



# Divya Sandesh

## New Year 2016 Edition



### Impediments to Devotion

It is the undisputed perspective of the Vedas and all other scriptures that the only goal, of every soul, is to attain selfless divine love-bliss of Shri Radha - Krishna. And the only way to achieve it is devotion (*bhakti*).

That *bhakti* can be done in three ways

1. **Swaroop Siddha bhakti:** devotees engaged in this type of *bhakti* love Shri Radha-Krishna spontaneously with overpowering thirst of serving Shri Radha Krishna to please Them by keeping Their interests in mind. This is also called *Raganuga bhakti*.
2. **Aroop Siddha bhakti:** devotees engaged in this type of *bhakti* perform *Veidhi Bhakti* (following very strict rules as prescribed in the Vedas) while abandoning desire of attaining fruit of one's actions.
3. **Sang Siddha bhakti:** devotees following this type of *bhakti* follow the precepts of *karm* and *gyan* i.e. follow rules of Vedas (*Varnashram Dharm*) while mentally remaining fixed on God.

Of these three *Swaroop Siddha bhakti* is the easiest as one does not toil to follow precepts of *karm*, *gyan*, *yog* along with doing devotion. Yet it yields the highest result. That is why Shri Maharaj Ji motivates everyone to follow this path.

This *bhakti* could be attained in 9 ways (नवधा भक्ति). Three of them are considered to be the most important ways.

1. **Shravanam (श्रवणम्):** Listening to God's name, form, pastimes, attributes, virtues, pastimes, philosophy etc. while keeping the mind focused on God.
2. **Keertan (कीर्तनम्):** Singing God's name, form, pastimes, attributes virtues, pastimes, philosophy etc. while keeping the mind focused on God.

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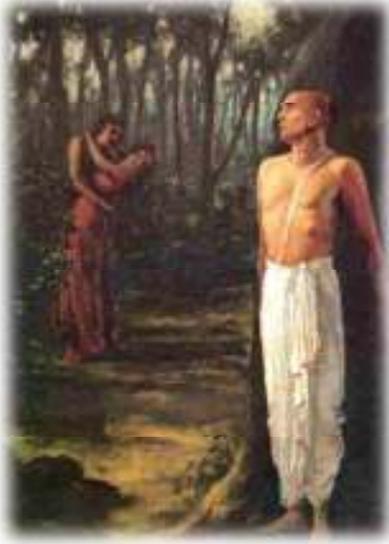
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3. **Smaran (स्मरणम्):** This means mental remembrance of God, also called *roopdhyan*. This is the life force of all modes of *bhakti*, hence mental remembrance is mandatory while performing any of the other eight ways. To stay focused, one may accompany other methods of devotion with this one.

मनेर स्मरण प्राण ।

Performing *bhakti* is vital to grow spiritually. Even more important is to abstain from those ills that rob spiritual earnings. Ills that rob spiritual earnings are called bad association or *kusang*. *Kusang* can be defined as “Any action or thought which does not increase devotion or is a barrier in devotion”.



Ajamil had total control of his senses. Once he saw a prostitute in conjugal relationship with someone. That single moment of *kusang*, made him an example of sinners in the Hindu history. That is how powerful *kusang* is! Hence, safeguarding your earnings is even more important than earning. Consider an example: You earn \$100 a day and save \$1 per day. Another person earns \$1000 and spends \$1001. At the end of the year the other person, despite his higher earnings, will have a debt of \$365 whereas in spite of your lower earnings you will have \$365 of savings.

The first step towards safeguarding ourselves from those ills is to learn about them. There are 2 types of ills that rob your spiritual earnings:

1. **Kapooyacharan (कपूयाचरण):** ‘*Kapooy*’ means dirty and ‘*acharan*’ means conduct. One has to strive to desist from all vices of *Maya*, by practicing daily devotion to receive divine grace of God and Guru. Without desisting vices one can toil for eons yet gain nothing. Understand this with an example; when you wish to clean a very dirty vessel, then you have to apply soap and scrub off the layers of filth. Also, you have to watch out that you don’t add filth in there. Similarly mind is like a soiled receptacle. Mental remembrance of God removes material attachments slowly but surely. While doing so, also pay attention to not add to your material desires. Don’t become callous.

*Kapooyacharan* are of 3 types

- i. **Jihma bhav (जिह्म भाव):** having conceit in the heart while practicing devotion. And Shri Krishna’s rule is, “I do not like conceit”

मोहिं कपट छलछिद्र न भावा

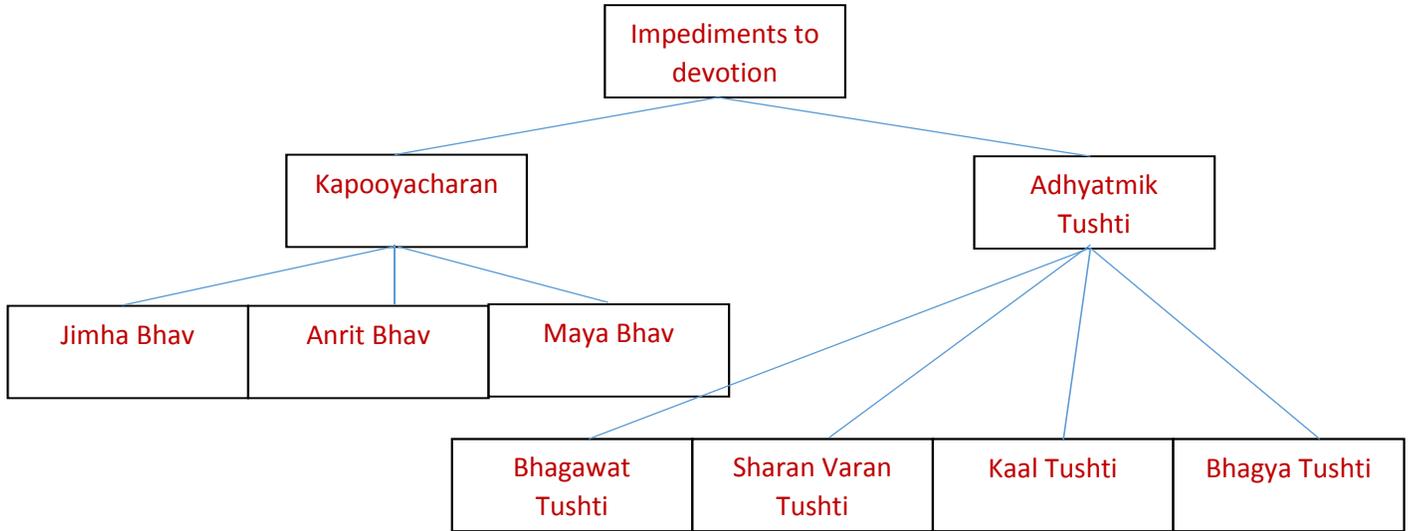
In the privacy of our minds, we harbor ill feelings towards others, with a firm belief that I am the only one who knows of it. Least of the secrets are shared with servants, something more personal is shared amongst friends, even more secretive information is shared amongst parents and children; even more private information is hidden from parents and children and is shared only with spouse. And the most private thoughts are kept to oneself. While harboring those private thoughts we forget that God is seated in our heart and notes every thought.

Devotees tell Guru, “Guru Ji you know everything” and yet hide their ill-doings from their Guru. Fake gurus might not know better, hence might like hearing deceitful words of praise but a real Guru knows the hidden conceit. Guru is pained to see that conceit. And this conceit ruins it all for the devotee.

- ii. **Anrit bhav** (अनृत भाव): Attempt to gain admiration while hiding one’s own faults. It involves endeavoring so that others might praise one but not striving to be genuinely good, advertising his little good qualities while hiding the innumerable flaws and showing-off as if he is a pure devotee. Divine love grows by hiding, hence as much as possible attempt to keep it concealed in your heart. Instead, while chanting God’s names, if one purposely screams and cries to show they have received the yearning for Shri Krishna equivalent to that of a Gopi, then this vice will rob you of any humility that might be there. And God loves humility.
- iii. **Maya bhav** (माया भाव): Performing devotion physically with no emphasis on engaging the mind. This behavior can be explained by the example of a drunkard who says, “See, I am so clever! I drink a lot every evening. But every morning, I visit the temple to seek pardon. Thus, I am famous amongst the groups of drunkards and am also considered a good devotee in God’s realm”.

शाम को खूब सी पी, सुबह तोबा कर ली । रिन्द के रिन्द रहे, हाथ से जन्नत न गई ।

God does not get duped.



2. **Adhyatmik tushti** (आध्यात्मिक तुष्टि): Besides these three appalling *bhav* there are 4 kinds of *tushti* (तुष्टि) also which impede devotees’ progress on the devotional path. These devotees content themselves by accusing God, fate and time for one’s own lack of effort in actively pursuing the divine goal. For instance such people say: “When God graces me, I will perform devotion”, “I too will worship God, let the proper time come”. “Oh! It was my bad luck that I cant make time for going to

the temple". Under the pretense of these excuses they stay engrossed in material matters and try to prove that they are innocent. Saint Tulasidas Ji cautions them

सो परत्र दुख पावइ, सिर धुनि धुनि पछताय ।  
कालहिं कर्महिं ईश्वरहिं मिथ्या दोष लगाय ।

One who wastes invaluable time in the human body while blaming time, past deeds and God, inflicts unimaginable sufferings upon oneself.

Only in a human body one is allowed to perform fruit-yielding-actions. Hence, only as long as you have a human body you have the chance of freeing yourself from the bondage of *Maya*. If you waste time in the human body then the Vedas forewarn –

इहचेदवेदीदथसत्यमस्ति न चेदिहावेदीन् महती विनष्टिः ॥ केनो. २.५

If you delay in realizing the significance of this human life, then be prepared to face a serious calamity.

इहचेदशकद्बोद्धुं प्राकशरीरस्य विस्रसः ।  
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ कठोप.२.६.४

After leaving this human form of life you may have to wander in the cycle of death and birth for billions of eras. Because,



कबहुँक करि करुणा नर देही । देत ईश बिनु हेतु सनेही ।

There are no prescribed Vedic rituals that can guarantee human birth. If you waste your this human birth then only after billions of years God will grace you with another human birth.

But, just like this time, due to your carelessness you might waste that life time as well. Don't let this happen to you. Rise and take charge of your future. Attain the limitless, ever-increasing bliss that you desire.

- i. **Bhagavat tushti** (भगवत् तुष्टि): A careless person, who never thought about his future says, "I want to practice devotion but God's grace is lacking. Not even a leaf moves without God's will. When He blesses me, then He will make me do *sadhana*". Some people satisfy themselves with such logic and are lax about starting devotion. They spend all their life in material pursuits without spending a moment to contemplate, "what will happen if this was my last breath? This priceless human body will be wasted".
- ii. **Sharan Varan tushti** (शरण वरण तुष्टि): One's words show surrender to God, but the mind is not really surrendered. E.g. saying words like-

त्वमेव माता च पिता त्वमेव.....। श्रीकृष्णः शरणं मम ॥

You alone are my father, mother, friend, wealth. Shri Krishna is my shelter

What are you saying? My Guru told me to recite this *mantra*. In the first chapter of Geeta, Arjun too had surrendered in the same manner. He said, "I am surrendered to you, but I won't fight". That is how we surrender to God and Guru, "I am surrendered to you completely, yet I will follow whatever suits my interest. The rest I will ignore".

While Shri Krishna says in The Geeta –

मामेकं शरणं ब्रज ।

Surrender yourself ONLY unto Me.

Valmiki was such a sinner that he used to kill the travelers before searching their pockets. But when Guru Ji told him, "sit and say mara mara (मरा मरा) till I come back", he had unflinching faith in Guru Ji's words, to the extent that he did not ask, "what will happen by saying *mara mara*? When will you come back?" He obeyed and said "mara mara". Termites ate up all his flesh and bones, yet he sat there saying "*mara mara*". This strong faith in the words of Guru Ji, cleansed his mind of all ills. Then Guru Ji had to appear, to bless him with God-realization and give the title of *Brahmarshi* in that very birth. This is real surrender. Putting up a sham of surrender, while the mind roams independently in the world is not called surrender.

- iii. **Kaal tushti** (काल तुष्टि): *Kaal-Tushti* is where one waits contently for the proper time to arrive to start practicing devotion.

पुरुष बली नहिं होत है, समय होत बलवान ।  
भिल्लौ लूटी गोपिका सोइ अर्जुन सोई बान ॥

Their excuse is that time is very powerful and no one can defeat the effect of time. Hence live comfortably and enjoy material gratification with family and friends. This recklessness is the primary reason for continuing to suffer in this world despite continued effort of infinite past lives.

- iv. **Bhaagya tushti** (भाग्य तुष्टि): is where one depends on the destiny using the excuse 'when it is written in destiny, I will automatically be inclined towards doing devotion'. They present arguments like

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि ।  
ललट लिखिता रेखा परिमार्ष्टु न शक्यते ।

Neither Lord Brahma, Lord Vishnu nor Lord Shankar can undo what is written in their fate.

Uttara was niece of Shri Krishna, daughter-in-law of Geeta *gyani*-Arjun and her wedding was accomplished by VedVyas (another descension of God). Three powers together could not save life of Abhimanyu, her husband. In the battle field Abhimanyu was unarmed. Yet, he was attacked by several accomplished and armed warriors and killed by them in the battlefield. In Vedic times it was considered an illicit act to attack an unarmed person or gang up on a single person in battlefield. Despite the unethical behavior Shri Krishna and Arjun didn't take any action against those warriors. Instead they mourned for the loss. Uttara was destined to become a widow so she did. None could help.

So, sit tight, don't strive for spiritual upliftment. These saints have nothing better to do. They keep telling us to do *sadhana*. I have only managed to amass 10 million dollars per child. I need to save at least 100 million per child then I can sit peacefully. I know when the time is right; it will make me do devotion.

There was a poor blind man in a village. He used to spin ropes from hay to make a living. One day he was spinning and a water buffalo was sitting behind. As he kept spinning it and the buffalo kept chewing it. Since he was blind he didn't realize that all this effort is being wasted. After several hours he thought he might have 15 feet of rope, now he can sell it and buy enough to eat that day. But when he tried to collect the rope, only 1 foot was left as buffalo had chewed the rest.

In the same way you have to watch out for your spiritual earnings and not let the *Kapooyaacharan* and *Tushti* eat up all you spiritual earnings.



You are not expected to let go of your bad-fruit-yielding thoughts at a moment's notice. It is not something that you are holding in your hands that will fall away as soon as you open your hands. You will have to practice getting rid of them. Every night before sleeping reflect on "What did I do today? Today I allowed which impediment(s) to impede my devotion?" Cultivate a deep seated feeling that "all the time and effort I spent without remembrance of God/Guru was wasted". Then next day be cautious and don't let the same obstacle derail you. By reflecting every day in this manner you will one day not make these mistakes.

All those reading this article didn't know to read in their childhood. Then you went to school practiced reading, then writing then learnt the grammar and then you one day become proficient at it. Some of you may even have authored a book or are lecturers or professors in universities. See what practice can do!

Just as you invest time in studies, you will have to invest time and effort in order to overcome these impediments to devotion. Additionally assess your progress by comparing your past behavior with current behavior e.g. a year back if somebody were to say a single ill word then for days I would burn in the fire of anger. But now I am calmer, I don't feel the anger welling up within me.

Thus, with a keen desire to progress, when we reflect every day on our behavior, identify unproductive deeds/thoughts, resolve to not repeat them and tread with caution the next day then in the same life God realization becomes possible. Guru, who constantly watches our efforts, also helps us to continue such practice of purification of mind. Upon purification of mind, He will make the senses and mind divine and pour God's love in that divine receptacle. Then the life's aim will be accomplished.

## Suhahu Sadhak Pyare – Part 23

If the *jeev* does not attain salvation and stays entangled in *Maya* then he will keep getting a human body. In one of those human bodies, one day he might meet a saint. The saint will educate him about God. If that *jeev* understands the philosophy, and starts practicing devotion as per the instructions and completely surrenders unto God and Guru then he can attain God's love-bliss. Attainment of God's love bliss is possible. Innumerable saints have attained the *Braj Ras*.



Initial stage (*sadhana bhakti*) is to practice focusing on the form of God. Next stage is called *bhav bhakti*. In that stage your mind will naturally be attracted to God and one can focus on God's divine form without putting in any effort. And if ever you did get distracted you will feel like you have lost something every precious.

तद्विस्मरणे परमव्याकुलता । ना.भ.सू 19

Even at this advanced stage, if the aspirant commits a spiritual transgression against a genuine saint, then utter down fall is guaranteed.

भावोऽप्यभावमायाति कृष्णप्रेक्षापराधतः । भ.र.सि

We are so proud of our own intellect that we start judging God and God – realized saints. The meaning of judging Their actions is that we consider ourselves more knowledgeable than Them. Hardly do we realize our error and abstain from committing a spiritual transgression. Due to this habit we take a few steps forward and then fall down. After sometime we come to our senses, regret our folly, make some progress and again we fall. If we were to realize the error of our ways, we would be extremely hesitant of committing the same error over and over again. This firm decision will result in steady progress on the path of devotion.

Chaitanya Mahaprabhu coded his entire philosophy in 8 shlokas called Shikshaashtak. In there one of the shloka is

नाम्नामकारि बहुधा.....जनिनानुरागः ॥ चै.महा.

O my Lord, Your holy name alone can render all benedictions to living beings, and thus You have many names. In these transcendental names You have invested all Your transcendental energies. There are no hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

न देशनियमस्तस्मिन् न कालनियमस्तथा । भ.र.सि

God has not imposed any hard and fast rules to perform devotion in holy places only or chant His names at particular hours. Instead He has granted us the freedom of chanting His name at any time in the dirtiest of places. The only condition to pronounce His name is absolute faith that He is sitting in His name. We don't have this faith. If we had the firm faith that Radha Rani, who is served by the Supreme God Shri Krishna, is sitting in Her name with all of Her divine powers then we would experience goose bumps on our body and our throat would choke in ecstasy. We would not be able to pronounce Her name even once. Lack of faith in God's name is a serious spiritual transgression. The result is loss of all spiritual earnings.

श्री कृष्णनाम यदि लेय बहु बार, तभू यदि प्रेम नाहिं बहे अश्रु धार ।  
तभू जानिबो अपराध ऐच्छे प्रचुर ।

If despite pronouncing the names of the Lord, love for God does not overcome your heart and streams of tears of love do not flow, that means you have committed spiritual transgressions.

Our material intellect starts judging God and saints and gives verdict against their principles. That single action nullifies all the spiritual earnings. Hence, one has to consciously abstain for performing spiritual transgressions.

नामापराधहिं बचहु अति पतन कारक प्यारे ।



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

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।  
तस्यैते कथिता ह्यर्था प्रकाशयन्ते महात्मनः ॥ श्वे. 6-26

Only that devotee, who worships God and Guru with exactly the same love and reverence, attains the ultimate goal.

If there are any impediments in worshipping both, worship only your Guru. Worshipping your Guru will also yield the same result. Worshipping Shri Krishna alone will not yield the desired result. Devotion towards Guru is indispensable, because He is the only boatman who will navigate your boat across the ocean of *Maya*.

हरि में जैसी भक्ति वैसी भक्ति गुरु महँ प्यारे ।

This is the last nugget of information. You now know the dos, also the don'ts. Step by step instruction is

1. When you shed tears of love, then your mind will be cleansed of all attachments, then your job is done.
2. Now, your Guru will infuse divine power in your being. Take note; a clean mind will not attain divine power automatically. Guru has to make the mind divine with the *Swaroop Shakti*,
3. Then Guru will pour divine love in it. You won't need to ask for it. He constantly watches and makes the mind divine the moment it gets purified.

Having divine love means having the power to persuade God to do anything you wish him to do.

अनुब्रजाम्यहं नित्यं पूयेत्यङ्घ्रिरेणुभिः । भा. 11.14.16

Shri Krishna says, "I love my devotees so much that I walk behind them." Why, maybe to protect them? "Nope. I walk behind my devotee so I can bathe in their foot dust and be blessed." This is an example of His love and subservience towards His devotee.

The great *Paramhans*, who have already attained oneness with Brahma also wish to attain this love. Yet only one amongst millions of *paramhans* can attain this love.

मुक्तानामपि सिद्धानां नारायण परायणाः ।  
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने । भा. 6.14.4

तत्र गीतादिषूक्तानां चतुर्णामधिकारिणाम् ।  
मध्ये यस्मिन् भगवतः कृपा स्यात्तत्प्रियस्य वा ॥ भ.र.सि



The Geeta says amongst four kinds of aspirants (आर्त, जिज्ञासु, अर्थार्थी व ज्ञानी), only those attain love who attain the grace of God or His beloved devotees. Divine love is so rare.

Will conclude in the next edition...

## Kripalu Leelamritam

Once there was a young Goyal couple in Allahabad, who had a very young son who was suffering from Marasmus (*sookha rog*: It is severe malnutrition causing the infant to be significantly underweight for his age) disease. Shri Maharaj Ji with several devotees visited that couple and stayed with them for a few days. The couple served Shri Maharaj Ji with great devotion and love. They were so engrossed in taking care of Shri Maharaj ji that they had no time to spend with their little ailing son.

The child was only few months old, very puny and counting his last breaths. Shri Maharaj Ji passed by and saw the child lying on the floor unattended. He playfully kept both his feet on the boy and started jumping on him like children jump on the bed. Thinking of the plight of the child, all others who witnessed it screamed. Shri Maharaj Ji laughed loudly, got off and walked away. He did not entertain any discussion on this topic.

A few days later the child miraculously started recovering and became perfectly well.

**Moral:** *Mahapurush* do not perform miracles (like 'heal the ailing' and 'raise the dead') to show off their miraculous powers. In their own endless wisdom, when they determine witnessing which miracle will usher the aspirant further towards God. Then they perform that miracle in front of those devotees. In order words *Mahapurush* use their siddhis only to push souls further on the path of devotion.

## Kids' Corner: Power of Devotion

Mrikandu a great *rishi* and his wife Marudvati had no children.

The *rishi* prayed to God Shiva. God Shiva appeared to him, and said, "I am pleased with you, Mrikandu. Tell me,

1. Do you want one hundred sons, who will live for a long time, but will all be foolish?
2. Or, do you want one very intelligent son, who will live for only sixteen years?"

The *rishi* at once said, "God, give me that one intelligent son." God Shiva said, "Good! You shall have him."

Soon the *rishi* got a son and named him Markandeya. The boy grew to be very intelligent and handsome. The *rishi* invested him with the sacred thread. Markandeya learnt the Vedas and other scriptures easily. Everyone liked him.

As the boy was getting closer to being sixteen years old, *Rishi*



Mrikandu's worry started increasing by the day. Markandeya noticed it and one day he asked his father: "Father, why do you look so sad?"

The *rishi* said, "Son! What shall I say? When God Shiva gave you to me, He said you would live only sixteen years. You are now about to reach that age. How can your mother and I bear to lose you so soon?"

Markandeya said, "Father! Is that the reason? God Shiva is very kind to His devotees. You made me aware of this reality. He has saved many from death before. I have read about it in the Puranas. I shall therefore worship God Shiva day and night from today. I am sure, He will save -me too! "

*Rishi* Mrikandu was very happy to hear his son's determination.

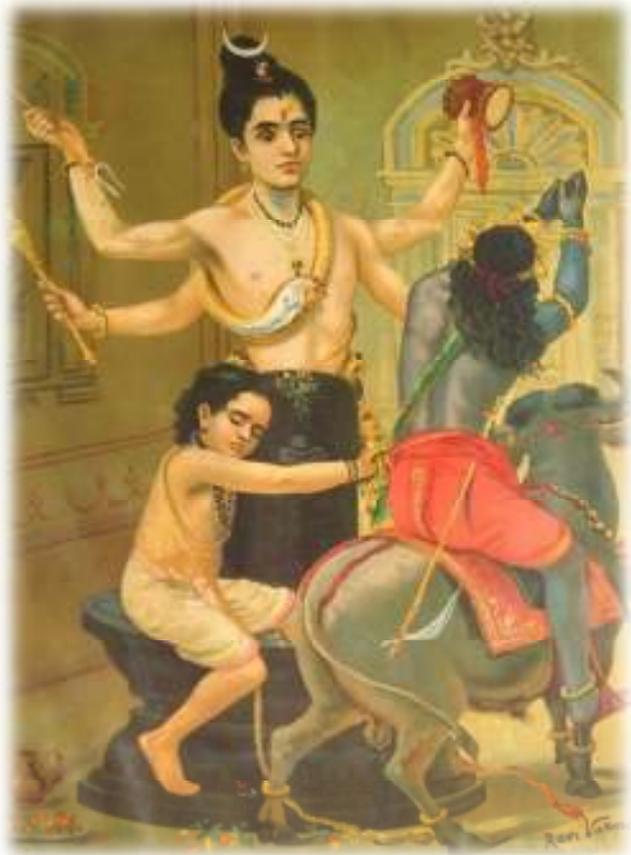
Markandeya built a Shiva-Linga at a spot on the sea-shore. He started worshipping Shiva morning, noon and night. He sang *bhajans*, and often danced in joy. On the day of his sixteenth birthday, Markandeya was singing *bhajans*, when Yama, the God of Death, came to him riding on the buffalo. Holding a noose in his hand, he roared, "Markandeya! Stop your *bhajan* since your present life is over."

Markandeya was not afraid. He clung to the *Shiva-Linga* as one clings to one's mother.

Yama threw his noose round the boy's neck, and pulled him along with the *Shiva-Linga*.

At this the *Shiva-Linga* burst open and God Shiva came out of it, and said, "Yama, go away! Don't touch this boy. He is my beloved devotee. He will live forever!"

**Moral:** A true devotee is never afraid of anything, because God Himself protects His devotees all the time. Even personified death becomes powerless in front of such a surrendered devotee.





Didi Ji Wishes All

A Very

*Happy New Year*