



श्री प्राणनाथ जी वाणी
॥ प्रेम खोल देवे सब द्वार ॥



Shri Krishna Tridha Leela

Shri Prannath Ji Vani
॥ Love opens all doors ॥



Shri Prannath Ji Vani Service Family



With the blessings of Dham Dhaniji, 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 by beloved Satguru **Shri Rajan Swami Ji**.

“ **Trividh Leela Jaaniye, Jaano Priyatam Naam |
Piu Ki Vaani Kah Rahi, Chal Mool Milaavaa Dhaam ||** ”
Shashi Kiran

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

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Thank you for taking the time to read
this brief introduction.

I request you to give us your honest **feedback**.

Your Charan Raj

Shri Prannath Ji Vani Family

Preface

क्यों मेहेर मुझ पर भई, ए थी दिल में सक ।
मैं जानी मौज मेहेबूब की, वह देत आप माफक ॥

श्री किरंतन प्र.82 चौ.5

Kyo Meher Mujh Par Bhai, E Thi Dil Me Sak I
Mai Jaani Mauj Meheboob Ki, Vah Det Aap Maafak II

Shri Kirantan P.82 Ch.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 Akhand heritage by remarking on Vani. Then, with the blessings of The Supreme Lord (Dham Dhaniji), beloved Satguru Shri Rajan Swamiji, by diving like a skilled diver in the deep ocean of knowledge, did the Shri Mukh Vani commentary with meaning and blessed the lives of all of us by revealing all the deep secrets that were hidden till today.

The growing curiosity to know Shri Krishna Tridha Leela from the Mehar of Dham Dhaniji was quenched by the commentary of Shri Tartam Vani done by Shri Rajan Swamiji and for the first time came to know how much luxury lies in knowledge. The distinctions of Shri 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. I started discussing with all Sundarsath ji through 'Shri Prannath Ji Vani' Zoom and YouTube channel. After learning about Braj and Raas Leela from the grace of our Dhaniji, moving away from the activities of Maya, I started loving Brahmavani. 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 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 Disappearance (Antardhyan), 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, our beloved used to play flute in the form of the very beautiful and adorable body of Shri Krishna Ji and even today Dham Dhaniji is playing the flute of Shri Tartam Vani from every direction. Let's forget all the differences and take all the sundarsath ji with us, take love like gopis in our hearts and recognize our beloved and step on the path of love. Spin the thread of love and inspire everyone to do the same. Wake up and awaken others with the feeling of service and dedication. Become a flag of love and spread the message of love throughout the universe.

Prem Pranam ji to all the Sundarsath Ji who have rendered tireless and invaluable service of watching all the videos of the discussions again and again and converting them into written form, translating them into various languages, converting the PDFs into book format and proofreading them several times. Under the mercy of Shri Rajji, we 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 are 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 Jaagni 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 Dhaniji. 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 the Sundarsath is 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. Recognizing your core relationship with your own home (Paramdham) and Dhaniji (The Supreme Lord).

While understanding Shri Krishna Tridha Leela, one thing was firmly believed that Dhaniji (The Supreme Lord) is with his Brahmatmas (Souls / Beloveds) every moment. For example, first in Braj leela, then in Raas leela and now in this awakened universe, the Supreme Lord is subtly seated in the heart of every Brahmatma (Soul / Beloved). With the knowledge of Shri Mukh Vani, those who recognize their beloved, they dedicate themselves to the love desire of Dhaniji.

In this way, whoever Sundarsath makes the most sacrifices with a view to surrender to his beloved Aksharaateet, the more spiritual bliss they will get. Their Surta will be able to enjoy the twenty-five sides of The Supreme Abode (Paramdham) through Chitwan while sitting here in this world.

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



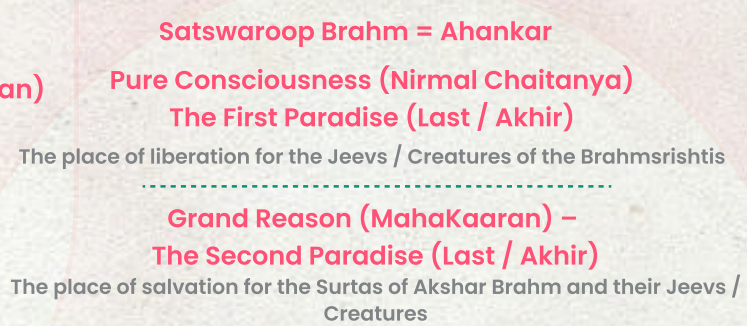
Thanks for taking the time to read this brief introduction. I request you to give me your honest feedback.

Your Charan Raj,
Isha Asthana

Things to know before you start!

Yogmaya

Chatushpaad of Shri Akshar Brahma Ji



Keval Brahm
Raas was played



Avyakrit Brahm = Mann
Beyond The Horizon (Turiyateet) of Avyakrit Brahm

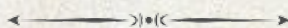


Yogmaya



Things to know before you start!

Grand Reason (MahaKaaran)



Reflection of Raas Leela Beyond the Horizon (Turiyateet)

Pure Grand Reason (Shuddh MahaKaaran)

Reflection of Braj Leela

Pure Reason
(Shuddh Kaaran)

The place of salvation for
the Vedricha Sakhis

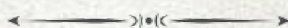
Pure Subtle
(Shuddh Sukshm)

The Sixth Paradise –
Malkooti (First/Avval)

Sumangala Shakti

Pure Gross
(Shuddh Sthool)

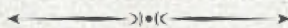
Place of the five desires
(panchvaasnao) of Akshar Brahm
Vishnu ji, Shiv ji, Sankadik ji, Shukdev ji, Kabir ji)



Reason (Kaaran)

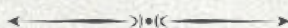
Seven Zeros
(Saat Shoonya)

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



Subtle (Sukshm)

Kaal Niranjana



Gross (Sthool)

Pure Consciousness
(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)

Avyakrit Brahm

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Secret of Reflection Leela

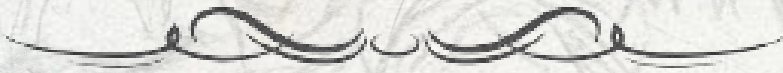
Chapter 9

Three parts of Shri Krishna Tridha Leela



Chapter 1

Reasons (Kaaran) and Grand Reason (MahaKaaran) for coming into this game:



Chapter 1: Reasons (Kaaran) and Grand Reason (MahaKaaran) for coming into this game

Shri Krishna Tridha Leela refers to three distinct plays or leelas that are performed from within the body of Shri Krishna, along with the powers that were active in his body during these events. 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.

Shri Rajji lives in Paramdham (The Supreme Abode) with his Joyful truth (Shyama ji), beloveds (Sakhiya), and his Sovereign authority (Satt Ang Shri Aksharbrahm Ji). Neither did his blissful form Shyama ji and his beloveds know about his authoritative power part - Shri Aksharbrahm Ji nor did Shri Aksharbrahm Ji know about Shyama ji and beloveds. The Grand Reason and Reasons for taking part in this game are as follows:

Grand reason (MahaKaaran):

MahaKaaran means the cause hidden behind the cause. The main reason for participating in this game was that Shri Rajji brought his heart's blissful Shri Shyama Ji and his body-form beloveds to this game to show the monarchy and one heartedness (Paatshaahi & Vahedat).

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 Shri Aksharbrahm ji. And after this, Shyama ji and beloveds expressed their desire to watch this game (Khel).

Second reason:

Shri Rajji also had to make his Satt Ang Shri Aksharbrahm Ji aware of the joy in his heart that what leela Shri Aksharaateet performs with his blissful body / joy part (Anand Ang) Shri Shyama Ji and his beloveds in The Supreme Abode (Paramdham).

While living in Paramdham (The Supreme Abode), it was not possible to make Shyamaji and beloveds recognize the love emerging through their oneness, because Shyama ji and beloveds would get immersed in the bliss of that love but would not be able to recognize it. 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 अर्स की, और वाहेदत का इस्क ।
सो देखलावने रुहन को, पेहेले दिल में लिया हक ॥

श्री खिलवत प्र. 6 चौ. 43

Ek Paatsaahi Ars Ki, Aur Vahedat Ka Isq |
So Dekhlaavne Roohan Ko, Pehele Dil Me Liya Hak ||
Shri Khilwat Pr.6 Ch.43

Who initially thought of viewing this game: '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 पेहेले लई हकें दिल में, पीछे आई माहें नूर ।
तिन पीछे हादी रुहन में, ए जो हुआ जहूर ॥
श्री खिलवत प्र. 6 चौ. 44

Jo Pehele Layi Hake Dil Me, Pichhe Aayi Mahe Noor |
Tin Pichhe Haadi Roohan Me, E Jo Hua Jahur ||
Shri Khilwat Pr.6 Ch.44

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

When Shri Rajji is on the Third Floor of The Supreme Abode with Shri Shyamaji and the Beloveds, at that time every day Shri Aksharbrahm ji comes to Chandni Chowk to have the darshan of Shri Rajji.

The day Piya (Shri Rajji) thought of showing the game of Mehar, then the thought came in the mind of the souls that who is he (Shri Aksharbrahm Ji)? Then on asking Shri Rajji, he told his souls that he makes a game - 'in which there is only sorrow.' The souls had never heard these words there. So, in this way, by taking it to Rajji's heart, the desire of seeing the game arose in the minds of Shri Shyama Ji and the beloveds / souls.

Shri Rajji repeatedly forbade us from coming here, but we beloveds expressed our desire to see this Illusion / Maya three times. We asked for it three times because Shri 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).

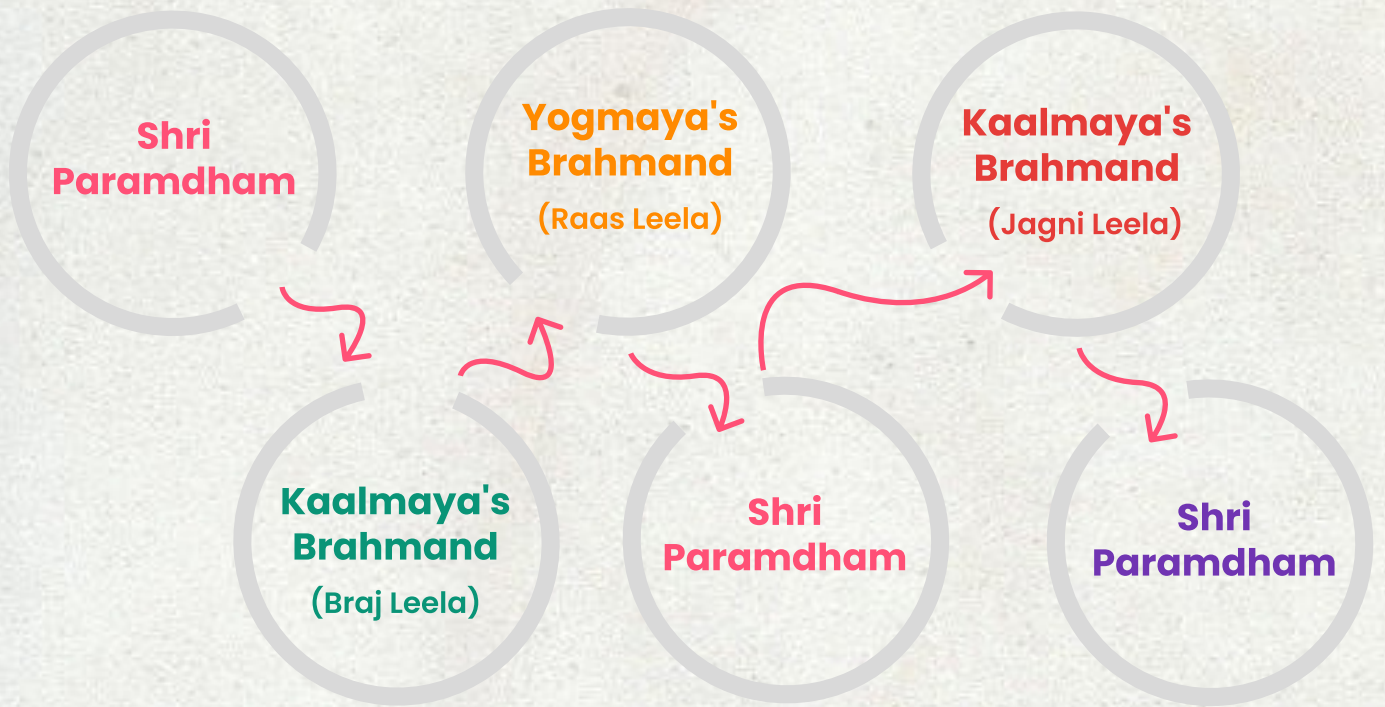
Three types of universes:

1. Kalmaya: Everything that is created in the universe of Kalmaya is certain to be destroyed. Here the play of duality (Jeev + Maya) takes place.

2. Yogmaya: Everything created once in Yogmaya, remains intact for the eternity. Here the play of non-dualism takes place, which means Brahm 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 Paramdham is called 'solo divine play of non-dualism'.

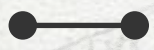
Three types of universes:



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

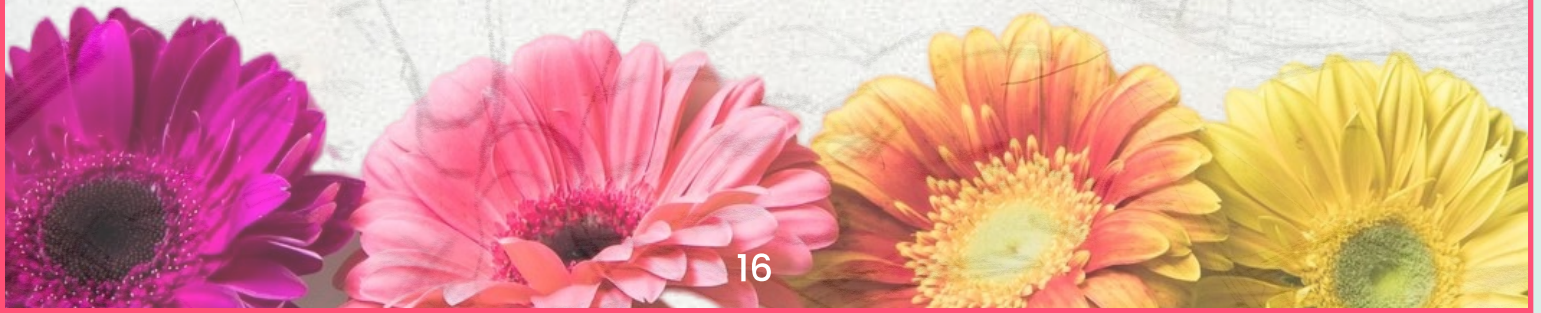
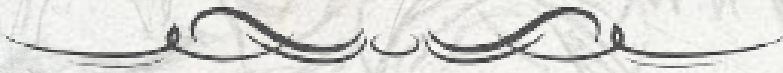
श्री कलश हिंदुस्तानी प्र. 23 चौ. 1

Ab Jaag Dekho Sukh Jaagni, E Sukh Sohagin Jog |
Teen Leela Chauthi Ghar Ki, In Chaaro Ko Yaame Bhog ||
Shri Kalash Hindustani Pr.23 Ch.1



Chapter 2

Braj Leela



Chapter 2: Braj Leela

First of all, we came to the Braj Mandal of Kalmaya 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 adorable look 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, Brahmsrishtis (Rajji's Souls / Beloveds) and Kumarika Sakhis are as follows:

1. Shri Rajji:

Name of the Body: Shri Krishna Ji

Jeev: Shri Vishnu Ji

Atam / Soul (atma): Shri Aksharbrahm Ji

Avesh: Shri Rajji

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

2. Shri Shyama Ji:

Name of the Body: Radhika Ji

Jeev: The Purest Jeev of Maya

Atam / Soul: Shri Shyama Ji

3. Brahmsrishtis:

Body: Body of Kalmaya

Jeev: The Purest Jeevs of Maya

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

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 Srishti). 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 now. 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 his flute playing, they are unable to restrain themselves and they come running after him and stop Shri Krishna from playing the flute. Now Lord Krishna neither plays the flute nor does his companions / Gopis 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 धनिऐं 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

Tab Dhaam Dhaniye Kiyo Vichar, E Dou Magan Huye Khele Nar Naar |
Mool Vachan Ki Naahi Sudh, E Dou Khele Supne Ki Budh ||

Shri Prakash Hindustani Pr.37 Ch.33

2. Another reason for this was that Rajji was going to give us immense pleasure in Raas and without separation, the play of love cannot be enjoyed.

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.

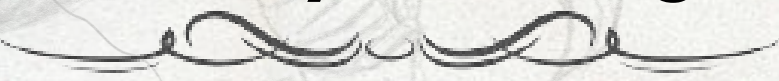
एक दिन गौ चारने, पिउ पोहोंचे वृन्दावन ।
गोवाल गौ सब ले वले, पीछे जोग माया उतपन ॥
श्री कलश हिंदुस्तानी प्र. 19 चौ. 62

Ek Din Gau Charne, Piu Pohonche Vrindavan |
Govaal Gau Sab Le Vale, Pichhe Jog Maya Utpan ||

Shri Kalash Hindustani Pr.19 Ch.62

—●●—
Chapter 3

The journey of the Sakhis from Kalmaya to Yogmaya



Chapter 3: The journey of the Sakhis from Kalmaya to Yogmaya

Yogmaya is the better half of the inner being of Shri Aksharbrahm Ji, the true part of our Rajji. There are four parts of Shri Aksharbrahm Ji's inner being and different Mayas work in these four parts. The four parts of Shri Akshar Brahm Ji's inner being and the Maya working in them are as follows.

- 1. Satswaroop Brahm (Nature of Ego): Mool Maya**
- 2. Keval Brahm (Nature of Intellect): Anand Maya**
- 3. Sablik Brahm (Nature of Subconscious Mind): Chidroop Maya**
- 4. Avyakrit Brahm (Nature of Conscious Mind): 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. The beloveds instantly gave up on life and reached in Yogmaya for Dhaniji (Rajji) as soon as they heard the lovely music of the flute. The following is the order in which the beloveds left their bodies behind:

- 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 Shri Krishna Ji'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 (Dhaniji). 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 to their beloved in Yogmaya.

Upon hearing the enchanting sound of the flute, the 24000 **Kumarika Sakhis** also gave up their bodies and left this world and reached eternal Vrindavan.

(After the companions reached Yogmaya, this universe of Kalmaya was destroyed.) 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 Ji (Banke Bihari/Raas Bihari)

Jeev: None

Atam / Soul: Shri Aksharbrahm Ji

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

Shri Shyama Ji:

Name of the divine body: Shri Radhika Ji

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

Atam / Soul: Shri Shyama Ji

Beloveds:

Bodies: 12,000 divine and adolescent bodies

Jeev: 12000 Jeevs (the same Jeevs of Kalmaya (Braj Mandal) which was in the body of beloveds / Brahmsrishtis)

Surta: 36000 Surtas (In the divine body of each Brahmsrishti, there is 1 Surta of Brahmsrishti + 2 Surtas of Ishwarisrishtis)

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, itself is 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 **Dhaniji**. At that time, in each divine body of the **beloved companions, one Surta / Soul** of a **Brahmsrishti** with their **Jeev** and **two Surtas of Ishwarisrishtis** were present in the same body, watching the Raas leela.

The harsh words spoken by Dhaniji 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 / Dhaniji. Beloveds even forgot their **separation of 52 days**. Now Shri Rajji says to his beloveds - "Hey beloveds, a devoted woman / virtuous wife does not go out of her house at night under any circumstances. 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 Dhaniji'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 beloveds that we must have made some mistake in our loving service towards our Dhaniji, so why should not Dhaniji be upset with us? And Shri Indravati ji says to Rajji - "Whatever you want to say, say it without any hesitation."

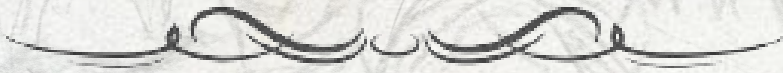
Shri Rajji says to his beloveds very sarcastically - "It is also written in the Vedas that even if the husband is quarrelsome, blind, disease-stricken, foolish, unlucky, disabled, ignorant, A noble lady nevertheless has an obligation to support him. Therefore, Go back to your spouses."

After this, the beloveds 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 Dhaniji says that I was only testing you to ensure that no remnants of worldly desires remained within you. After this, Dhaniji himself lovingly picked up his unconscious beloveds and hugged them, due to which all their sorrows went away. By coming to Yogmaya, we got complete recognition of our Dhaniji which we did not have in Braj. It was not possible to enjoy Raas leela without knowing our beloved husband (Shri Rajji). Now Dhaniji goes ahead and shows the beauty of the divine eternal Vrindavan to his beloveds.

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Chapter 4

An Overview of Raas



Chapter 4: An Overview of Raas

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 beloveds' ethereal bodies, forests, animals and birds, Jamuna Ji, and so on. The eternal Vrindavan in which the Avesh of Aksharaateet performed play with the Souls / Brahmatmas is different from the Supreme Abode (Paramdham) and is also different from this universe of Kalmaya.

एह सरूपने एह वृंदावन, ए जमुना त्रट सार ।
घरथी तीत ब्रह्मांडथी अलगो, ते तारतमे कीधो निरधार ॥

श्री रास प्र. 10 चौ. 36

Eh Swaroop Ne Eh Vrindavan, E Jamuna Trat Saar |

Ghar thi Teet Brahmand thi Algo, Te Tartame Kidho Nirdhar ||

Shri Raas Pr.10 Ch.36

In every particle of Yogmaya's land, 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 beloveds left their bodies in Braj, it was late evening 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 etc have decorated the whole of Vrindavan in a different way. 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 beloveds enjoy the Raas with their Dhaniji in such a beautiful environment.

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

Beauty of clothes:

Skirt / Lehenga: Blue color (It has a string of 11 colors).

Sari: Vermilion color (Senduriya)

Blouse: Shyam (light black) color.

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

Neck Adornments: Shri Shyama Ji's neck is adorned with seven necklaces (diamond, emerald, pearl, gold, silver, Chid, 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 Pendant and a headband with six flowers.

Hair: A round rakhdi, sindoor in the parting, strings of pearls on either side of the parting, and a beautifully adorned braid with five ornaments. Shyama Ji has a betel leaf in her mouth.

Shri Sundarsath Ji's adornment in the Raas:

The beauty of Brahmatmas 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 Raas:

Beauty of clothes:

Bottom / Soothni / Churidar Pajama: Saffron color (It has a string of 9 colors).

Patoli: Yellow (The upper garment is an unsown cloth that is wider than a patuka.)

Foot Adornments: Anklet (Jhanjhari), ankle bells (Ghoonghari), Kambi, bracelets (Kadla).

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: Wristband, bracelet.

Upper arm: Armlet.

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 braid of Dhaniji's hair is braided in a different way, many kinds of jewels are embedded in the loop of the braid and there is also a small bell around the loop.

Shri Indravati says that the description of these garments and ornaments of Raas has been done according to the illusionary words of this universe but the adornment of Yogmaya is a special element.

The infinite universe (Yogmaya) is integral form of Shri Aksharbrahm Ji'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 Dhaniji in Raas:

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 Raas.

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 Rajji in Paramdham, which was shown to him in Kevalbrahm by Rajji in the form of Raas. In Raas, many types of Ramats were played - Ramat of Aankh Michoni (Hide & Seek), Ramat of Fundadi, Ramat of Bhulavani, Ramat of Kila, 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 Ramats 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, the Pigeons and the Chakor birds also play very beautifully, Deer, monkeys and peacocks jump and dance all around. In these Ramats, Dhaniji

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 वालाजी थई अति सारी ।
सघली संगे रमिया रंगे, एक पिउ एक नारी ॥

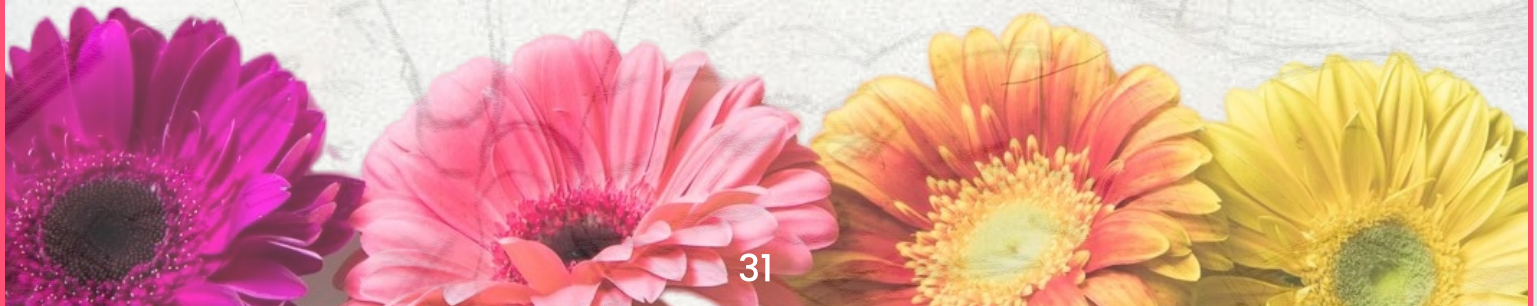
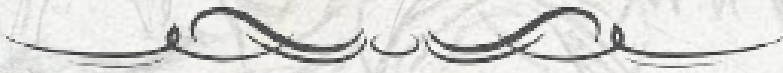
श्री रास प्र. 21 चौ. 8

**Kahe Indravati Ae Ramtadi, Mara Valaji Thai Ati Saari |
Saghali Sange Ramiya Range, Ek Piu Ek Nari ||**

Shri Raas Pr.21 Ch.8

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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. Dhaniji disappeared).

Reasons behind the disappearance of Dhaniji:

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 / Dhaniji 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.

फेर मूल सरूपें देख्या तित, ए दोऊ मगन हुए खेलत ।
जब जोस लियो खेंच कर, तब चित चौंक भई अछर ॥
श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 41

Fer Mool Saroopen Dekhya Tit, Ae Dou Magan Huye Khelat |

Jab Jos Liyo Khench Kar, Tab Chit Chaunk Bhai Akshar ||

Shri Prakash Hindustani Pr.37 Ch.41

When Dhaniji 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 Dhaniji's Avesh and Josh enters the body of Shri Radhika ji in Yogmaya itself, but Shri Shyama ji and the beloveds are not able to realize that Dhaniji has not left them. Due to the disappearance of Dhaniji, 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 / Raas Bihari Ji

Jeev: × (No Jeev)

Atam: Shri Aksharbrahm Ji (a few moments)

Avesh: × (No Avesh)

Shri Radhika ji:

Body: Shri Radhika ji

Jeev: Jeev of Radhika ji of Braj mandal.

Atam: Shri Shyama Ji

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

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

Even after Dhaniji 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 gets surprised and thinks that, "Where am I? Why am I dressed like this? 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 Ji remains in Kevalbrahm which has no power. (Neither the Avesh and Josh 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, Yon Chaunk Ke Firi Atam |
Raas Aya Mine Jagrat Budh, Chubh Rahi Hirde Me Sudh ||
Shri Prakash Hindustani Pr.37 Ch.42**

As soon as Shri Aksharbrahm Ji wakes up in his original body, he remembers that he himself had expressed the desire to see this Brahmleela to Shri Rajji and this Brahmleela was shown to him by Shri Rajji in the form of Brajleela in Brajmandal and Raasleela in Yogamaya. Now this Brajleela gets imprinted in the heart of Shri Aksharbrahm Ji, but it is not yet 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 Dhaniji with them become distraught with pain and separation. All the beloveds think together and go to Shyama ji to ask where Dhaniji is. But the beloveds find Shyama ji in an unconscious state in the forest, due to which the patience of the beloveds gets broken. In such a situation, some of the beloveds become

unconscious, Some beloveds suffer a lot in separation, and a continuous stream of tears starts flowing from the eyes of some beloveds but some beloveds still stand patiently and encourage the unconscious friends that do not mourn like this, it is certain that Dhaniji cannot leave us under any circumstances, so let us search for Dhaniji in entire Vrindavan.

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

When separation reaches its peak, the idea of imitating Braj Leela (with the inspiration of Dhaniji 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 रौतां 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 Lachhan Prem |
Tena Udi Gaya Survey Name, Ramtaan Keedhan Kayi Chehen ||**

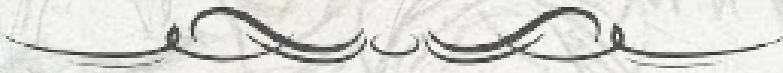
Shri Raas Pr.33 Ch.1

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 (Dhaniji) 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 and in this beautiful moment, the basis of the life of the Sakhis, their beloved Dhaniji, becomes visible. As soon as they see Dhaniji, all the beloveds run and hug him. After this, the beloveds have immense enthusiasm to play Raas leela with their loved one (Dhaniji).

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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 enjoyed a lot in Braj Leela, but the pleasure obtained in Raas Leela was many times more than that of Braj Leela. Because Braj leela happened in Kalmaya and 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 Dhaniji, 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 Dhaniji'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 Kayi Bhant ॥
Shri Prakash Hindustani Pr.37 Ch.46

Love dispute between Shri Indravati ji and Shri Kesarbai ji:

After the Antardhyan leela, the beloveds perform such Ramats with Dhaniji 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 Dhaniji.

Shri Indravati ji -

"I have selected Dham Dhaniji, let's see which sakhi (beloved) can free his hand from me."

Shri Kesarbai ji -

"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 you have been playing with our beloved, in such a condition why won't you leave my beloved who is 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. Whereas Shri Kesarbai ji believes that Dhaniji is with her exclusively, Shri Indravati ji believes that Dhaniji is amusing himself with her alone. Dhaniji actually assumed 12000 forms and amused himself 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 that 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, Dhaniji fulfilled all those wishes.

After performing Ramats in Vrindavan, all the beloveds came to the bank of Jamuna ji with Dhaniji, and all of them entered into the river Jamuna ji to do water sports. Before entering the water, everyone's clothes were also changed as per the water sports. All the beloveds experienced immense pleasure by playing various types of games with Dhaniji in the water. After having fun in water, Sundarbaai, Indravati, Ratnavati and Laalbaai came out of water of Jamuna ji first. Thereafter they adorned all their body parts. All these friends together adorned Shri Shyama Ji with clothes and jewellery very lovingly. Meanwhile the beloved Dhaniji came and with great love braided the hair of Shri Shyama Ji. Thereafter Aashbai, Kamalavati, Phoolbai and Champavati all these four friends together adorned themselves. And then all these four friends together adorned 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 Dhaniji, 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 Dhaniji 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, Dhaniji says:

"Hey Beloveds! I said such words only to test you whether Maya has still entered you like Braj. You would not have been able to appreciate Raas with me all night with such zest if Maya had been there in you. I am with you today because you had no relationship to Maya."

Now the beloveds say to Shri Rajji:

"O our beloved (Dhaniji)! 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 Dhaniji'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 Dhaniji 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 says, "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 Raas. 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, Dhaniji expressed that his pain of separation was extremely painful compared to the beloved's pain and made them mesmerized.

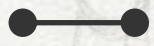
Shri Indravati ji:

"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."

हवे वाला हूं एटलूं मांगूं, खिण एक अलगां न थैए ।
जिहां अमने विरह नहीं, चालो ते घर जैए ॥
श्री रास प्र. 47 चौ. 43

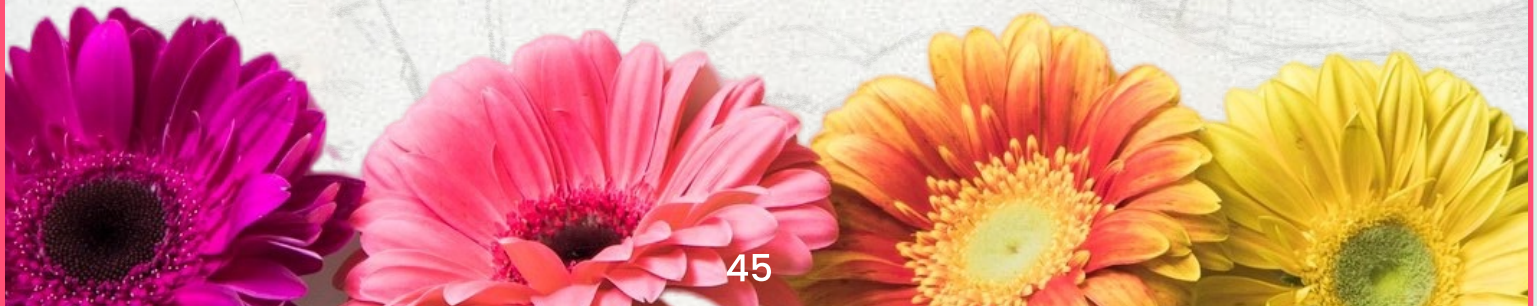
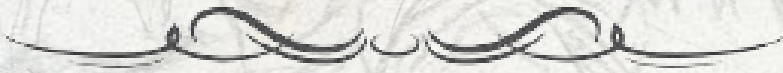
Have Wala Hu Etlu Maangu, Khin Ek Algaa Na Thaiye |
Jiha Amne Virah Nahi, Chaalo Te Ghar Jaiye ||
Shri Raas Pr.47 Ch.43

We had desired from our Dhaniji to see the game of Maya (Grief) in Paramdham, and Dhaniji showed it to us in Braj and Raas and also made our mind happy with the Ramats of Raas. After this Dhaniji 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 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. Raas was played in Kevalbrahm (the form of intellect), but it was intacted / integrated (Akhand) in the MahaKaaran of Sablikbrahm - the Subconscious Mind / Memory form (Chit Swaroop) of Aksharbrahm ji. The Braj Leela was made Seamless in the Kaaran of Sablikbrahm.

अछर चितमें ऐसो भयो, ताको नाम सदा सिव कह्यो ।
बृज रास दोऊ ब्रह्मांड, ए ब्रह्म लीला भई अखंड ॥
श्री प्रकाश हिंदुस्तानी प्र. 37 चौ. 49

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

Shri Prakash Hindustani Pr.37 Ch.49

In this way, due to Braj Leela becoming seamless (Akhand) in the Subconscious Mind / Memory 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 Raas 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

Jeev: Purest Jeev of Radhika ji of Brajmandal (Kalmaya)

Atam: × (No Atam)

Sakhiya / Beloveds:

Noori Tan / Divine Body: Noori Tan of 12000 Sakhis

Jeev: Pure Jeev of Gopis of Braj mandal (Kalmaya)

Atam: × (No Atam)

The souls of Paramdham who were seated on the Jeevs in the bodies of Gopis in Braj, those creatures / Jeevs became intact in Raas and the souls reached back to Paramdham. These 12000 Sakhi's Noori / Divine bodies are still performing in Raas with the Noori / Divine bodies of Shri Krishna ji (juvenile form) and Shri Radhika ji. The Jeevs of Shri Radhika Ji and Sakhis / Beloveds were also present in Braj Mandal (Kalmaya). These Jeevs also enjoyed the Raas in Yogmaya and these Jeevs also got integrity in the Akhand Raas in Sablik Brahm.

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

Shri Aksharbrahm Ji had assumed 24000 Surtas especially to witness this game, which are known as Ishwari Srishti. To play Raas in Yogmaya, 24000 Ishwari Srishtis had entered into the bodies of 12000 Brahmsrishtis. Ishwari Srishti did not get a separate body to play Raas. After Raas, everyone's soul returned to its original place - Brahmsrishtis reached Paramdham, and Aksharbrahm ji's soul also reached its original place in Akshardham. In the same way, the Surta of Ishwarisrishti also went to its original place in Satswaroop Brahm in Yogmaya.

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

Braj leela was played for 11 years and 52 days, in the universe of Kalmaya, but 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)

Jeev: Vishnu ji

Atam: × (No Atam)

Avesh: × (No Avesh)

Shri Radhika ji:

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

Jeev: × (No Jeev)

Atam: × (No Atam)

Sakhiya:

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

Jeev: × (No Jeev)

Atam: × (No Atam)

Kumarika Sakhis:

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

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

Surta: × (No Surta)

Jeev Srishti:

In Sablik Brahma, Braj leela, the living entities that had accompanied Shri Krishna ji in Brajmandal, were also restored, intact.

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 and the Braj leela which remained intact in the Kaaran of Sablik Brahm, over there the Yogmaya's divine bodies of Shri Krishna ji (child form), Radhika ji, Sakhiya, and Jeev Srishtis 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.

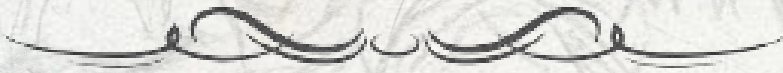
Place of all living beings (Jeevs) during Raasleela:

After the Pralay, when the Jeevs of Brahmsrishtis also went to Keval Brahm to play Raas with their Surta, at that time all the other Jeevs who were in Braj Mandal, which included the Jeevs of Ishwarisrishtis, the Jeevs who came in the proximity of Shri Krishna Ji and the other Jeevs of Jeev Srishtis who could not come in the proximity of Shri Krishna Ji, that is, all the living beings of fourteen worlds except Radhika Ji and the Brahmsrishtis Jeevs were kept in deep sleep state in the causal nature. And after making the Raasleela seamless, when Brajleela was made seamless, then the jeevs of Ishwari Srishtis and the Jeevs who came in the proximity of Shri Krishna Ji were made seamless in Brajleela in the Reason(Kaaran) of Sablik Brahm.



Chapter 8

Secret of Reflection Leela



Chapter 8: The Secret of Reflection Leela

The Secret of Reflection 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 Raas, Raas Leela and Braj Leela were made seamless (Akhand) in Yogmaya and the jeev who became Akhand in it are as follows:

- 1. The Jeev of Brahmsrishtis (Akhand in Raas)**
- 2. The Jeev of Ishwarisrishtis (Akhand in Braj Leela)**
- 3. The Jeev of Jeevsrishtis (which came in the company of Shri Krishna) (akhand in Braj Leela)**

After making the Braj Leela and Raas Leela seamless, the new universe of Braj is created in Kalmaya and where Shri Krishna ji used to play the flute in Vrindavan (in Kalmaya), Shri Krishna Ji comes to Vrindavan and plays the flute there 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 Ji, Shri Radhika Ji and Sakhiya?

Shri Krishna ji :

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

Jeev: Vishnu ji

Atam: × (No atam)

Avesh: The charge of the Divine Body which is in the form of Raas Bihari ji in the Raas that became seamless (Akhand) in the MahaKaaran (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

Vedricha Sakhis: In Pratibimb (reflection) Leela, instead of 12000 Brahmsrishtis, the friends / sakhis who performed leela with Shri Krishna ji, have the Surta 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

Sakhis of reflection (Pratibimb): Now, instead of 24000 Ishwarisrishtis in the Pratibimb leela, the friends / sakhis who performed leela with Shri Krishna Ji, all the Jeevs of the Ishwarisrishtis who became seamless in the Kaaran of Sablik Brahm have come in the form of Surta, and now they will be called the Pratibimb's Sakhis.

Body : 24000 new body of Kalmaya

Jeev: New Jeev of Kalmaya

Surta: Surta of the jeev of Ishwarisrishti which remained akhand in the reason (Kaaran) of Sablik Brahm.

Jeev Srishti: The Jeev srishti which came in the company of Shri Krishna Ji and whose Jeev's were Akhand in the reason of Sablik Brahm.

Body: Kalmaya's new body
Jeev: New Jeev of Kalmaya
Surta: × (No Surta)

Raas which became seamless (Akhand) in MahaKaaran (grand reason) of Sablik Brahm and Braj Leela which became seamless (Akhand) in Kaaran (reason) of Sablik Brahm also had **its reflection in the Sthul of Sablik Brahm (Gross (Sthul) of Sablik Brahm = Grand reason (MahaKaaran) of Avyakrit)**. The Vedas also have a place in the gross (Sthul) of the Avyakrit 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 Avyakrit Brahm, then Vedas also had a desire to see this Leela because they had never seen such a loving play.

The reflection of Akhand Raas which was also reflected in the Grand reason (MahaKaaran) of Avyakrit Brahm, the form of Raas Bihari ji ordered the Vedas to take the form of Surta in order to fulfil 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 Surta 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 Srishtis (divine creation) were sent down who are seamless in Brajleela in the Kaaran 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 Srishtis (divine creation) went there. Therefore, to fulfil 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. 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 srishti who became Akhand in the Braj Leela also became the form of Surta and the reflection of these Surta form Jeevs transferred in the Kumarika Sakhis in the reflection Raas Leela.

Why was the Reflection of Raas played ?

The reasons for playing the Reflection Raas are as follows:

1. To fulfil the wishes of the Vedas (Vedricha Sakhis).
2. To fulfil the wishes of 24000 jeev of Divine creatures (Ishwari Shristi).
3. In the universe of this Kalmaya, the other Jeevs (Aam Khalak) or the Jeev Srishtis does not know that Raas Leela has been played because it happened in the universe of Yogmaya.

So, to make the Jeevshristis believe that Raasleela has been played or this type of love play has happened, it was played in the form of Raas of reflection in Kalmaya. So that when Raas is written about in the scriptures, they can also feel 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

**Jo Pragat Leela Na Hove Doye, To Asal Nakal Ki Sudh Kyon Hoye |
Taa Kaaran E Bhai Nakal, Sudh Karne Sansaar Sakal ||
Shri Prakash Hindustani Pr. 37 Ch.56**

Where did the new Jeevs / creatures come from in Radhika ji, friends (Sakhis) and Jeevsrishtis?

The Jeevsrishti who could not come in the contact 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 seamless (Akhand) in Raas Leela and Braj Leela in the universe of Yogmaya.

Therefore, in the newly created body of Kalmaya of Shri Radhika ji, Vedricha Sakhis (12000), reflection's (Pratibimb's) sakhis (24000) and other Jeevsrishti (which became seamless / Akhand), only the new jeevs were entered. The Jeevs of Ishwarisrishtis had seen the annihilation of Braj mandal, at the time when all the sakhis were giving up their body. After this, the divine creation (Ishwarisrishti) also gave up their bodies and their Surtas reached the universe of Yogmaya in Keval Brahm to play Raas.

At the time when the Surtas of the divine creation (Ishwarisrishti) had gone to Keval Brahm to play Raas, at that time their Jeevs were in a

dormant state in nature. And after making the Raas Leela seamless (Akhand), when Braj Leela was made seamless (Akhand), then their Jeevs became seamless (Akhand) in Braj Leela in reason (Karaan) of Sablik Brahm. And then the Surtas of these Jeevs only came in the 24000 Pratibimb's Sakhis, in the Pratibimb Leela (Reflection game) in Kalmaya. So, the reflection (Pratibimb) sakhis 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 cleared, then what can others do? Who else can know the infinite deep secrets other than the Brahmsrishtis? The Jeevsrishtis of this world are totally incapable to understand the deep secrets of boundless / endless universe. 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 as well, we are the ones doing the leela.

धोखा इनों का भी ना मिटया, तो कहा करे और ।
बेहद वानी के माएने, क्यों होवे दूजे ठौर ॥
श्री प्रकाश हिंदुस्तानी प्र. 31 चौ. 48

Dhokha Ino Ka Bhi Na Mitya, To Kaha Kare Aur |
Behad Vaani Ke Maayne, Kyon Hove Dujе Thaur ||
Shri Prakash Hindustani P.31 Ch.48

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Chapter 9

Three parts of Shri Krishna Tridha Leela

Chapter 9: Three parts of Shri Krishna 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) in the body of Shri Krishna ji, only the Jeev of Vishnu did all the plays.

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

Kiya Raaj Mathura Dwarka, Baras Ek Sau Aur Baar |
Prabhaas Sab Sanghaar Ke, Jaaye Khole Vaikunth Dwar ||
Shri Kalash Hindustani Pr.18 Ch.23

Types of Raas Leela:

1. First of all, Raas which was played in Yogmaya in Keval Brahm. This Leela happened in one night of the universe of Yogmaya.
2. The Raas Leela which was played in Keval Brahm was made seamless (Akhand) in the Grand Reason (MahaKaaran) of Sablik Brahm. And this Leela is going on continuously even today.
3. Whatever comes to the Subconscious Mind (Chitt), it automatically comes to Mann (mind). That is, the Leela which became seamless (Akhand) in Sablik Brahm (Chit Swaroop) also came into the Avyakrit Brahm (Mann Swaroop). Therefore, the Akhand Raas was reflected in the Grand Reason (MahaKaaran) of the Avyakrit 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 Raas Leela.

In the second part of Tridha Leela, 11 days Leela (seven days Gokul and four days Mathura):

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 Sakhis 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, who performed Leela for 11 days (7 days in Gokul, 4 days in Mathura) with the Jeevs of 24000 Kumarikas in form of Reflection's Sakhis and 12000 Vedricha Sakhis had the Avesh (energy) of Raas Bihari Ji and the Jeev of Lord Vishnu.

खेले पिछले साथ में, सात दिन ताई ।
अकूर चल्या बुलाए के, पोहोंचे मथुरा माहीं ॥
श्री प्रकाश हिंदुस्तानी प्र. 31 चौ. 51

Khele Pichhle Saath Me, Saat Din Taayin |

Akrur Chalya Bulaye ke, Pohonche Mathura Maahin ||

Shri Prakash Hindustani Pr.31 Ch.51

In the four-days 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. Then he coronates his maternal grandfather Ugrasen ji and removes his own cowherd attire and wears royal clothes. When he removed his cowherd attire and wore royal clothes, the unlimited power (the Avesh of Raas Bihari) was separated from him, and then he remained only the incarnation form of Vishnu ji. 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 ॥
श्री प्रकाश हिंदुस्तानी प्र. 31 चौ. 53

Teeka Diya Ugrasen Ko, Bhaye Din Char |

Chhod Vasudev Bhekh Utaariya, Ya Din The Avtaar ||

Shri Prakash Hindustani Pr.31 Ch.53

Third Part of Tridha Leela:

Inclusion of powers in Shri Krishna Ji's body:

Body: Shri Krishna ji's body of Kalmaya

Jeev: Vishnu ji

Charge/Avesh: × (No Avesh)

Inclusion of powers in Shri Radhika ji:

Body: Radhika ji's body of Kalmaya

Jeev: jeev of Kalmaya

Surta: Vedricha Sakhi's

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 Avesh 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 Sakhis could not realize the power of Raas Bihari ji, they continued to suffer in his virha (Separation) for 100 years.

In this way, after suffering in Virha for 100 years, the Vedricha Sakhis reached the Grand Reason (MahaKaaran) of Avyakrit Brahm in Yogmaya where the reflection of Braj Leela is taking place and the Surta of the Jeevs of the Ishwarisrishtis went to their place i.e. in the Reason of Sablik Brahm in the seamless / akhand Brajleela and the Avesh of Raas Bihari Ji reached its place in the Grand Reason (MahaKaaran) of Sablik Brahm.

Why can Shri Krishna Ji not be considered as the incarnation of Lord Vishnu Ji 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 Ji's house. When Shri Krishna Ji is born, then he not only has the Jeev of Vishnu ji, but this child also has the power of The Supreme Abode (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 Vishnuji only. And as soon as Vasudev Ji brings Shri Krishna Ji to Nand Ji's house, the Avesh / charge of Parbrahm and Shri Aksharbrahm Ji's soul enters in the body of Shri Krishna Ji.

वसुदेव गोकुल ले चले, ताए न कहिए अवतार ।
सो तो नहीं इन हृद का, अखंड लीला है पार ॥
श्री कलश हिंदुस्तानी प्र. 18 चौ. 14

Vasudev Gokul le chale, taye na kahiye avatar |
So to nahi in hadd ka, akhand leela hai paar ||
Shri Kalash Hindustani Pr.18 Ch.14

The soul of Shri Mahamati Ji says, O Saath Ji! Now you wake up and enjoy the joy of self-awakening (Atam Jagriti). Only the Brahmsrishtis 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 ॥
श्री कलश हिंदुस्तानी प्र. 23 चौ. 1

Ab Jaag Dekho Sukh Jaagni, E Sukh Sohagin Jog |
Teen Leela Chauthi Ghar ki, In Chaaro Ko Yaame Bhog ||
Shri Kalash Hindustani Pr.23 Ch.1

Glossary

1. Paramdham – The Supreme Abode
2. Shri Rajji – The Supreme Lord
3. Shri Shyamaji – Rajji's Joyful Truth / Soul / Beloved / Companion
4. Sakhiya / Sakhi – Rajji's Souls / Beloveds / Companions / Friends
5. Hukam – Shri Rajji's Authority / Order
6. Shri Aksharbrahm Ji – Shri Rajji's Sovereign authority
7. Vahedat / Ekdili – Oneness / Unity / One heartedness
8. Tridha Leela – Cosmic Play / Drama of 3 parts
9. Kalmaya – The Dark Universe
10. Yogmaya – Seamless Universe
11. Sthool – Gross
12. Sukshm – Subtle
13. Kaaran – Reason
14. MahaKaaran – Grand reason
15. Nirmal Chaitanya – Pure Consciousness
16. Turiyateet – Beyond The Horizon
17. Shuddh MahaKaaran – Pure Grand Reason
18. Shuddh Kaaran – Pure Reason
19. Shuddh Sukshm – Pure Subtle
20. Shuddh Sthool – Pure Gross
21. Saat Shoonya – Seven Zeros
22. Akhand – Unbroken / Seamless / Intact
23. Khel – Game
24. Maya – Illusion / illusory world / illusory play
25. Chandni Chowk – An exquisite location including shimmering red and green trees before ascending stairs leading to Rangmehel.
26. Moolmilava – symbolized as the origin of gathering that is on the first floor of Palace of Love / Rang Mahal
27. Jeev – Living creature
28. Atam / Atma – Soul / Surta / reflection of Paratam

29. Paratam – Original form of soul in Paramdham
30. Josh – Passion / Power / Energy
31. Avesh Swaroop – Shri Rajji's form in this maya
32. Kumarika Sakhi / Sakhiya – Maiden Companions
33. Jeev Srishtis / Aam Khalak – Creatures of the illusory world
34. Ishwari Srishtis – Divine Creatures
35. Brahmsrishtis – Shri Rajji's Beloveds
36. Gopis – Female Cowherds
37. Gops – Male Cowherds
38. Ramat – the act of exchanging love
39. Raas – The game of joy / pleasure to exchange love
40. Yugal Swaroop – Shri Raj Shyamaji / the loving couple
41. Antardhyan – Disappearance / out of sight
42. Nitya Vrindavan – Eternal place, where the game of love (Raas / Ramats) was played
43. Jamuna Ji – Gorgeous river in Yogmaya, where sports and aquatic activities were conducted during Raas
44. Pratibimb – Reflection / Mirror Image
45. Jaagni Brahmand – Awakened Universe / the universe where the divine knowledge will be available for all the creatures to awaken them.
46. Atam Jagriti – Self-awakening / Awakening one's soul
47. 8 Bahishts – The Eight Paradises / Eight Levels of Paradise

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