



Bhakti

Radha Madhav Society
Jagadguru Kripalu Parishat

www.radhamadhavsociety.org

July-Sept. 2008



Radha Govind Geet

गर्भ ते न लाया कछु गोविन्द राधे । संग भी न जाय कछु मन को बता दे ॥
मुठ्ठी बाँधे आया था तू गोविन्द राधे । हाथ पसारे जाए मन को बता दे ॥
नँगे तनु आया था गोविन्द राधे । बिनु तनु जाए काल तनु भी छिना दे ॥
नँगा तनु संग लाया गोविन्द राधे । जग वाले तनु को भी आग में जला दे ॥

Garbh te na lāyā kachu Govind Rādhe
Sang bhī na jāe kachu mana ko batā de

Muṭṭhī bāndhe āyā thā tū Govind Rādhe
Hāth pasāre jāe mana ko batā de

Naṅge tanu āyā thā Govind Rādhe
Binu tanu jāe kāl tanu bhī chinā de

Naṅgā tanu sāng lāyā Govind Rādhe
Jag vāle tanu ko bhī āg mem jalā de

(Radha Govind Geet)

Nothing will accompany you at the end of your life-journey. You are a soul. You did not bring anything when you entered the mother's womb. What could you have brought? You were formless. Your body was created in the mother's womb. Since you received this body here in the material world, when you leave the world, your body will have to remain back. You entered the mother's womb as a soul and one day you will have to leave as a soul.

This should make you think - What *will* go with me? Think about what will accompany you after death.

Devotees of Radha and Krishna will drink the sweetest nectar of Krishna leela from Radha Govind Geet. Scholars and students of Vedas and Vedic scriptures will find the unfoldment of precious knowledge of Vedas, Vedant, Purans, Geeta and other scriptures in this divine composition.

Comprised of 11,111 couplets, Radha Govind Geet is available in Hindi in two hardcover volumes. CDs of Radha Govind Geet verses are also available. Books and CDs may be ordered by writing to:

secretary@radhamadhavsociety.org



Siddheshvari Devi Ji invites you to listen to Divine Discourses and Bhajans of Jagadguru Shri Kripalu Ji Maharaj every Sunday 9-10 AM (EST) on Spice Radio (1040 AM) in Atlanta or listen live at www.spiceradioatlanta.com

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Activities of Radha Madhav Society in the U.S.

Memorial Day Weekend Retreat

Didi Ji lectured in Sarvadev Hindu Mandir in Oxford, Massachusetts from April 13th till April 20th. Following is an excerpt from the first lecture titled, 'Learning From Ancient Traditions.'

We are living in materialistically advanced times. Technology is moving forward at a dizzying pace. Many of you must remember what life was like in the B.C. era. Before Computer era, when a mouse was just a rodent; windows were something no one liked cleaning; a virus was the flu; a hard drive was a long trip on the road; a CD was a bank account; a mouse pad was where a mouse lived; cut-and-paste was something you did with scissors and glue; a keyboard was a piano and a program was just a TV show.

This is also a time of paradoxes. Cell phones are being used more and more to send text messages and to have conversations, but sad to say, communication within the family is breaking down. People are living in big homes, but they have no space to accommodate their own elderly parents. There are many time-saving gadgets being used, but there seems to be no time to discover the true meaning of life. Children have more toys and entertaining games than their parents and grandparents, yet they complain of boredom. The world has become very small due to affordable and efficient air travel. People are travelling thousands of miles away from home and making friends in other countries, yet they have no idea who their neighbour is. So many are living and dying in isolation. If a man living alone breathes his last in his apartment his neighbours will not even notice him missing until the stench of the decaying body becomes noticeable. Though living a life of privilege, there is rampant use of drugs and alcohol, both of which are used to escape reality. Something is terribly wrong. It seems we have paid a high cost for material advancement. The price is spiritual progress.

To go forward we need to take a look back at how our ancestors lived, for they can teach us valuable lessons about life and living. What they understood in the past is that to live a life of harmony you must strike a balance between body and soul. Jagadguru Shri Kripalu Ji Maharaj says हम दो, हमारे दो "We are two, therefore we need two." We are a combination of body and soul, and therefore, we need both the world and God. We must take care of both body and soul. You have eyes, but you can't see with them unless there's light. When darkness descends and you are in a room without light you stumble over the furniture. Why are you stumbling? Are you blind? No, I am not blind, but there is no light in the room. You put a blind man in a well-lit room, and he also stumbles. There is light in the room, but the man is blind. In order to see you need both eyesight and light. In the very same way, in order to live a life of harmony we need to take care of both body and spirit.

The long weekend (May 24-26th) was enhanced with a spiritual retreat guided by Didi Ji. The event took place at Camp Friendship, Palmyra, about 60 miles west of Richmond, Virginia. The campsite is nestled in the foothills of the Blue Ridge Mountains on 730 acres of rolling hills and scenic woods. Satsangees from across the US and Canada attended the retreat. All attending felt the blessings of Jagadguru Shri Kripalu Ji Maharaj.



The first day of the retreat began with registration, welcome and introduction, followed by Daily Prayer and Aarti. Soul stirring Bhajans and Keertans led by Didi Ji and accompanied by the wonderful sounds of dholak and kartals were sung by the devotees during the morning and afternoon sessions. Devotees watched multimedia presentations of Maharaj Ji's discourses on a big screen TV. The new DVDs with English subtitles were played.

Everyone enjoyed an enthusiastic game of spiritual charades. Devotees were divided into two groups, and each person from the team was given a chance to act out a spiritual word given by Didi Ji for the team to guess. Kids and adults enjoyed playing outdoor games by the lake.

The following days began with a Nagar Sankeetan. The early morning mist covering the lake added a magical sense to the Parikrama. Didi Ji then led the group with Radha Govind Geet - an experience that will be carried with Satsangees for years to come. The day continued with the Daily Prayer and Aarti in the Sadhana Hall. After Bhog (offering of food to Hari and Guru) devotees enjoyed Prasad in the dining hall adjacent to the Sadhana hall.

One of the devotees turned sixteen on May 24th. All the devotees gathered in the Sadhana hall to sing happy birthday and celebrate with a wonderful cake. Didi Ji presented her with a beautiful lehnga.

Many took the opportunity to learn Dholak and Kartals, which were expertly taught by devotees. Yoga sessions were also conducted in the Sadhana hall.

Didi Ji gave lectures on the patio outside the Sadhana hall. Everyone enjoyed the talks in a serene atmosphere. Question and answer sessions followed. Didi Ji also sang keertans from Shri Maharaj Ji's "Bhakti Shatak."

The last night of the retreat featured a wonderful cultural program. Everyone participated - a play enacting the life of the hunter who became Valmiki; dance performances by children; songs and other acts entertained everyone present.

The retreat concluded with Guru Paduka Pujan. The Satsangees participated with much emotion and enjoyment. Everyone took home uplifting and jubilant memories of the previous two and half days.



Upcoming Events



Summer Youth Camp Atlanta July 16 - 21, 2008

For information, go to: <http://www.radhamadhavsociety.org>

Or call: Chaitanya Joshi (678) 895-6160
Manisha Gupta (404) 358-5316
Deepa Dave (703) 899-4818

Greatness of Hinduism a 7-day lecture series in English

by Siddheshvari Devi Ji

August 3rd—9th (Sunday to Saturday)

at Hari Om Mandir
6 North 20 Medinah Road
Medinah, IL 60157

For information, go to: <http://www.radhamadhavsociety.org>

Or call: Vipin Wohra (630) 550-8839
Shastri Prasad (630) 550-1780
Hardev Raj (630) 980-0900

God, individual soul and Maya are three eternal entities, with God governing the individual soul and Maya.

Being a fraction of God who is the essence of happiness, the individual soul desires only happiness.

True happiness is unlimited and everlasting.

Being divine, the soul is not satisfied with the limited and temporary happiness of the material world.

Jagadguru Shri Kripalu Ji Maharaj



Didi Ji offering a flower to Shri Krishna

The Guru's Instruction

The Sikh Guru Amardas Ji had become old; he was approximately 105 years of age. Many of the disciples were thinking, "I have rendered great service to my guru; I certainly deserve to inherit his seat."

One day the guru called his disciples and told them to build beautiful daises, i.e. concrete platforms. After the disciples had built the platforms the guru inspected them and said, "None of these is good; build new ones." The disciples broke down the platforms they had constructed and built new ones. Again the guru was not pleased with even a single one. He told them to rebuild, and then told them to break them down. This was repeated many times.

Finally the disciples became disappointed. They started thinking, "Our guru is now advanced in age; this is why his thinking is impaired."

All the disciples gave up building platforms but Ramdas did not. He continued to build platforms. The other disciples said to him, "Our guru has gone mad; have you also gone mad along with him? He is not thinking right. Stop laboring unnecessarily." Ramdas replied, "If the guru is insane, then we are all insane. All I know is that Guru is another form of God and that a disciple must always obey the guru's instruction. If my guru instructs me to build platforms all life long, then that is what I will do." Saying this, Ramdas resumed his work.

It is said that there were some seventy-odd platforms that Ramdas built, broke and rebuilt in accordance with Amardas Ji's instruction. When the guru saw his disciple's perseverance and devotion, he embraced him and said, "You are a true disciple, and you are the only one deserving of my seat."



The Five Toys

Devotee: O Radha Rani, You have deceived me countless times, and even in this life you continue to deceive me.

Radha: I cannot believe my ears. Why do you say that I have deceived you?

Devotee: You are my mother, are you not?

Radha: Yes, I am your mother. You are the soul and I am the mother of all souls. As such, all living creatures are my children. However, humans are the children I love the most.

Devotee: You are my mother, yet you deliberately made me forget You.

Radha: How did I make you forget?

Devotee: By giving me the five toys of the world. This world is very attractive, with nice things to see, hear, taste, touch and smell.

Radha: Every mother gives toys to the child; I am no different.

Devotee: But a worldly mother gives toys to her child for a reason.

Radha: What is the reason?

Devotee: She is very busy, and she cannot take care of her child all the time. So she gives toys to the child to make him forget her. She must cook, clean, do the laundry and run many other errands.

Radha: I am listening.

Devotee: The worldly mother can only do so much, but You are omnipotent.

Radha: And yet you are fighting with me!

Devotee: A worldly mother returns to her child after an hour or two, and takes the toy away from him. She then lovingly feeds her child.

Radha: I am aware of this.

Devotee: Even after innumerable lives you have not come to snatch away my toys. And you have never given me even a drop of divine nectar to drink. Can you explain why?

Radha: Tell me; when does the mother go to the child?

Devotee: When the child cries.

Radha: Have you cried for me?

Devotee: Yes, many times.

Radha: Did you cry genuinely for me, or for the world? Isn't it true that you cry to me when you want me to give you something or fix something in your life?

Devotee: Yes, I have to admit, I always cry to you when life becomes difficult.

Radha: Have you ever cried for Me?

Devotee: I can't say I have.

Radha: You have always cried for the world; never for me.

Devotee: You are right.

Radha: When you cry out to Me, I shall come to you.

Devotee: Alright, Mother! I shall think about what you have said to me.



Karm Yog

There are two kinds of work – one in which we have to use our intelligence and the other is physical. Let us say a man is driving a car. He is paying attention to the road and all the traffic in front of his car and behind him. He takes precautions so that he doesn't get into an accident. He is simultaneously using his eyes, ears, hands and legs.

Now let us say that the man is driving the car to go to the doctor. His child is seriously ill and he is rushing him to the doctor. Since the man is deeply attached to his child, his mind is constantly thinking about the child while the body automatically performs the physical work of driving the car. Similarly, if we attach our mind to God, we will be able to constantly think about God while doing physical work in the world.

As long as the work gets done, your boss, friends and family members are not at all concerned about what you are thinking while you are doing their work. When doing your work, think that you are doing it for God. In doing so, you will make an effort to do the work well, people around you will be happy and by constantly thinking about Him when doing the work, all that work will become an act of devotion for you. It will be a win-win situation for you!

Sometimes you are doing work which requires utmost mental attention. Before starting that work, think about God; realize that He is sitting within you. Complete your work with utmost care and then think of God again after your work is finished. Constantly remember that God is watching you while you are at work.

One day all this will become natural for you and then even if you try, you will not be able to forget Him for a second!





Jest For Fun

TEACHER : Why are you late?
 CHANDRA : Because of the sign.
 TEACHER : What sign?
 CHANDRA : The one that says, "School Ahead, Go Slow."



TEACHER : What is the chemical formula for water?
 RUCHA : H I J K L M N O!!
 TEACHER : What are you talking about?
 RUCHA : Yesterday you said it's H to O!

TEACHER : Anshul, why are you doing your math multiplication on the floor?
 ANSHUL : You told me to do it without using tables!

TEACHER : Deepa, how do you spell "crocodile?"
 DEEPA : K-R-O-K-O-D-A-I-L"
 TEACHER : No, that's wrong
 DEEPA : Maybe it's wrong, but you asked me how I spell it!



TEACHER : Divya, name one important thing we have today that we didn't have ten years ago.
 DIVYA : Me!

TEACHER : Aarti, give me a sentence starting with "I."
 AARTI : I is...
 TEACHER : No, Aarti..... Always say, "I am."
 AARTI : All right... "I am the ninth letter of the alphabet."

TEACHER : Arushi, why do you always get so dirty?
 ARUSHI : Well, I'm a lot closer to the ground than you are.



TEACHER : Priya, go to the map and find North America .
 PRIYA : Here it is!
 TEACHER : Correct. Now class, who discovered America ?
 CLASS : Priya!

Kanhaiya Is Fussy

Kanhaiya is fussy today. He is not accepting anything His mother is offering Him.

Yashoda: Lala! Do you want milk?

Kanhaiya: No.

Yashoda: Then how about some curd?

Kanhaiya: No.

Yashoda: How about thick cream?

Kanhaiya: No, no, no.

Yashoda: I have just made fresh butter. How about that?

Kanhaiya: I don't want anything you have at home, Maiya.

Yashoda: Why are you making so much noise? Just tell me what you want.

Kanhaiya (pointing at the moon): **Maiya!** I want to eat that.

Yashoda: You want to eat the moon?

Kanhaiya: Yes, Maiya.

Yashoda: Lala! The moon has poison in it; you must not eat the moon.

Kanhaiya: Maiya, how did the moon get poison inside it?

Yashoda: Listen to this. There is an ocean of milk, you see.

Kanhaiya: Really?

Yashoda: Yes; that ocean has only milk in it. There's no water.

Kanhaiya: Maiya, milk is inside the cow; how did it get into the ocean?

Yashoda: Lala! God can do everything with His Maya. He is the Lord of the three universes.

Kanhaiya: Then what happened, Maiya?

Yashoda: Devtas and Rakshasas got together and churned the ocean.

Kanhaiya: Just like you churn the curd?

Yashoda: Yes, yes.

Kanhaiya: Then what happened, Maiya?

Yashoda: Poison came out of the milky ocean.

Kanhaiya: Maiya! Snakes have poison, not oceans.

Yashoda: You won't be able to understand. The poison came out and the moon came out. Some of the poison spilled on the moon and that's why the moon has a dark spot. You must never ask for the moon to eat.

Kanhaiya (half-asleep): I won't, Maiya.

Yashoda: Good boy!

Kanhaiya fell asleep and Yashoda Maiya thanked God.



Sansar ka Svaroop

Excerpts from Prem Ras Siddhant
by Jagadguru Shri Kripalu Ji Maharaj

The world is of two kinds – one is the material world outside that is absorbed through the five senses. The other world takes the form of all the internal material desires that hold fort in the mind. Between these two, the internal desires have the greatest effect on us. The internal desires are strong even in the absence of the material world. Let us assume that the husband has gone out of town for some work. Now even in the absence of the husband, the wife is desperately waiting for him to get back. Her internal desire for the husband is still strong. However, when we attain the material world, our internal desires become even stronger. Sometimes a desire is subdued in the normal course but raises its ugly head in the presence of the material world.

If internal desires are somehow completely destroyed then the external material world can have no impact and will not disturb us. Thus the internal world is considered more significant. If the mind firmly decides that the objects of the material world will not give us divine bliss, then the internal desires for material objects will automatically be destroyed. Thus it is imperative to understand the actual 'svaroop' of the material world. Material happiness has certain characteristics:

No happiness, no sorrow First, understand that there is no happiness in any object or any person in this world. You will surely ask, how is this possible? We get a certain amount of happiness from our children, husband, friends and wealth. How can I agree that there is no happiness in any of these? Let us give this point a deeper thought. Ok can you tell me which object in this world has happiness? If that object has happiness, then every one should be happy with it and also the level of happiness should be the same for everyone too. The second point is that the happiness from these material objects would remain steady forever; it would not convert to sorrow after a period of time. Let us take an example of a popular item, alcohol. Just by hearing the word "alcohol", the drunkard will feel happiness. But hearing the same word, a devotee feels exactly the opposite. So how can we conclude that there is happiness in alcohol? Now someone might argue that the devotee has not tasted alcohol that is why he is not getting the same happiness as the drunkard. But if we did force the alcohol down the devotee's throat, he will possibly vomit and also remain unhappy all his life for tasting alcohol.

Let us take another example of Umesh. He suddenly dies. As soon as his wife heard this, she fainted in sorrow. His son heard the news and did not faint but started wailing. The friend heard the news and did not wail but shed a couple of tears of sorrow. The servant heard the news and did not shed any tears but felt sorrowful. The neighbor heard it and did not even feel any sorrow. The second neighbor felt extremely happy because he owed some money to Umesh. He was happy that Umesh died and now he would not have to repay the debt.

After a short while, Umesh got up. He had not really died but he was just pretending. Hearing the news that he was alive again, his wife fainted with joy, the son had tears of joy, the friend was happy but not as much as the son, the servant too was happy but less than the friend, the first neighbor was neither happy nor sad. But the second neighbor was greatly disheartened to hear this news because now he would have to repay his debt. Now, tell me, is there happiness or sorrow in Umesh?

The reality is that there is neither happiness nor sorrow in Umesh. The amount of our attachment to an object determines our happiness. The greater the attachment, more the happiness in obtaining that object. Also keep in mind another important point. If we experience no happiness in obtaining a material object, we will not experience any sorrow when we lose it either. This is so because there is no true happiness or sorrow in an object; it is just our imagination that we are getting happiness.

Ever decreasing Another aspect of this material happiness is that it is ever decreasing. Let us say that a mother lost her son. Now she is desperate to get him back. As soon as he is found, she rushes towards him and hugs him with all her might. She kisses and hugs him again and again. She carries him in her lap. After a short while she says to her son, "Son, now go and play" If the son still wants to be carried, she will get upset and possibly get angry at him, "Now go and play. I have a lot of house work to do." The joy of getting her son back was the greatest when she hugged him the first time. Thereafter, after every hug, the amount of joy become less and eventually finished. After 10-15 times, she did not feel like hugging and kissing him any more.

Greed or anger Material happiness also has another drawback. Once a desire is complete, it will give rise to greed. If for any reason, the desire is not fulfilled, there will be anger. It will give rise to more tension and more planning to fulfill that desire.



Never ending expectation Once a clerk saved a small amount of money and bought a bicycle for the first time. He is very happy. He rides it all over town. But his happiness is short lived. After riding his bicycle all over town for a day's work, he comes home exhausted and thinks to himself, "If only I had a motorcycle. It would be so easy to travel and I would not be so tired". So after a few years he is able to buy a motorcycle. Again, he is very happy. But just like the last time, his happiness his short-lived. Soon he realizes that it is very tiring to travel to the neighboring towns for his boss. Again he grumbles to himself, "If I had a car, I would not be tired. I could easily travel to different towns and be back home quickly." His desire still continues even after he is able to buy a car. Now he wants a bigger car. This is a never ending cycle of desires. Every time we fulfill one desire, we feel happy but only for a short time. Immediately a new desire takes birth in our mind. We all think that if my husband was better, I would be happy, if I had more money, I would be happy, if my daughter got married I would be happy, if I had a son, I would be happy, if my health got better, I would be happy and so on.

We fail to realize that the material happiness is just a mirage. It appears to be very tempting but will never give us divine bliss. And without divine bliss, our soul will never be satisfied. Keeping these points in mind, we should divert our desires from the material world to the divine world. Only then will we be able to achieve the aim of human life – God realization!!



Membership Form

Radha Madhav Society

P.O. Box 208, Jackson, MI 49204
secretary@radhamadhavsociety.org



Radha Madhav Society appreciates your support for its philanthropic and devotional activities in North America and India. Please fill out this form and mail it to Radha Madhav Society along with your membership fee.

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Email: _____

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Life Membership (\$501)

Yearly Membership (\$51)

Life Member benefits:

- ⊛ Welcome kit containing poster of Radha-Krishna, a DVD, and an audio CD.
- ⊛ A new CD and DVD of lecture and keertan every year
- ⊛ 20% discount on all books, DVDs, CDs & photos
- ⊛ 50% discount on all children's camps organized by RMS

Yearly Member benefits:

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Didi Ji conducts lecture programs and home satsangs throughout North America, the West Indies, Malaysia, Singapore and Indonesia. To request Didi Ji's lectures and satsangs in your area contact:
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Guidance

You may direct your spiritual inquiries to Didi Ji by sending e-mail to: s_didi@radhamadhavsociety.org

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Advice for Daily Living

Always chant 'Radhey' with every breath and visualize the divine form of God and Guru.

Do not speak unnecessarily or listen to senseless conversations. You have engaged in meaningless conversations in countless past lives. Now you should save your energy and channel it towards fulfilling the ultimate aim of life.

Do not have any ill feelings towards those who speak ill of you. Keep in mind that you are not perfect. If someone points out one of your mistakes, why feel unhappy or angry? After all, he is speaking the truth.

*Eat simple food, not spicy. One quarter of the stomach should remain empty after the meal.
Meat, Eggs, alcohol and tobacco are completely forbidden for devotees.*

Do not sleep more than 5-6 hours. Make use of every waking minute in devotion to God.

Keep your surroundings clean.

Spend ten minutes every night reflecting on the mistakes you made during the day. Then be determined to not make the same mistakes again.

Serve your Guru, accepting God and Guru to be one and the same.

*Your mind is your biggest enemy. Do not listen to it.
Always follow the path as directed by your Guru.*

If any of the above rules is broken, ask for forgiveness from God and Guru and shed tears of repentance. Remember not to repeat the mistake in the future.

