



## 2021 Holi

### A Couple of Questions on Surrender

**Question:** When God is causelessly merciful or *Akaran Karun* why does He bestow His grace only when a devotee fully surrenders himself unto His lotus feet? It appears that God's grace is not unconditional.

**Surrender** means the complete submission of the mind and the self. Mind is the controller of all senses; senses cannot perform any physical action without engaging the mind. Therefore, after surrendering the mind, the senses cannot perform any action independently. The moment the-doer (the mind) is surrendered to God no mental or physical action is possible; mind has become non-doer. It is then that God bestows His grace upon the devotee and God takes complete care of the devotee. As He says in Gita

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 9. 22॥  
*ananyāśh chintayanto mām ye janāḥ paryupāsate*  
*teśhām nityābhiyuktānām yoga-kṣhemam vahāmyaham*

God does not strike a bargain with the *jeev*; He does not ask the *jeev* to pay the price and to get His grace. Instead, when the *jeev* ceases to do anything then God bestows His grace which includes divine bliss, divine abode, divine knowledge and released from clutches of Maya. Imagine, if mind is ever so

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slightly attached to the *mayic* world, how can it be released from [Maya](#), the ocean of miseries? Also, God does not discriminate or look for any qualifications either. Is “surrendering of ever dirty mind and receiving divine bliss for eternity” not His causeless mercy? For more details read “Why is Shri Krishna called *Akaran Karun?*” in [2021 Jagadguruttam Divas Edition of Divya Sandesh](#)

**Question:** How do I surrender?

Repeatedly and frequently observe the outcome of desiring for [samsaar - the world](#). This will solidify the jejuneness of the world which in turn would gradually detach the mind from seeking the world. Besides, reiterate the knowledge that God is bliss and I am the eternal part of God; this would attach mind to God. Also, contemplate on the transience of human life and ponder on the fact that this is the only form (out of a total of 8.4 million forms) in which God can be realized. Above all, let a genuine saint guide you in your devotional practice.

For example, suppose a deer in a desert sees water at a distance and run towards it. When he reaches there, he finds sand only and again sees water at a distance. In this manner it is running hither thither in search of water. If somehow, someone counsels it that this is a mirage, there is no water here it is all sand, the deer might stop running hither thither. That is detachment. But now to quench its thirst the deer would need to know the direction and the place where water is available. Even this is not sufficient, the deer would have to then proceed towards the water source and then drink it. Likewise,

1. Know the insipidity of the world, wherein we are running ceaselessly in search of happiness.
2. Seek guidance from a genuine Guru.
3. Follow his instructions.

The Supreme Lord is veritable divine [bliss](#) and we are the eternal fraction of that eternal divine bliss. Hence attaining that bliss is the exclusive desire of every [jeev](#). Due to our ignorance, we allow other ignorant beings, who are at the same spiritual level as us, lead us on the path of spirituality. They are as much in search of divine happiness within the insipid material [samsaar - the world](#) just as we are.

Allowing an ignorant being to lead us on the path of spirituality is like the situation of the blind leading the blind, with both falling in a ditch together. Hence the only remedy to get out of this predicament is to follow a God-realized saint who has attained God. He has the ability to lead us to God-realization.

The Vedas affirm –

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्  
समित्पाणिः क्षोत्रियं ब्रह्मनिष्ठम्॥  
*tadvijñānārtham sa gurumevābhigacchet*  
*samitpāṇi: kṣotriyaṁ brahmaniṣṭham //*

“Your Guru should have met God (ब्रह्मनिष्ठम्), and should also know all the secrets of the Vedic philosophy (क्षोत्रियं)”.



*1 The blind leading blind. This is how it is when we let other material beings lead us on the path of spirituality*

One must take shelter of the lotus feet of a Master who knows all the secrets of the Vedic philosophy (क्षेत्रियं). Theoretical knowledge with the references from our holy scriptures is essential to eliminate the doubts of the aspirant. Inquisitive aspirants find it more convincing when concepts are attested by the references from Vedic scriptures.

Still, practical experience (ब्रह्मनिष्ठम्) is a must to provide authentic guidance. Otherwise, he would not be able to resolve problems which occur in practical sadhana and thus he will be totally incapable of leading us towards God. Our minds are crowded with lots of questions and doubts all of which stem from bad impressions and practices of past innumerable lives. An aspirant is supposed to inquisitively and submissively seek answers to the questions to remove all the doubts. As the Geeta says –

The Gita also proclaims –

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥

गी. 3.34

*Tadvid'dhi praṇipātēna paripraśnēna sēvayā.  
Upadēkṣyanti tē jñānaṁ jñāninastattavadarśinaḥ.*

Gita 3.34

“Seek a genuine saint (see [Saint or Imposter](#)) who possesses the knowledge of the scriptures and is also a God-realized soul. Approach such a saint with a completely surrendered mind. Humbly ask him questions to satisfy your inquisitive mind and serve him selflessly. Then by his grace you would attain the precise direction to reach Me”.

In nut shell, to be surrendered to God, one has to choose a real saint as Guru with complete faith and obedience and practice devotion regularly and diligently. Also, fortify knowledge given by Guru to increase love towards God and simultaneously practice to detach mind from the world.

**Question:** Why should we yield to a saint, why not yield directly to God?

Lots of difficulties and questions arise in the mind of an aspirant, which hamper the progress. To progress resolving all these is indispensable. If we yield directly to God, who will solve them? God is divine, we cannot see Him directly with our material eyes. If you say, “I ask Him mentally, He will provide me the answers in my mind”, it is not wise, because material thoughts appear in our mind. When our mind asks a question, the same mind answers. And would never answer against its own notion. Then how would we get the correct answer? Suppose, sometimes God also gives answer, how would we know the source of answer is God or our own material mind?

Hence, He sends His devotees who tailor their teachings to our level of comprehension and then awaken and enlighten us to lead us forward. Without the absolute understanding, the scriptures seem to have a lot of contradictory statements, which further entangle us and confuse our mind. So, we positively need an all-knowing master.

Tulasidas Ji says -

गुरु बिन भवनिधि तरई कि कोई । जो बिरंचि शंकर सम होई ॥

रामचरित मानस

*guru bin bhavanidhi taree ki koe . jo biranchi shankar sam hoee .*

*raamacharit maanas*

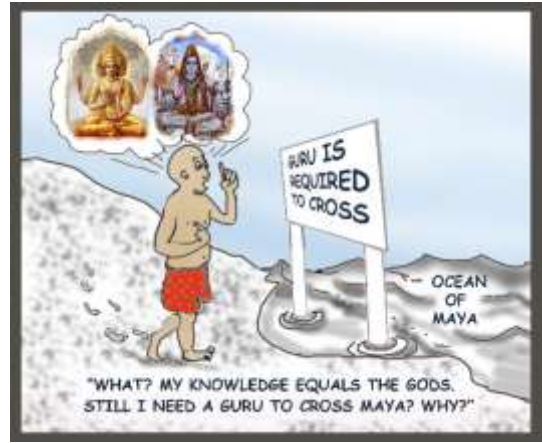
"No one, even those with the intellect like creator Lord Brahma and Lord Shankar, can traverse the ocean of *Maya* without the grace of a Spiritual Master."

So, guidance of a genuine saint is positively obligatory for God – realization.

**Question:** How does Guru help us in spiritual growth?

Surrendering to a God-realized Guru (ब्रह्मनिष्ठ) is imperative to place the first step on the path of God-realization for the following reasons-

1. A God-realized saint is Omniscient. Hence, He knows all about the spiritual practices the disciple has performed in previous lives as well as his present level of devotion. Guru provides customized guidance.
2. It is the prime duty of a Guru to save His disciple from upcoming adverse situations. So, the Guru engages him in spiritual activities to escape from that.
3. Guru fights with the bad *samskaras* (impressions) of His disciple to reduce their adverse impact that would interfere with his spiritual progress.
4. Sometimes Guru lets the disciple undergo an unavoidable calamity in a dream.
5. Sometimes Guru secretly takes the physical afflictions of the disciple on Himself. Or reduces the pain of those afflictions.
6. Sitting in the heart of the surrendered devotee, He notices all his mental activity and helps him in meditation.
7. It is only by the grace of Guru that an aspirant ascends to higher levels of devotion. Every time when a disciple progresses to the next level of devotion, Guru starts guiding the disciple accordingly just as school books change in each successive grade.
8. Sometimes Guru points out the reasons for the disciples' slow progress, like an affectionate mother. At other time He might scold like a father and yet another time might even punish the disciple like a teacher. True Guru toils fervently because He wants His disciple to soon reach his ultimate goal of life.
9. When the disciple surrenders himself 100%, then by the grace of Guru the divine power of *Yogmaya* turns his material mind into divine. As soon as the aspirant attains divine power, he attains divine vision of God, divine knowledge, divine abode and all divine powers simultaneously.



*2 Ever wondered WHY we need a Guru to cross Ocean of Maya*

It is well explained in the following lines of *Kripalu Trayodashi* verses 11-13 –

इमि मन शुद्ध हो तो गोविंद राधे । मन को स्वरूप शक्ति दिव्य बना दे ।



*imi mana śuddha ho to govinda rādhe / mana ko svarūpa śakti divya banā de /*

“Thus, the mind will become untarnished. Then the most personal power of Shri Krishna, which is ‘Swaroop Shakti’, will infuse divine power to the mind.”

**तब दिव्य मन में दें , गोविंद राधे । गुरु ह्लादिनी सार प्रेम बता दे ।**

*taba divya mana mem dem, govinda rādhe / guru hlādinī sāra prema batā de /*

“Thereafter Guru would infuse divine love, the essence of Hladini Shakti, in the mind of the devotee.”

**तब जीव पा ले निज, गोविंद राधे । नित्य दासत्त्व अधिकार बता दे ।**

*taba jīva pā le nija, govinda rādhe / nitya dāsattva adhikāra batā de /*

“Consequently, the individual being attains his innate right of being an eternal servant of Shri Krishna.”

There are millions of secret roles of a Guru, which cannot be described here with limited words. That’s why all the scriptures challenge unanimously, no one can realize God without the grace of a Guru.

So, complete surrender of mind with the help of an authentic spiritual master is inevitable to realize God. Since it is the only way to attain unlimited divine bliss.

The soul is a non-doer. Yet it is conscious and the proprietor of the body. The body and all of its parts are material and the eternal servants of the soul. As the soul is an eternal part of God (Happiness), it aspires exclusively to attain happiness only.

Our entire personality is compared to a chariot. The Vedas assert –

**आत्मानरथिनं विद्धि शरीरं रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥  
इन्द्रियाणि हयानागुर्विषयां स्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥**

कठो १.३.३-४

“Body can be compared to a chariot for which the intellect is charioteer and the mind is the bridle for the senses, which are like horses that pull the chariot forward. Soul is the owner of this chariot and is also the passenger.”



Again, the Vedas advise:

**इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः,  
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् । परः ।**

महतः परमव्यत्तमव्यक्तात् पुरुषः परः,  
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥

केनो.

This hymn describes, “the senses, mind, intellect, soul and Supreme God are above and beyond the preceding one”.

The [Brahma - Supreme God](#) is veritable divine [bliss](#). We are the eternal part of this bliss. Hence attainment of bliss is the exclusive desire of the soul. Intellect is tasked with taking the owner (soul) to the realm of [bliss](#). Being a faithful servant, the intellect, being incognizant of divine bliss, instructs the mind and mind disseminates this message to the senses. The reach of senses is confined only to the material world, so they keep providing one material object after another to the soul. Material matters do not please the divine soul. That’s why this search is continual since eternity and it would be until the true divine happiness is achieved.

This dire state of individual beings is perennial because we have decided to not listen to the veteran saints, who have attained [bliss](#). Due to ignorance, we are following the other ignorant beings and unceasingly searching for happiness in the world, where there has never been a trace of happiness. Hence the only remedy of this predicament is to find a God-realized saint and surrender our minds unto his lotus feet.

## Kripalu Leelamritam – Inscrutable Pastimes

Once on a warm summer night in 1944, Shri Maharaj Ji decided to go on a boat from Maheshwar to Mandaleshwar with a few devotees on the Narmada River. As soon as Shri Maharaj Ji alighted the boat, he made a cryptic statement, “if the boat capsizes, I won’t be responsible for it”. When Shri Maharaj Ji, the source of bliss, is with the devotees, they didn’t fear the boat capsizing, so they laughed.



In the boat there was a picture of Manahar Gopal, seeing which Shri Maharaj Ji said let us go to Pandarnath and started singing the keertan “Vitthala Vitthala Vitthala” (Shri Krishna descended as Vitthala in Pandarnath, a place in the state of Maharashtra). People danced and enjoyed. The boatman cautioned them against doing so as the boat was rocking uncontrollably, but no one paid attention to the boatman. Then Shri Maharaj Ji said “let us go to Vrindaban” and started singing, “Govind Jai Jai Gopal Jai Jai” in a totally different tune. After sometime He saidm “let us go to Navadweep” and started singing the Mahamantra in yet another tune. By now, the Narmada River came in full spate. The waves were riding high and filling up the boat which worried the boatman and he said, “This boat is out of my control. It will sink.”

People were reminded of Shri Maharaj Ji’s words “if the boat capsizes, I won’t be responsible for it”. Shri Narayan and Shakuntala Ji were also riding with Shri Maharaj Ji. They screamed in fear, “Pandit Ji (Shri

Maharaj Ji)! What is happening, please save us?” Shri Maharaj Ji instructed everyone to keep singing Hare Ram Mantra.

As the waves became more violent Shri Maharaj Ji’s *keertan* became more blissful. At midnight, in the middle of mighty Narmada River, the boat being thrashed by violent waves, filled with water! Seeing all these ominous signs, people in the boat should have been scared but the bliss in the *keertan* was so much that people were engrossed in it. Suddenly Shri Maharaj Ji jumped off the boat into the river. Midstream Narmada river runs deep but people saw that the water was barely up to Shri Maharaj Ji’s knees, as if He was standing on a large boulder. Then He jokingly said, “should I topple the boat”. People implored that He climb back into the boat at which He laughed. He held the boat firmly. Lo and behold the boat became steady and river became calm. When people repeatedly pleaded with him to climb back into the boat He finally did.



Soon the boat reached ashore then everyone disembarked. The boatman was paid 5 Rupees and everyone moved on.

Thus, people’s faith was tested and they were also submerged in bliss.

**Moral:**

- Guru and God know the future
- Trust your Guru and follow His instructions (overlooking His incomprehensible behaviors).
- Divine river Narmada wanted to touch Shri Maharaj Ji’s lotus feet! For a brief moment contemplate on who Shri Maharaj Ji is.

## Kids Story:

Don’t try to fool saints, like God they are all-knowing

Saint Tukaram lived in the village of Dehu. Once an ascetic (*sanyasi*) was to visit the village. To welcome the *sanyasi*, the villagers built a big *mandap* (a tarp supported on poles to make room for people to sit in shade). A huge crowd of villagers gathered to meet him. News had spread in the village that the ascetic fulfills all the wishes.

When the *sanyasi* came to the village, each and every one went to meet him. The villagers waited anxiously for the ascetic to open his eyes so they can ask for their wishes of material prosperity to be fulfilled. The *sanyasi* sat there with his eyes closed. After some time had elapsed, he would open his eyes, then one by one a few people would approach him, pay obeisance to him and tell him all of their problems. The *sanyasi* would hear all the problems, give



them *prasad* and apply holy ash on their forehead. The people gave him offerings, and the *sanyasi* would bless them.

Saint Tukaram came to know about all this. Saints know God and want to lead people to God, so he decided to intervene. There was a huge crowd and everyone was waiting to seek the *sanyasi's* blessings. Tukaram Maharaj somehow scrambled through the crowd to sit in front of him. The ascetic was sitting with his eyes closed as if he was in deep meditation. He had not opened his eyes for the past one hour. The people were eagerly waiting for the ascetic to open his eyes.

Saint Tukaram sat right in front of the ascetic till he opened his eyes. On seeing Tukaram Maharaj he asked, "When did you come?" Tukaram Maharaj replied, "I came here just when you were thinking that this village appears to be a good place to stay. The land appears to be fertile and the villagers are very naïve; they are giving me lots of respect and also lots of offerings. If I buy a piece of land here, I shall be able to grow sugarcane on the land. This will bring me lots of money. I arrived when you were counting the money that you will earn from your crops."



On hearing this, the fake ascetic was speechless. His face turned pale as he realized that his evil plans had been busted. Now there was no hope for him to make a fortune in this village. Next day, before sunrise, he packed all his belongings and fled from the village.

**Moral:**

- A true saint is one with God. He has the ability to know the past, present and future of everyone. So, nothing can be hidden from him.
- The saints are loyal to God, they aspire to lead others to God, not to dupe them.
- For spiritual growth it is imperative to discriminate between [saints and imposters](#).





Happy  
Holi