

Dr. Shuddhananda Bharati

Sri Krishna
and
His Gospel



ASSA
Editions

Sri Krishna's flute calls you to love
His conch calls you to active service
Love and serve conscious of the One above
Know That as the Self in all
And as a divine instrument
Play your role

Editor's Notes

Sri Krishna and His Gospel

Foreword from the first Edition.

We dedicate this Book to Sri Krishna the World teacher whose Gita is the World-Gospel. This was written during a long Yogic communion with the Lord Krishna, by his fervent devotee Yogi Shuddhananda Bharati who lives and loves the Gita.

Saint Shuddhananda Bharati invoked Sri Krishna in his meditation and took inspiration from that Supreme Grace for every line of the Holy Book. Thus this is Sri Krishna's treatise on His Gita. This is a book for all.

We have not put any picture of Krishna in the book for who can paint his universal beauty? The Nature-universe is his *Visvarupa*. So dear readers, see him in Nature's beauty and contemplate upon each line of this book.

This book teaches you how to live in God-consciousness.

It is a real pleasure and a great privilege for me to present this treatise on *Sri Krishna and His Gospel* to you. Thank you, Dr. Shuddhananda Bharati for having transmitted *Sri Krishna and His Gospel* to us. The first edition of this book is dated on 24th November 1943.

Christian Piaget



Foreword

Salutations to the world teacher Lord Krishna, who has given to humanity the priceless treasure of the most illuminating Gita wisdom which has ever been a light upon the path for struggling mankind over the millenia. The glory of the *Gita Gospel* has sustained mankind in moments of utmost crisis. More than ever before, the world of today, caught in the cross fire of the conflicting forces of darkness and light, needs the inspiring wisdom of the Divine.

I feel greatly privileged to give this Foreword to this inspiring book *Sri Krishna and His Gospel*, by the inspired sage-poet of awakened India, venerable mystic and saint, Sri Kavi Yogi Maharshi Shuddhananda Bharati Maharaj. The venerable author is a renowned man of letters whose prolific writings in numerous languages are a modern marvel of our times. His uniqueness lies in the fact that his works spring from the inner depths of his intuitive experience. They come with a force of inspiration and beauty of creativity that place them in a distinctive class of their own. The present volume, though not very big, is yet a masterpiece of research into the personality and life of Lord Krishna and His wonderful Gita teachings that constitute the quintessence of the Upanishadic wisdom and its practical application in the daily life of man. The work, divided into two parts, is an achievement in combining condensation with comprehensiveness.

Lord Krishna's life from manifestation up to ascension, the learned author has covered within the range of 23 topics.

He is himself full of the spirit of the Gita and is a great votary of its Gospel of spiritualised activity.

The revered Kaviyogi Maharaj has indeed put today's spiritual world in particular and the reading public in general under a deep debt of gratitude by summing up the *Gita Gospel* in his unique, inimitable, lucid and luminous way. It has a beautiful style for which he has become so well known the world over, wherein the very prose borders upon poetry and is enlivened by a rare Bhava (Being). This book will serve not only as a source of inspiration but also as a source of instruction, enlightenment and spiritual guidance. I am sure it will open the eyes of the reader and add to his spiritual knowledge while solving many problems, throwing light upon subtle points of Vedanta and decidedly enrich him in more ways than one. I am happy therefore that this new edition of this valuable work has been made possible now and I wish it widest possible circulation.

May the grace of Lord Krishna shower upon all the readers and may they be blessed with the treasures of Karma, Bhakti, Dhyana and Atma Jnana. May the Divine bestow long many years of radiant health to Kavi Yogi Maharishi Shuddhananda Bharati Maharaj to inspire and bless numerous seekers and devotees of the Lord by his presence, precepts and personal guidance. I warmly commend this beautiful book to one and all.

Om Namo Bhagavate Vasudevaya,

Salutations again to the Divine World Teacher, Lord Krishna. May He speak to you and lead you through the

pages of this present book from Shuddhananda Collection through which beloved Maharshi Yogiji works to awaken mankind to its higher spiritual mansion upon this earth planet.

Hari Om Tat Sat, Swami Chidananda

P. O. Shivanandanagar,

Date: December 21st, 1977

Sacred Gita Jayanti Day.



Song of Unity

*Unite. Unite, Unite, Oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many; tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one
Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony*

Presentation of Dr. Shuddhananda Bharati

11th May 1897 – 7th March 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, *Kavi Yogi Maharishi* (great divine visionary, wise poet), Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered: "My age is Courage!" The Yogi wrote several hundred works in English, French, Tamil, Hindi, Telugu and Sanskrit; five thousand songs, and fifteen hundred poems in French. The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world! *Bharata Shakti* is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all the approaches of yoga and all the cultures on an allegorical fabric. It is a book for any age which all spiritual researchers and all nations should read and meditate on. His commitment is summarized in his book celebrating his life, *Pilgrim Soul*. The three poems mentioned in the opening express perfectly his ideal. His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy *Ananda*. It means: The light of Grace and power of the pure supreme Almighty bless us of peace, happiness and prosperity! Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth of its divine message and his spiritual and unifying benefactor!

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Hare Krishna!

Krishna the All-Self

Rama and Krishna are two supreme idols inspiring our nation. "Hare Rama, Hare Krishna" has become the Mahamantra of millions. Krishna is not only the child of Brindavan and the charioteer of Arjuna; He is the throbbing spirit in our heart and the thinking light in our brain. All are one Self in Him, who is the All-Self.

Sukadeva tells with delight the story of Krishna to Parikshit and the story of Sri Krishna is nectar sweet.

Kali Yuga

Kali, the iron age is a friend of sins – Kalina Adharma Mitra: There is no truth, no tapas, no purity, no mercy, no benevolence and no justice in this black age. Real yogins, sages, siddhas, Self-realised jnanis are very very rare in this Kali Yuga. People are stomach-minded, dull, evil, indisciplined, rude, vulgar, greedy, and covetous. There will be no peace, no justice, no mercy, and no safety for anyone, no virtue in this sin laden wardom! Women will become masters of homes and men lust-laden slaves.

Immoral sinners will dominate over virtue and the good will suffer. Ashrams will be filled by imposters, by ruffians, temples will fall into the hands of demons, populations shall multiply but people shall be weak, sickly, and short-lived. There will be famine and dearth of food.

This is the terrible picture of Kali Yuga drawn by ancient sages. Evidently they have foreseen coming events, and how the human race shall fall into evil ways and days.

Episode of Bhakti Devi

But this is the very age in which the simple namajapam (uttering God's name) will bring mukti. Saint Narada feels restless and miserable over the fate of mankind in the Kali Yuga where God-love will diminish. He sees Bhakti-Mata (Mother-Devotion) with her two emaciated children Jnana Vairagya (Wisdom and Dispassion) weeping bitterly. Narada enquires about her grievances: "Salutations O divine saint. I am Bhakti; I was born in Dravida (Tamil India). I attained my full stature in Karnataka (Mysore). I grew in Maharashtra a little and I became old in Gujarat. My sons Jnana and Vairagya, senile in childhood, sleep and sleep, dull and decrepit. Help me; help my sons, O sage, by the magic of your Yoga."

These pitiful appeals of Bhakti went to the heart of Narada. He directed Bhakti to Brindaban where the child Krishna played and defied asuric forces.

Thus Bhakti became rejuvenated but her two sons slept and slept, unable even to rise up. Mukti (Salvation) the handmaid of Bhakti stood dumbfounded.

Narada poured *Vedas* into the ears of the weak children. He tried mantras in vain. He enquired of sages – his labour of love was of no avail. At last he approached the ever-youthful sages – Sanaka, Sanandana, Sanatsujata and

Sanatkumara. They advised Narada to try the elixir of Krishnanam and Bhagavat.

The glory of Sri Krishnanam and Krishna's story had a magic effect on the children, who rose up rejuvenated. Bhakti takes them into her arms and dances in ecstasy singing:

"Hare Krishna! Hare Krishna!"

"Sri Krishna Govind Hare Murare"

Saints and poets have sung Krishna, quivering with love and Sri Krishna's name has been the fountain-head of soul-stirring psalms.

Story of Kali Yuga

Kali with a royal crown and low body kicks at Dharma who assumes the form of a bull and stands on one leg – truth. Dharma appeals to Raja Parikshit, who raises his sword to kill Kali. The coward Kali falls at his feet and begs excuse, "Sir, send me somewhere; allow me to live, sir".

The king commands Kali never to molest devotees of God and saints, but to resort to places where drink, debauchery, gambling, murder, falsehood, pride, lust; passion and hatred prevail. He requests Dharma to live in peace. But Mother Earth in the form of a cow cries, "Sir, Dharma walked on four legs in the Satya Yuga. Tapasya (austerity), purity, compassion and truth were those four legs. By the evils of cyclic decadence the three legs were lost and Dharma stands upon one leg – truth. Its safety is my safety."

The Sinner redeemed

Who can protect Dharma? Only Sri Krishna. Listen. All the evils of Kali took the form of Dhundukari. Listen to his horrible story:

Atmadeva was a pious Brahmin. His wife Dhunduli was proud, wicked, and impertinent. They had no children. Dhunduli was afraid of pregnancy which would spoil her body. Atmadeva met a sanyasin and told him about his passionate desire to have a son. The monk advised him to forget the desire which would make him miserable. Yet the Brahmin insisted. The sanyasin gave him a fine plantain fruit, saying, "Let your wife eat this and she will have a wise child." The Brahmin gave it to Dhunduli, who would not eat the gifted fruit fearing the pangs of childbirth. She gave it to her cow, which became pregnant and brought forth a divine child called Gokarna.

Dhunduli pretended pregnancy. She conspired with her cunning sister who was pregnant at the same time. The sister got a child and Dhunduli secretly brought the child and proclaimed it her own, calling it Dhundukari.

Dhundukari was an embodiment of terrible sins. He ill treated his parents, stole money, and associated himself with thieves, drunkards and whores. Atmadeva could not bear his sins. He went on a long pilgrimage. Dhunduli fell in a well and died. Dhundukari kept five whores and squandered all that was left by Atmadeva. The five whores enticed him to evil life, killed him, plundered his wealth and fled away. The ghost of Dhundukari was suffering hellish torture – the result of deadly sins. Gokarna

returned from his pilgrimage and saw the house deserted and Dhundukari's ghost crying for expiation. At last, after trying in vain other ways, Gokarna attended the Bhagavata Saptaham (seven days' study of the Bhagavatam). The ghost of Dhundukari too came there and hid itself in a bamboo pole and listened to the Bhagavatam and Krishna's glory. That had a very good effect. Dhundukari rose again as a pure soul reborn in the devotion of God.

Devotion is Salvation

There are nine aspects of devotion:

1. Sravanam – hearing the glory of God.
2. Keertanam – singing His glory.
3. Smaranam – remembering divine qualities.
4. Pada Sevanam – service of His lotus feet.
5. Archanam – worship with flowers.
6. Vandanam – obeisance to His will.
7. Dasyam – consecrated service.
8. Sakhyam – friendship with God-men.
9. Atma nivedanam – Self-surrender to the Divine in the heart.

Melting tenderness, heart's fervour and psychic devotion purify the mind and prepare the soul for God-realisation. There are five moods and modes of love which are five scales of values in God-realisation.

1. Santa bhavam – tranquil self equipoise, like Suka, Janaka and Sanaka.
2. Dasya bhavam – dedicated service to God, like Hanuman to Rama.
3. Vatsalyam – parental affection, like Krishna and Yasoda.
4. Sakhyam – comradeship, like Arjuna and Krishna.
5. Madhuryam – love-ecstasy, like Gopies Radha, Mira and others.

There are three aspects in psychic love:

1. Tasyaivaham – I am His.
2. Mamaivasan – He is mine.
3. Sa eva aham – I am He.

Mysticism is not mystification. It is the cosmic, conscious, radiant intuition steeped in the love of God in the Self and in all. Mystics breathe in God-consciousness. The supernatural is to them natural. They live eternity in every breath. Their life is fragrant with divine perfume and beauty. They soar in the wider heaven of peace and bliss. They see God in and out. The whole universe is to them an omnipresence of the All-Beautiful. They revel in the flute-voice of Krishna and they become his Gopies. They see the stellar millions gemmed in the garland of psychic love. The spheres spinning in the airy void sing Aum into their ears. Their words wed with thoughts and disappear into the bliss-peace of God-embrace. Their love is apparelled in celestial light. Stars above and flowers below seem love-

letters of the Beloved, who is the bridegroom of the soul. The mystics declare, "Clouds are His colour, rains are His grace, ocean is His mercy, and dawn is His face. Sun is His effulgence! Bees are his tunes, birds are his voice, and vernal breeze is His embrace! How sweet He tastes in the ripe fruit." Let us chant together the very first stanza of Srimad Bhagavatam and meditate on Sri Krishna.

This is a very deep verse containing the essence of the *Brahma Sutras*, *Gayatri*, *Vedas* and *Gita*. God is the master of this evolutionary universe of existence. Beings come, live and go by His will. He is the material (upadana) and efficient (nimitta) cause of the universe. Soul and matter originate from Him. But He is ever as He is the transcendent Brahman. He is the Lord of all, the omniscient One. By His will, *Vedas* were chanted by Brahma. Even great savants are dismayed. Just as a mirage is seen as water and water for land and land for water, the created world is play of three modes, peace, passion and sloth. He is not affected by this play of gunas. This world experience awake and asleep is nought for Him. He is as He is, the Eternal. He knows everything. Let us meditate upon Him the Supreme Truth. Hail Truth Light!

Kavi Yogi Maharishi Dr. Shuddhananda Bharati



Sri Krishna

1. The Two Forces

Rama the hero and Krishna the yogin are the two supreme idols of the Hindu nation. They are the two incarnate forces of India's spiritual dynamism. Rama is the moral and Krishna the spiritual force of Dharma. They are the two immortal teachers of humanity. We adore Rama for his domestic virtues, unfailing truth and moral heroism. We remember Krishna for his celestial utterances enshrined in the *Gita*. Krishna was the master of the time spirit. He remained unattached to the battling modes of Nature. Rama and Krishna are dear to the heart of devotees. Millions of devotees hail Their glory, sing the idylls of Their life, remember Their holy words and feel a thrill of rapture in their hearts and a sense of purity in their life. Rama, Krishna – ah, how sweet are these two creative names! How many books, how many temples, how many arts, how many poets, artists and devotees have been inspired by Their holiness! A nation has grown around Their radiance. Their life and deeds have inspired seer-poets like Valmiki, Vyasa, Tulasidas and Kamban. The *Ramayana*, the *Mahabharata*, and the *Bhagavata*, the three marvellous epics and scriptures of the eternal Dharma, sing rapturously the glory of Sri Rama and Sri Krishna. The God-conscious saints of South India, called the Alvars, pour the ecstasy of their love in torrents of Tamil hymns, hailing Rama and Krishna. The atmosphere of this sacred land has been electrified by the

mystic thrills of these verses; they afford sweet relief to the human heart struggling in the storm of mental illusion; they produce unity of consciousness in the nation. Adorations to Rama, to the lovely Krishna, whose names give new rapture with each uttering! Sri Krishna and His Gospel is our present theme.

2. The Manifestation

Sri Krishna is recognized as the perfect manifestation of the Divine. This is the secret of the mystic plays of Sri Krishna – to make man conscious of the Divine within and without, and of the Divine Will behind every act of the universal play. When the non divine forces with their vital ego and asuric weapons afflict the righteous ones, when vice seems to tyrannise over virtue, when Adharma goes to the audacious extent of crushing flawless Dharma under its iron heels, then a saviour Force descends in response to the intense aspiration of the pure ones. When the non divine force asserts itself, the Divine Master of the universe manifests Himself. He is the unique Lord, and His Will the only law of universal existence. The impersonal King comes in person to redress the grievances of His faithful subjects. At other times, He manages His universal kingdom through the instruments of His Will and His Grace. A manifestation is the universal Godhead in form, enwrapped in His yogamaya. It descends here not only to re-establish Dharma, weeding existence of all evil forces but it also adds momentum to the wheel of the evolution of humanity to divinity.

3. The descent

The monist protests and the agnostic laughs. To the monist, who believes in uniformity and not in multiformity, the ascent and the descent of the Omnipresent One is meaningless. How can God constrain His limitless Self in a form of flesh and bones? How can the Unborn Eternal One stoop to the pangs of birth? If God is omniscient and omnipotent, why cannot He do His Will as He is? Why should His Logos descend or ascend? These are some of the doubts to be cleared. A manifestation is not a birth in ignorance; it is an immaculate spiritual birth. The atmospheric electricity is not in any way impaired by its acting upon a dynamo. So the Divine Omnipresent Consciousness Force is in no way dwindled by Its acting visibly upon the universal mechanism. The currents of electrons and protons charge a microphone and move the reels of a film; then alone we are able to know of the wonders of the electric force. The limited man is able to know more of the great power of the Divine through the manifest Grace. Godhead takes on human form to bring man nearer to His godhood, and to break the veil between the human and the Divine. God's incarnation is not a physical phenomenon; it is the Spirit born into matter as the Lord of Nature, as free as it ever is, always conscious of its Divinity. The manifest Purusha is a Divine exemplar of humanity. He takes upon Himself man's outward limitations only to use them as instruments to fulfil His spiritual purpose. He is the Time-spirit. History vainly explores the outward form, the surface colour. Beyond the idolon of appearance, beyond the physics and chemistry of gross matter, the manifestation

has the majesty of Divine reality. The obscure human mentality cannot cope with the mystery of God.

Brahma, the creator of the universe, glorifies Sri Krishna thus:

“Eternal One! Almighty Lord! Supreme Soul! Master of yogic prowess! Who in these three worlds is there to read Thy mystery? And how or when or where or to what extent can he realize? For Thou sportest, spreading Thy Yogamaya over all!”

को वेत्ति भूमन् भगवन् परात्मन्
योगेश्वरोतीर्भवत्त्रिलोक्याम् ।
क वा कथं वा कति वा कदेति
विस्तारयन् क्रीडसि योगमायाम् ॥

(Bhagavata X : 14 : 21)

4. The process

This is the fact about the divine blossom that opened on the bosom of Mother India five thousand years ago, chasing with its luminous aroma all evil and ugliness away, and thus purifying and sanctifying the air of this holy land. A manifestation is not thaumaturgy. It does not come by a sudden magic. The manifestation of the Divine is a definite process. In the ineffable ocean of Turiya, on the coiled serpent of Universal Consciousness (Sesha), the all-pervading Lord Vishnu rests wakeful with His energy of prosperity (Maha-lakshmi) on His bosom. He is the Lord of Nature, the Master of the Earth-Spirit (Bhu Devi). He is the Master of the progressive evolution of beings

from plant to man from man to God-man. He is the protector of humanity, the remover of obstacles that hinder this age-long evolution. The earth-spirit, oppressed by the tyranny of the lower nature, appeals to the divine in man. The Deva in man sends his aspiration to the Almighty Divine to come and release him from the thralldom and tyranny of the lower asuric nature. The Almighty grants the aspiration of the Deva in the collective humanity, sends His chosen instruments ahead and His Grace incarnates in a pure body when the time is ripe. Numerous demons in the guise of arrogant monarchs oppress Mother Earth. The load of their sins crushes her patient progress. The oppressed Mother, bewails her lot before Brahma, the creative force. Brahma, with the Devas, repairs to the shore of the Ocean of Milk (symbolizing the purified Intellect). There he meditates upon the Lord; and the Lord apprises him of His imminent incarnation among the race of the Yadus. Brahma communicates the Will of the Lord to the Devas around, and asks them to incarnate themselves in parts, as the divine instruments on earth. The Devas with their Shaktis or energies take birth as directed, among the Yadus, in the family of Vasudeva, to minister to the comforts of the Almighty One. The world-enchanting Vishnu Maya also incarnates Herself to fulfil the mission of the Divine Lord on earth.

5. In prison

When the divine play is about to begin, the Asuric forces too, infected by foolish fear, get ready to play the opposi-

tion and defy the divine mission. Such was Kamsa, the tyrant, who, usurping the kingdom, imprisoned his father; and imprisoned his sister Devaki and her husband Vasudeva, afraid of an oracle that their eighth child would kill him. His hand was already red with the blood of six innocent babes born to the pious couple, Devaki and Vasudeva, who took refuge at the feet of the Lord from the tyranny of the murderous Kamsa. The Lord extended His hand of protection and said to the devotees, "Fear not, I am with you. Mother, I shall break your fetters. I shall defy the oppressor. A world of Asuric forces is no match for an atom of the Divine Force." He transferred the seventh child from the womb of Devaki to the womb of Rohini, the first wife of Vasudeva, living in the house of her friend Nanda Gopa, and the child was named Balarama.

6. Fear not, Mother!

The eighth was Himself. Kamsa's sword and his eyes were vigilant. Sri Krishna was born in the prison of His parents. The earth-spirit thrilled with delight. Her heart brimming with joy and her eyes raining tears for fear of Kamsa, the mother fondled the child. It spoke, "Fear not, mother. Take me, father, to Gokula and leave me by the side of Yasoda, who has just got a child. That child is my Yogamaya, my Illusive Force; bring her here. She will defy Kamsa. I shall cover the night with my illusion until the act is done." The whole thing was done as He instructed. The chains broke; the doors opened; the guards were overpowered with sleep. Nature gave passage; Vasudeva's mission was ful-

filled. Kamsa tore the tender Maya from the breast of the crying mother and dashed it against a rock! Lo, his hope was dashed to pieces! Maya rose effulgent to the heavens and vanished, exclaiming, "What do you gain by killing me, O fool! Slay not the innocents! Your mortal enemy is born elsewhere." The tyrant's pride falls. He repents and sets free his sister and her husband. But the same night, influenced by evil ministers, he sends a host of terrible demons to kill tender children and molest the pious. Ah, the horror of infanticide! The same was done by the murderous agents of Herod at Bethlehem where Christ was born centuries after Krishna.

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