



DIVYA SANDESH

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The Belief that “He Alone is Mine” is Sufficient to Take You to God

Since eternity, the only goal of all living beings is to attain unlimited divine bliss. That bliss that cannot be ever overcome by sorrow or grief, that is second to none and that is ever new and refreshing. Upon serious introspection, we find that we perform all actions with the sole objective of attaining happiness, yet we have not attained that happiness and our search continues on. Why have we not been able to attain that happiness despite trying so hard for infinite lifetimes?

Our Vedic scriptures reveal the answer to this perplexing question:

There are only two areas:

- The area of *Maya* (world) and
- The area of God

Every soul can search for that bliss in one of these two areas. So far, we have been searching for that unlimited divine bliss in this world, the world of material possessions and physical relatives and friends. Scriptures tell us that we have been the ruler of “*Swarg Lok*” (celestial abode) innumerable times, we have even resided in the abode of Brahma, the most luxurious abode in the entire material world and even after living in such luxury, we have not attained an iota of that bliss that we have been searching.

Saint Ved Vyas, the author of 18 Puranas, Brahm Sutra and many other scriptures asserts in the Bhagavatam;



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यत्पृथिव्यां ब्रीहि यवं हिरण्यं पशवस्त्रियः । नालमेकस्य पर्याप्तं तस्मात्तृष्णां परित्यजेत् ॥

“An individual soul will not be satisfied even if it becomes the ruler of this entire earth. Just like the flames of fire grow when oil is poured in the fire, similarly the more material possessions you acquire, the greedier you become.”

This is not just stated in our scriptures, we experience it in our day to day lives as well. Thus, we seem to be left only with one alternative, to look for that happiness in the spiritual world, as we have exhausted the option of attaining it in the material world.

हविषा कृष्णवर्त्मव भूय एवाभिवर्द्धते ॥ मनुस्मृति व भा.९.१४.२४

Our scriptures unanimously assert that happiness is a divine entity. As the Vedas say,

“आनंदो ब्रह्मेति व्यजानात् ।”

“God is Happiness”.

Vedas further say,

रसो वै सः । रसं वायंलब्ध्वाऽऽनंदी भवति । वेद
“He is bliss. One will attain happiness only
upon attaining God”.

Again the Vedas and other scriptures
proclaim,



नाहं न यूयं यदृतां गतिं विदुर्न वामदेवः किमुता परे सुराः ।
तन्मायया मोहितबुद्धयस्त्विदं विनिर्मितं चात्मसमं प्रचक्ष्महे ॥ भा.२.६.३६

“God cannot be known by any means. He is incomprehensible even by the creator Brahma and Lord Shankar, the destroyer of the Brahmand. Then how can an ordinary man attempt to know him!”

So, we land up in a strange predicament – one can attain happiness only after knowing God, but no-one can ever know God. But if that were so, how did so many saints attain Him?

The Vedas further state that indeed many saints have attained him, not by their own efforts but by His grace. Now we are faced with another question, “how can we attain His Grace”?

In the material world, we know three ways of acquiring something from someone.

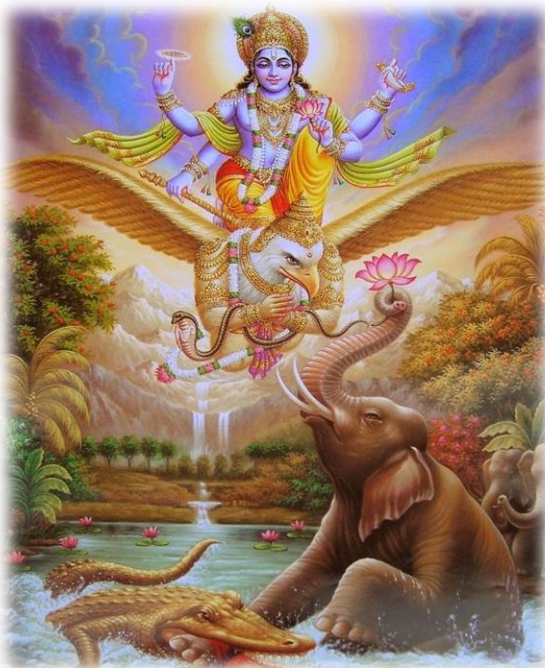
1. **Rob:** rob it from the owner on gun point or by compelling him to part with it. This strategy will not work with God, as God is Almighty. No-one can dream of catching Him or compelling Him, the one whose inert power of Maya incapacitates even Saraswati and Brihaspati?

2. **Buy:** The most common way to get something is to buy it from the owner by paying a suitable price. This method also does not apply here, as Bliss is divine. It is priceless and no amount of wealth can buy even a fraction of that priceless entity. Moreover, how would we even approach God to make deal with Him. He is not even visible to us?



3. **Beg:** The only possible way left is to beg him to grant His grace.

An infant has no means to communicate with his mother. The only language he knows is the language of crying, whether to indicate hunger or thirst or pain or anything else. Crying is such a powerful language that the mother comes running to tend to her child's needs. We have to go back to the same state, where we need to cry as a helpless infant in front of our eternal mother – God. God is unlimitedly more merciful than a material mother. He cannot bear the cry of His child. Upon hearing his child's cry, Shri Krishna will come running, even though he may be enjoying the ultimate bliss of Kishori Ji's company.



Remember Gajraj, an elephant-devotee. When Gajraj lost all hope of saving itself from the crocodile, he surrendered unto God and called out to Shri Krishna wholeheartedly. Gajraj just pronounced 'Ha' and even before he could say 'ri' ("Hari" is another name of God), Shri Krishna appeared in front of him to protect him.

We have heard this story many times, but our experience also proves that we have called out to God numerous times, but He has never once appeared in front of us. That is because, it is God's rule that He comes only when a devotee calls out to Him with 100% faith. We have called out to him innumerable times, but never once with 100% faith. The moment a devotee abandons all forms of support and relies

exclusively on Shri Krishna, He comes running with open arms to embrace the devotee. Lord Krishna says in the Gita:

अनन्याश्चिन्तयन्तो मां योगक्षेमं वहाम्यहम् ॥ गीता ९.२२

But on the other hand as per spiritual law -

यदा वैष एतस्मिन्नुदरमन्तरं कुरुते अथ तस्य भयं भवति ॥ तैत्तिरीयोपनिषत्

As you might recall, Dushaasan dragged Draupadi to the Kuru assembly and tried to disrobe her to dishonor her. First, she thought her five valiant husbands would defend her honor. But when they did not come to her rescue, she relied on Bhishma Pitamah, Dronacharya and other elders to put a stop to her misery. When they too did not come to her help, she decided to protect her honor by holding her saree in between her teeth. Lord Krishna still did not appear to save Draupadi. But as Dushaasan tugged on her saree, it slipped a little from between her teeth. Now Draupadi let go of all hopes of defending herself and resigned herself solely to Shri Krishna. She raised her hands up in the air and called out to Him saying “Haa Naath Dwarikavasin!”. Shri Krishna instantly appeared in front of her in the form of her saree (*Ambaravatar*) to protect her honor.



So, to attain bliss

1. We have to realize God
2. We can realize God only by His grace and
3. The only way to attain His grace is to forego all other forms of support and develop an unflinching faith that He alone is mine.

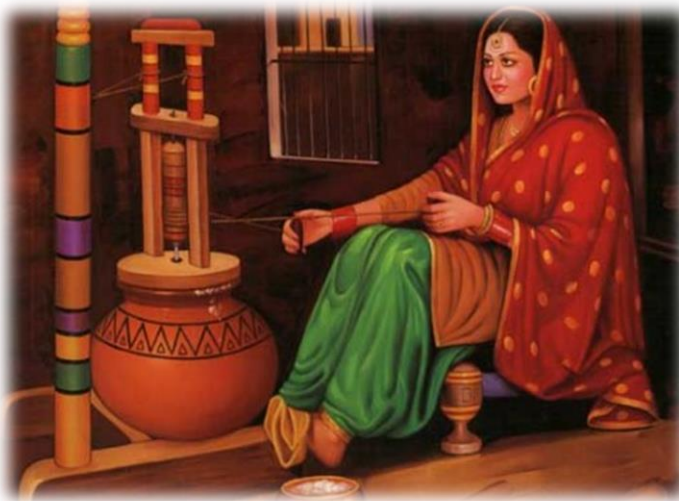
He is the unlimited ocean of bliss and mercy. He alone is our real friend, father, mother and beloved. The moment an individual being surrenders exclusively to Him, they attain divine grace, divine abode and divine bliss forever. God does not require the performance of Vedic rituals, attainment of knowledge or any other means to attain Him. Just realizing that “He alone is mine” fulfils the purpose of life.

How to Love God

भक्ति न दे मुक्ति न दे, गोविन्द राधे । जग कामना को हरि कामना बना दे ॥

O Shri Krishna! I do not seek material wealth or liberation. Please convert all my material desires into desires related to You alone.

We constantly strive to fulfill our desires. Our desires pertain to our five senses only; desire to see, hear, touch, taste and smell. The reason for this constant effort is our misconception that fulfillment of these desires leads to attainment of happiness. But unfortunately, despite our relentless pursuit to fulfill our desires, we haven't attained a fraction of happiness. We have smelt lots of fragrant things, tasted lots of delicacies, seen a lot of places, heard a lot of things,



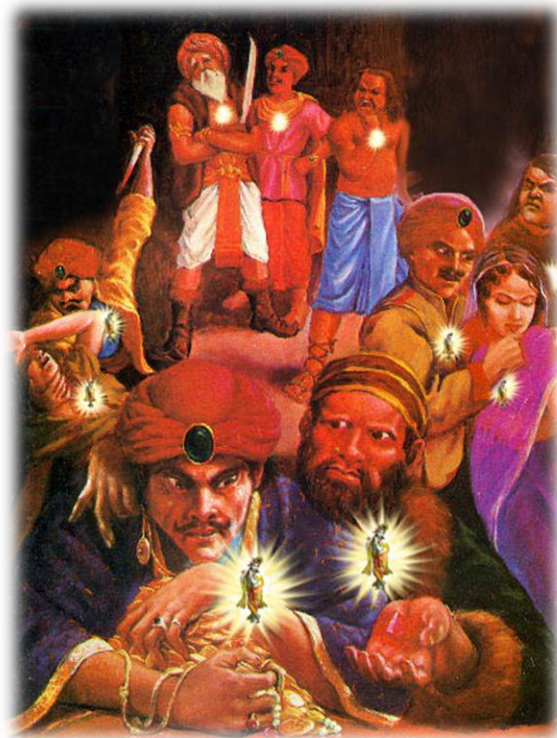
touched a lot of things, yet we haven't found what we have been looking for. In all our innumerable lives, we have had a father, mother, son, daughter, friend etc. yet we are still looking for happiness. None of them could give us happiness, since they are also devoid of happiness just like us!

You could equate this situation to someone churning lime water in the hope of attaining butter, but because there is no butter in limewater,

despite their best efforts, the churning is not going to give anything but despair.

God is Omnipresent, He is also sitting in our heart. Yet we, His defiant children, disregard His rules and have been obstinately committing sins. Even though sensual pursuits are taking us further away from Him, God, our loving father, is still waiting for us to turn around and face Him. In other words, God says turn away from Maya and come face-to-face with Me. As soon as jeev stops running towards Maya and starts facing God, he would see God without putting any effort.

But we are unyielding and say, "O God! First bestow your bliss and then we will abandon the world and surrender ourselves solely unto you". We haven't logically reasoned that we have trusted our friends and relatives uncountable times to make us happy, yet we are still where we started, they have not been able to



give us happiness, maybe they do not have happiness. Let us take a chance in the realm of God, maybe we will find it there. Since we have been cheated everywhere else we tend to doubt God as well. But because no one can stop looking for bliss until they attain it, if you don't look in the divine realm you will continue to look in the material realm. Looking in the material realm if we again lose the human form, the invaluable opportunity presented to us, we will have no-one else to blame other than ourselves. As the Vedas say,

इहचेदवेदीदथसत्यमस्ति न चेदिहावेदीन् महती विनष्टिः ॥ केनो. २.५

“Even after getting the human body if you don't attain God then it will be a colossal loss”.

Let us do a fact check. When there are 750 billion bacteria in a cup of yogurt, imagine how many living beings are there on this planet earth, of which only 7 billion have the human form. But we don't spare a moment to reflect on this rare opportunity bestowed upon us. Imagine! If we were to attain bliss in this human life, we will be blessed forever with unlimited divine bliss! Once this human body is gone in sensual pursuits, you will have to undergo the punishment for not using it judiciously. Then you may repent, but it will be too late. You must act now!

Since it is impossible to attain bliss even by becoming the undisputed ruler of this cosmos, we should give up the desire of acquiring the pleasures of this world. Please note that it is impossible for a material mind to eliminate the desires of the five senses. These desires will exist until Maya dominates our mind. Even Indra, the king of heaven cannot control his lust, even when he is served by several celestial nymphs at all time.

These 5 desires are called *prapanch*. So, God advises, don't give up these desires, instead with all your five senses desire Me. Just like a driver who has lost his way, continues to drive in the wrong direction, until told by someone that he is driving in the wrong direction, at which time, he corrects himself, in precisely the same manner, we do not need to learn anything new to reach our goal. We just have to change the direction in which we are going.

But, seeing the majority of people running after wealth and fame to become happy, we follow them blindly, despite knowing that even a wealthy person in the world is yearning for more in the same quest to be happy. Garun Puran says;

चक्रधरोऽपि सुरत्वं सुरत्वलाभे सकलसुरपतित्वं ।
भवितुं सुरपतिरूर्ध्वं गतित्वं तथापि न निर्वर्तते तृष्णा ॥ ग.पु.

“The king of the entire world desires to be a celestial being; celestial beings desire to be the king of heaven and the king of heaven wishes to attain the seat of Brahma (the creator), meaning thereby that the king of heaven, Indra is also not satisfied”.

It is our everyday experience that any extent of wealth does not quench our thirst of having more, still, the misconception of attaining happiness from the material world or in other words the hope of extracting butter from lime water is firmly rooted in our minds.

You must have seen a hungry street dog. His mouth starts to water seeing food. To satiate his hunger he plans to snatch the loaf of bread abruptly. When that hungry dog tries to snatch the bread from the man's hand, the man hits him with a stick. The dog runs away squealing in pain, and after reaching a distance turns around to look towards the man in anger and thinks oh you are mightier than I, so you hurt me. You have all the means to get another bread, I have no means yet you hurt me. After a while the pain eases. Then again the same person shows him a loaf of bread. The dog returns wagging his tail in the hope of getting the bread. The man hits the dog again. The dog runs away. Yet the dog repeats the same thing again and again due to hunger.



If truth be told, our pitiable condition is like that of the dog. We expect happiness from each other in our family and surroundings, but none of us can give happiness to anyone else, as all living beings are bereft of happiness. Still we are constantly begging for that happiness from beggars like us. We, beggars of happiness, falsely promise to grant happiness to other beggars of happiness!

Hence a fortunate devotee says to Shri Krishna, “Now I understand by the grace of *rasik* saints, this insipid world is not mine. You are mine. So please divert my senses, mind and intellect towards You. So that all my senses would long only to hear your sound, feel your touch, see your beauty, taste your nectar and smell the fragrance of your divine body.”

Life of a human being becomes successful only when he comprehends this truth that this body is material but I, the soul, belongs to God alone. God alone is my inseparable father, mother, husband, son and everything. My happiness depends on His grace alone. There is no other source of happiness at all.

In this verse the devotee is saying “O Lord! I don't seek material wealth (भुक्ति) or liberation (मुक्ति). All I want You to do is to redirect my sensual desires to desire You and You alone.”

Kripalu Leelamritam – The Merciful Nature of Saints

संत हृदय नवनीत समाना । कहा कविन्ह पै कहा न आना ॥

Saints are naturally kind hearted. There is no limit to their mercy on material beings despite being abused and insulted by them.

In Mangarh, a small village in Pratapgarh district of North India, every year, for over 50 years, Shri Maharaj Ji has been conducting a month long Sadhana program from Sharad Poornima until after Diwali. In the early days of the Sadhana program, when the charges for staying and participating in the Sadhana Program was a nominal Rs 20 per day, once a group of seven people came to attend the Sadhana, with the intent of staying the entire month. But for some reason they changed their mind and decided to leave on the second day of the program.

When they approached the office to get a refund of Rs 600 per person, the manager tried to dissuade them from leaving. However, seeing that they had made up their mind and were insistent on their decision to go back, the manager went back to seek Shri Maharaj Ji's permission to refund them their money. Shri Maharaj Ji casually told him to return their money. But as the manager was walking out the door, Shri Maharaj Ji said, "Deduct Rs 20 per person and refund the rest to them".

The manager did not quite understand why Shri Maharaj Ji would keep Rs. 20 and return Rs.580 back. Sensing his discomfort, Shri Maharaj Ji called him back and said, on their way back they will curse me for deducting Rs.20 from their payment. At least this way they will keep thinking about me".

Such was the mercy of Shri Maharaj Ji towards those who were walking away from his association.

Moral:

Remembering a divine personality with any sentiment results in purification of the mind. Saints descend to bring along the long-lost children of God and redirect them towards God. History tells us that all saints were ill-treated while working on their mission. But due to their nature of mercy, they continued to grace misled souls. Saint Tulsidas Ji says-

भूर्ज तरू सम संत कपाला । परहित सह नित विपति विसाला ॥



Saints are like a birch tree which keeps peeling off its bark until all that is left is the trunk. In the same manner, saints bear all atrocities and insults day and night, but continue their mission to take souls closer to God.

Such is the nature of a genuine saint.

Kids Story

Fidelity to Guru

One day a young boy came to the Ashrama (monastery) of Sage Gautama and said: "Holy Sire, I want to get the sacred knowledge by serving you. Please accept me as your student."

The sage asked: "Child, What is origin of your family? The boy replied: "Sire, I will ask my mother". She said: 'Child! I was so busy at the time of your birth that I did not get any time to ask your father about the origin of this family. My name is Jabala and yours Satyakama. So call yourself Satya - kama - Jabala and say that to your Guru."

On hearing it, the rishi smiled and said: "I admire you, child, for speaking truth. I am sure you hail from a noble family. I shall accept you as my student. Go and get me some *samidha* (twigs of the sacred *peepal* tree) for fire-sacrifice. I shall initiate you in celibacy (ब्रह्मचर्य)".

It is worth mentioning here that one has to be celibate to study the sacred scriptures and he has to serve his teacher according to his needs and orders.

The boy brought the *samidha*, and the Guru made him a *brahmachari* by giving him the sacred thread and the Gayatri Mantra. This mantra says: "O God, give me intelligence!"

Few days later, the rishi gave the boy four hundred lean and ill fed cows and said: "Child, take these to the forest and graze them." The boy said: "Sire, I shall return when these cows multiply into a thousand." Satyakama built an ashrama for himself in the forest and looked after the cows. All the time he carefully practiced the duties of a celibate.

Years went by. The number of cows increased to a thousand.

One day a bull among them spoke to him: "Satyakama! Now the cows are a thousand in number? Take them to your Guru. I shall teach you one-fourth part of the true knowledge of Supreme God (Brahm). His name is Prakasavan. Agni, the God of fire, will teach you more later."

After receiving ¼ knowledge of Supreme God from the bull he proceeded further towards Guru's Ashram.

Satyakam stopped on the way for the night and lighted a fire to warm himself. God Agni appeared from that fire and said: "Satyakama! I shall teach you the second quarter of the sacred truth about Brahman. He is called Anantavan."

Thus, after attaining second quarter of the true knowledge Jabal drove his cows towards Guru's Ashram again.

On the following evening Satyakama stayed near a lake along with the cows. At that time a swan came flying from the waters and said, "Satyakama! I shall teach you the third quarter of Brahman. He is called Jyotishman." And he taught him more of the sacred truth.

On the following day, he stayed beneath a *peepal* tree. In the evening a waterfowl came before him and said: "Satyakama! I shall teach you the fourth and last part of Brahman. And he taught him the fourth part, naming it "Ayatanavan."

When Satyakama reached the Guru's ashram with the thousand cows, the Guru asked: "Child, your face shines with Brahma Gyana or the knowledge of Brahman. Who taught you?"

Satyakama told him about his four teachers and said: "Sire, I now request you to teach me personally Brahma - Gyana. Then only will it be perfect."

The rishi said: "Child! Whatever you have learnt is real Brahma Gyana. There is little else that I can add. I bless you!" And His Guru completed his knowledge.

By faithfully serving the Guru (गुरु-निष्ठा) one gets real spiritual knowledge without any effort.

