



# DIVYA SANDESH

2016 SHARAD POORNIMA



## Braj Ras

*Bhukti Mukti Baikunth, Dwarika na de  
Mathura bhi na de, Vrindaban pahuncha de*

A wise devotee requests Shri Radha Krishna to bless him with the bliss of *Vrindaban*. You may wonder, what is so special about the bliss of *Vrindaban*, when Happiness can be found in other places as well. Yes that is true. Happiness can be found at other places as well. In fact, happiness spans across multiple levels, which can be primarily divided into the following 6 categories:

1. *Bhukti* – Material happiness, starting from the planet earth and extending up to the celestial abodes. *Bhukti* is the other name for sensual pleasures and is fleeting in nature. The material world is created by *Maya*, which is endowed with three modes (*Tamas, Rajas* and *Sattvic*); hence material pleasures are also of 3 kinds.
  - a. *Tamas*: anger, passion, greed, alcoholism, non-vegetarianism, violence etc. are the chief qualities of *Tamas* mode of *Maya*. This mode of *Maya* is predominant in demons.
  - b. *Rajas*: Living a comfortable life, enjoying rich vegetarian food like *kheer, puri, rasgulla* etc. not inflicting harm to others for no reason, i.e. leading a modest life are the main characteristics of *Rajas* mode of *Maya*. This mode of *Maya* is predominant in human beings.
  - c. *Sattvik*: Love, sympathy, mercy, generosity, religiousness and charity etc. are the qualities of *Sattvik* mode. These qualities of goodness are common in celestial beings.

Till such time as a human being is under the control of *Maya*, all these qualities will dominate the person, but the extent of dominance of each mode, may vary from person to person.



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2. *Mukti* – Superior to *Bhukti* is liberation from *Maya*, called *Mukti*. This is the state in which the soul,
- a. elevates itself from the transient pleasures of *Maya*;
  - b. attains true knowledge of the formless God;
  - c. is released from the sufferings of the world forever and
  - d. is freed from the captivity of material body, mind and intellect.

Upon attaining *Mukti*, the pure soul merges into the Supreme Being for eternity and becomes one with Him forever. However, even though the soul attains freedom from the miseries of *Maya*, it still does not enjoy the ever new, ever increasing bliss of God. So a wise person does not run after the aim of attaining *Mukti*.

3. *Baikunth* – Superior to *Mukti* is attaining the divine abode of *Baikunth*. An even wiser person rejects the happiness of *Mukti* to attain the goal which qualifies him to attain divine bliss. Thus he achieves both objectives – freedom from *Maya* and attainment of divine bliss. He can now enjoy the unlimited divine beauty of *Baikunth Nath*, the four armed Lord Vishnu and His divine association. He can also enjoy His divine attributes and blissful majesty of His abode. The form of *Narayan* also called *Maha Vishnu* is a majestic form of Shri Krishna, who dwells in *Baikunth Lok*.

4. *Dwarika* – Superior to even *Baikunth* is the divine abode of *Dwarika*. Shri Krishna dwells there in a human form and depending on the need or occasion, reveals His majestic powers. The residents of *Dwarika* worship Shri Krishna as their king; hence there is a mixture of majesty in this form, thus this is also not desirable for seekers of divine love bliss.

**Premanand** - The kingdom of love starts from the area of *Braj*. Within *Braj* there are several levels of *Premanand*.



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5. *Mathura* - The bliss of *Mathura* is superior to the bliss of *Dwarika*. Lord Krishna appears here as an ordinary being, hiding His majestic form, at most times, but sometimes, though rarely, his majesty manifests itself. Thus the *rasiks* do not aspire for this bliss either.
6. *Vrindaban* - The bliss of *Vrindaban* is the sweetest of all, where there is not even an iota of majesty. He never allows His Majesty (*aishwarya*) to be manifested in *Braj*. According to his promise,

ये यथा मां प्रपद्यन्तेतांस्तथैव भजाम्यहम् ।

Lord Krishna dwells in *Vrindavan*, in the form of an ordinary cowherd boy and reciprocates the relationship with each individual soul, in the same form and intensity as that of the individual soul. Furthermore, he drenches everyone with the sweet nectar of love. The individual beings of *Braj* establish one of the following 4 relationships with God:

- a. *Dasya Bhav* (servitude) - God is my Master, I am His servant
- b. *Sakhya Bhav* (friendship) - God is my Friend, I am His friend
- c. *Vatsalya Bhav* (parental) - God is my Son, I am His Mother/Father
- d. *Madhurya Bhav* (beloved) - God is my beloved, I am His lover

Using His inner potency, *Yogmaya*, God makes Himself forget His Godliness. Under the influence of *Yogmaya*, when His Supremacy is completely forgotten, He reciprocates the feelings of His devotee in much the same manner as worldly beloved/lover, parent/son, master/servant and friends do. One very important point to note here is that God does not pretend. He feels, behaves and reciprocates his devotee's feelings in reality, for if an individual soul were to get the feeling that God does not really love them, rather merely puts on an act, nobody would ever want to attain God!

The same power of *Yogmaya*, makes the soul forget that it is an infinitesimally miniscule part of the almighty God. In this unique situation, when both parties forget their true identities, both Shri Krishna and the individual soul meet at par. It is in this situation, when His cowherd friends treat Him like a friend and fight with him, Mother Yashoda loves Him like her child, scolds him, ties Him with a rope, threatens Him with a stick and the milk maidens of *Braj*, consider Him their Beloved. That is the uniqueness of the nectar of *Vrindaban*.

All the powers of God are personified. His Majestic power (*Aishwarya Shakti*) is not permitted inside the boundary of *Vrindaban*, yet she occasionally secretly enters. She, like a true servant, is always faithful and vigilant. Whenever she perceives Shri Krishna to be in danger, she rushes to protect Him.

For example, the *Gopis* would often visit Nand Baba's house with the hidden agenda of seeing Him, but the outward pretext was always to complain about His pranks. *Maiya* Yashoda would get upset by their constant complaints. Once when she heard Balram also complain against



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Him, saying that He had eaten dirt, Mother Yashoda decided that it was time for Him to be disciplined. Since numerous warnings didn't seem to work, she picked up a stick to beat Him up. Seeing the stick waving in Maiya's hands Shri Krishna got really scared and His small frame started trembling in fear and tears started rolling down His big eyes.

This is the miracle of Love. Love makes God forget His Godliness and makes Him reciprocate the feelings of His devotee.

*Maiya* Yashoda challenged Him saying, "You say that you have not eaten mud, but all others including your brother tell me otherwise. Why should I believe you over them?" Little Krishna started making excuses like *Dau* (older brother) is lying, all friends are lying, they want to take revenge because I did not listen to them today, yesterday they lost in the game and had to pay the wager hence they decided to lie and get me in trouble etc. But mother rejected every single one of His excuses.

Seeing that *Maiya* was not buying into any of his excuses, He came up with an ingenious plan. He thought if I ask *Maiya* to check my mouth, she would believe my innocence and I will be safe. He was positive that *Maiya* would not ask Him to open His mouth. But to His utter disappointment and shock, *Maiya* demanded that He open His mouth and prove His innocence. Now, Thakur Ji was in a big predicament. If He opened His mouth, He would be caught lying and if He didn't, *Maiya* would know that He was lying. In this great dilemma, He decided that it was best for Him not to open His mouth and let *Maiya* cane Him. However, to avoid the sight of the cane hitting Him, He closed His eyes tightly but inadvertently opened His mouth.



Sensing that Shyam Sundar would get beaten up today, His *Aishwarya Shakti*", which is forbidden from entering *Braj*, decided to step in and protect her Lord. As soon as *Maiya* looked inside Shyam Sundar's open mouth, she saw infinite cosmic universes. Seeing that, *Maiya* started trembling in fear and the cane fell from her hands. She could no longer hold herself up and sat down sweating on the floor. Unaware of what happened, Thakur Ji's eyes were still closed, waiting for the cane to hit Him. When He did not get hit for what seemed like a very long time, He started wondering why *Maiya* hasn't hit Him yet. Is she still holding the stick or has she decided to spare Me today. After a long wait, He opened one eye slightly and saw *Maiya*'s state. He immediately understood that it was the doing of His *Aishwarya Shakti*, but by that time *Aishwarya Shakti* had already fled the scene, having done her job of protecting her Lord.

Similarly, *Aishwarya Shakti* had intervened numerous times when demons caused disruption in *Braj*, but she was not allowed to stay inside *Vrindaban*. Only the power of sweetness, *Madhurya Shakti* is permitted to stay inside *Vrindaban*. That is why the nectar of *Vrindaban* is considered to be of the

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highest class. This is the land where the most intimate and highest bliss of love is showered on deserving souls.

There are many levels of *Vrindaban Ras* as well. The highest level of *Vrindaban Ras* is the nectar of *Madhurya Bhav*. In *Madhurya Bhav*, the nectar of *Samartha Rati* is the highest. Further within *Samartha Rati*, the nectar of *Kunj Ras* is the Highest. In *Kunj Ras*, the nectar of *Nibhrit Nikunj Ras* is the highest. The deserving souls of *Samartha Rati* are called Gopis and they attain *Maharaas Ras* by the grace of Shri Radha. The highest bliss attainable by a soul, once bound by *Maya*, is the bliss of *Maharaas*.

*Maharaas* is attained by the exclusive grace of the divine couple Shri Radha Krishna, by someone who considers Shri Krishna as their beloved, Shri Radha Rani as their *swamini* and who exclusively serves the divine couple with the intent of pleasing Them, with no desire for self-happiness.

Since the highest bliss is available only in *Vrindaban*, the devotee wishes to attain the nectar of *Vrindaban*, showered by the Divine Couple on the full moon night of *Sharad Poornima*.

All glories to the Lord Of *Vrindavan*!!!



### Remember God

Part of Shri Maharaj Ji's lecture delivered on Dec 21, 2012

A philosopher is telling his mind, "O mind! Remember Shyam Sundar constantly". Now the question arises

1. why is he addressing the *mind* only,
2. why is he asking the mind to *remember* only and
3. finally why is he asking the mind to remember God *constantly*.

There are 3 entities in this world; individual beings, *Maya* and God. We, the individual beings, *Jeev* are sentient and an inseparable part of God. God is Happiness. Being a part of that infinite happiness, we constantly strive to attain happiness. However, being away from God since eternity, we have never attained happiness and continue to wander in the endless cycle of death and birth. The Geeta says,

नहि कश्चित् क्षणमपि जातु तिष्ठत्कर्मकृत् ।

Nobody can be inert even for a moment. We all want to be eternally free from the miseries of the world and be happy. And to that effect, we are constantly busy doing things with the sole aim of eliminating

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miseries and attaining happiness. We continue to look for happiness in material objects and material beings, using our material mind. However despite our best efforts, we have not attained our goal. So, it appears that even though our objective is correct, the area in which we are looking for happiness is not right.

Consider the example of someone who is very hungry and buys a loaf of bread to satisfy his hunger. After he is finished eating, he'd say that he is full, satisfied and happy. But just within few hours he will start feeling hungry again. Despite fulfilling the same physical and mental desires each day, those desires repeatedly cause misery and unrest. Anger, passion, greed, jealousy etc. are terrible mental diseases.

Can any amount of money get rid of anger, passion avarice etc.?

A billionaire sleeps on an expensive bed worth a million dollars and a beggar sleeps on the footpath after a whole day of labor. Is there any difference in the mental state of a billionaire and a beggar in the state of deep sleep? Does the billionaire remember the monetary value of his expensive bed in his deep sleep?

Our personal experiences prove that any amount of material achievements do not make us happy. Each of us has held the position of *Indra*, the king of heaven numerous times, yet we are unhappy. This is because we do not realize that there is no happiness anywhere in the material realm. Material pursuits grant sense-gratification only and that is also fleeting. Striving to attain material objects is not the path to attaining everlasting, ever increasing happiness.

So, where is true happiness? God our merciful father answered this question at the time of creation. He revealed His laws in the form of the Vedas. In the Vedas, He declares that there are two areas: the area of God and the area of *Maya*.

God says, if you want freedom from miseries of this world, come to Me alone. I will grant you freedom, at no charge. If you desire pain and suffering, go towards *Maya*. There you will have to toil for attaining those fruits and those fruits are dissatisfaction, thirst for more, and discontentment.

We have been granted 5 organs of action (hands, legs, vocal chords, excretory organs and reproductive organs), 5 cognitive sense organs (eye, ear, tongue, skin and nose) and a mind. All these ten sensory organs and the objects of these senses remain under the control of Mind. The sensory organs do not perform any action themselves. The mind is their governor. For e.g. you are sitting idle and suddenly a thought comes to your mind to go to Mumbai to meet your friends. Your mind thinks, 'I have to go to Mumbai.' How would I go? Let me take a flight." After pondering on it, the mind orders the body to get ready. The mind orders the hands to call the travel agent, buy a ticket and then go to the airport to catch the flight. After all these efforts you reach Mumbai.



But to attain bliss you don't have to do any of this. Just contemplate in your mind, "O Shri Krishna! You alone are mine. Please grant me Your *darshan*." This firm resolution will lead you to God, the ocean of Bliss. *Sumiran* means remembrance. Just remember Him, and He will take care of the rest.

Due to ignorance, we do everything else except remembering Him. We use our hands to perform worship, legs to visit the temple, ears to listen to the discourses from the scriptures and eyes to see the Idols (*moortis*). Yet the mind is attached to the world and the result is that we continue to become more and more miserable. So God wants us to attach our mind completely to Him. That is why it said here *Sumiran kara le mana!* O mind remember God alone."

### Kripalu Rasamritam - Disciplining

Shri Maharaj Ji has always had a scientific and logical approach to imparting life lessons. To help teach something, both within his nuclear family and his extended satsangee family, Shri Maharaj Ji believed in the three pronged approach of love (*laalan*), fear (*paalan*) and punishment (*taadan*). *Laalan* (लालन) means trying to teach lovingly, explaining the consequences of doing or not doing something. *Paalan* (पालन) means, making someone see reason by scolding and instilling fear in him. *Taadan* (ताड़न) is the final and extreme step of punishing someone hard, so as to teach them a lesson for life.

This is an incident that occurred over 60 years back, when Shri Maharaj Ji's oldest son, Ghanshyam Das, who we lovingly call as *Bade Bhaiya*, was a small boy. One day he asked Shri Amma Ji to give him something that was not good for him. Amma Ji tried to divert his mind, but he kept insisting and started crying. Shri Amma Ji was very firm and refused to give in to his demands, seeing which he started throwing a tantrum. Seeing so Shri Maharaj Ji's also tried to calm him down, but he was uncontrollable at that time. He became very stubborn and started crying his lungs out.

Shri Maharaj Ji decided that it was time for Him to grant his son a life lesson. Shri Maharaj Ji lifted him and flung him on top of a slanted thatched rooftop. Seeing this *Mausi* (Shri Maharaj Ji's maternal aunt), and *Aaji* (Shri Maharaj Ji's mother) started scolding Shri Maharaj Ji and insisted that He bring *Bade Bhaiya* down. They could not see the sight of a small child being treated so harshly. But neither did Shri Maharaj Ji bring him down himself, nor did He let anyone else do so. After a while, when *Bade bhaiya* got tired and eventually stopped crying, Shri Maharaj Ji, talked to him and told him that he should never demand anything and throw a tantrum. Only after Shri Maharaj Ji, made him promise that, did He bring him down and speak to him lovingly.

Since that time, *Bade Bhaiya* has never made a fuss for anything. Out of respect and reverence for his father and Guru, he generally kept his head bowed in front of Shri Maharaj Ji. He has always been extremely respectful towards his father.

### Devotion to a Devotee is Greatest

Bilva Mangal was a saintly person, who had fallen madly in love with a prostitute named Chintamani. Chintamani once chided him saying, "Had you loved God the way you love me, you would have realized Him". Her words invoked love for God in Him, and He left her to perform austerities and devotion to Lord Krishna.

His fame as a great saint spread far and wide. One day he saw a lovely women and being attracted towards her, followed her to her home. When her husband arrived home that evening, she told him about Bilva Mangal's attraction towards her. The husband was a very saintly person himself. He asked his wife to adorn herself well and go into Bilva Mangal's service. He respectfully invited Bilva Mangal inside his house.

In the meantime, Bilva Mangal's good-*sanskars* were awakened and good-sense prevailed, and so seeing the woman, he asked her to get two needles. With those two needles, he pierced his own eyes to become blind and left her house to continue practicing devotion to God.

Being blind, he was unable to take care of himself, so, Krishna, pleased with his devotion, came to serve him personally in the form of a boy and remained in his service until he realized God. Even after God realization, Lord Krishna did not leave the service of His beloved devotee. He continued to serve Bilva and his devotees.



Many years after achieving God realization, Chintamani came to visit Bilva Mangal. Bilva Mangal welcomed her with great joy and respect. He considered her his Guru. He started offering her the food that was served to him by no-one other than his divine caregiver, Lord Krishna. Partaking the *prasad* of Lord divine Himself, created tremendous love for Shri Krishna in her heart. One day she insisted that she will take the *prasad*, directly from Shri Krishna himself. Pleased with her pure devotion to His devotee, one day Shri Krishna appeared and fulfilled her desire giving His leftover food (Prasad) to her.

This is the significance of the sincere service towards a true devotee of Lord Krishna. A true devotee is taken full care of, by Shri Krishna and those who serve His devotees also attain divine grace. A devotee of His devotee does not have to do anything to realize God, except render their sincere service to His devotees. Lord Krishna says in the Bhagvat –

ये म भक्ता हि हे पार्थ न मे भक्तास्तु ते मतम् ।  
मद्भक्त्य ये भक्ता ते मे भक्ततमा मताः ॥ वेदव्यास

"Those aspirants who worship Me are not real aspirants, but those who worship My true devotees are real aspirants".

Happy Sharad Poornima