

## Birth of Shree Krishna And Nand-Mahotsav

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The life-career of Shree Krishna is as mysterious as Vedanta. Various scriptures, Darshnic and religious sects, Puanas, and imaginative concepts of poets have provided very useful and significant contributions regarding the aspects of life of Shree Krishna. Darshanic-religious sects call Him Brahma or Ishwar or God. While poets have described him as the God in his most Blissful Form-From the last thousands of years. The Divine, personality of awe-inspiring and omnipresent form Shree Krishna has cancelled equally his magnificent Form, with reference to His spiritual and Physical Form.

The life-career of Shree Krishna is available in abundant contents, right from Vedas to Indian literature. We also find description of various events of life-career of Shree Krishna in Vedas, Upanishads, Puranas, Sanskrit, Palli, Prakrut, and Hindi Languages.

We find magnificent, miraculous description of supreme God Shree Krishna in ‘Subodhiniiji’, critical commentary of Shree Mahaprabhuji on Shrimad Bhagvat. There was rulers of tyranny all over the earth. Hundreds of tyrannical, murderous and sinful rules exercised their reign on different parts of earth. The earth assumed the form of a cow and began to initiate her cries and serious lamentations before Brahmaji. After listening to the crying noise of the earth, the innermost parts of the hearts of deities and God melted with tears of sorrowful lamentations and they tried to appease/ please Shree Vishnu by reciting the sacred formula of ‘Prusha Sukta’. Then Vishnu decided firmly to take incarnation at the house of Vasudevji of Yadukula. The divine sports of

Shree Krishna started with the marriage of Devki, the sister of Murderous and sinful king Kansa of Mathura. King Kansa who was terribly afraid of divine speech that the eighth son of Devki will slaughter and murder Kansa, decided to imprison Devki and his (Kansa's) brother in law Vasudev inside the prison and he started his tyrannical rule. Shree Krishna bestowed Devki and Vasudev the vision in the form of four-handed Vishnu, at midnight of the eighth day of Dark-Half of month of Shravana, inside the prison; then he took the divine birth with the help of inspiration of God; Vasudev kept newly born Krishna at the house of Nand-Yashoda in Gokul and he was brought up there. We do get the description of amazing episodes of his sportive Divine deed's as a child.

Shree Krishna is the determinate form of The Supreme Element of the Form of existence-consciousness-and-bliss. The entire universe has been created by Him and it will merge in Him Shree Krishna is the name of perfect incarnation of the element of Brahma which has no beginning, which is infinity, pure, ever vigilant, supreme and permanent. Shree Krishna is Supreme Brahma, while Radha is his blissful power. Shree Krishna is worthy of adoration, while Radha is the Supreme Goddess who is also worthy of adoration and worship. Shree Krishna is the king of Blissful spirit and the Supreme God of divine, sportive dance, Radha is the Goddess of beauty and worthy of adoration and worship.

The path of devotion with floods of Blissful spirit is far superior to path of dry knowledge with its unattractive form and lack of blissful spirit. The manifestation of Shree Krishna has taken place to vindicate this authentic fact. The birth place of the Supreme God is the prison of Mathura and the festival of birth has been celebrated in Gokul.

Nand Mahotsav (Great Festival) means perfect Blissful festival, filled with thrilling pleasure of manifestation of Nandnadan (i.e. Shree Krishna) who is

Rasa Brahma (Brahma in the form of Blissful spirit) and 'Rasa Raj Shekhar' (King of Kings of blissful spirit). Nand-Mahotsav means festival for attaining divine blissful spirit/ pleasure arising out of union of embodied soul with the Supreme Spirit who is the Innate Form of Existence Consciousness and Bliss. Due to this reason, Gods and Goddesses assumed various forms as Gwal-Baal (The sons of cowherds), women of Vrija and other embodied souls to contain His supernatural vision as super-mundane and miraculous experience.

The entire universe was filled with mirth and merriment at the time of manifestation of the Supreme God. The Nature became extremely cheerful and experienced thrilling pleasure. The trees, the plants, the leaves began to roam with extreme delight by creating supremely, pleasant sound, very dear to the ears. The waves of Shree Yamunaji created tinkling, jingling and ringing noise in harmony with sweet sounds of music. The birds began to create sweet, sonorous sounds. The cows began to bellow and expressed superb pleasure in a superb manner in harmony with Nature's atmosphere. The sky began to shed tears of joy. All animate and inanimate objects of Nature were pervaded with pleasant atmosphere, everywhere.

After the manifestation of the Supreme God, Yakhasals (A kind of God), Gandharvas (celestial musicians), Kinnars (Musician of God), Vidyadhar began to sing auspicious songs in praise of the Supreme God to manifest their spontaneous pleasant feelings and 'Apsaras' (Celestial Apsaras) began to perform harmonious, artful and pleasant dance accompanied by music. Auspicious sound of Vedas were heard. Gods and Goddesses began to shower flowers from above. The sole sustainer of the universe is rocking Himself inside and the cradle in the form of a child at the house of Nandji-Shree Nandrayji got performed rites at the time of birth through learned Brahmins and all Brahmins were given two lakhs of cows (in charity) which were fully

decorated with ornaments and decorative garments. They were also given in charity jewels in large numbers quantities. 'Suta Magadh and Bandijan' began to confer on Him all kinds of auspicious blessing.

There is no limit to the pleasure experienced by inhabitants of Vrija. Their houses were fully decorated with variegated kinds of flags, garlands of flowers, cloths and leaves of trees which are used as auspicious decoration. Gops and Gwals (cowherd boys) are coming towards 'Nand Mahotsav' by putting on precious garments and priceless ornaments along with earthen-pots of milk and curds; their cows and calves have been painted with ointment of turmeric oil; the horns of cows and calves are well-decorated with brilliant red color and their heads are well decorated with feather of peacocks, properly attached to the horns; cows and calves have put on tinkling anklets in their legs and their necks have properly put on golden chains with a series of ornamenta, small, hollow metallic balls. Gwals and Gops also sing 'Dundubhi' a kind of drum. People of Vrija sing devotional song 'Long Live Gopal' by conferring on him good wishes and auspicious congratulations.

Brahmins came at the gates of Nand by putting on extremely white dresses; they brought with them leaves of Ashoka tree and began to recite very loudly Vedic songs and hymns. On seeing it, Gwal-Bals (Cowherd boys) became over enthusiastic and poured over the head of Nandraiji water pot containing milk and curd. They began to dance by throwing curds mutually on one another. Astha Sakhas saw with their own eyes this miraculous divine sport and sang it in the devotional song "There was a mud of Curds at the courtyard in front of Nand's house..... There was a loud noise of shouts and cries by uttering the words, that they all were extremely happy and cheerful on account of the birth of King of Vraj".