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"Sri Krishnashtami - Lord Krishna's Birthday Celebrations"

Discourse 1 by Master Kumar Garu on 21th of August 2011, at Krishna Ashram, Vizag.

Greetings to all on the occasion of Sri Krishnashtami.

Lord Krishna is born on the night of this day. We should try to be in his presence so that he is born in us as well. Mind is the lord of senses and the being is the Lord of the mind. When the being is oriented towards the divine mother, the Brahman or the cosmic essence comes through the mother and descends into us.

So I will read some pages and give explanation from the book "Purana Purusha " written by Master EK on Lord Krishna in the evening today. That will help better orientation towards the Lord and the Lord will grace us with his presence.

So we did this Puja and fire ritual in the morning and we will continue to be in the presence of the Lord the whole day.

-Swasthi.

Discourse 2 by Master Kumar Garu on 21th of August 2011, at Radhamadhavam, Vizag.

Today is the grand occasion of the birth of Lord Krishna as given by our elders in our Scriptures. It is the birth of the Lord in all his splendour. He cannot be called an incarnation. In an incarnation, a part of the divine energy descends but here the divine personified as Lord Krishna in complete splendour. The birth of Krishna is not normal.

His birth was not known to even the cosmic intelligences and all Seers. Only a few Seers came to know that the Lord was going to take birth on earth. Master EK gave some incidents relating to the birth of Lord Krishna in 4 books and one such book is "Purana Purusha". He could give those books in a splendid manner due to the vision he had.

A voice was heard in the sky before the birth of Lord Krishna that the Lord would descend but no one knew where and when he would be born. There were many speculations on his birth. So I will read and if necessary explain some important incidents relating to the birth of Krishna as given by Master EK in "Purana Purusha".

There are 8 natures in us constituting the 5 elements and the 3 qualities. If we are not in alignment with the Lord, these 8 natures bind us and we face ups and downs in life. So reading and listening to the story of the descend of the Lord would help us strengthen that alignment with the Lord and the 8 natures would not bind us.

Master EK initially begins the book Purana Purusha with a beautiful description of the seasons and weather that was pervading the world and India. We should have an understanding of seasons and their significance to be able to understand the sublime description given here by Master EK.

(Master is reading the description given by Master EK).

There was rain and wind around. It was a cyclone. It was rainy season at that time of the year. Seven Seers were walking in a hilly area in such weather. Who are those 7 seers will be told later. They did not fear the cyclonic weather but they were enjoying it. Now their names are given one after other.

First one is Sage Vyasa. He tells "Sage Narada has asked us to do a Yagna by name Saptaha Yagna for 7 days. I think it is for the purpose of the purification of the 5 elements for a grand happening."

Sage Parasara says "The 5 elements present on earth are not that pure. That is why the minds of the humans, whose bodies are made out of these 5 elements, get impure thoughts at times. So they are to be made suitable for a divine descend to take place." So the 2nd sage here is Parasara. Parasara is the World Teacher then and Vyasa is his son and Maitreya is his disciple. In the higher circles, it is considered that earth and the elements on it as non-sacred.

The 3rd Sage is Maitreya. Maitreya says "The chanting of Vedic Mantras results in the purification of the 5 elements for the formation of a divine body."

So here is a secret for us. By chanting the Vedic Mantras daily, the 5 elements in our body are greatly purified. That is why Master EK instructed to read the Purusha Sukta and Sri Sukta daily and if possible even other Suktas. The purity of the 5 elements in us greatly determines stability of our mind. We get only good thoughts. Unnecessary thoughts do not touch us.

Sage Suta, who is a disciple of Veda Vyasa questions "Already there is a body formation taking place in the womb of Devaki (mother of Krishna). So what is the use of these purified elements? How will they affect the body already growing in the womb of Devaki?"

Sage Sanath Sujata answers "The 5 elements in the body undergo regular transformations. The 5 elements in the body already developing in the undergo transformations by the power of the Vedic mantras. The 5 purified elements result in the formation of an etheric body which is embedded onto the body that is already developing in the womb of Devaki." So the quality of body for Krishna is much greater compared to all other human bodies. He has a super-natural body.

Then Sanath Kumara says "The Vedic mantras that we are going to chant in this Yagna hold much greater energy than the Vedic Mantras that we regularly chant. I realized this when a grand incident happened when I went to Madhura a few days back."

I started reading the book from 17th chapter. There is lot of background story before this Yagna was started by these sages. The story of Sanath Kumara going to Madhura and related events are given in the previous chapters. We do not have time for all that now.

Then they hear a lion roar. They see a lion running out of a cave. It is the an announcement of the arrival of the divine mother. Her vehicle which is the lion appears first and then the mother gives her presence.

All the 7 sages see the divine mother in the form of "Saila Putri". They bow and pay homage to the Mother in great veneration and respect. She brings a 5 year old boy (naked) with her. He was very beautiful. She tells them "The name of this boy is Guha. I brought him from the cave of space (ethers). It is for the presence of this boy that the Vedic Mantras are chanted."

So this boy is none other than the divine himself. The cosmic essence has come down as a boy and the Cosmic nature brings him. That is why Krishna says in Bhagawadgita "I am born out of the nature which came out of me and you are born out of the qualities that come out of that nature."

The mother continues "This boy is beyond the nature and is never affected by it. If you wish to see how this boy embeds himself onto the body already developing in the womb of Devaki, you need to do the Saptaha Yagna as instructed by Narada."

So here we need to understand that this Yagna is not to the help the Lord but to understand how the Lord enters the womb of Devaki. It is foolish to think that the Seers help the Lord. A disciple never helps the Masters. It just appears so. It is for our uplift and knowledge that we are allowed to do something which appears as if we are helping our Master. So never feel that we are helping the Lord or Master.

After the mother completes her instruction, Saila Putri, Guha and lion disappear into a cave.

So to start the Yagna, the 7 Seers go to a river to take bath. Then they started the chanting the Vedic Mantras begins with "OM". The sounds that were the combination of the Vedic Mantras they chanted and the sounds of the nature due to cyclone were unheard never before. The seers didn't even know what to name the new sound they heard. Veda Vyasa gives a great description to the sound that they hear.

It was night time and Sage Parasara went into a dark cave all alone and stayed there all night. He came out in the morning and others question him what happened all night. But Parasara remains silent. Later tells "I will go in the cave every night and will come back in the morning." We should understand that the cave told here is the inner cave which is the heart centre. No one knows what he was doing in that cave.

All this scenes were in seen by devaki in her dreams. She tells Vasudeva (father of Krishna) all that she saw in her dream. Vasudeva just smiles and says "Fine!"

So the 7 seers go to bath again in the morning. They eat some fruits and drink the waters of Ganga. The 2nd night they see grand scenes happening in space. Veda Vyasa gives description to what they see. Parasara was in the cave all night. All this scenes also appear to Devaki in her dreams and she again describes them to Vasudeva.

The 3rd day Parasara again comes out of the cave and that they take bath and eat some leaves. They continue with their Yagna. Here Yagna means chanting of Vedic Mantras. There is no proper set up to do some fire rituals and all. So there is only chanting of Vedic Mantras all day. Again Parasara enters the cave.

The sky was clear. That night the seers see an assembly of the cosmic intelligences. It was a similar thing that happened at the time of formation of Cosmic Person. The cosmic intelligences were taking their place in the body of the Lord as it happened during the formation of Cosmic Person. Veda Vyasa and Maitreya give some descriptions of what they saw that night. Devaki again has similar dreams. She sees all the cosmic intelligences paying respects to the Lord and taking shape as different parts in the body developing in the womb of Devaki.

After the 4th night, Parasara again comes out of that cave and tells the others "The ghostly and devilish natures that were afflicting the 5 elements on earth have been removed and purified elements have been formed for the body of the Lord." So there are these devilish natures present in our 5 elements and they keep affecting the weak and negative minded people. Also this purification of elements is only applicable to the body onto which the Lord is expected to descend. Those elements cannot be touched by any devilish and ghostly energy.

The next night (5th night) they see some grand formations taking place in the Milky Way Galaxy. They see the 7 rays around the Dhruva star. They see the formation of flute by the stars in the sky. Devaki hears a flute being played by someone in her dream.

At the same time, some natural changes took place on earth and especially in India. Some cities in Gurajat state of India went into water and some other land came out of the ocean.

The next day (6th day) the seers drink only water. They do not eat anything. Similarly in next night the seers see some more grand scenes happening in the space. Veda Vyasa and Maitreya again give some descriptions of what they see. Devaki gets a dream of a small boy running with his friends in a forest. It was all the play of the Lord. Even some natural calamities took place with some rivers overflowing.

All this that took place before the birth of Lord Krishna is not given in such detail in Bhagavatam. Master EK took all this from different Scriptures and gave it to us in one book.

On the last night, before going into the cave, Parasara tells the others "Today is the last day of our Yagna and I won't return again tomorrow morning." So that night Parasara departs and sacrifices himself at the end of Yagna.

(Master is reading the descriptions of dreams of Devaki and scenes seen by others which are bit complex to translate.)

That night was full moon. That full moon day, which was the last day of the Yagna, from then on is being recognized as **Guru Purnima**. And from next day onwards, some revolutions take place in the kingdom of Kamsa (uncle of Krishna). They were fed up with the atrocities of Kamsa and his representatives. So in this revolution, many died and many became disabled. Everything was out of order in the city of madhura and the kingdom. Gambling, drinking alcohol and Prostitution was hugely prevalent in the kingdom.

Jarasandha, father-in-law of Kamsa, was a very powerful king. He was committed to protect the dharma though he had great desire for power. So he warns Kamsa that everything should be brought to order immediately or else he will be put into jail and someone else will coronated as the king.

Kamsa feared his father-in-law and immediately ordered the banishment of prostitutes from the kingdom and makes efforts to bring order in the kingdom. But there were other revolutions started by people in support of these prostitutes and they were again violence in the kingdom. The temples were being destructed and the rituals were being obstructed.

Akrura, a disicple of Parasara, takes up an initiation to protect the temples and ritualistic order in the kingdom. He sets up an institution in the process but in the process commercialization of the temples takes place. We see the same continuing even now in our temples. Akrura was a great devotee of Vishnu but never believed that the Lord would come as Krishna and re-establish the dharma. So he was trying to do everything on his own in his pride that he can change everything. Even he wanted to change the mind of Kamsa which never happened.

Ugrasena, father of Kamsa, tells Akrura "Do not waste your time in trying to change Kamsa. He won't change. Only the Lord who is expected to take birth should do something. It is beyond our control now. There are many dreams and situations to Devaki which suggest that the Lord is going to descend." Akrura replies "All those dreams and incidents do not guarantee that the Lord would come down. Anyway I will protect the child to be born to Devaki. It is my promise."

Akrura was speaking all this in his pride. He feels that he is a representative of the Lord and Lord does everything through his representatives and feels the Lord never descends on his own.

When he enters the jail where Devaki and Vasudeva were imprisoned, he feels the presence of Lord and gets into something like vertigo. He goes into trance into sometime and sees some scenes of the Lord walking in the jail." After all this, he feels that the Lord decided to protect the child of Devaki through him. :) So his pride never allowed him to realise the truth.

(Master is reading some astrological events that took place when the time of birth of Lord was nearing.)

It was just 7 days to the birth of the Lord. Devaki was having great feeling. The time of the birth of the Lord approached. During the night hours (in between 9 to 12 pm), Narada appears before Devaki and Vasudeva and gives them a Mantra and asks them to keep chanting it in the next 7 days. That Mantra was given to them so that they can see the Lord as Vasudeva on the 7th day before he comes out as a child from the womb of Devaki.

The guards in the prison feel that someone came and went but they do not recognise that he is Narada. They go to Kamsa and narrate him what they felt.

Kamsa's fear increases and he thinks that there is some conspiracy going on. He goes to the jail and sees a person who came to meet Devaki and Vasudeva. His name was Nandagopa. He was none other than Sanath Sujatha who comes there to plan how to take the child out of prison after he was born. He even bribes all the prison guards so that they open the prison gates.

Kamsa recognizes this and immediately changes all the guards and officials in charge of prison. Vasudeva sees all this and smiles and feels "The Lord is coming to save us. It is foolish that we plan to save him. He will have his own way." So the plan of Sanath Sujatha failed. Here we should also understand that Vasudeva was such a great devotee of the Lord and had great belief in the Lord that he never worried how to save the child to be born from Kamsa. This devotion of Vasudeva generally is not recognized.

(Master is reading the grand description as given by Master EK of the events that were unfolding during the 7 days before the birth of the Lord.)

On the night when Devaki started getting the labour pains, Kamsa comes to prison once again, warns all the officials and guards and goes away. All the guards were very alert and they put huge locks to the prison. The weather turned violent. There was huge rain and the wind was

unbearable. The guards could not stay at the prison and went to a rest room near the prison. They eat and drink and went into deep sleep.

Then there a person who comes at that hour to the prison and stands before the prison gate. Then Devaki sees some great scenes taking place before her. It was all her inner vision. Then after sometime, Vasudeva sees the Lord blessing the couple and sees the Lord enter the womb of Devaki and embedding himself onto the child in the womb.

After that, Devaki gives birth to a male child. The nature suddenly becomes calm. The person who was waiting outside opens the prison door. He was none other than Sanath Kumara who came all the way from Shamballa village.

Then Vasudeva carries the child on his head in a basket and moves out of prison. He was in a state of Samadhi. He was not consciousness what was happening but he started to walk out of prison involuntarily. After walking for sometime, he reaches the Yamuna river. The river splits into 2 and gives way for Vasudeva to walk. He crosses the river in that state of Samadhi. After crossing the river, it started to rain but not even a single drop of water fell on Vasudeva or the child. A 7-headed snake was walking behind him protecting Vasudeva and child from the rain. So walks on and reaches a village and enters the house of Nanda. He sees a girl child who speaks to him and tells him to take her and to put the boy child in her place. So he replaces the girl child that took birth the same night with this boy and started going back to the prison. The girl child was none other than the cosmic nature. He goes back the same path that he came. He enters the prison again and places the girl child beside Devaki. Sanath Kumara closes the prison door and goes away.

The same night different people get different kinds of dreams. Kamsa, Jarasandha, Dritarashtra, Dharmaraja and others get different dreams that night. Some get good dreams and some get very fearful dreams. So everyone had an indication of what would happen in future after the birth of Lord Krishna.

(Master read the description of each of those dreams.)

The next day everyone wakes up in the village where Krishna was left behind by Vasudeva. The women, who saw that Nanda's wife (Yasoda) gave birth to a girl child last night, were shocked to see a boy child the next morning. A lot of discussion goes between them on how the child got changed and at last they end up with no conclusion. All the villagers came to the house of Nanda to see the child. They were very happy seeing the child.

In the prison, the guards wake up and hear the cry of the child. They go near prison and were shocked to see the prison not locked. They secretly lock the prison again and feel better after seeing that the child still present in the prison.

They feel “Is this the girl child that our king was getting afraid of?” According to the prophecy the child was expected to kill Kamsa. They call the king. Kamsa comes and sees the girl child. He asks Vasudeva "What happened last night? Tell me. I will put you out of prison or else I will kill this girl." Vasudeva replied "Nothing happened. A girl was born to us."

He tried to kill the girl child but that turns into a woman. It is Saila Putri. She tells Kamsa "The one who would kill you is already born and growing at a different place." Then she disappears.

Kamsa is very much afraid and takes the advice of Akrura who tells him not to kill Devaki and Vasudeva because it was only through them he can know where their child was growing. So Kamsa decides to keep Devaki and Vasudeva in prison.

In the meantime, he sends many daemons to find and kill the children in the nearby villages born on that day. And as you know, Krishna killed all of them. And many of you know the later story. You can read this book to know the story more in detail.

So I advice you all to read this book again and again slowly so that these scenes which we just read now unfold to you inside and you feel the presence of the Lord inside. Try to be in presence of the Lord tonight and in the days to come. It will not happen in a day as many transformations have to take place in us. The Lord would surely grace you if you are sincere in your effort.

There is lot more in previous and later chapters of Purana Purusha book. So we should read them again and again. Lord Krishna would take birth in you by reading the contemplating on the contents of this book.

-Swasthi