



DIVYA SANDESH

2017 SHARAD POORNIMA



Purpose of Sadhana

The result of any amount or kind of spiritual practice or sadhana is not necessarily God-realization. Rigorous and constant efforts of Karma and Gyan are unsuccessful in freeing someone from the bondage of Maya and attainment of God.

Lord Krishna said –

दैवी ह्येषा.....तरन्ति ते ॥ Geeta 7.14

“It is not possible for anyone and by any means to win over Maya. Since Maya endowed with three modes is My personal power and controlled by Me alone, the only way to get rid of it is to completely surrender unto Me”.

So, to realize God or to attain liberation, it is essential to attain divine grace. The purification of mind is a pre-requisite for attaining His grace. In other words, our mind is strongly attached to the material world. The mind has to practice devotion to God to detach itself from material attachments. Practice of devotion would also be futile if it is devoid of even one of these four fundamental principles of;

1. Remembrance of God
2. Perpetuity
3. Selflessness
4. Exclusivity



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Each aspirant has to perform devotion. No saint or God can perform this devotion in lieu of the aspirant. God and Guru can only help the aspirant, as per the extent of their sincerity of devotion.

The purpose of practice (*Sadhana*) is to prepare the container i.e. the mind. Our mind is full of explicit and hidden attachments to material matters, leaving no room for God. Elimination of material desires is the primary and only reason to perform *Sadhana*. To achieve God realization, our mind has to become totally detached from the world.

Detachment is the opposite of attachment and is different from hatred. Attachment comes in 2 forms:

- love (राग): with favorable attitude mind reminisces amiable qualities of a person
- malice (द्वेष): with an attitude of hatred the mind stays engaged in reminiscing the bad they did or bad you want to do to them

In either case, the mind keeps thinking about the object of attachment. When the mind continuously thinks about the object of affection, its qualities are imbibed in the mind. The maidens of Braj loved Shri Krishna and attained His divine abode Golok. The Bhagavat says about the Gopis-

या दोहने वहनने ...

उरुकम चित्तयानाः ।

Bhagavat 10.44.15

“The Gopis were always drowned in the loving thoughts of Shri Krishna while performing all household chores, milking their cows, looking after their children, churning curd or preparing food”.

Similarly, Kansa was also absorbed in constant remembrance of Shri Krishna, the only difference being that he did it out of fear than love



स नित्यदोद्विग्नधिया ... दुस्वापमाप ॥ Bhagavat 10.44.39

“Kansa due to fear of Shri Krishna, felt His presence everywhere, at all times. Hence, he also attained Golok, the inaccessible abode of Shri Krishna”.

In a nutshell, the attachment of mind to God is compulsory for attaining Him. That attachment can be either with love, passion, greed, hatred, wrath or fear. Constant practice of devotion to God, cleanses the mind of all material attachments and desires. Divine love can only stay in a divine mind. It cannot be

contained in a material mind. Upon purification of the mind, Guru makes the mind divine and infuses divine love in it, thereby the soul is able to see God.

For an aspirant of divine love-bliss, the association and guidance of a genuine Guru is essential. It means,

1. real *sadhana* cannot start without proper guidance of a genuine Guru,
2. real *sadhana* cannot continue without the guidance of a genuine Guru. The Guru leads us through the various stages of practice (*sadhana*) and then perfection (God realization). For example in the school, a teacher teaches the study material, the student learns it and then progresses to higher grades and attains higher knowledge. In the same manner, in walking the spiritual path our *sadhana* should culminate with higher stages of devotion. Every time there is an obstacle on the path, a proper master is needed to provide guidance to overcome the hurdle.
3. real *sadhana* does not come to fruition, until the Guru transforms the mind to become divine and gives divine love.

Thus, Guru is required at every step, up to the accomplishment of the goal. That's why all scriptures unanimously declare the need for a genuine Guru, who should be:

1. completely conversant in the scriptures (श्रोत्रिय) and
2. be a God-realized soul (ब्रह्मनिष्ठ)

Also, the mind needs to perpetually engage in the remembrance of God. Anger, passion, greed etc are vices of Maya. As soon as the mind goes in the *Mayic* realm, these vices start casting their impressions on mind. Constant remembrance of God will keep *mayic* vices at bay. Sporadic remembrance of God is like washing clothes with clean water and dipping it again in mud and continuing to repeat the same cycle.

Detachment from the world and constant remembrance of God may seem difficult in the beginning but after a little practice, it becomes effortless.

अतिशय रगड़ करै जो कोई ।

अनल प्रकट चन्दन सों होई ॥

The constant rubbing of two pieces of sandalwood gives rise to fire. Similarly, sincere efforts can accomplish anything.



The purpose of *Sadhana* is to purify our mind. Constant practice of *sadhana*, results in the purification of mind and then by Guru's grace, the mind becomes divine and the aspirant attains divine love.

Our True Relative

Festival season around the world is generally the time of the year to spend with friends and relatives. Shri Maharaj Ji has explained the meaning of the English word relative (called *sam-bandhi* in Hindi).

Read on to know what the word means and who is qualified to be called a relative / *sambandhi*.



According to Sanskrit grammar the word *sambandh* (संबंध) is a combination of a prefix *sam* (*upsarg* सम्) and a root verb *bandh* (*dhatu* बन्ध). Prefix *sam* means complete and eternal and verb *bandh* means union or connection. Thus, an unbreakable complete union is called *sambandh* संबंध.

We use the word “relative” to refer to all those who are physically related to us. However;

- These relationships last only up until the body is alive. Sometimes they break up before death as well.
- We can only have one type of relationship with one person. For example a father will always be our father. He can never become our mother or sister or brother. Then how can we call such relation a thorough and complete relation.
- A *sambandhi* is a true well-wisher. A little introspection will reveal that all material beings always focus on their own happiness, so no-one can be a true well-wisher of anyone else. The Vedas say:

न वा अरे.....॥

“No wife can ever love her husband for his happiness, she loves him for her own happiness. Likewise, no husband can ever love his wife for her happiness, he loves her for his happiness alone. In the same way no son, no father and no other relative can ever love others for the pleasure of others. They love each other only in the hope of getting self-happiness”.

Since everyone is solely focused on getting happiness, when the hope of attaining happiness through other party fades, it causes fights and breakup in relationships. One needs keen observation and deep introspection to realize the authenticity of this eternal fact.

By definition, a true *sambandhi* is one

1. with whom, one has all relationships
2. with whom, one is eternally related and
3. who has no selfish motive and is our true well-wisher

For every soul, such a relationship exists only with God or we can simply say with Shri Krishna, as

1. Since, we are a fraction of God (*ansh*) and He is the whole (*anshi*), all our relationships (father, mother, friend, friend, brother, master, beloved etc.) are only with Him. All the scriptures unanimously proclaim that every *jeev* is a part of Shri Krishna-

ममैवांशो जीवलोके जीवभूतः सनातनः ॥ गीता १५.७

ईश्वर अंश जीव अनिशी । चेतन अमल सहज सुख राशी ॥ रामचरित मानस

2. He is always with us - He never has and will never be separated from us because we are the eternal power of Shri Krishna. Due to our actions, we have to roam around in 8.4 million species of life, but He remains with us, whichever form of life we go into. He is the only companion who stays with us even when we go into lower life forms or go to hell for undergoing punishment for our sins.

आनंदो ब्रह्मेति व्यजानात् । आनंदाद्ध्येव खल्विमानि भूतानि जायन्ते ।

आनंदेन जातानि जीवन्ति । आनंदं प्रयन्त्यभिसंविशन्ति । तैत्तरीयोप.

“Happiness is God, everyone resides in Him, He provides life to the soul, at dissolution everyone will merge back into Him and after God-Realization one will attain Him”

3. He is our real well-wisher. The Vedas say –

आनंदो ब्रह्मेति व्यजानात् ।

He is the absolute ocean of profound bliss and is self-complacent. He needs nothing from us. Yet, He creates the world, maintains the world, introduces us in this world and keeps an account of our actions and makes us undergo the fruits of our actions.

4. By giving us a human form, He has given us a chance to attain unlimited divine bliss. He has given the right to perform fruit yielding actions (*karma*) exclusively to humans. Even celestial Gods do not have this right. In human form, one has the free-will to choose actions – actions that will either entangle you in the material web or actions that can liberate you from the bondage of *maya* and take you towards the attainment of your goal of achieving divine bliss. That’s why all other forms of life are called *Bhog-yoni*. Only human form is called *Karma-yoni*.
5. He keenly observes our thoughts. All this, so that as soon as we accept Him as our true relative and surrender ourselves, He can bestow His divine property and powers upon us. Yes, ALL the property and powers. He does not hold anything back, despite knowing we are nothing but an infinitesimally minute fraction of His.
6. He provides us nourishment in the mother’s womb and upon our birth produces milk in the mother’s body to feed us. As we grow older, he gives us teeth and provisions for a variety of fruits and grains to feed and remain healthy.

7. He provides the same air, water, land, fire etc. to even those who deny His existence or curse Him (e.g. Shishupal, Ravan, Kansa etc) as he does to his surrendered devotees (Tulasi, Soor, Meera etc).
8. After God-realization, He so reveres His devotees that He walks behind them and faithfully serves them, so as to be able to get their foot-dust and purify Himself.

This is a mere glimpse of His numerous acts of mercy. There are uncountable ways in which He graces us.

Now, please contemplate; leaving aside such a benevolent master, father, mother, brother and true relative, one who cares so much of us, one who is ever anxious to grant us His divine bliss for eternity, why should we beg for happiness from worldly relatives, who themselves are yearning for happiness.

So, think why should we NOT celebrate all the festivals as an offering to Shri Krishna alone?

Kripalu Leelamritam – Shri Maharaj Ji’s Immense Love

Once Maharaj Ji was conducting Keertan in one of his devotee’s house in Pratapgarh. Such was the intensity of the divine nectar that Shri Maharaj Ji distributed during the satsang that none of the devotees wanted to leave even after the satsang was over.

During those days, Shri Maharaj Ji used to spend most of His time visiting devotees across the country and delivering discourses while Shri Amma Ji stayed behind in Mangarh. On the occasion of an auspicious festival, Mahabani Ji, in whose house Shri Maharaj Ji was staying, asked Maharaj Ji if he could invite Amma Ji over, to celebrate the festival. Also present on the occasion was Jaani Mata. She was an ardent devotee of Shri Maharaj Ji and used to love Him as her son. Maharaj Ji humorously asked Jaani Mata, “Should I invite Padma?” Jaani Mata had no idea who Shri Maharaj Ji was talking about? She responded back in her native language saying, “I don’t know who is Adma Padma”. Maharaj Ji said, “How can you talk about Padma in such an insulting way?” She innocently replied again in the same way. Shri Maharaj ji pretended to be angry with her and told her to leave the house immediately and go to Allahabad.

She was shocked and repeatedly begged for forgiveness. Finally seeing that Shri Maharaj Ji was really upset, she packed her belongings and left for the railway station. By the time she reached the station, the train bound for Allahabad had already departed and the next train was scheduled the next day. She came back and told this to Shri Maharaj Ji.

Shri Maharaj Ji said, if you missed the train, go walking. She reluctantly started on foot, all the way crying in repentance as she had upset Shri Maharaj Ji. As she was walking, a person with a bullock cart came and asked her to sit. She refused. Then another man with a horse drawn wagon came and told her “Amma you have been walking for a long time, your



feet must be hurting. Come sit, I will take you to Allahabad”. She replied, “My Guru told me to walk to Allahabad, I won’t sit”. Likewise several people on the way offered help, yet she refused food, rest and ride and reached Allahabad in 2 days at the house of Advocate Bhatnagar, another devotee of Shri Maharaj Ji.

As the endless showers of divine nectar continued to flow in the satsang at Shi Mahabani’s house, everyone forgot about Jaani Mata, but not Maharaj Ji. Two days after Jaani Mata had left, Shri Maharaj Ji said that he was going to Allahabad. He started by car and reached soon after Jani Mata. Advocate Bhatnagar was much older to Shri Maharaj Ji and treated Him as his son. Seeing Maharaj Ji, Bhatnagar Ji scolded Shri Maharaj Ji for having sent Jaani Mata on foot all the way from Pratapgarh to Allahabad. Maharaj Ji ignored everything and asked where Jaani Mata was. Jaani Mata was sitting inside the house on a bed and still crying. Shri Maharaj Ji entered the room and held her feet. She kept crying and scolding him lovingly saying, “Why are you following me, leave my feet. Go away. I don't want to talk to you”.

When Shri Maharaj Ji held her feet everyone saw the cuts and bleeding bruises on her feet. Maharaj Ji asked for a bowl of warm water and washed her badly bruised soles with His own hands. As His hand passed over the soles of her feet all the bruises on her feet disappeared as if nothing had happened.

Everybody was moved, seeing the sincere devotion of an old lady and Shri Maharaj Ji’s unfathomable love for His devotees.

Moral: Sometimes saints and God make their devotees undergo rigorous tests, to test their devotion. Shri Krishna put the Gopis to a test, after he personally invited each of them for Raas (see “The Ultimate Test” in 2011 Sharad Purnima Issue), Bhagwan Shankar put Upamanyu to test (see Kids Story in 2017 GP issue). These stories serve as examples to help spiritual seekers and aspirants understand the importance of following the instructions of their Spiritual Master and have unflinching faith in them.

Kids Story

Love and Sacrifice

We all have a bad habit of fighting with our brothers and sisters over toys. But can you imagine giving up something as vast as a kingdom, for your sibling?

Thousands of years ago, the Supreme Lord descended on this Earth as Ram, the eldest son of King Dashrath. His mother was Queen Kaushalya, the first wife of King Dashrath. King Dashrath’s second wife, Kaikeyi gave birth to Bharat. Lakshman and Shatrughan were born to King Dashrath's third wife, Sumitra. As was the custom in those days, the four brothers went to Sage Valmiki’s ashrama (school) for their education. After completing their education, they returned to their father's palace.



Prince Rama being the eldest of four sons and competent to rule the kingdom was the heir to the throne. When King Dashratha turned 40 and saw the first sign of a strand of grey hair on His head, he realized the impermanence of human body and decided to renounce his worldly duties and take refuge in God. King Dashrath sought the advice of Sage Vashishtha and asked for the right mahort (opportune time) to perform the coronation ceremony for his oldest son Rama. The earliest opportune time happened to be the very next day. Rama was only 16 years old at that time. However, since his desire for renunciation was so strong, King Dashrath announced the crowning ceremony of Rama to be on the very next day.



While Bharat and Shatrughan were in their maternal grandparent's house in Mithila, Kaikeyi, the mother of Bharat was beguiled by her maid Manthra. Wanting to see her son Bharata, be crowned the king, she hatched a devilish plan. She remembered that king Dashrath had once promised to grant her any two boons for saving his life in a deadly battle. She played her cards and demanded that Bharata be crowned king of Ayodhya and Rama be banished to the forest for 14 years. The king underwent immense agony on

hearing this, but kept his word to his wife and ordered Rama to be banished to the jungle for 14 years. Rama accepted the decree unquestioningly. "I will gladly obey my father's command," he said to his stepmother. "I would go even if you had ordered me to do so."



When Queen Sita, Lord Rama's wife, heard that Shri Rama was to be banished, she begged to accompany him to his forest retreat. "As shadow to substance, so wife to husband," she reminded Rama. "Is not the wife's *dharma* to be at her husband's side? Let me walk ahead of you so that I may smooth the path for your feet," she pleaded. Rama agreed. His younger brother Lakshmana, though was not banished decided to follow Rama to accompany them to the forest.

King Dashrath could not survive the pain of separation from his dearest son Rama and left his body. When Bharata returned from his grand parent's house, he learnt about what his mother had done and was very sore towards his mother. He sought Rama in the forest. "The eldest must rule," he reminded Rama. "Please come back and claim your rightful place as the king of Ayodhya." Rama refused to go against his father's command, so Bharat took his brother's sandals and said, "I shall place these sandals on the throne as symbols of your authority. I shall rule only as your proxy while you are away and each day I shall put my offerings at your lotus feet,



my Lord. When the fourteen years of banishment are over, I shall joyously return the kingdom to you." Rama was very pleased with Bharat's selflessness. As Bharat left, Rama said to him, "I should have known that you would renounce gladly what most men work lifetimes to learn to give up."

Thus the RamaCharit Manas is an ideal scripture to teach, how to lead a modest and ideal life as a son, wife, brother and father etc. Rama gladly accepted His father's ordains without any question or objection. Mother Sita, though was a delicate princess, followed her husband even in toughest situation demonstrating her supreme dharm as a life partner. Bharat Ji, revealed the highest ideology of a brother rejecting the allurements of the crown and humbly followed his older brother Rama's instruction with the support of his unfathomable devotion and love. Likewise King Dashrath ordered his dearest son Rama and payed for doing so, with his own life, only to uphold the honor of the promise that he had given to Kaikeyi.

We should learn to obey our parents, respect our elder siblings and to love those younger to us. Sacrificing your own personal interests, helps maintain peace in the family and creates an atmosphere conducive to doing devotion. Also, sacrificing and supporting each other gives joy and satisfaction.

Happy Sharad Poornima