

Divya Sandesh

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Arati of little Radha

आरति कीर्ति कुँवरि की कीजै, जय जय भानुनँदिनी की जै ॥

Arati keerti kuwari ki keejei, jay jay bhanunandini ki jay.

I offer my prayers to the wonderful little daughter of Kirti.

Praise be to the daughter of Shri Vrishbhanu.

कौन सुकृति अस कीरति तेरी, सुता योगमाया भइ तेरी ।

Kaun sukriti asa keerati teri, Suta yogmaya bhaee teri,

Mother Kirti, which good deeds of yours, made Yogmaya appear as your daughter!

तेरी सुता स्वामिनी मेरी, अगनित उमा रमा हैं चेरी ।

Teri suta swamini meri, aganita Uma Rama hein cheri

I am your daughter's humble servant and she is my master.

Uncountable Uma and Rama are her maids.

मोहूँ निज सहचरि करि लीजै, जय जय भानुनँदिनी की जै ॥

Mohoon nija sahachari kari leejei, jay jay bhanunandini ki jay

I request you to please make me Your associate too.

Praise be to the daughter of Shri Vrishbhanu.

जग जननी है लाली तेरी, जग पालन कर लाली तेरी ।

Jaga jananee hei laali teri, Jaga paalana kara lalee teri

Your daughter is the mother of the entire creation. Your daughter sustains the entire creation.

लाल स्वामिनी लाली तेरी, सोइ लाली गति मति रति मेरी ।

Laal swamini laalee teri, Soee laalee gati mati rati meri.

Your daughter is the master of the master of all creations - Shri Krishn.

Your daughter is the object of my desire, knowledge and love.

मोहिं 'कृपालु' टुक ब्रजरस दीजै, जय जय भानुनँदिनी की जै ॥

Mohin "Kripalu" tuka braj rasa deejei, jay jay bhanunandini ki jay.

Kripalu Ji Maharaj says "O Shri Radha! Please grace me too with a little nectar of Braj."

Praise be to the daughter of Shri Vrishbhanu.

In This Issue

Arati of little Radha Page 1

Shri Radha Page 2

Janmashtami Page 5

Celebrations

By Raj Sekhon

Radha Ashtami Page 5

Celebrations

By Dr Lisa Ghosh

Rejuvenating Page 6

Retreat

By Anish Vyas

A humorous talk Page 7

between the admirers of Shri Radha and Shri Krishna

KIDZ CORNER

Laugh to be Page 9

healthy

"We promise in Page 10

the name of Ram"

Puzzle: Find the Page 11

words

Answers to puzzle Page 11

from previous edition

Shri Radha

राधा तत्त्व

वंदे वृन्दावनानंदां राधिकां परमेश्वरीम् ।
गोपिकां परमां शुद्धां ह्लादिनी शक्तिरूपिणीम् ॥

Shri Radha the love-potency of Shri Krishn, descended on this planet at the end of Dwapar in the month of August. She blessed Vrishbhanu, the King of Barsana (a village of Mathura City in U.P. India) and Mother Kirti as Her parents. Shri Radha is the Supreme entity. There is none beyond Her. Once some God realized 'Brahm-Gyanis asked:

कः परमो देवः कुतो मृत्युर्विभेति कस्य ज्ञानेनाखिलं विज्ञातं भवति ।

"Who is that Supreme Brahm, knowing whom bestows the complete knowledge of everything?" The Vedas replied –

कृष्णो ह वै परमं दैवतं गोविन्दान्मृत्युर्विभेति ।
गोपीजनवल्लभज्ञानेन तज्ज्ञातं भवति ।
तस्मात्कृष्ण एव परो देवस्तंध्यायेत् तं रसयेत् तं भजेत् ॥

"Shri Krishna is the Supreme Brahm. Even death fears Him. By knowing Him, an individual soul acquires the absolute knowledge of everything."

ब्रह्मवादिनो वदन्ति कस्मात् राधिकामुपासते ।

**"Then why should we worship Shri Radha?
Who is Shri Radha?"**

The Vedas reply:

कृष्णेन आराध्यते इति राधा ।

"The One, Who is worshipped even by the Supreme God Shri Krishn, is Shri Radha."

यस्यारेणुं पादयो विश्वभर्ता धरते मूर्ध्नि ।
यस्या अगम्यताम् श्रुतयो वदन्ति ।
सांशा कमला शैलपुत्री तां राधिकां शक्तिधार्त्रीं नमामः ॥
अथर्व.राधिकोपनिषद्.

"Shri Radha is that Superior most personality for whom Vedas proclaim that they - 'The Vedas' cannot comprehend Her. Her foot dust is adored by the Supreme Lord Shri Krishn.

The sovereign divine ladies Uma, Rama and Brahmani are the embodiment of just one power of Shri Radha. We offer millions of obeisances to that Supreme power known as Shri Radha." Again the Vedas say-

अनादिरयं पुरुष एक एवास्ति ।
तदेव रूपं द्विधा विधाय समाराधनतत्परोऽभूत् ।
तस्मात् तां राधां रसिकानंदां वेद विदो वदन्ति ॥
सामरहस्योपनिषद्

"There is only One Eternal Lord of the Universe. The same Supreme God revealed Himself in two forms and engaged in appropriate adoration. That is why Shri Radha, the only object of His worship, is revered by God realized souls". Shri Krishn Himself says for Her-

गेहे राधा वने राधा राधिका भोजने गतौ ।
रात्रौ राधा दिवा राधा राधैवाराध्यते मया ॥ ब्रह्मांड पुराण.
राधापुरा पश्चिमतश्च राधा, राधाधिसव्यमथ दक्षिणतश्च राधा ।
राधा खलु क्षितितले गगने च राधा,
राधामयी किल बभूव कुतस्त्रिलोकी ॥ ब्र.वै.पु.

"Shri Krishn says I perceive Shri Radha alone, in each and every particle of the entire world."

Let us reflect further on the personality of Shri Radha. Shri Krishn has infinite powers. Those powers can be divided into 3 primary powers. **Chit shakti, Jeev shakti** and **Maya shakti**. In this world wherever you see anything sentient, that is part of **Jeev shakti** and all insentient is the revelation of **Maya**. **Chit shakti** is one that reveals the true nature of God. Just like the nature of water is to wet and the nature of fire is to manifest light and heat, just the same way, the true nature (स्वरूप) of God is Bliss (आनंद). **Sat** (सत्) meaning Sentient and **Chit** (चित्) meaning Knowledge are two adjectives of Anand (आनंद). That is why God is referred to as **Sachidanand** i.e **Anand** that is eternally sentient, personified and full of knowledge.

The essence of **Anand** is "**Hladini Shakti**" (Power of Bliss). By the power of **Hladini Shakti**, God remains full of bliss, all the times, in all situations. We, the material beings with a family of merely 4-5 people remain tensed and stressed about some matter or the other. God on the other hand has an infinitely big family consisting of uncountable children and hardly any of them listen to and obey Him. Still He is always blissful. This is due to the power of **Hladini Shakti**. By the

grace of this power, God bestows bliss on his devotees and experiences his own bliss through them. Owing to His special power 'Hladini Shakti', He becomes the object of bliss (आस्वाद्य) and also enjoyer of divine bliss (आस्वादक).

The essence of this Hladini Shakti is Love. Love is a divine entity and cannot be found in worldly objects. What is found in this world is attachment to material beings and objects and accomplishment of material desires. True Love is an exclusive desire of unselfish love towards Shri Krishn. Such Love is bestowed on rare fortunate souls by the grace of a Saint who has already attained that Love.

Based on its depth and intensity, Love can be divided into 8 levels - Prem, Sneh, Maan, Pranay, Raag, Anurag, Bhaavesh and Mahabhav, each one being greater in magnitude than the previous one.

All powers of God are sentient and personified. All powers (शक्ति) naturally remain under the control of the source of power (शक्तिमान्). But the power of Love is so strange that it does not remain under the control of its Almighty Master, rather it controls its master God Himself. As stated earlier the first stage of the commencement of true divine love is Prem. When someone attains even this level of Love (Prem), God gets enslaved by that fortunate devotee so much so, that He says that "I walk behind my devotee like a servant, in the anticipation of purifying myself by their foot dust falling on my head."

अनुब्रजाम्यहं नित्यं पूयेत्यङ्घ्रिरेणुभिः ॥ भा.११.१४.१६

Then who can describe the bliss of those devotees, who have reached higher levels of Sneh, Maan, Pranay, Raag, Anurag, Bhaavesh and Mahabhav!

There are two types of Mahabhav Roodh (रूढ) and Adhiroodh (अधिरूढ). Roodh Mahabhav can only be found in the Gopis of Braj. It is for these fortunate Gopis, that the Bhagavat says

एताः परं तनुभृतोभुवि गोपवध्वो,
गोविन्द एव निखिलात्मनि रूढभावाः । भा.१०.४७.२८

Blessed are those Gopis who have Roodh Mahabhav towards Shri Krishn-the master of all creations. At this level of love there is no trace of selfishness or the desire of self

happiness. Even Rukmini, the wife consort of Shri Krishna and incarnation of Goddess Mahalaxmi, could not attain that state. She could only reach up to the sixth stage of Anurag. The Gopis, who reached up to Mahabhav had no desires except that of pleasing Shri Radha Krishn. They were oblivious to their own happiness and comfort.

Chaitanya mahaprabhu says,
स्वसुख वाञ्छा न हे गोपिकार ।
कृष्ण सुख हेतु करे संगम विहार ॥
ह्लादिनी सार प्रेम, प्रेम सार भाव ।
भावेर पराकाष्ठा नाम महाभाव ।
महाभावस्वरूपा श्री राधा ठकुरानी ।
सर्वगुणखानी कृष्ण-कान्ता शिरोमणि ॥
श्री चै. चरितामृत १.४.५९-६०

Adhiroodh Mahabhav is superior to Roodh Mahabhav. Roodh Mahabhav is of two types - Modan and Madan. In Sanskrit grammar there is a verb 'mud' (मुद्), which means joy. Origin of the word 'Modan' is this verb 'mud' and thus the meaning of the word 'Modan' is Epitome of happiness. When Modan Mahabhav manifests, all 8 symptoms of Love (Sattvik Bhav) manifest in the body of the devotee. The 8 symptoms of Love are: 1. Physical Stiffness like a pillar (स्तंभ); 2. Sweating (स्वेद); 3. standing of body-hair out of ecstasy or extreme joy (रोमांच); 4. Change of voice (स्वर भेद); 5. Quivering (वेपथु); 6. Change of complexion (वैवर्ण्य); 7. Tears (अश्रु); 8. Swooning (प्रलय).

Sometimes these signs appear and disappear frequently. In that case they are called 'Dhoomaayit (धूमयित) Saatvik Bhav'. In the state of ecstasy, when 2-3 Saatvik bhav can be seen continuously, it is called 'Jwalit (ज्वलित) Saatvik bhav'. when 3-4 Saatvik bhav can be continuously seen then they are called 'Deept (दीप्त) Saatvik bhav'. Revelation of 5-6 Saatvik bhav are called 'Uddeept (उद्दीप्त) Saatvik bhav'. Revelation of all the 8 Saatvik bhav is called 'Sudeept (सुद्दीप्त) Saatvik bhav'. All 8 Saatvik Bhav are revealed only in the Divine body of Shri Radha.

In the state of Modan Mahabhav both Shri Radha and Krishn get thoroughly drenched in the unlimited ocean of Divine Love. Modan Mahabhav can be found in Shri Radha, Krishn and her 8 intimate friends Lalita, Vishakha, Chitra, Champaklata, Rangdevi, Sudevi, Tungvidya and Indulekha, only by the grace of Shri Radha .

The same *Modan Mahabhav* turns into more obscure form in separation and that state of ecstasy is called **Mohan Mahabhav**. In this incomprehensible state of love the 8 *sattvik bhav* disappear and only the feeling of separation stays. This feeling is so strong that even in presence of beloved Shri Krishn, Shri Radha experiences unbearable pangs of separation.

Above and beyond all these stages of love, is **Madan Mahabhav**. In this state of divine love, there is no trace of separation. In this state, there is a strange ecstasy of intoxication (उन्मत्तावस्था). From *Rati* to *Mahabhav* all stages of ecstasy appear in full bloom in this stage. *Madan Mahabhav* appears only in Shri Radha. *Gopis* can go to *Roodh*, Shri Krishn and MahaSakhis can go to *Adhiroodh*, but only Shri Radha can go to *Madan mahabhav*. This state is perpetual in Shri Radha. Sometimes She reveals this state and sometimes she hides it in Her Being. In other words, it can be said that Shri Radha is the embodiment of **Madan Mahabhav**. Roop Goswami says

सर्वभावोद्गमोल्लासी मादनोऽयं परात्परः । राजते ह्लादिनीसारो रा
धायामेव सर्वदा ॥ उज्ज्वल नीलमणि, स्थायी भाव ११३

Some wonder that if Shri Radha is a power of Shri Krishn, then why does Shri Krishn not attain the state that Shri Radha does?

Let us reflect on this vital point of misapprehension. Per Sanskrit grammar there are two interpretations of the word Radha- "one who worships Shri Krishn" and "the one who is worshipped by Shri Krishn ". Still the fact remains that Shri Radha and Shri Krishn are not two different entities. As Radha Tapneeyopnishat says -

ये यं राधा यश्च कृष्णो रसाब्धिर्देहेनैकः क्रीडनार्थं द्विधाऽभूत्
॥ रा.ता.उप.
ममैव पौरुषं रूपं गोपिकाजनमोहनम् ॥

Shri Radha also says, Shri Krishn is My male form.

यथा ब्रह्मस्वरूपश्च श्रीकृष्णः प्रकृतेः परः ।
तथा ब्रह्मस्वरूपा च निर्लिप्ता प्रकृतेः परा ॥ ना.पां

All these verses proclaim that Radha and Krishn are one and the same entity. But He revealed Himself in two forms as

male and female to play amorously to manifest the real form and ideology of true Love.

The power of love (प्रेमाशक्ति) is the most important amongst the other innumerable divine powers of God. The essence of this power is **Mahabhav** and the highest state of *Mahabhav* is **Madan Mahabhav**. And Radha Rani is an embodiment of *Madan Mahabhav*. So Radha Rani is a power of Shri Krishn. Power and the master of power cannot be separated from each other. But to perform a *leela* and to teach the practical form of divine love, He appeared in two forms. Thus Radha and Krishn are absolutely one entity. But just to exhibit the highest love – pastimes of '*Madhurya Bhav*' for the benefit, and pleasure of His devotees He had to reveal Himself in male and female forms. The female form of Shri Krishn is Shri Radha. He worshipped Shri Radha and Shri Radha worshipped Shri Krishn to show how selfless the real love is.

Since "*bhav*" has been used several times in this article, let us understand its true meaning. The state of true love is called *bhav*. In this stage one has to forget about everything except one concept that "I have to please my beloved". One does not worry about sin or virtue, fame or notoriety, good or bad etc. One's exclusive goal of life is to please beloved Shyam Sundar. This kind of selfless love is called *bhav*.

Love is His power. But when He reveals His power of love in the form of Radha, then all qualities of love go into Shri Radha. Highest quality of love is *Madanakhyā Mahabhav* (मादनाख्य महाभाव). And because Shri Radha is its embodiment, He cannot reach there, even though He is the master of all powers. When He does not reveal Shri Radha then power resides inside Him. When Shri Radha appears in a separate form, all these characteristics of Shri Radha appear only in Her. At that time those unique attributes are not present in Him. Just like *Anand* is God i.e. there is no other happiness anywhere else. When we say *prem* then the highest expression of Divine Love is Shri Radha. Then why do we consider Shri Radha separate from Shri Krishn?

When you wish to understand the depth of this abstruse philosophy of love, then you have to surrender to a saint of that caliber. Only one, who has achieved at least the state of love of *Gopis*, can grant this knowledge. One who has not attained it cannot give it either. A guru can only grant the love equal to or lesser than what he has already attained.



Janmashtami Celebration

Raj Sekhon



Shri Krishn Janmashtami was celebrated with a lot of revelry and excitement. Fortunately I was in Houston TX at the time of Janmashtami . The entire Shri Kripalu kunj Ashram was beautifully decorated with lights, in preparation of receiving the cute baby Krishn.

Didiji had dressed up Baby Krishn herself and He looked amazing with the peacock feather in His turban.

The program started with many of the devotees dressed as *brajwasis* performing Guru Aarti followed by soul touching bhajans sung by Didiji. Yogesh and Sonu worked their charm on the *Dholak* for the entire duration of the program.

One of the highlights of the evening was a leela performed by devotees where Shiv Ji dressed as a yogi goes to Nandbaba's palace to have a glimpse of the divine baby Krishn. This *leela* was followed by cultural program including *Dandiya raas* and dances by the children.

The bliss experienced by the devotees peaked when Didiji sang "*Nand ke Anand bhaye...*" as the clock struck 12.00 midnight and it felt as if the Lord had descended making it a real celebration. The festivities ended by offering Bhog of a variety of delicious sweets and food to Thakurji, lovingly cooked by devotees. The devotees took the delicious *Mahaprasad*.



Radhashtami Celebration

Dr Lisa Ghosh



Radha Ashtami was celebrated in Shri Kripalu Kunj Ashram with great fervor. Shri Maharaj ji showered his limitless grace on all the devotees through Didi Ji, one of the senior most preachers of Shri Maharaj Ji. Hearing a vivid description of the scene of Shri Radha Rani's appearance and Her joyous pastimes, everyone felt as if they were witnessing the divine appearance of Shri Radha Rani in the palace of King Vrishbhanu and Mother Kirti.

At the time of Shri Radha Rani's descension, all Vedic ceremonies were performed in a traditional fashion with extraordinary zeal. Brahma ji appeared with the 4 Vedas to sing Her Glories (Stuti). Narad ji came with his divine musical instruments to sing Her Homage (विरदावली). Shankar Ji performed His exclusive and intricate Tandava dance. Uma, Rama and Brahamani performed Shri Radha Rani's *aarti* in beautifully decorated thalis.

The devotees did an *Abhishek* (giving bath with the water made of five holy things) for baby Radha. Shri Radha was then placed on a beautifully decorated swing and everyone got an opportunity to swing Her.

The scene when all the devotees danced together in joy was truly spectacular. The song "*Pyari Pyari Bhori Bhari Barsanewari*" brought a blissful smile on every face and the loud chants of "*Vrishbhanu Nandini ki Jai*" "*Kirti Kumari Ki Jai*" reverberated in the Ashram.

At the end, the devotees enjoyed most delicious *Mahaprasad* of 56 varieties of scrumptious food. The whole experience is unforgettable.



Rejuvenating Retreat – Aug. 1-3, 2009

With our revered Spiritual Guide Didi Banchary Ji

Anish Vyas



On the long weekend of Civic Holiday Aug 3 of 2009, around 90 aspirants assembled in a very scenic and spiritually charged surroundings on the mountain. The location was in the middle of the forest at the retreat centre of **Northumberland Heights**, Cobourg. The aspirants came to participate in a revivifying Bhakti Retreat in the profound guidance of Braj Banchary Didi Ji, a senior most preacher of Jagadguru Shri Kripalu Ji Maharaj. Didi ji has always strived to enhance our spirituality and once again, we got together to benefit from her in our journey towards the eternal goal.

Facilities, appropriate setting of living rooms and Spiritual Sadhana Hall made us very comfortable to focus on retreat and derive joy to the utmost. Few young families, who attended the retreat for the first time, were so highly impressed and desperate to attain more spiritual awareness that they decided to go to India to meet our Spiritual Master Jagadguru Shri Kripalu Ji Maharaj immediately. As a result, their hearts are so full of love now that the grace showered upon them in India and the sweet memories of Shri Maharaj Ji's divine being make them cry constantly.



Several different types of spiritual activities revitalized our souls. Melodious Spiritual songs, chanting, parikrama (Procession) with keertan invoked divine feelings of ecstasy in one and all. The whole atmosphere was charged with spiritual aura that filled our hearts with joy and peace.

The parikrama in particular was a delight. Didi ji was singing the glorious Radha Govind Geet with devotees singing, dancing and feeling themselves in the divine world. The parikrama was performed first outside in the green forests and later inside the Satsang hall.

The video discourses by our beloved Guru Jagadguru Shri Kripalu Ji Maharaj (Shri Maharaj Ji), helped us focus on our life's objective, whether we were in service or in sadhana with Didi Ji.



Discourses and Question & Answer sessions conducted by Didi Ji sharpened our understanding of spiritual knowledge.

The yoga sessions based on the practical aspects of devotion were taken by Shri Prem Yogi Ji, were helpful in both physical and spiritual fitness



Kids classes were taken by Ricky, Rani Didi and Sharmila, in which the kids learnt dances, dramas on Shri Krishna leela, many spiritual subjects by art competition, keertan competition, word quiz, stories and riddles. A beautiful divine scene of "**Bhog Leela in Golok**" was presented by our small kids. They played how the Gopis invite, offer and serve the variety of foods to the Divine couple and how They eat with immense love for each other. It felt as if Baby Radha Herself has taken the form of Kaayana Patel (4) and Krishna has descended in the form of Isha Sekhon (6). The scene was so profound that it invoked goose pimples of ecstasy and tears of joy.

There was a night of "Talent Show". In this program our children and teenage devotees delighted us with their devotional performances of skits and dances. Little Arijeet for his most emotional bhajan, Akaanchha, Madhuri, Priyanka, Mohini, etc. for their dances and Leela – play, Mukund for his dholak (Indian Drum) performance were specially rewarded with admiration of audience.

The adults also showed their talents. Anil's acting as Narad Ji and Rani's caricature were best. Rani Didi's Caricature of a Punjabi lady generated so much laughter and light mood



amongst the audience.

Rani Didi was also a great help to Didi Ji in leading kirtan which helped us enjoy the depth of spiritual experience.



On the full moon night of Sunday, we lit a campfire (bonfire) in the beautifully landscaped vast gardens of the retreat site. When all the devotees (ladies and men alternatively) were dancing with Vrindaban Rasia songs, it felt as if gopis have gathered to perform raas and we were party to the event. Thus, we experienced the nectar of divine bliss showered by Radha Krishna.

Devotees were assigned different sewa such as; altar decoration, greeting guests, cooking, cleaning, organizing games etc. It was heartening to see the devotees enthusiastically perform the assigned services, as if they were performing service to the Divine Couple. It was also an important reason of the memorable success of this retreat. The retreat was so enjoyable that it was heart rendering to see it end.

Writing this account brings alive the memories of the ecstatic experience we had during the retreat.

From the depth of our hearts, we pray that Radha Krishna continue to grace us. By Their blessing such retreats can be held more often for the benefit of all, including our wonderful and blessed children.



A humorous talk between the admirers of Shri Radha and Shri Krishna

(Based on a song of Prem Rasa Madira - "Ko Kah Radhey Sama Giridhari")

Shri Radha and Shri Krishna are two names and forms of the same Supreme Divine Personality. They descended on Earth in two separate forms to spread the message of Divine Love and to practically demonstrate - What is love and How should one love? During the period of their descension, They performed numerous Divine pastimes. This is an episode of one of those pastimes of the Divine couple.

One day Shri Radha Rani's friends and Shri Krishna's friends engaged in a joyful play to prove their party's supremacy over the other. They started presenting logical explanations and reasoning to prove Their supremacy. As part of this fascinating play, one of Shri Radha Rani's ardent admirers questioned, "What is the point of this debate, when the supremacy of Shri Radha Rani is proven without doubt?"

Shri Krishna's friends were shocked to hear that remark. They demanded to know - How and Why?

The crest jewel of Rasiks, Shri Kripalu Ji asked an undisputable question on behalf of that Gopi:

KITA VRISHBHANU BHOOP KI BETI, KITA GOKUL GOKUL BANCHARI



What is the name of Shri Radha's father? King Shri Vrishbhanu. What is the name of Shri Krishn's father - Vasudev or Nand? Scriptures say that He has two fathers and refer to Him as Vasudevandan (son of Vasudev) and Nandnandan (son of Nand). How can one have two fathers? If a person's father's identity is suspect - it implies that He may be an illegitimate child!

What is the name of Shri Radha's mother? Kirti Maiya. What is the name of Shri Krishn's mother? Again all scriptures call Him Devakilalan (son of Devaki) and Yasodalalan (son of Yashoda). It is possible that the identity of one's father may not be known, but how can the identity of one's mother not be known! A child can only be born to one mother. It is not possible to have half a body being formed in one mother's womb and the other half in the other's. However, since all scriptures call Him son of both Devaki and Yashoda, His mother's identity is also suspect!

Furthermore, Shri Radha is a princess and lives in a magnificent palace, while Shri Krishn is a cowherd, who roams from jungle to jungle with His herd of cows. There is no comparison between a cowherd and an elegant princess!

Regarding Shri Radha's adornments, jewellery and personality-

Compare Their habiliment now. Shri Radha wears a beautiful gold crown, studded with precious jewels while Shri Krishn wears a crown of peacock-feathers!

Shri Radha wears priceless necklaces with pearls, diamonds, rubies, emeralds, sapphires etc. around Her neck. On the other hand, Shri Krishn cannot afford anything more than a garland of wild flowers (Banmala), to wear around His neck!

Shri Radha is decked in finery from head to toe. Sixteen precious embellishments adorn Her head, forehead, parting, nose, ear, eyes, neck, arms, wrist, ankle, fingers and toe etc. The main adornment of Shri Krishn is a black blanket on His shoulders and a staff to graze the cows. Are Their embellishments even distinctly comparable?

Shri Radha lives like a princess and eats delicacies. Shri Krishn on the other hand, hardly gets anything to eat. That is why He goes begging for buttermilk on the streets of Braj and if He does not get anything in alms, He is forced to steal butter and yogurt from the milk maiden's houses! His butter theft has become so widely known that He has earned a notorious name - "Maakhan Chor" (butter thief).



Shri Radha is extremely innocent, simple and kind hearted, whereas Shri Krishn is extremely naughty, cunning and stone hearted.

Shri Radha Rani's friends continued to go on...They said She is very demure and decent and asked Shri Krishn's friend's about His personality traits.

In a lighter vein, the Rasik poet asked for permission to answer this question and in effect spill His beans. Shri Krishn's friends said, "Go ahead - We have nothing to hide". The poet said - Oh Really!! Let's see. Is Your friend not a well known thief (chor) and a paramour (jaar)? Shri Krishn's friends vehemently denied the allegation and demanded an explanation.

The poet explained - Everybody calls Him "Chaur Jaar Shikhamani". His friends said - So what? When one does not get along with someone else, they try to defame him in every possible way. You cannot use this to prove your point! The poet said - I am not talking about ordinary mortals. I am talking of the likes of great saints such as Vyas, Narad, Shuk etc. who call Him so. The poet further asked, what punishment did He give those Saints for calling Him names. To which lower abodes did He sentence them for their lies? "None. They all went to Golok".

The poet rested his case saying, exactly the point. To hide His guilt and keep them shut, He had to bribe them and send them to Golok! Had He punished them and sent them to hell, it would have been proven beyond doubt that those allegations were false and those who had made those allegations were adequately punished. But since they were sent to Golok, all those who wish to go to Golok have also started addressing Him as "Chaur Jaar Shikhamani". He continues to bribe them all and sends them to Golok. Since beginning-less time He has been bribing people in this manner and has not yet been able to clear His name.

If you are still not convinced about Shri Radha's supremacy, let me ask you one last question, who is greater – the worshipper or the worshipped? "Of course, the object of worship is greater than the one who worships". Then the obvious is proven. Shri Krishna worships Shri Radha. Shri Radha is His Swamini, as such She is the greater of The Two.

Do you have any other argument to prove the greatness of Shri Krishna over Shri Radha?

At this point, the group of Shri Krishna's admirers graciously accepted their defeat joyfully. Everyone was so happy at this playful humorous conversation; they applauded saying "Radha Rani Ki jai, Nand Kumar Ki jai."



Kidz Corner



Laugh to be Healthy

I want a Bike for Birthday

Little Vishu came into the kitchen where his mother was making dinner. His birthday was coming up and he thought this was a good time to tell his mother what he wanted. "Mom, I want a bike for my birthday". Little Vishu was a bit of a troublemaker. He had gotten into trouble at school and at home. Vishu's mother asked him if he thought he deserved to get a bike for his birthday. Little Vishu, of course, thought he did. Vishu's mother wanted Vishu to reflect on his behavior over the last year.

Go to your room, Vishu, and think about how you have behaved this year!

Then write a letter to Krishna and tell him why you deserve a bike for your birthday.

Little Vishu stomped up the steps to his room and sat down to write a letter to Krishna.

Letter 1

Dear Krishna,

I have been a very good boy this year and I would like a bike for my birthday. I want a red one.

Vishu

Vishu knew that this wasn't true. He had not been a very good boy this year, so he tore up the letter and started over.

Letter 2

Dear Krishna,

This is your friend Vishu. I have been a good boy this year and I would like a red bike for my birthday.

Thank you.

Vishu

Vishu knew that this wasn't true either. So, he tore up the letter and started again.

Letter 3

Dear Krishna,

I have been an OK boy this year. I still would really like a bike for my birthday.

Vishu

Vishu knew he could not send this letter to Krishna either. So, Vishu wrote a fourth letter.

Letter 4

Krishna,

I know I haven't been a good boy this year. I am very sorry. I will be a good boy if you just send me a bike for my birthday.

Please! Thank you,

Vishu

Vishu knew, even if it was true, this letter was not going to get him a bike. Now, Vishu was very upset. He went downstairs and told his mom that he wanted to go to temple. Vishu's mother thought her plan had worked, as Vishu looked very sad. Just be home in time for dinner, Vishu's mother told him. Vishu walked down the street to the temple on the corner. Little Vishu went into the temple and up to the altar. He looked around to see if anyone was there. Vishu bent down and picked up the statue of Radha. He slipped the statue under his shirt and ran out of the temple, down the street, into the house, and up to his room.

He shut the door to his room and sat down with a piece of paper and a pen. Vishu began to write his letter to Krishna.

Letter 5

Krishna,

I'VE KIDNAPPED YOUR GIRLFRIEND. IF YOU WANT TO SEE HER AGAIN, SEND THE BIKE!!!!!!

We Promise in the "Name of Ram"

Once upon a time, a couple was traveling on foot from Ayodhya to a village some 10 miles away. On their way, they met four travelers riding a bullock cart, traveling in the same direction. Seeing the couple on foot the travelers stopped by and asked the couple where they were going. The husband told them that they were going to a village 10 miles away. The travellers said that they too were going to the same

village and the couple was welcome to join them on their cart. The couple had however been warned by their family and friends not to trust strangers on the way. So they declined the offer.

The travelers tried to convince the couple that they were good, trustworthy people. The oldest traveler on the cart said, "We promise in the Name of Ram that we are good people and mean no harm". Hearing them promise in the name of Lord Ram, the wife who was a great devotee of Lord Ram was fully convinced that these were good people. Seeing her conviction, the husband agreed to join the good Samaritans on their cart.

The couple boarded the bullock cart and all of them continued their journey together. Once they got out of the village into the uninhabited area, the fellow travelers showed their true colors. They were highway bandits who used to rob and kill people. True to their nature, they killed the husband and threw him out of the cart, kidnapped the wife and started fleeing.

The wife however was unperturbed and repeatedly kept turning back as if looking for someone. The bandits could not understand why she was turning back, when she knew that her husband was dead and would not come back. When enquired, she calmly replied, "I am not waiting for my husband, as I know he's been killed, I am waiting for Him in whose name you promised that you were good people. I am waiting for Ram to come and punish you for lying". The bandits laughed at her innocence and simplicity. But their chiding did not shake her faith and confidence.

As all this was happening, much to the delight of the woman, they suddenly saw, two most handsome young men with bow and arrows, riding two horses, chasing their cart. The bandits got scared, abandoned the cart and started running in different directions. The two brothers caught up with them and killed them and rescued the lady. They then took her back to the place where her husband's body lay and revived him. When the husband came to life, The two brothers revealed Their identity saying they are Lord Ram and His brother Laxman. They told the husband all that had happened. They further disclosed that it is due to the power of his wife's firm faith in just nature of God, that They had to manifest themselves.

Purport: Scriptures tell us the stories about how Prahalad, Draupadi, Gajraj etc.were saved by the Supreme Lord. These are not mere make belief stories or stories that took place

only in olden times. Even in modern times, a devotee's firm, unflinching, undeterred faith and confidence compels God to manifest Himself.

Puzzle: Find the words

Embedded in the cube below are 15 commonly known names of Shri Radha Rani.

Find as many as you can and mail them to skkasecretary@gmail.com by 15th Dec 2009. Correct answers and names of children, who are able to identify maximum number of Her names, will be published in the next newsletter.

B	I	H	A	R	I	N	I	N	A	M
H	R	S	U	K	U	M	A	R	I	R
A	A	A	V	R	A	D	H	R	K	A
N	W	N	J	C	F	L	O	P	A	S
U	H	A	M	E	G	H	L	K	L	E
D	S	T	S	M	S	Z	I	R	H	S
U	E	H	P	I	V	H	D	A	M	H
L	J	W	K	K	D	N	W	V	W	W
A	N	A	D	A	S	H	Y	A	M	A
R	U	R	R	I	L	E	E	S	A	R
I	K	I	R	T	I	S	U	T	A	I

Answers of quiz of Guru Purnima edition

The words hidden in it:

Anand, Anant, Arti, Bhagavat, Bhagawan, Gita, Guru, Hanuman, Har, Kans, Laxman, Manmohan, Matsya, Mohan, Nand, Narad, Om, Putana, Radha, Ram, Rama, Ravan, Sita, Sri, Trinavart, Uma, Vaman, Yadu

Winners:

1. Sonu Ghosh (25 words).
2. Rohan Sharma (23 words).
3. Neel (22 words)



Altar at Shri Kripalu Kunj Ashram

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