



Divya Sandesh

Holi 2015 Edition



Mahaprabhu Chaitanya

(Purpose of His descent)

Chaitanya Mahaprabhu's personality is extraordinary, inexplicable and incomprehensible. Yet, many have been tempted to say something about Him, being impressed by His utmost humble nature and Divine teachings. In the same vein, this insignificant soul is also inclined to describe precious teachings of Chaitanya Mahaprabhu in brief.

You already know that Shri Krishna is the Supreme God and even the trinity of Brahma, Vishnu, and Shankar, who possess infinite powers, are under Him. That same Shri Krishna descended in the form of Mahaprabhu Chaitanya in Kaliyug just 500 years ago.

God descends each time with a unique and particular purpose. For example, Shri Ram descended to establish the ideology of modest life, Shri Krishna descended to bestow divine-love-bliss to the deserving souls; Lord Narsingh descended to prove that God is omnipresent, and the Matsya – avtar (Fish incarnation) descension was for saving the saints and to impart Divine knowledge. But Chaitanya Dev descended 500 years ago with a very different inimitable reason from the other Avatars.

There are three popular reasons stated for the descension of God as stated in the Geeta chapter 4 of 8th verse:

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ गीता ४.८

1. Protection of good people.
2. Destruction of demonic powers
3. Establishment of Religion (righteous deeds).

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In a nutshell, the purpose of all other descents was to reduce the sin on this earth and grace all the religious souls. But, Chaitanya Mahaprabhu pledged to win and rectify the hearts of all the virtuous and sinful people only by love without picking up any weapon. He also resolved not to discriminate between deserving and undeserving souls in bestowing His love. When God kills demons in any other descent, even though those demons positively obtain liberation from Maya, yet they can never attain divine love of Shri Krishna. Therefore, in this incarnation Shri Krishna thought of not killing any demon, but instead He decided to bestow His love on everyone.



Jagai and Madhai were both great sinners at the time of Mahaprabhu's avatar. Once, when His greatest devotees Nityanand Ji and Haridas Ji were chanting the divine names of God, Jagai and Madhai hit Nityanand Ji's head with an earthen pot of alcoholic drink. He started bleeding profusely. When Chaitanya Mahaprabhu got this message, He became furious and invoked His Chakra to kill Jagai and Madhai. God can tolerate any mistreatment for Himself, but He cannot tolerate any wrongdoing against His devotees. In that situation, he protects His devotee unconditionally, even ignoring His vow. That is why He is also called "achyut". As He was about to use His Chakra to kill Jagai and Madhai, Nityanand fell on the lotus feet of Mahaprabhu, pleading to forgive them and reminding Him of His vow of not using any weapon. As Tulasidas Ji asserts

संत हृदय नवनीत समाना ॥

The heart of a saint is even softer than butter.

Hence, Nityanand Ji repeatedly asked Mahaprabhu Ji to forgive them. On repetitive requests of Nityanand Ji, Mahaprabhu Ji came out of his trance and forgave Jagai and Madhai.

That is the reason why the descent of Chaitanya Mahaprabhu is considered to be the greatest of all other descents of God.

The main purpose of His descent was to uplift even the most hopeless sinners. He propagated singing the glories of God, His names, His abodes, and His pastimes and stressed on contemplating of the Divine form of Guru and Lord while chanting. He spent most of His life preaching this philosophy.

Even though Mahaprabhu Ji performed the *Leela* of renunciation (*sanyas*), due to *Prem Samadhi* (a stage where the mind is entirely absorbed in the ocean of divine love bliss), He could not properly lead a life of a renunciate. He also prompted His devotees to follow the path of Divine Love.

The foremost teaching of Mahaprabhu was to worship the Guru. The fruits of devotion to Guru yield the same fruit as devotion to God. The Padma- Puran says:

भक्तिर्यथा हरौमेऽस्ति तद्वरिष्ठा गुरौ यदि ।
ममास्ति तेन सत्येन संदर्शयतु मे हरिः ॥

(if my devotion towards my Guru is deeper than that of Shri Krishna, then on the basis of this reality, Lord Krishna should appear now.)”

Shri Krishna’s *bhakti* is more difficult for us because we haven’t seen him; we have only read or heard about His innumerable attributes. We are accustomed to love someone only with a personal form. As the Geeta says in the 5th verse of 12th chapter

क्लेशोऽधिकतरस्तेषां.....देहवद्भिरवाप्यते ॥

Ved Vyas propounded a philosophy in the Puranas for those who practice *raganuga bhakti* (pursue unalloyed devotion to the Lord).

गुरुर्यस्य भवेत्तुष्टस्तस्य तुष्टः हरिः स्वयम् ।

If the Guru is pleased with a devotee, God Himself becomes happy without any effort.

गुरुर्येन परित्यक्तस्तेन त्यक्तः पुरा हरिः ॥ ब्र.वै.पु.

God has already rejected the devotee before he casts off his Guru.

Whatever spiritual rewards you get will be only due to worshiping your Guru. Mahaprabhu emphasized a lot on this point.

A very dear disciple of Mahaprabhu, by the name of Chote Haridas was initiated in the order of *sanyas* and used to cook food for Mahaprabhu Ji. *Sanyas* is a discipline in Vedas with very strict rules and regulations. They wear saffron clothes, shave their heads, and carry a walking stick. A *Sanyasi* is not permitted to accept alms from a woman.

But Haridas once asked for rice from an 80 year old woman. He then cooked rice and offered it to Mahaprabhu Ji. Mahaprabhu Ji asked, “where did this rice come from?” Haridas replied, “Maharaj, I got it from an old lady for you”. Mahaprabhu Ji was infuriated, “You are not allowed to accept alms from women, why did you get it from a lady? Who gave you the permission to forsake the rules of *sanyas* for Me? Mahaprabhu Ji forsook Haridas for the rest of His life.

Think, in solitude, what will happen if any saint follows such elevated order of rules. For all intent and purpose, Haridas had not erred, but outwardly he had violated the instructions of his Guru. Disobeying your Guru’s command is an unforgivable spiritual transgression. Having committed spiritual transgression, even if you were to shed tears till eternity, you still won’t attain anything. All the Shastras proclaims this philosophy.

Therefore, take the help of God’s name, form, and *leela* and consider Guru as the personal form of God and serve Him wholeheartedly.

The Vedas assert:

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः, प्रकाश्यन्ते महात्मनः ॥ श्वेता.

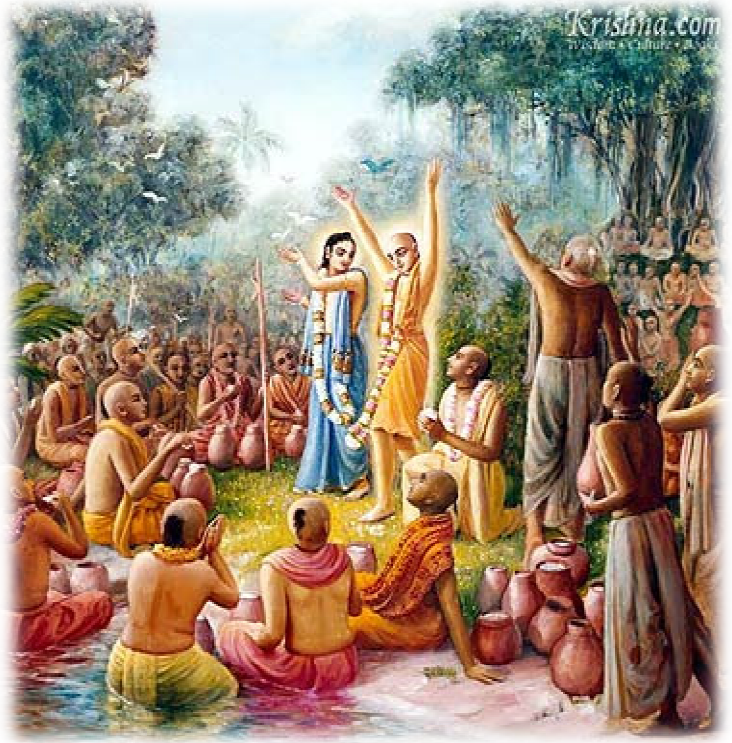
Only that devotee successfully attains the ultimate goal of life who worships his Guru precisely like God.

The Bhagvat also says the same in following verse.

आचार्य मां...सर्व देवमयो गुरुः ॥
भा.१.१७.२

Mahaprabhu Ji enforced this proposition in all his disciples. By punishing Haridas He further forewarned all other devotees that violating Guru's wishes is unforgivable. Although Haridas had a motherly feeling for that lady, but seeing his example others could be encouraged to do the same in the future. Even though Haridas did not knowingly commit any sin, but violating the rules established by the Guru became his greatest sin.

Additionally, the mind should always be attached to God. Never think that you have done enough devotional practice and have shed so many tears. This pride alone can cause downfall of a devotee.



Chaitanya Mahaprabhu was a descent of both Shri Radha and Shri Krishna since Shri Krishna descended with all the unique attributes of Shri Radha.

Sunahu Sadhak Pyare – Part 20

“Sunahu Sadhak Sunahu Sadhak Sunahu Sadhak Pyare”

I have already explained, everyone, without any exception and teaching, naturally desires happiness only.

In addition, each living being also expects unlimited, everlasting and divine happiness. Yet, surprisingly despite of eternal and incessant quest for the same, individual beings could not attain even an iota of true happiness.

The reason of this misery was also explained that the individual souls have turned their back towards God and have embraced Maya since eternity. Hence they are controlled by Maya.

जीवेर स्वरूप ह्यै कृष्णो नित्य दास ।

Jeever swaroop hoi krishner nitya das – Gaurang Mahaprabhu

Soul is an eternal servant of God, because it is a part of God.

It is called part of God because it is a power of God. In Gita, Shri Krishna told Arjun that, “God is the master of two main powers, *Para Shakti* and *Apara Shakti*.”

भूमिरापोऽनलोवायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेऽयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥

Bhumiraponalojagat. - Geeta 7/4 & 5

Being a power of God, soul is called a part of God. Since every part inevitably serves its whole, the part is termed as the servant of the whole. Due to the impact of Maya, soul forgot that it is servant of God and considers itself as body. Due to this misconception, it considers the physical relatives as his own, thus increasing attachment in them. This is how we have spent uncountable lives, and have not yet succeeded in our true goal of life. Rather it suffers bodily and mental (*daihik*), supernatural (*daivik*) and material (*bhautik*) afflictions. This is the reason why we have been wandering in the 8.4 million life forms since eternity.

जिव जब ते हरि ते बिलगान्यो, तब ते देह गेह निज मान्यो । रा. च. मा.

The disease has been there since ‘soul effaced God’; hence the only cure is to ‘turn towards God’. It was also explained that neither good deeds nor the knowledge of self can help you meet God. The only way to realize Him is to practice devotion unconditionally.

Devotion can be performed in 9 different ways (*navadha bhakti*).

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ भाग.७.५.२३
Shravanam.....Atmanivedanam. Bhag. 7.5.23

In these 9 forms, listening (*shravan*), chanting (*kirtan*) and meditating (*smaran*) are the primary ones. In those also *Smaran* is the life of devotion.

श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः । भागवत

In fact, the real meaning of *bhakti* is attaching the mind to God. Attachment of the mind is a crucial part of devotion. We are endowed with senses, mind and intellect. All our senses perform their respective work. For instance, the only function eyes can perform is of seeing, the only function ears can perform is of hearing sound. Similarly, the only function mind can perform is to think. Mind is such an energetic part of a being that it can never remain inactive even for a fraction of a second. The senses are inert, yet

they perform their respective actions with the power and motivation of mind as they are under the control of the mind. That is why God does not pay any attention to our physical work. He notices only the ideas and intentions of mind alone, since the senses are completely controlled by our mind.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ॥

गीता ३.४२

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः, मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः
केनोपनिषद्

Each and every work performed by an individual, is the work of mind alone. Our mind can mainly perform two types of actions, good or bad. However, a third type of action might also be considered that is a combination of good and bad deeds. But there is one more type of action that is beyond good or bad, and that is related to pure devotion towards God (*Gunateet*).

The reward for good or righteous deeds is the attainment of heavenly gratification (*sattvik* happiness), bad deeds leads us to hell (*tamasi* planet), and combination of both good and bad brings us back to earth, the human planet. The God related actions without any condition or desires gives reward of divine abode, a planet of unlimited divine bliss forever



पुण्येन पुण्यलोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥

Prashnopanishad 3.7

The same concept is beautifully stated in Geeta 9.5

यान्ति देवव्रता देवान्, पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या, मद्भक्ता यान्ति मामपि ॥

Just remember this simple formula, if you worship celestial gods and goddesses, you will go to heaven for a limited time period and then will return back into the lower forms of life like a dog or a pig etc. If you worship humans, for example your father, mother, brother, sister, husband, wife, son or your daughter, then you will get the next life according to their deeds. But Krishna says, "*Madbhakta yanti mampi*", "if you worship Me alone, then you will come to My Divine Abode".

Sanatan Dharma (eternal and universal religion) gives freedom to every individual to act according to one's interest. Once a pastor approached Shri Maharaj Ji and said, "ideology of our religion says that if someone slaps you on your cheek, then offer him the other one as well". Maharaj Ji replied, "Doctrine of our religion is different from this ideology. Once Bhrgu kicked Mahavishnu on His chest in order to test His humility. In turn, Mahavishnu held his feet with an immense feeling of remorse and said, "Rishivar, you must have been hurt, since my chest is very hard in comparison to your tender feet". Mahavishnu did not say to kick Me again since kicking would hurt Bhrgu as well. This is an example of real humbleness according to Sanatan Dharma.

Sanatan Dharma gives an avenue to pursue any goal of your choice. If you desire hell, then commit some

particular sins and you will receive hell. The same scriptures also tell us ways to attain heaven. These scriptures show the eightfold (*Ashtang Yog*) path of attaining psychic powers of Yoga (*riddhi, siddhi*) as well as grants the way of acquiring perfection of true knowledge. The Vedas also assert *Bhakti* as the only path of attainment of highest goal of divine bliss. To meditate upon a divine form of God incessantly, and shedding tears with humbleness to accomplish divine love bliss is the main practice of devotion.

Kripalu Rasamrit

A glimpse into the ever delightful pastimes of our beloved Gurudev, Jagadguru Swami Shri Kripalu Ji Maharaj:

This leela transpired much before the time, when Shri Maharaj Ji was honoured with the title of Jagadguruttam. During this early phase of His divine descension, Shri Maharaj Ji was ever absorbed in the divine nectar of Shri Radha Krishna and would drench everyone in the same nectar of divine love bliss. Also, unlike recent times when Shri Maharaj Ji was always surrounded by thousands of devotees, at that time Shri Maharaj Ji had revealed himself only to a handful of deserving souls, with whom he lived and behaved more like a family member or a friend rather than a Guru. The devotees at that time were also very close to Him and did not necessarily follow any formal etiquette while communicating with Him. This leela is a depiction of His loving pastimes at that time.

This incident took place at the time of Holi in the house of Mr. Mahabani in Pratapgarh. Mr Mahabani's youngest daughter, Shakti, was 5 years old at that time. On the day of Holi, Shakti woke up early in the morning and was all set to play Holi. But to her disappointment, Shri Maharaj Ji was leading a satsang session with the devotees who had come to Pratapgarh to celebrate Holi with Him. And as per the tradition, Holi was always played with water color in the open. Much against her wish, Shakti was not allowed to play with color while satsang was in progress inside the satsang-hall.

During the break, a vendor came to sell dholak (Drum) at Shri Mahabani's house. Mr. Mahabani selected one dholak and requested Maharaj Ji to come out and examine if it was good for Him. As Shri Maharaj Ji came out of the satsang hall, Shakti got very excited, as in her innocent wisdom, it was now time to start playing Holi. She ran to fill her pichkari (Water Gun) with water color and threw it on Maharaj Ji, catching Him unawares. By this time, all other satsangis had also come out and assembled in the courtyard.

After spraying water color on Shri Maharaj Ji, she ran out into the courtyard to refill her pichkari with color water. She went out from one door and came inside from another, thinking that she will outsmart Maharaj Ji and again catch Him unawares, as he would be expecting her to come in from the same door from where she went out. But, Shri Maharaj Ji was not to be fooled. He also decided to come out from the same door as she had decided to come in from. As Shri Maharaj Ji and her paths crossed, He picked her up and dropped her in the large container full of colored water. Hearing her screams, some satsangis rushed forward and pulled her out. Shri Maharaj Ji threw her back inside the drum. The satsangis took her out yet again. This is how the Holi play started that year.

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Shakti received her first lesson in discipline and never took liberties with Shri Maharaj Ji in the game of Holi. That 5 year old child grew up to be a meritorious student and after having worked as a Sanskrit lecturer in a degree college for couple of years, was chosen by Shri Maharaj Ji to become a preacher and spread His divine teachings. Shri Maharaj Ji gave her the name Braj Banchary and inspired her to take His teachings and philosophy to the western world. Lovingly known as Didi Ji, she is currently based in Canada and is one of the most senior preachers of Shri Maharaj Ji.



Maharaj Ji had a very enigmatic, yet child-like nature in His young age. Every year in Holi play, He'd play all alone against the entire group of satsangis. His speed was spectacular. Nobody could ever defeat Him in this play. Whoever tried to defeat Maharaj Ji, could be assured of being thrown into murk. Sometimes Shri Maharaj Ji would throw colored water on satsangis with so much pressure that they would not even get a chance to open their eyes. And at other times, he would run with a Gujhiya (a homemade sweet specially prepared for holi-occasion) in His hand and would be chased by all the young boys, striving hard to snatch it from His hand or mouth. Sometimes, he would plunder the Gujhiyas.

Thus, the festival of Holi used to be the most fun filled festival with Shri Maharaj, giving His devotees a vivid glimpse of the leelas of Natkhat Shyamsundar.

Kids Corner



Misconceived Notions

A young widower, who was very much attached to his five year old son, was away on business trip when bandits came and burned down the whole village and abducted his son. When the man returned, he saw the ruins and became very disturbed. He took the scorched corpse of a child, thinking it to be his own son and cried uncontrollably. He organized a cremation ceremony, collected the ashes and put them in a beautiful little bag which he always kept with him.

Soon afterwards, his real son escaped from the bandits and found his way home. He arrived at his father's new cottage at midnight and knocked on the door. The father, still grieving asked: "Who is it?" The child answered, "It's me papa, open the door!" But in his agitated state of mind he was fully convinced that his son was dead. The father thought that some young boy was making fun of him. He asked him to leave and continued to cry. After some time, his dejected child left.

Father and son didn't see each other ever again.

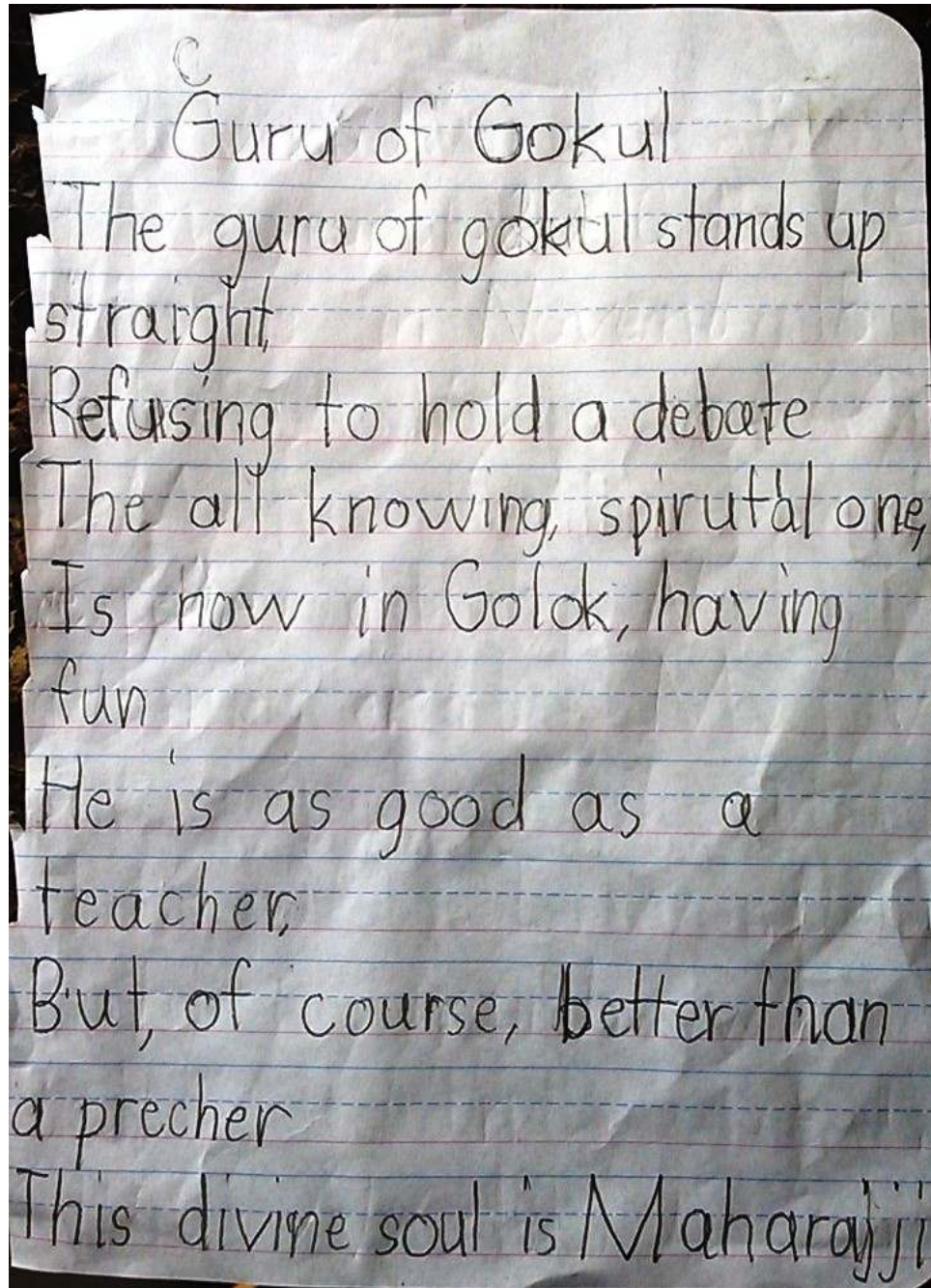
After narrating this story, Buddha said: "Sometime you take something to be true. If you cling onto it too much, then when the real truth comes and knocks on your door, you will not open it."

Moral: We keep searching for happiness in this world. We have so firmly convinced ourselves of illusory happiness in this world that when God, veritable Happiness incarnate, descends on earth we shun Him away and continue to be unhappy.

Guru Of Gokul

(Para Vasudev)

It is a great to see the love for God in our children at such a young age. Here are two poems composed by an 8-year devotee from New York to honor her Guru and deity Shri Radha-Krishna.



The Eternal Divine Pair

The eternal beloved pair
Up in the stars, every
night,
The two get together, hold-
ing a candlelight
The brown and blue eyes,
Go up and start to rise
Bringing a mala for each other
Getting closer not further
Many people wonder who they
are, but only Maharaji know
they are radha and krishna