



# Divya Sandesh

Guru Poornima 2015 Edition



## Epitome of Graciousness

“Hansa” is a Hindi word for a bird called swan. Swan is endowed with a unique quality that enables it to separate milk and water when mixed together and only drink the milk, while leaving the water behind.

This world is made of Maya and has both good and bad elements in it. The one who ignores the bad and the unacceptable part of the world and embraces the good and acceptable part of the world can be compared to a swan (*hansa*).

**j D-ctn g8 dany, iv+v kn krtā | s& h& g8 ghī&py, pīhīr vār ivkā ||**

*God has created the world with mobile, immobile, good and bad elements. The saints choose only good things from them and ignore the rest as a swan chooses only milk and leaves the water.*

Those saints, who constantly remain in a deep meditative state and hence do not perceive any good or bad part of the material world, are known as “*Paramhans*” (perfect-swan). Shukdev Ji was such an elevated saint, a “*Paramhans*”.

The Bhagavat says;

**ghīva pīhīrā .....vE-āvtānā || -ā. 11.2.48**



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Shukdev Ji Maharaj was a born “*Paramhansa*”. He stayed inside his mother’s womb for 12 years. When his father, the great sage Ved Vyas Ji Maharaj would recite a Sanskrit verse, Shukdev Ji would often correct Ved Vyas Ji from inside the womb, “**A=ũ&no vlt Vym!**”.

One day Ved Vyas Ji Maharaj asked him, “Who are you and why don’t you come out?”

Shukdev Ji Maharaj replied from within his mother’s womb saying, “I am afraid that as soon as I come out of the womb, I will be dominated by the mighty power of God-*Maya*”.

Ved Vyas urged him to come out and assured him that he will bless him such that *Maya* will never be able to come near him and that he will be free from the clutches of *Maya* forever. Hearing this assurance from his father, Shukdev Ji finally came out of his mother’s womb and in a state of trance started walking towards an undisclosed location. Ved Vyas Ji called him several times, but such was the deep state of his *Samadhi* (meditation) that he was unable to hear his father’s words.

**y&vj N..... nimnto&Sm ||** Bhag 1.1.3

As Shukdev Ji was walking, he crossed a pond on his way, wherein some celestial nymphs were taking a bath. Being in a state of *Samadhi*, he did not see them or pay any attention to them. Ved Vyas who was following his son, also crossed the same pond. The nymphs immediately covered themselves with clothes. Ved Vyas scolded them saying, “Ladies! Firstly, you are offending Varun Dev by entering into the pond without wearing any clothes. Secondly, you did not cover yourselves when my young son passed by and are now throwing a pretense, by trying to cover yourselves seeing me!”

The nymphs answered, “We beg your pardon Sir; your son is a great ‘*Paramhansa*’. He looked at us but saw nothing. There was no expression of lust, anger, hatred or guilt in his eyes. On the contrary, when you saw us, you got angry. It means that you see the difference between male and female, good and bad. That is why we started covering up our bodies upon seeing you.



**d&vanya& ..... ivivEd&S ||** Bhag 1.4.5

One day Shukdev Ji Maharaj, was sitting in the forest in a deep meditative state. He was completely unaware of the external surroundings; in fact he did not have any realization of his own body. One of Ved Vyas Ji’s student who was out at the forest to cut wood for cooking food, saw him and was attracted by his good looks and intrigued by his stillness. He approached Sukhdev Ji Maharaj and recited a verse from the Bhagavat Maharapuran in his ears.

In that verse, Ved Vyas Ji Maharaj had described the ineffable divine beauty of Shri Krishna.

**vh&PD&n4vr vpũ.....gt klt&R||**

The words of this beautiful verse had a deep impact on Shukdev Paramhans and he came out of his *Samadhi* and asked the young student, where had he learnt the verse from?

The student told him that it was a verse from the great scripture Bhagwat Mahapuran composed by his own father, the great sage Ved Vyas Ji Maharaj. Hearing this Shukdev Ji was overwhelmed and said, "Please take me to my father."

But then, a disappointing thought crossed his mind. He thought, if Shri Krishna is so good-looking and charming, why would He appear before me? Shukdev Ji sat down in meditative trace again. The student came back and narrated this incident to Ved Vyas, who then taught another verse of Bhagavat to the student and asked him to narrate it to Shukdev Ji.

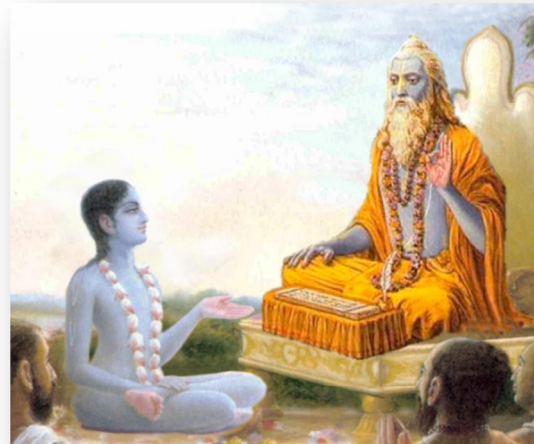
**Aho baki &.....dya & r8&h m ||** Bha. 3.2.23

*Shri Krishna is so merciful that He blessed the demoness, Pootna, for eternity by sending her to His divine abode, Golok. She had smeared deadly poison on her breasts and fed the poisoned milk to baby Krishna, with an intention to kill Him. When Shri Krishna was asked the reason for this graciousness, He made an excuse and said, "I drank her milk; that makes her my mother. Where else would I send my mother, other than my abode?"*

Hearing this verse, Shukdev Ji was convinced that none can be more gracious than Shri Krishna Himself. Then why would he seek any other refuge?

Thinking this, Shukdev Ji followed the student back to the ashram of Ved Vyas Ji Maharaj and listened to the entire Bhagavad from him.

Shri Krishna is an embodiment of utmost graciousness. Hearing this story of Pootna, even the worst of sinners will be encouraged to love God. This story gives the devotee a reason to have faith that Shri Krishna will accept them too and they too will attain the highest bliss.



### Significance of Raksha Bandhan

"Raksha bandhan" is a famous Indian festival dedicated to celebrating the loving relationship between a brother and sister. "Raksha" means protection and "bandhan" means bound or binding. On this special day, siblings pray for each other's well-being and wish for each other's happiness and goodwill. On this auspicious day, brothers make a promise to their sisters to protect them from all harms and troubles and the sisters pray to God to protect their brother from all evil.





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This festival falls on the day of “*Shraavan Poornima*” which comes generally in the month of August. On this day, sisters tie a sacred thread called “*Rakhi*” on their brother's wrist and pray for their well-being and brothers promise to take care of their sisters.



In ancient times, the spiritually elevated souls (sages, saints etc.) used to tie a “*Rakhi*” on the wrists of their disciples or loved ones. This was a sign of saints' vow to protect them. The Rishis also tied “*Rakhi*” to the people who sought their blessings.

There have also been numerous examples in history where the sacred thread of “*Rakhi*” was tied by a wife, daughter or mother, as a sign of “*raksha*” or protection.

The day of “*Raksha Bandhan*” is by all means the “*Paap Todak, Punya Pradayak Parva*” or the day that bestows boons and ends all sins. There are many legends pertaining to the significance of this festival in our holy scriptures, which reveal why sisters started to tie this band on their brother's wrists.

An episode of “*Raksha bandhan*” is depicted in the “*Bhagavat Mahapurana*”. A mighty demon Bali successfully performed 100 “*Yagya*” (A vedik ritual performed in front of fire), with a desire to conquer heaven. This created panic in heaven as the throne of Indra was now in jeopardy. To protect themselves from being overtaken by Bali, all the heavenly Gods went to Lord Vishnu to beg for protection. Lord Vishnu promised to help them. He disguised Himself as a little Brahmin boy and reached King Bali's “*Yagya*” site to beg for alms and asked for three steps of land. Bali was a very benevolent king and never said No to anyone who came to his doorstep. Though Bali was very surprised at this unusual request of just three steps of land, yet he willingly agreed to grant him the three steps of land.

Bali's Guru, Shukracharya recognized Lord Vishnu in the guise of a little Brahmin boy. He tried to prevent King Bali from granting him the three steps of land, but Bali was a man of his words. He allowed Lord Vishnu to measure three steps of land. Lord Vishnu, in the guise of Vaman measured heaven in the first step and earth in the second step. Then the question arose, as to where would He put His third step? Bali offered his head to Lord Vaman to put His third step. As soon as He placed His third step on Bali's head, Bali went down to the underworld. Bali then requested Lord Vishnu to stay in front of him all the time. Pleased by his devotion, Lord Vishnu agreed and stayed outside his palace as a gate keeper.

Lakshmi Ji was not too pleased when She learnt about this episode. She was concerned about what will happen to “*Baikunth Lok*” now? Upon Narad Ji's suggestion, Goddess Lakshmi went to King Bali and tied a thread of “*Raksha Bandan*” on his wrist and accepted him as Her brother. When Bali asked Her what would She like as a “*Rakhi*” gift, She asked him to release Lord Vishnu. Thus both Lord Vishnu and Goddess Lakshmi came back to “*Baikunth Lok*” on the auspicious day of the full moon night of the “*Shraavan*” month (rainy season in India). Since that day, sisters started celebrating this day as “*Raksha Bandhan*” day.

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According to Mahabharat, Lord Krishna promised Shishupal's mother to pardon her son's 100 offences against Him. Once Shishupal crossed that limit, Shri Krishna beheaded Shishupal with His Sudarshan Chakra in the court of King Yudhishtir on the special occasion of "Rajsooya Yagya". While doing so, His index finger got hurt with His own Chakra. Draupadi immediately ripped the edge of her expensive sari and tied it on His finger to stop His bleeding. This happened on the full moon night of the month of Shraavan. Several years later, when Dushashan tried to pull Draupadi's sari in an effort to disrobe her, Shri Krishna appeared in the form of a sari (Ambaravatar) to protect Draupadi and repay the debt,. This is also one more reason for celebrating "*Raksha Bandhan*" on full moon night of "*Shraavan*" (rainy season).

According to "*Bhavishya Puran*", once a fight between the celestial Gods (Devatas) and demons went on for 12 years with no end and no clear winner in sight. Indra, the King of heaven, concerned that the Gods may get defeated, approached his Guru 'Brihaspati' for guidance. Guru Brihaspati asked Indra to get a "*Rakhi*" tied on his wrist by his wife Indrani. He also said that this wristlet tied by Indrani should be empowered by the sacred mantras intoned on the full moon day or "*Shraavana Poornima*".

As per their Guru's suggestion, Indra's wife - Indrani empowered the thread, by observing strict Vedic rituals and leading a pious austere life. She successfully accomplished her mission on the day of "*Shraavan Poornima*" and subsequently recited "*Swastivachan*" (mantra to bring auspiciousness) in the presence of an elevated Brahman and tied the thread in the right wrist of Indra. Due to the spiritual power of the thread, the demons could not kill Indra in the war and Indra along with all other devatas won the battle. Thus the power of the sacred thread called "*Raksha – sootra*" or "*Rakhi*" helped the Gods win the battle against the demons.

There is another story about Alexander's wife tying a *Rakhi* to his mighty Hindu adversary Porus and seeking an assurance from him to spare her husband's life on the battlefield. And the great Hindu King, in the true traditional "*Kshatriya*" (those who belonged to the brave warrior class) style, made her a promise and as the legend goes, when Porus raised his hand to deliver a mortal blow to Alexander, he saw the "*Rakhi*" on his hand and remembering his promise did not strike a blow on Alexander.

A more emotional story is that of a princess belonging to a small Rajput (those who belong to the state of Rajasthan) clan. She sent a "*Rakhi*" to the Moghul Emperor Humayun to save her honor from the onslaught of the Sultan of Gujarat who had seized her kingdom. Emperor Humayun, who was at that time engaged in a war against Bengal, turned back and hastened to rescue his "*Rakhi*" sister. But alas, to his utmost sorrow, he found that the kingdom had already been destroyed by the invader king and the princess had committed "*Jauhar*", i.e. leapt into a burning fire to save her honor.

This story glorifies the significance and acceptance of "*Rakhi*" beyond the followers of Hindu religion.

### Sunahu Sadhak Pyare – 21

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There are two types of love. One love is the divine power of God, and the other one is the process of practicing devotion (“*Sadhana*”) to attain divine love.

A spiritual aspirant has to practice devotion sincerely under the guidance of a Rasik Saint. By doing so, the aspirant ultimately enters a state of “*Bhav Bhakti*”, wherein he can remember God constantly and effortlessly and has no trouble in focusing his mind on the loving form of God (“*roopdhyam*”) at any time and at any place.



Right after the perfection of “*Bhav Bhakti*”, the Guru bestows His grace upon the devotee. At that very moment the devotee achieves eternal freedom from Maya, attains the ultimate grace of God, and attains divine senses, mind and intellect. Everything happens simultaneously. Instantly after attaining a divine mind, the aspirant attains divine love.

**हृदयं भक्तिः परमं सारं तत् परमं नाम ।**

*The quintessence of God's bliss potency is called love.*

Love is divine. It cannot be attained by any means even though you may follow the path of knowledge or perform penance for millions of years. Why? Because all actions are performed with our material mind and body and our material mind and senses can only perceive material matter.

Therefore, prior to attaining divine love, one has to practice devotion to cleanse our mind from material attachments. An aspirant will be granted divine love naturally after being completely detached from the material world. This is also called as Ultimate Purification of mind (अनंशकृष्ण-विशेषः). One has to accomplish it on his own. Guru can only help and guide us. Guru or God will not do this task for us. Each soul has to practice devotion individually, shedding genuine tears of longing.

For this, we have to practice exclusive devotion to Radha-Krishna and Guru. Develop a firm faith that Radha-Krishna are my divine masters, and the Guru is my guardian and chant the glories of Shri Radha Krishna, meditating upon their divine forms. Read, listen, and contemplate on the philosophy of divine love.

There are several people in this world whose sole aim is to confuse others and deter them from the path of devotion. One must avoid such delusive company. This human body is transient and nobody knows when it might be snatched away. Hence think about God and Guru as much as possible to cleanse your mind. In this lifetime, if you were able to cleanse your mind one quarter, then in the next life you may cleanse another quarter. In this manner, in just four lifetimes you will attain God. Do not be negligent and procrastinate. Think that Hari and Guru are always with you. Contemplate on this point. Initially you

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may have to remind yourself after every ten minutes that God and Guru are sitting and watching you. Then go back to your tasks. You should always realize the presence of Hari – Guru with you. This will keep you away from committing any sins.

Realizing Their constant presence, will increase your longing to see Them. For example, when you sing Radhey Govind, it means `O Radha, O Govind, give me alms of love`. You should long to receive their divine love, just like a passionate man longs for a beautiful women, like a greedy man longs for wealth.

**kānīh&nār ipyār ij im l ō-ih&py ij im dan ||**

Then that day is not far when your mind will be devoid of all material impurities.

**-iE niE ij im DāknL, nh l ga j in Ryae||**

*Bhukti* (cosmic gratification) and *Mukti* (liberation) are like witches; do not give them any importance.

Until now, you have been told what is the right thing to do. Now understand what are the desires that one should never develop. Never desire for material opulence or liberation. In Sanskrit there are two alphabets, bha •-- and ma •m. In ma the line on top is united, means an individual being is united with God. Whereas in bha (-- the line on top is separated, means the state of being separated from God, and considers material opulence as the source of real happiness. The realm of Bhukti extends up to the abode of Brahma (Brahmalok).

There are ten celestial abodes (*lok*) above earth; each one is 1000 times more opulent than the former. In sequence, they are known as:

1. *Manav Gandharv* abode - This *lok* is the starting level of celestial luxury
2. *Dev Gandharva* abode - This *lok* is 1000 times more luxurious than Manav Gandharva abode
3. *Pitri* abode - This *lok* is 1000 times more luxurious than Dev Gandharva abode
4. *Ajanaj Dev* abode - This *lok* is 1000 times more luxurious than Pitri abode
5. *Karm Dev* abode - This *lok* is 1000 times more luxurious than Ajanaj Dev abode
6. *Nitya Dev* abode - This *lok* is 1000 times more luxurious than Karm Dev abode
7. *Indra Dev* abode (known as Swarg) - This *lok* is 1000 times more luxurious than Nitya Dev abode
8. *Brihaspati* abode - This *lok* is 1000 times more luxurious than Indra Dev abode
9. *Prajapati* abode - This *lok* is 1000 times more luxurious than Brihaspati Dev abode
10. *Brahma Lok* - This *lok* is the highest in celestial Luxury

Thus, *Brahmalok* is the highest abode of the celestial world and the happiness of these worlds is called “*Bhukti*”. That is also temporary. Inhabitants of all of these abodes, upto *Brahmalok* are under the control of Maya. Therefore passion, anger, greed, jealousy, pride etc. dominate them as well. Besides, one attains them only for a limited time.

**Aab®- ual dā puravit Roj R | Gita 8.16**



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Therefore, only the ignorant beings desire the splendor of *Bhukti*. In most homes, people sing an Arti “*Sukh sampati ghar ave, kashta mite tana ka*”. These people do not even realize they are asking God to grant them all those things which ultimately cause miseries.

Turning away from the happiness of these *mayic* abodes (or *Bhukti*) takes an individual towards *Mukti*, or Liberation. That again is not a wise choice. Although *Mukti* is better than *Bhukti*, as it grants freedom from miseries of the world forever, yet, those who attain *Mukti* are unable to attain divine happiness as they become one with God. In other words, they merge into the Supreme Being and take the form of divine happiness itself, then how can they enjoy happiness?

So *Bhukti* and *Mukti* both are quite deceptive.

**- iE niE Spha yart\ ip= aI °id vtRe| taw\ - iE sùSy a k9 mydyo - vt\ || - . r. is.**

Therefore the scriptures assert that *Mukti* and *Bhukti* are the two main illusions, hence keep away from them.

Continued...

### Kripalu Rasamritam

Mahabani Ji was a fully surrendered devotee of Shri Maharaj Ji and lived with his family in Pratapgarh, India. Once his ten year old daughter (who is now a Preacher known as Nagari Ji), insisted on getting something that her mother refused to give. She had started to develop a habit of throwing a tantrum to get her way. Shri Maharaj Ji's noticed the habit and decided to address it.

One fine day, as per her habit, Nagari Didi started crying and throwing a tantrum. Shri Maharaj Ji told Mahabani Ji not to give in to her tantrum. After crying for a long time she suffered an asthma attack and she started gagging after sometime. The servants in the house ran to help her, but per Shri Maharaj Ji's instruction, Mahabani Ji did not allow anyone to help her. The servants kept pleading with Mahabani Ji to let them help her, but he was adamant. Eventually his daughter choked and fell unconscious. Mahabani Ji still did not pick her up or let anybody else lift her or help her.

After sometime she regained consciousness and did not ever throw a tantrum. Another amazing thing that happened after this incident was that her asthma attacks disappeared forever.

During the satsang that evening, Shri Maharaj Ji, commended Mahabani Ji in front of other devotees, saying, “Mahabani passed a very difficult test today. His daughter was dying in front of him, yet he was completely unaffected and followed my instructions to the fullest.”

**Moral:** Sometimes, saints test their devotees to see how far they have progressed on the path of devotion. Saints are extremely pleased to see the devotee's progress on the path of devotion and their spiritual ability to pass the test. Such incidents also set a practical example for other spiritual aspirants on how to follow the Guru's instructions.



### Exemplary Guru-Bhakti

Prince Arjuna, alongwith his 4 brothers and Kaurav cousins were learning the art and science of battlefield under the guidance of their Guru Dronacharya, the greatest professor of Archery and other acts of warfare. Looking at the sincerity and the extraordinary skills of Arjuna, Dronacharya promised Arjun to prepare him as the most proficient master of Archery on Earth.



A small bright boy, belonging to a lower caste lived near the ashram of Guru Dronacharya. His name was Eklavya. He had



a great desire to learn the art of archery from Dronacharya. So, he approached him, to accept him as his disciple but Dronacharya refused saying, "I am teaching the royal princes and cannot accept someone from a lower caste as his disciple".

The boy was highly motivated and did not want to give up. He installed a clay idol of Dronacharya under a tree near his house and started worshipping that idol as his Guru every day, offering flowers and natural perfumes in front of this

image and started taking self-lessons in the art of bow and arrow. The talented young Eklavya soon acquired high knowledge in archery. He attributed his success to his Guru Dronacharya.

One day, as it happened, Acharya Drona and Arjuna were passing near the hut of Eklavya. It was a pleasant and peaceful afternoon and people were resting in their homes, but the tranquility and silence of the neighborhood was disturbed by the constant barking of a dog. Eklavya did not like this, and filled the mouth of the dog with arrows. Dronacharya and Arjuna were surprised to see the accuracy and swiftness of the archer.

Naturally, the curious Arjuna asked his Gurudev as to who could have done this delicate job. Even Dronacharya was amazed and knew the archer must be an exceptionally skilled artist. They decided to trace this skillful fellow and reached the spot where Eklavya was practicing wonders with his bow and arrow in front of the clay image of Drona. It took no time for Dronacharya to understand the situation. He realized that Eklavya was superior to Arjuna in some respects. Dronacharya loved Arjuna very much and had promised to make him the best archer on Earth. Guru Dronacharya thought for a little while and came to a decision to remove Eklavya as a competitor to Arjuna.

Dronacharya went to Eklavya and said, "O young man, who has taught you such wonderful skills in archery! Who is your Guru?"

Seeing the Guru in front of him, the boy Eklavya was overjoyed and said, "Why, O Gurudev, this all is your grace! I worship you as my Guru. Look you are there in that image!"

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Dronacharya was pleased with the dedication of Eklavya, and said, "I bless you my son. But as is customary, won't you give me my *Guru-Dakshina*?"

Eklavya was overjoyed to see Dronacharya had accepted him as his disciple! Loudly he said, "O Honorable Teacher, whatever you ask, this humble disciple of yours will try his utmost to offer you as *Guru-Dakshina*! I am blessed."



Guru Drona said, "O Eklavya, I am pleased with your respect for Guru. I want the thumb of your right hand as my *Guru-Dakshina*."

The trees and atmosphere around stood still for a minute! Even Arjuna was stunned on listening to the unusual and almost cruel demand of his Guru. To ask for the thumb of an archer was equivalent to almost killing him! How could Dronacharya demand such a heavy price from one disciple to protect the honor of the other!

But Eklavya had no such remorse. Unruffled, with due humility, and without protesting or asking any questions, he cut his right thumb and placed it at the feet of Dronacharya. The demi Gods in heaven praised the greatness of Eklavya's sacrifice.

**Moral:** By having firm faith and steadfast devotion towards the Guru, a disciple can accomplish anything in the world even without getting the Guru's physical association.

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**WISHING YOU UNALLOYED DEVOTION TO THE LOTUS FEET  
OF OUR GURU ON THE AUSPICIOUS OCCASSION OF GURU  
POORNIMA**