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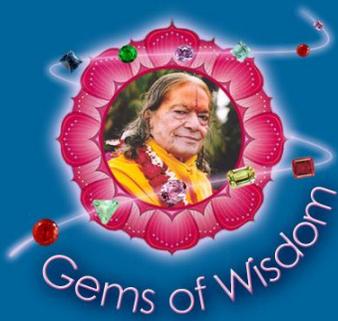
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Welcome to the Jagadguru Kripaluji Yog e-Magazine

Desires

by Jagadguru Shree Kripaluji Maharaj





Desire is the result of *chintan*. Wherever we repeatedly contemplate that something will give us happiness, we develop a desire for it.

So, it is important to have the proper thought process. We must do deep *chintan* that God alone is the ocean of bliss, and he alone is ours.

Get out of the blaming mode of holding people and situations responsible for your feelings. Be concerned only with removing your negativity.

If we allow bitterness, resentment, unforgiveness, etc to reside in our heart, they will eat away our peace and calm, and block our progress.

Knowing the harm that negative emotions cause, we should carefully weed them out, or like poison, they will gnaw us from inside.

These tweets were sent by Swamiji from his Twitter account, to remind us of the eternal spiritual principles, as taught by Jagadguru Shree Kripaluj Maharaj.

It is the mind that constantly creates desires. The question is: Why do we have desires? This is because all souls naturally seek true happiness, i.e. happiness associated with God. To fulfill this natural urge for bliss, the mind constantly creates desires.

There are five types of desires: the desire to see, desire to hear, desire to smell, desire to taste and desire to touch or feel. The mind desires to enjoy subjects related to these five senses, and it can desire for objects only in two areas - either related to God or related to Maya, the material world. Hence, this mind can either desire God or material objects. There is no third area where the mind can seek for happiness.

If we believe that happiness can be achieved from this material world, we will aim to fulfill our desires in this realm. If we believe that happiness can be achieved from God, we will automatically desire to attain him. This is a natural tendency and not learnt from anyone. Not just humans, but even animals and birds have this innate understanding. The mind works in accordance with the decision of the intellect, and has to desire what the intellect thinks is the source of true happiness.

The material world is readily visible, but God is not easily seen. It is the nature of the mind to desire material pleasure, as it is made of the same elements (*panch mahabhoot*) that constitute the material world. It is very natural and easy to get attracted to things that we can see, and we can see this material world and not God. Although the *Vedas*, *Shastras* and *Puranas* praise God, and the message is repeated by the Saints, our mind is not able to be attracted in that direction. The mind is easily attached to material objects of pleasure, and seeks happiness in them.

Our experience of this world has taught us that there is no real happiness in material objects. Initially, we may derive a lot of pleasure, but with time, happiness disappears. We might have embraced our dear ones - mother, father, son, daughter, husband or wife thousands of times and cherished our favorite *rasgulla* (Indian sweet) thousands of times, but we still remain tense and disturbed. We have not achieved eternal peace or happiness from any of them. Our ultimate goal is to find happiness but our experience seems to be the opposite.

We think that the attainment of a material object or a person will make us happy. But when we get it, we no longer derive happiness from it. We get disturbed because that object no longer provides the same level of happiness as before. We have all experienced this before, across countless lifetimes. The intellect must decide that the material world has been created for the body, and not to provide happiness for the soul.

surapati brāhmaṇṇaṃ padaṃ yāchate

Everybody wants his / her own happiness. The way you expect to get happiness from your wife, similarly, even your wife expects to get happiness from you. It is

Announcements

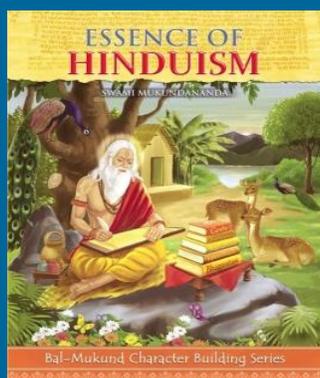


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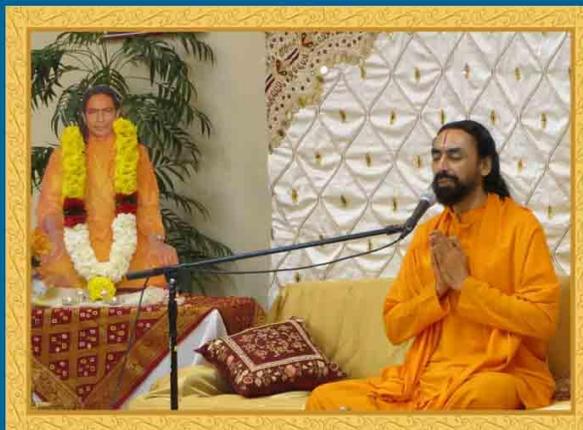
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very obvious that there will be a conflict since both are fooling each other to get happiness, but none of them have it. Both say that they wish for the other's happiness. But in reality no one wants the happiness of the other.

To be continued in the next edition...

Bhakti Shatak by Swami Mukundananda



Continuing with the explanation of the verses:

*sarvaśhakti saṁpann ho, śhakti vikās na hoyā
sat chit ānand roop jo, brahma kahāve soya*

*sarvaśhakti saṅyukt ho, nām roop guṇ hoyā
līlā parikar rahit ho, paramātmā hai soya*

God is all-pervading; we need divine senses to be able to perceive him. As long as our senses are material, even if we try and see the personal form of God he will only look material to us. So, the defect is not in the personality of God; the defect is in our senses.

Let us understand this with an example. There were two ants that went for a walk on a hill of sugar. They came back in the evening. The first ant said, "I ate so much of sugar that everything has become sweet today." The second ant said, "Hill of sugar! What are you talking about? We went on a hill of salt. I was tasting salt all the while." Now all the philosophers got together to try and figure out that how come one perceives sugar and the other is perceiving salt. What is the cause of this difference? So they asked the second ant, "Open your mouth." The ant opened its mouth. They found that there was a lump of salt in its mouth. Now with that lump of salt placed in its mouth the ant went up and down the hill of sugar. It only experienced the salt; it did not experience the sugar. So, the defect was not in the object; the defect was in the senses of the perceiver.

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Time: 8.40 to 9.00 pm EST

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Start your day with devotional

Similarly, our material senses have the disease of Maya and with these material senses we try to perceive God. But, we only perceive the Maya within our senses. Thus, to see God, we only need to remove this defect of Maya and God will be perceived in his glory. Those who removed the Maya from their senses, those God-realized Saints are shouting out:

siyārām maya sab jaga jānī. The whole world is godly. *jīta dekhooñ tita shyamamayī hai.* The gopis are saying, "We see the form of our Shyamsundar everywhere." So, God is in fact all-pervading, but at present we cannot perceive him. That all-pervading aspect of his is called *Brahman*.

Jagadguru Shree Kripaluji Maharaj further explains the other two aspects of God. The second aspect is *Paramatma*. *Paramatma* is that aspect of God which is seated in everyone's hearts. In other words God may be present everywhere, but he is particularly present in everybody's heart as the *Paramatma*. And what is he doing there? He is taking care of us. He is protecting us. For nine months when we were hanging upside down in our mother's womb, the Supreme Lord was protecting us. When we came out into this world he ensured that everything will be ready for us - mother's milk, the air, the sunshine, the food; made all these arrangements. And sitting inside our hearts, he notes our *karmas* (actions). He keeps an account of them and from time to time, he punishes us in accordance with our *karmas*. When a reversal takes place we get disturbed and say, "Why did God do this to me?"

The little child says the same thing when his mother beats him for having stolen something from the shop. The child says, "My mother beats me, she is very bad." The mother is not bad. You will realize how kind she is when you grow up. If she had not slapped you today, you would have kept on increasing this bad habit and one day you would have become a dacoit. So, the mother's punishment is also a form of her kindness.

In the same way the Supreme Lord is seated within us. From time to time he punishes us; he teaches us that there is no happiness in this world. He resides in everyone's heart and takes care of us.

To be continued in the next edition....

chantings, enlightening discourses and soul-stirring keertans.

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**Register Now: Bal-Mukund
Children's Classes**



Bal-Mukund centers for children have been started in various cities across USA and India. Weekly personality development classes for children are being held in these centers, where they get to learn about character building values, yoga & meditation, bhajan, shlokas & prayers and inspiring stories. To enroll or start Bal-Mukund classes in your center, please contact:

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JKYog Online Gift Shop

JKYog online gift shop has a very nice collection of keertans, lectures, CDs, DVD's and books for adults as well as children.

This month featured kirtan CD

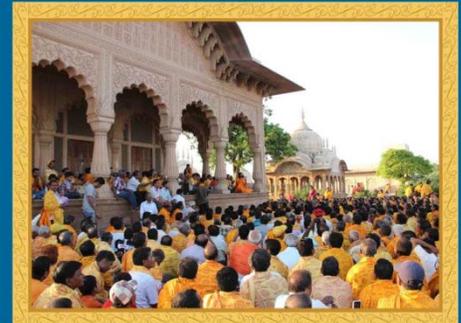
Mero Pyaro Pyaro Muralivaro

Retreat with Shree Kripaluji Maharaj and Brajdham Yatra



Shree Maharajji spent a day in Barsana before flying to Mangarh and gave his precious darshan and association to all the devotees coming from all over to join the retreat organized by JKYog.

On the 1st April, right after aarti and breakfast, Swamiji took all the devotees coming for the retreat, to parikrama around Barsana.



After Shriji Temple, all the devotees were taken to Maan Mandir and Radha Kund by Swamiji. Swamiji also explained the significance and the leelas associated with the places.

The third stop of Braj Parikrama was Kusum Sarovar. This is the place where Radhaji used to come with Her friends to pick flowers for Thakurji. Swamiji also related a leela of Shree Maharajji attached to the place.



Do visit [online gift shop](#) and place your order now!

Current News

Ramnavami Celebrations with Swamiji!



Devotees of Dallas were glad to welcome Swamiji back in USA with a special Ramnavami Satsang.

View More Photos



Swamiji successfully completed his enlightening discourses at Morrisville and Fairfax Station. Yoga and Meditation programs were conducted by Swamiji in these cities.

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Morning Walk with Swamiji



On the 2nd day of parikrama (April 2nd), devotees left Barsana and went to Vrindavan for morning aarti at Prem Mandir. After aarti and short keertan session, Swamiji led the devotees to temple parikrama and to Shyama Shyam Dham for breakfast.



Right after breakfast in Shyama Shyam Dham, devotees started their parikrama of Shree Vrindavan Dham. The first stop was Kaliya Ghat. It is the same place where Shree Krishna defeated the serpent king-Kaliya.



The next stop was Shree Madan Mohanji Temple. Swamiji explained the historical significance of the place. After Shree Madan Mohan Temple, all the devotees were taken to Kesi Ghat. Kesi Ghat is the ghat in the bank of holy river Yamuna. It is the place where Shree Krishna killed the demon named Kesi.

After blissful Brajdharm tour and ride in special Kripalu Express, devotees finally reached Mangarh and received Shree Maharajji's blessing plus divine association.





Devotees of North Carolina enjoyed the blissful association of Swamiji during his regular morning walk session.

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The Editor
Jagadguru Kripaluji Yog

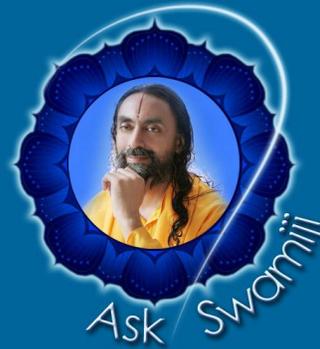
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The most unique and unforgettable moment of the entire retreat was the **SPECIAL** train ride from Brajdham to Gurudham. Due to health condition of Shree Maharajji, the retreat which was supposed to be held in Rangeeli Mahal, Barsana had to be shifted to Bhakti Dham, Mangarh at the last moment. It was near impossible for all the devotees to cancel their train ticket for Mathura and make new bookings immediately for Allahabad. So Swamiji went ahead and booked an entire train and transported all the devotees from Barsana to Mangarh, free of cost. The train was named "**Kripalu Express**" and announcements were made at the railway station that the train taking devotees of Kripaluji Maharaj is standing at platform number 7.

All the devotees were also given packed dinner. The train directly stopped at Kunda junction, stayed there for 3 days and took the devotees back to Mathura on April 6th. This all happened due to Shree Maharajji's overflowing GRACE and Swamiji's selflessness.

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Question: I have some question regarding duty. If someone becomes a *Karm Sannyāsī* (renounces the world), isn't that person forfeiting the duty to the parents? Isn't that a sin before the True path?

Answer: We do have duties towards the biological parents. But God is our spiritual Father and Mother. We have a duty towards him as well, and that duty is even more important than the worldly duties.

In the answer to the previous question, it has been explained that we have social duties towards society and spiritual duties towards God. If one gives up social duties due to irresponsibility, laziness, frivolity, etc it is definitely a sin; but if one renounces the social duties to embrace spiritual duties, it is not considered a sin. When we surrender to God, we are automatically taking care of all duties, just as when we water the root of a tree, the water automatically reaches all the branches, fruits and flowers of the tree.

Even in the world, if someone joins the army to discharge his duty to the nation, he is forsaking his duty to his parents. He could be killed on the battlefield, leaving the old parents without a support. But his joining the army is not considered

dishonorable; rather it is an act of bravery. This is because that person is giving up a lower duty to take up a higher one. Similarly, the *Karm sannyāsī* does forsake the worldly duties to parents etc, but he accepts the higher duty towards God, and so he is not committing a sin.

However, the path of *Karm sannyās* should only be chosen under the guidance of a Guru. For the majority of the people, the path of *Karm Yog* is more suitable. This has been described in the chapter on *Karm Yog*.

Swamiji answers selected questions related to Yog, Spirituality and Philosophy every month on our e-Magazine.

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Bal-Mukund Showcase

Bal-Mukund welcomes all contributions of creative works from children in different areas including poetry, moral stories, art work, etc.

[Submission Guidelines](#)

Bal-Mukund Contributions

NJ Center



Bracelets for Lord Shiva

CT Center



Ram Navami Celebration

Jagadguru Kripaluji Yog

Halasan



Method

Lie on your back. Keep your legs together, arms by the side and palms facing up. While inhaling (*Radhey*), raise your legs. While exhaling (*Shyam*), raise your buttocks and back, and lower the legs over the head. Hold your ribcage from behind to provide support. Touch the floor with your toes. Remain in this position for 5 seconds. While inhaling (*Radhey*), raise your legs from the ground, lower your buttocks. Gently lower your legs to the ground.

Benefits

The movement of diaphragm massages all the internal organs, activates digestion, increases insulin production by pancreas and improves the function of the liver and kidneys. It strengthens the abdominal muscles and tones the nerves of the spine. It regulates the activities of thyroid gland, which balances the body's metabolic rate and stimulates the thymus gland, which help increase immunity.

Contra-indications

People with high blood pressure, hernia, arthritis in neck, spine problems like cervical and slipped disc should not do this asan.