

OM SAI RAM!

WELCOME TO THIS QUESTION AND ANSWER SESSION,

Q. 321, CLARIFYING MORE “KRISHNA” FALLACIES!

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*This text excerpt is taken from Prof. Anil Kumar's book
“Sathyopanishad, Vol. 2,” pages 366-373*

Swami! Krishna was surrounded by eight consorts and is stated to have been associated with 16,000 Gopis, cowherdesses. It is very disturbing and embarrassing to hear of Lord Krishna's many wives. Kindly enlighten us on this matter.

Bhagawan: This is what you have learned from movies, isn't it? Krishna of the *Bhagavata* was totally different from what you know about Him. It is because of such perverted and distorted versions that the number of atheists has been on the rise day by day and devotion is declining. The eternal, non-dual and divine truth is viewed from the ephemeral, worldly norm and perspective. This is the unfortunate situation in modern times. The scriptures want you to consider the world as a divine manifestation, but to take God too in a worldly way. God is free Himself, and it is only He who liberates you from bondage to the world.

Tell me, who were the eight consorts of Krishna? Every human heart is a lotus flower with eight petals. These eight petals are the eight consorts. In the human body there are the seven mystic chakras. The one at the bottom of the backbone is *muladhara* and the seventh on the top of the head is called *sahasrara*. *Kundalini* ascends from *muladhara* to *sahasrara*, in the state of *Samadhi*. Now, *the sahasrara* chakra is compared to a thousand-pedalled lotus. Each of the petals has 16 shades or faces. Thus, they add up to 16,000, representing the Gopis whom Krishna is said to have been associated with.

Actually, Krishna was a young boy while he was in Brindavan. All those Gopis were elderly married women. They played with Krishna as they would with their own children of the same age group. To those Gopis everything looked as if it was filled with Krishna. The kumkum they put on their forehead was blue. They wore blue bangles and blue saris. Every article they used was blue. Why? The reason is, Krishna was blue in complexion. In their devotion to Krishna, they excelled Narada and all the other celestial singers. The Gopis had more intense love for Krishna than for their husbands. They remained in a state of joy and ecstasy, singing His glory all the time. They grew immensely restless when they had even a momentary separation from Krishna.

When Krishna left for Mathura, the bodies of the Gopis appeared as though they were burning and writhing in unendurable pain, due to their separation from their beloved Krishna. They blamed and accused Akrura of taking him away from them. Theirs was

the bliss of *atma* or spirit. Your feelings are worldly, physical and narrow. Therefore, you view the sublime from the standpoint of your own sense of perception. Truly speaking, none can estimate the standard, the depth and the level of devotion of the Gopis. Their devotion to Krishna ever remains immeasurable and unfathomable to the ordinary mortal.

Swami! Radha was an ardent, intimate and ideal devotee of Krishna. She represents ananya bhakti, infinite devotion, matchless and unconditional, and as we hear you speak on Radha bhakti, we get lost in the ecstasy of devotion. Would you please tell us more about Radha's bhakti?

Bhagawan: Textual knowledge can't confer devotion. You can't get it from any Guru. No friend can make a gift of devotion. It should be born in one's own Heart. It can't be stuffed into your heart. The devotion of the Gopis was pure and selfless. It was steady, unshakeable and unwavering. Radha was the most prominent among them. She felt herself one with Krishna, *tadatmya*, total identification. Radha had only Krishna *trnsna*, thirst or desire for God, and not *lokatrnsna*, worldly desire.

One day, Krishna went to a nearby place in his vehicle, along with Rukmini. All the inhabitants of the place gathered there and gave them a tumultuous welcome, exceedingly jubilant.

Rukmini noticed Krishna gazing intently at a person to her side. That person too was casting looks on Krishna. Krishna softly said, "Rukmini! Do you know Radha? She is an ardent devotee of mine." Hearing this, Rukmini got down from the vehicle and rushed close to Radha and after exchanging pleasantries invited her to spend some time with her in the palace in Dwaraka.

Accordingly, on the following day Radha went to Dwaraka. Rukmini received Radha at the main entrance and escorted her into the palace. Radha stayed with Rukmini in the palace for some time, talking about Krishna and singing the glories of Krishna. They began sharing the joys of their experiences with Lord Krishna. Rukmini served hot milk to Radha so that she could be with her for some more time and talk a little longer about Krishna, as she would sip the milk slowly. But Radha gulped the whole cup of hot milk at once. All the same, the conversation went on for some time and then Radha left the palace for her village.

Krishna returned in the evening, very much tired. He said to Rukmini, "Rukmini! Look! I am very tired and exhausted. I have a burning sensation in my feet, it is unbearable." Rukmini noticed some blisters on His feet and wondered how and why such a thing happened to Him. Krishna then said, "Rukmini! You served very hot milk to Radha this afternoon when she came to visit you in response to your invitation, didn't you? Radha drank the whole lot in one gulp. As my feet are located in her heart, the hot milk spilt on my feet and so you now find blisters there, where I feel the burning sensation." This was the level of Radha's devotion.

One day, to test Radha's devotion, a Gopi gave her a pot with holes to fetch water from the river Yamuna. Radha didn't notice that. She was constantly repeating the sacred name of Krishna as she was dipping the pot in the river. With her every utterance of Krishna's precious name, one hole after another got cemented. The pot never leaked and Radha brought home a pot full of water. That was the height of her devotion!

In the very name 'Radha', 'R' signifies 'Radha', 'A' is 'Adhar' or foundation, 'D' signifies 'Dhara' or continuous uninterrupted flow and the next 'A' means 'Aradhana' or worship. Her devotion was unflinching like a *dhara*, continuous flow, like oil. As Radha repeated the name of Krishna, Krishna also thought of Radha repeatedly. This is the link and the intimacy between a devotee and his or her personal God or Deva.

Swami! We understand that the Pandavas could face problems, troubles and tensions because of the infinite grace of Lord Krishna. It is most gratifying to note God's concern and love for His devotees. Kindly give us a notable instance.

Bhagawan: Yes, Yes, and Yes. This is the truth of truths. It is not wholly correct to say that God loves, No. **God is Love, Love is God, Live in Love.** How? You may at the most love one or two. But, if you become love, if you are love itself, it becomes infinite and you love all. So, don't become a lover but be love itself. You can realise God only through love, as He is the embodiment of love. You can see the moon only through moonlight. Similarly, through love, you experience God who is love and thus, enjoy bliss.

The Pandavas could face all difficulties because of the blessings of Lord Krishna. It was their unconditional love for and surrender to Krishna that made them accept every dangerous situation or every challenging moment as His will and blessing. Krishna was ready to do anything to save them from all kinds of disastrous situations.

The Pandava brothers along with Draupadi and Kunti were taking a stroll in the forest and saw a big fruit -- big enough that it could be divided among all of them for their dinner. Draupadi went close to that big fruit and tried to pick it up but in vain. Then Dharmaja assisted her in lifting the fruit, but met with the same result. Both of them were exhausted. In the meantime, finding that Dharmaja and Draupadi had not yet returned, Bhima and Arjuna went in search of them and located them. They too extended their helping hand in lifting the fruit and failed. Finally, after some time, Nakula and Sahadeva joined them and all of them together could not move the fruit. Then they noticed something moving just under their feet. It was all black hair spread wide on the ground like a carpet. They lifted their heads, looked around and noticed that these long hairs were those of a sage seated in penance at a distance. The sage was none other than Romarshi. ('Roma' means hair and 'Rishi' means sage)

The sage was about to open his eyes. He was doing penance for a long time for this fruit, which would make him free from thirst and appetite. The Pandavas were there, near the fruit and were trying to take it home. They felt guilty and were afraid that the

sage might curse them. Draupadi immediately prayed to Krishna, seeking His divine intervention to save them.

Krishna appeared in front of her, enquired about the problem and said, “Look Draupadi! It is true that I come to the rescue of my devotees, but am also a *rshimanasasancari*, dweller in the hearts of devotees. What you have done is wrong. Romarshi did great penance for this fruit, which you wanted to take away. In a fit of wrath, if the Rishi curses you, how can I help you?”

Then Draupadi fell at Krishna’s feet and said, “Oh Lord! We are left with none. But for you, we wouldn’t have survived like this. We admit our mistakes. Please pardon us and save us from the danger of the sage’s curse.”

Then Krishna said, “Alright! But note one thing. Act strictly according to My instructions. Now, I will go and be with Romarshi and begin conversing with him. You come there exactly ten minutes later.”

Krishna went to Romarshi, who received Him with all devotion and sincerity saying, “O Lord! It is we who should come to you. All our penance and austerities are meant only to reach you. How shall I estimate my good fortune now? The Lord Himself has come to see me!”

Krishna started talking to him and spent ten minutes when the Pandavas arrived there. Then Krishna prostrated in front of every one of them, including Draupadi. Watching this, Romarshi concluded that these Pandavas before whom even Krishna prostrated must be Rishis of the noblest and highest order. Then Romarshi too prostrated and did *namaskar* to the Pandavas as Krishna did. Thus, his anger was pacified. He cooled down. He couldn’t curse those whom he had reverentially greeted.

This anecdote speaks volumes of the unfathomable love of God for His devotees and of the extent to which He would go in order to protect them. But, it is needless to say that the devotee should also be worthy of His compassion.

Prof. Anil Kumar will share more devotional stories from Bhagawan Baba in the next session. Thank you for your time,

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