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Vijayawada Gurupujas - 2013

Rukmini Kalyanam - Discourse 4 (After Prayer)

In this stanza, Krishna is called "Maninichittachora", which is one of the significant names of Lord Krishna. It signifies that the form of Lord Krishna is very beautiful that it steals (Chora = stealer) the Chitta/Mind of all women (Manini = Woman). The same applies to Rama as well. When Rama reached Mithila Kingdom along with Viswamitra, to attend the Swayavara of Sita, as he walked along the streets, women in all the houses along the streets, on seeing Rama, felt that he is the most eligible one that a woman can marry. So Rama stole the minds all the ladies in such a manner.

There is another deeper meaning here. Generally to any aspirant, his own Mind/Chitta is primary hindrance in the path of ascent, followed by ego and hence one needs someone to steal that mind and decimate the ego, to enable us progress in the path. As long as there is Mind, it causes sadness to us. Lord Krishna is that ONE being referred to here and all aspirants are females before him.

Here, Manini means one who is shy and generally women or ones with feminine nature are more shy compared to men. One feels shy only when he feels that he exists in a human form. If existence is forgotten, one does not feel shy. Take the example of a mad person, who lost his mind, doesn't care of his attire whether he is wearing clothes or not because he lost his thought of having a body and it should be covered, etc. Here, the devotees too, in divine presence, lose the bodily thought. So the Lord is one who steals the mind of his devotees. This mindless state cannot be achieved by any amount of teaching or personal practice unless one forgets oneself in Divine alignment.

If you closely observe, we, sometimes, enter such a mindless state after we invoke Master CVV during our prayer and time passes by without we knowing anything. Here it is not the form of Master CVV but the energy coming from him that causes a similar experience. Master CVV arranged the energies in such a manner that we get this state very easily in prayer. Master EK experiences Krishna's presence a lot, during his childhood and he later experienced the presence of Master CVV. He writes "There is not an inch of a difference between both the experiences I had."

So that is meaning of Maninichittachora. In the book "Music of the Soul", it is written that Giri Sarma, Prateechi, Ruta and other experienced such a mindless state by Krishna's grace. The path of Master CVV gives us similar experience and that is Master EK says that this path is direct path to Divine and it is the path of Bhagavata. Even if you go to Kumbha Mela, you can see many Sanyasis who come from remote places and remain in complete alignment with divine. They remain naked but do not feel anything because they are not aware of their bodily existence. Even the poems and stanzas of Bhagavatam written by Potana, in Telugu, are so very devotional because he wrote it complete divine alignment and he never felt that he was writing Bhagavatam.

Rukmini first speaks about the qualities of Krishna and now is speaking about her experiences. She tells “The qualities you possess are such that every girl wants to marry you and I am no exception.” She further tells “You are the only lion among all the Kings of the world.” Krishna used to appear completely different from all other Kings. Rukmini also tells “It is not my attraction that I want to marry you. Do not think so. My love is true.”

In the next stanza, she calls him “Purusha Murthy” which means Krishna is none other an embodiment of the Cosmic Person in all completeness. All the beings and creation emerged from him. Rukmini tells “I belong to you and no one else.” She compares Sisupala to a fox. How would it be if a fox wants to own something that belong to a lion? Sisupala is so ignorant and foolish that doesn’t know what he is wanting and to whom that belongs to.

In Ramayana, Ravana did a similar mistake when he wanted to possess Sita. In one of their conversations, Sita shows Ravana dry grass signifying that if I wish, I can burn you with my fiery vision just as one can burn this dry grass. Sita is an embodiment of fire and she never feared that Ravana would do something to her. In fact, Ravana feared to touch Sita without her consent. Sita was sad when she remained as a prisoner to Ravana because she knew that Rama would feel sad without her. Rama brought her to the forest with all responsibility and she knew that Rama would be deep sorrow thinking that he failed in his responsibility of protecting Sita. That was the major cause for Sita’s sorrow. It shows the love that Rama and Sita shared. If a husband or wife is concerned about the welfare and good being of their spouse, it indicates their love. If the husband says “I did so much for you. What did you do to me?” and wife reciprocates with a similar question, it cannot be called love. Love is in showing concern for one another and not in calculating and expecting favours from the other. We know how to demand in the name of love but we don’t know how to offer. That is state of majority in the present generation. You will not feel difficult or hard to do something if you do it out of love for someone.

So Rukmini tells that there is a fox that is trying to gain that which belongs to Krishna. “Even my brother is planning to give me in marriage to him, out of his ignorance”, say Rukmini to Krishna.

Earlier days, girls used to Vratas (a kind of ritual) in worship of Lord Vishnu with an wish that they should get a good husband. They used to spend time in offering services to needy and to Great Sages, Rishis, etc. when the latter visited their places. This used to be a great form of value education to the girls. This value education among the present younger generation is missing a lot.

Rukmini prays “If at all my services to the Sages, Rishis, needy, etc. and my Vratas to the Lord are true and ardent and for welfare of all, in my previous births, may Krishna, the son of Vasudeva, be my husband.” So here it is told what a girl must do to get a very good husband like Krishna. If, without doing any of the above, either in previous lives or in this life, the girl leads a objective life like an animal, she cannot expect to get a good husband. The girl, here, also means an aspirant who aspires to marry the Lord. The above must also be done by an aspirant. Each being is a belonging of the Lord. Each one of us belongs to HIM. Due to our ignorance, we do not recognize this fact. So the above prayer that Rukmini does not apply to her alone, it applies to each and every aspirant who wishes to realize the truth, the Divine.

For every aspirant, there will be a continuous fight between divine and diabolic forces happening inside. One side there will be selfish thoughts that try to make space with its logic objective profit and loss and other side there will be a set of thoughts that try to inspire you to follow the path. The former tries to dominate the latter by saying that those who followed the path to divine, faced lot of difficulties in their lives and had no comforts, so do not follow such impractical ways. An objective minded thinks that a devotee is impractical and that he is very practical. With such an intelligence, he gets falls into a mire of problems unknowingly. Generally personal intelligence is the cause for all problems. For this useless logic to disappear from your mind, one should follow the above instructions, just as Rukmini did.

Rukmini tells “I am ready to come with you if you come and take me.” A boy taking away a girl from her house, in order to marry her, is not wrong as long as the girl is completely willing to go with her. So Rukmini is suggesting a straight route to Krishna. She did not ask him to convince all the people at her home and then marry her because there was not much time left. The marriage of Rukmini was scheduled shortly. So she requests Krishna to come the next day itself. Kings like Jarasandha, Sisupala and others will try to bind me, you have to win over them and take me.

These kings, here, are like many kinds of darkness (anger, selfishness, pride, ignorance, prejudice, strong desires, etc.) that prevents us from reaching the Divine. We should pray to the Lord that they are eliminated and realization happens. We cannot contain them on our own. Rukmini is showing her preparedness and aspiration to reach Krishna. Once we are prepared and have the necessary aspiration, no other permission is required. Each being belongs to the Lord and everyone has a right to reach HIM.

There are many layers surrounding each being who is a pulsating consciousness. We enter into each of the layers and get stuck in each of them. That is why we feel so much pain when we are pulled out of those layers at the time of death. And generally people are allowed to die unconsciously so that this pain can be avoided. We don't know how to get into the layers starting from birth and hence we don't know how to get out. The day you know how to get out, Yama need not pull out because he knows you would come out yourself.

Here Rukmini, a princess, is living in a Royal palace and her marriage is planned to take place in that palace. There would be many relations and friends coming for that marriage and if Krishna takes her from that palace, a fight might take place resulting in the death of some relatives. Rukmini did not want that to happen. So here she is giving an idea that she would come out of the palace and Krishna can pick her up then. There is a tradition that the bride is to perform the worship of Divine Mother, in the form of Parvathi or Gowri, before the marriage ritual. Rukmini tells Krishna that she would come out of the palace for performing the worship of Divine Mother and he can pick her up then.

The important part is in coming out of the palace or town or body & its layers, in the case of an aspirant. That is the primary objective in we treading the path of Master CVV. We should be able to separate of the layers surrounding us and then worship the divine so that he can come and take us from there. The Lord would not come inside but a Master would come to help you out. He removes all the impurities that cause hindrance to you on the path and transforms you tremendously. He tackles the impurities in

you very skillfully that we do not even know that he is purifying us. He almost works for you like a servant. Never think that it is all due to your daily practice and prayer that everything is happening. We are unaware of the work of a Master. We know it only when we pass the final test, how much effort he has made to train you and how much he arbitrated with the Lord to make you pass. That is the Master, the teacher, the Guru. He wants to grant us the highest but we are always after petty things. Think about it.

Rukmini finally tells Krishna “I have the highest compassion for you and I cannot live without you. I will not marry anyone except you. I do not have any other interest. If required, I will lead a life in your remembrance even for the next 100 lives but will not marry anyone else. This is the Vow I take.” Those who are in such a state can only be called devotees.

Rukmini continues “All my beauty is useless, if it does not belong to you. My life without experiencing you is useless. My eyes, which cannot see you at all times, are worthless.” All these are the feelings of a devotee.

“I do not want a life which is not lead in service to you.” There is no greater happiness than being a servant to the Lord.

After giving the message of Rukmini to Krishna, Agniyothana now speaks in his words about Rukmini to Krishna. “She is no ordinary lady. Her face is as beautiful as the moon. Her voice is so sweet that it gives one happiness just by listening to her.” In this manner, Agniyothana describes the beauty of Rukmini to Krishna and finally says that one cannot find a lady like her.

“She is a perfect match to you and you are a perfect match to her. You both shall marry and there is no other option. Your marriage will result in the welfare of the whole world. Go to her kingdom, defeat all the enemies and bring her and marry her. It would be auspicious for the whole world.”

When a being becomes a Mahatma, that is he reaches the divine, it is great festival for the whole world. When a being reaches such a state, all the Grand Masters on the planet and even Mother Earth celebrate such an event.

After patiently and enthusiastically hearing all the words of Agniyothana, Krishna smilingly speaks now. Krishna already decided by then that he would marry Rukmini and so he was very enthusiastic hearing the words of Agniyothana.

Krishna tells “I love Rukmini very deeply and sometimes I do not get sleep thinking over her. I will marry her at cost her by defeating all the forces who try to stop our marriage from happening. I will start to the kingdom of Vidarbha immediately.”

What does this mean? So much the devotee aspires for the Divine, so the much Divine also wishes that devotee reaches him and craves for his welfare all throughout the path. The Lord stands by his devotee at all times like a father to his son. As it all happens in secrecy, we feel as if we are doing everything and we are facing all the problems all alone. You take a step and he will take 10 steps to make you reach him but he waits until you take the 1st step. Remember! The day from which you ardently orient towards the

Lord, from that day, he stands by you and ensures your progress. After some initial progress, he sends a Master to help you out. It all depends on your orientation and how ardent your prayers are.

Even after this initial orientation, there are many hindrances that a aspirant faces in the form of his own pride, desires, ignorance, jealousy, attachments, etc. The Lord knows that they exist and helps you out in various ways to defeat them.

So after that conversation, Krishna and Agniyothana began immediately in a chariot and overnight he reached Vidarbha. He covers a very long distance in a short period. If you calculate the time to travel from Dwaraka (now in Gujarat) to Vidarbha (now in Madhya Pradesh), it takes almost 16-18 hours in a train and Krishna covered that distance in a night. Such is the speed of the Lord when he comes for his devotee.

At the same time, many kings came to Vidarbha in a bid to stop Krishna. Meanwhile, Rukmini spends her time in worshipping the Lord ardently. There are some poems describing the worship of Rukmini which we will discuss in the next Gurupujas followed by the later part of the story.

Let us go back to our places and gather here next year for continuing ‘Rukmini Kalyanam’.

-Swasthi