



DIVYA SANDESH

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How to Surrender to God and Guru?

Question: Shri Maharaj Ji quotes all scriptures and has told us innumerable times that one needs to surrender both mind and intellect to God and Guru. A *devotee* asked “how” to surrender our mind and intellect. And what does it mean to join our intellect with God and Guru?

Normally, mind weighs the options and consequences, the intellect makes a decision and then mind directs the senses to perform the actions determined by the intellect. It's surprising but true, everyone in this world is well-trained in surrendering both mind and intellect. Without doing so no one can accomplish much in this world.

Beginning from as early as when our elementary education started, be it in any language – Hindi, Urdu, English, Farsi, Arabic – our teacher drew a figure on the board and said, “This is ‘A’. All of us drew this same figure and said ‘A’.” We did exactly what the teacher asked us, no questions asked.

With no queries and full faith, believing and following the instructions means real surrender of both mind and intellect.

As we grew up, even after getting a degree of Master's in Education, this question never came up to ask from any professor - why ‘A’ looks like this only? Why it is called ‘A’? Why should knife be spelled with a ‘k’? Why there are so many silent letters in English? Why sometimes ‘a’ is pronounced as ‘e’ and sometimes ‘e’ is pronounced as ‘a’? Why are there so many rules in English Grammar? We never asked, because we had faith in the teacher and the system, without any doubts whatsoever.

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We learnt everything because we simply followed what was taught to us. If we raised questions and did not follow the instructions then no one would have been able to teach us.

All over the world there are millions of doctors and billions of patients visiting the doctor's. When the doctor prescribes a small pill to be taken with a glass of water, we accept it, no one has any doubts to reconfirm from the doctor saying, "Our body is so large, how will one pill in a day help!" Also there are numerous over the counter medicines in the market with unsubstantiated claims. Yet people read the labels and consume them; oblivious to the fact that there may be some adverse effects of the medicine in the future. This is another instance where we believe and follow, thus surrender our mind and intellect.



Millions of cash transactions are done by the bank every day. The client hands the money to the teller clerk; the clerk counts it and issues the receipt. The client trusts that the teller clerk would count the money accurately and hand the receipt for the exact amount. If the client didn't trust and asks for the receipt before handing the cash no transaction would ever be complete.

Every child believes that whom they call their Dad and Mom are their real parents. Children don't ask their father to prove that they are their real father. If a child does inquire, then the father would just say, "I am your real dad". If the child further insists, "Why should I trust your words when you tell multiple lies often? How do I know this is not one of those?" There is no way for the father to prove with 100 % certainty other than DNA testing which is also not exactly 100% accurate. Still everyone accepts that their father is their real father, irrespective of whether he is bad or good. Similarly we accept our mother as our real mother, though we do not remember the moments when we were within her womb, or when we were born. We do not even remember the day when we started trusting that she is my mother. So just because she says she is the Mom, we believe she is so...



All of the above instances are related to this material world where we experience lies and treachery yet we trust each other. As we know if we don't trust the norms of the world, nothing will get accomplished.

Talking of God's realm, it is divine; and we have never experienced it. There is neither a way for us to know the rules in the divine world nor can we try to abide by them on our own accord. The rules of the divine world are different, and difficult to comprehend. For instance, we scold someone only when we are angry. When anger rises we might slap the other person. And when our anger knows no bounds then we might even kill the other person. Murder is a crime with legal penalty of a capital punishment. But in the spiritual area it is treated in a different manner.

Hanuman Ji burns down Lanka, the entire kingdom of Ravana, to ashes; Arjun fought the Great War, Mahabharat, and killed thousands. History is full of such incidences like Sage Durvasa casting curses, the

four Kumars cursed the guards of Vaikunth, Lord Shiva burnt Kamdev to ashes, Lord Krishna ran towards grandsire Bheeshm to kill him. Should we believe such pious saints and divine personalities also get angry?

The truth is none of them experienced even an iota of anger. When Bheeshm Pitamah saw Shri Krishna running towards him, he smiled. He stood admiring the beauty even in the anger of Shri Krishna who had a fierce frown on His brow, His teeth were clenched tight, eyes were fiery red, holding the wheel tightly above His head, and breathing in short bursts He ran towards Bheeshma Pitamah. In other words Lord Krishna gave a perfect performance of a very angry man. Seeing that scene Bheeshma Pitamah was not scared or angry. Instead he bowed to the Lord for such an exalted performance!



God and his saints are beyond the grip of Maya therefore have no vices of Maya. They only demonstrate any mayic emotion, as per the need. They are bereft of lust, but beget children. They are bereft of greed, but rule their kingdoms. The greatest of saints like Dhruv, Prahlad, King Ambarish, got married, bore children and ruled the earth for billions of years.

Once we realize that we need God in our life, **we would also realize that due to our inexperience we cannot understand the divine philosophy on our own accord.** Thereafter, we would need to trust the words of the scriptures. We will have to approach a saint submissively and under his guidance learn the precepts of the divine philosophy in great detail. Armed with that divine philosophy we would be able to understand the divinity of the actions of God and saints. If we apply the material rules to divine actions, we would draw conclusions like, "Shri Krishna is not the Supreme God. He was full of lust, or else why would he marry 16108 princesses and have 10 sons from each of them? He is an ordinary boy who throws a tantrum to sit in the lap of His mother. God is the embodiment of bliss; He does not need anything from anyone, but Shri Krishna cries for petty things like bread, butter, and mother's lap! Judgment: He cannot be God!"

We need to know that God has a very potent power called 'Yogmaya', by this power God can perform even contradictory actions. He can be all blissful and still He can be crying for something very insignificant.

Scriptures say God reciprocates devotees love, in the same extent of feeling and intensity. Even though He is all bliss, and He is self-contented yet He actually feels the same emotion with the same intensity as the devotee feels for Him. He is actually scared of Mother Yashoda's thin stick, when Maiya chides Him. Therefor when the supreme God descends on Earth people see His pastimes but fail to benefit from them as He looks like a commoner. Even the scholars fail to comprehend the actions of God and mistake him to be an ordinary man, because they don't know anything about the divinity and its rules. But once

The spiritual seekers of today would have to accept the spiritual advances made by the seekers since ages. They can then follow up with their own efforts and draw their own inferences. In scriptural language this is called surrendering mind and intellect to the words of God, Saints and scriptures. This is joining your intellect with the saint's intellect. And we all know "how" to do it. We only need to be convinced of "why" it is important to surrender mind and intellect to God and Guru.



Bhakti does not need pre-qualification

King Janaka was one of the favorite students of sage Yagyavalkya. Yagyavalkya would always keep an empty seat in the front his class, so that if Janaka came, he could sit there and listen to the teachings.

Sage Yagyavalkya had many students. The other students were envious of Janak, thinking that their Guru always showed favoritism towards Janak, as he was the ruler of a kingdom, while they belonged to ordinary families. Sage Yagyavalkya noted the feelings of jealousy and competition with King Janak in their minds. He decided to give them a practical lesson.

One day, as Sage Yagyavalkya was conducting a class on the Vedas for his students including King Janak, with his power of yogmaya, he set the entire ashram on fire. In those days, the students lived a very simple life in the ashram, with their belongings comprising of 2 loin cloths and a kamandal. Seeing their huts on fire, all the students ran to save their spare loin cloth. After saving their loin cloths, when they came back the class resumed.

As the class resumed, some soldiers came running and informed King Janak and informed, "O king! Your that his capital city is on fire and it has caused major havoc in the city. King Janak calmly replied, "Go and take care of it. Don't disrupt me when my Guru is granting me such precious scriptural knowledge". King Janak apologized to the sage for the disruption and requested for the lesson to be continued. He said "Please teach

तत् किं ब्रह्म ?
Who is God?"

Again another messenger came running and announced the palace is on fire. The King dismissed them as well and requested sage Yagyavalkya to continue with the lesson. King Janaka was attentively listening to the words of Sage Yagyavalkya, when the royal servants came the third time with the message that the fire had turned really ugly and had engulfed the queen's palaces and that his queens were badly burnt. King Janak was unfazed and forbade them to bring any further news about the fire, until his lesson was over.

Sage Yagyavalkya asked King Janak why he didn't leave to protect his kingdom. King Janak explained his position. He said, the knowledge that you are imparting is invaluable. It will stay with me past the demise of this body, whereas things like wealth and palace will stay maybe until death. A wise man plans for long term benefits and not for short term gains.

Now Sage Yagyavalkya addressed the students and said, you ran to save one piece of loincloth without bothering to seek my permission, whereas Janak, though an opulent king, did not care for the loss of his entire kingdom, wealth, possessions and family in front of the knowledge that he was getting.



Then the sage also revealed that he had created this situation to teach them a lesson. There was no actual fire neither in their cottage nor in Janakpur. The students realized their mistake and felt ashamed of their behavior and begged their Guru for forgiveness.

Moral: Complete detachment is the pre-requisite to tread on the path of knowledge (*gyan marg*). There must be absolutely no feeling of loss even if you lose all your worldly possessions. Janak Ji Maharaj is an example of a deserving soul to walk on the path of knowledge. For the rest of us, we need to follow the path of bhakti.

Bhakti is the easiest and sure shot way to reach God. Yet, it gives the greatest result attainable by any soul in the shortest possible time. Also, everyone is entitled to do bhakti. Shri Maharaj Ji teaches us impromptu (*raganuga*) bhakti so we can attain our goal.

Kripalu Leelamritam - God and Guru are All Knowing

In olden days, Shri Maharaj Ji used to spend one-on-one time with new devotees and answer any scriptural doubts they had on their mind. On one occasion when Shri Maharaj Ji was in Mangarh, on Apr 1st, a Muslim women dressed in a *burka* (a full body black cloak, with a veil over the face), came to Shri Maharaj Ji's satsang and sat down amongst the new satsangees sitting in the hall.

A devotee went to inform Shri Maharaj Ji about this lady and said that something about her looked odd. Shri Maharaj Ji told Him that "Nagari (a preacher of Shri Maharaj Ji) is sitting in the hall, wearing a burqa. Go and call her to my room". The person was amazed to know that even without seeing her, Shri Maharaj Ji who she was and what she was wearing. Still in doubt, he went and summoned the burqa clad lady to Shri Maharaj Ji's room. While inside the room, the lady did not open her veil, rather changed her voice and started asking questions in Urdu (language is a mix of Hindi and Persian and generally spoken by Muslims in India). Shri Maharaj Ji, patiently answered all her questions, after which she left

the room and removed her veil. She happily announced to everyone around her that she had made an April Fool of Shri Maharaj Ji.

The said devotee then narrated the story, that it was Shri Maharaj Ji, who had summoned her to His room, knowing fully well who she was. Nagari Ji realized at that moment, that it was she who became the April Fool at the hands of Shri Maharaj Ji and not the other way round.

Morale: God and Guru are all-knowing (sarvāntaryāmī). They may or may-not reveal themselves, but one should always remember that Hari-Guru know everything. Deception, deceit, forgery etc. might work in the material world, but since they are all-knowing none of this works with them. As Lord Rama says in the Ramayan:

मोहीं छल छिद्र न भाव ।
Mohin chal chidra na bhavaa

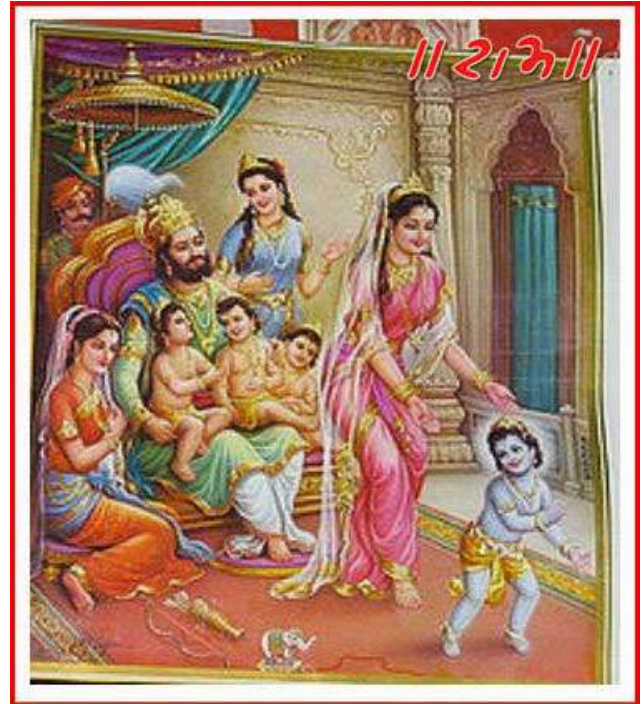
“I like simple-hearted people”. If you want to get closer to God, approach him with a simple, clean heart. Admit your faults and plead for forgiveness, ask for grace and mercy. That is what will bring you closer to Him. Do not hide anything from Him or try to trick Him. Firstly, you cannot trick Him, as He is all knowing. Secondly you will not achieve your goal of getting closer to Him, as God does not like trickery and deception.

Kid's Story – A Lesson from Ramayan

We all have a bad habit of fighting with our siblings over toys. But can you imagine giving up something as vast as a kingdom?

The Supreme Lord descended on Earth as Ram; the eldest son of King Dashrath. He was born to the king's first wife, Kaushalya. Dashrath's second wife, Kaikeyi gave birth to Bharat. Lakshman and Shatrughan were born to King Dashrath's third wife, Sumitra. Thus, Lord Ram had three more brothers. In those times, little boys used to leave the parent's home and live with the Guru to get education. So the four brothers went to Sage Vashishtha ashram (school) for their education. After completing their education, they returned to their father's palace.

Prince Rama being the eldest of four sons and was the heir to the throne. When King Dashratha turned 40 and saw a grey hair on his head, he decided to renounce the worldly duties and seek God. Ram was 16 years old now. King Dashrath declared crowning ceremony of Ram the very next day, while Bharat and Shatrughan were in their maternal grandparent's house in Mithila.



Manthra, maid of Kaikayi beguiled her to make her son, Bharata, the king. Long ago Kaikayi had saved King Dashrath's life. Then King Dashratha had promised to fulfil any two wishes of Kaikayi. Manthara reminded Kaikeyi of the king's promise. Then she further beguiled Kaikeyi to ask for Bharata to be made the king and Rama to be banished to forest for 14 years. The king Dashrath was an honorable king. He kept his word to his wife and ordered Rama's banishment. Rama accepted the decree unquestioningly. "I gladly obey father's command," he said to his stepmother. "I would go even if you ordered it." He immediately started to prepare for his departure to the forest.

The news spread like wild fire. Sita, wife of Lord Ram, and Lakshman also insisted to accompany Lord Ram. Lord Ram tried His best to convince them to stay at home and serve Father and all the three Mothers. But no arguments would sway Sita or Lakshman. Eventually, Maharani Sita and Lakshman accompanied Ram to the forest.

King Dashrath could not bear the agony of separation from his dearest son Ram and died. Upon return to Ayodhya, Bharata found out how his Mother was the cause of all of it. He was very sore towards his mother. He sought Rama in the forest. He reminded Rama, "The eldest must rule". He pleaded, "Please come back and claim your rightful place as king."

Rama refused to go against his father's command, so Bharata took Ram's sandals and said, "I shall place these sandals on the throne as symbols of your authority. I shall rule the kingdom as your designate, and each day I shall put my offerings at the feet of my Lord. When the fourteen years of banishment are over, I shall joyously return the kingdom to you." Rama was overwhelmed and very impressed with Bharata's selflessness. Being an obedient son, Ram refused to return to Ayodhya before 14 years were over. But accepted to rule Ayodhya upon return. Before Bharata departed Rama said to him, "You are so selfless that you sacrificed all comforts of life. Your sacrifice, renunciation and brotherly love will set an example for all the brothers of the world forever."



Morale: The Ramayan teaches us many lessons about devotion, divine love, loyalty, family and respecting elders. Bharata held the values of loyalty and fairness to be more important than being a king. Bharata was offered the kingdom which he refused since it was not his right. Thus setting an ideal of righteousness. On the other hand Lord Ram relinquished the opulence of a king and put forth the ideal of modesty and obedience to parent. Both demonstrated the apex of sacrifice and detachment. These are the attributes that restore peace in the society thus making the environment conducive to performing devotion. We should take a lesson from Ram Charit Manas of being loving, respectful, loyal and submitting to our siblings and parents.