

*Shree Radhey*

# BLISS... THE ULTIMATE GOAL



• Pravachan •

PARAM PUJNIYA  
SHRI SANT MAA BRAJDEVIJI

• 1 •

## Pujya Shri Sant Maa Brajdeviji (M.A.L.T.)

*In a world shadowed by misery and sorrow, there appears on the horizon the hallowed, radiant face of "Her Supreme Holiness Pujya Shri Sant Maa Brajdeviji" to spread peace and happiness upon this earth. To awaken a slumbering soul, to turn his face away from this material world towards the divine image of Lord Radha-Krishna, and to plant the seed of divine love in his heart is no eash task - yet that is exactly what Pujya Mataji has been doing. Ever since she donned the saffron robes of a saint, sacrificing all material pleasures, casting aside marriage and vowed to spread the gospel of Shri Radha-Krishna bhakti throughout the world and there has been no looking back. Beginning from her home in the Holy land of Brindavan, She has travelled widely throughout*

• 3 •

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• 2 •

*India to spread her message. Her Prem-Bhakti has even spread across the World - England, America, Africa, Hong Kong etc. Wherever she sets her lotus feet, a garden of love in the form of a 'Radha Kripa Mandal' springs up. This Mandal serves as a Beacon light in guiding, inspiring and assisting devotees to travel progressively upon the path of Prem-Bhakti and in attaining his final goal Everlasting Supreme Happiness.*

*Pujya Mataji combines within herself supreme knowledge and divine love. Her philosophical discourses blend ancient thought with modern reasoning in a systematic way, enlightening the young and the old alike. The devotee finds an answer to every query that springs in his mind. To the layman, Pujya Mataji offers a simple and easy path to transcendental Bliss. When Pujya Mataji sings Bhajans, a river of nectar flows, rhyme and*

• 4 •

*rhythm create a great ocean of love. wherein the devotee dives deeper and deeper, never to rise out of it again. 'Radha Kripa International' established and founded by Pujya Mataji abounds in her grace and catering to the mental, moral and spiritual needs of every truth seeking individual. Trusts have also been setup in Bombay, Brindavan and Nagpur to assist the organisation in all its multifarious activities. These trusts provide - Medical and Educational assistance, to the poor and downtrodden and extend help to handicapped. They also organise various programmes that promote fellowship, understanding and peace. Inspirational magazines, as well as video and audio cassettes are released from time to time. 'Mini Mandals' or 'Ladla Mandals' as they are called are managed by youngsters. They have satsangs once every month.*

• 5 •

*Pujya Mataji has offered us the Divine cup !  
Come one and all and let us drink from it, and  
drown ourselves into the ocean of love, and extacy  
surrendering our minds and hearts, at the lotus  
feet of Lord !*

• 6 •

## **Sant Mata Brajdeviji**

### **DAILY PRAYER**

*Oh Merciful Lord !*

*With your grace, our sages have told us the importance of this human form. Therefore, we whole-heartedly pray to you, to shower your infinite grace on us, so that we may be able to serve mankind unselfishly and be compassionate and kind to one and all around us.*

*Oh Our Master !*

*Give us the strength so that we may not do any wrong in life, and if by chance we happen to do, please give us the strength to determine not to do it again, and beg pardon at your lotus feet.*

*Please bless us so that we should always feel your presence with us and never feel that we are alone.*

• 7 •

*Oh Our Saviour !*

*We surrender ourselves at your lotus feet, please bless us so that while performing our duties in this world, we may be able to chant your name, and meditate upon your enchanting beauty and thus receive your grace and be blessed forever.*

*Brindavan Biharilal Ki Jai*

• 8 •

## Bliss... The Ultimate Goal

### DISCIPLE'S QUESTION :-

Oh, Holy Mother : By the grace of the Lord, I possess all the materialistic luxuries of this world, that I can think of, to make me happy. Yet, I am not happy. I feel, I still need something more to satisfy me. What is it ? I cannot understand. Could you kindly help me ?

### THE HOLY MOTHER GUIDES :-

It is a strange phenomenon that we do not understand our desires, and constantly go on accumulating the objects of the world. You are comfortably relaxing at home and suddenly a desire

• 9 •

springs out and you run about to achieve it. In this manner, from dawn to dusk you keep on fulfilling your desires, they are unlimited. What you desire now, you may not the following day. Our desires keep changing. Sometimes we want to see, at times to taste, or to smell, to hear or to touch a particular person or thing.

It is optional that you may want to see numerous scenes, hear numerous sounds, smell a variety of fragrances, taste numerous or touch various object. But if you think deeply you will realise that your boundless desires can be classified into five types; as you have only five sense organs or organs of perception which are : Eyes, Ears, Nose, Tongue and Skin. These are known as Gyana Indriyas. There is another set of organs called Karma Indriyas. These are Hands, Feet, Organ of Speech, Genital Organs and Anus.

• 10 •

Remember, an individual does not like to see or hear the same thing over and over again. At one time a particular sight sound or smell might make him happy, but at other times that very sight, sound, or smell might be irritating or repulsive to him. Sometimes he likes to sit and relax, at times to go for an outing.

Have you ever realised what gives us optimum joy in this materialistic world ? A good sound sleep is the greatest blessing bestowed on mankind. A mother whose son is away for a long time, eagerly awaits his arrival. When he returns, she hugs, kisses, feeds him and chats with him. But after all is said & done ? both are tired and want to relax and sleep. Had she been enjoying, why sleep ? Now if the ultimate pleasure was sleep then why get up from sleep ? Go on sleeping. But No ! A change is required.

• 11 •

### THIS WORLD OF OURS IS EVERCHANGING.

Environments and conditions keep changing all the time. Year changes through spring, summer, autumn and winter. Day changes through morning, noon, evening and night. Even your physical body changes through childhood, boyhood, youth, manhood and old age. Your emotions and thoughts undergo change. Nothing in this world remains static. 'Change' or 'Perish' is the law of nature. In an everchanging world, man expects to enjoy a set pattern of perceptions, emotions and thoughts to suit his personal ends. How can such a variable world cater to the whims and fancies of an individual ? You must have observed that you always desire to experience pleasurable object, joyous emotions and delightful thoughts. Your desires are never fulfilled. You remain ever discontented.

• 12 •

Now a question arises as to why do we want to hear, see, smell, taste and touch certain objects or rather why do we want to satisfy our senses.

### **ANALYSE YOUR DESIRE.**

Say for example two friends Ram and Shyam are studying in the same college. Ram decides to go to America for further studies. While Shyam decides to leave college and join his father in his business. One day they both meet and discuss.

Shyam :- Ram, I hear that you are going to America for further studies.

Ram : Yes ! you are right.

Shyam : But Why Ram ? Why don't you continue your studies here. We shall be together and enjoy ourselves.

Ram : Shyam ! since childhood, it has been my dream to go to the states. Today, if I am fortunate enough, let me go, and satisfy my desire.

• 13 •

joys and with your intellect rational delights. The quest for happiness seems unending. Have you every marked that the **whole universe is full of diversity.**

No two things are alike. For example, there are numerous trees around us. They may belong to the same species such as mango, guava, etc. but no two mango or guava trees are alike. Leave alone the trees, no two leaves of the same tree are alike. Similarly, no two humans can be found to be exactly identical. If the eyes are similar the nose is different. If the nose is similar the complexion is different or their height or hairstyle differs, leaving aside the similarity of the figure or features, you will see that even the lines of your palms are not identical and that is why thumb imprints and signatures are considered for identification. The gist is that there is no similarity anywhere. The only thing that is found universally similar in each and every human being whether a man or a woman,

• 15 •

Shyam : When will you come back, my friend ?

Ram : Not soon, I shall, takeup a job, earn riches, get married, and be happy forever. But my friend, why are you not joining me ?

Shyam : Ram, but that is not my dream. I cannot be away from my family. I am very attached to my parents and serving my family is my greatest happiness. So we see that both of them are seeking happiness, but their mode of seeking it defers. Ram wants to travel to America, study, work, earn, marry and settle to be happy, while Shyam wants to help his family to be happy. Both are seeking happiness. Like these two friends all of us in this world, whatever we may seem to be doing, we are in constant pursuit of happiness. Everything you seek boils down to happiness. Each and every activity of ours. With your body you seek sensual pleasures. With your mind emotional

• 14 •

young or old, rich or poor, literate or illiterate, black or a white, or residing in East, West, North or South of the world or in any other part of the world. He wants to be happy and only to be happy by chasing his desires.

Nations all over the world are chasing riches with the hope of finding happiness. What a colossal blunder ! Wealth has no happiness in it and yet all human efforts whirl around acquiring, hoarding and indulging in material wealth. You devote all your time and energy to worldly acquisition and enjoyment. The toys and joys of the world can never give you peace or rest. The worldly pursuit lead you to despair ultimately.

A king in a city announced that whosoever is ready to satisfy his goat's urge to eat would be given a great sum of money, and if not, would be punished. It sounded very simple - Many came to try their luck. They would take the goat to graze

• 16 •

from dawn to dusk and in the evening when the goat returned, it was tested. Some green grass was placed in front of the goat and immediately the goat would start eating it. That was a proof that the goat was not satisfied. Now there was an intelligent man in the city. He was under the guidance of his preceptor or guruji and was learning the knowledge of the scriptures. He came to the court of the king and asked for the goat. He took it out from dawn to dusk and in the same way returned in the evening and the same test followed. As soon as grass was placed in front of the goat. The goat turned away. Again the grass was picked up and put on the other side. Again the goat turned away. Surprising ? This man was given the award and asked how he had managed to satisfy it. He said, "It's plain I have understood from my Guruji, that our urge is never satisfied. If we fulfill one desire another arises. There is no end to satisfying our urges or vasanas. We can overcome it by true

• 17 •

knowledge (Viveka). So what I did, since the goat would not understand my language. I used his language, whenever, he put his mouth to the grass. I hit him with a stick. By evening, he was so tired of my beating that he refused to eat".

Sri Vedvyas ji in the Bhagwatam Quotes :  
Chpt. 3-5-2

सुखाय कर्माणि करोति लोको, न तै सुखं वान्यदुपार मंवा ।  
विन्देत भूयस्त एवं दुःख, यदत्र युक्तं भगवान वदेन्नः ॥

"He says there is no end to sensual gratification. The more pleasures you seek and enjoy, more the desire arises for fulfilment".

Now when we do not find peace and harmony with the world. We attribute the cause of our discontent to the world. From time immemorial human efforts have been directed to improving the world. We do not realise that the solution lies not in trying to improving the world but ourselves.

• 18 •

It is like the poisonous snake with many heads, tongues and fangs in the lake of your mind. These are your selfish desires and attachments. Overcome them and destroy them one by one. Make firm resolutions to do away with the snake and purify your mind. When desire is destroyed you will find the objects of desire coming to you. This is the significance of Lord Krishna killing the dragon (Kaliya Naag). You can find peace only by purifying your inner personality. **When you purify yourself, you find the world is purified.** This is the law of nature, the world is but a projection of your own thoughts. If your thoughts are good the world is good, if your thoughts are bad the world is bad. Therefore change the pattern of thoughts within you and the complexion of the entire world changes.

Once in a classroom of thirty students the teacher conducted a small experiment with them.

• 19 •

She gave all the students a sheet of paper and asked them all to write down the names of all those, they despise in one minute, Some wrote six names, some ten, some fifteen, some twenty two and so on. When the teacher took up the sheet, she saw that each one of them had mentioned certain names. Only one student had given up an empty sheet. Astonishingly nobody in return wrote his name too. So we understand that flowers beget flowers and thorns beget thorns. It is like, throwing a ball against the wall. It will bounce back to you with the same force.

Once an eastern philosopher met a western philosopher and both started exchanging views. Both agreed upon the fact that we all seek happiness. Now the E. Philosopher questioned the W. Philosopher. "Can you explain why we all want to be happy ?" the W. Philosopher answered, "The urge for happiness is in us by nature."

• 20 •

Here it should be made clear that '**Nature**' and '**Habit**' are two different aspects and should not be misunderstood. Nature is inborn whereas habit is cultivated by repeated practice. Just as the neem tree is bitter by nature, the mango fruit is sweet by nature. No matter how much sugar you may pour into the roots of the neem tree it cannot produce sweet neem leaves. People cultivate habit of drinking tea, coffee, smoking, gambling, drinking alcohol, etc. Once these are developed, they can be got rid of with effort or strong will-power. People think we can get rid of our habits gradually, but they are highly mistaken. If you want to give up a habit, give it up immediately.

In a city a couple lived. The husband was very attached to his wife and showed no inclination towards spiritualism. The wife regularly went for Satsang and wished her husband to accompany her. Once she told her husband about their neighbour

• 21 •

who had married thrice, divorce the previous two wives and was now planning to divorce the third one too. He also was planning to leave his home to spend the rest of his life worshipping the Lord. The husband laughed at his wife and said, that how innocent you are. You just wait and watch. After leaving the third he shall bring in the fourth, and that to leave the world you don't have to plan. If you have to do it, do it immediately. The Bhagvad Geeta says in Chapter nine - verse 31.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।।

"It takes more time to clap ones hands than to become religious, and no one knows when that turning point comes in his or her life."

If you happen to come across the life of Tulsidasji, you will see his deep love for his wife. Unable to bear her separation. Once when she was visiting her parents, a cyclone swept the village and she could not return, he decided to go to her

• 22 •

to bring her back. On his way he had to cross a river but he did not know how to swim. Love had blinded him to the extent that he mistook a dead floating body for a piece of wood, climbed it and reached the bank. When he reached the house he mistook a serpent hanging from the balcony for a rope and caught it to climb up and finally reached her. His wife could not believe her eyes and was shocked and also worried. What if he would have been bitten by the serpent or been drowned ? She was a very intelligent woman and understood the importance of this human body and its ultimate goal. She imparted the knowledge to her dear husband and made him realise the significance of our lives. Tulsidasji immediately touched her feet and left all worldly attachments to worship the Lord and achieve his ultimate goal. He succeeded and became an ardent follower of Sri Rama and later wrote the "Ram Charit Manas"

• 23 •

So you see that to dispel darkness of a thousand years you don't need to lit a thousand lights - the moment a torch is switched on, the darkness disappears, because light pervades over darkness and dispels it. Similarly, ignorance can be overpowered by knowledge, whereas knowledge cannot be overpowered by ignorance.

Once Adi Guru Shankaracharya was asked by his disciple

Disciple : Guruji, which is the worst disease ?

Guruji : Attachments of the world.

Disciple : What is the cure ?

Guruji : Knowledge.

ज्ञाते तत्त्वे कः संसारः ।

(चर्पट पञ्जरिका स्तोत्रम्)

Analyse the pleasures arising out of sense contacts. suppose you want to go to a five-star

• 24 •

hotel for dinner. You start dressing, take the joy of travelling to your destination, enjoy your dinner, pay heavily, come back, then what ? Again the same routine life, which you call "Boring". Same is the case with every activity. They decay, they lead to sorrow. Now a question arises as to; why men still chase material objects ? Why are people fascinated by the world ? Can entire mankind go wrong ? The answer is plain. People run after the objects of the world because they get immediate pleasures. Men pursue the external world for instant joys. These pleasures are fleeting not lasting. They disappear as fast as they appear. Place a hundred rupee note and a candy before a child. The child will reach for the candy. The child knows only the immediate pleasure. The sweetness of the candy. The poor little one cannot conceive anything beyond it. Such is the childishness of mankind. We aspire for candies. What we really need to do is to think, analyse and reflect and then act. It is a known

• 25 •

Sri Krishna : Oh ! I see, can you do me a favour ? As you can see, I am busy today, so you kindly come tomorrow. As he turned to go, Sri Krishna said,

Sri Krishna : Please write down outside the door, that "I shall come tomorrow". and sign beneath.

Shani did as he was told to do.

What an Irony ? The creator himself would suffer "Shani Ki Dasha",

Now Shani returned the next day.

Sri Krishna : Please read aloud, what you wrote yesterday,

Shani read aloud : I shall come tomorrow.

Sri Krishna : Then why have you come today ?

Go back and come tomorrow.

• 27 •

fact, in India. 4 am is considered as Brahma Muhurtam. This time is considered as most sacred. The most conducive period for spiritual activities. For this purpose our Rishis wake up early and retired early, because early to bed and early to rise makes a man healthy, wealthy and wise." At this time it is believed that pure souls move around and purify the surroundings. It is ideal for meditation. People accept and indicate their willingness to get up early. But they never land up doing so, except for a few. Other keep postponing for tomorrow which never comes.

Once Lord Krishna was busy in his palace with the accounts. Shani Devata arrived

Shani Devata : Lord, I prostrate at your feet.

Sri Krishna : Why have you come ?

Shani : From today you are under my influence for seven and a half years.

• 26 •

Poor Shani was ashamed and went back. He understood what a blunder he had committed. So you understand that tomorrow never comes. If you want to get something in life you have to begin now or never.

Coming back to our philosophers, who agreed that no matter who we are, whatever may be our caste and creed; which ever country we may belong to, whether young or old, man or women rich or poor. we all seek happiness because it is our nature to do so. The question to be answered now is why it is our nature to seek happiness ?

W. Philosopher was confused and irritated. He said "Nature is Nature, what do you mean by why" ? The E. Philosopher replied, "look, there are various quotations in our scriptures which prove why it is our nature to seek happiness.

• 28 •

The Ramayana quotes  
ईश्वर अंश जीव अविनाशी, चेतन अमल सहज सुखराशी  
The Bhagvad Geeta quotes in chapter 15-7th  
verse

ममैवांशो जीवलोके जीवभूतः सनातनः ॥

our Ved mantra quotes

आनन्दो ब्रह्मेति व्यजानात् ।

आनन्दाध्येव खल्विमानि भूतानि जायन्ते ॥

आनन्देन जातानि जीवन्ति ।

आनन्दं प्रयत्यभिसंविशन्तीति ॥

(भृगुवल्ली वेदमंत्र)

आनन्दः एवाधस्तात्, आनन्दः उपरिष्ठात्, आनन्दः  
पुरस्तात्, आनन्दः पश्चात्, आनन्दो दक्षिणतः, आनन्द एवेदं  
सर्वम् इति ॥

रसो वै सः रसग्वमहेवाये लब्ध्वाऽनन्दी भवति ॥

(श्रुति वेदमंत्र)

All these quotations from the various scrip-  
tures quoted above mean that we are not mere bod-

• 29 •

infatuation. Remove our ignorance, only then we  
shall attain infinite bliss.

Also since we are a part we naturally are at-  
tracted towards the whole. Just as a kerchief when  
dropped is pulled towards the earth. Because it is  
made up of the same elements which are present  
in the earth, but in a smaller quantity.

Newton's law of the Gravitational force says  
that part is always attracted towards its whole.  
When a fire is lit, you will see the flame rising up-  
wards, why ? It is a ansh of its anshi "The Sun",  
hence the natural attraction. In the same way wa-  
ter when poured, flows downwards as it is a part  
of the ocean, its source.

All our life we endeavour to regain our bliss-  
ful nature either directly or indirectly : consciously  
or unconsciously. We cannot rest contented until  
we regain that state of supreme bliss.

• 31 •

ies. We are a part of the whole Parmatma  
(Godhead). In other words we are called "Ansh"  
meaning part. The whole Parmatma is called  
"Anshi". This Ansh is also called "Jeevatma" or  
"Soul" since Parmatma is infinite bliss, everlasting  
bliss, and we being a part of it, we seek the same  
happiness or bliss or peace, or God, All are syn-  
onyms. Our real self is all blissful, but because of  
the veil of ignorance or Maya we have been sepa-  
rated from our Anshi. That is why we are sorrow-  
ful. This Maya or ignorance comes in different  
forms and shapes all stemming from the deepest root,  
the ignorance of our own self. In other words, we  
have lost identity with our own self. We have iden-  
tified ourself with our body-mind-intellect, that is  
why we acquire, accumulate, aggrandise all sorts  
of things. We want to give them pleasure. Let us  
understand that they can never be satiated. They  
demand more and more. So we have to leave our

• 30 •

Madame Lavosky, a Western Philosopher  
very rightly wrote. "Man cannot exist without God  
just as a fish cannot exist without water". What-  
ever we do is to achieve happiness which is our  
ultimate goal.

Sage Valmiki Writes

लोके नहि स विद्येत यो न राममनुव्रतः ।

(Valmiki Ramayana)

Which says "in this entire universe there is  
not a single soul which is not yearning for God  
every moment of his life."

Here it is important to understand the differ-  
ence between the joy which we are experiencing  
in our day-to-day life or the short-lived joys we  
experience, eg. the joy of meeting your loved ones  
or going for a holiday, or receiving precious pre-  
sents etc. All these are transitory joys. The bliss  
which we have been refering to is infinite, and

• 32 •

everlasting happiness, which when once achieved no one can take away from you. This Ved mantra describes that joy as.

यो वै भूमा तत्सुखं न अल्पे सुखं अस्ति ॥

(Ved mantra)

The Bhagwad Geeta cautions you of this paradox in nature.

In the eighteenth chapter. It states : verse 37.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

"True happiness born out of inner purification is that which is like poison at first, but in the end is like nectar".

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

Verse 38

"False happiness arising from the union of senses with their objects is that which at first is like nectar, but in the end like poison". Conversely

• 33 •

cause of the difference in their material components. Their body, mind and intellectual equipments are different. The same Atma when it functions through different material equipments manifests as different being. This phenomenon is similar to that of electricity and its different manifestations. Electricity being one, it expresses differently through variety of electrical equipments. The one homogenous power produces light in a bulb, movement in a fan, heat in a heater, refrigeration in a refrigerator, etc. Electricity is the life giving force. Similarly the Atma in you is the life giving force. It has nothing to do with the quality of your equipment or their operation. You can compare it to the petrol in a motor-car. Petrol is its prime-mover. But for the petrol the car will not run. Petrol is entirely responsible for the movement of the car; but is indifferent towards the quality of its performance. The actual performance is determined by the type of engine fitted in the car. If the engine is powerful

• 35 •

you find true happiness has a distasteful beginning, but it develops into enlarging ripples of bliss later. It is a strange phenomenon. In short sorrow appears in a mask of joy and joy appears in a mask of sorrow. It is the law of nature. In this confusion we discard happiness and court sorrow.

The Bhagwad Geeta awakens us in chapter 6-verse 5.

उद्धरेदात्मनात्मानं नात्मानम वसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

"Let man raise himself by his own self. Let him never lower himself, for his self alone is the friend of himself and the enemy of himself. Scores of saints or god cannot save him, unless he takes the responsibility upon himself to discover the eternal happiness.

The Jeevatma is one and the same in you and in all living beings. It is the same in a saint and in a sinner. Yet they are different from each other be-

• 34 •

the performance is good. If the engine is weak the performance is bad. In the same way the nature of your activities in life depends upon the quality of your body, mind and intellect. Now we understand why we have created sorrow for ourself.

Once a prince visited a sage. He prostrated before the holy man. The sage asked the prince as to why he was doing so. The prince said, "Oh ! Holy master, you are a Sadhu, a man of great renunciation I consider you as God. I worship you. The sage replied, If that be the reason, all the sages must prostrate to you. You are a man of greatest renunciation. So saying the sage prostrated before the prince. The prince was perplexed. He recoiled, protesting. How could you do such a thing ? I don't understand. The sage asked what do you consider superior of the two, God or this world ? 'God' of course, said the prince. Then the sage continued. 'Here I have given up the world no doubt, but taken up the supermost of all, the God of gods. I have

• 36 •

renounced nothing, whereas you have given up god, the greatest, the noblest, the best of all, for all this paltry world. Undoubtedly you have sacrificed much more. You are the man of greatest renunciation. "Thus realise the absurdity of your worldly pursuits. You can never find peace and everlasting happiness in this finite and limited world. Rise above the superstitious enclave of your mind and body. Release yourselves from the prison-house of your intellect, and dig deep. If we lie in the superficial layers then our growth will be stunted. We will never find fulfilment in our life like a Bonsai it is stunted and after scores of years it remains less than a feet in height. The same law holds good for us.

The Eastern philosopher further questions. "Can you tell me the form of the 'Soul' or Atma". The western philosopher had no idea. The Eastern philosopher continue. It is difficult to

• 37 •

understand the form of the soul but only a faint idea can be given. Just as in a classroom, to explain the definition of a Point the teacher says, a point has neither length, nor breadth, nor depth. It is only after she puts a dot on the blackboard the children understand to some extent. Similarly the Vedmantra says -

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

(श्वेताश्वेतरोपनिषद्)

In order to understand the form of Jeevatma take a single hair from your head and split it width wise into a hundred parts. Out of these hundred take a piece and again split it in to hundred bits. This will represent the form of the soul. It is extremely minute.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्त्रष्टारमनेकरूपम् ।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥

• 38 •

Our Eastern philosopher said our Hindu Dharma has the capacity to answer all the questions which other religions cannot.

There is an instance in the life of Swami Vivekananda. He was invited to the world peace conference in Chicago. Heads of different religions of the world were invited to participate. They were given fifteen to twenty minutes to present their views - Vivekananda was given only four minutes to speak on the Hindu Dharma. Which is so vast that there are four Vedas, Upanishads, eighteen Puranas and six Shastras. And only four minutes time ? Swamiji rose and said, I come from a country where we are thought to share. If we have two loaves and a hungry man arrives, share one with him. Since you have given me four minutes to speak. I give back two minutes, and the remaining two minutes I only want to say that "Where the philosophy of the whole world ends, our Hindu

• 39 •

philosophy begins. The concluding part of all the philosophies is our beginning. Your XYZ is our ABC. These was a thundering applause in the audience.

Now the question arises that, if from time immemorial we have been wanting joy alone and all our activities are focussed towards achieving it then why have we not succeeded in achieving it ?

If any one of you feels or is under the impression that he has achieved that eternal joy. he can judge it himself. You need not ask anyone. Generally it is seen that devotees go to their masters to inquire as to how much they have progressed ? You can experience it for yourself. There are two criterias given :-

In the Mandukya Upanishad the Vedmantra says -

• 40 •

भिद्यते हृदयग्रन्थिशिच्छद्यन्ते सर्व संशयाः ।  
क्षीयन्ते चास्य कर्माणि तास्मिन् दृष्टे परावरे ॥  
(वेदमंत्र मुण्डुकोपनिषद्)

and the Ram Charit Manas says -  
सन्मुख होत जीव मोहि जबहिं । जन्म कोटि अघ नाशहि तबहिं ॥

The Ram Charit Manas also explains that -  
सोई सुख लवलेस, जिन बारक सपनेहु लहेउ ।  
ते नहि गनहिं खगेस, ब्रह्म सुखहिं सज्जन सुमति ॥

"If any human being has attained even a fraction of that eternal and everlasting joy, not while he is awake, but even in his dreams he will not at all be attracted by the joys of this transitory world. Even if you offer him the treasures of the three worlds put together he will not even give it a glance, Why ? Because after experiencing the everlasting joy, he is immersed in an ocean of bliss, how can he desire the trivial enjoyments of this world ?

• 41 •

His veil of ignorance is removed. Maya has no hold on him -

The word 'Maya' means, 'Ma' means 'not' 'ya' means 'that', literary it means 'not that'. The world is not that as it appears to be. Another word for it is Mithya, an illusion. Only when you have realised this you will know in what a fantastic illusion you were caught up. What happens is that if, for a few days we are not touched by our vices, we feel we have overcome them, but unless we are not freed of 'Maya' we cannot get rid of our vices. Even when faced with the worst you should not be disturbed. This is the first criteria. The second criteria is to check that the happiness achieved is everlasting. Generally we see spiritual aspirants lose their faith in the Lord when faced with grief. This is the real test of our lives.

Sage Narada says in the Narad Bhakti Sutra.

• 42 •

यल्लब्धा पुमान् सिद्धो भवति, अमृतो भवति, तृप्तो भवति । यत्प्राप्य न किञ्चिद्वाञ्छति, न शोचति, न द्वेष्टि, न रमते, नोत्साही भवति ॥

We shall be satiated, contented, blissful for ever and ever, drowned in the ocean of bliss never to rise again.

If any one has attained this stage then he is worth praise worthy. If not then we have to start working with ourselves now. First of all, by now, we have understood that the comforts and amenities accumulated by us, though they may be heavenly cannot give us everlasting happiness and Man being essentially divine by nature cannot resist the call of the Lord which is in the bosom of each one of us and has to be achieved by us. Some time or the other, if not in this life than in the next, if not in the next then the next, it will go on thus endlessly until we have attained bliss.....Our Ultimate Goal.

• 43 •

Swami Ramkrishna Paramhansa always said "Just as the mariner compass is always pointed to the north and he never loses his direction even in the surging sea, similarly if our minds are also pointed with faith and devotion to the Lord while we steer our ship of life. We can achieve eternal peace and perfection.

• 44 •

**LIST OF BOOK AVAILABLE IN HINDI AND ENGLISH.**

1. Mere Thakur
2. Nitya Prarthana
3. Ratan Amolak Payo
4. Charmopladi
5. Kya Kiya Kya Paya
6. Patra Parivartan
7. Urmiya (Song Book)
8. Love (English)
9. Bliss....The Ultimate Goal. (English)

• 45 •

**LIST OF PRAVACHAN CASSETTES AVAILABLE :-**

1. PremDarshan (1 Cassette)
2. Patra Parivartan (5 Cassette)
3. Jeevan Dharshan (8 Cassette)
4. Vachnamrit (8 Cassette)
5. Anandopaladi (11 Cassette)
6. Navratna (18 Cassette)
7. Dev Durlabh Manav Deh. (1 Cassette)
8. Vastavik Sant (1 Cassette)
9. Karma Yog (1 Cassette)
10. Murkha, Mahamurkha, Bajramurkha (1 Cassette)
11. Sant Ki Khoj (1 Cassette)
12. Dhanya Dhanya Brajnar (1 Cassette)
13. Bhagya Aur Purushartha (1 Cassette)

• 47 •

**LIST OF BHAJAN CASSETTES AVAILABLE :-**

1. Brajras Dhara
2. Priya Viyogini
3. Krishna Nam Ke Hire Moti
4. Nav Saundarya
5. Vipul Tarange
6. Sawan Me Prem Zakor
7. Leelamrit
8. Madhupark
9. Phagun Ayo Re
10. Premodrek
11. Mujhe mil gaya Nandkumar  
(Lalan Premdhan)
12. Radhe Barsanewaree (Lalan Premdhan)

• 46 •

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• 48 •