



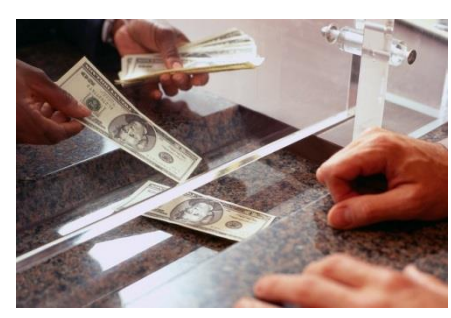
Divya Sandesh

2016 Guru Poornima



Surrender of the Mind

Mind is the doer. Surrender of the mind means submitting all our desires and decisions to God and Guru. At first, this concept may seem difficult, but if we deeply think about it, surrender of the mind is not that difficult. We are used to surrendering our mind since childhood, e.g. we accept someone as our father due to faith in the words of others. We do not ask for proof to believe that our father is indeed our father. Likewise, we pay for a train ticket by passing on the requisite amount from the ticket window



without questioning the honesty of the person sitting across the counter. We could not learn about the letter “A” without surrendering our mind to the teacher. We have blind faith that the letter “A” is called “A”, because the teacher tells us so.

We experience these situations numerous times eachday, however the surrender of the mind to a divine personalities seems very challenging.

Arjun had perfect control over his mind from the early childhood. When asked to shoot directly at the eye of the fish, he did not see anything other than the eye of the fish. He did not get swayed by the most beautiful celestial nymph, Urvashi. Before starting the battle of Mahabharat, the same strong minded Arjun tells Lord Shri Krishna:



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चंचलं हि मनः कषा वायोरिव सुदुष्करम् ॥ Geeta 6.34

O Krishna! The mind is restless, turbulent, obstinate and very strong. To me subduing it seems more difficult than controlling the wind.

Agreeing with Arjun's statement, Lord Krishna said,

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ Geeta 6.35

Yes Arjun! Without a doubt, it is difficult to control the mind, yet by regular practice and renunciation, one can control it.

The practice of contemplation on your aim and deep reflection on the futility of material matters, are the only ways of controlling the mind.

If a desire to acquire any material object arises in mind, ask yourself, "Do I really need it? Would it take me closer to my goal? Would it give me happiness? What will be the result of gratifying this desire? And so on". Observe "why someone loves you despite your reluctance? Why someone does not like you, while you want to extend a hand of friendship towards them? That day you were inviting him, he did not come, why does he want to come today, when you don't want him to come"? The answer to all these questions is implicit in one phrase i.e. "selfish motive". Careful observation of people's behaviors and self-introspection unveils the true picture of the world. Realization of this fact naturally creates neutrality towards the world in our hearts.

We have to assimilate this knowledge that there is no happiness anywhere in this world. Happiness means God or you can say God means happiness. These two words are synonymous. This world is created by God for our use to accomplish the ultimate goal of life. But we started enjoying it, as if the attainment of worldly pleasure was the true aim of our life. This is the fundamental mistake and the greatest barrier in our surrender.

Jagadguru Shri Kripalu Ji Maharaj says "*bhoot-pratibandh*" (past incident) is also a great obstacle in the surrender of mind. Many of us start thinking of unpleasant experiences in the past and become as miserable or upset remembering those incidents, as



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if those were happening at the present time.

Shri Ramanujacharya Ji Maharaj in his thesis on Bhagwad Geeta 7.15, wrote:

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

the main difficulty in surrendering our mind is recklessness. The man who is not of demonic nature, or an atheist or simply naïve, can easily understand the aim of life and by the grace of a saint he can easily surrender. But due to our nature of procrastination, we fail to do so.

So the first step towards surrender of the mind is detachment from the material world. Besides detachment, thoughtful examination of philosophy and practice of contemplation on the divine form of God, will help in surrendering the mind. But, to succeed in this mission, guidance of a genuine saint is indispensable.

A genuine saint is a God-realized saint who has thorough knowledge of the scriptures. A real aspirant has to choose one of the God-realized saints, who also possesses the ability to infuse knowledge in the minds of material beings, and to follow each his every instruction. Rest of the work leading up to God realization will be performed by the Guru himself. The aspirant has to do nothing more than connect his mind to that of his Guru and let the Guru guide him on the path.

Can Destiny Be Changed?

The main function of the mind is to think. In the spiritual constitution, every single thought that crosses our mind, is recorded as our action or *karma*. These actions can broadly be classified in 3 categories.

1. **Sanchit:** Actions performed in past human lives, for which one has not yet borne the fruits.
2. **Kriyamaan:** Actions performed in the present life. Every human has been given the discretion to perform actions in this lifetime.
3. **Praarabdh:** God takes a handful of *sanchit karma*, and prescribes the fruits of those in the present life. In various languages across the world, people refer to these fruits as destiny, fate, *bhagya*, *takdeer* etc.

God is all-powerful. He is capable of doing anything and everything. So can he change anyone's destiny?

कर्तुमकर्तुमन्यथा कर्तुं समर्थ

The Vedas say Hari and Guru can do whatever they like, not do whatever they don't like and also do things that are totally opposite to the laws of nature. For example they can see without eyes or hear

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without ears; they can hear with their nose or walk without legs; they can live without breathing or eating.

So, in brief, they have the power to do anything and everything. Yet, God and His Saints follow the spiritual laws eternally established by God. Even though they have the power to violate those laws, yet they do not do so.

कर्म प्रधान विश्व सचि राखा । जो जस करइ सो तस फल चाखा ।

Actions are the only criterion of one's present state in the material world. Everyone has to bear the fruits of his good and bad actions performed in previous lifetimes. This is God's eternal law. Both God and Saints also abide by this law. God does not revoke anyone's fate, nor does a God-realized saint. However, the ever graceful Saint (Guru), minimizes the effect of destiny for his surrendered devotees. For example, if a devotee is destined to meet with an accident, the Guru will not eliminate the accident altogether. The accident would still take place, but, due to Guru's intervention, the devotee may get away with just a minor injury.

Saints don't even absolve themselves of their own fate. In our scriptures, there is a story of a great saint, who wanted to leave for Golok ahead of his destined time. He had 50 years of life left. So he assumed 50 bodies, to bear his fate for 1 year within each body. Thus with 50 different forms he underwent his fate for 50 years in just one year and left for Golok.

Saints bear their fate smilingly, as they do not experience any pain or suffering as a result of fate. They are knowledgeable and experience the fact that they are not the body but the divine soul. We, on the other hand, experience pain, sorrow and sufferings, because we are attached to the material body and consider the body to be 'me'. Saints are oblivious to all pain or sorrow. Our scriptures have numerous examples, highlighting this. One such example relates to the great saint Prahlad.

After Hiranyakashipu was killed by Lord Narsingh, Prahlad became the king. His only son Virochan was the crown prince. Once, in a scriptural challenge, Virochan was defeated at the hands of the son of Prahlad's Gurudev Shukracharya. As per the condition of the challenge, the loser was to be hanged to death. The case was taken to Prahalad's court for judgement. Prahlad announced the verdict in favor of his Guru's son and ordered Virochan to be hanged to death. Prahlad did not flinch even once while pronouncing this decision. The "*Guru Putr*" (Guru's son) ordered Prahlad to set Virochan free. As per his



'agya' (order), Prahlad ordered for his son to be freed, with a completely neutral attitude. He was neither sad while ordering his son execution nor pleased at the time of ordering his release. Celestial demi-gods showered flowers on him, since even they can't be impartial in this manner.

Saints are neutral towards the world, as they are totally detached from the world. Hence, they never want to breach the laws of God. God also does not overlook His laws. Lord Ram could have

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extended His father King Dashrath's lifespan. On the same token, Lord Krishna could have saved His nephew Abhimanyu. But they did not break the laws of God. They let the spiritual law take its own course. The second point is that the soul is immortal. Death only destroys the physical body, not the soul.

We should understand that everyone has to undergo the fruits of their karmas. The only difference is:

ज्ञानी भुगते ज्ञान ते, मूर्ख भुगते रोय ।

A God-realized saint faces the fate smilingly while an ignorant being faces the same plaintively.

If we are scared of facing difficult situations in life, we have to be careful about the deeds we perform. We must only perform deeds that yield favorable results.

So, always keep in mind that God is omnipresent. He notes every single thought that goes through our mind. We cannot escape from Him. We must constantly practice to realize His presence with us. That practice alone will imbibe divine qualities in our being and prevent us from doing wrong things.

Kripalu Leelamritam

Once, over 60 years ago, Shree Maharaj Ji took his devotees on a trip to the banks of the river Ganges. There, to everyone's amazement, Shri Maharaj Ji started walking on the surface of water, as if he was walking on the ground. The devotees were amazed and excited on seeing this and started screaming with joy and reverence for their reverent Gurudev.

Banchary Didi Ji, currently a preacher of Shri Maharaj Ji, was a little girl at that time. Her father Mahabani Ji too accompanied Maharaj Ji with his family. Banchary Didi did not quite understand what the big excitement was all about. In her child like innocence, and seeing that Maharaj Ji walking so causally on water, she thought, she could easily mimic the act. She insisted with her mother to let her go and walk on water. Her mother walked her till the edge of the water and allowed her to try walking on water.

As soon as she put her foot on water, her foot went below the water surface and rested on the sand. To her surprise her feet did not stay on top on the water surface, but during this whole process, she was blessed with the beautiful *darshan* of the soles of Shri Maharaj Ji's lotus feet resting on the water surface and she could clearly see him running on the water surface.

Moral: Real saints do not show miracles to attract people. They sometimes reveal their powers to entertain or protect their surrendered devotees. This enhances the devotee's faith in their Guru and the path of God realization. This is the reason why Saints descend on earth to take people towards God.

Kid's Corner - Visit to a Holy place

Most people who believe in God are always eager to visit places of pilgrimage, e.g: Mathura, Vrindaban, Ayodhya, Kashi, Haridwar etc. They think that a visit to these holy places, will release them from the clutches of Maya. Let us reflect on this matter, as there is a great deal of misconception about this.

Generally, all holy cities are situated either at the banks of a holy river or in the serene and peaceful surroundings of the mountains. The places where God descended and performed various pastimes to please His devotees are called 'Teerth Sthaan' or holy place. Each and every particle of the land in these holy places becomes divine by the grace of God.



During ancient times, a small numbers of saints and sages lived in these holy places ('Teerth Sthaan'), to perform austerities or for the practice of devotion or meditation. Visitors to these holy places were significantly benefitted by the presence and association of these saints and seers. Philanthropic visitors offered donations towards the upkeep of these holy places and temples. Gradually, several materialistic people with little to no faith in God, also started visiting these places, either in an effort to be called good or just to get their names included in the list of devotees. Taking advantage of the simplicity and niceness of the real devotees, some imposters also started living in these holy places and began contaminating the whole atmosphere.

But, even though some people selfishly spoil the image of the 'teerth', the real grandeur of the 'teerth' never reduces and we can continue to derive maximum benefit from visiting these places, provided we understand the true meaning of 'teerth' and the purpose of visiting them.

For instance, when Indians living outside India, visit India, they prepare for a long time for their visit. They plan on what to buy for various friends and relatives, taking into account their specific likes and dislikes. As soon as they land at the airport, they call their loved ones and the moment they step out of airport, their eyes start searching for their family and friends from amongst a big crowd of people. Even a slight delay in seeing their family, creates a sense of disappointment and sadness in their minds.

Contrast this to a visit to a 'Teerth'. Our first reaction, after reaching there is to check-in into a nice and comfortable hotel. Then we look for a place where we would get good food. Then we visit all the

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temples with a guide, who explains the importance of that temple or other famous places where God is said to have performed various pastimes. We see these divine places with the same lens as we would see a historical monument like the Taj Mahal or Kutub Minar etc.

The only objective of going to a 'Teerth' should be to see the Lord. But do we really get that restless when we don't see Shri Krishna, as we do, when we don't see our relatives at the airport? Do we have a desire to bathe ourselves in the dust of Vrindavan where Shri Krishna's foot prints are imprinted everywhere? Do we feel like giving up food or drink till such time as we get to see the One, who we came to see?

The only reason for this lack of interest is our lack of faith and love for Shri Krishna. It clearly proves that our love for Shri Krishna is not even equivalent to the love we have for our relatives and friends. If that is the case, there is no point in visiting holy places such as Vrindaban, Haridwar, Prayag or Pushkar etc. We go with reverence and come back with lots of malice against the 'teerth' losing all our devotion. So our pilgrimage proves to be not only unproductive, rather very harmful.

Akroor Ji was sent by the tyrant King Kans, from Mathura to Nandgaon to bring back Shri Krishna and Balram to Mathura. Although Akroor was well aware of Kans' malicious intent, yet he considered himself the most fortunate soul, at the thought of seeing Shri Krishna. He was also confident that His journey to Mathura will bring an end to the miseries of the inhabitants of Mathura. Thus, all through the way Akroor contemplated on Shri Krishna's various pastimes and virtues.



In this way, Akroora's mind was completely absorbed in the pious thoughts of Shri Krishna.

He reached Nandgaon by the end of the day. When he reached Nandgaon, the sun was setting. As soon as he entered the boundary of Nandgaon, he saw the footprints of the cows and Lord Krishna's footprints embellished with the signs of the flag, trident, thunderbolt and lotus flower. Upon seeing the footprints of Krishna, he immediately jumped down from the chariot, out of respect and love for his Lord. He was overjoyed and showed symptoms of love; he wept, and his body

trembled. Upon seeing foot prints of Shri Krishna with trident, lotus etc, Akroora fell flat on his face and began to roll on the ground, out of extreme jubilation.

Akroor Ji's example sets precedence on how we should think and feel when we visit a holy place. If the mind is thoroughly absorbed in loving sentiments of God, the mind will naturally enjoy divine bliss because God is the embodiment of divine bliss. The lack of devotional sentiments causes the mind to demand material comfort and happiness. The 'teerth' places are not meant for material pleasures. One

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can enjoy material pleasures in the world. 'Teertha' are meant only for divine happiness. So, a visit to a 'teerth' should be undertaken only by true aspirants of divine bliss.

If we have not reached that state yet, we must at least make a firm resolve that we are not going to the 'teerth' to enjoy material comforts, rather to enhance our devotion for Shri Krishna. We must increase the faith that each and every particle of this holy land is saturated with my Lord's foot dust and having any ill feelings towards the inhabitants of these places is an evident transgression against God. We must go with pure feelings with a quest to see God and enhance our devotion. Take benefit of the saints who are living there in search of God. Only then a pilgrimage could be successful.

Jagadguru Shri Kripalu Ji Maharaj has expressed the whole idea of visiting holy places in a nut shell in these five lines:

चलो मन श्री वृन्दाबन धाम ।

Chalo mana! Shri vrindaban dham

O mind! Let us dwell in the divine abode of Shri Vrindaban.

जहँ विहरत नागरि अरु नागर, कुञ्जनि आठों याम ।

Jahan viharat nagari aru nagar, kunjani aathon yaam.

Let us go, where the supreme lady Shri Radha Rani, lovingly strolls in the flowery groves with the supreme Lord Shri Krishna.

भूख लगे तो रसिकन झूठन, खाय लहिय विश्राम ।

Bhookh lage to rasikan joothani, khai lahiya vishraam.

Whenever you feel hungry, be privileged to eat the food remnants of the devotees and have a good rest.

प्यास लगे तो तरणि तनूजा, तट पिवु सलिल ललाम ।

Pyas lage to tarani-tanooja, tata pivu salila lalaam.

Drink the pure water of the holy river Yamuna, whenever you are thirsty.

नींद लगे तो जाय सोय रहु, लतन कुंज अभिराम ।

Neend lage to jaai soya rahu, latan kunj abhiraam.

Sleep in the pleasant shade of the fragrant shade of the trees, when you feel tired.

ब्रज की रेनु रेनु लखि चिन्मय, तन्मय रहु अविराम ।

Braj ki renu-renu lakhi chinmaya, tanmaya rahu aviraam.

Thus perceiving divinity in each and every particle of the dust of Brajdhama, remain completely engrossed in divine bliss.

पै "कृपालु" मन जनि यह भूलिय, भाव रहे निष्काम ॥

Pai "Kripalu man jani yaha bhooliya, bhav rahe nishkaam.

The poet Shri Kripalu Ji suggests, "Be careful, you must not forget that you have to be completely selfless."