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Gems of Wisdom

God and the Saints are incapable of doing anything beside bestowing grace.

The material world acts as the first guru for the soul entangled in worldly desires, because by inflicting miseries on him, it helps him develop detachment from the world.

Do not attach too much importance to the world. You are a traveler here; your destination is the Divine realm. "Live in this world as a traveler would live in a motel."

Bhoomi Pujan of Radha Krishna Temple



March 22nd, 2014 (Saturday) at 3:00 pm
1450 N. Watters Road, Allen, TX 75013

JKYog is pleased to announce the beginning of its temple project in Allen, TX!

In our constant endeavor to inspire devotion for Shree Radha Krishna, JKYog is embarking on an ambitious project to build the "Radha Krishna Temple of Dallas".

For **Brick Donation** & other seva opportunities!
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Watch our new video!



Ashram Updates

As part of the last rites ceremonies of Jagadguru Shree Kripaluji Maharaj, the sacred ashes were immersed in the holy places of Gangasagar, Puri & Nabadwip dham, with the congregational chanting of the Holy Names of God.

Sacred Ashes Immersion At:
Rameshwaram- 16th Jan
Nashik- 18th Jan
Dwarka- 20th Jan



[Click to view more photos](#)

Announcement

Bhaktiyog Sadhana Shibir
Jan 14th to 16th, 2014



Jagadguru Kripaluji Maharaj is organizing a 3-day Sadhana program in the holy city of Rameshwaram in Tamilnadu, culminating with the sacred 'Asti Visarjan' program of Jagadguru Shree Kripaluji Maharaj.

[Click here for details](#)

Kripalu Leelamrit - Nectar from Maharajji's Life



Back in school days, Shree Maharajji was friends with a number of boys from his village and around. Maharajji along with the other boys, spent long hours climbing trees and jumping from it. They also played long and high jump. In fact, he was very popular for his playful nature and his friends adored him for that. One fine day, Maharajji while playing with his friends decided to climb up a tree. So with perfect ease, he swiftly went up the tree and sat on its branch. He sat in such a manner that his legs were dangling in the air. A close friend of Maharajji, who was watching him, found the whole thing very interesting and he also wished to climb up the same way. Except, his attempt to climb up the tree did not succeed. Maharajji looked at his disheartened friend and reached out to help him. He tenderly put his leg forward to his friend and said, "Hold my leg and climb up". When

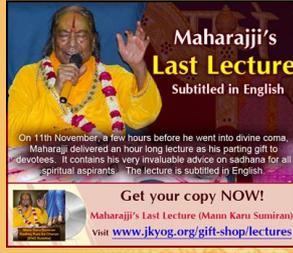
Maharajji saw that his friend was hesitating in touching his feet, he said, "You are hesitating! A day will come when millions of people will be anxious to touch these feet." This simple incident from Maharajji life reflects the fact that he had descended in this world for a special mission, and even as a very young child he was cognizant of it. Each and every moment of his complete life was unconditionally dedicated to fulfilling his mission; the upliftment of mankind.

Continuing on Maharajji's divine childhood days, there is another incident fondly remembered. Maharajji spent all his time playing around with friends, yet when he appeared for his school examinations he would answer everything correctly. His answers for each and every question were so perfect that he deserved to score a 100%. But his teacher chose to deliberately cut one mark and would say, "I cannot give you a 100". Since this became a routine, Maharajji's friends named him 'Mr. 99', the one who always scores a 99. At the same time, his friends were also perplexed and they wondered how he managed to score so well even after playing all day long. Consequently they all wanted to know Maharajji's secret behind the top score. One day on their way to the school, a student said, "The secret is the special shirt that he has worn. Take it off." They made Maharajji take off his shirt and then tore it into pieces. Each student took a piece of his shirt and thought, "Now I have the sacred talisman with me, today I will also score a 99". But to their dismay the trick did not work its magic as expected.

Another day, while writing the exam, Maharajji's ink pot fell off the table. A boy seated close to him thought perhaps that was the secret to scoring a 99. He also intentionally dropped his inkpot on the floor. That was it, and the entire class followed and dropped their ink pots one after the other. The poor teacher was infuriated to see his classroom floor flooded with ink everywhere but even after this toil the boys did not manage to score 99. Finally the students went up to Maharajji and said, "Listen, it seems that you have got a *siddha mantra* (supernatural power). Tripathiji, give us this mantra. We will also chant to acquire that *siddhi*." Maharajji in his characteristic playful manner said, "I do have the Sarsawati *siddhi mantra*, but the condition is that you need to grasp it by hearing just once or it will be fruitless." They immediately agreed to hear the mantra carefully. Maharajji said something like this, "*Kaakar su phukar phakara kakara phaakar su phakar kaakar* (a tongue twister)." The students could obviously not grasp it in one go so they requested Maharajji to pen it down for them. But Maharajji said, "No. You had to hear it just once and remember it. Now it is not possible for me to repeat".

Hence in this way Maharajji spent his young days filled with innocence and naughtiness, and they visibly remind us that even in his childhood pastimes Maharajji was devotedly working for the benefit of us materially conditioned souls.

Featured Item



mana karu sumirana, rādhe rānī ke charana
O mind! Meditate on the lotus feet of Radha Rani.

Maharajji's Last Lecture

Subtitled in English

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Visit: <http://www.jkyog.org/gift-shop/lectures>

Lectures



Shraddha

by Jagadguru Shree Kripaluji Maharaj

You must have heard the word *shraddha*, which means faith. The Vedas say:

shraddhatsva tāta shraddhatsva

"O humans! Have *shraddha*, have *shraddha*."

*agyaśchchāśhraddhadhānaścha sañśhayātmā vinaśhyati
nāyamīlokosti na paro na sukhaṁ na parām gatim*

There are three kinds of people who fall from the spiritual path due to doubts. Number one is the individual who has never read, heard or understood anything about God. Number two is the one who has heard and read divine philosophy, but has no *shraddha* (faith). Number three is the individual who constantly vacillates between *shraddha* and doubt. These three kinds of individuals cannot attain the ultimate aim of God-realization.

If an individual is ignorant, but has *shraddha*, a lot can be done for him.

*yaścha mooratamo loke yaścha buddheḥparaṅgataḥ
tāvubhau sukhameghete kliāśhyatyantarito janaḥ*

The Bhagavatam says that a fool who has faith will make great strides and he will attain God-realization with great speed. He will not employ words such as "but" or "however." He will not argue or use false reasoning. Valmiki's guru told him, "Chant *mara mara* until I come back". Valmiki said, "Yes." He did not ask, "When will you return?" He did not ask any question. This is faith. He was completely ignorant; he was illiterate, and a murderer, but he had *shraddha*. Let's understand the definition of this word *shraddha*:

guru vedanta vākyeṣhu dṛiḍo viśhvāsaḥ shraddhā

Shraddha means full faith in the words of the Vedas, Shastras and the Guru. It means an absence of doubts and arguments.

Gaurang Mahaprabhu says:

shraddhā śhabde kahe viśhvās sudṛiḍa niśchaya

Shraddha means unwavering faith and trust in the words of the Guru. When you study a language, be it Hindi, Urdu or English, you trust the teacher. The teacher says, "Write 'A' like this. And this letter is called 'B'." You do exactly as the teacher says, without questioning. By trusting the teacher you become a scholar one day. In the same way, when the doctor tells you that you have malaria and prescribes medication, you follow his instruction, take the exact dosage of medication and take all precautions. You do this because you don't want to die.

Saint Tulsidas ji said:

*sadguru vaidya vachana viśhvāsā, sarjama yaha na viśhaya ke āśhā,
raghupati bhagati sajivana moorī, anupān śhraddhā ati roorī, ehi vidhi bhalehiṁ so rog
nasāhiṁ, nāhitṛita koḅ jatan nahirjāi*

The Guru is like the doctor for the material affliction of Maya. First of all, the doctor has to be genuine. Secondly, you must accept yourself to be suffering from Maya. For example, if you are aware that you are suffering from diabetes, you reject even a delicacy like *rasgulla* (an Indian sweet) because you know it is bad for you. What I mean is that, if there is no *shraddha*, then even the greatest Guru cannot do anything for us. He will say, "I have come here to share divine knowledge free of charge with you." But, if we say, "Oh, these people have nothing better to do than to give lectures. Look, I don't believe in God." What will the Guru do? How can he help this individual? Nothing is possible without *shraddha*.

To be continued in the next edition....

Bhakti Shatak

by Swami Mukundananda



Continuing with the explanation of the verse:

*mana! 'maiñ' ko mata chhoṛa too, dāsa joṛa de aura
'merā' bhī rakha sātha merī, so rasikana ko siramaura*

There can be two reasons for an individual soul not having attained God until now. Firstly, we never realized ourselves to be humble and fallen. That is why we did not receive God's grace and mercy. And the second reason is that we never considered and realized God to be *deenanath* (protector of humble souls). We did not accept these two facts. We never truly believed that we are fallen souls, and we also never accepted from within that God is the savior of fallen souls.

Jagadguru Shree Kripaluji Maharaj says, "The day an individual soul becomes truly humble and helpless, and its pride vanishes, that is the day it attains God. There is nothing more to do, because God is in fact *deenabandhu*, "the savior of helpless and humble souls." And to become humble we do not need to create an illusion, "You know, actually I am so great but I am just pretending that I am humble." Because what are we?

Modern science tells us that there are one billion galaxies in this Universe and our milky way has got a hundred billion suns like our sun. Moreover, in one little star on the outer part of this milky way, we are tiny human beings on this planet earth. So what do we have to be so proud about?

There was once a mouse. It found a dollar bill. It sat down on that dollar bill and became puffed up with pride, "Ha! Look what a seat I have got today". Now a lion was passing by. As the king of the forest, why should he bother about a little mouse? So the lion just crossed over. The mouse looked angrily. "Can't you see what I am sitting on? I am seated on this \$1 bill. How dare you kick me off like that?" Now you may say that the mouse was stupid. But that is our situation in the world. We possess little bit of wealth or a little bit of beauty or a little bit of knowledge or a small position; power or influence and we have become proud of it.

Saint Kabir said:

*jab maiñ thā tab hari nahi, ab hari hai main nahi
prem gali ati shankari, yāme dwena samāhi*

"As long as the 'I' was in the heart, God was not there. When 'I' vanished, then God manifested. The street of divine love is very narrow. It cannot house two personalities. Either 'I' will remain or God will remain. But if you wish to have God in your heart, you will have to eliminate yourself."

So, we have to keep reducing our ego. Now, what Shree Kripaluji Maharaj says in this context was also said by Shree Chaitanya Mahaprabhuji 500 years ago. Shree Chaitanya Mahaprabhuji had given many instructions to Sanatan Goswami, Roopa Goswami and Rai Ramanand, but hardly left anything in written. When Mahaprabhuji was 14 years old, he wrote his commentary on Nyaya Darshan and showed it to a very learned scholar in Navadvip. The learned scholar was also writing a commentary on Nyaya Darshan. When he saw Mahaprabhuji's work, he was worried. He said, "If you write such a commentary, then who will read my commentary?" Shree Chaitanya Mahaprabhuji said, "Do my comments give you problem." He threw his entire book into the river Ganga. After that, he never wrote anything in his life again, except for eight *shlokas*. This is called Shikshashtak. It means eight instructions of devotional wisdom and knowledge. In these *shlokas*, he has revealed the essence of *bhakti* (devotion). Amongst these eight, he highlighted the third shloka as the most important of them all. He says that all devotees should tie this *shloka* around their neck, so that they may remember it always. It is the basis of devotion. What is this *shloka*?

*trinādapi sunichen tarorapi sahiṣṇunā
amāninā māndena kirtaniyaḥ sadā hariḥ*

There are three things to keep in mind always. One should consider oneself smaller and more humble than a blade of grass. One must be more forgiving and tolerant than a tree, and should give respect to others but not desire respect or praise in return. These three points are the pillars of devotion.

We should think and consider ourselves to be lower than others. We have various kinds of egos. I am wealthy; I have a lot of fame and glory; I am famous; people know me; I am beautiful, and so on. We construct a double storied house and become so egotistic about it. We forget that Lord Brahma created the whole Universe, and from every pore of Lord Vishnu's body, infinite Universes appear. So what do we possess of which we are so proud?

The main reason for our ego and pride is that we forget God. During the *Rath Yatra* (festival of chariots), of Lord Jagannath in Puri, Orissa, people fold their hands and bow down before the chariots. Devotees of Orissa have lot of devotion. While some people were offering their respects by bowing down, a dog came in front of the chariot. He saw people offering obeisance's on the ground. The dog did not see that behind him is Lord Jagannath ji, and had the misconception that people were bowing and praying to him. Similarly, we forget God and think about how good we are.

The reason for our pride is that we identify with our material body. Our ego has created a false image, and we have started considering ourselves as the body. Due to this, we feel proud of our bodily possessions, such as, "I am beautiful; I am intelligent; I have a degree and a high social position." We have to destroy this ego, and for this, Shree Kripaluji Maharaj tells us to consider ourselves to be humbler than a blade of grass.

A blade of grass is always at the lowest position. People trample it with their feet, but it does not mind. It never complains. So we have to become small in the spiritual realm. In the material world, it is the opposite. Our aim is to become big and famous. We fulfill our selfishness by trying to become famous. We strive to become a Supervisor then a Deputy Manager, and then Manager, and then the C.E.O. But in the path of God realization, it is the opposite of this. The more you strive to become big, the smaller you become, and the more you strive to become small, God will uplift you. Hence, Swami Vivekananda says: Humble yourself under the mighty hands of God, so that he may exalt you in due course.

One should be more tolerant than the tree. The tree is the epitome of tolerance. A devotee must be more forgiving than a tree that bears fruits. When someone throws a stone at the tree, it does not get angry but in return, gives us a fruit.

People will behave with you in various ways, and if you are not tolerant, you will tend to get angry saying, "He is like this; She is like that; He is very bad." By doing so, our mind will get dirty and spoiled. Due to this reason, to keep our mind in a healthy condition, we are being told to be tolerant. If we learn to become more tolerant, our heart will get purified.

One should never look for any respect. Expecting to be praised is also a material desire. The desire to be appreciated for practicing devotion is a big disaster in the spiritual realm. When others praise us for being a devotee, we start liking it and begin to expect admiration. People start thinking what they should do so that people start respecting them. "How should I get respect?" this becomes the primary aim and, "How should I practice devotion?" becomes a secondary thing.

So the principle is - Do good deeds but never speak them out. When the desire for seeking respect gets into our head, then the feeling of devotion gets finished. We should always stay away from this.

Ask Swamiji

Question: There is an age old saying: "When you are ready the teacher will appear." Swamiji, what is that "readiness" required for the GURU to appear? With prayers.....

Answer: The Vedic scriptures repeatedly teach the need to surrender to a Guru, for attaining God. However, the question that stumps a seeker is how to find a true Guru. Where should we go?

Fortunately, God helps the sincere seeker in this task. He is seated in everyone's heart, and so when He sees that we are ready, He not only brings us in contact with a genuine Guru, but also creates our faith towards the Guru by inspiring us with the feeling, "Yes! This is the personality whom I was searching for." Without this inspiration that comes so strongly from within, we may stand before the Guru, and yet not recognize him as a true Saint. Or we may recognize his Divinity, but feel no motivation to surrender to him. But when God bestows His Grace, He inspires us and creates strong faith in the Guru. Hence, it is said that when God sees we are ready, we find our Spiritual Master.

However, you have asked what that "readiness" is. Here, readiness means a sincere aspiration to attain God. We must firmly decide that our goal is God-realization, and we must desire it intensely. When God sees this readiness in any soul, He creates our connection with the Guru.

Often people search for spiritual teachers, but their desire for God is mixed with material aspirations. In accordance with their motive, their faith is created in unauthentic spiritual teachers who pander to their material desires. After many years, such seekers realize that their guru was not perfect, and they feel they have been cheated. But it was their own insincere aspiration that was to blame for their developing faith in a wrong personality.

Hence, the best way to find a genuine Spiritual Master is to develop and intense yearning for God. When He sees this "readiness" in our heart, He will arrange for us to meet our teacher.

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

[Submit Your Questions](#) | [Ask Swamiji Q&A Archive](#)

Bal-Mukund Children Program



Personality Development Classes for Children

Bal-Mukund is a specially designed personality development program for children, envisioned by Swami Mukundananda. Time spent in inculcating noble values steeped in Vedic culture in our children is an investment into the future. It is the finest gift of love from parents to their children. Bal-Mukund endeavors to:

Highlights:

- Character Building Values
- Yoga & Meditations
- Bhajans, Shlokas & Prayers
- Inspiring Stories



Centers in USA



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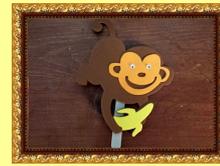
Showcase:

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

CENTER ACTIVITIES



Parent Information Session at Bal-Mukund North Carolina Center.



CT Center

Wellness for Life

Yog and Your Lifestyle



Yog is fit for people of all ages and abilities. If you opt for Yog as part of your lifestyle, you can naturally improve your physical, mental and spiritual well-being. Encompassing Yog into your everyday life does not only involve doing yogasans. Of course, Yog also influences other sides of your lifestyle-your outlook on life, your terms with others, your health, and diet.

1. Yogic Attitude: After you initiate Yog practice, it helps you foster a positive attitude toward yourself and others. Yog also promotes positive human traits, such as understanding, patience, compassion, sympathy, empathy, kindness, and love. Your sense of awareness increases tremendously-making you more alert and liable to your surroundings. So, you should make effort to inculcate these positive attitudes, awareness and sense of tranquility into your daily life.

2. A Complete Yog Practice: Your complete Yog practice includes meditation, poses, breathing, and relaxation. By practicing Yog, you will become stronger, healthier, and feel plentiful energy that can positively affect several other areas of your life. To gain most from your practice, attempt to make your Yog practice a regular and diligent habit by practicing at the same time and spot every day.

3. Healthy Diet: You will benefit only 60 percent irrespective of regular and sincere Yog practice until and unless you have healthy eating habits. Be very cautious when shopping for groceries, always select natural, organic, nutritious, and unprocessed. Your good options are fresh and seasonal fruits and vegetables, grains, nuts, whole grain breads, dairy products, etc.

Forget not to avoid the foods that may overstimulate your

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body and mind, such as refined sugar, chocolates, noodles, biscuits of fibreless flour, beverages, ice creams, burgers, pasta, pizza, etc. Also, omit the foods that can make you feel sluggish, such as meat, fried foods, and fast food.