

RadheKrishna Satsangam

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proudly presents the essence of the list
history of a great devotee of the Lord
, Meera, as enjoyed and narrated by
Mahan Brahma Sri Gopallavallidasar



India is the holy land with so many bhaktas (devotees). When we go through the Indian history, there must be a bhakta in every period. That is the greatness of this sacred land. Bhaktas are the role model for all the bonded souls. They enjoy their life in a perfect way. Bhaktas surrender themselves to the Lotus feet of Lord. By hearing or reading bhaktas' divine story, the bonded soul is enlightened to come out of the worldwide bondages.

Radhekrishna! Sincere chanting and listening to the great stories of devotees will surely give a peace of mind to everybody, even in this 21st century. So many people think that listening to the devotee's stories is a waste of time and there is no benefit at all. If somebody wants to realize the power of bagawan, first of all they must listen bhaktha charithram [stories of devotees]. There are so many advantages in listening to baktha charithram.

Bharath is a very special land and contained within it are sacred places and rivers. Devotees born in this sacred Bharath ensure that they propagate bhakti in all corners of the country. This is the precise reason why the fragrance of bhakti can be felt all around our country.

Guruji amma has a special reverence for Meera and in the coming issues, we will enjoy Meera's bhakthi and devotion as enjoyed by our beloved Guruji Mahan Brahma Sri Gopalavallidasar.

RadheKrishna

The divine bhaktha was not born too far back in time and about 450 years ago in the Indian holy land between the years 1558 and 1559. She was born as the grandchild of Dudha Rao. Meera's parents did yield a jewel and took care of her exactly in the same way that Rukmini was being brought up. The parents had only the joy of giving birth to her but were not fortunate enough to live to experience the bhakthi the child will exhibit. Even though Devaki and Vasudeva did penance to give birth to Lord Krishna, it was Yasoda who enjoyed all the childhood pranks of the Lord. Meera lost her parents at a very young age very much in the same way as Naradha in his previous birth lost his parents at a young age but still continued to do bhakthi.

This gave Meera an opportunity to understand the nature of the world and generally it takes many years before humans begin to accept and understand the happenings in this world. It is human nature to cry over lost things and things that they could not procure. Meera understood the laws of nature at a very tender age. Dudha Rao explained the theories behind human evolution to Meera who was at a very tender age. He advised that due to the Lords will her parents have perished and will not return. Even if they return to this planet, they will not come back as her parents. Meera then asked her grand father to tell her whom she can rely on if her parents are no more. Dudha Rao explained to Meera that Lord Krishna is the only one whom she can rely on for her inner happiness.

Meera requested Dudha Rao to explain how she can attain Krishna as she considers him to be the Lord and would be very difficult to attain. Dudha Rao in turn advised Meera to be always in thought of Krishna and that alone would ensure that the Lord comes running towards her. Meera accepted her condition and started to grow up.

Guruji Amma always used to advise that nobody is ready to accept the events in life as is. Those who are ready to do so can win over this world. Rather than complaining about cold or hot weather we must try to accept them. Meera was fortunate that she could associate herself with Krishna's devotees and mingle with them. This association (Satsangam) is considered to be very rare. Even Jadabharathar says that Satsangam can't be attained by penance, by being virtuous or by following strict rules and regulations. The only way to understand the laws of the world and enjoy the Lord is to surrender to the feet of the devotees of the Lord. It is the mind that deceives us and even Kabilar says this to his mother that the mind is responsible for both Moksha and

attachment. If we attach our mind to people it results in attachment and if it gets attached to saints and devotees of the Lord, it will liberate us.

Dudha Rao was fond of satsangam and would pray that his senses, body and atma should fully enjoy the Lord. We should also pray similarly before going to satsangam and ensure that we grasp everything. We must be hungry enough to come and listen to the stories of the Lord. If we are physically hungry even stale food will be enjoyed and similarly if we have the same appetite for satsangam even known stories will open up thousands of messages for us. We should listen to satsangam as how Parikshit did. It was not that he had not listened to Krishna leela. Kunti, Draupathi, Arujuna, Yudhishtra had all explained the leelas to him but he still listened from Sage Suka as if he is hearing it for the first time and hence he attained Moksha in seven days.

We must all listen to Satsangam as enjoyed with full concentration by Parikshit and that alone is sufficient to attain liberation or mukthi. Similarly Dudha Rao gave Meera the only ever lasting wealth of Satsangam or association with the devotees of the Lord. We must try to fill this wealth as much as possible and Andal also confirms this in her Thirupaavai verses. As Dudha Rao was a devotee of the Lord Krishna, the people who come and meet him always engaged in discussions about Krishna. So Meera never had any doubts as whom to meditate, Rama, Krishna or Narayana. There are no confusions if we stick to one and only Lord. Like a child who will not switch from school to school on a daily basis, we should do 'Eka Bhakthi' or associate ourselves to one Lord.

Meera had no confusions as she was clearly bent on doing Krishna bhakthi. If we resort to bhakthi to remove our confusions then at times bhakthi itself becomes a source of confusion. We will run from pillar to post in ascertaining whom we need to attach to and could lead to atheism as well. Meera had in her heart that Krishna was her only Lord even at that tender age. This does not mean she hated others. She concluded that Krishna was the only Lord and that other devas are inherent in His body. She started listening to Krishna leelas and as she listened more and more, she was approached by a sathguru. The benefit of satsangam is that sathgurus will come in search of our destinations.

All the devotees had assembled in Dudha Rao's place to celebrate the day of the birth of Lord Krishna (Gokulashtami). As a crown jewel, Rai Dasar was also present who would only accept Giridhari Gopala (Krishna) as his only Lord. Bhakthas according to their bhavas or desires would get attached to different

forms or stages of the Lord. Even the azhwars declare that they were not born when Krishna was born but pray to Him to give him the same eternal happiness whilst when he had descended on this planet. All the mahatmas including Dudha Rao started to sing bhajans or songs in praise of Krishna.

As we do more and more bhajans, the Lord is coming closer and closer and hence all the mahatmas and devotees request us to keep up the bhajans continuously. Even Kapilar explains to His mother that my devotees who sing my praise alone are enjoying life in this planet and the rest are all suffering. If doubts and fear arise in our minds, we should continue to chant and do bhajans and everything will vanish in no time. There is a devotee of Guruji Amma who for any trouble will sing Amma's bhajans and all his troubles would vanish in no time. This is true even today and he is able to overcome all troubles. Faith alone wins and the intensity of faith totally depends on us alone. Rai Das and others began to sing the glories of the Lord.

We must do namajapam in such a way that word coming out of ego, fear and hatred disappear altogether. Namajapam or chanting of the names of the Lord should be our only priority and we should forget or not pay importance to the rest of the things in life. If we totally engage our mind with the Lord and sing bhajans everybody will be able to enjoy the Lord and so did the mahatmas who had congregated in Dudha Rao's place. It took a while before the mahatmas concluded the bhajans and the small child Meera was patiently listening to all of them. Generally kids will not be able to bear hunger but as how Parikshit had overcome hunger, sleep and thirst by listening to the stories of the Lord so was Meera able to conquer at a tender age.

Vaikundam or the abode of the Lord is nothing but the place where devotees exist. At the end of bhajans, devotees began to rest and fed Meera as well. The little girl was overjoyed and wanted to go near and touch and feel Giridhara Gopala. The girl was able to see the difference in the Lord when the mahatmas sang bhajans. This is the strength of satsangam and the Lord becomes happier during those bhajan singing sessions. Can the kids feel this difference in the Lord? The answer is yes because they don't have any vices in their hearts. Meera was trying to look around to ask for permission to touch and feel the Lord. Since no one was around, she decided to go near and feel Giridhara Gopala even if it arouses anger from the devotees.

Meera enters the mandap where Giridhara Gopala is standing with twisted hips and crossed legs. Although this is the most common pose of Lord Krishna to have the right leg folded below the left, our Lord Vedhanadha, beloved by Guruji Amma is very special as He has his left leg folded! Every Krishna has

His own specialty and Vedhanadhan is really special to all of us. Giridhara Gopala is posing in such a way it is attracting Meera towards Him. Meera in turn is spellbound by Giridhara Gopala's features and the Lord too in turn is full of happiness. The specialty of Lord Krishna is that if there is a gathering of female devotees, he will be beaming with joy and this can be observed in all temples. He exhibits different smiles for male devotees, ascetics and even atheists who come to worship Him.

Giridhara Gopla face is a reflection of the pleasant moon light that comes through. All the devas are amazed by the bhakthi exhibited by Meera. Meera in turn took possession of Giridhara Gopala and implicitly she had assumed ownership of the Lord. This should be exhibited by all the humans and the moment they claim ownership of their Krishna they will emerge victorious. Meera secretly admires the Lord and bhakthi has to be kept secret like married relationships and then alone it will stay on for ever. Meera is cuddling the Lord and asking Him if she can adorn his hair with a variety of flowers much in the same way azhwars request the Lord. She also recommends Giridhara Gopala to wear yellow robes as it will suit His black complexion.

Meera is oblivious of the happenings around her and this how we must be. We should not be disturbed by the happenings around us and the comments and behaviour of humans. Desikar explains this very beautifully. If cows and deers are feeding on grass and if we try to place golden bars on top of the grass, the tendency of the animals would be to push the gold and feed on the grass. But a king would take the gold and would not be worried about the grass below it. Similarly we should enjoy the Lord like gold and should not care about who is doing what or worry about their actions and level of bhakthi exhibited by them. If we take care of our bhakthi alone with our surveying others we will come out unharmed. After the break , the mahatmas come back to start their bhajans and are surprised to find that the idol of Giridhara Gopala is missing.

Rai dasar is worried that the Lord has gone to a place where better bhajans are being held. Like how Lord Vittal, during ashad ekadeshi ,invited Namadevar and Gnaneswar to visit Koormadasar when everybody was trying to pay a visit to Vittal. The Lord is attracted towards those who intensity of bhakthi is the most. It is seen even in Bhagawadam that Yudhistra and others are asking the Lord that despite the presence of everyone that the Lord is showing signs of indifference. Krishna explains that his mind has been captured by Bheeshma who is constantly engaged in His thought. We should do such a bhakthi that the

Lord's mind should be engaged in our thoughts like how Krishna in his last days was thinking about Vithura. We should leave this world in such a way that the Lord would remember us as His bhaktha. Even if we had not done a great level of bhakthi and while the departure of life if the Lord stamps us as His bhaktha then it is considered that we have attained His endless grace. Ajamilan did not do bhakthi during his life time but at the time of death he did mention Narayana and the Lord was pleased by his action.

Rai dasar is very concerned that his level of bhakthi is not pleasing the Lord and hence he has gone missing. Every day we should start afresh in such a way that we are starting bhakthi as if the first day. This is because every day is considered a new beginning as sleep is as close to death as it can get. The only difference between sleep and death is that in sleep the soul returns to the same body and in death the soul acquires a new body. Rai dasar is getting by the minute as he is unable to locate the Lord. Namasangeertham or chanting of the name of the Lord alone will bring the Lord towards us. Even Radhika Rani confirms this when Krishna disappears from the gopis. She asserts that if we chant then we will turn into magnets which will automatically attract the iron , Lord Krishna. Rai dasar begins his bhajans with the intention of locating the Lord and he manages to trace Him along with Meera.

Ordinary people begin to tease Meera and her bhakthi and Meera laments at the thought of associating herself with them. People even warn of her not getting involved in being a devotee of Krishna. Meera decides to keep quiet as she started ignoring the comments thrown at her. She decides that as long as Giridhari accepts her it is sufficient for her to lead this life.

Meera begins to restrict her bhajans and was no longer able to freely dance as before. It is just enough if we become an ornament worn by Meera and that would lead us to good state. Even if we dont become staunch devotees and do bhakthi and if we just request the Lord in our dreams to be associated with Meera , it will surely happen. It is just that we never ask the Lord and that is why these experiences are getting away from us. Meera no longer openly sang or danced an silently she chants Giridhari Giridhari. She begins to weep as the marriage day gets closer and closer.

Just as how Gopis cried with a longing to meet Krishna, Meera similarly was shedding tears for Giridhari. She weeps throughout the night and this took a toll on her body as weakness began to set in. Dudha rao begins to lament at the

plight of Meera and her state. Dudha rao also arranged to send a doctor but the disease that possessed Meera could only be cured by a guru. When the doctor felt the pulse Meera fell down unconscious shouting Giridhari Giridhari..

Meera decides to take her life off given the situation she was in. She was looking for a way and decides to swallow the diamond necklace that gracing Giridhari. She mixed the diamond with milk and sipped it down her throat. Ordinary worldly things cant destroy a body that has been given to Krishna. The end result was that the diamond attained a higher state of being in Meera's body which was reverberating Krishna's bhakthi.

Meera fell down and lost consciousness and at the same time had the darshan of Giridhari along with Radhika. She rushes and falls at the feet of Krishna . She hugs Him tightly and requests Krishna not to get detached from her. Krishna asks whether she belonged to Him or whether He belonged to Meera. Meera replies that at time she belongs to Him and at other times He belonged to her. Krishna asks given the present situation what is her response.

Soon after Meera said that he was the property of Giridhari, Krishna says to Meera to marry Rana without hesitations. Meera was resting on Krishna's shoulders and asks Him what he is talking about. Krishna in turn asks whether she did no listen to what He had said before. The Lord in turn says that He did not say not to do Krishna bhakthi but just requested her to marry Rana. Meera confronts Krishna by saying that He does not know how a lady would feel towards Krishna as he does not the experience even when the Lord took Mohini avatara.

Meera asks the Lord to guarantee that she would also get a life in brindavan one day and with that alone she is ready to marry Rana. The Lord did not answer back but Meera assures that she cant severe the relationship with Giridhari. As how Rama was spellbound by the words of Anjenaya, Krishna was spellbound by the words of Meera. The Lord hugged and kissed Meera and then disappeared from her view.

Meera realised that this was not just a dream and that she could feel the wetness of the kiss on her cheeks. She also realised that her body had swelled a bit after that incident and this is the strength of Krishna aalinganam or the hug. Such body changes were also observed with the brother in law of Thirumangai

azhwar on noticing that he had managed to get the statue of Buddha. Similarly Hanuman also experienced a lift in his body as soon as Lord Rama hugged him on his return from Srilanka. On the contrary Rukmini's body experienced a deterioration when Lord Krishna said that she was free to marry anybody else. Meera implored that she did a mistake by trying to take her life and such things can't be done once a person is caught in Krishna bhakthi. Meera marries Rana but refused to place a garland on his neck and instead did it for her Giridhari. People thought that her ego will automatically be killed once she begins to bear a child.

Rana decides to take Meera to have a dharshan of his family deity. Meera refuses to come despite Rana and his family warning her that she would be cursed by the deity. Meera was firm in not worshiping anybody other than Krishna. She brought her Giridhari to the palace and begins to dance and sing chanting Giridhari Giridhari...

Meera was dancing in joy when Rana's sister Udhaa came in and reminded her of the manners of kshatriya princess. Meera retorts as to why she should not dance and sing about Krishna. Namazhwar also questions the people who don't sing and dance in joy chanting the names of the Lord. Everybody in the palace seconded udhaa's thoughts and so Meera promised to stop dancing. Meera came to the conclusion that this was all Giridhari's leela as he is present inside everyone. Meera decides not to argue and decides to take Krishna to task.

Meera decides to chant Giridhari in her heart and Udhaa came to the conclusion that Meera had decided to obey her commands. Meera is immersed in reading bagawadam, bhagavad Gita and in particular she spends most of her time reading rasakreeda and gopika geetham. Rana questions Meera as to why she is singing gopika geetham which came out of sadness. Meera replies that it alone can give happiness to everyone. Rana decides to enjoy her bhajans and one day decides to give a gift for her bhakthi. Meera requests Rana to come and join her and go on a pilgrimage enjoying various places..

As time passes Meera's bhajans began to spread beyond the palace walls. Meera and Rana begin their spiritual journey and visit Pandeerapura and hug Panduranga. As days went by, Rana experiences a change of heart and begins to chant Giridhari. Udhaa is surprised by this transformation of Rana and thinks that Meera is behind all the changes. This is the power of satsangam and is very addictive. All other addictions only lead to disaster.

Rana begins to return to look after his princely duties and after a period of time asks Meera if she would be interested in getting something accomplished. Meera requests Rana to build a temple for Giridhari within the palace premises and tries to convert it to a brindavan. Rana agrees to this and builds a very beautiful temple. Meera hints at Giridhari that He is all powerful as He manages to build a beautiful temple for Himself. But Giridhari replies that it is no way compared to the temple in Meera's heart. Meera cries in joy and thanks the Lord.

Meera cries in joy on hearing that Giridhari likes her heart and indicates that it is due to His blessings. she also says that it does not matter how her heart is and it is enough if Giridhari likes it. Rana asks Meera about the temple he had built and Meera replies that Giridhari has built it the way He wanted it to be. Oodha hears this and asks Rana that even if the Lord is there , Rana's efforts were there in building the temple and is being ignored by Meera. So if someone asks whether we are doing bhakthi we should say that we are trying to do and move forward. There is no need to prove anything to anyone. Prahalatha did not try to demonstrate his bhakthi at any point but the Lord took care of him.

Rana thought about Oodhas comments and concludes that although Meera is a good devotee she has a sense of pride and ego within herself. Nobody has the right to pass any comments about any devotees. Please don't listen to the comments made about bhakthas and if so don't speak about them and if you speak, you should be prepared to cut your tongues. Meera is constanly engaged in bhajans in the temple and rarely is seen outside. Common people also wanted to join and pray in the temple. Soon old people , children and women were allowed to enter the temple and Meera was happy to see everyone doing bhakthi.

Rana was feeling jealous as more time was being spent by Meera with the devotees. Meera is constantly engaged in chanting Giridhari and does this without much care about herself, family or any other thing. She even describes the beauty of Giridhari in the conversations with Rana but unfortunately Rana does not appreciate these. Bhagawadham will only be absorbing if we listen with enjoyment.

As time passes King Akbhar comes to know of Meera's songs through his court singer Tansen. Once Akbhar was very moved by Tansen's rendering that tears started flowing in his eyes. Akbar call him and says that he was moved by the song and felt like a Gopi who was longing for the Lord. Akbar wants to know

the composer and Tansen indicates that it was Meera who had done it. This prompted Akbar to meet Meera in person as he was moved by the song. Tansen says that would be difficult as Meera was the wife of his enemy Kumbhaji Rana. But Akbar was determined to meet Meera.

Tansen thinks about Akbar's proposal to meet and comes up with a plan. He describes to Akbar about the plan while he was resting in his palace. It is very important to convey a message at the appropriate place in a appropriate way and at an appropriate time. Tansen says that there is only one way out to meet Meera and that Akbar has to mask his identity. Akbar asks Tansen the image to be transformed to and Tansen replies that Akbar has to transform to be like a hermit before he could meet Meera. Akbar removes his crown and jewels and dresses like how a sage would do. Tansen also instructs Akbar to be named as Haridas and that he should chant the maha mantra and follow him. Akbar agrees to all of his requests and decides to follow Tansen.

Akbar jokes that once all this is over he would be a King again and make Tansen obey his words. Tansen retorts that he would not mind to die after hearing Meera sing. They reach the borders of Rajasthan where Meera was staying by late evening. Akbar and Tansen enter the palace gates and go through to the temple and were waiting for Meera's arrival. Akbar and Tansen wade through the crowd and find a place in the front area and Meera arrives in all her splendor. Meera bows to Giridhari before she begins her singing and indicates to Him that she should merge with Him during the course of her bhajans. Giridhari smiles and replies that it will not be possible as He intends to listen more of her bhajans. Annamacharya also makes a similar request to Lord of Tirupathi and He would refuse by saying that Annamacharya should sing crores of songs like Namadeva. Meera begins her bhajans singing the glory of Giridhari.

Akbar loses himself in the songs of Meera. After the bhajans are over everybody including Akbar fall at the feet of Meera. Akbar also decides to present a gift to Meera and gives her a necklace made of pearls. Meera replies that she sang so that the Lord would be pleased and not for the gifts. Akbar says there is a reason behind this and utters the word Brindavanam. Meera faints on hearing this word and gathers herself later. She requests Akbar to detail Brindavanam and its sanctity. Akbar feels caught as he has no clue but suddenly retorts that Krishna instructed him to handover the necklace to Meera.

Meera is overjoyed and decides to adorn Giridhari with the necklace. Akbar

and Tansen leave Meera's palace but Akbar is constantly thinking about Meera and her bhajans. Akbhar concludes that the people of chitoor are all the fortunate ones to hear Meera's bhajans on a daily basis. Tansen agrees to what Akbhar has to say. Oodha was observing all this and decides to brief Rana about Akbar's visit to the palace.

Oodha told Rana that Meera has a lover and it is none other than King Akbhar. She insisted that she was Akbar passing on a pearl necklace to Meera. We would be all wondering why such people like Oodha don't face destruction. It is because of these people alone that we are able to recognize the true devotees and hence the reason. Rana begins to suspect that there could be an affair and proceeds towards his palace. He finds Meera being along and smiling all along thinking of Giridhari's deeds. Rana questions her as to whom she is thinking about and smiling but Meera is lost in her world of Giridhari. Meera recovers in a while and replies that she is speaking to Giridhari and Rana replies whether statues can speak. Meera in turn says that it is not a statue which makes Rana all the more believe that she is trying to hoodwink her.

Rana wonders why Giridhari is not speaking to him and questions Meera about the pearl necklace that someone handed it over to her. Meera could not recollect the situation and was lost in thought. Rana finally utters to Meera to handover the necklace that her illicit lover had given her and this made Meera cringe and close out her ears. Rana could not digest anything and she was forcing Meera to come out with the truth. Meera begins to chant Giridhari Giridhari and finally remembers that a sage had given her the pearl necklace. She points to Rana and says that the necklace is now on Giridhari adorning his neck. Rana goes and pulls out the pearl necklace and finds out that it bears Akbhar's crescent and gets furious.

Truth alone knows when it is to be proclaimed. We see many things in life and whatever we see is not truth as such. Today our parents promise to protect and nurture but they may not be around in the evening to fulfill their words. People might predict that it will rain but it need not be the case and whatever we decide is purely based on our perception and not based on truth. Truth can never be defeated. People wondered whether Ramanuja was a true bhaktha when he was driven out of Srirangam but after 12 years he returned to enjoy the Lord for 120 years. Truth alone knows when it will take shape and in what form to prove itself.

Rana yells at Meera and says that her lover is now known to him and Meera faints with a loud shout of Giridhari. Meera gathers herself and looks at the smiling Giridhari and says that she will not give up bhakthi and Him whatever happens. She is even prepared to be chopped but die with Giridhari's thoughts only. Rana decides to lock Meera up in a jail and Meera is delighted by the thought that she will enjoy the same state that Devaki, Sita enjoyed in prison and all is the all the more ready to proceed to the jail

Meera was happy to be jailed but her only sadness was that she had to part with Giridhari. Meera cries that Giridhari is capable of entering the jail and begs the Lord to join her. People started revolts on hearing Meera's state and Rana decides that it would be best if Meera is dead. Oodha encourages Rana to kill Meera and they decide to make it as natural as possible by releasing a poisonous snake into her cell. Rana tells Meera that he had brought Saligrama and when Meera opened the snake was no longer there and Saligrama was alone visible for sometime and it disappeared too.

People started revolting further when they realised that Rana was planning to kill Meera. They decide to get rid of Meera again by mixing poison in her milk. Meera smiles and drinks it as she knew that poison will not harm her any more based on her prior experiences. Meera then begins to sing bhajans and ultimately faints after a period of time. Giridhari Himself holds Meera from falling and tears of joy come through the Lord's eyes on seeing how much suffering Meera is undergoing as a result of the love for Him. Radhika tries to console Krishna and says that is Meera and because of His soft and pure heart alone they are forced to do anything for Him. Rana thought that Meera was dead and while he was making plans for her funeral Meera jumped and sat up..

Rana was of the thought that Meera was a true magician and she could avert all these. The fact is that if we have bhakthi the Lord will take care of all of our needs and we need not protect anything. Rana decides to shift her to the forest jail and Meera was all the more pleased and was awaiting what experiences Giridhari would give her. Meera was thanking Giridhari for the mind that He gave her. Since she could not see Him as his, she was always able to hold Him in her mind. Giridhari insists that Meera should keep up her singing and Meera says that He has to play the flute for her to sing.

Meera begins her bhajans and while it was all going on, a group of bhaktas who were on their way to Brindavan realised that a true gopi was inside the cell

and broke it open. They also joined Meera in her singing and the whole forest was transformed into a Brindavan.

After the bhajans were over Meera begins to laugh and the rest of the bhaktas enquired about her happiness. Meera retorted that Giridhari wanted them and her to do bhajans and that is why He had placed her in this place. The bhaktas asked who Meera was and she replied that she was a simple Gopi who was trying to do Krishna bhakti. The bhaktas said they were on their way to meet Meera and get her blessings and somehow they felt that happy seeing her as well. Meera was curious and asked whom they had intended to meet. Meera replies that it was her and the whole crowd of devotees were overjoyed and they were unable to bear this shock.

We must be born as a gopi and touch the lotus feet of Meera. It is a curse to be born as a male and try to do Krishna bhakti. We must be born as soft and delicate ladies and then only do Krishna bhakti. All the women and child devotees could touch and enjoy Meera where as the male members could not do so. They all longed to be blessed by Meera for Krishna bhakti. The devotees asked Meera if she was willing to share their food and Meera was very happy to do so. Meera was filled with happiness and she felt the same energy she had whilst staying at her Duda Rao's palace. Giridhari did not like Meera being associated with bad people and hence He played all this leela and brought Meera into Satsangam or being associated with Lord's devotees.

The bhaktas request Meera to join them to the brindavan trip. Meera was happy but she said this was not the moment for her to visit brindavan and that she will join them sometime in future. Rana decides to bring Meera back home but refuses to allow her to do bhajans or visit temples. On the day of Vijayadasami Rana requests Meera to join her. Meera was dressed in all splendour and she thought that this was the day that she was going to play Rasakreeda with Krishna. Rana requests Meera to come forward and she walks thinking that she was Rukmini who was walking in search of Krishna prior to her marriage. The thoughts occupied Meera so much that she screamed Krishna and ran towards the temple.

The temple was being maintained by the devotees of Meera who wished that Meera could return and sign bhajans. Meera rushes to the temple and shouts Giridhari at the pitch of her voice. She kisses Giridhari from head to toe and Radha herself was amazed by the bhakti of Meera. Meera loses herself and begins her bhajans in the temple. At the end of Vijayadasami celebrations,

Rana asked the whereabouts of Meera. He decides to raze the temple down on hearing that Meera was singing bhajans with her devotees in the temple. Hindus are the enemy of hindus and no one else is their enemy.

Meera and her group was lost in bhajans and lost their feel of the body. The temple came down on them but yet Meera was alive and singing Giridhari Giridhari. The rest of them had perished and Meera knew that they had attained the feet of the Lord. She questions Giridhari on why she was being left alone. Giridhari instructs Meera to come to brindavan and she rushes by taking Him with her. Radha and the rest of the gopis were amazed by the love of Meera towards Krishna. Meera takes up sansaya in her mind was rushing towards brindavan.

When Meera wakes up she was surrounded by sadhus or ascetics. She was convinced that she had attained the world of the sadhus. One of the sadhus was in tears and he was moved by Meera. Meera looked closely at the sadhu and recollects that he was her guru Raidas. Meera felt weak but tells her guru that she feels that she is enjoying the Lord Giridhari but at times she is not able to conclude whether it is Maya or real and questions Raidas whether she has achieved the desired bhakthi. Raidas says that he is amazed by her bhakthi and that Meera had risen much more than he had imagined. Meera questions her whereabouts and Raidas says that we are all with Krishna.

Meera realised that she has landed in Brindavan but wanted to confirm this with her Guru and asks where she has come to. Guru replied that she was in the place which is loved by Radhika, where Krishna Chaitanya cried, where Krishna played with his cows, where the saints roam as birds and animals and confirmed that Meera was indeed in Brindavan.

Meera loses her consciousness on hearing this and she regains it on and off thinking that she is in Brindavan. She prays to her guru for his blessings and bringing her to Brindavan and faints again. She continues in a state of extreme happiness and this lasted for a week or so. She asks Giridhari what to do and He instructs her to remain here and do bhakthi. Meera removes all her jewels and replaces them with tulsi beads. She wears a white sari and applies Gopi Chandan (sandal paste) on her forehead. Meera roams freely in Brindavan and occasionally she would hug a tree or inquire a parrot about the whereabouts of Krishna and what He is up to now. Meera remains in Brindavan without any worries and is full of happiness.

Meera decides to meet Jeeva Goswami and his disciples say that he will not meet females. Meera says that in Brindavan there is only one Male and He is Krishna. Jeeva Goswami on hearing this realises his mistake and tried to meet Meera . But till his end he was never able to meet Meera and that was his personal loss. Once Meera was desperate to meet Krishna Chaitanya and some females brought her before the idol of Krishna Chaitanya Mahaprabhu. Meera does not like the saintly look with shaved head and without ornaments. She begins to cry with a longing to see the natural beauty of the Lord ornate with jewels and with curly hair. As she cried hair begins to grow on the idol and Krishna was there in the place of Chaitanya mahaprabhu's idol. That was the period when people who did not believe that Krishna Chaitanya mahaprabhu was not an incarnation of Krishna believed and accepted so.

She was happily enjoying Srinathji and Banke Bihari. This brought jealousy to Dwarakadeesan very much in the way that Lord Ranganatha was jealous of Varadharaja for enjoying Ramanuja. The Lord of Dwaraka instructs his devotees to go and bring Meera as otherwise He will not allow the temple doors to be opened.

The devotees leave Dwara come to Brindavan and locate Meera with the intention of taking her back. Meera refuses to leave Brindavan and instructs them that such a thought itself is a bad omen. The devotees fall at the feet of Meera and plead her to come as otherwise the Krishna in Dwaraka will not let open the doors. Meera looks at Banke Bihari and asks whether He is instructing her to go to Dwaraka and the Lord nods His head in approval. Meera asks Banke Bihari as to why He is chasing her out and whether He does not like her. Banke Bihari said He loves her very much but Dwaraka Krishna is loving her even more and hence she has to leave. Lord of Tirupathi, Tirmaleruncholai wanted to marry Aandal but the Lord of Srirangam loved her deeply and hence attained her.

Meera goes to her guru and seeks his approval. The guru with tears of joy blesses Meera and instructs her to go to Dwaraka. A sathguru will find it difficult to depart with good disciples as was the case with Koorathazhwar leaving Ramanuja. Meera begins her departure with tears and both Banke Bihari and Srinathji also cry with the thought of being separated from Meera.

She arrives in Dwaraka and the thought of departing from this earth which did not come until now begins to hit Meera..

She address the Lord of Dwaraka that she has come leaving everything and has no one but Him to take care of her. She tells him that as a puppet she has had enough and would like to take some rest. Hence she requests the Lord to open the temple doors and unite with Him. She pleads Sadan, the Lord, to open the door that would pave the way for this union. Meera sings her last bhajan and pleads the Lord that her ego has disappeared and only the body, the senses and the soul remain as a result.

She wonders whether Dwarakanath is angry as she arrived late and says that she in the same state that a truthful lover like Radha and Krishna would long to meet each other. She says if Dwarakanath is angry He can open the door and scold her and hit her or can instruct her to go away but pleads him to open the temple doors. She further says that she has been badly bruised by life and has come to the only saviour and requests further to open the doors.

Meera requests Dwarakanath to open the doors or at least open his mouth and say that He is not ready to open the doors for her. She says that she has come like Rukmini, has the same urge like that of Radha and is pleading like that of Andal and requests the Lord to open the doors. She further pleads that like Arjuna she has fallen in His feet and is wondering what else the Lord is expecting. Meera further expresses her desire to unite with the Lord. Those who are born in the kaliyuga need not sing long hymns and instead would be sufficient if they do bhakthi as that of Meera.

Meera senses that good signs are around and is of the belief that Krishna is bound to come any time. She requests Radhika to recommend Krishna and at one point she develops an intense desire and decides to see if she or Krishna will win. Meera continuously chants 'Giridhari' 'Giridhari' and is adamant on winning over the Lord. The demi gods are amazed by the bhakthi of Meera. The door opens and the light that followed engulfs Meera. Meera finally sees the Lord in His full splendor and begins to sing His praise and rushes towards the Lord.

A sudden flash of light appears in the temple and the devotees rub their eyes to see what is happening. They realise that Meera has merged with the Lord of Dwaraka and the Lord Himself seemed satisfied with this merger. The devotees had their own share of experiences. Some were frightened by the sight and decided not to return to Dwaraka. Some decided to leave Brindavan and

stay in Dwaraka itself.

The secret of Meera's life is that despite all the troubles she underwent she never slipped even one percent in her bhakthi. She was always engaged in the thought of Krishna and that is why she was able to merge with the Lord. Guruji amma would cry at the sound of Meera. Once someone commented to guruji amma that Meera bhakthi does not appear to be all that great. Guruji amma cried for three days that She could not bear these comments on Meera and such is the bhakthi demonstrated by Meera that we should all try to emulate.

RadheKrishna RadheKrishna RadheKrishna.