

DIVINE SOUL MATES

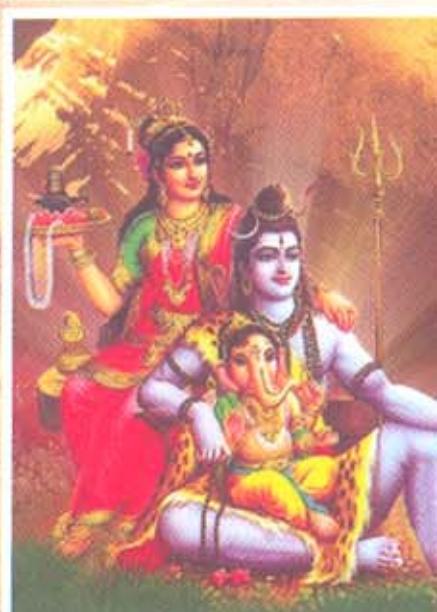
Sita-Rama, Radha-Krishna and Parvati-Shiva

20th AMA Week on

**Empowering Relations
Inspirations from Indian Wisdom**

Narayana

28-09-2012
Day of Divinity



Mamata-AMA Centre for Management

Mukesh Patel-AMA Academy for
Public Speaking and Personality Development



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Day of 101st Offering

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La Opala-RG Limited, Kolkata

Divine Soul Mates
Sita-Rama, Radha-Krishna and Parvati-Shiva

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*Offering
With Reverence, Resepct and Love*

*to
Parents
Sita-Rama*

*Great Grandfather; Elder Brother; Grandson
Radha Krishna*

*Daughter - Son in Love
Shailaja - Mahadev*

Who Connected me to Divine Soul Mates

Sita Rama, Radha Krishna, Parvati Shiva

Narayana

*Special Gratuities
to
Shri Mukeshbhai Patel
Shri K.K. Nair
for
Reconnecting me to*

*Sita Rama
Radha Krishna
Parvati Shiva*

*Through
101st Episode
in
20th AMA Management Week
of
Inspirations from Indian Wisdom*

28-9-2012
Day of Divinity
Ahmedabad

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Flame of Wisdom

Divine Soul Mates — The Book written by respected Guruji Shri G Narayana talks about Indian wisdom in creating empowered relationship. It talks about The 3 Devine Soul Mates — Sita & Rama, Radha & Krishna and Parvati & Shiva and the mutual acceptance, friendship, love and empowerment of their relations.

The Language is simple, extensive use of charts makes it simpler to understand the essence of empowered relationships. The meaning of all shalokas is also described in detail so that we all understand the true and exact meaning. This book provides us the flame of wisdom through Puranas, Ramayana, Mahabhatta and Darshanas.

We the LaOpala Family is blessed with Guruji Shri G Narayana's guidance from last 15 years. His words create spiritual energy and inspire all of us to contribute for empowered relationships.

I sincerely hope that you enjoy the quotes, charts and words of wisdom of this book which will empower our relations with our self, other selves, the world and the supreme self. I wish we all learn to establish relationships which transmit energy, enthusiasm, joy and fulfillment to all. I strongly believe that we all should read this book.

With warm regards and best wishes,

Sushil Jhunjhunwala
Managing Director
LaOpala RG Limited, Kolkata

Truly Inspirational

Modern day life is fraught with many challenges. As one gropes and copes with varied problems, it clearly emerges or dawns that these are truly and sustainably addressed only by our sincere efforts blessed by the Supreme Grace. A question that often pops up is 'How does one lead a complete and wholesome life?'. An even more basic question would be 'What is a complete life?'. Over the years, these questions have been constantly and faithfully hanging around in the secure margin of life as one negotiates the various vicissitudes and experiences of this mosaic called life.

Once in a very long while, one does come across a human being whose life inspires us with these answers. Narayana Guruji is certainly one such rare yet magnificent *star*.

A person who has been a successful head of a leading corporate, a very learned, wise, erudite spiritual leader and author who has given us a large number of books and a very affectionate human being who is love personified! How can one blend all these 'unblendables' into a harmonious wholeness, one used to wonder! Over the years, it dawns that this is only possible by the pure divinity that he has come to be with his Sadhana and tapas. But, what is distinct and special is that his Sadhana and tapas, it seems, is anchored in sweetness, harmony and love, which lends a special charm to his persona, endearing him to all.

Sh. Narayana is addressed by one and all as 'Guruji', both affectionately as well as respectfully, for more reasons than one.

The title was 'bestowed' upon him by his colleagues during his early days with Excel Industries. Even at that time it was certainly not a mere soubriquet. Over the years Guruji has shared his thoughts on various aspects of the Hindu culture on uncountable number of occasions in a multitude of fora and platforms. A guru has to truly inspire and Guruji has the innate ability to inspire one and all by the power of his spoken as well as written words. Divine Soul Mates is one such example of his many writings that is truly inspirational in the very least. His discourse on empowering relations has come about as a result of astute analysis of over a dozen meaningful parameters on the basis of which he has evaluated the three most prominent soul mates of Hindu wisdom - Sita-Rama, Radha-Krishna and Parvati-Shiva. At the same time he also candidly brings out the differences in the type of union the three pairs had. He defines Sita-Rama as a perfect match, ideal couple, satya-dharma pair and soul mates of purna tyaga. Radha-Krishna are explained as perfect merger, ideal lovers, bhakti-prema pair and soul mates of purna bhakti in a secretly arranged marriage. While Parvati-Shiva are described as perfect merger, ideal family, shakti-chaitanya pair and soul mates of purna advaita in a divinely arranged marriage. Very methodically and extensively quoting and citing various 'authoritative texts', he, with his impeccable sense of humour and an inimitable style, quite effortlessly and convincingly proves to us that Sita-Rama, Radha-Krishna and Parvati-Shiva were Divine Soul Mates.

As we read this book, we get the clue and secret of the source of inspiration, strength and grace that has come to be the defining quality of Guruji. As we are thinking of the great *star* that he is, we are reminded of the ever enlightened and trikalagnani, Vashishta. This great star is seen with the star Arundati, in the marriage ceremony by the bride and groom together to invoke

the same steadfast commitment, delight and oneness in every relationship and family. As Gurujji and his beautiful, divine soul mate, Sujana amma begin their 51st year of togetherness, they remind us of the same commitment, oneness and delight that Vashishta and Arundati shared. We wish him, Sujana amma and his lovely family many, many years ahead with excellent health, prosperity and love. We pray that the Divine Grace showers these attributes on each one of us, bringing us closer to ourselves and each other, making this world a truly beautiful place.

Jayanti—Ravi Gopalan

Jayanti S. Ravi, IAS
Commissioner, Higher Education
Government of Gujarat.
Gandhinagar

Ravi Gopalan
President
Argusoft India Ltd.
Gandhinagar, Gujarat.

Inspiring Role Models

Om Sri Gajananaya Namah. Sri Sainathaya Namah. Jagatah Pitaraau Vande Parvati Parameshwarau. Salutations to our Parents.

It is with humility, profound gratitude and deep reverence that we have undertaken this task of writing a Foreword to the book “Divine Soul Mates” written by Shri Guruji. The feelings of humility, gratitude and reverence are coupled with a sense of responsibility because of the daughter in law and son relation which we are fortunate enough to have with Shri Guruji. We will sincerely endeavour to discharge this responsibility which has been assigned to us to the best of our abilities.

Relations play an important role in our day to day lives. Harmony in relations can ensure success, peace, happiness and prosperity for the individual, family, society, nation and the world. Unfortunately in the modern world of personal aspirations, unbridled ambitions and cut throat competition, relations are subject to severe stress and strain. Hence, the theme “Empowering Relations – Inspirations from Indian Wisdom” chosen by Ahmedabad Management Association (AMA) for the 20th AMA week is apt.

Life partners also face the stresses in the relations mentioned above. It is in this context that the present work “Divine Soul Mates, Sita-Rama, Radha-Krishna and Parvati-Shiva” is an important contribution. Indeed Sita-Rama, Radha-Krishna and Parvati-Shiva are inspiring role models for life partners. A striking

common feature which we observe in the lives of the three soul mates is that they had to endure physical separation for long periods of time. This did not in any manner diminish the strength of their relation. We cite them as examples even today. The lessons which we can draw from these divine soul mates are presented in this book in an inspiring, comprehensive and thorough manner. Shri Guruji is the most appropriate guide to present these lessons to all of us.

One theme which appears prominently in Guruji's life and works is Connectedness. He has this wonderful ability to connect people, organisations, institutions, concepts and ideas. As he himself says "Everyone and everything in this life is connected", "Connectedness is Yoga". He has pointed out one connection he has with the divine soul mates. Sitamma and Ramanna were his parents. His Great Grandfather, Elder Brother and Grandson are named Radhakrishna and Shailaja and Mahadev (Shailaja – Parvati, Mahadev – Shiva) are his daughter and Son-in-Love. (We would like to point out one more connection. Lord Raja Rajeshwara (Shiva) is Guruji's Kuldevata, Lord Rama is Amma – Sujana Bhabhi's Kuldevata and Lord Krishna is an intimate part of Guruji's life. We all know the important role that Bhagavad Geeta has played in his life).

This theme of Connectedness is found in the present work also where Guruji connects diverse works like the Valmeeki Ramayana, Tulsidas's Rama Charita Manas, Garga Samhita, Brahma Vaivartha Purana, Shiva Purana, The Upanishads, Gopala Sahasranaama, Vijnana Bhairava Tantra, Soundarya Lahiri, Lalita Sahasranaama and many other works in a fantastic manner to weave a thematic garland of "Divine Soul Mates".

We would like to highlight other remarkable features of this work which make it unique and distinct.

Analytical Precision

The inspired flow in Guruji's speeches and writings is so overwhelming that it is easy to miss out the analytical precision in his works. A careful reading reveals that every idea, abstraction, thought and concept is dealt with surgical precision. An example is how he defines each of the key terms of the theme "Empowering Relations – Inspirations from Indian Wisdom"

Inspiration is that which ignites the consciousness within to acquire a new vision of our future existence, enrichment, value addition, mission and conduct.

Wisdom is the integration of knowledge, information, ideas and solutions covering past, present, future and continuation.

Relation is how we connect ourselves with our selves, the other selves, the world and the supreme self.

The precise and compact manner in which subjective terms like "Inspiration", "Wisdom" and "Relation" have been defined is mind boggling. Even people with a strong analytical, logic oriented mind would resort to vaguely worded elaborations when called upon to express these abstract concepts.

Capturing the Essence

In his works, Guruji demonstrates an uncanny ability to capture and convey the essence of the subject / topic. Thus he tells us that Satya and Dharma (Truth and Ethics) are the essence of Sita – Rama relation, Bhakti and Prema (Devotion and Love) the essence

of Radha-Krishna relation and Shakti and Chaitanya (Energy and Consciousness) are the essence of Parvati-Shiva relation.

Action Orientedness

Those of us who are acquainted with Guruji are aware of the emphasis he places on action . To him , a concept, theory, idea or a thought is useful and meaningful only when it is converted into action. One of the messages he forcefully delivers is “When in doubt, proceed”. This message which apparently contradicts all logic shows his thought process and bent of mind. The message is that if we allow the doubt/uncertain/ambiguous situation to paralyse us into inaction, we will not make any progress in resolving the problem/correcting the situation. It is only when we take the first step that we are on the path of the solution.

This action oriented approach is found in the way he explains the Sanskrit term “Dharma” which admittedly is a very difficult term to translate.

Dharma is right conduct based on integrity, responsibility, equity and ethics.

Integrity relates to self, responsibility to others, equity refers to different stake holders involved and ethics related to society, humanity and life.

Dharma actions establish right and eliminate the evil. It protects the good and vanquishes the wicked.

Dharma decisions are well established in truth and reality. Truth is eternal fact and reality is situational fact. Dharma is the bridge between eternal truth and situational reality.

Dharma thinking is holistic and subtle and considers point and counter point. It searches for a golden mean between various conflicting view points.”

The way “Dharma” has been explained converts this term from an abstract concept to an actionable commandment.

Aptness

Hitting upon an English equivalent for a given Sanskrit term which is perfect for the context and situation is a very difficult task. Guruji chooses equivalents which are a perfect fit for the given context. This sometimes means going beyond the conventional meanings as set forth in standard dictionaries.

An example is the translation of the word “Madhuram” in the context of Shri Vallabhacharya’s composition “Madhurashtakam”. Normally, an offhand translation of this word which would strike most of us is “Sweet” or “Pleasant”. In the Sanskrit – English dictionary of Shri V.S. Apte, the following possibilities are listed out:

- Sweet
- Honeyed, Mellifluous
- Pleasant
- Charming
- Attractive
- Agreeable

The equivalent English word chosen in this book is “Delight”, a fantastic innovation. The aptness of this choice can be appreciated once we go through the translation of the “Madhurashtakam” in this book.

Poetry

While connecting ideas, concepts and messages from diverse works and maintaining the analytical precision and rigour, Guruji imparts a poetic beauty to his words. To get a flavour of this, savour the following description of the Raas dance of Krishna, Radha and the Gopis:

“.....Heat of dance, sound of music, light of enthusiasm and electricity in the vibration of each participant.....”

Insights

Even a cursory reading of any of Guruji’s works yields new insights. This is true even if the work happens to be on a subject which the reader is familiar with. These insights are presented in a manner that there is a “take home” for the reader which he (she) can parcel carefully and carry with him (her) and put the message into action.

This book is replete with such insights. We can cite a few which we have noticed such as “Ramayana – Victory of Ethics”, “Play the Raas” and “Live the Life” and “Shiva – Shakti and You”. We wish to illustrate with an example from “Ramayana – Victory of Ethics”. Ramayana is the story of four brothers, three brothers, two brothers and one brother. The four brothers are “Rama – Dharma (Ethics), Lakshmana – Artha (Economy), Shatrugna – Kama (Aspiration/ Desire) and Bharata – Mokhsa (Liberation). This is a wonderful insight drawn from the story of the four brothers which most of us know atleast in terms of the broad contours. Likewise, the three brothers, two brothers and one brother are also explained in an insightful manner.

As mentioned earlier, Guruji's life is rooted in action. Hence any analysis of his writings would be incomplete without considering how he has practised the message in his life. Talking again on the theme of connectedness (which we had dwelled upon earlier), it is a divine connection that Guruji and Amma will be celebrating 50 years of life partnership this year (in December). Thus this occasion coincides with the writing of this book for the 20th AMA week.

The essence of the divine soulmate relation of Guruji and Amma is responsibility. Guruji has been the embodiment of courage all his life. It is courage which has helped him overcome the innumerable difficulties he has faced in his life be it the struggle for getting a proper education without adequate financial support or the setbacks in professional life. He has bounced back after every fall. Amma is the embodiment of forbearance. Whatever be the situation, she has never wavered in her patience. Life with Guruji was dynamic and turbulent and she has seen through the after shocks with fortitude and patience. This combination of courage and forbearance has resulted in a life of responsibility towards each other, their children and society.

One of the writers of this foreword, Pradeep vividly remembers the period when Guruji faced difficulties in professional life after he gave up a successful career as a senior executive to start an enterprise of his own. During this period, Guruji with his courageous nature always ensured that the family was insulated from external troubles and Amma provided the internal stability to the family amidst turbulent times. Despite this turmoil, each supported the other in the fulfilment of individual aspirations. Amidst his hectic schedule, Guruji undertook an indepth study of Indian Philosophy and Spirituality and contributed to an

understanding of the subject by his books and articles. While taking care of the family and managing the house in difficult times, Amma undertook an intensive study of Carnatic Music in the Guru- Shishya Parampara and after all her children were grown up, joined the University to learn Hindustani Music. (Her son had already started working and her daughters were in college at that time!!!). In this manner, in their life, Guruji and Amma have demonstrated and personified the message of Divine soul mates.

To conclude, we are confident that the readers will gain knowledge, wisdom, insights and inspiration from this book and will inculcate the essence of the message of the divine soul mates in their own lives thus progressing on the path of Satya and Dharma with Shakti and Chaitanya.

With Bhakti and Prema

Radhika Ghattu—Pradeep Ghattu

Treasure Trove

We would like to express our gratitude to AMA for giving us an opportunity to write fore word for this book titled “The Divine Soul Mates” written by our loving father cum father-in-love. Kudos to AMA to choose such an important theme “Empowering Relations- Inspirations from Indian Wisdom” for its 20th edition of AMA week. This subject is more apt to the current business and family environment where in Wife & Husband undergo lot of stress and strain to stand as a role models.

In this master piece, Shri Guruji has brought in the essence of this year’s theme through his in-depth knowledge, wisdom and deep understanding of our “Indian scriptures”. As a reader, you observe that each and every word in this book is inspiring and filled with great message which can evoke the spirit of “The Divine Soulmate” in each couple.

Being a reader, we were awe struck with the way shriGuruji brought in inspirations from Ramayana, Garga Samhita, Lalita Sahasranama, Rudrayamalam, Devi Bhagavatam and Shiva Purana. He chose “Sita-Rama”, “Radha-Krishna” and “Parvati Shiva” as embodiment of “Divine Soul Mates” who showed exemplary characters of “Truth-Ethics ”, “Devotion-Love” and “Energy-Consciousness”.

We will make our best effort to bring out the hidden message of this treasure trove through below paragraphs. We strongly believe that whoever thoroughly reads this book, make notes, highlights essential points and try to practice in each day, will transform

many couples into “Divine Soul Mates”. The message of this book may also equally apply to business environment where in employer-employee, Manager-Team mate, Vendor-Customer can become “Divine Soul Mates” where in the connectedness can be elevated from physical level to conscious level.

Shri Guriji gives a simple definition of “Divine Soul mate” as “Life partners who experience, exchange, ensure and enhance their personal mutual energy, enthusiasm, joy and fulfillment and accept knowledge, associate and admire each other to create a perfect match, perfect merger or perfect oneness”. Even though it looks simple, it has deep inner meaning. It would not have been possible to define to an ordinary soul unless and until a person is blessed by goddess “Saraswati”.

Shri Guruji explained required qualities of an exemplary wife and husband in lay man’s language in the first chapter “Sita-Rama”. He brought out the message through this chapter that Sita-Rama became “Divine – Soul Mates” by practicing the virtues of Dharma, Satya, Tyaga, Mutual empowerment, Integrity and Responsibility. Shri Guruji possesses uniqueness of explaining the gist through charts/pictures. He elicited through the diagram “Sita Rama Satsang” that “divine associations” will lead to “divine soul matism”.

In the second chapter titled “Radha-Krishna”, ShriGuruji brought out the reality that devotion and love are essential components to make any connected relationship “ Divine”. He highlighted that “Radha-Krishna” are synonymous with Love-Devotion, Love, Complete devotion, friendship, acceptance, empowerment and bliss.

Shri Guruji chose “Parvati-Shiva” as his third pair of “Divine soul mates”. He brought out the essence in this chapter that Parvati who is the embodiment for “Energy” and Shiva for “Consciousness” make ideal soul mates as there is no life without these two essential ingredients. This chapter “Parvati-Shiva” further cements the reader’s wisdom with concepts like Supreme Divinity, Perfect Oneness, and Purna Advaita.

Shri Guruji explained Parvati-Shiva as not only “Divine Soul Mates” but also as “Divine Oneness” which shows his logical wisdom. He explained that AUM (All Universal Magnificence) is the identity of Shiva and UMA (Universal Manifested Appearance) is Parvati. He signified that “AUM” is in “UMA” and “UMA” is in “AUM”. He proved through re-arrangement of letters as well as meaning that Parvati and Shiva are one thus became “Ardhanareeshwar”.

We request all the readers to go through the pictorial explanation titled “Oneness of Spirit and Matter”. It is amazing the way the concept of “Oneness” is explained. We also ask the readers to enjoy the concept of “Shiva-Shakti” explained in a simple way through the pictorial diagram.

Shri Guruji has given his master stroke of the essence of the book through the pictorial diagram titled “Divine Soul Mates – Path makers to Liberation”. The reader needs to give special attention to understand the connectedness between “Love, Power, Consciousness, Truth, Ethics and Devotion” and how these combinations of qualities transcend a person from “Leader” to become a “Divine Leader”.

Shri Guruji has brought out wonderful connection between Krishna and Shiva in a unique way. Please experience the connection from the chapter “Vamshidhara”.

We express our gratitude to our beloved Father-Mother, Father in Love-Mother in Love who epitomize as “Divine Soul Mates” who are connected by Love, Acceptance, Compatibility and music.

Shri Guruji’s ideas are fresh, path breaking and unique. Hope that you will enjoy the book as much as we enjoyed.

With Love and Regards,

Shailaja—Mahadev

INTRODUCTION

Pranams and respects to all elders, goodwill and friendship to all colleagues, love and best wishes to all young ones.

MANAGEMENT WEEK

It is a great joy for me to be with you all for this 20th Management Week on a highly important subject - *Empowering Relations* with reference to *Inspirations from Indian wisdom*.

The AMA Week every year is a shining celebration connecting more than 1500 participants appreciating the values and principles based on Indian wisdom and six teachers committed to the Indian way of thinking and living by sharing their views, ideas and concepts. This Management Week is verily a special celebration and a festival because in this 20th Management Week, a centenary of sessions (Aakhyan) will be crossed. This is a land mark and a hundredth milestone.

For this Shataakhyan Express, the visionary and missionary pilot and co-pilot Shri.Mukeshbhai Patel and Shri.K.K. Nair deserve our honour, admiration, acknowledgement and gratitude.

The numerous speakers and thousands of participants who added their own inspiration, enthusiasm, wisdom, knowledge and

experience and the President and Committee members of AMA deserve our salutation for the success of this spirit-exchange, which is a value stock-exchange of personality enrichment and shining of the Indian ethos, ethics and excellence.

Today is the 101st program and for me it is a divine grace and blessing, good-will and love of all of you and specially Shri.Mukeshbhai and Shri.K.K. Nair. 100 is a complete number and 101 is an auspicious number for Indians and especially for our Gujarati Bhais and Bahens. 100 means completion and 101 is continuation.

It is an earnest prayer and wish that this enrichment process continues for at least a centenary and beyond.

INSPIRATIONS FROM INDIAN WISDOM

The theme of this year's Management Week is "Empowering Relations – Inspirations from Indian Wisdom".

Inspiration is that which ignites the consciousness within to acquire a new vision of our future existence, enrichment, value addition, mission and conduct.

Wisdom is the integration of knowledge, information, ideas and solutions covering past, present, future and continuation. When knowledge is heat-treated in experience it becomes wisdom. Wisdom is seeing the unseen beyond the scene.

India is a very ancient civilization of the world. It is the fountain head of spirituality and expression of divinity within.

Indian wisdom sparked within the inspirations of Vedas, interpretations of Brahmanas, introspections of Aranyakas and

insights of Upanishads became the flame of wisdom through Puranas, Ramayana, Mahabharata, Darshanas and writings of sages and visionaries from different parts of India and was demonstrated and taught by modern visionaries, saints, sages, acharyas, swamis, monks, leaders and path-makers.

Essence of Indian wisdom is expressed in four great and principal sentences – the maha vakyas. These statements connect the divinity to humanity as stated below:

1. The consciousness shining in all living beings is that supreme divinity – **Pragnanam Brahma**.
2. The self, the soul, the spirit in all of us is verily that supreme divinity – **Ayam Atma Brahma**.
3. The spirit of ‘me’ is that supreme divinity – **Aham Brahma Asmi**.
4. The spirit of ‘you’ is that supreme divinity – **Tattvam Asi**.

Thus consciousness, soul, ‘me’ and ‘you’ are all supreme divinity. Inherently each one of us is divine. Humanity is the package for Divinity and we all are innately empowered. Our inspiration, our intellect, our intuition and our instinct are in the form of our realizations, our thoughts, our feelings and our actions which are our means to experience, express, exchange and extend the divinity within us.

EMPOWERING RELATIONS

What we think, what we feel, what we do and what we experience are the bench marks, signals, stages and levels of our empowerment reflecting in our results, relations, realities and realizations. Relation is how we connect ourselves with our selves, the other selves, the world and the supreme self. When

such connection gives energy, enthusiasm, joy and fulfilment, it is empowering relationship.

DIVINE SOUL MATES

When two life partners experience, exchange, ensure and enhance their personal mutual energy, enthusiasm, joy and fulfillment and accept, acknowledge, associate and admire each other to create a perfect match, perfect merger or a perfect oneness, they become divine soul mates.

Sita-Rama, Radha-Krishna and Parvati-Shiva are exemplary examples of such divine soul mates.

SITA-RAMA, RADHA-KRISHNA AND PARVATI-SHIVA

Sita-Rama, Radha-Krishna and Parvati-Shiva are divine soul mates because of their noble divine qualities and because each pair is coupled with connection at body, mind, intellect and spirit levels.

Sita and Rama are verily personification of *Satya and Dharma* – Truth and Ethics, which are divine. They are examples of *perfect match* as soul mates.

Radha and Krishna are verily personification of *Bhakti and Prema* – Devotion and Love, which are divine. They are examples of *perfect merger* as soul mates.

Parvati and Shiva are verily personification of *Shakti and Chaitanya* – Energy and Consciousness, which are divine. They are examples of *perfect oneness* as soul mates.

Sita-Rama, Radha-Krishna and Parvati-Shiva are the combination of prakruti and purusha, matter and spirit and quantity and quality.

Sita - Rama are linked with love and arranged marriage. Radha - Krishna are linked with love and secretly arranged marriage. Parvati - Shiva are linked with love and divinely arranged marriage.

Sita – Rama are perfect match, Radha-Krishna are perfect merger and Parvati-Shiva are perfect oneness.

Sita – Rama are ideal couple, Radha-Krishna are ideal lovers and Parvati-Shiva are ideal family.

Sita – Rama are Satya – Dharma pair, Radha-Krishna are Bhakti-Prema pair and Parvati-Shiva are Shakti-Chaitanya pair.

Sita – Rama are matched in Dharma, Radha-Krishna are merged in Prema and Parvati-Shiva are unified in Tapasya.

Sita – Rama are the soul mates of Purna Tyaga, Radha-Krishna are the soul mates of Purna Bhakti and Parvati - Shiva are the soul mates of Purna Advaita.

Truth is the essence of Sita-Rama, *Bliss* is the essence of Radha-Krishna and *Auspiciousness* is the essence of Parvati-Shiva.

Utmost beauty is the essence of all the three pairs.

All the three pairs, Sita-Rama, Radha-Krishna and Parvati-Shiva are couples of mutual acceptance, friendship, love and empowerment. All the three pairs are couples of yogic integration at body, mind, intellect and spirit levels.

Sita-Rama, Radha-Krishna and Parvati-Shiva are divine soul mates at unconscious, sub-conscious, conscious and super conscious levels.

DIVINE SOUL MATES

Sita-Rama	Radha-Krishna	Parvati-Shiva
1. Love and Arranged Marriage	Love and Secretly Arranged Marriage	Love and Divine Marriage
2. Perfect Match	Perfect Merger	Perfect Oneness
3. Ideal Couple	Ideal Lovers	Ideal Family
4. Exemplary Husband and Wife	Exemplary Beloveds	Exemplary pair
5. Dharma-Satya	Prema-Bhakti	Chaitanya-Shakti
6. Dharma	Prema	Tapasya
7. Purna Tyaga	Purna Bhakti	Purna Advaita
8. Truth	Bliss	Auspiciousness
9. Friendship	Friendship	Friendship
10. Acceptance	Acceptance	Acceptance
11. Love	Love	Love
12. Empowerment	Empowerment	Empowerment
13. Yogic Integration, Body, Mind, Intellect Spirit	Yogic Integration, Body, Mind, Intellect Spirit	Yogic Integration, Body, Mind, Intellect Spirit
14. Soul Mates, Unconscious, Sub-conscious, Conscious and Super Conscious	Soul Mates, Unconscious, Sub-conscious, Conscious and Super Conscious	Soul Mates, Unconscious, Sub-conscious, Conscious and Super Conscious

I

SITA-RAMA

Sita-Rama are divine soul mates because of inherent and expressed divinity in each of them. Both of them are a perfect match and ideal couple because of love and divine arranged marriage, their conduct as exemplary life partners as husband and wife, their Dharma (right Conduct), Satya (Truth), Tyaga (Complete Offering), friendship, total acceptance, mutual empowerment, their integration of body, mind, intellect and spirit, their internal truthfulness (satyam) and external beauty (saundaryam). They are examples of Sat – the good in everything.

Now let us see each of these aspects in their lives in terms of actions, feelings, thoughts and consciousness.

1. LOVE

Saint Tulsidas beautifully describes about their love at first sight when they met at the Royal Garden before the contest to lift, bend and string the bow.

When Rama saw Sita's extraordinary personality and beauty, he was filled with exhilaration and utmost joy in his heart.

**“SUNDARATA KAHU SUNDER KARAI
CHABI GRUHA DEEP SIKHAA BARAI
SAB UPAMA KABI RAHE JUTHARI
KEHI PAT TARAUN BIDEH KUMARI”**

R.C.M-I-229.4

He thought — “Oh! The beauty of this Sita beautifies the beauty itself. She is like a flame of the lamp in the house of loveliness. All comparisons of poets are left behind. There is nothing like her.” He was filled with love.

When Sita saw Rama, she too was thrilled and arrested by his presence.

**“THAKE NAYAN RAGHUPATI CHABI DEKHEN
PALKAN HI-HUN PARI HARIM NIMESHAN
ADHIK SANEH DEH BHAU BHOREE
SARAD SASEE HI JANU CHITAV CHAKORI”**

R.C.M-I-231.3

“Her eyes were fixed gazing at his charm and glow. They could not wink. She almost fainted with stinging love like a chakor bird seeing the full moon in the month of Sharad.”

This was their love at first sight.

Then two most wonderful things occurred at both ends.

**“LOCHAN MAG RAAM HI UR ANEE
DINHE PALAK KAPAAT SAYANEE”**

R.C.M-I-231.4

“Through the pathway of her eyes, she took Rama into her heart. Then, she intelligently closed the doors of her eyelids. Rama remained in her heart and soul forever.”

At the same time, Rama did a wonderful thing -

**“PARAM PREMA MAY MRIDUMASI KINHI
CHAARU CHITTH BHITI LIKH LINHI”**

R.C.M-I-234.2

“He made his supreme love into a delicate ink and wrote her picture on his heart. That beautiful picture remained in his heart forever.”

Their hearts communicated even without speech.

Their mutual supreme love continued from first sight, every sight to last sight.

During their last encounter after the Ashwamedha sacrifice, Sita had to once again take an oath of purity. She folded her hands and said –

**“MANASA KARMANA VAACHAA
YATHA RAMAM SAMARCHAYAN
TATHA ME MADHAVI DEVI
VIVARAM DHATU MARHASI”**

V.R.VII-96.15

“If I have revered and worshipped Sri Rama fully with mind, action and speech, Oh! Mother Earth! Take me into you.”

Mother Earth opened and took Sita into her arms. In that last sight of Sita, Rama experienced the experience of first sight -

**“ABOOTHA PURVAM SHOKAM ME
MANAH SPARSHATUM IVECCHATI
PASHYATO YATHA NASHTA
SITA SHREERIVA ROOPINEE”**

V.R.VII-97.4

“Today my mind is drowning in the grief which I have never experienced. In front of my eyes disappeared Sita who is like Laxmi.”

The picture of disappearing Sita was the same picture of splendour, which he wrote in his heart at his first sight of her in the garden of Mithila.

This love during the first sight, last sight and all the sights made them divine soul mates.

Love of Sita-Rama stands at par with the love of Radha-Krishna and Parvati-Shiva. Even their love underwent a lot of trials and turbulence, yet nothing diminished their love and mutual admiration. Just as Rama accepted her as his wife with single-minded devotion, surrendered his heart to her and vowed to have Sita as his only wife in his life (eka patni vrata), Sita too was greatly devoted and loyal to Rama. For her nothing was more important than Rama and she could think of none other than Rama.

Hanuman saw how desolate Rama was on being parted from Sita. He also saw how Rama was ever in Sita's heart. When Ravana tried to persuade Sita into accepting him, this is how Sita retaliated –

**“DEENO VAA RAJYA HEENO VAA
YO ME BHARTAA SA ME GURU
TAM NITYAM ANURAKTAASMI
YATHAA SURRYAM SUARCHALA”**

V.R-V-24.9

“Whether he is in difficult condition or whether he is without kingdom, he is my husband and my guru. My love for him is deep and great like the love of Suvarchala for the Sun.”

Thus, in their commitment and love for one another they are perfect divine soul mates. It is difficult for one to say whether their love grew because of their virtues or it was planted in their beauty of form.

2. DIVINE ARRANGED MARRIAGE

The marriage of Sita and Rama was a divine marriage because Rama had to demonstrate his divine ability - lifting, bending and stringing the divine bow of Shiva. This was an arranged marriage because parents, teachers and elders on both sides approved and

agreed for the marriage and it was arranged and solemnized as per the vedic systems and guidelines. It was a vedic marriage which was connected at four levels - Gods, Rishis, Parents and the Couple. It was a marriage of the integration of Dharma, Artha and Kama – Ethics, Economy and Expectation. It was an integration of spirit, wisdom, culture and then of the couple who were in touch with each other's soul.

3. EXEMPLARY LIFE PARTNERS AS HUSBAND AND WIFE

Indian ethos prescribes and describes the qualities of an exemplary life partner - an ideal wife.

**“KARYESHU MANTRI KARANESHU DAKSHAA
ROOPECHA LAXMI KSHAMAYAA DHARITRI
BHOJYESHU MATAA SUKHA DUKHA MITRAM
SHATKARMA YUKTA KHALU DHARMA PATNI”**

(Adapted from Srimad Bhagavatam)

“The ethically exemplary wife is an able advisor in his actions, an expert in her own works, brightly and auspiciously beautiful, is like the stable earth in forbearance and patience, mother — like in giving food and a friend and a companion in pains and pleasures for her husband”.

Sita was a very insightful advisor. She counselled Rama about not attacking the un-provoking Rakshasas in the forest. She displayed remarkable timely expertise by dropping the ornaments exactly near the four monkeys on the ground when Ravana after having abducted her, was taking her away to Lanka in his aerial car. She was most beautiful in personality and conduct. She was patience personified during crisis, difficulties, long separation and as a single parent bringing up Lava and Kusha, who became great leaders later. She served Rama with nourishing and relishing food

in the forest. She was an excellent friend and companion by not only accompanying Rama to the forest, but also for enduring many challenges that came their way during their real happiness for nearly 12 years in the forest and specially in Chitrakoot.

Now the question arises - What are the qualities of an exemplary husband?

**“KAARYESHU YOGI KARANESHU DAKSHAH
RUPECHA KRISHNA KSHAMAYA TU RAMAH
BHOJYESHU TRIPTAH SUKHA DUKHA MITRAM
SHATKARMA YUKTA KHALU DHARMAH NATHAH”**

(Adaptation to Husbands of this world)

Rama was all this. He was a yogi. His body, mind, intellect and spirit were always in alignment. Without even a slightest trace of shock, annoyance or displeasure, he immediately set out to the forest for fourteen years to keep up the promise of his father. His actions, feelings, thoughts complemented each other without any variation, difference or conflict. He balanced his actions in an optimal and appropriate way. He was skilful, dexterous and excellent in his works. With his bluish complexion, he was most handsome. No wonder Sita fell in love with him at first sight. He maintained his poise alike in moments of happiness and difficulties. His forbearance was exemplary. He was fully satisfied with whatever food Sita served him. He was an ideal life partner to Sita. He was not only her companion and friend, but also cared for her comforts, well being and safety. He was not only a husband to her, but also played the role of a father and mother when needed. This, Sita confirms during her talk with Anusuya when they visited Maharshi Atri's ashram. Sita said –

**“KIM PUNARYO GUNASHALAGYAH
SANUKROSHO JITENDRIYAH
STHIRAAANURAGO DHARMAATMA
MATRUUVAT PITRUUVAT PRIYAH”**

V.R-II-118-4

“Sri Rama is admirable with his qualities and conduct. He is always kind and compassionate. He has won over his senses, he is consistent in love with me. He is ethically a great soul. He loves and cares for me like a mother and father.”

In this way, Sita and Rama are exemplary life partners. Noble humanity is shining divinity. They were heart-fully intimate. They are divine soul mates.

4. VALUES OF SATYA AND DHARMA

“SATYAM GNAANAM ANANTAM BRAHMA”

T.U-2-1

“Truth, knowledge and infinity are supreme divinity.”

**“DHARMA SAMSTHAPANAARTHAYA
SAMBAHAVAMI YUGE YUGE”**

B.G-IV-8

“To establish ‘Dharma’ (the ethics and righteousness) I appear in age after age.”

Satyam, the truth, is divine. Truth is the supreme expression of spirituality. The ultimate truth is Sat-Chit-Ananda. Truth-Consciousness-Bliss is the Supreme Divinity.

Path of truth is the path of inspiration. Truth is what is; what is not, is not truth. Truth aligns visions in thought space. When truth directs the thinking, clarity shines. Truth prevails. Purpose

of thoughtfulness is Truth. All thinking concludes in truth. When truth is seen all is light. Truth means candidness and transparency.

Truth was, is and will ever be. Truth is the fact of the past, present reality and future certainty. Truth is an eternal value.

Truthfulness is being sincere, honest and noble.

Sita and Rama always abided by truth. They were totally dedicated to each other, were fully sincere, honest and noble in all their actions, relations, feelings, thoughts and conduct with each other and with others. They had no hesitations, doubts or fear to speak truth and be truthful.

Sita spoke truth to Rama, Laxmana, Arundhati, Hanuman, Ravana and devil bodyguards in Ashokavan without slightest hesitation. Rama always spoke truth to Sita, Dasaratha, Janaka, Vishwamitra, Parashurama, Kausalya, Kaikeyi, Laxman, Bharata, Shatrughan, Sugriva, Vibhishana and even to Vali and Ravana.

Both Sita and Rama did what they said and said what they did. They did what they felt and felt what they did. They thought what they did and did what they thought. What they said, felt and thought was always truth and what they did was truthful.

In truth they were divine soul-mates.

Dharma is right conduct based on integrity, responsibility, equity and ethics.

Integrity relates to self, responsibility relates to others, equity refers to different stakeholders involved and ethics relate to society, humanity and life.

Dharma-actions establish right and eliminate the evil. It protects the good and vanquishes the wicked.

Dharma-decisions are well established in truth and reality. Truth is eternal fact and reality is situational fact. Dharma is the bridge between eternal truth and situational requirement.

Dharma-thinking is holistic and subtle and considers point and counter point. It searches for a golden mean between various conflicting view points.

Dharma-solutions are optimal which ensure overall well-being of people, protect the weak and the deserving. Dharma solutions are not rigid but are stable and flexible answers considering time, place, situation and person. Dharma solutions stand scrutiny and become valuable examples over a period of time. Dharma is deep and transparent because a Dharma-person has nothing to fear and keeps every thing open.

Dharma is unfathomable because its aspects are not easily grasped in totality. Dharma is subtle. When one protects Dharma, Dharma protects him. That which supports in all times is Dharma.

Satya is the beacon of direction and Dharma is the implementation in action.

Speaking the truth and doing the right reflects in walking the talk and talking the walk.

Both Sita and Rama are examples of Integrity, responsibility, equity and ethics.

In all critical situations, including going to protect the sacrifice of vishwamitra, going to forest to protect the honour of his father,

going to Janasthan at the request of the sages and people, running to catch golden deer, giving assurance to Sugriva, killing Vali, crossing the ocean, vanquishing Ravana and asking Laxmana to take Sita to Valmiki's ashram Rama acted as per his Dharma - responsibility.

Sita was always on the path of Dharma in all situations including accompanying Rama to forest, living in Valmiki ashram and finally entering to the earth.

Thus both Sita and Rama are perfect match to each other in both Satya and Dharma.

Narada informs about Rama and about his divine qualities

**“DHARMAGNASCHA SATYA SANDHASCHA
PRAJANAAM CHA HITE RATAH
VISHNUA SADRUSHE VIRYE
SOMAVAT PRIYA DARSHANA

DHANADENA SAMASTYAGEE
SATYA DHARMA IVA PARAH”**

V.R- I-1-1-12

“Rama fully knows Dharma and is always aligned to Truth. He is (always) engaged in the welfare of mankind. He is like Vishnu in splendour and pleasant like moon. In giving he is like the Lord of Wealth. In Truth he is like the Lord Dharma.”

Maricha, who was a Rakshasa, advises Ravana against doing any harm to Rama -

**“RAMO VIGRAHAVAN DHARMA
SADHU SATYA PARAKRAMAH”**

V.R-I-1-12

“Rama is the very personification of Dharma and he is a noble and great leader of Truth.”

Both, the divine sage of highest order Narada and the crudest aggressor Maricha, admire and extol Rama as the very form of Dharma and Satya and divinity.

Narada describes about Sita to Valmiki –

**“RAMASYA DAITA BHARYAA
NITYAM PRANA SAMAA HITA
JANAKASYA KULE JATAA
DEVAMAAYEVA NIRMITAA

SARVA LAKSHANA SAMPANNA
NAREENAM UTTAMAM VADHU”**

V.R.-I-1-16/17

“Sita, Rama’s life partner and wife is like his very life. She is born in the family of Janaka. She is born with divine spirit. She is endowed with all good qualities. She is a superior woman and an exemplary wife.”

Like Rama, Sita is the personification of divinity and an ideal soul mate.

Janaka proclaimed to Rama about Sita during marriage -

**“TYAM SITA MAMA SUTAA
SAHA DHARMA CHARI TAVA”**

V.R.-I-73.26

“This is Sita, my daughter, who will walk along with you as life mate in the path of Dharma.”

In Indian marriage, life partners are required to take an oath —

“DHARMECHA, ARTHECHA, KAAMECHA NATI CHARAMI”

(Vedic Marriage Mantra)

“In the path of Ethics, Economy and Expectations, we will always be together.”

Sita literally moved and conducted herself in the path of Dharma (Righteousness) in every situation along with Rama. When Rama was preparing to move to Dandaka forest to attack Khara and Dushana, Sita advises in an excellent manner.

**“DHARMAAD ARTHA PRABHAVATI
DHARMAAD PRABHAVATE SUKHAM
DHARMEENA LABHATE SARVAM
DHARMA SAARAM IDAM JAGAT”**

V.R.III-9.30

“With Ethics, prosperity flourishes
With Ethics, happiness enhances
With Ethics, everything gained
Ethics is the essence of the world.”

See! Sita is showing the value of Ethics to the very personification of Ethics, Rama.

Where there is truth, sincerity, honesty, nobility, integrity, responsibility and ethics there is Dharma of perfect Understanding.

Rama knew, if Hanuman could leap across the Indian ocean to reach Lanka and search for Sita, he could as well bring Sita back to him. But, Rama did not desire so. He knew Sita would never agree to it. He also knew that Sita's and his dignity lies not in any kind of cowardly act like that of Ravana, but in acting in accordance to the kshatriya Dharma, to defeat Ravana and bring Sita back.

Like Rama, Sita too wanted Rama to vanquish Ravana and take her back. Therefore, she refused to comply with Hanuman's request to restore her to Rama by carrying her on his back. She told Hanuman - to be taken away surreptitiously from the rakshasas would be no credit to the valour of her Lord Rama. Moreover, Rama too would never accept or acknowledge such a deceitful act. She insisted, the honour of the kshatriya race demands that Rama should come, wage a war, defeat Ravana and redeem her as the prize of victory. She was confident, like the fierce sun at the hour of doom Rama's arrows will annihilate the rakshasas.

Since Rama too had the same thoughts and opinions, he began preparations for the war immediately. He succeeded in winning Sita back.

Their perfect understanding is also reflected in their separation after returning to Ayodhya. Sita not once blamed or condemned Rama for banishing her. She understood his Dharma as a King towards his subjects and his kingdom.

Similarly, though Rama performed his duties with great devotion and perfection, he wasn't spared of the agonizing pain in his heart for Sita. No wonder, he got golden idols of Sita made to be seated next to him in order to perform the Ashwamedha yagna in keeping with the vedic tradition (vedic guidelines lay down the rule that a man cannot perform any yagna without his wife).

Whether Sita and Rama were together or away, their love, devotion and perfect understanding of each other did not diminish a bit. They were soul mates par excellent, divine.

5. TYAGA – OFFERING AND SACRIFICE

“TYAGAINEKE AMRITATVAM ANASHU”

AV.U-2

Through sacrifice alone one attains immortality. Giving away, not wanting, complete offering and sacrifice in life makes one immortal and divine.

Both Sita and Rama have sacrificed their position, kingdom, wealth and everything for the sake of Dharma and Satya.

For Rama and Sita, the word of Mother, Father and Teachers was verily Dharma.

**“MATRU DEVO BHAVA, PITRU DEVO BHAVA,
ACHARYA DEVO BHAVA, ATITHI DEVO BHAVA”**

T.U.I.11.1

“Mother is divine, Father is divine, Teacher is divine.”

Rama sacrificed everything for mother and father and Sita sacrificed everything for Rama.

Rama said to Kaikeyee

**“EVAMASTU GAMISHYAAMI
VANAM VASTUM AHAM TVITAH
JATA CHIRA DHARO RAGNA
PRATIGNAAM ANUPALAYAN”**

V.R.III-19.2

“Yes! I will go to the forest with simple clothes immediately, to fulfil the promise I gave to father.”

When Rama informed Sita about his decision to obey the behests of his father and attempted to persuade her to stay in Ayodhya as the forest is very dangerous. But, Sita firmly resolved to accompany Rama to the forest.

**“YADI TVAM PRASTU TE DURGAM
VANAM ADYA VA RAGHAVA
AGRATE GAMISHYAAMI
MRIDNYANTI KUSHA KANTAKAAN”**

V.R.II-26.7

“If you are going to the forest now, I shall come along, walk ahead of you in the forest ways and remove the thorns and harming wild grass to make them smooth and comfortable for you”.

She made it very clear.

**“EVAM VARSHA SAHASRAANI
SHATAM VAAPI TVAYA SAHAA
VYATIKRAMAM NA VETYAAMI
SWARGOPI HI NA ME MATAA”**

V.R. III – 27.20

“I will live with you in forest even for 100 or 1000 years, but not for a single moment without you even in Heaven.”

For Sita, Ayodhya without Rama is hell and forest with Rama is more than heaven. This is the level of sacrifice. Nothing is more than her life-partner for her.

After returning to Ayodhya from Lanka, Rama asked Laxmana to leave Sita near Valmiki Ashram. He had to banish her due to the unpleasant rumors about her chastity on having lived in Lanka for over a year. Here we have to understand, for Rama, what he knows as fact, and what is fact, was not of primary importance; what people considered as fact was more important.

It is not sufficient for a leader to be right but it is essential for his people to accept him and his actions as right and correct. Majority acceptance was not sufficient for Rama, unanimity was imperative. Therefore, he had to yield to public opinion and sacrificed his own happiness in exiling Sita.

In the forest, when Laxmana informed Sita about the situation, Sita requested Laxmana to convey her message to Rama -

**“YACCHATE VACHANIYAM
SYAD APAVADAH SAMSTHITHAH
MAYACHA PARI HARI TVAAM
TVAM HI ME PARAMA GATIH”**

V.R.VII-4.8.13/14

“When people are blaming you, it is my responsibility to remove that blame because you are my supreme goal and shelter.”

After Ashwamedha, Sita was asked to take oath on her purity and faithfulness once again. Having proven once, she now prayed, not to go back again to Ayodhya to be with her husband and children, but to be received and taken back to the womb of Mother Earth. Proven truth does not require to be proven again. Therefore, she opted for supreme sacrifice of leaving Rama, Lava, Kusha and everything for the sake of Satya, Dharma and reputation of Rama.

Rama not only sacrificed Sita but at the end Laxmana also for the sake of Dharma.

Both Sita and Rama are divine soul mates because they have together become immortal for their Dharma, Satya and Tyaga.

6. FRIENDSHIP AND ACCEPTANCE

Sita and Rama accepted each other in all situations, difficulties, challenges and separations. Foundation for their acceptance was their commitment to the values of their vedic divine marriage.

In Indian marriage, when the couple circumambulate the divine fire seven times together, it is called Saptapadi. The seven steps are prayers, commitments and undertakings for seven glories of togetherness – (1) Pure food and nourishment (2) Super

powers (3) Prosperity and plenty (4) Happiness and knowledge (5) Good progeny (6) Health and longevity (7) Friendship.

- i) Sita and Rama enjoyed whatever food they got when they were together in Ayodhya or forest. When they were separated they were not interested in food or any comforts.
- ii) Were empowered with super powers to overcome challenges and many a crisis.
- iii) They were most prosperous. They gave away all their prosperities.
- iv) They were happy together in the forest and acquired great knowledge from elders, gurus and sages.
- v) They had excellent progeny.
- vi) They were healthy and fit together.
- vii) They had great friendship with each other.

Friendship is closeness and oneness. Friendship is the zenith of soul mates. Classmates, college mates, team mates and soul mates are all friends. Soul mates are friends with highest spirit of mutuality and they are best of best friends.

The best period of friendship and happiness of Sita – Rama was the period at Chitrakoot, in the forest before Ravana abducted Sita. They enjoyed nature, Godavari river, trees, flowers and above all their togetherness.

Sita vouches on their friendship when she advocates Rama not to harm the Rakshasas without provocation.

**“SNEHAASCHA ABHIMAANASCHA
SMARAYET TVAAM NA SIKSHAYET”**

V.R. – III-9-14

“With friendship and closeness, I am reminding you and not teaching you.”

In this aspect of deep friendship and closeness too, they are a divine couple.

7. MUTUAL EMPOWERMENT

Sita and Rama were self-empowered and they mutually empowered each other. Rama’s empowerment is well demonstrated through protection of Yagna of Vishwamitra, eliminating the threat of Maricha and Subahu, bending, stringing and breaking the divine bow of Shiva, winning the divinely mighty Parasurama, facing many challenges in forest, eliminating Khara and Dushana, winning and liberating Vali and eliminating Ravana and all the negative forces.

Sita was empowered with great will-power, tenacity and determination. She was also empowered with a stable mind and sensible thought power. She never blamed Rama for her difficulties. She always understood and accepted his divinity.

When Hanuman returned to Rama after seeing Sita, he informed Rama -

**“ANURAKTAA CHA VAIDEHEE
RAAMAM SARVATMANAA SHUBHAA
ANANYA CHITTAA RAAMAMCHA
POULOMI IVA PURANDARE”**

V.R-V-59-28

“Sita is in deep love with Rama and her mind is constantly directed towards Rama like that of Poulomi (Indrani) towards Purandara (Indra).”

This 'ananyachittam,' single-mindedness, makes Sita and Rama soul mates of highest order.

The example of divine Lord Indra and divine queen Poulomi is so apt because when Indra lost the kingdom of heaven, Poulomi loved and waited for him with single minded devotion.

Hanuman's information about the unwavering alignment and commitment of Sita towards Rama re-empowered Rama to reach the ocean, build the bridge, climb the mountains, overcome all obstructions, challenges and defeat Ravana and his army.

Hanuman's information about Rama's intent, determination and the will to find and reach Sita, empowered Sita to endure in Lanka and wait for Rama. Thus Sita and Rama are fine examples of mutually empowered wholesome divine soul mates.

8. INTEGRATION AT BODY, MIND, INTELLECT AND SPIRIT LEVELS

Sita and Rama were perfectly matched, aligned, integrated and unified at physical, emotional, intellectual and spiritual planes. Their actions, feelings, thoughts and spirit were complementary, totally aligned, confluent and consciously linked. What Rama wanted, Sita did fully, heart fully, thoughtfully and soul fully. What Sita required, Rama did fully, heart fully, thoughtfully and soul fully.

Sita in the heart of her heart wished Rama to lift, bend and string the bow and wed her. She aspired for his consent to accompany him to the forest. She hoped and desired Rama to come and free her from Ravana's captivity. Rama fulfilled all this.

Rama wanted Sita to prove her irreproachable purity by the fire test, not once but twice, the ordeal which he wished in order to

satisfy the people and the world. Sita did so. Also, she accepted Rama's dharma as a King to banish her.

First time, Sita was astonished that Rama required a proof of her chastity in spite of they being soul mates, but she understood his anguish. Therefore, she complied. What she said at that time reveals her complete dedication, love and commitment to Rama put to test her un-doubtable purity.

**“YATHAA MAAM SHUDDHA CHARITRAAM
DUSHTAAM JAANATI RAGHAVAH
TATHAA LOKASYA SAAKSHI MAAM
SARVATAH PAATU PAAVAKAH”**

**“KARMANAA MANASAA VAACHAA
YATHAA NAATI CHARMYAHAM
RAGHAAVAM SARVA DHARAMAGNAM
TA THAA MAAM PAATU SARVADAA”**

V.R-VI-119.25/26

“If Rama considers me, who is of pure conduct and behaviour, as a person of ill conduct, Oh! Divine Fire!, the universal witness, protect me in all ways!”

“If I never exceeded the limits as related to Rama, the knower of all Ethics, by actions, mind or speech, let the divine fire protect me always.”

Sita came out of the fire like shining gold. In one stroke, she not only proved her righteousness but also proved what Rama always trusted her.

When for a second time Sita was asked to take an oath on her chastity for the sake of the people of Ayodhya, she said in a more sharp and glorifying manner —

**“MANASAA KARMANAA VAACHAA
YATHAA RAAMAM SAMARCHAYAN
TATHAA ME MEDHAVI DEVI
VIVARAM DAATU MARHASI”**

V.R-VII-96.15

“If, I have revered and worshipped Sri Rama wholeheartedly with mind, actions and speech, then Oh, Mother Earth! Take me unto you”.

In both the tests, Sita took oath on the purity of her mind, actions and speech. However, the second time she had to protect not only Truth and Ethics but also her own dignity. Therefore, unlike the first time, she did not intend to return to Ayodhaya, her children and not even to Rama. She had withdrawn herself from this world, having proven what was required of her.

Sita and Rama are in this way, a supreme example of yogic integration at body, mind and intellect and that they are divine soul mates in its full meaning and practice.

In conclusion, Sita and Rama are divine soul mates and perfect match because of love, divine arranged marriage, exemplary life partnership as husband and wife, value of Dharma and Satya, Tyaga, Friendship and acceptance, mutual empowerment, integration of body, mind, intellect and spirit levels and many other divine qualities.

**THIS IS THAT
THIS (DHARMA) IS THAT (DIVINE)**

Ramayana – Victory of Ethics

SITA-RAMA: THE DIVINE SOUL MATES

To understand Sita-Rama as divine soul mates it is necessary to know the essence and spirit of Ramayana which is the hand book of Victory of Ethics.

Ramayana is the story of four brothers, three brothers, two brothers and one brother.

The whole story illustrates the drama of human nature, purpose and goals of life.

The Cast of Ramayana –

I. Four Brothers

Rama – Dharma - Ethics

Laxmana - Artha - Economics (Meaning)

Shatrughna – Kaama - Desire (Aspiration)

Bharata - Moksha - Liberation

(Dharma, Artha, Kaama and Moksha are the four purposes of human life.

Together they make life worthy and meaningful.)

II. Three Brothers

Ravana – Rajas - Ego (Aggression)

Kumbhakarna – Tamas - Ignorance (Physical Force)

Vibheeshana - Sattva - Knowledge (Gentleness)

(Sattva, Rajas and Tamas are three “Gunas” – characters of human nature.

A person has Sattvik, Rajasik or Tamasik qualities.)

III. Two Brothers

Vaali – Ahamkar - Ego

Sugreeva - Jivi - Individual self - Effort

(Ego is “I”. Self is ‘I’. ‘I’ suppresses I. These are two ‘Selves’: the base – selfish self ‘I’ and the higher self ‘I’)

IV. One Brother

Hanumaan – Shraddha – Devotion - Bhakti (Dedication)

V. The Reality

Sita – Satya - Truth

The story of Ramayana is a representation of how values and principles win in life and in the struggle against wicked forces.

Let us see the drama in detail.

Ethics (Dharma), Economy (Artha), Aspiration (Kaama) and Liberation (Moksha) together make life valuable, meaningful, contributive and spiritual.

Ethics and Economy is one pair. Ethics without Economy is toothless and Economy without Ethics is useless. Ethics and Economy together is excellence. Desire (Aspiration) for material objects is lust. Desire for liberation is light. Thus desire (Aspiration) and liberation is an enlightening combination. Liberation and Aspiration are aligned and devoted to Ethics. Ethics makes Economy, Aspiration and Liberation complete and valuable.

Ethics, Economy, Aspiration and Liberation together is the Supreme Spirit. Ethics is the beginning and the foundation of life and liberation is purpose and goal of life. Economy and Aspiration are the processes that connect Ethics to Liberation.

Ethics and Truth is the Couple. Marriage between Ethics and Truth is a divine compound. Ethics without Truth is grief and Truth without Ethics is helpless.

Rajas is aggression. Tamas is ignorance and Sattva is knowledge and gentleness. Aggression takes advantage of Ignorance. It ignores and kicks out knowledge and gentleness. Knowledge seeks and takes shelter from Ethics. Aggression snatches and steals the truth away from Ethics and from the protection of Economy. Aggression hides the truth.

Ahamkaaram is Ego. Jivi is individual self. Ego and self are twins represented by 'I' and 'I'. Ego suppresses and hammers self again and again. Self approaches dedication, and other good qualities. Self with the help of dedication seeks help and friendship from Ethics and Economy.

Ethics vanquishes Ego and lifts self to light. Dedication with motivation from Self and inspiration from Ethics, searches for Truth stolen by Aggression and identifies the Truth.

Ethics and Economy with the strength of Self, Dedication, Knowledge and many other good qualities proceed to the island of Aggression and Ignorance to regain

the Truth. On the way they build a bridge across troubled waters with the help of natural skills.

Ethics destroys Ignorance and Aggression, and the Truth comes out. Truth can withstand and pass through any test by fire.

The island of Aggression and Ignorance now becomes the island of Gentleness and Knowledge. Self rules bright, without Ego, along with dedication.

Ethics joined with Truth becomes Regal along with Economy, Aspiration and Liberation.

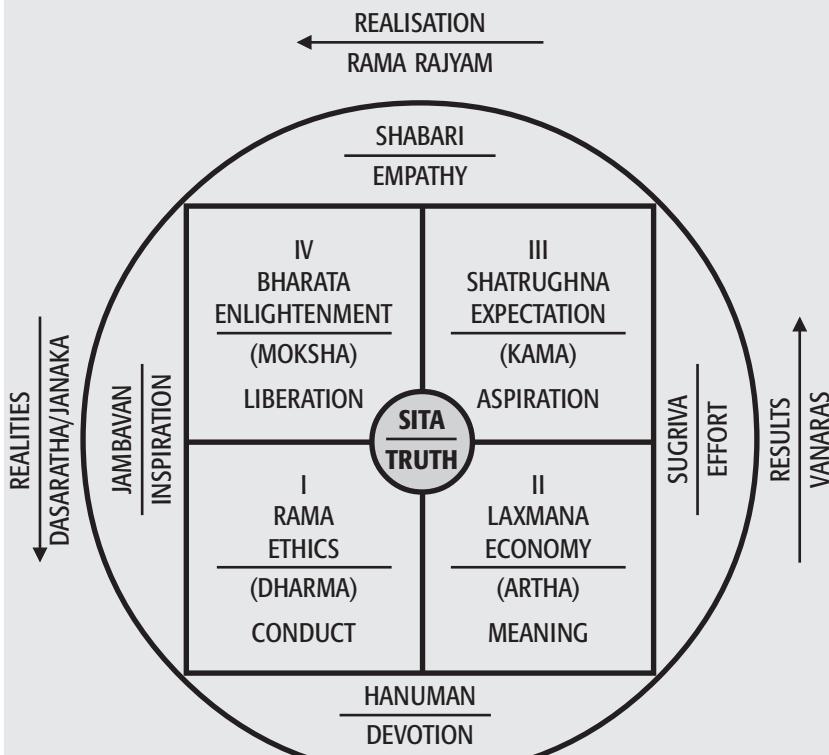
In this way, Ramayana shows how to live an exemplary and divine life of Truth, Ethics, Economy, Aspiration and Liberation with the help of Spirit of Soul within and with dedication and knowledge eliminating ego, aggression and ignorance.

Rama and Sita in the company of Bharata, Shatrughna, Hanuman, Jambavan, Sugriva, Vibhishana, Vashishta and all monkeys are the shining example of supreme divinity in the form of Dharma (Ethics), Satya (Truth), Liberation (Bharatha), Aspiration (Shatrughna), Devotion (Hanuman), Knowledge (Jambavan), Life of effort (Sugriva), Gentleness (Sattva), and devotees (Monkeys).

**THIS IS THAT
THIS (STORY) IS THAT (SUPREME)**

Divine Soul Mates – Divine Associations

Sita Rama Satsang



WISDOM-ILLUMINATION
VASISHTA/VAMADEVA/VISHWAMITRA/AGASTYA
INSPIRATION
JAMBavan

II

RADHA-KRISHNA

Radha-Krishna are divine soul mates because of the radiant divinity in each of them. Both are an example of perfect merger, ideal love, secretly arranged marriage, perfect beloveds, Prema (love) and Bhakti (devotion), Poorna Bhakti (total dedication), friendship, total acceptance, mutual empowerment, interlacing togetherness at body, mind, intellect and spirit, unity of bliss (Anandam), exemplary beautiful personality (Saundaryam), and eternal anandam – joy in everything.

Now let us examine each of these aspects in terms of actions, feelings, thoughts and consciousness.

1. DIVINITY

Radha-Krishna are examples of divine love.

Radha is not mentioned in Srimad Bhagavatam, the principal script about Krishna attributed to the authorship of Sri Vyasa Maharshi.

We come to know about Radha and Radha-Krishna in Garga Samhita, authored by Garga Maharshi or Gargacharya, the guru and preceptor of Yadavas, and in Brahma Vaivarta Puranam authored by Veda Vyasa. While Krishna had eight primary spouses and 16,000 and odd friends and dance mates, Radha was his most honoured consort.

As per Garga Samhita and Brahma Vaivarta Puranam, Radha and Krishna are incarnations of supreme divinities - Radha and Krishna of Goloka (the Supreme Divine world).

Above swarga (heaven) are four transcendent divine worlds. First, Satyaloka of Saraswati and Brahma; second is Kailasa of Parvati and Shiva; and third is Vaikuntha of Laxmi and Vishnu. The fourth is Goloka, the ultimately transcendental world of highest Supreme Beings - Radha and Krishna.

All the divine beings, i.e. Gods appealed to Krishna to descend on the earth to eliminate the wicked Kamsa and his gangsters, who were troubling the whole world.

The divine Vishnu, Shiva and Brahma too prayed to the Supreme Being, Krishna of Goloka.

**“KRISHNAYA POORNA PURUSHAYA
PARATPARAYA YOGESHWARAYA
RADHAVARYA PARIPURNA TAMAYA
SAKSHAAD GOLOKA DHAMA DHISHANAYA NAMAH PARASMAI”**

G.S.-I-3.15

“Salutations to Krishna, the perfect and complete divine person, superior than all superior ones, the Lord of offerings, supreme cause of all the causes and the magnificent soul mate of Radha, perfect of the perfect and verily the Lord of the Goloka world”.

Thus the origin of Radha and Krishna was from Supreme Divinity.

After Krishna was born to Devaki in the prison at Mathura, he was taken at night to the house of Yashoda and Nanda at Brindavan. Since then he grew up in their house as their son and was known as Nanda's child. He was named 'Krishna' by Garga Maharshi, who told Nanda -

**“KAKAARA KAMALAKANTA, RIKARO RAMA ITYAPI
SHAKAARA SHADGUNA PATIH, SHWETA- DVIPA NIWASA KRUT
NAKARO NARASIMHYOYAM, AKARO AKSHAROGNIBHUK
VISARGAU TATHAA HI ETAU, NARA NARAYANA RISHEE”**

**“SAMPREELANASCHA SHAT POORNA
YASMIN SHUDDHE MAHATMANI,
PARI PURNA TAME SAAKSHAAT
TENA KRISHNA PRAKIRTITAM”**

G.S-I-15.28/31

“‘K’ represents Lord Krishna, ‘R’ represents Rama, ‘SH’ represents six noble qualities and the lord of Shweta Dwipa the white island, ‘N’ represents Lord Narsimha, ‘A’ represents infinite energy of the fire ‘Agni’ and ‘:’ represents the sages Nara and Narayana. Thus “KRISHNA:” represents unified six way perfectness of the pure and great soul, verily the supreme perfectness.”

So, Krishna is Supreme Divine Soul. He further said -

**“VRISHA BHANU SUTAA RADHAA
YAA JATAA KIRTI MANDIRE
TASYAAH PATIRIYAM SAKSHAAT
TENA RADHAA PATIH SMRITAA”**

G.S-I-15.34

“He will be the husband (Pati) of Radha born to Vrishabhanu, the chief of cowherds at Kirtimandir. Therefore, he will be known as ‘Radha pati’, the spouse of Radha.”

Nanda understood the divinity of Krishna.

Garga Maharshi then went to Vrishabhanu at Bhandiravan. Radha was already born to Vrishabhanu and his wife Kalavati. He said to Vrishabhanu –

**“BHUVO BHAARAVATARAYA
KAMSAANAAM VADHAAYACHA
BRAHMANA PARTHITHAH KRISHNO
BHABHUVA JAGATI TALE**

**SRI KRISHNA PATTA RAGNEYAA
GOLOKE RADHIKAA BHIDA
TVAD GRUHE SAAPI SANJAATA
TVAM NA JAANASI TAAM PARAAM”**

G.S-I-15-55/56

“To reduce and eliminate the burden of the earth and to decimate the wicked Kamsa and his associates, on the prayer of Brahma, Krishna is born on this earth. The queen of Lord Sri Krishna of Goloka, Radhika devi is already born in your house, which you are not aware of.”

Radha of Bhandiravan is the descendent spirit of Radhika of divine Goloka. So, Radha herself is a divine soul.

Gargacharya then explained the meaning of ‘Radha’ to Vrishabhanu –

**“RAMAYAATU RAKAARASYAAD
AKAARATVAAD ADIGOPIKAA
DHAKARO DHARAYA HI SYAAD
AKARO VIRAJA NADI**

**SRI KRISHNASYA PARASYAPI
CHATURDHA TEJASO BHAVAT
LEELA BHU SREESCHA VIRAJA
CHATASRAH PATNYA EVAHI**

**SAMPRELANASCHA TAAH SARVA
RAADHAAYAM KUNJA MANDIRE
PARIPOORNA TAMAAM RADHAAM
TASMAD AHUR MANISHINA”**

G.S-I-15.68/69/70

‘R’ represents Laxmi. ‘A’ represents foremost Gopi of Goloka, ‘DH’ represents mother earth, ‘A’ represents the divine River Viraja.

The great majesty of Lord Sri Krishna shines in these four forms - wealth, divine playmate Gopi, mother earth and pure river. These four-way splendours are expressed in a combined form in Radha.” In this way, Radha and Krishna are divine soul mates.

2. SECRETLY ARRANGED MARRIAGE

One day, Nanda took baby Krishna in his arms and went for a walk on the banks of Yamuna River. All of a sudden, the sky was overcast and strong wind blew. It started raining. Nanda went to Bhandiravan, where Vrishabhanu was the chief of Nine Nandas. There he saw the young and beautiful Radha, the daughter of Vrishabhanu. Nanda knew the origin of Radha and Krishna. Hence, he prayed to Radha, the supreme divine form and handed over the child to her and went back to Brindavan.

In Bhandiravan, Krishna from his infant form grew into an astonishing handsome youth, harmonizing with the divine personality of Radha. They are personification of utmost beauty (Soundaryam). They saw each other with great love. Lord Brahma appeared, prayed to both of them and performed their marriage. Radha and Krishna exchanged garlands with the guidance of Brahmaji and got married.

**“RADDHA KARAABHYAM
PRADADAU CHA MAALIKAAM
KINJALKINI KRISHNA
GALELI NAADINEEM**

**HAREH KARAABHYAAM
VRISHA BHANUJA GALE
TATASCHA VAHNEEM
PRANAMAYYA VEDA VIT”**

G.S-I-16.33

“The Knower of Vedas, Brahma, made Krishna garland Radha and guided Radha to garland Krishna. Then he made them to worship the divine fire.”

Brahmaji experienced delight in that divine marriage and then returned to Satyaloka.

Radha-Krishna, the divine soul mates experienced bliss in their mutual togetherness and love.

After a while, Krishna once again assumed the form of a child. Radha handed him over to Yashoda and Nanda at Brindavan. Yashoda thanked Radha with great love. Though Radha and Krishna were thus married, there are many speculations about their unlawful relationship and morality of their abnormal relationship.

‘Brahma Vaivarta Purana’ contains an interesting episode which clears many of these questions and arguments.

In Goloka, the Supreme Beings Radha and Krishna were in eternal love. Krishna had other consorts and amongst them, Viraja was a very dear one. Once when Krishna was with Viraja, Radha got angry and cursed him to be born as a cowherd. She even refused to meet Krishna when he went to see her. Sridhama, a close associate of Krishna saw this and cursed Radha to be born as cow-maid (Gopi) on earth. He also added that she will be subjected to blame by others.

Sridhama said –

**“MANUSHYAA IVA KOPASTE
TASMAAT TVAM MANUSHI BHUVI
MOODHAA RAAPANA PATNIM
TVAAM VAKSHYANTI JAGATI TALE”**

B.V.P.3.103/104

“You are angry like a human being. You will be born as human being on earth and people will blame you as the wife of Raapana (Ayyan).”

As a consequence of the curse, stories of Radha and Krishna's controversial relationship got generated. After having cursed thus, Sridhama pacified her and said she will become an example of exemplary love, since she will be born in Bhandiravan during the same period as that of Krishna.

Thus, Radha and Krishna became examples of great love.

3. PERFECT MERGER AND LOVE

At Brindavan Krishna grew into a wonderful, handsome youth and everyone admired him. Radha came to know about Krishna from other Gopis who drew a picture of Krishna and presented it to her. Instantaneously, great natural love resurfaced in the heart of Radha.

Lalitha and Vishakha, friends of Radha, went to Krishna and informed him about her great devotion and love for him. Krishna already knew about this and remembered their secret marriage and their divine origin from Goloka.

Referring to their love, Krishna said –

**“PREMNA SMAANAM BHUVI NAASTI KASHCID
AHAITUKAM PREMA CHA SADBHIRAASHRITAM TAT
YE RAADHIKAAYAM MAI KESHAVE MANAAR
ABHEDHAM NA PASHYANTI HI DUGHDHA SHOUKLVAT
TA EVA ME BRAHMA PADM PRAYANTI”**

G.S II-15-30.31.32

“There is nothing equal to love in this world. Noble people take the shelter of love without any expectation. Those who do not see any difference between Radhika and Me, just like milk and whiteness, they will attain the supreme state.”

Great! Radha and Krishna are like the whiteness and milk. Milk and its whiteness is a perfect example of perfect merger. Like milk and whiteness are united in oneness, Radha and Krishna were unified in oneness at the body, mind, intellect and spirit levels. Their actions, feelings, thoughts and spirit merged in oneness of happiness, delights, joy and bliss as reflected in their Raasleela. Raasleela is a divine expression of the divine perfect merger when divine soul mates become the sole mates of blissful unity in solitude.

4. IDEAL LOVERS AND EXEMPLARY BELOVED

Radha-Krishna were ideal lovers and exemplary beloveds. Every moment of their being was devoted to each other soulfully through their feelings, thoughts and spirit of oneness. They were attracted to one another in inseparable ways. When Radha could not bear their separation, Krishna said –

**“TVAM ME PRAANADHIKA RAADHE
PREYASI CHA VARAANANE
YATHAA TVAMCHA TATHA AHAM CHA
BHEDOHI NAVAYOR DHRUUVAM**

**YATHAA KSHEERE CHA DHAVALYAM
YATHAAGNAU DAAHIKA SATI
YATHAA PRITHIVYAAM GANDHASCHA
TATHA AHAM TVAI SANTATAM”**

B.V.P-15-70/71

“Radha! You are my beloved, more than my life. I am for you as you are for me. Surely there is no difference between us like milk and its whiteness, like fire and heat, and like the earth and its scent. I am within you always forever.”

During their life-time, though Krishna was away in different places - Mathura, Sandipani Ashram, Dwarka, Hastinapur, Indraprastha, Kurukshetra, Himalayas and other places, he always remembered Radha and felt her presence. Likewise, whenever Radha intended to see him with utmost intensity, he appeared.

Near Prabhava kshetra before he physically left the world, he appeared at Bhandiravan, played the ultimate Raas with Radha and Gopis.

It is said, wherever the word ‘Radha’ is uttered, Krishna appears there. Once Krishna said to Radha –

**“RA SHABDHAM SRASTO
DADAAMI BHAKTIM UTTAMAAM
DHA SHABDHAM KURVATAH
PASCHADYAMI SHRAVANA LOBHITAH”**

B.V.P-15-70/71

“When I hear ‘RA’ I grant supreme devotion to whoever utters it. When ‘DHA’ is uttered, I run after the devotee to hear it again.”

Krishna also said –

**“SA PRITIRMAMA JAAYETA
RADHA SHABDHAT TATODHIKAA
PRIYA NAAME TATHAA RADHE
RADHA VAKTA TATODHIKA”**

B.V.P-15-72

“I become happier when I hear the word Radha’ than when I am worshipped by flowers. For me the best offering is saying the word ‘Radha.’ Whoever utters ‘Radha’ is verily highest for me.”

That is the reason why the devotees in Mathura and Brindavan chant ‘RADHE! RADHE!’ more religiously than ‘Krishna! Krishna!’ When one says “RADHE!” he is blessed by the presence of Radha and also immediately by the presence of Krishna. Krishna follows Radha wherever and whenever.

5. PREMA - BHAKTI

Love and dedication are mutually empowering relationships. When one loves, one is empowered by that love. Because of love people are ready to face difficulties, cross the oceans, climb the mountains, face the enemies, confront the impossibilities and conquer the challenges. Correspondingly, when one is dedicated one is ready to offer one’s whole, everything including actions, feelings, thoughts and spirit to the one to whom he/she is dedicated. Love and dedication make the impossible easily possible. Q.E.D. means Qualitative Empowering Devotion, which ensures that toughest undertakings are Quite Easily Done.(Q.E.D.)

Quat Erat Demonstrandum (Q.E.D) means “That which was to be demonstrated.” Radha-Krishna demonstrated that which was to be demonstrated. They demonstrated that love and devotion empowers in divine ways so that it metamorphoses the life-mates into divine soul mates. Their love and devotion vibrated and danced in Raas like Q.E.D. (Quantum Electro Dynamics.)

6. PREMA (LOVE)

Love is total acceptance of people as they are. True love is beyond like and dislike. Love is forgiving and giving. Love is forgetting and getting. Love is the master feeling harmonizing all feelings. Love is higher than time. With love, time moves faster and when love is there all the time is available. When there is no love, there is no time for each other. In love, minds, hearts and souls are connected. With total love, life-mates become intimate soul mates. Love without expectations makes any relationships divine relationship. Love is unconditional.

Love is an eternal force which transforms the state of a relationship. When there is love, there is hope; there is forward outlook and positive development. Love creates enormous acceleration for improvement and eliminates previous biases and prejudices in the flow of love.

When there is love, there is mutuality and there is responding feeling of happiness, joy and bliss. Love is the feeling of healing. Love is beyond the languages and speech. Love is not possessing. Love is surrendering. Love is not scaring. Love is sharing and caring. Love nourishes. Love supports and love enriches life. When one is not accepted it leads to neglect, to deject and to reject. Love is to intend, which means to extend, attend and to be contended. Love without expectations and with clear intentions is pure love. Pure love is divine. All noble feelings emerge from love, surge in love and merge into love. Love is divine.

Radha and Krishna loved each other beyond any like and dislike. They accepted each other and cared for each other in totality. They experienced unity of happiness, joy and bliss (Eikyanandam). Neither time nor place could separate them or affect their love. Radha could wait for Krishna for many decades till he came back before his return to Goloka.

Krishna could endure competitions between consorts and relatives, challenges from Mathura, Shishupala and other opponents, problems and question marks at Hastinapura, the battles and wars in Kurukshetra and final quarrels and demise of Yadavas at Prabhas because of the love of Radha in his heart.

Radha could endure competitions of Krishna's eight consorts, blame of apparently unlawful relationship with Krishna and loneliness in waiting for him because of her love for Krishna. Every moment they were connected with each other through feelings, thoughts, telepathy, morphogenetic field connections and the belief, confidence, trust and realization in each of them that the other one is feeling, thinking and experiencing about himself or herself in the same way.

Radha-Krishna have, thus become the soul mates of immortal status as exemplified in the real life situations of Mirabai in the North and Godadevi in the South. Radhaji, Mirabai and Godadevi are fragrance bearers of pure love which was beyond expectations, desires, cravings and not even a tinge of lust. They are graceful, dignity-full, respectful and blissful. They are soul mates of supreme divinity connecting the whole world.

Krishna demonstrated highest love to Radha and Gopis with great honour and dignity. After an exhilarating, enjoyment-full, excellent, ever-remembered Raas, what Krishna did was transcendentally magnificent and meaningful.

**“SVEDA YUKTAANI AANANAANI
TASAAM PREETYAA VRAJESHWARAH
PRAAMRUJAT PEETA VASTRENA
KIM VADAAMI TAPAH PHALAM”**

G.S- X- 43-9

“When Radha and Gopis were drenched with sweat on their faces, Krishna took up his yellow silk robe and wiped the sweat from their faces with great care and love. Having this divine grace is the result of what kind of penance?!” That penance is as follows -

**“VINA SAANKHYENA YOGENA
TAPASA SHRAVANEENA CHA
VINA THEERTHENA DAANENA
PRAAPTA PREMENA TA HARIM”**

G.S-X-43-10

“Without sankhya philosophy,
Without yoga practice,
Without demanding penance
Without spirited preaching
Without purifying pilgrimages
Radha and Gopis gained the highest through Prema the paramount love.”

Radha and Krishna are divine soul mates through paramount feeling of love which is complete devotion – Purna Bhakti.

7. POORNA BHAKTI

Devotion, Bhakti is complete offering in terms of Actions as service (Seva), Feelings as acceptance (Sweekar), Thoughts as understanding (Samaj) and Consciousness as spirit (Sphurti).

Radha the supreme gopika aligned and dedicated herself to Krishna through Seva (service), Sweekar (Acceptance), Samaj (Acceptance) and Sphurti (Spirit). This is poorna bhakti, the full and complete devotion at the physical, emotional, intellectual and spiritual levels.

Narada is the first, if not the best and greatest devotee of Krishna, the MahaVishnu. He always chanted ‘Narayana, Narayana’. Also,

he wrote 'Bhakti Sutras' which are aphorisms on devotion. As a matter of fact, Radha and other gopis were his role models in the practice of devotion. Radha and gopis were epitome of devotion. Indeed, Radha was the role model for all gopis who themselves became role models by practising what Radha taught them by placing herself as an example.

Narada begins his treatise on devotion in this manner.

i) **“ATHATHO BHAKTIM VYAAKHYAAS SYAMAH”**

N.B.S.I-1

“Therefore, now let us discuss about devotion.”

ii) **“SAA TVASMIN PARAMA PREMA ROOPAA”**

N.B.S.I-2

“That, devotion is the form of supreme love for divinity.”

iii) **“AMRITA SWAROOPA CHA”**

N.B.S.I-3

“It is also of the immortal form.”

Radha's supreme love for Krishna is Bhakti (devotion) and it is immortal. Her example is very much alive and is exemplified even to this day. Narada further says –

iv) **“YALLABDHVAAN PUMAAAN SIDDHO BHAVATI,
ATMAA RAMO BHAVATI”**

N.B.S.I-4

“When Bhakti is gained the person becomes realized, silent and self blissful.”

v) **“YAT PRAPYA NAKINCHIT VAANCHATI,
NA SHOCHATI, NA DVESHTI, NA
RAMATE, NOTSAAHI BHAVATI”**

N.B.S.I-5

“When in Bhakti (devotion) a person desires for nothing, does not grieve, does not get jealous of any one, is not interested in any pleasures and is not enthusiastic about worldly matters.”

In the physical absence of Krishna, Radha was self silent, self blissful and self realized. She had no desires and was not interested in any material aspects or pleasures. She was not enthusiastic for anything other than what was related to Krishna. Narada knew the difference between desire and love.

vi) “SAA NA KAAMAYA MAANA, NIRODHA ROOPATVAAT”

N.B-S.I-6

“That devotion is not full of desire and worldly, but the non-worldly supreme love.”

Narada was himself a great devotee of Krishna and considered himself so. During his visits to Dwarka, Krishna noticed the pride in Narada who considered himself as the world’s champion in dedication and verily the best devotee.

One day when Narada visited Dwarka, he went to see Krishna. Krishna was in an inner private room of the palace. Narada was not allowed to go inside by the guard and the women attending on him. He was accustomed to be taken straight to Krishna without any gate pass or any obstruction. He was surprised and asked for the reason. One of the attendants said, “The Lord is sick. No one is allowed to see him.” Narada got disturbed and agitated. He was tensed and wondered how he could see his Lord Krishna. He waited and when Rukmini came out of the room he rushed to her and requested in all earnestness to be taken inside.

The noble Rukmini took him inside. Krishna was lying in bed. Mitravinda, the gentle wife of Krishna, was sitting beside him and gently rubbing a pain-relief balm on his forehead. Narada

went closer to the Lord and enquired, "Lord! What happened?" Krishna smiled meekly with pain and said "Dear Narada! I am happy you have come! You can relieve me from this terrific pain". Narada was shocked to hear the Lord himself was suffering from terrible pain.

Narada asked the doctors about the pain and its root cause. Doctor Sadhusen said, "Naradji! The Lord is suffering from a special kind of headache called parshva shoola (Migraine), which is beyond any medicines." Narada asked with concern, "Is there any special herb or medicine that will relieve my Lord's ache?" The doctor replied, "I am not aware of any such special medicine."

Krishna called Narada to come near him and requested all the doctors and attendants to leave the room. He signed to Rukmini and Mitravinda to remain with them. Krishna in a low and feeble voice whispered, "Narada! There is one medicine which can cure my pain!" Rukmini and Miravinda nodded in agreement. Narada requested, "What is it? I will fetch it from anywhere, at any cost." Krishna smiled a little and said "It is simple! All that I require is 30 grams of dust from the feet of my true devotee to be applied as a paste on my forehead." On hearing this Narada's face brightened up. "Great! Is that all! There are many many devotees of you. I'll go and come back in a very short time."

Narada rushed out and went to Uddhava, a great devotee of Krishna. He said to Uddhava "Uddhavji! Krishna is not well and a medicine is required, only you can help!" Uddhava said "Anything for Krishna, please tell me what I should do?" Narada requested the dust from his feet to be rubbed on Krishna's head. Uddhava was surprised to hear this and said, "Dust from my feet on the head of Krishna!? Never! It is a great sin. No, No, I cannot give it." Narada was taken aback and dejected. He then went to

Akroora, who too said "No!" He went to Satya Bhama and she fired him for such an impossible requisition. He went to the other wives of Krishna, Satyaki and other Yadavas who were all well known devotees of Krishna. They all declined.

Not giving up, Narada got a bright idea and went to Sapta Rishis and then to Sanaka, Sanandana, Santana and Sanatkumara. All of them refused gently. Narada went to Heaven, approached all other Gods and sages. They too turned down. He also went to Vaikuntha and pleaded with Laxmi. She smiled and nodded her head horizontally in denial.

Narada then returned to the earth. On the way he met Garuda who was going towards heaven. He stopped him and asked for the dust from his feet for Krishna. Garuda said "What? Impossible!" He continued his flight without even a glance backward.

On the way to Dwarka, Narada stopped at Bhandiravan. He rested under a tree to meditate and think how to inform Krishna that not a single devotee was ready to give dust from his/her own feet for him.

Radha with other Gopis was going to Yamuna and saw Narada. They went to him quickly and prostrated before him. They enquired about his well being. Narada with a tone of disappointment told them, "I am going to Dwarka to share the bad news with Krishna that none of his devotees is ready to give the dust from his or her feet to him for curing his appalling headache." A visibly upset Radha immediately said, "Is Krishna sick?! You require dust from the feet of a devotee! Come! Take the dust from my feet!" Saying so she wasted no time, took some dust and muck from her feet, made it into a lump, packed it in a

leaf and handed it over to Narada with great care and devotion. Narada surprised at her readiness asked, "Radha! Do you know it will be a great sin! All the devotees, sages, gods, including Laxmi and Satya Bhama outrightly refused to give dust from their feet. They said that such an act will lead to hell."

Unmindful of what Narada told her, she pleaded with him to hurry with the lump of dust she gave him and said, "No problem. I am ready to go to hell hundred times if it can be of use to Krishna". Other gopis too packed their own feet-dust into a sizable bundle and gave it to Narada. Narada was greatly astounded but was not sure if this feet-dust of uneducated village girls will work as a medicine. He reluctantly left for Dwarka. Radha and gopis cheerfully waved their hands and sent their best wishes for the speedy recovery of Krishna's health.

Narada went to Dwarka. Seeing Narada with a bundle on his shoulder, the doctors allowed him to go inside. Krishna was in great pain. Rukmini said excitedly, "Naradji! Thanks! You have brought the medicine!" Narada said, "No! No devotee of the Lord was ready to give his own feet-dust to be applied on the forehead of Krishna, as to do so is a great sin, you see!" Krishna asked, "What is it that is on your shoulder?" Narada replied, "It is the feet-dust of Radha and the gopis from Bhandiravan." Krishna smiled even in pain. He signalled Rukmini, Mitravinda and doctor Sadhusen. Sadhusen took the lump of dust from the bundle and applied it on the forehead of Krishna. Within seconds Krishna became bright, stood up, smiled happily, clapped his hands and said, "Wonderful, I am fine. Naradji! Thanks! Thanks a lot!"

Narada was dazed. Rukmini smiled understandingly and said, "Radha and gopis are supreme devotees because they are ready to serve Krishna even at the cost of going to hell. They are ready

to risk all things for Krishna!" Narada understood but still wondered how Radha could surpass even the Sapta Rishis. Krishna looked at Narada and said "Naradji! Are you my devotee?" Narada nodded his head in affirmation and said "Yes! Why!! Everyone knows about my eternal devotion to you!" Krishna asked, "Then why you did not think of giving the dust from your own feet even before approaching others?!" Realization dawned on Narada like a thunderbolt. In that very instance he understood the purity, supremacy and divinity of the devotion and love of Radha and the gopis of Bhandiravan. For once, in a state of understanding and happiness Narada chanted "Krishna! Krishna!!" instead of "Narayana! Narayana!!" This realization he reflects in his 'Bhakti Sutras' -

"YATHAA VRAJA GOPIKAA NAAM"

N.B.S.I-21

"Like the gopis of Vraja bhumi, i.e. Brindavan."

Thus, Radha is the utmost example of supreme love and ultimate devotion to her divine soul mate Krishna.

8. FRIENDSHIP, ACCEPTANCE AND EMPOWERMENT

Radha and Krishna accepted each other as expressed by their actions, feelings, thoughts and spirits. Accepting people as they are and then assisting them to improve is empathy, love and grace. Radha and Krishna not only accepted each other but also accepted each other's situations, duties, responsibilities and missions. While they performed, conducted and fulfilled their responsibilities, they supported each other wholeheartedly. Though they were far away from each other, they were together through mind frames, thought frames and spirit frames.

Once when Radha told Krishna how unbearable it was for her the separation from him, Krishna said -

**“YO YASYA CHITTE VASATI
NA SA DOORE KADACHANA
KHE SURYAM KAMALAM BHOOМАU
DRUSHTEDAM SHPUTATHI PRIYE”**

G.S.IV-1-11

“Oh! Dear one! When one lives in the heart of a dear one, that person is never far away. Sun in the sky and lotus on the ground are far from each other physically, but the moment sun rises the lotus blooms.”

Lotus And Sun Are Like Radha-Krishna! Since Radha and Krishna lived in the hearts of each other, they were never away from each other. Such was their closeness, acceptance and friendship.

Krishna used to go every night for playing Raas during spring. One night Krishna went very late. Radha and gopis waited for long and were disappointed. When Krishna came, Radha asked him the reason for being late. Krishna explained, “My guru Doorvasa came to Brindavan after a long time. Guru is verily divine. To take care of him, to serve him and to receive his grace, I went there and I got delayed.” Radha and the gopis folded their hands and said “Hey Prabhu! It is really surprising that even for a perfect person like you there is a guru like Doorvasa muni. Can we too visit your guru tonight, pay our respects and seek his blessings?” Krishna gave his consent.

The Yamuna River was in spate and was over flowing through Kalindi Pool. Radha wondered how she could go across the river to meet Doorvasa muni. Krishna assured her and asked her to say the following on nearing the banks of the river –

**“YADI KRISHNO BALAYATIH
SARVA DOSHA VIVARJITAH
TARHI NO DEHI MARGAM VAI
KALINDI SARITAAM VARE”**

G.S.IV-1-22

“Oh! Yamunaji, the superior river! If Sri Krishna is a Bala yogi, a young brahmachari, without any defects and deficiencies, please give us the way.”

On hearing this, though Radha and gopis got puzzled, they said nothing and on having collected many food items, left to meet the great maharshi. On reaching the bank of the river Yamuna, Radha said and did as instructed by Krishna. Yamuna parted paving way for them to pass through. They went to the Muni, prostrated to him and offered to serve him food. The pleased Muni, Doorvasa said -

**“GOPYAH PARAMA HAMSOHAM
KRITA KRITYO HI NISHKRIYAH
TASMAN MUKHE DATAVYAM
SVAM SVAM CHAAPI ASHANAM KARAIH”**

G.S-IV-1-29

“Oh! Gopis! I am Paramahamsa and all my works are done. I do not do anything. Therefore, each one of you may put your respective food into my mouth by yourselves.”

Doorvasa opened his mouth. Radha and gopis offered 64 kinds of tasteful items into his mouth with great enthusiasm and happiness. Muni Doorvasa ate all with great speed and emptied all the baskets. Radha and gopis were struck with astonishment. After a little while, they sought the Maharshi’s permission to return back to the other side. Doorvasa consented with happiness and fulfillment. Radha said, “Oh, Muni!, Yamunaji is full and is over

flowing. How can we cross the river?" Doorvasa questioned, "How did you cross the river while coming here?" Radha answered, "As directed by Krishna, we have said to Yamunaji: 'Oh! Yamunaji! If Krishna is Bala Brahmachari (young bachelor) without any defects, please give way,' then Yamunaji parted to give us way and we came here." Doorvasa said "Oh! Now for returning you address Yamunaji like this -

**"YADI DOORVAA RASAM PITVAA
DOORVASAA KEVALAH KSHITAU
VRATEE NIRANNO NIRVAARI
VARTATE PRITHIVEE THALE"**

G.S-IV-1-37

**"TAAHI NO DEHI MAARGAM VAI
KAALINDI SARITAAM VARE
ITYUKTE VACHANE KRISHNAA
MARGAM VO DAASYATI SWATAH"**

G.S-IV-1-38

"Oh! Yamuna, the best of the rivers! If Doorvasa muni is a sada upvaasi (always fasting), moving on this earth sipping only the juice of Doorva grass without taking any food or water, please give way to us."

Radha and gopis were doubly alarmed to hear this. Nevertheless, without showing any sign of perplexity, they paid their respects to the great sage and took leave. They came to the river and said exactly what Doorvasa asked them to say. Right away, Yamuna river gave way and they crossed the river once again happily and reached Bhandiravan. They told Krishna how they were mystified about what they said each time to the river regarding him and Doorvasa, while they found it to be contradictory to what they know and have seen -

**“DOORVAASO DARSHANAM BHO
KRUTAM ASMABHIR AGRATAH
YUVAYOR VAKYATA SCHATRA
SANDEHOYAM PRAJAYATE”**

**“YATHA GURU STHATHAA SHISHYO
MRISHAA VAADI NA SAMSHAYA
SAMSAARI TVAMASI GOPINAAM
RASIKAH BALYATAH PRABHO”**

**“KATHAM BALA YATI STVAM
VAI VADA TAD VRIJINAARDHANA
KATHAM DOORVAA RASAM PITVAA
DOORVASA BAHU BHUK MUNI”**

G.S-IV-1-42/43/44

“We took darshan of Doorvasa muni and have returned. But, we are full of doubts about both of you. We feel, just like the Guru, Shishya too is a liar. There is no doubt about this. We know in what kind of pleasures you have indulged from your young age and we have also seen how much food Doorvasa muni had eaten in front of us. How then, you are a Bala Brahmachari and your guru Doorvasa Sada Upavaasi drinking only Doorva juice while moving on earth?”

Krishna smiled with a twinkle in his eyes. He said, “Dear Radha! Dear Gopis! What appears is not full reality. The truth and reality is beyond appearances, feelings and thoughts.

**“NIRMAMO NIRAHANKARAH
SAMAANAH SARVAGAH PARAH
SADAA VAISHAMYA RAHITO
NIR GUNOHAM NA SAMSHAYAH

TATHAAPI BHAKTAAN BHAJATO
BHAJEHAM YATHAA TATHAA
TATHAIIVA SADHUR GNAANI
VAI VAISHAMYA RAHITA SADAA”**

G.S-IV-1-46

“Know me! ‘Me’ is without attachment and ego; is equal to all; is everywhere and now here; is beyond this world and everything; is without any conflict or opposition to each one, every one and all; is beyond all Gunas and characters without any doubt.”

“How the devotees treat me, in the same way ‘me’ treats them. How they aspire to relate to me, ‘me’ relates to them. All knowers and sages relate with others without any conflict, opposition or difference.”

“The intelligent one has not to disturb the innocent one or ignorant one by the sharpness of his knowledge, but has to gently lift them towards light by his own optimal and appropriate conduct.”

“The noble one has to start all his works without interest right from the very beginning of his work. One who heat-treats his work by fire of knowledge is real knower.”

“**BRAHMANA ADHAAYA KARMAANI
SANGAM TYAKTVAA KAROTI YAH
LIPYATE NA SA PAAPENA
PADMA PATRA MIVAAM BHAASA”**

G.S-IV-1-51

“**TASMAAN MUNISTU DOORVAASAA
BAHU BHUK TVAD VITE RATAH
NA TASYA BHOJENECHAA SYAAD
DOORVA RASA MITAASHANAH”**

G.S-IV-1-52

“Whoever offers and surrenders his works to the ultimate divinity and carries his works without any selfish interest, to him no impurities, defects and ill effects get attached like the water of the lake does not taint the lotus leaf.”

“Likewise, the great sage Doorvasa ate different kinds of food because you wanted to feed him and enjoyed giving food to him. He himself has no interest or desire for the food. Your enjoyment is his bliss.”

“Similarly your interest, happiness, enjoyment in music, songs, picnics and Raas dance gives me bliss. Devotee’s happiness is divinity’s delight, joy and bliss.”

Radha experienced total fulfilment, empowerment and bliss with Krishna. Krishna reflected that bliss and in that bliss they experienced perfect merger with each other and shined as divine soul mates.

Bliss is divinity.

9. BLISS

Radha and Krishna are individually and together the very personifications of ultimate happiness, Anand, Bliss.

Brahma Vaivarta Purana calls Radha —

“PARAMANANDA ROOPINEE”

“Form of Supreme Bliss” and

“BRINDAVANA VINODINEE”

“Giver of joy to entire Brindavana.”

**“PARAMANANDA RASHISCHA
SWAYAM MOORTI MATI SATEE
SHRUTIBHI KEERTITAA TENA
PARAMANANDA ROOPINEE”**

B.V.P-17-230

“Radha is the collection of supreme bliss and very form of ultimate joy. The Vedas have extolled her as the very personification of joy and bliss.”

**“BRINDA VANE VINODASCHA
SOSYAHASTI CHA TATRA VAI
VEDAA VADANTI TAM TENA
BRINDA VANA VINODINEEM”**

B.V.P-17-234

“She experienced bliss at Brindavan and created bliss for all at Brindavan. She is described by Vedas as joyful and joy giving at Brindavan. Therefore, she is called Brindavana Vinodini.”

Krishna too, is always blissful, smiling, enjoying, creating happiness and joy for everybody everywhere. He protected the good, eliminated wickedness, created happiness and bliss for the whole world. Therefore, he is Ananda Swarupa, the personification of Bliss.

Gopala Sahasranam describes him as:

1. GOPIKA RANJANA DAIVAGNA

Creator of joy for gopis.

2. GOPIKA PRITI RANJANA

Enhancer of happiness of gopis.

3. RANJANA

Generator of happiness.

4. RANJAKA

Cause of happiness.

5. SAMASTA PRIYAKARA

Dear to all.

6. GOKULA ANANDAKARINA

Cause of bliss for entire Gokul.

7. MAHA ANANDI

Greatly blissful.

8. MANDA SMITAAANAA

Always with smiling face.

9. MURALI NADA AHLAADA

Creator of delight with sound of music with flute.

10. SAMASTA JAGADAANANDA

Cause of joy and bliss for the entire world.

Thus Krishna is the cause, form and personification of bliss.

Both Radha and Krishna caused eternal joy for each other. Though Krishna had eight consorts and innumerable associates, in Gopal Sahasranam names of Rukmini and Satyabhama appear only once.

**RUKMINI PRANA NATHA
SATYA BHAMA PRIYANKARA**

Names of Radha appears as many as 16 times -

1. RADHAPATI (86) 2. RADHA RADHAYITA (110) 3. RAADHI (112) 4. RADHA CHITTA PRAMODAKA (113) 5. RADHA MOHANA TATPARA (115) 6. RADHA VASHIKARA (116) 7. RADHA HRIDAYAMBHOJA SHATPADAH (117) 8. RADHAALINGANA SAMMOHA (118) 9. RADHA NARTANA KOUTUKA (119) 10. RADHA SANJATA SAMPREETA (120) 11. RADHA KAMYA PHALA PRADA (121) 12. RADHA PRANA SAMA (270) 13. RADHA VADANABJA MADHU VRATA (271) 14. RADHA RAMANA SUNDARA (445) 15. RADHA MUKHABJA MARTANDA (146). 16. RADHA SUKHOPETA (114).

On the other hand, Radha is described in Brahma Vaivarta purana as —

1.RASESHWARI (2) RASA VASINI (3) RASIKESHWARI (4) KRISHNA PRAANIDHIKA (5) KRISHNA PRIYA (6) KRISHNA SWAROOPINI (7) KRISHNA VAMAANGA SAMBHOUTA (8) PARAMAANDA ROOPINI (9) KRISHNA (10) BRINDAVANI (11) BRINDAVANA VINODINI.

B.V.P-17-124

Indeed, Radha and Krishna are made for each other. They created joy together and were in unity of bliss together.

Though Krishna had many wives, companions, associates and friends, the expression 'KRISHNA PRIYA' applies only to Radha. Undeniably, Radha Krishna are divine soul mates who empowered each other with love. It is also very clear that Radha, Krishna and Raas are primarily connected. Raas elevated Radha and Krishna to supremely divine soul mates.

Raas created joy and bliss, Raas felicitated togetherness, Raas linked them at body, mind, intellect and spiritual levels, Raas empowered them with mutuality, Raas caused the realization and Raas liberated them literally during their final journey.

In Raas Radha and Krishna attained perfect merger and became Radhakrishna. Raas created sweet joy for them and for Brindavan, Gokul and now Raas creates joy and bliss for Gujarat, India and the world. Raas is divine togetherness of the divine soul mates Radha-Krishna.

Great Goswami Shri Vallabhacharya describes the happiness, joy and bliss, delights of Radha Krishna, gopis, Gokul, Raas and Vrindavan in his Madhurashtakam –

MADHURASHTAKAM

1. **ADHARAM MADHURAM VADANAM MADHURAM
NAYANAM MADHURAM HASITAM MADHURAM
HRIDAYAM MADHURAM GAMANAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
2. **VACHANAM MADHURAM CHARITAM MADHURAM
VASANAM MADHURAM VALITAM MADHURAM
CHALITAM MADHURAM BHRAMITAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
3. **VENUR MADHURO RENUR MADHURAH
PANIR MADHURAH PADAU MADHURAU
NRITYAM MADHURAM SAKHYAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
4. **GITAM MADHURAM SITAM MADHURAM
BHUKTAM MADHURAM SUPTAM MADHURAM
ROOPAM MADHURAM TILAKAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
5. **KARANAM MADHURAM TARANAM MADHURAM
HARANAM MADHURAM RAMANAM MADHURAM
VAMITAM MADHURAM SHAMITAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
6. **GUNJA MADHURA MAALAA MADHURAA
YAMUNA MADHURAA VICHEE MADHURAA
SALILAM MADHURAM KAMALAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
7. **GOPI MADHURAA LEELA MADHURAA
YUKTAM MADHURAA BHUKTAM MADHURAM
ISTAM MADHURAM SHISHTAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**
8. **GOPAA MADHURA GAVO MADHURAA
YASHITR MADHURA SRISHTIR MADHURAA
DALITAM MADHURAM PHALITAM MADHURAM
MADHURADHI PATE RAKHILAM MADHURAM**

DELIGHTFUL EIGHT

Radha is sharing with Krishna:

1. Lips delight, face delights
Eyes delight, hands delight
Heart delights, walking delights
Lord of delights! Everything delights!
2. Words delight, movement delights
Clothes delight, folding delights
Wavering delights, circling delights
Lord of delights! Everything delights!
3. Flute delights, rays delight
Palms delight, feet delight
Dance delights, hands delight
Lord of delights! Everything delights!
4. Songs delight, dragging delights
Dining delights, sleeping delights
Form delights, tilak delights
Lord of delights! Everything delights!
5. Instrument delights, crossing delights
Stealing delights, playing delights
Exploding delights, controlling delights
Lord of delights! Everything delights!
6. Beads delight, necklace delights
Yamuna delights, waves delight
Water delights, lotus delights
Lord of delights! Everything delights!
7. Gopi delights, Raas play delights
Togetherness delights, eating delights
Liking delights, Goodness delights
Lord of delights! Everything delights!
8. Gopal delights, cows delight
Offering delights, creating delights
Grouping delights, Results delight
Lord of delights! Everything delights!

Madhuram means not just sweet. It is more than sweet. It is the taste of sweet, nectar, joy, delight and bliss. Here, Madhuram is interpreted as delight, delighting or delighted.

One can see and experience the delightfulness in each thing, anything, everything and all things connected with Radha-Krishna, Raas, gopis, gopas, heat of the dance, sound of music, light of enthusiasm and electricity in the vibration of each participant, groups, and entire Raas mandal, Brindavan, Bhandiravan and Yamuna.

Radha-Krishna and gopis played Raas for the first time after their secret marriage and then onwards during Krishna's stay in Brindavan, whenever he came to Bhandiravan and Brindavan from Mathura, when he visited occasionally from Dwarka and Ashvamedha and finally just before he ascended to his supreme divine destination, Goloka along with Radha.

A glimpse of joy, delight and bliss of Raas can be experienced on knowing about the exhilarating Raas (the final one) Radha-Krishna played just before their departure from this world.

While leaving his physical existence near the seashore of Prabhas, Krishna appeared in Brindavan in his youthful form with all his magnificence and grandeur before Radha and the gopis. Together they played the Raas.

**“SRIKRISHNSYA VIHARENA
BRAHMANANDENA SWAMINI
MUDAMLEBHE MAHATYANTAM
TATHAA SWAMEE VASHI KRUTHAH

RAMANEEYAM RATIKARAM
RASE RAADHA RAMESHWARAM
JAGRUH SARVATO RAJAN
SHATA YUTHASHCCHA YOSHITAH**

**TAABHI SAARDHAM HARI RAMYO
REME VAI RASA MANDALE
TAAVAD ROOPA DHARO RAJAN
YAAVAT YO VRAJA YOSHITAH**

**VIRAHINYASCHA TAH SARVAAH
VIRAHENA VIHARINAH
BRAHMANANDENA SANMARTHYA
ANANDAM LEBHIRE YATHA**

**SHRI KARABHYAM SHRI KARABHYAM
SHRISHA SHRI SHYAMA SUNDARAH
DADHARA HRIDAYE SARAVAAH
TAABHIR BHAKTYA VASHI KRUTAH.”**

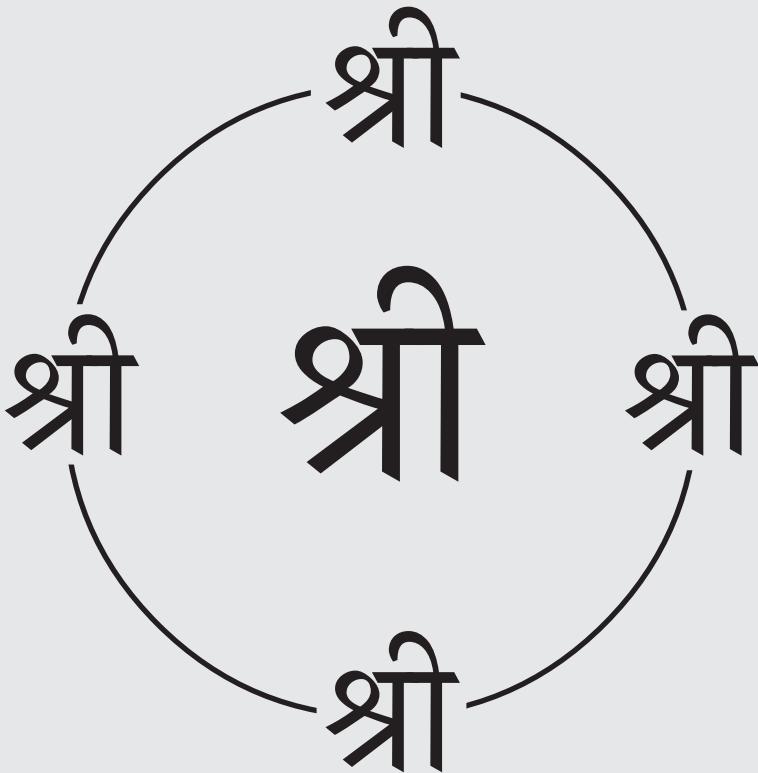
G.S X-43-4/5/6/7/8

“In this way dancing along with Krishna, his spirit empress Radha experienced that ultimate bliss. In the same way, Krishna was delighted by the influence of Radha. Then in that field of Raas, delighting, distinguished, divinely dancing Lord Krishna was surrounded and captured by hundreds of dancing gopis.

Krishna then assumed forms of his own self for each of the gopis there, danced and played Raas with each one of them in that Raas mandal. Having overcome the unbearable separation, they connected themselves with the supreme dancer and experienced transcendental bliss like a person filled with ecstatic joy. Then the Lord of auspiciousness, Krishna, the Shyama Sundara, taking the hands of gopis in his hands and placed them on his heart and all the gopis took him under their influence with full devotion.

During the blissful climax of the Raas, gopis felt highly joyful and spirited. They exclaimed ‘Oh! What a wonderful soul fulfilling experience in the company of Radha-Krishna!’”

RADHAKRISHNA IN RAAS



**SHRI KARABHYAM SHRI KARABHYAM
SHRISHA SHRI SHYAMA SUNDARAH**

LITERAL RAAS

This verse contains four Shris. Each 'Shri' is the merger of 'Sh' and 'R'. 'Sh' is Shyam and 'R' is Radha. Each 'Shri' is Radhye Shyam. 'Shri' at the centre is Shyama Sundara and Radha.

Each 'Shri' represents Radha-Krishna and Raas.

The entire verse represents Raas Mandal.

Radha endorsed it. Then a most surprisingly wonderful thing occurred.

**“ITI MANAVATEE NAAM CHA
SWATMAARAMO JAGAT PATIH
VACHAH SHRUVAN RADHAYA CHA
TATRAIVA ANTAR DHIYATA”**

G.S X-43-21

Hearing the joyful words of fulfilment from gopis, the Lord of the universe Krishna disappeared then and there along with his soul mate Radha perfectly merged together in bliss.

Radha and Krishna ascended to Goloka together.

Summing up, Radha and Krishna were, in reality, divine soul mates, who perfectly merged with one another because of their divinity, secretly arranged marriage, perfect merger and love as ideal lovers and exemplary beloveds. They were synonymous with PREMA-BHAKTI, PREMA, POORNA-BHAKTI, friendship, acceptance, empowerment and bliss.

Radha-Krishna are supreme example of divine soul mates with empowering relationship through love and devotion.

**THIS IS THAT
THIS (PREMA) IS THAT (PARAMATMA)**

PLAY THE RAAS

Play Raas in a beautiful way.

You require two dandia sticks one in each hand and a partner to play the Raas. You have to dress suitably in Raas. You have to sing well while playing the Raas. You have to put your steps meaningfully. You are required to dance gracefully while playing the Raas. You have to select a ground for the Raas.

Practise well to play the Raas. You have to move your two dandias in perfect coordination to create rhythmic sound. Take your steps in an efficient and effective manner. Your steps and moves have to be timely and in the right direction. Your movements have to be proper and appropriate.

Sing in a sweet and pleasant manner. In Raas, let your dance be admirable and in tune with dandias, steps, movements and songs. You have to perfectly synchronize with your partner. You and your partner have to sing together in a harmonious and melodious way while moving together with steps and dandias. Let the meaning and message of your songs be noble, contributive, empowering and inspiring.

Moving together, taking steps together, moving dandias together, singing together and dancing together with the partner in synchronization with your group and entire Raas group, create enthusiasm and a spirit of togetherness.

Let your Raas be inspirational. Let it be ideal and value adding to your pair, your group and entire assembly.

Align and merge yourself with your partner with body, mind, intellect and soul through your movements, feelings, thoughts and spirit to experience the zenith and bliss of Raas.

In that bliss, self inspire the supreme spirit within you and touch the hearts and souls of each and every member playing the Raas through your love and light, empathy and oneness. Experience the spirit of Radha and Krishna within you. You will see, for sure, the divinity within you and all the players of Raas.

Contribute in creating happiness, joy, fulfillment and bliss for you, your partner, your group and the entire assembly.

Let it be a symphony and celebration for the world.

**THIS IS THAT
THIS (RAAS) IS THAT (RADHAKRISHNA)**

LIVE THE LIFE

Live your life in a beautiful way.

You require roles on one hand and goals on the other hand in life. You assume useful roles and choose contributive goals. You require a life partner to live the life. You have to dress suitably and gracefully in life. You have to speak well. You have to take your steps meaningfully in life. You have to move gracefully. You are required to perform magnificently.

While living the life, you have to select a suitable partner, a team, an organization or a field to perform in your life.

Practicse well to live life well. You have to move in two ways in life – 1. Play your roles. 2. Act for goals in a matching manner to create rhythmic union of roles and goals. Take your steps an efficient and effective way. Your steps and actions have to be timely and in right direction. Your movements and actions have to be proper and appropriate.

Speak in a sweet and pleasant manner. In life let your conduct and character be excellent with matching roles and goals, steps, actions and communications.

You have to perfectly synchronize with your life partner. You and your life partner have to interact cordially and beautifully with your respective roles and goals.

You and your life partner have to communicate in a pleasant way. Let meanings and messages of your communications and discussions be noble, contributive, empowering and inspiring.

By moving together, taking actions together, playing your roles and goals in complementary way and performing together with your life partner and in synchronization with your team, organization, community, society and entire humanity, create enthusiasm and spirit for life.

Let your life be motivated and motivating. Let it be exemplary and value adding to your life partnership, your team and your community and society.

Align and merge yourself fully with your partner in body, mind, intellect and soul through your actions, feelings, thoughts and spirit to experience bliss of life.

In that bliss, self inspire the supreme spirit within you and touch the hearts and souls of each and every one in your life through your love and light, empathy and oneness. Experience the spirit of super energy and supreme consciousness within you.

Contribute in creating happiness, joy, fulfilment and bliss for you, your life partner, your group, entire organization and society.

Let your life be a concerto and celebration for the world.

**THIS IS THAT
THIS (LIFE) IS THAT (LORD)**

III

PARVATI-SHIVA

Parvati–Shiva are divine soul mates because of their supreme divinity, perfect oneness, Tapasya, love, divine marriage, being exemplary pair, ideal family, being shakti and chaitanya, mutual learning and teaching, purna advaita, auspiciousness, friendship, acceptance, mutual empowerment, yogic oneness of body, mind, intellect and spirit, being unified at unconscious, sub-conscious, conscious and super-conscious levels; for their ultimate sacrifice for the welfare of the entire universe, their mission of eliminating wickedness and protecting goodness and as personifications of purity (Shivam) and beauty (Sundaram) and for being verily the super consciousness (Chit).

1. SUPREME DIVINITY, PERFECT ONENESS, PURNA ADVAITA, AUSPICIOUSNESS

The great poet Kalidas described the divinity and oneness of Parvati–Shiva in his outstanding, excellent and distinguished work ‘Raghu Vamsham’ in a wonderful way -

**“VAAGARTHAVIVA SAMPRUKTAU
VAAGARTHA PRATIPATTAYE
JAGATAH PITARAU VANDE
PARVATI PARAMESHVARAU”**

(R.V I-1)

“Let me prostrate to Parvati-Parameshwara (Parvati – Shiva), who are verily the mother and father of the world and who are

completely unified like a word and its meaning for granting the creative capability and dexterity to words and meanings.”

Kalidas's describing of the perfect oneness, unity and advaita of Parvati – Shiva is par excellent.

Word and meaning together form creative consciousness. Word without meaning is useless and meaning without the word is silent and powerless. Word and meaning together are powerful and useful. Word and meaning together are completeness. Word is expression and meaning is impression. Word with meaning is expressed impression. Word is the quantity and meaning is quality.

Word, quantity and expression are power and shakti. Meaning quality and impression are consciousness, chaitanya. Shakti is Parvati. Chaitanya is Shiva.

Word, quantity and expression are world, matter and appearance which are shakti, Parvati. It means, quality and impression is consciousness, spirit and essence is chaitanya, Shiva. World is nature, prakruti, shakti and Parvati. Consciousness is life, purusha, chaitanya and Shiva.

Shakti is energy, matter, force, quantity and this entire created universe. Chaitanya is conscious in the form of unconscious, sub-conscious, conscious and super conscious levels. Being awake, alert and completely aware is chaitanya.

Thus shakti and chaitanya, prakruti and purusha, matter and spirit are a divine pair ever since the creation and evolution of the universe or even before. As a matter of fact, it is they who originated this world, universe and all beings. They are the divine soul mates from which this creation has come into existence.

They are also an epitome of perfect oneness and purna advaita – complete non-differential oneness. This is beautifully described by Sri Adi Shakaracharya in the first verse of his superb work ‘Soundarya Lahari.’

**“SHIVA SHAKTYA YUKTO BHAVATI
YADI SHAKTAH PRABHAVITUM
NACHA DEVAM DEVO NA KAHLU
KUSHALAH SPANDITUMAPI

ATA STVAM AARADHYAM HARIHARA
VIRINCHHADIBHIRAPI
PRNATUM STOTUM VAA KATHAM
KRUTA PUNYAH PRABHAVATI”**

S.L-1

“Shiva joined with shakti, consciousness; combined with energy, becomes capable of creating. Without shakti, Shiva cannot even move – Consciousness cannot do anything without energy. Therefore, Oh, Mother! Vishnu, Shiva, Brahma and others worship and honour you. Hence, how it is possible to extol you?”

It is very clear that consciousness and awareness is not sufficient to do anything. Energy is required. Shiva without Parvati is powerless. Parvati without Shiva is process-less. Process and power produce products. Creation, continuation and conclusion are accomplished with energy. Thus mother Parvati is worshipped by all.

In our lives too, without mother there are no children, no family and no continuation. For that reason mother comes first and father comes next.

Once Narada asked Narayana Rishi, “Why, the learned and wise first utter wife’s name and then the husband’s name? Narayana Rishi replied -

**“JAGAN MAATA CHA PRAKRUTIH
PURUSHASCHA CHA JAGAT PITAA
GARIYASI TRI JAGATAM
MAATA SHATA GUNAI PITUH**

**RADHA KRISHNETI GOUREESHETI
EVAM SHABDHAAH SHRUTAU SHRUTAH”**

B.V.P-52-34/35

“Nature is the mother of universe and Consciousness is the father of universe. Mother is 100 times greater than father. Therefore, you always hear ‘RADHA KRISHNA’ and ‘GAUREESHA’ (Parvati-Shiva) from the scriptures and not the other way round.”

Srimati and Sri is order and Sri and Srimati is disorder. Adi Shankaracharya eloquently expresses this oneness in the first verse of Shivananda Lahiri -

**“KALAABHYAAM CHUDALANKRUTA
SHASHI KALAABHYAAM NIJA TAPA PARIPHALAABHYAAM
PRAKATITA PHALAABHYAAM BHAVATU ME SHIVAABHYAAM
ASTOKA TRI BHUVANA SHIVAA BHYAAM
HRIDI PURNAR BHAVAA BHYAAM
ANADA SPHURAD ANU BHAVAABHYAAM NATIRIYAM**

SH.L - 1

“I prostrate to the
Pair, of splendours,
Pair, whose crowns are shinning with brilliant half moons,
Pair, who are for each other the fruits of own penances,
Pair, who grant fruits of progress to all,
Pair, of Shivas, Shiva and Shiva, the Parvati of auspiciousness,
Pair, who are auspicious for all three worlds,
Pair, who glow in each other’s hearts,
Pair, who cause inspiration of joy and bliss.”

Parvati and Shiva are pair of oneness, pair of majesty, pair of transcending beauty, pair of penance for each other, pair with granting grace, pair of auspiciousness and purity, pair living in each other's heart and pair causing inspiration, joy and bliss.

This is perfect oneness of divine soul mates. Parvati and Shiva are soul mates with purna advaita – complete onenesss, without a second.

AUM is the identity of Shiva.

AUM is All Universal Magnificence.

AUM is the super sound containing all sounds. A is the beginning, U is the continuation and M is the conclusion. AUM contains creation, continuation and conclusion.

When in AUM, U is shifted from left to right it becomes **UMA**, which is the identity of Parvati. U is Universal, **M** is Manifestation, **A** is Appearance.

UMA is Universal Manifested Appearance.

UMA and **AUM** are Parvati and Shiva. All universal Magnificence, Shiva, the consciousness is expressed as Universal Manifested Appearance, Shakti (Parvati), Energy. Thus they are not only divine soul mates but also are divine 'Oneness'.

AUM AUM AUM AUM AUM

UMA UMA UMA UMA UMA

Both are one and the same. This is complete oneness.

SHIVA means Shiva, the auspiciousness, **SHIVAA** means Parvati, the auspiciousness.

TRIAMBAKAM, the three-eyed one is Shiva.
TRIMBAKE, the three-eyed one is devi Parvati.

In all aspects Parvati-Shiva are one, as the unified consciousness. In their names also they are one, the unity.

UMA is U-MA. 'U' is universe and 'MA' is mother. UMA is universal mother. U-MA is also Utkrushta Ma, the highly excellent mother.

Before the beginning, there was nothing. There was no light, no darkness, no day, no night, no earth, water, air, heat or space. There was no up, down, forward or backward. No right and no left. There was nothing. That nothing was not without any entity. That was 'no-thing.' It was not a thing. It was more than a thing. It was pure super consciousness, the pure auspiciousness.

It was Parmeshwara, the Parama Shiva.

**“NIRVIKALPAM NIRAARAMBHAM
NIRMAAYAAM NIRUPADRAVAM
ADVITIYAM ANADYANTAM
AVIKARAM CHIDA ATMAKAM”**

S.M.P-R.S-SRKH-I-6-13

“Without any deviation, without any origin, without any illusions, without any difficulties, being the only one without second, without any beginning or end, without any deformation, it was pure consciousness.”

2. TAPASYA, LOVE AND DIVINE MARRIAGE

That pure consciousness, parama Shiva, who was alone, intended to have company. Then, the One became one plus one, two.

**“AMOORTHENA SWAMOORTHISCHA
TENAAKALPI SWALEELAYAA
SARVAISHVARYA GUNO PETHAA
SARVA GNAANA MAYEE SHUBHAA”**

S.M.P-R.S-SRKH-6-15

That parama Shiva, Parameshwara, who was really formless and also form-full created from own-self Ambika (Amba-mother), who is most auspicious, all radiant, all knowledgeable gracious devi, who was his own representation of female form. She was called UMA.”

Uma and Maheshwara were divine soul mates before the beginning of creation. They remained divine soul mates in different ages and different stages. They are eternal divine soul mates. Uma and Maheshwara remained blissful for long time and then proposed to create another person who would be responsible for creation and its operation.

From his left portion, which is actually Uma, a most astonishingly splendid person came out. He was Vishnu. Parama Shiva asked him to do penance and then carry out creation. Vishnu did great penance and then slept in waters and came to be known as Narayana. From the navel of Narayana, a divine lotus appeared from which Brahma, the creator emerged.

From the body of Brahma, parama Shiva reappeared as Rudra. Brahma created the universe and the worlds. Vishnu thought that he alone was the Lord of all. Similarly, Brahma too began to consider himself the Lord of all. There was a confrontation between them and they approached Shiva to resolve their conflict. Shiva asked them to find the beginning and the end of a powerfully illuminating column of light. While Vishnu traversed downwards by transforming himself into a boar, Brahma taking the form of a

swan went upwards. None could succeed in the task as the column was infinite. Both returned to Shiva to tell him what each of them had found. Vishnu told the truth that he could not find the bottom of the column. On the other hand, Brahma told the untruth that he found the top. Shiva honoured Vishnu for his honesty and blessed him with status and honour at par with him. He cursed Brahma for his false testimony and allegation. Brahma pleaded forgiveness. Brahma, Vishnu and Shiva took up the responsibilities of creation, protection and conclusion of all things. Then, Shiva left for great penance.

Brahma and Vishnu requested Uma to reappear as consort of Shiva. Uma consented to be born as a daughter of Daksha Prajapati.

**“AVIRBABHUVA PURATO
MATUH SADYAH TADA MUNE
SAIVA DEVEETI TAAM MENE
DRISHTVAA TAAM TE JASOLBANAAM”**

S.M.P-R.S-SRKH-14-22/23

“When the child was born, Daksha thought that the Devi was born to him and he was very delighted. She was named as Sati. She became very devoted to Shiva and wished to marry him.”

**“PRAPACHHAAGNAAM TAPO HETOH
SHANKRASYA VINEETADHEE
MATUH SHIVAATHA VIRINYAH
SAA SATI PARAMESHWARI”**

S.M.P-R.S.SAKH-15-12

“That Sati, Parameshwari requested her mother Virini for the permission to do penance in order to get married to Shiva, the Shankara.”

Tapasya is concentration, contemplation, meditation and evaporating the ego to become one with the ultimate one.

Tapasya is the heat of solitude, frugality beyond any controls, conveniences, facilities any kind of selfish interest.

Tapasya melts and evaporates physical impurities of even the traces of addiction and aggression, mind impurities of desires and irritations, thought impurities of doubts and confusions.

Tapasya, penance, purifies the body, mind and intellect to become one with the spirit of consciousness.

In the intensive heat of Tapasya the unconscious, subconscious and conscious will melt and join the super consciousness and the person becomes awake, alert and aware and completely conscious to create a transcendental being.

With the permission of her parents, Sati did great penance for one year. Month after month she worshipped Shiva with total concentration and dedication in the form of Nandavrat. Shiva who was always in deep Tapasya (penance) for self bliss and salvation of the universe, was pleased with Sati's penance. He appeared before her and granted her the boon to marry him. Shiva knew that Sati was his eternal soul mate, Devi.

Daksha, though initially reluctant, later performed Sati's marriage with Shiva. Thereafter, Sati and Shiva lived in complete bliss of oneness in Kailasa.

Once in the assembly of all divine ones, everyone stood up when Daksha arrived as a mark of respect. Shiva did not stand up. This displeased Daksha. He felt unhappy.

The thoughts of Shiva having shown disrespect towards him when he did not bow or stand up on his arrival at the assembly, continued to hover in Daksha's mind. His anger took the place of taking revenge. One day he decided to perform a great yagna (sacrifice) by inviting everybody except Sati and Shiva. Thus he would be avenging Shiva. While Shiva, the all knower remained cool, Sati, drawn by her love for her parents went there uninvited, despite Shiva's pleas not to do so. There she was subjected to a lot of insults regarding her soul mate Shiva by Daksha, her father. Unable to withstand any longer, she burnt herself through her inner yogic fire. On coming to know about Sati's self-immolation, Shiva became furious, caused great destruction there and beheaded Daksha. Such was his wrath on being separated from Sati, his divine soul mate.

After a while, at the behest of all, he regained his composure and granted life to Daksha. He retreated into severe penance.

Many years passed. Tarakasura, a great asura and the son of Vajhranga and Varangi got a boon from Brahma that nobody could kill him except the son of Shiva. Confident that no son would be born of Shiva, Taraksura terrorized the whole world and even dethroned the Gods in heaven. Uma, who was Sati, at the request of all took rebirth as Parvati, the daughter of Himavaan and his wife Mena. Ever since a child, she worshipped Shiva because of her inner instinct, intuition, intellect and inspiration. Also, what she heard and came to know about Shiva from teachers, sages, saints, Narada and her parents strengthened her devotion further.

**“VARDHAMAANAA GIREH PUTRI
SA SHAKTIRLOKA POOJITAAA
ASHTA VARSHAA YADAA JAATAA
HIMALAYA GRIHE SATI”**

S.M.P-R.S-PAKH-11-1

**“TAJJANMA GIRISHO GNAATVAA
SATI VIRAHA KAATARAH
SAMAADHAATUM MANASSAMYAK
TAPAH KARTUM SAMAICHATAH”**

S.M.P-R.S-PAKH-11-2/3

**“GANGAVATAARAM AGAMAT
HIMAVAT PRASTHA MUTTAMAM”**

S.M.P-R.S-PAKH-11-4

“When Parvati, who is that Shakti worshipped by all worlds, grew up into youthful age in the house of Himavaan, Shiva came to know about her birth and progress. Because Shiva was greatly disturbed by his separation from Sati, he came to the Himalayas to do penance for the equanimity of his mind and self. He reached the place where Ganga descended.”

Himavaan went to see Shiva with great respect and welcomed him. Shiva was pleased and said to Himavaan “Oh! Lord of mountains! I wish to do penance here. This is a wonderful place. Please ensure no one disturbs me here. This will be a great service to me.” Himavaan agreed and ensured seclusion.

Parvati expressed to her father her desire to serve Shiva. Himavaan agreed and took Parvati to Shiva and said, “Oh! Lord! This is my daughter Parvati, who is eager to serve you during your penance. She along with her associates will serve you every day.”

When Shiva saw Parvati for the first time, he immediately recognized her as Uma and Sati.

**“ATHAH TAM SHANKARO PASHYAT
PRATHAMAAROODHA YOUVANAAM
PULLENDIVARA PATRAABHAAM
POORNA CHANDRA NIBHAANANAAM”**

S.M.P-R.S-PAKH-4-12.6

Shiva saw Parvati, who was on the threshold of youthful grace, with lotus-like eyes, face as bright as the full moon, with transcendently beautiful personality and exquisitely poised wholesome presence. Powerful vibration permeated the being of Shiva. The feelings of joy within him, was both aesthetic and ecstatic. Soon, Shiva closed his eyes and ensured calmness first outside and then inside. He knew time was not yet right for their union.

Himavaan waited for some time and then slowly addressed Shiva, "Oh, Kind One! We are blessed that you will do Tapasya here. Please be considerate to me and my daughter. Please permit me and my daughter Parvati to visit you daily and serve you!" Shiva opened his eyes and said, "Himavaan! You may come, but let your daughter stay at home!" Himavaan thanked and then asked, "Can I know why Parvati need not come here? Is she not eligible?" Shiva smiled and said "There are dangers for a beautiful young woman to move outside in places like this. There are many false yogis around! Moreover, I am in meditation all the time. I aspire for no comforts. This young lady is beautiful. Beauty is dangerous. It distracts minds. Tapasya gets disturbed in the presence of any woman young, youthful, grown-up or elder. Let her stay away."

Himavaan said nothing. But, Parvati came a little forward, prostrated to Shiva and said "Oh, Lord! You are a great knower. Then how could you speak like this?! Man and woman together become complete. Woman is Shakti, the power. Without power even you cannot do anything. All works including this penance can be done only with shakti. Because you are shaktiman, powerful, you are honoured and revered. Woman is shakti, the power. Woman is prakruti, the nature. No one can be without own nature. It is unnatural to be without nature. Oh! Lord! Please consider this."

Shiva smiled. He thought that she was not ordinary. He said, "I am beyond nature! I am transcendental. I am beyond any power. I am firm and concentrated in my meditation. I am not dependent on power, nature or woman. I am liberated and require no support or service."

The eyes of Parvati shined. She smiled calmly and said without any excitement, fear or emotion, "Lord! Very well then! When you are liberated, stable and self-controlled, why are you afraid, apprehensive and hesitant about a woman who wishes to serve you? When you are self sufficient, how can the presence of any one affect you? Are you afraid that you will lose your self control? If you are a perfect yogi, how can a young lady disturb you? I am confused. Please be kind enough to clear my doubt!" Shiva listened. She further said –

**"PRAKRUTEH PARAMASCHETVAM
KIMARTHAM TAPYASE TAPAH
TVAYAA SHAMBHO ATHUNAA HI
ASMIN GIRAU HIMAVATI PRABHO!"**

**"PRAKRITYAA GILITOSI TVAM
NA JANAASI NIJAM HARA
NIJAM JANASI CHED EESHA
KIMARTHAM TAPYASE TAPAH"**

S.M.P-R.S-PAKH-4-13/14

"Oh! Shiva! If you are the Lord of your own nature, for what purpose then you are doing tapasya? Tapasya is for improvement of one's own nature! Why have you now come to the Himalayas, if you have already won over everything? Actually you have lost your own nature and you do not know the reality! If you know the reality, what is there to meditate and do Tapasya for?"

When she spoke thus Shiva said in a somewhat stern manner, "Oh! You know the Sankhya logic. No worry. I am not concerned whether you come here or not, your presence cannot affect me. You may come here daily and serve or do anything as you wish!"

This shows how Parvati and Shiva were at par. Both were capable. Both were knowers. The match ended in deuce because of the inherent perfect oneness.

Parvati with her two associates visited him daily, cleaned the ashram, washed his feet, gave him hot towel bath and returned to her home in the evening. Sometimes, she sang beautiful songs with rhythm, tune, inspiration and wonderful meanings. Sometimes she sat in front of the meditating Shiva and stared at him with love, reverence, devotion and wonder.

Shiva meditated and did penance for the well being of the world, for elimination of negativity, for the establishment of happiness, joy, bliss and peace of all well beings. At times, he became aware of Parvati's adoration for him and he too observed the beauty of Parvati. Love and joy seeped into his heart. But he had to wait for the day when Parvati would become suitable by relinquishing the pride of her knowledge, purity, divinity and power. That would be the day when he would be reunified with her, his Uma and become complete.

In the meantime, atrocities of Tarakasura grew further and further. And here, the reunification of Parvati and Shiva was taking much more time than anticipated by the Gods. Therefore, Indra, the Lord of Heaven, plotted to send Manmatha, the god of love and ignite the flame of love in Shiva.

Manmatha, the Kamadeva, waited for the opportunity and struck his arrow. It resulted in causing delusion, illusion and desire in Shiva. Shiva opened his eyes and also the third eye.

**“LALAATA MADHYAGAAH TASMAAT
SA VAHNIR DHRUTA SAMBHAVA
JAJJWALORDHVA SHIKHO DAPTAH
PRALAYAAGNI SAMA PRABHAH”**

S.M.P-R.S-PAKH-19-15

“Then, from the centre of the forehead of Shiva, a rising flame of fire like the fire at the end of the world emerged.”

The fire reduced Kamadeva into ashes. Shiva disappeared. Parvati was struck by great grief and anxiety. Narada came and advised her to do severe penance in order to win Shiva back as her divine soul mate. Parvati did as told, went to the Himalayas and did penance with all sincerity and dedication.

**“VIGRUHYA MANASA SARVAANI
INDRIYANI SAHASHU SAA
SAMUPASTHAANIKE TATRA
CHAKARA PARAMAM TAPAH”**

S.M.P-R.S-PAKH-22-39

“Controlling her mind and all organs, she did supreme penance near the former place of penance of Shiva.”

It was time to test her austerity. Saptarshis and Shiva himself in the form of a Brahmin went to Parvati and derided Shiva. Nothing affected Parvati. She said in all poise and calmness, “He is a yogi without any interest in material things. He has no interest in pleasures and wealth. He is transcendental. His wealth is his spirit. I shall marry only Shiva.”

Shiva was pleased. He appeared in his true form and blessed that her wish would be fulfilled. Their marriage was arranged and performed in accordance with a perfectly divine vedic tradition. Shiva glowed with indefinable handsomeness.

**“KOTISURYA PRATEE KAASHAM
SARVAAVAYA SUNDARAM
SUPRASANNAM SUHASAMCHA
SU LAVAANYAM MANORARAM”**

S.M.P-R.S-PAKH-45-9/10

“Shiva was shining like millions of suns. He was “SUNDARAM” (Beautifully handsome) with all organs perfect; pleasant, smiling, delicate and happiness generating.”

When the wedding was being solemnized, Gargaacharya asked, “Let the Gotram (lineage) of Shiva be pronounced.” All looked puzzled for none knew about it. Shiva’s gotram as his origin was not from this physical world. In reality, he is without birth and death. Vishnu looked at Narada and smiled. Narada understood, picked up his Veena and played it. Then he said, AUM is the identity of Shiva. Aumkara Nada (sound) is the Gotra of Shiva.” Shiva is divine in all aspects.

Himavan offered Parvati to Shiva -

**“IMAAM KANYAAM TUBHYAM KAHAM
DADAMI PARAMESHWARA
BHARYAARTHE PARIGRUHNEESHA
PRASEEDA SAKALESHWARA”**

S.M.P-R.S-PAKH-48-38

“Oh! Lord of all, let me offer this young daughter of mine to you as wife. Please receive her with grace and happiness.”

This was an exemplary vedic and divine arranged marriage performed in the presence of a divine assembly. The seven steps were taken and the couple lived as divine soul mates and as an ideal family.

3. IDEAL FAMILY

After their nuptial, Parvati and Shiva lived as a blissful couple and ideal family forever. They remained unified and experienced oneness. Their family was an ideal family like a model family of our modern time – ‘HUM DO HAMARE DO’ – ‘We two and our two.’

They had two children, both males. Both the children were special, the prototypes of modern science. Ganesh was a smart child, the favourite of his mother Parvati. Kartik was an outstanding military leader, the favourite of his father, Shiva. Ganesh was the leader of groups and Kartik was the manager of the army.

After being reunited through marriage, Parvati and Shiva were in bliss of unity and togetherness for a very long time. They were engaged in congenial togetherness. During this period of time, Tarkasura’s torture and wickedness reached unbearable heights. One day, all the sages, rishis and Gods along with Vishnu and Brahma rushed to the private quarters of Shiva. They stood at the door and loudly appealed for Shiva’s protection. At that time, the couple was at the peak of their togetherness. Shiva hurried out and the life essence of his inner energy flew out like a burning flame. Vishnu, Brahma, gods and sages told Shiva about Taraka’s torments. Shiva assured and said, “Do not worry! First, find out someone who can bear this burning flame of my life essence.” All prompted the God of Fire to take the responsibility.

**“AGNIR BHUTVAA KAPOTOHI
PRERITA SARVA NIRJARAI”**

S.M.P-R.S-KUKH-2.10

God of Fire transformed into a dove and consumed the hot life essence of Shiva. But, he could not bear it for long. Hence, he transferred it to each of the wives (except Arundati) of the Saptarishis who came near the fire to warm themselves in the early morning. The women too couldn't stand it for long, so they discharged it on the Himalayan Mountain. Himalaya dropped it into the Ganges. The Ganges deposited that unbearable fire like essence in the 'Shara' grass on its banks. There, that energy metamorphosized into a wonderful boy. The six Krittika star-ladies came there and fed him with their breast milk. The baby became six headed and sucked their milk. No wonder, he was named 'Kartik' (son of Krittikas), 'Shanmukha' (six faced) and Kumara. Parvati and Shiva came and gave their love.

**“JAGHRAU PREMNA PARAMESHANAH
PRASANNA SNEHA KARTRUKAH
UPAGUHYA GUHAM TATRA
PARVATI JAATA SAMBRHAMAA

PRASNUTAM PAAYAYAAMA
STANAM SNEHA PARIPLUTAA”**

S.M.P-R.S.-KUKH-5-28/29

“Shiva kissed the head of Kartik and embraced him with love. Parvati with enthusiasm embraced him and gave her breast milk with great love.”

Kartik was the son of Shiva by blood and the son of Parvati by love, care and upbringing. Kartik had surrogate mothers in the form of Fire God, wives of 6 Saptarishis, Himalayas, Ganges, 'Shara' grass in addition to Pavati through adoption. Surrogacy is an ancient process which is becoming popular again.

Vishwamitra was Kartik's preceptor and all gods blessed him with unlimited power. He became powerful General of gods and decimated Taraka and his gang of asuras.

While Kartik was the son of Shiva, he was adopted, accepted and loved by Parvati. Ganesh was the son of Parvati, adopted, accepted and loved by Shiva.

The story of Ganesha's birth is also interesting.

Once when Shiva went out on a tour, Parvati was in Kailas along with her associates Jaya and Vijaya. Shiva had many associates called Ganas, who used to visit without any time sense or discipline. Parvati in order to protect her privacy made a beautiful boy-doll from the flour rubbed on her body and injected the spirit of life into him. The doll changed into a beautiful young boy. She instructed him to keep a watch on her door and permit none inside. She told him that he was her son. From then and there, that boy became the son of Parvati through DNA connection and her spirit.

The boy stood guarding at the door with a stick given to him by his mother. When Shiva came, the young one stopped him. Shiva wanted to go in, but the boy did not let him. He did not yield to any request and persuasion. The boy and his stick proved too powerful for the ganas to overpower. Shiva became furious and with his Trishul beheaded the boy.

Parvati came out and was terrified on seeing the beheaded boy. She wept inconsolably for him. She explained to Shiva how the boy came into existence and informed him that he was their son. Shiva became empathetic, compassionate and full of love for the boy, now his son. He arranged for an elephant head to be attached on to the neck of the boy and recharged life into him. The boy

stood up. Shiva and Parvati embraced him. Parvati told the boy that Shiva was his father. They named him 'Ganesh' the leader of groups (Ganas).

Shiva with great love blessed Ganesh.

**“HE GIRINDRA SUTAA PUTRA
SANTUSHTOHAM NA SAMSHAYA
TVAN NAAMA VIGHNA HANTRUTVE
SHRESHTAM CHAIVA BHAVISHYATI

MAMA SARVA GANAADHYAKSHAH
SAMPUJYA STVAM BHAVAADHUNAA”**

S.M.P-R.S-KUKH-18.31

“Oh, Son of Parvati! I am very happy with you without any doubt. You will be known for eliminating obstructions. You will be the leader of all my Ganas (groups) and will be worshipped by all from now onwards.”

In this way Ganesh became Vighneshwara (remover of obstacles). He was also blessed that he will be worshipped first by all before worshipping any other god or goddess.

Later there was competition between Kartik and Ganesh as to who would go around the world three times and come first. Kartik worked hard by going around the world on his vehicle, the peacock. Ganesh worked smart by going around his parents, Parvati and Shiva, who were the origins of all the worlds. It is necessary to do both hard work and smart work.

Parvati-Shiva together discussed and decided all the issued regarding their children. They took care of each other in all situations.

4. MUTUAL LEARNING AND TEACHING – SHAKTI AND CHAITANYA, FRIENDSHIP AND ACCEPTANCE

Parvati and Shiva had lot of time together. Creation is done by Brahma and all day to day problems are solved by Vishnu. They played lot of games and enjoyed playing them. The beautiful sculptures at Ellora not only depict, but also testify the happiness they derived by playing games. They also took great pleasure in discussing and unearthing the inner secrets regarding energy and consciousness, and the divine relationships between matter and spirit.

‘Ramacharita Manas’ is the discussion between Parvati and Shiva, where Shiva is the teacher and Parvati is the learner. First, Shiva taught all Tantras to Shakti. Then, Devi taught Kundalini vidya to Shiva. Teacher becoming learner and learner becoming teacher is excellent education. Many of the tantras like Vignana Bhairavam, Kama Kalavilasa, Kularnava tantra and Vamakeshwaramatam have been unfolded by Shiva to Devi Parvati.

In ‘Vignana Bhairavam’ the teacher is Shiva and the learner is Devi. Sridevi (Parvati) requested -

**“SHRUTAM DEVA MAYA SARVAM
RUDRAYAMALA SAMBAAVAM
TRIKABHEDAM ASHESHENA
SAARAAT SARA VIBHAGASHAH

KIMROOPAM TATTVATO DEVA
SHABDA RAASHI KALAMAYAM
PRASADAM KURUME NAATHA
NISSHESHAM CHINDHI SAMSHAYAH”**

V.B-1/2/7

“Oh! Divine one! I have heard from you about what is created from the union of Shiva and Shakti and about the difference between the three aspects. What is the essence of the collective forms of words and sounds full of brightness? Be Kind, my dear Lord and clear my doubt in fullness without omitting anything!”

Devi was an excellent learner. Sri Bhairava (Shiva) said –

**“SAADHU SAADHU TVAYAA PRUSHTAM
TANTRA SARAM IDAM PRIYE
GUHANIYA TAMAM BHADRAE
TATHAAPI KATHAA YAMITE

SHAKTYA VINA SHIVE SUKSHME
NAAMA DHAMA NA VIDYATE”**

V.B-7/8/22

“Excellent! Excellent! Dear One!

What you enquired is the essence of the tantras. Though it is the highest secret, I shall still unravel it to you now. Without Shakti there is neither name nor place for Shiva, Oh! Wonderful one!”

Shiva himself approved that without Parvati (shakti) there is no subsistence for him. The exchange of dialogues between them as a learner and teacher manifested their love and light.

In ‘Rudrayamalam’, the roles of the teacher and learner are swapped. Here, Shiva is the learner and the teacher is Devi Parvati.

Sri Ananda bhairava (Shiva) said —

**“VADA KAAMINI KOUMAREE
SURANANDE KULESHWARI
HRIDAYA AMBHOJA VINYAASAM
ADHUNA VAKTUM ARHASI”**

**“SHROTUMICHHAM TATSARVAM
SHATCHAKRA SARA MANDALALM
SNEHAAD DRISHTI KRAMENAIVA
BHAKTI YOGA UDBHAVENA CHA”**

**“TVAMEVA SHARANAM DEVI
TRAHI MAAM DUKHA SANKATAAT”**

R.Y-56 PAT-1/4/7

“Please tell me, dear youthful one, full of divine bliss, about the dance of Anahata chakra. Oh, the Goddess of Energy! I would like to hear from you the essence of the matrix of the six chakras. With love and from the standpoint of devotion this question has been asked. Devi! You are my shelter! Clear this critical doubt of mine”

Here, Shiva not only expresses his love and devotion, but also surrenders to Devi (Parvati) with utmost respect. This short dialogue highlights not only their mutual love and respect, but also their spirit of perfect oneness as Shakti and Shiva. Their joint acceptance, friendship and oneness as divine soul mates is full of unity and bliss.

Parvati and Shiva empowered each other with love, knowledge and mutual admiration.

5. PROTECTING SOUL MATES – PROTECTING WORLD

Life partners become ideal soul mates by protecting each other and by protecting the world.

Adi Shankaracharya beautifully describes about the propitious power of Devi —

**“SUDHAMAPI ASVAADYA PRATI
BHAYA JARAA MRITYU HARINEEM
VIPADYANTE VISHVE VIDHI
SHATAMUKHA ADYA DVIVISHADAH**

**KARALAM YAT KSHVELAM
KABALITAVATAH KALAKALANAA
NA SHAMBHOH TANMOOLAM TAVA JANANI!
TATANKA NAHIMAA”**

S.L-28

“Oh! Mother even after consuming Amrit (nectar), Brahma, Indra and others meet death at the time of dissolution, but even after consuming poison, Shiva lives forever. The cause for this immortality is the power of your earrings (Soubhagya)!”

This statement is literally applicable because of what happened during Samudra Manthan (Churning of the Ocean). During Samudra Manthan when the divine forces and devilish forces churned the ocean for nectar, a most dangerous poison surfaced foremost like a burning fire. All the Gods including Vishnu appealed to Devi and Shiva for protection.

Shiva said to Devi, “See! While they are churning the ocean, Kalakuta poison has emerged. All people are in danger.”

**“PRAANAI SWAIH PRAANINAH PAANTI
SADHAVAH KSHANA BHANGURAIH
TASMAAD IDAM GARLAM BHUNJE
PRAJAANAAM SWASTI RASTU ME”**

S.M.BH-VIII-7-39/40

“Noble and divine persons save the life of others by sacrificing their own life which is only temporary. Therefore, I will consume this terrible poison.”

**“EVAN AAMANTRYA BHAGAVAN
BHAVANEEM VISHVA BHAVANAH
TAD VISHAM JAGDHU MAAREBHE
PRABHAAVAGNAAN VA ANUMODATAH”**

S.M.BH-VIII-7.41

“After consulting Devi Bhavani, Bhagavan Shiva, who is full of compassion for the Universe, became ready to take it into his mouth and further inside. Knowing his capability and trusting her Soubhagyam (auspiciousness) she accepted, approved and admired.”

That poison was concentrated pollution and impurities in the waters.

The moment Shiva wanted to consume the deadly poison, Devi not only consented, but also acted in support and in time. She held the neck of Shiva and pressed it for a few moments. The poison burnt the throat of Shiva and his throat became blue. Then onwards he also came to be known as Neelkanth (Blue throated). The blue mark became an eternal ornament for Shiva. The poison lost its power and effect because of Devi’s soubhagyam. Shiva’s absorbing capacity and Devi’s cool and pleasant touch saved all people and all worlds.

Vishnu, Brahma and all other Gods profusely admired and thanked both Shakti and Shiva.

Shiva’s readiness to take supreme risk and Devi’s readiness to under write that risk further strengthened their compatibility and bond as eternally divine soul mates.

6. ELIMINATING WICKEDNESS AND PROTECTING GOODNESS

Both Parvati (Devi) and Shiva eliminated wickedness and protected goodness in the world.

On the one hand, Devi wiped out evil forces like Mahishasura, Shumbha, Nishumbha, Bhandasura and many others who harmed the world with their wickedness. On the other hand, Devi blessed and granted happiness to Sita, Rukmini and many other noble people.

In the same way, Shiva decimated Bhasmasura, Banasura, Tripurasura and many other destructive people and protected Markandeya, Dadhichi, Saptarishis, Brahma and many others.

Both Parvati and Shiva individually and mutually established right and eliminated the non-right. Undoubtedly, in their mission and actions they are divine soul mates.

7. YOGIC ONENESS AND DIVINE CONSCIOUSNESS

Parvati and Shiva were the embodiments of Tapasya (penance), Dhyana (meditation) and Yoga. They were the practitioners and teachers of all yogas, sadhanas and tantras. In fact, they are the very representation of Ida, Pingala and Sushumna naadis inside each one of us, which are awakened and charged through pranayama and meditation. Ida and Pingala are Shakti and Shiva and Sushumna is the oneness of Shiva-Shakti in the form of purna 'Narinareshwar.'

The alignment of body, mind, intellect and self is yoga.

Parvati and Shiva were one at the body, mind, intellect and spirit through their actions, feelings, thoughts and spirit at unconsciousness, sub-conscious, conscious and super conscious levels. Parvati's and Shiva's oneness and unity is described in the

first and last verses of Shiva Sahasranama and Lalitha Sahasranama respectively.

The first verse of Shiva Sahasranama (Thousand name of Shiva) -

**“STIRA STHAANU PRABHUR BHEEMA
PRAVARO VARADO VARAH
SARVAATMAA SARVA VIKHYAATAAH
SARVAH SARVAKARO BHAVAH”**

S.S.N-1

The last verse -

**“VRATADHIPAH PARAMBRAHMA
BHAKTA ANUGRAH KARAKAH
VIMUKTO MUKTA TEJASCHAH
SRIMAAN SRI VARDHANO JAGAT”**

S.S.N-122/13

In the above verses, Shiva is described as stable and unwavering, self stationed, the lord of all, great, supreme, all granting, superior, soul of beings, well respected, All, making all possible, self created, Lord of all offerings, ultimately divine, graceful to devotees, liberated and liberating light and verily this world.

The first name is 'Sthirah' which means stable, stationary, non-moving, unchanging and eternal, which is consciousness – Shiva.

The last name is 'Jagat' which means world, matter, moving, dynamic, changing and temporal, which means energy – Shakti.

Thus Shiva is both Shiva and Shakti (Parvati).

The first verse of Lalitha Sahasranama –

**“SRI MAATAA SRI MAHAA RAGNEE
SRI MAT SIMHAASANESHWARI
CHIDAGNI KUNDA SAMBOOTHAA
DEVA KARYA SAMUDYUTAA”**

L.S.N-1

The last verse —

**“SRI CHAKRA RAJA NILAYA
SRI MAT TRI PURA SUNDARI
SRI SHIVAA SHIVA SHAKTYAIKA
ROOPINI LALITHAMBIKE”**

L.S.N-182

The above verses describe Devi (Sati, Uma, parvati) as mother, great queen, empress sitting on a throne, born from the pool of consciousness, ever ready to take up divine tasks, radiant in Srichakra mansion, the beautiful form of Tripura, and Sri Shiva (Devi) i.e., one who is in the unified form of Shiva and Shakti as mother Lalitha devi.

The first name ‘Sri Maataa’ means mother, mother of universe.

The last, ‘shivaa shiva shaktyaika roopini lalithambike’ refers to the unified form of Shiva and Shakti as Mother Lalita.

Thus Devi is the divine mother and the perfect unification, oneness of Shiva and Shakti, the unity of consciousness and energy.

Before the creation, both energy and consciousness were integrated as super divine consciousness. Hence, Parvati and Shiva are the primal divine soul mates.

8. PURNA ADVAITA AND ARDHA NARISHWAR

Each one of us, whether female or male, is a combination of female nature and male nature. Both ‘she’ and ‘he’ are inside

us. Physically one may be male or female but by nature, attitude, conduct and behaviour we are the combination of the two.

In case of Shiva and Shakti, they are same, equal, one and unified.

We are an integration of the two - two hands, two legs, two eyes, two ears, two jaws, two lips, two tongues, two sides of chest, two sides of heart, two minds and two brains. Inherently, we have twin personality – two persons 'I' and 'i'. 'I' is ego and 'i' is self (Ahamkara and Aumkara).

In some aspects, left is Shakti and right is Shiva and yet, in some other aspects left is Shiva and right is Shakti. Each one of us has two natures - mother nature and father nature. Mother assures fearlessness and gives love; Father acts to remove difficulties and gives courage. Mother gives energy and father gives consciousness of responsibility. Be a mother by giving love and assurance; be a father by removing difficulties and by giving courage.

Whether you are female or male, be mother and father to all and become Ardhanarishwar. Adi Shankaracharya tells us in a spirited way about mutuality and unity of Shakti and Shiva in Soundarya Lahari -

“SHAREERAM TVAM SHAMBHOH
SHASHI MIHIRA NAYANAYUGALAM
TAVA ATMAANAM MANYE BHAGAVATI
NAVA ATMAANAM ANAGHAM

ATAH SHESHAH SHESHEETVAYAMUBHAYA
SAADHAARANATAYAA
STHITHAH SAMBHANDO VAAM
SAMARASA PARAANANDA PARAYOH”

S.L-34

"You are the body of Shiva with sun and moon as two eyes, Oh! Bhavani! And I consider the converse is true. Therefore, you are His expression and He is your expression. Therefore, you are in mutual unity of bliss."

When Shiva is the soul of Parvati, her body is His. When Parvati is the soul of Shiva, His body is hers. In that way their bliss is the bliss of perfect unification and oneness. They are, indeed in all aspects, divine soul mates – Shiva and Shiva.

Now, please take a look at your left hand. The five fingers represent the five elements - little finger is earth, ring finger is water, middle finger is brightness, pointer finger is air and thumb is space. The left hand represents Parvati, Shakti, Prakruti, Uma and Sati. Shakti is Prakruti the nature which is the combination of earth, water, brightness, air and space. In this way, left hand is shakti the nature.

Now, let us see how we experience these five elements in our consciousness. Consciousness is our sense. Sense is integration of five senses - sound, touch, form, taste and scent. 'Sound' is the quality of space, 'touch' is the quality of air, 'form' is the quality of brightness, 'taste' is the quality of water and 'scent' is the quality of earth.

Our right hand represents the five sense organs which experience the five senses of sound, touch, form, taste and scent.

Thumb represents ear, pointer finger the skin, the middle finger the eye, the ring finger the tongue and the little finger the nose.

The right hand symbolizes the sense of consciousness which is Shiva, the Ishwara. The left hand symbolizes the nature which is Parvati, the Shakti. When we join right hand and left hand, it merges in perfect unity to form Namaste, the divine salutation.

Shakti and Shiva experience bliss of oneness like the bliss of the union of elements and senses like our hands. When you see from left side, you see only the left hand, which is Shakti. On the inner side of this left hand is the right hand, which is Shiva. Thus what is seen is the body which is Shakti (left hand) and what is inside is Shiva.

Now let us see from right side.

When you see from the right side, you see only the right hand, which is Shiva (right hand). On the inner side of this right hand is the left hand, which is Shakti. Thus what is seen is the body which is Shiva (right hand) and what is inside is Shakti.

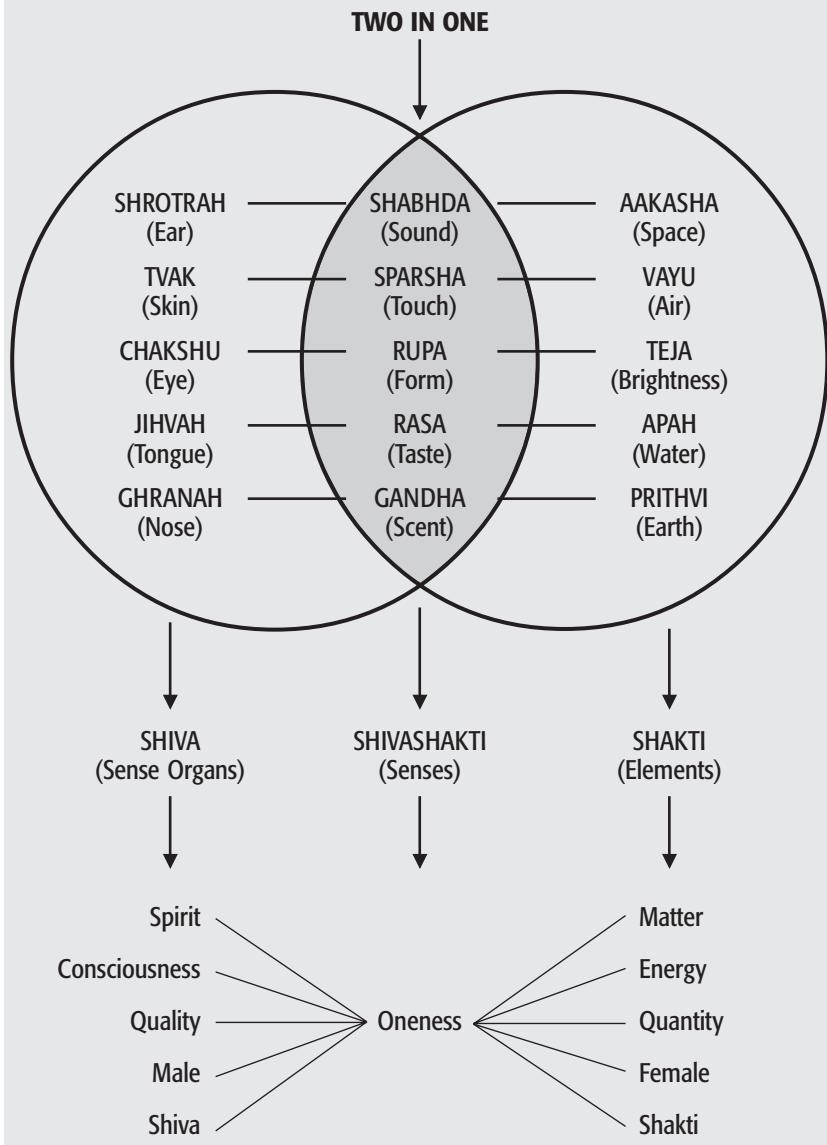
Whether you see from right or from the left, what appears is the body and what is hidden is the inner essence, the soul. Therefore, in the appearance of Shiva, Parvati as Shakti is the inner soul and Shiva becomes *Ardhanarishwar*. In the appearance of Parvati as Shakti, Shiva is the inner soul and Parvati as Shakti becomes *Ardhanareshwari*. Together, they are *Purna Nari Nareshwara* and *Purna Nara Nareshwari*, the perfect divine soul mates.

In conclusion, Parvati and Shiva are divine soul mates through supreme divinity, perfect oneness, purna advaita, auspiciousness, tapasya, love and divine marriage, ideal family, mutual learning, teaching, being shakti and chaitanya, friendship, being protecting soul mates, protecting worlds, eliminating wickedness and enhancing goodness, yogic oneness, divine consciousness and spirit of Advaita and Ardhanarishwar.

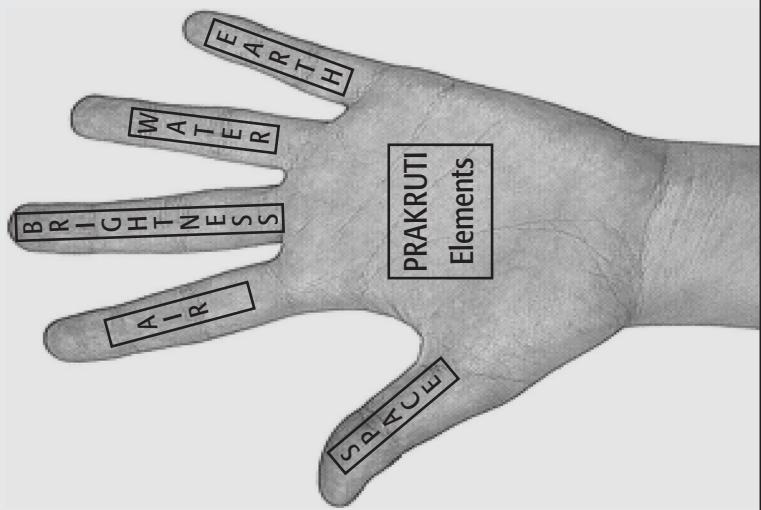
THIS IS THAT

THIS (TAPASYA) IS THAT (TRANSCENDENCE)

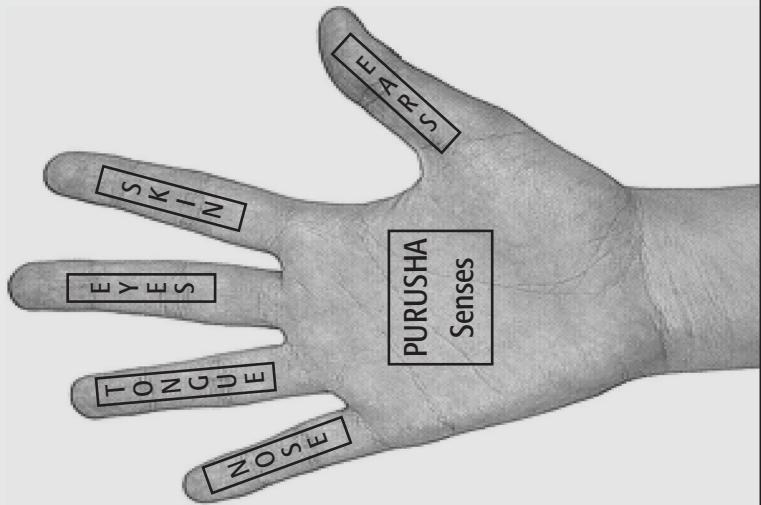
ONENESS OF SPIRIT AND MATTER



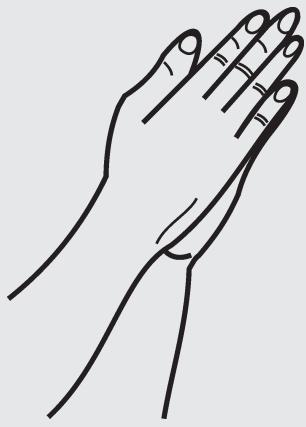
SHAKTI



SHIVA



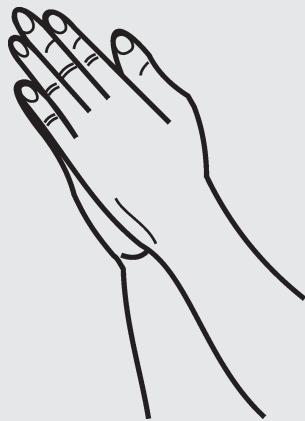
From Right Side



SHIVA

ARDHA NARISHWAR

From Left Side



SHAKTI

ARDHA NARESHWARI



SHIVA

SHAKTI

SHIVA-SHAKTI AND YOU

You are an amalgamation of Shakti and Shiva, the unlimited energy and the ultimate consciousness. Every aspect of a human being has two sides, left and right, which are female and male or male and female. Every person, irrespective of being female or male is a combination of both she-nature and he-nature.

Your right side is Shiva and your left is Shakti in some aspects and in some aspects your right side is Shakti and left side is Shiva. Like Shakti and Shiva, they interlace in alternately complementary manner.

Put your right step with enthusiasm and consciousness and your left step with caution and carefulness. At each step experience Shiva and Shakti with the combination of enthusiasm and cautiousness.

With your right hand do the hard work and with your left hand do smart work. Let your left hand and right hand complement and support each other. Combination of hard work and smart work is Shakti and Shiva.

Intuition is your left mind and instinct is your right mind. Utilize your intuition and consider what is right and what is not right. Carry out your actions with clear intentions. Unleash your instinct and take immediate actions beyond logic with intensity. Intuition and intention are Shakti; instinct and intensity are Shiva within you.

Think logically with your left brain and become Shiva. Think creatively with your right brain and become Shakti. Do the analysis with left brain which is Shiva and do the synthesis with right brain which is Shakti.

Feel compassion in the right side of your heart and become a considerate Shiva. Feel empathy in the left side of your heart and become a caring Shakti.

Be a jury and judge while giving your verdict on any issue. Be a lawful judge examining all points with the scanner of correctness and incorrectness and be a love-full jury considering all aspects with the meter of rightness and non-rightness. Correct judgment is Shiva and right jury conclusion is Shakti.

Carry out all your assignments with right quality and right quantity. Quality is Shiva and quantity is Shakti.

Your right eye is far-sight of Shiva and your left eye is insight of Shakti. Your third eye is the ability to see behind the lines and beyond the lines. See with far sight, insight and deep sight and become the three-eyed Shiva and Shakti.

Use your left ear and listen to all who speak to you and become Shakti. Use your right ear and listen to what you are telling to others and become Shiva.

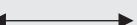
The seven chakras within you are the combination of three chakras of female power and three chakras of male energy.

Moolaadhara - Ground reality
Manipura - Action capability
Vishuddhi - Knowledge ability

} 3 male centers of energy

Swadhishtana - Intimate companionship
Anahata - Kind compassion
Agna - Insightful concentration

} 3 female centers of power

Sahasrara - Inspiration centre  Integration of Shiva and Shakti

Utilize your instinct, intensity and intellect and become Shiva.

Utilize your intimacy, intuition and insight and become Shakti.

Utilize your inspiration for the benefit of all and become ShivaShakti.

Be a mother to all with love, care and consideration and assure fearlessness in the world and become a Parvati , the Shakti.

Be a father to all with support, action and knowledge and assure well being of the world and become a Shiva.

Be Shiva and Shakti together by becoming a teacher and guardian with empowerment and grace towards all.

Combining right, left and centre of each aspect (like Shiva, Shakti and ShivaShakti and like Ida, Pingala and Sushumna) of your actions, feelings, thoughts and spirit, experience Shakti and Shiva, Parvati and Parameshwara, the divine soul mates within you.

Integrate all these aspects every moment, everywhere, in every situation as an ever ready person and become Ardhanarishwar, Ardhanareshwari and full Narinarishwar and full Naranareshwari.

YOU ARE SHIVASHAKTI

**THIS IS THAT
THIS (YOU) IS THAT (SHIVASHAKTI)**

IV

DIVINE SOUL MATES

Sita-Rama Radha-Krishna Parvati-Shiva

We have seen how Sita-Rama, Radha-Krishna and Parvati-Shiva have become divine soul mates, perpetual and an exemplary pair. Sita-Rama, Radha-Krishna and Parvati-Shiva will be remembered, admired, honoured and worshipped as long as values of Dharma, Satya, Prema, Bhakti, Chaitanya and Shakti exist.

Sita-Rama became divine soul mates because of Satya, Dharma, love, arranged divine marriage. Radha-Krishna became divine soul mates because of Bhakti, Prema, divinity and secretly arranged marriage. Parvati-Shiva became divine soul mates because of Shakti, Chaitanya, and divinely arranged marriage.

All the three pairs were excellent friends, were integrated at body, mind, intellect and spirit, shared pains and pleasures together, supported one another without any expectations and with helpful intentions. They learned together, taught each other directly or indirectly. All the three pairs endeavoured together for establishing dharma, protecting goodness and eliminating wickedness.

Now, let us see the most wonderful essence of the three pairs of divine soul mates.

All the three pairs, as divine soul mates, together are supreme divinity and ultimate reality.

Sita-Rama together are Truth – Satyam.

Parvati-Shiva together are Consciousness – Shivam.

Radha-Krishna together are Bliss – Anandam.

Sita-Rama, Parvati-Shiva and Radha-Krishna, are all beauty personified - Sundaram.

In this way, the three pairs combine and become the manifestation of —

SATYAM SHIVAM SUNDARAM ANANDAM

Sita-Rama are satyam – SAT

Parvati-Shiva are chaitanyam – CHIT

Radha-Krishna are anadam – ANANDA.

Together Sita-Rama, Parvati-Shiva and Radha-Krishna are —

SAT CHIT ANANDA

This is what binds the three pairs with divine oneness, supreme divinity and the ultimate reality.

SITA-RAMA	PARVATI-SHIVA	RADHA-KRISHNA
SATYAM	SHIVAM	ANANDAM
SUNDARAM	SUNDARAM	SUNDARAM
SATYAM SHIVAM SUNDARAM ANANDAM		
SAT	CHIT	ANANDA
SAT CHIT ANANDA		

Names of Sita, Radha, Parvati, Rama, Krishna, Shiva, Sitarama, Radhakrishna, Umashankar, Ramakrishna, Shivarama and Shivaramakirshna are very popular and endearing even today.

The three pairs were mothers, fathers, teachers and guardians for all people, humanity and the whole world.

Rama, Krishna and Shiva were outstanding leaders in their own unique ways. They encouraged, developed, appreciated and nurtured other outstanding leaders.

Rama and Krishna, Rama and Shiva and Krishna and Shiva are connected in a divine way.

Rama and Krishna are both avatars of Vishnu of Vaikuntha (Krishna of Goloka) and both have bluish complexion. There are many inter-connections between Rama and Krishna. Many of the questions related to Rama were answered during the time of Krishna. All the admiring and loving devotees of Rama have reappeared as Gopis of Brindavan and Bhandiravan to be with Krishna.

Both of them are revered and honoured by the illustrious and famous Kalisantarana Mantra

**“HARE RAMA HARE RAMA
RAMA RAMA HARE HARE
HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE”**

K.S.U.-2

which has become internationally popular because of the Hare Krishna Movement.

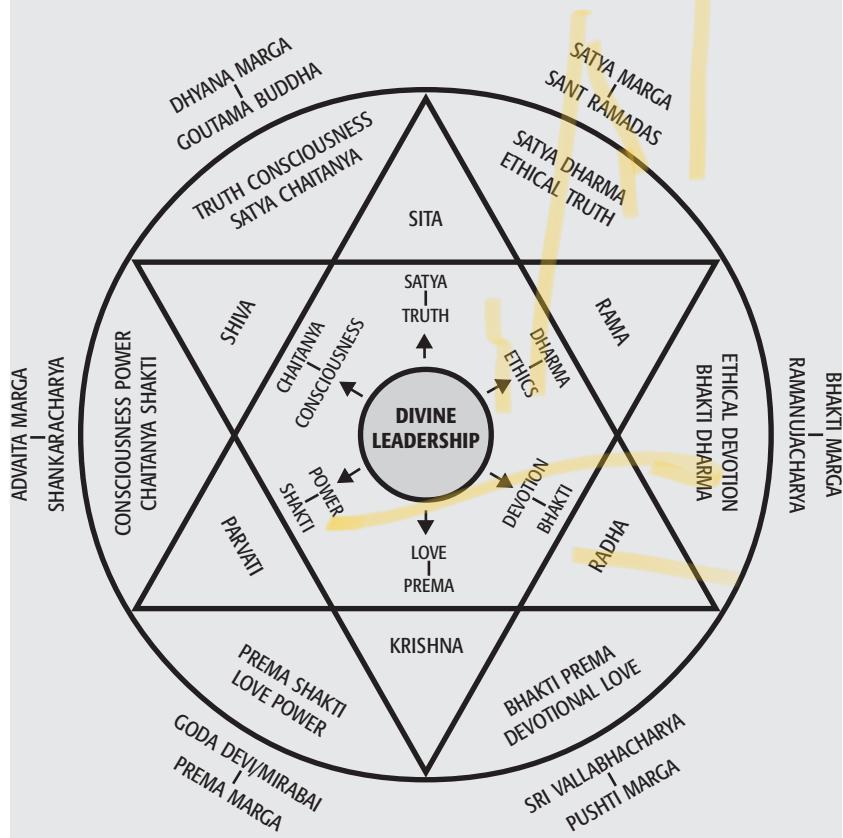
MahaVishnu, who took the avatars of Rama and Krishna, worshipped Shiva. Shiva too worshipped Rama.

**“SHIVASYA HRIDAYAM VISHNU
VISHNUSYA HRIDAYAM SHIVAH”**

(Vedic Prayer Mantra)

DEVINE SOULMATES

PATHMAKERS TO LIBERATION



SATYADHARMA BHAKTIPREMA SHAKTICHAITANYA

TRUTH – ETHICS – DEVOTION – LOVE – POWER – CONSCIOUSNESS

SAT – – ANANDA – – CHIT

SATCHIDANANDA

“Vishnu is in the heart of Shiva, Shiva is in the heart of Vishnu.”

Rama worshipped Shiva at Rameshwara during the construction of ‘Nala Setu’ (bridge) to Lanka and Shiva revealed the power of Rama’s name to Parvati.

**“SRI RAMA RAMETI
RAAME RAME MANO RAME
SAHSRANAMA TATTULYAM
RAMA NAMA VARANANE”**

(Vishnusahasranama Uttarapithika)

“Just by saying ‘Sri Rama Rama....’ Rama will be much pleased. Oh, Dear one! One name of Rama is equal to thousand name of Vishnu, Oh! Beautiful one!”

Shiva admired Vishnu and honoured him in Goloka as Sri Krishna.

Upamanyu Maharshi taught Shiva Sahasranaam to Krishna. Krishna did penance for a son like Shiva to be borne by his wife Jambavati. Jambavati and Krishna were blessed with a son, who was named Samba, thus reflecting their gratitude to Shiva.

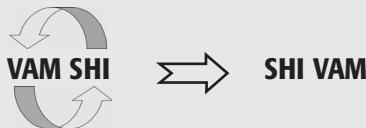
This shows how Shiva, Rama and Krishna are wonderfully connected.

Parvati, Sita and Radha are also connected in a more surprising and divine way.

Pitrudevas (ancient divine forefathers) had three daughters. Elder one was Mena, the middle one was Dhanya and youngest one was Kalavati. Once they happened to visit Vaikuntha, the abode of lord Vishnu and were seated on suitable couches. All gods and rishis were there along with Narada and Thumbura. Suddenly, the most ancient rishis Sanaka, Sanandana, Santana and Sanat

VAMSHIDHARA (Krishna–Shiva connection)

There is a wonderful connection between Krishna and Shiva. The melodic flute 'VAMSHI' which Krishna held so endearingly in his hand and played so mesmerizingly for gopis and gopas was, as a matter of fact Shiva Himself. A closer look at the word 'VAM SHI' reveals the ultimate reality that it is 'SHIVAM'



SHIVAM is the amalgamation of SHIVA (Nada, i.e. sound) and SHAKTI (Shaktiswaroopa, i.e. powerful form), thus making Krishna's flute a powerful symbol of Shiva as Nadaswaroopa.

Thus, OMKARANADA vibrates as VENUNADA. The SAPTA CHAKRAS of Kundalini emanate as the SAPTA SWARAS of Venu.



VAMSHI, the flute is divine in every special way. **VAMSHI** is the flute and **VAMSHIDHARA** is Krishna. VAMSHIDHARA, when rearranged becomes VAMSHI RADHA. Vamshi, the flute is the divine link between Radha and Krishna. Every image, picture, idol of Radha-Krishna includes Vamshi, the flute.

Vamshinada, the tune of the flute creates the magic of music which encompasses the entire being with mystifying in-joy and enjoy which is beyond time, place, situation and person.

Flute, Vamshi, is the link-line, love-line and life-line between Radha and Krishna. They sang, danced, communicated and connected with each other through the mesmerizing tune of the flute.

It is a matter of ecstasy and enlightenment that VAMSHIDHARA, contains **Vamshidhara, Radha, Shiva, Shiva, Sia and Rama**. Thus Radha-Krishna, Parvati-Shiva and Sita-Rama are eternally connected with the magic of music of the flute, Vamshi.

In this way Krishna as Vamshidhara, becomes **Paripurna Purusha**, the quintessence of all the three divine soul mates in **ONE**.

**THIS IS THAT
THIS (VAMSHIDHARA) IS THAT (DIVINE SOUL MATES)**



Kumara, who were foremost devotees of lord Vishnu, arrived there. Every one stood up as a mark of respect except the three sisters who were so absorbed by the divinity of Lord Vishnu that they did not notice them and pay their respects. Sanat Kumara became furious for their disrespectful attitude and cursed them to be born on earth.

The three sisters were shocked. They realized their mistake, begged and prayed to the great rishis for forgiveness and redemption. All sages agreed and requested Sanat Kumara to forgive them. Lord Vishnu too recommended for their forgiveness. He smiled and said, "Great Sanat Kumarji! These girls are innocent and looked at me with devotion and missed to honour you four noble rishis. Please forgive them. Forgiving and forgetting is the quality of realized rishis."

Sanat Kumara became cool. He smiled and said, "Yes! We will not only forgive them but will transform our curse into a blessing and a boon." Sanat Kumara uvacha -

**"VISHNORAMSHASYA SHAILASYA
HIMAADHAARASYA KAMINI
JYESHTAA BHAVATU TAT KANYA
BHAVSHATYEVA PARVATI"**

**"DHANYA PRIYAA DVITIYAATU
YOGINE JANAKASYACHA
TASYA KANYA MAHALXMIH
NAAMNAA SITA BHAVISHYATI"**

**"VRISHA BHANASYA VAISHYASYA
KANISHTA CHA KALAVATI
BHIVISHYATI PRIYA RADHA
TATSUTA DVAPARAANTATA"**

S.M.P-R.S-P.K.-2.28/29/30

Sanat Kumar said –

“The elder one Mena will become wife of Himavaan and their daughter will be Parvati. The middle one Dhanya will become wife of Janaka and Mahalaxmi will be their daughter as Sita.

The younger one Kalavati will become wife of Vrishabhanu, the trader. Their daughter will be Radha at the end of Dvapara”

Saying so, Sanat Kumara added further –

**“MENAYAASTANAYAA DEVI
PARVATI JAGADAMBIKA
BHVISHYATI PRIYAA SAMBHO
TAPAH KRUTVAA SUDUSSAHAM”**

**“DHANYA SUTAA SMRITAA SITA
RAMA PATNI BHAVISHYATI
LOUKIKAACHARA MAASHRITYAM
RAMENA VIHARISHYATI”**

**“KALAVATI SUTA RAADHAA
SAKSHAAD GOLOKA VASINI
GUPTA SNEHA NIBADDHHA CHA
SAA KRISHNA PATNI BHAVISHYATI”**

S.M.P-R.S.P.K-2.38/39/40

“Jagadambika (Divine mother of the world) will be the daughter of Mena and will be Parvati. She will become the dear wife of Shiva after doing an intensive penance.”

“Mahalaxmi will be Sita, the daughter of Dhanya. She will be the wife of Rama and will practise Dharma of the world along with him.”

“Devi of Goloka will be Radha, the daughter of Kalavati. She will become wife of Krishna through secret love.”

So, it was destined that Parvati would be the divine soul mate of Shiva through intensive tapasya; Sita would be the divine soul mate of Rama through marriage and practising dharma; and Radha would become the divine soul mate of Krishna by being married to him through secret love.”

Great! Great! Great!!!

Sanat Kumara further blessed -

“Mena will come back to Kailasa by the grace of Parvati and Shiva, Dhanya will come back to Vaikuntha by the grace of Sita and Rama and Kalavati will come back to Goloka by the grace of Radha and Krishna and all the three will be ever remembered. This is your redemption and return.”

The story is not over.

Sanat kumara continued and said -

“Shiva and Uma will appear at the very beginning of Kruta yuga, the satya yuga!. Sati, Parvati and Sita Rama will appear in Treta yuga! Radha and Krishna will appear in Dvapara yuga!”

On hearing this Narada asked “What about Kali yuga?”

Sanat Kumara said, “In Kali yuga myself will be born as Mukeshbhai Patel and you, Narada, will appear as Krishna Nair to enable the world to know about Sita Rama, Radha Krishna and Parvati Shiva as divine soul mates at a city called Amodaavati. Narayana will appear there and will reveal about the connections between Shiva, Rama and Krishna and also about this very incidence connecting Parvati, Sita and Radha.”

Then, Sanat Kumara smiled and blessed -

“Whoever listens to this narration of Parvati-Shiva, Sita-Rama and Radha-Krishna, will be blessed with prosperity, success, growth and right reputation on the earth and will attain Kailasa, Vaikuntha or Goloka as per their choice.”

Namaste!

**THIS IS THAT
THIS (SOULMATES) ARE THAT (DIVINE)**

ABBREVIATIONS

AV.U.	Avadhuta Upanishad
B.G.	Bhagavad Gita
B.V.P.	Brahma Vaivarta Purana
G.S.	Garga Samhita
G.S.N.	Gopala Sahasranamam
K.S.U.	Kali Santarana Upanishad
L.S.N.	Lalitha Sahasranamam
N.B.S.	Narada Bhakti Sutras
P.B.L.	Paatanjalasutrabodhamratalahari
R.C.M.	Rama Charita Manas
R.V.	Raghuvamsham
R.Y.	Rudrayamalam
SH.L.	Shivananda Lahari
S.L.	Soundarya Lahari
S.M.BH.	Srimad Bhagavatam
S.M.P.	Shiva Maha Purana
S.S.N.	Shiva Sahasranamam
T.U.	Taittiriya Upanishad
V.B.	Vignana Bhairavam
V.R.	Valmiki Ramayanam

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