



Divya Sandesh

Holi Edition

March 2013



Divine Play of Holi

राधे संग श्याम खेलें होरी ।

Radhe sang Shyam khelein hori.

Shyam Sunder is playing holi with Shri Radha Rani.

इत अगनित सखियन संग राधे, उतै सखन श्यामहुँ जोरी ।

Ita aganit sakhiyan sang radhe, ute sakhan shyamahun jori.

Shri Radha is accompanied by innumerable 'sakhis' and Shyam Sunder has also assembled innumerable 'sakhas'.

फाग समर आँगन वृन्दावन, भिरे दोड़ दल झकझोरी ।

Phag - samar - aangan Vrindaban, bhire dou dal jhakajhori.

Vrindaban is the play-ground of holi - battle, where both parties struggle to win the battle.

लालहिं लाल गुलाल लाल भये, लाल लाल भई ब्रज खोरी ।

Laalahin - laal gulaal laal bhaye, laal laal bhaeen braj khori.

Shyam Sunder being drenched with red (gulaal) has become red all over. The streets of Vrindaban have also become red.

लै पिचकारिन मार परस्पर, रंग बिरंग रंग घोरी ।

Lei pichakarin maar paraspar, rang birang rang ghori.

All the friends of Shri Radha Rani and Shyam Sunder are holding water guns in their hands to throw colored water on each other.

केसर रंग भरी लै गागरि, नागरि नागर सिर धोरी ।

Keshar rang bharee lei gagari, nagari nagar sir dhoori.

Kishori Ji suddenly took a pitcher full of saffron colored water in her hands and poured the water on Shyam Sunder's head.

औचक अवसर लखि रंगदेवी, लालहिं गाल रंगी रोरी ।

Auchak avasar lakhi rang - devi, lalhin gal rangee rori.

Seeing an appropriate opportunity, Rang Devi (Radha Rani's sakhi) smeared gulaal on Shyamsunder's face.



हारे सखन संग हरि इत उत, जै जयकार लली को री ।

Haare sakhan sang hari ita, uta, jai jaikaar lalee ko ri.

As soon as Shyam Sunder and his party were defeated, all the gopis applauded Kishori Ji on Her victory.

सखि परिकर करपकरि बाँधि हरि, कह्यो करहु अब बरजोरी

Sakhi parikar kar pakari bandhi Hari, kahyo karhu ab barjori.

Kishori Ji's sakhis immediately caught Shyam Sunder's hands, tied Him up and in a taunting manner said to Him "will you play any more pranks?"

करि सोरह शृंगार लाल को, दियो बनाय सुघर गोरी ।

Kari soraha singaar laal ko, diyo banaai sughar gori.

Thereafter, they adorned Shyam Sunder in bridal finery and dressed Him up as a beautiful young bride.

दै कृपालु करताल अलिन संग, हँसत कहत होहो होरी ॥

Dei Kripalu karatal alin sang, hansat kahat 'ho ho' Hori.

Poet Shri Kripalu Ji joined Kishori Ji's entourage and started clapping and laughing with the sakhis saying, "Hey, it is Holi! It is the fun of Holi."

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Magnificence of Love Bliss

Shri Maharaj Ji revealed this mysterious couplet on July 14, 2012 in the courtyard of Mangarh



चार पाँच छह सात गोविन्द राधे ।
त्यागि आठवें को निज लक्ष्य बना दे ।
Char panch chhah saat, govind radhey,
Tyagi athven ko nij lakshya bana de

Our scriptures state that there are four ways to attain happiness, dharm (vedic rites), arth (wealth), kaam (passion) and moksha (liberation). The first 3 are material and all material planets upto, Brahmaloak, the abode of creator Brahma are ridden with anger, passion, greed, and attachment. There is no trace of happiness in them. Thus they are deplorable.

But the fourth one moksha (liberation) has been widely praised and glorified in many bhajans. Most people sing bhajans in India such as भव सागर से तार दो (Take me across the ocean of Maya). Yet, the aim of liberation has been condemned in the Vedas. Liberation (mukti) means amalgamation of the soul into the super soul. So, even though the soul enjoys the ocean of bliss forever, nevertheless he enjoys that bliss without any feeling, since he has become one with the object of enjoyment i.e. he has become bliss himself. Thus the soul loses the opportunity to enjoy the unlimited bliss of God's divine form, attributes and pastimes forever.

A devotee on the other hand, enjoys all kinds of divine bliss, since there is duality in devotion i.e. the enjoyer

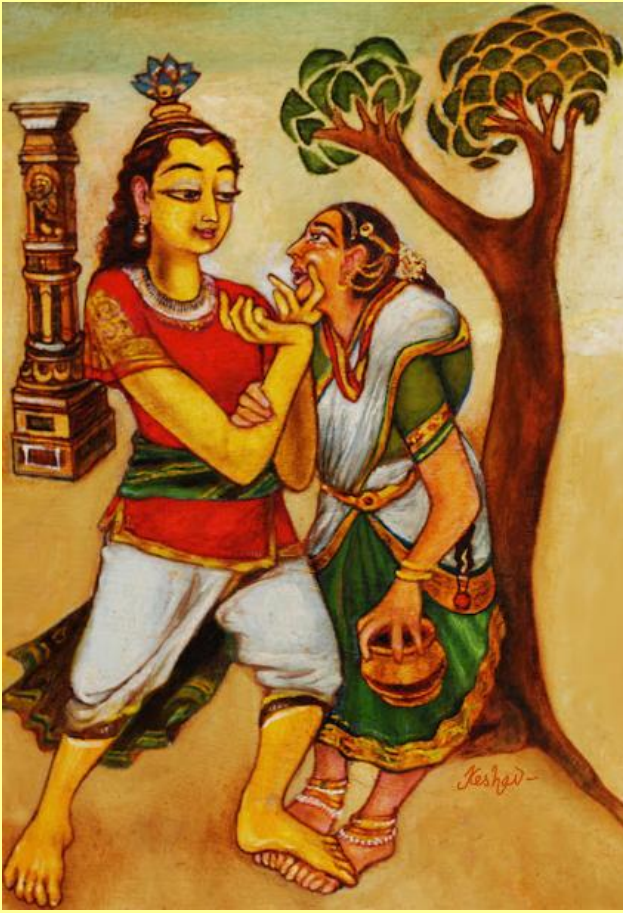
(soul) and the object of enjoyment (God) are separate entities.

The fifth form of bliss is the bliss of Baikunth, the divine abode of MahaVishnu - the Supreme Lord with four arms carrying conch, disc, mace and lotus. In Baikunth, the devotees enjoy the divine abode, names and form of MahaVishnu, but there are no pastimes or associates. His four arms always remind the devotee of His magnificence and Godly powers. The devotees respect and fear Him, but do not love Him. Thus, there is abundance of majesty, without the nectar of love.

The sixth form of bliss is the bliss of Dwarika, where a devotee enjoys both majesty and sweetness of proximity. But majesty is more predominant. Glimpses of love are also seen but are rare. The adorable episode of Shri Krishna welcoming his friend Sudama by washing his feet with tears of love happened in Dwarika.



The seventh form of bliss is the bliss of Mathura, where the Supreme Lord behaves like an ordinary human and most of the time hides His divine powers. So the devotee who loves Shri Krishna of Mathura attains higher bliss of proximity and intimacy.



Even beyond the bliss of Mathura, is the bliss of Vrindavan, where the devotee only enjoys the deep intimacy of various relationships with Shri Krishna as an ordinary being. In Vrindavan, Shri Krishna showers so much love that His most peculiar power Yogmaya fades out in the hue of His love. Shri Krishna forgets about His innumerable powers. What remains is the sweetness of love as a friend, son and beloved. For example, Shri Dama sits on Shri Krishna's back and rides him like a horse. He kicks Shri Krishna in the belly just as a rider kicks a horse. Here Shri Krishna forgets that he is God and souls forget that they are an infinitesimally insignificant soul. They both consider themselves equal. This is the sign of extreme love!!

Gopis (the milk maidens of Braj) lovingly call him ill names like दारी के, निर्लज्ज, लम्पट (dari ke, shameless, keeps following us everywhere) and He loves to hear those ill names. He pretends to be deaf and asks them to repeat it. When they repeat it, He playfully tells them, I am hard of hearing. Come closer and tell me in my ear.



In His divine abode Golok, no one is under the influence of Maya. There He is always welcomed and adored. No-one calls Him ill names. Hence when he descends on earth and is addressed with ill names full of love, He enjoys it. This is the eighth level of bliss where God forgets that He is God and the individual souls forget that they are the soul.

The gopi's of Vrindavan are the emblem of selfless love. Their love is called "Madhurya Bhav of Samaratha rati".

But Lord Krishna is under the control of his fully surrendered and loving devotees and forgets His dignity as God even in the lowest expression of love i.e. "Dasya Bhaav" (master- servant relationship).

प्रभु तस्तर कपि डार पर...



Lord Ram is sitting under a tree and all the monkeys like Hanuman Ji are sitting on the tree. Servant always sits at a lower seat than the master. But Ram does not remember that he is the master and monkeys do not remember that they are the servants. Hence, they are sitting on top of the tree and looking down at Ram. This is the initial form of love – the master servant relationship of love.

So, the eighth form of bliss is of the highest order. Souls should strive for this bliss. Even if it takes ten, twenty or even fifty births, but our goal should be highest. To achieve that love and bliss, one will have to forsake all the forms of love prior to that.

Sunahu Sadhak Pyare - 13

So in this manner, you just need to turn towards God. Turning towards God means, “just like a girl has to go to her husband’s house from her parent’s house one day, the individual soul who is under the influence of Maya and bound with material afflictions has to break free from it and go to God’s abode one day”. You can compare this situation to that of a young girl who is very attached to her parents and all the belongings at her parent’s house. But, as soon as she gets married, she gets attached to her husband and the belongings at her husband’s house. She starts referring to her husband’s car as her car and his bank balance as her bank balance. Upon marriage her attachment to her parents and the material possessions at her parent’s house diminishes. In other words, she gets detached from her parents. Everything changes overnight, without any training or practice. Have you ever heard of any father teaching his daughter to consider everything at her husband’s house to be her’s. No, nothing like that has ever happened. Still things change in a moment.



Every soul is a part of God and desires God alone. Your mind will accept this fact, only by constant repetition. You hear it once and mistakenly think that you’ve understood. But you have not. Your old practice of thinking that the world is mine comes back and this new found knowledge is lost. So you have to make this decision firm in your mind, by repeating it over and over again. Decision comes with constant revision. Decision is the main thing. The decision should be so firm that we should realize that He alone is mine, all the time.



You always have this feeling of “I am”. You think, “I” went there, then “I” came here. Have you seen that “I”. No, still you feel that “I” all the time. You realize that “I” everywhere. You think in your mind, no-one knows what “I” am thinking! Throughout the day you look at people, meet people. You have good feelings towards some and ill feelings towards others. But you are confident that nobody knows what you are thinking. You forget that Shri Krishna is sitting inside and noting down all your thoughts. By thinking that you are alone, you have proven that you not a believer of God. You have become a disbeliever. You are considered a believer, only if you start feeling the presence of Shri Krishna everywhere, all the time.

So if somebody says, that I am very truthful and during 24 hours in a day, I lie only for 1 hour. For rest of the 23 hours, I speak the truth. Can such a person be called truthful? See if one person says to another, I have taken an oath that I will lie only once in my life. And I am not telling you a lie, because I have pledged that I will lie only once. The listener is in doubt thinking, that this may be the one time when he is lying.

So if you think about God 23.45 hours in a day, no-one knows where your mind can go in the last 15 minutes. You may become worse than a non-believer. So, a believer is one who realizes God everywhere, all the

time. Just like you realize the “I”, you must also realize “my master” all the time. If you consider that, “I” and “my master” stay together all the time, you will not be alone at any time and will thus be saved from the sins that you commit when you consider yourself to be alone. See all of you are sitting here. If anybody sees you sitting here, they will think that you are all God realized souls, devoid of all ill feelings of anger, passion, jealousy etc. Everyone is at peace. But after the lecture where does your mind go, what do you think? See all the vices have resurfaced. In order that these ill feelings don’t get the better of you, you need to practice devotion. It is to highlight this fickleness of mind, Arjun had said to Shri Krishna “*chanchalam hi manah krishne*”.

And Shri Krishna had stated the remedy, “*abhyaasen tu kaunteey, vairaagyen cha grihayate*”.

Attach your mind to God, consider God your very own, realize His presence, then you will be absolved of Maya and won’t consider yourself to be a body. And when you don’t consider yourself to be a body, you won’t be attached to this world and when you are not attached to this world, you won’t be miserable. And when you are not miserable, you will attain God.



dukh hai adadhyatam, bhautik aur daivik radhey

*laksh chaurasi mein me janamyo aganit pyare
sakal dukh ka mool hai ek, hari vimukhta pyare
hari hin sanmukhta hai yaki ek aushadhi pyare*

When this knowledge is set that I am the soul and not the body, and that this world does not have my happiness, in God lies my happiness, God alone is mine, then this is the point from which sadhana begins. What is sadhana, how to do it? See if our mind was attached neither to the world nor to God then as soon as you obtained the knowledge that God alone is mine you would immediately attach your mind to God.

Once there was a zamindar, who had a son. In order to discipline his son, he once scolded him harshly. The son felt very bad and ran away from home. He went to a nearby town and gained employment with a wealthy businessman. He learnt the traits of the business and started his own business and became a rich man. After 25 years he decided to visit his village. During this time, his father had become mentally disturbed due to the grief of losing his son. When night fell the son decided to stay in an inn. Incidentally his father was also staying in the same inn and as luck would have it, both of them were staying in adjoining rooms. Since the old man was mentally disturbed, he kept making strange noises all night, which disturbed the son's sleep. Being a rich man he was upset and demanded that the inn owner do something about it. The father heard the conversation between the young man and the innkeeper and got very upset. Both of them got into an intense argument.

The old man said, "Do not mess with me. I am a Thakur from Ramnagar. The son said, I am also a thakur. My father's name is Bajrang Bahadur. He is so strong that he threw his only son out of the house to make him mend his ways. I am that Bajrang Bahadur's son". Hearing this, the father realized that he was speaking to no-one else than his own son. The animosity between the father and the son ended almost immediately and they embraced each other lovingly. The son confessed that he is that unfortunate son and begged for his father's forgiveness.



But since our mind is already deeply attached to the world, it first needs to get detached.

So when we have this feeling that he alone is our father & mother, we will want to meet Him. And how will we meet Him? Our scriptures tell us how we can meet him. But how can we read all the scriptures. Neither do we have such a long life nor that much brains. One can't even read all the scriptures, let alone understand them. One writer Ved Vyas has written 400,000 shlokas in the Puran. And there are thousands of saints, who have written numerous scriptures. In one short life span, how can we read all that and retain all that information in our mind. And even if one were to live for 1000 years, one would get confused reading all those. How can we reach a decision?

*shruti puran bahu kaheyu upaayi,
chute na adhik adhik arujhaayi*

that is why scriptures state that one must go to a god realized saint – a guru

*tatvigyaanaartham sa gurumevabhi
gachchhet shotriyam brahmnishtham –
mundakopnishad 1-2-12*

*tatvidhitpranipaatein pariprashnein sevaya
updekshtiteh gyanan gyaninastvdarshinah
geeta*

tasmat gurum prapadyet ...

guru binu hoii ki gyan ramayan

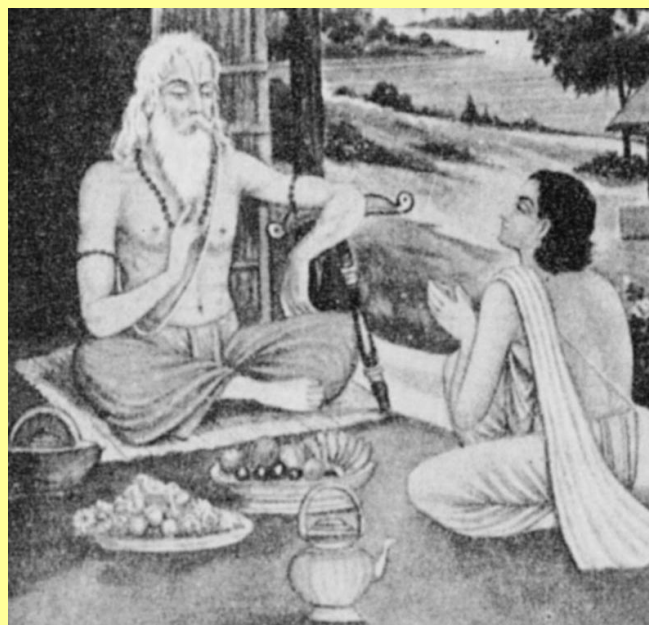
You cannot read the shastras/vedas yourself. You need a guru.

1. You desire for God then
2. You need guru

if you need to study a language say English, first thing you need is a teacher. How will you learn it yourself? If you are ill, you need a doctor who knows how to cure your disease. Yes, you have to consume the medicine yourself, but the first step is to find the right doctor, who will prescribe the right medicine. But finding a genuine guru is not sufficient. You will have to meet the guru. Pay attention. You have eyes. Yes. You can see clearly. Yes. Switch off the light now. Can you see now? No. So eyes should be good and the thing that you wish to see should be kept in light, then only can you see it. Otherwise a blind man and a person with eyes are both the same.

So, the guru should be genuine and the soul has to surrender to the guru. Now, the equation is set. Now you will reach the goal in due course of time. If either one or both are wrong then you won't meet your goal. E.g. if the guru is not genuine and you are totally unattached to the world and are determined to attain God, you will not realize God as the guru himself does not know the way, so how can he guide you? He might tell you to do a pilgrimage at all the 4 shrines. You visit all those places and still you are as attached or even more attached to the material world as before. Means he told you the wrong way. The other scenario is that we have no desire to attain God and we meet a genuine Guru who shows us the right way. You will say, yes he is very capable, yes what he says makes sense, but we are householders. You put one "but" i.e. you find a fault with the Guru's words. We must have met real Saints numerous times; we might have even understood what they said. But we did not practically apply what they preached because we did not have the desire.

That desire is called **faith**.



*"aadau shraddha tatah sadhu sangoth bhajana kriya
- Bhakti rasamrit sindhu"*

First you need to have that desire and then you need to meet a real saint, then practice devotion. This is what Tulsidas Ji said so beautifully.

*"sadguru vaidya vachan vishwasa,
sanjam yah na vishay ki asha
raghupati bhakti sanjeevani moori,
anumpaana shraddha ati oori
yehi vidhi bhalehin kurog nasahin,
naahi to koti yatan nahi jaahin"*

If someone meets these 2 conditions i.e. has the desire to know God and meets a real guru who tells us the way and we practically walk the path shown by our Guru, then we can attain God.

Continued...

Upcoming Events



From Rang Ekadashi onwards Shri Krishna starts playing Holi with colored water and gracing every soul with His divine love. In the sweet memory of that day Sushri Braj Banchary Ji, a senior preacher of Jagadguru Shri Kripalu Ji Maharaj, is organizing a 12 hour Holi Satsang in Houston ashram, the weekend prior to Holi.

Everybody is cordially invited to attend this event to experience 'Braj Ki Holi' and get drenched in 'Shyam Rang'.

Venue:

Shri Kripalu Kunj Ashram
2710 Ashford Trail Dr, Houston, TX 77082

Timings:

Saturday Mar 23 2013, 9.00 AM to 9.00 PM

Program:

Aarti, Keertan, Braj folk songs, Prasad offerings, explanation of Holi leelas, Mahaprasad and much more.



Festivals this quarter

23-Mar-13	Rang Ekadashi
27-Mar-13	Mahaprabhu Jayanti
28-Mar-13	Holi
19-Apr-13	Ram Navami
13-May-13	Akshay Tritiya



Kidz Corner



Do Not Judge a Saint By His Actions!

500 years back, the king of Jaipur desired to meet a saint. One of his ministers told him about saint Haridas, the most revered saint on earth at that time. The king decided to go and pay his respects to Him. The king wanted to take a very special gift for the renowned saint but could not decide what to take as saints normally do not accept material gifts.

As he was thinking of an appropriate gift, one of his subjects suggested taking a perfume as he had heard that Haridas Ji Maharaj liked good perfumes. Hearing this, the king got perplexed. He started thinking, "How is it possible that the one who has renounced all worldly comforts and lives such a simple life would like a perfume?" Anyway he ordered the most fragrant and exclusive perfume and took that with him as a gift.



When the king reached the ashram of Saint Haridas, Haridas Ji was singing holi bhajans. The king bowed down before Him and kept the fragrance at His feet. Saint Haridas picked it up with sweet smile, opened the bottle and poured it on the ground. Seeing this, the king was shocked and annoyed. Seeing the strange action, the king thought that the saint was crazy. "I brought such an expensive and special perfume for him. If he did not like it, he could have returned it to me or waited for me to leave before throwing it". Thus his skeptical mind bothered him.

After the Satsang was over, saint Haridas asked one of his disciples to take the king to Banke-Bihari temple. No sooner did the king enter the temple, he smelt the same perfume, which Haridas Ji had spilled on the floor in his Ashram. Bow the king was perplexed. He did not understand anything and came back to saint Haridas. Saint Haridas was all knowing. Reading the king's mind, Saint Haridas asked him, "What's the matter king? You look perplexed." The king replied, "Yes Maharaj! I am totally confused. I did not smell anything, when you poured the entire bottle of perfume on the floor in your ashram, but I smelt the same sweet fragrance of the perfume in the temple more than a mile away from here. What is the secret behind this? Please explain and resolve my confusion".



Saint Haridas said, 'King! You had brought the special perfume at a very opportune moment of Holi. Shri Radha was going to fill up her water gun with colored water. I immediately poured the perfume in Her bucket of colored water. Shri Radha drenched Shri Krishna with the same fragrant water-color. That's why you smelt your perfume over there."

The king was deeply touched by Saint Haridas's devotion. He felt extremely sorry for ignorantly judging a saint by his actions and begged for forgiveness at the saint's lotus feet.

Moral of the story: We should not use our mind to judge the actions of a real saint. Though their actions are similar to the actions of an ordinary material being, yet the purpose of their actions is related to God alone, as they are totally attached to God. But we, material beings perform actions for self-enjoyment or material benefit.



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2710 Ashford Trail Drive
Houston TX 77082 USA
Or Call us At: (713) 344-1321

Or Email Us At:
divyasandesh97@gmail.com

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www.shrikripalukunj.org



Happy Happy Happy
Holi

*To
All Devotees*