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Sharad Poornima 2015 Edition



Oneness of the Various Forms of God

सीता राम दोनों एक, दो हैं नाम । चाहे सीता भजो चाहे भजो राम ॥
Sita Ram dono ek, do hain naam, chahe Sita bhajo, chahe bhajo Ram

Vedas say that God is the creator of this universe and is also the destroyer. The cycle of manifestation and dissolution of the universe goes on and on. Just as a spider spins a web from its mouth and swallows it back whenever it wants, similarly God consumes the world, then recreates it again. This process is called creation (सृष्टि) and annihilation (प्रलय).

At the time of annihilation, God merges the entire universe into His infinite belly, and reveals the same at the time of creation.

There are only 3 entities in the world;

1. **Sentient entities (जीवात्मा):** All living beings can be divided into two categories, mobile (चर) and immobile (अचर). Birds, animals, humans etc. are mobile beings. Whereas trees are immobile beings. Unarguably trees have life, as a sapling grows into a full grown tree and blooms, then ages and finally dies. Likewise, we get a body in the mother's womb, then take birth, then go through the various stages of life - youth, middle age, old age and then finally die.

Now even science has proven that plants and trees are living beings. At many places, music is played in the fields so that the plants can be happy and produce more crops.

God is the source of all this creation.

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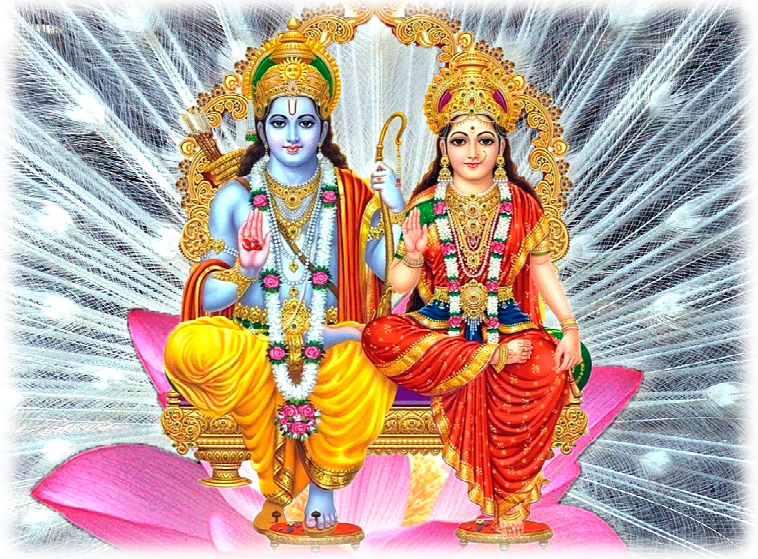
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2. Insentient entities: Earth, water, fire, air and space are examples of insentient entities. They are a manifestation of one of the powers of God called Maya. These are eternally unchangeable entities.

The following elements emerge from God: space, air, fire, water, and earth in that order and at the time of dissolution, they merge back into Him in the reverse order. Earth merges into water, water into fire, fire into air, air into space and cosmic ego, cosmic ego in 'mahan' and 'mahan' in nature ('prakriti') and 'prakriti' in God.

3. God: He permeates each and every particle of this universe; sentient and insentient. God resides in every soul as well.

In other words, this world is a combination of all these 3 entities. At the time of dissolution, the other two entities (sentient and insentient) merge back into their own cause. This happens by God's will. Even though God cannot be seen, yet He does all these amazing things. We know that there are many galaxies, and in each galaxy there are millions of suns. Astronomers and scientists have not yet been able to determine the size of this creation, yet God consumes all of it in His infinite belly at the time of annihilation.



God makes everything possible due to his power called 'Satya Sankalp'. He does not need to say or do anything. All He has to do is to think, and it happens. This is how creation came into existence.

After the universe got dissolved, out of his causeless mercy, God took pity and decided to manifest the universe again.

सोऽकामयत्तदप्येषश्लोको भवति । तैत्त.
स इममेवात्मानं द्वेधा पातयत् । ततः पतिश्च पत्नी चाभवताम् ॥

Sokamayat ... tadapyeShloko bhavati. Tatt.

Sa imamevaatmaanaM dwedhaa patayat. tataH patishcha patni chaabhvataam.

God creates the world so the souls can strive towards attaining their ultimate goal. But before bringing forth all the souls in the world, The Supreme Lord manifests Himself in two forms, husband and wife. That same Supreme Lord appears on earth from time to time. In Treta Yug the same Supreme Lord appeared on the earth in two different forms; as Lord Ram, the oldest son of king Dashratha and as Sita Ji, daughter of king Janak. In order to bless the souls they performed various pastimes (Leela) like getting married to each other.

The naive ones consider Ram and Sita to be two different personalities, but knowledgeable ones know that Ram and Sita are one and the same in two different forms. Hence outcome of worshipping only Ram or only Sita or both is the same divine-bliss.

Is God Omnipresent?

Question:

If God is Omnipresent, then why is it said that He lives in His Divine abodes of Golok, Saket Lok and Vaikunth Lok?

Answer:

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा | श्वेताश्वतरोपनिषत् ६.११
eko devaH sarvabhooteshu goodhaH sarvavyaapee sarvbhootaantaraatmaa. Sheveta. 6.11

“*Shvetashropanishad*” asserts God is Omnipresent. The same hymn says, “*sarva bhootantratma*”, which means that He resides in the heart of all living beings at the same time. He lives in His divine abode Golok as well.

न तत्र सूर्योभाति न चन्द्रतारकं नेमा विद्युतो भांति कुतोऽयमग्निः । मुंडकोनिषत् २.२.१०
Na tatra sooryobhaati chandrataarakaM nema vidyuto bhaanti kutoyamagniH. Mundako. 2.2.10

No material person or object including the material Sun and Moon can gain entry into His abode. The same point is stated in various other scriptures including: Subalopanishad 6.7, Gopaltapniopanishad 27, Narsinghtapniopanishad 8.3, Skandopanishad 14, Tripuratapniyopnishat 1.4, Pingalopanisha 1.30, Bhagavat Mahapuram 2.2.10, Bhagavat 2.2.17, Bhagavat 4.12.36 and in Gita 15.6.



All scriptures categorically state the same message: God is present in each and every particle of the uncountable universes in His creation and also resides in His Divine abodes. God does not need to physically go from one place to another. He only does so to perform Divine leelas. He once appeared from a stone pillar in the palace of a powerful demon Hiranyakashipu, only to prove that He is omnipresent and all-pervasive.

It is said that Brahma Ji once went to visit Lord Krishna in His divine abode Golok and requested Him to descend on earth.

The question arises that if God is Omnipresent, then He should not have to go anywhere. Why then, did Brahma Ji beg Him to descend on earth?

The answer to this question is provided in our scriptures. Our scriptures assert that God is known to

have contradictory powers for e.g., He is formless but also has a form; He has no attributes, but has innumerable attributes; He has no eyes and ears, yet He can see and hear.

If that is to be believed, then the question arises, how is it possible for God to have contrasting powers?

Again, the answer to this is provided by our scriptures. Our scriptures state that God is the possessor of a very special super power (*Para Shakti*), with the help of which He performs all these contradictory actions.

कर्तुमकर्तुमन्यथा कर्तुं समर्थः ॥

Kartumakartumanyatha kartuM samarthaH. vishnu puran 6.7.61

Para Shakti is so unusual that it defies natural laws. For example, God performs miracles without putting in any effort to do so. He creates this entire universe from nothing and every aspect of this universe is so amazing. From a miniscule sperm and ova, a human body is created. The make-up and constitution of living beings, their anatomy and physiology, their respiratory system, reproductive system, circulatory system, digestive system, all work in unison. This is nothing less than a miracle of God. The creator or the tools cannot be seen anywhere yet everything appears to happen systematically.

We are a fraction of God and contradiction is seen even in our bodies. For example, we do not experience pain when we clip our nails, yet we experience significant pain if by mistake we cut even a small piece of flesh under our nails. Similarly, our hairs grow from the scalp, which is a living and breathing part of our body, while the hair is lifeless. How can a lifeless entity originate from a living entity? If our body exhibits such contradictory features, then why should it surprise us to know that God exhibits such contradictions?

Shankaracharya Ji Maharaj stated that God is *satya-sankalp* which means whatever He decides comes true instantly.

सोऽकामयत् । Taitariyapanishad
स ईक्षत् । Eiyetariyopnishat
स इक्षाण चक्रे । Prashnopanishat
तदैक्षत् । Chandogyopanishad
स रैक्षत् । Brihadaranyak

He resolved and the world was created

तस्माद् वा...स वा एष पुरुषोऽन्नरसमयः ॥ तैत्ति.

Tasmaad vaa...sa vaa esh puroshonarasamayaH. Tatt.

He resolved and space (*"Aakash"*) was created. Air (*"Vayu"*) was created from space. Fire (*"Agni"*) was created from air. Water (*"Jal"*) was created from fire. Earth (*"Prithvi"*) was created from water. Medicines were created from the earth and from there came the grains.

So, it should be no surprise to know that God lives in Golok; he is present in every particle of the world and also lives in the heart of every living being. He is all-pervasive.

Do not ever doubt any of these statements and do not waste time seeking answers to these either. Just believe in our scriptures, and do your *Sadhana* regularly. Once you become God-realized you will not only understand this concept but also experience it.

Sunahu Sadhak Pyare – Part 22

If the *Jeev* stays entangled in *Maya*, then one day he may meet a saint and the saint will tell him about God. Then, if that *Jeev* understands the philosophy and starts his practice of devotion per the instructions of his *Guru* and completely surrenders himself unto Him, he can attain God's love-bliss. This is not impossible. Innumerable saints have attained *Braj Ras*.

भावोऽप्यभामायाति कृष्णप्रेष्ठापराधतः ।
Bhavopyabhavamaayaati krishnapreshthaparadhatah bhakti rasmrit sindhu

You are practicing devotion. In this stage you practice to focus on the divine form of God. The next stage of devotion is called '*Bhav Bhakti*'. At this stage, a devotee's mind naturally focuses on God, without having to put any effort into it. And whenever your mind is distracted from the thoughts of God, you will feel like you have lost something very precious.

तद्विस्मरणे परमव्याकुलता ।
Tadvismarne param vyakulta Narad Bhakti Sutra. 19

If however, you were to commit a spiritual transgression, even at this evolved stage, your downfall is inevitable. You will lose all your spiritual wealth.

We are so proud of our own intellect that we start judging (having ill feeling towards) God and God-realized saints. Later we realize and repent having committed a spiritual transgression. Due to this habit of ours we take a few steps forward and then fall down again. We again get up, start walking and again fall back. We don't realize the mistake that we keep committing over and over again. If we were to realize then we would be cautious and not commit that error over and over again.

Chaitanya Mahaprahu coded his entire philosophy in 8 shlokas

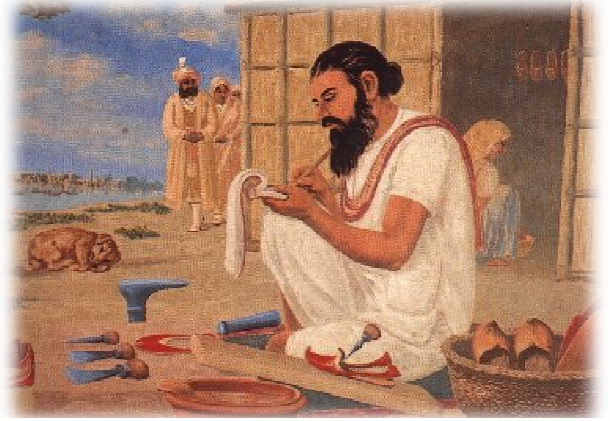
नाम्नामकारि बहुधा निज सर्वशक्तिस्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि, दुर्दैव मीदृशमिहा जनिनानुरागः ॥ चै. दे.
Naamnaamkari bahudha nij sarvashaktistatrapita niyamitaH smarne na kaalaH,
Etadrishi tava kripaa bhagvanmamaapi, durdaiv meedrishmihaa janinaanuraagah. Chaitanya dev

In the world, it does not happen that a person can sit inside his name. But Shri Krishna out of His sheer grace established himself in his name along with all His powers. He did not make any rules about when and where to call out to Him.

न देशनियमसतस्मिन् न कालनियमस्तथा । भ.र.सि
Na deshtasmin na kaalniyamamastatha. Bhakti Rasamrit Sindhu

There is no restriction that you can call out to God only in pious places like a temple. He has granted you the freedom to sit and call Him out with absolute faith that He is sitting in his name. You don't have this faith. If you had this faith that Radha Rani, who is served by the Supreme God Shri Krishna, is sitting in Her name and that name is what I am saying, then you will get goose bumps. You will have a lump in your throat, you will be ecstatic and won't be able to say Her name even once.

God is sitting in his name we don't have this faith, because we do spiritual transgressions. Hence all our spiritual earning is lost.



Cobbler Saint Raidas called out to God while mending shoes

नाम अपराधहिं बचहु अति, पतनकारक प्यारे ।
Naam apradhahin bachahu ati, patan kaarak pyare



One more point to be addressed. Along with God you should have the same faith and devotion towards your *Guru*.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः, प्रकाश्यन्ते महात्मनः ॥ श्वेता.6-26
Yasya deve para bhaktri yatha deve tha gurau,
Tasyate kathita hyarthaH, prakashyante mahatmanaH.
Sh 6.26

The one who worships God and *Guru*, attains the ultimate goal.

Worshipping your *Guru* alone, also yields the same results.

However, worshipping Shri Krishna alone will not yield the desired result. You will have to worship the *Guru* since he is the mediator between God and you.

हरि में जैसी भक्ति वैसी भक्ति भक्ति गुरु महँ प्यारे ।
Hari mein jaisi bhakti vaisi bhakti Guru mah pyare.

This is the last nugget of information.

You now know the do's and the don'ts of devotion. Thus when you shed tears of love, your mind is cleansed of all attachments. Once the mind gets cleansed, the *Guru* makes your mind divine and pours divine love into it. Once the soul attains divine love, God becomes your servant.

अनुब्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥ भा.११.१४.१६
Anubrajamyaham nityam puyeyetyanghrirenubhih Bhagawat 11.14.16

Shri Krishna loves his devotees so much that he says, "I walk behind my devotees so that their foot-dust falls on me and I become pure". That is the limit of His love for His devotees.

Kripalu Rasamritam

In his younger days, Shri Maharaj Ji used to lead the morning keertan with a group of devotees chanting and dancing through the streets. One morning, during the daily satsang, Shri Maharaj Ji started singing a song

श्रीकृष्णचन्द्र मनिहार बने, गोपाल गलिन बेचें चुरियाँ ।
Shri krishn Chandra manihaar bane, Gopal galina beechen churiyan

कोइ लाल बनी, कोइ पियरि बनी, कोई बूँदनवार बनी चुरियाँ ।
Koyi lal bani, koi piyari bani, koi boondan vaar bani churiyan

(Shri Krishna has become a bangle seller and is selling red, yellow and polka dot bangles.)



During the street-keertan Shri Maharaj Ji went in ecstasy and started to dance. Everybody was enchanted by that scene. At the same time an extremely beautiful, dark complexioned young bangle seller came in their midst and started urging the devotees to buy her bangles. In her basket she had red, yellow and spotted bangles. Everybody was so busy enjoying Shri Maharaj Ji's ecstatic dance that the bangle seller's insistence seemed like an interruption to them. Nobody bought bangles from her.

At that time, Shri Maharaj Ji was staying at the house of Dr. Irania in Mathura. In the evening, during a casual conversation, a devotee brought the topic of the bangle seller. Shri Maharaj Ji asked, "What did the bangle seller look like?" As the devotees described her looks and

clothing, they realized that her description was befitting the description of the bangle seller in Shri Maharaj Ji's keertan. And the bangles too were exactly as described in the keertan.

Shri Maharaj Ji said, all of you are extremely unfortunate. Had you paid attention to my words, you would have realized that Shri Krishna Himself was selling the bangles dressed like a girl. If you had bought those bangles you would have become His bride for eternity. But you could not recognize who was so willing to grace you.

Moral: Alas but true, unless our mind is cleansed of all material attachments even if God descends on earth we cannot recognize His divinity and thus cannot benefit from His association.

Kids Section

Nature of saint and wicked

In the rich spiritual history of India, Jaidev is acknowledged as a great saint and a devotee of Shri Radha Krishna. He has composed many devotional songs elaborating the highest form of divine bliss called the Madhurya bhav.

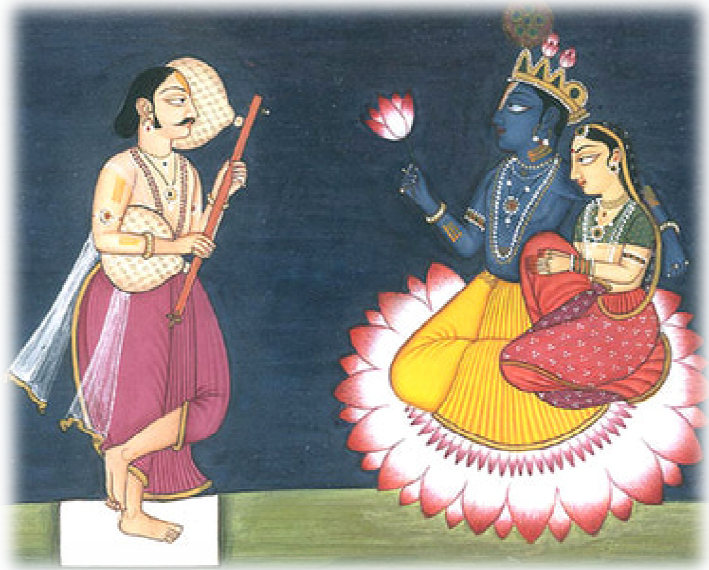
Once, as Jaidev was travelling through the forests, he was held captive by robbers. Jaidev placed all his possessions in front of the robbers. The robbers took away all that he had and also left him incapacitated by cutting off his arms and legs and left him to die. But since the time of death is pre-determined and it was not yet his time to die, Jaidev survived the assault.

Several years later, as the king of Bengal, Raja Lakshman Sen (AD 1175-1200) was passing through the same forest; he saw Jaidev and immediately recognized the divinity in him. He accepted Jaidev as his *Guru* and requested him to come and live in his kingdom. It is obvious that the king must have performed some great pious deeds in his previous lifetimes to recognize a saint by seeing him just once and also accepting him as his *Guru*.

As his *Guru*, Jaidev instructed the king to serve the saints and offer them food every day. The king followed his *Guru's* wish and started feeding sadhus and saints as instructed.

One day, the four robbers, disguised as saintly sadhus, came to partake in the king's feast. Jaidev immediately recognized them. Recognizing their greed for money, Jaidev asked the king to look after them and bid them farewell with gifts and gold. His decision was prompted by the desire to grant them enough wealth so they do not have to rob anyone ever again. Everyone in the kingdom was surprised at Jaidev's behavior.

When Jaidev was asked why he wanted to give gold to these saintly people (robbers in disguise), he did not reveal anything about the character of these four robbers. When the robbers were asked if they knew anything about Jaidev, the robbers said that Jaidev was once caught red handed stealing precious jewels from a king's palace. Hence the king ordered him to be killed. These saintly people, out of mercy for Jaidev, pleaded that he should not be killed; instead he should be left unattended with his hands and legs amputated.



Jaidev is acknowledged as a great saint and a devotee of Shri Radha Krishna

Upon saying this, by some supernatural force, the ground split open and swallowed those four robbers. The king asked Jaidev why they were killed in such a manner. Jaidev replied per his nature he treated them with love and compassion, however, their intellect was so sinful and corrupt, that they could not develop faith in his goodness. And due to committing a spiritual transgression against a saint, they were killed by Kaal himself.

Moral: We perceive others as per our own intellect. Hence we fail to see the love and compassion of a true saint.

Therefore, it is important that we develop devotion. Without devotion, doubts and negativity persist, which result in our downfall causing us to attain hellish abodes and lower forms of life.

Atma sanshaya vinashyate

a doubting mind causes destruction. Upon losing the human form, the next human form is granted only after millions of births. And in that lifetime, if we meet a true saint and sincerely follow all his instructions, then alone can we attain the highest goal of human life.

Love and compassion of saints is incomprehensible by human intellect.

Happy Sharad Poornima