



Divya Sandesh

New Year Edition

December 2012



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Jagadguru Divas

This article is a tribute to Jagadguru Shri Kripalu Ji Maharaj by Didi Braj Banchary Ji, on the auspicious occasion of Jagadguru Divas. On this day (14 Jan 1957), Shri Maharaj Ji was honored with the title of Jagadguru.

आया है जगद्गुरु दिन मन भाया,
नव उल्लास चतुर्दिक छाया ।
मन गर्वित हो कर हुलसाया,
मम सद्गुरु सा न कोई जग जाया ।
*Aaya hei Jagadguru dina mana bhaaya,
nava ullaas chaturdik chhaya.
Mana garvit ho kara hulasaaya,
mama sadguru sa na koee jaga jaaya.*

The auspicious anniversary of conferring the exclusive title of Jagadguru has come again. All surroundings have become joyful in memory of that day. We are very proud of our extraordinary master, who is the most competent of all present on this earth

छवि मनमोहन सी मनमोहिनि, चितवनि प्रेम भरी अति सोहिनि,
पुनि उत्तंक माथ द्युति दामिनि, तापर चंदन तिलक सुहाया ।
*Chhavi mana mohan si manamohini, chitavani prem bhari ati sohini,
Puni uttank math dyuti daamini, taapara chandana tilaka suhaaya.*

His personality is enchanting like that of the most attractive Shri Krishna. His looks are mellow and full of nectar of love. Adding to that beauty is the sandalwood paste and tilak on His lustrous and wide forehead.

अहह ज्ञान सम्यक् वेदन कहँ, सबहिं शास्त्र चरनन नत पाया ।
अस अधिकार शास्त्र वेदन पर, लखि पंडित समाज हरषाया ।
*Ahaha gyaan smyaka vedana kahan, sabahin shaastra charanana nata paaya,
Asa adhikaar shaastra vedana para, lakhi pandita samaaj harshaaya.*

His knowledge of Vedas is profound. When He quotes the scriptures, it seems that all scriptures are standing at His service. Seeing such a comprehensive command on all scriptures, the assembly of scholars was very delighted.

हवै अवाक् सुनि दिव्य ज्ञान तिन, सुधि बुधि भूले सब विद्वज्जन,
जै जैकार किये मन ही मन, हो नतमस्तक शीश नवाया ।
*Hvei avaaka suni divya gyaan tina, sudhi budhi bhoole saba viddvajjana,
Jai jaikaar kiye mana hi mana, ho nata mastaka sheesh navaaya.*

Listening to the divine sermons of Shri Maharaj Ji, the topmost scriptural scholars were stunned.

Exalting Him for His incredible knowledge, they bowed their heads in reverence.

चारु समन्वय सुनि सब दर्शन,
स्तुति किय लिख दिव्य दिव्य गुन ।
जगद्गुरुत्तम दै पद अनुपम,
अभिनन्दन करि भाग्य मनाया ।

*Chaaruu samanvaya suni darshan,
stuti kiya likh divya divya guna,
Jagadguroottam dei pada anupama,
abhinandana kari bhagya manaaya.*

The scholars heard outstanding reconciliation of all schools of philosophy by Shri Maharaj Ji. They admired Him in a poetic tribute, which narrated His divine qualities and attributes. They conferred upon Him the title of JAGADGURUTTAM (best of all Jagadgurus) and considered themselves most fortunate for having the opportunity to honor Him.

अद्वितीय मेरे गुरुवर हैं,
उन पर तो रीझे गिरिधर हैं ।
वारी वारी जाऊँ नाचूँ सोचि मनहिं मन,
क्या हमने सुभाग है पाया ।

*Addviteeya mere guruvara hein,
una para to reejhe giridhar hein,
Vari vari jaoon nachoon sochi manahi mana,
kya hamane subhaag hei paaya.*

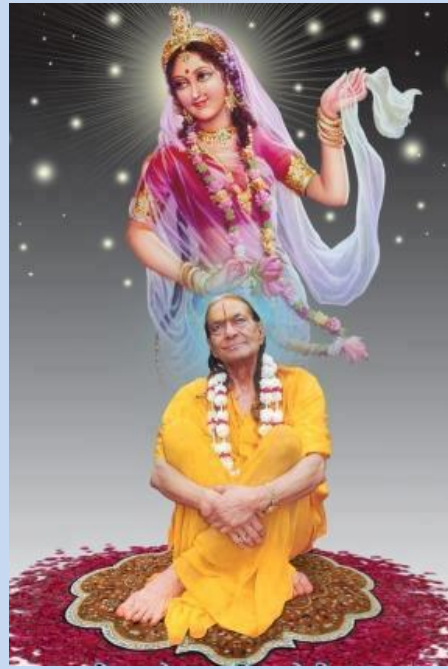
We are very proud to have a unique Spiritual Master. Even Lord Krishna is fascinated by Him. I dance constantly in ecstasy thinking how fortunate I am being His disciple.

जै हो जै हो जै हो जै हो, मेरे गुरुवर की,
रसिक शिरोमणि संत प्रवर की ।
प्रेम सिंधु, कारुण्य सिंधु की,
कृपा हेतु ही जो जग आया ॥

*Jay ho, Jay ho, Jay ho, Jay ho mere guruvar ki,
rasik shiromani sant pravara ki,
Prem sindhu, kaarunya sindhu ki,
kripa hetu hi jo jaga aaya.*

Glory be to my master, who is a crest jewel of all rasik saint, and is supreme saint. My master is an ocean of love and mercy, who has descended on this earth to shower His grace upon us.

Difference between God and Saint



Question: Maharaj Ji, at some places Ved Shastra say that God is greater and at others they say Mahapurush (God - realized saint) is greater and at some places they say both are equal. These statements are very confusing. Could you please clarify?

Answer. Saint and God have only 1 difference. Vedant asked this question and Ved Vyas answered

“जगद्व्यापारवर्ज्यम्” - Vedant 4.4.17

God creates the world, nurtures it and destroys it. He does not give this work to any saint. Additionally, upon God realization God gives the same bliss, knowledge and eternal life to a saint. Saint is not the originator of these qualities. God bestows these qualities upon the saint. So according to “जगद्व्यापारवर्ज्यम्”, creating, maintaining and destroying the creation is the only difference between God and saint.

Saying “saint is greater” is a matter of perspective. From the time we start treading on the path of spirituality, until the time we attain divine love and become a saint ourselves, a saint takes care of us. A real saint shows us the way, teaches us how to walk on that path. God does not tell us the way to attain Him nor does He help us walk on the path. Also, once our practice is perfect, God does not grant Divine-Love Himself. A saint does all this for us. Thus according to this point of view it is right to say “राम ते अधिक राम कर दासा”, (Ram’s servant is greater than Ram), or “a saint is greater”.

God Himself says,

“मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥

भाग.११.१९.२१ ”,

First worship My devotee then worship Me. In Vedas, a question was asked, “Who is God”. There is a beautiful description.

भृगुर्वैवारुणिः वरुणं पितरमुपससार.....॥

Bhrigu Muni asked his father Varun, a Brahm- gyani, (one who has attained God by walking the path of knowledge), you have attained God, please tell me the definition of God.

Varun replied:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनंदं ब्रह्मणो विद्वान्न विभेति कुतश्चनेति ॥

Taittiriya Upanishad 3.1

The One from whom

1. The world is created,
2. Protected and nurtured, and
3. Annihilated is called God.

This definition cannot be applied to anybody else.

Bhrigu Muni said, “Father I don’t understand”. Varun said, “Yes it is not a matter of knowledge. It is a matter of experience. Go and practice austerity. That is the only way to know Him”.

Bhrigu after practicing severe austerity came back and answered his father Varuna:

अन्नं ब्रह्मति व्यजानात्

Grain is God.

Varun smiled at his innocent answer because body is formed in the mother’s womb from the food that the mother ate. After birth this body was nurtured by the grains. And after death this body will again merge back into the 5 elements (Space, air, fire, water, earth)”. Varun told him to go back and practice more devotion. Bhrigu went back to practice austerity and searched a new answer,

प्राणो ब्रह्मति व्यजानात्...

“The air that we breathe is God”.

Varun sent him back to practice more austerity. This time he came back with the new finding:

मनो ब्रह्मति व्यजानात्...

“The mind is God”.

Varun sent him back to practice more severe austerity. Bhrigu practiced austerity and came back with an answer:

विज्ञानं ब्रह्मति व्यजानात्...

“Soul is God”.

Varun smiled, at least now he came to a conscious entity. So he encouraged him to back for little more endeavor to know God.

Bhrigu practiced austerity more seriously and came back with a profound answer,

आनंदो ब्रह्मति व्यजानात्...

“God Is Happiness”. .. *Taittiriya 3.1.3.6*

Varun said, “Yes now you understand the definition of God”.

What is Happiness? This cannot be explained. God is one, who is desired by all the living beings, yet nobody knows Him.

Why does everybody desire for Him? This is because everybody is part of that Happiness.

यतो वा इमानि भूतानि जायन्ते

Since all are born from Bliss, we naturally desire Bliss. The Vedas state that every part naturally desires for the whole. This world is made by God; the one who made the world is called God. Further Vedas say:

सोऽकामयत....

He made a desire. God is self contented and Ved says God desired to make the world. Why?

तस्मादेकाकी न रमते ..

He was all alone. There was nothing, we too were not there. Any insentient thing was also not in existence.

नैव रमते ...

His mind did not enjoy that state. He felt lonely. So He made this world.

तदेवानुप्राविशत्...

And He pervaded the entire world to govern it. Then He revealed all the souls, and resided in everyone’s heart keeping a record of the past actions of countless lifetimes. He just

desired to create the world and it was created. There is no element of surprise in that, since God is "satya sankalp" means He just resolves and things happen accordingly.

The question is, Since He is all Bliss, why did He create this world which has a myriad of miseries. He is all-knowing, we barely know anything. He has eternal life and here everything gets created one day and will go through dissolution one day. Everything in this world is perishable. A child is born. People rejoice and distribute sweets etc. All year long you are troubled by cares of the world and then you celebrate birthdays. Birthdays are not for celebrating, those are a matter of grave, as moments of human life are fleeting past. And one day the person leaves the body and departs. You earned millions and billions for comforts of this body, by performing millions and billions of wrong deeds. And that body one day was separated from you. None so far has succeeded in preventing the moment of death. All saints, sages, seers had to meet that day. So this whole world is contrary to the nature of God.

Why did He create the world contrary to His Being? In this world a cow is born to a cow and human to a human and similarly the world created by God should be endowed with the attributes of God.

Vedas say:

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ..
Naranyanopanishad

God made this world reappear, the way it was before dissolution. This world is eternal. Soul is eternal, Maya is eternal and God is also eternal. The Sanskrit word for creation is "shrishti" which means revelation. Like a child caught a fly in his hand and told the other, "I can create a fly". Others say okay, show us. The first child opened his hand and the fly flew out. The others shout no, you were holding it. You did not create it.

Similarly, God did not create anything new; He merely released all that was lying dormant in Him after dissolution. At the time of dissolution the material world and all living beings, with all their past good and bad actions, merge in to His infinite belly. At the time of creation, He releases everything in the same form. That is why in the beginning of creation somebody is a mosquito, somebody is a human and somebody is a tree. God did not decide who should be what. God merely made everything appear in the same form. God did not show any partiality in granting different forms to different souls

So there is **ONLY** one difference between God and Sanit. That is managing the creation which God continues to control.

Sunahu Sadhak Pyare - Part 12



Uddhav asked God "What is happiness"?...*Bhagawat 11:19:31*

When you realize that both worldly happiness and worldly unhappiness is unhappiness, and you get detached from it, that is happiness. Just like virtue and sin both are sin, similarly happiness as well as unhappiness of this material world, are unhappiness, because that so called happiness is temporary and eventually causes sorrow. Moreover, there is a concoction of discontentment, while true happiness is unlimited and everlasting. We suffer with three kinds of agonies: mental and physical, induced by others and induced by forces of nature. The only reason of all these sufferings is unawareness of God, which naturally causes various desires, anger, greed, attachments, pride, jealousy etc. Hence we start burning in anger and losing the balance of mind, upon hearing one single sentence.

क्रोधाद् भवति संमोहः.....*Gita 2/63*

This process is described very well in the Gita – Anger gives rise to illusion (moh), due to which one loses one's memory, which causes a loss of one's balance of mind, after which the person loses all control. Anger causes you to fall to this level of devastation. What do you do in anger? You call ill names to someone in your family or neighbor etc. Later, after you cool down, you regret your actions done in the state of anger. You curse yourself for having said all that you did. Then you realize your mistake. . At that time if your neighbor said, you are getting angry and that is bad, you would immediately justify your action saying I am not angry, I am merely stating the facts. Since, it is not possible to be judicious at that time.

We also suffer from physical sufferings such as fever and diseases for which there is no cure. We have to face it and no-one knows when which disease will grip us. All the machinery is inside. It cannot be seen. A person is walking around, joking and in a second had a cardiac arrest and died on the spot. Even if he does not die still he has to bear the pain.

We also suffer from pain inflicted by others for instance, when somebody scolds us, hurt us, steals our property etc. We are incapacitated, weak, cannot do anything and just have to bear the pain.

Then the seasons also inflict pain on us, sometimes it is burning hot, sometimes it is cold, it has been raining for a week and so on.

And then we are pained by the sufferings of our father, mother, brother, sister, son, daughter etc. We are not happy even for a moment. And still we are alive. That is the miracle! And when somebody asks, "Hey how are you doing?" Our answer is "Oh I am doing alright". ALL right? Not a single thing is right in our life and the answer is all-right. I am perfectly fine. As if I am experiencing blissful trance in this material world. We tell white lies. Try to fool each other, shake hands smilingly. Inside, we are unhappy, disturbed and depressed. So, we experience all these pains.



We go through so much pain and misery in the human form. These miseries are nothing as compared to the miseries inflicted in all other 8.4 million forms of life. A human being may claim to be very rich and affluent; he can afford to provide food for several people every day. Compare his situation to that of a stray dog that has no certainty that he will get food to eat or water to drink. He may die of hunger or thirst. One cannot imagine that pain. And one has to go through the 8.4 million forms of life, to repent for one's sinful actions. The human body is given to us occasionally.

कबहुँक करि करुणा नर देहीम देत ईश बिनु हेतु सने ही ॥

You get it occasionally, when the Supreme Lord is very merciful and kind to you. This human body is desirable to the demi-gods who live in celestial abodes. So being turned away from God we are controlled by Maya. And being under Maya, we have forgotten our identity and started considering ourselves to be this body, and started loving our bodily relatives. We have to

bear the fruits of our actions, selfishness and performing evil deeds in hell for billions of years. and as the result of performing pious deeds (Satva guna) we will be sent to the celestial abodes, where we cannot do anything except enjoying the fruits of good deeds. We suffered all this and are still suffering just because we are turned away from God!

So what is the remedy? If you know the cause then you can find a remedy. Simply if we turn towards Him with a complete faith He alone is mine. HE ONLY. We say in the temples

त्वमेव माता च पिता त्वमेव.....

This is offering of only lip service to God. If we really mean what we say, we have nothing more to do. In other words, if you say you alone are my mother, then if the worldly mother dies, you won't be unhappy. If you truly say, You alone are my father then if physical father gets hurt, meets with an accident or dies, you won't be unhappy. You will perform all your duties without being attached to the outcome. If you truly believe that God is your real wealth then you will be detached from your worldly wealth. O Shri Krishna! You are my wealth. You may turn towards God when consider Him as your one and only relative.

So, how can we exclusively love God? We can love Him exclusively only by constant revision of the truth that He alone is mine.

मामनुस्मरतचित्तं मय्येवप्रविलीयते.....

Bhagwat..10.14.27

Your mind gets attached to that person or thing, about whom you think repeatedly. You have not attained happiness in this world, but since you have always thought that there is happiness in this world, your mind has gotten attached to this world. Just like a little child licks his thumb. Does he get milk in there? Nope. Still the child licks it. His mother tries a variety of ways to get him to stop, but he does not. He is under the illusion that the saliva that touches the thumb and goes in the mouth is actually milk.

So ponder, you are attached to this world where there is no happiness and where you undergo nothing other than constant abuse from everyone. But there is happiness in God. So if you start walking towards the path of God, He will give you what He has. He is the eternal giver and the world is the eternal taker. God descends on earth, He sends his saints, who come and explain the philosophy to us, and we nod our heads, but do not leave our attachments behind. So if you attach your mind to the source of all happiness and repeatedly think "He alone is mine" then the mind will get attached to God. And you will attain true happiness. You will be able to experience that happiness. In the state of practice (Sadhana) also you will experience bliss and in realized (Siddha) state also you will experience bliss.

Events

Spiritual retreat in New Jersey

By Jyotsana Vasudeva

The year ending 2012 saw its first ever Spiritual retreat in New Jersey. The 4-day Intensive Sadhana retreat took place during Christmas weekend, from Dec 22 – Dec 25, 2012 at La Quinta Inn, Somerset, New Jersey. The retreat was led by Sushree Braj Banchary Didi Jia senior disciple of Jagadguru Shri Kripalu Ji Maharaj – the fifth original Jagadguru in the history of India.

The retreat started with the Arti of our beloved Shri Maharaj Ji and Yugal Sarkar. And the next 3 days were filled with discourses and soulful Sankeertan drowning all devotees in the divine glories of Shree Radha Krishn. There were sweet leela vyakhyas & pad vyakhyas. A captivating pad vyakhya on ‘Kamri Vaare Pe Mari Jaat’ kept everyone mesmerized. Didi Ji’s discourses expanded on two important piece of literature written by Shri Maharaj Ji – ‘Braj Ras Trayodashi’ and ‘Kripalu Trayodashi’ – thereby expounding on the entire philosophy in detail. The result was an intense Question-Answer session – Didi Ji’s in-depth answers to spiritual aspirant’s questions not only dispelled the doubts but also helped in grounding the philosophy in all our minds further.



“Sankeertan” by Didi Ji elevated the whole devotional atmosphere. The vibrations touched everyone’s heart and we were all drenched in pure ‘**Braj Ras**’. The melodious keertans had the devotees crying and dancing in joy-*it was truly Shri Maharaj Ji’s grace to be there at the retreat!*

The retreat also offered a parallel schedule for children aged 4-16 yrs. The kids enjoyed devotional movies, painting, leela

writing & playing games. Working together helped them bond and make new friends. They also had the opportunity to take harmonium, dholak and manjeera lessons. The kids put their acquired knowledge to use and participated in keertan competition, shlok competition and leela drawing completion – and took many prizes & **winning smiles** home!



Cultural program was enjoyed by one & all. Children performed a lovely “**Makhan Chor**” leela. There were also dance performances by kids and jokes sessions. Didi Ji also shared an amazing *Qawwali* and a poem written by her for our beloved Shree Maharaj Ji. There were games during break time – Musical Chair, Dumb Charades – that kept the fun-o-meter up. And, the devotees got many opportunities to do seva- serving meals, cleaning-up and teaching children.



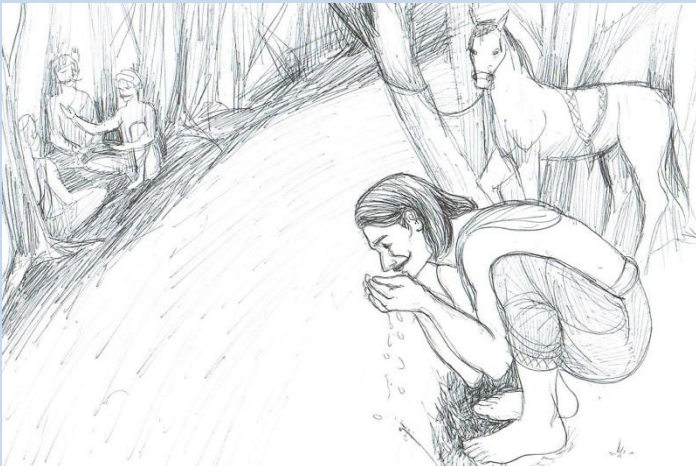
On behalf of devotees, I would like to thank Didi Ji for such a wonderful Spiritual retreat, benefiting the adults and kids alike. *We all look forward to next year in anticipation of another retreat by Didi Ji, here at New Jersey!*

Upcoming Festivals

Jan 1, 2013	Tuesday	Bhakti Divas / New Year
Jan 14, 2013	Monday	Jagadguru Divas
Feb 14, 2013	Thursday	Vasant Panchami
Mar 10, 2013	Sunday	Maha Shivaratri

Kidz Section

Example of Humility



King Raghu, grandfather of Lord Shri Ram was a very respectable king of Avadh (current Ayodhya) dynasty. The subjects of his kingdom were very proud of their king Raghu due to his generosity. One day he, dressed as an ordinary man, was passing by through the village with the entourage. He galloped way ahead of the staff. On the way he found a pond. Being thirsty he stopped to drink water. There were a couple of people sitting beside the pond and sharing stories of how generous their king was. One of them narrated the story of his extreme generosity. Raghu heard it and commented, "What is so great about that, Raghu was not born with the wealth. Neither can he take it with him when he leaves this world. He got this wealth here on earth and that he gave to others. There

is nothing exemplary about his behavior. This is exactly what he should have done."

The villagers were offended hearing that this man does not respect the sacrifice of their king. By then the troops caught up and addressed Raghu as, "O King!" Now the villagers realized that they were talking to the king Raghu. Now they saw an extremely important virtue of Raghu "humility".

Raghu gave away everything including the pride of having given away. This is true humility.

Humility is a virtue that we need to cultivate, for this is the first step towards spiritual advancement. Without humility one will frequently keep falling off the spiritual path. Chaitanya Mahaprabhu said "Be more humble than a blade of grass, and more forbearing than a tree, give respect to all and don't expect respect from them".

Question is how can one become humble, for some people or forms of life appear really wretched, detestable and despicable? **The best way to develop humility is to see your dearest Shri Krishna in all living and non-living things.** Shri Krishna sits inside the heart of all living beings, no matter how good or bad they are. When you see your beloved Shri Krishna inside them then you will be able to treat everyone with respect and you will progress faster on the path of devotion.

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Happy Happy Happy
Jagad Guru

Divas

To

All Devotees