

Master E.K.

THE WORLD TEACHER

Advent of Lord Krishna



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The publishing unit is constituted to propagate the Ancient Wisdom given out to humanity from time to time. The proceeds from sale of the book are utilized for reinvestment in similar books in pursuance of the objective of propagating the Truth.

The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and are beyond the concepts of caste, creed, religion and nation.



About the Author

Kulapati Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the *new age* Teacher, Healer and Yogi. He provided social-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world. He made it clear that the so-called material is none other than the offspring of the spirit and hence is spiritual in essence.

He was emphatic that those who pretend as knowers classify the creation into spiritual and material. But the real knowers always saw the spiritual. To them material is an aspect of the spiritual. In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis, which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into healing activity.

Under his guidance a number of children schools and healing centres are opened and operated to serve the community.

Master E.K. is a multi-cut diamond. He is a poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

The Publisher

Translator's Note

Master E.K.'s Telugu novel, 'Purana Purushudu' was translated by him until 12 chapters and part of 13th. He even styled the book as 'The World Teacher'. This unfinished work of translation is now picked up for its completion. Master's Telugu version is so profound in its content. It has many dimensions of wisdom emerging from his deep understanding of the Vedas the Puranas and the Itihasas. Being himself a poet and writer of par excellence in Telugu, his presentation of subject enables reader to concurrently live with the times relating to the advent of Lord Krishna. The oriental language, Telugu, is extolled in India by rulers, kings, poets of its varity of expression. To bring this novel into English is only to satisfy the readers of his books who are spread all over the globe.

I took upon myself the responsibility of completing this translation work and did so from the second half of 13th chapter to the 33rd. I summoned the help of young co-workers such as Chi. Ramana, Chi Guru Prasad and Chi. R.P. Joshi and his group at Bangaluru. Not infrequently I had to look to Wikipedia and Dictionaries to find appropriate expression. It was an absorbing experience to translate this epoch making rendition of Master E.K.

Throughout I felt the pleasant presence of the Master. I did not venture to meddle with his earlier translation except for correction of typographical and grammatical mistakes. This work is dedicated to the ardent readers of the teachings and writings of Master E.K. Twenty eight years after his departure, this work finds its expression. Its appropriateness would be revealed in the posterity.

K. Parvathi Kumar

Preface

The New Age visualizes that there are intelligences in man and forces in nature. It also perceives that man employing his intelligence, utilizes the forces of nature for his own benefit. The Seers of the ancient times proclaimed that both intelligences and forces emerge from nature. It is these intelligences and forces that evolve the beings into humans and cause further evolution of the humans. According to the Seers the beings are constituted of the intelligences and forces of nature. It is the network of nature that brings about the beings. The man according to the Seers is required to realize this network of intelligence and forces within him and relate to nature by attuning to the intelligences and the forces of nature. He can operate with these in nature by cooperating with nature's intelligence and force. The ease of BE-NESS is recommended by the Seers. It was therefore commended to the humans at large to realize within and to relate without. This understanding of cooperation is healthier than the present understanding of conquering of nature. This method of cooperation is called Dharma, the Law. The effort required to gain this cooperation is called Sadhana, the Practice. Once the cooperation is gained the omniscience and omnipresence is naturally

experienced. And such an experience results in bliss. Such understanding is Synthesis.

Thus cooperation was found to be the way, finding such cooperation within and without and gaining cooperation between within and without. When this cooperation is not gained the actions are not in tune. This attunement when accomplished, at-one-ment is realised. At-one-ment is, to be one with all. It need not be thought of attainment. It should be regarded as attunement with all. When this is absent lawlessness prevails. Such lawlessness disturbs the equilibrium of the natural network. Those who follow the law, function like the intelligences of the nature. Those who do not, function with the forces of nature without intelligence of attunement. Between these two groups of those who know and those who do not know there is always a conflict and the related wars. The story of humanity is but a series of wars occurring from time to time. These are recorded in Puranas as the wars between the divine and the diabolic. The conflict and the war continue to be. As long as there is conflict in man their collective conflict results in a war. Such is the story over yugas. The Vedas give dimension of this. The Puranas give examples of this. The Itihasas are the stories that happened before on Earth. The Vedas give revelations, they are compiled by man from time to time as per the revelations. The revelation to man is beyond measure

of time and therefore the Vedas are considered to be timeless. The Vedas tend to be dynamic in the sense they are revised from time to time by the Seers of the time. Such a revision was done by Parasara and his son, Krishna Dwipayana Vyasa during the twilight hours of Dwapara and Kali. That means the latest revision of Vedas happened approximately 3500 years before the birth of Jesus Christ. It is the same duo who also gave out the Puranas and the Itihasas. Their disciples made compilations of the narrations of the two grand beings of that time.

The Avatar is no other than the Omnipresent One that descends with all the intelligences and forces of nature. The Avatar is One who volunteers to take to body. The beings are prepared in the body. The beings follow the path of evolution through their attunement to nature. The ultimate goal of the beings is to be one with the Omnipresent One. The beings ascend to gain at-one-ment with the Omnipresent One. An Avatar is the descent of the Omnipresent One, to be one with the beings. He descends to uphold the law and to establish the law in the beings. Among such Avatars the Avatar of Krishna is considered full and complete, not only by the Puranas and Itihasas but also by the acts of the Lord as Krishna. Lord Krishna's story is contained in such Puranas as Vishnu Purana, Harivamsa, Brahamanda Purana, Skanda Purana, Bhagavata Purana and Devi

Bhagavata. Among Itihasas the story is contained in Mahabharat. Apart from this there is mention of Krishna's life events here and there in other Puranas. The standard and generally acceptable authoritative narrations are mostly in Mahabharat, Harivamsa, Vishnu Purana and Bhagavata. If one carefully elicits the information contained therein and synthesises, the full story of Krishna from the point of his immaculate conception to the point of his departure can be found in an order. With that as the scheme these novels on Krishna are being given out.

The impact of a magnet is in its surroundings. The impact of a lamp also extends into the surroundings as per the power of the lamp. Likewise, every being consciously or unconsciously impacts another being just by being. A man's impact likewise is in the surroundings. Depending upon the power of man the impact extends even up to a group of people or a society, a region, a nation and even a race. Likewise, the impact of an Avatar is far and large and extends into future generations. The purpose of the Avatar is to resituate the Law. Whenever the Law is disturbed and the moral of the community is at its wit's end, it pays way for the descent of an Avatar. Many do not perceive that the land of Bharat contains only one race. Just as the seed of a banyan tree carries the plan, the culture and design of the banyan tree, so is every Indian, who inherently

carries the culture, the design and the plan of the Indian race. The Indian race needs to be distinguished from the Indian territory. It is not a territorial race as is the case with many. It is a race of culture, tradition and perception which is ageless. When other races mingle with the Indian race the others too tend to be Indian. Such racial strength has always been there in the land of India. The tropical nature of the land, the mighty Himalayas and the surrounding oceans may also have contributed to find an identity of Indian race. The dwellers of Bharat always relied on the laws of nature and the identity with the culture. They did not rely on a religion. It is not a religion based race. It is a race that relied on nature and its laws.

To live as per the discipline or code of conduct given by a prophet or an Avatar gives birth to religion. But Avatars themselves do not belong to any religion. Their sole purpose to incarnate is to establish the eternal law of nature. The law of nature is predominant and not the prophet and his formulated code of conduct. An Avatar or a prophet is the one who upholds the law and shows the way to the law. They constitute the role models. And therefore are to be respected. The Law is foremost. Those who follow the law are effective. Hence they are respected. The Avatars who uphold the law are worshipped. The land of Bharat witnessed many Seers, Sages, Saints, Mahatmas, Maharishis, Rajarishis

and even Avatars. All their action has a single point program of establishing the law, teaching the law, demonstrating the law and showing way to the law. It is the law that is worshipped and followed in daily life. This land never had a religion. Religions that are in tune with law survive. Religions contrary to the law perish through time.

The undercurrent is the law but not the religion. The Avatars take birth in law, live by the law, restore the law, teach the law and depart in tune with the law. Law prevails at all times in creation. Avatars come and go. Avatars do not create law. The ones who do so are not Avatars. It is in this context and of this perception it is said that the land of Bharat is the land of ancient, timeless Dharma (Sanatana Dharma).

The Dharma was first revealed to the human race by their progenitor namely the Manu. The law relating to man is given out by the father of the human race. He too did not create! He only revealed the eternally existing law. The Avatars also lived, moved and taught the same law. The Avatars such as Rama and Krishna also followed the path of law as envisaged by Manu.

Among the humans races there are those which do not perceive the law of man in relation to the law of nature. The civilizations of these races are different from the culture and the tradition of Dharma prevailing in the land of Bharat. These races believe in conquering,

annexation, colonization and establishment of imperialism. They believe in such aggressive activity due to their sense of insecurity. They feel secure when they expand, occupy and subjugate the natives. The white races expanded continents and even annihilated the natives. It proves their trait of aggression. Similar aggressions were also made on the land of Bharat from most ancient times by the Yavans and Barabarians that existed in the northwest regions beyond Hindukush mountain range. These are depicted as the unceasing wars between the divine and the diabolic. Such wars also happened during the time of Lord Rama and Lord Krishna. In recent times the Mongols, the Moghals and the Sekas also did the same.

The aggressive races indulged in aggression due to a strange behavioural nature that is embedded in them. They have a tendency at all times to disturb, destroy and annihilate the Dharma which strongly grips the land of Bharat. Whenever such onslaught happened there was a disturbance. If this race is disturbed tangibly, the Indians and their land suffer as the travellers of a boat whose rudder and sail are destroyed. They tend to be living aimless, purposeless lives. Their travel is not according to their schedule but tends to be according to the weather conditions. Such a dangerous, horrendous situation prevailed demanding the incarnation of the Omnipresent One as the Avatar of Krishna. The nature

and the extent of distortion that the law suffered preceding the moment of descent is described with authority in this book 'The World Teacher'.

The events narrated in this book are no different from the Itihasas or Puranas. There are no deviations made. Even in the detail, care is taken to ensure that the story does not suffer any deviation. The skeleton of the story of Krishna remained as it is. And it is around that skeleton the formation of the flesh and blood is worked out to preset a live form of the Lord with all the beauty, gait and the glory. The Kurus, the Pandavas, the Yadavas, the Yavanas, the Barabaras, the Parvateyas are all as per the scriptures of Veda Vyasa. Kala Yavana, Garga, Hiranya Dhanus, Satagopa are all characters that are described in Mahabharat, Bhagavata and Harivamsa. Maitreya, Maru, Devapi are all present in Puranas and their roles are culled out of Puranas. The enemies to the law of Bharat such as Bruhaspathi, Charvaka, Lokayata are all hidden characters in the Puranas which are brought to surface. One or two characters such as Mundakausikha are created for the run of the story. Even then they are in tune with the original story.

In the Itihasas such as Mahabharat the relationships between the characters, the dynasties, their family lineages are too complicated to understand. To understand the interrelation of the imperial dynasty

Kuru, vis-a-vis Jarasanda, Maitreya and Yadavas one need to read Mahabharat and Puranas cautiously again and again. Their interrelation is clearly presented in a fool proof manner. That Kamsa was not born to Ugrasena does not find mention either in Mahabharat or in Bhagavata. But it is there in Devi Bhagavata. Akrura is generally known to be a very devout disciple of the Lord. But to know him in true colours there needs to be a concurrent, conjunctive study of Bhagavata and Harivamsa. Akrura is presented in his true colours herein.

The narration relating to the advent of Lord Krishna has its basis in the previous novels that I presented. It all started on its own with 'Mandra Jaalam' (Music of the Soul) which led to 'Purusha Medham' (Man Sacrifice). During my introspections it extended to the birth and the advent of the Lord as 'Purana Purusha', 'The World Teacher'. When I review the order in which these narratives came through I understood that while 'Purana Purusha' constitutes the first volume, 'Mandra Jaalam' constitutes the sixth and 'Purusha Medham' constitutes the seventh volume. It means four volumes are yet to be written.

Vishnu Purana, as narrated by Maharishi Parasara could have been a relatively small volume. Its enlarged version given by his disciple Soota seems to be the Vishnu Purana which we witness now. The story of the

Lord as mentioned in the Vishnu Purana distinguishes itself from that of other Puranas. An attempt is made in Vishnu Purana to co-relate the cosmic person of the Vedas with that of Krishna. This could be due to the vision that the Seers carried considering the dimension of the crisis, and the need for the descent of the Most High. Parasara is a Seer of outstanding nature that could envision beyond Yugas. He was the Seer of Seers of the time. He is the foremost one who foresaw the advent of the Lord as the eighth child. It's no wonder if Parasara prophesied so, for he was known to be of a very high order. For a Seer who knows the birth and the growth of humanity on this planet, the intricacies, the crisis through which humanity was saved in the past Yugas, the possibilities of descent of the Lord and his patterns could have been as easy as fish taking to waters. It was not so difficult for him to visualize the descent of the saviour. Each time the law is resituated, it is resituated in due and ancient form. This dimension is attempted to be presented by the Maharishi Parasara. Parasara was the Seer of synthesis of the time. Certain utterances of hymns came through him on their own. The proof of this is available in the Rig Veda in that part of Suktas called the Mantra Suktas. Even those hymns subtly speak of the advent of a heavenly being. Taking the cue from the Vedic hymns, I described the concordance of the Vedic hymns and the story of Krishna.

In this book people might be inclined to think that I created the character of Sailaputri (Sailaja). The presentation that I made could be new but the character of Sailaputri is not new. The Mother Nature is worshipped in the Vedas as Devi, Aditi, Guha Mata and so on. She is considered to be the power of creation, Sakthi. She is presented in Puranas as the Pure Consciousness. The entire consciousness of the land of Bharat is visualised as the power that surrounds around Himalayas. This power of nature is depicted as the daughter of Himalayas in Puranas. Kalidasa describes that the very human consciousness that descended from Himalayas is picturized as the daughter of the king of Himalayas. It is this awareness/consciousness that is explained to have done unparalleled contemplation upon the God Absolute (Parama Siva) and eventually joined him as his consort. The result is the birth of the Kumara. In the writings of Sri Kalidasa, Kumarasambhava stands out as a unique presentation of cosmic essence and the cosmic person. The human awareness associates with desire to procreate. The awareness of nature associates with the divine through penance to fulfil creation. In the penance of Parvathi the episode of burning out of the Cupid explains the difference between human procreation and nature's creation.

Such awareness of the nature is worshipped as the World Mother, by the groups of Vraj Gokul in the

name of Katyayani. The term Katyayani was conceived by Vyasa and described by him in Bhagavata. He stated that the damsels of Vraj Gokul community conducted a ritual on Katyayani. It is also hinted in Bhagavata that the dwellers of Vraj Gokul and Kunj Van were all of Vysya community. Cultivation, cow protection and community business are the ordained activities of Vysyas. It is said so in Bhagvad Gita. Even today the Vyasya community continue to worship the Mother collectively and individually in their houses as Parvathi or 'Kanya Ka Parameshwari' or Katyayani. The Aarya Vysya community all over India worship Kanya Kumari. When Krishna was brought up in such a community of Vysyas and the Kanyaka constituted the embodiment of divine will to him, it is no wild imagination. One need not doubt if an Avatar worships a deity. Just as Krishna worshipped Sailaputri, Rama worshipped the Sun. Not only that they never hesitated to prostrate before the Seers and touch their feet with their forehead.

When Pandavas escaped from the lacquer house, moved in the forests for a while and settled in Ekachatrapura for twelve years and later came out of their hideout at the court of Drupada, Krishna appears at that court to witness Draupadi's swayamvara. During those twelve years when Pandavas were in hideout, what Krishna was doing cannot be found in Mahabharat. In Harivamsa it can be traced that Krishna went to

Himalayas for twelve years and contemplated upon Lord Siva in a fierce penance. Siva graces his presence and blesses Krishna to get progeny. When Krishna worshipped upon the cosmic Lord, it is but normal that he worshipped the cosmic consort Parvathi as the Divine Mother. With the above as basis I deemed it fit to depict Sailaputri, the Mother as the mother of Krishna.

To observe the time cycles and to measure them there are two traditions. One is the way it is narrated in Puranas. This is most ancient, specific, clear and beyond discussion and argumentation. Following this from thousands of years in the land of Bharat the sankalpas are uttered forth. The second tradition is Vedic astrology. The visionaries of the Vedic science of Astrology also concur with the former. If any doctrine emerges that differs from these they can be disregarded. The ones who differ from these two traditions have no standard basis for their doctrine. They neither carry the knowledge of Puranas nor that of the Vedic Astrology and its calculations. They are ignorant. There are historians, orientalist who also build up a pseudo history; theirs' is completely a guess work. Amidst them there is no concurrence. No two historians concur. It is these who created their own history relating to the time of birth of Krishna and of Mahabharat. Their theories and the theories of Puranas totally stand apart. There is

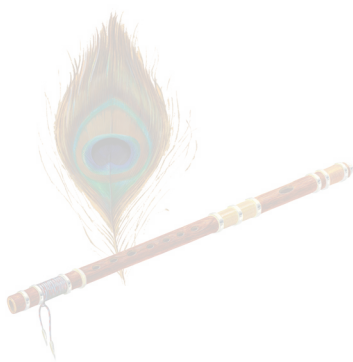
a gulf of difference between the two. These historians attribute to Mahabharat an age of 1200 years. Some others attribute 2000 years, yet others attribute 600 years. By their own differences they reveal their ignorance. Some historians, researchers, archaeologists and geologists emphatically state that there is no proof of the war of Mahabharat occurring on this land. Therefore according to them it was the brain child of some writers. Such ones decide the fate of this country as also the holy past of this country and its glory. Their versions deserve to be in the dustbins. The birth of Krishna, his arbitration at the royal court, coronation of Yudhishtra, the duration of Yudhishtra's rule, the time of Krishna's departure are all proved beyond conflict in the Puranas. Until and unless contrary tangible evidences are found, it is foolish to believe any doctrine which is different from Puranas and Vedic Astrology. The knowers of this land concur upon such events as said before in relation to their timing. The birth of Krishna as also the time of his departure as contained in Puranas, in Astronomy and Vedic Astrology were all given in the preceding novel 'Purusha Medha' in the preface, which may be referred to.

To fulfil the fourfold aspect of human life the way of life propounded by Puranas is the only way. It is the way of Dharma, the Law. The Law must be complied with in fulfilling one's desires, one's efforts to

be wealthy and to be liberated. Manipulation of Law for the sake of desire and wealth causes imprisonment in nature. Fulfilling oneself in tune with the Law enables one to realise the lawful desires, to experience the lawful wealth and to stand liberated. This is the dharma of the Vedas. This is the Eternal Law. This Law is demonstrated in its completeness in Krishna's life. This writing of mine is dedicated to the hearts of those who sing and dance in ecstasy of 'The World Teacher', Lord Krishna.

A handwritten signature in dark ink, appearing to read 'E. Krishnamacharya', with a stylized, flowing script.

(E. Krishnamacharya)



“My father Parasara is an embodiment of the Eternal Wisdom. From his very birth his existence was ennobled by the purity of spiritual life. He got me as his son through you before you were married. How can I believe that He was attracted to you through temptation? One who wants a son is different from the one who wants a woman. One who is lustful cannot have the ability and continuity of purpose enough to bring forth his progeny and carve out a brilliant spiritual career for his son. My father got me as his son before you were married. He had neither claim nor possessive instinct for you. He gave you the freedom to get married. We can understand the purity of his thought by the very incidents that took place. Yet, I am not able to understand why he took such steps for the sake of my birth. I thought over the matter many times but I am not able to comprehend” said Veda Vyasa. With dignity, humility and respect he was talking to his mother while covering his neck and shoulder with the saffron coloured cloth.

It was the fourth floor of the royal palace. He was sitting in a chair towards the eastern corner of a big hall. His mother, Satyavati, stood listening to him

behind a circular wooden seat. She was looking at him, appreciating his beauty and behavior in her mind. It was late in the night of the full moon of Vaisakh. Moon light was entering into the hall from her back. She was tall, slim and delicate. Even in this old age her body her body remained tender and showered graceful radiance of consecrated life. Even at this age her skin was delicate with little folds like a ripe betel leaf. Her hair was quite dark and was half covered by the veil, she had around her head and shoulders. The arrangement of the folds of the upper garment that covered her body gave an idea of her pure and principled life.

Satyavati : My son! I had no occasion to talk to you leisurely till today. You were taken away from me, the moment you were born. From the very beginning, my life was not under my control. Temperamentally speaking, my mind did not know the difference between beauty and purity. Since the age of a virgin till today my mind remained pure and in me there is no distinction between beauty, purity and virginity. But my body was subject to changes that cannot be understood by anyone except myself. I was in the prime of my youth when I was appointed to drive the boat for passengers. When your father entered the boat I was all admiration for his brilliance and wisdom. As he casted his looks towards me, I found a new horizon with rising Sun. Parasara's smile reflected in my heart, the

sound and the meaning of the purity of the 'light of the dawn'. When we were alone, he demanded my physical presence to him. Even today, I cannot deceive myself believing that he was under the spell of temptation. What is the attitude of the tiller of the land towards the land? Does he care for the produce or for the land? It is natural that the tiller understands the land as the mother earth. It is not probable that he considers it as the field of temptation. That your father was a soul beyond temptation is the one fact which people cannot understand. Now you are the light and the guide of my life. I invited you with my mind this night for a specific purpose.

Today is the full moon of Vaisakh and it is my birthday. You were born to me in my twentieth year. Since then hundred twenty springs passed by. My father, the king of fishermen, came to this land when I was twelve. He reached the shores of the river Sindhu with five hundreds families of fishermen to conduct the trade of fishing. Then there was the ruler of the Yavana land who wanted to conquer the land of Bharat. As a first step, he made my father and his band of fishermen to come and settle in this land. My father approached the ruler of Hastina and gained his confidence. He had his own plan to make Hastina his own. For that purpose, he wanted to sacrifice me if necessary. He wanted to offer me as wife to the then

ruler of Hastina, make me his queen and get a promise that my son inherited the kingdom. So he wanted to make me a prey of his political plot.

Vyasa : I think, Devapi was considered to be the prospective ruler of the land and it was decided like that by the ministers and the priests.

Satyavati : Yes! Devapi was the eldest of the three brothers. Hence it was decided to make him the ruler.

Vyasa : Devapi was born with a divine purpose. He was born during the solar month of Sagittarius, being appointed for a specific purpose. Gifted with the virtue of detachment, he could escape from the political field. Then he went to hermitages and was trained specially by Maitreya under the guidance of my father Parasara. Of his two brothers, Santanu was made the ruler of Hastina. When Santanu wanted to marry you, was it true that the political desire of your father came to realization?

Satyavati smiled. Like the folds of the petals of a delicate flower, her face radiated tranquility through her smile.

She said, “Desires create a thirst for fulfillment but they are never fulfilled. Of course you, an ascetic, know it better. Before Santanu proposed to marry me, Parasara could bring you to Earth through me. Now can you understand the intention of Parasara? Even two months before Bhishma was conceived by

Ganga through Santanu, you were conceived by me. You know how destiny led incidents for Bhishma renouncing the throne. So it became inevitable for my children to inherit the throne. It was according to the political desire of my father. Still, fate decreed that you are born eldest to me. It is strange that the throne was inherited by your children. Kalayavana tried to eclipse the Law of this land. My father wanted to work as a comet against the Law of the land. At this juncture, you stood as a wall of defense against lawlessness and disorder. The wave of materialism was stopped by you most efficiently during the past one century. What more proof is necessary to show that your father was an advocate of Law through the ages and could succeed in establishing the Law by bringing you down to the Earth? You may decide what your father's priority was, Me or the Law?"

Vyasa : Your son, Chitrangada, became the ruler according to your father's desire. It is unfortunate that he inherited the traits of your father and not your traits. For the first time, he engrafted family feuds in this land. He wanted to conquer all the rulers of the land of Brahmavarta. He was blind with pride and he never cared for anyone. He practised the art of favouring some rulers against the others and he could remove some of them from their positions. The rulers of the little states developed differences among

themselves and fought like dogs in the capital city. Rulers and ministers were changed almost once in a week. The people of this land are by nature positive and good. They lost their belief in the government. National morality was broken. The country went into the hands of plunderers. Dacoits came to power and tortured people in the name of taxes. They hoarded money and some of them used it to produce various groups of people and disturbances among them. They made the agriculturalists and the preachers of the land go into poverty by levying unbearable taxes upon them and reducing the rate of land produce. This was all due to the influence of the foreigners invited by Chitrangada to safeguard his own position. He invited the Yavanas and the Dasas to support him. He made them his own strength in the country and could subjugate the other rulers. He created prominent positions for them in the government and the educational institutions. He installed unworthy people who nurtured anti-national elements in them. He suppressed those who had respect for the nation and those who were meritorious. His quarrelsome nature brought a sudden end to him in the hands of a Gandharva, named Chitrangada.

Then his brother Vichitra Veerya was made king. Bhishma brought the three daughters of the king of Kasi for his marriage. Since the first of the three was

already proposed to another ruler and since Bhishma acted hastily, he got into a lifelong enmity with the lady. Even then, he could not protect Vichitra Veerya for long. He was a lustful fellow who lived day and night amidst many ladies, indulging in sex life. During his wanderings in the country he nurtured, wherever he found lustful beauty. The ministers, government servants, industrialists and even the royal priests, had to attend to his personal vices of women and wine. In appreciation to this, he used to present them gold, power and position. He was always indulged and never cared for the welfare of the people or for the safety of his own capital. He promoted the officers who provided for his comforts with high positions. He created power politics among others and managed to remove them from their positions. Instinctively, he did not like truthful and righteous people. He used to transfer them from capital city to remote villages. He was also short lived. Fatefully, he died of consumption disease within a short period. Even after so much disservice, the land remained safe and undisturbed and it was because of the ability and moral strength of Bhishma. But for him, the kingdom would have broken into pieces.

Satyavati : Once again understand that the intention of Parasara was invincible. Since you were born to your father who had no tinge of lust, you lived as a prophet

of the Law. Since Santanu was lustful and sexy about me, his sons lived a defective life and died an untimely death. One should remember that any plan with selfish motive ends with oneself. Your father was successful because he was always beyond motives in his actions. Those who come in their way, will be wiped off like my two sons. Even a hundred people will be totally removed if they work against the righteous cause. I never feel sorry for the untimely death of my two unrighteous children. For once, I could reconcile that the country was free from the clutches of unworthy rulers. I am gifted with this much of discrimination since I received the touch of your father.

Vyasa closed his eyes in meditation while his mother was narrating. The moon light of the Vaisakh full moon appeared in different forms to his mind's eye. He saw the Pitrus coming down from the moon beams in the form of the lunar lineage. He saw the planetary angels coming down from the solar rays, as the rulers of the solar lineage. The eighth angel of the Earth group came down as Bhishma. Brihaspati came down as Drona. Charged by the energy of Kali the wheel of time gathered the evil rulers on earth around Kalanemi, who is born as Kamsa. Kamsa was born to sow the seeds of malice and hatred among the rulers. Divine, motiveless intelligences of creation came down as the bands of cowherd families. The

spirit of bliss came down as Nanda. Charity, sacrifice, harmlessness and peaceful life came down in the form of cows. He could see that, to protect the threefold Law, the aspect of Solar Ray reflecting through the moon, brought down the Lunar race. Clan of Yadus came through Yayati under the influence of Mruta Sanjeevini of Acharya Sukra of Lunar race. He could envision Ugrasena as an aspect of solar ray protecting the threefold Law. Kalanemi an aspect of Saturn incarnated as Kamsa, the son of Ugrasena. Vyasa could see everything of the present as the cause for the result in the future. He opened his eyes and said: "Mother! There is no doubt about the purity of my father's motive. But still I wonder why the sequence of his motive caused a blind king to this land. I am really unhappy that the blind fellow was born of me.

Satyavati : The cause and effect relationship in this creation is very subtle. Your father talked to me about the future in allegory language when he was travelling with me in the boat. Apart from all the strong willed souls that were to be born, there is one who would come down with all the potentialities of all the Devas of creation. He will be born as the eighth child of his mother. That is what your father prophesied. Two months later, Bhishma was born as the eighth child of his mother. I thought that he was the perfect man prophesied by your father. I invited him after the

death of your brothers and asked him to accept the throne and get married. I wanted him to do so for the sake of humanity and the protection of the Law. Bhishma refused. The pride of keeping up his word had become a complex with him. Since he wanted to live unmarried and promised to relinquish the throne he felt delicate to break the promise. Fame was more important in his view than the welfare of humanity. Then I could understand that he was not the man who was prophesied by your father. When I requested you, you never shirked to produce children to the widows of your brothers for the sake of the nation. Bhishma shirked to accept the throne for the national cause. He was afraid of desire and he refused. You never feared of sex when you produced children for the sake of the country. Through generations your father's thought wave saved the country, but the crookedness of my father is inherited by the blind king, Dhritarashtra. Perhaps, mental pollution was enough without heredity to inherit mental defects.

There was no surprise if my father had his own plans against this nation because he was a foreigner. I wonder to see that this blind fellow made conspiracies against his own brother for the sake of the throne. Actually, Pandu Raj, the white king was the accepted ruler. But of his respect for his elder brother, the blind fellow, he placed the whole kingdom under him. When the

younger brother was away the blind king tried to establish himself as the ruler. Even then, he feared if the son of his brother happened to be elder than his own son, he would get the right for the throne. He tried hard to beget a child earlier than his brother. Fate was otherwise. His brother, became a father earlier. The wife of the blind king damaged her foetus with malice and sorrow. From the very beginning, this land of Bharat is harmed by its own inhabitants and not by the people of other countries. It is an instinct of the people of this land to develop anti-national spirit along with the Vedic culture. Likewise, it is instinctive with these people to develop beggary along with seerhood. Finally it is also instinctive to develop cheap political differences along with the nobility of rulers.

Vyasa: Anyhow the prophecy of my father still stands unfulfilled that the eighth child of a mother will be the Saviour of the Law.

Satyavati : You have great purity and the ability to renovate the Eternal Law. You have all the virtues of peacefulness and self-control. Whenever I think of your virtues and your austerity, I feel that you are the person about whom your father prophesied.

Vyasa : I know that I am not the World Teacher, the person about whom it was prophesied in the Scriptures. It is evident that I am not the eighth child of my mother. I know about me also. I have come

down under the influence of the full moon of Vaisakh and my mission is also to renovate the Law.

Satyavati : Then it is not easy to make out the prophecy of your father. If at all The World Teacher comes down to Earth amidst the present rulers, what is it that he can give to the world? The present dynasties of the rulers have grown wicked and The World Teacher has to destroy them before he can do anything to protect the Law.

Vyasa: Discussions and commentaries cannot bring solutions to the prophecy. I do hope that the perfect man comes down to Earth, destroys the wickedness of the rulers and protects the Law. I do hope that this will take place before my eyes, that is during my present span of life. If my endeavours were to be of any service to the Lord, it is as good as myself coming down as The World Teacher. Today it is your birthday, as well as mine. You bless me so.

Satyavati : May your endeavour be fruitful ! Now my mind is peaceful after having a leisurely conversation after a long time. Now you can find time to go and join your work. May your endeavours meet with success!

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Dhanvantari was an emperor of the lunar lineage. He ruled from the capital Varanasi during the last quarter of Dwapara Yuga. He ruled the people with much cultural uplift. Sage Bharadwaja was his classmate who spent much time conducting penance in the Himalayan forests. With much austerity and desirelessness he worshipped Indra-Rudra Mantra for a very long time. God, omnipresent appeared before him in the form of Indra-Rudra and wanted to favour him. Then Bharadwaja requested that something good and useful to the world should come out through him. Then Indra-Rudra said : “At the time of the churning of ocean, there was the manifestation of God in the form of Dhanvantari, who was born with the container of Ambrosia It means that he presided over the construction of the heart to serve as the container of life to living beings. With that the living beings could experience time as their span. Then they began to produce the fabric of their bodies to live through that span. The word of the Lord was uttered as *OM* into the nostrils of the beings and it was divided into two syllables, the inhalation and the exhalation. Then it was installed in the heart of the

beings with its meaning, 'I AM'. The syllables of the Word of God produced the five pulsations on the vital plane and fabricated the body around the mind and the five senses. It was just like Nature producing a five petaled flower. Dhanvantari, the presiding deity, initiated the science of life to the living beings. It had been recollected by the seers among the human beings in the form of wisdom that could be learned and imparted. This formula was called *Ayurveda*, the science of life. Since then, till now, it has not been brought down in the form of a systematized science, since nobody made a sincere approach to study the matter. I bestow upon you, the power to discover that science. As long as the mind, senses and the tissues of the body are in tune with the pulsating principle, life is sustained. Such an equilibrium exists as long as there is equilibrium among the three qualities : dynamism, inertia, and poise. The three qualities manifest as the three petals of the flower of life. The flower of life is nothing but the Word of God divided into three syllables. The three petals of the flower of life are of three colours, black, red and milk white. Three functions come out of the three petals. They are the pulsation, combustion and materialization. Pulsation establishes the respiration and it is called Vata. It is governed by the element of air, combustion is governed by the element of fire and produces heat

in the body. It called Pitta. It uses the body as the fire place, where food and drink are offered as sacred fuel and ghee. Then the elements of water and earth produce the cells of the tissues from the constitution. This third function is called Sleshma. This three petaled flower of life is born in space. It survives in space and merges in space again. The duration of its existence is understood as span. The way of living which maintains the equilibrium enables the living beings to live up to the full span of legitimate life. The daily routine that is required to keep the span healthy is what I confer upon you. It will be called Ayurveda. I will be with you in the form of the herb Soma and assist you to teach the science and treat the people. You can receive this science on your buddhic plane and systematise it. You will discover a ritual called Rasayana by which you can regenerate the tissues of the body. Then the body survives for a second lease of life. You can repeat the ritual thrice and live for more than three hundreds years to conduct full research in Ayurveda and tabulate the results to be handed down to posterity. Your classmate, the king of Varanasi, is born under the influence of Dhanvantari. You approach his court and initiate him also into the science. You make him also long lived and the science comes to light through both of you.”

According to the instructions of Indra-Rudra,

Bharadwaja approached the king of Varanasi. They trained disciples who became well versed. Agnivesa, the foremost disciple of Bharadwaja had composed the first treatise on the science in the form of aphorisms. Bharadwaja and Dhanvantari produced the first group of six thousand disciples and dispersed them throughout the country. Then they prepared a second group of six thousand disciples. The first group was well versed in the science and they were appointed as instructors. They were called Susrutas. The second group was well versed in healing and they restored the health of the people. They were called Charakas.

Ketumanta, the son of Dhanvantari was an adept in Ayurveda. He ruled Varanasi for four hundred years and made it a big centre of learning. One of the Charakas of his time, wrote a very big treatise on Ayurveda by the name Charaka Samhita. The next ruler, Bhimaratha, was also an adept in Ayurveda. He was the disciple of the great sage Chavana. He discovered the ritual of living among the cows and also the ritual of 'the gooseberry in the palm'. One who wanted to conduct the ritual, had to live amidst cows for one year, in a gooseberry garden. Then he should daily approach the gooseberry tree, hold one fruit concealed in his palm at the time of sunrise. Then he should meditate the sacred word as his own respiration, for a thousand times and then eat the

fruit and drink the fresh milk of the cows. He should do this throughout the first month of the lunar year. The physical tissues in his body undergo regeneration and he will live for hundred more years. Then he should daily eat a preparation of gooseberries. The preparation was invented by the sage Chavana and hence it is called Chavanaprasa. Thus the king lived for three hundred years. The next king, Divodasa, discovered a new formula, '*Vasantha Kusumakara*'. He made a preparation out of the honey gathered from the flowers of the spring season. He too contributed to improve the health of the people and increase their span. Divodasa ruled Varanasi about four hundred years before the commencement of Kali Yuga. He was a contemporary of Santanu.

Divodasa wanted to train his son Maitreya in all the arts and the sciences of the day. He initiated Maitreya into the wisdom of the Vedas and made him an adept in Ayurveda. He also made him proficient in all the fine arts. Maitreya was the only son of his father and he was brought up with great affection. After he finished education with the father, he was sent to the Himalayan forests where he served the sage Parasara for a long time. He became an adept in the eightfold path of yoga, thereby he could transcend the body consciousness and could function at will with his subtle body. His father called him back and asked him

to practise the use of weapons. Then Maitreya said :
“Farther! I am not born to rule. My mission in life is different. My Guru, Parasara, has sacrificed everything of himself for the future of our country. He informed me about the coming of The World Teacher to Earth in the near future. He trained me to live in various bodies and asked me to serve the cause of The World Teacher and make His path clear. I am ordered to stay in the cave temples of Kalapa and do my service there to the cause of The World Teacher. The sacred village Shambala is buried under the layers of the Himalayas. I am asked to renovate this village and make it a centre for the activity of the Lord. I am expected to live with my subtle body all through Kali Yuga. My subtle body has to serve as the vehicle of the Lord whenever He wants to come down into a physical body. Devapi, the brother of Santanu, is working as my colleague for the same purpose. He relinquished the throne for the Lord’s work by the order of Parasara. During the Kali Yuga, he will protect the Brahma Vidya in the name of the Divine Wisdom. Maru, the son of Seeghra, also joined us and became an adept in living without the need of a physical body. He will be the first ruler after the Kali age ends. He will be installed on the throne by the Lord, The World Teacher himself, to protect the Law and the Ancient Wisdom. Parasara produced and trained Veda Vyasa to prepare the eighteen

scriptures that explain the Vedas during the Kali age. Veda Vyasa, the son of Satyavati, is our colleague and a true disciple of his father. Parasara is also training Sandipani in all the branches of the Ancient Wisdom and informed him that he has to play the role of the teacher to the Lord in his childhood. Sandipani is very brilliant in learning the spiritual wisdom. He has too much soft corner for his friends. He likes Brihaspati, one of his friends, very much. He brought him to the feet of Parasara to have spiritual training. What I feel about Brihaspati is that his taste does not suit a national cause. I find in him the tendencies to join the Yavanas and fall into the temptation of power. I strongly feel that he works against the cause of the Ancient Wisdom. After he joined the hermitage of Parasara with us, he had been to the land of the Yavanas and the Barbaras thrice.”

Divodasa honoured the request of his son Maitreya. He further questioned his son : What is the instruction you are receiving from Parasara at present.”

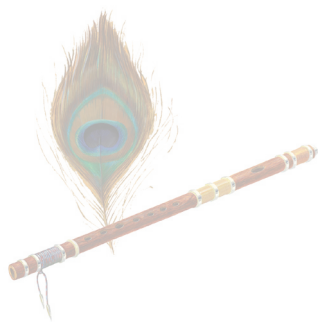
Maitreya : Parasara has composed Vishnu Purana as a grand treatise synthesizing the Vedas. He is teaching us Vishnu Purana for the present, He is also teaching us political science, criminology, the code of punishment, the science of liberation, astronomy, the computation of the Yugas and Kalpas, the details of the carrier of a unit solar system, the role of the

living beings on this Earth and astrology. Since the past fifty years, Parasara is teaching us the secret of Vishnu Purana. During the first ten years, we had our classes under the age-old peepal tree that is situated at the mouth of the cave temple of Kalapa, During the second ten years, we had our classes in the hermitage of Badarikashram at the summit of the sacred mountain Gandhamadana. During those days, the forest of the Masters was renovated under the name Naimisha. The next thirty years, we had our classes in the mystic island of Krishna Dweepa between the two rivers near Prayaga. My teacher's son, Krishna Dwaipayana is now one hundred and twenty years old."

With the consent of his father, Maitreya was given away to Parasara, for the service of the Lord. After the education was finished, he made Kalapa caves his abode. He included Maru and Devapi with him and conducted wisdom sessions for batches of sages during the next thirty years. Since then, they have installed the altar of fire in the cave. Every day there is the fire ritual conducted with sandalwood, ghee and many herbs. During the full moon days, there will be a group gathering of sages who utter the sacred word OM continuously throughout the full moon hours. The sky above the land of Bharat will be filled with the vibrations of the sacred word. Yesterday, it was the full moon of Vaisakh and Maitreya conducted

the ritual. Now at the sunrise after full moon, he was offering sacred water, from river Ganga, to the sun god along with Maru and Devapi who stood on either side of him. They chanted the hymns of the dawn after which Maitreya explained : “Now we are running the year, Srimukha. Today it is the first phase of the decreasing moon. Parasara prophesied that the Lord would come down to Earth during this year. It was said that the Lord could be the eighth child of his mother. Bhishma is also the eighth child of his mother. But he is simply following the policies of the blind king who rules Hastina. That means, we can forget about Bhishma. Another fellow, a Brahmin, to the south of the Vindhyas, was claimed as The World Teacher. He too accepted it for some time and received honours. One morning, he began to teach disbelief about spiritualism suddenly. Now he teaches that it is not necessary to read the Scriptures and undergo practices of Yoga. He teaches that Gurus and Masters are impediments on the path. What is required is only self-effort to have an expansion of consciousness. He became the guru of his path and is receiving honours. He is only a shadow of the Kali age. We have to look to The World Teacher in His right place. Twelve years ago, Devaki and Vasadeva were married. When Devaki’s brother, Kamsa, was driving the chariot of the couple, he heard a prophecy from the surrounding

silence that he would be killed by the eighth child of Devaki. Afterwards I came to understand that it was Narada who prophesized invisibly. Now Kamsa imprisoned Devaki and Vasudeva for the past twelve years. He killed six of her children while the seventh disappeared mysteriously. Now Devaki is carrying her eighth child. As far as we know, this is what we can imagine about the descent of the Lord. It is better to wait and see without coming to hasty conclusions. Now let us pray for the real descent of the Lord while making our offering to the rising sun.



The arch of sky above the capital city of Hastina was ablaze in the noon sun of mid-summer. The sky above the lofty towers appeared like a magnificent blue tent in flames. The towers of the four big royal palaces on the four corners of the city appeared like four grand pillars that supported the tent of sky above the city. The tapering towers shot high up into space and appeared to pierce through the body of space. Sun rays of the noon sun reflected from the domes of the towers like the many golden needles that melted half-way through the space. The drum beats indicating noon were being heard from the domes in four directions and were heard as if roaring. The big royal palace had four main gates in all the four directions. A lion, an eagle, a bull and a man with a pot were decorated above the southern, western, northern and eastern gateways in order. There were elephants standing and shouting on either side of each gateway. Drums were placed on the back of the elephants and were being beaten. The door attendants at each gate were two in number who stood in full armour and spears in their hands. They appeared like statues of bronze, as they stood stable without a wink. The compound wall around

the royal palace was very strong and thick and was of the height of two palm trees. Around the wall, there was a trench of hundred feet width and unknown depth with a continuous flow of water. Hundreds of crocodiles were swimming and sometimes floating with open mouth in these waters. There were families who were appointed to give food to these crocodiles and protect them.

The inner parts of the royal palace were highly artistic and full of sculpture everywhere. On either side of the door-ways inside the hall, there were elephant tusks of magnificent size upon which one could find the history of the previous kings in pictures. The halls were of black and white marble upon which there were costly carpets studded with gem stones, well arranged. The edges of the carpets were having fabric of gold, knit in different designs. There was a slanting wooden stair-case in one hall, leading to the first floor. The steps of the stair-case were made with black wood polished enough to reflect the feet of any person climbing up.

Two feet, very strong and well shaped due to regular physical exercise were climbing up the stairs and appeared like the skilled work of a good sculptor. Gently leaving the soft shoes made of tiger skin at the stair case, the feet started climbing the steps, groping. The feet were feeling the steps for themselves as if they

had eyes. The upper garment was hanging down the right arm. A servant maid of middle age, was holding the hand and leading the person up the steps. He was a stalwart, wearing a crown and ear rings. He was of middle age and was a beautiful person of clear features. The eye brows were well shaped and bushy. There were three horizontal lines on his face and had beautifully aligned teeth. The shoulders were strong and muscular. The chest was broad and was like a big gateway of courage. After he completed climbing up the steps, he was received and greeted by another stalwart who took his hand into his and said: "follow me." Saying so, he led him to a soft cushion in a big chair. He too was seated and looked at the servant maid, who got down the stairs after greeting them. Then he said : "My dear Ambikeya (Son of Ambika)! Now there is no one here. You can explain to me your schemes concerning the government budget."

Dhritarashtra : Sair! You should excuse me if you find my views queer and are not of normal order. My budget scheme for the present situation is also too independent and framed according to my own policies. At first you may not be able to appreciate it.

Touching his beard with his little finger, Bhishma said : "I know your nature from the very beginning. The impossible becomes always possible with you. All the incidents related to you happen irrespective of any

effort to do or to stop. Everything seems to be fateful in your case. Your father died childless. We thought it was the end of the generation, but you were born. You were born blind and we believed that you could not be married. Again there was the unexpected. The king of Gandhara was pleased to give his daughter as your queen and it was out of love of power. Now you are the husband of a chaste, noble, beautiful lady. Again there is the unexpected. You being blind, no one expected you to be the king. You are now the king, emperor of the whole land. Your maternal uncle, Maitreya, was born with a divine mission. He is an incarnation of the Law. I hoped that you would inherit his wisdom and virtue. But you are too independent and you go in your own way. I still hope that your intelligence should lead the country along the path of virtue. Remember that this land of Bharat belonged to me one day. I was expected to protect the Law and lead the people into righteous path. I wish you take steps in such a way that I feel happy. Let there be no place for repentance!

Dhritarashtra's fingers were searching for the edge of his upper garment, when he said : "Sair! My methods are quite new and they were not known by any one in the past. My steps are always infallible. As a first step, I made the taxation officers invade the houses of very rich industrialists and businessman. I threaten

them with the help of the tax officers. Then the industrials had to come to some good terms with me. Then I could confiscate half of their gold to the royal treasury. In return, I promised big industries to them. Then they wanted big places to construct the industrial areas. I made the villagers sell their lands to them at a high price. That caused great dissatisfaction for the industrialists among the public. From the gold that was taken from the industrialists, I paid one fourth to the villagers who sold the cultivable land. Then they become faithful and devoted to the government. Within a few years, you can be sure that all the industries will be under the control of the government.

Bhishma : Yes! Within a few years everything will be under your control. I understand, according to you, within a few years mean, by the time your eldest son comes to the age of a ruler. From the beginning, power makes you mad. Even from now you are scheming things in such a way that the power rests with you and your kin.

Dhritarashtra : Why? The son of my brother Pandu is elder than my eldest son. Generally speaking, he should be the future ruler of Bharat. But who can know the future? That is something different. Can't you believe that my expansion schemes of the royal budget are done only for the betterment and welfare

of the country? Can't you have that much confidence in me?

Bhishma : You are deceiving the industrialists on one side and the civilians and the agriculturists on the other side. You are trying to bring all of them under your control. Such a thing is not possible if you are really interested in the development of the country and the people. The wheel of time is working through you from behind. Further elaborate your plan.

Dhritarashtra : Up to now, the rural public are enjoying the fruit of their experiences and cattle tending. They are allowed to till the land without paying anything to the government. Same thing with the people who enjoy cattle tending. They are independent in a way. I do not find any logic behind this. It is not safe to allow people not to show any loyalty to the government. The rulers of our past generations ignored collecting taxes from both. For the first time, I ordered levying taxes for these people. I appointed new officers to collect revenue. I gave then all the powers to control the public.

Bhishma : You are an all-round genius. With these steps of yours, you can be sure of bringing many splits between the village officers and the village public. There will be many complaints against the officers. There comes a need to increase the number of the courts of law. As people get more and more familiar

with the court of law, they develop very soon into crooks and litigants.

Dhritarashtra : You always misunderstand me! It is to improve the facilities of the public that I am inventing so many projects.

House building, school building and the construction of roads, digging of tanks and plantation of gardens is also being encouraged.

Bhishma : You are going to open a separate department for roads, buildings and plantations. You will appoint officers who plunder the people. Living beings are plundered and impoverished for the sake of buildings that are lifeless. It never leads to prosperity. If you can encourage small village units and a daily life of hermit abodes, then it is the people that will be benefitted. If life is made cheaper, then the people will have every incentive to study the various branches of wisdom. At the same time, they will have the facilities to prepare their own food from the land and the cattle. Then the wealth of produce becomes more valuable than money. The utility of wealth will be more than the utility of money. Instead, if you open new departments for constructions, then money will be made more important while the wealth of the country becomes less valuable and gets ignored. Everything becomes costly and money becomes a false commodity to bind the people. Automatically people

are less attracted to wealth and more attracted to money. The power of money begins to eat the power of man. People learn to get sold and purchased with money. Great changes in society are going to take place through your instrumentality. I told you that the wheel of time is working through you. You are too much committed to your own plans and hence you are helpless. Someone should come and stop the wheel of time. It is time for God to come down in some form or another. A voice was heard from space by Kamsa, the son of the Lord of Mathura. It was prophesied that the eighth child of his sister, Devaki, would kill him. I also faintly remember that the sage Parasara prophesied about the coming down of The World Teacher sometime in the present.

Dhritarashtra : I am in the habit of honouring the words of the elders. Yet, I cannot attach much importance to such prophecies since my doubts about them are not cleared. If at all there is a God, he must be omnipresent. If at all such a one exists, he exists in the form of this whole creation. So say the Vedas. Eventhough you believe Vedas as the word of authority, there is no evidence anywhere in the Vedas that the same God comes down with a body, mind and face. I find no evidence in the existence of a personal God.

Bhishma : If that were to be so where from all these

living beings come?

Dhritarashtra : They come from their parents.

Bhishma : And wherefrom their parents come?

Dhritarashtra : From their parents. Parents beget children out of carnal desire.

When it is quite clear before our eyes, why should I accept an argument to propose the existence of an unknown God?

Bhishma : You can believe it as true. It is evident that everyone in this world is interested in his own people. Who gave you the power to rule over them?

Dhritarashtra : The power moves as per the forces of attachment and favoritism.

Bhishma : Your selfishness for your wife and children may be the cause of your aspiration to rule. Do you accept it? Since I relinquished the throne it made you selfish to grab the power. It became possible for you to rule since I was not selfish. Can you do anything if I propose to take back my empire from you to rule? Satyawati, my step-mother, is still living. She directed me to accept kingdom and to rule. I ignored her words. I could not understand that she was pointing out to the welfare of the people and the welfare of the country. I was young and inexperienced and I could not understand her concept of the Law.

Dhritarashtra : Now it is too late. I tell you what I know. Power knocks at the door only once in life.

One who ignores can never get it again. This is the one truth I know.

Bhishma : You understand power as a privilege and not as a responsibility. Twice you are blind. You believe in opportunity. I cannot imagine what type of future awaits you. Nor am I worried much about your future. But, the nations future is inextricably knotted with your future. Who can release this knot which is so tough? The World Teacher alone should come down in flesh and blood to untie the knot. My boy, do you believe that the God who is present in everyone is also blind, dumb and deaf? Where from did you inherit your mind, tongue and ears? How could this kingdom be inherited to you before it belonged to Him, the Omnipresent. The Lord in all is looking through all. He is observing you, me and everyone. Whenever the need comes, He comes down to Earth in a physical body to establish the Law. Just remember it, do not forget it so that you too may be happy with your hundred children.

It was the night after the full moon of Vaisakh. The moon beams of the early night were jingling on the ripples of the river Yamuna and produced thousands of silver drops. The summer winds received sun stroke during the day time and they were running for the river bank in moon light. They stroked on the surface of the river and sprinkled the cool droplets upon themselves. Then the moon beams took them by shoulder, brought them into the open air and then made them step into the royal palace through the many doorways and ventilators. Then the cool winds could freely go around the royal palace of Kamsa at Mathura. The breezes were occupying the many places of the royal palace and then they touched the matted hair of a sage who was sitting in one of the cushion chairs. His hair was of honey colour and was rolled like the mount Kailas, exposed to sunrise. He was a sage sitting in meditation. The space around him produced sounds of Veena. His smiling, half closed eyes resembled the petals of a white lotus. There were his Veena and Kamandalu (oblong water pot) by his side. At his feet on a gem decked carpet squatted a well built person decorated by golden crown, ear-

rings and bracelets. He has prominent eye balls and sharpened moustache. He bowed down to the sage and said : “You know everything. You know the past, present and future. You know the changes that take place during the Yugas. Accordingly you gave the initiation of Vishnu Mantra to Parasara. So say the wise. My father, Ugrasena, is all praise for you that you meditate the Mantra of Narayana as your own breath. I asked you long ago to initiate me into the Mantra of Vishnu. You said you would give me the Mantra of Vaasudeva and you asked me to wait for the day. Today you are pleased to place your lotus feet in our house unexpectedly. I am surprised, please tell me if it is time for me to receive the Mantra.

Narada : Kamsa! You are always in a meditative mood produced by too much of alcohol. Do you sincerely believe that the Mantra is more tasteful?

Kamsa : The physical body, with all its habits has nothing to do with soul and spiritualism.

Narada : Body follows the soul just as a disciple follows his Guru. You are always immersed in politics and intrigues. You commit many murders a day. Is it possible to chant a Mantra with such a mind?

Kamsa : Since I am a ruler, political life is inevitable. It can never touch my mind. I never commit murders. My body commits. Moreover murder is the result of the past Karma of a victim and has nothing to

do with the one who does it. There are people who dislike me. They do not want me to be the ruler. They cause rebellion and created bad Karma for themselves as a result of which they were killed. Do not believe that I am cruel or merciless. My father classified me as a wicked fellow and he did not want me to be the king. Even then, I did not kill him; I just imprisoned him. Can I be called merciless? Some people shout slogans that I killed the children of Devaki. Truth can only be known by great people like you. How can the common man know it? 'Safety first' is the motto given by the wise people. It was prophesied that the child of Devaki would kill me. In that case is it wrong to save myself by killing the children of Devaki?

Narada : You asked me for Vaasudeva Mantra. Have you no faith that Vaasudeva will protect you?

Kamsa : Till now I have not seen God. How can a God who does not know me save me?

Narada : The prophecy was that you would be killed by the eighth child of Devaki. Why did you kill her other children?

Kamsa : Till now I have not seen God. How can a God who does not know me save me?

Narada : The prophecy was that you would be killed by the eighth child of Devaki. Why did you kill her other children?

Kamsa : It is better to be on the safe side. The wise

ones like you say that the enemy and cancer should not be overlooked. Vasudeva is my enemy. My father gave Devaki to him in marriage and thus insulted me. Even then, I tolerated and got ready to bid farewell joyfully to the couple when the Voice of Silence was heard prophesying my death.

Narada : How is it possible that Vasudeva is your enemy? He belongs to the clan of Surasena and he is the present legal heir of this kingdom! He relinquished the throne and started the movement of the renovation of the villages. He became a leader of the cowherds and the tillers. You got the kingdom because he left it. You imprisoned your father and made yourself the king. Still you say that Vasudeva has enmity for you.

Kamsa : When traced properly, we cannot accept that Vasudeva is the lawful heir of this kingdom. In fact, Mathura never belonged to the lunar dynasty. In the Treta Yuga, Dasaratha, the father of Rama, ruled over the land. In those days, the kingdom of Mathura was ruled by a Yavana king named Lavanasura. When Dasaratha died and Rama went into the forest for twelve years, there was lawlessness in some places. It was at that time that Lavanasura established his rule and caused many troubles to the people. He established salt trade for which he brought thousands of Yavana families into the land of Bharat. All of them were against the culture of the land and tried to put

an end to the native traditions. They became very rich and settled in this place. They began to look at the natives with contempt. When Rama returned from the forest and resumed his throne, there was once again order in the country. The youngest brother of Rama named Satrughna fought and killed the Yavana ruler. He also established the Vedic law once again. He became the ruler of Mathura and it was inherited by the next generation of the solar dynasty. In course of time Surasena, the ruler of the lunar dynasty, conquered it and made it his own. When he himself was not the legal heir, how can Vasudeva be?

Narada : So you argue that there is nothing wrong if you declare yourself as the ruler. Logic seems to be a rare thing in your argument. And is this the cause of your enmity with Vasudeva?

Kamsa : Kingdom is not for the sake of kings. Kings are only to serve the public. This is what Vasudeva believes. We too accept it. Do all kings not care for the people? Are they eating the people? He has very queer views about administration. He does not believe in centralisation of power. He is a rebel against kings and is a revolutionary. Moreover he believes that money is not wealth. He believes in cattle, foodgrains and material as wealth. He also believes in allowing people to enjoy agriculture and cattle without paying any taxes to the rulers. When allowed to enjoy in such

a way, it is but natural that people do not care for the government. Unless people are made dependent upon the government, there will be no peace in the country. This is my conviction. Money is the only means which can be used to keep people under control. Money stimulates power in the midst of people. Power works as the omnipresent deity which keeps people controlled and dependent. Even my father, Ugrasena, does not believe in my political and administrative ideology. For this, I had to imprison my father and Vasudeva for the welfare of the state. There is no personal motive in doing so.

Moreover, Vasudeva gathered the agriculturists and the cowherd people into groups and imbibed a spirit of independence in their mind. He started the concept of village self-administration. He started the experiment with a new village named Vraj. He made Nanda the ruler of a group of such villages and gave the power to organize agriculture and cattle tending independently in every village with his methods of self-administration. That means he worked as a traitor of the Mathura throne. We endured it and allowed him to proceed in his own way. Within ten years, Vasudeva organized five hundred villages around the hill of Govardhana and declared their independence. Nanda is a merchant. He is expected to be at our beck and call, selling milk and food grains. By orders, he is

to live by exchange. These merchants are living and earning independently like lords without our control and it is all due to the awakening caused by Vasudeva. If the merchant class were to rule the country, they would sell away the land of Bharat to Yavanas or Barbaras! I have to stop it and control the activity of Vasudeva. For this, I had to imprison Vasudeva. Tell me if I am wrong.

Narada : We have no business to say that you are wrong. For a man of your logic we find it a waste of time to appeal for the Law. "The power of the ruler is the instrument of God!" So say the scriptures. The quality and type of the government depends upon good or bad deeds committed by the people of that land. In any government, it is the God of pervasion who rules. It behaves according to the fitness of the people. The same God of pervasion will be born to your sister Devaki. So says the prophecy of the Voice of Silence. You can know from this, what you do is correct or not.

Kamsa : Only to prove that this theory is incorrect, I imprisoned Devaki and Vasudeva. In case the eighth child of Devaki does not survive it is for you, to change your concept of The Law of the rulers. Do you accept?

Narada: If at all such a thing becomes possible, I am bound to change my views. Not only myself, even the God Almighty should change. By the way, why do

you want to meditate Vaasudeva Mantra?

Kamsa: It is to prove that the same Vaasudeva is going to establish the Law through me.

Narada: Now that Devaki is carrying for the eighth time, it is a short pause to wait and see. After the finality of its outcome I shall think of propagating Vasudeva Mantra through you.



For those who practice Yoga, pulsations travel from Muladhara upwards. These pulsations regulate the breaths and make them harmonious. While pulsations travel upwards, intelligences start from the head and begin to work downwards along the spine. Yoga brings pulsations and intelligences into good communion.

In the land of Bharat, winds start from the ocean in the south and travel as strong winds upwards towards north. The various intelligences that exist as great sages in the Himalayas come down and travel to meet the northward winds that form the respiration of the land. These Intelligences from the north and the winds from the south come and meet in the heights of the heavens and get themselves organized for some good purpose they may be allowed to serve. Adepts and sages observed a beautiful correspondence between the centres of this holy land and the centres in the human body. The centres that exist between the head and the Muladhara of any individual bear correspondence with the centres that exist between the Himalayas and the southern tip of land in India.

These sages have learned to make a super imposition of the Earth's centres upon the centres in the spine of a

person. Through ages, they have studied the currents of magnetism that flow along the Earth. Thereby they could evolve a science of superimposition, which they prescribed for the purification, magnification and illumination of the centres along the spine. This makes it easy to purify the thoughts and get them free from personal influence.

The sages could locate two major centres in the Himalayas, Badarikashram and the peak of Mount Kailas. The former is the centre of manifestation of Vishnu consciousness, while the second one is the centre of manifestation of Shiva consciousness. Then they could find the two corresponding centres in the brain of the beings that live on this globe. Through ages, they have expressed this by producing literature about the two aspects of the Lord coming down into bodies as a living being. For this, they made two sets of invocations in the Vedas, mainly : the invocations to Vishnu and the invocations to Rudra or Shiva. These two sets of invocations are among the most important ones to practise the science of superimposition and they are called Vishnu Suktam and Rudra Suktam.

The strong winds from the south and the holy intelligences from the north meet in the lofty skies above the summit of Mount Govardhana in the rural area of the cowherd villages. A shape was being imparted to these winds and the holy intelligences by

a flag of enormous size floating upon the summit. The flag was hoisted upon a big rod and it was glittering in the golden sun beams of the morning. The symbols of the cow and the plough were dancing upon the flag. The rod of copper was forty feet high upon which the flag was floating. Thousands of men, women and children were moving busy on the summit, under the flag. Thousands of cows were grazing in different corners with their little ones. Some of them had the marks of vermillion and turmeric on their faces. The people and the cattle who gathered there belong to the five hundred villages that were constructed under the leadership of Nanda. It was customary for them to go near the Govardhana hill every year for seven days from the day of the full moon of Vaisakh. They conducted Vedic rituals and holy festivities in the name of the cosmic deities like Indra, Vishnu and Rudra.

Twenty five years ago, Vasudeva relinquished the throne for the uplift of cattle, cowherds and agriculturalists. He took a life-long oath and planned the construction of these villages. They were called the Vraj group of villages. He picked up some very rich families who belonged to the merchant class of the cities and brought them back to live as cowherds and tillers of these villagers. Since they left off city life and city trade, they were called Vraj group which

means the group of people who abandoned the cities. Nanda, the leader, planned the construction of the group of villages amidst the hilly forest tracks. He could achieve this and made the merchant families, the inhabitants.

Vasudeva, the guide of Nanda and his followers, relinquished the throne and gave it to Ugrasena, the father of Kamsa. Ugrasena was an ideal ruler who cooperated with Vasudeva and helped his scheme of village organization. He granted all the land to Vasudeva and made the inhabitants exempt from taxes. The merchant leader of each village was the actual ruler of the village. He planned the local administration of his village according to the plan given by Vasudeva and followed by Nanda. Wheat and other food grains formed the chief items of produce. The ruler of each village made a store of the food material for one year and sent the remaining portion to Nanda. Nanda consolidated the whole material and will manage to get it distributed to the villages, where there was deficiency. They encouraged exchange of material without the medium of money as far as possible. Ugrasena gave his full consent for this and cooperated with the inhabitants of the villages in every way. He never made a collection of anything from these villages. Kamsa was against the whole scheme. Since the day Kamsa imprisoned

Ugrasena and Vasudeva, things were not smooth with the Vraj group of people. The police began to attack the Vraj villages and plunder them. In the nights, they attacked the villages in the guise of robbers with lances, spheres and swords. They carried away food grains and cattle. During the days, they sold the same material in the city market openly. They were not controlled or punished by Kamsa because they paid him one fourth of the profit. The same robbers entered the villages as government tax officers and police. Then they carried away the food grains and cattle and paid the least of what they should. Those who did not submit the material to the government officers were punished. They were gathering the food grains in godowns without any future plan except to inconvenience the Vraj inhabitants. They did not know what to do with the grains they collected. After some months every year, it became customary that the stored food was full of worms and these worms polluted the whole environment. They were obliged to throw the spoiled grain in the Yamuna river. They did this late in the nights without being noticed by the citizens. This, in its turn, caused big pollution to the river water. It affected the health of the people. They had a separate department appointed to take away the grains in carts to throw in the river. The concerned officers were happy to see that they could appoint

their own people in these jobs. To pay for the people of this new department of work, Kamsa ordered extra taxes to be collected from the people. Kesi, the half brother of Kamsa was appointed as the officer for taxes. He became very powerful since he was under direct control of Dhritarashtra, the blind ruler of Hastina. Though Kamsa was the king of Mathura, he could not control Kesi, since Kesi collected the taxes directly and sent one fourth of it to Dhritarashtra.

Kesi was very intelligent. He picked up one or two very important merchants from each village of Vraj. He honoured them, made special facilities of house, land and gold. He appointed them as the officers over the village. They worked as his agents, gathering all the information of each family and its produce and its cattle. According to these details, the taxation officers demanded food grains and cattle. These officers pilfered one third of what they collected and they became very powerful and rich. To safeguard their position they honoured Kesi with lots of money. Every year they collected gold equal to the weight of Kesi and presented it to him whenever he paid annual visits. After some time the officers specially appointed by Dhritarashtra to check Kesi were controlling his collections and personal income. One third of it was paid to Dhritarashtra personally so that he might allow things to go on. Dhritarashtra made two halves

of this income; one half was made his own, while the other half was remitted to the state revenue.

The leaders of the Vraj villages were greatly inconvenienced when Vasudeva was imprisoned. They did not know how to proceed with the movement. They did not know if they could rebel against the government officers or not. They wanted a programme to be chalked out. Nanda called for a gathering of all the village heads to discuss the plan and take steps. The gathering was arranged on the Govardhana hill in the name of the full moon gathering of Vaisakh. For seven days they had discussions and they fixed up the course of action. On the seventh day, Nanda gave a speech : “It is quite clear that our leader Vasudeva is not in favour of the actions of Kesi or Kamsa. Nor does he approve of the policies of Dhritarashtra. Hence we have to take decisions on behalf of Vasudeva in his absence. The procedure is as follows. First we should prohibit selling cows or food grains. If necessary we should be prepared to resist and even fight. In case of emergency, it is accepted to open a sudden fight in the villages and capture the officers and appointed servants of Kesi. We should open courts of justice among the public and ask the public to decide then and there. We are expected to exercise punishment according to the decision of the village court. The court has to decide either to kill or to leave the officers of Kesi

and Kamsa. The court should not decide in favour of imprisonment. Imprisonment causes additional expenses of food and space to the criminals. Oxen are to be trained to fight and kill. Even the villagers are expected to receive training in the use of weapons to kill and to protect themselves and their villages.

Among us, there may be some people who think that what we do is not correct. Man is not the ultimate standard to decide what is just and what is unjust. Parasara, the sage prophesied that The World Teacher comes down to Earth, as the eighth child of his mother. It is still a riddle to be solved. The wife of Vasudeva is in prison and is carrying the eighth child. The Lord who comes down will be the only one who can decide what is right and what is wrong. If we are wrong in taking this course of action, he will punish us and let us be prepared for it. We can't say that we are in safer position now. It is better to live or die in attempting to do what we feel just instead of dying in the hands of criminals. From today, we should start training in war for all the youth of the villages. We are worshipping the cosmic deities like Indra and Varuna. We are making fire offerings to them for the welfare of the whole community. We are toiling to produce food and develop the cattle. We are distributing them among the people and we are not using for ourselves. If what we do is just, the cosmic deities cooperate with

us and if they are pleased, success will be ours. The cosmic deities like Indra and Varuna and the sages presiding over the eternal wisdom are busy, paving the way for the descent of The World Teacher. Those who do not approve of our action may stand up and indicate.”

None stood up. With that, the gatherings of the Vraj inhabitants were completed. Lunch was served to all the people and it was a vast, pleasant gathering. All people relaxed after the lunch. The sessions ended with the evening gathering when Sage Garga addressed the gathering: “All the families of the Vraj villages are vegetarians and there is no one who needs to kill. From today onwards, let us not harm any one of the cattle or the animals around us in any way. Let us treat them with veneration. May the Lord, The World Teacher, who is prophesied to come, be pleased by what we think, utter and do.

It is normal for the rays of the rising sun to come down from above. But the red rays of the rising sun as well as the winds of the morning, go up from the eastern horizon to the summit of the mountain. This is the experience of those who inhabit the mount of Kailas. Rays of red, yellow and white colours were changing the shades through split seconds. They were reflected, upon the peaks of the Mount Kailas that stood as the great Linga on Earth, that served as the measuring rod of the Law on Earth. With all the colour shades of the rising sun, the peak appeared like the one great Linga of three colours, blue, yellow and white. The ethereal beings worship the Lord in the Linga every morning. Those who could observe the splendours of sunrise on Kailas could understand that sunrise was the dawn of consciousness, the expansion of self-awareness and the visualisation of the one 'I AM' in all. The tranquil winds of the southern ocean travelled in pilgrimage towards the north and they could reach Kailas exactly at the time of sunrise. There were many hundreds of little peaks around the Mount Kailas. The curves of the descending river Ganga make it appear with all the small hill streams and rivulets like the many postures

of the dance of consciousness. The flowing curves of the river appeared from a distance like a huge white cobra wrapped around the head of Shiva to form a beautiful turban.

The Mount of hundred peaks was the most magnificent among the habitable areas of the Himalayas. There was a valley between two peaks which was very spacious. Thick forests of good foliage made the whole valley green and colourful. Tall, massive skyscraping trees of the various heights of the valley were tossing their heads in a leisurely way to show the direction of the wind. Gentle breezes entered the leaves of the various branches of towering trees and produced many musical, whistling sounds after finding their way through the hollows of bamboos in the bushes. Towards the west end of the valley there were groves of the Peepal, Banyan, Cedar and Margo trees whose branches formed a big hall-like structure. The creepers that formed a mesh around the surface of the trees made a beautiful lattice work. Flowers of many colours from these creepers dropped down and covered the soil to present it in the form of a thick carpet of many colours. Sun's rays reached the carpet-like surface through the foliage of the trees and glittered upon the scales of many a cobra that was crawling silently. There was an elevated ground towards the west which was separated by a big peepal tree. Upon the branches of

the peepal tree, there were hundreds of little plants. Under the peepal tree, there were thousands of little plants, being germinated. There was a cottage almost under the peepal tree, facing the east.

The first rays of the rising sun reached a particular spot of the altar in the cottage after they passed through the entrance door way. Then they reached a Lingam on the altar. A lady was standing at a distance from the altar with a little bent head, adjusting the veil on her head. She was standing near a pillar of the cottage. She was not tall, but her features were clear and distinct. The face was round and she had a circular brow mark on her face. She had another small brow mark of vermillion in front of the partition line of her hair and she was pregnant. Satagopa was sitting on a wooden seat at a distance, talking to her : “I think you know the news of imprisonment of your brother, Vasudeva. Nanda told me that it was informed to you by our secret messengers. Also you know I think that his wife Devaki is with him in prison and is carrying her eighth child.”

Kunti : Yes! It is the hope. Our fond hope. My husband has been updating me from time to time that you all, with Nandagopa as your present leader, are keeping yourselves well informed about Vasudeva and his movement.

Satagopa : Yes! We are all alert about the situation.

Day and night we are keeping contact with what Vasudeva wants to convey to us. It is also our duty to look to the safety and welfare of Devaki and Vasudeva.

Kunti : You are all blessed. You are having the opportunity of serving and helping my brother who took to the welfare of the nation. My father, Surasena, gave me to Kuntibhoja as an adopted daughter in my childhood. Since then, I thought I was not in contact with anyone of our people. When I attained marriageable age and when I was given to my king as his wife, I could not very much appreciate it since I was quite a child. Bhishma and other elders decided over my marriage in view of the nation's future. Our king, my husband, resorted to a detached mood because of the political intricacies in the family. Dejected by the curse of a sage, he felt like entrusting the kingdom to his brother, Dhritarashtra, and retire from active life. He came here into the Himalayan forests and settled on this mountain of hundred peaks. We, his two wives followed him and his brother at Hastina began to consolidate his position. I am not much bothered of anything else except the future of my eldest boy, Yudhishtira. I sometimes fear attempts upon his life. I fear very much if the servants of Dhritarashtra will try to kidnap my boy for political reasons. Here he is, returning from the forest. Here, his father is also coming behind him.

Pandu, her husband, entered the door with bow and arrows. He was wearing the saffron coloured cloth, a sign of austerity. He had rolled his mated hair around his head. He was walking towards the cottage in a majestic gait like an elephant. A boy of three years age was walking before him. He was talking in a jolly mood and observing the beauty of nature. He had a crescent ash mark on his face, upon which he had a circular brow mark of vermillion. They added to the grace of his smile. He was wearing a small cloth of saffron colour round his waist, enough to cover his thighs, the knees being exposed. His upper garment, made up of tiger skin covered his chest and hands. In his dress and looks, he appeared like a little philosopher. He entered the cottage joyfully and said: "Mother! Brother and myself had been to the valley before it was sunrise. We wanted to see sunrise on the peak of Kailas. What a splendid sight it was! Brother is still there with the uncles of the hill tribe. The elderly of the tribes cajole him and play with him rejoicing his presence. He is engrossed with them.

Pandu was removing his bow and arrows from his shoulders and was placing them on the wooden platform when he said : "Bhima is always after eating. He ate all the fruits brought by the hill uncles and then he drank the honey they brought. Hence he has no need of lunch. It is natural that he refuses to come home."

Kunti continued smiling : “No need of lunch! It is not true. He eats all the fruits, drinks all the honey and then returns home for a full meal. Even though he eats much he can digest. He is like fire. There is no fear of the evil eye for him. I do not know for what specific purpose he is born. I do not know what God intends him to do. He is born like a thunder bolt. By the way, here is Satagopa who wants to see you after a long journey.

Satagopa : My salutations to the King emperor. Saying so he stood up.

Pandu smiled. His smile was like the moon beam that was getting crystallised into the brilliance of his teeth. He said : “I wish you take your seat. Innocent and insane people like you only call me, the King emperor. For the present, we are kings and emperors holding sway over this area of Kailas without any boundaries. Do you know anything about the welfare of Devaki and Vasudeva?”

Satagopa : They are safe. Our only worry is that they are imprisoned. In fact, it is not a prison. It is a palatial building with all comforts in which they are placed. Kamsa is treating his sister and brother-in-law with all respects. There is no difficulty about food, drink and comforts. Only their movements are restricted. The attendants are careful night and day to check their movements.

Pandu : I know everything about it. I know how careful the attendants are. They are all tackled by you carefully. During leisure hours, these attendants go to Nanda to beg food grains from him. The morality of the people depends upon the morality of the government. Bribe and begging are the order of the day. When illegal income is the strength of the ruler, wine will be the strength of the subordinates. All are greedy in Kamsa's rule. Everyone has his own thirsts and appetites to swallow and gulp. Yes! Everyone desires to grow rich and make his wife and children happy. To us it is God sent and we believe that it is one of the virtues of God. This is because we want some weak points to influence the fellows to open the door and allow the Lord to go out, escape when He will be born

Satagopa : We all believe that we are close followers of Nanda. We think that we are keeping secrecy about everything. The fact is you know more secrets than we know.

Kunti : If you are not at least as efficient as my lord, you should take additional care about keeping secrecy of our affairs. Who knows, many people may be knowing these things before we know. The political intelligence of the blind king works faster and sharper than that of our king. This may not be pleasing to our king. Sometimes truth is bitter.

Pandu : It is true though bitter. Hence I cannot charge you for this. It is your admirable intelligence that pushed me to consent to your accompanying me into these forests. If only my brother's wife, the blind queen, had as much intelligence as you have, it would have been even tougher for us.

Satagopa : Nandagopa asked me to enquire about your welfare. I stayed at Mathura for one night on my way.

Pandu : I hope you could manage to stay in the same building where Devaki and Vasudeva stayed.

Satagopa : Exactly. The officer of patrol over the building that night was known to me. His father-in-law belongs to my village. Besides, he was my colleague in the school.

Pandu : You might have sent some wheat, bananas, vegetables and milk to the fellow, the previous evening itself. We all know the key notes of success in Kamsa's kingdom.

Satagopa : A leaf, a legume, a flower, a fruit, a bottle or a coin of gold. These are the key notes of success in the government of Kamsa. All these little kingdoms are the grazing fields for the blind bull of Hastina.

Pandu : Is it probable that you have sent some green grass to the blind bull also? Vasudeva, my brother-in-law, is always too practical in his ways of tackling people. Your leader Nanda himself is a trained disciple

of Vasudeva. By the way, do the merchant inhabitants of the Vraj villages accept to pay taxes to Kamsa? Is Kesi still receiving from the villagers, his lot of gold?

Satagopa : If people allow, the rulers grow into despots. It all depends upon the cultural awakening of the public. Preparations are taking place quickly for a big revolution. The youth are being trained into many types of warfare. Today is the third moon phase after the Vaisakh full moon. It is decided to inaugurate a hundred training centres for youth. By now they might have broken the coconut and started teaching the use of weapons. After a gap of fifteen days, they decide upon breaking out, declaring an open fight against government officers in the villages. Any officer working under Kesi entering into a village to confiscate food grains or cattle will have no chance to go back home. He will experience a mysterious disappearance. I very much wish that you too join us in the movement, leaving off your detachment. If we can have your support, it will be very easy to bring Vasudeva back home from prison.

Pandu : Is it the wish of Vasudeva? Never. He never says so. The Lord Himself should come down to bring back Devaki and Vasudeva from prison. Everything has its own appointed hour.

Kunti : Haste always leads to blunder. My King Pandu is accustomed to live freely in the forest for a

very long time. His mind is no longer in a position to appreciate the many political intricacies of the downhill humanity. It is only the blind who can aspire for something after it is rejected. I feel that my children have the blessings of the spiritual Masters of the Himalayas. It is our duty to follow their guidance. Even when the Lord comes down to Earth in flesh and blood, he never ceases to be omnipresent. When the call comes from Him, the Masters and the Sages will send our children into the downhill activity.

Satagopa : What I speak belongs to me. They are not the wishes of Vasudeva. We may think, that we make wise decisions. Incidents hurl down the wheel of time and we cannot have a control over them. We can just share incidents with others according to our past. Our decisions have no place when the Lord proposes to come down. This is what Vasudeva spoke to me, the other night. Nanda is keeping secrecy of Vasudeva's affairs in a most efficient way. We are taking every care to have a control over the gate officers of the prison. They are three in number. One fellow is the son-in-law of my friend in my village. A second one is your close disciple. The third one by name Suvarnamukha is depending upon the food grains given by Nanda's villagers. Now I came for a specific purpose.

Kunti : You want a letter of commendation letter from my husband to his disciple, the prison officer.

Pandu : Yes! I do give the letter to my childhood friend, Suvarnadatta. As regards Suvarnamukha you say that Nandagopa could take care. But commendation letter itself is not enough for Suvarnadatta. He may have to be comforted from time to time with wheat, fruits, vegetables, legumes and tasty fresh caramel. You should supply from time to time more than their needs.

Satagopa : In that case, the path will be clear. Things will be perfect in the kingdom of Kamsa, and the doors will be opened for The World Teacher to escape. I have to make haste, to go away. There are the secret messengers of Dhritarashtra living among the hill tribes here. They should not know my coming and meeting you. I floated news in my village that my co-brother escaped from home to become a sanyasi. On the pretext of searching for him, I came here. I have still some work on the peak of Kailas. I will take leave of you.

It was the day of the third moon phase after the full moon of Vaisakh. The scorching rays of the summer sun were burning the layers of space red hot. Clouds of fine, red dust from the hill tops moved like the burning sparks of space. In the moving clouds of dust one could observe a group of vultures going up and down in the form of a cone, produced by their circular diving. To the eyes of the vultures it appeared as if the five red hills below were moving round and round. The hills were rugged with big red stones of many layers that appeared like five lumps of meat, wet with flesh and blood. Five big fortresses of gigantic size were situated on peaks of the five hills. Each fortress shot up into the sky with its four big towers that appeared like the four legs of a buffalo, being slaughtered in agony. This was the scene that appeared to the eyes of the vultures that were diving in the sky. There was a very big enclosure around each fortress. Water springs sprinkled pure water during night and day in the compound of the four fortresses. The red sand was being made into fine paste by the sprinkled water. There were many servants appointed to take care of the many flower trees in the gardens. They were

walking leisurely along the foot path between rows of flower trees, slowly talking and removing stones from the ground. There were tap-ways arranged from the mountain rivers into the fortresses. They supplied the water continuously and made the blasting mountains cool. Two strong men were in duty at every gate. They were alert night and day to see that no one went into the fortress from outside and no one escaped outside from the fortress.

All the splendours of heaven were made available in the palatial buildings within the fortresses. Breezes enter into the halls to breathe the perfumes of sandalwood and camphor. Snakes' skins of various designs were knit together and arranged as foot path to walk. Carpets studded with gem stones and gold fabric covered the ground floor of the halls. The gaps between carpets were covered by tiger skin and deer skin. There was no possibility of dust touching the feet. Chairs, couches and beds could be changed in shape at will. Beautiful art pictures were hanged to the walls on all sides. When a picture was held by hand and pulled out, there was the emergence of a folded bed from the wall. Lights were arranged in the holes of walls amidst ground glass of many colours. Many young men from the ruler class lived there, enjoying all the amenities. They were strong, valorous and war-like. They were the Kshatriya class, imprisoned by

Jarasandha. Those who did not accept his ideology of political science were captured and made prisoners there. One such youth was killed every day by way of offering to the ferocious god, Kalabhairava. Those who were killed, were imprisoned in the subtler bodies, by virtue of Jarasandha's tantric rituals, and were appointed to take care of the city during night and day. Those disembodied souls of the Kshatriya youth went round the city streets during nights. The moment an enemy entered the outskirts, these vampires suck the blood and life and throw the body of the enemy into the river.

The name of the city was Girivraj, the mountain fortress. Five big hills formed the boundaries of the city. Three of them were most prominent and their names were Gomanta, Rishabha and Raivataka. Three big trumpets of enormous size were kept hung, swinging in the valleys. They were magical trumpets made of the skin of bulls. There was a black magician who invaded the kingdom of Magadha. He came from the Yavana land and invaded during the nights. He was a black magician who was an eater of human flesh. He could keep any animal under his control by the power of his magic. One night he brought a group of ferocious bulls that were trained to kill people and invaded the city through the valleys. Brihadratha, the father of Jarasandha, was the then ruler of Magadha. He was

a great magician and the disciple of Chandakausika, the great adept in the Atharvana Veda. He killed all the bulls and prepared these three trumpets with the skin of those bulls. If anyone touched one trumpet, the other two also produce sound. The sounds will be reverberate continuously for one month if not stopped. There was only one narrow path through which one can enter the city without disturbing the trumpets and no one knew that path. The whole city was situated in the midst of the hills and it was built in the shape of an eight petaled lotus. The streets were straight, clean and glittering like mirrors.

On either side there were shade-giving trees interspaced with flower trees. Fishes of different colours were swimming in the ponds where the streets met. At the centre of the eight petaled lotus, there was the royal palace inhabited by Jarasandha. It was built in white marble and appears like a lump of butter from a distance. Like the many finger prints on the lump of butter, one could see the many sculptures on the walls of the building. The foot path that approached the building was smooth with tufts of green grass upon which droplets of scented water were sprinkled. There was a fragrance mixed in the air. Little passages of water were on either side of the foot path. The flowing water touched the metal strings arranged to produce musical sounds. Before the main entrance of the

building, there was the staircase that was constructed in the shape of the petals of a flower. Jarasandha stood on the first floor and looked down into the meadow as he talked to his son. He was a massive, muscular figure and his shoulder muscles moved like big mangos. He covered his shoulders and chest with a thin, red upper garment. Suddenly he turned back to his son and said: "You are the only one, upon whom I have great hopes and expectations. There should be at least one man in the next generation who is as great as myself. Ever since I attained age and became famous as a hero, I tried to favour young men and train them to become as efficient as myself. It has been my dream to see at least one man who is my equal. Till now it is a great disappointment to me. I thought that Kamsa was fit to be my son-in-law. I thought that he would be up to the stature and fame of my father. I gave my two daughters to him in marriage. You know how delicately I brought up your two sisters. I was a thorough failure in the matter. You know how I venerated and worshipped my father. I am a great devotee of my father just as you are my devotee. This stupid Kamsa imprisoned his father and it is a great disgrace to our family as a whole. It is great to have one's own relatives as his associates and dependents. It is brutal to imprison our own relatives and friends. Had he told me once, that he was frightened of

the Voice of Silence, I would have helped him and protected him. I would have demonstrated a hundred voices from the heaven by virtue of my tantric powers and proved that it was a great bluff and cheating. Fools call it the prophecy of the Lord coming down. It is all jugglery which could be done by anyone. Kamsa was frightened of the Voice of Silence and now he does all mean things. He imprisoned his father, brother-in-law and sister. It is unimaginable to utter that he killed the young ones, the children of his own sister. Is he not a timid idiot who is afraid of newly born babies? For a long time, I very much desired to see people who are grown up without an idea of fear for their life. Alas! I do not find anyone except myself till now who do not know the element of fear.

My boy! Somakumara! I brought you up with great love and affection. I doubt if there is any son who enjoyed so much affection from his father as yourself. I have high hopes about your valour and heroism. You too talked timidly about the prophecy of the eighth child of Devaki. You fear as to what would happen to Kamsa. Kalabhairava is our God, the god omnipresent. His mother, Jara, is the goddess of age. She threatens people in the form of age. Those who fear old age fall a prey to her and die in wrinkles and old age. I could receive her grace and I am here without old age. I wish you too worship Mother Jara

and live young and strong as I do.

Soma : Sair! The situation in the land of Bharat is somewhat disturbed nowadays. Hence I am a bit confused about the Voice of Silence, much spoken of by many people. I feared that some harm may be caused to Kamsa. The Voice of Silence, they say, uttered the verdict that the eighth child of Devaki would kill Kamsa. Long ago, Parasara, the sage also gave out the same prophecy as they say. We take you as our authority for everything. You are our verification and our guide. Hence, I request you to explain things to me and to clear my doubts in this matter.

Jarasandha : Soma! My boy, listen to me. These so called sages are mild, domestic animals like cows. There is no sage to speak of among them who can equal to our guru, Chandakausika. Had there been a real sage like Chandakausika, he would have produced strong disciples like my father and myself. No sage has any contribution to the country in the form of good disciples. What did these sages do? What do we lose if these meek, submissive creatures do not chant the Vedas? Do they add to the popularity of the Vedas? Do the Vedas depend upon such weak fellows to get renovated? The Kshatriyas trained by these fellows are useless to the country. Can they be called kings? Are they the people who uphold the Law of this land? As if they are not sufficient, there is the descent of the

eighth child, they say. Concerned of the dynasty the Queen Mother, in helplessness requested a feeble seer for bestowing progeny upon the widow queens. The feeble one with all his prowess could enable birth of two children one of whom is blind and the other pale! By this you can measure the power and the potential of these seers. This fool, the king of Varanasi gave his daughters in marriage to the two idiots who died early. Whom can I honour among them as our relatives? The brother-in-law of Kamsa has become a merchant, to the detriment of valour. He is tending the cattle along with the rustics. I feel like offering these people, one by one, to Kalabhairava in man sacrifice. I will be the emperor of this whole country. I will renovate the Vedas throughout this land. I will popularize Atharvana Veda in the hermitages and I will produce sages like our guru who can protect the Law of our land. Then I will place the whole empire upon your shoulders and retire.

Soma : Sair! I have one more doubt. Bhishma is a man of great wisdom and is endowed with great abilities. What is the reason for him to accept the blind fellow as the king emperor of such a holy land, Bharat?

Jarasandha : My boy! Bhishma's life is like a fruit well ripened but eaten by the worm of fame complex. I had some respect for him, but of late, he proved to

be a weak fellow. You need not make a mention of him.

Soma : All the people of the Yadu clan are having great hopes about the prophecy of the Voice of Silence. Vasudeva and Ugrasena are imprisoned and they are waiting for the descent of the Lord. It is evident that my brother-in-law, Kamsa, is also believing in the prophecy.

Jarasandha : Sure! Unless he believes, he has no reason to fear for life.

Soma : They say that the sage Parasara also indicated it long ago.

Jarasandha : My worthy son! Do not speak to me of these seers who associated with traitors and foreigners and even had illicit relation with the fishermen who are foreigners and traiters. Vyasa is his unlawful child. With the same unlawful behaviour, he produced children to my aunts, the widows of the king. Only because it is unlawful, there is the result in the form of the blind fellow and the pale fellow. Then you speak of the Yadus. The blood in their veins does not belong to the pure ruler class. Yadus are the descendants of Yadu who was the son of a Kshatriya father and a Brahmin mother. I do not know what pleased their God to come down into the impure clan.

Soma : Above all, Kamsa is our fellow, your son-in-law. Is it not our duty to protect him from any danger?

If you permit me, I will go to Mathura and stay there with Kamsa for some time to protect him.

Jarasandha : Kamsa never informed us or requested us for help. If he makes a request, I will send you. Now it is not too late. It is not good to extend help unasked for. I have initiated you into the Mantra of Pratyangira, the destroying weapon. You are practising it. Let the practice be completed before you can go somewhere. Within these three months, you should be able to precipitate the destroying goddess from space. I am practising a great Tantra called Gadaadhari. If I succeed, we can send weapons from our place to whichever place we want and we can destroy any enemy at will. These weapons destroy cities as a whole. I have with me, four such weapons to practise and attain perfection. By the grace of our guru, I can achieve these weapons and establish the empire. I can renovate the Law of this land. I can physically remove those who come in the way.

Sunset on the Himalayas was making the snow peaks lively. The sky that filled the valley was tinged with red, having the red veins of the setting sun. Imperceptibly the red screen was removed by the blue one and it was replaced by the black screen. Satagopa was enjoying the scenes as he was walking along the hilly track. A translucent white screen was drawn on the arena of the valley when the moon began to shed its beams from the eastern horizon. It was the day of the third moon phase after the full moon of Vaisakh. Fog was seen in layers and layers of moon light as Satagopa was walking up above the hill tracks. The quick sequence of the scenes of the world's drama was observed in all its detail. He stood for a few minutes at a place where the hill track took a turn and divided into two tracks. He took the track that had a steep turn into the rocky zone. He could sense some presence at a distance.

It was already night. The sounds of crickets and other insects were heard from the bushes on either side. He was of golden complexion. Dew drops reached his head, face and shoulders and made his garments wet. Covered by the mist, fog and dew drops, he appeared like a living statue of gold touched by droplets of

mercury. Suddenly there was the roar of a lion from amidst the neighbouring bushes. Satagopa felt very happy. His hair stood on his body and he waited with wide open eyes. A big lion stood before him, shook his head, opened his mouth and yawned before him. Four teeth from the four corners of the wide opened mouth appeared like four crescent moons. A lady, eighteen years age followed the lion, touching his back and stood behind the lion. She was trimly dressed in tight garments of tiger skin and walked gracefully. In one hand, she had a Kamandalu and a rosary of lotus beads. She tied her hair up above her head and had the red brow mark. In the other hand, she had a trident and with the fingers she touched the lion as she walked. She stood and smiled. Satagopa took off his upper garment, tied it to his waist and touched her feet, prostrated on the ground. He said : “Mother! Sailaja (Sailaputri), the daughter of the Mount! What an unexpected favour of appearing before me!”

Sailaja : This is not unexpected, my boy, Sanatsujata! I am sure you have heard the news that the Lord, The World Teacher is about to come down to Earth through Devaki. Two are the main missions of His descent. One is to remove the burden of the Earth and the other is to establish the Law on this Earth. The first one is destructive and the second one is constructive. I have my own part to play in the scheme. I will be

born as the daughter of Nanda by his wife, Yasoda. Your World Teacher is different from me only in the bodies. We are one as power but two in bodies. He will be born to Devaki in the prison of Mathura. The same night, I will be born to Yasoda in the village of Vraj. Our bodies will be exchanged overnight. He will be brought to Vraj, while I will be taken to the prison at Mathura. Then again I will disappear and return to Mount Kailas. Later, when The World Teacher will be grown up into a youth, He will spend twelve years in the Himalayas when He meditates my Lord, Siva, to attract me as Power into His heart.

Sanatsujata : What is my role in the whole scheme?

Sailaja : Go up, straight into the deeper range of hills by the same track. You will be at Badarikashram by the morning. Some celibates will be chanting the Vedas there. Tell them that I order them to chant the mystic passages where the story of killing the demon Vritra is described. They should do it daily in the morning for three months from now. Simultaneously, they should offer milk and then offer ghee in the fire ritual. They should make the atmosphere holy by burning dried twigs of tulasi, sandalwood and khus. During this period of three months, there will be the birth of divine atoms to serve the purpose of constructing the tissues of a body. They will add to the strength of the tissues of the Lord in the womb of Devaki. The body of the

Lord will be replenished by the divine substances. The mind that receives that body will be pure and tranquil. It will be fed with milk, butter and ghee. The boy will be fond of such foods and his body stands pure and graceful.

Sanatsujata : O Mother of the Worlds! I humbly suggest that the birth of the Lord should take place sometime late in the night. Instead of our trying to convince the jail servants, it is better if the Lord could be made to escape when everyone is sleeping.

Sailaja : A part of myself works as the mind of you, the living beings. The sleep of beings is a part of myself. I know how to manage with the awareness of people around, when the Lord comes down.

Sanatsujata : Mother! We are happy to know that the land of Bharat once again enjoys the presence of The World Teacher. But, yet is it inevitable for us to have the born blind fellow as our ruler. At the same time, guiding us in matters of law.

Sailaja : For a man of your spiritual stature, it is not good to speak little about a blind man. He is as much a child to me as you are. One day in the future, you have to rectify your behaviour. It becomes inevitable for you in the future years to walk to the house of the same blind man and teach him something about the temporary and the permanent entities in the creation. Your teaching to him will be rejected by him. At the

same time, it stands as a Scripture in the world and shows the path of liberation to many souls to come. Your teaching will find a place equal to the teaching of The World Teacher.

Sanatsujata : Where should Vasudeva lead the Lord after He will be born?

Sailaja : Where else can he lead? It is directly to the house of Nanda.

Sanatsujata : Shall I carry the instructions to Vasudeva?

Sailaja : In spite of your depth and mastery over spiritual wisdom, you are quite a boy in worldly matters. It is only sages that should know the instructions of the Devas to carry out. No ordinary human being should directly understand these instructions. You have to carry the instructions to the sage Garga. Let Garga convey it to Vasudeva in a most normal, unsurprising way.

Sanatsujata : Mother! I feel a bit sensitive to know that Jarasandha is aspiring to be the future emperor of this land. He wants to renovate the Vedic wisdom and the Law. He has attained great proficiency in the secrets of the weapons described in the Atharvana Veda.

Sailaja : Yes! He desires to be so.

Sanatsujata : His goal in life is also the renovation of the Law of the Vedas. I hope, He too can be successful and he may be one of the followers of the Lord on Earth.

Sailaja : Innocent child! Veda is not a book of Mantras. It is the cumulative consciousness of welfare to the world. Veda exists through time and works out in space. One who cannot distinguish between the Law and his own concept of the Law is never qualified to know what the Eternal Wisdom is. Jarasandha offers those whom he does not like, to his own god. He can be a scholar of the Scriptures, but he cannot understand wherefrom the Scriptures descend into a book. Therefore, he is not qualified to renovate the Law of the Vedas. We care only for the betterment of the souls on Earth and we do not care for the births and deaths of their bodies. The human slaughter caused by Jarasandha will be left to produce the results of his own Karma, while I have accepted to receive the souls to train them better. Law is the form of the Lord. One who has no compassion, and one who is proud cannot understand the Law of the Lord. God is Love and His form is the Law. It cannot be otherwise. Jarasandha is in no way concerned with the renovation of the Vedic Law. Now you can proceed to play your own role in the matter.

Saying so, *Sailaja* turned back with her lion and disappeared into the bushes. The moon light of the late night reflected upon all the mountains around and made them appear as the many mounts of Kailas.

It was the circular tank of water supply for the whole village. The bank of the water tank was a continuous, circular grove of hundreds of coconut trees. One could hear the fluttering sounds of the breeze that reverberated through the many leaflets of the coconut trees. The breeze entered into the bunches of coconuts on top of the trees and from there dived into the tank to produce little waves. Hundreds of little waves touch the steps of the tank to produce soft sounds like the foot steps of the wind. The ladies who were taking a morning dip in the river were applying the turmeric powder to their faces. Then they lifted their hands in salutation to the Sun God and again took their dips on the steps of the tank. Some of them were gathering water in pots. A few of them were waving their pots in the water, playing with the hundreds of little ducks that approached swimming. Groups and groups of ducks were playing and from a distance they appeared like thick groves of lotuses.

After finishing their bath the ladies filled the pots with water, lifted them up to their bosom, embracing by the left hand. They came up the steps with two or three lotus flowers plucked by their right hand.

Then they came up the steps in gaits of graceful curves. Then they took the path that approached the temple. They entered into the cottages that were there on either side of the path way. The cottages were built up of grass and bamboo and they were their abodes. As each lady entered the compound gate of her house, they walked between two rows of flower trees. The threshold of the main gate was decorated with vermilion and turmeric, interspaced with dots of chalk and vermilion. It was all colourful. As the lady entered the first hall of her house, she could see the well decorated design of the eight petaled lotus on the floor. Opposite to the main entrance, one could see the altar of tulasi in the backyard. An earthen lamp was burning on the altar. She sprinkled turmeric and yellow rice upon the leaves of tulasi and then she circumambulated the altar. One lady finished going round the altar in meditation and went straight into her room. She changed her clothes, dressed her hair and looked into the mirror while decorating brow mark on her face and a single lotus bud in her hair. Another lady called her from the street : “Mrinalini! Are you not yet ready? All others have already gone there and joined the company at the house of Nanda. I wait for you, to fetch you there.

The front compound of Nandagopa’s house is much spacious. There were six barns filled with wheat

which appeared like six little hillocks. Some ladies were pounding wheat to remove the husk. Two little calves were running in the little spaces between two ladies sitting and talking. As they ran, they touched the ladies and sometimes they gave strokes on their backs with the tufts of their tails. One young lady who joined her husband recently was sitting and talking when a calf, jumped over her and ran. "How audacious!" shouted the young lady and laughed. All ladies were invited to the platform before the house after a pause. The platform was divided into two and had a beautiful finish of mud, upon which there were the decoration of various designs made with chalk, turmeric and vermillion. All the ladies gathered there and there was no space. Still each lady could find space to pierce through. Songs of welfare and blessings were being heard from inside. They were sung by young ladies of melodious voices and filled the atmosphere with an air of joy. Yasoda and Rohini the ladies of Nandagopa were sitting on a wooden platform. Yasoda was in the seventh month of her pregnancy. Rohini was also carrying. The other ladies applied turmeric paste to the feet of Yasoda and Rohini. Then they applied brow marks of vermillion on their faces. Two ladies carried two plates having flowers, fruits and betel leaves. Yasoda stood up and worshipped Sailaja on the altar. Sailaja was the Goddess that was worshipped by all the

merchant families of Vraj. They called her Katyayani. She was in the form of virgin, the mother of Kumara. They also called her Kanyka Parameswari, the virgin Goddess. Yasoda worshipped her, and worshipped the ladies, the elders among them. She touched their feet and gave them new clothes, betel leaves and coconuts. Then she decorated each, with a flower in the hair.

“We do not know if Yasoda gives birth to a son or a daughter. If it is a son, no one can control her” said, an old lady and smiled.

A second lady : It was only yesterday that my little son made a query of it. He cut the blade of grass to know if it is a son or daughter. “What was the answer? Did the oracle predict son or daughter?”, asked another lady.

“Son.”

“No, it is daughter. My son and daughter-in-law cut the blade of grass for the oracle. Their answer was a male child. Again myself and my husband cut another blade of grass. Our answer was daughter”.

“This old lady, Kokilamma, is experienced. For over thirty years, she is well versed in maternity. Hundreds of children were born safe under her care. We get a reliable answer if we question her.”

Though the lady was old, she stood up with enthusiasm and approached Yasoda. She touched her belly, then took a flower from the altar, closed her eyes

in meditation and said : “She is sure to have a son”.

In the meanwhile, there was a village soothsayer who came there. She was having a big round brow mark of vermillion and had a basket in one hand. On the other hand, she had a single-string instrument which she was playing and singing saying : “Can anyone seek predictions from me?” All the ladies gathered around her and brought her into the house. She placed the basket down and began to pray, closing her eyes.

“O the World Mother, the Goddess of the Mount!

O the Virgin Mother sitting at the cape!

O the Mother of Elephant God!

O have your abode on the sacred hills!

O have delivered all and you speak the truth.”

After finishing the prayer, she began to predict in a musical style.

“Little Durga is there in the womb of this mother,

Her brother is there in the womb of that mother,

That mother and this mother exchange babies.

You will deliver Durga as your daughter,

He stands as your son.”

“Once again someone has to interpret these riddles. The problem is as difficult as it was till now. We thank

this soothsayer for making riddles out of questions” said, a young lady smiling across her lips and the tip of her nose. On the request of Yasoda, they offered a sari, turmeric and vermilion to the soothsayer. They asked her to wait for lunch.

Nanda and a few other elders of the village stood in the street with sticks in their hands and were discussing about the recent situation of the country.

Nanda : When we had no evil of this fellow Kamsa, things were different. Such gatherings were celebrated in great splendour. All the villagers used to dine under one roof. Do you remember those good old days, Sunanda?

Sunanda : Even now what is deficient for us?

Nanda : O.K. Let us send word of invitation to all the families in the village. Let every family be invited along with their relatives and friends for today’s gathering. I believe that The World Teacher has come down to step into my house today.

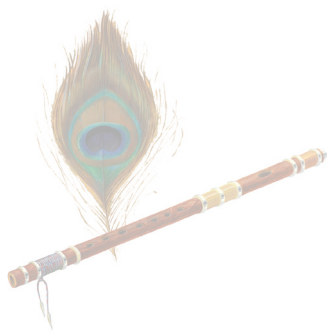
Sunanda : Let not the women make noise. If these soldiers of Kesi notice and enter the village they may arrest us.

Nanda : That was a past story of a nightmare. Evil fellows exercise power when permitted. When they know that there is an opposition, they will adjust accordingly. If any of the government servants were to come to us, you can invite them also for lunch. Anyhow

we are eating the food which we have produced in our villages. Why should we do it in secret?

Sunanda : Would they not be violent?

Nanda : If they tend to be violent their heads would break. Let all the males be alert with bamboo sticks and spears. If the situation needs it, we can launch our revolution in the name of Vasudeva.



The fourth moon phase of the decreasing moon has been considered to be an evil day. So say the astrologers. All the orthodox scholars believe so. According to the Tantrics of the left hand path, it is the day which proves most powerful to play black magic. So goes the belief of many scholars. The Rishis (Seers) of the Vedic path do not believe in such things. They believe that all days are God-created and that they are good. Days are good or bad according to what we do, so say the Vedic Seers. This is because they have nothing objectionable in their mind.

It was the evening of the fourth moon phase after the full moon of Vaisakh. A very rich merchant was sitting on his couch and talking to his wife. He finished his supper and they were having a leisurely chit chat. In the middle of the conversation, the wife went into the inner apartment to bring betel leaves and nuts for her husband. It was not even two minutes before she returned with the plate of betel nuts and leaves, within the pause of two minutes, three people jumped through the window of the third floor. They covered the merchant with a black cloth, and carried him away through the window. By the time the wife

returned, her husband was absent. It happened like a flash of lightning. The wife shouted in panic. As the inhabitants and the servants of the house rushed there, it was too late. Everyone was running from corner to corner and shouting because there was nothing that they could do. Courageous young people, two or three, could venture to rush, into the darkness that covered the window but they had to return safe without any news.

The merchant was tied in the cloth and was taken into a horse cart. Within seconds, the cart disappeared. It was driven into a valley that was situated in the midst of three mountains nearby. The merchant was freed there. As he opened his eyes, he saw three people from three sides restricting him with three spears. The merchant looked around himself. It was a place near a cremation ground. A big skull was placed with crescent shaped brow mark of vermilion on its face. Smokes of incense were escaping through the eye holes of the skull. Nearby there was a Tamarind tree. A skull and a set of bones were arranged juxtaposed to the trunk of the tree. The bones and the skull were arranged to form a full skeleton of a man. Nearby he saw the head of a ram and the head of a bull. A group of mountain crabs were there in a cage. In another cage, there were a group of black scorpions, big in size. They were leisurely crawling in the cage. Two fishes were

placed in a plate with their tails facing each others'. There was a little platform nearby upon which he saw a tiger skin spread. A stout person of round features was sitting upon the tiger skin. He had beard and moustache. His head was bald and smooth with a few tufts of hair hanging down the head in all directions like the sea water that hurled down a smooth rock. A lizard (calotis) was sitting on his right ear, turning its head in many directions. The person sitting was a black magician who belonged to the group of skull worshippers. His name was Mundakausika, the disciple of Chandakausika. Both of them belonged to the lineage of the great Sage, Viswamitra. The disciple, Mundakausika, could learn some practices enough to produce some effects. The last of the practices was to create and invite devils from space. He could learn it but his guru wanted to make a demonstration of the whole initiation to his disciple. He ordered the disciple to get everything ready to make the ritual and get the required effects demonstrated. The related arrangements were in progress.

Kamsa was, of late, terrified about the prophecy of the Voice of Silence. Night and day, he could not sleep. He heard from space that the eighth child of his sister would kill him. He thought and thought and could not understand what to do. He wanted to go to his father-in-law, Jarasandha, to ask for help, but

prestige stopped him. Also he was terribly afraid of Jarasandha. He wanted to approach Chandakausika, the guru of Jarasandha. It became impossible to approach him without the goodwill of Jarasandha. Hence Kamsa approached Mundakausika, the disciple of Chandakausika. By the order of this disciple Kamsa could capture the merchant and bring him there as an object of sacrifice for the ritual. He could also bring a male child, a female child, a Kshatriya youth with bows and arrows and a little red horse, all to serve as objects of sacrifice in the ritual.

Mundakausika and his followers waited for Kamsa. Kamsa did not turn up in time. The moon was rising in the east when the guru, Chandakausika appeared. He had a very strong body. His muscles were carved like the forelegs of a scorpion. His chest was muscular and full of curves like the face of a scorpion. His belly tapered down his chest like the tail of a scorpion, with many muscles arranged as rings. His waist was narrow like that of a lion. He had a live black cobra as his sacred thread on his shoulders. He was wearing a tight underwear made up of the skin of a python. Fine cloth of saffron colour was covering his chest and shoulders. In one hand, he wore a meditation staff and in the other, he had a Kamandalu. As the moon was behind him, his face was in shadow. His eyes were round and broad. His eye brows were actively moving like two

little black cobras. He questioned his disciples : “Have you kept everything ready for the ritual?”

Mundakausika : Yes, my Master! By your orders, I have arranged everything according to the injunctions of the science.

Saying so he fell prostrate and touched the feet of his guru.

Chandakausika : Now we have to invoke Kalabhairava, the Lord of Time. His body is made up of the twelve signs of the Zodiac. We have to construct his body from head to foot. You have to meditate this part of space as the child bearing egg of the Mother Goddess, the Goddess of old age. We have to create the limbs of the God of Time. Then we have to make a foetus with our ritual and charge the limbs with life. It is your skill to procure the material to produce the beings of the twelve signs and then you have to make a total holocaust. I hope everything is ready, the head of a ram, the head of a bull, the male child and the female child. Could you get a rich merchant ready to be sacrificed in the ritual to represent the sign of Libra? Who is to make the holocaust? Is it yourself or your disciple, Kamsa, about whom you were talking much. You! Wretched disciple! Kamsa has not come. I know that he cannot come in time. You are mad of disciples but you do not know how to test the ability of disciples. The auspicious moments are approaching

and we have no time to wait for anyone. If you want to have real powers, we cannot wait. You have to make the holocaust. I am starting the ritual immediately.

Saying so, Chandakausika took an iron rod and made a group of lines on the ground, in the shape of a man lying on his back. Then he burnt lumps of camphor and logs of sandalwood upon the shape of man. On the head, he placed the head of the ram. On the face of the figure, he placed the head of the bull. The male and female children were tied in the position of the hands. On the chest, he placed the crabs. At the feet, he placed the two fish. On the navel, he tied down the merchant and placed a pair of scale pans upon him. In the place of genitals, he placed the black scorpions. In the place of the thighs, he tied down the Kshatriya youth with bow and arrows. He tied the horse also along with him. Then he placed various materials to burn. He poured the fat of python upon all of them and lighted the whole picture of man with big lumps of camphor burning. The lizard which was standing on the ear of the disciple, suddenly jumped into the fire and was burnt. All the beings that were arranged as the parts of the body of "Time God" started burning. Flames emanated with hissing sounds in air. The guru and the disciple began to utter Mantrams from Atharvana Veda. Chandakausika stretched his right hand and said : "Give me the wine container."

Mundakausika : Excuse me Master! I forgot to bring it by mistake.

Saying so he shuddered in fear. The guru roared with rage like a lion. In the meanwhile, Kamsa was running fast to approach the fire place. He reached there, gasping.

Kamsa : My Master! I brought the wine container.

Saying so he handed over the container to the guru.

Chandakausika: Are you clean? Have you taken your bath before you touched the wine container?

Kamsa : Yes Master! I had my bath and changed my garments before I touched this wine container.

Chandakausika: According to the science of Tantra, we cannot use wine brought by a drunkard. Now, of course, there is no other go. As per the rule, one should be a disciplined celibate who is qualified to bring the wine container in rituals. You are mad after women, day and night. Results in the Tantric process will be according to the observation of the rule. Everyone gets what is due to him. Since the results of this ritual are not intended by me, I hold no responsibility for the lapses. The consequence of the lapses will be experienced by Kamsa. My dear disciple, Kamsa! I doubt if you brought this wine after tasting. If there was any defect in your procedure, you are going to die within twelve years.

Kamsa shuddered and said : “Yes Master! Yes!”

Under the direction of his guru, Mundakausika took the wine container and began the ritual of fire offering. When the first offering of wine was made into the brilliant flames, there was a peculiar sound. Flame rose up like an umbrella into the space. Then it exploded and disappeared. In its place, they saw a sturdy lady, standing naked. Her hair stood up erect and she had fangs and tusks. It appeared for a few moments and disappeared. When the second offering was made, there was a whirlwind. Burning blades of hair came out and disappeared. From the third offering, there appeared a head laughing loudly. Below the head, there was the wheel of a cart speedily rotating. After the fourth offering, there was the shape of a big crane. After the fifth offering, there was a devil with a donkey's head. After the sixth offering, there was another devil with the head of calf. With the seventh, there was a giant of the size of a mountain and he roared. He attempted to catch Kamsa. Suddenly Mundakausika lifted his Kamandalu up and said : "Pralamba, stay there and be pacified!" Then the giant disappeared.

Chandakausika : I am glad to see your proficiency in controlling the devils. I induced this devil, Pralamba, to attack Kamsa simply to test your power. Now you are perfect.

After the eighth offering, they could see the shape

of a python of an enormous size in space. The python opened its mouth and breathed out flames in the form of many needles of light.

Chandakausika : Now the fire ritual is complete. It is enough for the present. We have produced killing devils, eight in number from the sounds of eight Mantras from the Atharva Veda. These are intended to help your disciple Kamsa. It is for him to use them properly and kill the eighth child of Devaki. Thus Kamsa can save himself. How far Kamsa will be successful depends upon his moral behaviour. If his behaviour were clean, there is no doubt that these devils can kill the eighth child of Devaki. The first demon which you witnessed in the form of a naked lady, is a child killer. Days old babies are its food. Kamsa can use these devils only once. Since Kamsa belongs to the category of indisciplined souls, he cannot control these devils. He can order them once. Then they escape and disappear in space. *Mundakausika*, my favorite disciple! You are now almost perfect in the art of producing devils. No one can excel you for the present. You being an orthodox Brahmin from Nepal, I thought that you would be careful in the procedures of rituals. Anyhow in spite of minor mistakes, I accept that you are of matchless perfection. Today I confer upon you, the title, Lokayata. Henceforth, you will be known by this title. Your name will be

known by people upto the end of Kali Yuga. So long as you are courageous, depending upon yourself and none else, these powers will be with you. From the day you think of serving another person, these powers will leave you. Never sell your powers for mundane purposes. Whenever a great hero from among the ruler class comes to you and requests any help in trying to establish the Law, you can use your powers for him. Remember that the purpose of these powers is to protect the Law.

Lokayata : Did anyone use these powers in the past? Are you the foremost one in this regard?

Chandakausika : You dull head one! These powers exist in Nature and continue to be, as long as Nature is. They are part of the creation that emerged through the Patriarch. Of course, these are the distorted forms of the positive powers that exist as the divine weapons. The Creator and His first group of children, the Kumaras, meditated for vast sweeps of time and found the incandescence of their meditation in the form of the divine weapons which they used to protect the Law of protection and administration. The negative forms of those divine weapons exist in the recollection of the lower instincts of man. These negative counter parts are called devils or the infernal beings. Viswamitra of our Kusika dynasty, received them in the form of sounds and metres. He made

them live in the Mantras and gave them to those of His disciples who were emotional and ardent. As long as a person is reborn under the sway of the emotions, he can use these devils for the destruction of his enemies just as the divine weapons are used for self protection. Viswamitra practised Sattvic Mantras which produced divine weapons. He got them from his guru, Krisaaswa, and used them while he ruled the people. When The World Teacher came as Rama, then Viswamitra gave these divine weapons to Him.

Lokayata : Is The World Teacher same as our Lord of time cycles?

Chandakausika : Yes! He is the same.

Lokayata : Parasara predicted that The World Teacher would come down as the eighth child of his mother.

Chandakausika : Parasara? Who is he? Is he the same fellow who produced a child with a foreign lady before she was married? He is a fallen Brahmin. Have you no shame to accept that he is a sage? If such people were to be accepted as sages, then every beggar of this land will be accepted as a sage. This shows that you have no stature even to question about good things. The Lord of the cycles is not so weak and helpless as to be born to those who are in prison. If at all they exist, anyone who is an incarnation of the Lord of the cycles, it is only one and he is Jarasandha, my disciple. He is the

only one who can make all the present rulers as the victims of sacrifice to be offered to the Lord. He is the only one who will become the emperor of the whole land of Bharat and renovate the Vedic Law.

Kamsa: O venerable one! I heard that in the past Viswamitra used these powers on Vasista.

Gritting his teeth, Chandakausika replied in fury, “However much we refine you, you still remain heinous.” “May peace prevail! May evil be dissolved. May you be speechless for now.”

Kamsa felt dizzy and felt the world around him reeling. Kamsa, who was about to ask for a clarification felt his tongue tied and could not speak further.



“For the last four days, we are anxiously waiting to have the presence of our ruler. We are receiving royal honours during these four days. Today we are able to see you. We always remember your goodness and hospitality. The sacred lands of your country are more valuable than gold. Even a little twig from your forests and mountains carries the salt of the earth. Even the birds that fly over your valleys and that chirp from the foliage of your forests are decorated with the radiant colours of the rainbow. They produce the seven harmonious sounds of the musical scale and it is always wonderful to us, who come from foreign lands.” One leader among the fishermen said as he bowed down before the golden throne of Gandhara. It was before the feet of Subala, the king of Gandhara.

Subala : Don't you have colourful birds like peacocks in your land?

Fisherman : There are no such birds in our land. We very much aspire to visit this land because of our respect and appreciation.

Subala : It is evident that you know Sanskrit very well.

Fisherman : Yes, my lord! Everyone among our

fishermen knows Sanskrit very well. Our youths learn Sanskrit systematically before they enter into the valleys of your land. We have also established an educational centre for this purpose. It is located in the north-western hill tracks of the land of Bharat. It is just beyond the boundaries of your Gandhara province. In our institute, there are students from your land who learn the languages of the Yavanas, Barbaras and Romakas. If you permit us, we will develop this educational centre in your name. If we can have your support, we can establish a very big centre of learning on an international level. Scholars from the Yavana land will come down to work for the development of arts and sciences and also to better the culture of the people of your land. We can render our service to your land in this way.

Subala : There are plenty of schools and universities throughout the land of Bharat. It is only in the land of Gandhara that there are no proper centres of learning. Hastina, Indraprastha, Takshasila, Gandaki, Mathura, Avantika and Varanasi are the illustrious educational centres of the land of Bharat. We have no such centre in our Gandhara province. The people of other provinces look down upon our people as backward. If you feel that you can make up this defect, tell us. We will give our consent to establish an international centre of learning in Gandhara. We also help for its

finances and administration.

Fisherman : There can be no better thing to do to promote the welfare of your country. You have plenty of Nature's wealth. If you allow the inhabitants of the Yavana land to supplement culture and civilization to your nation, then your country will be lucky in the future. We work very hard to impart the wisdom of the Yavana and Barbara countries. In fact we can spend night and day for you. International professors from Yavana and Romaka lands who shine like gems of wisdom come here if you want and stay back as the inhabitants of your land. They will work as professors of your Gandhara land and teach you many sciences. They are matchless in the art of training youths as teachers.

A young man was sitting near Subala, towards his right. He was sitting upon a throne and calmly listening to the praise of the fisherman.

He was sturdy and healthy and was impressive with his clear features. He was the son of Subala, Sakuni, the prince of the Gandhara land. His face was long and his eye brows were bushy. He was of a reddish-brown complexion and radiated the colour of ripe orange as he smiled. His skin was rough like the skin of a bull and he had a broad nose with a blunt tip. Between the eye brows, he was having a wart which gave the false appearance of a brow mark. As he heard

the conversation of the fisherman, he looked into empty space and projected sharp, needle-like looks. It is evident that his mind was working in some other areas of thought.

Sakuni : I take your permission to express my thought about the matter. When the wisdom of the Yavanas and Romakas is practised in this land, it will be useful to both the countries. Both are equally benefited. Previously the Yavanas could secure the support of the rulers of Hastina. Even the sages of this land have the Yavana blood today in their veins. Veda Vyasa and his son, Dhritarashtra, have the Yavana blood in them.

Fisherman : Exactly so. Our noble prince spoke words of gold. It is true that there are many people in this land who have the blood of the Yavanas. Yet it is bad time to us, the fishermen of the foreign land. The king of Hastina treats us now as foreigners. Kamsa, the ruler of Mathura is the only one who is patronising us. To encourage our fishing trade, he pays ten gold coins for each big fish we capture and export. He knows how to develop international trade relationship.

Sakuni : I know it. I know something else also. Kamsa is paying gold coins for your fishing. In turn, you are supplying costly wine and young women to Kamsa from your land. These young ladies receive much gold from Kamsa as gifts. If the native fishermen sell their

fish in the streets of Mathura, Kamsa is collecting heavy taxes from them. So you have a very strong support of Kamsa.

Fisherman : Yes! We accept. We have enjoyed the special favour of Kamsa in the past. Now times have changed. The ruler of Hastina appointed spies against Kamsa. He also appointed Kesi as a secret officer to observe the movements of Kamsa. Kesi knows the secrets of Kamsa's revenue. Now Kesi is collecting heavy taxes from us. Half of it goes to the ruler of Hastina and the other half is taken by Kesi himself. Our fishing trade has therefore touched its bottom. Besides this, you know about Jarasandha, the ruler of Magadha. He hates the Yavanas He has decided to drive away all the foreigners from the country. He has a great following and all his followers believe that he will be the future emperor of the whole land. Within a few months, our families have to leave this land and run for life. Jarasandha is dreadful to his enemies. If you can give us a little shelter under your ruler-ship, we will have a place here. Then we can do much for you in return.

Subala : We promise good shelter to you all in our land. Moreover we can try for the acceptance of the ruler of Hastina for this. My son-in-law, Dhritarashtra, will give weight to my proposal. I can make him accept your trade in the country. If you can

see us once again during the next rainy season, we can arrange everything for you. Now you can take leave.

The fisherman bowed down in veneration, saluted the king and took leave of him in all humility.

Sakuni : Sair! No doubt these people are useful for us in many ways. We can patronise them but you should keep them at an arm's distance. They are too intelligent and many times dangerous. First of all, you should see that these people do not supply young courtesans to the court of Hastina. If these people can have a hold over the internal politics of Hastina, they can enter as needles and settle as nails. My sister, the wife of the blind fellow, is too innocent to know anything. Moreover, she lives blindfold in her austerity. It is our duty to see that her personal life is not affected by the royal courtesans. So we have to use these foreigners to serve our purpose and keep them within limits. We should use them to expand our power and position whenever it is possible.

We have another task ahead. There are many hill tribes who inhabit the hilly forest tracks of the Himalayan regions. We have to keep contact with them and maintain good relations with them. In fact it is necessary to have a political control over them. It is good to train them for various types of battles. We have to take the help of the Yavanas to train them in the art of war. It is a slow process that takes time,

but it makes us strong. After some time, no one can dare thinking of having a fight with Gandhara. The Yavanas are capable of training people in various types of warfare. If we can succeed in this plan, we can consolidate armies of the various groups of hill tribes. Also the relationship between Yavana and Gandhara lands will keep all the other kingdoms of our land under a dread of the Gandhara power.

The people of the land of Bharat never considered the Gandhara kingdom as part of their country. We too should have the same attitude towards them. Politically we are right in doing so. Through ages and centuries, these Yavanas, Barbaras and Dasas are habituated to invade upon Bharat and rule. Luckily Dhritarashtra happened to be our son-in-law. Now we have to use the situation. We have to use the Yavana and the Barbara armies to keep Hastina under our control. To this end, we have to use the hill tribes also.

I have another plan. It is to cut the big trees of the Himalayan forests and to export the timber to these foreigners. We get much money to enrich our state. When we cut up the wood, we can make plantations of fruit gardens. Then we can export the fruits also to foreign countries. Once again that adds to our budget.

Subala : The rulers of Hastina will never accept this proposal. Bhishma is very shrewd and practical. He objects that if forests are cut, then the country

suffers from lack of rains. Also there will be storms and gales along the sea side areas. Moreover the stalwarts of the state like Bhishma and Vidura know the dangers that follow exportation. Most probably an exporting country suffers from colonisation of aggressive nations. If food grains, fruits and timber were to be exported, then the common man of the land will be deprived of his food, clothing and shelter. The country goes into conditioned poverty. This is the reason why the thinkers of Hastina never accept such policies. Bhishma is always far sighted and interested in the welfare of the nation. He would never permit Dhritarashtra to agree to this proposal.

Sakuni : Dhritarashtra, my brother-in-law, is a lover of gold. If we offer him shares in the export business, he will accept. Then everything appears good and constructive to his mind by the golden touch of business. He himself begins to argue that these methods are necessary for the welfare of the nation and the development of international trade. Nowadays any industrialist can get his things done by offering lion's share to Dhritarashtra at Hastina and dog's share to Kamsa and Kesi at Mathura. Then nothing is impossible.

There will be a dispute about the rights to the throne of Hastina in the future decades. Dhritarashtra will be the seed of all political evil. The decisions

about the succession to the throne lie in the hands of Bhishma. Now Dhritarashtra has unlawfully inherited Bhishma's throne. Only because Bhishma relinquished the throne, Dhritarashtra could get it. Now it is our duty to see that Dhritarashtra creates no displeasure to Bhishma. If Bhishma becomes impatient any day about the policies of Dhritarashtra, then we may have the necessity to use the armies of the Yavanas, Barbaras and Dasas as well as the trained armies of the hill tribes against Bhishma to support Dhritarashtra. Then we can have full control over Hastina and dictate terms through Dhritarashtra. When the question of the right of accession comes, then the ministers and the house of rulers will never accept the son of Dhritarashtra to be declared as the future king. By that time, we have to be ready to support Dhritarashtra. Then we can bring the situation under control and see that the kingdom of Hastina will be under the control of Gandhara power. In course of time, it comes to pass that the Gandhara rulers will be the rulers of the whole land of Bharat.

Subala : Nowadays, Mathura, the capital of Surasena kingdom is gaining importance. All the Yadus believe in the prophecy that their Lord, The World Teacher, will come down to Earth as the eighth child of Devaki to establish the Law once again.

Sakuni : Those who have no confidence in themselves

will develop confidence in an unseen fellow, God. My mind never permits me to believe in the existence of a better God than will power and continuity of purpose. If the Yadus make the child, their World Teacher, there is nothing wrong. The child will grow fat into a God to demand the honour and worship of his followers. Let him be happy in his own way. God is a useful commodity to some people. It works as alcohol or narcotic to make them forget about their problems for the moment, I sincerely believe that God is a sedative to the real abilities of man. Bodies are being produced in Nature by the five elements through the instrumentality of sex. The formula is simple and we have no business to complicate it. If we cook some materials, it results in food. Similarly the various actions in the body produce thoughts. Just as there is smell and taste to food, we experience opinions, ideas, likes and dislikes as a result of our thoughts. Just as we make combinations of our menu while having our lunch, we have our own way of living our life individually. We are responsible for the success or the other-wise of our life. Happiness or unhappiness exists as a result of our own doing. Happiness is a privilege of the able ones. There is no higher truth than happiness. This is my philosophy of life.

The deeds we do are classified as good or bad

according to the end result we achieve. If someone does something and leads a successful life, then the others decide that he is successful since he has done those deeds. If he is not successful, people decide that he failed because he has done those deeds. The truth of good and bad is only that much. Good and bad should be decided by the purpose served. One should be able to do what he feels like doing it. One who is incapable takes resort to Vedas, Mantras, rituals, worship, austerities, meditation and penance for livelihood. It is all to conceal one's own incapacity to do the desired thing directly. This way of escapism is almost natural to those who are born in our land.

Subala : My son! It is not so. We see that people like Jarasandha have practised meditating the Mantras of the Atharva Veda and became powerful enough to control the world around them. How can we deny the existence of God?

Sakuni : If we call the powers of Nature by the name of God, it is wilful confusion. If you strike one stone against another there will be fire. If you can detect it and make it stable over a piece of wood, then it burns. It is natural like that to produce effects by chanting Mantras. It is Nature and nothing else. If we show this example, to prove that there is a God it amounts to deceiving oneself for self confidence.

Subala : If you argue that the human being is

nothing but a cooking container of the five elements in Nature, it means you accept that Nature has such great powers as to produce a human being. These powers of Nature follow their own way to produce creation and Nature's ways are not in the hands of individuals. There is a plan that is going on in Nature and the wise men have named it, God.

Sakuni : It is not true to believe that the powers of Nature cannot be controlled by individuals. There are individuals who control them according to their own will. Your Jarasandha who has achieved great powers, is one such example.

Subala : Can you achieve the same powers as Jarasandha did?

Sakuni : That Jarasandha could achieve is enough proof. I need not do it. If I want I can also do it. It all depends upon my intention and my will to choose.

Subala : What is the factor that controls your intention to choose or not to choose?

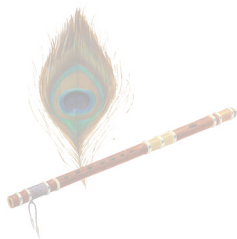
Sakuni : It is the product of the time and place in which we live and the circumstances under which we are born. It is purely temporary.

Subala : So you accept that there is something that decides the results according to place, time and circumstances. It is not under your control and it is called God.

Sakuni : I am ready to spend my whole life-span to

find the truth of the matter. I proceed in my own way to understand and to do. Let their World Teacher go on doing things according to his own plan. I make it a point to undo whatever he does. I spend my whole life to create incidents the will neutralize what he does. I very much like to destroy those whom he wants to save. Let the truth of this be decided between us both.

Subala : By the time it will be decided, we can't say if we survive or not. It is not in our hands. The continuous flow of living beings from birth to death is a direct proof of the fact that things are not in our hands.



The royal palaces of Hastina were surrounded by smaller buildings upto about two square miles on every side from the central palace. There were only foot paths and no roads for vehicles between the blocks of the smaller buildings. On either side of each foot path, there were little castles inhabited by the attendants of the royal families. Each building had two towers that appeared to go down deep like roots into the ground in the form of reflections in the lakes. It was the twilight before sunrise and the reflections in the lake appeared dim and hazy. A middle aged person was getting down the steps of the lake. He kept his upper garment upon the steps of the lake and a copper box upon it.

He went down the steps. The morning saffron rays of the sun reflecting on the lake appeared to him as if the saffron powder was mixed in the waters of the lake. He was tall, lean, compact and muscular. He touched the water with his hands as he got down the steps and uttered his morning prayers during bath. He stood at a convenient place, neck deep in water and uttered the names of all holy rivers. Then he took head-dip thrice. He was rubbing his hands upon his

shoulders when he saw a boy of eighteen approaching the shore of the lake. The boy ran straight to the shore, changed his clothes. Crying “Salutations to you, my Guru!”, he dived at once into the lake clapping his hands. He made summersaults within the lake. The waters thus disturbed were reaching the feet of Vidura. He approached Vidura, swimming gracefully. Vidura smiled and finished his bath leisurely, came out the steps, changed his clothes and sat down on a step of the lake. Then he opened the copper box and had his vertical brow mark painted. Then the boy also finished his bath, changed his clothes and sat down, on the same stone step near Vidura.

Vidura: Adventure, valour, courage, discrimination, purity of thought and peace loving nature, these are the traits that appear with people even from their childhood according to past association. Everyone gets his own nature from his birth and this cannot be changed by practice. By birth, you are an adventurous fellow. We go down the steps to take bath while you run and jump into the lake directly. Every day it is the case. If I advise you not to do it like that, you cannot appreciate. One should expect a hit or an injury before it hits. If caution is given before one grows cautious, it appears unnecessary and ridiculous.

The boy said : “Yes! Adventure is my nature. Even my mother Radha says the same thing. Every day she

cautions me and she is afraid of whatever I do. She says, "My boy! We had no children for a long time. We found you in a box and we brought you up with great care and caution. Please honour my words and be cautious." So says my mother.

While talking to Vidura, the eyes of the boy sparkled with beauty and pride. His complexion was like molten gold upon which the sun's rays reflected. His face shone like the rising sun.

Radheya : O Guru, you know many sciences. You are a great scholar. I do not know where I was born and who are my parents. Many times I requested you to go into meditation and tell me who my parents are. Today do you please tell me after your meditation.

Vidura : If I reveal to you what are you going to do? You father may be a great man who rules over this Earth.

Radheya : Then what was his intention to give me birth and desert me, making me a destitute. What did he gain by doing so?

Vidura : Sometimes it so happens. Even great and noble people stand involved and helpless because of what they do without thinking. It is their fame that threatens them and make them to behave like this. By the way, if you can know your parents, do you propose to go back to them?

Radheya : Yes. I prove to them that I am their son. Then they feel happy and invite me with great affection.

Then I insult them by refusing their affection and I return to my present mother, Radha, with pride. This is the revenge for what they have done to me. I am very much anxious to do so. I want to teach them a lesson.

Vidura : What a peculiar mind you have! Of late, I am thinking of taking you to our king, Dhritarashtra to introduce you to him.

Radheya : Anyhow my father is in the service of Dhritarashtra. I do belong to the king.

Vidura : I mean something different. I wish you learn archery and other alike subjects along with the princes and the children of the royal families.

Radheya : I very much wish to practise archery. No one among the Brahmin and Kshatriya gurus will accept to teach me archery properly. I began to practise on my own accord to some extent. I will take my father's permission and follow you. My parents are cart makers and drivers by cast. I doubt if I will be permitted to practise archery with the children of the ruler class.

Vidura : The director of the archery school is Bhishma, the noble one. He has a large heart and a broad mind. Everyone is equal to him.

Radheya : Yes! His father, Shantanu, married the daughter of a fisherman, that too a foreigner. So he had to accept everyone as equal.

Vidura : You address me as your Guru. You do

not carry an iota of my obedience and humility. You wish to insult your father in case you find him. When I speak of the nobility of Bhishma your remark that his father married a fisher woman, fisherman girl. May be tomorrow, you may even say that I am a son of a slave woman. If I initiate you into the Mantra of Sun God to expel the fickle and crooked mind, would you contemplate?

Radheya : If you promise me that the Sun God can fulfil all my desires I do accept to contemplate.

Vidura : You seem to accept my suggestion more to satiate me than to be benefited by it. Anyway what is your cherished desire?

Radheya : I should be a great king. I should conquer many countries. I should kill my enemies and make my strength known to the world.

Vidura : If you want to kill many enemies, you have to first create enemies. Your tongue is best suited for it. If you can learn humility and obedience, you can have the blessings of the nobler ones. Then your valour and strength can be of use to the country. Sit down in lotus posture, close your eyes and meditate upon the Sun God, uttering OM. In the meanwhile, I will finish my daily prayers.

Both of them sat down in padmasana and closed their eyes. Radheya also uttered the sacred word with Vidura and meditated. Vidura chanted the Mantra of

Narayana and went into meditation for a long time. When he opened his eyes he could not see Radheya. Vidura returned home and he found many people waiting for him in the front hall. Every day he gave a discourse on the Scriptures after he returned from his morning bath. He sat before the audience on a mat of sacred grass. Then he gave a recital of some stanzas from the Ramayana of Valmiki. He was singing the stanzas melodiously. It was the situation when Ravana was doing harm to the creation. The Creator and all the Devas went to Narayana to report about all the evil deeds of Ravana. Lord Narayana promised the Creator to come down to Earth to establish the Law once again and to kill Ravana and save those Devas that were affected by Ravana. He said : “In the Treta Yuga, the diabolos became powerful and troubled the sages. Sages are those who want nothing but the welfare of the creation. Diabolos are those who have the animal nature and emotional behaviour. The sages are those who are virtuous. The diabolos are those who are very much disturbed by strong likes and dislikes. They always bear enmity with sages and good people. Jealousy is the cause. Evil people always feel jealous of good people for no reason. The reason may be their jealousy of the goodness of others. Nature has concealed a good secret in the psychology of the evil people. Nature has bestowed jealousy upon evil people

so that they may feel jealous of good people. Then only they have an opportunity to think about good people and their good qualities. The more jealous they are the more deeply they begin to think of the good people as their own enemies. The more deeply they hate them, the more deeply they think of their good qualities. This establishes in them, the nature to appreciate good qualities. In the next birth, this makes them like good traits and they are born with better nature because they had meditated upon the good things of other people though out of jealousy. This saves them from being born again as diabolos in their next birth. Hence Nature gives them jealousy as a natural trait to save them from diabolic nature in their future births. It is for this reason, that the evil ones always dislike good people, try to find fault with them and fight them. Sometimes the jealousy grows too much and the evil people begin to harm good people on a larger scale. Then The Lord, Narayana, comes down to Earth as The World Teacher to establish the Law.

One good man named Haraidas questioned : “We are all believing now that The World Teacher is going to descend as the eighth child of his mother. Why? What is the necessity for Him to come down to Earth now? We experience no troubles from any one and what for he comes down to Earth?”

Vidura : Diabolics need not always have big tusks

and fangs. They need not be of a very big size. We, the human beings, behave like diabolics or Devas according to our own qualities. For example, Kamsa, the ruler of Mathura, imprisoned his father, his sister and his sister's husband. He behaved cruelly and killed their children. This is the nature of diabolics. Jarasandha captured many youths of the ruler class and is killing them as an offering to his god, Kalabhirava. This is another example. Diabolics are those who do not have tolerance, forgiving nature and the instinct to help others. Those who have no charity and forgiving nature can be also called as diabolics.

Haridas : Nowadays the rulers of the countries and the government officers of the various departments are behaving as plunderers of the people. They are depriving the agriculturists and cowherd class of their hard earned wealth. They are taking away the gold of people in the form of bribes and distributing it among themselves. Traitors and anti-nationalists are joining hands with foreigners in politics, and favouring them against the interests of the nation. They are insulting the people of the native land. Can we call these people diabolics ?

Vidura : Yes! We cannot call them otherwise.

Haridas : Then why can't Narayana come down and kill them? Why delay? He can as well punish, them then and there.

Vidura : It is for the same purpose, to punish, He comes down to Earth as the eighth child of His mother. It is difficult to locate him. We should understand another point also. The people of our country are accepting the plunderings and the bribes of these government officers. Accepting means doing an evil deed. That means they are having their own share in the evil. It cannot be called obedience. All those who endure and accept the evil of the government officers are also more or less diabolics. When people behave as sinners, being committed to evil people, then the governments also behave accordingly. It proves that people who are guilty are punished by being ruled by evil people. Even the rulers and the government officers come from the public. When the citizens compromise with evil, they are punished by the Lord in the form of evil people in the government. As a result of this, the Lord punishes evil people in the form of evil government. Then the people experience poverty and sorrow. Narayana does not go beyond this to punish the evil ones. If he begins to kill the sinners, there will be no citizens in the world. Hence Narayana prefers not to kill. He punished them even while allowing them to live. The individuals among the citizens will be purchased by the government and used against the public once again. In such cases, the sufferings of the people caused by evil ones are also

the representatives of Lord Narayana.

Haridas : In such situations, what is citizens' course?

Vidura : If people feel angry, it adds to the diabolic behaviour. Helping others and working for the welfare of others, is the only way to liberation. Even to save oneself, there is no better method. Among ten grass houses, if one catches fire, what should be the behaviour of the people of the other houses? They should help extinguishing the fire of the tenth house. If not, they lose their houses. This is the nature of true law. At least to save their own houses, they should help the people of the burning house. Whether willingly or unwillingly one should follow the Law. One who wants self protection should follow the Law whether willingly or unwillingly. For those who are willing, the Law appears *as* Lord Narayana. For those who are not willing, it appears like Yama, the Lord of divine dispensation. The Law raises its head like a cobra against those who oppose it. It gives its sting to those who neglect and allow injustice. Such a Law is being ignored by the civilians nowadays. The result is that the rulers have turned out to be diabolics and they are plundering the public. The path of Law is very subtle and difficult to understand. In such times, Lord Narayana, the Indweller of beings manifests himself as an Avatar.

Haridas : Anyone can claim any day that he is

the incarnation of the World Teacher. Anyone may deceive the people. How to recognize the real World Teacher and save oneself from being deceived? What are the real signs to identify The World Teacher?

Vidura : No one need try hard to recognize The World Teacher. He requires no recognition. Moreover, His activity makes people gradually recognize Him whether they accept Him or not. Our duty is to try to know what is expected of us. It is enough if we realise our work in action. Those who ignore their duties towards their fellow beings and live in sweet expectations of recognising The World Teacher, they are defeated. They live as the advertising agents or mouth pieces of others. Their energies and life span are wasted. It amounts to self deception, if someone expects that The World Teacher should come down to Earth according to their pious expectations, to do everything for them, to grant bread and butter and to confer salvation upon them. Those who expect God as a servant, who washes out their sins at will, know how to bribe God in the name of worship and thereby deceive themselves and others. The World Teacher cannot be seen by them though He is there with them. One should rectify the individual life and the personal element so that he may not be troublesome to himself or others. Then he should try to understand what he is expected to do to his neighbour, friend and relative.

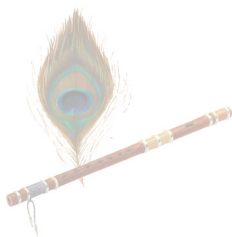
Only such a one can recognise The World Teacher and His plan. Others see in Him only an ordinary human being, like themselves. This is the Law as understood by the Lord's servant, Vidura.

May the rulers rule according to the Law.

May the people live a healthy and positive life.

May cattle and wise people be honoured.

May all the planes of existence be at peace.



There was a big forest on the western bank of Yamuna, two leagues distant from Mathura. Part of it was forest and part of it was fruit garden. The forest existed adjacent to a mountain. A foot path came down from the mountain, encircling it in the form of a conch. The forest and the mountain were very ancient. Tradition goes that they were there from the Krita Yuga. A diabol named Madhu lived there in that forest towards the end of Krita Yuga. He practised to live upon fresh human blood. He waylaid the people passing by. Quickly he would tie back the hands of the victim and hang him to the branch of a tree, after which he would rip open the human skin with his nails and suck the fresh blood. After emptying the body of all the warm blood, he would separate the flesh from the bones and distribute it among family and relatives. People dreaded to go that way. For a long time, the place was called Madhuvana. It was uninhabited for a long time. Towards the end of Krita Yuga, there was a king named Prasenajit, who belonged to the Ikshwaku dynasty. He was worshipped as a light of the Lord on Earth. He killed Madhu and gave away all the land to the sages. Since then Madhuvana had been converted

into a sacred place for hermitages. The trees of Madhu flowers grow there even today in abundance. During the next period, Treta Yuga, also the Madhuvana was under the rulership of the solar dynasty. The rulers made it part of their duty to get hermitages prepared, to make arrangements for sacred people to live there and practise meditation, Yoga etc. and to distribute food, dress and shelter to these holy people. The rulers used to do it with great devotion and veneration. It went on like that upto the rulership of the emperor, Mandhata. The rulers after him did not care much for the hermitages. One of his descendants named Trasadasva officially declared that he had nothing to do with the hermitages and that the land did not belong to him. Since then, the ruler became notorious as Anaranya, which meant that he disowned his own forest. In course of time, the forest was occupied by colonies of foreigners who came by the western shores for fishing. Groups of people travelled across the western ocean and the north west frontiers and settled in various forests as colonies. They settled here as exporters of timber. They specialized in cutting the forests down and exporting the products to other countries. A handful of natives were purchased by them, bribed by them, helped them in every way. After some time, it so happened that the government officers of this land also joined hands with them. As a

result of this, they received special favours of the wild hog, the hare and the deer.

After some time, towards the end of Treta Yuga, there was a Yavana who took the forests for a thousand years lease. He started salt industries in the land. He became very rich and settled there as a ruler of the forest areas. He made every effort to establish his own colonies and stabilize his culture in this land, destroying the native culture. From the gold he earned, from the people, he built many hospitals and educational institutions. He made a notification, that those who do not believe in the Vedic tradition could join their children in their educational institutions. Wearing the sacred thread was prohibited in his institutions. Nobody should chant Vedas and perform the traditional rituals. His cultural emblem was the head of the vulture which the students were expected to wear. They were expected to render service only to those who got converted into their way of living. Others had to pay huge amounts for education or medical aid. The ruler was conferred the title of Lavanasura, the diabol of salt. His group of people were made the rulers of his own colonies and they had their own government established. They could undermine the social order of the country and there was much unrest and local war among the people. The natives were highly displeased of the movement and expected that something should be done to check

the wave. Satrughna, the youngest brother of Rama, was sent to set things right. Since the situation could not be mended, he killed Lavanasura in war and sent all his followers to their country on boats. Peace was established. Rama appreciated Satrughna for his valorous deed and made him the ruler of the area of Madhuvana. Satrughna constructed his capital near Madhuvana and called it, Mathura. It is the same city that is being ruled by Kamsa.

Ugrasena, the father of Kamsa, had converted the forest into a fruit garden. It created livelihood for thousands of people who settled there as servants. Vasudeva lived there for sometime and multiplied the numbers of cattle. He then handed them over to the care of the merchant families. The merchants left off their abodes in the cities and settled in the villages established by Vasudeva. They joined his movement for life. Hence they came to be called Vraj group. Vraj in Sanskrit means leaving off. After Kamsa imprisoned Vasudeva and Ugrasena he banished the merchant families who were looking after the cattle. He took off all the cattle and sent them away. Since then, the cows were marketed and the place was used as cattle market. In the meanwhile, Kesi, the cousin of Kamsa took off thousands of cows from the Vraj families near the Govardhana hill. He accounted for half of them to Kamsa, while he owned the other half. The

first half were sent to Madhuvana. Kesi sent the other half to Hastina where he started a big selling centre of milk, butter and curds. The income of this centre was divided into three equal shares. One share was taken by Kesi, one was taken by Dhritarashtra, the blind king and the third share directed to the treasury of Hastina.

Another big selling centre of milk was formed at Madhuvana by Kamsa and Kesi. The profits were divided into two equal shares, one each to Kamsa, and Kesi. There were thousands of people who took care of the cattle there. Some of them work for Kamsa while the others work for Kesi. Kamsa had really very little number of those who are faithful. Kamsa was interested only to extract work. He had no tendency to look after the interests of those who serve him. Kesi was intelligent enough to favour some families and help them in times of need. He made lavish distributions of presentations to them on festivals and gatherings. The servants of Kesi and those of Kamsa were not in good terms. It was quite usual for immoral rulers to erect two groups and to take every care to see that they dislike each other.

It was the eight descending moon phase after Vaisakh full moon. It was morning time. The cowherds were filling big barrels with milk. Some of them were driving them to Mathura on bullock carts. The cows

that stood under the trees numbered in groups of thousands. They were plumpy and pleasant to look at. The bells in their necks were heard as they were moving their tails hither and thither. Tears were rolling down their eyes for some unknown reason. Ahead of them at a distance there were thousands of calves standing still without being tied by their neck or by their legs. They seem to be looking towards their mother cows. But neither their eyes nor their necks or their tails moved! They are all dead but stuffed calves, prepared by the unscrupulous. These calves were dead due to the constant denial of milk to them by the unscrupulous servants of Kamsa. The king's men due to their avaricious nature, milk the cows completely leaving nothing to the calves. Consequently the calves die. But to hoodwink the cows they stuffed the calves and arranged them face to face with the cows. After all, the mother cow sees the fate of its progeny and yet offers milk when squeezed of its udder. Kamsa was cruel enough to that extent to instruct his men to do so.

Kesi did not follow the path of Kamsa. He instructed his men to let the calves drink as much milk as they could from the cows so that the calves grow healthy and strong. He perceived a strong progeny would enable continuity of healthy cows for generations to come so that the related business of dairy and other allied cow products flourish for long time. Be it Kamsa or Kesi,

their orientation was business relating to cows. But they had no noble motive of cow protection. The men of Kesi observed the cruel path followed by the men of Kamsa. They disagreed with the latter's practices. They also found that Kamsa's men were not only insincere to the cause of the cows but also to the cause of Kamsa. The milk that they denied to the calves, they collected separately and sold in a separate business. They improved their personal coffers by selling a portion of the milk privately and individually. They also conceived a plan to prepare artificial calves, saving the natural ones and starting their own individual dairies. Thus in Kamsa's men, there were two groups one trying to be smarter than the other.

In Kesi's followers also there were two groups. They were indulging in disputes, feuds alleging one group against the other. One division were alleging that the other division was neglecting the calves and thereby the calves were dying. The other was contending that the calves died due to disease and epidemic. They were quarrelling with each other.

The quarrel started vocally and descended to physical plane.

"We know what you do daily with the milk that you deny to the calves."

"Yes! Yes! We know that you know. We also know that you complained of our activity to our superiors."

“We know what you do. You are stealing the milk even from our cows. We tolerated. We also can complain that you started independent business with the calves that you stole and your future plans of business. But we are not so mean to complain your activity to the superiors. If we do so you lose your jobs.”

“No one can remove us from our jobs. Neither you nor your fathers can remove us. The superiors know that you are liars.”

“Liars? Don’t say that. You are unfit to say that we are liars. For you are worse liars. Don’t say it again.”

“We will say it again and again. We will say hundred times. What will you do? Do you think you can break our heads?”

“If we want we can do it. It is not a big job for us. You see the difference between your batch of cows and our batch of cows. Kesi can easily see it and punish you. It is easy for him to know who is loyal.”

“You speak of loyalty? We should say that. You are saying what we should say. You are shameless fellows. You are cruel to the cows and insincere to Kesi.”

“Shut up! If you talk further we shall beat you on your dirty mouth and the teeth will fall from the roots like the fruits from the tree.”

“Aha!? Did you ever see the fallen teeth? We know the technique much better. Face it now.”

Saying so one slapped strongly on the others cheek.

Two teeth have fallen down. The mouth started bleeding. Immediately the other picked up a staff and hit it strongly on the head. The skull has broken and the head started bleeding. Immediately many other staffs plunged into action and many skulls got broken. The staffs have won and the heads were lost.

The ladies who were observing from a distance cried loudly, O! My Mother! O! My God! Crying, weeping and beating their breasts they ran up to their men. Their cries broke into uncontrolled weeping.

In the meanwhile a stranger walked up to them. He walked into their midst and commanded saying, "Stop it." His command was like a thunder from the cloud. All stood still and looked at him. The stranger had a commanding stature. He was tall and was in the attire of a cow protector, cowherd of a different stature. He looked very majestic. He holds a pure white head gear. A lower garment wore in a traditional way. It was of thick cotton cloth. Around the neck there is a chain of beads with variegated colours. He holds a bow like stick without strings. The gait of the person magnetised the surroundings. They stood still around, attracted by his form. There was a kind of indescribable stillness and calm around him. For a moment the quarrelling group lost their awareness into him and regained. And they were about to quarrel again, he shouted like a thunder. "You stupids, look here." All turned towards

him. The stranger hit the surface of the earth with his bow like staff. In the air from far off distance they heard clearly in a very low tone the music of the flute. All the cows instantly turned towards the direction from where the flute music was emerging feebly in a low soothing tone. The quarrelling groups also were attracted towards the same direction. In that direction the fig trees showered night jasmine flowers. Sight of the fragrant night jasmine flowers falling from the fig trees bewildered the whole group.

The stranger gently collected the flowers with his serene palms and then showered them on the dead and the artificial calves. The calves gained life! And ran towards the cows, jumping like deers. The cows' udder showered milk out of joy towards the calves! The quarrelling groups regained their natural cowherd nature and prostrated before the stranger. Around the stranger in the air they heard music of the veena (the Indian lyre). The group of cowherds softened further by the touch of the music. They prostrated again and again at the feet of the stranger and addressed the stranger thus, "O! Noble one, Who are you? You descended like Lord."

Stranger : "No, I am not the Lord! The Lord descends separately."

A cowherd : "Yes we heard that he would be the eighth-born child."

Stranger : “Even while knowing thus, how could you behave like this?”

A cowherd : “We beg your pardon. Protect us. Protect all our families and friends. Shower your cool sympathies on us. We had to follow the orders of our rulers. To be truthful to you we have deep veneration for the cows. But we are helpless and are overpowered by the circumstances.”

Stranger : “Along with the calves even your children would die, be alert. Your ruler cannot bring back the life of your children. How do you feel if your children are killed and their dead bodies are stuffed with hay and cotton?”

The cowherds : “Pardon us. Pardon us. We beg that you pardon us. We would like to live with our progeny in any other way rather than live in this heinous way.”

Stranger : “It is not necessary that you live in this horrible way. To receive your prostrations and salutations the One is descending.”

A cowherd : “Is that the eighth-born child? The elders in city of Mathura say that he would be born to Devaki, the chaste one. But the poor one is in the prison.”

Stranger : “When the World Teacher decides to descend prisons are no obstructions. They are not impediments. When the thunder falls will the crown on the head protect it? Devaki is imprisoned by Kamsa,

you can therefore imagine what would happen to him. This Kamsa and Kesi are not your protectors. Do not believe that they are important for your livelihood. If you believe so you would be like the foolish one that hangs on to a dry coconut branch. Such ones fall deep and lose not only the limbs but also the life. That would be your fate, if you continue to depend on Kamsa and Kesi.”

The cowherds : “Please show us the way. We are men with family and children. Showing the way please protect us. We shall live by your name.”

Stranger: “If it is so listen. If I wish I can instantly transfer your lock stock and barrel to a place where you have liberty and freedom. But it is good for you if you would yourself move to that place.”

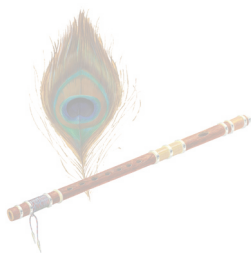
The cowherds : “What is that place? Where is that place?”

Stranger : “Near the hillock of Govardhan, there is the village of Vraj. Nanda is the head of the village. You may move there. Nanda will receive you with warmth. This night two hours before the midnight you may start along with your kith and kin, the cows and calves. These cows and the calves originally belonged to herd of Nanda. Kesi’s soldiers stole them and they were shared by Kamsa and Kesi. Since you have caused hurt to the cows you are also hurt by your own feuds, bleeding blood. The ignorant cannot see the consequences of

their own actions. As much you take care of the cows so much you and your families are taken care of by nature. As much the cows and the calves gain health so much the nature bestows health and nourishment to you. Entrust back the wealth of Nanda to him and join his community. You shall stand protected.”

The cowherds : “Thy will be done. Please insulate us from the fear of Kesi and his ferocity.”

Stranger : “When you are in the protection of Nanda no crises or calamity can even touch you. You shall be safe. Proceed as suggested.”



In the valley adjacent to the hill of Govardhana there is a wide spread mango garden. The thick and dense growth of the mango trees hide the land. Innumerable parrots live on the dense branches of the trees. They joyfully move from tree to tree squawking, screeching, squealing and singing. They move in groups hither and thither and are healthy due to the plentiful rich nature. It was the eleventh descending moon phase of Taurus. In the dawn hours the impact of the golden rays of the Sun falling on the bluish-green parrots added beauty to the flying parrots. The golden tinge gave a divine touch to the tender colours. They almost appeared like subtle beings, of aquamarine surrounded by golden hue, flying around the branches of the trees. They were actively engaged in piercing the well grown mango fruits with their sharp beaks, eating the flesh of the mangos and leaving the seeds. Under the dense branches of the mango trees on the plain land five hundred youth of the village, Vraj were doing their morning gymnastics. Some are moving the spears circularly in great speed around them. Others who were around were busily throwing stones at former. The stones could not reach the youth due to the speedy

circular movement of the spears. The stones were broken to pieces due to the speedy impact. There was another group of youth who were throwing the sharp spears at the dry trunks of the cotton-silk trees. The spears pierced into the trunks and were vibrating due to the force of the throw indicating the strength of the youth. There was yet another group of youth which was fiercely fencing and fighting with swords. There was still another group that were practicing with seasoned staffs moving them in different ways to defend and to attack with them. It went on for couple of hours. Thereafter they relaxed and stood in an order as one group. The chief instructor Ranagopa signalled them and they all stood in a circle. Behind Ranagopa there was Satagopa and Nandagopa with smiling faces. They wore majestic head gears and leather chappals of rare variety. They stood amidst the group of youth and wished them in the traditional Namaskara Mudra.



Nandagopa : Hope the training in martial arts is proceeding well. By the ensuing first ascending phase of Moon you all should be fully prepared and ready.

Ranagopa (The Chief Instructor) : They are well

prepared in every way to give fitting reply to the soldiers of Kesi. From today no one need to offer either bags of wheat or groups of cows to the government. The youth have gone through hard training over sufficiently long time.

Nandagopa : If it is so, I shall share a good news with you. A part of the herd of cows that was taken away by Kamsa and Kesi is now returning to us. They shall reach and join our herd of cows by this evening. Along with the cows their cowherds merge into our force.

Ranagopa : How did it all happen?

Nandagopa : Our Satagopa's brother who left the house to Himalayas at a very young age did fierce penance and gained some siddhis (magical powers). He carries with him a lot of magic. He has foreseen, through the power of Yoga, the future. He knows that The World Teacher would be born as the eighth child to Devaki. He intends extending his bit of cooperation in the Plan and therefore descended from the Himalayan range. He appeared for the first time in the cow shed of Madhuvana. Displayed the magic and transformed our cowherds. Hence, this sudden good turn of events.

As Nandagopa was narrating thus the good turn of events a youth of the village Vraj came running towards them. He entered the circle of the group and stood before Nandagopa gasping. He said, "Towards this village of Gomukha the men of Kesi are approaching."

Nandagopa : “Ranagopa you may move with twenty youth to the outskirts of Gomukha and find out from the approaching group of Kesi’s men the purpose of their visit. Be not hasty. If they are coming for cows or bags of wheat, answer them appropriately. But if they are aggressive you may bind them and send word to us.”

Ranagopa left instantly with a group of twenty men. They moved swiftly. The remaining youth awaited anxiously. In the meanwhile they resumed their practice of martial arts. In three ghatis (1 Ghati = 24 mins) time the group that left came back. They were not looking tired.

Ranagopa : The message that the youth brought was faulty. He mistook the cat for the tiger and alerted us. We ran in haste to meet the tiger. The men of Kesi did not come to demand. One of them was a brother-in-law of the chief of the security guards of the prison where Vasudeva is. He came to know that Nandagopa is donating and distributing wheat to the needy. Desiring for the wheat he came with great expectation. He brought along with him some of the security guards at the prison.

Nandagopa : “What did you reply to them?”

Ranagopa : “We are well versed with your strategy. We therefore gave them the needed bags of wheat.”

Nandagopa : Did you not also additionally give

them plantains, cucumber and fresh caramel?

Ranagopa : “We did give. But for the fresh caramel we asked them to come back tomorrow bringing the needed vessels.”

Nandagopa : “When they come back tomorrow with the vessels you ask the chief of them to meet me.”

Ranagopa : “Only for this reason we advised them to comeback with the vessels.”

Nandagopa : “We know the soldiers, employees and men of Kamsa and Kesi very well. We do not have to enquire of their sincerity. They live only by bribes. They have no values in life. They are cheap and stoop down instantly. However much they loot they still remain poor in mind and poor in value. The entire city of Mathura is under such corrupt administration. They look like tigers but they are timid and soft like the deers.”

Ranagopa : Amidst them if there are any jackals it would be dangerous.

Nandagopa : If we find the jackals we shall give appropriate treatment to them.

It is a royal palace of beauty. It has huge northern entrance. It has a high rise fortification. Within the compound there are flower gardens of beauty and fruit gardens as well. They are tended and constantly guarded. On the northeast corner there is a pond of fresh water which is also circumscribed by Madhuka (Fig) trees. The city of Mathura is full of Madhuka trees and there is no compound without such trees. It is believed by the habitants that raising such trees bring good luck and wealth. Even around the compounds of the prisons such trees are raised.

There is a prison within the royal compound. Alongside the prison also there is a pond which is also surrounded by Madhuka trees. The children play around the pond under the trees. They pick flowers that fall on the ground. The fallen Fig flowers are fully grown and black in colour, they are sweetish in taste and carry slight intoxicating smell. The children are not prevented to move around by the prison guards and the authorities. In the prison which is within the compound of the fort, persons of royal lineage are imprisoned. They are treated with respect and are provided with royal comforts. Except that they are

imprisoned and they are not allowed to move around free, they have every other living comfort as a royal member would have. Even the prison looks like a mini palace. It is a high rise building and the approach has a wide staircase. It is located at a distance from the royal palace in a corner amidst a garden. The approach staircase to the entrance is clean and free of dust. Even when one walks up the staircase the feet are not dusted. The stairs are built with tiles of different colours. The relatives of the family and the rich of the city who are generally respected, visit the prison freely and converse with the royal prisoners. Their chariots can directly reach up to the staircase of the prison.

It was the dawn hours of the second ascending moon phase of Gemini. A chariot drawn by twin horses came up to the staircase and stood still. The horses are milky white in colour and the chariot has a comfortable seat protected by a dome in the shape of a hood of the serpent. The back of the horses were decorated by white silky cloth with golden borders. The security guard and the door keepers had prior intimation of the arrival of the visitor. As the chariot reached the staircase the prison doors were opened fully and the guards stood in a bend down posture as a mark of respect. Two of them held the horses by their reins. Three officers stood in honour while the one on the chariot alighted. The visitor looked handsome and had tender and

delicate feet. While he was stepping down from the chariot a foot stool (pedestal) was set for easy alighting. The visitor stepped down with gait with the help of the foot stool and stood upon the stair. As he was alighting the silk shawl that he held around his shoulder slipped unto his forehands. He delicately redressed it with the tip of his fingers. He held the shawl with the fingers in the posture of a mudra while he was redressing to its original position. Upon the silk shawl there are the symbols of the conch, the wheel and in between the vishnavite brow-mark. He looked at the authorities with blissful and blessing eyes smiling at them.



Conch



Brow-mark



Wheel

He is Akrura, son of Swaphalga. The prison authorities looked at him with awe and respect. They led him through the staircase to a comfortable seat in the lounge of the prison. Two of the authorities were conversing in obedience while the third official moved inside the prison to inform Vasudeva of Akrura's visit. Vasudeva prepared his visitors room with special care with the help of servants. He came up to the lounge and invited Akrura into his chambers. Akrura gently

held the hand of Vasudeva and looked at the latter with a smile and sympathetic countenance. He moved along with Vasudeva into the latter's chambers exchanging the pleasantries of welfare.

Akrura : "Vasudeva how are you two? Ever since I heard the news of Devaki's pregnancy I was intending to see you both. The news of Devaki's earlier pregnancies all turned out to be a tragedy. The seventh pregnancy while developing well strangely disappeared. Three years after I heard that the eighth pregnancy has happened. This time my heart hints that you have the strength of the Divine Will. It is also rumoured that a Voice of Silence was heard saying that the eighth child born to you would be the cause of fall of Kamsa. Even Kamsa believes so. While I do not know if it is true or illusion."

Vasudeva : "Please be seated comfortably. Your augur presence is auspicious to us."

Saying so, Vasudeva goes inside and comes back with Devaki. He advises Devaki to seek the blessings of Akrura by saluting at the feet. Devaki did so. Akrura blessed Devaki. The three took to their seats.

Vasudeva : "It seems that Parasara announced sometime ago that the Lord, Narayana would be born as the eighth child and establish Dharma (the Law). The Voice of Silence also announced about the eighth pregnancy from this lady. Apart from all other

predictions and possibilities we feel fulfilled, if this eighth child survives and lives long to discharge us from the worldly enchainment.”

Akrura : “This exactly is the thought that occurred to me. The super-mundane issues always remain to be riddles. They cannot be comprehended by us. I invoke and affirm that this eighth child should survive and cause welfare to you.”

Saying so, Akrura looked at Vasudeva. Around Vasudeva there was a golden hue shining from the morning sun rays that came through the ventilator. The golden hue took to a shining human form and stood around Vasudeva. Akrura jerked and was startled! He felt for a moment that the prophecy of his teacher Parasara might be finding its realization through Devaki and Vasudeva. Immediately Akrura turned his gaze towards the lady, Devaki. She was facing the sunrays coming from the ventilator. It looked as though the golden rays were entering through her eyes into her. The eyes shined with indescribable glow. In moment's time Akrura could not see either the eyes or the countenance of Devaki. Instead he felt an effulgent hue of light. From that effulgent hue of light the rays were reflecting forming into Sudarshana, the Lighted Wheel of the Lord. He further saw from the rays coming through the ventilator the lighted atoms were forming into a whirlpool that took to a form of a serpent.

That serpent gradually formed into the bed of Lord Narayana. On that bed the bluish ethers formed into a child and the child was giggling with a smile. Akrura regained his normal state of consciousness and said, “The omen seems auspicious. The child that would be born would survive. He would be extraordinary.”

Devaki : “Every night a smiling child is appearing to me. Once he appears in the form of a cloud and smiles at me. Another time he appears in the form of the clean blue sky. Yet another time he appears as an ocean approaching me as a wave. Still another time he appears as group of fiery flames moving clockwise direction. Despite all this we will be happy only if and when Kamsa spares this child. Even from the first pregnancy such forms are appearing to me. We therefore cannot say that the omens are auspicious or not.”

Akrura : “That which occurred to me as auspicious has always been auspicious. Hold on to courage. Daily thrice contemplate upon the eight syllabled mantra of Narayana. It shall form into a pentagonal weapon and protect your pregnancy.”

Devaki : “I am grateful, I shall necessarily do so. A fortnight ago on the night of the second descending moon phase, Maharishi (Grand Seer) Narada arrived and initiated us into the twelve syllabled Vasudeva mantra of the Lord. He suggested that we may visualize the twelve syllables as the twelve parts of the baby from

the head to foot and contemplate upon the name. I took upon myself the related discipline.”

Akrura : “When the time comes the seers utter forth and initiate. They are fulfilling initiations. They do not initiate even when requested. Why they do so they only know.”

Vasudeva : “The day before night Satagopa on his return from his Himalayan pilgrimage to his village Vraj rested here. During the conversation he initiated into the worship hymn of Mother Durga. The following morning Satagopa’s brother, who is a Siddha, also came to see us. He gave me as a protective shield the six-fold mantra of Vishnu. It seems it is the mantra into which Indra was initiated to put down Trisira, a diabolic that grew to universal dimension.”

Devaki : “I have been saluting the 30 million angles of the universe for protection of this eighth pregnancy.”

Akrura : “The consequence of all this would be auspicious. I shall also meet king Ugrasena in the prison, talk to him and then depart. See you soon.”

Saying so, Akrura departed taking leave of the two. He departed from the rare exit door into the gardens. He walked around for a while in the garden and entered yet another palatial building. He went up the stairs and met Ugrasena in the first floor of the building. Seated in a chair, Ugrasena was looking into the void from the balcony with deep despair. Observing Akrura he raised

from the chair hugged Akrura and wept a while.

Ugrasena : “See how the divine spell is! My son imprisoned me. That did not worry me. What kind of evil deeds I might have done to give birth to a son like Kamsa. I am deeply worried.”

Akrura, hugging Ugrasena, holding him by his shoulders cajoled him and said, “Do not think so. Devaki is also born to you. What kind of good deeds you might have done that she bears the eighth conception, which seems to be highly auspicious.”

Ugrasena : “Vasudeva is not only gentle but also divine in nature. He entrusted his kingdom and honoured me through coronation. But my own son imprisoned me. The will of Vasudeva is pure as divine. His deeds are full of goodwill and welfare. He took upon himself the activity of reviving cultivation and cattle breeding. He reinstituted gloriously the angel of fortune in the rural areas. He worshipped the sacred land of Bharat as the World Mother, Sailaputri (the daughter of Himavath - personified king of the mountain range of Himalayas). Truly he raised himself to be the King Initiate. In the ancient times the King Initiates were restoring the priestly and the kingly energies in their mutuality and synthesis, thereby raising the kingdoms to the state of glory. Our dynasty of Yadus is a synthesis of the two streams. Vasudeva synthesised the wealth of business stream also into the double stream and

made it a triple, wholesome stream of human energy. This triple stream is essentially a synthesis of the three qualities of the Divine Mother. He established the Law in a glorious manner. Such a pure divine person is imprisoned by Kamsa causing irreparable damage to the kingdom of Yadus. Kamsa established a corrupt government befitting his avariciousness. This avarice is unfortunately complemented by another avaricious one. Kesi associated with Kamsa and their corrupt strategies strengthened the corrupt system. Kesi is the darling calf of two cows. He enjoys the favours of Kamsa at the regional level and of the blind king Dhritarashtra at the federal level. He is successful in making the two believe of his unstinted loyalties. He is getting rich progressively and consolidating his position. Only the Divine has to descend to set matters right. In this kingdom of Mathura no human can restore the Law.”

Akrura : “Suffer not so. Time moves not in the same tone. Kamsa is affected by the Voice of Silence. Disturbed by the voice he is behaving a bit emotionally and irrationally. He is not an evil one by nature. I shall talk to him and gradually restore things into proper order. I shall come back and meet you soon.”

Saying so, Akrura took leave of Ugrasena and took to his chariot to return home.

The king of Benaras Divodasa, has two daughters Ambika and Ambalika. Their brother Maitreya relinquished the princely status and left to the regions of penance. Anamitra the cousin of Divodasa, eventually became the king of Benaras. His daughter Nandini was married to Swaphulga. Swaphulga attained the position of worshipful teacher to the dynasty of Yadu. Vasudeva granted to Swaphulga a fertile land with fruit bearing and flower bearing trees, which is situated at a distance of a half league north-east to Mathura. Swaphulga developed it into a tapovana (a peaceful contemplative ashram secluded from busy human activity). Thereafter Vasudeva abdicated the throne and the kingdom of Mathura in favour of Ugrasena. Having done so, he retired into the villages to revive the wealth of the villages. He initiated this revolution of revival from the very same tapovana which he granted to Swaphulga. He gathered certain families from business community and certain other families from the community of cultivators, and thus constituted a community of Vraj. With the help of Nandagopa, he initiated and established the first community as a community of goodwill. Thereafter he propagated cultivation and

cattle breeding up to the banks of Yamuna. He ensured flowing streams of water into the fields from Yamuna and multiplied the possibilities of cultivating multiple cereals and pluses. Half of the land was dedicated for cultivation. One fourth of the land was dedicated for cattle breeding. And the remaining quarter was meant for habitation. He ensured plentifulness of cattle products and food products. Ten years later, he led Nandagopa to the hill of Govardhan and established the village of Vraj. He also appointed Nandagopa as the head of the village. And went away as a wandering monk and moved at large.”

Swaphulga along with Nandini worshipped the Year God as Indra with hymns dedicated to him in the Veda. Indra was known as the Lord of timely clouds and rains. They initiated cultivation as a ritual in tune with the seasons, thereby satiating the seasonal Gods (Rubhus). Thus the land was brought under ritualistic cultivation in tune with the seasonal energies. Thus the annual cultivation activity was raised to the level of sublime ritual. Lord Indra was pleased with the knowledge and the effort of Swaphulga and granted a boon to Swaphulga that timely rains shall shower where ever Swaphulga is. Akrura was the son born to Swaphulga through Nandini. Akrura was born on the first ascending moon phase of Aries. The first ascending moon phase is also the first day of the solar year, which

is dedicated traditionally to the Year God. Swaphulga being man of wisdom and having dedicated himself to the Year God in his hexagonal dimension (the six seasons of a lunar year in tropics) felt deeply grateful to the Lord for the coincidental birth of a son on the day which is dedicated to the Year God. He pampered his son out of affection due to the coincidence. Even when Akrura was a child, out of affection the father initiated the child into Astakshari (the eight syllable mantra, OM Namō Narayanaya). During the ritual of Upanayana he also initiated his son into Gayatri. Since the mantra of Gayatri was originally conceived for the benefit of the Universe by Viswamitra, Akrura did not accept to contemplate on the mantra of Gayatri. Rishi Viswamitra and his lineage of seers resorted to mantras of magical nature. Akrura had his own reservations of them. For this reason he denied to himself the gracious initiation given to him by his father. To him all magical work is inferior. He denounced magic be it white or black. Chandakausika, the contemporary Master of wisdom who belonged to lineage of Kusikas, i.e., Viswamitra, was also considered by Akrura as a black magician. Jarasandha, the son of Akrura's maternal aunt is being guided by Chandakausika, which Akrura dislikes. Chandakausika has been guiding even the father of Jarasandha, Brihadratha. He treats Brihadratha and his clan as followers of a diabolic

path and therefore does not even dine with them in congregations.

When Akrura was born Swaphulga did a very special ritual as an offering to Lord Indra. Deeply pleased by the ritual Lord Indra also blessed that even Akrura would have the same blessing as Swaphulga had. Thus wherever Akrura resides in that region there would be timely rains. In the kingdom of Mathura, Swaphulga was known as “Rain Guru”, where ever there was no rain or famine people used to worship him and request him to visit their places. And wherever Swaphulga went rains were happening. It gradually became a tradition even with Akrura. He inherited the reputation of his father. Swaphulga prevailed upon Akrura to contemplate upon Gayatri and was constantly persuading Akrura to do so. Akrura finally agreed to his father’s repeated pleadings on the condition that he shall recite the mantra but would not invoke the blessings of Rishi Viswamitra. Instead he would invoke the blessings of the founder of the race of Viswamitra, Rishi Sankhyayana. Akrura completed his consecration related to the eight syllabled mantra and later sought the guidance of Parasara. Eventually he took upon himself the vaishnavite path and engraved upon his shoulders the vaishnavite symbols. Whenever the shawl slips from the shoulders of Akrura, the tattoos of the conch and the wheel were conspicuously

visible upon his shoulders of golden complexion. Even on his tender white silk shawl the symbols are present along with the vaishnavite brow-mark.

The community of cultivators and the business community who dedicated themselves to land and its cultivation adapted to the ritualistic way of cultivation imparted by Swaphulga. They built their habitats also nearby and were living in great splendour with freedom and liberty. They were even distributing the surpluses to the neighbouring villages as per the directions of Swaphulga. Akrura grew in the benign presence of his father and through his contemplations upon the eightfold mantra grew in radiance as well. Since he was a rich householder he continued his contemplation even after marriage. He was advising and guiding the cultivating community. He adopted to no particular vocation, but remained an advisor to the communities. He was an endearing one among his people. He carried enough wisdom of synthesis and was able to resolve different viewpoints and give advises of equanimity. His daily routine included visits to houses and was engaging in pleasing and pleasant conversations during such visits. He used to adopt his speech to suit a situation and was not speaking ill of any. He speaks pleasant and is affectionate when he converses. He does not reveal his view nor does he agree with others' views. But at the same time he denies

none. With this strange attitude, with soft and pleasant nature he was shining among groups like a Moon. To the West of the cultivable lands of Swaphulga there are fruit bearing trees planted in rows. In between the trees there are marble pathways. These pathways extend to the West of the garden up to hundred arms length. There is the residence of Akrura. In the compound of his residence the holy black basil (Krishna Tulasi) plants are grown. Here and there, there are the plants of Hibiscus and Night Jasmine flowers. The flower plants sparkle during the morning hours on account of the morning dew. On the south-west of the residence there are sandalwood trees. In the hollow of the tree trunks, Cobras with hoods that carried the symbol of the feet of the cosmic person, Vishnu reside. Due to the presence of Akrura these Cobras move around harming none. During the twilight hours Akrura fills the tubs with fresh milk, which the cobras drink and get back to their habitats. Akrura rejoices this in his daily routine.

The morning rays of the sun on the third ascending moon phase of Gemini were enlightening the compound of Akrura. The residence is east faced. Akrura was sitting on the terrace facing the East. He was sitting on a deer skin ahead of him is a decorated earthen pot in which a tender holy black basil plant was posited. Akrura was squatted on the deer skin in a lotus posture. He was engaged in contemplation upon the eight syllabled

mantra. The morning golden rays of the Gemini Sun were caressing the wide forehead decorated with vaishnavite brow-mark, the half closed eyes, the sharp tip of the nose, the shoulders and the delicate white silk shawl. In deep contemplation the body sat still like a beautiful statue. The rosary of holy black basil beads around the neck was specially decorating the golden complexion skin. There was a gentle smile on the lips and the face was fully unfolded like a lotus to receive the divine rays of the morning Sun. Akrura slowly opened his eyes and chanted hymns on Vishnu. Thereafter he took the holy waters. He stood up, put on his sandalwood chappals and held the silver staff. He sniffed a pinch of fragrant snuff taking it out of the snuff box. He gently walked towards the stairs and descended. His lady, Sutanu awaiting his arrival at the footstep of the stairs bent down, touched his feet and offered obeisance. Accepting the obeisance Akrura proceeded saying, "I shall go to the city of Mathura and come back."

Sutanu : "Today my father is coming home on some work."

Akrura : "Your father Ahuka is acclaimed by the world as a pure Vaishnava, but however much I suggested he did not engrave upon himself the Vaishnavite symbols of conch and the wheel. To this contemporary world Parasara is the World Teacher. Your father would have done better if he had followed Parasara but he does not

do so. Today I am on an important work. I leave to see Kamsa. By the time I return home it would be beyond afternoon. It is advisable that your father takes food without waiting for me. Emphasise upon it.”

Sutanu : “Aaha? I suppose you are not willing to dine with him.”

Akrura : “Why do you discuss known issues?”

Saying so, Akrura gently moved towards the exit gate and delicately set his tender feet on the footstep to mount the chariot that was ready. The charioteer who also holds the vaishnavite brow-marks alerted the horses with the reins. And the chariot moved picking up speed. In half an hour’s time the chariot stood before Kamsa’s residence. The security and the gatekeepers bowed down in veneration. Some of the guards informed Kamsa of Akrura’s arrival. Kamsa moved up to the main entrance and with veneration welcomed Akrura into the palace. They moved together upto the top floor of the palace and sat down comfortably.

Akrura : “I hope the rule of land is peaceful. Where there is peace, there is wealth. You are valorous. You are born with a gem in the naval.”

Kamsa : “However much I struggle for these folks no one appreciates. Some are creating unrest, holding demonstrations that I have done some evil deeds.”

Akrura : “I hope the rest of the folks are favourable. Take care of the favourable ones and shower your

affection on them. Then there would be a stronger faction since they are a majority.”

Kamsa : “Vasudeva and my father Ugrasena have become troublesome. Vasudeva strengthened the village communities and sowed the seeds of revolution, consequently he is imprisoned.”

Akrura : “But is not Vasudeva naturally virtuous? Is he not virtuous to the virtuous? Even now he holds not anger upon you. I met Devaki and Vasudeva yesterday. For you friendliness with him is better than enmity. It would lead you to a favourable trend.”

Kamsa : “The Voice of Silence uttered forth that the eighth child born to Devaki would kill me. In that case how can there be friendliness with Vasudeva. Now she is in the ninth month of pregnancy. Do you wish that I embrace and nurture the child?”

Akrura : “That seems the only way for you to transcend the fear of death. As one sees an enemy in the other, he turns out to be an enemy in due course. If you accept him as yours and bring him into your fold the enmity would not prevail.”

Kamsa : “Your doctrine is strange. I get the feel that it is not far from truth.”

Akrura : “Feeling that to be an illusion one should not build up enmity. When one is not inclined to the light one’s own shadow counters oneself. It is in this illusion you have already moulded your father into your enemy.”

Kamsa : “Even if your doctrine is truly to my welfare, it is already too late. If only you have advised me of this earlier, things might have been different. Now in whichever direction I see I only find enemies. Vasudeva, Nanda and the entire village communities today constitute the band of my enemies. It would be self insulting if I release my father Ugrasena as an act of goodwill. Finally even my lieutenant Kesi whom I relied on also set secret pacts with the emperor of Kuru amassed enormous wealth and became strong. If I order him now I have a fear that he may even reject me; and when even he turned out to be my enemy, who else can be my well wishers and friends.”

Akrura : “Don’t be emotional, who am I to you?”

Kamsa : “Of course you are my well wisher.”

Akrura : “That’s exactly your mistake. You ignore those who wish you well. It is not the right way. You should enlighten that way.”

Kamsa : “Even if you are my well wisher, you are well wisher at large to all. By that what do I gain. If you belong to my royal court I can feel you as my strength.”

Akrura : “For that to be so there is no other obstacle than you.”

Kamsa : “If so will you be my adviser and stay in my court? I thought so many times. But modesty came in the way.”

Akrura : “Enemies, obstacles and obstructions are

within us not without. For the one who can overcome self modesty and such other things fulfilment is easier.”

Kamsa : “For the royal blood it is a bit difficult to seek. It is not compatible.”

Akrura : “It could be so but such modesty should not be extended beyond desirable situations. You need not feel so with me.”

Kamsa : “I invite you to be my adviser to advice me on matters of strategy.”

Akrura : “I give hereby my acceptance. At all times I shall stand to be your well wisher and advise you, how to do? Beyond this the will of Narayana prevails. Verily it is Vishnu who permeates in the buddhi of the beings and awakens them to action. It is He who even concludes the experience of fate.”

Kamsa : “I requested Maharishi Narada to initiate me into Vishnu mantra many times. He suggested that he would give me the mantra of Vasudeva. Even for that he said that the time is not ripe. Will you please initiate me into the mantra of Vishnu? Even you are a disciple of Parasara.”

Akrura : “Even Parasara is a disciple of Narada. When sage Narada himself says that the time is not yet ripe, the only way is to wait. Besides if you seek a mantra it would not work. It works only when the knowers give on their own.”

Kamsa : “I share a deep secret with you. When I

heard about the eighth progeny of Devaki, fear entered into my heart and it is haunting me. During the last month of Taurus, I had a feeling that someone is following me from behind. On the full moon night while in the sleep, I had a horrible dream wherein six babies were crying loud around me and the seventh one became a cobra and started crawling on to my body, in the meanwhile, the eighth child with his protruded sharp teeth and wicked laugh appeared with a trident in hand. The baby looked like a female baby. From around the dark sky there was a loud utterance ‘Eighth progeny!’ ‘Eighth progeny!’ disturbed of the dream I woke up from the sleep abruptly. Ever since I am unable to sleep. I am afraid of sleep. The fear that I might sleep is causing deep pain in the heart as if a nail is being pierced. Even by that time Kesi joined hands with the emperor of Kuru in Hastina. Nandagopa declared freedom for the village communities and was preparing the villagers to deny payment of taxes. The youth of the villages seem to join the revolution and started preparing in martial arts. My own employees in governance have started favouring the men of Nandagopa receiving bribes from them. Recently my own staff left Madhuvana with ten thousand cows and cowherds and joined Nandagopa’s clan. All this news is causing excruciating pain in my belly. In this context, advice me of my immediate duty.”

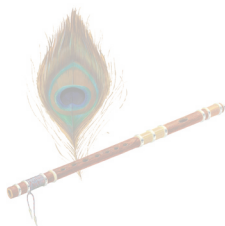
Akrura : “The first duty is to be stable and to be poised. The second is to turn Vasudeva and Ugrasena as your men.”

Kamsa : “It is next to impossible.”

Akrura : “Try if it is possible. The third duty is release Kesi to enable him to join the royal court of emperor in Hastina. The fourth is to invite the village heads from the clan of Nandagopa and honour them by generously donating land to them and appointing them as administrators of agriculture.”

Kamsa : “This is equally impossible.”

Akrura : “If it is so let the time of wheel move as such and wait for the right moment.”



The month of Cancer arrived. The tarot cards relating to the fate of the beings are shining forth as stars in semi visible script. The semi visible twinkling script of beauty is releasing itself subtly and beautifully through the delicate clouds that are forming in the sky. The clouds are moving from the south towards north as if the blue ink of the southern ocean is beginning to impose upon the sheet of the summer sky. The drops of the ink of fateful script are dripping from the sheet of the sky as a drizzle from southwest to northeast, wetting the surface of the earth. The earth's surface hitherto parched by the hot summer responded as an expiration with vapours of latent heat. The earth is experiencing the first spell of respite from the latent heat.

The gentle hot expirations of earth are subtly touching the beings in waves. The fragrance of the waves of latent heat of the earth are akin to the expirations of a newly pregnant lady. The deers in the forest experiencing the smell of the first drop of rain on the trees are running hither and thither with renewed enthusiasm. The elephants smelling with their trunks the wet cakes of the hitherto parched earth, experiencing

the fragrance were trumpeting, announcing their joy.

The southern winds losing their heat through the touch of snowy Himalayas gained related cool and through the slantly falling rain drops of the clouds reached the streams of holy Ganges, experiencing the related ecstasy. The beings in the Himalayan range experiencing the cold touch withdrew into their shelters. The Seven Seers with their drenched pleats of hair and fully drenched cloths are moving up the mounts through the paths of the valley. They are moving up skilfully avoiding the icy stones of the hail storms, the snowy flakes of the mounts and the avalanches emerging from the thunders. The Lord of rain Indra was endlessly employing his weapon of thunder bolt to shatter the black rock of the mounts. The thunder and lightning complementing each other were breaking busily the mountain rocks. It looked as though the cosmic dancer Siva began dancing along with his group on the stage of the firmament synthesising Air, Water, Fire and Earth. The roars of the clouds seem to join the dance as if the Nandi (holy bull of Lord Siva) joined the dance with his Mrudhangam (the classical Indian drum). The trumpeting of the elephants seems to be like the sounds of the divine conch blown by Bhringi (a close associate of Lord Siva). The dust that emerged from the thunder, the lightning, the wind the cloud and the rain appeared as if the cosmic Lord of dancing

(Siva) is swiftly smearing the holy ash upon his body. The Seven Seers joined at a spot and were fearlessly witnessing the cosmic drama. They were experiencing the bliss of the scene.

Vyasa : “From this peak of Himalayas we can visualize through all planes. The five elements that enraged now along with nature’s qualities constitute the impure bodies that envelope the beings. The cosmic person hidden in the beings, qualities and elements of nature expresses in innumerable ways. Perhaps to purify these five elements! Maharishi Narada commanded us to conduct a week long Yagna (ritual). In this turmoil of the five elements and the related ambience the Yagna that we commence is like a marriage amidst mayhem. If we stand stable with deep consecration the prophecy is that it inaugurates world goodwill. Truly this is a challenge to us set up by the great seer Narada.”

Parasara : “These elements of dust and dirt weave into the bodies of the beings. For this reason the minds of the beings born out of such elements work towards precipitating pralaya (deluge).”

Maitreya : “The self same elements through the appropriate utterance of the Vedas can be transformed into elements of purity and constitute the divine bodies.”

Soota : “Is not The World Teacher’s divine body instituted and growing in the womb of Devaki?”

Sanatsujata : “The atoms of the body keep changing from moment to moment. In the ensuing seven days. The atoms that are to be born through our utterance of Veda shall travel from this peak of the Himalayas. They travel forth with from here unto the foetus in the womb of Devaki and be born.”

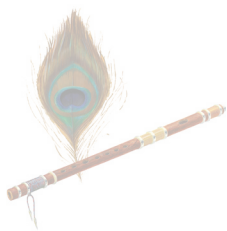
Sanat Kumara : “The utterances of Veda as has been done since yugas until now are different. The sounds that emerge from the Vedic utterances as we do now are apoorva (never before). They constitute the saamas (ethereal classical musical tones) and reverberate in Akasha. They form into a divine flute music. I experienced such music few days ago in Mathura. When the servants of Kesi were fighting creating bloodshed I took upon to an attire of a cowherd and appeared before them. When I hit the surface of the earth with the staff I hold from the divinity sound waves emerged into musical tones like saamas and are heard as subtle flute music.”

Conversing thus the seers were walking in the icy valley. All of a sudden they heard an eminent roar of the lion. All looked to the direction from where the sound roar emerged. From the cave ahead in that direction a lion came running with gait and stood with its forelegs upon mountain rocks. It ruffled its mane of golden hair and yawned fully opening its mouth. Behind the majestic lion stood Sailaputri. A five year old naked

boy holding a small trident walked towards the seers with his extremely tender feet in a delicate manner along with Sailaputri holding her hand. Behind him a peacock unfolding fully its tail-fan also followed, dancing. All the seers bowed down in veneration, offered salutations and said, "The Divine Mother graces herself as the seventh tone of the Word emerging from the cave." The graceful affectionate looks of the Mother filled the seers with bliss. She addressed the seers thus, "From the cave of space I brought this tender one. His name is Guha (born out of the cave of space). He is verily the cosmic fire born out of me, the unspeakable Word. It is Him that the Vedas extol. Nature cannot touch Him. Hence he suffers the fame that he does not entertain any ladies. To resolve this, this tender one would be ever surrounded by ladies as He incarnates. The eightfold nature surrounds him as eight ladies, yet he remains untouched. The seers will be the first ones to realize this. He does not grow in the womb of Devaki. The eleven Rudras develop the body and life in its fivefold manner during the eleven months. In the twelfth month when the fivefold body is delivered by Devaki this tender one will descend as an Aditya via Vasudeva and enters into the delivered baby. If you wish to experience this miraculous phenomenon conduct from today for seven days the yagna suggested by Maharishi Narada in this place. Let Yagna be

conducted with saamas with utmost consecration. The seventh day from now is the full moon of Cancer. As the fruit of your consecrated Yagna on that day the black islander, Vyasa, shall assume the responsibility of the World Teacher. The blessings of Parasara enable him to be the World Teacher. The full moon of Cancer shall be popular here after as the full moon of the Teacher. Veda Vyasa shall remain on the planet by cooperating with the plan of The World Teacher and recording His life, work and message. By this he shall remain immortal.

All the seers bowed down to the Mother with deep silence. Guha, Sailaputri, peacock and the lion disappeared into the cave.



Dusk hours were approaching by the time Sailaputri, Guha and the lion graced darshan and disappeared. When the seers wanted to perform their evening rites, they realised that they did not bring along with them their ashram ritual implements. They started at once with their hand rests and kamandalus by the call of Narada. Setting aside those thoughts they went into the Ganges stream, took bath and came out with water in the pots. They moved towards the cave and sat on either side of the cave along with their disciples. Joining the two palms in namaskaara mudra, they invoked the sacred word OM in the *saama* tune. In the dome of space above, the clouds thundered. Raining clouds were roaring. The roar of OM was enjoined by the roar of the clouds into one roar reverberating the valley. In the East and West, two varieties of sounds emerged and transmitted around. From the eastern part of the valley the sacred Vedic sounds uttered forth by the seers emerged as thunders. From the western side of the valley reverberating sound echoed as an endless bellowing. The two sounds entering the cave gave birth to an enticing musical sound. The seers realized unfolding of their hearts by the impact of that

sound, but they could not define the sound heard from Anahata.

Parasara stood in profound silence at the entrance of the cave while the two groups were uttering forth OM in chorus and rapt contemplative attention. Leaving the footwear, the hand rest and the handy water pot (kamandalu) at the entrance of the cave, he entered into the dark void of the cave. with deep meditative mood. The others witnessed and remained silent and still.

A doubt arouse in the mind of the group of the cave with regard to the time of commencement of the seven-day Yagna, as to should it be that evening? Or should it be from tomorrow? After a couple of exchanges Vyasa resolved stating that it is from that moment. That entire night the seers stood before the entrance of the cave. The Great Bear was appearing and disappearing in the sky between the passing clouds to the group of the seers who stood at the entrance of the cave facing North. During the first three hours of the night the Great Bear was appearing like a hoisted flag. Gradually during the night the flag turned from vertical to horizontal. The seers realized that the midnight is passing through. From the cave certain hymns were heard. “To recover the thieved cow and protect, the Lord Agnihotra sneaked into the cave as a thief”, commented Veda Vyasa to that Rig Vedic hymn.

Three hours before the dawn the seers once again

commenced uttering forth pranava, the sacred Word, in namaskaara mudra (folded hands)

Parasara walked out of the cave put on the foot ware and held the kamandalu and along with the seers moved towards the pure streams of Ganges and completed his bath. The enthusiastic group enquired in variety. He remained silent. “During the day I shall move as one among you. During the night I shall get into the cave”, was his reply.

The lady Devaki had a vision of all the above during the night while at sleep in the prison. As she woke up she recollected nothing. “Some good dreams have happened, some noble ones were moving in some unknown place, only this I recollect. What is its result?” she questioned Vasudeva. Vasudeva pondered over and simply said, “It’s good.”

For Kamsa as usual there was not even a wink of sleep. Although he was sleeping with a dim light in the bedroom, he felt pitch darkness. He felt he was badly suffocating while he was being drawn by someone into a dark cave. On that day the news came that there were tidal waves in the southern sea and that whirlwinds devastated the forests and the mountain valleys.

The seers remained in deep contemplation of *Brahman* during the entire day. It was the eighth ascending moon phase of Cancer. The seers fed themselves by the pulp of wood apple (kapittha fruit)

and drank Ganges water. They recited the hymns relating to the story of Vritra from Rig Veda. The clouds in the sky moved in serpentine circles. There was a hail storm and rain. By the evening the sky was clear. As the group was sounding forth the sacred Word, Parasara entered the cave. In the midnight hours hymns were audible from the cave. "I accept your prayers. To pray Me is the only way that enables you to live and to move as divine beings", commented Veda Vyasa to the hymns heard from the cave.

The series of stars called the Milky Way was shining forth as an endless stream of time in the sky from north to south. In the midnight hour in the middle of the sky, the stars of the meridian (Abhijit stars) appeared in the form of a little boy. The impact of the southern winds blowing through the valley over the rows of trees produced the music of Tumbura. During the dawn hours while the star punarvasu was rising in the East, Parasara came out of the cave and appeared before the group of seers. That night in the prison Devaki experienced celestial music of Tumbura and Narada in her dream. "Throughout this night in my dream I have been hearing some unknown celestial music", thus described Devaki to Vasudeva. In that night Akrura heard during his sleep the neighing of horses. He woke up from the sleep looked at his horses and came back. He slept chanting the mantra of Hayagreeva (the

Horse-headed form of Vishnu).

News came on that day that the southern ocean submerged Simhala (Ceylon) and Kerala regions and that the cities and the villages were all devastated and that the southern winds moved like fiery horses all over the land of Bharat felling trees in the forests, gardens and on the pathways.

On the third day the groups of seers fed themselves by the fully ripened leaves that fell from trees and the waters of Ganges. On that day the seers conducted the Yagna with the worship hymns dedicated to Ashwins (the cosmic Twin Gods). That night as usual Parasara entered into the cave. The stars in the night sparkled like pieces of polished diamonds. Amidst them a star called Brahma stood out sparkling brilliantly. As they seers were engrossed looking at the star, subtle sounds emerged from the cave in the form of Vedic mantras. “The Devas attuning to the eternal law assembled themselves as the limbs of the body of the child”, commented Veda Vyasa upon the mantras. “While the cosmic womb formed as the platform of Law, the baby is growing in it. The waters of the Milky Ocean are nourishing him”, thus commented Maitreya for the second half of the Vedic mantras heard from the cave.

Devaki again dreamt that night. She felt that the Devas are gathering in salutation and forming themselves into the limbs of the body of the baby.

And that Vaayu (the cosmic Lord of Air) in the form of Viswakarma (the Great Architect of the Universe) is pulsating as prana in the body of the baby. As she woke up in the dawn hours the recollection was not complete and clear.

In that night Jarasandha dreamt that the heads of the Devas were revolving around and hunting down the demons. He woke up agitated. For the first time he tasted the energy of fear. He smiled and slept again.

In the same night Akrura had a dream. He felt that Viswamitra was releasing demonic weapons upon Vasista and that Vasista's arm rest was absorbing them. Akrura woke up washed his feet sipped water thrice from the palm and contemplated up on the mantra of Narasihma (the avatar of Vishnu as Man-Lion).

On the fourth day news came that the eastern sea broke the territories and the regions of Pandya, Chola, Tenkana and Andhra were submerged in waters. The fiery winds in the valleys of Himalayas blew sounds like the war drums and trumpets.

The seers in the valleys ate fig leaves and drank Ganges waters on the fourth day. On that night before entering the cave Parasara stated, "When I was in the womb of my mother, lady Adrusyanti, Viswamitra released the demons that killed my father Sakthi Maharshi. My grandfather Brahmarishi Vasista recovered my father from the stomach of the

demon and resurrected him. I was furious. I felt that Viswamitra, the great seer transgressed the Law and abused the demons in doing so. I therefore decided to put off all the demons in creation through a fire ritual. But my grandsire prevented me from such over-reactive proposal. The demons that remained due to my grandsire's compassionate prevention integrated into the five elements. They hover around the bodies of the beings who are emotionally weak. Till date they indulge in acts of unlawful nature. From this Yagna that we do emerged today elements that are insulated and fortified that do not surrender to the demons. These elements shall constitute the body of The World Teacher."

Saying so Parasara enters the cave. In the milky ocean the Pole Star, Dhruva showered renewed rays of light. From within the cave the hymn were heard in the form of Mantras. "Around this pole the seven seers, the fruit bearing trees of the seven mounts, the seven winds amalgamate and ripen to be the dwelling places for the seven tongues of the seven rays and are constituting as the seven parts of the body", thus commented Veda Vyasa upon the mantras. From above the mountain peak of the cave the cloudy winds blowing into the bamboo bushes yielded whistles. "From the seven flute holes He exhales Himself as the cosmic exhalation as the song of saama (Vedic musical tone)", thus commented Maitreya.

That night in the dream Devaki experienced flute music.” As she woke up she could not recollect the dream clearly. In the village of Vraj, Yasoda experienced a dream. She experienced that a huge flute was floating in the air. She felt that the herds of cows are running after the music of the flute with their heads orienting to the flute in the air. And that the women of the village community were also running after the flute and the music affected by the pain of separation from love. Awakened by the dream she informed Nandagopa of the dream. “Who knows the great one may move amidst us”, saying so Nandagopa slept again.

On the fifth day the western ocean swelled and submerged the regions of Konkan and Maharashtra. Some cities of Ghurjara also submerged. Some part of land emerged from the sea at Ghurjara. The seers who were in deep consecration lived by the fallen fruits of banyan trees, budding tender leaves of ficus trees and waters of Ganges. They contemplated Lord Siva as Dhakshinamurthi in the banyan seed and Lord Narayana in the budding tender leaves of ficus trees as the Lord that rests on the ficus leaf. Some worshipped in those trees Horse-headed Hayagreeva.

On that fifth day’s night (sixth night) when Parasara was entering into the cave on the western firmament the planet Sukra (Venus) shined forth in the constellation of Uttaraphalguni (Denebola). In the constellation of

Swati (Arcturus), Lord Sani (Saturn) shined forth with bluish-violet light. During the midnight hours hymns were heard. “He moves in multitudes of groves and uncultivated fruit and flower gardens of the forest for food. He moves as wild fire of the forest”, commented Veda Vyasa. “Like the waves of the seven oceans he moves in the field freely like the trotting horses. Who can prevent his plays”, thus commented Maitreya.

In that night Devaki had a dream that a boy along with his colleagues was playing in the forests, climbing the trees, jumping from the branches, eating the fruits and playing in nature.

In the royal palace of Gandhara (Kandahar) Sakuni had a dream he experienced that the river Sindhu was flooding and that the forests in the mountain ranges of north-west were burning away. He awakened from a disturbed sleep. He went out to the balcony looked at the forests of the north-west valley and slept again. On the sixth day the news came that the river Sindhu was in floods and that the habitants of the valley, the Yavanas, Barabaras and Aparantikas were all submerged in waters.

On the sixth day the seers lived only by drinking waters and continued the contemplation. They uttered forth the Vedic hymns on Saraswathi (Goddess of Wisdom) and worship hymns on the seven celestial streams. That night when Parasara was entering into the cave on the eastern horizon Capricorn was

raising and on the western horizon the great Dragon Serpent, Aslesha (Hydrae) was descending in a coiled coil manner. In the sky the Great Bear appeared was moving from Aslesha to Makha (Magus) constellation. Amidst the Milky Way, the cluster of stars in the form of Adishesha revealed themselves as the clouds cleared. During the midnight hours in the moon light the seers had from the cave subtle sounds. “He squawks moving gently on the ripples of the river”, commented Veda Vyasa. “He skilfully floats in the serene lakes of pure minds of the beings. He awakens beings through magical speeches”, thus commented Maitreya.

That night Devaki again experienced a dream. She experienced a huge serpent of scaled skin encircling the baby in the womb. In the dream itself Devaki made a loud cry. The baby turned out to be a swan, escaped from the serpent and pierced the serpent with its beak.

On the next day news came that in the village of Vraj many died drinking the waters of the lake, *Kaleeya*. It also came to be known that there is a great serpent in the lake which is located within the river Yamuna. Nandagopa ordered prohibiting all from drinking water of that lake.

On that seventh day the seers abstained from eating and drinking and lived by air. A part of group uttered forth hymns of the serpent and the other part uttered forth the hymns of the eagle in the musical tone of

saama. On that night while entering the cave Parasara said, "Today is the seventh day of our ritual. By this day our consecration concludes as per the commandment of Maharishi Narada. The mystical sounds that you hear from the cave concludes compilation of Vishnu Purana. I do not return anymore from the cave. Whenever it is needed I shall appear at the ficus tree that is at the entrance to the cave of Sravasti. I shall do so instantly building the atoms of my body. (This is materialization of body called the yogic processes of *Nirmana Kaya*). Tomorrow is the full moon of Cancer. Vyasa takes over as the World Teacher for the wisdom of the Veda. Maitreya will work as the voice of The Lord, The Teacher of the Universe. This midnight the lady Satyavati, the mother of Vyasa shall be fulfilled in the Yogic path. She continues to bless the followers of Veda and Vyasa as the mother of Veda."

Speaking thus, Parasara entered the cave. The phase of full moon began at the midnight hours. Moon in Cancer rose from the Horizon. The light of Soma, the Gandharva, showered through the lunar disc upon Himalayas. The Himalayan peaks shined forth brilliantly like the ripples of the Milky Ocean. In those midnight hours the Vedic hymns were heard in their musical tones in the form of the tunes of Veena. "The Lord of cosmic fire is being born as the eternal ocean of the Law. He shall move like a Moon in the firmament

of the mental plane. He will shower the immortal song like Soma”, thus commented Maitreya.

That full moon night Devaki dreamt that the baby in the womb was smiling like full moon, joyfully giggling and chuckling and that Narada in white robes was dancing in the sky playing upon his Veena without restraint. Dhritarashtra sleeping in the top most chamber of the royal palace in Hastina dreamt that the full moon was showering moon light upon the ocean. He heard the music from the sounds of the ocean waves. He awakened from sleep. Since he was born blind he could not recollect in the mind the light of the full moon, but could recollect the music of the waves. He slept thereafter.

News came that the ocean on the three sides (south, east and west) were restored to normalcy and that the rivers receded from their floods. On the full moon day the seers concluded their consecration to Yagna. They made a feast with forest fruits, roots and Ganges water. They invoked Maharishi Parasara and recited the hymns that they hitherto heard during the last seven nights. With the permission of Veda Vyasa, Saunaka included the hymns in to Rig Veda as the sixty fifth hymn of twelfth *anuvaka* of the first *mandala*. The day, on which Veda Vyasa took upon the office of the World Teacher, Jupiter entered the sun-sign Cancer.

Revolutions emerged in the village communities around the village of Vraj which is administered by Nandagopa. The public refused to pay taxes by way of money, gold coins, cows and agricultural produce. The government forces appointed by Kesi conducted raids on the villages. The numbers that returned from raids are far less than those who went for raids. At the same time none of the government forces were killed. Nanda commanded, “Our leader Vasudeva, who is a peace lover, does not agree to kill the ignorant of the land. The government authorities are also the natives of the land. All those who join us from the government forces through negotiations and through charity may be allowed to join. Accommodate them appropriately by providing food, cows and housing by constructing villages. If some of them do not accept divide them through diplomacy. Debilitated they would eventually join us. In spite of all these measures if any authorities do not concede, make tattoos on their backs marking that they are traitors. And conduct public parade of them through the streets. By this they become helpless. Only in inevitable cases physically disable them and at the same time maintain them.”

The orders of Nandagopa were literally followed. Only a few became physically handicapped. Most of them joined the revolution. A few went back to Mathura and vented their vows. Kesi was indifferent. He was preoccupied travelling between Hastina and Mathura. He conducted public meetings displaying a few physically disabled citizens that were so disabled by the revolutionaries. He was making promises that he would give gold and land and communicated those commitments to Hastina, but did not honour the commitments. The governmental village heads were seeking bribes from those who were seeking land on the basis of promises. When no bribes were forth coming they were confiscating the properties. The handicapped ones having landed themselves in a pitiable condition went to Kamsa and appealed to him. Kamsa enquired and found that these unfortunate ones were loyal to Kesi but not to him and thus ordered for their hanging. Akrura tried to prevent Kamsa from doing so stating that such acts would strengthen Nandagopa's revolution. Kamsa did not heed.

Kamsa's presidential palace was filled by Yavana prostitutes. Even the streets of the city of Mathura the prostitutes from the community of Yavana and Dasa were freely moving even during the day time enticing the youth and even coercing them. The youth intoxicated by the alcoholic drinks were behaving like street dogs.

In the streets of the city of Mathura which is part of the holy land of Bharat, the males and females were shamelessly behaving like animals. They started even urinating and defecating in standing postures on the either side of the streets. When the respected members of the community move on the streets the irresponsible beast like youth were purposely insulting them by visibly urinating in front of them. Listening to all this news Jarasandha became furious. He sent notices to his daughters, who were Kamsa's wives that he would invade Mathura and imprison Kamsa and set up his kingdom by establishing his own son Somakumara as the ruler of Mathura if the disorder is not set right by the beginning of the month of Leo (Sravana). Kamsa's wives warned Kamsa. They stated, "Today our father Jarasandha is like the crown among the kings of Bharat. He is fearsome to his enemies. Protection of the Law of the Vedas is his aim. He is verily incarnation of Kalabhairava. He conquered death. He is the future emperor of the entire Bharat. Thinking that you are a king of esteem he married us to you. Your kingdom is lawless and totally non-vedic. It is filled with filth. If you do not heed to his words. He would not care even for our pleadings. If you wish to live in happily with us disassociate at once with the Mlechhas (uncultured ones). Decide once and for all. Do you wish to be with us or with the prostitutes of Yavana? Even you are not

born to Ugrasena. A *tantric* from the south by name Dramila hypnotised your mother and enjoyed her. Your birth is a result of that. Our father was informed of this by Chandakausika. Therefore if you drift from the Vedic law we no more care for you.” Aasti and Praapti the two ladies of Kamsa thus stated in a curt manner and in unequivocal terms. Saying so they took upon themselves the consecration of celibacy and initiated contemplation upon Kalabhairava. They resorted to chanting the mantra of Jara.

Kamsa was lost. His mind was totalled disturbed. He became cranky. He instantly convened a conference of all the prostitutes and commanded thus, “By tomorrow’s dawn you shall disappear from Mathura. You invade the villages under the rule of Nandagopa. Entice the villagers, charm them and gain control of them through your indulgent techniques’. Sink them into the pleasures of indulgence. Use the wine as a means, gain my favours by doing this. If anyone of you is found in Mathura, the soldiers will pierce you with the spears.” Frightened by the royal order more than half of the prostitutes took to the boats of the western sea and returned to their lands. The others reached the villages and started exhibiting their art of prostitution. Kesi gathered all of them and addressed them thus, “Just because you are expelled by Kamsa you haven’t lost a thing. Your art will not succeed in the

villages of Vraj governed by Nandagopa. Most of these villages are by nature disinclined to sex activity. They are deep believers in their tradition. You may settle in the villages as dancing community for the time being. In the meanwhile, I shall rehabilitate you in Hastina. Hastina is a metropolis of huge dimensions. It's like an ocean. It is an admixture of all communities. No one bothers of other's behaviour. There are many in Hastina who believe that science of sex should be introduced as a subject of learning in the universities. According to them it would enable furtherance of unfoldment of human awareness. Such schools are already run secretly in Hastina by Yavanas. The school organisers are all well trained youth from Yavana and Gandhara territories. With their help I will enable you to enter Hastina." Listening to the long discourse given by Kesi, the Yavana prostitutes, for want of an alternative, accepted to live by music and dance programs in the villages. Witnessing the dancers the villagers were smiling at the alluring dancers. They sympathised with the dancers who were dancing without any sense of decency, unmindful of their vestiture on their bodies. They threw golden coins and eatables at them from a distance. For those who desired to settle in the villages, the villagers even built houses at a reasonable distance. They were offering wheat, vegetables, milk and yogurt standing at a distance. They ensured

that no undesirable contact happens with them. The prostitutes also reconciled to the situation. Unmindful of the villagers' attitude, respecting their belief they settled in the villages by choosing and marrying youth from their own communities.

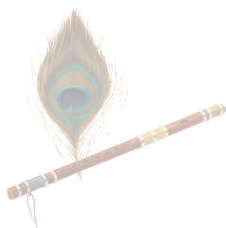
In the month of Sravan (Leo) Kesi organised a meeting in Hastina for the prostitutes but none turned out from the villages, since they preferred to settle in the peaceful ambience of the villages. Discontented by this, Kesi approached the king of Gandhara and sought help for trading of prostitutes from the West. For this he proposed an arrangement where the profit from trading the prostitutes shall be shared between the king of Gandhara, Subala, the Kuru king Dritarashtra and himself. He also sought an official position in the kingdom of Gandhara to conduct the trading business. Subala agreed for this and sent word to Dhritarashtra. Sakuni, the prince of Gandhara objected to this and imprisoned Kesi. Vidura came to know this episode and informed Bhishma in confidence. With the concurrence of Bhishma he admonished Dhritarashtra for stooping down to such proposals.

The fisher men of Mathura became furious when Kamsa expelled their community members (the prostitutes of Dasa community). The city streets were robbed in the night, the pedestrians' security was at stake. The citizens moving in the city streets were

attacked and were looted even of clothing. Places of worship, ritual, contemplation and meditation were being desecrated. Unrest emerged in the temples. Evening discourses of Puranas were disturbed. There were frequent bloodsheds. The theists were frightened of the situation. The respectful gathered in the compound of Akrura and described in detail their sufferings. Akrura gave hospitality to all that visited his house. He consoled them with compassion and love. "In this land the Law of the Veda and the related way of life should remain undisturbed. This land is nourishing us in the form of a cow. There is no peaceful way of living other than serving the cow and the land. Where theism is humiliated the mother earth in the form of cow petitions through prayer to Lord Narayana. As a consequence the Will of the Lord descends and establishes the rule of the Law. It needs to happen through me. I offer protection to you all in the matter of restituting Dharma (the Law)."

Akrura at once met Kamsa and counselled him. Kamsa decided to take control of the temples and ritual centres to be governed by him. Akrura reluctantly conceded to this. As a consequence Akrura was also entrusted as the minister for city protection. The temples and all other theistic activity has come into the fold of the government authorities. Orders were passed that there shall be payments for Darshan and for worship.

People needed to pay in golden coins to have Darshan and additional payment for worship. Even the material for worship was sold by the government counters. The citizens were not allowed to bring their own worship material. Worship can no more be done directly by the citizen. The appointed priest of the government would do it. The ensuing income was ordered to be shared in proportions of one third to Kamsa, one third to government administration and one third to Akrura. Kamsa compelled Akrura to receive the money. Akrura replied, “I am not working for you for money. I joined you court as per your desire. I can myself in my own right conduct dozens of worships, rituals and Yagnas in due and ancient procedure. Utilize the income that you intend to give me for worship only.” Kamsa remained silent.



Ever since Akrura joined the court of Kamsa, once in every 4/5 days, Akrura was visiting the prison to meet Devaki, Vasudeva and Ugrasena to assure hope, comfort and good times. Ugrasena was speaking in despair to Akrura of Kamsa. He was repeatedly stating to Akrura that Kamsa is a sinful one and that the efforts of Akrura would be in vain. He even said, “Devaki is even sister to you. Kamsa is not born of royal blood. My wife is an exceptionally chaste lady. She was hypnotised by Dramila of the south. He is a magician of the left path and an upasaka of a Gandharva. He casted spell on my lady by through sorcery. And when she was unconscious he impregnated her. The result is this indecent, immoral and horrible soul, Kamsa. I wanted to kill him even while he was an infant. But I was afraid of murder and also of the consequent sorrow to my lady. I could have nipped it in the bud, but now it turned out to be beyond anyone’s control. Your efforts are futile. Stop them. If the prophecy of the descent of the World Teacher is true, He is the only solution to this situation. Or else you may yourself kill him and take over the kingdom, by this I would exit respectfully that you succeeded my kingdom.”

Akrura : “My father informed me that I am not born to rule. I do not know why I agreed to be in his court. I believe that no one is born wicked and that they turn out to be wicked due to circumstances. But it seems the foundations of that belief are now shaking. Amicability is my doctrine. I will continue my efforts. There is no frustration in me.”

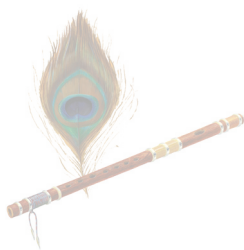
Ugrasena : “In any case you have to protect your sister Devaki’s eighth progeny. Please keep an eye on it. During the last suddha ekadasi (eleventh ascending moon phase) she completed eleven months. She is healthy and moving. She may perhaps deliver in the twelfth month. She is able to sleep well and is having pleasant dreams. In her dreams some chaste married woman came up to her applied sacred ash on her brow-centre. Uttered protecting intonations, offered sacred sky waters of Ganges and walked away on the pure sand beds of the firmament. When she woke up she found sacred ash in her brow-centre. Vasudeva seems full of tranquillity and bliss with half open eyes and smiling countenance as if he is in a stable samadhi. He often looks out into the eastern ventilator for the morning rays of the Sun. Yesterday morning he experienced that a majestic person with golden hands, golden bow and arrows and a golden barb came through the ventilator along the sunlight and gave him flowers and fruits. As he opened his eyes and looked at his palm, he found

a fruit, few night jasmines and holy basil leaves. He dressed the flowers in Devaki's hair and ate the holy basil leaves and the fruit."

Akrura : "We cannot say that these are all indicative of the descent of the Holy One. In a devotional state such experiences are possible. The Vedas proclaim that Lord Narayana is the eminent God that pervades all that *is*, but do not speak of his descent as an avatar. There may be many unknown manifestations of his splendour. We cannot define any of these manifestations of light with definitive certainty. Whatever it is I take upon myself the responsibility of the eighth progeny of my sister Devaki. Please do not worry. I vow to Sriman Narayana that I undertake the responsibility of preventing the loss of pregnancy and the related sorrow. I shall now rise to visit Devaki and Vasudeva, enquire their welfare, bless them and proceed."

Saying thus when Akrura was rising from his seat, he experienced vertigo and giddiness. The eyes witnessed glittering light and found that the directions are moving like a wheel. He heard the sound of the conch. He saw the enflamed wheel of Sudarshana circularly moving in great speed. He found a huge human semi-visible form with his hair locks as the sky. The stars as his crown. The Sun and the Moon as the eyes. The motion of the Earth as the naval. And the feet as the nether world. He also saw himself as part of that form. recollecting

that he is an incarnation of the ray of Narayana, he re-gathered himself and stood up. He went up to the residence of Devaki and Vasudeva in slow movement. As he was walking towards the destination, he again saw that the huge form walking ahead of him and entering into the residence of Devaki and Vasudeva much ahead of him. Akrura felt that he is visualizing the form of Narayana ahead of him on account of his strength of his lifelong contemplation. He further felt assured of the safety of the progeny of Devaki.



There were increasing rains ever since the month of Sravan (Leo) began. The days were cloudy. The sunset and the moon rise were hardly visible on the horizons. The roar of the dark thick clouds and the screaming of the peacocks were too frequent during the cloudy days. The Great Bear is hidden by the thick thundering clouds in the northern firmament just like the baby hidden in the womb. While the Great Bear appeared as the cerebro spinal column the hovering clouds around it appeared as the limbs of the body in the form of pindasana. During the moon light of the ascending moon phases the Great Bear appeared like an old bear standing on its hind legs. This bear moves at the rate of 100 years per constellation and covers a circle in 27 centuries moving around itself. This slow moving old Great Bear incarnated during Rama's time to be Rama's friend. He served and supported Rama in putting down Ravana the diabolic giant. Ever since the Great Bear was awaiting biting time slowly moving around itself. At present the Great Bear transited the constellation of Aslesha and is entering into the constellation of Makha in the sun-sign Leo. If one follows the footsteps of lion one can observe the footsteps of the

Great Bear. The Great Bear, the constellations and the planets constitute the scripture of Etihasa narrating the stories of Yugas, Manvantaras and Races. They bear the marks and indicate the milestones relating to the story of evolutions. The Great Bear constitutes the cerebro spinal system of incarnating baby. In six etheric centres in the spinal column and the seventh one in the cerebro system of the baby constitute the seven seeds of the Great Bear that lead the being through the seven root races, through the seven Manvantaras. In this eternal story of the beings the Great Bear of the seven seers reached the constellation of Aslesha. All these profound mysteries revealed in clear and unclear ways to the seers.

On the full moon of Leo during the dawn hours all the knowers have put on the new ritualistic (sacred) threads (yagnaupavitha) across their shoulders. They contemplated upon Gayatri. They put off the old threads across their shoulders relinquishing the past means of action through adopting the new means of action to meet the forth coming times. They also contemplated upon the advent of the Lord as The World Teacher. They chanted the related Vedic hymn. Though every year the ritual of putting on the new threads and putting off the old threads is carried out on the full moon of Leo, this year the thread changing ritual gave a new inspiration and experience due to their

ardent awaiting of the arrival of the Lord. Whenever the clouds cover the lunar disc the worlds were getting dark and whenever the clouds were cleared the worlds were getting enlightened. This eternal drama in the firmament was amusing to the observing seers.

Devaki was experiencing similar situations with her body while she was observing the moon on the full moon night through the balcony of her residence. She felt her body heavy and light alternately. Whenever the clouds hovered over the moon she felt the heaviness of the body. And whenever the moon light was visible as the clouds cleared she was experiencing the body to be very light. She related this phenomenon with mother earth as herself. When the beings indulge into acts of ignorance the mother earth feels the heaviness. And when the beings are enlightened and move in lighted ways the mother earth experiences the lightness of her body. She felt in her mind this natural phenomenon vis-a-vis the world and herself. That entire night Devaki and Vasudeva were observing the moon and the moon light from the balcony. They did not sleep. As the first quarter of the night concluded and the second quarter was proceeding the moon light entered into the residence. The winds of the river passing into their residence were significantly felt. They heard musical tunes of Veena in the firmament. They observed that the divine Maharishi Narada wearing milk white robes

holding Veena around his shoulder entered through the moon rays into their residence. The couple saluted with utmost veneration. Receiving the salutation heartily Narada said thus, “for the welfare of the world for the ensuing seven days, sing the twelve syllabled mantra of Vasudeva in the musical tone. The twelve syllables of the mantra are self effulgent. This mantra is the king of the mantras that constitutes the shield, the body of the descending Lord. The twelve syllables of the mantra constitute the twelve parts of His body. He offers His body as a sacrificial beast to constitute the twelve limbs of the body of the beings. This is his eternal ‘all offering’ yagna (Sarvahuta yagna). These twelve syllables of potential mantra energy correspond to the twelve sun-signs of the year. Through your consecration and contemplation and chanting of this mantra the Lord of hosts who is being born to you will appear to you in His effulgent form. The body of the baby that Devaki delivers carries the energies of the eightfold nature. For this reason this is the eighth progeny to you. When the body is delivered the twelve syllabled body of Vasudeva imprints itself as the ninth nature. The Lord Vasudeva resides therein.”

Thus advising the great seer departed. The security guards of the prison also observed the arrival and departure of Narada. They could not decipher if it is a dream or an illusion or a true event. They were all in a

sleep like state when Narada entered and exited. After Narada departed everyone regained their intellect. Two of the guards left at once that night to report to Kamsa. Kamsa shivered as he heard the news. He doubted the security guards, the soldiers and the administrative team that are guarding the prison. He straight away came to the prison himself and observed. As he was entering the prison he found that Satagopa was just returning from the prison and encountered Kamsa.

Kamsa : “Who are you? From which place are you? what’s your name?”

Satagopa : “Friends. We came to see. And we are leaving.”

Kamsa : “Are you from the village of Vraj?”

Satagopa : “Yes.”

Saying so Satagopa walked away abruptly. Kamsa’s doubt was confirmed. He is convinced that the entire team of the administration in the prison were conspiring against him. He straight away went into the residence of Vasudeva. He cast angry looks at Vasudeva and said, “I have retained you here with all royal comforts and respect. The conspiracy that is conceived is intolerable. You do not deserve the respect that I give. Here after I shall adopt appropriate treatment to you.” Saying so he swiftly walked away. He turned back came up to Vasudeva again and said, “If I wish I can straight away hack you both. With this, the

nuisance of the eighth progeny ends once and for all. But I prefer not doing it. I don't want to destroy a hill to catch a mouse. Already I am suffering the ignominy as an infant killer. Whatever happened has happened. It is not yet beyond my reach to tackle.” Shouting so he swiftly walked out of the prison. In an hour's time Kamsa changed the entire team of administration in the prison. A new team tightened the security dispensing all the existing security measures. He even changed the locking systems. They kept the new key system in utmost security. Hereafter, to open the prison house, the security guard have to run up to the house of the authorities. On intimation the authorities themselves would come and unlock the system, either for food supply or for allowing visitors. The authorities were extra careful regarding the locking system and the related bunch of keys. Seeing all this Devaki made an expression of mockery, but Vasudeva smiled away. In a sympathetic tone he said, “I sympathise with Nandagopa and Satagopa. For months together they manipulated the prison security to ensure success of their plan. After all man needs the cooperation of the Divine. It is foolish for man to think that they can cooperate with God. The Divine knows his own way, until he initiates, the humans do not know the way. There is no truth beyond this.”

From the very same night Devaki and Vasudeva commenced chanting the twelve syllabled mantra in a low tone. Slowly their awareness moved into subjectivity from objectivity. Chanting the mantra in low tone led into deeper layers of the being, attuning with the song of the breath. Their awareness entered into the cave of their hearts. They did not feel hunger or thirst. Daily the security guards along with their authorities come up to their residence open the locks of the doors, arrange food and drink, clean the house and lockup again. To the couple engaged in the subtle, this activity of the guards was so distant in their awareness that they were almost unaware of the daily routine of the prison authorities. They noticed little that the doors were opened and that the doors were closed and so on. Their own daily routine turned out to be effortless, mechanical and automatic, for their awareness was elsewhere in the cave of the heart. When they gain worldly awareness they were to think twice if they had taken bath or not, if they have put on the saffron brow mark or not, if they have taken food or not? When they look to each other and recollect, they were smiling at each other. The deity of the mantra

has become everything to them. Everything else was apparent and was not as real as before. While they were engaged with the mantra, it is the deity of the mantra that was conducting their daily routine, such as bathing, clothing, decorating brow-mark, feeding the body with food and drink etc. The mind that links the soul to body was getting dissolved frequently, consequently they had no hunger or thirst but Lord Vaasudeva in the form of mantra was drinking eating, bathing and clothing and thus taking care of their bodies. Thus the Lord was experienced in the daily routine.

Even for the worldly, sometimes the object before the eyes is not sighted due to their mind being in some thoughts. But for those who are engaged in an activity in the inner cave of their heart, how could the objective world exist? Devaki and Vasudeva were thus not existent to the persons and to the objects. To them only Lord Vaasudeva is visible within and without. Even when they see without they do not see what is seen by the worldly. What is unseen by the worldly is seen by them. They reached a state where the day and night were experience as the Lord and His Consort (as the Cosmic person and Cosmic Nature). Likewise, the Earth and the Sky appeared to them as Aditi and Kasyapa. The Dawn was Vinata and the day was Anura and the Sun was Suparna to them. The Dusk was Kadruva the rays of dusk entering into darkness was

seen as the progeny of Kadruva namely the serpents. To them the chirping of the birds during the twilight hours were like the Vedic hymns and the seasons appeared as the Meters. The noise that the people were making was experienced as a mental activity devoid of life. They were found to be noises that were separated from Sabdha Brahma. The voices were heard as waves emerging from the ocean and merging into ocean. And the ocean appeared as the ocean of the Word.

In their samadhi of subtle pulsation they were witnessing the arrival and the departure of the Four Kumaras, the Seven Seers, the Fourteen Manus and the King Initiates of Solar and Lunar dynasty. The celestial seers like Narada were moving in the waves of sound singing the musical tone. Sailaputri was daily visiting in the morning hours in the form of a maiden, holding in her forehands the armrest (danda), oblong water pot (kamandalu), rosary (japa mala) and trident (trisula). She was applying sacred ash on Devaki's forehead on daily basis. When Vasudeva was gaining the objective awareness, and was looking at his lady Devaki, he was finding sacred ash applied on her forehead to his pleasant surprise. The wind in the form of seven winds (Sapta Maruts) and the sun light in the form of the seven horses were giving their smoothening celestial touch to Devaki. Whenever there was a movement in the Cosmic Egg due to the wind there

was corresponding movement in Devaki's womb. Whenever there was the touch of the sunrays, the baby in the womb was gaining for a while the related warmth. When the clouds move in the firmament, in the womb the baby was moving the limbs. And when there is swelling of the three oceans around the land, Devaki was experiencing waves of pains in the womb. The sacred streams of the land of Bharat were causing the related touch in the baby's blood circulation.

Thus for seven days after the full moon of Leo the Lord Vaasudeva moved within and without in the mantric form.

On the night of the eight descending moon phase, the news of Devaki's labour pains was heard by Kamsa. He came at once. He alerted the prison security and the authorities and left. At the beginning of the second part of the night food and drinks were brought by the guards. They sent word for the authorities. The authorities came and opened the locks. The dinner was sent in. Suddenly there was a dark cloud with a wind that darkened the whole area. Pitch darkness took place. A fiery wind came and all the lamps were blown off. In that darkness and wind the authorities were holding their lower garments and with anxiety they closed the doors with great difficulty, pulling them together with great strength. While some were keeping the doors together some were bolting the doors. And

some others hurriedly locked the secured the keys with the authorities. The authorities instructed the security to inform them at once when Devaki delivers. Alerting so, they left. A torrential rain began. The gale, the rain and the related cold caused shivering to the security guards. They found it difficult to stay at the entrance. They decided to get into the security cabin which is in the southwest corner of the prison house. They closed the doors and the windows to ensure warmth in their cabin. They opened their food boxes. Took their dinner and also took much wine. The food, the wine and the warmth in the room led them to deep sleep.

In that heavy abundant down pour of torrential rain it was humanly impossible even to breathe outside. In that suffocating rain a person came up to the main entrance of the prison house and searched for the lock and the bolt of the entrance in pitch darkness. Tracing the door bolt and the lock and touching them he smiled. The one who came was the one who did magic at the sight of the cowherds and the cows and sent them to community of Nandagopa. He smiled, as the lock was engaged without the bolt being fastened. When the authorities were closing the doors with great strength due to the heavy wind a set of guards were bolting hurriedly and another set was locking up. Thus three sets worked to close the doors, to bolt them and to lock. While the first two sets worked in coordination

the third locked even before the bolt was laid. Such was the coordination of the security that led the prison house unlocked. Thinking that they have done their job despite violently unfavourable weather they left with contentment and pride. And even went into deep sleep. The incoming stranger, when touch the door bolt and the lock he realised the farce and smiled.

In a few moments within the prison a huge human form with an exceedingly pleasant countenance appeared before Vasudeva. The form was extending up to Akasha above and Patala below. Vasudeva along with the planet Earth were found to be within the navel of that form. In the upper torso of the form billions of stars were sparkling. In that form the Milky Ocean was found with its shining ripples. Upon it was the serpent of coiled Time, Adishesha (the cosmic Lord of Time), with its thousand headed hood unfolded as a dome. Within that coiled bed was a blue ethereal form. In the vicinity was the great cosmic bird Suparna and Vishwaksena shining with their respective hues. In the naval of that blue being there was a sprouted lotus in which Brahma, the four headed Creator was seated. Amidst the sparkling stars the Goddess Lakshmi with her golden hue was also seen. Below the naval various categories of Yakshas, Rakshas, Pisaachas, Bhootas and Pretas were hovering. The four hands of the Being are extended as the four directions. The conch, the wheel,

the mace and the sword held in those hands were seen as brilliant shining clusters. The planet Earth rotating in the naval was in the form of a cow. The cow was constantly mooing. Brahma in the lotus and Rudra at the forehead of the Being were attentively listening to the cry of the cow. They were in a playful stance as if requesting the blue form resting on the coiled serpent to resolve the lawlessness on Earth. Such was the vision of Vasudeva of the Cosmic Lord that appeared before him.

The Lord of peasant countenance smiled at Vasudeva and gently responded. "Lead me to the village Vraj and place me besides the lady of Nanda. Bring with you the baby girl which is in her fold on her bed." These words expressed themselves from the throat of Vasudeva. Vasudeva startled for a while and stood stunned. At the same time there was a cry from lady Devaki. She delivered a baby boy. As the baby boy was delivered out, the cosmic form which was being witnessed by Vasudeva took to a miniature form and impressed itself with auspicious symbols on the baby boy. The baby boy startled and cried loudly at once, swiftly moving the limbs. The person waiting at the entrance of the door gently released the bolt of the entrance door. He entered inside and snapped the umbilical cord. At the same time the clouds were cleared and the blue sky was shining with its sparkling stars. The half moon was at

the meridian of the sky. The winds receded at the nature gained its tranquillity. Vasudeva ensured that the just born baby boy was given mother's milk. He arranged soft cloth in a basket, took the baby, covered the top of the head and the body up to the neck. He picked up the basket on to his head and started without speech.

Satagopa was ready with the boat on the banks of the river Yamuna. He sat in it and dozed. It is the mother Sailaputri that graces sleep to all the beings. Who sleeps when only she knows. Satagopa thought that he tied the boat tightly to the pole at the bank. During rain hours in the darkness of the night the dosing led him to deep sleep. By the time he woke up the boat travelled by two krosas (about four miles). Reached Madhuvana and hit a rock on the bank. Satagopa woke up suddenly and realised that he was at Madhuvana.

Behind Vasudeva, Sanat Kumara also followed up to the river Yamuna and remained at the bank. Vasudeva proceeded in a state of samadhi (trance). With half closed eyes gazing at the firmament he walked through the river and reached the other side. He did not know that he entered the river, walked through and reached the other bank. He gained his worldly awareness, looked back and realised. He saw around that the river was in spate due to the rain and also due to the streams from the hills joining the river. He realised that Yamuna was even overflowing its banks in fierce spate. He once

again proceeded forward in samadhi state through a pathway that turned into a grove of bushes and trees. On either side of the pathway there were the rosewood bushes (Galedupa/Dalbergioa Arbor) and rose apple trees (Eugenia Jambos) densely grown. In between there were also cactus bushes. As Vasudeva was walking through the pathway twice cobras moved across. There was a sudden rain again. it tended to be heavy, but not a drop fell either on Vasudeva or on the baby in the basket. Behind Vasudeva there was a huge seven hooded cobra following, covering them by its unfolded hood as an umbrella. The gems that the hoods carried also provided the needed light in darkness on the pathway. Whenever there was lightening the pathway was revealing further more.

The rain ceased, the clouds cleared. The moon is unseen in the sky, the birds in the bushes starting chirping. The pathway took one more turn leading into to a village. Fairly big cow shelters appeared. The cows were grazing in their shelters. The eyes of the cows were glittering in darkness like polished shells. Whenever the cows swayed their heads the bells in their necks were ringing. In those eyes the starry constellations were reflecting. Vasudeva passed by and stood before a huge compound with a residence therein. The entrance door to the residence was unbolted. He moved in. In the front veranda was filled with wattles of wheat

packed and twined. The platforms of the wide and large veranda were smeared with cow dung and was decorated with classical designs of rice flour. Vasudeva straight away walked inside the house and found a chamber dedicated for child birth. He entered the chamber and found there in Yasoda the lady of Nanda sleeping with a baby girl in her fold. The whole village was in slumber. Vasudeva gently unloaded the basket from the head. Took out the baby boy gently and set laid him in the place of the baby girl. With equal gentleness he had set the baby girl in the basket duly wrapping her. He swiftly moved back. Only for this purpose his objective awareness functioned. He was once again absorbed into the state of samadhi. When he regained his objective awareness he found himself with the baby girl in the prison. He could not recollect if he had walked all the way to and from Vraj. Devaki picked the child into her arms even at the door and closed the doors of the prison house. Sanat Kumara waiting in the dark outside the prison gently bolted the door and left.

The night on which Devaki delivered Jarasandha had a dream. The demoness Jara was moving naked in his capital city of Girivraj from house to house enquiring if anyone has seen a baby. Kalabhairava standing between the Sky and the Earth holding a ram's head opened a door. The ghosts of the innumerable princes of various kingdoms were exiting through the door from Girivraj. On the same night Dhritarashtra had a dream. Akasha broke opening its unfathomable mouth. From that mouth there was a huge tongue that protruded out. The opened mouth showed up protruded sharp fangs. Into that mouth group clusters of beings were entering blowing conchs. Bhishma was blowing a huge conch and leading the crowds into the mouth making huge strides.

On the same night Sakuni had a dream. On the firmament groups of stars with varied hues were inter changing. Due to the change of position of stars the numbers in the groups were changing. A person with dog head was holding a fist full of stars, which he was throwing. A person with fox head was also throwing with fistful of stars. The stars thrown out were displaying different numbers. Finally all the stars took

the shape of two armies one facing the other.

On the very same night Kamsa could sleep after many years. He too had a dream. In the dream he saw Agni Durga (Durga of Fire)! She was holding trident and other weapons in her eight arms. She wore a rosary of skulls. She stood before him opening her mouth. From the opened mouth, fumes of fire emerged. Her fiery tongue was extending towards him. Kamsa was running away in fear. But the tongue and the weapons were following him. Frightened, Kamsa woke up.

In the village of Vraj, in the third quarter of the night the ladies woke up. The awakened each other without disturbing their husbands. They hurriedly went to the village lake. They took bath and returned with metal pots of water. They prepared hot waters. Each one of them brought their pot of hot water in one hand and a ball of turmeric paste enveloped in a rosewood leaf in the other hand. They all proceeded to the residence of Nandagopa. It was not yet dawn. From out of their conversations it was understood that Yasoda, the lady of Nandagopa gave birth to a baby girl. They have unloaded the hot water pots at the bath place of the residence and went into Yasoda's sleeping chamber. They found on her bed in her fold a baby boy! They were all surprised. They spoke between them thus, "Who is the blind and dim-witted! Who said that a baby girl was born?"

“I have seen with my own eyes. You know that I am neither blind nor mad or dull-headed.”

“Of course now it is very clear. Why do you still contest.”

“It appears that in hundred twenty five years, Kali Yuga is approaching. Who knows its influence perhaps is already here. The girls might become boys. It is prophesied that a pig gives birth to an elephant! The widows would ride horses and camels and even remarry to participate in rituals.”

“I heard different things. The ladies would sell their hair and there would be other ladies who buy to dress up. Persons coming from the West who do not take bath would become rules and rule us.”

“Enough is enough. If we tickle you, you talk too much like a chatter box.”

“When I was going to the village lake I saw a stranger carrying a basket on his head. I enquired who he was from a distance. He quickly disappeared into darkness.”

“No no not that. May be that person desired a daughter but gave birth to a boy!”

“Do you mean to say that he exchanged the baby girl with a baby boy? What a funny invention?”

“Boy or girl what can we do now? Come on, let’s get into the work.”

They all went conversing thus to the bath place mixed

the hot and the cold waters. Kokilamma anointed the baby with oil and massaged the tender body delicately. She applied there after paste of green gram. Holding the baby in the posture of a Dhanurasana splashing waters with the palm she skilfully conducted the bath. The old woman was experienced in such things. As the boy was crying the rays of the dawn reached out to him. The ladies attending to the boy felt that there is a body of light surrounding him.

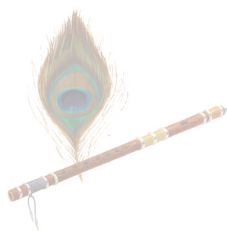
In the meanwhile, the elders of the village having bathed, putting on fresh clothing, wearing the village headgear holding staffs decorated with silver at the handle, wearing leather chappals arrived. They brought along with them pumpkins, fruits, flowers, vegetables and fragrances. They offered all the gifts to Nanda and said.

“Venerable one! You contended that emphatically that you would give birth to a son although we were contending otherwise. You said that in your horoscope that there is not possibility for a baby girl. You see now. One day or the other you have to seek from us a boy for marriage to your girl.”

Nanda smiled silently with pride and remained silent. From within the house the group of ladies came out with the baby boy exclaiming, “It’s a boy! It’s a boy!” Nanda proudly said, “What do you say now? That is the power of my horoscope.” Saying so, he smiled.

“This man made magic, don’t believe him let us examine the baby”, saying so Setagopa entered smilingly. The men and women who gathered took the child into their hands, turned him up all over and remained silent.

“This baby is already staring at us! May be he knows us all”, saying so Kokilamma took the baby boy with her and rested him on the bed. She has set a disc like brow mark. She also set on the cheek another disk like mark to ward off the evil spirits. She kissed him unnoticed by others. She took out the a group of mid-ribs of coconut leaves, wrapped them with cloth drenched them in ghee pot and lighted. She turned the flame around the boy three times uttering forth, “The rib is yours. The baby ours.” She again said, “The evil eyes be burnt. Poh! Poh! Poh!” Saying so, the old woman threw away the burning bunch.



The prison authorities in Mathura woke up during the dawn hours. They approached the prison house where Devaki and Vasudeva reside. When they were standing at the entrance from within the house the baby cries were heard. They were elated to inform Kamsa of the delivery by Devaki. They had a look at the entrance door. Their hearts missed a few beats. While the bolt was not bolted the lock was locked. “We are lucky. We are extremely lucky. Had Vasudeva seen this, our heads would have been chopped off. It’s a good day.” Whispering so, they quietly removed the lock bolted the door and tightly locked it again. One of the three authorities doubted if the prison guards had observed it. They feared that if they had observed, their callousness would be revealed. The second one said, “Let us see if they know.” The third one said, “If they had not woken up so far it shall be good.” The three of them went up to the security cabin, they knocked the doors. From within the guards woke up listening to the door knocks. They were sleeping deep due to the heavy food and wine. They slowly walked up to the knocking doors, opened up the doors and yawned at the visitors. Horrible smell was emitting from their mouths. The

authorities were disgusted with the smell but were contended at their state. Picking up their authoritative anger they said, “You are still sleeping like bulls. Are you not employed and remunerated by the king to keep watch of the prison. What a misfortune that we are to wake you up.” With admonitions they brought the guards up to the prison house, unlocked the entrance with the keys in their presence and went inside. They saw a female baby in the bed folds of Devaki.

“Uff! Is it for this little kitten everyone was frightened in the name of the eighth progeny? There is too huge a cry about nothing. So this kid is the avatar, the Lord of the World, the Most Ancient One of whom Kamsa is afraid?” They all laughed. “It is not avatar. It is avataress! It’s a baby girl. It’s not an ancient one it’s a modern one. Ancient means elderly and old isn’t it.” Thus exchanging jokes they were laughing. In the meanwhile the security guard said, “My lords! Whether it is hen or cock, cow or bull how does it matter to us? Would not our jobs be done by informing this news to the King.” The Authorities said, “Yes! Yes! You proved the idiom that sometimes the watchman is better than the warrior.” They at once sent word to Kamsa.

Devaki spoke to Vasudeva thus : “What would Kamsa do now? Will this baby girl be spared for us at the least?”

Vasudeva : “Knowing things full well why do you

fall into the illusion? Is it our work or the work of Lord Vaasudeva?"

Devaki : "What you say is verily true. But the mother's heart throbs thus."

Vasudeva : "You speak as though you have given birth to this baby. When we are engrossed into the Divine form of Vaasudeva mantra, there is neither the mother's heart or the father's heart. There is only one heart, the divine heart. It is His heart."

As they were conversing thus Kamsa stepped in. Looking at the baby girl he laughed loud bellyful. Suddenly a doubt entered his mind. He thought a while and questioned, "What exactly happened? Tell me the truth? If you reveal the truth I release you from the prison. If you conceal I shall kill the child here in your presence."

Devaki was about to say something. Vasudeva intervened and said, "Nothing happened, a baby girl is born."

In Kamsa the doubt was crystallized. In height of anger he quickly seized the baby. Devaki sympathetically begged. Ignoring her, "Before your eyes I kill this baby girl." Saying thus holding the baby by the legs he threw it up into the air. Thousand lightnings happened at once. The sound of a thunder broke out. The thrown baby disappeared. Up in the air a field of light was moving like a wheel with great speed. Amidst the wheel

of light Sailaputri appeared along with lion. She stood with the trident in her hand. She said, "You obstinate blind stupid! The one who kills you was born as the eighth progeny and is growing elsewhere. Rejoice not at your evil deeds. Wait for the time." Saying thus Sailaputri disappeared along with the lion and the wheel of light. Stunned of the event, Kamsa returned swiftly with borrowed composure. He summoned Akrura to his confidential chamber and pondered over the action plan. Akrura said, "When things are beyond control strategies and action plans have no place. Until we find the head and tail out adopt friendly approach towards Devaki and Vasudeva. Only through them the secret can be skilfully extracted."

Kamsa : "Yes, the clue you give is in the right direction. But how far could they have taken the child? First I will conduct fierce enquire of the security authorities. I will create fear of life to them. Without their knowledge nothing could have happened. Vasudeva might have taken them into his fold. They must all have connived together. If they won't reveal the truth they lose their heads."

Akrura : "It is most improbable. In what way Vasudeva could gain their favour. He neither has power nor money."

Kamsa : "True. But some conspiracy has happened. Even if they had arranged escape of the child by the

dawn the child would not have crossed the borders of the city of Mathura. If I arrange killing the children that were born until now from the last two days, there would be no reminder of enemies.”

Akrura : “Don’t be in haste. Killing the babes is a solution which can be done even later. What harm can a newly born baby could cause unto you?

The argument of Akrura was not palatable to Kamsa. He even suspected Akrura. He therefore stopped conversing and adopted silence. He sent away Akrura, imprisoned Devaki and Vasudeva and in secrecy he travelled that night all alone to meet his tantric guru, Mundakausika. Mundakausika heard the whole episode and said, “It’s not a big riddle. It’s not necessary that we locate the baby searching for it. The demons that I created are now in your control, isn’t it? If you deploy any one of them, they would search and kill.”

Kamsa was satisfied by the advice. He returned by the dawn to the city of Mathura. Mundakausika pondered over his own advice. His guru Chandakausika instructed him to use the demonic forces only for establishing the law. It pricked Mundakausika that his advice would result in abuse of the demonic forces, by which he would offend his guru. Mundakausika was in dichotomy. Fearing the revisit of Kamsa the very night he left Mathura to reach his native land of Nepal.

Nandagopa knows through the elders (Masters of Wisdom) that the Lord of the World would be born through the lady Devaki as a World Teacher. He knows for sure that a baby girl was born to him, but by the morning it turned out to be a baby boy. He could understand the situation. That Vasudeva begot a baby girl was impossible for him even to think. When the Voice of Silence declared that the Lord of the World would be born to Devaki how would it be possible even to think that a baby girl was born? By this ideation Nandagopa affirmed to himself the truth. He held confidential conversation with his community *guru*, Garga and reaffirmed to himself. In any case he decided to meet Vasudeva, talk to him and have the final affirmation. In the present circumstances it is very difficult to meet Vasudeva. Kamsa tightened the security around Vasudeva in the prison due to extreme doubt and fear. The security regulations have become too many. Even the prison authorities and the security guards were afraid to converse or even to look at Vasudeva. Kamsa doubted all due to the mishap that occurred in the prison. Anyone who contacted Vasudeva was doubted as a traitor. In every way Kamsa feared and doubted Vasudeva. Akrura

was the only person that had free entry into the prison.

Reviewing the whole situation in depth, Nandagopa decided to meet Akrura. He collected some cows and wheat bags, vegetables and fruits in plenty and reached Mathura on bullock carts. Even by the dawn with a row of bullock carts he stood before the compound of Akrura. Looking at Nandagopa, Akrura smiled and remained silent for a while. There after he enquired the welfare of Nandagopa and his community. He also enquired gently the purpose of his visit. Saluting Akrura with deep respect Nandagopa spoke thus, "Every year we duly pay our taxes to our king Kamsa, even this year we have come to do so."

Akrura : "But this year all your communities decided not to pay taxes and turn against the government. Isn't it so?"

Nandagopa : "Yes please, we may be pardoned. I may share with you in confidence why it is so. Kesi turned wicked and was exploiting on one side Kamsa and on other side our communities. Hence we had to resort to this step. There was never any diminution in our obedience and respect to the king of Mathura.

Akrura : "Perhaps in your view and understanding Ugrasena only is the King of Mathura, which is understandable. May be you have respect even for the king Kamsa, but why did you come with all the loads here?"

Nandagopa : “Even from times of our forefathers, your family has been our teachers, guides and well-wishers. Was it not from here the activity of cultivation conceived as a Vedic ritual? Now our teacher also assumed the role of ministering our nation, advising our king. We were happy of this turn of events. We even celebrated amidst us the event. Out of joy and happiness we humbly brought these gifts unto you. We would feel greatly obliged and blessed if these gifts are accepted.”

Akrura : “In the worldly wisdom you are one step ahead of me. It’s okay. I am pleased of your move. *Putradi Chhet Parajayam* - to be defeated by the son is joyful to the father. You have grown in my presence. Receiving gifts from you does not fulfil me. To fulfil others without expectation is what I learnt from my father. Even when I accepted the responsibility of being in the royal court of Kamsa, I had no personal expectations. I sincerely believed that I could help restore harmony in the country through peaceful means and that I could bring welfare to the royal family. I did not realise that I assumed the responsibility during my Saturn period (Saturn transiting birth moon). Finally, is it not your motive to meet Vasudeva and converse with him? It’s not so easy now. Even if it is known that you came for that purpose it would be dangerous. When I am in the royal court you come directly to the royal

court and meet Kamsa. Whatever happened in your homee, do not even converse with any in and around Mathura. Pay the taxes and offer the gifts to him and satiate him. That's the first step. There after you can come to me. When I visit Vasudeva you may come with me in disguise in my chariot. Decorate yourself with vaishnavite symbols holding a fruit basket on your head, you follow me into the prison house. When you converse with Vasudeva I will not stay with you. I would stay at the entrance watching the situation. After conversing come back with me and reach home.

Nandagopa did so. He visited Kamsa paid taxes, offered gifts and satiated him. He met Vasudeva as per Akrura's plan. He prostrated before Vasudeva and sought blessings.

Vasudeva : "I heard the good news that in late years at last you are blessed with a baby boy. My mind is relaxed with joy. Take good care of him. Even pamper him. Keep me informed from time to time of his welfare. Hope your cattle is growing. Hope the agriculture and agricultural wealth is plentiful. The path that you follow now is filled with welfare."

Nandagopa : "As long as your grace is with us, there is no place for any deficiencies. The day after tomorrow is the naming ceremony for the baby boy. What name do you suggest?"

Vasudeva : "To us Maharshi Garga is worshipful

one. Whatever name he gives would be auspicious. Request him even on my behalf.”

Observing a security guard approaching Akrura at the entrance coughed a little and said, “My lad wait at the chariot, I will come back soon.”

Nandagopa got the hint he transferred the fruits from the basket into a basin and returned at once with the basket to the chariot.

Akrura : “The plays of the Lord cannot be perceived by humans. Whatever is to happen, happens. I take leave of you.”

Akrura stood up adjusted his shawl over the shoulders, walked out in gait and mounted the chariot.



However much Kamsa tried to convince himself of the efforts made to counter the eighth progeny born to Devaki, fear and anxiety was mounting in him on a day to day basis. He was convinced of a conspiracy plotted against him. He lost confidence in the people around him. He was unable to decide whom to believe and whom not. He could not sleep during nights and was crazily thinking night after night. His wives took to consecration to contemplate upon Jara, their father's family deity. Being lonely during nights and through continuous incoherent thinking he lost balance. In that desperate situation he resorted to indulgence into wine & woman, which have, hither to been his long associates. He found the vices as the only single to escape out of the fear. One night when he was in lustful engagement with a gorgeous prostitute, a flashy idea came through. He got up at once collected the ash of crematory and the skull given to him by Mundakausika. He also collected some worship material, wine and took the prostitute with him. Along with all these he moved fast in his chariot to the crematory situated in the valley. He realised then that Mundakausika disappeared from Mathura. He utilised

the implements that Mundakausika gave him. He commenced the related ritual of sorcery. It was on the night of the same day when Nandagopa visited Kamsa.

The prostitute : Why did you bring me to this valley?

Kamsa : to enjoy you in exclusivity.

Prostitute : If so, why this skull and other material of worship? I have heard that you are a disciple of a Kapalika (black magician). Hope you haven't brought me here to sacrifice.

Kamsa : There is little that you can do even if I wish to do so. Be assured that I have no such intention. There is a tantric ritual of left path. To conduct that ritual I wish to use you in the place of the Mother. After the worship I let you free.

Kamsa did the ritual seating the prostitute under a tamarind tree. He applied upon her forehead the red coloured saffron powder given by Mundakausika. As he applied the powder there was an extreme agitation in the prostitute. She was swinging in great agitation and her unlocked hair was waving with the movement of her head. She undressed herself and sat down. She was moving, rocking and moaning. At that moment Kamsa worshiped her as taught by Mundakausika. Her breasts swelled and were yielding milk. Kamsa applied the poison of a black cobra to her nipples. Looking at the tamarind tree, he questioned, "What's your name?"

The demon from the Tamarind tree descended into

the prostitute and replied, “My name is Puutana.”

Thereafter Kamsa dressed the possessed prostitute and decorated her. He took her back to his palace. Uttering some mantras and sprinkling water on her, he commanded, “Go to village after village and kill the days old babies. Go in search of the eighth-born child of Devaki, kill him and come back.”

The possessed prostitute in a drunken mode moved out stooping and spinning during the third quarter of the night. After a few days, she moved in the direction of the Gokul of Vraj. She moved from village to village. In each of the villages she was approaching the cradles and was touching the babies. By her very touch babies died crying out loud. Persons who witnessed her entry and exit were standing still staring at her. After she left they could regain themselves. There was a furore in the villages. Regardless the unrest she was moving on the streets and people could do little but to stare at her.

She entered the Ghosha village of Nandagopa, in Vraj. Near the lake she put her hand into a snake hole, picked up a black cobra, squeezed its head with the left hand and collected few drops of poison into her right palm. She restored the black cobra into the snake hole and applied the drops of poison to her nipples. It was the twilight hours of the evening. Observing her the dogs in the streets barked feeling the disturbance of her sight. Cows were returning to the cow sheds

after grazing in the fields. In the dusk hours the sun rays was mixed up with the dust emerging from the movement of the herd of the cows. The ambience was a bit dusty. The cowherd ladies were moving the streets conversing. They were gently walking towards the house of Nandagopa. Puutana mingled conversing with them. She asked them, "How old is the darling child of whom you are dearly describing?"

Gowri : "Today is the 13th day, but it makes no difference. He does not appear so. It is unbelievable that he smiles and looks far beyond his age. He stares at each one of us and even recognises us as if he is a month's old child."

Padmini : "It's an amicable baby, who so ever holds him, he gets into their fold agreeably and shows up his talents. He looks into the eyes straight away and smiles giggling. We get mesmerized as if a fiance is looking at us."

Listening to this Puutana was taken aback. She felt the fear as if a pin was piercing her. Consequently, for a while the demon dispossessed the dame and repossessed her. In that dispossessed movement the dame recollected herself. She was confused where she was. But when Puutana repossessed she further enquired saying, "If it is so I must see the child. Will you please let me with you. Since I am a stranger please lead me to him, I wish to see him and fondle him a while."

Mrinalini : “Don’t think otherwise. I would like to ask you. You do not appear to have been a mother. You do not even seem to have ever handled children. You do not even look like a lady from a family. I doubt if you can even hold a child.”

Padmini : “So far so good. Hope you don’t propose to breast feed him. By the way from which village have you come?”

Puutana : “I come from Surasena Mathura. I have come here to witness the splendour of the village of Nandagopa.”

Mrinalini : “Where from your husband hail from?”

Puutana remained silent.

Kumari : “She doesn’t look like a family lady. She looks like an eternal bride! (a bobo). Do not ask her such embarrassing questions.”

Hymavathi : “Do you have children?”

Padmini : “Shut your mouth. Not even grass grows where there is daily traffic in the field.”

Puutana : “In your village you do not seem to be civilised. You speak so very blunt and strange. You don’t seem to care for others’ feelings. How can you be so uncouth.”

In the meanwhile they all reached Nandagopa’s house. There are many married women gathered who are engaged with the child. One after the other they were engaging the child. They enjoyed fondling him

and making him smile. The child was well engaged looking into the eyes of those who held him and smiling at them. When Puutana entered the compound the smiling child cried at once aloud. The whole group of ladies turned to Puutana casting strange looks. Kokilamma the midwife took the child into her arms enquiring, "Whose sight was it? May the sinful eyeballs be scorched! Whose sight caused this cry to this child?"

Puutana straight away came up to the child and extended her hand gesturing to hold him.

Kokilamma : "Wow! What an affection? First go and wash your feet you blockhead!"

Puutana went to a corner, washed her feet collecting the water from a water pot nearby. The child was continuing to cry restlessly restraining the breath. Thinking that he was hungry Kokilamma gave the child to Yasoda. But the child was restless in the arms of Yasoda. She gave him to Rohini. With Rohini the child was equally restless. In the meanwhile Puutana stretched her hands the child stopped crying. When Puutana held him in her arms he was smiling, giggling and chuckling!

Mrinalini : "What a wonder, the child seems to love you. Let us see if you can breast feed him although you are devoid of husband and children."

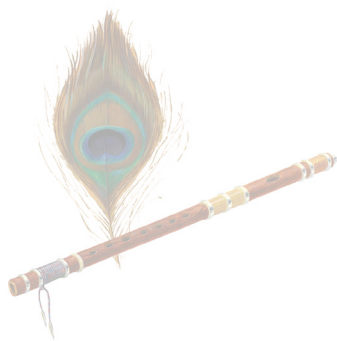
Puutana : "Why do you scandalize, vilify me relentlessly? Why don't you understand my plight? I lost

children before. The touch of holding him recollects much of the past to me. Puutana sat on a pial and started breast feeding the child. Modesty took over and all the ladies stood by watching. The boy was eagerly drinking the milk. Puutana looked into the boy's eyes. Her looks became still. Her body experienced goose bumps. Slowly her body started shivering. The heart gained palpitation and faster beating. There was an experience of a sudden bliss, thereby the eyes closed themselves; she gradually lost her awareness. In blissful at-one-ment she moaned. Suddenly, there was a huge cry from her as if a thunder bolt has fallen on her. The birds on the trees flew at once away from trees. The dogs out of fear made prolonged cries. The cows broken open their shackles and ran away. The ladies fainted. With the loud cry Puutana fell back. A huge heavy frightening form arose from the body and flew out into the sky and has fallen on the road in front of the house in a naked form. The body convulsed; the hands and legs struggled in convulsions; the fangs protruded from the mouth; the eye balls bulged and got ejected. A huge demonic tongue popped out of the mouth. There was a fearful rosary of skulls around the neck up to the naval. Around the waist there was a black cobra as a waist belt. The huge demonic form thus appeared for a while and then busted and disappeared into the ambience. By the time the ladies regained themselves

they saw the body of the lady in front of the house with her eyeballs ejected and mouth fully open. Her spine was like a bow and the body was like a balloon. The mouth was bleeding. Kokilamma found the child still on the breasts of the dead body of the lady. She swiftly moved towards the child, took him at once into her hands. The boy came back into the fold of Kokilamma giggling and smiling. The whole group of ladies were frightened. The child was taken immediately to the temple of Mother Katyayani (Durga). They set sacred ash on his forehead and did traditional gestures around him to castoff the evil spell, if any. They sent word to their guru Garga. He came and tied a thread of protection around the wrist of the child. The loud cry of Puutana reached Nandagopa and the group who were in the surroundings of the village. They ran together holding staffs in their hands. Looking at the dead body of the lady at the front portal of his house they were stunned, frightened and despised at the same time. Garga said, "A demonic child murderess, Puutana possessed this lady and caused all this. This demon was instituted life by Mundakausika and was moving around killing children. The touch of this child relieved her from her heinous life. This dead lady is a victim of the demonic possession. You respect this body. She gave milk to the child and therefore gained the status of being his mother. Cremate her body in the

night. Human bodies have to be cremated during the day. But human bodies that harboured demons need to be cremated at night. Therefore it is advisable to do the cremation in the night.

The villagers made arrangements for due cremation of the body. The burning body yielded fragrance of sandal, camphor and musk and spread all four directions.



It was the sixth ascending moon phase of Virgo. It was the twilight hours of the evening. Amidst the clouds in the western firmament Kamsa saw an outline of Demon drenched in blood, struggling in convulsions. He suspected that Puutana must have been dead. On that very night he once again visited the crematory in the valley. He conducted a fire ritual with teak wood sticks offering the fat of a python mixed in liquor. A diabolic head with dreadful, uneven, horrid, terrible tusk like large teeth emerged from the tamarind tree with large, violent frenzied laughter. Beneath such head there was a fiercely rotating cart wheel was formed. Kamsa commanded the diabolic, "find out where the 8th child of Devaki is; kill him at once and come back." Continuing his indecent frenzied laughter the diabolic answered, "With that I am discharged of my obligation to you. As per the instructions of Chandakausika you shall have no hold over me thereafter. The moment the child is killed I shall disappear into my worlds." Saying so the diabolic head raced, piercing into the dark sky like a comet. The wheel like form followed the diabolic spinning like a whirlwind. Looking into the sky Kamsa was taken aback with astonishment. He returned home at once.

Around midnight in the house of Nandagopa a sudden sound emerged as if a wheel on bullock cart placed on the beam of the roof moved. Members sleeping in the house woke up with the sound and tried to trace the source of the sound. The sound disappeared. To the very beam upon which the wheel was the cradle of the child was hanging. Besides the cradle the mother of the child Yasoda was sleeping on a cot. Kokilamma along with Rohini waited a while moving hither and thither waiting to observe the recurrence of the sound. At last Kokilamma decided to restore herself to sleep upon her coconut leaf mat, retaining the lighted castor oil lamp, on a large wooden box murmuring, "Bandicoots are becoming too many on the attic. One day we need to open up the attic and drive away the nocturnal beings that are inhabiting therein and even clean it up."

In the villages during the nights there was fear of thieves. A few soldiers relating to Kesi, also a few employees of administration were looting the villagers in disguise like bandits. They were even attacking the villagers with spikes and spears. When the revolution started in villages the fear of thieves was considerably mitigated. However, since it was not totally eliminated the youth of the villages were moving with spears and knives to hunt the thieves. They were working in three hourly shifts. The protective force of the village was

titled by the villagers as *Virabhadras*. On all the four corners of the village, shelters were built for the groups of Virabhadras, who keep watchful eye during the nights. These shelters were also called the temples of village deities. The groups of Virabhadras do bhajans in the temples making music with the brass plates. The staffs that they carry were also decorated with jingle bells so that sounds are made. The core groups also held with them fighting rams and bull calves. The shelters/temples were places of night activity where bhajans happen and freshly cooked food was served every three hours. Armed village soldiers supply food to the watching groups. There was constant enquiry of welfare between them.

At the midnight hour these groups have observed the diabolic head hovering over the roof of Nandagopa's house fully opening its fierce mouth with protruding teeth, making frenzied laughter. Among the watchful ones there was Satagopa. He said, "Who could this demon be? Does it know whose house is it hovering over? Only two days ago a lady demon visited Nandagopa's house and died. Tomorrow we should invite Garga, our teacher and guru and arrange a fire ritual to put an end to these demons."

Next day morning Yasoda and Rohini have conducted the morning ritual of bathing and dressing the child with brow-marks on the brow and the

cheek and eyetex to the eyes. They have set the child to sleep in the cradle. Thereafter they got engaged in their daily routine. Suddenly on the beam of the roof the wheel of the cart whirled. The child in the cradle cried out moving hands and legs. The wheel gaining speed swiftly moved on to the cradle. The sparks of fire aroused around the wheel due to the speedy spinning of the wheel. The rim of the spinning wheel came up to the child and touched the kicking leg of the child. The wheel moved like a lightening up to the roof and broke into pieces making noise. The blood came out of it and splashed on the walls all around as if squirted from water jets. The pieces of the wheel falling from the roof transformed into pieces of the body. Bones, eyeballs, pieces of hands & legs, trunk, muscles, heart and intestines filled the floor. The child cried aloud as if the roof top would break open. The midwife Kokilamma ran at once into the room she found the room in a horrible state as if a diabolic was badly hunted and killed. The room looked like a kitchen of ghosts and diabolic. A few movements later the limbs disappeared and the bits and pieces of the wheel reappeared. Kokilamma cried out until Yasoda, Rohini and other ladies gathered. She described in detail that she saw bits and pieces of the body of a diabolic spread all over. But no one believed. In the meanwhile Satagopa came with the Garga. He entered

with sanctifying ritualistic materials and witnessed the place all over and said, “the arrival and the death of the demon has happened even before we arrived. This diabolic is known as Sakatasura. Mundakausika the disciple of Chandakausika created him to protect Kamsa. They least realised that this is the seat of Vasista and that the magic of Viswamitra does not work here. Why should we waste the sanctifying material that we brought along? In any case day after tomorrow naming ceremony is scheduled. Let us perform the sanctifying ritual today itself.”

With a pleasant countenance Garga invoked sanctifying hymns and did a Vedic ritual to construct a protective shield of all the Devas around the child. While doing so he affirmed, “May the child’s eyes be protected by Sun and Moon. Nostrils of the nose be protected by Ashwins (the cosmic twin gods), ears by Jupiter (the celestial guru), mouth by the lord of Fire (Agnihotra), hands by Indra (the king of celestials), the feet by the air and the heart by the Lord Vishnu.”

Concluding the invocation Garga kept on the ear of the child a holy basil leaf. Remembering the order of the Devas that were invoked by Garga, Kokilamma transformed the Vedic invocation into a lullaby. Every day they sang the lullaby for the child.

It was the dawn of the tenth ascending moon phase of Virgo. Nandagopa's main entrance and other entrances in the house were decorated with festoon of mango leaves (toranamulu). The pials and floor of the house were freshly smeared with cow dung. The floors were decorated with classical and traditional patterns drawn with rice flour and coloured powder. The street before the house was extending from East to West in a straight line. It divides the village into two parts. The main part of the village added to the splendour of the village. On the east there was a temple of Katyayani. In the sanctum sanctorum was the image (idol) of Sailaputri holding an oblong water flask (Kamandalu), a rosary and a trident in her hands; with the fourth arm she was holding a child. Traditionally the image was considered as a virgin/maiden. It was also worshiped as the Virgin Mother with the Son of God, Kumara. Ever since the arrival of the child in the house of Nandagopa, they were relating Yasoda to the Divine Mother and her child to the Kumara. Especially the ladies of the village promoted the idea in the village. Right ahead of the temple across the street at the western end there was a lake. From the nose of the Mother in the temple, to

the lake it was an exact perpendicular line. From the temple the lake can be seen. From the lake the temple and the image in the temple can be seen. On either side of the street the houses of the village heads were built. They were all fairly big majestic houses roofed with rice crop reeds. The house of Nandagopa was north faced. The main street of the village from the temple to the lake on which Nandagopa's house was situated was called Surya Chandra Veedhi/Surya Soma Veedhi (Sun & Moon Street). The street from temple up to Nandagopa's house was called Sun Street, Surya Veedhi; from Nandagopa's house up to the lake was called the Moon street, Chandra/Sooma Veedi.

The village families had a night-out, building a porch with leaves up to the lake from the temple to provide shade and shelter. They even decorated the porch with garlands of flowers and festoons of mango leaves. The porch was ready by the sunrise. The villagers were enthusiastic. Plantain trees were tied to the poles supporting the porch. On the street before the portal of Nanda's house a stage was built for fire ritual with clay and smeared with cow dung. By the morning the whole village gathered on the street on either side of the stage for fire ritual to attend to a scheduled ceremony. All the villagers took bath very early in the dawn hours. The males were dressed in white; the females were dressed in colourful sarees, silk & cotton. They all sat in rows

on the street to witness the ritual. Children were busily running in the path formed as a dividing line between males and females. Even the days old calves were also running and jumping in the dividing path.

Maharshi Garga arrived with his group of disciples along with the auspicious material relating to ritual namely, turmeric powder, saffron powder, beetle leaves & nuts, plates of rice, fruits, flowers, sacred grass and sticks of fuel. At the instruction of Garga, Nandagopa and Yasoda and Rohini along with the two children were seated on the wooden stools. Garga invoked the World Mother, Sailaputri with the hymns of Aiendri. A picture of Sailaputri as Aiendri was also kept at the place of the ceremony. Sailaputri was picturised as Aiendri with rainbow in one hand, lightening in the second, cloud in the third and thunderbolt in the fourth hand. In tune with the Vedic tradition, Garga conducted the naming ceremony with sticks of Mentaptera arjuna tree (Maddi). Even for the worship he used the sprouts and flower of Mentaptera Arjuna. The group witnessed the special usage of Mantaptera with enthusiasm. Ceremonial music from the traditional musical instruments followed the ritual indicating that the auspicious time for naming was approaching. The entire community observed in rapt attention with inquisitiveness the names that Garga would bestow on the two children. Garga wrote in a plate of rice with a

golden ring, the name that he bestowed on the child of Rohini declaring aloud, “Balarama.” Having thus declared he blessed the child. Similarly, he declared the name of the child in the lap of Yasoda, “Krishna.” From mouth to ear the name of Krishna spread all over the east-west porch. Since the child named Krishna was slightly bluish black, the elders felt that the name was in tune with the complexion. After the naming ceremony the Brahmins invoked hymns of blessings. The ceremony was concluded with a camphor offering (harati). On conclusion of the ceremony Garga spoke thus in commanding voice.

“The worship to the Mother as Aiendri, the fire ritual with *Mentaptera arjuna* sticks of fuel and worship of the mother with *Mentaptera arjuna* flowers and sprouts of tender leaves may have appeared strange to you all. Indra, the Lord of Rains is an aspect of the Mother Aiendri. He represents the clouds; he represents the rains; the impregnating rays of the Sun. He is also the electrical phenomenon. He represents the winds. Indra is the Lord that presides over the crop and the cattle. It is him whom we worship at the hill of Govardhana during the bloom season as Rudra. The power of Indra is Aiendri. She is worshipped as Sachi and also as consort of Indra. Indra is worshipped as the Lord and Aiendri as his consort. The Aiendri hymns are meant to invoke the power of the rain god

Indra. The Mentaptera flowers and tender leaves and even sticks of that tree are considered very dear to the mother Aiendri. For this reason the worship and the fire ritual was done with the related material.”

“During this morning the lady Kunthi delivered at the mountain Satsrunga (in Himalayas) a male child. He is a child that is born with the power of Indra. The Himalayan seers that were present at Satsrunga worshipped the Lord of mount Kailash, Shiva with the flowers of Mentaptera Arjuna. The child was even named as Arjuna by the Himalayan seers. The seers declared that the child would be with extraordinary abilities and innumerable Divine qualities.”

“In the south on the sea side at Kanya Kumari the greatest of the seers, Agastya is also worshipping the mother Aiendri with an elaborate ritual. Satsrunga in the north, Vraj Gokul in the centre and Kanya Kumari in the south would form the three centres of the power. The seers have proposed it to be so. Today the tenth ascending moon phase of Virgo is a very auspicious day. The naming ceremony for the three children makes it much more auspicious. These three children are but the three forms of the Lord that would establish the Law for the ensuing cycle of time.”

On the full moon of Cancer, Krishna Dwaipayana assumed the office of the Teacher of the Vedic Knowledge. He was titled, 'Veda Vyasa'. He seated on a high stage in a lotus posture at the entrance of a cave. He was surrounded by a group of Brahma Vaadins. During the midnight hours of full moon lady Satyavati appeared in a light form as an embodiment of Vedic knowledge. The group of Brahma Vaadins and Veda Vyasa in samadhi state realised her as the perceptible word of the Truth. Parasara, who disappeared into the cave, was experienced by them as the 'Word Beyond', 'Para' - verily as themselves. He remained 'Word as God', while Satyavati remained as the 'Word with God'. The former is beyond perception; the latter attained the state of perceptible Word. Veda Vyasa remained at the third state of the Word, as the perceived yet unexpressed one (Madhyama). He shined forth as the principle of Saraswathi, the Mother as Wisdom. The group of seers around him have taken to the fourth state of the Word, as expression, through the touch of Veda Vyasa. Thus the fourfold Word took to the seed form of fourfold Veda. The moon light shining in the valley below the cave formed into a lighted globe of

time and space. This lighted globe of time and space retained the seed form of Veda within its belly (to be expressed in space and in time according to the need).

Veda was conceived by Veda Vyasa in its fourfold division with four cardinal points of North and South poles and eastern dawn and western dusk.

Veda Vyasa imparted the pulsating and animating principle of the beings as Samaveda to the group. He formulated and spread through the group the song of pulsation (Samaveda) as the Science of Music, which exists beyond in the plane of Gandharva. He appointed Maharshi Jaimini for its imparting and propagation to the posterity. He initiated Jaimini into Samaveda by which Jaimini could experience the song of pulsation as the music of the flute that expressed, permeated and filled the mountain ranges and the forests with its bliss. Jaimini also experienced the days and nights of the year as the white and black cows (that are symbolic of inhalation and exhalation) that are relentlessly moving to find the unknown One.

Rig Veda was revealed to Veda Vyasa as the sound of breath ultimately expressed through throat. Its details were sought to be propagated through Maharshi Pyla. Maharshi Pyla in contemplation realised the sound in its two parts as ahata and anahata, the expressed and unexpressed. He further realised that in Time they constitute as the day and night. The day part of

the Word was titled, 'Indrapramitha'; the night part of the Word was title, 'Bashkala'. He further saw in contemplation, the day and night sounds as the black and white cowherd boys moving among the black and white cows. Maharshi Pyla traced the path of sound and its utterance through Pranava and visualised the whole part of utterance as Rig Veda.

The days of the rainy season formed into lakes and ponds through the down pour of the rain. On the banks of the lakes and ponds the two boys were roaming with their associates. They were jumping and dancing in tune with the frog calls. The black boy (the imperceptible being) keenly observing the rhythm of the frog calls accordingly tuned the related notes into musical notes. From these musical notes a volume of Veda was conceived with metrical songs of the eternal planes. Through time this volume is renowned as Mandukya.

The thirty time units of the full moon night were divided into four equal parts by the black boy into four different tunes that he played on the flute. The four different movements of music were conceived into four volumes called Bodhi, Adhimadhava, Yajna Valkya & Parasara by Maharshi Pyla.

Musing with the Mandukya tunes Rishi Sakapurna and Rishi Vedamitra envisioned time form of Veda in a twofold way. Sakapurna divided the day and night

into 3 equal parts, he sub-divided each part again into 3. He constituted a metre of 3X3 and each of the three was again divided into 8 equal parts and conceived a metre of 24 notes. Compilations made with the metre of 24 were named by him as Kruthis. For the 3 fold divisions he conceived three different movements. He called them Vaitaalika, Crouncha and Balaaka. From the tunes of Vaitaalika music he conceived preludes in music without time measures. From that volume which is called Crouncha, the musical tones were like the screaming of the red deer. From that of Balaaka the arrangement of metres of music was in consonance with the groups of flying cranes.

Vedamitra divided the duration of day and night into 5 parts. He visioned the Rig Veda in its fivefold division. He initiated 5 different disciples Mudgala, Gomukha, Vaatya, Saaliya and Sara into each of the divisions. Through time these 5 volumes of Rig Veda were called Maha Samhitaas. These five in their order are: the volume of Worlds, of Light, of Knowledge, of Beings and of the Spirit. The knowledge of Brahman was thus synthesised into these five volumes by Vedamitra. For these volumes Kaalayani, Khathajava and Gargya became the imparting teachers.

The goodwill in action advisable for the beings was realised as Yajur Veda and this Veda was imparted by Veda Vyasa to Vysampayana. He conceived a plan of

action for the beings in the form of a daily routine so that the beings are attuned to the day and night as per the Plan. He divided the day and night into 27 parts. He prepared the volume of Yajur Veda as a volume of prose and poetry of constellations. He transmitted the details of astronomy and astrology to the World of seers with the 27 divisions of time and gave out a plan of work to live in-tune with time. He conceived a child form with the 27 constellations commencing from Kritthika and concluding with Bharani. The child is set to have emerged from the cave of eternity. He playfully engages in annual rotation with the 27 constellations that are his friends. This knowledge was fully conceived again by Yajna Valkya and was expressed once again through him as the Wisdom of Yajna Valkya. The other seers in the group of Brahma Vaadins contemplated upon the wisdom. Around the dawn hours during their contemplation they heard the screams of Lapwings (tittiri birds). Tuning to the musical screams of the Lapwings the black boy played his flute in yet another tone of music. It created an ambience of dissolution. The divisions of times expressed in metrical form as the life span were dissolving into the sound of music. These volumes conceived in the tune of Lapwings constituted the prose poetry form of Mantras. It constituted a volume by itself. The measures of time in the form of Samaveda was imparted by Vyasa to Jaimini

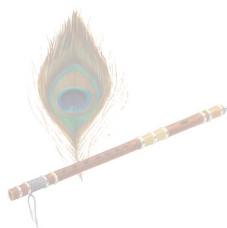
following the path of breath, of pulsation, of prana, and of pranava. Jaimini contemplated on the science of regulation of Prana. Jaimini visualised 500 units of time in each of his inhalation and exhalation and conceived 200 sets of musical metres. He conceived in inhalation the 500 units of time as the musical tones for upward movement and in exhalation 500 musical units of movements to the east. One respiration consisting of inhalation and exhalation was conceived as a swan and he released these swans of metrical music into the space around. He again drew in air and visualised them as 24 volumes. He again drew in 12 respirations in which he saw 12 descending moon phases and 12 ascending moon phases in black and white as 12 new moons and 12 full moons. From this he realised and released the science of soli-lunar light. He titled it, 'Jyothishtoma'. For the 12 groups of ascending moon phases he gave the name, 'Sukla Yajus'. For the 12 groups of descending moon phases he gave the name, 'Krishna Yajus'.

In these experiments relating to sound and breath conducted in verity by seers the respirations were called, 'Saamas' and the utterances were called, 'Riks'. From the respirations of Saamas the utterances of Riks expressed in seven scales in seven metres. Again from the Riks when Saamas were created the seven tones of music took place in three scales. The seven tones of music constituted the seven spheres around the Vedic

Purusha. When the seven tones were uttered in 3 scales, 21 tones resulted. These 21 tones are considered as the sticks of fuel to measure the time span of the Purusha. From the Riks and Saamas the daily routine of the seers emerged.

By the dawn of that full moon night the entire movement of the Cosmic Person as an Year God was perceived as the Wisdom of Brahma. It was an integral wisdom that emerged as volume of impersonal comprehension. No person as such could have a claim over it as an author. Thus the Vedas came to be known as impersonal Wisdom of the Cosmic Person. Thus Veda Vyasa and the group of Brahma Vaadins reinstated Vedas for posterity. The groups of ascending moon phases were seen as dames and amidst them the black boy assumed the corresponding group of descending moon phases. The ascending and descending moon phases thus formed into a circular movement that culminated into the dancing of the visible and invisible in a rhythm according to a tune. This dance came to be known as Rasa dance and the wisdom of the dance came to be known as Tandava. This naming was done by Jaimini. The whole dance of light and darkness is the result of the music that emerged from the flute of the unseen (black boy). As the music comes from the flute the unmanifest, manifests as the play ground(creation). This whole play was visualised by Vyasa along with his

group of seers in their Samadhi state. In that play the Creator, the King Celestial, the Seven Seers, the Manus, the Kumaras appear, work and disappear. This vision of the play relating to the whole creation was experienced in its completeness for 38 days from the full moon of Cancer to the eighth descending moon phase of Leo. When the child was born as the eighth progeny to Devaki, the unseen black one is realised to have been born playfully to participate in the Creational play. This understanding was recorded in the explanation to the volume of Vishnu Purana written by Parasara. Veda Vyasa initiated Soota to describe the advent of the boy and his work in the world, to the world at large.



With the arrival of the month of Libra the rainy clouds thinned down. Pleasant winds set in. There were drizzles here and there. The village community of Vraj, specially the ladies were engaged with the pleasant and childly gestures of the baby boy. The play pranks of the child were frequently recollected. Whenever they met at the lake either for community bath or for collection of water the common topic was the tender attractive gestures of the boy. During the dawn hours as the tender clouds were descending into western horizon and the infant Sun rises, they were only experiencing the tender smiles of the boy through the tender rays of the rising Sun. When they saw drizzle happening at the lake, they were recollecting bathing of the boy. When they witnessed the rain drops on the petals of flowers, the shining eyes of the child were recollected. The flower bushes drenched in rain drops recollected to them the just bathed child whom Yasoda was about to towel.

While the ladies were engaged in their daily routine their minds were engaged at the portal of Yasoda. They used to quickly finish their household routine and gather at Yasoda's house. Their men at home were

served food earlier than normal. As per the custom in the month of Libra right from the 2nd ascending moon phase the ladies of the community were occupied with the worship of the Mother Katyayani during the twilight hours of the evenings. They were preparing garlands of different variety on every different day, decorating the Mother and worshipping Her. Whenever they looked at the smiling countenance of the deity they were only recollecting the smiling face of the child. They experienced a commonality between the eyes and the smiles of the deity and the infant Krishna. The nine day evening worship of the Mother was thus very joyful and engaging.

On the night of the 9th ascending moon phase of Libra, Kamsa performed in Mathura a ritual of fire. As a consequence a whirlwind emerged from the crematorium in the valley nearby. The flying birds were forcibly drawn into and were put to death by the fierce whirl of the wind. The wind came up to Kamsa from the valley. On the top of the whirl a diabolic head appeared. Kamsa addressed the diabolic “Trunaavarta! It is unknown if Devaki delivered through her eighth pregnancy a baby boy. I was shown a baby girl instead. It turned out to be a powerful form. It uttered-forth that the one who would kill me was born and was growing elsewhere. It has become a riddle to me. I am unable to comprehend if that child was born elsewhere

or born to Devaki and is growing elsewhere in a hideout. I deployed Puutana and Sakataasura, and do not have either news or even a trace of what happened to them. I do not know if they have accomplished their mission or not. I order you to finish the job. Kill him; come back and report to me.” Trunaavarta replied with a fenzy smile. “We are available to you for use only for once. I would accomplish the mission and proceed on my way.” Saying so Trunaavarta vanished into the veils of the wind.

On the evening of the 10th ascending moon phase of Libra, Mother Katyayani at the village temple in Vraj was decorated at her best as the Avatar of Tripura Sundari. Along with the ladies Yasoda also went into the temple with baby Krishna (Bala Krishna). She entered the temple with great enthusiasm to look at the Mother who as fully decorated. A crescent moon was decorated at the forehead. In her hands the bow, the arrows and a noose were set. Along with Yasoda, Bala Krishna also looked at the Mother fully opening his eyes. He joyfully clapped his little hands and moved the little legs. Suddenly he turned his laughter into a loud cry. Since the child was crying Yasoda came out of the temple into the temple compound. Ladies gathered around and were trying to pacify the child. The child started growing heavy. Unable to hold the child in arms Yasoda sat on a platform near the temple mast holding

the baby in her lap. The mother and the group tried to cajole him. The boy grew further in weight pressing Yasoda's lap. "The child is growing in weight unusually; someone may hold him", saying so she placed the child on the platform. The other ladies tried to pick him up but they could not.

In the dusty twilight hours of the evening it was windy, slowly the dusty winds turned into whirlwinds. The whirlwinds gathering the straw from the fields formed into a whirling huge form of dust and straw. The giant form reaching the temple compound lifted the child from the platform up to and beyond the height of the temple mast. The child was circled and spinned and was taken to further height in a spiral movement. The ladies were aghast and started crying loud. They could not see the child anymore due to the dense dust. Some of them fainted; some of them jumped in vain to catch up to the child while the child was swiftly lifted up. Due to the dust the child became invisible. A few moments after the dusty straw-filled whirlwind diabolic form started stupering. From a great height there was a downpour of blood. Little later pieces of muscles fell on to the ground. Few moments later two huge fangs fell followed by two huge fierce eye balls. Finally the pieces of the head of the diabolic also fell. The dying diabolic fell to the ground howling in pain. The sound of howling spread in all directions. The birds that returned to the

trees in the evening flew away at once from the trees in to the sky. The dogs gathered into groups barking and running hither and thither. Nandagopa and his clan engaged in the fields, listening to the strange sounds emerging from the temple compound ran at once towards the temple with their staffs in hand. They saw in the temple compound the huge body of the diabolic measuring the height of the temple mast fallen on the ground. On the belly of the diabolic Bala Krishna was resting. Nandagopa and his associates ran up to the child and picked him up at once. The dead body of the diabolic stiffened. It took a sudden jerk and disappeared. All the limbs that fell before along with blood also disappeared. There was no trace whatsoever of the body of the diabolic. The whirlwind also disappeared. The dust and the straw settled. The ambience was restored to its original state of peace. Stunned of the event, people in the temple compound regained their senses. The child was also restored to the Mother. With tears rolling down her cheeks Yasoda received Bala Krishna, kissed the child and cajoled him.

Garga the teacher arrived. He observed the place and informed Nandagopa thus, "Dear friend, the one that visited is a diabolic by the name Trunaavarta. He was deployed by Kamsa to kill the child, Krishna. But the diabolic could not bear the weight of the child and was vanquished."

Nandagopa : “Does Kamsa know that this child, Krishna is here?”

Garga : “He does not know. Only the diabolic knew. Now that he is dead we will not have fear of Kamsa.”

Nandagopa : “What is the guarantee that Kamsa does not depute another demon? How would it be if we migrate to another place?”

Garga : “It doesn’t help. To any place the diabolics and demons can reach by their perception. Whoever comes and wherever we are, there is no need to fear about this child. Be assured of this.”

All ladies accompanied Yasoda and the child up to their house and returned home conversing in varied ways the event that happened at the temple. As the night approached they tightly bolted their doors and slept tightly holding their children to them due to the impact of the event. During sleep some of them babbled, “Whirlwind! Whirlwind!!” and some children babbled aloud, “Goblin! Goblin!!”

Next day morning Garga picked up the flowers from the temple of the Mother. Doing certain incantations he sprinkled water with the flowers at the threshold of every house in the village.

To the east of Govardhana Giri (Govardhana Hillock) there was the village of Vraj Kunj. On the hill slope towards the village there were dense grown trees of Alexandrian Laurel (Ponna) and Nauclea Cadamba (Kadami). The young girls of the village grow variety of Jasmine creepers on these trees arranging strings to the trees of the hill slope. The hill slope looks like a fragrant flowery slope, which was a speciality in the area. Due to the special growth of flowers the village gained the name Kunj, and therefore it was a Vraj Kunj. There was a serpentine path from north to south in the village. Flower plants were grown on either side of the path, before the compounds of the houses. Within every compound of every house in front of the houses there was orderly growth of four specific trees namely Mango, Kadamba, Alexandrian Laurel and Champaka (Gold flower). Flower plants were also grown in the backyard of the house. The whole village on the backdrop of the hill slope looked distinctly beautiful. The village was a treat to the eye for the visitors and passersby.

The showers at the fag end of the rainy seasons and beginning of the bloom season caused the necessary

cleansing of dust emerging from the movement of the cattle, carts and chariots. The rainy drops on the tree leaves and flower petals were shining forth during the dawn hour like the diamond ear studs and nose studs. The crystal like drops on the leaves and the flowers were reflecting the rays of the dawn in rainbow colours. Peacocks were found here and there running up to the porches during the morning hours. They were joyfully looking around from the flowery porches during the morning light. The swift movement of their necks were also reflecting rainbow colours. During the morning hours of the bloom season the village Vraj Kunj, looked like a peaceful heavenly hermitage. Within the village there was a house with walls painted with stripes of terracotta and lime. In the front of the house on the either side of the threshold there were platforms facilitating seating. In the house was found a virgin of sixteen seasons seated on a wooden bench. She was typically dressed in the traditional village fashion with hair dressed with long plaits, decorated with bunches of flowers. She wore a colourful jacket and silk skirt covering the body from the neck to feet. Around the skirt and jacket she wore a half sari of peacock colours, which was shining and reflecting the morning rays. She was preparing a garland of Jasmine. The peacock sitting on the porch above was observing the young lady. The lady too was observing the peacock. The

gaiety and swift looks of the peacock brought smiles on her countenance. When she smiled a dimple was appearing on the cheek. Her nose was delicately carved like a Champaka flower (Sampenga, Gold flower). The long plait of her black hair was falling to the front along-side the left shoulder like a black cobra. She was the beauty of the village that carried the stature of a princess.

Satagopa entered the house; looked at his daughter and smiled. As he smiled the lower part of the chin looked like a ripened goose berry in the dawn hours.

Satagopa : “Today is the eighth ascending moon phase of Virgo. Till the evening, moon remains in the constellation Jeshta. Sixteen seasons ago you arrived into our house. Hence we celebrate this auspicious day as your birthday. We rejoice your auspicious arrival as our birth and unfoldment of consciousness.”

Saying thus Satagopa handed over a pair of new clothing and a basket full of fruits to his daughter. Radha received the gifts, laid them aside, stood up and offered salutations to the feet of her father by gently touching his feet. From within the house Madhavi the lady of Satagopa appeared with a gentle smile and said, “Aha! Have you appeared now? I was awaiting anxiously your arrival. I was imagining that for sure you must have spent last night in the house of Nandagopa. How is Yasoda? She must be busy all the time with her child.

By the way, how is the cheerful child?"

Satagopa : "How is he? You ask! It's needless to answer. The cheerful child is growing in the hands of the ladies enagaging them in cheer.

Madhavi : "Did I not say this in the very next morning of this birth, that he would be eternally surrounded by ladies."

Radha : "I took him into my arms immediately on his first bath on that day. What a wonder it was. He already opened his eyes and looked deep into my eyes. I felt the whole cosmos with its thousand suns and planets along with innumerable constellations revolving. I did say that he is the master stealer of hearts."

Madhavi : "That apart he surely stole Radha's heart. This is very visible. From that moment to this, innocent daughter of mine, there is no other thought than the wonder boy."

Satagopa : "Leave her aside. How about you? Ever since you saw the child you do not seem to be bothering about me. I knew all this even before. Ever since my daughter Radha took the child into her arms and kissed him I saw the smile of Mother Sailaputri imprinted on Radha's countenance. I experienced the smile of the Mother when I saw her along with her lion in Himalayas. Today we celebrate the birthday of Radha since she came to us today. Following the

agricultural revolution of Vasudeva my elder brother Vrishabhanu built the village of Dhaanya Vraj. When he tilled the land for the first time himself, he found Radha in the earth. The day he found her was the also the 8th ascending moon phase of Virgo. A year after, on the same day we pleaded my brother and received her as a gift. As far as we know verily this is the birthday of Radha.”

Listening to these words Madhavi at once returned to the kitchen as if she forgot an important event. She returned in a couple of minutes with two cups of payasam (a preparation of hot milk, sugar, cardamom and pepper seeds). She gave one each to Radha and Satagopa.

Radha : “Mother, today we shall go to Vraj Gokul.”

Madhavi : “Yes, yes! You don’t have to say this. I knew it when you were preparing the garland of jasmynes. I knew that it is meant for Yasoda.”

Radha : Don’t you worry, half will be yours.

Satagopa : “Would it not be around the neck of the child?”

Madhavi : “You don’t know a thing. To a month old boy the touch of flowers is prohibited.”

Satagopa : “Oho! Can we feed him fruits? By the way ever since this child arrived. There have been frequent visits of Devils and Demons to Nandagopa’s house. Kamsa is deploying one demon or the other

through mantric incantations. I am told that he has a mantric guru by name Mundakausika. He is a disciple of Chandakausika. Chandakausika has been guru to king Jarasandha and even to his father Brihadratha. What a clan of gurus and disciples. They are engaged with diabolics, devils and demons. I am pondering if I should take both of you to Nandagopa's house in Vraj Gokul amidst this crisis, demonic activity."

Madhavi : "If it is so you may wander. Perhaps those demons do not possess such wanderers like you."

Listening to the news and also the conversation of the parents, Radha's eyes turned red with anger. The two eyeballs looked like two fierce wheels of fire of Sudarshana. From out of the eyes for a moment a shining gaze travelled far and distant. Into those fully opened gazing eyes the morning rays of the sun reflected, she said, "Any number of devils, demons and diabolics may visit. They can't touch anyone in Vraj Gokul. They reach up to the child only to find their salvation and liberation."

In the meanwhile a huge uproar was heard from a distance. The men of the village were running with their staffs, spears and spikes. Satagopa at once ran in that direction collecting his spike from the corner of the threshold of his house.

Madhavi : "What else could it be? Perhaps Kamsa's soldiers must have come to loot the grains. In recent

times we are rid of Kesi's exploitations, but in the meanwhile Kamsa's rage began. I don't know why your father Satagopa, Nandagopa and the like respond to these attacks as a routine. They could as well go to the city of Mathura and squeeze the throat of Kamsa to gain peace once and for all. Would not that be a solution?"

Radha : "Until Bala Krishna would grow and kill Kamsa this mutiny continues."

By the time Satagopa ran up to the frontiers of the village the village scouts were fighting with the soldiers of Kamsa. They were beating the soldiers with the handles of spike and spears and the staffs. The village scouts had no intention to kill the soldiers and therefore were beating the soldiers black and blue. A group of the village scouts deployed the fighting rams on the soldiers. Some of the soldiers were killed due to the piercing attack of the rams. Some lost their limbs. All the soldiers were captured and were bound. When they were being beaten they were crying loud.

Satagopa addressed them thus: "You would not be let to return. If you wish you can stay with us, you can even bring your families and stay with us. If not, you would meet death. You may decide in a quarter of an hour and let us know." The group of soldiers preferred to stay alive with their families and therefore agreed to stay back in the village Vraj Kunj.

Another village head Girigupta addressed them thus: “We would now let you go. Even if some of you do not return with families it is okay. But if you come again to attack for a second time you shall lose your limbs forever and remain physically handicapped. If you come back with your kith and kin you would live happily with all limbs intact. You may decide for yourself if you would like the insatiable corrupt rule of Kamsa or the rule of people where you have plentiful food and natural wealth. We release you with belief in your goodness. If you wish you can carry food from us till you return with your families. This is in accordance with Nandagopa’s Law for the people.

The soldiers were released. They bowed down and said in one voice, “We prefer the rule of the people. Joining you straight away is not desirable since that would mean betrayal of Kamsa. We go back, resign from employment of Kamsa, come back with families and join you.”

Girigupta : “Kamsa might kill you if he knows that you are resigning from employment to join us. Be careful; be cautious; come back safe with families.”

In total agreement they bowed, affirmed and left.

The community of Dasas having left Kamsa's kingdom after meeting Subala, the king of Gandhara, returned to their native land in the west. With the cooperation of Subala they returned again to Gandhara to establish schools of learning reinforcing themselves with the means of teaching according to Yavana tradition. They met in the land of Yavana, three teachers who perfected themselves in Yavana wisdom. One of them propagates Yavana vidya (wisdom of yavana), second one took to the mission of dividing Yavana wisdom into branches. The third one learnt the science of magic. These three teachers were well versed in the sciences of medicine, of demonology, science of poisoning and de-poisoning. They were masters of Demonology that could have pacts with devils and demons. They made a pact with the community of Dasas. They availed the opportunity of Subala's encouragement of Yavana schools. Together with the Dasa community the three teachers setup at rapid speed new schools of learning in the northwest frontiers of India, namely, Gandhara. They even imported two teachers from the country of Romakas (ancient Rome). Those two teachers were well versed in science of lust and in promotion of the profession

of prostitution. The three Yavana teachers had a single agenda of expanding their Yavana tradition into Aryavarta. They utilised the sciences of the Romaka teachers with a view to debilitate the youth of Aryavarta by drawing them into lustful activity. Yavana teachers prepared a plan of action in association with Romaka teachers and utilised the Dasa community as a means to enter into Gandhara the northwest frontier of the land of Bharatha. The land of Bharatha was a naturally wealthy land. It was thinly populated and was richly habitable place. To retain it so, the seers of Bharatha adapted to many mysterious means. They divided the human span into four stations (Baalya-infancy, Kaumara-adulthood, Grihasta- household and Vaanaprastha-retired). They believed that sex as instinct is meant for propagation of progeny and that it has a Divine purpose with limited and regulated use. According to them in Nature's plan sex had only a limited but divine purpose. Sex for the sake of sex and not for progeny was beastly in their view. They also limited the activity of sex only to that station of human span namely Grihasta. Even in that they promoted such noble goals as monogamy. According to the seers a couple is ideal to do rituals, worships, contemplations and meditations. They explained that male, female association and companionship itself is blissful and only when progeny was needed the instinct

of sex be utilised. Even begetting progeny according to them was a holy ritual. Consequently, the habitants were living peacefully amidst plentiful nature.

Right from times of Manu Vaivasvatha moulding villages into ashramic ambience was initiated. The villages were made self-sufficient eliminating the need of centralisation of facilities such as food, health and education. There was no federal, central or regional dependency. Every village consisted of containable number of humans and animals. They had their teachers and healers. Villages were preferred habitations. In their scheme of village people were naturally educated into various professions through family tradition. The level of education was high and there was no need for literacy. They were able to experience the rivers, the mountains, and the forests with greater comprehension and the related freedom. Drinking the waters of the rivers and river streams, eating the fruits, nourishing themselves with the cow milk and crops and vegetables of the soil they could live in plentifulness fulfilling the fourfold life in tune with Nature. The need for saving was never felt. Money system was hardly in operation. The natural wealth was sufficient not only for humans for also for animals and birds.

By the aforesaid ways and means the land of Bharatha was a land where natural law prevailed. It was considered to be a blissful place to live. There was

no way to disturb the way of life that was propagated by the seers of the land. The people were strong not only with knowledge but also in the art of self defence. There was no way for other traditions to break through and for other nationals to inhabit unless the law was weakened through other means. The natives of the land did not allow promotion of any theologies which were contrary to the law of Nature that was enunciated by seers. Unless their law is broken they could not be weakened. Unless they were weakened there was no way for any foreign rule. In the kingdom of Gandhara, northwest frontier gave the way through enabling establishment of schools of learning relating to Yavana Vidya.

In the scheme of things of Yavana teachers, King Subala was the first pawn to be fully exploited. The youth of the land shall have to be captured for training in the Yavana schools. The trained youth shall have to be placed in high positions of teaching. Through them the wisdom of Yavana can be propagated fast. The natives of the land were like the sheep. They were good followers. If a few of them were duly trained and honoured others will fall in line. It would duly create a tradition. Once the activity takes to a form of tradition there would be many who join it without thought. Since the natives of the land are naturally faithful they follow the tradition like dogs. When a few are held

high and honoured others would also aspire for it. Their dog nature would lead them to follow and fight for the honours like dogs fight for a single bone. The Dasas will work for the weak minded inclined youth of the land and facilitate their entrance into the schools.

They also planned to utilise the prince of Gandhara, Sakuni through his weakness. Sakuni had insatiable urge for power and authority. Taking advantage of that Yavana teachers decided to attract the mountainous tribes of Northwest mountain ranges and northern Himalayan ranges. They also setup a training centre for Marshall arts into which the mountaineers were attracted and admitted. The Yavana strategy of wars was taught through the training centres along with the magic of Yavana. The mountaineers were taught wrestling, archery, fighting with swords, spikes, spears and staffs. They gathered people from the valleys of the mountains and drilled into their minds that they were the neglected section of the community and that they were not integrated into the general stream of life of the land. They have trained and positioned a head of a tribal community and appointed him as the leader of few squadrons of trained youth. His name was Hiranya Dhanus. Honoured by the Yavanas, Hiranya Dhanus went ahead with great enthusiasm to gather his fellow men into a sizable army. They were all given settlements and were well prepared mentally to fight against their

own countrymen if needed. Hiranya Dhanus was blessed with a son during those times of his transition. Who was named, Ekalavya. Ekalavya was one year old when Hiranya Dhanus became a leader of consequence in the mountain ranges of north – northwest.

The leaders of Dasa community found favours from Sakuni and obtained permission to fell trees and utilise wood from the forests of northwest. With the help of this timber houses were built and villages were formed for the jungle habitants. A wooden palace was built for Hiranya Dhanus. From the land of Yavana a diamantine throne was brought and placed in the wooden palace. Hiranya Dhanus was coroneted with the diamantine crown in pomp and publicity. Fully pumped up by the pomp and publicity and pampering, Hiranya Dhanus went at large to address the mountain communities as per the scheme of Yavanas. He was frequently addressing his communities at various places saying, “The rulers of this land suppressed us for centuries together, they never provided us basic facilities. They left us behind in progress and we have been treated as the backward classes. We have to get out of this heinous situation and establish our authority for ourselves. The Yavanas and the Dasas are the large hearted ones. They have been striving for our welfare. Human welfare is their moto. For our sake and our welfare they are even ready to sacrifice their lives. If we are today in a somewhat

respectable living conditions, it is only due to them. We have to repay our debt to them by working for them. We need to prove their sense of equanimity to the natives of land of Bharatha.

In recent past Garga conducted penance in Himalayas for the presence of Lord Shiva. In those days there was a Yavana wandering in Himalayas. He became a bosom friend of Garga. With the grace of Shiva Garga conceived a son of great strength. The Yavana who was close to Garga requested Garga to give his son on adoption to him. Garga agreed. He gave his son in adoption to Yavana. But he himself taught to his son though given in adoption, the Vedas, the Sedangas, the science of sound, the science of astronomy and the science of mathematics. He made his son an expert. He left him in Himalayas and came back to the main land of Bharath. The youthful son grew later with the Yavana and believed that he was the son of Yavana. The Yavana father named him, “Kalayavana”. He was invited from Himalayas by the learning centre in Gandhara and was migrated to the land of Yavana. Kalayavana learnt in the land of Yavana, the royal strategies and the war strategies. He developed strong and intimate association with the king of Gandhara, Subala and the prince Sakuni. He arranged international trade for Gandhara with his contacts in the West. Those who were trained in the army and showed special skills in

the northwest frontiers of Bharat were sent to the land of Yavana whom Kalayavana gathered into a regular personal army. They were all given the insignia of army and were provided with the wealth, residences and other facilities. He was ready to fight in alliance with the king of Gandhara in a War in the land of Bharat.

Kesi was imprisoned by Sakuni when he came up to them from Mathura with a proposal to import prostitutes from the land of Yavana. He was later at the instance of Yavanas released from the prison. He was well trained in the seat of learning of Yavanas in Gandhara and was sent to land of Yavana to be a personal guard and assistant to Kalayavana.

Brihaspathi, a friend of Sandeepani who joined as a student along with Sandeepani under Parasara was a pervert. He was frequently visiting the land of Yavanas. For his knowledge and for his pervert interpretations Yavanas were deeply pleased. They introduced him to the teachers of Yavanas. The Yavana teachers extended hospitality to him in tune with their plan. They later deputed him to be in the court of Kalayavana as an advisor. Kalayavana honoured him on par with his army general Nigalayavana. He trained Brihaspati further in Vedas, Vedangas, Puranas and Etymology and made him a master of wisdom but he remained a pervert. Kalayavana taught Brihaspati the ability to mesmerise the folks. He also taught a pervert version of

Veda so that he can present the pervert version of Veda and mesmerise people. Brihaspati suited Kalayavana's purposes and Kalayavana was suitable for Yavanas plan. Brihaspati also invented with his crooked nature an etymology which is different from the Vedic key of etymology. He dexterously mis-presented the science of etymology to show that many of the Sanskrit roots were in the language of Yavanas. He prepared scriptures stating that the Vedas were the result of the wisdom of Yavanas which Yavanas gave to Bharat, when the former occupied lands of Bharat in the preceding Yugas. He also stated in the scriptures that the habitants of south of Bharat below Vindhya were all tribals and when the Yavanas occupied the north of Bharat they gave their civilisation which is known as the Vedic Law. That the southern habitants of Bharat were originally the natives of entire Bharat and when the Yavanas occupied the North these natives were sent down under Vindhya. Kalayavana deputed Brihaspati to be a professor in the Yavanas seat of learning at Gandhara to teach and propagate his version of Vedas and of the civilisations that happened in Bharat. He was appointed as the chief of the Yavanas seat of learning in Gandhara with a new name, 'Rakthasarma'.

The seat of learning of Yavanas in Gandhara was officially established on the very same day Lord Krishna was born! It was the eighth descending moon phase of

Leo in the year 'Srimukha'. The main entrances to the university of Yavana wisdom were decorated with the nude figures of ladies made in wood. The main building of learning was also of wood and was four storied. It has many balconies and attractive curtains. The wooden building was shining in the sun light and was illumined during the night with lights. During the first year of the university a group of teachers were trained. The teachers were formed from the students that were well trained hailing from the regions of Sindh, Kashmir, Nepal and Gandhara. The first convocation was done at the end of the year on the 7th descending moon phase of Leo splendorously. Hundreds of youth attended the convocation from the land of Bharat. There were also few females amongst them. All the visiting youth were offered free boarding, lodging and education by Subala. 50 % of the expenditure was agreed to be borne by the Kingdom of Gandhara and 50 % by the Yavana teachers. The youth can join the university without any preconditions. To take good care of them in their hostels the Yavana prostitutes were appointed. Kesi was appointed as the warden to watch the hostel activity. Subala presided over the convocation as the chancellor. The scheme of education was described at length by Sakuni. Raktasarma read out some quotations from his pervert scriptures:

“The Vedic Civilisation was imported to the land

of Bharat from the land of Yavanas. The word Veda does not belong to Sanskrit. In fact, Sanskrit is not the national language of Bharat. In the Veda there are two terms, Aryans and Dasyas. Aryans means the respectful Yavanas. They conquered the native tribes of the land of Bharat. The vanquished native tribes are called Dasyas. Dasyas means slaves. Most of them today live south of the mountain range Vindhya. The wars between the southerners and the northerners was due to these racial differences. These wars were described in Vedas as the war between the Divine and Diabolic. The divine are white in complexion. The diabolic are dark in complexion.”

“It is said, the root for the term Veda is ‘Vid’ and that ‘Vid’ means knowledge. This is an artificial explanation. In the language of Dasyas, ‘Vid’ means to sprout. Since knowledge sprouts Dasyas used the word Veda. The root for Veda is in the native language of Dasyas which is not part of Sanskrit. Such revelations relating to knowledge, you need to learn. There are many more such revelations. You may join this university of learning, research the Vedic scriptures and ascertain the truth by yourself. Only for the sake of learning and experiencing pure knowledge this university is established. This is an opportunity thrown at large to all of you. The aim and the goal of the university is world welfare. These few sentences are but fragments

of the introduction that I have written to the glossary of Vedic terms. To the researchers this scripture is a Kalpavrikshamu (wish fulfilling divine tree).”



It was three hours before dawn. The colourless dark sky was like a dome with shining stars. The stars were shining as if, beyond the dome of darkness there is great Light. Slowly as time tended to be two hours before the dawn, slowly and gradually there was the emerging of the dark blue sky. From the top of the coconut tree tops around the lake of Nandagopa's village a King Crow flew straight to the temple cawing aloud. Cawing of the crow awakened the birds in the bushes of Champaka tree in the temple. All the birds arose from the bushes making the related sounds. The screams of the birds pierced the silence of the dawn as sundry and varied music. Immediately the temple music announcing the dawn also commenced. A huge cotton wick soaked in cow ghee and smeared with camphor mixed with frankincense, was lit and lifted up to the top of the temple mast. The sound, the light and the fragrance were thus spread throughout the village to awaken the village in a very auspicious way announcing the good morning. The men, the women and the children woke up, went to the lake took bath, put on the fresh clothing and walked as a group from the lake to the temple in slow motion singing devotional songs. Slowly

the village gathered and moved towards the temple. Some males came up to the temple holding milk cans, pumpkins and bananas. Yasoda and Rohini also moved towards the temple holding Bala Krishna and Balarama in their arms. Abhishekam was performed to Mother Katyayani which was witnessed by all. Bala Krishna was attractively dressed and decorated. There was a silk band of cloth around his waist holding the upper and lower garments and eyes were decorated with eyetex, brow-mark was set, beauty-spot was made on the cheek. A delicately made gold chain was set around the neck up to the chest to which a golden pendent of tiger claw was hanging. The four fingers of either hands were decorated with soft rings which were connected by delicate chains to a bracelet. Satagopa, Madhavi and Radha arrived from Vraj Kunj. When Radha tried to hold Bala Krishna, he jumped out of her hands and stood on the floor. He held Radha's hand and led her smilingly towards the sanctum sanctorum of the Mother Katyayani. In the light of the lamps his smile shined forth. Radha decorated Bala Krishna with the cotton cloth head gear that she specially prepared for him. The head gear was decorated with a feather of Peacock. When the dawn was happening and the temple was slowly getting visible from invisibility, when darkness was yielding to light the Mother of the temple was beautifully decorated with flower garlands.

The worship was done with fragrant worship material and hymns sung in melodious voices. The lamps were shining like the buds of jasmine in the sanctorum. The elders of the village along with Nandagopa and Satagopa dressed in gait with silk garments and silk head gears served hot preparation of milk (payasam) in the cups made of leaves to the group that attended the worship. It was the first birth anniversary of Krishna. The whole village was in the temple. In the temple compound there were Vedic recitations and offering to fire. The auspicious ladies of the village sang songs of invocation and blessings. As the ritual was concluded the entire village was given feast within the temple compound. Villagers were coming from surrounding villages. Food service continued almost up to the evening hours. During the evening hours Garga sang extracts from Puranas and commented upon them as under:

“The collections of Puranas are revelations of incarnating God. At minor and major cycles of time the Lord descends to establish the Law. He neutralises lawlessness. It comes down in many forms. In the beginning he incarnated as a great bore to uphold planets and physical plane existence. His descents are endless. He came down as a great fish to save the Vedas. He took the form of a turtle to form a base in an endless space to enable churning of the oceans by the Divine and Diabolic for emergence of Nectar.

It is this churning that enabled the Nectar to happen. The splashed drops of nectar resulted in innumerable stars and solar systems. The Lord descended on our Earth to bring down that Nectar for the beings and establish the Nectar in the beings as their hearts. This he did as Dhanvantari. From the wheel of stars of constellations he came down in the effulgent forms of Prudhu and Dhruva to stabilise the planet and impart the knowledge of milking the minerals, the plants and other resources. As a representative of light he came down through the two luminaries namely, the Sun and Moon as solar and lunar dynasties. In the form of Manu he gave the Law to the humans and the related discipline to live in tune with Nature thereby live in harmony. To enable appropriate training of the humans, as Manu He established the system of marital life and families. Harmonious marital life and building of families with responsibility constitute the two schools of learning and training. As Manu He also established the laws for the rulers and the ruled. Through time when the rulers exploited the ruled, he hunts out the rulers and distributes the land to the seers. He did such work as Parasurama. He once again came as a king emperor to demonstrate the Law in its optimum sense. This he did in the form of Rama. As Rama he established the society, the Law relating to the reverence to elders, monogamy, punishment to evil

and protection of goodwill and seers and plenitude to people. He came down as tiller of the land and taught the ritual of cultivation treating the crops as the angels emerging from the land. He established the Law of intelligent utility of resources through worship and nourishment of the cattle through multiplication of resources for fair distribution to all.”

“Bala Krishna is such an Avatar of the Lord. Those who are born as his contemporaries are all blessed to participate in the sacrificial yagna. In that sense you are all blessed beings. Villages were established by Manu in the past to multiply natural wealth and enable their fair distribution. The ritual places were conceived as the places where there is equitable distribution of food and drink to all. In olden times the villagers were not hoarding the crops in their houses. They strived in the fields and the gardens. Whatever the Nature yielded to them was stored in a community store of the village. Whatever needed was utilised equitably for all. There was community worship and community sharing of food. Those common places of worship and food distribution were called the centres of Yagna. Slowly they transformed into Yagna Salas and further transformed into temples. After Rama’s time these centres were transformed into temples of Rama. From the central temple to facilitate distribution, extension counters were setup at the frontiers of villages, which

gradually took the form of protection centres and minor temples. All education was done in the temple itself. The teachers were not only imparting knowledge but were also attending to health issues. They were healers as well. To ward off any epidemics, crisis and calamities they were also working with mantras and tantras. To guide people and to time events they were also working with astrology. Such teachers were the heads of the village. They were called Purohits (priests). They were supposed to lead the community from the front, causing welfare to all.”

“The Lord himself in the form of Time fulfils Dharma through fulfilment of Karma. In the form of all these beings He is the ‘Lord of the World’ and ‘Teacher of the World’ as well, for he teaches how to work and fulfil oneself concurrently fulfilling Dharma, the Law. To impart His complete comprehension Krishnadwaipayana (Veda Vyasa) transmitted the Puranas to us through Suta. To mould life in tune with the teachings which would result in a life of total service we need to visualise Bala Krishna as the Lord and the ‘Teacher of the World’. To follow him is the ordained duty for all of us. Let us bring him up following him.”

Festivities and cultural programs caused joy to the participants. Dances were also performed, the flutes, the drums and other musical instruments were played in devotional ecstasy.

From a distance prostitute families observed the whole festivities. One among them went up to the village heads and respectfully stated, “We have prepared a playlet on Krishna with song and dance. We are awaiting to perform with our heart and soul. Since we are untouchables to you we would dance from a distance. Be kind to witness it.”

Nandagopa stood up and said, “Gentle ones! In training yourself to perform the playlet of ‘The World Teacher’ you have already adopted yourself into Aryan dharma. Repentances, retribute, yoga practices are not far more superior means than your readiness to perform Bala Krishna’s story in a playlet of dance and song. You can as well perform it on the village stage. You are no more untouchables to us. Please perform your skills; make us joyful.” The Dasa community of prostitutes felt grateful with heart and soul. They displayed their skill. The very stage preparation was unique. They created an ambience of excellence in presenting the stage itself. The curtains and the indirect lighting created a world different from the ordinary. A lady dancer entered making herself up as Devaki. The participants were stunned looking at her. She was almost no different from Devaki. Then there was entry of the role of Vasudeva. Satagopa looking at the actor playing the role of Vasudeva exclaimed in loud voice “Wow!” and looked at Nandagopa. The actor and Vasudeva looked

alike. The whole audience were spell bound. The play started with song and dance; events rolled by - Kamsa bringing Devaki and Vasudeva in chariot; the Voice of Silence; the imprisonment of Devaki and Vasudeva; the merciless killing of Kamsa of the six children were dexterously played. The audience were in tears. The news that Devaki conceived for the seventh time; conception by Rohini; Satagopa bringing Rohini to Nandagopa's house; birth of Balarama in Nandagopa's house were all played in high style. Nandagopa and his companions were stunned, for the truth behind the birth of Balarama was known only to select few and was not known at all to the public. They wondered how it could even reach the Yavana community. Satagopa gently came up to Nandagopa and whispered in low voice that Garga gave the script to the drama troop. The birth of Krishna; Vasudeva bringing the boy to Nandagopa's Vraj was also displayed to completely reveal the mystery of the birth of 'The World Teacher' as the eighth child. The much talked, discussed and anticipated eighth child's birth episode thus concluded.

Appendix

Puranas and Itihasas are the torch bearers of the ancient Indian knowledge and Divine Wisdom. These were written either from the dawn of the Vedic period or a little earlier. In different periods with the flourishing of knowledge these have been improved upon and rewritten. Since they have grown along with Vedas, complete Vedic knowledge is well expounded through these. Besides this, traditions followed by the Rishis, who could imbibe the Vedic wisdom, various events and incidents in their families along with their family lineages have been gathered through generations and preserved. From the times Kings have originated, the histories of their dynasties have also been collected and recorded in these. As these were continuously updated at all times, it is not possible for them to contain mistakes. The histories of races and civilizations which existed 10,000 years ago from today do not exist. Nations such as Egypt, India, Chaldea, Babylonia, kreet (Greece), Atlantis and their civilizations existed much prior to these. Among these the Indian culture till today has been flowing like a steady stream. The rest of them have perished in the middle and there took birth new races which were oblivious of the previous ones and started new civilizations. Hence, for those living to these nations

this ancient information will appear novel. When the English came to India and saw the Vedas and Puranas, it not only appeared novel but also appeared to be untrue and figments of imagination of the scholars. In a state of ignorance to have such an understanding is natural. When the English first read the Old Testament, which is one of the ancient most scriptures on human civilization and was born thousands of years BC, they understood it in the same light of ignorance. Even today there are some who believe that it is a Christian scripture. With this limited knowledge when the scripture was edited and translated, it has been recorded that the creation of this Earth happened 4004 years BC. This does not reconcile with the latest science or with Vedic scriptures of the ancient races. The count of years from the origin of creation as arrived by the numbers in the *Puranas*, the calculations of panchanga (astrological key) and by the Natural Philosophers is in agreement without much contention. (For further details refer to ‘Secret Doctrine’, chapter “How old is the Universe?”)

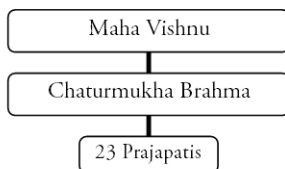
The Puranas contain the history of the human race in its entirety. Amongst the recordings which were done from time to time capturing the various advances in sciences, the consolidation which was made during Vyasa’s time was the last. This took place for over a period of 300 years starting from approximately 3500 years BC. Parasara and his son Vyasa have assembled the

Rishis (Seers), who ever embodiments of knowledge, in the forests of Naimisha and arranged groups of disciples for this task. As a result of this work the Epic Mahabharat and the 18 Puranas were born. The claims made by the historians that these works were written during the period of Gupta dynasty are baseless.

As far as Krishna's story is concerned the dynasties of Kuru and Yadu are the important ones. Both of these are branches which have originated from the Lunar dynasty. The family trees of those kings who are descendents of the Lunar dynasty have reached us with out contention as they find agreement in both Epics and Puranas.

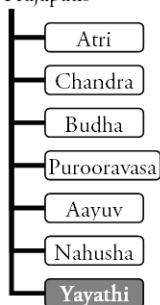
Those family trees are as given below:

Family Tree 1:

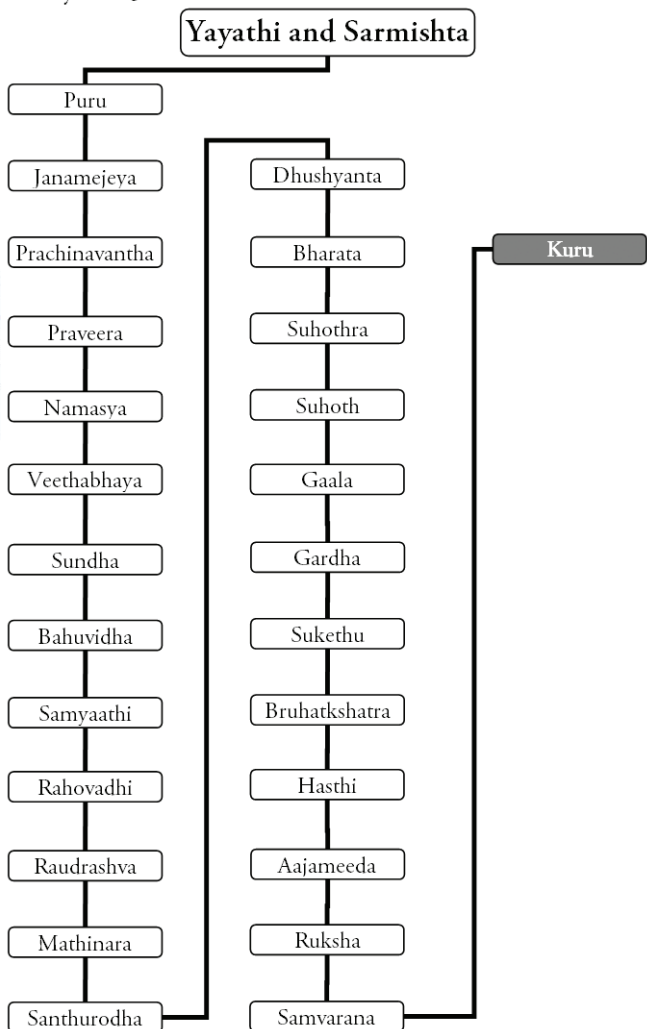


Family Tree 2:

Among Prajapatis



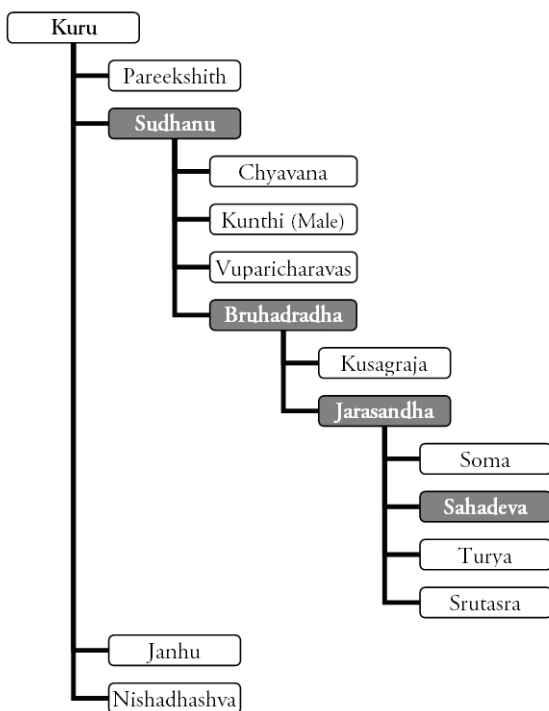
Family Tree 3:



Kuru Dynasty

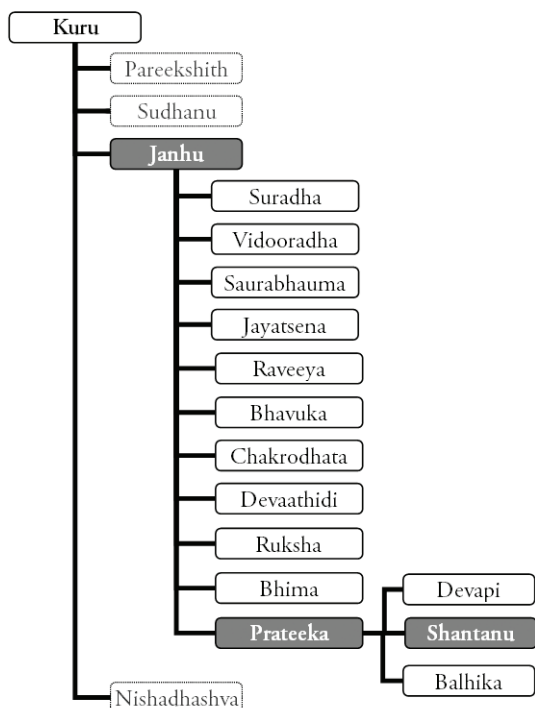
The descendents of Kuru formed the Kuru Dynasty.
Kuru had four sons:

Family Tree 4:



Among the four sons of Jarasandha, Sahadeva succeeded him as the King.

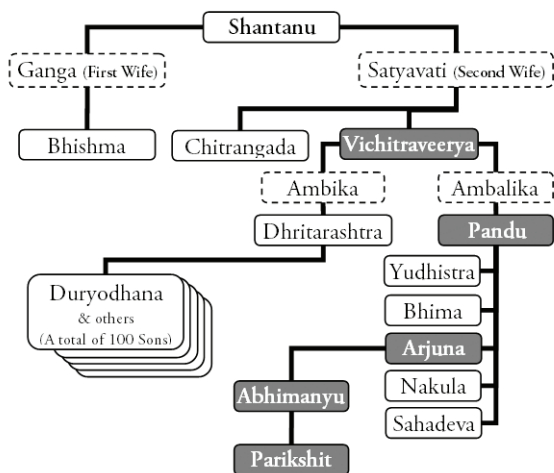
Family Tree 5:



Prateeka is referred as Prateepa in Mahabharat. Among his three sons, Shantanu is referred as Mahabhisha in one or two Puranas. But in Mahabharat, it is stated that Prateepa's son was Mahabhisha and that Mahabhisha's son is Shantanu. Ganga is Shantanu's first wife. Their eighth son is Bhishma, who is also known as Devavrata. Satyawati is Shantanu's second wife. While she was still unmarried,

Veda Vyasa was born to Parasara through her. Shantanu's sons through his second wife are Chitrangada and Vichitraveerya. They both died without descendents. Ambika and Ambalika were the wives of Vichitraveerya. They were the daughters of the King of Kasi. Their other sister is the mother of Jarasandha. Their brother, the son of the King of Kasi is Maitreya.

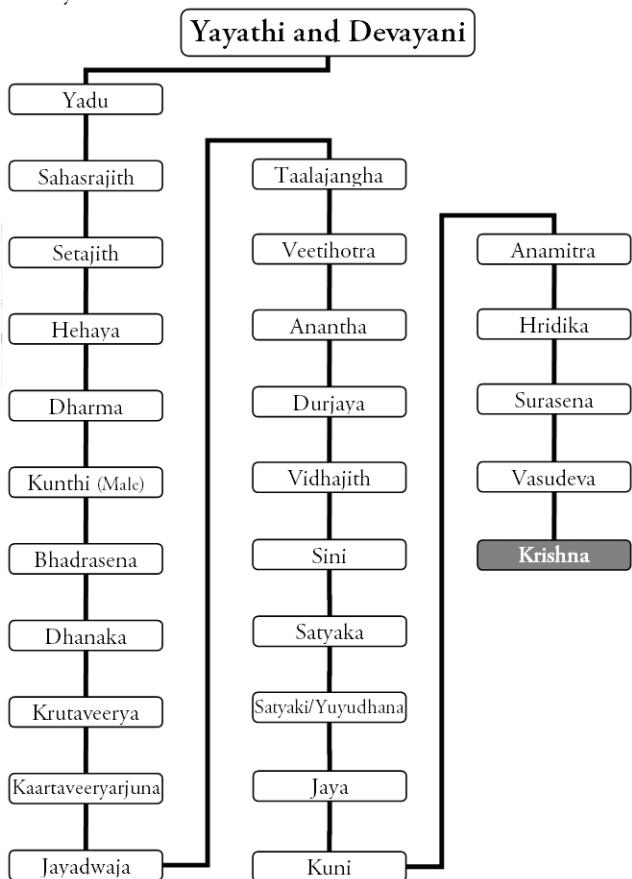
Dhritarashtra was born to Ambika, King Pandu was born to Ambalika and Vidura was born to their slave woman, through Veda Vyasa. These are known as Kauravas. Duryodhana and others, totalling 100 sons were born to Dhritarashtra. The five Pandavas were born to King Pandu. Among them Arjuna continued the family lineage. Abhimanyu is Arjuna's son, and his son is Parikshit.



Yadu Dynasty

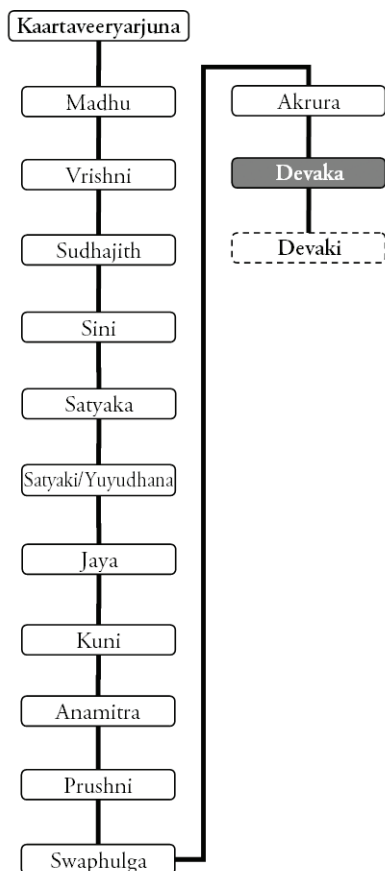
The descendents of Kuru formed the Kuru dynasty.
Kuru had four sons:

Family Tree 6:



Kaartaveeryajuna's fourth son is Madhu. His son is Vrishni. Through him the Vrishni dynasty evolved.

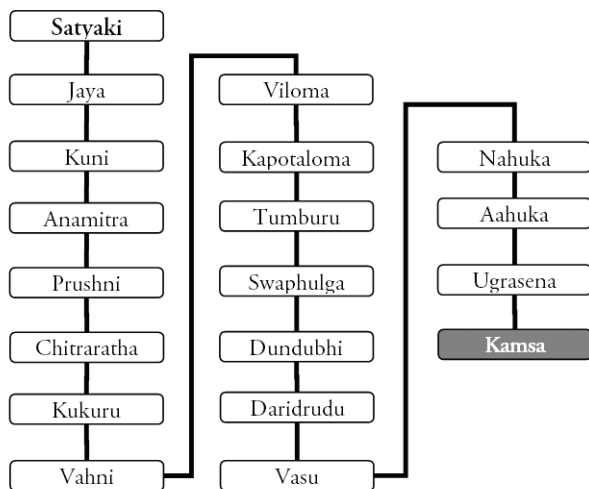
Family Tree 7:



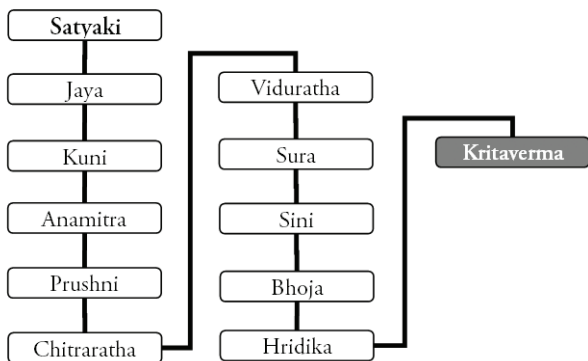
Devaki is the daughter of Devaka.

Kamsa's dynasty

Family Tree 8:

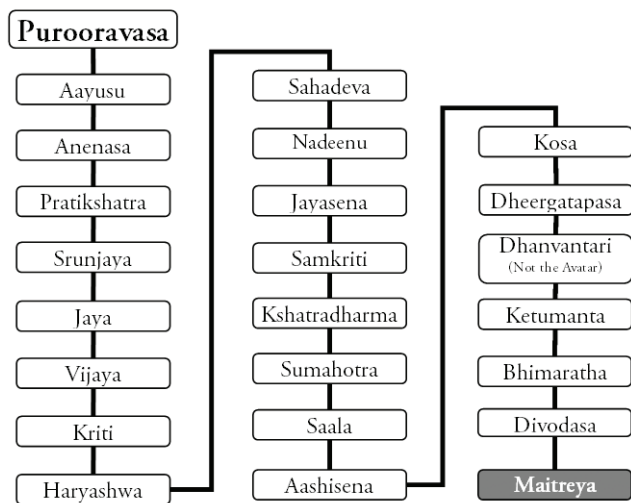


Family Tree 9:



Surasena who is also the son of Hridika is the brother of Kritaverma. Among his ten sons the last one is Vasudeva. Hence Kritaverma is Krishna's grandfather's younger brother. Prudha is Vasudeva's sister. Since she was given in adoption to Kuntibhoja, she came to be known as Kunti. She is the wife of King Pandu. Kuntibhoja is Surasena's sister's son.

Family Tree 10:



Ambika and Ambalika are Divodasa's daughters. Dhritarashtra is Ambika's son, Maitreya's nephew.

Subala, Sekuhki do not belong to either of Solar or Lunar dynasties. There is no mention of their family trees. From the name Sekhuni, it can be inferred that

he would have belonged to the race by the name 'Seka', who lived in the West. Foreigners from the west settled in the lands of Gandhara (Kandahar) and Kamboj in north-western frontiers. Today's Kabul, Kandahar and Afghanistan are the erstwhile Gandhar and Kamboj. The inhabitants of the West who were enemies of India and its culture, from thousands of years have been settling in these regions. During the same period of the era of Christ, the western regions of India, mainly Gujarat and Maharashtra were conquered and ruled by those belonging to a western race by the name Seka. They defeated Satavanahas. A Satavahana king (belonging to Andhra), by the name Gautami Putra Satakarni, again defeated the Sekas and became the ruler of Maharashtra and emperor of India earning the title Sakaari Vikramaditya. Pratishthanapur was his capital city (which is today's Paithan in Maharashtra). Kalidasa was a poet in his royal court. It is for this reason Kalidasa in his work *Malavikagnimitra*, blesses the king saying "May the king of Pratishthanapur rule in prosperity." Historians have ignorantly stated that Kalidasa was a poet in the royal court of Chandragupta Vikramaditya, the son of Samudragupta. The founders of Seka clan could have been the ancestors of Sakuni. It is also in reconciliation with Sakuni's behaviour. It is in Dhritarashtra's time that Sakuni's family entered into a relationship with the Kuru dynasty. Since

Dhritarashtra was born blind and the regional kings refused to give their daughters in marriage, Bhishma planned and brought Gandhari the sister of Sakuni, and married her to him.



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