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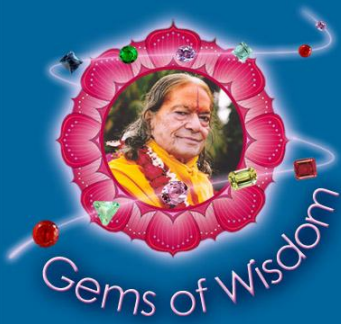
Welcome to the Jagadguru Kripaluji Yog e-Magazine

Lecture on the Occasion of Radhashtami

by Jagadguru Shree Kripaluji Maharaj



In many bhajans and keertans we hear the name of Radha



When we develop the ability to repeatedly forgive even the biggest hurts caused to us, we will have reached the destination of Divine love.

Finding faults with people and circumstances in the world is a mental trap that distracts us from seeing and removing our own faults.

The firm decision that we can never get happiness from the material realm no matter how much we try, will save us from innumerable miseries.

If we are careless about the way we utilize our time, it indicates that we do not appreciate the golden chance that the human form bestows.

Do you feel a sincere yearning to move ahead on the spiritual path? If so, then be assured that it is a sign of the Grace of God upon you.

Do you feel the urge to serve and give to God and Guru? If so, that is the sign of an even more special Grace that has been bestowed on you.

These tweets were sent by Swamiji from his Twitter account, to remind us of the eternal spiritual principles,

being chanted before the name of Krishna. And yet most people are unfamiliar with Radha. As this is the most auspicious and important day of Radhashtami (Shree Radha's appearance day), many questions enter the mind. Who is the entity called Radha? Where does She stand in relation to Krishna? Why does Her name always come before Krishna's? Why should we celebrate Her Birthday?

Radha, the Supreme Goddess, incarnated some 5,000 years ago in the village of Barsana. She is often called "Barsane Vari," (the one from Barsana), "Bhanudulari" (Daughter of King Vrishabhanu), and Keertikumari (Daughter of Mother Keerti). She is a Friend to the gopis, the milkmaids of Vrindavan. However, She is not to be mistaken as one of them. She is indeed worshipped by the gopis.

Radhopanishad states that the personality, whom Shree Krishna worships, is known as Radha. And the personality, whom Radha worships, is known as Krishna. Both worship one another.

The Radhapanishad states:

*ye yaṁ rādhā yaścha kṛiṣṇo rasābdeheshchaikah
krīḍanārtham dvidhā bhoo*

"Radha and Krishna are one, but have assumed two forms for the purpose of performing loving pastimes."

Again, the Radhapanishad states:

*rādhā kṛiṣṇayora ekāsanam ekā buddhiḥ ekam manaḥ
ekam jñānam ekam padam eka ātmā ekā ākṛitiḥ*

"Radha and Krishna have one intellect, one mind, one soul, and even one face. They have one knowledge. This is why there is no difference between these two. If someone thinks there to be a difference, it is an offence." It is altogether a different matter that someone may do it from the point of view of the experience of the Bliss of devotion. But to actually think that Radha is greater, or Krishna is greater, leads one to a hell named "Kalasutra," for as long as the sun and the moon are in existence, in other words, till the dissolution of the universe. Differentiating between Radha and Krishna is such a serious offence. So, both are the same.

as taught by Jagadguru Shree Kripaluji Maharaj.

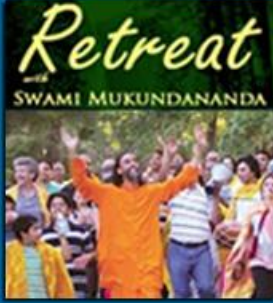
Announcements

University Programs at Stanford, and MIT

Swamiji will be delivering an enlightening talk at Stanford University on Sept 30th, 2011 and Massachusetts Institute of Technology on Oct 12th, 2011.

View Details

Last Retreat of the year 2011 Celebrate Diwali with Swamiji!



Radha Madhav Dham, Austin, TX
Oct 28th to 30th, 2011

Do not miss this golden opportunity and be a part of the special spiritual holiday with Swamiji!!

Register Now

View Details

Tune in to Radio JKYog LIVE!



Start your day with devotional chantings, enlightening discourses and soul-stirring keertans.

Narad Pancharatra, an ancient scripture says:

devī kṛiṣṇamayī proktā rādhikā paradevatā

"She is the Supreme Personality, beyond whom there is no other."

vṛiṣhabhānu sutā devī moola prakṛiti rīśhvarī

Virishbhanu's daughter, Radha, is the primordial nature, from whom everything came into being.

*yato vā imāni bhootāni jāyante yena jātāni jīvanti
yatprayantya bhisam viśhanti tad brahmeti
uttarajane rā śhabdo dhārane poṣhaṇe cha dhā*

'Ra' and 'Dha' means, one who creates, one who preserves, and one in whom creation merges.

Narad Pancharatra again states:

harerardha tanu rādhā tādrikārdhatanu hariḥ

Shree Krishna's half part is Radha, and Radha's half part is Krishna. Shree Krishna says, "I have assumed the form of Radha." Radha ji says, "I have assumed the form of Krishna."

mamaiva pauruṣhaṁ roopam gopikā jana mohannī

Radha says, "The form of Krishna is none other than Myself. When I assumed the male form, people started calling me Shree Krishna."

So, again, Narad Pancharatra says that just as milk and its whiteness are the same, likewise Radha and Krishna are the same. The whiteness of milk cannot and should not be separated from milk itself. In the same way, no one can separate the moon from its moonshine. Both are the same.

Again, Narad Pancharatra says that Mahalakshmi, the consort of Mahavishnu, the creator of countless universes, was manifested from Radha's left side. Durga, Jayanti, Kali, Bhadrakali, Kapalini, Durga, Kshama, Shivadhatri, Svaha, Tvadha, and Vaishnavi are all born from fractions of Radharani. Countless Vishnus are born from the toenails of Radharani, not just one.

[Click here to listen to
Radio JKYog](#)

[Register Now: Bal-Mukund
Children's Classes](#)

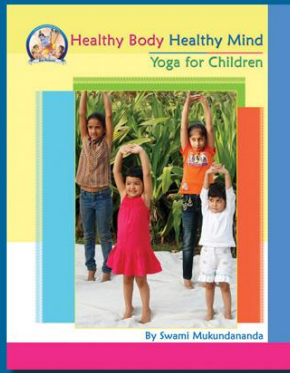


Bal-Mukund centers for children have been started in various cities across USA. Weekly classes for children, in the age group of 5 to 15 years are offered. We now have Bal-Mukund centers in New Jersey, Chicago, Connecticut, Dallas, Irving, Los Angeles, Maryland, Virginia, North Carolina. To enroll or start Bal-Mukund classes in your center, please contact:

info@bal-mukund.org
[View Bal-Mukund Centers](#)

New Books Released!!

JKYog is pleased to announce the release of two more books that have just come from the press.



Healthy Body Healthy Mind -

Ved Vyas ji explained the meaning of the name 'Radha':

rādhnoti sakalān kāmān tasmāt rādheti kīrtitaḥ

The one who fulfills desires of any individual who sheds a few tears is known as Radha. This is in the Brahma Vaivarta Puran.

The Vedas say that God is one. For the sake of convenience we refer to God as 'He,' but in fact God assumes both male and female forms. The Vedas glorify God, "Sometimes You appear in the female form, sometimes in the male form. At times, You come as a young boy, at times as a young girl." Radha is one of God's female forms. In Brahmavaivarta Puran, Radha Rani says, "The one who is known as the Beloved of the gopis is My male form." The Vedas say that Radha and Krishna are one, but have assumed two forms for the purpose of performing loving pastimes. They who are known as Sita and Ram in the Age of Treta, are known as Radha and Krishna in the Age of Dvapara.

Some people ask: If Radha and Krishna are one and the same, then why is Radha always mentioned before Krishna? Why do we always hear Radha-Krishna, never Krishna-Radha? Why is She so dear to Him that He says, "I see Radha everywhere: at home, in the forest when I go to graze cows, in the food I eat. I see Her at night, I see Her in the daytime. Radha pervades every pore of My being." He says in Brahmanda Puran, "I am devoted to Radha." Why should He who is worshipped and adored by all, worship Radha?

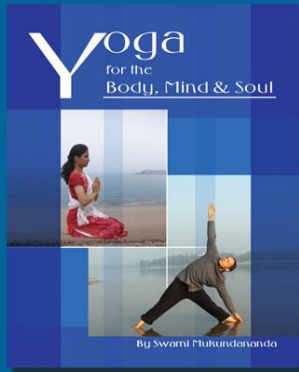
Devi Bhagavat Puran says:

*ādau rādhām samuchārya paśhchāta kṛiṣṇam
parātparam
seva paṇḍito yogī golokam yāti līlayā*

First utter the name of Radha; then Krishna. One who does keertan in this manner, attains Golok. Radha's name is uttered first. No one says KRISHNA RADHA. Everyone says RADHA KRISHNA or SHYAMA SHYAM.

The Vedas explain that Radha is the soul of Krishna. We are also a combination of body and soul, and the soul is always being served and adored by the body. All the parts of the body are constantly engaged in rendering service to the soul. The eyes see for the sake of pleasing the soul; the ears hear for the

Young ones need especial care and guidance for enrooting multiple facets of their personality, which includes healthy body and virtues like concentration, perseverance, memory power, patience, etc. This book explicates simplified yogic techniques like Yogasans, Meditations, Pranayams, Shatkamas, Mudras, etc, to help cultivate a wholesome growth of multiple dimension of a growing child. The book also makes them aware on the remembrance of Divine Names of God while performing the aforementioned yogic techniques.



Yoga for the Body Mind & Soul - With over 250 Meditative Asans, 13 Pranayams, 24 Mudras, several Roop Dhyana and Subtle Body Relaxation Models, Shatkarmas, Bandhas, this book enshrines Vedic techniques to heal and harmonize the body and mind with the soul. It also has a dedicated section on the science of healthy diet. Corresponding to the JKYog Sciences, the book emphasizes on mental and spiritual dimensions, especially through Meditation and Subtle Body Relaxation, thus helping an aspirant to embark on a genuine spiritual journey.

same reason. The tongue tastes only for the purpose of making the soul happy. All are servants of the soul. Radha is the soul of Krishna, so say the Vedas. Shree Krishna is the soul of all souls, and He also has a soul, which is Radha. Our body is constantly trying to serve the soul. The soul is ever occupied in serving the Supreme Soul, and the Supreme Soul is always busy trying to please His soul, Radha.

But does this mean that Shree Radha is superior to Shree Krishna? It would seem so, for the soul is greater than the body. However, this is not so. Although for ordinary material people it is true that the soul is superior to the body, yet in God there is no difference between body and soul. Since God's body and soul are one and the same, there is no difference between Radha and Krishna.

So, the word Radha is described in many places. Rasik saints have spoken so much on Radha that there is no end to what they have said. In our Braj there came great Jagadgurus, great Acharyas, like Vallabhacharaya and Nimbarkacharya, Gaurang Mahaprabhu, Ramanujacharya, Madhavacharya. Madhvacharya and Raanujacharya, these two Jagadgurus, were devotees of Lakshmi-Narayan. The remaining saints and acharyas of Braj were all devoted to Radha-Krishna. Madhvacharya was a devotee of Lakshmi-Narayan. His disciple Madhavendra Puri was a devotee of Radha Krishna. His disciple Ishvar Puri was a devotee of Radha-Krishna, and his disciple Gaurang Mahaprabhu was also a devotee of Radha-Krishna.

Only Vallabhacharya said that Radha is not equal to God, and that She is God Herself. She is Brahm Herself. And Nimbarkacharya says that Radha is the energy, and Krishna is the energetic one. According to him, energy and the energetic are non-different but also different from one another. This is why both are one and also two. Gaurang Mahaprabhu says that Radha and Krishna are eternally two, and eternally one and the same. This illustrates that all Acharyas are accepting Radha and Krishna to be one and the same. Even Ramanujacharya and Madhvacharya, who are devotees of Lakshmi-Narayan, also write in their respective philosophies that Mahalakshmi is worshipped as Radha also.

Hence, we must not think Radha and Krishna to be two separate entities.

Order your copy NOW!!

JKYog Satsang Centers

Various satsang centers have been established to help devotees continue their *sadhana* and stay in touch with Swamiji.

View all satsang centers in USA

Watch Swamiji's lectures on TV

Disha Channel



India: Dish DTH 757

Time: 6.10 to 6.30 am IST

USA: DirecTV No 2005.

Time: 8.40 to 9.00 pm EST

Sanatan Channel

India: (dish TV Channel no. 763)

Time: 7:40 to 8:00 pm IST

Volunteering with JKYog

You can volunteer your time or services for JKYog centers, Bal-Mukund program, or help out with Swamiji's programs in your city.

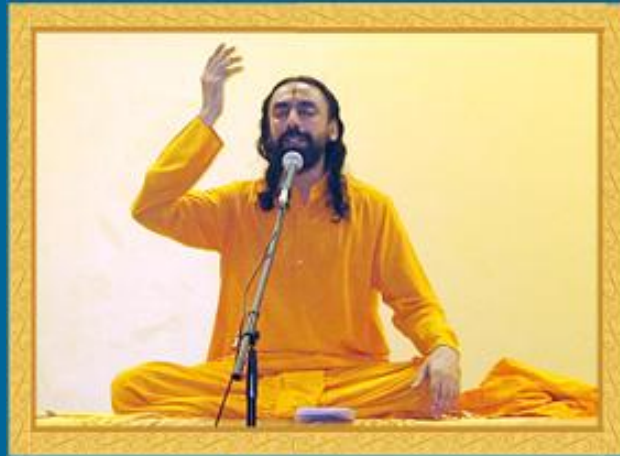
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Featured CD:

Sundar Shyam



Secrets of Spiritual Sadhana by Swami Mukundananda



Continuing with the last three of 'Sadhana Karu Pyare' series....

*gaur ras aru śhyām ras dou, ek kari piu pyāre
ras kī śhīshī meṁ yugal ras, bhar ke pī nita pyāre
nā bhare nā khālī ho ras, ras kī pyālī pyāre*

God has set a condition for Gracing the souls. The condition is that we have to surrender ourselves to Him. Only when we surrender ourselves to God, will He Grace us. Our intellect disagrees with this point. It thinks, "O Lord! I don't have trust in You and I don't believe You. Will you Grace me only if I practice devotion and surrender myself to You? Is it not possible that you Grace me first and then I surrender myself to You? You grant me Your Divine vision and help me relish Your Divine Bliss first, then I will have faith in You, and then I will surrender myself to You."

God says, "This type of clever thinking is not acceptable. If I first bestow My Grace and you don't surrender yourself and return to the material world, what will I do then? So, first you will have to surrender yourself completely, and then I will bestow my Grace upon you."

The mind says, "O Lord! How should I trust You? If I surrender myself to You, and You don't bestow your Grace on me then what will I do? I will neither be of this world nor Yours. So, kindly shower Your Grace upon me, and then I

Featured Video:
Swamiji's Interview with ITV



Upcoming Events



Swamiji's Program Schedule

Pasadena, CA: Sept 25th
Norwalk, CA: Sept 26th
Stanford, CA: Sept 30th
Fremont, CA: Oct 1st & 2nd
Pittsburgh, PA: Oct 3rd & 4th
Wappinger Falls, NY: Oct 9th to 11th
Flushing, NY: Oct 16th to 22nd

View Details

Current News



Swamiji visited the prestigious Duke University and delivered an

will surrender truly."

God says, "Look son, if I do like this, it will be against my rule. I go by My rules. Since innumerable lifetimes, all the great Saints practiced devotion, surrendered completely, received My Grace and attained Me. How can you get everything for free? This is not possible."

The soul says, "O God! You are causelessly merciful. You are benevolent and bestow Your Grace on everyone without any reason. If You say that we must surrender ourselves first to bestow Your Grace upon us, it will become a reason. If you are causelessly merciful, then why do You have a condition attaining Your Grace? Please shower Your Grace upon me without any condition."

God says, "Ok, agreed. But, you must accept the fact that I am causelessly merciful."

The individual says, "I doubt You."

God replies, "You doubt everything, then how you will be the recipient of my Grace? Accept this fact that I am causelessly merciful, at that moment I will bestow My Grace upon you."

The individual says, "My intellect is not ready to trust."

In the spiritual realm, we have to develop trust and then progress on that path. We have to first build trust in the causeless merciful quality of God, and then request for His Grace by saying, "O Lord! Please bestow Your Grace upon me." Always remember that Grace or mercy does not mean that God should fulfill our material desires. It does not mean that we pray, "O God! You are benevolent; Please arrange 1,00,000 rupees for me; Please cure my diabetes." This is not Grace. Grace has many forms. When one experiences sorrow or pain, then that is the biggest Grace of God. It helps in the spiritual progress of an individual. Spiritual progress is not catalyzed by the experience of happiness, but by the pain and sorrow a person goes through.

Once, a piece of wood visited a sculptor and said, "I have been cut from an ugly tree. Please make me beautiful."

enlightening talk on the topic of "Science and Spirituality" on September 11th, 2011.

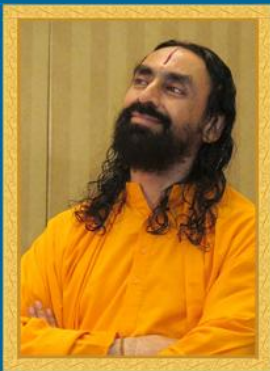
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Swamiji successfully completed his enlightening discourses at Houston, Riverhead, Morrisville, and Riverside. Yoga and Meditation programs were also conducted by Swamiji in these cities.

[View more photos](#)

Did You Know?



[Receive Daily Inspirations](#)

You can receive inspiring messages from Swamiji himself by configuring

The sculptor said, "Of course, I am ready to make you pretty. But, are you ready for this?"

The wood replied, "Yes, Yes! I am ready to become beautiful." The sculptor took out his tools and started to cut the wood. The wood screamed, "Aah! What are you doing? Stop, please stop! It is paining."

The sculptor replied, "You want to become beautiful, then you have to learn to tolerate pain."

The piece of wood said, "Ok never mind, but please cut me slowly." The wood continued screaming. After some time, the wood said, "It is enough for the day." But, the sculptor kept on working. At last, the same piece of wood became a fine, beautiful idol and was placed in the temple. See how it was necessary to tolerate some pain in order to become beautiful. The same rule is applicable in our lives too. If you run for material happiness in the present, you will get sorrow at the end. And if you bear sorrow and pain at present, then in future you will be happy. It means, at the end happiness will result in sorrow, and sorrow will result in happiness.

Therefore, if you surrender yourself to God and if you experience miseries and pain in the path, then you should not feel forsaken by Him. Learn to have faith in God. Just like a mother sometimes loves her child, sometimes slaps the child, sometimes gives sweets, and sometimes punishes the child. These are the various forms of a mother's love for her child. With all her actions, the mother always wants the benefit of the child.

In the same manner, to progress in the spiritual realm, God gives us sorrow, sometimes take away our wealth and makes us poor, sometimes make us rich, sometimes gives us success and sometimes failure. But, we should not get disheartened. We should always believe in God and His Grace, no matter what happens, and feel, "Whatever is happening, it is fine. Everything that is happening is by the Grace of God, which He is continuously showering on me at every step. He wants me to grow in the spiritual realm." By keeping this firm faith we have to keep progressing in the spiritual path.

your mobile on Twitter.

Steps to Configure Your Mobile

Become Swamiji's Friend

Stay connected, get the latest updates on Swamiji, JKYog events and much more on Facebook.

Steps to Join Swamiji on Facebook

Watch Swamiji's Lectures

Watch Swamiji's Lectures, Yog & Meditation, and melodious Kirtans on our Youtube channel.

Steps to watch Swamiji on Youtube

Discussion Group

You can interact with other devotees and Swamiji in the discussion forum.

Steps to Join Discussion Group

Quick Links

Suggestions

Regional Satsang Centers

Bal-Mukund Centers

The Editor

Jagadguru Kripaluji Yog

XVII/3305, 1st Floor,
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Plano, TX 75025
USA

This is the explanation of last line:

*kabahuṁ to laihaiṁ kṛipā kari, sudhi 'kṛipāluhuṁ'
pyāre*

You might have heard of a saying:

*rām nām japate raho jab lagi ghāt meṁ prān
kabhuk dīn dayal ke banat paḍegī kān*

"Chant the name of Ram without losing hope. He will definitely Grace you one day."

Once, there was a bird's nest with eggs close to the sea shore and the mother bird was not present. The waves slowly began to come closer to the nest, and soon took the nest into the sea along with the eggs. The mother bird returned and found her nest missing. She was very upset and decided to save the eggs from depths of the sea. She decided to dry up the sea. She started filling her beak with sea water and let it out in a hole. Slowly but surely she started making innumerable trips to the sea shore and the hole. The other birds, seeing her difficulty, decided to help in her mission and also started to fill water in their beaks and throw it into the hole. Soon, thousands and thousands of birds were seen helping the mother bird. The news of such a large gathering of birds reached Garuda, the eternal bird vehicle of God. After hearing the sad story of the mother bird, Garuda decided to help the fellow bird. He asked Lord Varun, the god of the ocean, to return the eggs, warning him that disobedience would result in great punishment. Lord Varun had no choice but to obey the orders of Garuda, else he knew he will be in trouble.

This is the amazing potential of one's efforts! The mother bird did not lose hope. She was determined to drain the sea, which is an impossible task. Yet, she did not stop. Similarly, this is an ocean of Maya, it has many waves like family sorrows, body pain, mental tension and so on. Human beings get disturbed when these waves of Maya hit them. But, if a person works hard in accordance with the instructions of God and Guru, performing to his full capacity, then one day he will be able to attract God's Grace. God will say, "He is doing his best. Now, I should help him."

Yogi Shree Krishna Prem said:

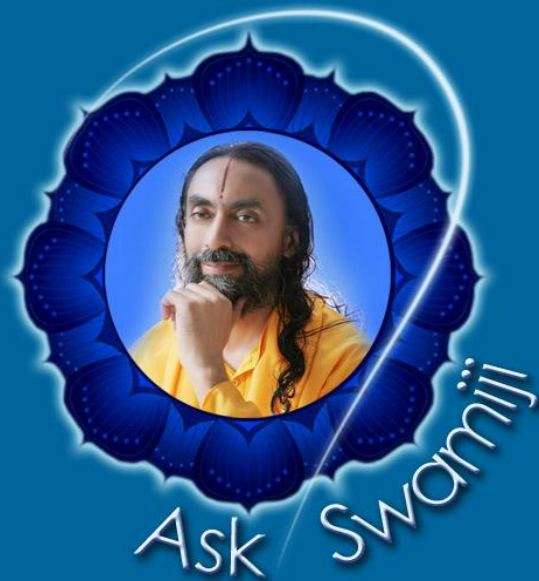
"The Divine Grace intervenes when you are at the end of your tether, for then, feeling lost as you call out with every fiber of your being to save you from your ship wreck, his love answers your call and your heart is flooded with love His light knelling the doom of centuries of darkness."

It means God bestows His Grace on a person when all other means of support are closed, and the soul considers himself to be humble and helpless. We have to pray intensely and keep practicing hard from within. One day, God will notice that this soul's longing is from a true heart and will Grace immediately.

Once, a father was practicing to lift weights. His four year old son came and said, "Father, I will also do it." The father said, "Son, You will not be able to lift it." The son insisted and said, "No father, I want to lift it." The father replied, "Fine son. If it is your wish, you may do so." The son started lifting the bars and at the same time, his father lifted the bars from behind his back. The son thought, "I am lifting the bars, I am so powerful! I am able to lift these heavy bars." The father pushed the bars a little and they lifted upwards. The son then realized, "It is not me who is lifting the bars. There is someone at the back who is doing it." That means the boy was thinking that he is the doer, but when the work load was beyond his capability, he understood that it is not him who is the actual doer.

In the same manner, the scriptures say that you are not the actual doer. The actual doer is God and the source of power and energy is God. But, we consider ourselves to be material body, which is full of pride and thus think, "I am the doer of all actions." Sometimes, we may get more success for our little efforts, and we think, "I did very little work and I got so much success!" Sometimes we think like the four year old boy, "I didn't do it, God did it." So, how one can realize that he himself is not the actual doer of the actions? This can be realized when we take up a task beyond our capability, have full faith in God and put in our best to achieve that task. And when you achieve success, then you will realize, "I didn't do anything. God did it and made it happen."

Our goal of life is the attainment of God. Hence, we should apply the above philosophy here too and think, "It is beyond my capacity, but like that bird, I should apply my full effort and have full trust in God's Grace." Only then God will bestow His Divine Grace. And by His Grace, the three modes of Maya will be destroyed forever. We will receive God's Divine Love and will be spiritually wealthy for eternity.



Question: When anyone criticizes me or gets annoyed with me, it disturbs me to no end; so much so, that sometimes the whole day is spent in brooding. How can I insulate my mood from fluctuations based on the behavior of others?

Answer: The solution is to develop a better understanding of the world, based on scriptural knowledge. The Vedas say that this material energy, *Maya*, consists of three *guṇas*: *sattva guṇa*, or the mode of goodness, *rajo guṇa*, or the mode of passion, and *tamo guṇa*, or the mode of ignorance.

Everyone's mind too is made from *Maya*, and so the three modes of *Maya* exist in the mind as well. Depending upon the environment and where we focus our thoughts, one of the *guṇas* becomes prominent and our mind takes on that quality. If *sattva guṇa* dominates, one becomes peaceful, contented,

generous, kind, helpful and serene. When *rajo guṇa* gains prominence, one becomes passionate, agitated, ambitious, envious of others success, and desirous for sense pleasures. When *tamo guṇa* becomes prominent, one is overcome by sleep, laziness, hatred, anger, resentment, violence, and doubt

For example, let us suppose you are sitting in your library, engaged in study. There is no worldly disturbance, and your mind has become *sāttvic*. After finishing your study, you sit in your drawing room and switch on the television. Seeing all the imagery makes your mind *rājasīc*, and increases your hankering for sense pleasures. While you are watching your favorite channel, your family member comes and changes the channel to her liking. This disturbance causes *tamo guṇa* to develop in your mind, and you are filled with anger. In this way, the mind sways between the three *guṇas*, and takes on the corresponding qualities.

This fluctuation takes place constantly in everyone's minds, altering their thoughts amongst the three modes. When two people's *guṇas* are divergent, their ideas, interests, desires and tastes also become divergent, and that causes strife. This strife exists everywhere, between husband-wife, father-son, brother-sister, friend-companion, and so on. Congruence can happen only when two people have the same *guṇas*. However, since everyone's *guṇas* are fluctuating, it is unreasonable to expect that the other person's *guṇas* will constantly match ours.

The reason for our anxiety is that we have unreasonable expectations. We want others to always think in the same manner as we do. And when this does not happen, we get disturbed. Instead if we could realize that invariably people will have views differing from ours, and this is very natural due to the three modes of material nature, we will not be disturbed when they oppose us or criticize us.

So by increasing our understanding of the world, we can insulate ourselves from the fluctuating moods of others.

Swamiji answers selected questions related to Yog, Spirituality and Philosophy every month on our e-Magazine.

Submit Your Questions
Ask Swamiji Q&A Archive

Trinity Retreat with Swamiji A Weekend of Devotion and Bliss!



The Trinity Retreat was yet another special experience for everyone. Devotees were thrilled to rejoice in the Divine vibrations of Swamiji's presence and were immersed in devotional chantings, lectures, yoga and meditation all day long.



Children also had a wonderful experience at the special Bal-Mukund sessions. To top it all, everybody celebrated Radhashtami with Swamiji with great zeal and enthusiasm. It was a blessed experience for everyone who attended the retreat at the beautiful site of Camp Olympia. This is what they had to say!

It was wonderful experience. A much needed medicine for my poor soul that was crying out to God for salvation. They have helped me a lot. I had a weak resolve, but now I am inspired to try harder to let go of things that bind me and make me forget about Manmohan.

Mayuri Murigesu, Louisiana

The retreat was wonderful! It was my first retreat and I will never forget it! Thank you JKYog & Swamiji! Swamiji, thank you for helping us get closer to God. They have helped me focus my life toward God, without fear and hesitation. I am now motivated and inspired to reach my goal of perfection through Swamiji and God through devotion and prayer.

Janine Rudzinski, VA

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Devotees in USA! Do not miss the final retreat of the year and celebrate Diwali with Swamiji!

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Bal-Mukund Showcase

Bal-Mukund welcomes all contributions of creative works from children in different areas including poetry, moral stories, art work, etc.

[Submission Guidelines](#)

Bal-Mukund Contributions

Craft Work by Connecticut Center



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Radha Krishna Coloring by Irving Center



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Matching Pairs

Match the following pairs according to its placement on Shree Krishna's Divine body:

Peacock feather	Forehead
Flute	Finger
Tilak	Head
Garland	Hand
Sudarshan	Neck

[View Answers](#)

Jagadguru Kripaluji Yog

Tiryak Bhujangasan



Method

Same as Bhujangasan. Legs 2 feet apart and feet stretched backward. Chin rests on the floor. Inhale (Radhey), raise your head, shoulders and chest. Navel is 3 cm above the floor and pelvic area is on the floor. While exhaling (Shyam), turn your head and look over from your right shoulder and try to see your

left foot . Inhale (Radhey); look in front. While exhaling (Shyam), turn your head and look over from your left shoulder and try to see your right foot. Inhale (Radhey); look in front, exhale (Shyam); lower your body. Repeat 3 times.

Benefits

Same as Bhujangasan. It is specially useful for intestine. It is fourth asan of sankhaprakshalan.