

The Flute of Krishna

The Bhagavad-Gita is a dialogue between Krishna, the Teacher and his student Arjuna. At one point Krishna, at Arjuna's request, reveals his divine form, overwhelming Arjuna, stating, "What have you to do with such knowledge? I created this entire universe with a single portion of myself, yet remain separate." This teaching unveils the ultimate mystery of Krishna and his incarnation in human form. Considered to be an incarnation of Vishnu—the preserving facet of the spiritual reality—Krishna in his unmanifest form is not to be conceived as an anthropomorphic being, but rather as pure consciousness, light, love, bliss and wisdom: eternal—without beginning, without end. It cannot be seen with mortal eyes or characterized through any concepts. In Hinduism we find Brahma, Vishnu, and Shiva symbolizing beginnings, middles, and endings, regenerations. An avatar is a full incarnation of Vishnu, not excluding Brahma, and Shiva. In the Hindu tradition, the previous avatar of Vishnu was Rama.

From the standpoint of the Wisdom-Religion, there is a precious lineage—the *guruparm Pala chain*—including Rama, Krishna, Buddha, Lao Tzu, Confucius, Moses, Jesus, Mohammad, and countless others, known and unknown. The teachings of these beings are identical at heart.

As a child, Krishna was often playful, sometimes a prankster. In his teens he played a flute, entrancing and charming young milkmaids who looked after the cattle. Each was sure he was playing his flute for only her pleasure, dancing only with her. As Krishna became older, he destroyed devious demons, as well as becoming advisor to the Royal Court. The *Bhagavad-Gita* reveals Krishna's being as both the One and the many.

It is what he teaches about himself, the nature of human existence and the four paths that is most important. The entire universe, everything in it, everything about it, all of its aspects—visible and invisible, all of the gods, goddesses, demons, elements—are manifestations, emanations of a single portion of Krishna. If we ponder this teaching, we will uncover veil upon veil, see the need to transcend our sense of duality—conceptions of good and evil—and, most importantly, overcome the sense of separateness. The sincere aspirant will come to realize only Krishna exists. Of such, Krishna states: "They have entered into my Being."

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The unmanifest aspects of Krishna are characterized as that Light, one with wisdom and compassion. To experience this reality is to realize Being-Consciousness-Bliss, existing within the heart of all.

Krishna teaches all paths lead to him. He states: “As people approach me, so, too, do I assist them.” He teaches: “Those who worship the elementals, go to the elementals; those who worship the demons, go to the demons; those who worship the gods, go to the gods; and those who worship me, come unto me.” This teaching represents the four critical aspects of existence, implying states of consciousness during life and after death. This characterization of worship includes all our thoughts, feelings, words, and deeds. We are, at each moment, worshiping.

The spiritual life is conceived in terms of self-conscious change, gradual letting go of inferior objects of worship, gradual movement toward the light, toward Krishna. Krishna resides in the heart of every being, whether realized or not. Why does His presence remain unknown to some? Because we are looking elsewhere, having mistaken ourselves to be separate from others and from Krishna. We look to the world and what it has to offer, developing desires, aversions, likes and dislikes, weaving subtle threads enveloping us as in a spider’s web of illusions.

“There is no non-existence for that which exists, and there is no existence for that which does not exist.” This statement of Krishna is akin to Ecclesiastes 1:9, “The thing that hath been, it *is that* which shall be; and that which is done is *that* which shall be done: and *there is* no new *thing* under the sun.” To realize such teachings is to come ever closer to the eternal. Such realization follows upon having mastered and overcome, in this life or another, many hindrances, emotional, mental and physical.

Based upon self-study, combined with a love of Krishna—as seen in all beings—the seeker will gradually become a beneficent force in the world. One of Krishna’s most mystical utterances: “He who sees action in inaction, and inaction in action, sees indeed.”

Upon each of the four paths, there will become the point where one will hear the flute of Krishna. Once heard—even for a moment—one’s life is forever changed. There can emerge a deep desire for further moments of musical bliss. This will lead the seeker

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to a path leading towards “letting go” all that one thinks one knows. The further one advances, the deeper becomes the mystery of Krishna’s Being, the greater becomes the humility facing the unfathomable depths of his Being. Krishna warns of fascinating, tempting perceptions from which one must remain detached if one is not to be stayed in one’s progress. The deeper the wisdom, the greater is the necessity of its conveyance through allegories and parables, seen alike in great scriptures and philosophies. As one’s devotion to Krishna increases, one’s obsession with the self decreases. They stand in inverse relation. In the end, there is only Krishna. To be devoted only to Krishna is to be devoted to the happiness of all beings, that all beings may hear the music of his divine flute.

As one progresses, there will be moments, periods of joy, of bliss. At such times one hears the flute of Krishna—the music of the spheres, harmonies endlessly sounding throughout all planes. Sages teach that if one listens closely to the wind in a forest, to the sound of a rapidly running river, or the sound of a city at a distance, one can discern the F note of nature, around which all other sounds revolve.

Krishna keynotes developing, bringing forth the spiritual will—unhindered by the world of time. This will stems from Krishna himself, utterly impersonal, enabling one to encounter the Teachings on his or her own terms. This walking of the path cannot be predicated upon the fickle ups and downs of the personal self, the personal will, which must become surrendered servant of the spiritual will.

Rather than “gazing about,” one is to place both mind and heart upon Krishna: “By placing your mind and your heart always upon me, so shalt thou come unto me.”

Krishna teaches every human being carries over certain tendencies—positive and negative—from previous lives, especially the previous three. A sage looking upon a newborn can see, in general outlines, the life to be lived, its obstacles, strengths, weaknesses, and what has been called the *arc of its incarnation*, beyond which it cannot go, simultaneously aware that very few human beings realize the possibilities of a given incarnation.

Krishna teaches the entirety of the manifested universe is the result of sacrifice. To contemplate and to begin to understand this teaching leads one towards an increasing

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willingness but to learn and to learn but to teach, living but to sacrifice—thus bringing one’s self in line with the sacrificial nature of all life.

One must discover one’s destiny, one’s *dharma*. If one were so fortunate as to merit “the priceless boon of learning truth” from a true Teacher one may be by him or her be made aware of one’s destiny for that incarnation.

Krishna indicates the truths he is showing Arjuna should not be spread, broadcast to each and all, but only to those ready to hear them. “The understandings of the ignorant are not to be disturbed.”

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