



Srī Krishna Tridha Leela

Shri Prannath Ji Vani
|| Love opens all doors ||

Shri Prannath Ji Vani Service Family



With the blessings of Dham Dhani Ji, this PDF has been created with great love by our dear Sundarsath Ji after listening to the amazing discussion of "**Shri Krishna Tridha Leela**" on "**Shri Prannath Ji Vani**" YouTube channel, excerpted from the incomparable / matchless tika of beloved Satguru **Shri Rajan Swami Ji**.

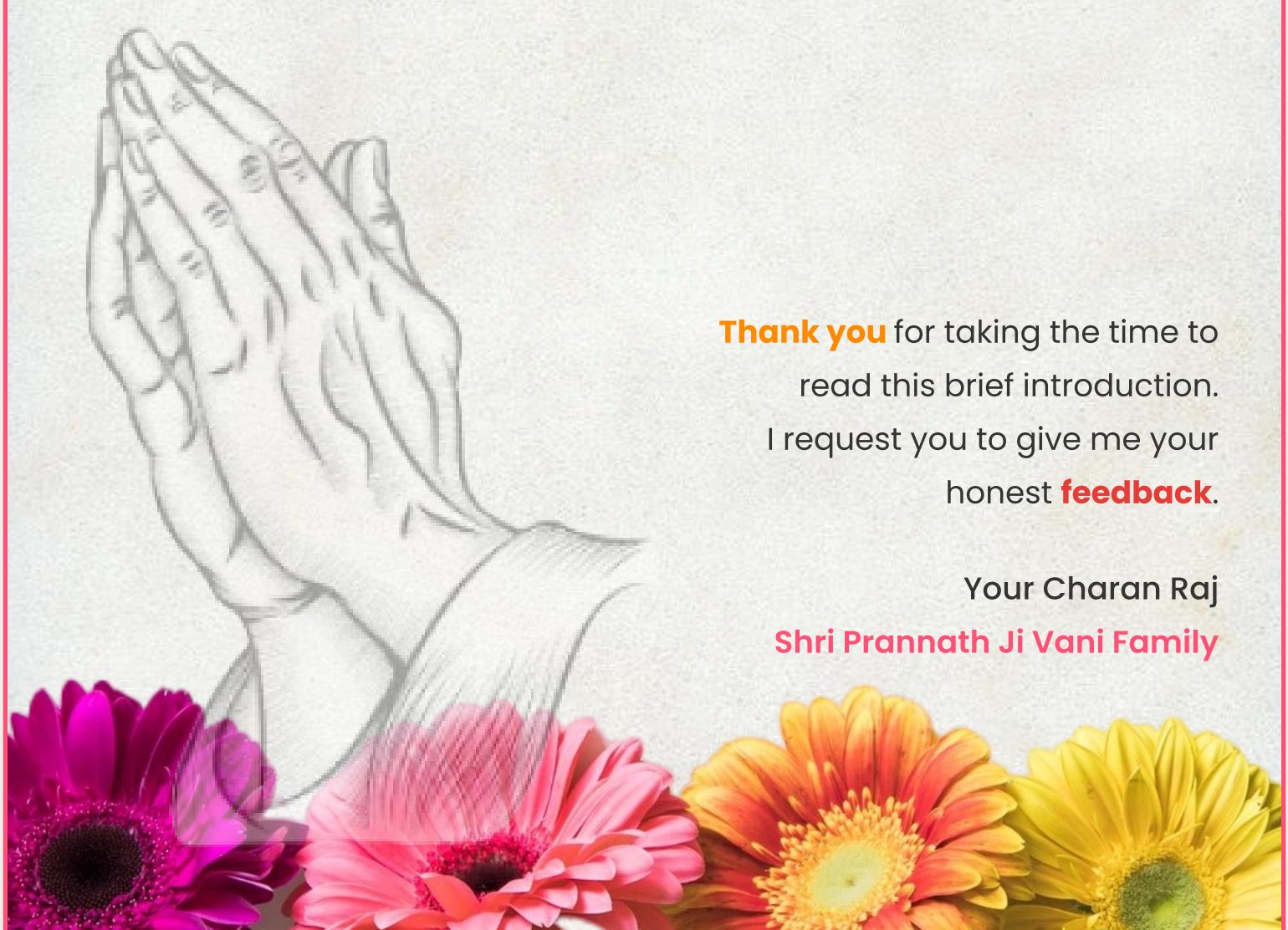
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Lots of **love** and **respect** at the feet of all of your **selfless**, tireless and continuously serving **Sundarsath ji**.



Thank you for taking the time to
read this brief introduction.
I request you to give me your
honest **feedback**.

Your Charan Raj
Shri Prannath Ji Vani Family

Preface

क्यों मेहेर मुङ्ग पर भई, ए थी दिल में सक।
मैं जानी मौज मेहेबूब की, वह देत आप माफक॥
श्री किरणतन प्र.82, चौ.5

The heart of Aksharaateet is an infinite ocean of knowledge, a drop of that ocean came into the abode heart of Mahamati ji and became the form of the ocean and through him we all got the treasure of Shri Tartam Vani. Dear Satguru Sarkar Shri Ji made the path easier to attain that unbroken heritage by commenting on Vani. Then the beloved Satguru Shri Rajan Swamiji dived like a skilled diver in the deep ocean of knowledge and blessed the lives of all of us by revealing all the hidden secrets till date.

The growing curiosity to know Shri Krishna Tridha Leela from the Mehar of Dham Dhani was quenched by the commentary of Sri Tartam Vani done by Sri Rajan Swamiji and for the first time came to know how much luxury lies in knowledge. The distinctions of Sri Krishna Tridha Leela began to be understood from the discussions of Pujya Shri Rajan Swamiji and the commentary of Shri Raas, Shri Prakash Hindustani and Shri Kalash Hindustani made by him. 'Shri Prannath Ji Vani' started discussing with all Sundarsath ji through Zoom and YouTube channel. After knowing the Braj Leela and Raas Leela from the grace of the our Dhani ji, I started loving Brahmavani away from the activities of Maya. As soon as something new was discovered, there was no limit to joy. The hearts of all of us began to enjoy the Braj and Raas Leela with the sight of knowledge.

In Braj leela (the leela of full sleep), Krishna resided in the every pore of us gopis, even though the real identity of Shri Krishna ji was not known. In the Raas (state of half sleep and half awakening) in Yogmaya, shallow words, the bliss of Ramats, the pain of inner meditation, the distinction between Brahmanand and Bhajananand forms, the desire to go to the place where there is never separation on the identity of the beloved Aksharaateet,

only by taking these pastimes to the heart of the original Mool Milawa the path of Chitvan becomes easy.

How the wind of separation ignites the fire of love that has dimmed, all this is learned from the daily lives acts of the gopis. Earlier, the very beautiful and adorable form (Shri Krishna Ji) used to play the beloved flute and even today Dham Dhani Shri Tartam Vani is playing the flute from every direction. Let's forget all the differences and take all the beautiful companions with you, take love like gopis in your heart and recognize your beloved and step on the path of love. Spin the yarn of Rahni yourself and inspire everyone to spin. Awaken and awaken full of expressions of service and dedication. Become a flag of love and spread the message of love throughout the universe.

Prem Pranam ji at the feet of all the beautiful Sundarsath who did tireless and precious service of writing all the videos of the discussion, translating them into different languages and proofreading many times. Under the mercy of Shri Rajji, you should always be engaged in service work and facilitate the path of self-awakening.



Your Charan Raj

Sonia Juneja

Introduction

Dear Sundar Saathji! I have got the opportunity to present the book 'Shri Krishna Tridha Leela' in front of all of you with the infinite kindness of Sachchidanand Parbrahm. This book tries to shed a little light on the dedication, separation and exclusive love that is needed to attain spiritual wealth. A little knowledgeable person like me does not have any knowledge of words, and it was very difficult for me to do this work, but with the grace of my Sadguru 'Dharamveer Jagani Ratna Sarkar Shri Jagdish Chandra Ji' and 'Shri Rajan Swami Ji', this work became possible and as smoothly as it can be.

When I got the opportunity to listen to 'Shri Krishna Tridha Leela' through YouTube for the first time , the idea of giving it a written form clicked in my mind with the inspiration of Dhani ji's. Based on the commentary of 'Shri Kuljam Vani' made by 'Shri Rajan Swami Ji', 'Sonia Juneja Ji' made a highly commendable attempt to explain 'Shri Krishna Tridha Leela' to all the beautiful companions very easily on the YouTube channel 'Shri Prannath Ji Vani'. So that all of them Sundarsath being taken to the depths of 'Shri Krishna Tridha Leela'.

The following topics have been mainly discussed in this book:

1. Reasons and great reasons for coming into the game.
2. Parts of the conscience of Shri Akshar Brahm ji.
3. The secrets of Braj Leela, Raas Leela and Pratibimb Leela.
4. Difference between Brahmanand and Bhajananand form.
5. Identify your original relationship with your true self (Mool Swarup) and True master (Dhani ji).

While understanding Shri Krishna Tridha Leela, one thing was firmly believed that the Parbrahm (true master) is with their Brahmaatmas every moment. For example, first in Braj leela, then in Raas leela and now in this awakened universe, the Parbrahm is subtly seated in the heart of their every Brahmaatmas. With the knowledge of 'Shri Mukh Vani', those who have come to know their life and soul are realized, they dedicate themselves to the love of Dhani ji.

सप्रेम प्रणाम जी !

In this way, the more sacrifices they make in terms of surrender to their soul-loving soul, the more spiritual bliss they will receive. His appearance will be able to enjoy the twenty-five sides of the supreme abode through Chitwan while sitting here in this world.

Hope this book will be of interest to Sundar Saath. Sundar Saath ji is my first attempt to write this book, so please forgive and inform the errors that occur knowingly or unknowingly.



Your Charan Raj,
Isha Asthana

Things to know before you start!

Yogmaya

Satswaroop Brahm = Ahankar

Pure Consciousness (Nirmal Chaitanya)

The First Paradise (Last / Akhir)

The place of liberation for the Jeevs / Creatures of the Brahmshrishtis

**Grand Reason (Mahakaran) –
The Second Paradise (Last / Akhir)**

The place of salvation for the Surtas of Akshar Brahm and their Jeevs /
Creatures Asrafeel and Jabraael



Keval Brahm
Maha Raas was
played

Sablik Brahm = Chitt

Pure Consciousness (Nirmal Chaitanya)
The Third Paradise Mohammadi (First)

Akhand Raas / **Grand Reason** **The Fourth Paradise**
Seamless Raas (Mahakaran) (First)

Akhand Braj / **Reason** **The Fifth Paradise**
Seamless Braj (Karan) (First)

Four Parts **Subtle (Sukhshm)** **Chidanand Lahri**

Avyakrut Brahm = Mann

Beyond The Horizon (Turiyateet) of Avyakrut Brahm

Gross (Sthool) of **= Grand reason (Mahakaran)**
Sablik Brahm **of Avyakrut Brahm**

Reason (Karan)

Subtle (Sukhshm)

Gross (Sthool)

Satswaroop Brahm = Ahankar

Keval Brahm = Budhdhi

Sablik Brahm = Chitt

Grand Reason (Mahakaran)

Reason (Karan)

Subtle (sukhshm)

Gross (Sthool) of **= Grand reason (Mahakaran)**
Sablik Brahm **of Avyakrut Brahm**

Avyakrut Brahm = Mann

Reason (Karan)

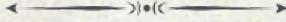
Subtle (Sukhshm)

Gross (Sthool)

Yogmaya

Things to know before you start!

Grand Reason (Mahakaran)



Reflection of Raas Leela Beyond the Horizon (Turiyateet)

Pure Grand Reason (Shuddh Mahakaran)

Reflection of Braj Leela

Pure Reason

The place of salvation for
the Vedricha Sakhis

Pure Subtle
(Shuddh Sukhshm)

The Sixth Paradise –
Malkooti (First/Avval)

Sumangala Shakti

Pure Gross
(Shuddh Sthool)

Place of the five desires
(panchvaasnaao) of Akshar Brahm
Mahavishnu ji, Shiv ji, Sankadik, Shukdev, Kabir

Reason (Karan)

Seven Zeros
(Saat Shoonya)

The Seventh Paradise –
of The Great Sages (Maharshiyo) – Last / Akhir

Subtle (Sukhshm)

4 Parts Kaal Niranjan

Gross (Sthool)

Pure Consciousness + 4 Parts
(Nirmal Chaitanya)

The Power of Knowledge Gayatri
(Gyan Shakti Gayatri)

Pranav Brahm

Place of the Four Vedas Rodhini Shakti

The Eighth Paradise in the Pure Consciousness
(Nirmal Chaitanya) of Pranav (Last / Akhir)
(Place of salvation for the living beings of the world)

Avyakrut Brahm

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Chapter 1

Reasons (Karan) and Grand Reason (Mahakaran) for coming into this game:



Chapter 1 : Reasons (Karan) and Grand Reason (Mahakaran) for coming into this game:

Shri Krishna Tridha Leela means three different types of Plays / Leelas taking place from the body of Shri Krishna and which powers worked in his body during this. Shri Rajji has filled his heart with so much love that he wants to show his souls that corner of his heart which has remained untouched till date. When Shri Rajji took 'Ocean of Love' in his heart, then the thought of watching this play arose in the hearts of the souls. Taking the 'ocean of love' into Rajji's heart means that his beloved should reside in his heart in such a way that not a single thing or even a single secret of his heart remains untouched by them.

Shri Rajji lives in Paramdham (The Supreme Abode) with his Joyful truth (Shyama ji), beloveds (Sakhiya), and his Sovereign authority (Satt Ang) Aksharbrahm ji). Neither did his blissful form Shyama ji and his beloveds know about his authoritative power part - Aksharbrahm Ji nor did Aksharbrahm ji knew about Shyama ji and beloveds. Now Shri Rajji decided to reveal them (Shyama ji, beloveds and Aksharbrahm ji), his sovereign power. So, there were two reasons for coming into this game: -

Primary reason:

It was through Shri Rajji to create a desire in the minds of Shri Shyama ji and beloveds to watch the game(Khel) made by Aksharbrahm ji. And after this, Shyama ji and beloveds expressed their desire to watch this game (Khel).

Second reason:

Shri Aksharbrahm ji also desired to see who was the joyous truth in Rajji's heart that in The Supreme Abode, what type of love plays Shri Aksharaateet does with his joy part Shyama ji and his beloveds in the Supreme Abode.

Grand reason (Mahakaran):

Mahakaran means the cause hidden behind the cause. The main reason for coming to this game was that by bringing Shri Rajji, the embodiment of joy in his heart, Shyama ji and his beloveds in the form of body parts, into this game, to make them recognize the companionship and like-minded (Paatshaahi & Vahedat) love of his Throne. While living in Paramdham (The Supreme Abode), it was impossible for Rajji to make his beloved companions recognize the love emerging through their oneness, because Shyama ji and beloveds would get immersed in the joy of that love but could not realize or identify its depth. That is why Rajji has brought us to this universe of Kalmaya, where there is no love like our Arsh (Paramdham / The Supreme Abode).

एक पातसाही असी की , और वाहेदत का इस्क |
सो देखलावने ठहन को , पहले दिल में लिया हक ||
श्री खिलवत प्र. 6 चौ. 43

**"One sovereignty of Rajji's Throne, And second the love of oneness
Because to show His Souls, first Rajji took in His heart. "**

Whose thought of watching this game came to mind first - 'Shri Aksharbrahm Ji' or 'Shri Shyama Ji and beloveds'?

Only one heart works in The Supreme Abode (Paramdham), that is - 'The Heart of Aksharaateet / Shri Rajji'. As soon as Shri Rajji took in his heart the desire to show the game / Khel, similarly this thought came in the heart of Shri Aksharbrahm ji also. And due to oneness (Vahedat) in relation, same thought arose in the minds of Shyama ji and beloveds.

जो पेहले लङ्घकें दिल में, पीछे आई माहें नूर।
तिन पीछे हादी छहन में, ए जो हुआ जहूर॥

श्री खिलवत प्र. 6 चौ. 44

Because first Rajji took in His Heart, followed by His Sovereign authority Aksharbrahm, Then followed by beloved Shyama ji and beloveds / souls, Rajji got declared.

How did the desire to watch the game arise in the minds of Shri Shyama ji and beloveds?

When Shri Rajji used to be on the Third Floor of The Supreme Abode with Shri Shyama ji and his beloveds, Aksharbrahm ji routinely would visit in The Supreme Abode to bow down to Rajji from Chandni Chowk (lawn type of area replicating Moonlit square).

When Rajji took the ocean of love in his heart, then it came to the hearts of the Shyama ji and his beloveds to know who is Aksharbrahm. On asking Rajji, he explained to his beloveds that Aksharbrahm is the creator of illusionary plays (Khel) that are filled with sorrows. Rajji's beloveds had never heard nor felt the word "sorrows" in The Supreme Abode before. Due to the primary reason of Rajji's wish to watch the game same thought arose in the minds of Shyama ji and beloveds.

Rajji repeatedly forbade us from coming here / watching this game of sorrows, but we beloveds expressed our desire to see this illusion (Maya) thrice. We also asked three times because Rajji had to show us three Leelas: -

- 1. Braj Leela**
- 2. Raas Leela**
- 3. Jaagni Leela**

When the beloveds did not agree even after Rajji's refusal, then Rajji made the beloveds sit in the Moolmilava (symbolized as the origin of gathering that is on the first floor of Palace of Love Rangmahal), and took them in his sight and sent them to the universe of Kalmaya (Braj).

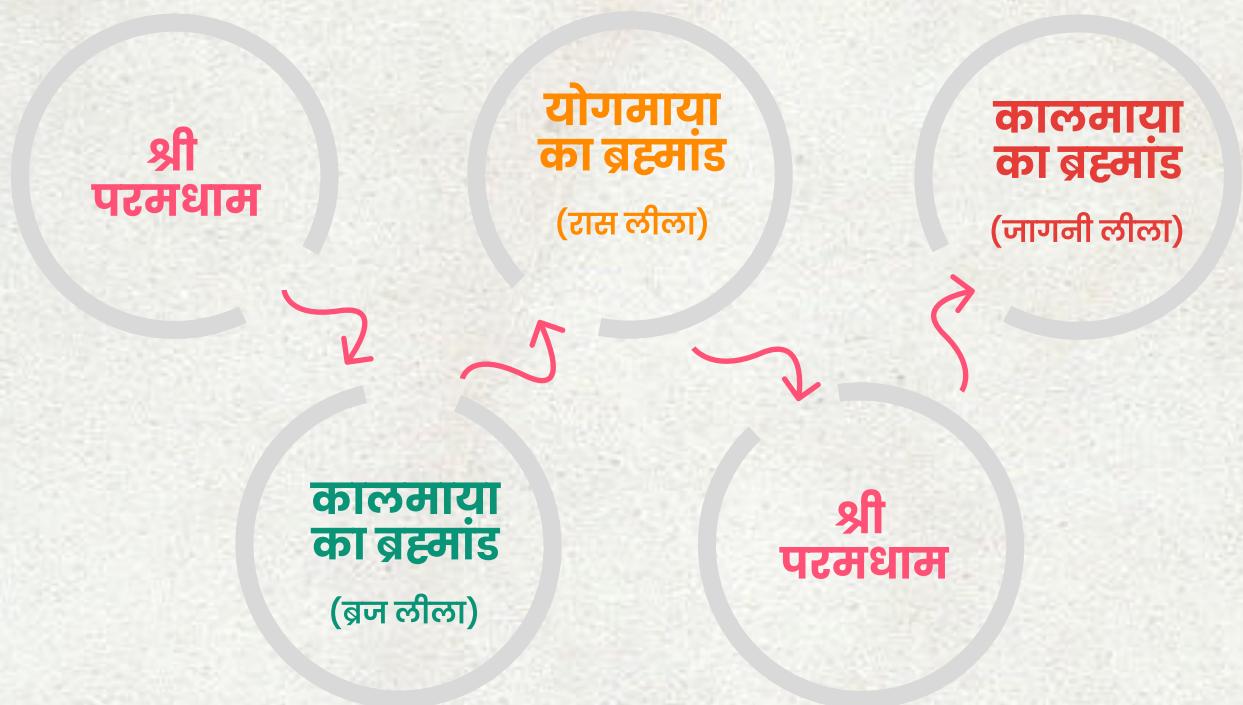
Three types of universes:

1. Kalmaya: - Everything created in the universe due to Kalmaya is certain to be destroyed. Here the play of duality (Life + Illusion) takes place.

2. Yogmaya: - Everything created once in Yogmaya, remains intact for the eternity. Here the play of non-dualism takes place, which means Aksharbrahm performs the play with his integral form in the state of conscious energy.

3. Paramdham: - In Paramdham, nothing can be created nor destroyed. Here, Parbrahm (Rajji) alone performs plays in all forms, hence Paramedic is called "solo divine play of non-dualism".

Three types of universes:-



अब जाग देखो सुख जागनी, ए सुख सोहागिन जोग।
तीन लीला चैथी घट की, इन चारों को यामें भोग॥

श्री कलश हिंदुस्तानी प्र. 23 चौ. 1



Chapter 2

Braj Leela



Chapter 2 : Braj Leela

First of all, we came to the Braj Mandal to watch the play from The Supreme Abode. In the Braj Mandal there was a play of 11 years and 52 days. The play consisted of 11 years of love and pleasure and 52 days of separation.

In this play / leela, all of us beloveds deeply love Krishna ji's charming / fascinating face very much and after finishing the household work / illusionary universe's work, we run after Shri Krishna ji after hearing the sweet tune of his flute. In this play, there is certainly a joyful bliss of love but in unconscious state and only Rajji was awake. Braj Leela was played completely in sleep, that is, neither were we aware of our relationship with Shri Rajji nor were we aware of our place / abode.

In Braj Mandal, the bodies and souls possessed by Shri Rajji, Shri Shyama Ji, Brahmshrishtis (Rajji's Souls / Beloveds), Kumarika Sakhis and

Aksharbrahm Ji are as follows: -

1. Shri Rajji:

Name of the Body: Shri Krishna Ji

Jeev: Vishnu Ji

Atam / Soul (atma): Shri Aksharbrahm

Avesh: Shri Rajji's Avesh

Josh: Shri Rajji's Josh (Josh of Shri Rajji = Avesh of Shri Aksharbrahm)

(Aksharbrahm Ji is present in the body of Shri Krishna Ji in the form of both Avesh and Surta / Soul because he has to enjoy the pleasure of watching the game and also has to make the game.)

2. Shri Shyama Ji:

Name of the Body: Radhika Ji

Jeev: The Purest Jeev of Maya

Atam / Soul: Shri Shyama Ji

3. Brahmshrishtis:

Body: Body of Kalmaya

Jeev: The Purest Jeevs of Maya

Atam / Soul: Souls of the 12,000 Beloveds / Brahmshrishtis

4. Maiden Companions (Kumarikas):

Body: Body of Kalmaya

Jeev: The Purest Jeevs of Maya

Surta: Essence of 24,000 divine creations from Yogmaya

(The Surtas who were specially possessed / assumed by Shri Aksharbrahm ji in Yogmaya to watch this game are called divine creations (Ishwari Shrishti). They do not have any separate body in Yogmaya, Aksharbrahm ji possessed / assumed them in the form of Surta only.)

In this way, the love-filled play / leela continued between the female cowherds (Gopis) and Krishna ji for 11 years and the Kumarikas (Maiden companions) kept enjoying watching this leela / play, but they also had a desire in their minds that Krishna ji should do this leela / play with them too. That's why they keep fasting, so that they too can enjoy playing this Leela. Shri Krishna ji promises Kumarikas (Maiden companions) that they too will definitely be able to play this leela but not yet. After 11 years, the female cowherds (Gopis) started getting busy with their home, husband and children. They started, addressing Shri Krishna as a stranger male and themselves as virtuous women. They tell Shri Krishna that because of your playing the flute, we cannot stop ourselves and come running after you and refuse to allow Krishna to play the flute. Now Lord Krishna neither plays the flute nor does his companions come to meet him for 52 days

The necessity of the 52 days of separation:

1. This separation was necessary because both Aksharbrahm and Shyama Ji, along with all the beloveds, were deeply engrossed in the play. Due to being in the universe of dreams, they had forgotten original promises made to Shri Rajji.

तब धाम धनिएं कियो विचार, ए दोऊ मगन हुए खेलें नर नार ।
मूल वचन की नाहीं सुध, ए दोऊ खेलें सुपने की बुध ॥

श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 33

"Then Rajji started thinking; when both Shyamji and Sakhis / Beloveds are engrossed in play; They have not understood the essence of the original word; they play by the wisdom of dreams."

2. The second reason for this was that Rajji is going to give us immense pleasure in Raas and without separation we cannot enjoy the leela / play of love.

After the 52 days of separation:

After 52 days, Shri Krishna reached that area of Vrindavan (in Kalmaya) where he used to play the flute every evening but that day Shri Krishna did not play the flute. He sent his brothers Balbhadra, Kalyan Ji and other cowherd boys with cows back to Gokul and he went into the universe of Yogmaya where he created the eternal Vrindavan with the power of Yogmaya.

एक दिन गौ चाटने, पिउ पोहोंचे वृन्दावन ।
गोवाल गौ सब ले वले, पीछे जोग माया उतपन ॥

श्री कलश हिंदुस्तानी प्र. 19 चौ. 62

"One day while grazing the cows; Piyu reached Vrindavan; All the cowherds took the cows; while Yogmaya created illusions behind them".



Chapter 3

The journey of the Sakhiyo from Kalmaya to Yogamaya



Chapter 3 : The journey of the Sakhiyo from Kalmaya to Yogamaya

Yogmaya is to be considered as the better half of Aksharbrahm's inner consciousness. Aksharbrahm's inner conscious is divided into four parts where different illusionary power (Maya) functions in each of them as under:

- 1. Satswaroop Brahm (Nature of Ego): Mool Maya**
- 2. Keval Brahm (Nature of Intellect): Anand Maya**
- 3. Sablik Brahm (Nature of Mind): Chidroop Maya**
- 4. Avyakrut Brahm (Nature of Soul): Sadroop Maya**

Journey of the Rajji's beloveds from Kalmaya (Braj Mandal) to Yogmaya: -

Rajji entered the Keval Brahm of Yogmaya and assumed an extremely beautiful adolescent form (of Banke Bihari Ji) and played a mesmerizing flute. As soon as the beloveds heard the sweet sound of the flute, they immediately abandoned their lives and reached in Yogmaya with their Dhani ji (Rajji). The sequence in which the beloveds abandoned their bodies and reached Yogmaya is as follows: -

- 1. Tamasi companions:** The term "Tamasi" here doesn't mean anger-filled companions rather, it refers to those companions who make immediate decisions and who are strong. As soon as they heard the sweet sound of Krishna's flute, they immediately abandoned their lives and reached to their beloved husband in Yogmaya.
- 2. Rajasi companions:** These are the companions who want to adorn themselves a little before meeting their beloved husband (Dhani ji). As soon as these companions heard the flute, they became so anxious to meet their beloved that they forgot all about adorning themselves properly and ended up dressing haphazardly. Then they too abandoned their bodies and reached their beloved in Yogmaya.

3. Swantasi companions: These companions are very much concerned about the relationships and social norms of Kalmaya. When these companions heard the flute, they started thinking about the consequences if their husbands and family members came to know about Shri Krishna. Meanwhile their husbands and family members got the news that other companions were abandoning their bodies in Braj. Concerned that their wives don't abandon their bodies they confined them to their homes. Finally, tormented by separation, these companions also abandoned their bodies and reached in Yogmaya.

(After the companions reached Yogmaya, there was dissolution of Kalmaya's Braj mandal initiated)

In the realm of Yogmaya, the divine and adolescent bodies adorned with inherent powers are as follows:

Shri Rajji: Name of the divine body: Shri Krishna (Banke Bihari/Raas Bihari)

Atam / Soul: Shri Aksharbrahm

Avesh: Shri Rajji's Avesh + Shri Rajji's Josh (Avesh of Shri Aksharbrahm)

Jeev: None

Shri Shyama Ji: Name of the divine body: Radhika Ji

Atam / Soul: Shri Shyama Ji

Jeev: The same Jeev of Kalmaya (Braj Mandal) which was in the body of Radhika ji.

Beloveds: Name of the divine body: 12,000 divine and adolescent bodies

Atam / Soul: Three Surtas (1 Surta of Rajji's beloved / Brahmshrishti + 2 Surtas of Ishwarishrishti)

Jeev: 1 Jeev (the same Jeev of Kalmaya (Braj Mandal) which was in the body of beloveds / Brahmshrishtis)

Although in the Braj Leela, the body of Shri Krishna ji in which Shri Rajji's Avesh performed the leela, there was definitely the presence of a Jeev of Lord Vishnu in it, but in Raas, the body of Shri Krishna (Banke Bihari) in which he performed the leela, was itself in the conscious divine state and does not require any form of life in it to keep it alive. The divine body that Piya ji / Rajji had donned at the time of Raas leela had the Soul of Shri Aksharbrahm ji, the Avesh and Josh of Dhani ji. At that time, in each divine body of the beloved companions, one Surta / Soul of a Brahmshrishti with their Jeev and two Surtas of Ishwarishrishtis were present in the same body, watching the Raas leela.

The harsh words spoken by Dhani ji to his beloveds on reaching Yogmaya and the condition of the beloveds after listening to those words: -

When all the beloveds left Kalmaya and reached Yogmaya, all the beloveds were naturally bestowed with divine bodies and became immersed upon seeing the divine and adolescent body of Piya Ji / Dhani Ji. Beloveds even forgot their separation of 52 days. Now Shri Rajji says to his beloveds - "Hey companions, a devoted woman / virtuous wife does not go out of her house at night under any circumstances. He asked if everything is well in Braj, why is there a need to come here at this time? "Your relatives will condemn you if they hear about this". Therefore, now you return back to your place of residence."

Hearing such words from Dhani ji's mouth, the Swantasi Souls fell on the ground at that very moment, the Rajasi Souls started writhing in pain and the Tamasi Souls stood firm. Shri Indravati Ji tells all the companions that "There was a deliberate mistake made by all companions in complying with our duty of love for our beloved husband of the Supreme Abode therefore, why shouldn't he be upset with us? And Shri Indravati ji says to Rajji - "Whatever you want to say, say it without any hesitation."

Shri Rajji says to his companions very sarcastically - "It is also written in the Vedas that even if the husband is quarrelsome, blind, disease-stricken, foolish, unlucky, disabled, ignorant, it is still the duty of a noble woman not to abandon him. Therefore, companions, go back to your husband".

After this, the companions say to Rajji - "According to you, even if a husband has infinite flaws, he should not be abandoned, so now tell us how can we leave an adorable husband like you who is endowed with all the virtues? Now, please stop telling us all bitter and harsh words anymore. We have definitely recognized that only you are our one and only beloved husband".

Now Dhani says that I was only testing you to ensure that no remnants of worldly desires remained within you'. After this, Dhani ji himself lovingly lifted up Swantasi and Rajasi who had fainted and embraced them by relieving all their sorrows. By coming to Yogmaya, we got complete recognition of our Dhani ji which we did not have in Braj. It was not possible to enjoy Raas leela without knowing our beloved husband (Shri Rajji). With that said, Shri Rajji along with his divine souls moved forward to dive into the splendid beauty of the eternal Vrindavan.



Chapter 4

An Overview of Maharas



Chapter 4 : An Overview of Maharas

Explanation of Maharas

Description of the eternal beauty of Vrindavan:

The complete paraphernalia of the Raas Leela that took place in the eternal Vrindavan of Keval Brahm was created by the divine illusion of joy / Anand Yogmaya, including the companions' ethereal bodies, forests, animals and birds, Jamuna Ji, and so on. The eternal Vrindavan, where the Raas Leela took place with Shri Rajji's souls was distinct from the Supreme Abode (Paramdham) and different from the dark universe (Kalmaya).

ਏਹ ਸ਼ਲਪਨੇ ਏਹ ਕੁੰਦਾਵਨ, ਏ ਯਮੁਨਾ ਤ੍ਰਟ ਸਾਰ |
ਬਹੁਥੀ ਤੀਤ ਬ੍ਰਹਮਾਂਡਥੀ ਅਲਗੋ, ਤੇ ਤਰਤਮੇ ਕੀਧੋ ਨਿਰਧਾਰ ||

ਸ਼੍ਰੀ ਰਾਸ ਪ੍ਰ. 10 ਚੌ. 36

"This form, this Vrindavan; this essence of the Yamuna, Different from home, different from the universe; and yet made into a unique form."

This Vrindavan and this Jamuna are unique; they are different from the mundane world.

In every particle of Yogmaya's earth, there is so much brilliance that in front of it, the light of millions of suns and moons of this world fades away. When the companions left their bodies in Braj, it was night there or we can say it was the time of dusk. And when they entered Yogmaya, it was the night of Sharad Purnima.

Shri Rajji himself goes ahead and describes the unmatched splendors of entire Vrindavan. He shows various types of trees and vines there such as - grapes, walnuts, mangoes, palm trees, tamarinds, Ashoka, figs, pineapples, chironji, teak, saffron, fennel, betel nut, sandalwood, gulmohar etc.

Flowers of various kinds like jasmine, kumud, rajnigandha, rose, lotus, mogra, and the flower with thousands of petals decorate the entire Vrindavan. Various types of vegetables, fruits, grains, and tubers are visible. In this way, eternal Vrindavan is adorned with infinite splendor. The banks of Jamuna Ji are very beautiful. Beautiful palaces made of flowers are built near the banks of Jamuna ji for sitting. The branches of trees on both edges of Jamuna Ji are hanging over the water. All the companions enjoy the Maha Raas with their Dhani ji in such a beautiful environment.

Shri Shyama Ji's adorable / incomparable decoration/getup in the Maha Raas:

Adornments for the feet: anklets, toe rings, ankle bells, knee bells, anklets and bracelets.

Clothing: Skirt / Lehenga: Blue color (with a belt of 11 colors).

Sari: Vermilion color (Senduriya)

Blouse: Shyam (light black) color.

Neck Adornments: Shri Shyama Ji's neck is adorned with seven necklaces (diamond, emerald, pearl, gold, silver, bangles, choker necklace).

Hand Lotus Adornments:

Fingers: Exquisitely jeweled rings.

Wrist: Bangles, wristbands, armlets, bracelets.

Ears: Earrings.

Nose: Nose ring, septum ring (koka/pungariya).

Forehead: A square tilak and a headband with six flowers.

Hair: A round rakhi, sindoor in the parting, strings of pearls on either side of the parting, and a beautifully adorned bun with five ornaments.

Shyama Ji has a betel leaf in her mouth.

Shri Sundarsath Ji's adornment in the Maha Raas:

The beauty of Brahma in Raas is like an ocean. Their beauty appears as if millions of suns have risen simultaneously.

Shri Rajji's adorable / incomparable adornment/getup in the Maha Raas:

Foot Adornments: Anklets, toe rings, ankle bells, bracelets.

Clothing: Bottom / Soothni / Churidar Pajama: Saffron color (with a belt of nine colors).

Upper garment: Patoli – Yellow.

(The upper garment is an unsown cloth that is wider than a scarf.)

Neck Adornments: 5 necklaces (2 diamond necklaces, 1 gold, 1 pearl, 1 necklace made of rubies).

Shoulder: Vermilion color shawl.

Hand Lotus Adornments:

Fingers: Exquisitely jeweled rings.

Wrist: Wristbands, bracelets.

Upper arm: Armlets.

Ears: Ear flowers, septum ring (above the ear flowers).

Nose: Nose ring.

Waist: Bamboo flute of red color. The flute has a blue color at the mouth, red in the middle, and sky blue at the edges.

Forehead: Tilak (with blue, yellow, and red lines), a red dot in the middle.

Hair: Crown.

The bun of the Dhani ji's hair is uniquely tied, adorned with various jewels in the bun, and surrounded by bells.

Shri Indravati says that the description of these garments and ornaments of Raas has been done according to the illusionary words of universe but the adornment of Yogmaya is a special element. The infinite universe (Yogmaya) is integral form of Aksharbrahm's heart. Therefore, it is beyond the transcendental to the Trinity, in the state of conscious power, indivisible and luminous.

To make it comprehensible for human intellect, only an analogy has been given with the elements of this temporary world. It is impossible to describe the beauty of a leaf there.

Ramat's delightful / blissful leela with Dhani ji in Maharaas: -

Raas means 'the game of joy / pleasure'. The heart of The Supreme Lord (Aksharaateet) is an ocean of infinite love, beauty, joy and peace. When that bottomless ocean starts rising, it is called being happy. Externally, Ramats seems like a game, however if we look at it from a subtle point of view, it will come to light that the love exchanged between the Yugal Swaroop (Shri Raj Shyama ji) and the Beloveds (Sakhiya / Angnas) is accomplished through these games. This includes laughing, playing, running, and everything else. Shri Aksharbrahm ji expressed his desire to see this same leela from Raj ji in Paramdham, which was shown to him in Kevalbrahm by Rajji in the form of Maharaas.

In Maharaas, many types of Ramats were played: Ramat of Aankh Michoni (Hide & Seek), Ramat of Fundadi, Ramat of Bhulavani, Ramat of Gadha, Ramat of Clapping, Ramat of walking by holding hands, Ramat of Kohni (elbow), Ramat of Aam, Ramat of Udan Khatole (flying cot) and Ramat of dance. In this way, many Ramtas took place in Raas and Shri Raj ji kept giving the glory of winning in all of these to his Beloveds (Angna). During these Ramats, Mynas, Cuckoos resonate with their melodious voices, pigeons and chakaur birds also sing in an extremely beautiful way. Deer, monkeys and peacocks jump and dance all around. In these Ramats, Dhani possesses his 12,000 forms and happily plays with each and every beloved (Sakhi) and fulfils the wishes of all the beloveds.

कहे इंद्रावती ए रामतडी, मारा वालजी थई अति सारी ।
सघली संगे रमिया रंगे, एक पित एक नारी ॥

Kahe Indravati Ae Ramtadi, Mara Valaji Thai Ati Saari I

Saghali Sange Ramiya Range, Ek Piu Ek Nari II

Shri Raas Chapter. 21 Chaupai. 8



Chapter 5

Leela of Shri Rajji's Antardhyan



Chapter 5 : Leela of Shri Rajji's Antardhyan

Leela of Shri Rajji's Antardhyan (disappearance / out of sight)

While playing Ramats of Raas in Vrindavan, all the sakhiya (friends) get separated into different locations. When they gathered again at one place, they did not see their beloved (i.e., Dhani ji had disappeared).

Reasons behind the disappearance of Dhani Ji: -

1. After playing the Ramats of Raas, all the sakhiya felt that Rajji is completely under our control – he even kneads our braids, if our jewellery falls on the ground, he picks it up and gives it to us, and also makes us wear it. In this way the friends gained a lot of pride.
2. The land of Kevalbrahm is the land of nine tastes – adornment, separation, humour, compassion, ferocity, brave, terrible, wonderful, calm. So, there was bound to be separation here too.
3. Aksharbrahm ji, being in a state of oblivion, started understanding that this leela was not happening in Kevalbrahm but in Paramdham only. All the beloveds were also engrossed in this leela, because they were in a state of half sleep and half wakefulness (the state in which they knew their love / Dhani ji but were not aware of their real home). Both Aksharbrahm and the beloveds were unaware of the reality and therefore, it was also necessary to create awareness.

ਫੇਰ ਮੂਲ ਸਨਪੈਂ ਦੇਖਿਆ ਤਿਤ, ਏ ਦੋਊ ਮਗਨ ਹੁਏ ਖੇਲਤ |
ਜਬ ਜੋਸ ਲਿਯੋ ਖੇਂਚ ਕਰ, ਤਥ ਚਿਤ ਚੌਂਕ ਭਵੀ ਅਛਟ ||
ਸ੍ਰੀ ਪ੍ਰਕਾਸ਼ ਹਿੰਦੁਸ਼ਟਾਨੀ ਪ੍ਰ. 37 ਚੌ. 41

**Fer Mool Swaroope Dekhya Teet, Ae Dou Magan Hue Khelat |
Jab Jos Liyo Khench Kar, Tab Chit Chauk Bhai Akshar ||**

When Dhani withdraws his Avesh and Josh from the body of Shri Krishna Ji, only the soul of Aksharbrahm ji is left in the body of Shri Krishna. Because now the body of Shri Krishna ji does not have the Avesh of Shri Rajji, that body of Shri Krishna ji, despite being there, disappears from the sight of the beloveds. Now Dhani ji's Avesh enters the body of Shri Radhika ji in Yogamaya itself, but Shri Shyama ji and the beloveds are not able to realize that Dhani has not left them and has gone somewhere. Due to the disappearance of Dhani ji, they become immersed in extreme separation.

Incorporation of powers in the bodies of Shri Krishna ji and Radhika ji at the time of Antardhyan (disappearance / out of sight): -

Shri Krishna ji: -

Body: - Shri Krishna Ji / Banke Bihari Ji / Ras Bihari Ji

Atam: - Shri Aksharbrahm Ji

Avesh: - ✗ (No Avesh)

Jeev: - ✗ (No Jeev)

Shri Radhika ji: -

Body: - Shri Radhika ji

Atam: - Shri Shyama Ji

Avesh: - Shri Rajji's Avesh + Shri Rajji's Josh

Jeev: - Jeev of Radhika ji of Braj mandal.

Shri Akshar Brahm ji's coming from oblivion to waking state: -

Even after Dhani ji withdraws his Avesh from the body of Shri Krishna ji, for a few moments the soul of Shri Aksharbrahm ji remains in the body of Shri Krishna ji and Shri Aksharbrahm ji get surprised that and thinks, "Where am I? What is my attire? Which forest is this and who are these friends who are mourning about separation?"

Thus, the soul of Shri Aksharbrahm ji gets shocked and awakens in his original form / body in the supreme abode (Paramdham). Now only the body of Shri Krishna remains in Kevalbrahm which has no power.
(Neither the Avesh of Shri Rajji nor the soul / Atam of Shri Aksharbrahm ji)

कौन बन कौन सखियाँ कौन हम, यों चौंक के फिरी आतम ।
रास आया मिने जाग्रत बुध, चुभ रही हिरदे में सुध ॥

श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 42

Kaun Ban, Kaun Sakhiya Kaun Ham, Yo Chauk Ke Firi Atam ।
Raas Aya Mine Jagrat Budh, Chubh Rahi Hirde Me Sudh ॥

As soon as Shri Aksharbrahm ji wakes up in his original body, he remembers that he had desired to see this Brahmaleela from Shri Rajji and this Brahmaleela was shown to him by Shri Rajji in the form of Brajleela in Brajmandal and Raasleela in Yogmaya. Now this Brajleela gets imprinted in the heart of Shri Aksharbrahm Ji, but it is not yet intact. The reason why Brajleela is not intact at this time is that Raasleela has not been completed yet. And without making Raasleela intact, Brajleela cannot be intact.

State of Separation of beloveds during Antardhyan Leela (disappearance / out of sight): -

Undoubtedly, the divine body of Shri Krishna ji was there in Yogmaya in front of the beloveds, but due to the absence of the Avesh of Shri Rajji in it, that body disappeared from the sight of the beloveds. All the beloveds, not finding their Dhani with them become distraught with pain and separation. All the friends think together and go to Shyama ji to ask where Dhani is. But the friends find Shyama ji in an unconscious state in the forest, due to which the patience of the friends gets broken. In such a situation, some of the friends also become unconscious, some are in

great pain due to separation, and a continuous stream of tears starts flowing from the eyes of some friends, but some friends still stand patiently and encourage the friends who are lying unconscious. They tell them, "**Don't mourn like this, as it is certain that the Dhani cannot leave us under any circumstances. Let us search for the Dhani in the whole of Vrindavan"**

Even after looking all over Vrindavan, they couldn't find Dhani anywhere and the same Vrindavan which was looking so beautiful, started looking like fire without their beloved (Dhani).

When separation reaches its peak, the idea of imitating Dhani ji (with the inspiration of Dhani ji himself) comes to the mind of the beloveds. In the imitation leela, Shri Indravati ji takes the form of 'Shri Krishna ji', one friend imitates Nand Baba, one friend plays a role of Yashoda Maiya, one plays the role of Putna and some of the friends take the form of demons. There was a strong flame of separation burning in the heart of all the beloveds, but externally they all played the role of each and every event of Brajmandal beautifully in due manner. The real sign of love is to remain happily engrossed in acting even while crying in separation from one's beloved.

आनंदे रोतां रमिए एम, जेने कहिए ते लछण प्रेम।
तेना उडी गया सर्वे नेम, रमतां कीधां कई चेहेन॥

श्री रास प्र. 33 चौ. 1

**Anande Rotaan Ramiye Em, Jene Kahiye Te Lakshan Prem |
Tena Udi Gaya Survey Name, Ramtaan Keedhan Kai Chehen ||**

Shri Indravati ji, taking the form of Shri Krishna ji, placed the flute on her mouth, and thought in her mind, "I am playing the flute in your guise, but my modesty is now in the hands of you (Dhani ji) and now you will have to appear."

As soon as Shri Indravati Sakhi played the flute, all the Sakhis / friends felt that their beloved had returned and they started singing loudly the song of the appearance of the beloved. It is in this beautiful moment that the basis of the life of the Sakhis, their beloved, becomes visible. As soon as they see Dhani ji, all the friends run and hug him. After this, the beloveds have immense enthusiasm to play Raas leela with their loved one (Dhani ji).



Chapter 6

leela after the Antardhyan



Chapter 6 : leela after the Antardhyan

Difference between the form of Brahmanand and Bhajananand: -

There is no difference in the form that appears before Antardhyan and after Antardhyan, as all the adornments are the same as before.

However, the form before Antardhyan is called Brahmanand and the form after Antardhyan is called Bhajananand.

Both of these forms were obtained by the beloveds only after feeling the pain of separation. The beloveds took a lot of pleasure in Braj Leela, but more pleasure was received in Raas Leela than Braj Leela. Because Braj leela happened in Kalmaya, at that time all the beloveds were in state of complete sleep (unawareness). That is, they were neither aware of their relationship with Shri Rajji nor were they aware of their home.

On the other hand, Raas leela took place in Yogmaya and here the beloveds were aware about their relation with Dhani ji, but not of their own abode. Thus, the more happiness one gets, the more intense the separation becomes. Just as the pleasures of Raas leela were more than those of Braj leela, the separation after Ramat in Yogmaya was also more than the separation done in Braj. And after so much separation, when Dhani ji's form appeared, that was many times more captivating compared to the earlier form, which was called Bhajananand. There was a new kind of special adornment of love in it, that is, in this form there was a strong desire to satisfy the beloveds with love. The beloveds enjoyed immense pleasure by playing with this form.

आया सरूप कर नए सिनगार, भजनानंद सुख लिए अपार ।
दोऊ आतम खेले मिने खांत, सुख जोस दियो कई भांत ॥
श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 46

**Aya Saroop Kar Naye Singaar, Bhajananand Sukh Liye Apar ।
Dou Atam Khele Mine Khant, Sukh Jos Diyo Kai Bhant ॥**

Love dispute between Shri Indravati ji and Shri Kesarbai ji: -

After the Antardhyan leela, the beloveds perform such Ramats with Dhani ji in which they keep him surrounded at every moment so that he does not leave them again and disappear. In view of all the beloveds, Shri Indravati ji performs many Ramats with Dhani ji.

Shri Indravati ji says -

"I have selected Dham Dhani, let's see which sakhi (beloved) can free his hand from me." Hearing this authoritative statement,

Shri Kesarbai ji says -

"O sister, you have had too much fun with your beloved, now leave him, so that we can also have fun with him."

Shri Indravati ji -

"I will not leave my beloved under any circumstances. You can use as much strength as you want, but you can only hold Wala ji's (beloved's) hand. Since the beginning I have been doing leela with Wala ji, that's why you can't take him from me.

Shri Kesarbai ji -

"It has been too long since we've fun with our beloved. In such a situation why won't you leave my beloved - the support of my life?"

Shri Indravati ji –

"I am not a weak, helpless friend, so no matter how much strength you use, you cannot free my beloved from me."

Seeing this dispute between these two, Shri Rajji started laughing. He advised them to calm down but none of them were ready to bow down even a bit. After this, to make Ramat full of joy, Shri Rajji possessed multiple forms and performed leela with all of the beloveds individually, which satisfied all of them. While Shri Kesarbai ji thinks that Dhani ji is only with her, Shri Indravati ji thinks that Dhani ji is having fun only with her. In reality, Dhani ji took 12000 forms and had fun with all the beloveds.

After this leela, when Shri Indravati ji and Shri Kesarbai ji met each other, both of them felt ashamed and said, "O friend, what a mischief we have done by quarrelling amongst ourselves."

Both of them hugged each other very enthusiastically. In this way, with the desire for mutual love, they eliminated this impurity from their mind. Whatever kind of wish the beloveds had in their mind, Dhani ji fulfilled all those wishes.

After performing Ramats in Vrindavan, all the beloveds came to the bank of Jamuna ji with Dhani ji, and all of them entered into the river Jamuna ji to do water sports. Before entering however, everyone's clothes also changed to suit the water sports. All the beloveds experienced immense pleasure by playing various types of games with Dhani ji in the water. After the water sports they came out of Jamuna ji, and some beloveds got Shri Shyama ji dressed very lovingly, while some beloveds dressed Shri Raj ji and all the beloveds together also dressed each other. Now all the beloveds sat in different rows to enjoy the food.

Shri Indravati ji got ready to serve food duly with 100 sakhis (beloveds) and a variety of dishes were served in everyone's plates. Shri Rajji had food with all his beloveds. Shri Rajji himself served food with his own hands to the beloveds who were serving food and everyone also took the paan beeda. After eating the food, all the beloveds sat around Shri Rajji and started talking to him lovingly.

Beloveds going back to Paramdham with Shri Rajji: -

While talking lovingly with Dham Dhani, all the beloveds remembered those moments of separation in which they had suffered a lot. Shri Indravati ji asks Shri Rajji, "What crime had we committed that you left us alone in Vrindavan? You have no experience of the pain of that separation we felt."

Shri Rajji says to his beloveds -

"I never left Vrindavan even for a moment, instead a tree came between me and you, due to which you could not see me. O beloveds! I can never be separated from you because our soul is one."

After this, Shri Indravati ji remembers those harsh words which Dhani ji had said to all the beloveds when they left Braj and came to Yogmaya. Now Shri Indravati ji says to Shri Rajji, "It seems that we do not have a love relationship that has been going on since time immemorial, that is why you said such reproachful words to us."

Listening to Shri Indravati ji, Dhani ji says: -

"Hey Beloveds! I said such words only to test you whether Maya has still entered you like Braj. If there was Maya present in you, then you would have never enjoyed Raas with me all night full of enthusiasm. Because there was no attachment to Maya within you, I am with you today."

Now the beloveds say to Shri Rajji: -

"O our beloved (Dhani ji)! We searched for you everywhere in Vrindavan, but we could not see you anywhere. If you were in Vrindavan at that time, why did we have to suffer the unbearable pain of separation? We searched for you even in the thicket of every creeper in Vrindavan. We all cried profusely in the sorrow of separation, we searched for you with many tricks, but no one found you anywhere and you are saying that you had never left us and had not gone anywhere. When we were searching for you in Vrindavan, at that time why did you not come in front of us? If you were not separated from us, then why did you not hear our cry of separation? How did you bear to see us crying bitterly for so long, my dear? We can definitely say that you were never in Vrindavan. We were able to bear so much pain only because we knew your eternal connection with our consciousness. We had this hope that you would never leave us, otherwise we would have left our body at that very moment.

(The beloveds could not understand the secret of Dhani ji's Avesh form residing in the heart of Shri Shyama ji, because at that time they were not in a state of complete awakening.)

Shri Rajji to beloveds: -

"Beloveds, you are telling the complete truth. When we were playing Raas, a tree had come in front of us just for a moment. You were immersed in the depth of love at that time, hence the separation of just a moment, seemed like ages to you. In this way you saw a lot of pain." Then Dhani ji says, "Beloveds, I have suffered even more pain than the pain of separation that you have suffered. Shri Rajji at the time of going from Braj to Raas Mandal is reminding us and saying that beloveds! When I left the universe of Kalmaya and came to the universe of Yogmaya (Land of Kevalbrahm), only by my order did Kevalbrahm's consort Anand Yogmaya, within a moment, create a Nitya Vrindavan for Maharaas. There was an immense yearning in my mind to meet you. I took a flute in my hands to call you here from Braj, but separation for a moment itself was also very painful for me." In this way, Dhani expressed that his pain of separation was extremely painful compared to the beloved's pain and made them mesmerized.

Shri Indravati ji: -

"O beloved! Now I only ask you that you should not separate from us even for a moment. Now please take us to that house, where we will not be separated from you even for a moment."

ਫਰੇ ਵਾਲਾ ਹੁੰ ਏਟਲੂੰ ਮਾਂਗ੍ਨ੍ ਖਿਣ ਏਕ ਅਲਗਾਂ ਨ ਥੈਏ ।

ਜਿਹਾਂ ਅਮਨੇ ਵਿਰਹ ਨਹੀਂ, ਚਾਲੋ ਤੇ ਘਰ ਜੈਏ ॥

ਸ਼੍ਰੀ ਰਾਸ ਪ੍ਰ. 47, ਚੌ. 43

Have Wala Hu Etlu Maangu, Khin Ek Algaa Na Thaie |

Jiha Amne Virah Nahi, Chalo Te Ghar Jaie ||

We had desired from our Dhani to see the game of Maya (Grief) in Paramdham, and Dhani ji showed it to us in Braj and Raas and also made our mind happy with the Ramats of Raas. After this Dhani ji took us to our original home Paramdham, and Shri Aksharbrahm ji also awakened in his original body (in Paramdham). That is, the souls of Shri Aksharbrahm ji, Shri Shyama Maharani ji and the Beloveds went to their original bodies (Paratam).



Chapter 7

Secrets of Akhand Brajleela and Raasleela



Chapter 7 : Secrets of Akhand Brajleela and Raasleela

Where did Braj and Raasleela become intact / seamless?

As soon as Shri Aksharbrahm ji awakens in his original body, he integrates the Leela of Braj and Raas. Maharaas was played in Kevalbrahm (the form of intellect), but it was intact / integrated (Akhand) in the Mahakaran of Sablikbrahm – the mind form (Chit Swaroop) of Aksharbrahm ji. And only after integrating Raas, was Braj leela integrated in the Karan of Sablik Brahm.

अछर चितमें ऐसो भयो, ताको नाम सदा सिव कह्यो ।

बृज रास दोऊ ब्रह्मांड, ए ब्रह्म लीला भई अखंड ॥

श्री प्रकास हिंदुस्तानी प्र. 37 , चौ. 49

**Akshar Chit me Aeso Bhayo, Tako Naam Sada Siv Kahyo |
Braj Raas Dou Brahmand, Ae Brahm Lila Bhai Akhand ||**

In this way, due to Braj Leela becoming seamless (Akhand) in the mind of Shri Aksharbrahm (Chit Swaroop), the name of Sablik Brahm became Sadashiv Chetan. These two Leelas of Braj and Raas are called Brahmleela, which have become seamless (Akhand) in the universe of Yogmaya (they are happening even today).

Inclusion of powers in all the bodies in Akhand Raas:-

Shri Krishna ji: - Noori Tan / Divine Body: - Shri Krishna Ji / Shri Rash Bihari Ji / Shri Banke Bihari Ji
Jeev: - ✗ (No Jeev)
Atam: - ✗ (No Atam)
Avesh: - ✗ (No Avesh)

Shri Radhika ji: -

Noori Tan / Divine Body: - Shri Radhika ji

Atam: - × (No Atam)

Jeev: - Jeev of Radhika ji of Brajmandal (Kalmaya).

Sakhiya / Beloveds: -

Noori Tan / Divine Body: - Noori Tan of 12000 Sakhis

Atam: - × (No Atam)

Jeev: - Best Jeev of Gopis of Braj mandal (Kalmaya).

The souls of Paramdham who had settled in the bodies of the Gopis in Braj, became intact in Maharaas and the souls returned back to Paramdham. These 12000 Sakhi's Noori / Devine bodies are still performing in Raas with the Noori / Divine bodies of Shri Krishna ji (juvenile form) and Shri Radhika ji. Shri Radhika ji, the Jeevs of Sakhis / beloveds were also in Braj mandal (in Kalmaya). These Jeevs also enjoyed Raas in Yogmaya and got integrity (Akhand) in the Raas which was intact in Sablik Brahm.

After Raas, where did the Surta of Ishwari Srishti go?

Shri Aksharbrahm ji had donned 24000 surtas especially to watch the game called Ishwari Srishti. To play Raas in Yogamaya, 24000 Ishwari Srishti had entered into the bodies of 12000 Sakhis. Ishwari Srishti did not get a separate body to play Raas. After Raas, everyone's soul returned to its original place - Brahmshrishtis reached Paramdham, and Aksharbrahm ji's soul also reached its original place in Paramdham. Similarly, the Ishwarishrishti also has its original place in Satswaroop Brahm in Yogmaya.

Where did Shri Braj Leela take place? And who remained intact in it?

When Braj leela played for 11 years and 52 days, it went into the universe of Kalmaya, but after Raas leela became seamless, it was made seamless inside Sablik brahm in Yogmaya. In Braj leela, the intact bodies and the inclusion of powers in them are as follows: -

Shri Krishna ji: -

Noori Tan / Divine Body: - Shri Krishna Ji / Bal Mukund Ji (Noori Tan of Yogmaya)

Atam: - × (No Atam)

Jeev: - Vishnu ji

Avesh: - × (No Avesh)

Shri Radhika ji: -

Noori Tan / Divine Body: - Shri Radhika Ji (Noori Tan of Yogmaya)

Atam: - × (No Atam)

Jeev: - × (No Jeev)

Sakhiya: -

Body: - 12000 Noori Tan / Divine Body (Noori Tan of Yogmaya)

Atam: - × (No Atam)

Jeev: - × (No Jeev)

Ishwari Shrishti: -

Body: - 24000 (Noori Tan / Divine Body of Yogmaya)

Surta: - × (No Surta)

Jeev: - 24000 Jeevs (who were in the bodies of Kumarika Sakhis in Braj Mandal of Kalmaya)

Jeev Shrishti:

The living beings who had come in the company of Shri Krishna ji, Radhika ji and Sakhiya in Brajmandal were also made intact in Braj leela (in Sablik Brahm).

Body: - Noori tan / divine body (of Yogmaya)

Jeev: - Jeev of Brajmandal of Kalmaya

Atam: - × (No Atam)

The bodies of the Brajmandal of Kalmaya cannot enter the universe of Yogmaya, hence the bodies of Kalmaya were destroyed. In the Braj leela which remained intact in the Karan of Sablik Brahm, Shri Krishna ji (child form), Radhika ji, Sakhiya, and Jee Srishti's Yogmaya's Divine Bodies are doing leela. The universe of Yogmaya is very different from the universe of Kalmaya, and in order to make a body functional in Yogmaya, the Jeev is not required in it. All these divine bodies are still performing this leela uninterruptedly.



Chapter 8

Secret of Reflection Leela



Chapter 8 : The Secret of Reflection Leela

The Secret of Reflection of Raas Leela:-

As soon as the sakhiya / beloveds left the body to go from Braj to Raas, at that moment the Braj universe was annihilated (Pralay). In this, only that one universe (of the fourteen worlds) was destroyed, part of which was the Braj Mandal . There are innumerable such universes, but they were not annihilated . If all the rest of the universes were annihilated, it would be called a cataclysm (Mahapralay) . After Maha Raas, Raas Leela and Braj Leela were seamless (Akhand) in Yogmaya and the Brahmshrishti who became Akhand in it are as follows: -

- 1. The Jeev of Brahmshrishti (Akhand in Raas)**
- 2. The Jeev of Ishwarishrishti (Akhand in Braj Leela)**
- 3. The Jeev of Jeevshrishti (which came in the company of Shri Krishna) (akhand in Braj Leela)**

After the Akhand of Braj Leela and Raas Leela, the new universe of Braj is created in Kalmaya and where Shri Krishna used to play the flute in Vrindavan (in Kalmaya), Shri Krishna Ji comes to Vrindavan and plays the flute and from here the leela of Pratibimb (reflection) begins. By the order of ParBrahm (Rajji), this new universe was created in such a miraculous way that the people living in it made the assumption that we are residents of the same previous universe, we have been living in it for a long time .

Who played reflection (Pratibimb) Raas leela as Shri Krishna, Shri Radhika ji and Sakhiya?

Shri Krishna ji :-

Body: – Shri Krishna's new body (11 years 52 days old Kalmaya's new body)

Jeev: – Vishnu ji

Atma: - × (No atma)

Avesh / Shakti (Power): – The charge of the Raas which is in the form of Raas Bihari ji in the Raas that became seamless (Akhand) in the Mahakaran (Grand reason) of Sablik Brahm.

Shri Radhika ji :-

Body :- Radhika ji's (Kalmaya's new body)

Jeev :- The new Jeev of Kalmaya

Surta: – Vedricha sakhi's (from the sthul (gross) of Sablik Brahm or Mahakaran (Grand reason) of the Avyakrut (unmanifested).

Vedricha Sakhis: – In place of 12000 Brahmshrishtis in Pratibimb (reflection) Leela, now the Sakhis who performed the Leela with Shri Krishna ji have taken the form of Vedricha Sakhis, hence now they will be called Vedricha Sakhis.

Body :- 12000 new Kalmaya body

Jeev: – New jeev of Kalmaya

Surta: – Vedricha Sakhi's (from the sthul (gross) of Sablik Brahm or Mahakaran (Grand reason) of the Avyakrut (unmanifested).

Sakhis of reflection (Pratibimb): – In reflection Leela, instead of 24000 divine bodies (Ishwari shrishti), now the Sakhis who played Leela with Shri Krishna ji,

Body :- 24000 new body of Kalmaya

Jeev: – New Jeev of Kalmaya

Surta: – Surta of the jeev of Ishwari Shristi which remained akhand to reason (Karan) of Sablik Brahma.

Jeev Srishti: – The Jeev shrishti which came in the company of Shri Krishna and whose Jeev's were Akhandin the reason of Sablik Brahm.

Body: – Kalmaya's new body

Jeev:- New Jeeva of Kalmaya

Surat :- × (No Surta)

Maharaas which became seamless (Akhand) in Mahakaran (grand reason) of Sablik Brahm and Braj Leelawhich became seamless (Akhand) in Karan (reason) of Sablik Brahm also had "**its reflection in the Sthul of Sablik Brahm (Gross (Sthul) of Sablik Brahm = Grand reason (Mahakaran) of Avyakruti")**". The Vedas also have a place in the gross (Sthul) of the Avyakruti Brahm.

These Vedas definitely come in every universe with the light of their knowledge. And when the Vedas saw the reflection of Raas Leela falling in the Sablik Brahm, then Vedas also had a desire to see this Leela because they had never seen such a loving play. The image of Akhand Maharaas which was also reflected in the Sthul of Sablik Brahm, the form of this reflection of Raas Bihari ji ordered the Vedas to take the form of Surta in order to fulfill the desire of seeing this loving leela that has come in your mind. And when the Vedas took the form of Surta, they were called Vedricha Sakhiya.

The beauty of these Vedricha Sakhis was incarnated in the bodies of **12000 Gopis in Kalmaya**. And in the form of **24000 Kumarika Sakhis**, the Surta of the Jeevs of the Ishwari Shrishtis (divine creation) were sent down who are seamless in Brajleela in the Karan of Sablik Brahm. Surta of these seamless Jeevs was also brought down into Kalmaya because Jeevs of Kumarika Sakhi had demanded to play the love-filled Leela with Shri Krishna in Braj (Kalmaya) and these Jeevs had also observed a lot of fasts.

And these Jeevs (creatures) did not go to Keval Brahm to play Akhand Raas as well, only the Surta of the Ishwari Shrishtis (divine creation) went there.

Therefore, to fulfill the wishes of these creatures, they were brought to Kalmaya to play the Raas of reflection. And after the destruction, when the new universe of Braj was created, it was started from the night of Pratibimb's Raas and this one night was made 6 months long. Because for the first time in the universe of Kalmaya created by Adinarayan ji, this kind of loving leela was taking place. So, he prolonged this one night for 6 months and kept enjoying it. After these six months' worth of nights, all the Sakhiya / friends go to their respective homes and sleep.

When all the Gops wake up in the morning, they find their wives sleeping beside them and they do not remember how at night, as soon as they heard the sound of the flute, all the friends had sacrificed their bodies and these bodies were cremated. The universe of Braj starts moving exactly the same as before the cataclysm. Because externally the body appeared to be the same as before, but no one could realize how all the powers and creatures had changed inside.

Note:

(* After entering Yogmaya, the Jeev cease and becomes Surta forms. The Jeev of the Ishwari shrishti who became Akhand in the Braj Leela also became the form of Surta and the reflection of these Surta-form beings transferred in the Kumarika Sakhis in the Raas Leela.)

Why was the Reflection of Raas played ?

The reasons for playing the Reflection raas are as follows:

1. To fulfill the wishes of the Vedas (Vedricha Sakhis).
2. To fulfill the wishes of 24000 jeev of Divine creatures (Ishwari Shristi).
3. In the universe of this Kalmaya, the common Khalak or the Jeev shrishti does not know that Raas Leela has been played because

it happened in the universe of Yogmaya. So to convince the Jeev Shrishti that RaasLeela has been played and that this kind of loving play has been played. It was played as the Raas of reflection in Kalmaya. So that when Raas is written in the scriptures, they also realize it .

जो प्रगट लीला न होवे दोए, तो असल नकल की सुध क्यों होए।
ता कारन ए भई नकल, सुध करने संसार सकल ॥

श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 56

If there is no apparent leela, then why should one care about the actual imitation? , That's the reason why I copy, to remember the whole world.

Location of all jeevs during Raas leela: -

After the Pralay, when the Jeev of the Brahmshrishti also went to Keval Brahm only to play Raas with their Surta, at that time all the other Jeevs' who were in the Braj Mandal, including the Jeev of Ishwarishrishti, also the Jeev who came in the company of Shri Krishna Ji and other Jeev of Brahmshrishti of the world who could not come in the company of Shri Krishna Ji i.e. except Radhika Ji and the Jeev of Brahmshrishti, of the fourteen worlds all of them were kept in a dormant state in causal nature. And after unifying Raas Leela, when Braj Leela was Akhand, then the jeevs of the divine creatures (Ishwarishrishti) and the Jeevshrishti who came in the company of Shri Krishna were made Akhand in Braj Leela reason (Karan) of Sablik Brahm.

Radhika ji, friends (Sakhis) and where did the new creatures (Jeevs) in the world come from ?

The Jeevshrishti who could not come in the presence of Shri Krishna were sent to the new body formed here as soon as this new universe was created.

But in this new universe, some jeevs' were reduced, which became Akhand in Raas Leela and Braj Leela in the universe of Yogmaya. Therefore, in the newly created body of Kalmaya of Shri Radhikaji, Vedricha Sakhis (12000), reflection (Pratibimb) ki sakhis (24000) and other Brahmshrishti (which became Akhand) only new jeevs' entered which were brought to this universe from some other universe.

The Ishwarishrishti had seen the annihilation of Braj mandal, at which time all the sakhis were giving up their body. After this, the divine creation (Ishwarishrishti) also renounced its body and their appearance reached the universe of Yogmaya in Keval Brahm to play Raas.

At the time when the appearance of the divine creation (Ishwarishrishti) had gone to Keval Brahm to play Raas, at that time their Brahmshrishti were in a dormant state in nature. And after unifying (Akhand) Raas Leela, when Braj Leela was Akhand, then its Jeevs became Akhand in Braj Leela in reason (Karan) of Sablik Brahm. And then these Jeev's Surta (Power) came in Kalmaya as Pratibimb Leela in 24000 Pratibimb's Sakhiya.

So reflection (Pratibimb) sakhiya had a vague memory that we had left our bodies and reached a luminous universe, but now how did we come back. They never understood this secret.

When the doubts of the sakhis of reflection are not removed, then what other can they do? Who else can know the infinite deep secrets other than the Brahmshrishti? The Jeevshrishti of this world are completely unable to understand the infinite deep secrets. The Sakhis of reflection (Pratibimb) kept believing in the illusion that we were the ones who did Raas Leela moreover, in this reflection (Pratibimb) Leela also we are doing Leela.

धोखा इनों का भी न मिट्या, तो कहा करे और ।
बेहूद वानी के माएने, क्यों होवे दूजे ठौर ॥
प्रकाश हिंदुस्तानी प्र. चौ.

If the deception of these people is not eradicated,
then what else should they do? To find Extreme Vani's meaning, why
would that be another place ॥



Chapter 9

Three parts of Tridha Leela



Chapter 9 : Three parts of Tridha Leela

Three parts of Tridha Leela :-

1. 11 years 52 days Leela in Braj Mandal | In this, the Avesh (power) of Shri Rajji plays in the body of Shri Krishna Ji.
2. Leela of 11 days, in which 7 days of Gokul and 4 days of Mathura. In this, the Avesh of Raas bihari ji of Yogmaya plays in the body of Shri Krishna ji.
3. Leela performed by Shri Krishna's body in Mathura for 112 years. In this, there is no Avesh (charge) of Rajji in the body of Shri Krishna ji, only the Jeev of Vishnu did all the plays.

किया राज मथुरा छारका ,बरस एक सौ और बार ।
प्रभास सब संघार के,जाए खोले बैकुंठ छार ॥
कलश हिंदुस्तानी प्र. 18 चौ. 23

Ruled Mathura for one hundred and twelve years.

Radiance, after conquering everything, opened the door to heaven.

Types of Raas Leela:-

1. First of all, Maharaas which was played in Yogmaya in Keval Brahm. This Leela happened in one night in the universe of Yogmaya .
2. The Raas Leela which was played in Keval Brahm was Akhand in the Grand reason(Mahakaran) of Sablik Brahm. And this Leela is going on continuously even today.
3. Whatever comes to the Chitt, it automatically comes to Mann (mind). That is, the Leela which became Akhand in Sablik Brahm (Chitswarup) also came into the Avyakrut Brahm (Mann Swarup). Therefore, the Akhand Raas was reflected in the Grand reason (Mahakaran) of the Avyakrut Brahm or in the gross (Sthul) of the Sablik Brahm.

4. After Pralay, when the universe of Kalmaya was created again, it started with the reflection of Ras Leela.
5. In the second part of Tridha Leela, 11 days Leela (seven days Gokul and four days Mathura): –
6. For 7 days, Leela continued in Gokul in the same way as Leela used to go on in Braj Mandal before Pralay. For seven days, reflection (Pratibimb) and Vedricha played love Leela in Gokul. On the instructions of Kans, Akrur ji went to Mathura with Shri Krishna ji and Balaram ji, where Leela took place for four days. The form of Shri Krishna ji with the reflection of 24000 Kumarikas and 12000 Vedrichas played for 11 days (7 days in Gokul, 4 days in Mathura), was the Avesh of Raas Bihari ji and the Jeev of Lord Vishnu.

ખેલે પિછલે સાથ મેં, સાત દિન તાઈઁ।
અક્રૂર ચલ્યા બુલાએ કે, પોહોંચે મથુરા માઈઁ॥

Played last together, for seven days (in Gokul).

Akrur called to take them, reached in Mathura.

In the four-day Leela of Mathura, Shri Krishna kills an elephant named Kubalya-Pid, kills warriors like Chanur Mushtik and Kans. After this, he frees his maternal grandfather Ugrasen ji, his parents (Devaki and Vasudev) from prison. After being released from prison, he coronates his maternal grandfather Ugrasen ji by sitting on the throne and disguises himself as his cowherd and wears royal clothes. When he disguised himself as a cowherd and wore royal robes, the unlimited power (the charge of Raas Bihari) was separated from him, and then he remained only the incarnation form of Vishnu. At the same moment this second Leela (second part of Shri Krishna Tridha Leela) gets completed there.

टीका दिया उग्रसेन को, भए दिन चार।
छोड़ वसुदेव भेख उतारिया, या दिन थें अवतार॥
प्रकाश हिंदुस्तानी प्र. 31 चौ. 53

Coronate to Ugrasen, it lasted four days.

Leave Vasudeva disguises himself, from those days were incarnations.

Third Part of Tridha Leela: -

Inclusion of powers in Shri Krishna's body: -

Body: - The body of Shri Krishna ji's Kalmaya

Jeev: - Vishnu ji

आवेश :- × (No Avesh)

Inclusion of powers in Shri Radhika ji: -

Body: - Radhika ji's Kalmaya's body

Jeev: - jeev of Kalmaya

Surta :- Vedricha Sakhi's Surta

Charge/Avesh :- Raas Bihari ji (leaves the body of Shri Krishna ji and enters Shri Radhika ji)

As soon as Shri Krishna Ji wears royal clothes, the charge or power of Raas Bihari Ji comes out of Shri Krishna Ji's body and enters Radhika Ji's body in Gokul. But Radhika ji and Sakhis do not realize this. For example, during the Antardhyan Leela in Yogmaya, the Avesh of Shri Rajji enters Shri Shyama Ji and she is not aware of it.

(Similarly, in this awakened universe (Jaagni Brahmand), the charge (Avesh) of Shri Rajji is subtly inside every soul, but without Virha (Separation) it is not realized.) Because, Radhika ji and all the Sakhiya could not realize the power of Raas Bihari ji,

she continued to suffer in his virha (Separation) for a few years. In this way, after suffering in Virha for some years, the Vedricha Sakhis went to Grand reason (Mahakaran) of Avyakrut Brahm / Sthul of Sablik Brahm in Yogmaya, where there is a reflection of Raas Leela .

(The place of the Vedas was definitely the gross (Sthul) of the Avyakrut Brahm, but after the reflection (Pratibimb) Leela they reached in to the Grand reason (Mahakaran) of the Avyakrut Brahm) and the Surta of Jeevs of Ishwarishrishti went back to its place i.e. in the Karan of Sablik Brahm where Akhand Braj Leela is and the Avesh of Raas Bihari ji reached its place in the Grand reason (Mahakaran) of Sablik Brahm.

Why can Shri Krishna not be considered as the incarnation of Lord Vishnu at the time of birth ?

Lord Vishnu reminded Vasudev and Devaki of previous births and clarified how to bring the child who is to be born now to Nand's house. When Shri Krishna Ji is born, then he not only has the life of Vishnu ji, but this child also has the power of Akhand dham. That is, the Avesh of Shri Aksharbrahm ji (the Josh / passion of Parbrahm) also enters in him. That is why he cannot be called an incarnation of Lord Vishnu only. And as soon as Vasudev Ji brings Shri Krishna Ji to Nand's house, as soon as Shri Krishna Ji comes there, the Avesh / charge of Parbrahm and Shri Aksharbrahm Ji's soul enters in the body of Shri Krishna Ji.

ਵਸੁਦੇਵ ਦੇਵਕੀ ਲੇ ਚਲੇ, ਤਾਏ ਨ ਕਹਿਏ ਅਵਤਾਰ ।
ਜੋ ਤੋ ਨਹੀਂ ਇਨ ਹੁਦ ਕਾ, ਅਖ਼ਾਂਡ ਲੀਲਾ ਹੈ ਪਾਰ ॥

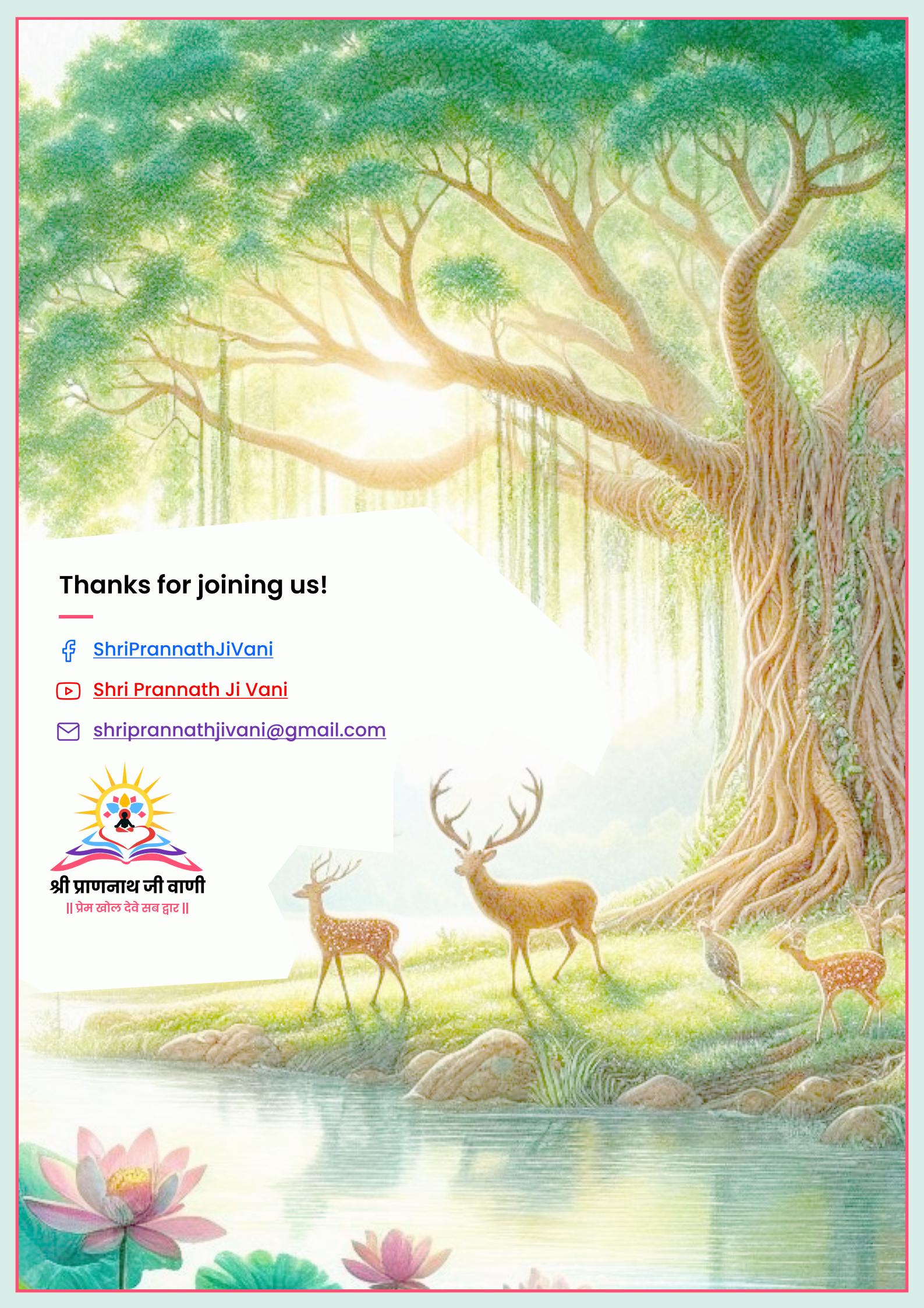
**Vasudev Devaki le chale, tae na kahiye avatar |
So to nahi in hadd ka, akhand leela hai paar ||**

The soul of Shri Mahamati Ji says, O Saath Ji! Now you wake up and enjoy the joy of self-awakening (Atam Jagruti). Only the Brahmshrishti are capable of taking these pleasures. If you awaken your soul, then in this world you can attain the direct happiness of Braj, Raas, the leela of Shri Devchandra Ji's body and the leela of the Supreme Abode (PARAMDHAM). And all these pleasures can only be attained through meditation.

अब जाग देखो सुख जागनी, ए सुख सोहागिन जोग ।
तीन लीला चौथी घर की, इन चारों को यामें भोग ॥

कलश हिंदुस्तानी प्र. 23 चौ. 1

Now wake up and look at the joy of awakening happiness, happiness of the beloved. Three Leela's, the fourth is our Paramdham, all of the joy from them offering here in this universe only.



Thanks for joining us!

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