

A painting of Lord Krishna with a peacock feather in his hair, playing a flute, set against a background of bamboo and rain. The painting is in a traditional Indian style, with a focus on the deity's serene expression and the natural elements surrounding him. The colors are vibrant, with a mix of blues, greens, and yellows. The text is written in a white, cursive font, positioned in the upper right and lower center of the image.

*All India Magazine*  
*November 2016*

*Krishna,*  
*- the Eternal Godhead*

*Cover Painting: Sri Krishna*

*The flute is the call of the Divine Love; the peacock is victory.*

*...his flute is the music of the call which seeks to transform the lower ignorant play of mortal life and bring into it and establish in its place the lila of his divine Ananda.*

CWSA 30: 156 – 157

*Sri Aurobindo*

*Painting by: Ritam Upadhyay*

**CORRIGENDUM**

**October 2016 issue – page 44.**

**Please note the change in the days as follows:**

**November 21, 22, 23 (Monday, Tuesday and Wednesday)**

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Phone Nos:(0413) 2336396-97-98

**Email: [info@aurosociety.org](mailto:info@aurosociety.org) Website: [www.aurosociety.org](http://www.aurosociety.org)**

# Sri Krishna, — the Eternal Godhead

*Matter shall reveal the Spirit's face. — Sri Aurobindo*

The Eternal Godhead	...	6
The Historicity of Sri Krishna	...	17
Sri Krishna, — the Avatara	...	22
Sri Krishna, — The Divine Master of Yoga	...	34
Sri Aurobindo and Sri Krishna	...	45

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*Editorial note: Of all the spiritual figures and Avatars, past and present, Sri Krishna undoubtedly holds a very special place. On the one hand, his complex and many sided personality makes his human persona a fascinating mystery. On the other hand his divinely rich being is a perennial attraction to the soul enamoured of the Divine. He seems to be the perfect meeting point of the Divine and Human, an enigma of creation who yet stands outside creation; an almost unrealizable ideal of manhood and yet so near and intimate as if he were the very stuff and essence of our being. A rare combination of Wisdom and Love, Strength and Sweetness, utter detachment and an absolute Ananda, Sri Krishna, in his single personality summarises the synthesis to which mankind aspires. He is modern as well as ancient; a youthful God as well as the origin and fount of Creation itself. Enigmatic and rapturous, we dwell upon his being and works in this month of November, when, on the Siddhi Day (24th Nov), Sri Krishna's personality from the Past fused with Sri Aurobindo and the Avatara of yesterday consented to be tied to another material body to continue His work for the Future.*



Krishna is the Eternal's Personality of Ananda; because [of] him all creation is possible, because of his play, because of his delight, because of his sweetness.

Brahma is Immortality, Vishnu is Eternity, Shiva is Infinity; Krishna is the Supreme's eternal, infinite, immortal self possession, self-issuing, self-manifestation, self-finding.

CWSA 12: 208 – 09

**Sri Aurobindo**

### The crowning realisation of this Yoga

...the crowning realisation of this yoga is when you become aware of the whole world as the expression, play or Lila of an infinite divine personality, when you see in all, not the impersonal *Sad Atman* which is the basis of manifest existence,—although you do not lose that knowledge,—but Sri Krishna who at once is, bases and transcends all manifest and unmanifest existence, *avyakto 'vyaktāt paraḥ*. For behind the *Sad Atman* is the silence of the *Asat* which the Buddhist Nihilists realised as the *sūnyam* and beyond that silence is the Paratpara Purusha (*puruṣo vareṇya ādityavarṇas tamasaḥ parastāt*). It is he who has made this world out of his being and is immanent in and sustains it as the infinite-finite Ishwara, *ananta* and *sānta*, Shiva and Narayana, Sri Krishna the *Lilamaya* who draws all of us to him by his love, compels all of us by his masteries and plays his eternal play of joy and strength and beauty in the manifold world.

The world is only a play of his being, knowledge and delight, *sat*, *cit* and *ānanda*. Matter itself, you will one day realise, is not material, it is not substance but form of consciousness, *guṇa*, the result of quality of being perceived by sense-knowledge. Solidity itself is only a combination of the *guṇas*, *saṁhati* and *dhṛti*, cohesion and permanence, a state of conscious being, nothing else. Matter, life, mind and what is beyond mind, it is all Sri Krishna the *Ananta-guna* Brahman playing in the world as the Sachchidananda. When we have this realisation, when we dwell in it securely and permanently, all possibilities of grief and sin, fear, delusion, internal strife and pain are driven puissantly from our being.

CWSA 13: 76 – 77



## Sri Krishna, — The Eternal Godhead

### The Divine Child Krishna

Krishna represents both the universal Godhead and the immanent Godhead, he whom one can meet within one's being and in all that constitutes the manifested world.

And do you want to know why he is always represented as a child? It is because he is in constant progression. To the extent that the world is perfected, his play is also Perfected — what was the play of yesterday will no longer be the play of tomorrow; his play will become more and more harmonious, benign and joyful to the extent that the world becomes capable of responding to it and enjoying it with the Divine.

CWM 15:14

**The Mother**

### Sri Krishna dwells in all

Sri Krishna dwells in all It is not only in things animate but in things inanimate also that we must see Narayana, experience Shiva, throw our arms around Shakti. When our eyes, that are now blinded by the idea of Matter, open to the supreme Light, we shall find that nothing is inanimate, but all contains, expressed or unexpressed, involved or evolved, secret or manifest or in course of manifestation, not only that state of involved consciousness which we call annam or Matter, but also life, mind, knowledge, bliss, divine force and being,—*prāṇa, manas, viññana, ānanda, cit, sat*. In all things the self-conscious personality of God broods and takes the delight of his gun. as. Flowers, fruits, earth, trees, metals, all things have a joy in them of which you will become aware, because in all Sri Krishna dwells, *praviśya*, having entered into them, not materially or physically,—because there is no such thing, Space and Time

being only conventions and arrangements of perception, the perspective in God's creative Art,—but by *cit*, the divine awareness in his transcendent being.

CWSA 13: 78

### **Sri Krishna's world-lila**

God is one but he is not bounded by his unity. We see him here as one who is always manifesting as many, not because he cannot help it, but because he so wills, and outside manifestation he is *anirdeśyam*, indefinable, and cannot be described as either one or many. That is what the Upanishads and other sacred books consistently teach; he is *ekamevādvitīyam*, One and there is no other, but also and consequently he is “this man, yonder woman, that blue-winged bird, this scarlet-eyed.” He is *sānta*, he is ananta; the Jiva is he. “I am the *aśvattha* tree,” says Sri Krishna in the Gita, “I am death, I am Agni Vaishwanara, I am the heat that digests food, I am Vyasa, I am Vasudeva, I am Arjuna.” All that is the play of his *caitanya* in his infinite being, his manifestations, and therefore all are real. Maya means nothing more than the freedom of Brahman from the circumstances through which he expresses himself. He is in no way limited by that which we see or think about him. That is the Maya from which we must escape, the Maya of ignorance which takes things as separately existent and not God, not *caitanya*, the illimitable for the really limited, the free for the bound. Do you remember the story of Sri Krishna and the Gopis, how Narada found him differently occupied in each house to which he went, present to each Gopi in a different body, yet always the same Sri Krishna? Apart from the devotional meaning of the story, which you know, it is a good image of his World-Lila. He is *sarva*, everyone, each Purusha with his apparently

different Prakriti and action is he, and yet at the same time he is the Purushottama who is with Radha, the Para Prakriti, and can withdraw all these into himself when he wills and put them out again when he wills. From one point of view they are one with him, from another one yet different, from yet another always different because they always exist, latent in him or expressed at his pleasure. There is no profit in disputing about these standpoints. Wait until you see God and know yourself and him and then debate and discussion will be unnecessary.

CWSA 13: 89–90

### **Sri Krishna, – the Divine Person**

The answer to the question [*whether the Krishna of Brindavan and the stories of his lila are literally true or merely symbols of deep spiritual realities*] depends on what value one attaches to spiritual experience and to mystic and occult experience, that is to say, to the data of other planes of consciousness than the physical, as also on the nature of the relations between the cosmic consciousness and the individual and collective consciousness of man. From the point of view of spiritual and occult Truth, what takes shape in the consciousness of man is a reflection and particular kind of formation, in a difficult medium, of things much greater in their light, power and beauty or in their force and range which come to it from the cosmic consciousness of which man is a limited and, in his present state of evolution, a still ignorant part.....

The Krishna consciousness is a reality, but if there were no Krishna, there could be no Krishna consciousness: except in arbitrary metaphysical abstractions there can be no consciousness without a Being who is conscious. It is the person who gives value and reality to the personality, he



expresses himself in it and is not constituted by it. Krishna is a being, a person and it is as the Divine Person that we meet him, hear his voice, speak with him and feel his presence. To speak of the consciousness of Krishna as something separate from Krishna is an error of the mind, which is always separating the inseparable and which also tends to regard the impersonal, because it is abstract, as greater, more real and more enduring than the person. Such divisions may be useful to the mind for its own purposes, but it is not the real truth; in the real truth the being or person and its impersonality or state of being are one reality.

CWSA 28: 481-82

### **Krishna, the Divine Playmate**

Krishna is the immanent Divine, the Divine Presence in everyone and in all things. He is also, sovereignly, the aspect of Delight and Love of the Supreme; he is the smiling tenderness and the playful gaiety; he is at once the player, the play and all his playmates. And as both the game and its results are wholly known, conceived, willed, organised and played consciously in their entirety, there can be room for nothing but the delight of the play. Thus to see Krishna means to find the inner Godhead, to play with Krishna means to be identified with the inner Godhead and to share in his consciousness. When you achieve this state, you enter immediately into the bliss of the divine play; and the more complete the identification, the more perfect the state.

But if some corner of the consciousness keeps the ordinary perception, the ordinary understanding, the ordinary sensation, then you see the suffering of others, you find the play that causes so much suffering very cruel and you conclude that the God who takes pleasure in such a play must be a terrible Torturer; but on the other hand, when you

have had the experience of identification with the Divine, you cannot forget the immense, the wonderful love which he puts into his play, and you understand that it is the limitation of our vision that makes us judge in this way, and that far from being a voluntary Torturer, he is the great beneficent love that guides the world and men, by the quickest routes, in their progressive march towards perfection, a perfection which, moreover, is always relative and is always being surpassed.

But a day will come when this apparent suffering will no longer be required to stimulate the advance and when progress can be made more and more in harmony and delight.

CWM 10: 51 – 52

### **To be a playmate of Krishna**

This world of varied play has been created for the purpose of bringing delight to its creatures. It is not God's purpose that this game of delight should cease. He wants the creatures to become his comrades and playmates, to flood the world with delight. We are in the darkness of ignorance; that is because, for the sake of the play the Lord has kept himself aloof and thus surrounded himself with obscurity. Many are the ways fixed by him which, if followed would take one out of the darkness, bring him into God's company. If any one is not interested in the play and desires rest, God will fulfil his desire. But if one follows His way for His sake, then God chooses him, in this world or elsewhere as His fit playmate. Arjuna was Krishna's dearest comrade and playmate, therefore he received the teaching of the Gita's supreme secret.

Sri Aurobindo; *Bengali Writings*, p. 84

### **The world of Krishna**

If we regard Vaikuntha or Goloka each as the world of a Divinity, Vishnu or Krishna, we would be naturally

led to seek its place or its origin in the Overmind plane. The Overmind is the plane of the highest worlds of the Gods. But Vaikuntha and Goloka are human conceptions of states of being that are beyond humanity. Goloka is evidently a world of Love, Beauty and Ananda full of spiritual radiances (the cow is the symbol of spiritual light) of which the souls there are the keepers or possessors, Gopas and Gopis. It is not necessary to assign any single plane to this manifestation — in fact there can be a reflection or possession of it or of its conditions on any plane of consciousness — the mental, vital or even the subtle physical plane. The explanation of it which you mention is not therefore excluded, it is quite feasible.

CWSA 28: 140

**Sri Aurobindo**

### **The truths about the Bhagavat and Brindavan**

*Q: Does Brindavan exist anywhere else than on earth?*

... In the world of the gods there is an ideal and harmonious Brindavan of which the earthly Brindavan is but a deformation and a caricature.

Those who are developed inwardly, either in their senses or in their minds, perceive these realities which are invisible (to the ordinary man) and receive their inspiration from them.

So the writer or writers of the Bhagavat\* were certainly in contact with a whole inner world that is well and truly real and existent, where they saw and experienced everything they have described or revealed.

Whether Krishna existed or not in a human form, living on earth, is only of very secondary importance (except perhaps from an exclusively historical point of

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\* *The story of Krishna, as related in the Bhagavat Purana.*

view), for Krishna is a real, living and active being; and his influence has been one of the great factors in the progress and transformation of the earth.

CWM 10: 60 – 61

**The Mother**

### **The Divine dealings with humanity**

...there is the typical, almost the symbolic significance of the human Krishna who stands behind the great action of the Mahabharata, not as its hero, but as its secret centre and hidden guide. That action is the action of a whole world of men and nations, some of whom have come as helpers of an effort and result by which they do not personally profit, and to these he is a leader, some as its opponents and to them he also is an opponent, the baffler of their designs and their slayer and he seems even to some of them an instigator of all evil and destroyer of their old order and familiar world and secure conventions of virtue and good; some are representatives of that which has to be fulfilled and to them he is counsellor, helper, friend. Where the action pursues its natural course or the doers of the work have to suffer at the hands of its enemies and undergo the ordeals which prepare them for mastery, the Avatar is unseen or appears only for occasional comfort and aid, but at every crisis his hand is felt, yet in such a way that all imagine themselves to be the protagonists and even Arjuna, his nearest friend and chief instrument, does not perceive that he is an instrument and has to confess at last that all the while he did not really know his divine Friend. He has received counsel from his wisdom, help from his power, has loved and been loved, has even adored without understanding his divine nature; but he has been guided like all others through his own egoism and the counsel, help and direction have been given in the language and received by the thoughts of the Ignorance.

Until the moment when all has been pushed to the terrible issue of the struggle on the field of Kurukshetra and the Avatar stands at last, still not as fighter, but as the charioteer in the battle-car which carries the destiny of the fight, he has not revealed Himself even to those whom he has chosen.

Thus the figure of Krishna becomes, as it were, the symbol of the divine dealings with humanity.



CWSA 19: 17-18

### **The symbolic companionship of Arjuna and Krishna**

The symbolic companionship of Arjuna and Krishna, the human and the divine soul, is expressed elsewhere in Indian thought, in the heavenward journey of Indra and Kutsa seated in one chariot, in the figure of the two birds upon one tree in the Upanishad, in the twin figures of Nara and Narayana, the seers who do *tapasyā* together for the knowledge. But in all three it is the idea of the divine knowledge in which, as the Gita says, all action culminates that is in view; here it is instead the action which leads to that knowledge and in which the divine Knower figures himself. Arjuna and Krishna, this human and this divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is therefore not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the Friend of the human peoples.

CWSA 19: 19

**Sri Aurobindo**



*As for Krishna, he came upon earth to bring freedom and delight. He came to announce to men, enslaved to Nature, to their passions and errors, that if they took refuge in the Supreme Lord they would be free from all bondage and sin. But men are very attached to their vices and virtues (for without vice there would be no virtue); they are in love with their sins and cannot tolerate anyone being free and above all error.*

*That is why Krishna, although immortal, is not present at Brindavan in a body at this moment.*

CWM 10: 59–60

**The Mother**

*Beyond Personality the Mayavadin sees indefinable Existence; I followed him there and found my Krishna beyond in indefinable Personality.*

\*

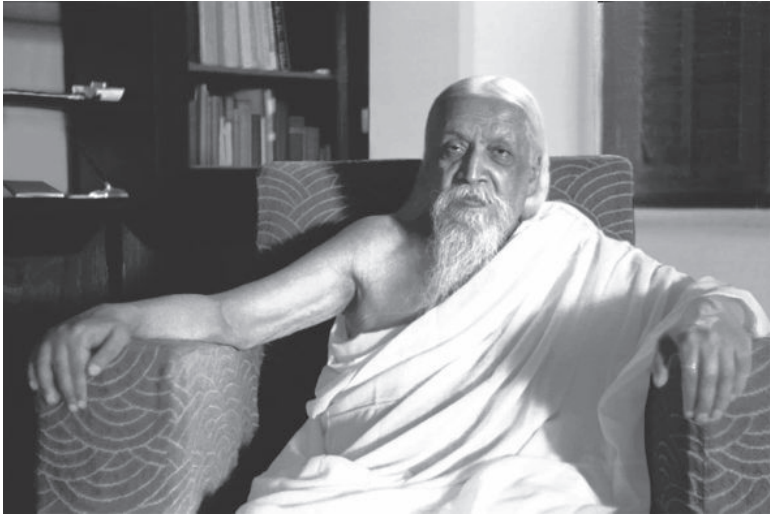
*There are four very great events in history, the siege of Troy, the life and crucifixion of Christ, the exile of Krishna in Brindavan and the colloquy with Arjuna on the field of Kurukshetra. The siege of Troy created Hellas, the exile in Brindavan created devotional religion (for before there was only meditation and worship), Christ from his cross humanised Europe, the colloquy at Kurukshetra will yet liberate humanity. Yet it is said that none of these four events ever happened.*

CWSA 12: 484, 427

**Sri Aurobindo**







## **Krishna**

*(Cretics)\**

O immense Light and thou, O spirit-wide boundless Space, Whom  
have you clasped and hid, deathless limbs, gloried face?

Vainly lie Space and Time, "Void are we, there is none."

Vainly strive Self and World crying "I, I alone."

One is there, Self of self, Soul of Space, Fount of Time, Heart of hearts,  
Mind of minds, He alone sits, sublime.

Oh no void Absolute self-absorbed, splendid, mute,

Hands that clasp hold and red lips that kiss blow His flute.

All He loves, all He moves, all are His, all are He;

Many limbs sate His whims, bear His sweet ecstasy.

Two in One, Two who know difference rich in sense,

Two to clasp, One to be, this His strange mystery.

CWSA 2: 637

Sri Aurobindo

\* A cretic is a poetic metre containing three syllables: long, short, long as its foot.



### **Krishna's Ananda**

*Manifold, abundant and so full of charm.*

*Botanical name: Plumbago auriculata*

*Indian Name: Nila chitrak*

*Spiritual name and significance of the flower given by the Mother*

All music is only the sound of His laughter,  
All beauty the smile of His passionate bliss;  
Our lives are His heart-beats, our rapture the bridal  
Of Radha and Krishna, our love is their kiss.

CWSA 2: 202

Sri Aurobindo

## The Historicity of Sri Krishna

### Sri Krishna actually existed upon earth

The historicity of Krishna is of less spiritual importance and is not essential, but it has still a considerable value. It does not seem to me that there can be any reasonable doubt that Krishna the man was not a legend or a poetic invention but actually existed upon earth and played a part in the Indian past. Two facts emerge clearly, that he was regarded as an important spiritual figure, one whose spiritual illumination was recorded in one of the Upanishads, and that he was traditionally regarded as a divine man, one worshipped after his death as a deity; this is apart from the story in the Mahabharata and the Puranas. There is no reason to suppose that the connection of his name with the development of the Bhagavata religion, an important current in the stream of Indian spirituality, was founded on a mere legend or poetic invention. The Mahabharata is a poem and not history, but it is clearly a poem founded on a great historical event, traditionally preserved in memory; some of the figures connected with it, Dhritarashtra, Parikshit, for instance, certainly existed and the story of the part played by Krishna as leader, warrior and statesman can be accepted as probable in itself and to all appearance founded on a tradition which can be given a historical value and has not the air of a myth or a sheer poetical invention. That is as much as can be positively said from the point of view of the theoretical reason as to the historical figure of the man Krishna; but in my view there is much more than that in it and I have always regarded the incarnation as a fact and accepted the historicity of Krishna as I accept the historicity of Christ.

CWSA 28: 482-83

## **The historical Krishna existed**

The historical Krishna, no doubt, existed. We meet the name first in the Chhandogya Upanishad where all we can gather about him is that he was well known in spiritual tradition as a knower of the Brahman, so well known indeed in his personality and the circumstances of his life that it was sufficient to refer to him by the name of his mother as Krishna son of Devaki for all to understand who was meant. In the same Upanishad we find mention of King Dhritarashtra son of Vichitravirya, and since tradition associated the two together so closely that they are both of them leading personages in the action of the Mahabharata, we may fairly conclude that they were actually contemporaries and that the epic is to a great extent dealing with historical characters and in the war of Kurukshetra with a historical occurrence imprinted firmly on the memory of the race. We know too that Krishna and Arjuna were the object of religious worship in the pre-Christian centuries; and there is some reason to suppose that they were so in connection with a religious and philosophical tradition from which the Gita may have gathered many of its elements and even the foundation of its synthesis of knowledge, devotion and works, and perhaps also that the human Krishna was the founder, restorer or at the least one of the early teachers of this school. The Gita may well in spite of its later form represent the outcome in Indian thought of the teaching of Krishna and the connection of that teaching with the historical Krishna, with Arjuna and with the war of Kurukshetra may be something more than a dramatic fiction.

\*

In the Mahabharata Krishna is represented both as the historical character and the Avatar; his worship and Avatarhood must therefore have been well established by

the time—apparently from the fifth to the first centuries B.C. — when the old story and poem or epic tradition of the Bharatas took its present form. There is a hint also in the poem of the story or legend of the Avatar's early life in Vrindavan which, as developed by the Puranas into an intense and powerful spiritual symbol, has exercised so profound an influence on the religious mind of India. We have also in the Harivansha an account of the life of Krishna, very evidently full of legends, which perhaps formed the basis of the Puranic accounts.

CWSA 19: 15–16

### **Brindavan, Gokul and Lila of the Gopis**

The story of Brindavan is another matter; it does not enter into the main story of the Mahabharata and has a Puranic origin and it could be maintained that it was intended all along to have a symbolic character. At one time I accepted that explanation, but I had to abandon it afterwards; there is nothing in the Puranas that betrays any such intention. It seems to me that it is related as something that actually occurred or occurs somewhere; the Gopis are to them realities and not symbols. It was for them at the least an occult truth, and occult and symbolic are not the same thing; the symbol may be only a significant mental construction or only a fanciful invention, but the occult is a reality which is actual somewhere, behind the material scene as it were and can have its truth for the terrestrial life and its influence upon it, may even embody itself there. The lila of the Gopis seems to be conceived as something which is always going on in a divine Gokul and which projected itself in an earthly Brindavan and can always be realised and its meaning made actual in the soul. ...

CWSA 28: 483-84

### **The external aspect has only a secondary importance**

When we thus understand the conception of Avatarhood, we see that whether for the fundamental teaching of the Gita, our present subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time; he would concede to it a considerable historical, but hardly any religious importance; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.

In seeking the kernel of the thought of the Gita we need, therefore, only concern ourselves with the spiritual significance of the human-divine Krishna of the Mahabharata who is presented to us as the teacher of Arjuna on the battle-field of Kurukshetra.

CWSA 19: 15

### **Inner contact much more important**

These questions and the speculations to which they have given rise have no indispensable connection with the spiritual life. There what matters is the contact with Krishna



and the growth towards the Krishna consciousness, the presence, the spiritual relation, the union in the soul and, till that is reached, the aspiration, the growth in bhakti and whatever illumination one can get on the way. To one who has had these things, lived in the presence, heard the voice, known Krishna as Friend or Lover, Guide, Teacher, Master or, still more, has had his whole consciousness changed by the contact, or felt the presence within him, all such questions have only an outer and superficial interest. So also, to one who has had contact with the inner Brindavan and the lila of the Gopis, made the surrender and undergone the spell of the joy and the beauty or even only turned to the sound of the flute, the rest hardly matters. But from another point of view, if one can accept the historical reality of the incarnation, there is this great spiritual gain that one has a *point d'appui* for a more concrete realisation in the conviction that once at least the Divine has visibly touched the earth, made the complete manifestation possible, made it possible for the divine supernature to descend into this evolving but still very imperfect terrestrial nature.

CWSA 28: 483-84

**Sri Aurobindo**

*The seeker after divine knowledge finds in the description of Krishna stealing the robes of the Gopis one of the deepest parables of God's ways with the soul, the devotee a perfect rendering in divine act of his heart's mystic experiences, the prurient<sup>1</sup> and the Puritan<sup>2</sup> (two faces of one temperament) only a lustful story. Men bring what they have in themselves and see it reflected in the Scripture.*

CWSA 12: 490

**Sri Aurobindo**

1. lustful 2. moralistic

## Sri Krishna, — the Avatara

### The Meaning and Purpose of Avatarhood

When they think of a manifestation of Divinity, they think it must be an extraordinary perfection in doing the ordinary human things — an extraordinary business faculty, political, poetic or artistic faculty, an accurate memory, not making any mental mistakes, not undergoing any defeat or failure. Or else they think of things which they call super-human like the people who expected me not to eat food at all or wanted me to know and tell them what will be the value of the cotton shares in Bombay from day to day, or like those who think great Yogis are those who sleep on nails or eat them. All that has nothing to do with manifesting the Divine.

At that rate Rama would be undivine because he followed the Mayamriga as if it were a natural deer and Krishna would be undivine because he was forced by Jarasandha to take refuge in distant Dwaraka. These human ideas are false.

The Divinity acts according to another consciousness — the consciousness of the Truth above and the Lila below and it acts according to the need of the Lila, not according to men's ideas of what it should or should not do. This is the first thing one must grasp, otherwise one can understand nothing about the manifestation of the Divine.

CWSA 28: 474-75

### The secret of Sri Krishna's life

Sri Krishna is an Avatara. He has accepted in human form the law of man's body and mind and spirit and has played his game, *līlā*, accordingly. If we can grasp the obvious and the occult meaning of that play, we shall be able to grasp the meaning, the aim and the method of this

world-game. The main feature of this great game was action impelled by total knowledge. What was the knowledge underlying that action and that play has been revealed in the Gita.

Sri Krishna of the Mahabharata is a hero of action, a great yogin, a great man of the world, a founder of empire, statesman and warrior, a knower of *brahman* in the body of a Kshatriya. In his life we see an incomparable manifestation and mysterious play of the Supreme Power, *mahāsakti*.

Of that mystery, the Gita is an explanation.

Sri Krishna is Lord of the worlds, universal Vasudeva; and yet, by shrouding His greatness he has entered into play by establishing with men relations like those of father and son, brother and husband, intimate associate and friend and enemy. In His life is implied the supreme secret of the Aryan knowledge and the highest meaning of the way of devotion. Their essential principles are also part of the Gita's teaching.

Sri Krishna's incarnation is at the juncture of the Dwapara and the Kali age. In each of the evolutionary cycles, *kalpa*, God incarnates in full at such junctures. The Kali age is the worst as well as the best among the four epochs. This age is the reign period of Kali, the impeller of sin and the principal enemy of man's progress; the utmost degradation and downfall of man occur during Kali's reign. But there is a gain in strength by fighting against obstacles and new creation comes through destruction of the old; this process is seen in the Kali age too. The elements of evil that are going to be destroyed in the course of the world's evolution are precisely the ones that are eliminated through an inordinate growth; on the other hand, seeds of new creation are sown and sprout, these seeds become trees in the Satya age that follows.

**Sri Aurobindo:** *Bengali Writings: pp.94-95*

## **Sri Krishna's political objective**

To establish such a unity, empire or rule of law was Sri Krishna's political objective. The Magadhan king Jarasandha had already made this attempt, but his power was founded on tyranny and unrighteousness, would therefore be short-lived. Hence Sri Krishna baffled that attempt by getting him killed at the hands of Bhima. The main obstacle to Sri Krishna's work was the proud and powerful family of the Kurus. The Kuru people had for a long time been among the leading peoples of India. To what is called "hegemony", that is, a position of pre-eminence and leadership among a number of independent peoples of equal status — to that the Kurus had an ancestral right. As long as the pride and power of this people remained intact, unity would never be established in India. Sri Krishna came to realise this. Therefore he was determined to destroy the Kuru people. But the Kuru people had a hereditary right to the empire of India; Sri Krishna did not forget this fact. To deprive one of his rightful due would be an act of unrighteousness, so he chose for appointment to the future position of emperor Yudhishthira who was legally the king and chief of the Kuru people.

\*

## **Sri Krishna was supremely righteous**

Sri Krishna was supremely righteous; he did not out of affection attempt to set up his beloved clan of the Yadavas in place of the Kuru people even though capable of doing it; he did not nominate for that position his dearest friend Arjuna by ignoring the eldest born of the Pandavas, Yudhishthira. But there is possibility of harm in considering only the age or previous title. If Yudhishthira had been unrighteous, tyrannical or incapable, Sri Krishna would have been obliged to look for another candidate. Yudhishthira was as well

fitted to be emperor by birth, rightful title, and the old established tradition of the land, as he was the proper claimant to that title by virtue of his qualities. There were many great and heroic kings more powerful and talented than him, but strength and talent alone do not give one a title to kingship. The king was to safeguard the rule of law, keep the subjects contented, protect the land. In the first two of these qualities, Yudhishtira had no peer; he was the son of the Lord of Righteousness, he was kind and just, he spoke the truth, he kept his truth, his acts were based on the truth, he was extremely dear to his subjects. The deficiency he had in the last of the requisite qualities mentioned, his heroic brothers Bhima and Arjuna were capable of making good. Contemporary India did not possess kings as powerful or men as heroic as the five Pandavas. Therefore, once the obstacle was removed by the killing of Jarasandha, King Yudhishtir on the advice of Sri Krishna performed the Rajasuya sacrifice in accordance with the ancient tradition of the land, and became its emperor.

\*

### **Sri Krishna, the master Statesman**

... Sri Krishna was as much a master of political science as he was righteous. He would never draw back from altering a traditional method or rule if it was defective, harmful or unsuitable to the needs of the time. He was the principal revolutionist of the age.

... in the view of a conservative with his attachment to the old ways a novel venture is in itself a sin. Sri Krishna realised on Yudhishtira's downfall — not realised but knew from the beginning, for he was God — that a custom suited to the Dwapara epoch should never be preserved in the Kali age. Therefore, he made no further attempts on those lines; he followed the line of statecraft proper to Kali, with its

emphasis on war and strife and directed his efforts towards making the future of empire free of obstacles by destroying the power of the insolent and proud Kshatriya race. He incited the Panchala people, ancient and equally powerful rivals of the Kurus, to destroy the latter; all the other peoples who could be attracted out of hatred towards the Kurus, for the love of Yudhishtira or out of desire for unity and the rule of law were attracted to that side, and he got the preliminaries of war made ready. In the attempts that were made towards peace Sri Krishna had no faith. He knew that peace was not possible, even if it were made it could not last. Still, out of regard for the right law and from considerations of policy, he devoted himself to attempts at peace.

\*

### **The Age of Mahabharata and Sri Krishna's action**

In the age of the Mahabharata the earth was groaning under the load of titanic power. Neither before nor after, was there in India such an outbreak of strong and powerful and violent Kshatriya power, but there was little chance of that terrible power being turned to good purpose. Those who were the vehicles of this power were all of them of an asuric nature, vanity and pride, selfishness and self-will were in their very bones. If Sri Krishna had not established the rule of law by destroying this power, then one or the other of the three types of results described above would certainly have happened. India would have fallen prematurely into the hands of the barbarian. It should be remembered, that the Kurukshetra war took place five thousand years ago, it was after two thousand five hundred years had elapsed that the first successful invasion of barbarians could reach up to the other side of the Indus. The rule of law founded by Arjuna was therefore able to protect the country under the influence of a Kshatriya power inspired by that of the



Brahmin. Even at that time there was in the country such an accumulation of Kshatriya power that a fraction of itself has kept the country alive for two thousand years. On the strength of that Kshatriya power great men like Chandragupta, Pushyamitra, Samudragupta, Vikrama, Sangramasingha, Pratap, Rajasingha, Pratapaditya and Sivaji fought against the country's misfortunes. Only the other day in the battle of Gujarat and on the funeral pyre of Lakshmibai was the last spark of that power extinguished; with that ended the good fruit and the virtue of Sri Krishna's political work, there came necessity of another full Incarnation for the saving of India and the world. That Incarnation has rekindled the vanished power of the Brahmin, that power will create the Kshatriya power. Sri Krishna did not extinguish the Kshatriya power of India in the blood-bath of Kurukshetra; on the contrary by destroying the titanic power he saved both the power of the Brahmin and the Kshatriya. ...

\*

### **God saved India in Kurukshetra**

That India has undergone a downfall in the Kali age no one can deny. But God never descended on earth to bring about a downfall. The Incarnation is for saving the Law, the world and men. Particularly in the Kali age does God incarnate Himself in full. The reason is that in Kali there is the greatest danger of man's downfall, there is a natural increase of unrighteousness. Therefore, in order to save mankind, destroy unrighteousness and establish the Right by barring the way of Kali, there are incarnations again and again in this age. When Sri Krishna incarnated, it was already time for the beginning of Kali's reign. It was through fear of His advent that Kali could not set his feet on his own kingdom. It was through His grace that Parikshit could hold up the exercise of Kali's sovereignty in his own age, by granting him five

villages. From the beginning to the end of this Kali age, a fierce battle has been raging and will continue to rage between man and Kali. As helpers or leaders in that battle, the emanations and incarnations of God come down frequently during this period. God took on a human form at the opening of Kali in order to maintain the power of the Brahmin, the knowledge, devotion and desireless works, and teach these things that they might be of use in that battle. On the safety of India rest the hope and foundation of man's well-being. God saved India in Kurukshetra. In that ocean of blood, the Great Being in the form of Time the Destroyer began to take his delight in the sporting Lotus of a new world.

*Ref: pp. 24 to 28 from Sri Aurobindo, Bengali Writings, pp.139-50*

### **The upholding of Dharma**

... the popular and mythical account of the Krishna avatar is that the unrighteousness of the Kurus as incarnated in Duryodhana and his brothers became so great a burden to the earth that she had to call upon God to descend and lighten her load; accordingly Vishnu incarnated as Krishna, delivered the oppressed Pandavas and destroyed the unjust Kauravas. A similar account is given of the descent of the previous Vishnu avatars, of Rama to destroy the unrighteous oppression of Ravana, of Parashurama to destroy the unrighteous license of the military and princely caste, the Kshatriyas, of the dwarf Vamana to destroy the rule of the Titan Bali. But obviously the purely practical, ethical or social and political mission of the Avatar which is thus thrown into popular and mythical form, does not give a right account of the phenomenon of Avatarhood. It does not cover its spiritual sense, and if this outward utility were all, we should have to exclude Buddha and Christ whose

mission was not at all to destroy evil-doers and deliver the good, but to bring to all men a new spiritual message and a new law of divine growth and spiritual realisation. On the other hand, if we give to the word dharma only its religious sense, in which it means a law of religious and spiritual life, we shall indeed get to the kernel of the matter, but we shall be in danger of excluding a most important part of the work done by the Avatar. Always we see in the history of the divine incarnations the double work, and inevitably, because the Avatar takes up the workings of God in human life, the way of the divine Will and Wisdom in the world, and that always fulfils itself externally as well as internally, by inner progress in the soul and by an outer change in the life.

CWSA 19: 169 – 170

### **Sri Krishna's message**

It is an error, we repeat, to think that spirituality is a thing divorced from life. "Abandon all" says the Isha Upanishad *"that thou mayst enjoy all, neither covet any man's possession. But verily do thy deeds in this world and wish to live thy hundred years; no other way is given thee than this to escape the bondage of thy acts."* It is an error to think that the heights of religion are above the struggles of this world. The recurrent cry of Sri Krishna to Arjuna insists on the struggle; "Fight and overthrow thy opponents!" "Remember me and fight!" "Give up all thy works to me with a heart full of spirituality, and free from craving, free from selfish claims, fight! let the fever of thy soul pass from thee." It is an error to imagine that even when the religious man does not give up his ordinary activities, he yet becomes too sattwic, too saintly, too loving or too passionless for the rough work of the world. Nothing can be more extreme and uncompromising than the reply of the Gita in the opposite sense, "Whosoever has his

temperament purged from egoism, whosoever suffers not his soul to receive the impress of the deed, though he slay the whole world yet he slays not and is not bound." The Charioteer of Kurukshetra driving the car of Arjuna over that field of ruin is the image and description of Karmayoga; for the body is the chariot and the senses are the horses of the driving and it is through the bloodstained and mire sunk ways of the world that Sri Krishna pilots the soul of man to Vaicuntha.

CWSA 13: 12

### **Krishna opened the possibility of Overmind**

Krishna opened the possibility of Overmind with its two sides of realisation, static and dynamic. Buddha tried to shoot from mind to Nirvana in the Supreme, just as Shankara did in another way after him. Both agree in overleaping the other stages and trying to get at a nameless and featureless Absolute. Krishna on the other hand was leading by the normal course of evolution. The next normal step is not a featureless Absolute, but the Supermind. I consider that in trying to overshoot, Buddha like Shankara made a mistake, cutting away the dynamic side of the liberation. Therefore there has to be a correction by Kalki.

CWSA 28: 488

Krishna is not the supramental light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda. Krishna is the Anandamaya, he supports the evolution through the Overmind leading it towards his Ananda.

\*

What was said was that Krishna as a manifestation on earth opened the possibility of the Overmind consciousness here

to men and stood for that, as Rama was the incarnation in mental Man. If Krishna was *an* overmind “God”, that means he was not an Incarnation, not the Divine, but somebody else who claimed to be the Divine — i.e. he was a god who somehow thought he was God.

\*

I suppose very few recognised him [*Krishna*] as an Avatar; certainly it was not at all a general recognition. Among the few those nearest him do not seem to have counted — it was less prominent people like Vidura etc....

Krishna himself was known by most as a man — only a few worshipped him as the Divine.

CWSA 28: 499-500

**Sri Aurobindo**

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*I met a man. I was perhaps twenty-one then, I think, either twenty or twenty-one. I met a man who was an Indian, who came from here, and he spoke to me about the Gita. There was a translation, which, by the way, was quite bad, and he advised me to read it and gave me the key — his key, it was his key — he told me: “Read the Gita, this translation of the Gita which is not up to much, but still that’s the only one in French.” At that time I wouldn’t have been able to understand anything in any other language. Besides, the English translations were as bad and I did not have... Sri Aurobindo had not yet written his.*

*He said, “Read the Gita, and take Krishna as the symbol of the immanent God, the inner Godhead.” This was all that he told me. He said to me, “Read it with that — the knowledge that Krishna represents the immanent God in the Gita, the God who is within you.” Well, in one month the whole work was done!*

CWM 6: 298-99

*The Mother*

## The inner fruits of the Avatara's coming

The inner fruit of the Avatar's coming is gained by those who learn from it the true nature of the divine birth and the divine works and who, growing full of him in their consciousness and taking refuge in him with their whole being, *manmayā mām upāśritāḥ*, purified by the realising force of their knowledge and delivered from the lower nature, attain to the divine being and divine nature, *madbhāvam*. The Avatar comes to reveal the divine nature in man above this lower nature and to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall fill the consciousness of the human being and replace the limited egoistic personality, so that it shall be liberated out of ego into infinity and universality, out of birth into immortality. He comes as the divine power and love which calls men to itself, so that they may take refuge in that and no longer in the insufficiency of their human wills and the strife of their human fear, wrath and passion, and liberated from all this unquiet and suffering may live in the calm and bliss of the Divine. Nor does it matter essentially in what form and name or putting forward what aspect of the Divine he comes; for in all ways, varying with their nature, men are following the path set to them by the Divine which will in the end lead them to him and the aspect of him which suits their nature is that which they can best follow when he comes to lead them; in whatever way men accept, love and take joy in God, in that way God accepts, loves and takes joy in man. *Ye yathā mām prapadyante tāms tathaiva bhajāmyaham*.

CWSA 19: 175 – 176

**Sri Aurobindo**





Nara is the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship and begins, as the Gita would say, to live in God. Narayana is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being, the “Lord who abides within the heart of creatures” of the Gita; when within us the veil of that secret sanctuary is withdrawn and man speaks face to face with God, hears the divine voice, receives the divine light, acts in the divine power, then becomes possible the supreme uplifting of the embodied human conscious-being into the unborn and eternal. He becomes capable of that dwelling in God and giving up of his whole consciousness into the Divine which the Gita upholds as the best or highest secret of things, *uttamam rahasyam*.

CWSA 19: 37

**Sri Aurobindo**

## Sri Krishna, — The Divine Master of Yoga

### Love and Bhakti for Krishna

As for Krishna, why not approach simply and straight? The simple approach means trust. If you pray, trust that he hears. If the reply takes long in coming, trust that he knows and loves and that he is wisest in the choice of the time. Meanwhile quietly clear the ground, so that he may not have to trip over stone and jungle when he comes. That is my suggestion and I know what I am saying — for whatever you may say, I know very well all human difficulties and struggles and I know of the cure. That is why I press always on the things that would minimise and shorten the struggles and difficulties, — the psychic turn, faith, perfect and simple confidence and reliance. These, let me remind you, are tenets of the Vaishnava Yoga. Of course, there is the other Vaishnava way which swings between yearning and despair— ardent seeking and the pangs of viraha. It is that you seem to be following and I do not deny that one can arrive by that as one can by almost any way, if followed sincerely. But then those who follow it find a rasa even in viraha, in the absence and the caprice of the Divine Lover. Some of them have sung that they have followed after him all their lives but always he has slipped away from their vision and even in that they find a rasa and never cease following. But you find no rasa in it. So you cannot expect me to approve of that for you. Follow after Krishna by all means, but follow with the determination to arrive: don't do it with the expectation of failure or admit any possibility of breaking off half-way.

CWSA 29: 487-88

## **The direct approach to Krishna is not easy**

...The direct approach to Krishna is not safe or easy; it can sometimes be terribly risky, if there is anything in the sadhak that interferes with the clarity and singleness of his attitude. In that case any wrong desire, vanity, pride, sexual impurity, ambition, or any other pronounced weakness may open the way to serious distortion of the sadhana, turning into wrong ways, breakdown or collapse, even to spiritual perdition. Krishna's own influence cannot be a wrong influence, if it is really his, but it is easy to mistake and accept some other influence as his. Especially, he is the Lord of Love and Beauty and Delight, and nothing is easier for men who are always going in the wrong way in search of these things, to bring their wrong ways into their search for him also. That experience must be one of the reasons why the seers insist on the approach through the guru and say that Krishna cannot be attained otherwise. It is the reason why they insist on vairagya, detachment from the ordinary aims and ends of human nature as so necessary. That is also why Krishna does not like to show himself until the field is clear for him! The intervention of some power or influence that represents itself as he, even puts on an imitation of his form or voice would be fatal if accepted; but even his real manifestation might bring about an upset in someone not really ready for it. One must be on guard against these dangers and it is the guru who can interpose himself as a shield against them.

CWSA 29: 488-89

## **Krishna is lovable**

... Of course the devotee loves Krishna because Krishna is lovable and not for any other reason — that is his feeling and his true feeling. He has no time to bother his

head about what in himself made him able to love, the fact that he does love is sufficient for him and he does not need to analyse his emotions. The Grace of Krishna consists for him in Krishna's very lovableness, in his showing of himself to the devotee, in his call, the cry of his flute. That is enough for the heart or, if there is anything more, it is the yearning that others or all may hear the flute, see the face, feel all the beauty and rapture of this love.

\*

### **Inner readiness more important than outer circumstances**

It is not the heart of the devotee but the mind of the observer that questions how it is that the Gopis were called or responded at once and others — the Brahmin women, for instance — were not called or did not respond at once. Once the mind puts the question, there are two possible answers, the mere will of Krishna without any reason, what the mind would call his absolute divine choice or his arbitrary divine caprice or else the readiness of the heart that is called, and that amounts to *adhikāria-bheda*. A third reply would be — circumstances, as for instance, the parking off of the spiritual ground into closed preserves. But how can circumstances prevent the Grace from acting? In spite of the parking off, it works — Christians, Mahomedans do answer to the Grace of Krishna. Tigers, ghouls must love if they see him, hear his flute? Yes, but why do some hear it and see him, others not? We are thrown back on the two alternatives, Krishna's Grace calls whom it wills to call without any determining reason for the choice or rejection, his mercy or his withholding or at least delaying of his mercy, or else he calls the hearts that are ready to vibrate and leap up at his call — and even there he waits till the moment has come. To say that it does not depend on outward merit or appearance of fitness is no doubt true; the something that was ready to wake in spite, it may be, of many hard layers

in which it was enclosed, may be something visible to Krishna and not to us. It was there perhaps long before the flute began to play, but he was busy melting the hard layers so that the heart in its leap might not be pressed back by them when the awakening notes came. The Gopis heard and rushed out into the forest — the others did not — or did they think it was only some rustic music or some rude cowherd lover fluting to his sweetheart, not a call that learned and cultured or virtuous ears could recognise as the call of the Divine?

CWSA 29: 491-492

**Sri Aurobindo**



### **Radha's Consciousness**

*Symbolises perfect attachment to the Divine.*

*Botanical name: Clitoria ternatea*

*Indian Name: Aparajita*

*Spiritual name and significance of the flower given by the Mother*



### **RADHA'S PRAYER**

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering. Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

CWM 15: 210

**The Mother**

Radha is the personification of the absolute love for the Divine, total and integral in all parts of the being from the highest spiritual to the physical, bringing the absolute self-giving and total consecration of all the being and calling down into the body and the most material Nature the supreme Ananda.

CWSA 29: 494

The desire of the soul for God is there thrown into symbolic figure in the lyrical love cycle of Radha and Krishna, the Nature soul in man seeking for the Divine Soul through love, seized and mastered by his beauty, attracted by his magical flute, abandoning human cares and duties for this one overpowering passion and in the cadence of its phases passing through first desire to the bliss of union, the pangs of separation, the eternal longing and reunion, the *lilā* of the love of the human spirit for God.

CWSA 20: 379

**Sri Aurobindo**

*The scholars of the modern age say that Radha is a very recent addition to the Krishna cult. Can you tell me whether Radha existed or not?*

***Surely she has lived and is still living.  
Love and blessings.***

CWM 17: 278

**The Mother**



## **If one wants Krishna**

If one wants Krishna, one gets Krishna — but he is a sufficiently trying Deity and does not come at once, though he may come suddenly at any time. But usually one has to want him so badly and obstinately that one is prepared to pay any price. One has to know how to wait as well as to want—to go on insisting and insisting without taking heed of even the longest denial. The psychic can do that — but the mind and the vital have to learn how to do it also.

\*

Certainly Krishna is credited with much caprice, difficult dealings and a playfulness (lila!) which the played-with do not always immediately appreciate. But there is a reasoning as well as a hidden method in his caprices, and when he does come out of it and takes a fancy to be nice to you, he has a supreme attractiveness, charm and allurements which compensates and more than compensates for all you have suffered.

CWSA 29:493

Krishna with Radha is the symbol of the Divine Love. The flute is the call of the Divine Love; the peacock is victory.

CWSA 30:157

The Gopis are not ordinary people in the proper sense of the word — they are extraordinary by their extremeness of love, passionate devotion, unreserved self-giving. Whoever has that, however humble his position in other respects, learning, external sanctity etc. etc., can easily follow after Krishna and reach him; that seems to me the sense of the symbol of the Gopis. There are many other significances, of course — that is only one among the many.

CWSA 29:493

## Lights of Krishna

The golden and blue lights are both of them lights of Krishna.

CWSA 30: 118

Whitish blue is Krishna's light or mine; deeper blues often indicate light from the higher consciousness.

\*

The meaning of blue light depends on the exact character of the colour, its shade and nature. A whitish blue like moonlight is known as Krishna's light or Sri Aurobindo's light — light blue is often that of the Illumined Mind — there is another deeper blue that is of the Higher Mind; another, near to purple, which is the light of a power in the vital.

CWSA 30: 126

There are different Krishna lights — pale diamond blue, lavender blue, deep blue etc. It depends on the plane in which it manifests.

\*

Diamond blue is Krishna's light in the overmind — lavender blue in intuitive mind.

\*

There is the whitish moonlight blue of Krishna's light—lavender blue of devotion, deep blue of the physical mind, sapphire blue of the higher mind and many others.

\*

All blue is not Krishna's light.

\*

Blue is also the Radha colour.

\*

Violet is indeed the colour or light of Divine Compassion, so also of Krishna's grace.

CWSA 29: 493

## Supreme Lord of the Gita

He is a supreme mysterious All, an ineffable positive Absolute of all things here. He is the Lord in the Kshara, Purushottama not only there, but here in the heart of every creature, Ishwara. And there too even in his highest eternal status, *paro avyaktah*, he is the supreme Lord, Parameshwara, no aloof and unrelated Indefinable, but the origin and father and mother and first foundation and eternal abode of self and cosmos and Master of all existences and enjoyer of askesis and sacrifice. It is by knowing him at once in the Akshara and the Kshara, it is by knowing him as the Unborn who partially manifests himself in all birth and even himself descends as the constant Avatar, it is by knowing him in his entirety, *samagram mām*, that the soul is easily released from the appearances of the lower Nature and returns by a vast sudden growth and broad immeasurable ascension into the divine being and supreme Nature. For the truth of the Kshara too is a truth of the Purushottama. The Purushottama is in the heart of every creature and is manifested in his countless Vibhuti; the Purushottama is the cosmic spirit in Time and it is he that gives the command to the divine action of the liberated human spirit. He is both Akshara and Kshara, and yet he is other because he is more and greater than either of these opposites. *Uttamaḥ puruṣas tvanyaḥ paramātmetyudāhṛtaḥ, yo lokatrayam āviśya bibhartavyayaīśvaraḥ*, "But other than these two is that highest spirit called the supreme Self, who enters the three worlds and up bears them, the imperishable Lord."

CWSA 19: 441

**Sri Aurobindo**



*...As soon as I saw Sri Aurobindo I recognised in him the well known being whom I used to call Krishna....*

CWM 13: 39

**The Mother**



### **Krishna**

At last I find a meaning of soul's birth  
    Into this universe terrible and sweet,  
I who have felt the hungry heart of earth  
    Aspiring beyond heaven to Krishna's feet.  
I have seen the beauty of immortal eyes,  
    And heard the passion of the Lover's flute,  
And known a deathless ecstasy's surprise  
    And sorrow in my heart for ever mute.  
Nearer and nearer now the music draws,  
    Life shudders with a strange felicity;  
All Nature is a wide enamoured pause  
    Hoping her lord to touch, to clasp, to be.  
For this one moment lived the ages past;  
The world now throbs fulfilled in me at last.

CWSA 2: 608

**Sri Aurobindo**

## **Sri Aurobindo and Sri Krishna**

### **If you reach Krishna you reach the Divine**

I thought I had already told you that your turn towards Krishna was not an obstacle. In any case I affirm that positively in answer to your question. If we consider the large and indeed predominant part he played in my own sadhana, it would be strange if the part he has in your sadhana could be considered objectionable. Sectarianism is a matter of dogma, ritual etc., not of spiritual experience; the concentration on Krishna is a self-offering to the *iṣṭa-deva*. If you reach Krishna you reach the Divine; if you can give yourself to him, you give yourself to me. Your inability to identify may be because you are laying too much stress on the physical aspects, consciously or unconsciously.

CWSA 35: 431

### **Sri Krishna has shown me the true meaning of the Vedas**

Sri Krishna has shown me the true meaning of the Vedas, not only so but he has shown me a new Science of Philology showing the process & origins of human speech so that a new Nirukta can be formed & the new interpretation of the Veda based upon it. He has also shown me the meaning of all in the Upanishads that is not understood either by Indians or Europeans. I have therefore to re-explain the whole Vedanta & Veda in such a way that it will be seen how all religion arises out of it & is one everywhere. In this way it will be proved that India is the centre of the religious life of the world & its destined saviour through the Sanatana Dharma.

CWSA 36: 177 – 178

## **The realisation of *Vasudevam Sarvam Iti***

I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell, but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me His shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover. This was the first use of the deeper vision He gave me. I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies.

CWSA 8: 6

## **Siddhi Day: Sri Krishna in Sri Aurobindo's body**

In 1926, I had begun a sort of overmental creation, that is, I had brought the Overmind down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24th....

It was this: Krishna consented to descend into Sri Aurobindo's body – to be Fixed there; there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about. The gods are always moving about, and it's plain that we ourselves, in our inner beings,



come and go and act in a hundred or a thousand places at once. There is a difference between just coming occasionally and accepting to be permanently tied to a body – between a permanent influence and a permanent presence..... It was at that time that he decided to stop dealing with people and retire to his room.....

I had begun a sort of 'overmental creation,' to make each god descend into a being – there was an extraordinary upward curve! Well, I was in contact with these beings and I told Krishna (because I was always seeing him around Sri Aurobindo), 'This is all very fine, but what I want now is a creation on earth – you must incarnate.' He said 'Yes.' Then I saw him – I saw him with my own eyes (inner eyes, of course), join himself to Sri Aurobindo. This was in 1926.

It was only ... (how can I put it?) a participation from Krishna. It made no difference for Sri Aurobindo personally: it was a formation from the past that accepted to participate in the present creation, nothing more. It was a descent of the Supreme, from ... some time back, now consenting to participate in the new manifestation.

Shiva, on the other hand, refused. 'No,' he said, 'I will come only when you have finished your work. I will not come into the world as it is now, but I am ready to help.'

*The Mother: Conversations with a disciple: August 2, 1961*

### **Sri Krishna, Sri Aurobindo and the Supreme**

In the past, when Sri Aurobindo was there and I lived in that house which is now the "dormitory annex," there was a large verandah, and I used to walk up and down on the verandah (Sri Aurobindo was in his room, working), and I would walk alone; but I was never alone: Krishna was always there — Krishna, the god Krishna as he is known, but taller, more beautiful, and not with that ridiculous blue, you

know, that slate blue! Not like that. And always, we always walked up and down together - we would walk together. He was just a little behind (*gesture behind, almost against the nape of the neck and the shoulders*); I was a little in front, as if my head was on his shoulder, and he would walk (I didn't have the feeling of my head resting on his shoulder, but that's how it was), and we would walk, we would communicate. That lasted more than a year, you know, every day. Then it ended. Afterwards I saw him from time to time (when we moved to the new house I saw him); sometimes at night when I was very tired, he would come and I would sleep on his shoulder. But I knew very well that it was a way Sri Aurobindo had of showing himself. Then when I came here [to Mother's present room], Sri Aurobindo had left, and I began walking up and down while reciting my mantra. Sri Aurobindo came, and he was at exactly the same place as Krishna was (*same gesture, just behind the head*); I would walk, and he was there, and we would walk together day after day, day after day. And it was becoming so concrete, so marvelous that I started thinking, "Why look after people and things, I want to remain like this for ever!" He caught my thought, and he said, "I am not coming anymore." And he stopped. I said, "Very well," and I started my mantra to the supreme Lord, and I tried a lot to have Him come and walk with me, but in no other form but Himself. And the Force, the Presence, everything was there, and I would feel Him more and more clearly, staying like that, just behind me, impersonal. For a few days, I've had a sort of feeling that I was close to something; and yesterday, for half an hour: THE Presence - a Presence ... An absolutely concrete presence. And it is He who told me, "First Krishna, then Sri Aurobindo, then I."

*The Mother: Conversations with a disciple: 18th June 1965*

## Identity with Sri Krishna

You can't expect me to argue about my own spiritual greatness in comparison with Krishna's. The question itself would be relevant only if there were two sectarian religions in opposition, Aurobindoism and Vaishnavism, each insisting on its own God's greatness. That is not the case. And then what Krishna must I challenge, — the Krishna of the Gita who is the transcendent Godhead, Paramatma, Parabrahma, Purushottama, the cosmic Deity, master of the universe, Vasudeva who is all, the immanent in the heart of all creatures, or the Godhead who was incarnate at Brindavan and Dwarka and Kurukshetra and who was the guide of my Yoga and with whom I realised identity? All that is not to me something philosophical or mental but a matter of daily and hourly realisation and intimate to the stuff of my consciousness.

CWSA 35: 431-32

**Sri Aurobindo**

*If Krishna be alone on one side and the armed and organised world with its hosts and its shrapnel and its maxims on the other, yet prefer thy divine solitude. Care not if the world passes over thy body and its shrapnel tear thee to pieces and its cavalry trample thy limbs into shapeless mire by the wayside; for the mind was always a simulacrum and the body a carcass. The spirit liberated from its casings ranges and triumphs.*

CWSA 12: 457

**Sri Aurobindo**

*A few months after Sahana arrived here, she started feeling a sort of uneasiness because she could no more be moved by the name of Krishna nor could she sing the songs about him as before. Love, devotion, etc. were diminishing and in their place emotions were crystalising around the Mother and Sri Aurobindo. The change brought about an inner conflict. She says: "I thought they are all divine... Why then this difference?" This tormented her for a long time. Then she had a splendid experience while meditating, which removed all her doubts. She had a vision of Krishna. There appeared before her a Radiant Image, a-gleam with blue light. She fell prostrate at his feet with tears flowing and kept repeating, "O my Lord, my beloved God!" In that utterance she felt such an unknown exquisitely sweet feeling of 'oneness' with him that she exclaimed, "Oh, how intimate, so intimate that there can be none so much 'my own'."*

*Overwhelming her with this feeling he vanished, uttering these benedictory words: "Why this lassitude? I am united with Sri Aurobindo."*

*She wrote everything to Sri Aurobindo and asked, "How shall I, So unfit a person... Take this experience? Have I understood it rightly?" He answered, "Who else can unite with me except Krishna."*

*Selected Essays and Talks of Nirodbaran, p. 162*



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