

O' Lord ! O' My Lord ! May I never forget You !

॥ Shri Hari ॥

## God's Extra-Ordinary Grace (Vilakshan Bhagwat Kripa)



Tvameva Maata Cha Pita Tvameva  
Tvameva Bandhusa Sakhaa Tvameva  
Tvameva Vidyaa Dravinam Tvameva  
Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

## **God's Exceptional Grace (Vilakshan Bhagwat Kripa)**

We must have faith in God, but we must never have faith in the world. Whatever is seen, heard, understood, etc. in this world is changing every moment – this is everyone's experience. Therefore how can you have faith in it? The world is not entitled to be trusted. It is only entitled to be served. **God is the only one that is apt to be trusted.** He has not changed in the past, He will not change in the future, and He can never ever change; **He is as-is forever and eternally.** Secondly, **one must have faith that when out of His grace He has given us this human body for His attainment, then He has also given us all the tools to achieve this.** He has not given us less means, rather he has given us plenty. That many, that with these we could attain the Lord several times over forever.

The spiritual aspirants initially feel that I do not have all the tools. He desires that from somewhere, may I get these tools for spiritual practices. May somebody reveal something to me, may someone make me understand etc. etc. Arjuna too thought the same thing, that I have less means for spiritual practices (less divine qualities). Therefore God gives him assurance that he is not lacking in any of these means, these divine qualities, rather these are naturally self-evidently present, therefore he should not worry. One must not feel a sense of hopelessness - **“ma suchah sampadam daivimbhijatosi pandav”** (Gita 16/5). It is impossible for God to make the mistake of giving us this human body for our salvation, and not giving us the necessary means, to attain salvation. For our benefit God

has given us “*vivek*” (discrimination), as well as, abilities, and rights, and He has also given us the time, as well as, the capabilities. Thus **we must have faith that God has given us full and complete means.** If we think that God has not given us such abilities, He has not given us much intellect, nor that many tools and means, nor that much help, then what should we do, how will we attain salvation, then this is our ungratefulness, it is our mistake ! What! Can God who graces everyone, without any cause, short change us in any way? Never! It is not possible!

If we want spiritual progress then we must have faith that God has come to our aid, He is helping us, and will definitely continue to do so. At present also He is supporting us and in the future too wherever there is a need, there He will most certainly and without doubt come to our aid. This is because **naturally He is eternally compassionate.** Just as He protects His devotees, in the very same manner he protects and nourishes all other beings as well. Those men who live their lives not in accordance to God, He gives food, water, air etc. to such men as well. Those evil men who live completely opposite to the Lord’s principles, who entirely oppose the scriptures, they criticize God, then too God provides the necessities for living. God provides the necessities for living even to snakes, lions, and all insects and little creatures as well. **Such a compassionate and merciful God, will he not take care of us?**

Ayamuttamoyamadhamo jaatyaa roopena sampadaa vayasaa |  
Shlaadhyoshlaadhyo veth na vetti bhagavaannugrahaavasare | |  
Antahsvabhaavoktaa tatontraatma mahaamedh |  
Khadirashvaampak iva vaa pravvarsham kim vichaarayati | |  
(Prabodhsudhaakar 252/253)

“While gracing someone God does not think whether the person is superior or inferior in terms of a particular race, form, wealthy, age? Whether he is praiseworthy or contemptible? This indweller within, in His vastness (like a huge cloud) understands our inner sentiments. Does a cloud while pouring the rains, think whether this is an acacia catechu plant or a sweet fragrant flowering plant (champa)?”

**Therefore we must have faith in God that whatever may be our needs, God will provide.** Through Gita, Ramayan and other scriptures, through satsang (spiritual associations) whatever points we are getting, those too we are receiving only due to His grace.

In essence, that foremost grace is of the Lord only, but it appears to be coming from various other mediums, just as it appears that we are getting water from a tap. But on deeper thinking, the water comes into the tap from a pipe, and it comes from a tank into the pipe, and it comes from a river or a well into the tank, and from the rains the rivers get their water, and the water in the ocean is born of fire (evaporation), and fire comes from air, and air is born of space and space is the energy, the power that manifests from God. **The point is that the essence of everything is God. By which this entire creation has manifested.**

Whatever we are receiving, it is all coming from God alone. He is not seeing towards our capabilities before giving, rather without any cause or motive in a disinterested spirit with His grace He is giving us. Just as mother while providing for her child does not see towards his capabilities, strength, intellect, knowledge, qualities, etc, rather being a mother she takes care of him. Similarly God is the mother and father of everyone. It is not that He will grace us due to some cause. He naturally out of feeling of good-heartedness and friendship, graces us and provides for us.

Every person should have faith in such a God's grace. The more that one has trust in God, that much His grace will be fructified, it will be experienced, by which you will attain peace, you will be free of worries and free of fear.

Grace of God is showering uninterruptedly on us, but we simply do not look towards that! We disregard this grace, we disrespect it, we dishonor it, then too God does not leave His compassionate and merciful nature. He continues to shower His grace. A child does not disrespect the mother any less, for he urinates and excretes somewhere, he spits somewhere, but mother constantly protects him. Similarly, we too are clever like the child in going the wrong direction. But God is not any less sharp than the mother in showering His grace, rather he is very quick. Therefore we must have faith in His grace.

Even if the worst of all situations befall us, in that too, His grace is ever the same. If illness overcomes us, if we suffer financial losses, if someone dies, if sickness takes hold, if we are dishonored or disgraced, in all of these situations, there is God's grace. We must have faith in His grace.

Laalane taadane maaturnaakaarunyam yathaarbhake |  
Tadvadeva maheshasya niyanturgunadoshayoh ||

Just as while caring for the child and also while reprimanding the child, in both these instances, there is never a time that mother's is not showering her grace on the child. Similarly God who is governing our good and bad qualities, can never not be gracing us.

In this way, sometimes without any cause God graces us and gives us this human body -

Kabahunak kari karunaa nar dehi  
Det is binu hetu sanehi || (Manas, Uttar. 44/3)

Sins amassed in the past (*sanchit*) never come to an end; because every being has been committing these sins from time immemorial. However, in between, though being sinful, God blesses us with a human body, and in the midst He gives us an opportunity for our salvation. This is God's extra-ordinary grace. God's nature is such that he continues to shower His grace without any cause, then this is His two-fold grace! On having faith in His infinite grace, if one engages in spiritual disciplines, then there will be much blessedness, unique and naturally self-evident divinity and progress. We do not take shelter of that grace, therefore that grace is less fruitful. If we yield to that grace, then the grace will bare abundant fruits. Therefore while offering praises to the Lord, Brahmaji says -

Tatte-nukampaam                      susameekshamaano                      bhunjaan  
evaاتمkrutam vipaakam |

Hrdvagyapurbbhirvirddhannmaste jeevet yo muktipade sa  
daayabhaak || (Srimad Bhagwat 10/14/8)

He who while enjoying the fruits of his actions, at every moment continues to look only towards Your grace, and with his heart, speech and body, time and again prostrates to You, he becomes the one eligible to your Eternal Abode, just like a child becomes the rightful heir to the father's wealth!

By only looking towards the grace of the Lord, man becomes freed from worldly sufferings once and for all, forever. By not seeing the grace of God, he cannot comprehend that grace, therefore he experiences suffering! But the Lord's grace never diminishes. If he does not turn towards God, if he does not believe in God, if he puts God down, then too God graces him in the same manner.

“Poot kapoot ho jaataa hai, par maataa kumaataa nahin hoti  
- “kuputro jaayet kvachidapi kumaataa na bhavati.”

From time immemorial the Lord is the mother of all mothers; He is the father of infinite fathers, therefore God's boundless, eternal, unending grace is showering on us naturally. That which is taking place, is happening by His grace alone. That which we are getting, we are getting by his grace alone. When we get some good associations, **when we get to hear some good talks, when some good feelings and sentiments arise, when suddenly God is remembered, then understand that God's immense grace has come upon you.** God has remembered me in a unique and special way. In this manner see towards the grace of God, depend on that alone, then grace will be revealed in an exceptional way.

A child was sleeping at home. His mother had gone out to the well to fill water. When the mother had left, the child woke up from his sleep. He saw that the mother was bringing water in a pot, so he started walking towards her. The Sun was beating hard that day. With the severity of the heat, the child's soft and delicate soles were burning, but he was entirely oblivious and it did not strike him to wait at home, knowing full well that his mother was headed toward the house. He reached his mother. The mother was carrying a pot of water on her head, so how could she bend down to lift him up? She therefore told him, raise your hands a bit, but the child did not do so and instead laid down on the ground stomping that why did you leave me at home and go away? Now due to the heat, the ground was burning hot and so was the child's body. He was therefore crying all the more. Once again the mother told him to lift his hand slightly, but the child refused to listen to her! The mother, poor soul reached the house with the pot on her head and the child too running behind her. If the child had only lifted his hand, then what loss would he have faced? What dishonor would come upon him? What disgrace

would there be? In this way, God is standing ready and willing to take us in His lap, only we have to simply lift our hand slightly, in other words, we have to turn towards Him.

Sanmukh hoyi jeev mohi jabahin |  
Janam koti agh naasahin tabahin ||  
(Manas, Sunderkand 44/1)

We have to see towards the grace of God and call out “Hey Mere Naath! Hey Mere Naath !!” (O. my Lord! O’ my Lord” saying so, call out to the Lord. Simply by calling, God will see to our good. He does not see towards the sins we have committed in the past. He does not see that this person has been so very sinful, so unjust, he has gone against Me so often -

Jaan avagun prabhu maan na kaoo |  
deen bandhu ati mrudul subhauu || (Manas, Uttarkand 1/3)  
Rahit na prabhu chit chook kiye ki |  
Karat surati saya baar hiye ki || (Manas, Balkand 29/3)

Surely mother does not remember the child’s mistakes! However much a child acts opposing to the mother’s ways, but the moment he comes in front of her, the mother does not remember anything, and she very lovingly takes him in her lap. In the same way, God does not remember our mistakes.

Whatever comes in front of the camera, the camera takes the picture of it. But God’s camera is of a different kind! With whatever feelings we do “bhajan” (worship and adoration of God), God catches hold of those sentiments, but when we make mistakes, we defiantly oppose God’s ways, then God does not hold on to that grudge at all ! He has taken my name, he has taken refuge in Me, he has listened to Me and My devotees divine stories, He has associations with good company (*satsang*) - these things get



printed in God's camera, but opposing things do not get printed. He does not remember these at all!

Elders are of the nature that whoever they try to improve, they first control them and then they express their friendliness -

Saasati kari puni karahin pasaau |  
Naath prabhunh kar sahaj subhaau ||  
(Manas, Balakand 89/2)

Their grace is equally present in both controlling and in loving. It also comes in the Gita. God first scolds Arjuna, that if you do not listen to me then you will be destroyed – “na shrosyasi vinankshyasi” (Gita 18/58) thereafter He lovingly says -

Sarvaguhyatam bhuyah shrunu me parama vachah |  
Ishtosi me drudhamiti tato vakshyaami te hitam ||  
(Gita 18/64)

“Listen again to My supreme words, the most secret of all. You are My beloved, therefore I shall tell you what is good for you.”

God, Guru, mother-father, have the sentiment of seeing to our well-being, therefore we are cared for, or else what would be our state! Worldly people if they get to know our bad qualities, they would much dislike us! But God knows every little tiniest detail about us, then too naturally and innately He showers His grace !

Aisa ko udaar jag maahin |  
Binu seva jo drave deenpar, raam sarisa kou naahin ||  
(Vinayapatrika 162)

People do not come to know our bad qualities, therefore we get by. If these people came to know the bad thoughts in our mind, then in one day we can get beaten up so many times! But people do not come to know about

these thoughts. God knows everything, but though knowing he does not desert us, rather He closes His eyes to our flaws, thinking he is a child, so let it be! Due to this our work carries on, or else it would be very difficult! If God sees towards our behavior and conduct, then let alone our salvation, even our sustenance and living would be difficult! But God does not see to all of this at all. **Let us have faith in the merciful and compassionate God and trust Him alone -**

Ek bharoso ek bal ek aas biswaas |  
Ek Ram ghan syaam hit chaatak Tulasidas ||  
(Dohaavali 277)

Narayana! Narayana !! Narayana !!!

From "*Bhagwaan aur Unki Bhakti*" in Hindi by Swami Ramsukhdasji

नारायण ! नारायण ! नारायण !

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