accurately for 5622 BCE.

However, our fascination does not have to end here. In fact, it begins from this point. Recall that Krishn was 11 years old when he killed Kansa. This makes total lifetime of Krishn equal to ~108 years [(5622-5525) + 11 = 97 + 11 = 108].

Now one may ask the question as to how this estimate matches with any existing evidence for his longevity. We have three specific estimates for the lifespan of Krishn. Vishnu Puran refers to Krishn living for more than 100 years, Mahabharat Tatparya Nirnaya refers to 107 years and Bhagavata Puran refers to 125 years. It is then interesting that my claim of 108, based on empirical evidence of astronomy and oceanography matches with the descriptions of Mahabharat, Harivamsha, Mahabharat Tatparya Nirnaya and Vishnu Puran.

*bhārāvataranārthāya
varṣāṇāmadhikam śatam
bhagavānavatīrṇotra
tridaśaissaha coditaḥ 18
durvṛttā nihatā daityā bhuvo
bhāro'vatāritaḥ
tvayā manāthāstridaśā bhavaṃtu
tridive sadā 19
tadatītaṃ jagannātha
varṣāṇāmadhikam śatam
idāniṃ gamyatāṃ svargo bhavatā
yadi rocate 20*
-Vishnu Puran 5:37:18-20

*upadiśya paraṃ
jñānamuddhavāyāmupāśramam |
badaryākhyam prāpayitvā saptamābdaṃ
śatottaram |*
- Mahabharat Tatparya Nirnaya 32:9

*yaduvaṃśe'vatīrṇasya bhavataḥ
puruṣottama |
śaracchataṃ vyatīyāya
pañcaviṃśadhikam prabho*
-Bhagavata Puran 11:6:25



Thus, we can assert that Krishn killed Kansa in 5622 BCE when he was 11 years old and thus Krishn was born in 5633 BCE. Thus, a timeline of 5633 BCE-5525 BCE is the lifetime of Krishn.

This year of 5633 BCE as the year of Krishn-Janma (Birth) is further supported by descriptions at the time of Krishn-janma, as described in Harivamsha. Krishn was born at midnight on Shraavan Krishn Paksha (Bhadrapada Krishn Paksha in Purnmanta system of Lunar months reckoning) and the lunar tithi was that of Krishn

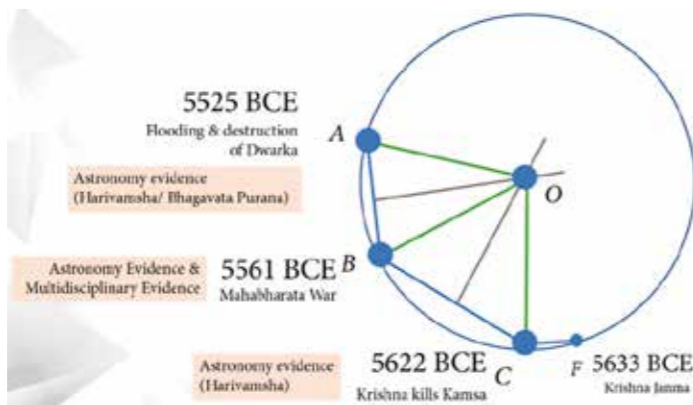
*śakaṭāvartavipulaṃ
kaṅṭakīvāṭasaṃkulam |
paryanteṣvāvṛtaṃ vanyairbrhad-
bhiḥ
patitairdrumaiḥ ||
vatsānāṃ ropitaiḥ kilairdāmabhiś-
ca
vibhūṣitam |
karīṣākīrṇavasudhaṃ
kaṭacchannakuṭīmaṭham ||*

Harivamsha : Vishnu-parva, 5.23-24

|| DR. NILESH
NEEKANTH OAK



Along with Astronomy, Archaeology, Geology, Quantum Mechanics, Economics etc, a serious student of ancient Indian philosophy. Author of 3 books on Mahabharat, Ramayan and date of Bhishm's salvation, based on principles of Indian astronomy and Mathematics. Institute of Advanced Sciences, Dartmouth, MA, USA.



Ashtami and nakshatra Rohini. This would be then the time of midnight between 27 and 28 5633 BCE. This was the time of the first half of Grishma season (summer) when the weather is hot and dry. Harivamsha describes the view and conditions of the season where trees were being cut and stored outdoor and dried cow dung could be seen along the path.

These descriptions of Harivamsha are consistent with lunar month of the Shraavan during the Grishma season and thus consistent with the middle of 6th millennium BCE. Of course, this shift of the lunar month with the season is due to the precession of the Earth's axis.

○ ○ ○

Ritambhara

Only Soul and the
Supreme Consciousness are Eternal.

○

अथ भक्ति के द्वारा प्रस्तुत
है भजनों का नया अंदाज़

अथ भक्ति

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'श्रद्धा वही अंदाज नया'



भजन संस्कृति का नया कलेवर
पारंपरिक भजनों को युवा सुर और
संगीत में सुनने के लिए सब्सक्राइब करें
अथ भक्ति का यूट्यूब चैनल



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Shri Krishn's Footprints Across the Globe

The attraction of Shri Krishn is so strong that he is able to attract devotees across the world. Followers from different countries and faiths also start chanting bhajans and kirtans sitting together, swaying in the devotion of Krishn.



Courtesy- Jain Kamal

Shri Krishn's omnipresence is confirmed by Himself in many occasions and speeches during His lifetime on this earth. A God-conscious super-soul on earth opening itself to the greatness of the divine nature can conceive such presence of God everywhere. God grows in that person by turning the lower nature (Asuri and Rakshasi) steadily into the higher nature by His own forces. As this growth increases, the veil of Maya or material cover withers. The soul finds the greater significance of action and the real truth of existence. The person's vision opens to Shri Krishn in Jivas, it opens to Shri Krishn in the universe. It can see inwardly and comes to know outwardly the infinite spirit from whom all existence originates and who exists in all and by Him and in Him all exist always. This is the yogic vision that sees the footprints of Shri Krishn everywhere in the globe.

Introduction

Shri Krishn is a character glowing with the brightness of all the Divine characteristics. His incarnation is His symbolic presence to demonstrate the truth that growth of the God in man is man's proper business. His unique set of

The symbol of all possibilities,
the total blossoming of all
potentials of the human,
Shri Krishn is simultaneously the
full embodiment of the Divine too.

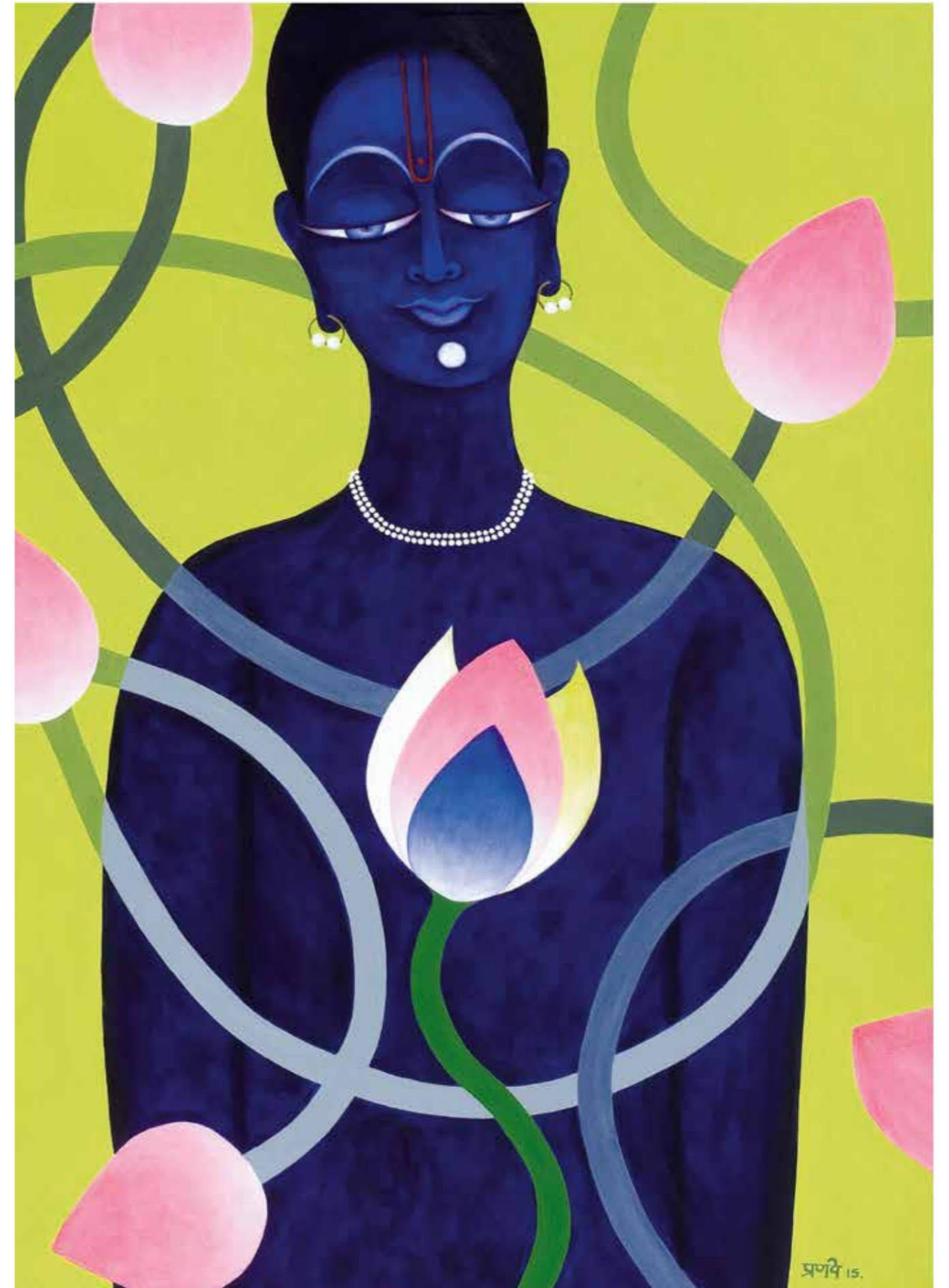


actions (Lilas) during His lifetime on this mundane earth left the trace of His existence and still serve as a means of His identification. His devotees all over the world have still been worshipping Him over generations, ensuring His presence and unending spiritual guidance or welfare of the world. The unfathomable and transcendental love for Krishn still inspires His devotees to feel the touch of His feet and search for the physical footprints of Krishn. Garga Samhita 3.7.39 declares: "A person who sees the handprint and footprint of Shri Krishn, the Supreme Personality of Godhead and bows down to offer respects to them, goes to Lord Krishn's transcendental abode".

But the question is: Is it the physical footprint of Shri Krishn as we see its mentions in many places of the Bhagawatam, the Mahabharat or the Purans, other Smritis or Shrutis? Or, is it the yogic perception or transcendently observed characteristics of Shri Krishn in the mind of a devout individual? The answer is both. The first question is relevant for the ordinary devotees who either worship God's feet with absolute devotion wherever they live / or, go out to visit the holy places all over ancient India where Shri Krishn had left His footprints to perform His Lilas under the canopy of Maya, The second question is relevant and can be answered and explained how and why the traces of His footprints (not in literal meaning, but philosophical) do still exist in those devout lovers of Shri Krishn across the globe who have embraced Him as whatever form or relation they choose. He left this earth around some five thousand years ago though, His indelible Lilas and words have remained ever-shining, ever-living and ever-loving. Are these the directions to see the footprints?

The Footprints: Diversity of Views

The symbol of all possibilities, the total blossoming of all potentials of the human, Shri Krishn is simultaneously the full embodiment of the Divine too. To a lover he is the most beautifully





groomed with lovely heart, attires and floral ornaments; to a loving mother He is the stealer of butter; to a warrior He is the most valiant and winning rival; to a friend He is childlike but the most dependable; to a cheat He is the most stern and strategic; to a diplomat he is

the smartest envoy; to a fallen He is the most trusted rescuer; to a coward He is the best advisor to stand for fighting; to the most potent He is omnipotent; to a corrupt He is the worst punisher and so on. He is the supreme refuge of the multiverse, the only knower of everything and the One to be known. He acted as a cowherd, a legendary guru, an obedient and brilliant student, a great king, a protector, an ideal friend, a philosopher, an accomplished charioteer, a master flute player, a perfect and beautiful lover. He gave lessons to Narada in heart of playing the Vina. His flute thrilled the hearts of the Gopis and made all the cows gather in one place. He almost did everything and excelled at them. He was indeed the master of all. A great Teacher, A spiritual Inspiration, A politician and 'Maha-Yogeshwar' – who dares to fathom His attributes!

What is needed to witness the boundless footprints of Shri Krishn always and everywhere across the globe is thus the Divine Eye bestowed on Jivas ready for that.



All these are but the secondary and superfluous testimonies of His character observed through the thin lens of the Epic poets. Much deeper are the memories and reflections of His Lilas and Speeches that pervade the hearts of philosophers and thinkers who feel closer to Him, penetrating themselves through meditation and Sattvic Karma Yoga all across the globe, irrespective of religion, caste, creed and communities. Such memories are the indelible footprints of Shri Krishn which can be found through the lens of Sattvic power. Just we can remember here Shri Krishn endowing Arjun with the Divine sight to enable him to see His boundless forms pervading the

universe (Gita: Chapter-11). Direct footprints are described by Shri Krishn Himself: "Whatever being there is great, prosperous, or powerful, thou know that to be a product of a part of My splendour." (Gita: 10.41).

Rik Samhita says, "Ekam Va Idam Vi Babhuva Sarvam" (8.58.2) which means the Supreme One became All and everything. If there is any splendid quality or power in any of the created entities, that is called 'Vibhuti' or exposition of His Supreme power, just as a seed explodes out into the forms of a plant and its flowers. Any living entity is conscious; consciousness is the primary identity of the Supreme who has created the universe. Life and consciousness are inseparable, Jiva and its power are inseparable too. So every Jiva is conceptually a Vibhuti of the Creator, although Shri Krishn's statement qualifies the Jiva Vibhuti with splendid or powerful transcendental attributes. As a seed explodes out of its shell breaking its outer cover by its inner power, so also a Jiva has to come out of the 'Apara Prakriti' and take a 'U' turn towards 'Para Prakriti' – the process which Shri Krishn calls 'Uj' (Gita 10.41) or elevate oneself from lower to upper consciousness. Thus elevated, the human mind, heart,



Shlok 10.41 of Gita gave indication of this very truth while identifying God's footprint everywhere in the universe, Here the vision matters.



sense-organs, intellect and feelings become powerful to view the footprints as such. Reverted to ordinary consciousness, they are distorted, obsessed or baffled- the footprints get lost.

Once it is done, the next step is the attainment of 'Shri' (10.41) or Beauty. This beauty is not earthly beauty to be decayed or perished with time, it is the power of Vishnu to a Vaishnava and power of the Supreme Vidya to a Tantric.

What is needed to witness the boundless footprints of Shri Krishn always and everywhere across the globe is thus the Divine Eye bestowed on Jivas ready for that. Only the seeking human beings who have unequivocally surrendered themselves to the Godhead and whose Swadharma and Swabhava have been divinely orchestrated towards desireless Sattvic Karma in this mundane earth can deserve this Eye or Vision. Arjun forgot his heroic past, came down to the status of an ordinary man, his level of renunciation reached the peak and prayed at the feet of Shri Krishn, "If, O Lord, Thou thinkest me worth of seeing it, then, O Lord of Yogis, show me Thy immutable Self." Thus, Arjun unequivocally surrendered himself to the Lord and had already acquired these qualities at the time he desired to witness the vision of His universal form. Arjun's Friend Shri Krishn remained standing before him as before, but he found Him transfigured into endless Forms. Shri Krishn said, "Very hard indeed it is to see this form of Mine which thou hast seen. Even the Devas ever long to behold this form!" (Gita: 11.52). He further said, "Neither by the Vedas, nor by austerity, nor by sacrifice can I be seen as thou hast seen Me. But by single-minded devotion I may in this form, be known and seen in reality, also entered into" (Gita: 11.53,54).

More specifically, Shri Krishn said, "With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self. He who sees Me in all things and sees all things in Me, he never becomes separated from Me, nor do I become separated from him" (Gita: 6.29,30).

Allegorically though, a single sun can be seen in millions and billions if reflected on the pellucid stones of similar number. The Jivas can similarly see Shri Krishn everywhere if their heart-pane is translucent enough for

Shri Krishn to be reflected upon. Therefore, Shri Chaitanya advised everybody to keep the plate of consciousness (Chetana) transparent so that Jivas can become the footprints of Shri Krishn all over. A blind cannot see an object close to



him. That does not mean that the object is not there. The universe and whatever inside it is the body of God, one has to see into them. The mystery of Shri Krishn's footprint is but knowing Him absolutely, ignoring the outer shapes and colours whatever.

Not only in Jivas, philosophers see God even in matters carrying power of God. Steven Weinberg (1933-2021), an American Nobel Laureate observed, "Some people have views of God that are so broad and flexible that it is inevitable that they will find God wherever they look for him. One hears it said that 'God is the ultimate' or 'God is our better nature' or 'God is the universe.' Of course, like any other word, the word 'God' can be given any meaning we like. If you want to say that 'God is energy,' then you can find God in a lump of coal."

(Steven Weinberg (1992). "Dreams of a Final Theory", Pantheon)

Shlok 10.41 of Gita gave indication of this very truth while identifying God's footprint everywhere in the universe, Here the vision matters. For example, Shri Krishn appeared before Sishupal, Gopis and Arjun. The first one viewed Him as an ordinary man and crude enemy, the second as the Vedic 'Adhidaivata' while the third as a mystical character, not known fully. Therefore, footprints of Shri Krishn have to be traced from three angles of vision: the human, cosmic and spiritual. When the third eye of a Yogi opens by the grace of God, he sees God everywhere, as Weinberg remarked that a matter like coal can be viewed as God if energy is considered to be the Vibhuti of God.

Hinduism is the dominant religion in only three countries-but one of the three happens to be the second-most-populated country in the world, India, (78.9%). The other two countries are Nepal (80.6%) and Mauritius (48.4%).



Footprints across the Globe: The Global Physical Footprints of Shri Krishn

Hinduism stands the third-largest religion in the world where Shri Krishn is worshipped as the 8th incarnation of Shri Vishnu. About 1.2 billion Hindus live now (2021) (Pew Research 2020) out of say, a total of 7.7 billion world population in different parts of the world. It is about 16% of the world population. Hindus believe in different doctrines, practices, societies, stories and devotion within Hinduism, but Shri Krishn has been the common centre of devotion for all the Hindus who are distributed roughly over 50 countries of different continents. Hinduism is the dominant religion in only three countries-but one of the three happens to



be the second - most-populated country in the world, India, (78.9%). The other two countries are Nepal (80.6%) and Mauritius (48.4%). Although Hinduism is rarely a country's primary religion, it still enjoys a global presence. Many regions around the world support significant populations of Hindus, including the Caribbean, Southeast Asia, North America, and South America. Besides the said three countries, Hindu population also exist in countries like Fiji, Guyana, Bhutan, Trinidad and Tobago, Suriname, Qatar, Sri Lanka, Bahrain, Kuwait, Bangladesh, UAE, Singapore, Malaysia and Oman, chronologically stated in descending percentages of Hindu population between 5.8% and 27.9% of respective total population there. The United Kingdom, USA, USSR, Saudi Arabia, Indonesia, Pakistan, New Zealand, Australia etc also have Hindu population with faith in Hinduism.

The importance and influence of Shri Krishn's advice through Gita is getting more and more deeply recognized as relevant and admirable day by day even among the believers of non-Hindu faiths as the worldly crises of humanity and natural systems are getting more and more complex. Its importance has been reiterated by many famous and notable non-Hindu scientists, philosophers and world leaders like Einstein, Herman Hesse, Aldous Huxley, J Robert Oppenheimer, Rudolf Steiner etc. The influence of the invaluable call for integration of humanity and sustained cosmic system in the world in the sacred religious Book of Hinduism, Bhagavad Gita, has touched the hearts of world population, beyond the confines of geographic and religious boundaries. The footprints of Shri Krishn are getting much brighter as the world is more and more seeking a sustainable solution to growing humanitarian and moral crises. Many are now taking resort to Gita's advice to bring about good governance and sustainable welfare of the humanity and nature at large. The world is moving gradually from diversity to a unity of thought which Shri Krishn advocated in a loud voice for the global audience some five thousand years ago. Because, this unity is close to God's primal existence wherefrom the universe and all other entities sprang as a reality.

The Global Position of Spiritual Footprints: Unity of Views

To see this unity in diversity and vice versa is essentially the central tone of Bhagavat Gita. Adi Shankaracharya remarked even more emphatically, "Bhagavad- Gita is the manifest quintessence of all the teachings of the Vedic scriptures." The mystery of the existence of the world is revealed to an individual 'self' that has come to know the lower and higher Prakriti (Gita: 7.4,5) of Immutable 'Self'. Shri Krishn is the origin and dissolution of the whole universe as everything springs from His Prakriti. All these are strung in Him, as a row of jewels on a thread (Gita: 7.6,7). The great significance of the cosmic miracle is capsuled in these few shlokas in Gita where a central 'Unity' of the Immutable Self is revealed behind His innumerable manifestations in the World.

The globe as it is, is but an aggregate of Shri Krishn's boundless manifestations be it physical, mental or intellectual. His virtual footprints prevail everywhere when, materially speaking, world leaders, philosophers, scientists, policy makers, poets, teachers and religious priests do fall in problems and find the last resort for solutions in His universal advice in Gita. French Theologian (Dr. Albert Schweitzer (1875-1965); Nobel Peace Prize Winner (1952), Dr. Albert Schweitzer remarked: "The Bhagavad-Gita has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions". From Yogic point of view also, to pick the absolute unity from them is a Yogic venture that makes the Yogi capable to grasp His footprints everywhere: a vision subtle but real, silent but flowing, unseen but spiritually rejuvenating. Great souls in the world are always after it: their ventures are similarly subtle but real, silent but flowing, unseen but spiritually rejuvenating!



Ritambhara

If our goal is to reach the North, we cannot reach there by stepping out to the south direction. Only right direction and speed can lead us to our goal.



|| **DR. NITYANAND CHAKRVARTI**



President of Gita Sangh, Bangladesh. Through this organization, active contribution in more than 400 centers towards the publicity and circulation of Gita, training of the teachers at Gita School through the Gujarat Kalyan Trust, editing of the renowned Gita edition, basically an economist, who is national advisor with World Bank and Asia Development Bank.

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Krishn Consciousness & Cosmos

Between the proton and the electron of the atom there is an energy loaded, which is the cosmic consciousness. That same energy is the Krishn-consciousness of the Gita and the Bhagavata, which sustains the universe.



The “Krishn consciousness is the source of all that exists and the ultimate source of all energies. Krishn consciousness means to act in harmony with the ultimate and the supreme reality. Krishn is all-pervading, everywhere present; The Krishn consciousness and the energy is spread all over the creation, and everything is

resting in that consciousness and energy. The Bhagavad-Gita enlightens that the underlying, absolute origin of all origins is a boundless and indefinite conscious being and that the manifestations of material energy are the appearances, arrangements and the display of that being’s conscious will and plan. This conscious energy existed even before this



cosmos was created. All consciousness, all energies and all manifestations of material nature and the livings are vested and absorbed in Mahā-Viṣṇu (BG 13.20). He by virtue of his different internal and external energies, is within everything in the manifested cosmos, and at the same time He is outside of everything. He is the creator and controller of all activities and manifestations (BG 13.27). In other words, Shri Krishn is the pure and the complete truth and is the primeval cause of all causes of the creation, sustenance annihilation and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. (-Vyasa deva, Shrimad-Bhagawatam 1.1.1). Krishn consciousness means an awareness of and affection for the Supreme

Person, Krishn. It is the culmination of all forms of yoga, knowledge, meditation, and spirituality. Krishn consciousness is the natural, original, and blissful condition of every individual.

Cosmic Energy Manifestation

Cosmic energy is the spiritual energy that animates all forms of life and maintains the balance of the entire cosmos. This supreme energy of consciousness and Intelligence is present everywhere at all times. It is present in the galaxies, in the space, in the atoms and everywhere. Macrocosm and microcosm, everything is filled with cosmic energy. We need this energy in order to maintain balance in our lives, and we can purposely receive it by practicing spirituality. This energy keeps flowing, however, how much we receive and feel it that all depends how we get it and how we build our connect and relationship with the cosmos. This cosmic energy is completely aware of our conscious and sub-conscious beliefs and thoughts. This energy may be gained by wilfully restraining the unconstructiveness and negativity, purging egoistic self-talks, and by releasing all restraints of the mind. It manifests our beliefs into reality; i.e., this Super Intelligence weaves and creates life situations for us to experience our own beliefs. More an individual become aware of cosmic energy more he/she gains self-awareness. Some believe that this cosmic energy lies dormant in our perineum, near the muladhar(root) chakra that can be awakened through spiritual practices.

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This Cosmic energy is all knowing, omnipotent, omnipresent, and omniscient because it is God's own energy. It is the purest, healthiest, most subtle & most concentrated form of energy which is healing, surrounding, and enveloping the whole universe or Cosmos.



“The cosmic manifestation rests in space. Space permits the movement of even atoms and on up to the greatest planets, the sun, and the moon. Although the sky (or wind and air) is great, still it is situated within space” (BG. 9.6). “There is no void anywhere within the creation of the Lord” (BG. 6.15). This Cosmic energy is all knowing, omnipotent, omnipresent, and omniscient because it is God's own energy. It is the purest, healthiest, most subtle & most concentrated form of energy which is healing, surrounding, and enveloping the whole universe or Cosmos. These cosmic energy particles are also referred to as ether in ancient Indian spiritual texts. Earlier, scientists believed that most of the space in each of the atom is empty. However, with advancement in quantum physics-scientists have now realized that the empty space inside the atom is not actually empty and there are electro-magnetic waves inside what was earlier perceived to be empty space. This electro-magnetic energy is also called as cosmic energy. Cosmic Energy particles are filled inside each atom. Hence, the entire Universe is made-up of this cosmic energy. These cosmic energy particles cannot be seen or perceived by senses. However, everything that exists on this planet-humans, animals, plants, water, air, fire, earth etc. are all, essentially made up of these cosmic energy particles.

Researchers have now studied the protons to discover the holographic nature of our universe, proving that everything is connected. In context of Quantum perspective, we are not body or a bundle of situations and circumstances rather we are pure energy and consciousness that exist in an interconnected holographic multiverse wherein we are flowing from one parallel universe to another with every choice we manifest.

According to Computer scientist and author of The Simulated Multiverse, Rizwan Virk, the life is a simulated reality operated from an external source. In future, advanced technologies would facilitate in exploring the nature of existence and thus could help in reaching the simulation point where we would be able to create our own hyper realistic realities by exploring multiverses and the possibilities beyond.

This energy in the form of 'Light' also offers vivid and cutting-edge information where we can see visual demonstrations of the auric field's functioning with the

physical body. The light energy changes the dynamics of our comprehension and knowing because illness and disturbances manifest in the energy field before they manifest in our thoughts and physical body.

This light energy also includes the primary and secondary auric field and colours, the energy chakras, and exchanges of energy between people and with animals, and activities that affect our energy field. The universe is a flow of information where each point of information contains the whole of creation. Everything in our existence is built from the interaction of universal forces that are continuously interacting and are creating different effects that we perceive as reality. The ancient texts tell us that everyone is connected through an enigmatic net that bridges time and space with consciousness i.e., there is a mysterious field of energy connecting all things. This is an unseen force or thought-form that manipulates the minds of humans. This collective consciousness can also manifest as an egregore. I think the key to avoid being controlled by egregore energy in our current timeline is to follow the path of inner awakening and cultivate our own internal strength and awareness. In sum, it is the supreme form, that is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world. Śhrimad-Bhāgavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. “The Supreme Lord Personality of Godhead is Himself this cosmos, and still, he is aloof from it. From him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation”(S.B.1: 5:20).

Consciousness & Krishn Connect

Everything, is ultimately part of the all-pervading, undivided supreme Krishn; in totality, it is the supreme personality of Krishn himself, his internal energy, marginal energy, and his external energy that results in expansions of forms like svayaṁ-rūpa and vaibhav-prakāsh which is always all-spiritual and then there is no external or internal left. All material planets and objects are situated within the darkness of matter, but the spiritual planets of God's kingdom are situated in unlimited, divine light-the Brahman-Jyoti, the effulgence of Krishn's personal form. All of us are complete in all respects since we are part of and made up of divine energy.

We are all powerful, unconditional love, health, vitality, joy, inner bliss, pure consciousness, and awareness and full of positivity. Everything in nature has a purpose, however, we have forgotten who we really are and one of the higher purposes of life is to remember who we really are and let go of everything that we are not. when we rise to the spiritual level & connect to the universal energy, all the problems are effortlessly solved and we can attain permanent peace & bliss. There are temples and other places of worships that are believed to be the stargates connected by electromagnetic umbilical cords to distant parts of the cosmos. Different traditions may give different names to the divine, but in all of them we find the same desire to become one with the Divine. However, due to diverse levels of consciousness, beings interact with nature

Whole Unified Universe. Although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. The energy of the Lord Krishn is spread all over the creation, and everything is resting in that energy.



differently and gain different levels of experiences of the universe. This journey to experiencing cosmic consciousness means moving on a path to attain a higher level of awareness and consciousness beyond the perceivable world where all things are inter connected; where the mind is elevated beyond the awareness of the self and the ego, and enters a place of oneness and unity with the universe. In other words, the basic purpose is to understand and realize that we are only a part of a larger process of nature and all our actions should be in accord with the with the flow of cosmic energy or to act in accordance with the Dao or the Way. This also calls for, a new way of visualization wherein rejection of discursive reasoning, mind meddling and condemnation of making discriminations along with valorisation of forgetting and fasting of the mind and thoughts would result in oneness and unity with the cosmos. The subconscious and existential or conscious and reflective connect with the self and others will ultimately shape our cosmic identity.

As per the Brahma-Samhita, one can see the divine presence of Govind, always within and outside himself/herself if one has developed the transcendental loving attitude towards the supreme. The Universe is beginning-less and endless and rather it is Self-Existing (Svayambhu) and Self-illuminating (Svayamprakasha) and the supreme (God) has the endless union with the whole Unified Universe. Although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. The energy of the Lord Krishn is spread all over the creation, and everything is resting in that energy. "Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation" (Bhagavad Gita 9.5). The cosmic

manifestation rests in space; all suns, moons and planets are moving in the space; the sky (or wind or air) is also within the space and this space is also the energy of the supreme. Everything including the Brahma Padartha' or 'Cosmic Matter is existing and is inter-connected by the supreme will of God, and all of them are subordinate to that supreme will. However, still God (Supreme) is detached and separate from them. "As the mighty wind, blowing everywhere, always rests in ethereal space know that in the same manner all beings rest in Me" (Bhagavad-Gita 9.6). The supreme has the infinite cosmic form that comprises all the universes.

Conclusion

The Brahman Anubhuti is unique and could be known only by experiencing. No one can adequately think about or express its nature or quality in language or words. It is beyond thought and word; 'yata vacho nivartante aprapya manasa saha.' As per nondualist, school of thought, the individual soul is Brahman, and that our goal is to realize our oneness with It and merge back into It. Where, Brahman is the only reality and that there is no separation between the soul and Brahman. Whereas, as per the dualist school of thought believes that the soul and Brahman are separate, distinct beings, and that Brahman has a form and personality. There is an undivided wholeness, in which all things and people are inter connected and the consciousness is a cosmic property where supreme consciousness and Brahma are the same and present in every atom of creation and everything that exists is made of different forms of Brahman. Thus, the very essence of Brahman Gyan is the awareness of the divine presence in each and every aspect of creation and this constant vision should permeate every aspect of life.

The Krishn consciousness isn't dependent on one's personal belief rather anyone can experience the Krishn consciousness and as such can rejuvenate and revitalize the bonding and the blissful connect with Krishn.



Ritambhara

Our union with the supreme
Consciousness brims us with spiritual energy.
This state of equanimity is Samadhi.



Subtle to Cosmic Universe- Krishn

Krishn has shown his Virat Swarup (magnanimous divine form) on four occasions. Let us also have this Darshan.



Shri Krishn is considered to be the incarnation of sixteen arts, along with the accomplishment of transcendental and spiritual powers like laghima and Garima. His dignity and grace are such that the whole universe is absorbed in him. Krishn has made darshan of his universal form on four occasions. Let us also see this... Vasudevanandan is a tribute to Lord Krishn, who is the Supreme Soul, bowing again to that Govind, may he destroy our sufferings! As supernatural, superhuman and wonderfully vast, the universal form Shri Krishn is endowed with many visions. Shri Krishn is equally incomparable and

omnipresent in the subtle to gross form. No other example of a folk hero with such a wide range from the subtle to the vast can be found. The divine pastimes and the cosmic acts of Purushottam Shri Krishn are the reflections of his subtle and the vast omnipresent cosmic forms that no one can escape from without being drawn into its magnetic attraction. From birth to childhood, youth, adulthood, old age through to pastimes, the entire Krishn character has been the subject matter of countless spontaneous curiosity for thousands of years. The whole must be all-inclusive, only then can it be complete. This

|| PROF. DR. AVINASH KAPUR



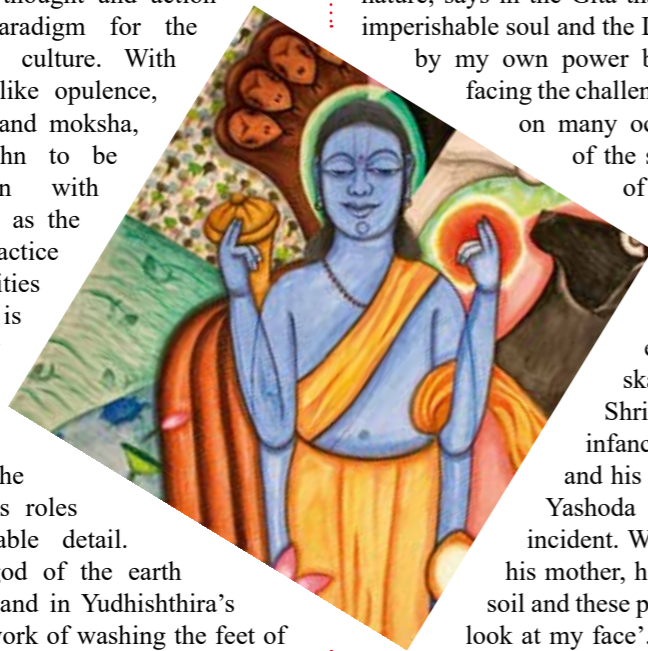
Author in Indian astronomy and religion, researcher, professor of Marketing, Dean of Udyog Sampark, M.D.I, Gurugram.

Shri Krishn brings a revolution in the world of thought and action and presents a dynamic paradigm for the establishment of a religious culture. With the combination of qualities like opulence, Dharma, fame, shri, vairagya and moksha, it is natural for Shri Krishn to be called God.



alluring and charismatic fascinating epoch-dream is present before us like a criterion of perfection or a magic test of attaining fulfilment. The whole must be all-inclusive, only then can it be complete. If the innumerable elements, even those which are enigmatic, antagonistic and paradoxical cannot be included in the creation, then how will perfection come? The Purnavata Shri Krishn, who mesmerizes and enthralls everyone, remains unmoved and infallible even in the midst of all the apparent contradictions. Krishn upholds and lives up to the limits, breaks them, and makes great limits and then transcends that too. He never has any kind of hiatus or pause anywhere. Shri Krishn brings a revolution in the world of thought and action and presents a dynamic paradigm for the establishment of a religious culture. With the combination of qualities like opulence, Dharma, fame, shri, vairagya and moksha, it is natural for Shri Krishn to be called God. Shri Krishn with divine birth and action comes as the culmination of the spiritual practice of eternal life. Often the deities are unique, but Shri Krishn is the one deity who is constantly engaged in becoming human. As a detached enjoyer, renouncer and yogi, he continues to work with the impossible and incredible. His roles amaze with their unfathomable detail. He worships, venerates the god of the earth instead of the god of the sky and in Yudhishtira's Rajasuya Yagya, He does the work of washing the feet of Brahmins and collecting leftovers with love and pleasure, The whole life of Krishn seems to be an enterprise taking itself forward on the path of the sum of equanimity in the midst of various kinds of pleasures and sorrows and the summit of Sthitpragya. Birth in prison, infancy in another's house, constant resistance to the attacks of enemies from childhood, maintaining one's self-strength even after leaving loved ones, the power to fight against any authority for public interest and public service.

The ability to do multi-dimensional tasks like readiness, tendency to keep connecting everyone, giving due respect to everyone and connecting with people in the midst of wide public life is visible only in Shri Krishn alone. Krishn is the



abode of the transcendental qualities while influencing and enjoying in the world. With his wonderful and miraculous divine plays and pastimes, adored by the melodious euphoria, love and affection of loved ones, who attracts the residents of the three worlds with the melody of his melodious Murali (Flute), Lord Krishn, the lord of the extraordinary form of love, beauty and affection is such a preacher of Bhagwat Dharma; whose feet are nothing but heaven and devotees don't even have the desire to get salvation. The divine pastimes of the three Sat, Chit and Ananda are manifested in the Purnavata Shri Krishn, who continues to create the triveni (three streams) of knowledge, action and devotion.

He is the Narayan Yogeshwreshwar and with the power of yoga, it becomes possible for him to assume gross and subtle bodies because being in a state of 'Jeevan Mukta' by austerity, he is not bound by ordinary material bonds. Shri Krishn is detached, Jitendriya and supremely knowledgeable. He relates to many people under different circumstances, but with a dispassionate feeling. It is said very beautifully in Shrimad Bhagwat – 'By the influence of lotus feet, yogis move free from the bondage of karma, purifying the world, bondage only to that formless God who can take any body form by Maya and is free from any kind of bondage. Krishn, explaining his transcendental nature, says in the Gita that 'Though I am the unborn and imperishable soul and the Lord of all beings, yet I take birth by my own power by subduing my nature'. While facing the challenges in the journey of Shri Krishn, on many occasions, we get the expression of the subtle to the vast. In the context of Divine Lilas, the philosophy of his vast form is mainly mentioned on four occasions. The first occasion is described in the eighth chapter of the tenth skandha (Canto) of the Shrimad Bhagawatam. In his infancy, Shri Krishn ate mud in sports and his friends reached his mother Mata Yashoda and narrated the whole incident. When Shri Krishn was scolded by his mother, he said, 'Mother, I have not eaten soil and these people are telling lies, if you want, look at my face'. Saying this Shri Krishn opened his mouth. Then what Yashoda mother saw, her mind was baffled. The whole creation was present in Krishn's mouth, there were sky, mountains, air, fire, sea, sun, moon etc.

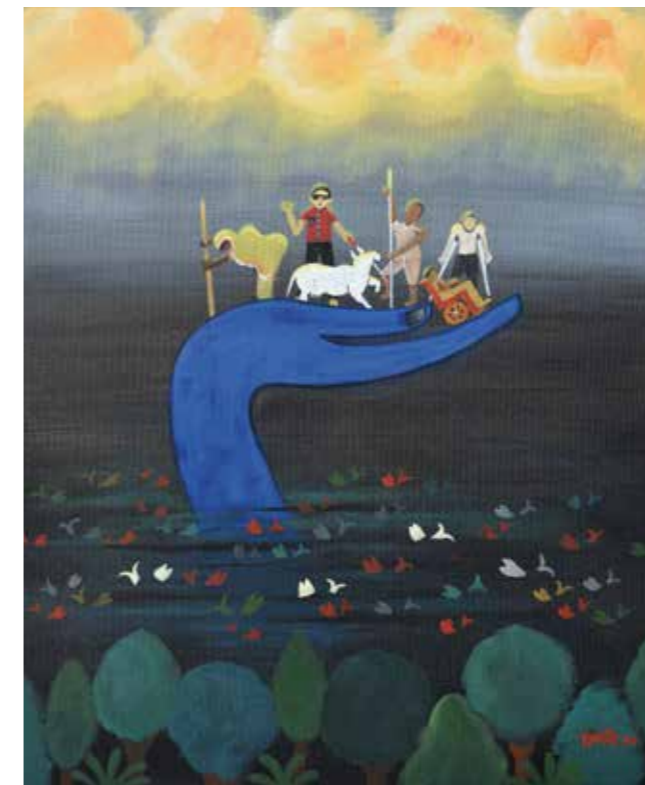
She started thinking whether this is a dream or the illusion of God? Her illusion was shattered and she understood that what she was thinking of as her child was actually the form of the incomprehensible, inconspicuous God. It is He on whom the whole world rests, who is the master of all. She saluted and said 'O Jagannath, I seek your refuge'. However, realizing that the divine pastime of Vatsalya would be hindered, Shri Krishn absorbed his universal form and then spread the illusion as before.

Mother took Krishn in her lap and started kissing his face. The second episode is when Shri Krishn goes to Hastinapur as a messenger to the Kauravas. It is mentioned in chapter (Adhyaya) 130-131 in Udyog Parva of Mahabharat. Shri Krishn explained a lot to Duryodhan but he did not agree, on the contrary, wanted to imprison him. Then Dhritarashtra stopped him and Vidur warned that you do not know who Shri Krishn is and explained to him by describing the form of Shri Krishn.

Then Shri Krishn said to Duryodhan that 'You are thinking of me as if I am alone here and no one is here with me because of your stupidity, but here all the Pandavas, Yadukul, Surya, Rudra, Vasu, Brahma, Devata, Maharishi are all present'.

Then he laughed and only then the gods like Brahma started appearing in small sizes in all his parts, which became bigger, Agni in the mouth, Aditya, Indra in the arms started appearing. The rays of the sun started coming out of his hair follicles. Bhishm, Vidur, Sanjay etc. saw it. God also gave sight to Dhritarashtra and then he saw it too. In this way, giving pleasure to the devotees and fear to the wicked, Lord Krishn left the court of Duryodhan. The third episode is in the middle of the teachings of the Shrimad Bhagavad Gita in Kurukshetra, in which Shri Krishn shows Arjun his universal form. It is described in the 11th chapter of the Gita. Shri Krishn says- 'O Arjun, you look at my hundreds and thousands of divine forms which are of many types and forms. Look at Aditya, Vasu, Rudra, Marut. Look at the pastoral world situated in oneness.

But you cannot see them with your normal eye. I give you the divine eye. Then Arjun was shown the world form by giving divine eyes, then it seemed as if thousands of suns had risen together and light had emerged from him. The astonished Arjun saw Krishn with a crown, a mace, a wheel



Shri Krishn is supernatural and extraordinary in the sense that on the one hand His presence is present in everybody in the form of the soul and on the other hand His existence as Paramatma (supreme divine) is all-pervading. One is in the subtle form and the other in the vast form.



and a bright zodiac shining all around. Arjun said, 'Like the sun and fire, it is difficult to look at your light, you are apramaya, that is, you are beyond mind and intellect' - I cannot look at you. This description of Krishn is very detailed and is described as both mild and then formidable forms, including the entire Mahabharat war.

Arjun asks fearfully who are you, then the answer from divine is that 'I am Kaal and my purpose is to destroy the world.

And as such the warriors of your opposition will not survive without you. Then Shri Krishn tells Arjun "Nimitta matram bhava savyasachin." you are just like means to an end.

Arjun praises again- You are the original God; You are the eternal divine form ; You are the ultimate support of this world; In fact you are the cognizant and you are the known. You are the supreme being above all. You are the Brahman with infinite forms! You are pervasive throughout in this whole world'.

Arjun now requested and said that I want to see the gentle form of Shri Krishn. Then Shri Krishn says that through Yogamaya I have shown you the infinite world form. No one has seen it till date and then he showed his gentle form. Shri Krishn says that this form of me can be seen only by exclusive devotion, only the devotee is able to know me in this form, is able to see the essence, and is able to enter into me, that is, he becomes one with the Supreme Brahman.

The fourth episode comes in Chapter 55 of the Ashvalayana Parva of the Mahabharat. After the end of the Mahabharat war, the Pandavas performed the Ashwamedha Yagya and Shri Krishn was returning to Dwarka after taking his farewell. On the way he met Uttanka Muni. Shri Krishn greeted him. The sage asked what happened you had gone to the Kauravas, O Krishn? Shri Krishn told the whole story and said that no one survived except Pandavas. Hearing this the sage said that if you had wished, you could have prevented the destruction of the Kuru clan, I will curse you for this. Shri Krishn then explains to him. Then the sage expressed his desire to know the spiritual element. Shri Krishn explained. Then the sage asked him to show the form of God. Then Shri Krishn showed his cosmic form. Seeing him, the sage was surprised, then asked him to show the



Karma and Bhakti etc. in the endeavour of establishing consciousness in this form, which are in accordance with the samskaras of man and the effects (vasanas) of previous births. Krishn-tatva breaks all the limits of greed, attachment, jealousy, fear with extraordinary activity and reaches to the vast, freeing us from so-and-so. Parents, home, lovers (devotees)-lovers do not show the dominance of any single being, But Krishn is for one to many, from the subtle to the vast; the divine and cosmic pastimes of Krishn provides the real happiness and liberation. The story of Krishn which became the

eternal form, then Shri Krishn showed his gentle form.

The above narration of Shri Krishn and many similar incidents are continuously echoing in the Indian public psyche. Every Lila performed in different forms of Yashodanandan, Gopal, Govind, Giridhar, Gopikrishn, Banshidhar, Sudarsandhari, Partha-sarathi etc. has been ingrained in the mind in such a way that it does not seem supernatural because it is a divine play, it is a cosmic divine play. Anyway, man wants to transcend his physical limit and does it too. This is what Shri Krishn does with the fervent buoyancy of the concentrated and engaged mind.

Shri Krishn is supernatural and extraordinary in the sense that on the one hand His presence is in everybody in the form of the soul and on the other hand His existence as Paramatma (supreme divine) is all-pervading. One is in the subtle form and the other in the vast form.

Where in the subtle form there is the bondage of the body with the modes of nature leads the limited existence, to the tendency from the illusion of doership and the experience of tribulations. But by this narrow understanding, the limit remains, if by taking shelter of the practice of yoga and dispassion (non-attachment), if one gets freedom from the attractions of nature, then it is possible to get rid of troubles. The soul can be situated in its natural form by turning towards the Supreme Personality of Godhead. The entire Shrimad Bhagvad Gita presents an explanation of the various types of yoga methods such as Sankhya, Gyan,

stepping stone to the journey of perfection, sets a record of human qualities such as charity, efficiency, learning, valour, modesty, patience, contentment and the ability to provide for others. Lok Purush Shri Krishn moulded his era into a new era by relentlessly resisting prohibition, humiliation, royalty, pride and ego. There is another form of the greatness that seems in his divine acts (Lila). Shri Krishn is the Sarvatman – Vasudeva: which means the vision of seeing that which is the one unity in everything. He sees an invariable feeling in all beings – “sarvabhuteshu yenaikam havamyaymikte.” The desire for this Krishn Bhava gives a vision of the vastness in the smallness.

(Translated by: Dr. Avinash Kapoor)



Ritambhara

Despite they reach any height in the sky, crows can never catch rainbows. Likewise, we can never catch rainbows of our personal happiness, strength, gain and respect. We always find a distance in what we catch and what we thought of.



Each prayer and meditation lead us to the path to peace and stability. Our Stable state is the seat of Brahman.



|| DR. GIRISHWAR MISRA

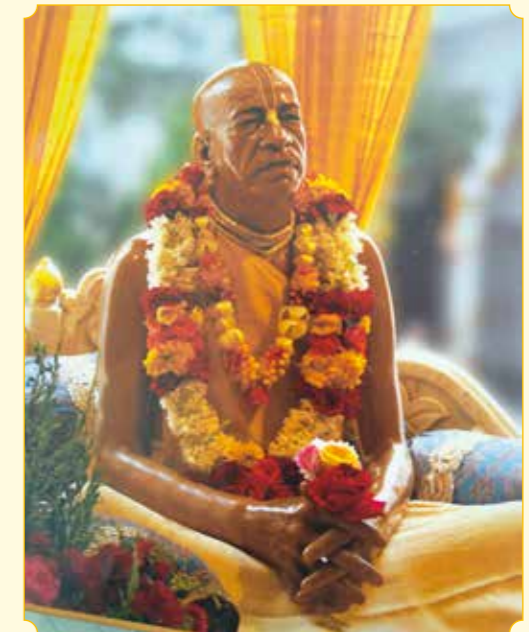


A psychologist, thinker, a student of culture, Prof Girishwar Misra is a powerful name in Hindi Literature. Many books written and edited by him have been published. He is in the field of education since the last 5 decades in Mahatma Gandhi Hindi University, retired as Chancellor of Wardha, has regular independent columns in newspapers and magazines, honored by many awards.

Love and Blessings to KRISHN PRAGYA

Hare Krishna Hare Krishna Krishna Krishna Hare Hare,
Hare Rama Hare Rama Rama Rama Hare Hare.

हरे कृष्ण हरे कृष्ण, कृष्ण-कृष्ण हरे हरे।
हरे राम हरे राम, राम-राम हरे हरे।



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada
Founder - Acharya of ISKCON

Courtesy - Shri Chandrakant Vidyarthi

Master of the Universe- Krishn

Brahmavaivarta is the new Puran describing Krishncharit and it played an important role in establishing him as Nirguna (without attributes) Paramatatva Parabrahma (The supreme being).



Popularly there are only two authentic texts to describe the great personality of Lord Shri Krishn, which were written by his contemporary writer Shri Vyas ji – The Mahabharat and The Shrimad Bhagwat Puran! But in order to know the Virat or Large Brahman personality of Lord Shri Krishn, it is absolutely necessary to study the third Vaishnava Puran.

And that third text in Vaishnava Puran is 'Brahmavaivarta Puran! This is the tenth Puran of Vrahadmarga which gives a detailed description of the Brahman Swaroop or Brahman form of Lord Krishn and which cannot be understood by the temporal worldly intelligence! The Brahmavaivarta Puran has four sections-Brahman Khand, Prakriti Khand, Shri Krishn Janma Khand and Ganesh Khand. There are Eighteen thousand verses in these four sections.

The word 'Brahmavaivarta' means the Vivarta of Brahman i.e. the transformed form of Brahman 'describing the order of nature'. That is to say, where the different forms and results of nature are propounded, the same Puran is Brahmavaivarta- Whose main hero is Lord Krishn!

That is why even a scholarly teacher like Dronacharya could not understand the religious element which Lord Shri Krishn continued to follow throughout his life.



While 'Brahmavaivarta Puran' is full of Shringar Ras. Yet in this, Shri Krishn has been mentioned as the origin of the universe. According to this Puran, there are innumerable universes in the world. Each universe has its own Vishnu, Brahma and Mahesh. Lord Krishn resides in the Goloka situated above all these universes.

After the creation of the universe, Radha first appeared in the form of Ardhanarishvara (half human half god) from the half-left limb of Lord Krishn. Brahma, Vishnu, Narayan, Dharma, Kaal, Mahesh and Prakriti etc. have all originated from Lord Krishn. Then Narayan appeared from the right side of Krishn and Panchamukhi (Five Faced) Shiva appeared from the left side of Krishn. Brahma emerged from the navel, Dharma from the chest, Lakshmi from the left side, Saraswati from the mouth and Durga, Savitri, Kamadeva, Rati, Agni, Varun, Vayu, etc. From all other parts of his body.

That is why even a scholarly teacher like Dronacharya could not understand the religious element which Lord Shri Krishn continued to follow throughout his life. This has always been appreciated by a sage like Vidur!

Even to a religious emperor like Bhishm Pitamah, the knowledge of Dharma was explained by Lord Shri Krishn only after his complete surrender and while lying on his death-bed. He explained the difference between Dharma and Adharma and inspired all the kings of Aryavarta to fight for Dharma, otherwise even the great majestic Arjun had agreed to leave the war in the name of religion and become a beggar.

After winning the war, Dharmaraja Yudhishtira with tears in his eyes urged to know about Dharma. At that time, upon Bhishm's request, Shri Krishn deconstructed the concept of Dharma in front of all learned scholars present there. This was the unmanifest Brahman form of Shri Krishn.

Lord Shri Krishn told that religion is always relative to country, time and circumstance. There is no action which in itself is a sin or a virtue. The same action becomes a sin or a virtue in different countries and times. It is a fine line, which can only be understood by a full-fledged elementalist.

Lord Krishn considered any form of suppression of the wicked as approved by Dharma. Killing Karna unarmed in the Karna-Arjun war was said to be righteous, because according to Krishn, what right does the perpetrator of unrighteousness have to expect righteous conduct?

He has also considered it as Dharma to deceive Kalayavan, who had repeatedly plundered Mathura. Lord Shri Krishn was of the opinion that if Dharma is followed in its complete form with those who are unrighteous, then the unrighteous will be encouraged and justice itself will suffer.

He also ended the illusion that both Dharma and policies go hand in hand. He illustrated in details where Dharma should be given priority and where policy (neeti) should be given importance. Where policy is used in the protection of Dharma, there he accepts the primacy of policy and where policy causes the loss of Dharma, he does not hesitate to abandon the policy. The aim is to protect Dharma and not policy, whether it is the incident of Arjun taking up arms against Yudhishtira, or the incident of the killing of Drona, or the context of Arjun's vow to kill Ashwatthama.

Whether it is practical knowledge, political knowledge, religious knowledge or philosophical knowledge, was the omniscient Krishn complete?

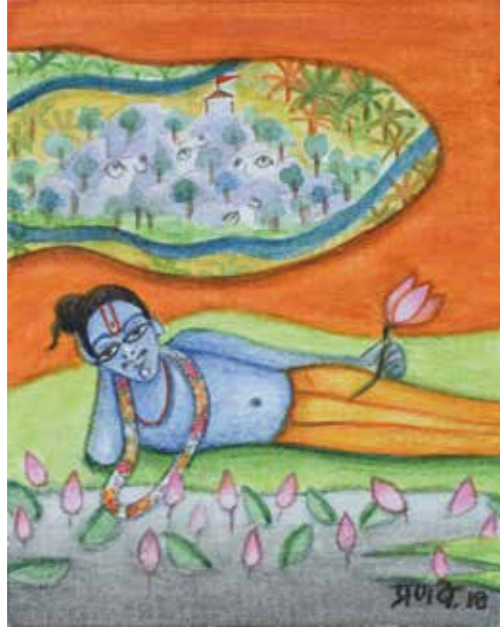


Whether it is practical knowledge, political knowledge, religious knowledge or philosophical knowledge, was the omniscient Krishn complete? Even after five thousand two hundred years, the new practical and wondrous knowledge containing 700 verses of Shrimad Bhagvat Gita is emerging and prevalent. Such knowledge can only be given by God imbued with Brahman energy.

Since he was imbued with Brahman energy, Lord Shri Krishn never remained mournful even for a single moment even in the most terrifying circumstances, and did not leave a single opportunity to laugh, smile and be humorous. Playing the flute with the cowherds, dancing blissfully, when Krishn is near, what else could one care about? Splashing butter on monkeys, eating clay, turning the butter pots upside down, saving Yamalarjun by getting himself tied to the mortar, enjoying a walk with Arjun. And yet being unattached to all! Only a Brahman Gyani or the most knowledgeable person can do this!

Lord Shri Krishn is the only one who has never been caught in the loop of sorrow in the world. The one who remained fully conscientious in spite of enjoying all kinds of worldly pleasures! To be in total self-awareness even when you appear engrossed in the world! And remain the saviour of the whole world through divine transcendental deeds.

Away from all worries, these are undoubtedly the characteristics of the Supreme Brahman, the



supreme bliss, the Supreme Soul! To understand which is completely outside the capacity of an ordinary person! These are the characteristics of the fully developed Purushottam Brahman. In this way, Narakriti ParaBrahm Swarat Purush Lord Shri Krishn is the only master of this world.

*aiśvaryasya samagrasya
Dharmasya yaśasaḥ śriyaḥ |
jñānavairāgyayogaścaiva
śaṣṇām bhaga itīraṇā | |
vairāgyaṃ jñānameśvaryaṃ
Dharmaścetyātmabuddhayaḥ |
buddhamaḥ śrīryaśaścaite ṣaḍa
vai bhagavato bhagāḥ | |*

Even these cannot fully describe Shri Krishn. Lord Adi Shankaracharya says for the established Brahman Shri Krishn –

*bhūteṣvantaryāmī jñānamayaḥ
saccidānandaḥ |
prakṛteḥ paraḥ parātmā
yadukulatilakaḥ sa evāyam | |*

The one who is in the form of knowledge, Sachchidananda, God who is transcendently situated in all beings, this Yadukul Bhushan Shri Krishn is the same.

That is why 'Shri Krishn Kavach' has been mentioned by Yog-nidra himself. Which is an indicator of his being complete Brahm! By its recitation the physical, divine and material fears are completely destroyed. Similarly, by reciting the thirty-three names

Lord Krishn has said that there is no other charity on earth than 'Annadaan' (giving food). That is the reason why Lord Krishn is offered 56 varieties of Bhog and thereafter this prasadam is distributed to the common man.



of Shri Krishn, one attains supreme knowledge. Similarly, only eleven names of the Lord - Rama, Narayan, Anant, Mukund, Madhusudan, Krishn, Keshav, Kansari, Hare, Baikunth and Vamana are said to be extremely pious and destroyer of sins of thousands of births.

Lord Krishn has said that there is no other charity on earth than 'Annadaan' (giving food). That is the reason why Lord Krishn is offered 56 varieties of Bhog and thereafter this prasadam is distributed to the common man.

This is the reason that even after five thousand two hundred years, the highest love of human beings in the world is seen for Shri Krishn only. No one else has such a huge number of devotees. Everyone is engaged in pleasing Lord Krishn in their own ways.

Not only human beings, animals, birds, creepers, trees, stones, mountains, rivers, and pools are all fascinated by Madhava's eulogy. The whole variable-constant, visible-unseen world is bound in the loop of attraction of the same Chitchor. May such Brahman Achintya Mohan, bless us with his devotion and give us the power to protect Dharma so that the unrighteous can be destroyed!

That is why we call him by so many names-Prabhakar, Anantkoti Brahmand nayak, Sarvantaratma, Lord Paratpar Parabrahman Shri Krishnchandra Paramanandkand Shyama-sundar Madanmohan Vrajendranandan, etc.

(Translated by: Veenu Jindal)



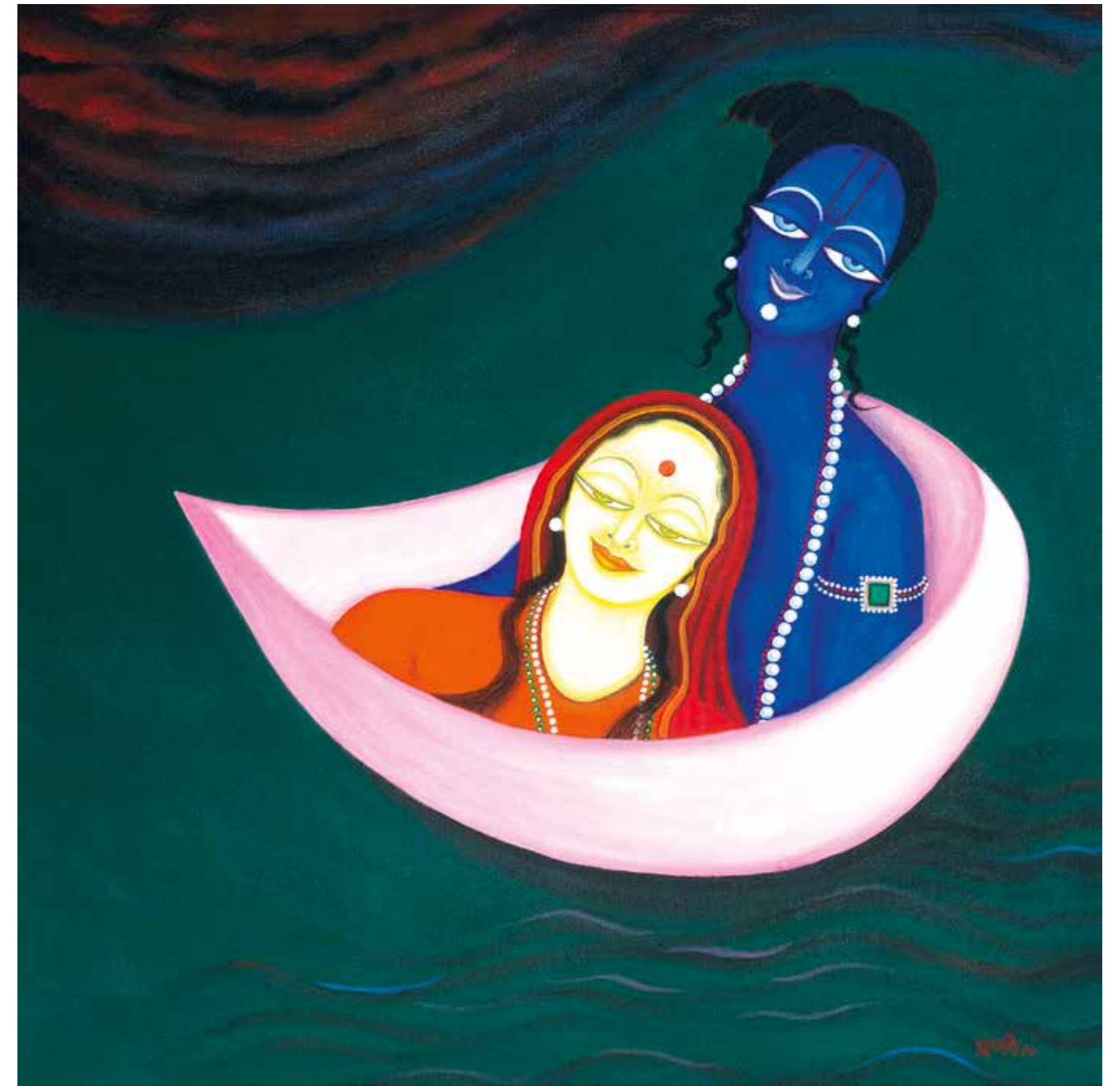
|| YOGESH KUMAR
MISHRA



Advocate High court, Lucknow, well known social worker, founder of Sanatan Academy which is dedicated to service of cows, devoted to astrological research, author of 5 books on astrology. Columns in a variety of publications.

Krishn and Radha Tatva

Is Krishn's exclusive companion Radha, imaginary? Radha is discussed in 'Brahmavaivarta Puran'. The author has introduced Radha here on the basis of this Puran.



In the school of devotion of Shri Krishn, there is a lot of significance attached to Radha's status, her power and her surrender. In Brahmavaivarta Puran there are several mentions of Radha's glory. In the world of religious devotion, Radha is the paramount power. Nature has three qualities- Rajas, Tamas, Satva but Radha is a power above these 3 and she is also above the resources of the 4 purusharthas, and shines like a beacon of love. This radiant beauty is the source of joy of Krishn's integral being. In spite of having everything in life, without the joy of love, a human being is unable to experience ultimate bliss.

This is the reason she is known as Krishn's internal strength, ecstatic power or Eternal companion.

Beyond all qualities, beyond spiritual visions, beyond enlightenment, beyond all experiences of beatitude, tangible and ephemeral, Radha's nature is to guide the

If you read the word Radha backwards, it forms the word Dhara (Stream, Flow). The people who are immersed in the flow of the material world, they have to upturn themselves only then can they hope to achieve Radha which is a state of turning away from the material world and turning towards Krishn.



devotee to Krishn's love. In this feeling there is sacrifice, there is sacrifice even of the feeling of sacrifice. That's the reason why even Lord Brahma, Lord Vishnu and Lord Shiva are able to achieve 'Gopi-bhav' (being in a state of bliss achieved by the Gopis) after a lot of penance. Being in Radha-bhav (a state of Radha like devotion to Krishn), is extremely rare. If we try to understand this state critically then, it is when the devotee is free of all desires, even the desire to behold God, and is able to immerse himself in love for Krishn, finding bliss even in the pain of separation, that state is Radha- bhav.

Sura Das has written - "ūdho virahā prema kari]" If you read the word Radha backwards, it forms the word

Dhara (Stream, Flow). The people who are immersed in the flow of the material world, they have to upturn themselves only then can they hope to achieve Radha which is a state of turning away from the material world and turning towards Krishn. When the aspiration arises in a devotee, Krishn consciousness gradually fills him up is inexpressible.

Krishn's power to destroy material concepts like happiness, respect, worldly success, the fear of death and other such countless dilemmas which exist in a human being is intermingled with the power of Radha. The supreme power in this world which exists in all religions, all communities and philosophies is that of love- the consciousness of love. In love, there is no worship, no

The gopis are a symbol of selfless love. Radha is the supreme Gopi. She is also supreme amongst the goddesses because beyond doing, beyond acquiring, beyond wanting anything to happen, just love is her worship.



ritual, no mantra chanting, no caste or community, no heaven, no hell. There is only love. If we examine carefully then whatever joy one experiences is due to love. We see a glimpse of this in romantic love, but when this love is towards the supreme truth or towards God, then the momentary love becomes eternal bliss. Radha is the supreme form of devotion. Without this feeling, the love of Shyam cannot be attained. Hence, all Krishn devotees chant Radhe-Radhe all the time. Radha is the direction of the mind where the dawn of Krishn's celestial joy takes place. The world disappears. The devotee is engulfed in a soft sensation. He tastes an extraordinary nectar. A divine fragrance wafts forth, which cannot be described by any effort of speech, mind or consciousness. In history, great beings like Chaitanya Mahaprabhu, Meera and Jaidev have experienced this feeling.

There was an evolved saint who lived in Gorakhpur who was a Krishn devotee. His idol is there in Gita Vatika. When one visits the place, one can experience great peace and joy. Shri Bhaiji Hanuman Prasad Poddar at first worshipped Lord Vishnu with a feeling of humility and then worshipped Krishn with the devotion of Radha. He wrote the book called 'RadhaMadhav Chintan' which grants peace to a lot of spiritual seekers. The gopis are a symbol of selfless love. Radha is the supreme Gopi. She is also supreme amongst the goddesses because beyond doing, beyond acquiring, beyond wanting anything to happen, just love is her worship. When such an awareness takes place in a fortunate soul, then Radha-Krishn in the form of Shvets-hyam (whiteness and dusk) appear in the consciousness of that devotee. All bondages eventually dissolve, all nostalgia fades. All desires disappear.

All corporeity gets destroyed. All heavens, hells, efforts, actions, all types of liberations, all means, everything eventually comes to an end, only love



survives. With tears of joy flowing down the devotee's cheeks, there are endless hymns, endless dance, endless celebration, endless fervor, an ever- loving renunciate is born.

This is Radha-Bhav. In the words of Bihari -

*taji tīratha, hari-rādhikā,
tana-duti kari anurāgu |
jihim braja-keli-nikumja-maga,
paga-paga hota prayāgu | |*

Renunciated Pilgrimage, Hari - Radhika, bodies of both united with love. On the path of Braj and Nikumja every step turned into Holy Prayag.

(Translated by: Gursheel Walia)



Ritambhara

The moment we distance ourselves from our source, we become helpless and weak. Ego always separates us from the Supreme Consciousness. This is the cause of our suffering and pain.

Dharma is that awareness which leads us to realize our Divine Consciousness. Dharma gives us discerning eyes by which we can observe Consciousness in living and non-living

Truth and Eternal consciousness are the one.

|| DR. ANANT MISHRA



Hindi professor in Gorakhpur University, retired as Dean, Published, 4 compilations of poetry, 2 essay compilations, also published a book on critical reviews.

Sixteen Arts of Krishn

Shri Krishn is complete with sixteen arts. Arts are that part of Bhagwat Tatva, which are completed at sixteen arts. Let us know how these arts are in living beings, humans as well as in incarnations.



Shri Krishn has all the sixteen arts, but do you know that there are living beings who have one, two, three, four arts as well? Human beings also have different arts. These arts are actually that part of the divine element, whose perfection is attained at the ownership of sixteen arts. Read in detail to know how many types of living beings, human beings and incarnations have so many arts. This article will also be useful to understand how many arts you have.

Lord Shri Krishn is an incarnation who incarnates from time to time. Jayadev, the poet of 'Geetgovind' in his book's Manglacharan has praised the 10 incarnations of Shri Krishn.



When unrighteousness increases in the world and religion starts to decline, when demonic energy rises and divine energy starts getting defeated, that is when the incarnation of the Lord takes place. Lord Krishn incarnates himself again and again in every age for the protection of mankind, for the destruction of the wicked and for the establishment of religion, such a clear declaration has been made by the Lord Himself in the Gita.

Lord Shri Krishn is an incarnation who incarnates from time to time. Jayadev, the poet of 'Geetgovind' in his book's Manglacharan has praised the 10 incarnations of Shri Krishn. (Geetgovind: 1.16) Thus the Dashavatars (10 incarnations) are considered to be incarnations of Shri Krishn. The Supreme Soul is knowledge in its original natural form, but takes incarnations in different forms to protect the world. The Gita says that in spite of being God of the unborn, of the extravagant and of the spirits, God is born in the form of an incarnation in the world by virtue of Maya. (Gita: 3.6)

Brahman is full of unique Power. When this energy is rejoiced by a noble vision, there is a unique light in the world. This developed power has been called 'skill' or 'art' (Kalaa). The word 'sixteen' is the light of perfection, equal to the complete sixteen arts shine out. It is considered equal to the full moon. In the 'prashnopaniṣad', "evamevāsya paridraṣṭuḥ puruṣasya imāḥ puruṣāyaṇāḥ ṣoḍaśakalāḥ

puruṣaṃ prāpya astaṃ gachanti (-6.5)" and in the 'chāndogyopaniṣad' "ṣoḍaśakalāḥ saumya puruṣaḥ (-6.7.1)" the sixteen arts of God are illustrated.

There are 16 arts in the Shodashi Purush (one with 16 arts) Ananda (Joy), Vigyan (Science), Manah (mind), Prana (Energy), Upadaan (Gratitude) and Vaak (Speech). Similarly, there are five arts of the akshar purush (person of letters)-Brahma, Vishnu, Indra, Agni, and Soma. Similarly, Kshar Purush (karyarupa) has five arts-Prana (Energy), Aap (Ego), Vaak (Speech), Anana (Food) and Anand (Joy).

Similarly the atma-tatva (soul element) consists of 16 Arts. This atma-tatva has been discussed in the Gita in the form of transcendental, infinitive, letters and alphabets. This proves that of all the living beings of the world, only the Supreme Lord with sixteen arts shines out. It has been clarified in the Bhagwat that all else are incarnations, only Shri Krishn is the God of the sixteen arts- "anye cāṃśakalāḥ puṃsaḥ kṛṣṇastu bhagavān svayam]" (-bhāgavata: 1.3.27)

In fact, there is only one skill of God in the seed form, which is called Pūrṇāmṛtā. This art is called Shodashi skill (sixteenth art).



Arts of God in Living beings

The sixteen arts of God are pervasive in the material-conscious world. All the living beings that are born develop by the skill of God. Excellence or impertinence in living beings is determined only on the basis of the development of these divine arts. 'Chandogyopanishad' proves that- "evam somya te ṣoḍaśānām kalānāmekā kalātisiṣṭābhūt| sānnenopa- samāhitā prājavāli| (-6.7.6)" meaning, O Soma, one of the sixteen arts of yours has become most distinguished.

After this, there is development of two arts in Svedaj Jiva (those born by warm vapour or sweat", eg. insects,) three arts in Andaja Jiva (those born from eggs) and up to four arts in Jarayuj Animals (Those born from the womb). Thereafter, from an ordinary human being to a person of virtue the divine energy develops from five to Eight arts. This is called cosmic development.

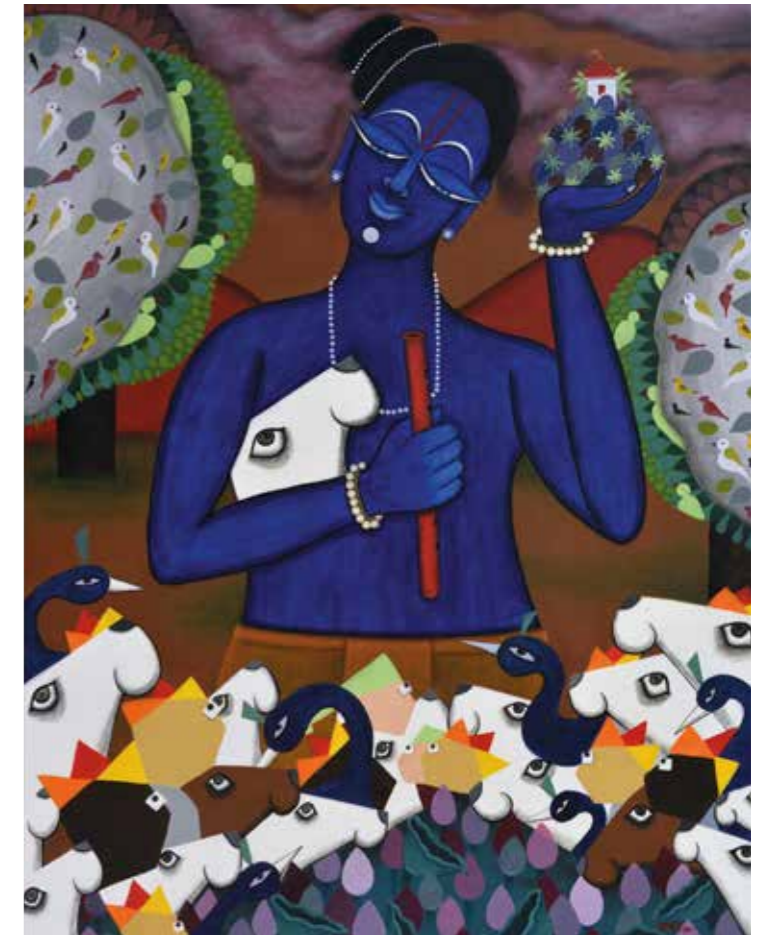
Arts of the avatars

Those with nine arts consider the sixteen arts as divine or supernatural and are considered as avatars (Incarnations). Whether they are humans or any living being, those who have accomplished nine arts to sixteen arts they are said to be incarnations. That is why Matsya, Kurma, Varah etc. have been considered as incarnations, because they are endowed with extraordinary or supernatural powers. In conclusion, it can be said those with nine arts to 15 arts are only anshavatar (part incarnations) and those with sixteen arts are full incarnates. In the beginning of creation, God wished to create people. As soon as he desired so, he took the form of a being derived from Mahat Tatva (Divine consciousness), who had five sense organs, five organs of action, one mind and five mahabhutas (great elements) and sixteen arts-

jagṛhe pauruṣaṃ rūpaṃ bhagavān mahadādibhiḥ | sambhūtaṃ ṣoḍaśakalamādaḥ lokasiṣṭkṣayā ||

- bhāgavata : 1.3.1

In the beginning of the creation, the Lord first expanded Himself in the universal form of the Puruṣh incarnation and manifested all the ingredients for the material creation. Thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universes.



Sixteenth Skill of the Lord

In fact, there is only one skill of God in the seed form, which is called Pūrṇāmṛtā. This art is called Shodashi skill (sixteenth art). This is Sachchidānandarūpiṇī.

ṣoḍaśī tu kalā jñeyā saccidānandarūpiṇī |

- Lalitsahasranama :

Quoted from Vasanasubhagodaya by Bhaskara Raya in 113 Explanation) This is Bijarupa (Seed form). When the world was created, these three resulted in the form of cause-action – they are also called triguṇātmikā, mahāmāyā, Rādhā. In the Vedas it is called mind. From the Satvik element developed gyānendriya (the organs of sense) from the Rajasik element grew the Karmendriya (the organs of action) and from Tamas the pancha mahābhūta (the five

The five acts of God are creation, condition, destruction, grace and control. By virtue of these acts or by virtue of arts he is called Brahma, Vishnu, Rudra, Ishwar and Sadashiv.



The character of Shri Krishn is more than five thousand years old. But even today there is an experience of sweetness and novelty in it.



great elements) emerge. God has only satvik element and the living beings that are part of him have the three gunas.

The five acts of God are creation, condition, destruction, grace and control. By virtue of these acts or by virtue of arts he is called Brahma, Vishnu, Rudra, Ishwar and Sadashiv. Therein, six arts start appearing in him-

*vairāgyam jñānamaiśvaryaṃ
Dharmaścetyātma-buddhayaḥ |
buddhayaḥ śrīryaśāsceti śaḍ vai
bhagavato bhagāḥ | |*

The meaning of Bhagwan is described as Six parts:
1. Vairagya (Dispassion), 2. Gyan (Knowledge),
3. Aishwarya (prosperity), 4. Dharma (Duty fulfilled by observance of custom or law), 5. Yash (Fame) and
6. Shri. That is, the personality in which these six qualities or arts are fully developed, is called God.

Arts of Shri Krishn

These six qualities or arts are fully reflected in Lord Krishn:

1. Vairagya- It means to be free from desire or attachment. Shri Krishn's visit to Mathura is the ultimate proof of detachment. Acting as a politician in the Mahabharat war, showing oneself only as a charioteer is also an example of detachment. He has clarified in the Gita

*samo'ham sarvabhūteṣu na
dveṣyo'sti na me priyaḥ |*

This is his favourite principle that there is no one dear and no one unpleasant for him. To have this kind of feeling is equality. Therefore, the epitome of dispassion is reflected in Shri Krishn.

2. Knowledge- The complete knowledge in Lord Krishn is proved through the Gita. The principles propounded by him in the Gita are unique, in which new meanings are extracted even today, so the overall development of the art of knowledge has also been revealed by him. The three Gita in the Mahabharat, the Kama-Gita, the Bhagavad-Gita and the Anugita, and the Uddhav Gita in the Bhagwat are strong evidences of his complete knowledge.

3. Aishwarya- The importance and power of Shri Krishn is well known. Spiritual power is the only wealth. Due to which, even while being born in jail, having faced great calamities, Krishn manifests in self-revelation. Coming out

of the dungeon of the prison, getting rid of the fierce demons in childhood, holding the Govardhan mountain proves the perfection of Aishwarya Kala. The discourse of the Gita in the fierce tumult while sitting on the war chariot is also a tremendous reflection of his spiritual power. Similarly, the establishment of Dwarka on the sea indicates the element of extra-terrestrial wealth and opulence.

4. Dharma- This is the dominant influence of Krishn's life. His every action was only for the protection of Dharma. Even after being a respected mighty warrior, for the sake of piety, doing the work of cleaning Yudhishtir's Rajasuya Yagya and washing the feet of all the guests was a display of this character. He does not need any praise, nor honour or respect. This wonderful characteristic reveals the secret of his skill of Dharma. Even after killing Kansa and Jarasandha, he did not take their kingdom, Guruseva, truth and forgiveness are the qualities predominant in his life. The proof of his piety is that when Maharaj Parikshit was born as a dead child, he resurrected him and said-If I have not done any act against religion and have always followed Dharma, then this child should be alive. The child came to life immediately! Therefore, Krishn's life is a depiction of Dharmakala.

5. Fame- In this all his pastimes are remembered. Today the establishment of Shri Krishn Temple in all parts of the world is a shining example of his fame. Innumerable souls of the world still take inspiration from his holy Yashomaya character. The glory of his teachings, knowledge and character through 'Gita' and 'Bhagwat' is illuminating and inspiring the world.

6. Shri:- Being the seed and shelter of the entire universe, this is the highest skill. The whole world is created, situated and united in him. This is His divine form of Virat Purush.

Thus, one should understand the six arts depicted by his life.

The character of Shri Krishn is more than five thousand years old. But even today there is an experience of



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sweetness and novelty in it. This proves his infinite and limitless jñāna, Dharma, vairāgya, yash, aishwarya and shri: the perfect incarnation of six-fold God. The character of Krishn Avatar defines completeness and totality.

The different forms of sixteen arts

Shri Krishn is Yogeshwar, for him the names of the arts are as follows-

The 16 arts of restraint of the mind, Ashtasiddhi:

Añimā: the ability to reduce one's body to the size of an atom.

Mahimā: the ability to expand one's body to an infinitely large size.

Laghimā: the ability to become weightless or lighter than air.

Garimā: the ability to become heavy or dense

Prāpti: the ability to access any place in the world.

Prākāmya: the ability to realize whatever one desires.

Īshīṭva: the ability to force influence upon anyone.

Vaśīṭva: the ability to control all material elements or natural forces and knowledge of sense-control
9. Past-future knowledge, 10. Dusparokshya Gyan, 11. Knowledge of the voice of all beings
12. Psychology, 13. Geology, 14. Bhuvan Gyan, 15. Medicine Gyan, 16. Tara-astrological knowledge.

16 arts obtained from physical restraint (Tapobal) and Prana restraint (devbal)-

1. Dev interview,
2. Task completion
3. Seeing the soul coming out of the body,
4. Interview with a dead man,
5. Vision of a vast form,
6. Maya paranoia,
7. Upashruti vidyā,
8. Saṃskārodaya tathā ātmavidyā,
9. Kāyavyūha,
10. Parakāya praveśa,
11. Prānahāriṇī vidyā,
12. Mṛtasanjīvanī,
13. Sthāṇu sanjīvinī,
14. Chhāyā nigrahaṇī,
15. Ākṛiti parivartinī,
16. Liṅgaparivartinī]

Karmendriya (by force) 16 arts obtained through Nigam and Agama-

1. Sarvākarṣiṇī,
2. Stambhinī,
3. Akṣayakarīṇī,
4. Nigrahakarīṇī,
5. Putrasanjīvinī,
6. Jalavarṣiṇī,
7. Āponapṛīya,
8. Madhuvidyā,
9. Māraṇa,
10. Mohana,
11. Uchchāṭana,
12. Vashīkaraṇa,
13. Vidveṣaṇa,
14. Stambhana,
15. Ākarṣhaṇa tathā sanrakṣhaṇa]

Karma-born material arts-

1. Mṛtasanjīvanīgūṭikā,
2. Sanjīvanakaraṇī,
3. Vishalyakaraṇī,
4. Sāvarnyakaraṇī,
5. Sandhānakaraṇī,
6. Ariṣṭabhaiṣajyā,
7. Ḍimbhaprasavinī,
8. Balā atibalā,
9. Divyavimāna,
10. Puṣhpaka vimāna,
11. Soma vimāna,
12. Naukāvimāna,
13. Haryashva vimāna,
14. Plava vimāna,
15. Amṛtagavī,
16. Śīlāsantaraṇī]

That is, the mind, the sense organs, the senses of action and the arts of action are each of 16 types.

The arts of the moon

The arts of the moon differ with phases of the moon- amīṛtā, mānadā, pūṣā, tuṣṭi, puṣṭi, rati, dhṛiti, shashinī, chandrikā, kānti, jyotsnā, śhrī, pṛīti, aṃgadā, pūrṇā tathā pūrṇadā]

According to some, the names of 16 arts are as follows - śhrī, bhū, kīrti, vāṇī, līlā, kānti, vidyā, vimalā, utkarṣiṇī, gyāna, kriyā, Yog, vinaya, satya, īshīṭva evaṃ anugraha.

Arts of every deity resides in its different forms. Just as the rays of sunlight stay with the sun. That's why the arts are considered infinite, whose description is not possible by any human being. Kabirdasji has said-

*saba dharatī kāgada karūm,
likhanī saba banarāya |
sāta samudra kī masī karūm, guru
guṇa likhā na jāya | |*

I make all the earth writing paper, I write it all,

I ink the seven seas, yet the virtues of the Guru cannot be written.

Therefore, the description of the sixteen arts of Lord Krishn, is unfathomable.

(Translated by: Veenu Jindal)



Ritambhara

Confusion is a state where we involve ourselves in activities which are not our priority. In simple words doing unnecessary and unimportant matters without setting priorities is confusion.



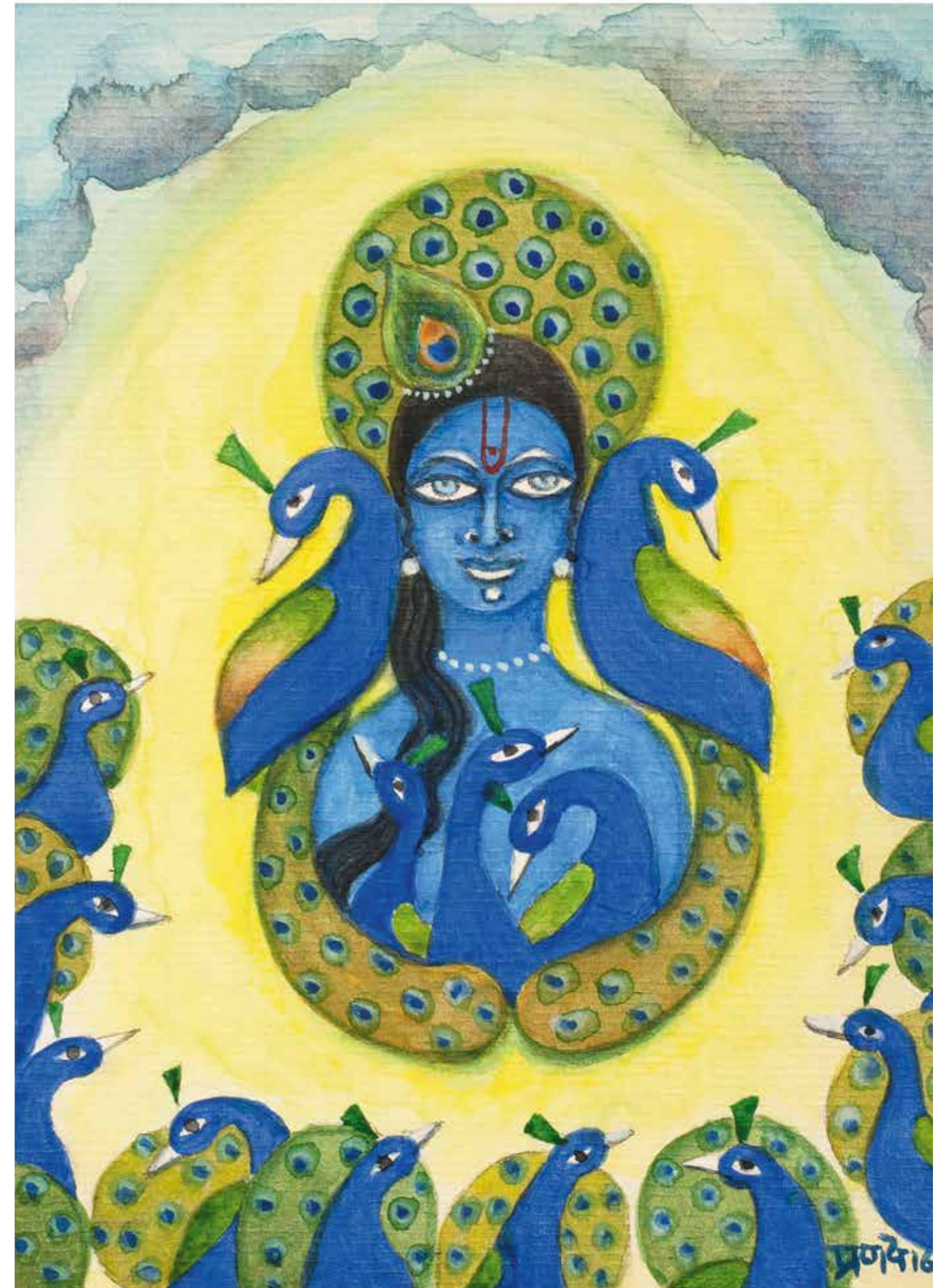
Narayan, Vishnu & Vasudev: Evolution of Concept

Words mix with the new language in their journey.
Many words in Sanskrit came from other languages. Out of these, read
the travelogue of words of 'Narayan', 'Vishnu' and 'Vasudev'.



In the Vishnu Sahastranam available in the Mahabharat, Narayan, Vishnu and Vasudev all three are found among the thousand names of Devahideva Paramatma or the embodied form of Brahman. The name of the stotra itself is Vishnu Sahastranam. Therefore, in reality Vishnu is the main name and the rest are his other names. But in the ancient Vedic literature Narayan or Hari, Vishnu or

Devahideva are not available in the form of Paramatma (Supreme God). This means that the usage of the word Narayan in the form of Paramatma in Indian literature took place at a later period. Secondly, it is also seen that in North India the name Vishnu is more prevalent, while in the south the name Narayan is more prevalent. Although in the Puranic literature, especially in the Shrimad Bhagwat



This verse clearly indicates that while in the present day Narayan, Vishnu and Krishn are considered to be of the same varna, there was no such concept in the era of poet Bhasa.



Maha Puran, Narayan, Vishnu and Vasudev are used in the same sense, which is the personification of the Supreme Personality of Godhead. Their image is the same. He resides in Kshirsagar (Ocean of Milk), lies on the bed of snake and is blue- coloured. Now the question arises that when did the word Narayan enter in Indian music and in the public mind? The word Vishnu is there in the Vedas, but that seems to be in the context of the Sun. Vishnu is also called Upendra. Both Indra and Aditya are the sons of Aditi, hence Vishnu was called Upendra because Indra was the elder son.

With this background, if we see this verse of Mahakavi Bhasa's Balcharita, in which Narayan and Vishnu are described separately and both have different characters. We will get from this verse some pointers of the development of these concepts. Mahakavi Bhasa is the oldest poet of Sanskrit literature. He is almost a contemporary of Chandragupta, because in Chanakya's Arthashastra, two verses of the great poet Bhasa are found as it is. The verse are as follows:

*śaṅkhakṣīravapuḥ purā kṛtayuge
nāmnā tu Narayan-
stretāyāṃ tripadāripitribhuvano
viṣṇuḥ suvarṇaprabhaḥ |
dūrvāśyāmanibhaḥ sa Ravanvadhe
rāmo yuge dvāpare
nityaṃ yo'janasannibhaḥ kaliyuge
vaḥ pātu dāmodaraḥ | |*

According to this verse, the etymological sequence of Narayan, Vishnu, Ram and Krishn and their characters are as follows:

Narayan	Kṛita Yuga	White Varna
Vishnu	Treta Yuga	Golden Varna
Ram	Dwapar	Yuga Dusky or light black Varna
Krishn	Kaliyuga	Black or dark grey colour

This verse clearly indicates that while in the present day Narayan, Vishnu and Krishn are considered to be of the same varna, there was no such concept in the era of poet Bhasa. It is also possible that the uniformity may have come in a later age itself. Therefore, it is necessary to understand the genesis and development of these names.

Narayan-

The word Narayan is not originally from Sanskrit. In the Manusmriti and in the Mahabharat, the word Narayan has been described as follows:

*āpo nārā iti proktā āpo vai narasūnavaḥ |
ayanaṃ mama tatpūrvamato
nārāyaṇo hyaham | |*

Mahabharat, nryaya parva, a. 328.35

This is given in Manusmriti as follows-

*āpo nārā iti proktā āpo vai narasūnavaḥ |
tā yadasyāyanam pūrvam tena
Narayanḥ smṛtaḥ | |*

They both have the same meaning. In the first verse he has been addressed as the Uttam Purush or greatest Man and in the second verse as the first Purush or the First Man. Aapah means Nara and that whose abode is water is Narayan. However, this etymology seems to have been given by later Sanskritists. Dr. Ram Vilas Sharma in his book 'West Asia and Rigveda' (Directorate of Implementation of Hindi Medium, University of Delhi, 1994, p. 227) has shed a light on the historical etymology of the word Narayan.

Damodar Kosambi has written in the context of the 'Jala-pralaya' story that the concept of Matsya Avatar came from Sumer in India and as the symbol of the Sumerian water god, the goatfish sleeps in the room under water, so Vishnunarayan sleeps on the surface of water. And-The name Narayan itself can be of non-Aryan origin. The meaning of the slogan is 'water'. It is probably a borrowed word from Sanskrit and could be Dravidian, it could be Assyrian also. Kosambi did not explain the meaning associated with the slogan. But he has told that the name of the deity of which the goatfish is a symbol is Aya or Enki. Sumerian 'En' means the lord. The root meaning of Enki is Lord of the Earth. Then this word started being used for the lord of water. Nara-Jal (Water), En- Swami (Master), thus it is coincidence that Dravid- Sumerian-Narayan became the lord of water. In Sanskrit there is a word 'in' which means lord. And this word is in the Rigveda as well: **ino bājānāṃ paṭiḥ ina puṣṭīnāṃ sakhā (10.26.7).**

Here 'inah' means The God: **inah īsvaraḥ, inah prabhuḥ - sāyaṇa|.**

Pusha is God, Lord of food, Pusha is Lord, friend of all beings. Whether Narayan is related to Nara or not, 'In' must be related to Sumerian 'En'.

In the context of the above explanation of Dr. Ram Vilas Sharma, when we again look at the Narayani festival, it is clear that the origin of the word Narayan is outside of India. According to the Narayani festival, Narad ji once reached Shwetdweep via Badrinarayan. There were Chandra varchas Purush, (son' s of the Moon god) who were of white colour and worshiped only the deity of white colour.

In the verse of Bhas given at the beginning of this article, Narayan is also described as of white varna and there

It is also very clear from practice that the word Narayan is used more in South India than the word Vishnu. This may be because, as Dr. Sharma has pointed out, the word slogan is indigenous to Sanskrit and it is possible that it is of Dravidian origin.



is a reference to his power in the Krita era. Manusmriti also tells the origin of Narayan from 'Aapo Nara'. Therefore, it is quite possible that the word Narayan may be of Sumerian origin, in which Nara in the sense of water and In, in the sense of swami, from these two words 'Narain' was formed and later it was changed to 'Narayan' to conform to Sanskrit.

It is also very clear from practice that the word Narayan is used more in South India than the word Vishnu. This may be because, as Dr. Sharma has pointed out, the word slogan is indigenous to Sanskrit and it is possible that it is of Dravidian origin.

I have also seen in practice that while the people of the north use the word Bhagwan or Paramatma in the same context, the people of the south use the word Narayan. Clearly, Narayan appears to be the oldest of all the three words of God, and at some point later, when all three were united, Narayan also changed the colour from white to cloudy. However, his sleep in Kshirsagar, that is, his abode in water, remains the same.

It is worth noting that in almost all the civilizations, the principal deity started as the lord of water and in ancient civilizations as the lord of water, the word Narayan started, which was later used in the meaning of Vishnu or Vasudev.

Vishnu-

The origin of the word Vishnu is very clear. When the deity developed in the Vedic period, it started with Aapah i.e. water and water was portrayed as the mother of the world. 'āpo vishvasya mātaraḥ.' This was the matriarchal state and the deities of this time are often in the plural. After this Varun and Mitra emerged. Varun and Mitra are both related to water. They are also called Sindhupati in the Rigveda.

After this Aditi is an important goddess in the Vedic period and she is said to be the mother of all the gods. Indra is the son of Aditi as also Aditya (Surya) is the son of Aditi and hence Vishnu is also called Upendra. In Vishnu Puran, there are many Suryavachar (Son of Surya) names of Vishnu such as Bhaskardiyuti, Brihadbhanu, Vihayasagati, Ravi, Surya, Savita etc. Referring to this sun, the famous mantra of Rigveda is:

*idam virṣṇuvicakrame tredhā
ni dadhe padam /
samūḍhamasya pāmsule. //*

Lord Vishnu measured this earth, space and sky by taking only 3 steps. Two of his steps are clear, but the third step is lost. This is depicted beautifully in the story of Lord Vamana in the Purans. One ray of the sun comes to the earth, the other goes over the solar system in space and where the third goes outside the solar system, it is not known. It is this Vishnu who is mentioned by Poet Bhasa in his verses in Treta Yuga as Suvarṇaprabha, that is, a deity of gold colour.

But as mentioned above, when all the three gods merged in the initial period, Vishnu also became blue-colored and he too became Sheshasayi, the who sleeps on a snake in Kshirsagar. The only difference was that while Kshirsagar was his home in the form of Narayan, it became his in-laws house by the time of Vishnu's arrival.

By then the ocean was considered the father of Lakshmi. In the Vedic period, merchants used to earn money only from big sea voyages. That is why probably the ocean was considered the father of Lakshmi. The word Vishnu is used thrice in Vishnu Sahastranam. The first time at number 2, the second time at number 258 and the third time at number 657. These words have come to represent the omnipresent and the sustainer of the world. Whereas the word Narayan has appeared only once in verse number 39 at number 245.

*satkartā satkṛtaḥ sādthurjahnū
rnārāyaṇo naraḥ |*



There is no difficulty in the etymology of the word Vasudev, as this is the name of Lord Krishn in Dwapar Yug. He was called Vasudev because of his father's name being Vasudev.



Thus the word Vishnu originated from the Vedic Surya and later incarnated as Parabrahman Paramatma and was considered as the main deity of North India from later times.

Vasudev-

There is no difficulty in the etymology of the word Vasudev, as this is the name of Lord Krishn in Dwapar Yug. He was called Vasudev because of his father's name being Vasudev. There are no two opinions regarding his character. Poet Bhas has described him as Dark Blue in his verse. In the ancient tradition also he is blue in colour. But it is very important to know that the word Vasudev has already been prevalent in relation to the quadrilateral inner soul circle (antahkaran's chakryuh) . In the Narayaniya Parva of Mahabharat, the word Vasudev has also been given the etymology like the word Narayan.

*chādayāmi jagadviśva bhūtvā
sūrya ivāṁsubhīḥ |
sarvabhūtādhipāśca
Vasudevstato hyaham | |*

Mahabharat, Narayaneeya parva-328.36

The one who envelops this whole world with his aura like the sun and who resides in all beings, is Vasudev. Lord Vasudev is the mind of man in the quadrilateral inner circle, the intellect is his son Pradyumna, the mind is his grandson Aniruddha and ego is his brother Balaram or Sankarshan. This Chatuvyuh (the circle of four) or quadrilateral inner circle has great importance in the tradition of worship. According to Shrimad Bhagavata Puran, 'Krishnstu Bhagwan Swayam' or 'Krishnstu is the Lord Himself'.

Shri Krishn is said to be the real God. That is, the rest are the incarnations of God and Shri Krishn is God himself. In Vishnu Puran, the word Vasudev is also used with the same importance indicating the importance of the name of Lord Vishnu. Daasharha, Saatvatan

Pati, Mukunda etc. are synonymous with them, but the word Shri Krishn has also been used in Vishnu Sahastranam. At the end of the stotra, it is mentioned while explaining the importance of the name of God:

*bhaktimānyaḥ sadothāya śucistad
gatamānasaḥ
sahasraṃ Vasudevस्या नमनमेटत
prakīrtayet (125)*

*vāsudevāśrayo martyo Vasudev
parāyaṇaḥ*

*na Vasudev bhaktānāmaśubhaṃ
vidyate kvacit*

*dyausacandrārka nakṣatrā khaṃ
diśo bhūrbhahodadhīḥ*

*Vasudevस्या वीर्येण विधृतानि
mahātmanaḥ | (134)*

*sasurāsuragandharva sayakṣor-
agarākṣasam |*

*jagadvaśe vartatedaṃ kṛṣṇasya
sacarācaram | (135)*

*indriyāni manobuddhi satvaṃ tejo
balaṃ dhṛtiḥ |*

*vāsudevātmakānyāhuḥ kṣetraṃ
kṣetrajaṅga eva ca | (136)*

Obviously Vasudev, Vishnu and Shri Krishn are therefore synonymous. There is also a link in the initial verse of poet Bhas, Shri Ram, who has been described as incarnated in Dwapar and who is Durvalasya Shyam. According to Maharishi Valmiki and Goswami Tulsidas, this is the Parabrahman parmaatma (Supreme Soul) and Shri Ram is also mentioned in his thousand names in the Vishnu Sahastranam.

In the Shrimad Bhagawat Puran, we conclude this discussion with the praise of the primordial man, the embodiment of all knowledge and science, the devotee Vatsal Lord Krishn-

*bhavabhayamapahantūṃ
jñānavijñānasāraṃ
nigamakṛdupajahre
bhṛṅgavad vedasāram |*

*amṛtamudadhitaścāpāyayad
bhṛtyavargān*

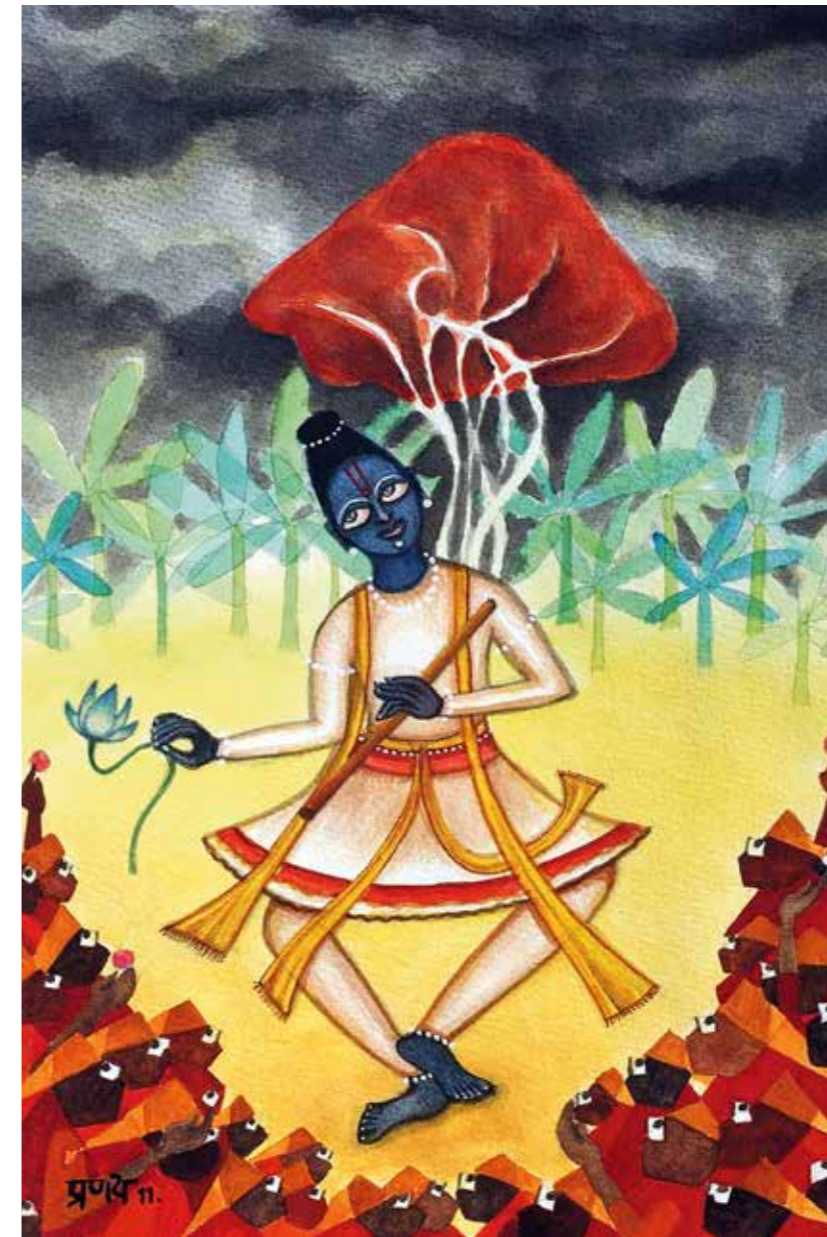
*puruṣamṛṣabhamādyam
kṛṣṇasaṃjñam nato'smi | | 49 | |*

(Translated by: Veenu Jindal)



Why Krishn is Known as Banke Bihari? A Contemplation

Avatar Krishn has many images and names. Somewhere he is a philosopher and somewhere else he is a supreme enjoyer. Why is Krishn called Banke Bihari?



Krishn is an avatar (incarnation) who has many images and many names which are worshiped with reverence, love and affection. While on one hand, he woos the mind in the form of child Krishn (Balkrishn), on the other hand, being a Ras Bihari, he woos with melodious ras. Somewhere he is a philosopher and somewhere he is a Banke Bihari. The term Banke stands for 'bent at three angles' and Bihari for 'supreme enjoyer'. It is therefore natural to have curiosity in the mind- Why is Krishn called Banke Bihari? What does it all mean?

The word Bānkā means crooked. The Deity (Idol) of Banke Bihari is known as 'Banke' because of the bend at the place of the shoulder, the waist and the knee. This is the reason why Shri Krishn is also called 'Tribhangi Lal' due to being bent at three places. There are many stories and legends about this Banke Bihari form of Krishn.

It is said that once Meera Bai had darshan of Bihārī (Shri Krishn). When he saw her, he fell in love with her and went along with her. Later, on the request of the officers, Meera Bai returned Banke Bihari.



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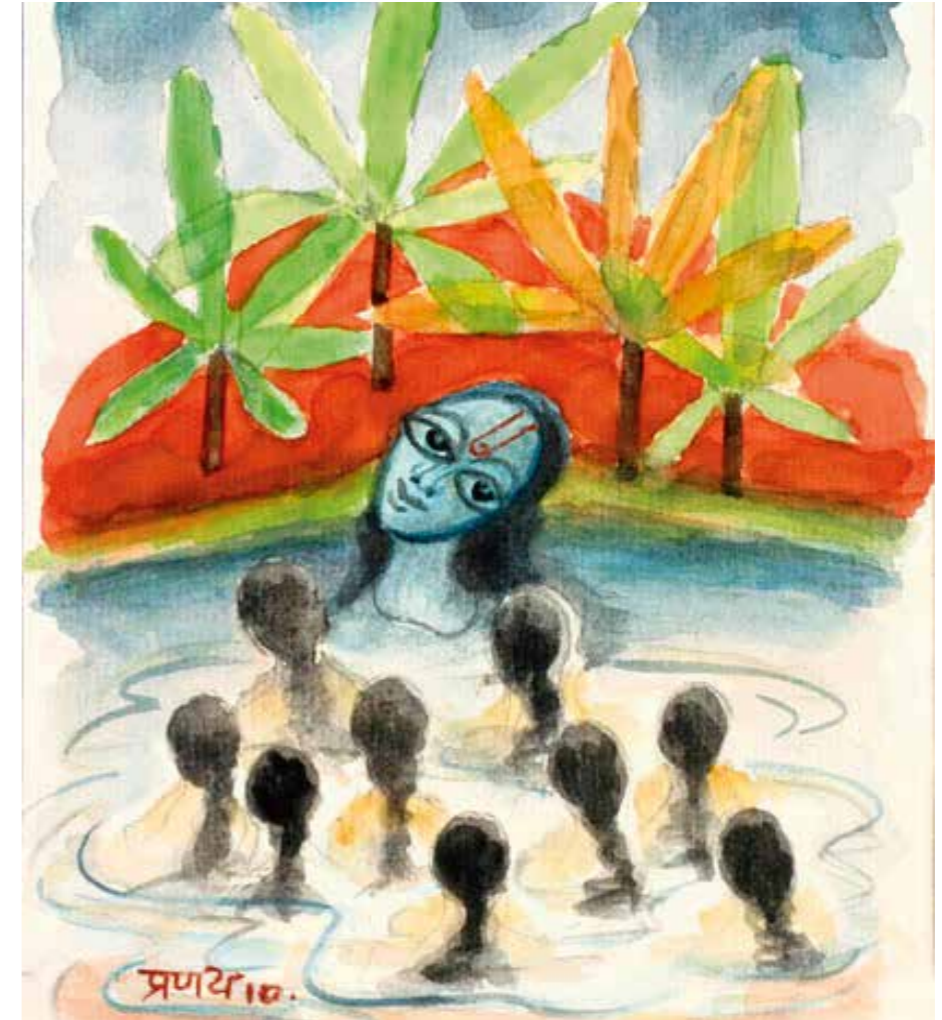


It is said that once Meera Bai had darshan of Bihārī (Shri Krishn). When he saw her, he fell in love with her and went along with her. Later, on the request of the officers, Meera Bai returned Banke Bihari. This is the reason that in the temple of Banke Bihari established in Vrindavan, the curtain is dropped in front of Banke Bihari for a while; So that he would not fall in love with anyone else and go with them.

There is a story that RamaKrishna Paramhansa also got emotional and once embraced Bihārī ji when he saw him. Bihārī ji was once in love with the Queen of Karauli State, Jaipur and himself went from Vrindavan to Karauli and stayed in her palace. Later he was brought to Bharatpur and then to Vrindavan with tireless efforts and requests. The temples of Banke Bihari in Karauli and Bharatpur also exist today as a direct evidence of this.

There is also a story that when Swami Haridas had darshan of Radha-Krishn together in Vrindavan, he requested Shri Krishn, "I am a saint. I will make you wear a loincloth, but from where will I get jewellery and accessories for Radha Raniji's daily make-up? Hearing such words of Haridas, Shri Krishn said, "So let us both, Radha-Krishn, become one soul and one body." At that moment the couple transformed into a single Deity. Swami Haridas named this Deity Banke Bihari ' and named the place as 'Vishakha Kund'.

It is believed that this incident is of Margashirsha, Shukla Paksha in Samvat 1567. Later on, the tradition of organizing this date as Vihar Panchami started. Swami Haridas used to worship this Tribhangi Deity of Banke Bihari ji with great rituals every day. It is clear from this that Banke Bihari Deity of Shri Krishn and the stories or



legends associated with it that Banke Bihari's innocence is multi-disciplinary and multi-dimensional. If this is true, then where there is simplicity and ease, there is also a voice of protest against untruth and treachery, and also a sense of respect for virtue and courtesy. If there is a feeling of attachment and love, then there is also a sense of detachment and aloofness. If there is goodwill to make the devotee self-assured by relying on devotion and reverence, then there is also a strong aversion to arrogance and pride.

The philosophy of Shri Krishn being Banke Bihari, fully emerges in this verse of Sura Das. Sura Das paints here a very simple picture of the effect of the Murali (Flute) on Krishn and the envy that arose naturally among the gopis.

The Murali has a huge role behind Krishn's being called Banke Bihari ' or his 'Tribhangi' posture. Although the Gopis are often displeased with the Murali being on Krishns lips, it is also a cause of relief as because of this murali, Krishn is in the Bānke Tribhangi posture.



The Murali makes Krishn dance in many ways, yet remains his favourite. The Murali keeps Krishn standing on one leg and commands immense authority on him.

It makes the gentle Krishn follow its orders. As a result of which his back has become crooked. Not only this, it also forces him to bow down like one of its slaves. The Murali remains on Krishn's lips at all times. It also ensures Krishn presses its feet with his gentle hands. The crooked brow, wide eyes and flaring nostrils give an angry look at the gopis.

The great poet Sura Das has said in this verse that Krishn is most dear to the gopis. But Krishn loves someone else. This is the cause of unbearable pain and jealousy for the gopis. The result of which is that while scolding the Murali the gopi's say, "muralī tū gopālahiṃ bhāvati". (Krishn Loves the Murali the most)

The Murali has a huge role behind Krishn's being called Banke Bihari ' or his 'Tribhangi' posture. Although the Gopis are often displeased with the Murali being on Krishns lips, it is also a cause of relief as because of this murali, Krishn is in the Bānke Tribhangi posture.

Uddhav (Krishn's friend and cousin, who was a theologian, he didn't know anything about love.) He came with his bundle of knowledge to explain to the gopis that they should focus their attention on the knowledge of Brahman and not in the love of Krishn. But the opposite

The love and sacrifice of Radha and Krishn was amazing. There was no age limit, nor was there any limit to emotional spring. A combination of melody and seriousness.



happened. When Uddhav tells the gopis that instead of love, he has come to teach them how to attain Krishn through devotion, the way of knowledge. The gopis tell him clearly, “ūdho, mana nāhīm dasa bīsa, eka hutau som gayom syāma saṅga ko avarādhe īsa”. That is, we don’t have ten or twenty minds, we have only one, that too has gone with Shyam. Where else do we get another one to learn from anyone else?

Sura Das says that even after this when Uddhav does not understand, the gopis, referring to this tribhangi posture, say, “How will Krishn exit from the heart. When he is standing in this posture. “That is, if Krishn had been directly rooted in the heart, we would have made an unsolicited effort to remove him. But he is skewed in the heart diagonally and therefore stuck inside. It is not possible to remove such an oblique root. Udho (Uddhav is called in Braj language Udho) is eventually compelled to hear this as well-

*“ūdho jū sudho gaho vaha māraga
jñāna kī tere jahām gudarī hai |
koū nahīm sikha māni hai hayām,
ika syāma kī prīti pratīti kharī
hai |*

*eka jo hoye to jñāna sikhāiye, kūpa
hī meṃ yahām bhāṅga parī hai*

Bharatendu Harishchand

That is to say, if you understand this simple thing, then take care of the path of your knowledge, no one will accept the lesson here, we only accept Shyam’s love as true. If there is only one, then knowledge can be taught, but here the whole place is intoxicated with only one name-Shyam.

The truth is that this attachment of the gopis to Krishn is so strong that they have totally accepted him in this form. The Bankimatā of Krishn is not a curse for the gopis, but a boon because of his constant presence in their hearts. The Bankimatā

(Extraordinary fascinating looks) of Krishn has proved to be a boon on many other occasions as well.

Another form of Krishn’s innocence is his love for Radha. It’s a wonderful relationship too. Radha was a relative of Krishn. She used to be annoyed by her husband’s condescending treatment of women. She was not at all in favour of a woman’s life imprisoned in the 4 walls of a house. It is clear that there was no other free environment for women like it was in Gokul.

The love and sacrifice of Radha and Krishn was amazing. There was no age limit, nor was there any limit to emotional spring. A combination of melody and seriousness. A unique combination of giving up one’s life to the cause of Love. This can be part of the life of Bānke Krishn. Not of an ordinary personality.

The entire biography of Krishn is a unique guidance of His obliqueness and discrepancies, through which simple, easy, human expressions are manifested. The concept of Shri Krishn being Banke Bihari ‘is so original and substantive that it is difficult to sum up its vividness and uniqueness in a single article. His innocence is soft but genuine, yet seductive.

Despite being a rebel, he is not culture-averse. Despite being discrepant, he is harmonious and pure. Shri Krishn breaks down the cynicism of the era and gives inspiration to remove it. In order to find a solution to every kind of problem, he teaches to remain focussed on the goal with a continuous creative and meaningful purpose. Krishn attracts to himself because he is the unique law of beauty.

Krishn is also Krishn because one who takes a dip in Krishnhood becomes the supreme being and the brightest. The poet Bihari Lal has indicated towards such a movement of the loving mind that goes deep into the Shri Krishn-charita.

*yā anurāgī bhinna kī gati samajhe
nahīm koyā*

*jyom-jyom būḍhame syāma ranga,
tyom tyom ujjavala hoyā | |*

Bihari Satsai

That is, this paradoxical feature of being enlightened by taking a dip in the dark colour (Krishn s Dark blue complexion) is in fact a unique celebration of Banke Bihari’s innocence and pride.

(Translated by: Veenu Jindal)



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Navaras & Krishn (Nine Emotions or State of Mind)

What is the main essence of the character of Krishn?
RasLila or Gita’s Yog-Lila?



‘Ras’ (emotions or state of mind) has been interpreted from two different perspectives. These two views seem to be in opposition with each other. Traditionally it is believed that a human being is ‘Ras-roop’ (Form of emotions). Brahminism (Brahmavaad) appears to be behind this kind of thinking.

“Raso vai sah” (The Supreme Lord is the reservoir of all pleasure) is related to this idea. There Ras and Anand (bliss) are synonymous with each other. Under this ideology, Brahma is the form of Satchidananda (Truth, Knowledge and Bliss). But when we want to achieve this kind of Rasbhuti (Experience of emotions or state of mind),



The philosophy of Navaras is concerned with the subjects of the world. Whereas Krishn says in the Bhagavad-Gita that Paramaras will be attained only when we renounce worldly objects.

we have to go beyond all the objects of the world for that.

Vedant (the 'conclusion' of the Vedas) gives this ideology the form of philosophy. According to Vedas, all the subjects of the world keep a kind of veil on our consciousness. When unmasked, our consciousness becomes one with its true nature.

This thinking of Vedant influenced the Sufis coming to India so much that they made this bravado as their philosophy. There Ras takes the form of 'ilahi Khumari' (divine intoxication).

In the Nirgun (Formless concept of divinity) stream, it becomes Kabir's 'Goonge ka Gur' (A dumb person's jaggery which he can eat but cannot describe the taste of it) and for Nanak it becomes the 'naam khumari' that rises day and night' (The intoxication of divinity which a seeker is experiencing day and night).

When we do not talk about this Paramaras (Supreme emotion or state of mind) but we talk about '(Nine Emotions or state of mind), then we go in the exact opposite direction.

The philosophy of Navaras is concerned with the subjects of the world. Whereas Krishn says in the

Bhagavad-Gita that Paramaras will be attained only when we renounce worldly objects.

Bharat Muni was the first to do this type of 'Varivarupika Ras Vivechan'(diverse interpretation of Ras). His 'Natya Shastra'(Dramaturgy), in which this discussion is found, is a composition of the second century. But he takes the names of many of his predecessors in his scriptures.

This suggests that the visions related to the Ras being uniform and diverse must have existed long before them. The point of considering the Ras to be diverse is the exact opposite of its being one.

If you consider the scriptures of Bharat Muni as the basis, then you will find that the Ras there is related to 'lok'(Worldly). That is why he calls this 'Lokveda' of his 'Pancham Veda'. This Panchamveda contains the essence of all the Vedas, but the Ras it gives is Thematic and not unthematic.

Bharat Muni describes his various Ras as 'pleasant and painful' in nature. Whereas the Brahmaras of Krishn is attained by reaching the state of being equal in happiness and sorrow. He is transcendent and beyond happiness and sorrow. As stated in the twelfth chapter of the Bhagavad-Gita

**"nirmamo nirahañkārah
samaduḥkhasukhaḥ kṣamī"**

Krishn considers attachment to the subject is the origin of disorders like lust, anger, greed, attachment, ego, etc. Krishn indicates that anger transitions to hypnosis

Bharat Muni talks about different forms of Ras. This is the cosmic and practical side of Ras. Navaras are related to this. Whereas Krishn relates to that form of Ras, which is philosophical.

and hypnosis transitions to lapsus memoriae. That is why instead of 'Vishayanurag' (Love with worldly subject), they talk of 'Ishanurag'(Divine Love). They do not support that 'rati bhava'(Love between man and woman), which is the permanent emotion of Bharat Muni's Shringar Ras.

Similarly they are unable to stand even with that 'anger', which is like the permanent emotion of 'Raudra Ras' of Bharat Muni, and not that 'sadness', which is the basis of 'Karun Ras'. That is, the Eight Ras of Bharat Muni, which later became the Navaras (Nine Ras), and then, up to the eleventh Ras, hardly match with Krishn's philosophy of knowledge, action and bhakti (Devotion) Yog. Not only this, they even seem to be standing in opposition to each other.

Atharvaveda is the basis of the various righteousness of Bharat Muni's Ras. He has clarified that he has taken thought from Rigveda, Karma from Yajurveda, Gaan from Samaveda and Ras from Atharvaveda.

The discussion of Ras which is found in 'Atharvaveda' is related to extracting the essence or extracts of plants. By the way, in other Vedas also Ras has been mentioned, but it is in the context of 'Somaras'. This Somaras is the juice of all the juices. Whereas Atharvaveda went towards various medicinal forms of Ras. The Ras of the Ras or the ultimate Ras, which later reached Brahma Ras.

So these are two directions. Bharat Muni talks about different forms of Ras. This is the cosmic and practical side of Ras. Navaras are related to this. Whereas Krishn relates to that form of Ras, which is philosophical. He is related to Paramaras.

This direction of Krishn's supreme taste is closer to the Upanishads than to the Vedas. However, the root of all our philosophy of contemplation is also the Vedas. There are many sources of diversity plurality in the Vedas. There is no conflict between those views. But later the forms in which they developed, they sometimes go so far in their different direction that even opposition is visible in them. The same situation happened with the Navaras and the contemplative streams of supreme Ras.

The land of Krishn's Paramaras appears in the Upanishads. It has been made the basis of the explanation of the creation process of the universe there. It is told in Chhandogya that:

"The essence of all beings and things is the earth. The essence of the earth is water, the Ras of water is medicine, the Ras of medicine is man, the Ras of man is speech, the Ras of speech is sama, and the Ras of sama is udgitha. This is the supreme Ras in all Ras"

On the other hand, there is a discussion of the Eight Ras performed by Bharat Muni. They also give details of the permanent bhava (emotional tendencies), character and presiding deity of that Ras.

It is given below in the form of a table.

Sr No	Ras	Permanent Bhav (emotional tendencies)	Character	Presiding deity
1	The Erotic	Love	Green	Kamdev/Vishu
2	The Comic	Mirth	White	Shivgan/Pramath
3	The Pathetic	Sorrow	Grey	Yama
4	The Furious	Resentment	Red	Rudra
5	The Heroic	Heroism	Orange	Indra
6	The Frightful	Fear	Black	Kaal
7	The Disgustful	Loathing	Blue	Mahaakaal
8	The Marvellous	Wonder	Yellow	Gandharv/Brahma

If two other Ras discussed by Udbhata are also added to this list as follows, then this number becomes ten,

9	Emotionlessness	Detachment	White	Narayan Vishwnath
10	Parenthood	Parenthood	White	Padamgarbh, Lok Mothers

Here only the discussion of one more Ras seems necessary. It was proposed by Rup Goswami, and that is Bhakti Ras with permanent bhava (emotional tendencies) of 'Isha Rati' (Divine Love) which takes the count of Ras to 11.

11	Bhakti	Divine Love		
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You can see that the Ras added later by Udbhata and Rup Goswami were intended to bring Paramaras into the realm of poetry. The basis of this discussion of Ras is literature.

Whereas the paramaras that Krishn talks about is related to the original form of human. There is no direct conflict between the two. But these two stand opposite to each other when we raise the issue of how to attain them.

Literature is all inclusive. It does not deny any form or aspect of life. It also does not ignore those feelings or the instincts of the mind, which spirituality calls a disorder of the mind. You can see the list of Ras of Bharat Muni given above. There are most such in the form of permanent expressions, which are disorders in the eyes of spirituality. For example, anger, grief, fear and jealousy or hatred. There are only laughter, excitement and astonishment, which can still have a place in spirituality somehow.

That's why later Udbhata brought Nirveda. When Krishn talks of Gyan-yog, he refers to 'detachment and practice' as the key to control the mind. Nirveda is the same dispassion which leads to the Shant ras in poetry. It matches with spirituality. That's why some people give it the most importance in Navaras.

Later on, Rup Goswami starts calling devotion only as ras. Though it is the means,



not the goal. But then such masters of devotion came, who started calling devotion itself as goal. They said, we do not want liberation. Krishna's company is enough for us. So the Krishna Bhakti literature of the Vallabh sect inspired by this ideology, got its full emphasis on the singing of the Lila of Krishna. The result was that Krishna's Bal Lila and Raas Lilas were so glorified that all other aspects of his life became secondary.

The reason for this was clear. Shringar was considered as Angirasa in poetry. So the same was featured prominently in Krishna Lila as well and it did damage. It is that Ras Lila became an excuse for voluptuousness. Riti Kaal was born out of the womb of Bhakti Kaal. Yogeshwar form of Krishna disappeared. The direction of poetry appeared to be standing opposite to the direction of Bhagavad Gita.

Poetry did connect Krishna to some extent with the Navaras, but the relationship of the common man with the Paramaras, propounded by Krishna himself, seemed to be breaking down. In the Bhagavad-Gita, there was full scope for the expression of raucous, ghastly, terrible and wonderful Ras in the form of Krishna in the universal form. The attention of our literature went towards that, but very little. As a result, Krishna's relation to the Navaras, so far, appears to be insufficient.

(Translated by: Veenu Jindal)



A MIND-STEALER

Radha was returning from the ghat of Yamuna with a pot full of water on her waist. On the way, Kanha was coming out of the clumps with his cowherd boys. Kanha called from behind - Radha o Radha! Radha kept moving forward in tune. Kanha called out very loudly - Radha, O Radha!

Radha did not stop, did not even look back. She deliberately neglected Kanha to show her annoyance. Kanha picked up a pebble and broke her gagri (Vessel). A stream of water gushed out from the pot. When Radha turned back, Kanha was standing far away giggling. Radha threw down the gagri (Earthen vessel) and ran towards Kanha - "Wait, you chor (Thief)! You are not worthy of my attention. I do not like to talk to a chor". Kanha - " Radhiya until you will not stop calling me a thief, I shall not stop breaking your gagri." Radha - " You are a thief...thief. I shall never talk to you." Kanha felt hurt, his eyes welled. He sobbed sitting in clump.

After not finding Kanha anywhere, Radha sat there and started muttering - "Kanha, where have you hidden, the thief of somewhere! Come on, I am not going to leave you today. I shall complain to mother Yashoda!" Even after saying this, Radha kept sitting, sulking, biting her lips; But the troubled eyes were searching only for Kanha hidden in the clumps.

Go, Kanha, I don't talk to you!

Kanha emerged from the clumps. Restless, felt as if the feet were uprooted from the ground. Reached Radha- Whatever you do Radha, but don't get angry.

- I am angry Kanha, Chor!!!

Kanha stood still, started looking at Radha from under the small wrists with blinking eyes and before Radha went out to complain to Yashoda Maiya- Radha always teases me and names me chor!

Yashoda wiped off Kanha's tears. She said patting on his cheeks- "Kanha, she didn't call you a thief, she called you a-Chitchor. (thief of heart)! That is really you. Kanha started sobbing again. Radha in her drenched clothes was secretly looking at Kanha.

- "Yes, yes, you are a thief, a thief, a thief ...a thief of heart, of everyone! Behold, you have broken my pot, and wet my clothes and chunari (Scarf)."

Kanha saw that Radha was standing right behind. Her clothes and chunari were soaked. Kanha stretched out his hand. Only one end of the wet chunari wrapped around Radha's waistline could be caught. When he pulled her, the chunari slipped off her shoulder as well. Kanha grabbed the chunari, started revolving around Radha, unknowingly they both were wrapped by the chunari. In a moment they appeared to be tied and united. Kanha's arms were wrapped around Radha's waist - they emerged as one- Radha-Krishn.

-Bhavanath Jha

Krishn and the Coincidence of Eight (Ashtangik Yog)

In the Sanatan tradition, divine objects are associated with numbers. Eight is also a divine number. Read further to know how important Eight number is in the story of Shri Krishn.



In the eighth chapter of Shrimad Bhagavad Gita, Shri Krishn has defined this number in a unique way. There are twenty-Eight verses in total and every Akshar (Alphabet is considered as immortal) has Brahm Yog.



In India, there are many beliefs about the number Eight starting from aṣṭachakra (Octagon wheel), aṣṭāṅgika mārga (Eightfold Path), aṣṭakoṇa (Octogon) aṣṭanagara (Eight cities), aṣṭa prahara (Eight parts of the day) aṣṭadishā (Eight Directions) aṣṭa dikpāla (guardians of the Eight directions) and aṣṭamūrti (Eight Idols). It is very coincidental that this number is also associated with the Supreme Lord Shri Krishn. The deities are also Eight so are the vampires, the demonic and witness energies.

In the Eighth chapter of Shrimad Bhagavad Gita, Shri Krishn has defined this number in a unique way. There are twenty-Eight verses in total and every Akshar (Alphabet is considered as immortal) has Brahma Yog. This is the reason there is curiosity of its Brahma form. Also, adhyātma (Spiritual), Karma, adhibhūta (elementalism), adhidaiva (divine creation), adhiyagya (Super soul) and their position in the body and when the end is near (the Eighth period) how do learned men with a conscious mind, know these Eight? (Gita 8,1-2) Krishn has also given the answer to this in the eighth issue itself. Of these, Brahma is mentioned in the Eight forms by the names of-Sutratma, Hiranyagarbha, Hiranyabeej, Hiranyakumbh, Prajapati, Ru, Brahma and Dhatri. For which the Agnipurankar indicates Namah along with Octaves (Ashtamudras) and octal letters like om, hrām, hrum, hrām, hrum, hrām.

Poet Dev has dedicated Ashtayam (Eight) to Shri Krishn. He believes there is no hero like Shri Krishn. Poet Mohan calls him the Ashtanga Bhajan Yogeshwar, composed in Ashtanga Sadhana-the one who is the suppressor of Ashtakuti Nag (Eight headed snake) and the friend of Ashtachhap. Meera Bai wanted to be with Krishn for all the Eight parts of the day (Aath Prahars), so also Chandrasakhi was determined to have darshan of Shri Krishn (Nandlal) during all the Eight Prahars (Prahars is a Sanskrit term for a unit of time, or subdivision of the day, approximately three hours long)

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It is interesting to note the Eight substances of origin and destruction in the form of Vasudeva Adhiyagya and the Eight senses (prana). The verse ‘Sarveshukaleshu’ refers to the Eight kaal Prahars (a day’s time divided into 8 units called prahar), in which he instructs to invest in himself the Eight stages of the mind and the Eight states of the intellect.

*tasmāt sarveṣhu kāleṣhu mām anusmara
yudhya cha
mayyarpita-mano-buddhir mām
evaiṣhyasyasanśhayam*

gt 8-7

(Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt).

The eighth verse of this chapter is the seventh meditation of the eightfold form of this chapter and the

eighth divine person establishes the state of ‘samadhi’. This has Eight verses.

*abhyāsaYogyuktena, cetasā, nānyagāminā |
paramam, puruṣam, divyam, yāti, pārtha,
anucintayan | 18 | |*

The characteristics of Sachchidanandghan Parameshwara mentioned by Shri Krishn are Eight and are always remembered-

1. He is pure Satchidanandghan and is omniscient,
2. He is the ruler of all
3. He is subtler than the subtle
4. He is the sustainer of all
5. He has an inconceivable form
6. He is as eternal as the sun
7. He has an animate Light Form
8. He is beyond any ignorance

The word 'Siddhi' means such powers which are either transcendental or spiritual, which are attained through austerity and sadhana (Spiritual practices).

Remembrance of such a God through the establishment of devotional rituals-Ashtanga Bhakti (Eight parts of devotion)-Mangala (lucky), Shringar (includes bath, dressing and adornment with jewellery like crown and necklaces), Gwal (Milk), Rajbhog (Feast), Uthapana (Raising to completion), Bhog (Prasad), Sandhya-arati (evening Pooja with lights) and shayan (sleeping), Yogbal (Eightfold limb of Yog) till the middle of the forehead (Eighth position) and Prana (Eighth position of senses) is considered good and such instructions are given in the divine texts. The characteristics of the Divine Person (Param Purushmupati Divyam) are considered to be Eight- fold as well. There are Eight siddhis- animā, mahimā, laghimā, garimā tathā prāpti prākāmya īsitva aura vaśitva These siddhis are called 'Ashtasiddhis' (Eight Siddhis). The word 'Siddhi' means such powers which are either transcendental or spiritual, which are attained through austerity and sadhana (Spiritual practices). These are the Eight virtues about which there is a reference in the eighth Harivrata named Vibhuti Dwadashi in the Matsya Puran (Chapter 99). Again in the Gita, there is an instruction to attain the supreme state only through Ashtanga Yog.

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**omityekākṣaram Brahṁ
vyāharanmāmanusmaran |
yaḥ prayāti tyajandehaṁ sa
yāti paramāṁ gatim | 8.13 |**

(The person who renounces the body while chanting this one letter 'Om' and remembers Me, he attains the supreme state.)

The body is cause of misery and the cause of suffering is considered to be the Eight types of attachments, which are due to rebirth- the eighth is the ultimate siddhi which is the blocking of the cycle of birth- 'punarjanma na vidyate.' Seven lokas and Eighth Brahmloka- 'ābrahamabhuvanālokā.' These are the Eight facets. The importance of the supreme abode

has been proved in the form of 'yaṁ prāpya na nivartante taddhāma paramaṁ mama'

(That which is called the Unmanifest and the Imperishable, that, they say is the Highest Goal (path). They who reach It never again return. That is My highest abode (state).

Yuga (Aeon or Era) Ahoratra (a day of 24 hours), Prabhav, Day-Night, Ayan (The Summer solstice or the winter solstice, Paksha(Fortnight), Maas(Month) and Maan (Value) are the Eight parts of Brahman Kaal. For these calculations, the use of 'Chandramasam Jyoti-yogi' and the indication of the Eight aspects like the world appears to be the giver of divinity.

Shri Krishn was born in the Eighth Muhurta after the seven Muhurta of the night. It was during the Rohini Nakshatra and Ashtami Tithi (Bhadrapada, Krishn 8). In the form of Lord Krishn, Vishnu took the 8th incarnation on this earth. He was the Eighth child of Devaki and Vasudeva. Shri Krishn had Eight wives, who were given the name of Ashtabharya. Apart from this, Lord Krishn had married 16,100 queens and the sum of these 16100 queens is 8.

This number Eight has a unique presence in his teachings. The example of which is clear from the importance of the Eighth chapter in the Shrimad Bhagavad Gita. The number eight is perfect. Signs of the number Eight and the importance of Krishn are accessible from the Bhagavata to the Vishnu Puran, the Brahmvaivarta Puran, the Brahmipurān, the Padma Puran, the Matsya Puran and the Agneya Puran.

(Translated by: Veenu Jindal)



Ritambhara

We may have any number of weapons;
they cannot provide us security.
The Real security lies in mutual trust and
compassion for each other.



Only Soul is Eternal, rest everything
around is continuously changing.
– Shrimad Bhagvad Gita



Disordered mind is the root cause of
our physical disorder.



Krishn's Uniqueness as Super Human (Mahamanava)

In the midst of the concept of the supernatural image of Shri Krishn, let us discuss the nature of his 'Saviour' of Humanity, in fact a 'Great Man'.



Shri Krishn is called 'Mahamanav' ('Super Human'). Although the use of the word 'Super Human' is a modern concept and a result of the search for 'saviour' in the moment of plight of humanity arising out of the Cold War between America and France, although it is appropriate that from the midst of the concept of the supernatural image of Shri Krishn, we discuss the nature in which he is the 'saviours' of humanity, in fact a 'Super Human' in true sense.

The word 'Mahamanav' has probably been used for the first time in Bengali literature by Gurudev Rabindranath Tagore, influenced by which Acharya Dwivedi in his collection of essays titled 'Ashok ke Phool' has called India a sea of Mahamanavas ('Super Human').

In the etymological, orthodox and literal sense, the meaning of being a 'Super Human', although it is cited as a divine character or imperceptible person; But here the meaning of being a 'Super Human' is such a public hero, who teaches the art of living the life in a real sense, who is not only worth following because of his qualities, but, he is the ultimate repository of all kinds of best qualities as well as establishes the ideal human society.

If we try to trace the history of this word ('Mahamanav'), we first find the concept of this word in Bengali literature in Nietzsche's book named 'Why I Write Such Good Books', in which he discusses the reality of human beings and discusses their potential being greater through the risks they take to advance humanity.

This belief is not centred on the individual improving himself, but instills values that make life more meaningful to one person and positively influence the lives of others with the broader goal of humanity and try to give a meaning to life.





In the context of the great man, Shri Krishna, the pinnacle of India's faith, should be reviewed and re-evaluated afresh for the salvation of humanity.

Contrary to the prevailing concept in this article, it would be appropriate to discuss that form of Shri Krishna, which, being attached to the life of human beings, inspires human beings only towards the best part of life. For example, we can take 'Shrimad Bhagavad- Gita', which is determined to improve human life.

Universal colourful elements in Shri Krishna's character:

If we look at the cultural consciousness of Indian tradition historically, then among the words invented in Vedic period by Arsh Pratibha, to protect humanity and to address the public hero, were form of nouns like Rishi, Dhir and Purush etc.

In the later period, mention of nouns like Purushottam, Mahatma, Loknath, Siddha Saint and Acharya etc. is found. All these people were the incarnated form of such consciousness, who lived and were sacrificed for the prestige of the people, not living only for themselves.

In my opinion the term 'Maha Manav' ('Super Human') got invented when history of modern India came in touch with western understanding. Kavindra (King of poets) Rabindranath Tagore in his poem titled 'Bharat Mahima' refers it as 'the ocean of great humanity', which has the power to assimilate all the opposing elements.

It is only appropriate that in today's context, in the context of the great man, Shri Krishna, the pinnacle of India's faith, should be reviewed and re-evaluated afresh for the salvation of humanity. Although it is important that the Indian public has a supernatural image of Shri Krishna, whose mere remembrance destroys all sins and he is the creator of joy, happiness and blissful opulence, which is vividly described in the tenth and eleventh chapters of Shrimad Bhagvad-Gita.

He is interstitial, omnipresent, omniscient, omnipotent and supremely merciful and the entire public still worships him in the divine form of public hero ('Lok Nayak') with immense reverence.

These qualities can be acquired through natural ability, self-realization or technical assistance because ('*ananto vai mana:*') mind is infinite and life itself is capable of determining its true directions because human thought has, throughout history, influenced politics, policy, philosophy, science and various social movements, as well as it is characteristic of human culture. Therefore, according to Nietzsche, the person who shows philosophical, political or moral supernatural abilities is a 'Super Human'.

Behind this word chosen by Nietzsche, there are sad moments from European and American history, in which not only did humanity decline, but, the future of humanity itself was questioned. The civil wars of America and France, the freedom movement and other European people's movements posed some serious questions to Western humanity for which western civilization had no answer.

This has been the reason why English and European poets made Krishna the basis of their creations, on the one hand, considering the present circumstances arising out of western mentality as the result of human mistakes, an attempt was made to establish the concept of such a thinker in the society who was not only capable of resolving serious problems; But it could also establish long-term peace in the society.

The personality and work of Shri Krishna is multi-faceted and multi-coloured, that is, intelligence, tact, war strategy, attraction, love, gurutva (divine teacher), happiness, sorrow and so many features and eccentricities are included in the character of Shri Krishna. For a sincere devotee, Shri Krishna is not only worshiped in the form of God, but he is also worshiped in the form of Guru.

He is such a guru, who, while teaching the seeker the art of living life in a correct and comprehensive way, urges the seeker to choose the best path of life, whose acceptance is universal. Due to the various characteristics of his personality, he got the post of superhero in Indian culture. On one hand he is a complete knower and visionary of politics, on the other hand he was a great scholar of philosophy and human values.

While leading in the religious world, he made a successful attempt to introduce a syncretic practice of knowledge- karma (deed)- bhakti (devotion), which is a wonderful and important work in itself. On the basis of these qualifications, he is considered to be a 'Yug Purush' (The Superman of the Epoch), who was later accepted as Yugavatar in Indian culture.

He was a philosopher, a thinker, a messenger of Karma and Sankhya Yog through the Gita, and the policy director of the Mahabharat war, but for the simple- pure hearted Brajwasis, he is the Ras Rachaiya, the butter thief, the naughty Kanhaiya who breaks the pot of the gopis, and the gopis chisel and also he appears as creator of joy for Nanda (Krishn's Father) and Yashoda (Krishn's mother) as young Krishna. Due to these activities, Krishna can be considered as a great human being (Mahamanav).

If we talk about the child form, then Krishna, who grew up in the house of Nanda-Yashoda, was born to end the tyrants, but on the other hand, the description of the entire Brajamandals being fascinated and thrilled by Krishna's activities as a kid has been described in various poems.

Shri Krishna is not 'Super Human' or super- sensual, but indicates that if one wants to get rid of extreme misery, then surrender to Krishna is the only way ("kevalam Shrikrishnaha sharanam mama").



In the verses of Sura Das's Bal Lila, sometimes He runs on His knees and playfully screams, sometimes while stealing butter, He attracts the attention of gop-gopikas, Nanda, Yashoda etc. On the other hand as cow-chaaran, flute player, vanvihar, he astounded everyone by appearing in front of us as the complete hero of Braj.

All the poetry of Sura Das is influenced by this form of Shri Krishna and even today on the auspicious occasion of Janmashtami, the practice of dressing children in the form of young Krishna exists.

The important fact is that while in the form of a child, on the one hand he protects Braj by killing the snake- Kaliya and by killing the evil demons like Putana,

Bakasur, Aghasur, Keshi sent by Kansa, he does a great favour to the entire Braj Mandal. On the other hand he saves the entire Brajwasis from the wrath of Indra. He killed wicked and unrighteous people like Chanur, Mushtik as well as Kut, Shala, Toshak in Mathura Mandal who were trying to go against the current of folk life. Kansa is so terrified of Krishna's power that he wanted to kill Shri Krishna as well as the entire Braj and the cowherds. Krishna confronted the mighty Kansa with courage and killed him, as a result of which the people of Mathura rejoice.

He got Devaki, Vasudev and His maternal grandfather Maharaj Ugrasen freed from imprisonment and

re-established Maharaj Ugrasen on the state throne to re-establish religion and dignity, the way in which He establishes peace in the society, that work in itself is not only reprehensible but also established righteousness in the society for the welfare of the people.

On the other hand, defeating the tyrants like Jarasandha, Kalavayan, etc., at a very young age, Krishna saved all the subjects by sending Yadavas, cows and oxen to Dwarkapuri. In these contexts we need to understand that Shri Krishna is the storehouse of infinite power.

His strength is such that it is committed to protect the all living beings and protects the refugee. In fact, this form of Shri Krishna is not 'Super Human' or super- sensual, but indicates that if one wants to get rid of extreme misery, then surrender to Krishna is the only way ('*kevalam Shrikrishnaha sharanam mama*')

We get to see the great human form of Shri Krishna in two contexts, in which firstly he tries to establish fearlessness in the society. On the one hand, He protects Draupadi from chirharan, while on the

In fact, Shri Krishn gave a new philosophy of life to the entire human race and taught the right way to live life.



other hand, through the liberation of sixteen thousand women obtained through the slaughter of Narakasura, he puts the standards of women's honour and women's prestige in front of the society.

Through the slaughter of Shishupala, we get a comprehensive introduction of the qualities of patience, endurance etc. in the character of Shri Krishn. On the other hand, his second form is famous as the one who preaches Arjun, where he exhorts Arjun to be Sthitapragya (a person of steady wisdom, the one who has experienced the truth from within).

Shri Krishn is the ultimate well-wisher of the Pandavas, his great affection and friendship, especially for Arjun, is unique in itself. Due to this affection, he successfully guided Arjun in the field of Kurukshetra, but also taught Arjun the teachings of KarmaYog. Therefore, Krishn, who played a decisive role in the Mahabharat war, is the protector, friend, trouble-shooter, preacher, guru, God, Yogeshwar, who teaches Karma and Yog.

In the context of Sudama, the facts that come before us in the form of Shri Krishn, they are not only shocking but also indicate the culmination of friendship because when Sudama reaches his home after meeting with Shri Krishn, he gets a magnificent palace which is full of all kinds of pleasures and facilities in place of his broken hut by the grace of Shri Krishn.

In fact, Shri Krishn gave a new philosophy of life to the entire human race and taught the right way to live life. His life-story is full of miracles which can be evaluated in the 'Super Human' context, but along with that it also provides a wider vision of his 'Super Human' form.

In fact, Krishn, being a successful, virtuous and transcendental human being, appears before us in the form of Dhirodatta (One who has control over his emotions) and at other places in the form of Dheer Prashant (one who has immense patience). His flute playing and captivating presence presents a patience form in front of us.

In fact, despite being an incarnation of God, He seems close to human life. That

is why Shri Krishn is considered a symbol of human emotions, desires and arts. Shri Krishn had come as a pioneer of philosophy of life. His whole life from 'Ath'(start) to 'Iti' (end) is the inspiration of effort.

Shri Krishn not only breathed his life of sensation, struggle, reaction and protest in the society frozen by the then fear, but also established truth and religion in the society. Therefore, the need is that instead of the 'Super Human' side of Shri Krishn, attention should be paid to his exemplary side so that the society can be removed from the maze of complexity.

His entire personality and work has become an indelible part of the understanding of religious history of human society. The life vision propounded by him with a sense of balance and harmony has made him a great human being, as a result of which even today in Indian society, Krishn respected, prayed and worshiped by all.

(Translated by Nikhil Mishra)



Ritambhara

Neither happiness nor sadness is permanent. Happiness is like a dream; the moment eyes open, dreams disappear. Sadness is like bubbles on the surface of water, they are destined to burst. Happiness and sadness are two states given by God. How can one be so selective to choose one and leave the other. If anyone chooses one and leaves other, it means he is not participating in God's decision.



The moment we attain the state of Sthit Pragya (Steady wisdom). A state where, Neither attachment nor Jealousy disturb us. One who attains Sthit Pragya, he is blessed with the grace of Krishn.



Pragya means wisdom that discriminates between Satt and asatt. (Truth and Illusion). It is the wisdom that only accepts Truth.



India's Cultural Unity and Krishn



Shri Krishn is established as the ideal superhero in the world. In his various forms like Raseshwar, Dwarkadhish, Yogeshwar, Purnavatar and others. Shri Krishn has become a symbol of unity by colouring everyone in his own colour.



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Krishn has played a multidimensional role in weaving India in a united tapestry, in binding public life into unity. Krishn and the elements in his Brajbhoomi, which have bound the whole of India in the thread of unity, among them Lord Krishn incarnated in Braj, religion, language, literature, culture, art and political science etc. are prominent.



Today Krishn is established as one of the foremost figures in the world. Braj, integral with Krishn, has also become limitless. He is known as Rajeshwar (Lord of kings), Yogeshwar (Lord of Yog), Puranvatar (perfect incarnation of God) and many other names and by spreading his unique influences over the people, in literature, philosophy and political science, he has become the symbol of unity. Let's take a dip in the holy waters of his various aspects.

Krishn is at the centre of folk language, literature and culture. Everything in the world of culture and its many modes is born from him and dissolves in him. The etymology of the word 'Krishn' in his background, which supports it- "Krishn is the one who pulls everyone into his bosom at the time of doom." The one who draws everything to its centre, the one who stills the waves, is Krishn and hence he is the one who takes birth and he is the one who dissolves. To look for Krishn is to look for the childhood of India, for the youth of India, for the old age of India. If childhood is pure then youth can be illumined and old age can be enlightened. This purity, illumination and enlightenment is known as Krishn in folk literature and is part of a long tradition.

Krishn has played a multidimensional role in weaving India in a united tapestry, in binding public life into unity. Krishn and the elements in his Brajbhoomi, which have bound the whole of India in the thread of unity, among them Lord Krishn incarnated in Braj, religion, language, literature, culture, art and political science etc. are prominent. After analysing and discussing all these elements, the above mentioned facts will be proved. The number of Krishn devotees around the world far outnumber the ones in Braj.

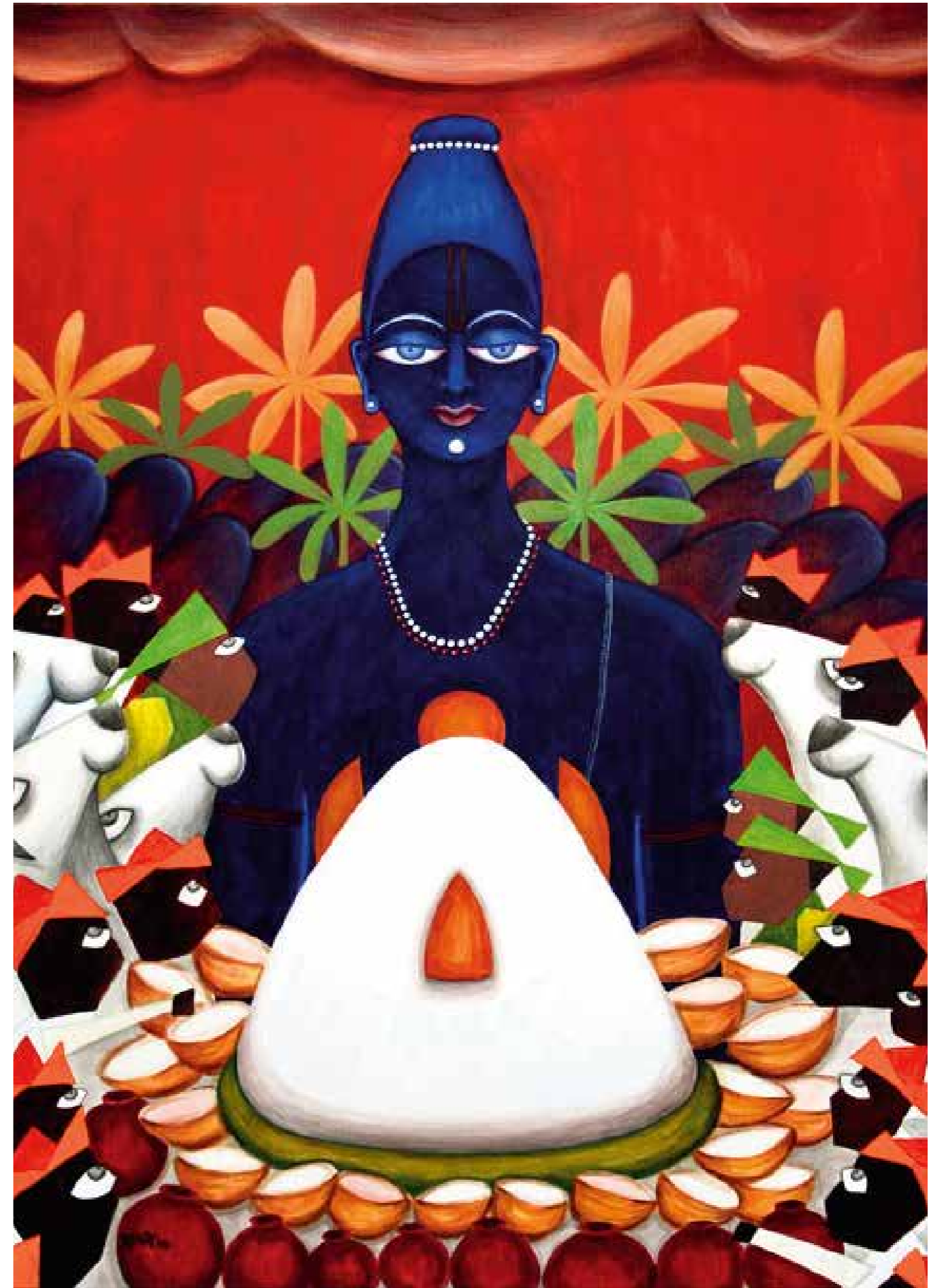
Krishn's being and personality has had an influence on the whole of India. Krishn tried to keep the unity of the country stable. He was aware that if India is not kept united in its diversity, then it could get scattered. Hence to acquire knowledge he went to Avantikapuri which is Ujjain, in modern day Madhya Pradesh. He killed Bhasmasur in the far east and married the maidens of the far east and thus made

India strong. He accepted the hand of Rukmini, a maiden from Vidarbha, and thus expanded the influence of the Braj region. Its due to Krishn that Nathdwara and Kankorli in Rajasthan have become pilgrimage spots and we see a glimpse of Braj in these places. It was in Rajasthan that the saint Meera sang hymns in devotion to Krishn and the nectar of love started flowing in this land of the brave. Because of her melodious compositions like 'mere to giradhara gopala, dūsaro na koī' (No one else is mine except Girdhar Gopal) the entire desert region was drenched in the rain showers of her love and devotion.

The Taar and Garba folk dances of Gujarat are beautiful examples of the times of Krishn. Krishn attracted Gujarat towards Braj in the form of Ranchhodhdas. After Kansa was killed, his family and relatives attacked Mathura. Krishn realised that taking on ruthless tyrants like Jarasandh and Kalyavan in battle would unnecessarily lead to the countless violent deaths of innocent people and so he thought that leaving Mathura along with his family, in order to unite western and eastern regions of India, would be the wisest course of action.

After leaving Mathura, they rested in Dakor. That spot has become a pilgrimage destination. Many devotees visit this place to behold Krishn and to remember him. After that, Krishn established Dwarkapuri along the coast of the sea, in the west. This became one of the 4 most prominent pilgrimage destinations. Krishn killed one of his cousins Shishupal, since he was engaged in anti-national activities and made Kaling (Odisha) a part of the central kingdom.

The Tailang Brahmins of the south were filled with Krishn devotion and they came to Braj and established the



Krishn and his legendary activities have had a huge impact on the whole of India. Wherever there is Krishn, there are peans sung about him and the place becomes Braj. Braj and Krishn are inseparable.



Pushtimarga tradition. Nathdwara is the prime example of this tradition and its rituals, and has imbued the whole of Gujarat and Rajasthan with devotion to Shrinathji. Krishn and his legendary activities have had a huge impact on the whole of India. Wherever there is Krishn, there are peans sung about him and the place becomes Braj. Braj and Krishn are inseparable. Krishn cannot be imagined without Braj and Braj cannot be imagined without Krishn. When Narasi Mehta came to know the essence of devotion, the stream of his love started flowing in Saurashtra. The result of the feeling of these devotees of Saurashtra was that Shri Krishn had to pay the hundi of Narasi Bhagat in the form of Saanwaliya Seth and perform the rice ritual (Bhaat a ceremony in Indian weddings) of his daughter Nani Bai. Krishn's 'Narasi Bhaat' is sung all over India.

In the field of politics, Krishn gave the message to the whole world that democracy is the supreme form. In ancient times Mathura was a republic and was run with democratic norms. Krishn's Gita is read in the whole country. The Dharmapaan Katha of the 'Shrimad Bhagwat' is heard by the Hindus with great devotion. In all the rituals associated with the worship of Krishn regarding his food, devotional songs, his adornments, his cradle etc, the traditions of Braj are followed in most places. Krishn is fed in the his child form called Balgopal.

Holi and Janmashtami (his birthday) are special festivals and are celebrated in many parts of India. Whenever Holi is celebrated, wherever Holi is celebrated, these songs are sung:

**'āja biraja meṃ holi re rasiyā,
kauna gāmva ke kuṃvara kanhaiyā,
kauna gāmva rādhā gorī re rasiyā'**

This song has threaded together the entire culture of India with beads of love. The rituals carried out in Manipur during the month of Basant are animated by Krishn legends. It is said that Krishn's 8th favourite queen Satyabhama belonged to this region, and he taught the people of that region the art of his RasLila dance. Even today, his RasLila is enacted by actors during the month of Basant. Krishn is forever present in the life of the people like their very breath. There is a tradition of waking up at dawn to feed Laddu Gopal (child Krishn), in all parts of the country. His Gita and its teachings have taught the lesson of humanity to the entire world.

Krishn gave the message of Karma to all of humanity. Its only when this teaching of Karma is adopted that true

progress can happen for mankind. Krishn also gave the message of living each moment like a celebration.

In the Bhagavad-Gita he says, "I am the indestructible form, the one who is never born, the god of all creatures and yet, I have appeared in my nature through the divine power of creation."

Krishn explained, "Arjun! Whenever righteousness is harmed, whenever there is an increase in evil, I create my own form and I incarnate. I appear to save the saints and the good souls and to destroy those who engage in violent actions, in every era".

In the Lila of Krishn there are two elements- divinity and sweetness. Shri Krishn has been called 'Poona Bhatar' i.e. pious Lord. To listen to his Lilas, to sing his Lilas, to contemplate them, to meditate upon them takes you towards liberation. In these Lilas, there is an accumulation of knowledge-science, devotion-religion, philosophy-Yog, and the teachings of 'effort without expectations' (nishkaam karma). There is a different kind of enjoyment in each of these, but the highest happiness is found in devotion. This devotion is the foundation of the cultural unity of India. Krishn's Lilas are the main pillar of Indian culture.

If we deeply study the various thought processes associated with Krishn we will see that his birth happened under scientific circumstances- the 8th day of the month of Bhado, a dark horrifying night, the prison cell of Kans, overflowing Yamuna river political disorder etc.

The presence of all these natural symbols during his birth gives a message. Kansa's prison was indicative of the then political system. Prisoners Devaki and Vasudev are symbols of truth and nonviolence., The cruel atrocities of the prison indicate that their sentries are violence and falsehood. The lashing rains indicate the malaise of society. Furthermore, it is the dark and melancholic 8th night of the month of Bhadon. Midnight is the symbol of their half defeat. The appearance of Krishn is a celebratory illumination which brings with the destruction of all opposing forces. The sentries fall asleep, which means violence and falsehood are defeated. The appearance of stars indicates that violence has surrendered. Truth in the form of Vasudev and the supreme truth in the form of Krishn proceed towards Gokul.

what is that kin? the kin of senses, where truth tends to be handed over to light; Because this revolution is possible only with the emergence of sensory group.

On the way is the fierce form of Yamuna which is the symbol of the era's contrary flow, in front there is a roaring lion which the roar of oncoming dreams and obstacles. Vasudev plunges into the Yamuna as if carrying a pocket of light into the darkness. The waters of Yamuna flowing over his head indicates the era's intense protest and its decline. It is like the blowing of the trumpet of a cruel era. Vasudev stops for breath only when he reaches his destination from where he carries with him, Yashoda's daughter. A girl child is the symbol of power, Vasudev has protected Light, and is carrying with him power. This power will ultimately destroy the powerhouse of tyranny- Kansa.

Strength is the mental power of the then oppressed society, the public that is revered, which is the reason

When the spirit of rebellion arises in the hearts of the people then even God does not have the capacity to destroy it, let alone Kansa who was a mere mortal.



for serious thinking in the solitude of the prison, which is a strong representative of the arrogance of the era, even in the prison, inside the guard, he sees that the seed of revolution has sprouted, Gets in agony and kills the girl by throwing her on a stone.

His pride cannot accept the fact that Vasudev's 8th child has been born, and the womb of the earth is fertile again. And so he also wants to destroy revolution in the form of the girl child, but one can never truly quell a revolution. When the spirit of rebellion arises in the hearts of the people then even God does not have the capacity to destroy it, let alone Kansa who was a mere mortal.

By killing all of Devki's children Kansa was courting his own destruction because the pinnacle of violence invites the coming together of people which flourished and fructified in the form of Krishn. In this way this legend of Krishn's birth is very important psychologically and it is this legend that has united all of India similar to the coming together of pearls on a string. We do not see the contrast of craving and aversion in any aspect of Krishn's nature nor do we see this in anything belonging to his world. In fact what we experience is a spirit of complete renunciation.

His great love for Baba Nand, Mata Yashoda, cowherd boys and cows increased to such an extent that not even a single person could bear separation from each other for a single moment.

When Shri Krishn-Balram were taken to Mathura by Akrur to see the bow-oblation, the bow broke in a single blow and it broke in such a way that he could never see the face of Vrindavan again in that life.

Despite being engrossed in the ultimate ras of RasLila getting immersed from there is also an indicator of your renunciation above worldly things.

All these Krishn's messages provide expression of love in the public mind to love only human beings that this life is transitory.

Therefore, we should stay away from enmity, attachment and hatred. We should love each other only and love is the supreme ornament of human beings, this message is given by Krishn and this message of Krishn binds the whole of India in the thread of unity.

(Translated by: Gursheel Walia)



MOHANBHOG

"Forgive me, Lord! I could not offer you anything today." The gentleman who was visiting Banke Bihari said and bowed while doing so.

'Hey! You took the sweets for offerings from the sweet shop with me, where did that go?' I asked him while offering him some prasadam.

The gentleman related the following -

He was coming to the temple with the sweet offerings when he saw some people beating a young boy and he was crying.

He couldn't help but rescue the boy and asked the reason. The shopkeeper said that the boy was stealing bread and biscuits. The boy stated that he had lost his father and the mother suffering from fever could not go to work - they had nothing to eat at home and his little sister had been crying out of hunger.

The boy had been working at the hotel for four hours. He requested the owner if he could take some food to his house. The owner touted that he would only give it after the hotel closed for the night. The boy remembered the faces of his hungry sister and mother again and again and thought, "how will they stay hungry till night?" The boy informed his co-worker and took the bread and biscuits. He was going to come back and work till night and pay for the food from the money he earned.

The co-worker confirmed what he said, but the confectioner continued to accuse the boy of being a thief. When the gentleman threatened to call the police did the confectioner calm down.

The gentleman sent the boy home with bread, milk, biscuits and the sweets bought for offering. It was already time for Aarti and hence the gentleman had to come empty handed and could not offer anything to the Lord.' That was the reason for the regret in his voice.

'Why do you think that way? We only worshiped the idol and you got the good fortune of feeding the child Krishn himself! You are blessed.' I said as I bowed to him.

-Sanjiv Verma 'Salil'

Translated By- Veenu Jindal

|| DR. SEEMA MORWAL



Famous folk singer of Braj, author of many books on Sanskrit literature, premier artist of Akashwani Mathura.

Krishn is in Every Soul and Particle

The Karma-message of Shri Krishn is fading away. We have accepted his preaching as chanting and are moving away from that pervasiveness.



Krishn is all-encompassing, all-pervasive. But his message of Karma is somehow being lost. We have adopted his message of Karma as a principle but have lost the vastness of its significance. It is essential that we understand the metaphorical meanings of the many names of Krishn and imbibe that in our lives to experience their truth.

One meaning of Krishn is that whose nature is to attract. This is the reason why even with the passage of time, with the passing of eras, Krishn never becomes something of the past. His attraction not only remains intact, but the creativity of each era keeps expanding it. There are an infinite number of sculptors, artists, poets who keep creating his images.

Krishn is beyond grasp, and beyond limits. He is infinite and limitless. Why is it so? It is because he is the harmony

Krishn is an exceptional character in history. He is incomparable. His inventiveness is remarkable as it is the live example of that which binds as well as that which destroys.



amidst the chaos. He is dialectical as well as non-conflict, he is an image of fascination, an embodiment of courage, he is the narrator of the Gita as God, but he is also someone who lost his life to the arrow of a tribal at dawn, like an ordinary human being in the forest of Prabhas. There is no radiance like him who is worshipped by giving the name of Shyam (Black). He is such a dusk due to which one can know light.

Krishn is an exceptional character in history. He is incomparable. His inventiveness is remarkable as it is the live example of that which binds as well as that which destroys. He is associated with the earth, with the Yamuna river, with the tamaal tree, with villages, with cowherds, with the Gopis, with the cows. He is also associated with the one with mesmerizing eyes- Radha, Vrishbhanu's daughter. Her rustic innocence knew no shame as she unabashedly showered upon Krishn the colour of Palash flowers during Holi festival, a festival that became popular due to her.

On the other hand there is a destructive side to him which we see, when he ruthlessly breaks the bars of the prison cell where he was born, breaks open the door of the maternity room, and he goes on to break cart and trees, the pride of Kāliya naag, the ego of Indra, the arrogance of Brahma, the pots of the Gopis and their hearts. He became so ruthless that he broke his own godly status and became the victim of a tribal. These contrary qualities in Krishn indicate that he embodied the qualities of God in human form. Hence, he is a true human.

In today's context if we remember Krishn with this perspective, then his human qualities have been lost and we have become enamoured by the legends associated with his Godly status. Krishn's human actions could not be



Krishn is not limited, he is all-encompassing. Krishn while doing his duties, gave the message of continually making efforts, but we made his 'Karma' to be a ritual.



accepted. It is astonishing how some people can get disconnected from their environment and get deeply immersed and ecstatic the moment they hear his name. Krishn is a man who creates history, but he is also a soulful man. But he is not such a sentimental man, who cuts himself off from the world and confines himself only to his individuality.

Krishn is not limited, he is all-encompassing. Krishn while doing his duties, gave the message of continually making efforts, but we made his 'Karma' to be a ritual. We understood the metaphorical meaning of his names but we were unable to apply that wisdom to our daily lives. Today

Krishn has become imprisoned in these metaphors. They have become a bondage. They have become constraints and has turned into urns of devotion which no one wants to break. But such empty, half-baked urns which are adorned in a shallow manner merely from the outside, need to break. Instead of getting caught up in attachment with these empty urns, if we get inspired by Krishn's diligence, and build an urn with well baked mud, then gradually a magnificent sculpture can be built on a proper foundation. When will this foundation be laid is the most relevant question.

The Bhagwatam is considered a tangible idol of Krishn. It is because Krishn is present in it in his full spectacular expression. He engages in his divine acts which became legends, which became a philosophy, which became a teaching of actionability. But the legend gets limited to a story, it becomes dissociated from actionability and it seems like the Krishn dwelling in us has lost some of its life.

One of the specialities of Krishn is that we can experience him within us. This will happen only when his Karma becomes an inspiration. That inspiration does not happen and hence we remain devoid of that experience.

Krishn resides in every grain of this nation. On the surface of our culture, there is no corner, which does not have the stamp of Krishn. His biggest gift to humanity is the kunj culture- free of elitism, artifice and pomp- which is the true nature of this nation.



There is another meaning of Krishn which is associated with Krish which means ploughing and harvesting. He ploughs both space and time. Hence there is a stirring, a melody in his creation. He is the complete human being with all the 16 qualities that make up a perfect human being. Kanha in other words means- he who is everywhere

Krishn's artistic avatar is a metaphor for 'Kanha'. The bronze sculptures of Chola and Hoyasala dynasty have been excavated in Mathura and Dwarka. His idols, archaeological relics, the Ghosundi inscriptions, the Heliodorus pillar, Pre Jesus era coins in dedication to Vasudev in Rajasthan, Himachal Pradesh, Malwa, Ganga and Assam regions, and the miniature paintings made in the miniature style of paintings which came into being in different parts of India leading up to the Krishn paintings by the amazing modern artists of today- all have the metaphorical imagery of Krishn. (vyanjana)

Chhandogyanishad and Patajali's 'Mahabhasya', Bhagwat Puraan, Agni Puraan, Harivamsha, Vishnu Puraan, Jaidev's 'Geet govind', Dharamvir Bharati's 'kanupriya', Manu Sharma's 'Krishn's biography' are just some of the countless philosophical and poetic works in which Krishn has been written about, sung about or spoken about. He is the only historical character who is known as Krishn in North India, as Vithoba in Maharashtra, as Jagannath in Odisha, as Shrinathji in Rajasthan, and as Guruvayoor in Kerala. In the various disciplines of art, Krishn has many forms. There are many roles as per his different names – Madhav, Damodar, Keshav, Mohan, and many others. This is a mere glimpse of his many forms.



Krishn resides in every grain of this nation. On the surface of our culture, there is no corner, which does not have the stamp of Krishn. His biggest gift to humanity is the kunj culture- free of elitism, artifice and pomp- which is the true nature of this nation. This culture has been created by the vegetation, the undulating Yamuna, the dust raised by returning cattle during dusk, the aura of the yellow kadamb flowers, the beautiful eyes of Radha, the prosperity that sacrifices itself over the poverty of Sudama, the brilliance of curd and milk, the sweetness that flows from the tone holes of a flute. This culture is verdant, overflowing with kindness, love and affectionate harmony.

Krishn's life journey defines the various stages of our own lives- childhood of Gokul, youth of Mathura, old age of Dwarka, and the demise of Prabhas. Krishn was born on a dark night in a month of the monsoon season when the rains were torrential and the river Yamuna was overflowing. Accepting the challenge thrown at him by the lashing winds and rain, a brilliant child was born in the dark of the night. The prison cell doors of Mathura closed once again but the drums rolled in celebration in the courtyard of Nand.

It was the birth of such light that can never be dimmed and that was Krishn.

(Translated by: Gursheel Walia)



|| NARMADA PRASAD UPADHYAY



M.A. History, original research on various traditions of Indian arts and paintings, 15 charming essay compilations, 21 books centred on Art, 6 edited books, Fellowship of Charles India Wallace of British council and Dharampal research academy.

Look Anywhere, Find Krishn There

Our lens is in reality coloured. The world will appear in the same colour as our lens. This is our worldly limit. Krishn will appear to us, the way we are. That's the reason why in some temples Krishn is considered to be a child and is allowed to sleep and in some temples he is in the form Vithoba, waiting for his devotee standing on bricks. The reason for this is the sheer vastness of Krishn.



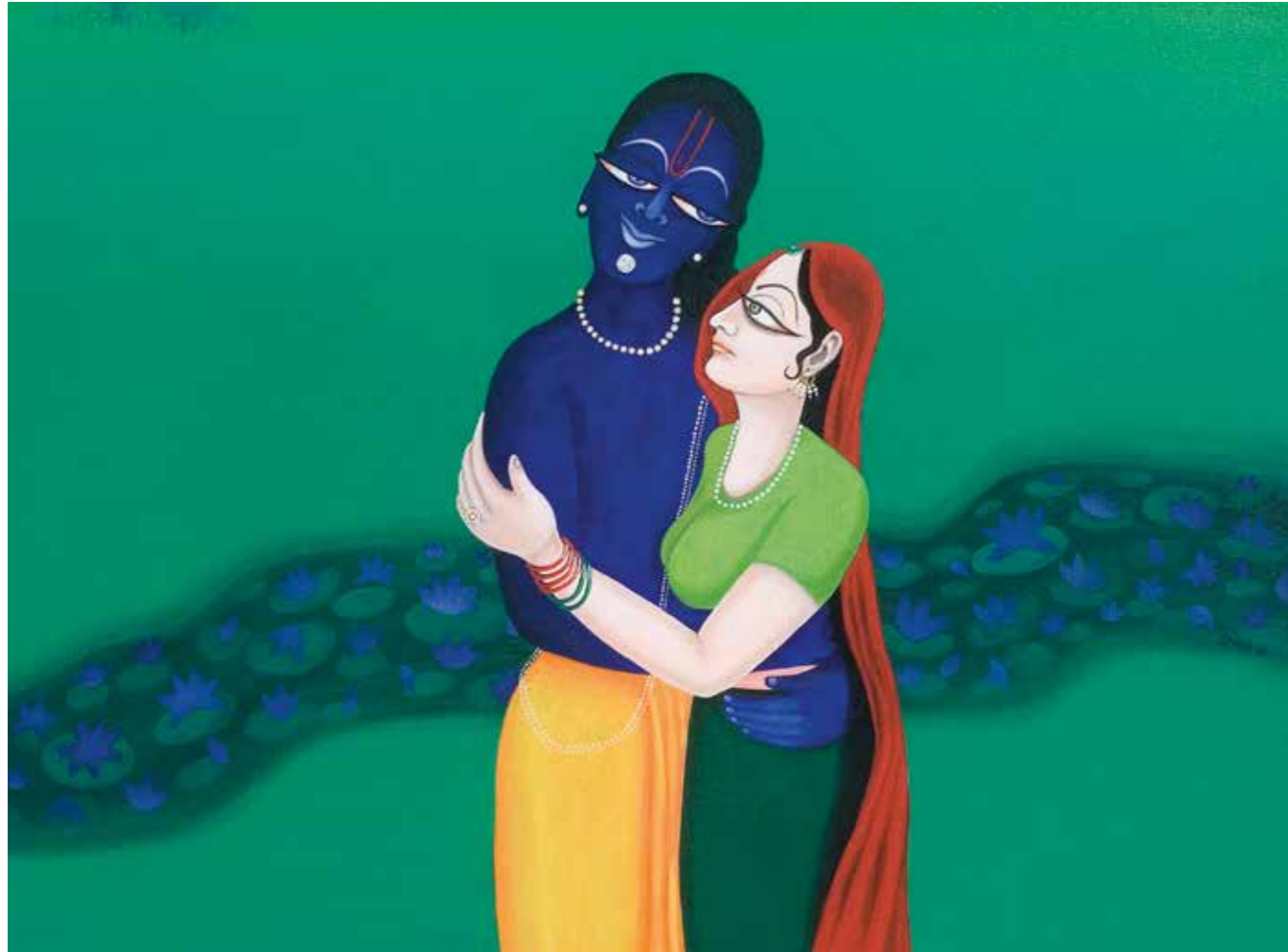
There is a fable in the ancient texts. Some blind people were taken to an elephant. They were asked to touch the various parts of the elephant and asked to describe it. The one who touched the elephant's tail, felt it was a rope, the one who touched the ear, felt it was a winnow, and the one who touched the leg felt it was a pillar.

In this manner, we perceive the universe in a limited way. The complete incarnation Krishn is the same- one will

see many personalities in his one form, as though he is like a mirror, reflecting back the image of the person who looks at him. The way you're feeling is, in that form it is you will behold Krishn is the concept elucidated in the Krishn Charit.

There is another form of Krishn that of the great king of Dwarka monarch, an astute ruler, an unparalleled warrior, who's Dwarka is still telling its tale of grandeur through the depths of the ocean.





On the other hand we see him, giving the sermon of Gita in the majestic temple of Kurukshetra, in all his splendour as the Rathgrapani (The one who took the reigns of Arjun's carriage) Then there are the tales of Jagannath- tales of Krishn's youth, befitting which is the grand Jagannath Dham temple.

In Maharashtra he is seen in the simple form of Vithoba, the beloved of his devotees.

The essence of Krishn's forms in the Guruvayoor temple of Kerala and the Mayurpichhadhari temple of Manipur is most well grasped by the devotees of that region. Then in the Braj region, Krishn is worshipped as the beloved son of Yashoda and as the supreme friend of the Gops and Gopis. In his divine play he overpowered the Kaliya snake, and lifted the Govardhan mountain, and through such wonderful acts he has captivated the people of the region so much so that they have no desire to know any god apart from Radha's Krishn. There are many incidents like the one where he stands on a brick waiting for his devotee in the form of Vithoba, where he pays the debt of his devotee in the form of Sanvariya Seth which dwell in the hearts of his devotees but many may not have heard of.

Who hasn't heard stories of the glory of Shrinathji residing in the huge fort-like temple in Nathdwara? It is said that even a violent and powerful looter like Aurangzeb got terrified of its grandeur and returned after

donating a rare diamond in the temple. Such a mighty Krishn becomes so helpless when faced with the devotion of his seekers, so much so that he does not even wake up unless the devotees do not say it is time for him to wake up. In Nathdwara, Krishn resides in his child form. The morning darshan is given in the night clothes without a bath. The devotees says he is a child, how can he wake up so early, get dressed and give darshan to his devotees? He graces the homes of lakhs of devotees, who serve him with love in the form of the child Krishn (also known as Laddu Gopal) Yes, the devotees serve him with love instead of calling it worship. No matter if there is any calamity, or if the time is inauspicious, there is never any lack in the offerings given to child Krishn, since he is a small, innocent, helpless toddler, who needs to be fed no matter what. No matter what happens, child Krishn has to be bathed, fed, gently rocked to sleep in the cradle. Krishn wields the mighty Sudarshan chakra and plays the flute in his form as lord of the universe, but in his form as a child on his knees with a big dollop of butter in his hand, looking up innocently is an image that can liberate many a devotee. In this form there is no transaction between God and devotee, there is only a pure exchange of mutual love and affection. In fact, some devotees go so far as to carry the child Krishn everywhere they go as they believe he will get sad without them.

Krishn is exceptional in the sense that since his birth, he started destroying tyrants, leading up to destruction of Putna, Bakasur, Kāliya nag, and then Jarasandh, Kansa, Banasura, Paundrak, Lavnasur, and goes on beyond the battle at Kurukshetra.



Krishn is the ultimate Indian spiritual destination, who grants the devotee that which he is capable of imbibing according to his capacity and devotion. There is a lot that has been written on Krishn, on his life, many tomes have been filled, and yet many feel that somehow something is still left unsaid. Krishn's subject, is foremost in the Shrimad Bhagwat Puran, Mahabharat, Harivamsha Puran however there aren't any scriptures available before these and hence on the basis of this it is difficult to identify how far back he dates. In many respects the incarnation of Krishn is different from other incarnations.

Often the supreme power incarnates on earth for a special purpose- to destroy a tyrant or to save humanity from a crisis. Krishn is exceptional in the sense that since his birth, he started destroying tyrants, leading up to destruction of Putana, Bakasur, Kāliya nag, and then Jarasandh, Kansa, Banasura, Paundrak, Lavnasur, and goes on beyond the battle at Kurukshetra.

He has himself said that he has come for the establishment of righteousness rather than the destruction of any particular individual. Whoever stand in the way of righteousness is my enemy. In Gita, the sermon which came from the mouth of Krishn himself, he declares in no uncertain terms that he is God himself, and so the Gita is a teaching straight from God. This is the reason why in spite of there being so many translations and commentaries on the Bhagvad Gita, whenever any intellectual reads it, he feels he has an interpretation which no one has had so far. The study of the three canonical texts of Hindu religion is essential for anyone to achieve mastery in the spiritual world. To describe the glory of Gita even an entire tome would not be sufficient.

There are many sects of Krishn devotion, each of them have their own obscure philosophy.

Vallabhacharya, Nimbarkacharya, Andaal, Vedanta Deshik etc are admirable traditions whose philosophy has become popular. The tenth Guru of the Sikhs, Guru Gobind Singhji has written about Krishn in his '24 incarnations'. The Radha swami sect was formed out of the Sikh religion during the 19th century uprising and its name is enough to suggest its inspiration.

Krishn's glory is so vast that the religions that prospered in the Indian sub-continent could not exclude him, and was made a part of the religions one way or another. In order to establish the Jain religion, the Jains had to include the life of Krishn in their texts, who wrote out stories of his victories Similarly, the Buddhists wrote out the Jataka Tales to include Krishn in the Buddhist religion, and this way Krishn devotees were drawn to Buddhism. But it is evident that they could not draw devotees in larger number than Krishn devotees. Ahamadiya and Bahai religion also acknowledge Krishn in their own way.

Some Christian and occult traditions also mention Krishn as being a part of them. (When the Christians were propagating their religion amongst the Adivasis they mentioned that just as Krishn was a cowherd, Jesus too was a herdsman. In this way they wanted to inspire people to join their faith) The reason everywhere is the same, since you can't overpower the glory of Krishn, its useful to make use of it.

(Translated by- Gursheel Walia)



Ritambhara

Early morning meditation is like a shield for us for the rest of the day. It saves us from the anger, frustration and workplace tensions. It is because meditation plants patience and love within us.



We cannot win over day-to-day battles of survival without Krishn's guidance and grace. Dedication and detachment are two foremost conditions to get this blessing.



A real warrior conquers those enemies who attack from within, once we win them, every war without can be won.



|| DR. CHITRA AWASTHI

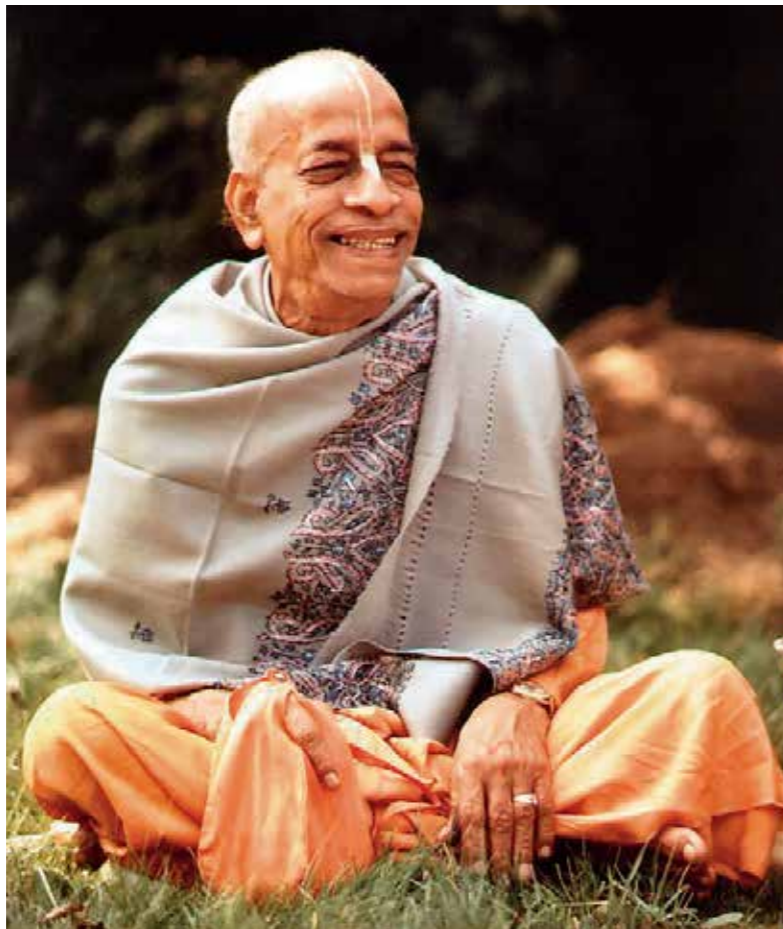


Postgraduate, Kanpur University, honoured by gold medal, books written on subjects of Sociology, Philosophy and education, Awarded President, Rut Foundation, Efforts towards education and for the rehabilitation of downtrodden through seminars and other activities.

A Divine Revolutionist: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Founder- Acharya of the International Society for Krishna Consciousness (ISKCON)

A brief introduction and inspiring story of one of the greatest Krishn devotees, the founder of ISKCON.



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was born as Abhay Charan De on 1st September 1896 in Calcutta, India. Brought up in a home rich with spiritual values, he used to worship his personal Radha-Krishn Deities, even conducted Shri Jagannath Ratha-Yatra festivals with his friends, all as a young child. Unbeknownst at the time, he would go on to introduce the whole world to and establish unprece-dented

standards of both Deity worship and Ratha-Yatra festivals.

Young Abhay Charan received his higher education at Calcutta's prestigious Scottish Church College and became involved in Gandhi's civil disobedience movement. Several years later, in 1922, his most-fortunate encounter with his spiritual master, Srila Bhaktisiddhanta Sarasvati Thakur, changed the course of his life towards achieving a higher, divine purpose.



He was old, alone, and practically penniless in a cold, foreign country. Nevertheless, he persisted in his intention and began humbly by giving classes on the Bhagavad- Gita in lofts on the Bowery, New York's infamous skid row, and leading kirtan in Tompkins Square Park. He came at a time when America was desperately looking for societal reform. His message began resonating with people (including the American poet, Allen Ginsberg), many of whom became his sincere students. With the help of these students.



His guru instructed him to bring the message of Shri Chaitanya Mahaprabhu to the western, English speaking nations.

Shri Chaitanya Mahaprabhu appeared on this planet 500 years ago to inaugurate the Harinama Sankirtana movement which is the Yuga Dharma for this age of Kali. He declared that the chanting of the holy names of the Lord would spread in every town and village in the world. Srila Prabhupada thus, in his worldwide propagation of Krishn consciousness, fulfilled this prophecy.

In 1944, Prabhupada started Back to Godhead, an English fortnightly magazine. He single handedly typed the manuscripts, checked the galley proofs and even distributed

the individual copies. The magazine is now being continued by his disciples.

After retiring from professional as well as family life in the year 1954, he settled in Shri Dham Vrindavan, India and spent years in exhaustive preparation for his upcoming journey to the West. He began translating the Sanskrit verses of the Bhagavad-Gita and Shrimad Bhagawatam and writing elaborate commentaries on the same. In recognition of his scholarly and prolific contributions, the Gaudiya Vaishnava society conferred him with the honorific title, Bhakti Vedanta.

In 1965, at the age of 69, Srila Prabhupada embarked upon his historic journey to America to fulfil his spiritual master's instruction. Despite suffering two hearts attacks aboard ship, he remained resolute and unswerving in his mission. After 35 days at sea, he finally arrived

in Brooklyn with just seven dollars in Indian rupees and a crate of his translated sacred scriptures.

He was old, alone and practically penniless in a cold, foreign country. Nevertheless, he persisted in his intention and began humbly by giving classes on the Bhagavad- Gita in lofts on the Bowery, New York's infamous skid row, and leading kirtan in Tompkins Square Park. He came at a time when America was desperately looking for a societal reform. His message began resonating with people (including the American poet, Allen Ginsberg), many of whom became his sincere students. With the help of these students, Srila Prabhupada rented a small storefront incidentally called Matchless Gifts on New York City's Lower East side. In July 1966, after many hardships and struggles, he established the International Society for Krishn Consciousness (ISKCON).

It was solely due to Prabhupada's unwavering faith in the instruction of his spiritual master, his ever-flowing compassion, causeless mercy, absolute selflessness, unbreakable conviction to preach the glories of the holy name, that he emerged victorious in every challenge, adversity, obstacle and struggle.



Next, he travelled to San Francisco's Haight Ashbury district in 1967 where Krishn consciousness took the emerging hippie community by storm. The city also emerged as the first one to hold and witness the Rath-Yatra festival in the West.

In the years that followed, Srila Prabhupada's dedicated disciples brought the Hare Krishn movement to Europe, deeply influencing the people there, amongst whom was George Harrison of the sensational English rock band, The Beatles. He went on to help Srila Prabhupada in printing his book, Krishn: The Supreme Personality of Godhead. Moreover, he donated his property to establish the Bhaktivedanta Manor which continues to be a landmark temple in the United Kingdom today.

The exponential rise in moral and cultural destruction in India brought Srila Prabhupada back to his home country. Accompanied by his Western disciples, he sparked a widespread revival of the Vedic tradition. Several prominent ISKCON temples were built in Mumbai, Vrindavan and Mayapur (to name a few) during this time.

Srila Prabhupada left the (material) world on 14th November 1977 in Vrindavan, surrounded by his loving, heartbroken disciples. In a short span of eleven years, he circled the globe fourteen times, establishing over a hundred temples, significant centres, gurukuls, farm communities among many other things. His desire that "Nobody within a ten-mile radius of an ISKCON temple should go hungry" fructified into what is now the largest food relief program called Food for Life.

While Srila Prabhupada's contributions to mankind are countless, unarguably his most extraordinarily valuable one is that of his unparalleled literary work. His most famously authored books include the Bhagavad-Gita As It Is, thirty-volume Shrimad Bhagawatam and seventeen-volume Shri Chaitanya-charitamrta. His bonafide translations, extensive purports with an overall depth and clarity is widely appreciated.

The authorised scriptures describe the age of Kali-yuga as that which is predominantly characterised by hypocrisy and quarrel. Today, people's real consciousness and intelligence is covered by illusion and ignorance. There is a prevailing sense of purposelessness, disconnection, shallowness, and bewilderment. Pandemics, wars, natural calamities – all present to us time and again the fickle nature of the material world, and that we are, in fact, not the ultimate controllers, no matter how much we would like to be. Hence, in these times of increasing self-destruction and sabotage came a greatly empowered Acharya like Srila Prabhupada, to deliver the innumerable souls suffering in the material world, awaken our dormant love for God, remember our constitutional relationship with Him and rediscover our lost purpose of life.

It was solely due to Prabhupada's unwavering faith in the instruction of his spiritual master, his ever-flowing compassion, causeless mercy, absolute selflessness, unbreakable conviction to preach the glories of the holy name, that he emerged victorious in every challenge, adversity, obstacle and struggle. He freely distributed Krishn-prem, the truest, most blissful gift for mankind, irrespective of caste, colour, creed, gender, age, class, religion and nationality. He taught us to rise above the bodily concept of life and re-identify ourselves as eternal part and parcels of Krishn. Once every human walking on this planet understands this knowledge, only then can true unity and peace be achieved in this world.

What made Srila Prabhupada different was that unlike the so-called, self-proclaimed modern 'gurus', he lived what he taught. He came, and he conquered. Not kingdoms or countries, but the hearts of millions. Undoubtedly, his timeless legacy will continue to illuminate people's lives in these dark times, and his glories be sung eternally, for he was and is- as he would always sign off his letters- our 'ever well-wisher'.



|| CHANDRAKANT VIDYARTHI



A renowned chartered accountant by profession. An ardent devotee of Shri Krishn and ISKCON'S founder His Holiness A.C. Bhaktivedant Swami Prabhupad ji. A prolific writer.



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Krishn is Always in My Heart

I belong to Rohilkhand of Uttar Pradesh. Rohilkhand region has been the centre of shared heritage of Hindu-Muslim culture. In my Tehsil Baheri which is the part of district Bareilly, a big traditional fair is being organized for hundreds of years. Hindus and Muslims respect each other's festivals.



During our childhood days, we used to go to the fair to see Ramlila. Even today, when Ram Barat (the marriage procession of Lord Ram) comes out on the day of Dussehra, people cutting across religions are seen standing on their rooftops and streets to welcome Ram Barat.

Similarly, on Janmashtami, when the tableau of Krishn comes out, people of all religions swarm to see Lord Krishn. During childhood, a question often churned our mind as to who this Krishn is whom

people refer by several other names like Bhagwan, Kanha, Girdhar Gopal etc. Across the globe Lord Krishn is referred by different names. But in my mind an image of him was created where he is holding a flute to his lips, a crown with peacock feathers on his head and he is cross-legged. Janmashtami refers the day when Lord Krishn took birth. But Janmashtami is not just a day to observe fast or perform worship and ritual. This day tells us more about the way of life. The experiences of the birth of Lord Krishn give



Lord Krishn occupied my mind, and I was attracted towards him. While getting education, I got an opportunity to know his wonderful character. After reading poetry on Lord Krishn by Raskhan, I felt as if I am drowning in the blissful world.



us the courage to come out of the difficulties of life. 'O mother I did not eat butter', 'NandLala tells his mother Yashomati', I grew up listening to such lullabies from my mother. My mother often used to sing this to make me sleep. When I was a child, she often addressed me as 'my Kanha' (little Krishn). Then I did not know what is 'Kanha' and why does mother call me Kanha. Gradually, I heard from my mother and siblings and then came to know that Krishn is a God but had no understanding about God. Gradually, growing along with time, I came to know, and gathered much information about Lord Krishn. At that time through TV serials, I came to know various forms and actions of Lord Krishn.

Lord Krishn occupied my mind, and I was attracted towards him. While getting education, I got an opportunity to know his wonderful character. After reading poetry on Lord Krishn by Raskhan, I felt

as if I am drowning in the blissful world.

*'dhoori bhare ati shobhita Shyāma,
to taisī banī sir sundar choṭī'*

(Dust smeared Shyam appears so beautiful and top of it he has a braid of hair tied on his head) and as I read the image of Balkrishna was imprinted in the mind.

As my age and experience gradually, increased my attachment with Lord Krishn further grew. I heard many stories about Lord Krishn from my elders, teachers, and friends. The more I heard about Lord Krishn, I became curious to know more. I became curious to know what Lord Krishn was that not only Hindus but also people of Muslim community and other religions were praising him. I was still unaware of Lord Krishn and his many manifestations.

Gradually, my attachment with Lord Krishn grew. Being a student of Hindi literature as I pursued my graduation course, I read literatures on Lord Krishn continuously.

Often Bihari, Ghananand, Khusro, Vidyapati and Meera, I read the Bhakti tradition related to Lord Krishn. He is the ocean of knowledge, love, generosity, mercy and forgiveness. **'Mero to Giradhar Gopal doosaro na koi'**, (No one else is mine except Girdhar Gopal) it is this feeling that has connected me to Lord Krishn.



When my understanding turned matured, the question arose, what is 'Krishn'? Because Hindi was my main subject at graduation course, and this was my favourite subject.

During further study of Hindi literature, I acquired more details about the Lord Krishn. Raskhan in his poetry has expressed his devotion for Lord Krishn rather than the gopis. Lord Krishn who belongs to each and every particle of Vrindavan, made his home in my life and a mysterious devotion and love for Him took place in my mind.

A spiritual consciousness sprouted inside me while reading Meera's affection towards Lord Krishn in her poetry. Lord Krishn became the centre of spirituality and devotion for me. Reading about Him is nothing less than an act of devotion for me. The Karma Yog of the Gita became the bedrock of my life.

While reading the poetry of Raskhan, Rahim, Khusro and Ghananand, I sometimes felt that I am Raskhan, Sura Das, Rasleen and Khusro who are drenched in devotion for Lord Krishn. I am the Arjun who while folding his hands, drinking the nectar of the Gita from the Lord. The Paramnanda Svarupa has become an integral part of my life. When someone becomes an integral part of life, then the mind eagerly searches everything about him. And to know more, I studied various books, litterateurs and poets related to him. My mind was delighted to read the literature of Sura Das describing His childhood and Tulsidas in his 'Krishn Gītaāvālī' having portrayed him

one who loves his devotees, and the Gita described him as Karmayogi (man of action).

***“Yadā yadā hī Dharmasya
glānirbhavati bhāratā
aprabhyuthānam aDharmasya
tadātmānaṃ sṛjamayahama”***

when the preachers are captivated by love and devotees then a situation arises that the poet has expressed “Tāhi ahīra kī cho hariyā chachiyā bhara chācha mein nachāve’.

My Kanha, Krishn and Gopal are like rays of light in my life, and they illuminate every step on the path of my life.

From Vallabhacharya till today, Lord Krishn and his character are relevant, and this is the reason that every pious person gets immersed in his bliss form, be it Tulsidas or Raskhan.

The joy of devotion and love for Lord Krishn that inspired the modern day shayar Zubair Ali Tabish:

***Banshī sab sur tyāge hai
Ek hī sur mein baaje hai
Haal na poochho mohana kā,
Sab kuchh Raadhe-Raadhe hai***

(The flute has surrendered all its notes. All are singing in the same tune. Don't ask about Mohana. Everything is Radhe-Radhe.)

Krishn is an ideal for all of us that poets have described with great care in *Sūrasāgara*, *Mahabharat*, *Krishn Gītāvalī*, *Priyapravāsa*, *Premamādhurī Sujāna Vātikā* etc. He is our ideal. His perfection, his wonderful personality is our ideal. That is all If I have to say something about myself and Lord Krishn:

***“Tan ye vṛindāvan huā,
man gokul brjadhāma
Rom-rom mein hai ramā,
basa kānhā kā nāma.”***

(My body became Vrindavan and the mind Gokul Brijdham.

Pores of my body are occupied by the name of Kanha.

(Translated by Dr. Vijaydeo Jha)



How to make Sorrow a Yog?

How one can transform one's grief as Yog with Krishn's Supreme Consciousness and find out a way to lead a peaceful and successful life. It is simple, only one has to submit honestly to the divine power.



Have you ever found yourself surrounded by a storm of sorrow where there is no way out? Circumstances may be shattering your confidence. Has it ever happened that your life is going very well but suddenly something happens, when everything seems to fall apart? Have you ever been caught in the double abyss of doubt and indecision? In such moments of melancholy, Shrimad Bhagavad Gita offers solutions to the inner dilemma.

In the previous issue, we discussed the first chapter of the Gita, which is called Vishad Yog. First, we discussed what melancholia is and how it happens. Let us continue the same discussion. At the root of depression are doubt, confusion, fear, fault, suffering and delusion. Until we recognize all of these, they continue to cause depression. Only if we know the cause will there be a solution. If you think somewhat deeper, the cause of doubt is delusion, it is the difference between desires and reality.

There is a lack of trust. There is a sense of incompleteness. The cause of confusion is the denial of truth. There is a dilemma. Confusion creates indecision. Doubt creates confusion. Confusion breeds fear. Similarly, if a person is walking through the forest on a dark night, even the distant bushes begin to appear to him as blanket-wrapped bandits. The truth is that fear is a mere imagination of the mind. It is a demonstration of the nature of a person who is weak from within.

The question arises does Arjun really not want to fight the war? If so, he would not have come to the battlefield. He knew in advance who would be in the so-called enemy army. He had come to fight the war, but this time the war he had to fight was not indirect but direct. Seeing everyone in person, he was shocked. He foresaw the dire consequences of war and looked its aftermath. The scene drifted from shock to melancholy.

|| DR. ABDUL LATIF



M.A. Hindi, Ph.D., Professor, Postgraduate in Politics from Rampur University, Uttar Pradesh, published more than 35 research papers and articles, expert on Functional Hindi and translation.



But there is a difference between affection and delusion. In affection, the 'I' does not survive, it is a giver. There is expectation in delusion.



The arguments he then used to avoid war were not arguments from conscience, they were arguments from a deluded mind. He was resorting to discrimination to cover up doubts, fears and sorrows born of delusion. Arjun also means affection.

But there is a difference between affection and delusion. In affection, the 'I' does not survive, it is a giver. There is expectation in delusion. Fear and anger arise from the thought of expectation not being met. Then to be relieved of one's responsibility is to turn away from duty. That's what Arjun was doing. He was looking for excuses. He was making all those excuses in front of the omniscient Guru, Krishn.

This is exactly the situation of the ordinary man. Whenever people deviate from the path of their duty they never straightforwardly admit that they have not fulfilled their duty. They will make a hundred excuses, a thousand arguments to hide their mistakes. Even if it means giving wrong arguments. At the same time, let us look within ourselves, how many times we have made arguments to hide our mistakes. That's just the biggest sin we commit. We start putting up the curtains.

Why can't we accept that we are normal human beings, we make mistakes? It is not a crime to make a mistake. The crime is not to acknowledge that mistake and to make it our nature. If you admit your mistakes, there is still room for improvement. It often happens that not only from others but we start to hide our faults even from ourselves. This is another form of self-love.

While the conscience always warns us. But because we are under the control of the mind, we ignore it. When alone, it goes on churning inside causing distress thereby leading to melancholy.

Everything we are trying to learn here is through the example of Arjun and testing ourselves on that litmus test. Now if you look, Arjun is turning away from duty, he is talking about non-violence, clan, society and future to justify it. Aversion from Dharma or duty is the first fault, deluded mentality is the second fault.

The third fault is that he is willing to leave his Karma and Dharma and accept another Dharma. He wants to leave everything behind and go to the forest. A Kshatriya is talking like a Brahmin about being an ascetic. Here SvaDharma means that which we have come to do. We forget that if we follow another path or do another deed, we will be in suffering. The inner mind will not be able to feel bliss and will cause more sorrow.

The Gita is truly a sense of surrender. That is why it begins with surrender and ends in surrender. It is a very strange situation. On the one hand Arjun says to Krishn I surrender to you please guide, give direction, at the same time he himself decides not to fight the war. Why this paradox?

Cleverness before a guru like Krishn, an omniscient? On the one hand, he is saying show me the right path and at the same time deciding himself that he will not fight, and that will give up his Dharma (duty). This is what we all do, with Krishn, the soul, dwelling within. But there is a difference between us and Arjun. He says with guileless straightforwardness that he will not fight.

He surrenders himself to Krishn and accept discipleship. Here Arjun made his sorrow clear to Krishn. He didn't put a cover on it. Melancholy and Krishn, Yog (union) with God. How does depression become Yog. That is the thing to know.

If you know sorrow, you know yog. Yog with whom? With God. Sorrow is enough to reconcile you with God. Arjun makes his faults and sufferings clear to the Lord. The lyrics of Dushyant Kumar's poem beautifully present this-

'Ho gayi hai peer parvat-si pighalni chahiye, is Himalaya se koi Ganga nikalni chahiye'

meaning 'Pain has become like a Mountain, it should melt, some Ganga should emerge from this Himalaya'.

When Arjun tells Krishn the pain and sorrow, Yog happens. Only when there is the simplicity of telling the truth of one's sorrow, one's pain, one's faults, one's deviation from the path of righteousness, does one become united. 'Arjuntvt Arjun']. Arjun means earnest.

Arjun means that which is straightforward, simple. This means that one who earns easily, directly without any guile. He presented a sense of simplicity to earn the same from Krishn. If you offer your melancholy to God, it will become yog. When depression is surrendered to God in the form of offering, it will become Prasadam (Divine Gift). Whatever we give to God becomes a divine offering.

The first condition for achieving Yog is to surrender. Take refuge in the Krishn element within you. Tell him your faults and sorrows honestly and without hesitation. This means that you have surrendered everything to Him after introspecting yourself with an open heart. Then your melancholy becomes an offering.

Here, once again, three things about Arjun's melancholy are worth noting. First, Arjun believes that he is the killer and that someone will die because of him. This shows that he is confused about the Self. His thinking is sceptical, which Krishn talks about in the second chapter. We can also say that we are



focused on the doer. We don't understand or see the whole scenario.

The second thing is his doubt-whether he should fight his own people or not? This doubt is delusional. Erasing delusion and attachment is the second main lesson of the Gita. Thirdly, Arjun thinks that he should rule the kingdom for the happiness and convenience of his relatives. Here he is confused as one gets the kingdom to fulfil duty in public interest. The third main objective of the Gita is to teach the practice of one's Dharma.

Depression begins when things don't happen as per the liking of one's mind. Depression is when we think of nothing but ourselves. Depression begins when we become slave of the mind. When depression becomes Yog, we make a sincere effort to understand and erase our weaknesses and shortcomings. When we don't have a great and important goal, we get swept away in an ocean of emotions. Our intelligence is blurred. Darkness begins to descend.

The obstacles seem bigger than the goal. We tend to hide our weaknesses and thereby increase them. Our situation is no different from that of the depressed Arjun of Kurukshetra. Then surrender to

the shelter of Krishn, the inner soul, means to offer everything clearly.

Automatically our inner motivation will inspire us with the knowledge of the Gita. We will accept the word of our Krishn with open hearts. Distraction, trembling, fear and sorrow will dissolve. Remember Problems are only some turmoil within the inner harmony. As soon as we correct that inconsistency, the melancholy will disappear. Depression will become Yog.

(Translated by: Veenu Jindal)



Ritambhara

Do desires packed with selfish motives take us to the state of bliss? Just ponder over this thought, you will get the answer.



Who am I? What is my existence? Seeking the answers of these questions is a real spiritual yagya. This is Gyan Yagya in true sense.



|| PAWAN K. SETHHI



Publisher and Editor-in-Chief of 'Krishna Pragya'.

An Evening with Honorable Dr. Sura Das Prabhu Ji

His life is dedicated to his Guru and devoted to Krishn.



There is a special attraction in the pleasant and devotional atmosphere of the Shri Shri Radha Rasbihari Temple of ISKCON group, Juhu Mumbai, I have many times listened to the kirtans in temple sitting in front of the idol of Radha Krishn.

A few days ago, after having darshan of Radha Krishn, I crossed the temple premises and reached respected Sura Das Prabhu ji's room on the first floor. An integral friend of mine Mr. Chandrakant Vidyarthi had arranged a meeting with Sura Das Prabhu.

I went to present him the first issue of 'Krishn Pragya'. Behind the desk in a quiet and austere room, Swami Sura Das Prabhu ji of gaur varna's (Fair complexion) noble and simple personality was seated in rosy saffron colored clothes, he welcomed me with his charming smile. I bowed down to greet him and presented him with 'Krishn Pragya'.

After accepting the gift, he flipped the pages of Krishn Pragya, observed discerningly and with very open heart appreciated the magazine, while also asking, "Will you continue this magnificence in the next issue?" I humbly replied, "If I have love for Lord

Krishn, then I will try my best to give the best from my heart, the rest will be taken care of by Krishn himself".

He smiled and said, "Then our cooperation will be there forever". I gratefully acknowledged his sense of co-operation and at the same time asked him appointment for an intimate discussion, which he gladly gave.

At the designated time, I was sitting in front of Prabhu ji in his room and when our conversation started, I don't know when it went into the past, at that time the innocent face of respected Sura Das Prabhu ji changed to the face of a little Kashmiri boy of seven years. The snowy whiteness of Kashmir was clearly visible in the innocent eyes of that innocent face.

That seven-year-old child of three and a half feet height, whom the father used to wake up lovingly by sprinkling water on cold mornings, and he would quickly get ready and go to the garden to bring fresh flowers and give them to the mother, the mother would make garlanded of those flowers and that little boy would reach the Hanuman temple running fast, with a desire and enthusiasm in his mind that the garland made by his mother's hands would be the first garland around Hanuman ji's neck that morning.

A child of three and a half feet and Hanuman Ji of seven feet in front, Ram Sevak Hanuman, the symbol of courage and strength, used to wait for this child. That son of Shri Jagannath Sapru, Kashmiri Pandit and renowned painter of Srinagar, is sitting in front of me today in the form of Sura Das Prabhu ji.

When the wind of memories started coming from the window of the past, many heart touching gusts also started flowing. Born in 1957, Sura Das Prabhu ji was influenced by the rituals of the house. Mother's affection, devotion, spirituality and love kept irrigating the house. Attachment to art increased due to contact with father.

Sura Das Prabhu ji never ate outside food till the age of 21 due to the sattvic atmosphere at home. He completed his studies from Shri Prabhat College Chennai, that too post-graduation in films. Prabhu ji

came to Mumbai after completing his education and started running a company for making advertisement films, short films etc. Everything was going well by the grace of God. But destiny and foreordination had different plans.

It was the year of 1978, when he came in contact with ISKCON. Everything seems to have transformed. For three days from October 7 to October 9, he listened to the discourses of Param Pujya His Holiness AC Bhaktivedanta Swami Srila Prabhupada, as if lightning flashed inside. As if the world has been left behind. That child who used to run to the Hanuman temple, surrendered at the lotus feet of Krishn and got a Guru like Param Pujya Swami Srila Prabhupada.

As he says, "in those days, it was as if the rain of Guru's grace had filled every pore of mine". Everything completely changed. He completely surrendered to his Guru and Krishn came to life. **'Balihari Guru Aap Ne Govind Diyo Milaye'** (I am absolutely indebted, oh my master, you guided me to meet Govind) became a reality.

New words, new books, Guru's speech, deep study of Shrimad Bhagavad Gita and Chaitanyamritam and its juice started filling the inner gap every day. Now he got involved in spreading the teachings of Param Pujya Prabhupada ji and in the arrangement of the temple. Happiness started raining in life. Krishn devotion and contemplation filled the place of commercialism.

I asked what is your routine? He replied with a smile, "I sleep early, wake up early in Brahma Muhurta. The day starts with Naam Japa and Puja Karma and ends in the same way. The whole day is devoted to the arrangements and management of ISKCON. No other emotion ever comes to mind. Only Param Pujya Swami Prabhupada ji gives inspiration.

He said "My Guru has done Translation of 18000 verses of Bhagawatam from Sanskrit to English, Shrimad Bhagavad Gita into English As It is and Chaitanyamritam into English". Saying these words, a feeling of gratitude towards the Guru emerged on his face.

I asked what are the main teachings of Param Pujya Swami Srila Prabhupada that are propagated and disseminated. Taking the name of his guru with great reverence, he said, "His books are the basis of his Krishn consciousness movement and the ISKCON organization. He used to consider Shri Krishn as the basis of his life and that of the whole world.

The biggest mantra for us is **Hare Krishna-Hare Krishna, Krishn-Krishn Hare Hare, Hare Rama-Hare Rama, Rama-Rama Hare Hare'**. Our aim is to Spread the sankirtan of Chaitanya Mahaprabhu, taking the philosophy of Shrimad Bhagavad Gita to the masses and how to save this life from the cycle of **"punarpi jannam punarpi maranam"** by pure loving devotion to Lord Krishn are some of the major teachings.



As long as I stayed with Sura Das Prabhu ji, I saw that all the while he was completely devoted to his Guru. When I told him about this, he said, "I am very fortunate to have a guru like Param Pujya Swami Prabhupada ji . We believe in Guru Parampara. Whatever I have got has come from Gurmukh, this belief is everything. We are devoted only to the Guru; the rest Guru will see. His grace is continuous and remains.

When I asked Prabhu ji, what do you like to do in your spare time? They said, "Where is the free time anyway? This is also true; Sura Das Prabhu ji is very busy. He gives discourses, does kirtan and continuously work on new projects. Even at this time, he is responsible for many important posts.

He is the President of ISKCON Kharghar New Mumbai, Member of Management Committee of ISKCON Juhu, Member of ISKCON India Advisory Committee. Also, he is the Managing Trustee of Bhakti Kala Kshetra. The workload of so many posts can only be done with loyalty and non-attachment.

I didn't know the time while discussing with Prabhu ji. Then he took out some sweets from a small steel box, put them in a beautiful box and gave them to me. Take this prasada. After that he left his seat and started praying in front of the idol of Jagannath ji, I came out of his room.

He came out of the room after a few moments and said, "Your Krishn Pragya is blessed by Jagannath ji. You keep doing your work". I too got overwhelmed by this divine message. I returned after taking the promise to meet again. The memory of this meeting really smells like the wet fragrance of night-jasmine flowers again and again.

By- Pawan K. Sethi
(Translated by: Nikhil Mishra)

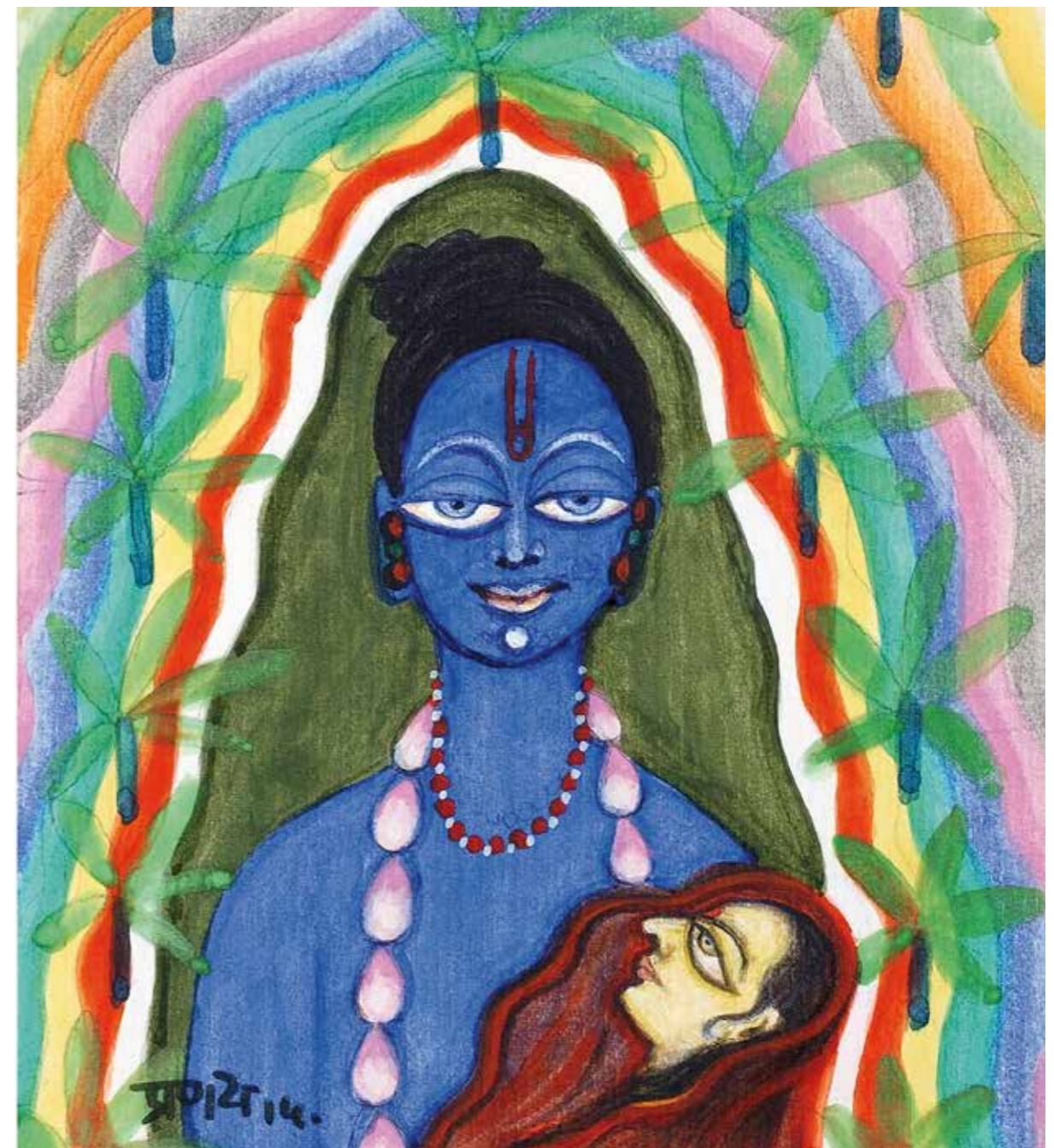


The Song of Kalindi

The Hindus divide the year into six seasons inserting the dewy season between winter and spring and the rains between summer and autumn.



Source: 'Indian Ballads And Other Poems' (Poetry, based on Sanskrit texts).
London Smith Elder And Co. 1868



The fresh wind blows from northern snows;
The nights are dank with dew;
A mound of fire the Smal glows;
The young rice shoots anew;
In mornings cool from reedy pool
Up springs the whistling crane;
The wild fowl fly through sunset sky;
The sweet juice fills the cane.
Come, Krishn! from the tyrant proud
How long shall virtue flee?
The lightning loves the evening cloud
And I love thee.

The breeze moves slow with thick perfume
From every mango grove;
From coral tree to parrot bloom
The black bees questing rove;
The koil wakes the early dawn,-
He calls the spring all day;
The jasmine smiles by glade and lawn;
The lake with buds is gay.
Come, Krishn! leave Vaikuntha's bower;
Do thou our refuge be;
The koil loves the mango flower,
And I love thee.

Low from the brink the waters shrink;
The deer all snuff for rain;
The panting cattle search for drink
Cracked glebe and dusty plain;
The whirlwind like a furnace blast,
Sweeps clouds of darkening sand;
The forest flames; the beasts aghast
Plunge huddling from the land.
Come, Krishn! come beloved one!
Descend and comfort me :
The lotus loves the summer sun,
And I love thee.

With dancing feet glad peafowl greet
Bright flash and rumbling cloud;
Down channels steep red torrents sweep;
The frogs give welcome loud;
From branch and spray hang blossoms gay;

The wood has second birth;
No stars in skies but lantern-flies
Seem stars that float to earth.
Come, Krishn! in our day of gloom
Be thou our Kalpa tree:
The wild bee loves the Padma bloom,
And I love thee.

The skies are bright with cloudless light,
Like silver shells that float;
The stars and moon loom large by night;
The lilies launch their boat;
Fair laughs the plain with ripened grain;
With birds resounds the brake:
Along the sand white egrets stand;
The wild fowl fill the lake.
Come, Krishn! let thy servants soon
Thy perfect beauty see:
The water lily loves the moon,
And I love thee.

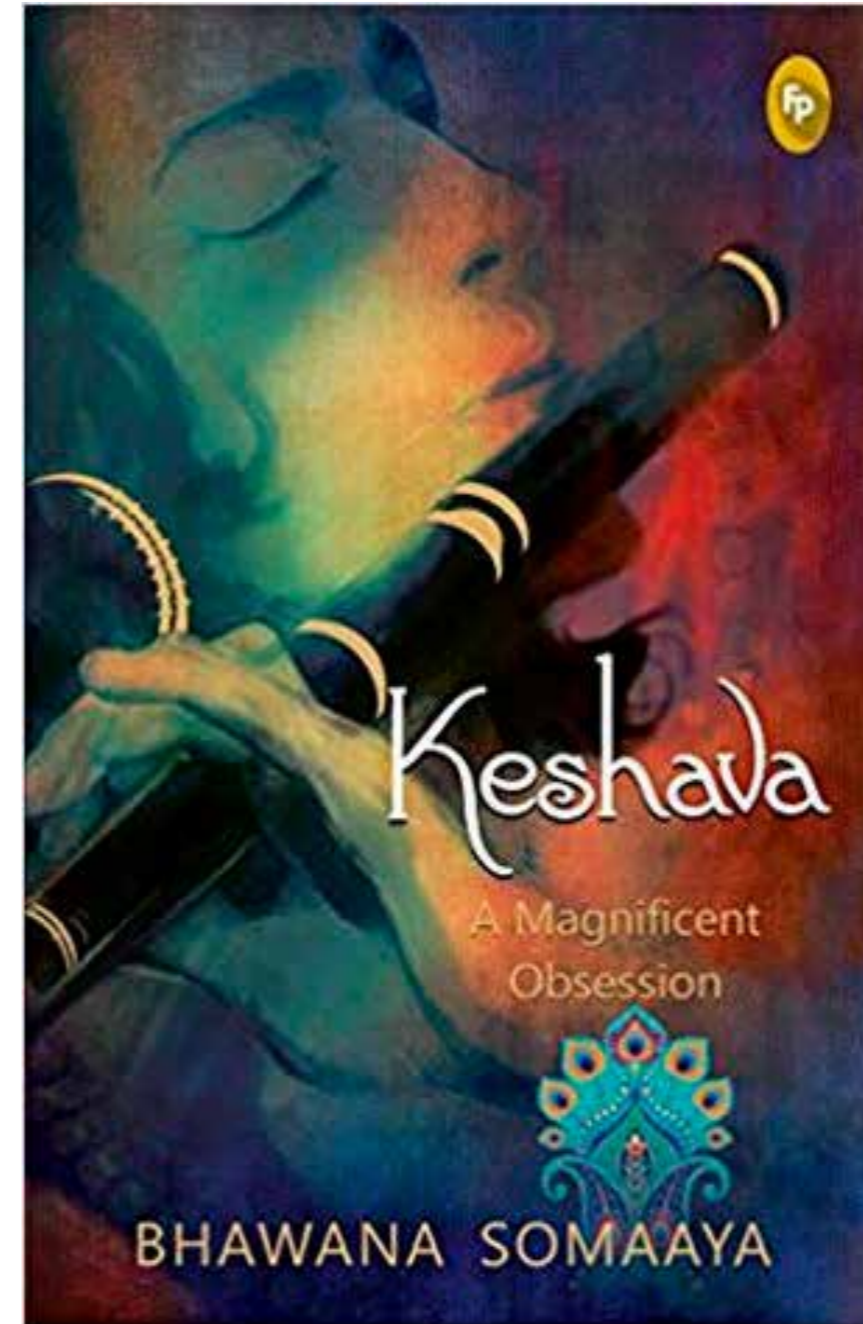
The morning mist lies close and still;
The hoar frost gems the lea;
The dew falls chill; the wind blows shrill;
The leaves have left the tree;
The crops are gone; the fields are bare;
The deer pass grazing by;
And plaintive through the twilight air
Is heard the curlew's cry.
Come, Krishn! Come, my lord, my own!
From prison set me free:
The chakravk pines alone,
As I for thee.

|| WILLIAM WATERFIELD

(1832-1907). British Civil Servant and Poet in India. Bengal Civil Service. Arrived in India in 1852, 1857 he was in Revenue Survey in Berhampore. In 1859-64 in financial department. His diaries, 1852-65, are kept in British Library. He knew Bengali, Hindi and some Sanskrit.

Keshava

A magnificent obsession



Krishn's magic is such, whosoever comes in his contact gets obsessed for him. It may be anything; living and non-living, he influences all, even a speck of dust of Braj is special because of his touch. Bhawana Somaaya's this book illustrates Lord Krishn's most beloved objects in the world, which have become symbols of Krishn. The most wonderful part of the book is it puts life into these objects as they have soul and feel elated because they are part of Krishn's presence.

However, I read quite a good number of books about Lord Krishn but Keshava has really impressed me because of its lucid and simple style and understandable choice of words. Bhawana has chosen a different style of narration for her this book. It is not a fiction; it is not just one story with characters and plots that lead to a definite end. It is more like someone is talking from heart and past is uncoiling to soothe heart. The big difference here is, narrators are not human beings, they are those objects who were part of Krishn's life and feel they are loved by Krishn. It made them special and immortal. It is as much true as every Gopika felt in MahaRas, Krishn was with her.

It seems as Bhawana Somaaya, shared an intimate relationship with these objects- Nature, Peacock, Kadamb Trees, Flute, Tulsi Plant (Basil), Lotus, Conch, Ashwattha Tree (Peepal Tree). They got a good listener in Bhawana and she penned their emotions as if every moment she became these objects. This is

evident in Keshava, there are 9 chapters. In eight chapters these objects talk so passionately about Krishn's love for them. In the ninth chapter Krishn talks about them.

Every page of Keshava keeps taking reader under its magical spell because love starts flowing from the well-placed words for sublime emotions.

Author: Bhawana Somaaya
Paperback: 240 pages
Publisher: Fingerprint! Publishing
Release Date: 5 May 2018
Language: English
ISBN-13: 978-9387779396
Cover price: INR 299

As one turns the pages of the book, different shades of Krishn's loving character colour the imagination of the reader.

Bhawana has begun her each chapter with a Sanskrit shloka and she explains it in very simple words. This takes the reader into spiritual ecstasy. Later Krishn's loved objects weave their stories with anecdotes from Krishn's life. It makes reader a witness too.

Here is what Peacock, shares:

Mother Yashoda says that I suit her Lalla's crown because we have blue in common. He wears yellow pitambar but is always addressed as Niladri. I reflect multiple colours. I am always described in shades of blue.

I hail from India, from Sri Lanka, from Myanmar, from Indochina, from Java, and also from Africa. Those unfamiliar with me cannot tell the difference but we instantly know when we have a migrant amidst us. Their plumages are of different shades and while all of us are genetically vain our temperaments vary drastically.

The Congo peacocks display their tails during courtship. Their feathers are comparatively shorter and their colours don't sparkle in the way I shine when I dance in the sun.

I am attractive and I know it, I am aware that my beauty casts a spell around me and I enjoy flaunting my long tail quill feathers whenever I have an audience because I love being watched.

My counterpart, the peahen, is not as boastful as me and it is also because her plumage is not as radiant as mine and her colours, a mixture of dull grey, brown, and green can never have the effect I have on my surrounding. She accepts my superiority and shies away from attention. She hides when she is being watched and the only time she displays her plumage is to ward off female competition or to signal danger to her young ones.

Bhawana's Keshava fills Krishn Tatva into the heart of reader that gives a feeling of peace and bliss. Readers may feel Krishn around somewhere smiling at them with his naughty wittiness or playing melodious flute in the Vrindavan of their hearts. I can say that Keshava-A Magnificent Obsession has the power of obsessing anyone and invoke Krishn within.



About The Author- Padma Shri Bhawana Somaaya has been a journalist for almost four decades, A well-known columnist, film critic and author of several books. Somaaya's Krishna: The God who lived as Man released in 2008. Keshava: A Magnificent Obsession is her second offering to Lord Krishn released in 2017.



Ritambhara

Attachment takes us to a kind of insanity. Attachment paralyses our sense of discrimination by which we choose the right and wrong. It overturns our power of taking decisions. The moment wrong of someone dear to us appears right, it is sign of our blind attachment.



Equanimity (Sthit Pragya) is possible only in the moment where Wisdom immerses in Self Realization. It become steady. Even odd circumstances cannot shake a man who has attained equanimity.



Raag means painted in color. Raag means attachment. Detachment means unpolluted wisdom. The moment wisdom takes us to the truth, no other colour can leave its effect on us.



Every path takes us to Krishn. There is no such path which we traverse with absolute dedication and determination and it does not take us to the feet of Krishn.



|| PAWAN K. SETHHI



Publisher and Editor-in-Chief of 'Krishna Pragya'.

Blue God Krishn's Devotee Pranay Goswami



Photograph: Mahesh Padia

It is a wonderful pleasure to share with the readers a pleasant experience of meeting a man immersed in colours, who is confirmed by rituals, an artist by soul and who has the image of Blue Krishn in his heart, whose devotion to Krishn flows in his veins. When I met Pranay Goswami, I found a special attraction in his personality.



Tilak on forehead, complete traditional Indian attire, slight smile on face, glimpse of Gujarati language in Hindi and simpleness in gesture. Anyone who meets Pranay cannot help but be impressed. That's what happened to me as our conversation *progressed.

Pranay was introduced to me by Krishn Pragya's design editor Mr. Jain Kamal last year. When I asked him for cooperation for Krishn Pragya, his words were very pleasant. He said very simply, "I will do anything for Krishn. I am grateful to Kamal Bhai for introducing him to me.

I will give you as many pictures as you want according to my ability. Just see if my style suits your magazine or not!! He sent some of his pictures right away. I was so much mesmerized by one of his paintings that I immediately sought permission to make it to the cover page of special edition based on 'Curiosity'. Which he readily accepted. Thus began the journey of my friendship with him.

Pranay Krishn is a follower of the Pushti Marg of devotion. He is a descendant of Param Shradheya Vallabhacharya Ji Maharaj, that is why he has inherited devotion for Krishn. Pranay Goswami, a resident of Baroda, was educated in Baroda itself. He obtained a degree in Fine Arts from M.S. University of Baroda.

Initially painted professionally and made more than 2000 paintings. Meanwhile, once Pranay went to visit Shrinathji temple, and a miracle happened. Seeing the idol of Krishn in front of him, his heart was overwhelmed. There he got inspiration, as if there was nothing else for him except the blue colour of Krishn. The divine activities of Krishn's life started playing like a movie in front of the eyes in a moment. Pranay was completely painted in the colour of Krishn.

As per Pranay, as soon as he bowed his head at the feet of Krishn in the temple of Nathdwara, he had a real vision. At that very moment, he resolved

that he would work only on Krishn's paintings. In his vision, Krishn's expressions and his divine activities are different from the traditional style. Which bears the mark of his originality. However, he is not only an admirer of Indian painting but is deeply involved in it.

When 'Pushti Marg' (a sect that worships Krishn as Lila Purushottam and delves in Krishn's love) was discussed with him, he told that Pushti Marg is one of the Hindu Vaishnava sects. It was propounded by the most respected Vallabhacharya Ji Maharaj. The Pushti Marg started in the 16th century. The basis of which is Shuddhadvaita philosophy.

The devotee who is independent of means for the devotion of Krishn, may the living beings bless the Lord. In this, there is a feeling that God himself is kind and shows mercy to the living being. This is Navadha Bhakti. This is love-symptom devotion. Which is confirmed by service. Pranay gets emotional talking about this.

He said that his uncle, respected Pratah Smaraniya Brajesh Kumar Maharaj ji resides in Kankroli, Rajasthan. He is a great scholar, and kept providing him special guidance. Due to which Pranay started believing in Navdha Bhakti and Prem Lakshna Bhakti. It seems to him that Krishn is doing daily Lila (divine activities). Every moment is divine fun. Pranay affectionately calls Krishn 'Thakur'. His Thakur always gives the message of love and love overflows from His every gesture.

When I said that Krishn's hair is not shown in his paintings, any specific reason for this?, He replied with a smile, "If you look carefully, the hair is tied in the form of a braid. Krishn's blue colour is the inspiration for 'The Vision of Blue God' series.

In Rishi Gargacharya's Gargasamhita, the image of Krishn appeared to be white, blood and yellow, but the shade of sky started giving the impression of blue colour, then Rishi Garga named him Krishn. He didn't stop there. He told, "The image of Krishn is 100 percent visible in Braj. Vrindavan is amazing, there is Thakur ji's temple in every house. Every particle there is drenched in devotion to Krishn. I also asked him some such questions which arose in the mind due to curiosity and eagerness.

Q- Pranay, which image of Krishn fascinates you?

Ans- His complete form, that's why I also depicted him as Kamalnabh (Lotus Naval). The child form of Krishn is hyperphysical. One just keeps watching.



Q- Which hymn (Devotional Song) is your favourite?

Ans- He said- The verses of Sura Das, the special one which I hum is-

*Dridh in charan kairo bharoso,
dridh in charanan kairo |*

*Shri Vallabha nakha chandra chhataa bina,
sab jag mahi andhero | |*

*Saadhan aur nahin ya kali mein,
jason hota nivero |*

*sura kahaa kahe, vividha aandharo,
bina mol ko chero | |*

(I have strong faith in the asylum of these feet, without the light of Shri Vallabh it is darkness everywhere. There is no other way to get solution. Sura Das says, in this darkness, he is the companion without price)

Q- What do you like most?

Ans- Nothing feels good except devotion to Krishn. My brushes and colours are dedicated to Krishn. I live by a lot of discipline. I follow the path of confirmation (Pushti Marg). I do not eat anything from outside not even tea.

Q- What would you do if Krishn suddenly physical-ly appears in your studio?

Ans- His presence is always in front of me. "Yes, if you are saying if He appears physically then!! Then I will hold his feet and say only one thing, keep accepting me and my work".

Q- Pranay, Where to from here in journey of life?

Ans- Pranay became serious and said - There is only one direction, I should go to the feet of Krishn and surrender.

The moisture in Pranay's eyes was expressing his devotion. I was standing with him in that room looking at the walls, the blue colour and images of Krishn all around, in the middle of the room bowls of colours, brushes and a painter like a mystic standing in white clothes.

I asked for leave and he bowed down and accepted the request. I came out of Pranay's room and while returning I kept thinking - Krishn bhakti takes one to the height of art, it is true. I have found that Sura Das, Meera, Haridas were drowned in Krishn Ras and one name of Pranay Goswami will also be added in the same series. Readers who want to buy Pranay Goswami's paintings or want to contact him can talk to him.

Pranay Goswami's phone number is +919327207712.

(Translated by: Nikhil Mishra)



How many shlokas (Shlokas) were there in the original text of Shrimad Bhagavad Gita? How many shlokas are there in today's Gita? What is the reason for this difference?

The 700 shlokas of Gita explained by Adi Shankaracharya are today considered as the original form of Gita. In this text, 574 are said by Shri Krishn, 84 by Arjun, 41 by Sanjay, and 1 by Dhritarashtra. This form of Gita has been recognized by later interpreters. But in the Kashmir tradition, there are 745 Shlokas. According to this, 620 Shlokas have been said by Shri Krishn, 57 by Arjun, 67 by Sanjay and 1 by Dhritarashtra. In fact, due to combining both 'Gita' and 'Gitasar', the number of Shlokas in the Kashmiri text has increased. Abhinavagupta's commentary on this text has 704 Shlokas. A translation of the Gita into the language of the ancient Java Island took place about 1000 years ago. There are only 528 Shlokas in this Gita, although we find more Shlokas in this version of Java in the 10th chapter of the Gita. It is possible that this text of Java remained in the form of the original Gita. 70 of the shlokas found in the ancient manuscripts found in Java are available in the same form in the present text of the Gita. Dayanand Sarasvati, the founder of Arya Samaj, does not believe in reincarnation and incarnation, so in his opinion, the 9th to 12th chapters have been added later in Gita, and 2 to 10 Shlokas in each chapter are later additions. He has accepted the difference in

the number of Shlokas of Gita regarding philosophical opinion. Despite this, the form of the Gita presented by Shankaracharya is valid today, which has 700 Shlokas.

How many Gitas are there in Mahabharat? What is their meaning?

The meaning of the word 'Geet' is that which is sung. Since Upanishads are considered to be the root of all welfare teachings, and the word Upanishad is feminine, hence the word 'Gita' is used in the feminine gender. The sermons given by Shri Krishn under Bhishmparva of Mahabharat (1) are famous by the name of Bhagavad-Gita but didactic episodes of other texts are also known as Gita. Uddhav-Gita, Ram-Gita, and Parashar Gita are the contexts of such teachings which are found in various Purans. Many episodes in Mahabharat are also known as Gita. Scholars have explored 94 Gitas in which (2) Parashar Gita is the largest spread in 290-98 chapters of Shanti parva. Apart from this, (3) Shadjagita, (4) Pingala Gita, (5) Shampak Gita, (6) Mankigita, (7) Aajgar Gita, (8) Harit Gita, (9) Vritra Gita, (10) Putra Gita, (11) Kam Gita, (12) Hans Gita, (13) Narad Gita and (14) Uttar Gita, these 14 Gitas are also considered. In ancient times, Muni Parashar told the definition of religion to King Janak. Bhishm narrates the that incident of Parashar and Janak to Yudhishtir in Shanti Parva in the name of Parashar Gita. Shadjagita is in the Apad Dharma Parva of



(The Sun's orientation towards the North direction), one day Krishna came with Yudhishtir to see him. First of all, Krishna praised Bhishm's qualities of bravery, tolerance, sharpness etc. and in the end urged him, "Yudhishtir is very sad due to the death of his relatives in the war, so Pitamah, I want his sorrow must be removed. This only you can do Pitamah by explaining Dharma to him." Thus, according to the next chapter, Bhishm praised Krishna as a deity. Bhishm prayed to him, "I have come to your shelter, you do good to me". On this Krishna promised him salvation. In the end, Krishna said that you should preach religion to the Pandavas. Citing the difficulty of being pierced by arrows, Bhishm described himself as helpless to speak. Then Krishna gave him a boon that nothing would happen to him, he would not feel pain, unconsciousness, unrest, hunger, thirst etc. His intelligence would also remain as sharp as before and there would be no change in his speech. After this, there was a conversation between Krishna and Bhishm in the 54th chapter. In this, Krishna had said that with the effect of the divine knowledge that he had given him (Bhishm),

Shanti Parva, in which the thoughts of these six persons are there. These six persons are five Pandavas and Mahatma Vidur. Pingal Gita is in the form of a dialogue between Bhishm and Yudhishtir in the Moksha Dharma festival of Shanti Parva itself. The sermon that Bhishm had heard from a sage named Shampak, is told to Yudhishtir in the Shampak Gita. In Manki Gita also, Bhishm narrates the teachings of Manki Muni to Yudhishtir. In the Aajgar Gita, Bhishm tells Yudhishtir the things that a disinterested Mahatma had said to Prahalad in the past. Similarly, Hirata, Vritra and Putra Gita are also teachings given by Bhishm to Yudhishtir. Kamgita is a sermon given by Lord Krishna to Yudhishtir which states that by giving up this feeling that it is mine, the fear of the mind goes away i.e., if one looks at the relationships and materialistic things with a sense of detachment. In the Hans Gita, Bhagwan Krishna himself teaches Moksha Dharma to Bhishm and Yudhishtir. Here Bhagwan was in the form of swan. Narad Muni teaches renunciation to Shukdev ji in Narad Gita. Uttar Gita is in the Ashvamedhika Parv (segment) of sub-section Anu Gita. Later, when Arjun forgot the Gita's 18-chapters, Krishna revised the entire Gita to Arjun, this is known as Uttar-Gita.

whatever he would preach about religion would be considered as Veda's words. Krishna further said, "By following Raj-Dharma in the right form, the public attains salvation, therefore Moksha-Dharma is also contained in Raj-Dharma itself. That's why O Bhishm, you should instruct Yudhishtira about Raj-Dharma, how the subjects should be followed. I do not see anyone else preaching better than you in this matter." After this, Krishna took Yudhishtir forward and made him stand in front of Bhishm. Bhishm started preaching.



II PANDIT BHAVNATH JHA

(M.A. (Sanskrit), Sahityacharya) A well-known author of Hindi, Sanskrit, and Maithili languages, Pandit Jha is a thinker, author, interpreter and commentator of books in Hindi and Sanskrit and an expert in manuscripts and rock inscriptions. He is widely hailed as a researcher and translator too. Author of celebrated books like 'Buddhcharitam' (बुद्धचरितं), 'Bhroonpanchashika' (भ्रूणपंचाशिका), Pt. Jha has edited 18 books and penned and published more than 10 research papers. At present, he is the publisher and editor of 'Dharmayan' (धर्मयान), published by Mahavir Mandir Patna, Bihar.

(In this regular column, questions asked by seekers are answered by Pandit Bhavnath Jha)

What conversation did Bhishm have with Shri Krishna when he was on his death bed?

In Mahabharat's Shanti Parva Raj-Dharmanushasan (Dharma of Governance and Discipline) chapter 50, there is a reference that when Bhishm Pitamah was lying on the bed of arrows in a painful state and waiting for Uttarayan Surya,



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