

Krishna



Channelling and Manual by
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Krishna is a deity worshiped across many traditions in Hinduism in a variety of perspectives. While many Vaishnava groups recognize him as an avatar of Vishnu, other traditions within Krishnaism consider Krishna to be svayam bhagavan, or the Supreme Being.

Krishna is often depicted as an infant, as a young boy playing a flute as in the Bhagavata Purana, or as a youthful prince giving direction and guidance as in the Bhagavad Gita. The stories of Krishna appear across a broad spectrum of Hindu philosophical and theological traditions. They portray him in various perspectives: a god-child, a prankster, a model lover, a divine hero and the Supreme Being. The principal scriptures discussing Krishna's story are the Mahābhārata, the Harivamsa, the Bhagavata Purana and the Vishnu Purana.

The various traditions dedicated to different manifestations of Krishna, such as Vasudeva, Bala Krishna and Gopala, existed as early as 4th century BC. The Krishna-bhakti Movement spread to southern India by the 9th century AD, while in northern India Krishnaism schools were well established by 11th century AD. From the 10th century AD, with the growing Bhakti movement, Krishna became a favorite subject in performing arts and regional traditions of devotion developed for forms of Krishna such as Jagannatha in Orissa, Vithoba in Maharashtra and Shrinathji in Rajasthan. Since 1966, the Krishna-bhakti movement has spread in the West, with the International Society for Krishna Consciousness.

The earliest text to explicitly provide detailed descriptions of Krishna as a personality is the epic Mahābhārata which depicts Krishna as an incarnation of Vishnu. Krishna is central to many of the main stories of the epic. The eighteen chapters of the sixth book (Bhishma Parva) of the epic that constitute the Bhagavad Gita contain the advice of Krishna to the warrior-hero Arjuna, on the battlefield. Krishna is already an adult in the epic, although there are allusions to his earlier exploits. The Harivamsa, a later appendix to this epic, contains the earliest detailed version of Krishna's childhood and youth.

Many Puranas tell Krishna's life-story or some highlights from it. Two Puranas, the Bhagavata Purana and the Vishnu Purana, that contain the most elaborate telling of Krishna's story and teachings are the most theologically venerated by the Gaudiya Vaishnava schools. Roughly one quarter of the Bhagavata Purana is spent extolling his life and philosophy.

Krishna is carried by his father Vasudeva across river Yamuna to Vrindavana, mid 18th century painting.

Traditional belief based on scriptural details and astrological calculations gives the date of Krishna's birth, known as Janmashtami, as either 18 or 21 July 3228 BC. Krishna belonged to the royal family of Mathura, and was the eighth son born to the princess Devaki, and her husband Vasudeva. Mathura was the capital of the Yadavas (also called

the Surasenas), to which Krishna's parents Vasudeva and Devaki belonged. The king Kamsa, Devaki's brother, had ascended the throne by imprisoning his father, King Ugrasena. Afraid of a prophecy that predicted his death at the hands of Devaki's eighth son, he had locked the couple into a prison cell. After Kamsa killed the first six children, and Devaki's apparent miscarriage of the seventh, being transferred to Rohini as Balarama, Krishna took birth.

Since Vasudeva believed Krishna's life was in danger, Krishna was secretly taken out of the prison cell to be raised by his foster parents, Yasoda and Nanda in Gokula. Two of his other siblings also survived, Balarama (Devaki's seventh child, transferred to the womb of Rohini, Vasudeva's first wife) and Subhadra (daughter of Vasudeva and Rohini, born much later than Balarama and Krishna). According to Bhagavata Purana it is believed that Krishna was born without a sexual union, by "mental transmission" from the mind of Vasudeva into the womb of Devaki. Hindus believe that in that time, this type of union was possible for achieved beings.

Nanda was the head of a community of cow-herders, and he settled in Vrindavana. The stories of Krishna's childhood and youth tell of his mischievous pranks as Makhan Chor (butter thief), his foiling of attempts to take his life, and his role as a protector of the people of Vrindavana. Krishna is said to have killed the demons like Putana, sent by Kamsa for Krishna's life. He tamed the serpent Kaliya, who previously poisoned the waters of Yamuna river, thus leading to the death of the cowherds. In Hindu art, Krishna is often depicted dancing on the multi-hooded Kaliya. Krishna is believed to have lifted the Govardhana hill and taught Indra—the king of the devas and rain a lesson—to protect native people of Vrindavana from persecution by Indra and prevent the devastation of the pasture land of Govardhan. Indra had too much pride and was angry when Krishna advised the people of Vrindavana to take care of their animals and their environment that provide them with all their necessities, instead of Indra. In the view of some, the spiritual movement started by Krishna had something in it which went against the orthodox forms of worship of the Vedic gods such as Indra.

The stories of his play with the gopis (milkmaids) of Vrindavana became known as the Rasa lila and were romanticised in the poetry of Jayadeva, author of the Gita Govinda. These became important as part of the development of the Krishna bhakti traditions worshipping Radha Krishna.

On his return to Mathura as a young man, Krishna overthrew and killed his uncle [Kamsa] after avoiding several assassination attempts from Kamsa's followers. He reinstated Kamsa's father, Ugrasena, as the king of the Yadavas and became a leading

prince at the court. During this period, he became a friend of Arjuna and the other Pandava princes of the Kuru kingdom, who were his cousins. Later, he took his Yadava subjects to the city of Dwaraka (in modern Gujarat) and established his own kingdom there.

Krishna married Rukmini, the princess of Vidarbha, by abducting her from her wedding on her request. According to Srimad Bhagavatam, Krishna married with 16,108 wives, of which eight were chief—including Rukmini, Satyabhama, Jambavati; Krishna subsequently married 16,100 maidens who were being held in captivity by demon Narakasura, to save their honour. Krishna killed the demon and released them all. According to strict social custom of the time all of the captive women were degraded, and would be unable to marry, as they had been under the control of Narakasura, however Krishna married them to reinstate their status in the society. This wedding with 16100 abandoned daughters was more of a en masse women rehabilitation. In Vaishnava traditions, Krishna's wives are believed to be forms of the goddess Lakshmi—consort of Vishnu, or special souls who attained this qualification after many lifetimes of austerity, while his primary queen Satyabhama, is an expansion of Radha.

Once battle seemed inevitable, Krishna offered both sides the opportunity to choose between having either his army or simply himself alone, but on the condition that he personally would not raise any weapon. Arjuna, on behalf of the Pandavas, chose to have Krishna on their side, and Duryodhana, chief of the Kauravas, chose Krishna's army. At the time of the great battle, Krishna acted as Arjuna's charioteer, since it was a position that did not require the wielding of weapons.

Upon arriving at the battlefield, and seeing that the enemies are his family, his grandfather, his cousins and loved ones, Arjuna becomes doubtful about fighting. Krishna then advises him about the battle, with the conversation soon extending into a discourse which was later compiled as the Bhagavad Gita.

At a festival, a fight broke out between the Yadavas who exterminated each other. His elder brother Balarama then gave up his body using Yoga. Krishna retired into the forest and sat under a tree in meditation. While Vyasa's Mahābhārata says that Shri Krishna ascended to heaven, Sarala's Mahabhārata narrates the story that a hunter mistook his partly visible left foot for a deer and shot an arrow wounding him mortally.

According to Puranic sources, Krishna's disappearance marks the end of Dvapara Yuga and the start of Kali Yuga, which is dated to February 17/18, 3102 BC. Vaishnava teachers such as Ramanujacharya and Gaudiya Vaishnavas held the view that the body

of Krishna is completely spiritual and never decays as this appears to be the perspective of the Bhagavata Purana. Krishna never appears to grow old or age at all in the historical depictions of the Puranas despite passing of several decades, but there are grounds for a debate whether this indicates that he has no material body, since battles and other descriptions of the Mahabhārata epic show clear indications that he seems to be subject to the limitations of nature. While battles apparently seem to indicate limitations, Mahabharatha also shows in many places where Krishna is not subject to any limitations as through episodes Duryodhana trying to arrest Krishna where His body burst into fire showing all creation within Him. Krishna is also explicitly told to be without deterioration elsewhere.

How to Use the Energies

To give a hands-on healing, have your patient sit on a chair with their eyes closed and their hands on their lap with the palms facing up. Stand behind them and gently place your hands on their shoulder. Activate the god's energies by intent and see yourself and your patient wrapped in a cloud of energies. Let the energy-flow run for about 10 minutes. You can also focus the energies directly on the organ you wish to heal.

To give distant healing, sit on a chair with your eyes closed and your hands on your lap with the palms facing up. Visualise your patient or their name in the palm of your hand and place your palms together. Intend that the god's energies flow to heal and cleanse. Let the energy-flow run for about 10 minutes. Use this same method for self-healing.

The god's energies could also be used to charge water, crystals, jewellery, wands, candles etc. Simply hold in your hands what you wish to charge and activate the energies by intent. Let the energy-flow run for about 10 minutes.

You can also vibrate, chant or recite the Krishna's name as a mantra when you meditate, give healing or charge an object.

Attunement

I generally use the higher-self attunement method to pass on these energies, but you can use the chi-ball or any other method you wish. You can attune several people at the same time and there is no limit on re-attunements.

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