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The Father

सब जीव भाई भाई, गोविन्द राधे । सबका पिता है परमेश्वर बता दे ।
Sab jeev bhai bhai, Govind Radhey, Sab ka pita hai ek, Krishna bate de.

All living beings are each other's brothers and the Supreme Lord Shri Krishna is the father of them all.

भृगुर्वै वारुणिः.....॥ तैत्तरीयोपनिषत्

In Tatriyopanishad, Saint Bhrigu asked his father Varun, a God-realized soul and supreme scholar, "who is God? We hear that God is the father of all living beings, please explain this to me".



Varun replied,

तं होवाच । यतो वा इमानि भूतानि जायन्ते, येनजातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञास्व । तद्ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

The One from whom this universe originates, the One who sustains this universe and in Whose infinite belly this universe merges, is called Brahma, "Bhagawan" or God.



Index

The Father	Page 1	Lord Ram Arti	Page 5
Sunahu Sadhak Pyare – Concuding	Page 6	Kripalu Rasamritam	Page 8
Pelting Stones on Shivling	Page 9		

The disciples of Ved Vyas asked the same question.

अथातो ब्रह्मजिज्ञासा ॥ वेदान्त १.१.१

Ved Vyas answered their question in the next verse in Vedant:

जन्माद्यस्य यतोऽन्वयादि॥ यत्सूरयः ॥ भाग. १.१.२

The One from whom the world originates, the One who protects the world and the One who is responsible for its dissolution, is God.

Adi Jagadguru Shankaracharya, elaborated on this verse.

The Guru lineage of Jagadguru Shankaracharya, traces its history back to Ved Vyas Ji Maharaj: Jagadguru Shankaracharya's guru was Swami Govindacharya, Swami Govindacharya's guru was Swami Gaurpadacharya, Swami Gaurpadacharya's guru was Shukdev Paramhans and Shukdev Paramhans' guru was none other than Ved Vyas.

Ved Vyas composed 18 Purans, and divided the Vedas in 4 parts. He was also the author of Vedant & the Bhagwat Gita. Shankaracharya, the first Jagadguru of this age of Kaliyug, elaborated this verse.

अस्य जगतो जन्म.....

The Supreme Lord Shri Krishna is the father of all the living beings (mobile and immobile) and non-living things.

The last inscription of Ved Vyas is Shrimad Bhagwat Mahapuran. In the first verse of Bhagawat, He wrote, "I am going to write about Shri Krishna,

जन्माद्यस्य यतो.....

Who is the cause of all creation, Who maintains the creation, and in Who it will merge again. He is the father of all.

Padam Puraan says,

चेतनाखिधा प्रोक्त.....

There are 2 types of sentient entities

- Mobile: Mobile beings are those who walk, see, listen, smell, taste, touch, think and know for e.g. Human beings, animals, birds etc.



- Immobile: this type of living beings are born, grow and eventually die, but they cannot move around. An example of immobile beings is trees.

All sentient beings are known as *Atma*. In Vedas, the term *Atma* is used for both soul and God.

आत्मावारे दृष्टव्यः.....॥
य आत्मनि तिष्ठति.....॥

So, Padma Puran says, all souls are sentient and the *Atma* (God) is grandiose-sentient

आत्मैकास्तु जनार्दन ।

Means ALL, including celestial beings, except Shri Krishna are *jeev* (souls). There are two types of souls. Some are

- *swansh* (स्वांश): *Swansh* are part of the inner potency of God like Shankar etc. avatars.
- *vibhinnansh* (विभिन्नांश): *Vibhinnansh* are part of the intermediate power (*tatastha shakti*) of God. *Vibhinnansh* are of 2 types,
 - those who have never been under the control of Maya. These are eternal associates of God called *parikar*.
 - The other ones are like us, who have been under the control of Maya since eternity. These too can be divided into 2 categories,
 - those who have already realized God or *sadhan siddha mahapurush* and
 - those who are still working on realizing God or *mayadheen jeev*.

Starting from the Vedas, all scriptures unanimously declare that God is the Father of all. Understand by an example given by Shankaracharya:

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गो क्वचन समुद्रो न तारङ्गः ॥ शंकरा.

O Shri Krishna! Although by virtue of being sentient, we are not different from you (like the ocean and its waves), yet we are different from you since we, the individual souls are not endowed with the same powers and attributes as You. For instance, the waves originate from the ocean but the ocean does not originate from the waves.

When two waves meet each other, they think they are like sisters. Yet, the very next moment they disappear as they merge into the ocean. One wave does not know the whereabouts of another wave. Only the ocean knows, since each wave rises from the ocean and mingles back into the same ocean.



In much the same way, in each lifetime, we establish one relationship with each individual, while it is a fact that we may have had different relationships with the same individual in the innumerable past lives. The relationships we establish in this world are only physical and limited to one life only. Just think, if your father is attached to you, where will he take birth after his death? Just because of attachment with you, he will be born again in your family as your son or grandson.

Prajamanu Prayayante 3.32.20

We maintain all these relationships either due to gratitude (that he did so much for me e.g. parents), or due to selfish motives (in the hope that he/she may help me in the future).

प्राणो हि माता पिता भर्ता.....

This body is transitory and so are our relations. Just like two passengers travelling to different destinations, meet in the train and start conversing with each other. When the first passenger reaches his destination, he disembarks from the train. The second passenger says to him, "Brother! why are you leaving? We were getting along so well."

The first passenger would say, "well, my destination has come, if you want to accompany me, you may come along." The second passenger says, "No, I have to go to the next city."



Likewise, when time comes, the son may leave before the father. Father says how come I am still here and you are leaving. Well, this is how it is. My time has come, so I have to go. Every soul has to depart on its own predestined time. The time of death is pre-determined before an individual is born. God says, you have been given this human body for these many years, months, hours, min, sec. You have only this much time to attain Me. If during this time, you are unable to attain Me, you will again have to go around in the cycle of life and death.

God is the father of all souls. **The meaning of celebrating father's day is to resolve to attain your Father. The most important and the only personality, who can help you, to attain your Father, is the Guru. That is why both God and Guru are considered the real father of all.**

Lord Ram Arti

This is Lord Ram's birthday is falls on 15th of April. In order to praise Lord Ram, saint Tulasi Das Ji Maharaj wrote a beautiful arti. Let us learn its meaning. This year when we sing it, let us sing it with greater understanding and with sentiments to go with those words.

श्रीरामचन्द्र कृपालु भजु मन हरण भवभय दारुणम् ।
नवकञ्ज लोचन, कञ्जमुख कर कञ्जपद कञ्जारुणम् ॥१॥

*Śrīrāmacandra kṛpālu bhaju mana haraṇa bhavabhaya dāruṇam.
Navakañja lōcana, kañjamukha kara kañjapada kañjāruṇam.1.*

O mind! Remember the ever so merciful Shri Ram, who eliminates the fear of death from the minds of the devotees forever. His eyes, face, palms and soles are a ravishing pink color just like the lotus flower.

कंदर्प अगणित अमित छबि नव नील नीरज सुन्दरम् ।
पटपीत मानहुं तड़ित रूचि-शुची नौमि जनक सुतावरम् ॥२॥

*Kandarpa agaṇita amita chabi nava nīla nīraja sundaram.
Paṭapīta mānahuṁ taṛita rūci-śucī naumi janaka sutāvara*

His beauty dulls the beauty of myriads of Cupids. The splendor of His unique blue complexion exceeds the beauty of new water laden clouds. His yellow silk clothes have a bright illuminating shine. He is the groom of the purest, pristine daughter of King Janak.

भजु दीन बन्धु दिनञ्च दानव दक्षवंशनिकन्दनम् ।
रघुनन्द आनन्दकन्द कोशल चन्द्र दशरथ नन्दनम् ॥३॥

*Bhaju dīna bandhu dinēśa dānava daityavanśanikandanam.
Raghunanda ānandakanda kōśala canda daśaratha nandanam.3.*

Sing the glories of Shri Ram who is the supporter of the destitute, who exudes brightness like that of the Sun, who is the destroyer of demons. He is the descendant of the illustrious Raghu clan, the ocean of bliss, the moon of the Koshal dynasty and the son of King Dasharath.

सिर मुकुट कुण्डल तिलक चारु उदारु अङ्ग विभूषणम् ।
आजानुभुज शर चापधर सङ्ग्राम-जित-खर दूषणम् ॥४॥

*Sira mukuṭa kuṇḍala tilaka cāru udāru aṅga vibhūṣaṇam.
Ājānubhuj śara cāpadhara saṅgrāma-jita-khara dūṣaṇam.4.*

Sing the glories of Shri Ram whose head is adorned with a crown, forehead with a beautiful mark (Tilak) and whose beautifully curved body looks magnificent. He has a splendid personality, with His long arms, embellished with a bow and arrow, reaching up to his knees. He is the conqueror of the mighty demons Khar and Dooshan.

इति वदति तुलसीदास शङ्कर शष मुनि मनरञ्जनम् ।
मम हृदयकञ्ज निवास कुरु कामादि खलदलगञ्जनम् ॥५॥

*Iti vadati tulasīdāsa śaṅkara śēṣa muni manarañjanam.
Mama hṛdayakañja nivāsa kuru kāmādi khaladalagañjanam.5.*



Saint Tulasidas Ji says, “O joy of Lord Shankar, Sheshnag and other sages! O destroyer of the enemies of the mind, passion etc., please dwell in my heart”.

गोस्वामी तुलसीदास
Gōsvāmī tulasīdāsa

Sunahu Sadhak Pyare – 23

पूर्ण हो जब शुद्ध अन्तःकरण तुम्हरो प्यारे । हरि कृपा ते होय तब मन, दिव्य तुम्हरो प्यारे ।
तब कृपा करि देयँ गुरुवर दिव्य प्रेमहिं प्यारे । तब मिलेगी श्याम सेवा लक्ष्य अंतिम प्यारे ॥
Purna ho jab shuddha antahkaran tumharo pyare, Hari kripa te hoy tab man divya chinmaya pyare
Tab kripa kari deya guruvar divya premahin pyare, tab milegi Shyam sewa lakchhya antim pyare.

Gaurang Mahaprabhu conveys the same message to Sanatan Goswami in 2 lines

वेद शास्त्र कहे संबंध अभिधेय प्रयोजन । कृष्ण कृष्ण -भक्ति प्रेम तिन महाधन ॥

- *Sambandh* means relation,
- *abhidheya* is the means employed to achieve the relationship and
- *prayojan* means the goal or objective.

What does this mean?

Shri Krishna is our only *Sambandhi* (relative). Devotion is the only way to meet this relative and the goal of meeting Him is to attain His divine love, to attain His eternal divine service.

तब मिलेगी।

Shri Maharaj Ji says, “You have understood the entire philosophy about what is the sole aim of human life.” Yet you are far from attaining your ultimate goal just because of your bad habit of procrastinating. You keep thinking, “I know what I have to do. I will do, I will start doing it very soon. Let me finish this and that.”

This is your biggest mistake. Don’t procrastinate saying I will, I will. Do it now. The Mahabharat say –

न श्वः श्वः उपासीत् को हि जानाति कस्याद्य मृत्युकालो भविष्यति ।

We have wasted innumerable lives making excuses to finish worldly commitments. Do not put off the pursuit of attaining your ultimate objective any further. The human body is very transient. Nobody knows which breath is the last one.

After attaining victory in the battle of Mahabharat, Yudhisthira became a monarch. One day, a Brahmin approached Yudhisthira to ask for some gold to marry his daughter. Yudhishtir was busy. He asked the Brahmin to come the next day. Bheem who was standing next to Yudhishtir heard this conversation

and felt really bad that Yudhisthira turned away the Brahmin. So he devised a plan. He told the Prime Minister to start planning for a major celebration in the kingdom. The Prime minister passed down the message and the whole kingdom was decorated as if there was a major festival.

Yudhisthira noticed all the gaiety and fun. He thought, it is neither Ram Navami nor Janamashtami or any big occasion. What could be the reason of such elaborate festivities?

He asked the prime minister, who replied I don't know, it was the instruction of your brother prince Bheem. Then he asked Bheem. Bheem said, "Bother! you accomplished something so big today as no one has ever done before". Yudhisthira said, don't play riddles with me, tell me what's up. Bheem said, "Brother! you have won over Death!! "What? No one can conquer Death. Why do you say so"?

Bheem replied, "you told the Brahmin today to come the next day to get gold. That means you have won over Death. You are certain that you will live to see tomorrow"? Yudhisthira realized his mistake. He immediately called for the Brahmin and gave him the requested amount of gold.

As saint Narayan has said –

दो बातन को भूल मत, जो चाहस कल्यान ।
नारायण एक मौत को दूजो श्री भगवान ।

"Those who want to achieve their aim, should never forget two things, first is death and second is God". He put God at the 2nd place, since remembering death will automatically force us to remember God.

We all are conversant with the transient nature of life, yet we don't realize it. Till date no-one has defied the prescribed allocation of time. One may go in *Pushpak vimaan* (divine plane), as per one's own wish or may be dragged forcibly by *Yamdoot*, but everyone has to leave this body at the scheduled time.

We must always remember that each breath could be the last breath of my life. Then we will not put off our efforts to achieve the primary goal of life, which is the only purpose of human life. We must expend only that much time in worldly affairs that is essential to survive and spend rest of the time in the practice of devotion.

Now the final statement,

दो कृपालुहिं प्रेम भिक्षा, प्रेम अम्बुधि प्यारे ।
सुनहु साधक सुनहु साधक सुनहु साधक प्यारे ॥

Shri Kripalu Mahaprabhu implores, please give me alms of divine love.

Shri Kripalu Ji Maharaj says, I have filled the essence of all scriptures in this kirtan. You don't need to read any scriptures, just understand this and start following this. That is all you need to do to attain your ultimate goal.

Glory be to Shri Krishna, the Lord of Vrindaban.

Concluded.

Kripalu Rasamritam

This is a story of Shri Maharaj Ji during his younger days. One of Shri Maharaj Ji's devotees in Agra, was an old lady by the name of Susheela Ji who used to live with her only son. Her husband had died few years ago. She had immense love for Shri Maharaj Ji and treated Him as her son.

One day, her biological son died unexpectedly. She was heart-broken. As she sat crying and mourning her son, Shri Maharaj Ji reached her house un-announced (as was usual in those days). Shri Maharaj Ji entered the room and placed his head on her lap and said, "why do you grieve mother, am I not your son?" Moved by this loving gesture, she broke down and tears of joy started flowing down her face. She was filled with motherly sentiments towards Shri Maharaj Ji.



But as we all know, Shri Maharaj Ji has only one objective; to turn material beings towards God and bless them with divine love bliss. He does not establish material relations with anyone.

Knowing her dedication and love towards Him, Shri Maharaj Ji wanted to grace her. But as per God's own laws, grace can only be granted to the deserving souls. One can become deserving of God's grace, only when one's mind is completely purified and mind can only be purified by practicing devotion. Shri Maharaj Ji wanted to give her the same message, but instead of saying anything to her directly, he decided to play a very loving pastime ("leela"). He ran out of the door and disappeared into the backyard. She came

behind Him, shouting, "son wait, where are you going". He started climbing a tall tree in her backyard and shouted back saying, "I am not your material son. I am your spiritual son. Promise me that you will spend two hours every day performing devotion". She thought he was joking and asked Him to climb down, to which he repeated his original statement. This time she realized that he was serious and started begging Him to climb down. At this Shri Maharaj Ji climbed even higher and said, if you do not promise me now, I will jump. She

was caught in a strange dilemma. She wanted Shri Maharaj Ji to climb down, but was not ready to accept his condition for climbing down. She could not bring herself to commit to spending two hours every day to do *Sadhana*. Seeing her unrelenting attitude, Shri Maharaj Ji climbed up even further and said, I will really jump down if you do not accept my condition and you will lose your second son as well, if you are so obstinate. She was torn between her motherly love for Shri Maharaj Ji and her inability to commit to spending couple of hours doing *sadhana* every day. Finally, when she saw that Shri Maharaj Ji had almost reached the top of the tree and was about to jump off, her motherly love, over powered her resistance and she promised Him that she would do two hours of devotion every day. Hearing this Shri Maharaj Ji quickly came down.

Moral of the story: God is omnipresent, yet he cannot be realized by the material mind and senses. Spiritual aspirants have to practice devotion to cleanse their mind. Once their mind is completely cleansed, the Guru can grace them with divine mind and senses and grant divine love. Only then one can perceive God with their senses.

Due to material attachments, people are not readily inclined towards practicing devotion. All glories to our spiritual master who does not leave any stone unturned to coax, cajole, nudge, prod and even force people into performing devotion, to enable them attain their ultimate goal.

Pelting Stones on Shivling

This is a story of two villagers who lived in the same village. One of them was rich and used to love God. The other man was very poor and hated God for making him so poor. Both of them used to go to the same village temple. The rich man used to worship the Shivling in the temple every day and performed all necessary rituals, while the poor man used to go to the temple every day to pelt stones at the Shivling and curse God for making him so poor and deprived.

Once in the monsoon season, it started raining heavily. It became very cold and dreary. Not a soul was seen on the streets. The rich guy decided to stay back at home thinking, “I go to the temple every day and pray with all my devotion. Today the weather is terrible, God will surely understand, if I don’t go!” But the other poor man was even more aggravated. He could not go out and do manual labor or beg for food. Having had nothing to eat and no way of getting food, he made it a point to go the temple and pelted twice the number of stones at God and called Him a lot more ill names. Seeing his uninterrupted (‘nirantar’) devotion and faith, God appeared before him and blessed him.

God does not take note of the number of hours spent in performing rituals or place of worship. He notices the faith and sentiment of love towards Him. The rich man was methodical and sincere in his worship, but lacked the faith that God Himself was present in the idol. He worshiped Lord Shankar as a Shivling made of stone only, while the poor man worshiped Shivling with an unwavering faith that Lord Shankar Himself was present in the form of Shivling. And the way he fought with His Lord was full of cordiality. This selfless and innocent cordiality, pleases God immensely.



