

An Analytic perspective on the Philosophical Communicates of Lord Srikrishna

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Abstract

The exactness of the mystical revelations concerning the distinctive relationship between the beings on the one hand and the beings and the Being on the other in the form of so-called 'Divine Expressions' offers a monumental background for existential understanding. Normally such expressions are out of the 'philosophical range' of thoughts. These when subjected to analytical interpretations some relevantly functional 'truths' admissible in genuine thought process and personal experience may emerge. A full-fledged account of 'De Dicto Facts' can be found in the divine revelation of the great personality- Purushottama- the Lord of the universe, Sri Krishna. The philosophical 'De Re Thoughts' presumably form the substitutive essence for liberation according to the logical distinctions in this context. Through his genuine distinctions and expressions on Dharma, Artha and Kāma for Mokṣa- the final refuge of every objective being, he utters a satisfactory and definitive thought-content for the necessary social well-being. His augmenting devotional adumbration (Prema bhakti) without dispensing jñāna and karma deserves a deeper introspection. Action is favoured over inaction but inaction is also not wrongdoing. Niṣkāmakarma combined with sincere devotion is the essential prerequisite for social integration. The principle of the philosophy of Krishna follows from that 'the speaker is referring to, together with the view as to how things stands with Him, the true Reality- the 'In Me' and therefore 'all is Me'. It is the paradigmatic relation among the four Puruṣārthas that make the propositional social perspective enigmatic in the discursive epilogue of Krishna- the perfection in its fullness.

The Philosophy of Lord Srikrishna -The Metaphysical Crux:

The philosophically oriented communicates of Srikrishna points out to the subtle and variegated ways of thoughts to be recognized by the human beings who wish to live a peaceful and virtuous life aiming at complete oneness with the Divinity. Krishna stands for the highest spirituality having gracefully and lovingly enlightened the souls who had sought His refuge. He had revealed to the world the different aspects of love in order to rise to the highest state of human existence in a simple way. Broadly speaking, His communicates has both empirical and metaphysical aspects. He is the divine incarnation of Viṣṇu and being this He is also the symbol of perfection as:

Aum Pūrṇamadaḥ Pūrṇamidam Pūrṇāt Pūrṇamudacyate

Pūrṇasya Pūrṇamādāya Pūrṇamevāvaśiṣyate.

For, He comes from Wholeness He is wholeness (Whatever comes from wholeness is wholeness only). So, His words mark the divine Knowledge and therefore are to be accepted for our benevolence.

Perfection is to a perfection- that is the greatest advice of Bhagavadgītā which serves as the motivating extract of the Upaniṣadic dictum for the humanity. It is the Supreme Lord Srikrishna who through his personal example taught the world to attain perfection and thereby liberate from the sorrows and pains. His teachings are exceptionally pertinent in handling any problem at any place in a very successful manner irrespective of caste, creed, nationality etc. For this, one should develop a genuine mystical approach to have a better way of life. He had the sole aim of welfare of the whole human community. His propositions: what they are and what they really mean, require a realistic analysis. Among the many interpretations that had taken for, it is the analytic perspective that brings out one of its strongest appeal to mankind applicable in past, present and future. It is aptly called 'the divine song':

Madhurāṣṭaka- verse 2.

Vacanam Madhuram, Caritham Madhuram,
Vasanam Madhuram, Valitham Madhuram,
Calitham Madhuram, Bhrmitham Madhuram,
Madhurādhipaterakhilam Madhuram.

2. Sweet are thine sweetest words, Krishna, So is thine divine story.
Sweet is the place of your stay, Krishna, So is thine greatness,

Sweet are thine movements , Krishna, So is thine confusion.
Hey king of all sweetness in this world,
Everything about Thee is sweet.

The grandeur and essence of his disclosures is: a mystical inner freedom evolving from earnest devotion wherein karma and jñāna being never to be discerned off. For, it is the allotted beauty that is necessary as action and jñāna conforms to the divine existence. The difficulty in understanding this complex doctrine makes one interpret it with different aptitudes- karma, jñāna and bhakti. There is no question of disregard to any of these in favor of one though each one is unique in the way to the Reality.

The *De Dicto* Facts and *De Re* Thoughts

A distinction between *de dicto facts* and *de re thoughts* is evident in the communicates of Krishna to the devotees like Arjuna, Uddhava and the like. The *de dicto facts* are those expressed by Krishna (the reality manifested) for exemplifying the paths to liberation or to have oneness with the ultimate principle which is the final goal of all beings in this universe. Unlike the psychic thought constructs (*de re thoughts*) which can be alluded as either true or false but can be defended for a truthfulness in the form of belief the *de dicto facts* are ever true. The *de re thoughts* consist of different concepts intertwined. These are ever subjected to analysis and interpretations for their complexity to be apprehended as unity or totality. But what that lays beyond these is the independent *de dicto facts* as these are unquestionable in their realistic sense. Such *de dicto facts* are puzzling as is to ask what reality is. For, what we are inquiring is closer to us than anything and is true always as experienced in our higher state of existence. In the case of the mental constructs only a purposive orientation can turn these into *de dicto facts*. The teachings of Krishna are independent of philosophical domain due to their indispensable separation from the mental constructs.

Krishna, the ninth incarnation of Sri Mahāviṣṇu, is engaged for accomplishing a particular act of destruction of the demonic energy onslaughts on earth. He tries to instigate harmonization of the social life and welfare by leading man to the circles of positive force and thereby to bring the fruitfulness of human life into experiential realm. For this he justifies the four Puruṣārthas- Dharma, Artha, Kāma and Mokṣa as inevitable requisites in attaining perfection. Unlike the empirical venues of these human ends, Krishna expresses them in the truth-preserving form, for; they are without

any kind of subjugation to mental constructs. When facts aim at the most auspicious principle being a complete guide to the believer's thought-process, the substitution of the inept thought takes place and that is the pathway to liberation. Real experience of people like Arjuna and Uddhava brings in such a substituting percept transforming them into the state of oneness with Krishna Himself and this has made the devotional attribute to be recognized as an easy and immediate social proposition for liberation. The particularity with which Krishna exemplifies the 'Me' concept- *all is in Me and all is Myself*- admits of a perfected being incarnated, manifested to teach the people the relevant truths in social life. Though Arjuna and the like stand as the highest disciples in the teachings it is the whole beings that are addressed. While the philosophers adhere to the different propositional contents passing within the mind, there is no room for such a contextual deviation in the disclosures of Krishna. It is not the individuated (originated) thought that is presented before us, but the original ones. It epimerizes the need for devotion to Krishna, for, he is the medium of presentation of the Reality in an objectified way.

Mysticism and Morality- The Perpetual Conjunction

The moral perspective in conjunction with mysticism encourages active social *a priori* considerations which aim at transforming the social life into a transcendental one with a presupposition of profound devotion. Morality focuses on the nature of dharma to follow the course of it for a congenial existence. Morality also involves, according to Krishna, the principles of bhakti, karma and jñāna which are the integrating approaches of a social life oriented towards 'good' and finally to achieve the goal of liberation.

An analytic introspection of the Gīta reveals the neo-philosophic discourse on the aspect of bhakti. But it cannot be contended that there is no function for karma and jñāna in a social setup. For, the latter two are also paths to liberation. Devotion is justified as the best window to Reality over others. Gīta thus conceptualizes the three as equal. But the undeniable fact is that Reality is what is that stands above the three. The conceptual relation between bhakti, jñāna and karma which can enable us to organize our path of identification with reality is expressed in the following triangular presentation.



Karma

According to Krishna, Bhakti, jñāna and karma are the three angles of an equivalent triangle. The area resembles the wholeness or the Reality. Each angle is equal with, yet is different from the others. The Reality is actually above these and is identical with them. The ardent Bhakti and Niṣkāmakarma are experienced as transforming activities which are never devoid of action as well as non-action. As per the theoretical perception of the triangle, any one of these can be favored over other but any one of these cannot be neglected. Krishna favors sincere bhakti over jñāna and karma for there is simultaneity of rise of jñāna and niṣkāmakarma along with bhakti. As one goes up through the ladder of bhakti, there is the inevitability of assertion of jñāna and karma to the apex when everything is embraced by the Being in the highest reach. In this context, it is said that each of the three components approximate the Reality. The primary goal of life seems to assimilate devotion into the philosophical synthesis. Bhakti is praised well by Krishna in Bhagavadgīta.

Devotional Mysticism and Integral Experience

Now, to reflect on the distinction between *de dicto* truths and *de re thoughts* as applied to devotional content, it is a mere variance between notional and relational sense of thought. Devotional mysticism is justified in the sense that in the śravaṇa, the form of the supreme (manifested) Being is experienced as the devotional content. This fact is elaborated by Sri Melputtur Nārāyaṇa Bhattathiri in his Nārāyaṇīya.¹ Lakshmi, the consort of Viṣṇu and the mind are alike in the sense that both are fluctuating. So, if Viṣṇu, the Lord is the most lovable to her then the same thing may occur for the mind also in the devotional context for Krishna. Niṣkāmakarma is the real karma but its fruits can be experienced only after a *long time*. Similar is the case with the Upaniṣadic jñāna which is *not easily digestible* to the mind and is beyond the sense-perception. Here the aspirants become pained due to the difficulty and complexity of philosophical thought process. While some think that whatever they had in experience is the Brahman or Reality Itself they sermonize that experience as real. Others performing penance on Nirguṇa Brahman for countless births finally attain liberation. Considering all these facts, it can be accorded that sincere devotion is the best path towards the goal of liberation. For Krishna, *Bhakti has its fructification in this very*

life. Krishna states that through Niṣkāmakarma, one is able to cleanse his mind of its impartite associates and that makes one perfect for receiving knowledge which is also enough for Bhakti. It is stressed that for Bhakti, there is no requirement of following the path of karma. Hence it is easier for common man to adopt the path of devotion for liberation. In addition to that devotion can be integrally experienced through hearing of the stories of the Lord and by that one develops a deeper aptitude towards 'Brahman', remaining in this state of intense devotion for sometime he easily achieves oneness with that Lord without any hard effort. This is elegantly narrated in the 'Rāsālīla' of Krishna where the Gopis' get the integral experience of the Lord through their devotional love. The primary necessity is that the *de re thoughts* should focus on the aspect that everything is 'Me' (the Lord) and I am in everything.

Devotional Self-realization:

Devotion as the most illuminating, forceful and viable means to attain realization of the supreme Reality, points to the spontaneous effusion and genial expression of the soul. However, three chief obstacles can be found in the expression of devotion- Sevāparādha (lapses committed during service), Nāmāparādha (lapses committed while chanting the names of the Lord) and Vaiṣṇavāparādha (lapses committed while behaving with other devotees). It is required to take care of these lapses committed knowingly or unknowingly for they restrain one from progression to the highest state- the Reality.

Karma, according to Krishna, cannot be separated from Yoga (desire-less actions). Yoga involves cittaśuddhi (purification of the mind), satsanga (company of good people and saints) and nāmasamkīrtana (perpetual chanting of the names of the Lord). Cittaśuddhi is the first step in the path of devotion. Chanting the name of the Lord at the beginning and beholding the form (rūpa) intensely may later converge into one and that is the real bhakti. In this state, real devotion flows out and all actions and endeavors are directed as offering to the Supreme Being. Here jñāna, karma and bhakti become one in its utmost sense.

Bhakti has five stages of development:

1. Śāntabhāva- the peaceful stage in which one experiences the supreme bliss and tranquility in the thought of God.

2. **Dāsyabhāva-** the servant state in which God is the Master and devotee is the servant offering selfless service.
3. **Sakhyabhāva-** companionship with God as friend and guide.
4. **Vātsalya-** the stage of a child in which God is the child and devotee is the father or mother with inexhaustible love and sense of sacrifice.
5. **Madhurabhāva-** the stage of sweet relationship of love in which God is the lover and the devotee is the beloved. This stage is the supreme state of bhakti which also comprises of all other stages.

The Rhetoric of Rāsalīla-

In philosophical thought configuration rāsalīla is the symbolic union of the Gopīs with the Lord. But even this conceptualization may, according to some philosophers, remind us of the physical union for reciprocating the love of the Gopīs towards Krishna. The real meaning of the Rāsalīla is the divine identification of the Gopīs with the Lord made possible through their intense devotion. The Gopīs who were in deep desire for union with the Divine were given a chance to enjoy the fruits of Divine grace by uniting not in physical form but in their microcosmic form. The peculiar presentation of the Divine Being in the forms desired by the

Gopīs' is remarkable, for there is no form for God in the highest state of existence. Here the different bhāvas become one as bliss. The experience of this bhāvaloka is incommunicable. Knowledge as well as karma merges into one.

Further it is interestingly observed that the Gopīs in their ecstatic state of Brahmabhāva are witness to the divine union of Radha and Krishna. Radha is identified with love and Krishna with knowledge. They cherish no longing for their own pleasure. Pleasure is envisaged in the joy of Krishna and Radha. The devotional content of the Gopīs is thus a different and unique kind of its own in that love is united with knowledge and it is really the Premabhakti. But the effulgence of the joy of Gopīs is several thousand times more intense than the joy created from the union of Radha and Krishna. *'I am happy because he is happy' or 'my happiness emerges from the happiness of others. I have no separate longing for happiness of my own'*. This type of love is synonymous to the Brahmabhāva of Advaita Vedānta. In the earlier mentioned five types of bhāvas, the God can reciprocate to the devotee's earnest devotion. But in the Gopībhāva, He is unable to give anything in

return for their devotion. *'I love you, you are everything for me, and your happiness is my happiness'*. In such a feeling, there is no prayer or desire for anything; God offers Himself to Gopīs.

The essential disposition underlying this *de facto* expression is that those who have always fixed their mind in God and have intense devotion are most suited for liberation, for they become one with Him and are in Brahmabhāva. It is said *"Those who devote themselves to that being which is beyond any thought process, indeterminate, immovable and permanent they also attain Me"* ². Further it is said: *"It is noteworthy that those who are devoted to the unseen (unmanifested) have more afflictions for the reason that it is difficult for those with bodies to attain the state of the Supreme"* ³.

Videhamukti is favoured over Jīvanmukti.

The Analytic perspective of Devotional Mysticism:

Krishna's teachings contain the exactness of mystic revelations as they represent the functions of the variants- Jñāna, Bhakti and Karma. But, as the Reality is concerned, it is above all the three variants. So a two-fold truth dimension is to be admitted upon –Īśvara, the manifested being and the Supreme Reality beyond any conceptualization. Īśvara is the action-bound manifestation aimed at the welfare of the whole beings as well as to engage Himself in the act of creation. Though Īśvara is different from the Supreme he is in complete identity with the latter. In this sense it would imply that Jñāna, Bhakti and Karma are the correlates of Īśvara and hence these can be considered only as the windows to Reality. In progressive thinking their sequence makes no difference, for, ultimately it leads to oneness.

From the social perspective Krishna admits of a life affirming 'passionate in difference' with regard to human morality. His justification for legitimate action whether it is moral or even immoral seems quite conflicting. But his affirmation that "a man obtains perfection by being devoted to his own proper action" ⁴ and "one should not abandon his natural born action even if it is faulty" ⁵ presupposes that it is not the person who does the moral or immoral action but the Being. Man or beings are only the instruments for accomplishing His actions. He says: "No one is really killed since Brahman is only real. The soul neither slays nor is slain"⁶. The real implication here is that the one who is interested in the Reality never goes for any immoral action. But the justification for immoral action is only a step in the progressive teaching

of Krishna. For, He elucidates that simple moral conduct or immoral behavior taught until one is qualified to abandon them for better laws. It is aimed at discarding the sinful situations for better moral conduct. It is also for the purpose of accommodation of moral principles to suit the nature or to adjust to the unique situational limitations or capabilities of every individual. In this context it can be said that greater suitability of action to some, knowledge to some others and devotion to the others is entirely relative of the individual needs. Neither is jñāna better than bhakti or karma nor vice versa. Every religion in this world teaches one of the above ways to Reality.

Krishna opts for conduct with detachment as His “decided and highest judgment”⁷. He repeats the message that human and divine authority is to be treated as one and the same. The *de dicto* revelations of Krishna voice the lasting needs of human heart – the desires for love and recognition (bhakti), for the realization of the alienated individual systematic oneness with other humans and with the soul, for more intense level of consciousness and happiness or even for the freedom and joy of play or living as the end in itself. Further it is said that action is to be performed for the maintenance of this world. Action is better than inaction in the words of Krishna. He tells that a total transition of human nature is possible in the premabhakti and there is no feeling of difference between the Divine and the human. Even the difference of friend and enemy occurs because of one’s sticking to particular actions.

Now, the question is: What is the need for postulating a personal Being in the teaching of Krishna? It can be said that the postulation makes judgments claiming truth or righteousness possible through providing a foundation for their actuality and validation. The statement that ‘all are in Me and I am in all’ when actually realized or experienced in the form of Krishna Himself as in the case of Arjuna, Akroora, the Gopīs, Uddhava etc. makes it possible for others to seek Him in disciplined devotion. The deep sense of feeling of togetherness with the divine emphasizes the need for the collective enterprise of all human kind for the good of both humanity and the smooth maintenance of the whole universe. The ever-illuminating message of Krishna is:

Love the Lord with genuine devotion. He will reciprocate as “All is Me and I am in all. I will look after everything”. Action is better than inaction. Desireless action paves the way for welfare of the humanity and proper upholding of the world. Devotion is the easiest pathway for attaining Brahmabhāva which is bliss itself.

REFERENCES

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2. Gīta XII. 3-4
3. Ibid. XII .5
4. Ibid. XVIII.45
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6. Ibid.II.19
7. Ibid. XVIII.6