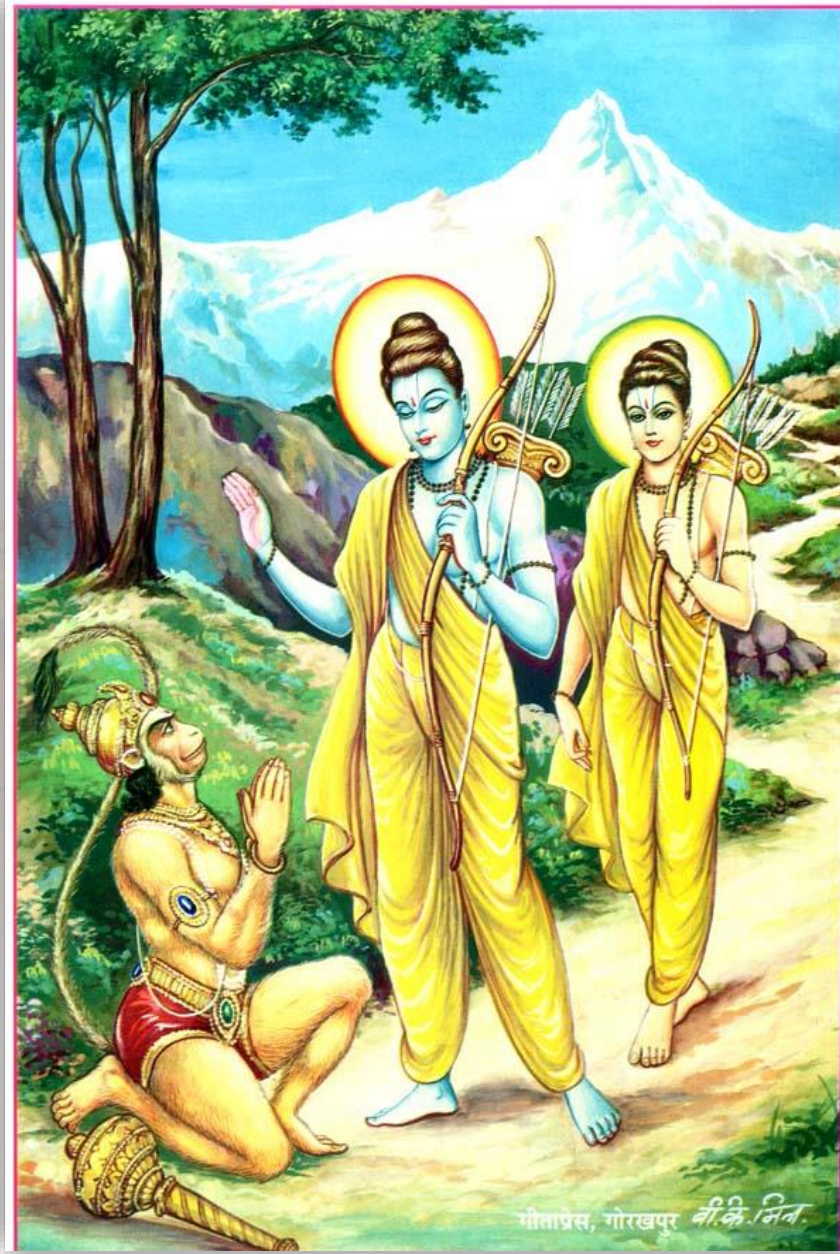


RECONNECT WITH THE REAL



Kishkindha Kand || Valmiki Ramayana

By Swami Abhedananda

DAY 1 DISCOURSE – COMPLETE TRANSCRIPTION

THE SYMBOLISM BEHIND THE CHARACTERS OF BALI & SUGREEV

We will be seeing the Kishkindha Kand from Valmiki Ramayana. If you remember we already had started Kishkindha Kand in the March yagna. Let us see what is next. More we get tuned to that darshan (philosophy) or the point, more our life will change after every satsang.

So Sugreev being banished by Bali or rather threatened by Bali was living at Rishyamukha parvat. And Bhagavan Ram after meeting Shabari, started searching for Sugreev because Shabari told Bhagavan Ram to go to Sugreev. And then you heard (in the last yagna) that first Sugreev spotted these two quiet robust kind of people (Bhagavan Ram and Lakshman) coming towards him and he entertained a doubt in his mind that ‘I think they have been sent by Bali to kill me’.

The important point is that he didn’t trust his mind. This is where Sugreev excels. He could have said, ‘let’s run away’ but he did not trust his mind and he said ‘Hanuman you go and find out’. And then Hanumanji went and what happened I will come to it. This nirabhimanta (egolessness) of Sugreev is what attracts me to his nature.

Tulsidasji’s Vinay Patrika opens this episode more clearly. What he says is – **Sugreev is ‘Jeeva’ and Bali is ‘Karma’. And karma is chasing the jeeva and beating him.** Karma means the prarabdha that is there. We all have a prarabdha and we cannot run away from it; it beats badly. So the prarabdha that comes in our lives - good, bad, ugly, keeps chasing us and we have no choice whether to accept it or not.

If we see the present situation, we will see that Bali is beating everybody. It is the karma of a person and it has two locations. One is outside as a compulsive situation and the other is inside as a compulsive desire or a compulsive nature. It beats from two angles. Which disease will come in your life, which person will come, which situation will be thrown at you, what kind of money will come, what kind of circumstance will take place – that is the Bali aspect.

Bali beats - means you are made to feel you cannot do anything and you have to suffer now. You have to go through it. The situation will make you feel that under the present circumstances I have no option. You do not have too many options available. It can be in the form of some disease, or can be some person non-conducive to you, I am not saying troubles you but rather non-conducive to you. Job problems maybe there, business problems may be there. And it hits badly. Don’t forget this underlying principle behind that.

And the other place from where this Bali hits is our own attachments and aversions. Our own nature of kaam, krodh, dvesh, etc. A person is badly hit by his nature. Supposing prarabdha is not good of a person and his nature is good still he will find a way to be happy. Supposing prarabdha is good and nature is not good then he will be hit more badly. Most of the people have both worst. So in Hindi they say ‘*karela aur woh bhi neem chadha*’ Karela is there and somebody put neem on that so it has become very bitter now. Situation is not okay and nature is not okay, then the worst will come out. And this makes a person very upset inside, it makes a person suffocated inside, it makes a person helpless inside.

SATSANG – THE KEY TO UNLOCK THE BONDAGE OF KARMA

There was only one place where Sugreev could run and where Bali could not come. And that was Rishyamukha parvat. Rishyamukha parvat is ‘Satsang’. Satsang is that place where you don’t feel that my prarabdha is operating and my nature is operating. Your kaam, krodh nature is non-operational for one hour, two hours. People say also ‘I feel like time had stopped’. About Rishyamukha parvat, quite a detailed description is there in Valmiki Ramayana. I cannot take every shloka but I will touch important aspects.

In satsang we come and give up our ego and our kaam and krodh. Even if anger is there, it settles down. Even if ahamkar is there, for one hour it is quiet. Merely just sitting in the pravachan a person is giving up his ahamkar. He is saying ‘I don’t know certain thing and that is why I am sitting and listening. I don’t know everything that is why I have come to listen’. Bali had a curse that if he comes to Rishyamukha parvat he will die or he will be splintered into pieces. Matang Rishi had given this curse. Reason we will see later on.

FAITH – THE CONDUIT WHICH CONNECTS YOU WITH GOD

Best part of this episode was that Sugreev was not only on Rishyamukha parvat, but he had Hanumanji as his counselor and main minister. That is one strong point which changed the life of Sugreev and the thinking of Sugreev. And this Hanumanji which is mentioned as *‘atulit bal dhamam, hem shailabhadeham’* (Tulsi Ramayana) is Guru roop, Vishwas roop, Gyan roop, Dharma roop. This Vishwaas is there in a person *‘Kauno siddhi ke bin vishwasa’*.

Vishwaas means what? Understand it well. There is a very big powerful God. I think we will agree to it, we are here because of vishwaas. *‘agnirmurdhā cakṣuṣī candrasūryau’*, (Mundak Upanishad 2.1.4) Mundak upanishad says – whose forehead is the devloka and eyes are the sun and moon, so big is the Virat form. So you can imagine how much power He must be having!

I think one day I was telling, if something is moving, there is a sankalp behind that. Like my hands are moving, I have thought that’s why my hands are moving. Any kriya, any action is preceded by vritti (thought). Any action in my body, if my body is moving there is a sankalp. The body does not move out of its own. And if there is any sankalp or vritti there has to be a doer and holder of that body. This big cosmos what you are seeing has millions of stars, sun is there, earth is moving, and immensely big actions are going on. How much action is going on you cannot even fathom. The speed of the earth is one thousand times the speed of the car on the highway. So behind these actions of the cosmos there must be a sankalp of that Ishwar. And behind the sankalp or thought of the Ishwar there must be one doer or holder.

Anybody how big he is, is known by how big action he can do. So the one whose actions are so big that He can control the sun and moon, how big He must be? In the Mahabharata, Bhagavan could bring the sun down in the afternoon, He could make evening in the afternoon. If that is the power of God, can you imagine how powerful God must be? He is Gyan shakti (power of knowledge), Kriya shakti (power of activity), Iccha shakti (power of desire), all are Anant shakti (infinite power). *‘Brahmand nikaya nirmit maya, rom rom prati ved kahein’* (Tulsi Ramayana). And therefore *‘ram keenha चाहि soi hoi, karai*

anyatha as nahi koi (Tulsi Ramayana)- you cannot do something else than what He wants. You cannot change your body, you cannot change your face. You cannot change your father, mother. God’s work is so powerful.

Now the point is, you say that you believe in the bigness of that Ishwar but is that bigness for you also? That Ishwar who is so big and so powerful, is little of His power for you also or do you struggle in your life? This is the Vishwaas aspect - His knowledge can be for me, His kriya shakti, iccha shakti and gyan shakti (power of knowledge, power of activity and power of desire) can be for me also. This completes your Vishwaas. We are so pathetic, we have so many limitations, we cannot do without Vishwaas. Without Hanumanji we cannot progress.

It comes in Ramcharitmanas that Shivji was in samadhi after Satiji’s demise and Tarakasur had a boon that only the son of Shivji can kill him. So all the devatas thought how to settle this problem? They thought how to provoke Shivji? So they went to Kaamdev.

Kaamdev asked, ‘What was the problem?’ They briefed him and said, ‘go and provoke Shivji and bring kaam in Him’. Kaamdev said ‘Are you mad! you know I will be dead, I cannot provoke Him’. Devatas said to Kaamdev that for others sake you do what is required, don’t worry about your death. So he said ok I will go but he knew that he was going to die. But because his intentions were good and he had no selfishness therefore he will be gaining big at the end. His gain was bigger. But while going towards Shivji, he created havoc. Everybody became kaami including the trees and animals, including plants and rivers, what to say about the demons, what to say of those who were already kaami. Only one class of people were saved - those who had taken refuge in Lord Hari.

So this power of the Lord whether it is gyan shakti or Iccha shakti, unless we have Vishwaas, we cannot milk it. *‘Sattvik shraddha dhenu suhaii’*. You cannot milk it. Yes you know that Bhagavan is all powerful but is His omniscience or omnipotence helping you? Is it doing something in your life? Power station is big but is electricity there in your house? **What is that connecting cord? That connecting cord is the Vishwaas and that is Hanumanji.**

What happened to Kaamdev? That’s another matter, he went there and got burnt. Then his wife Rati was there; she went and cried. So Shivji gave a boon that in Krishna avatar this Kaamdev will be born as son of Lord Krishna. He became Pradyumna. I told you his gain was big; not that he had a total loss.

SECRET TO FAITH BUILDING

I was thinking one day that why somebody has more Vishwaas and somebody has less Vishwaas. Whether it is Vishwaas on dharma, whether it is Vishwaas on karma, how some heart has more Vishwaas? Why saints have so much Vishwaas that they leave the house and they go all alone, they don’t know what is next meal and still they are happy. Why is it that they have more Vishwaas? Why is it that somebody invokes the God more?

Is it because somebody is more talented or that somebody has more satsang? What is the biggest cause? I feel, like there is a rainfall, water will not collect everywhere, specially on top of a peak it won’t collect. Water collects where there is a ditch or a pond or space is there. When the hridaya (heart) has nirahamkarta (egolessness), Vishwaas collection is much more in that person. **Biggest cause of**

Vishwaas is that we give space to the God. ‘I am not big. Your bigness I accept very fast’. The ability to accept Lord’s bigness without logic is there when my bigness is not there at all.

And this was the difference between Ravan and Kumbhakaran. Kumbhakaran was humbler than Ravan. When Ravan woke him up and he said this is the case and you have to fight, everybody else is already out and you are the last batsmen, Kumbhakaran scolded Ravan. He said *‘Jagdamba har aanayu’* (Tulsi Ramayana) - You know whom you have abducted she is the mother of the whole world. Why did you not tell me earlier? Before fighting you should have told me. But Kumbhakaran didn’t have will power like we don’t have will power. Ravan knew Kumbhakaran’s raw nerves. Ravan said ‘get some bottles (drinks), get some drums (filled with drinks)’.

So this Kumbhakaran when he sees Vibhishanji, he goes out and embraces him. He said ‘you are the right person’. **More our heart is empty from our own weaknesses, more we will bring Vishwaas and more Vishwas will make us experience that we don’t have to do everything in our life. Very easily we can drop matters to the Lord.** Even when you are doing something you will feel God will be there I am not alone, He is the one, He is there. This is the difference between a saint and an ordinary person.

Otherwise Gurudev couldn’t have done what he did. I told you the story of Gurudev walking from Uttarkashi to Kerala. If you see the story of saints, they don’t have anything in their pockets and sometimes they are hungry for two days, three days, four days but they never think ‘why have I not gotten the food? Rather they would think ‘I haven’t gotten the food there must be a reason for it, I am accepting that’.

This Vishwaas was the strength of Sugreev which was the weakness of Bali. Which was the strength of Tara. That story will come of Tara and Sugreev. It’s quite elaborate here (Valmiki Ramayana) what is one page in Tulsidasji’s Ramayana, it’s in three-four chapters here. Too much he gives the description, you will be surprised. Tulsidasji gives the essence.

Sugreev had the Vishwaas which Bali lacked and therefore Bhagavan Ram went to Sugreev. And therefore please note what is important in life is that we should have more Vishwaas. Earlier education system was made to bring out and inculcate more faith in a person rather than just the secular knowledge. And therefore anushthan was mentioned and therefore japa was mentioned, Gayatri japa was mentioned. People were doing Agnihotra everyday in the morning, rituals were quite prevalent atleast till a person was a brahmachari. Everything was an effort to build a conduit between this infinite power and this finite jeeva who thinks ‘I am alone, I don’t know what to do’. And therefore don’t think your ideas your views are very big. My ideas, my views, my vows, my style - all these things take us away from the God. You are cutting from the Vishwaas of the Lord. Swami Akhandanandji used to say, ‘Even my chosen mantra is not good’. If you choose a mantra for your mantra sadhana you will always be in doubt if that is the right mantra or if there was a better mantra?

So Sugreev sent Hanumanji to check on the two people he saw from a distance (who were Bhagavan Ram and Lakshman).

What should increase in life and what should decrease, we should know that. If you don’t feel that Vishwaas is not as much as it should have been then in your life you will feel very weak mentally. And that weakness will not go away by money or qualification or your ability or talents.

SHRI HANUMANJI’S BEAUTIFUL SPEECH

Hanumanji came to Bhagavan Ram and then he introduced Sugreev to Bhagavan Ram. We had seen it earlier; I will just touch upon it again. This is the first meeting of Hanumanji and Bhagavan Ram.

Hanumanji said to Bhagavan Ram, *“Sugreevo naam dharmatma, kashchit vanar pungavah, viro vinikrato bhratra, jagat bhramit dukkhitah (shloka 20)”*. He introduces Sugreev as – there is one dharmatma called Sugreev. Sugreev of course must be a dharmata otherwise why Hanumanji will be there with him? Hanumanji said, ‘He is Mahatma Sugreev. And he wants to have a pact with you. And I am Pavansut Hanuman’. Bhagavan Ram and Lakshman forgot to listen; they were just watching Hanumanji. Sometimes somebody is so good looking or somebody talks so beautifully, that you stop listening, you start looking at the person; you get lost.

Vaakyagah vaakyakhushalah – ‘How nicely he is talking. What a maadhuri is in the language? What a resonance is in the tone? What a nice gap in-between two words?’ Some people talk so fast as if in bullet speed. There has to be proper gap between two words; proper pitch has to be there, it should not be abrupt. So Bhagavan Ram called Lakshman and said, “He (Hanuman) knows all grammar...*nyunam vyakaran krisnam anen bahudha shrutam (shloka 29)”*. “Not a single flaw is there in his grammar...*na mukhe netrayoshchapi lalate cha bhuvostatha...there is no fault in his talking (shloka 30)”*. Sometimes while talking people hide things, or raise their eyebrows or play with their hands, or get anxious, or blink too much, that means they are tensed somewhere. Others are there who are too lazy, they don’t blink at all, no expression is there and you wonder if you are talking to a wall ☺ Or there is unnecessary movement of body, or there is shivering, or there is tension, or hands are in the pocket. All these things tell about the person. It is called ‘body language’ in terms of management.

So Bhagavan Ram is saying about Hanumanji – *“Avistaram asandigdhm avilambitam avyatham (shloka 31)”*. *Avistaram* means he was not talking for too long. Sometimes you ask people how they are and they tell a long story about themselves, so you lose interest in listening to such people. You should talk in such a manner that the other person should be thirsty to listen to you more. *Asandigdhm* means he was not doubtful. *Avilambitam* means he was not taking a lot of big pauses while talking. *Avyatham* means there was no sorrow in his speech.

“Urustham kanthagam vaakyam madhyam swaram” – from the heart the words are coming and going to the throat, and he is talking in madhayam swar (medium, not too slow or fast). *“Samskaar kram sampannam”* – there is a sequence in his talking; his words are well thought of; he is giving visionary speech which is grammatically correct.

Lot of beautiful points are there about Hanumanji’s speech. Who will not be attracted by that?

Quieter is your mind, better will be your speech. Speech is the gross form of your mind. *“Vaangmai manasi sthitah, manome vaachi sthitam”*. If your mind is not okay, speech will also not be okay.

SHRI HANUMANJI : GURU ROOP

So Hanumanji was very happy to see Bhagavan Ram. *Prabhu pahichaani pareu gahi charna, so sukh uma jai nahi barna (Tulsi Ramayana)*. I have already told all these in the last yagna. I am going ahead now.

Hanumanji said to Bhagavan Ram, ‘Why don’t you come to Sugreev?’ So Bhagavan said, ‘Yes I will go to Sugreev. I was waiting for that’. See **if Guru is not there, there is no link to connect God and Jeeva**. This is ‘Guru roop’ of Hanumanji. While being there with Sugreev, it was Vishwaas roop, now it is Guru roop. He is linking Sugreev to Bhagavan Ram. He is praising Sugreev to Bhagavan Ram and he told Bhagavan Ram’s praise to Sugreev. Both way he is praising.

So what Guru does is that he praises the God in the heart of the devotee, and he also praises to the God about the jeeva that ‘please accept him!’ Everywhere contact only works; whether marriage is there, or family is there or donation is there, or fund collection is there ☺ You came in the mission because of contact. So without contact, it is difficult, I am not saying impossible, it is difficult to go to God. You won’t know God’s mahima (glory). Even if God comes in front of you, supposing Ramji comes and you have never heard about Ramji, you won’t know the greatness of Ramji. Or Krishnaji comes, you won’t know.

At that time Lakshmanji said (shloka 20, next chapter) – *“sarva lokasya dharmatma sharanya sharanampura, gurur me, suyam sugreevam sharanam gat”* – one who is the dharmatma and everybody takes His refuge (Bhagavan Ram’s refuge); one who is the Guru of all, He is going to take refuge of Sugreev. Wah! *“Yasya prasade satatam prasediyuh”* – because of whose grace everything is graceful in this world. Always remember that if you want happiness please have the grace of God. See 21st shloka, underline that – *“yasya prasade satatam prasediyuh imaha praja”* – by whose grace everything goes on well. *“sa ramo vanarendrasya prasadam abhikankshi”* – that Ram is wanting the grace of this Vaanarendra means Sugreev.

When Bhagavan’s grace is upon you, He will always try to find out what you need. What is the meaning of grace? It means – ‘What do you need? Can I do something for you?’

Here Lakshmanji is trying to say how fortunate is Sugreev. It’s the glory of Sugreev.

QUALITIES OF BHAGAVAN RAM – DESCRIBED BY HANUMANJI

Hanumanji was very happy. *“Evam bruvanam saumitram, karunam sashrupatanam, hanuman pratyuvachidam, vaakyam vaakya vishaaradah”*. Hanumanji said with tears in his eyes, “What to talk about the fortune of Sugreev that he will be seeing Bhagavan Ram, the one who is - *edrisa buddhi sampannaha jitakrodha jitendriyah”*.

Buddhi sampannaha means one who is very matured. **Matured means one who can take big shocks and remain unruffled.** Shock absorber is called maturity. One who doesn’t lose his thinking capacity; what is right to do, what is not right to do; who can anticipate the result before the action. One who is immature, for him people say – what he is doing will hurt him only. An immature person is that person

who does something and he puts himself into bigger trouble. People say, ‘he digs his own graveyard’. In your life, don’t say any such thing or do any such thing that you have to be in trouble for what you said or what you did.

Jitakrodhaha means he has conquered his anger. **Anger makes you immature.** Anger is that which makes you forget who you are; what you should think and do; you lose the data behind you. There is big source of data in your mind. When you take any decision on a subject, you should refer to all the data available. And more you have the reference of the data, more you have the information and cases available in your mind, more your decision will be apt and right. *Vyaapti* they say in Nyaay: if this is there, this will happen, and if that is there, that will happen.

Anger is a dangerous emotion because *‘krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramah’* (Gita 2.63) - *smṛiti vibhramah* means that you lose the capacity to refer. Your reference has gone. As if a lawyer is fighting the case in the court and he forgot all the laws which he had to quote. Even a doctor refers to the data and prescribes the medicines.

So what happens with the emotion of anger is that it makes the person very short-sighted, and everything is as if blackout. As if a computer has crashed and you are asking for data and it is not responding; hard disk crash happens sometimes and it goes in cycles, then you understand that the hard disk has crashed. And no matter how much you try to make it work, it doesn’t work. Therefore anger is a dangerous emotion. Please be careful. If you have to punish somebody, please be very judicious in punishing. Bhagavan Ram also punished. He punished Bali, Ravan, Surpankha. But anger is the one that will create a lot of problem.

Then next word is...*Jitendriyah* which means **one whose sense organs are controlled, that is the sense organs are able to hold themselves for a long time.** Eyes can hold, ears can hold, hands can hold. One shloka comes as - *“Aapdam kathita santah indrinaam asanyamah”*, this means – **Calamity means sense organs go out of control.** Because if sense organs go out of control, you don’t know where will they go? If the car has lost the break, you don’t know what will it hit? And problem is if today I was uncontrolled for 5 mins, then day after it will be 10 mins, then 15 mins, then this way one day I will be totally out of control. And anybody who is out of control, he will be highly inefficient because his mind is not under his control.

Control of the mind is required at every moment. Sitting you need control, eating you need control, waking up you need control, sleeping you need control, walking you need control, writing you need control, talking you need control, bathing you need control, what to say of japa, pua etc., super control is required. What to say of meditation? There is no area where you don’t use your mind. For thinking you need control otherwise on the same topic you will keep going round and round. Uncontrolled mind is a big liability on a person; he can’t fulfill tasks. He has developed an uncontrolled mind by following it, he has strengthened it. What happens is – I wanted to do something today but I didn’t do it so my uncontrolled mind became stronger, and then it doesn’t do the work. And in one area if you are uncontrolled, other areas also you will be uncontrolled. Slowly slowly you will be uncontrolled in everything.

Everybody has a dharma. Everybody is supposed to do certain things. I am supposed to talk. I am supposed to do japa. I am supposed to remain quiet. I am supposed to do my meditation. There is nobody who is without ‘supposed’. And to do what you are expected to do is difficult. Nobody’s dharma is easy because it needs a lot of patience, lot of focus and a lot of tolerance. Sitting straight requires tolerance; many times feet aches, back aches, neck aches. But you hold on. So you need a lot of tolerance, lot of concentration, you need a lot of consistency.

When control is not there, slowly we make our mind useless. Useless means – cannot be used; not usable. So you give the work but it won’t do. It’s like a servant who doesn’t listen. *‘Ātmaiva hyātmano bandhur ātmaiva ripur ātmanah, bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ’* (Gita 6.5, 6.6)

Why *Jitendriyah* has been emphasized so much in the scriptures? Why drinking is censored? Why smoking is censored? Why gambling is censored? Because you lose control over yourself.

And don’t think that I am uncontrolled in only one area. That one area is enough. It is just like saying ‘I have cancer only in the liver. Nowhere else, only liver’. Cancer’s nature is to spread; it will not remain in the liver, it will go to pancreas, big intestines, small intestines, everywhere it will pervade. No goodness will be as much and no badness will be as much, both have the nature of pervading. First day when you came here in the ashram, you never thought that you will be living here as a Brahmachari or as a seeker. You just had a casual visit and you liked the talk. It appealed to you. It was a casual visit to the ashram, just to see and today it has expanded. Please be very very careful. Don’t take any action for granted. Don’t take anything casually. The thing that you take casually will become a very serious matter.

Jitendriyah means that the person is a go-getter; he is a promising person in words of management. *Jitendriyah* means the person will do the work, he will complete everything. *Jitendriyah* means trustworthy. *Jitendriyah* means one who is with character, charitraavaan (not charitraheen). *“Vaśhe hi yasyendriyāni tasya prajñā pratishṭhitā”* (Gita 2.61)

Hanumanji is telling all these qualities about Bhagavan Ram. Valmiki Ramayana is very expansive. When I open, I have to think which shloka to take, which not to take.

REASON BEHIND HANUMANJI’S GLOW

In 32nd shloka, it is written – *prasanna mukh varnashcha vyaktam rishtashcha bhashate veero hanuman maarutaatmajah* – this is written for Hanumanji. It means he had a cheerful glow on his face. If you are dharmik, if you are vishwaasi (upaasak), if you are shaastragya (knower of the scriptures) then your cheer will not go. ‘I have done what I was supposed to do’. If these three things are there, you will not be dumb.

There are tests for thieves like lie detectors and narcotics. So when the questions are asked to the culprit or the criminal, there is a change in the blood circulation and the heart beat, so the officials can make it out that something is wrong.

Rishtashcha means, he speaks with happiness. *Na nritum vakshyate* means he doesn't say anything false.

MEETING OF SUGREEV WITH BHAGAVAN RAM

After that Hanumanji took Bhagavan Ram and Lakshman to Sugreev. And before they met, Hanumanji had already briefed Sugreev. Not that you go unprepared in a meeting. When you have corporate meetings, so whom you are talking to, you go through his profile or website or biodata, not that you know nothing about the other person. So Hanumanji first prepared Sugreev and briefed about Bhagavan Ram and Lakshman. Hanumanji said Lord Ram is maha-dharmik; he is dharmavtar; he is maha-tapasvi. *Tapasa satya vakyena, Vasudha vena palita* (shloka 5), 'He follows satya!' Satya means, I am following the life of principles and not instincts. And to follow the life of principles, tapasya is required. I am ready to go through pains for the life of principles. Hanumanji is saying to Sugreev, 'He is the protector of the whole earth! Do His puja!' *Cha arachyasya hetau, pujaniyo ubhau*, they are worthy of being worshipped!

I was hearing somebody's talk and he said, 'You know man called Ram was worshipped because he had equanimity of mind'. See, Ramji was not a man, number 1 thing and neither He was worshipped because He had equanimity. Equanimity was one small trait in Him. He was the Brahmaand Nayak, He is the Ishwar and Ishwar alone is worshipped. There are lot of people for whom other's say, they are puja, there puja means you are worshipping the God in the person and not the person in the person.

Shrutva Hanumanto vaakyam sugreeva vanaradipaha, darshaniya tamo bhutva prityo vacha sacharaghavam (shloka 8), Sugreev was very happy and so he approached Lord Ram. And for Sugreev a very nice word is written *darshaneeya tamaha*, he was very good looking.

QUALITIES OF THE LORD - DESCRIBED BY SUGREEV

Now Sugreev went there, see how he talks. This is what I love, '*bhavaan dharmavineetascha*' (shloka 9), he says *bhavaan*. *Bhavaan* means aap (you). *Dharmavineetascha*, *vineet* means one who is humble. Dharma has made you humble today. Because in every dharma you have to follow somebody. Whole life is for that. And to follow somebody you have to be very *vineet*. *Neet* means one who is taken, or who is lead. So *viseshan neetaha*, who can be lead is called *vineet* and not that who cannot be loved and who does what he wants to do. So *dharmavineeta* – Bhagavan Ram followed His father, mother, Guru. Everywhere He was a follower only.

Beauty of a person is he follows somebody bigger in his life. Whether you are a son, you are a daughter, somebody you have to follow. But what if I don't follow? Then you will follow your ahamkara or vasna which will take to your doom.

I was with Guruji (Swami Tejomayananda) before coming here (South Africa), so one Swamiji came to meet Guruji. He said you know, I also studied, but I left the course after 2-3 months. Guruji asked, 'In which batch were you there?' So he told the year in which my batch was there. So I saw him, after so many years I couldn't recognize him. So, Guruji said, 'What are you doing now?' He said, 'I am independent'. And then Guruji used one line. I am just quoting. In front of Mahatmas you have to keep

on learning only. He said, **‘One should not be independent because you cannot trust your mind’**. If you have overgrown that state, that is another matter, they are called hamsa and paramhamsa. But human mind is not predictable, it needs to live under somebody.

This is what Bhagavan Ram demonstrated. Anybody is spoiled because he does what he wants. A person is dangerous because he doesn’t listen to anybody. Father, mother, grandfather, grandmother, at least listen to someone elder. People say, ‘I hear my inner voice’. It is not inner voice, it is your vashna voice. So the person who doesn’t listen, don’t think the other person to whom he is not listening, that person will suffer. If I don’t listen, I will suffer because I will be developing an uncontrolled mind. I will be a whimsical person; I will be an erratic person. Today mind has said this, tomorrow mind will say something else. **Mind is a dangerous instrument to handle.** It can justify anything. It can justify drinking gaanja (drug). I have seen sadhus taking gaanja, forget about others...sadhus!

I went to some place, the sadhu was having this drug in the cigarette. I don’t ask generally, somebody asked why and he said it helped him to gain the state of samadhi. Because they get intoxicated, is it called the state of samadhi? Panchadashi defines samadhi, Bhagavan Krishna defines samadhi, *yadā viniyatam chittam ātmanyevāvatiṣṭhate* (Gita 6.18). This will be samadhi! Because you are eating gaanja you won’t attain samadhi. But mind is mind!

You are living with a very crooked fellow. You are living with a very cunning, crooked, lusty, terrible fellow inside and which side he will take you, you cannot trust him. And therefore you need to be either under your father, or mother, or your in-laws, under somebody whom you can say “yes”. I am also under somebody. Only Bhagavan is under nobody! See the word here, *dharma vineetascha*. Got my point!

Sutapaha, see another word, you are *sutapaha*. You do very good tapasya. Not *kutapaha*. You don’t do such tapasya which hurts somebody. Your tapasya is very pleasing to others. See such beautiful words have been said. Sugreev is saying. You know some people do such austerity which is worth talking about. Like Parvatiji’s austerity, like Lakshmanji’s austerity! It has lot of softness. It is not harsh. Ravan’s austerity had a lot of harshness in it. Cutting the head etc. very tamasic kind of thing was there.

Sarvavatsalaha, you love all. *Aakhyataa Vayuputrena*, all this has been told to Sugreev by pavansuta (Hanumanji). I told you know, Hanumanji briefed him. Sugreev didn’t know anything.

Tatvato me bhavat gunaha, so these are your immense qualities. The qualities are not that I am a singer, I am a dancer, I am a flute player or I am a drum beater (I beat the drum). Guna is that which gives you sheetalta (coolness). Every good inner quality is a source of your coolness for which you can say this is where I can be happy. Sugreev thought such a great soul coming to me and that too for friendship of mine. See this is called Guru roop of Hanumanji. He trained Sugreev. Don’t be rusty, don’t behave like a monkey, talk properly because He is too high. At least show, your standards should also be little higher.

SUGREEV'S SAMARPAN & LORD'S ACCEPTANCE

Sugreev says to Bhagavan Ram – *tanmaya eva, mam evesha satkara*, you are honoring me, it is my honor to receive you. This is how one must speak. It is my honor to receive you. *Labhaschaiva uttama prabhu*, it is the biggest gain of my life that you are asking for my friendship. And then he says, please underline, '*rochati yadi me sakhyam bahuresha pasarita*,' I am extending my hands to you. *Grihyatam paninaa panihi*, you hold my hands. This is a very key point. Ishwar comes to extend His hands. You know what Ramji did? *Etat tu vachanam krutva sugreevasya subhashitam*, *subhashitam* word is written, which means very well said. *Samprithamana hasta hastam pidayamasa paninam*, Bhagavan not only held, He clasped his hand. Not only held, He held it tightly. *Pidayamasa!* Not only this, Ramji went one more step ahead, Corona was not there at that time, so there it is written, *rishtaha sauhridam aalambya, parivrajya*, He embraced Sugreev 😊 *Paryashvajata peeditam*, He embraced him. Sugreev said waah!

You know what is the meaning? **Moment jeeva has a relation with the God, God also goes many more steps further to have relation with the jeeva.** *Ye yathā māṁ prapadyante tāns tathaiva bhajāmyaham* (Gita 4.11), your sorrow will be my sorrow, your joy will be my joy. When they have a marriage ceremony, this is what they say. Vows are shared in the marriages, boy's sorrow will be girl's sorrow, girl's sorrow will be boy's sorrow. Whatever money you bring you please tell to her. Lot of vows are there.

So then Sugreev said, from today our joys and sorrows are one. This is what I said is devotion. Please appreciate what is the sorrows and joys of God for you. I have felt that **all devotion is developing a third eye or sensitizing our mind to constantly sense, is Lord happy or not happy.** I think I spoke like that and so He was not happy. Or I slept, He was not happy. Or my intension on this person is not ok, He is not happy. Or my intension is very good now, I am changing. He is happy. **This inner experience of sorrow and joy with Lord's sorrow and joy is the beginning of devotion.** And therefore many times I have repeated please don't be sorrowful and happy regarding any other matter (other than God). At least try to lessen that aspect.

Biggest source of joy should be inside and biggest source of sorrow should be God's unhappiness. I think God is not happy, I rushed in my puja, I rushed in my japa, I didn't do my japa. Supposing I don't do it then? You will be living with an unhappy anatarayami. There is unhappy inner controller. How can you be happy then?

Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati (Gita 18.61). This is the secret. You know what is the problem here - mother is there, father is there, teacher is there, I can go and see his/her face and know he/she is not happy today, you can make it out. I think father is not happy, mother is not happy. But God is not somebody external that you can go to Ramji and Krishnaji and ask are you unhappy or are you happy today? The challenge is to find it out in our heart. Heart is a very beautiful instrument if we know how to beautify it.

And there, *tatha pravrista sugreeva*, Sugreev was very happy. Sugreev saw Hanumanji who indicated, you know what? They had no asan etc. to sit, so Sugreev himself plucked one branch and asked Bhagavan Ram to sit on that branch and Hanumanji plucked another branch and Lakshmanji sat. This is the gentleness. Not that person comes to your room, and your house, and you don't even ask him to sit also. Always give a seat.

Hanumanji said 'Sugreev tell your problem'. So Sugreev started, he said 'you know this Bali is troubling me a lot'. Then Bhagavan Ram said, *upkaar phalam mitram*, friend is the manifestation of great fruit.

And then Sugreev changed all of a sudden. He said any way I have heard your problem. I heard your wife Janaki has been kidnapped by Ravan. Moment this topic changed; Bhagavan Ram's eyes dimmed with the tears. Tears welled up. And here is the beautiful character of Sugreev. Immediately he forgot his own problem. He said to Bhagavan Ram, *bhariyam viyogajam dukham naachiraat tvam vimokshyase*, what all sorrows you have I will take away, your problems I will take away *aham taam aanishyami*.

Lakshmanji saw Sugreev, top to bottom, bandage etc. were also there. Four monkeys total and he had so much of confidence. Some people's confidence is worth seeing. Having nothing, yet confidence is so high. He said, I will bring from wherever she is, *rasatale va vartantim, vartantim va nabhastale*, even if she is in the sky or in the rasatal and paatal, I will go there and bring Janakiji, don't worry about that issue. That issue is my problem. Your sorrow is my sorrow now. Don't worry about that issue. And this is what Tulsi Ramayana says, *Sab prakaar kari hai hau sevakai jehi bidhi milihi Janaki aai*. (Tulsi Ramayana Kishkindha Kand 4.4)

Relation is not established unless you take away somebody's sorrow. By living together with someone does not mean that the relation with them is strong. Husband and wife maybe living in the same room, but they may have no relation. And sometimes maybe they will be living oceans apart, and still they can have a thick relation. Sugreev started wiping the tears of Bhagavan Ram. He should have thought what I have, how will I do it? Devotion is not based on calculation. They say leave it to corporate world to calculate. When we leave the house, we have no idea what I will do, can I do it or not do it.

Hanumanji was smiling from one corner. Because Sugreev is going on the right track. Otherwise you will think that I have come on this spiritual path I don't know how will I go forward, so much kaam, krodha, lobha, moha, iirsha, everything I have, how will that go. I am very weak person, I think I should commit suicide. These are the negative feelings that come in the mind when you are weak. Tell me why Sugreev had the confidence? Because he knew one who goes to work for the Lord, all help comes to him. Please note Lord Ram was so powerful, by iccha shakti he could have brought Janakiji from Ravan to Himself and killed Ravan by heart attack. He need not take a big army to kill Ravan. It was to teach us that, this is how we should also do.

Anyway Bhagavan Ram started crying badly. And the matter became little worse there. Then they brought that cloth in which Janakiji had dropped her aabhushan (jewellery). When Sitaji was being abducted and when she saw Sugreev and his monkeys sitting on a mountain, she dropped the jewellery. But Sugreev didn't interfere because Ravan was too powerful. He didn't know what to do. He collected the jewellery and now he took it out. And after bringing that, Ramji couldn't see also. And then He said to

Lakshmanji, *pasya Lakshman vaidehyaha santyaktam hriyamanaya*, this is of Janakiji and then you have heard this. Lakshmanji said, ‘*Na ham janami keyure na ham janami kundale, nupure eva janami*’, I don’t know the crest jewel, I don’t know the bangles, I only know the anklets because I was touching the feet everyday. Very famous shloka is there. Ramji was very emotional and crying a lot, He couldn’t recognize also.

Sugreev held the hands of the Lord. And Sugreev started giving discourse also. He was good in talking, it appears so. He said, see we should not grieve. Don’t grieve, *karishyam yatha yattam yatha prapsyasi*, I am there, why are you worrying? *Alam eklavyam*, enough of all these grieving etc. *tvad vidhanam na sadrisham vidrisham buddhi lagavam*, for you such lamenting does not look good. You should not grieve. And then he quotes his example, he says *maya avi vyasam praaptam bharya vrijam mahat*, my wife is also not there, see am I grieving like that or what? *Na ham evam mi shochemi*, I am not grieving like that. *Dhairya na cha parityaje*, don’t leave the patience. You know. Because if you grieve, you lose the tej, your shri, everything gets overpowered. So no need to grieve. I am there for you, I will give my life for you. Bhagavan was wanting to listen to all these things.

Have you said this to God? I will give my life for you. I will take your sorrow, I will give lot of joy to you in my life. We never think about these things. Whole day we only fulfill one vasna after another. 4-5 pm one vasna, 5-6 pm another vasna, 6-8 another vasna, 8-9 another vasna. Sometimes ahamkara sometimes kaam, sometimes krodha. Bhagavan is crying somewhere but we don’t realize that. Therefore we don’t become a devotee, we are just a believer.

If you desire to remove God’s sorrow, in your heart, I can guarantee, He will make you very happy.

So when Sugreev said like that. You know what Ramcharitamans says, *sakhs bachana suni harshe, kripasindhu balasiva* (Ramcharitamanas, Kishkindha Kand 5) when Ramji heard Sugreev’s words, Ramji was very happy. And here also it is written, when Ramji heard Sugreev consoling so much, *samparishvajya sugreevam*, Bhagavan Ram again embraced. Thank God corona was not there ☺

Kartavyam yad vayasyena. He said, *anurupam cha yuktam esha cha prakritistha. Prakritistha* means he became normal. This is gyaani. He is not carried away by any emotion. Emotion comes and he sees the emotion and he is back. That means He was doing drama. *Aham anunistatvaya sakhe*, He said, what you have done is very nice. And then please see the Lord’s promise. *Maya cha yad anushtayam*, whatever your sorrow is there now I will remove it. You had the thought that I will remove your sorrow and get Janakiji from *aatal, paatal, nabha*, now listen my promise also and this is Ram’s promise – ‘*Maya cha yad anushtayam*, like when it rains the crops grow, similarly now all your sorrows I will remove’.

This is called sankalp. Your sankalp has gone into Ishwar. **Whole Bhakti is based on what is your good thought, what is your problem, should become God’s thought and problem.** Your individual problem need not be your problem, it maybe aadibhautik, aadidaivik, aadhyaatmik.

And the Lord says, *anritam na ukta purvam*, I have never said anything false in my life. This is Lord Ram. *Na cha vakshe kadachana*, neither I will say anything false. You know for small thing we compromise, we manipulate. *Yatte pratijanami, satyeinva khapamyaham*, so I swear by truth only *satyea iva*

kshapamyaham. I swear by the words what I speak now. Why didn't Bhagavan Ram said this before as soon as He met Sugreev? It was Sugreev's samarpanam (surrender) that brought Ram Bhagavan's grace on him. Please don't miss the underlying points in your life.

You cannot run alone in your life. I am repeating it, don't try to live your own life, don't try to fructify your own sankalp, don't try to make your own life. You will be failing terribly and will be broken at the end of 20-30 years. If you want to be broken, choice is yours.

This was the beautiful portion of Sugreev and Bhagavan Ram talking. Please note Lakshmanji and Hanumanji were silent. But both were happy. Lakshmanji was happy to see that although Sugreev has nothing (in terms of power, kingdom etc.) but he has lot of love for the Lord. And Hanumanji was happy that Bhagavan has accepted Sugreev. Who accepts you is a very big thing! And this was the beautiful point.

Now Bhagavan Ram will ask Sugreev, what is your problem, tell me in detail. And Sugreev will tell the whole story what all he had, he has a long story. Jeeva's story is very long and very tragic story. Nothing great about that. Somebody said 'I am going to write my autobiography', I said who will purchase. What is great in it? I went to school got failed. Is this an autobiography? There should be some renunciation. Jeeva's story is - got kicked here, got kicked there, kaam here, krodha there, one relation left me, friend left me, whom I loved he left me, whom I am not loving he is with me. So this is the story of the jeeva. We only have vyatha (problem), there is no katha (story) in it. Katha is Bhagavan's katha.

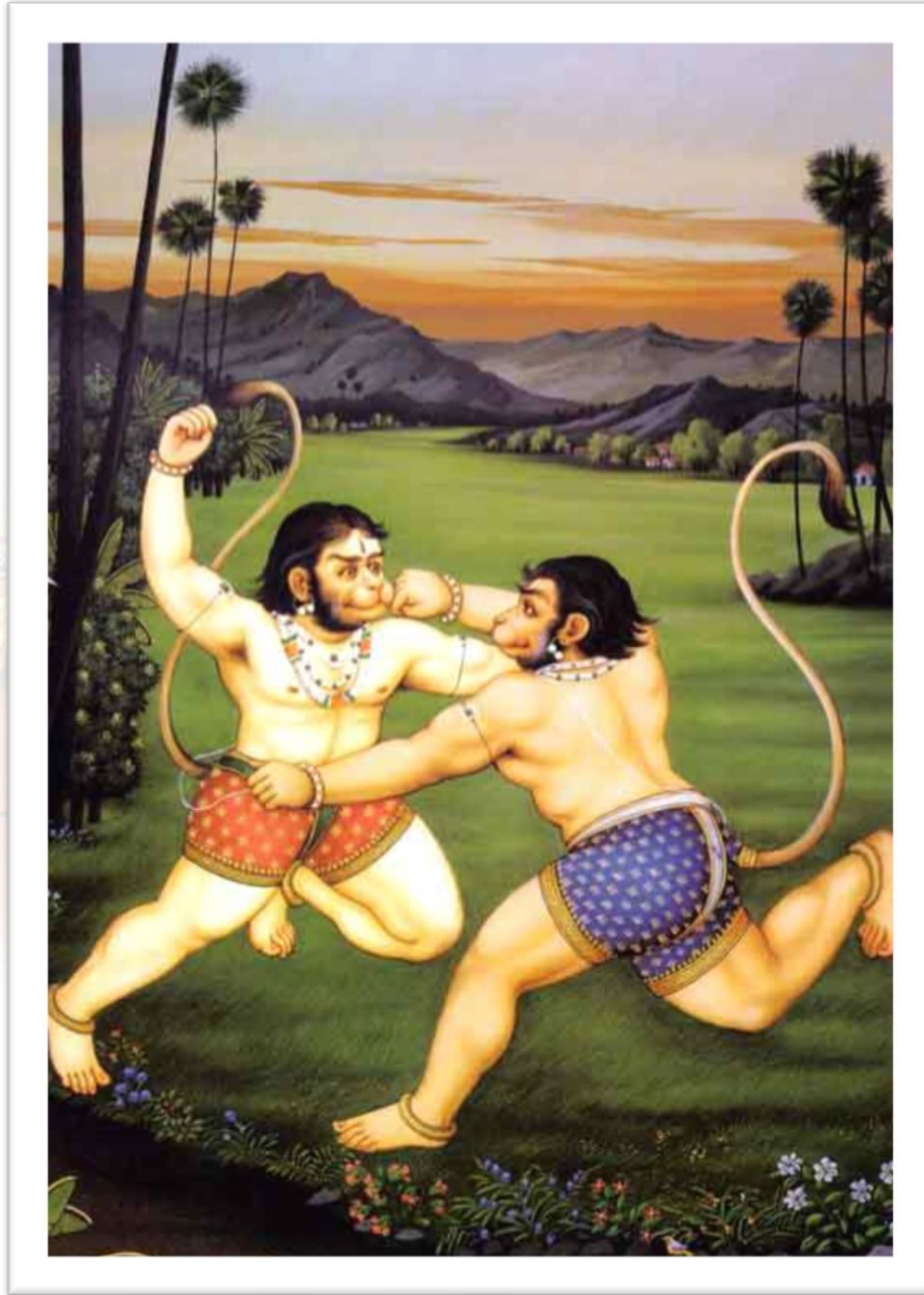
Sugreev had a long story to tell, he told about Bali etc. How everything happened.

When you talk to God, you get closer to God. Sugreev sharangati, see how it is there. Still it is not complete, it has to yet get completeness. But we need to discover this someone to whom we can say 'I don't need anybody if He is with me now. I will tell my problem to Him now. Let me find out what He wants'. It is not written in the books. Book is an indicator to go inside. It is more written in your mind and in your heart. And more you make your heart softer, more you will get it. Like Sugreev said I will do anything, 'I will go to any place to get Maithili' similarly we also must say 'I will do anything to get the shanti (peace) which I have lost'.

We will see more tomorrow but get connected to the Lord and as far as possible be disconnected from ahamkara, kaam, krodha etc.



RECONNECT WITH THE REAL



Kishkindha Kand || Valmiki Ramayana

By Swami Abhedananda

DAY 2 DISCOURSE – COMPLETE TRANSCRIPTION

HOW IGNORANT IS THE JEEVA?

Sometimes the very big requirement of our life appears very futile to us. What is very, very, very important aspect appears as unimportant. And this is the play of maya. Play of maya is a very serious matter; it makes an important matter appear as a flimsy matter and what is a trivial issue, maya blows it up.

You heard yesterday regarding Sugreev’s character. See the character of Sugreev, I had mentioned last evening that he had Hanumanji who represents ‘Faith’. But there was one more thing in Sugreev called as ‘Samarpan vritti’ that is the thought of surrendering. It is very rare to have this vritti. **Sharnagati is the biggest requirement of a jeeva.** You had heard, we have had talks on Vibhishan sharnagati, Bharat sharnagati. Understand this, what is this sharnaagati?

Most of the things that we are dealing with in our lives starting from our world inside to our world outside, our body, our talents, our friends, our relations, our intellect, you would be wise enough to understand that they are less in our control. We need many more things much more wisdom, much more maturity, much more help, much more purity, much more quietness than what we have. And if somebody is grahasth (house holder) he needs much more outer situational help to support him. Even a sannyasi needs outer ashram, food from outside people, health is required, *shareeram mein vicharshanam*, body should be ok. Otherwise you will not be able to do anything.

So to deal with the situations, you require a very big help. And that help you do not have and none of your relatives have. Even money does not give that help! Money cannot fight with disease, money cannot fight with ignorance, money cannot fight with your kaam, krodh. You cannot say ‘I have lot of money, I am a rich person so I have no anger’. Anger doesn’t go away because you are rich. There is no connection between money and your anger. Rather there may be more anger.

The amount of things we require in our mental world and outer world nobody can supply. And by your purshartha (self-effort) also, howsoever good actions you may have done in the past, and howsoever good person you maybe, still you are always standing on the verge of a danger point. You don’t know when you will lose what. Best person can do the worst work. You will be surprised that this person can also do like that or I can also do like that. How can I think like that? How can I do like that?

Forget about Sugreev’s problem, I am coming to that, whole class we will have on that to discuss. But I am saying how important it is to have the sense that ‘I cannot do much on every issue’. Very less people have this realization. They think their intellect is very big, their understanding is very big, they think they are very matured. They have not tested their understanding from hundred angles. ‘It came in my mind and have chosen those examples which fit my understanding’. People choose those statements which suit their understanding.

We are such a bundle of ignorance. ‘No, no I am not a bundle of ignorance, I am not as ignorant as you are thinking.’ Let me ask you something, ‘This flower is there, tell me what it is called?’ ‘I know this plant is called marigold’. ‘Okay, now tell me where the tree for this flower is?’ ‘The tree must be there in the backyard’. ‘Okay now tell me, there must be many trees, so which one is this flowers plucked from because many flowers were plucked?’ Even the person who plucked it cannot find out the particular tree. ‘And that particular tree which was planted, where did that tree came from?’ ‘Oh, that tree came from a seed’. ‘Who brought that seed? Who made that seed?’ ‘I got the seed from my friend’. ‘That

friend who brought, from where did he get?’ ‘Don’t ask such questions’. ‘Ok, how many petals are there in it?’ ‘Let me count and tell you’. If you keep on taking out each petal and count it will be so tedious. Ultimately you will say ‘I don’t know’. And wiser you are, sooner you will say, ‘I don’t know. I don’t know much about it’.

How the mud converted into flower? It was the mud only. There is a fragrance also. So that fragrance you didn’t see in the earth. How did the earth convert into this fragrance? You will say ‘I don’t know’. This mike is a plastic. I know the process how plastic is made. But what is the chemical? I know the chemical. But why that chemical was made like that? This cloth I am putting on, the cotton of this cloth where did it come from? We are totally unaware of it. Let us agree and I will stop asking questions.

If I raise questions on any subject, you may even be a master in that subject, you may be a PHD, I can take you to the point where you will say ‘I don’t know about it’. **Rather the more you know about a subject the more you will understand how less you know about that subject.** This is the sign of knowing more. They say, an empty vessel makes a lot of unnecessary sound.

We are not that big. Off course body is not big. The intellect is not that grown up either. Mind is not that developed emotionally that we are like Mira bai or Surdas or Ramakrishna pramahansa. We don’t even have the capacity to by-heart the verses of the scriptures. What you by-heart, you forget the next day or mix two shlokas. Some people don’t even take the chance; they say ‘I can’t do it’. Which capacity you can say is in you?

People say very proudly, ‘Swamiji you are talking here, and we are listening the talk there (far away), what science has done... Wonders! Science has done wonders; you are talking and ten thousand kilometers away I am hearing you same time. What science has done. Wow!’ My dear! Let me tell you, if electromagnetic waves were not there nothing could have been done. Science has not made electromagnetic waves. The metal (hardware) which is there, that has not been made by the science. ‘But at least some genius was there, they thought over the matter’. They thought because brain was given by the God. They have not made their own brain. No country has made the brain. Even matter they can’t make, it’s such a complicated structure. We have just collected the things and we claim, ‘we did it’. And whatever is done by the human being can be washed away in no time, there is such a big power existing in the Lord’s creation.

Let us understand that really **‘I am small and I cannot do all alone’**. **This bhaav is called deena bhaav which is very very essential for a jeeva.** Nārada bhakti sutra says *abhimaan dwesh tatwaat deena priyatwaat cha*. **This marriage of our “deena bhaav” and “His infinite power for me” is called “Sharnagati”**. For that you do anything. Again I will repeat. Marriage is required of our deenata and His Anantata (Infinitude). God can do anything, He can bring anything, He can give me any thought, He can give me any intellect, He can give me any emotion, He can give me any situation. He can take away all sorrows.

THE SECRET OF JEEVA’S BIGGEST STRENGTH

We don’t have a lot of bal (strength). We have only one bal; jeeva has only one bal. You won’t believe what that bal is – **“jeeva has the power of crying”** which Arjun had. And therefore his vishaad (sorrow) was ‘vishaad yog’. Not crying in front of husband, wife, children; everybody cries like that

foolishly. That has no value. Crying in front of the Lord means, ‘O Lord, other than You I have nobody now’. Gajendra moksha was this only. Draupadi did this only. *‘Hey Govind, hey gopal. Hey Govind, rakho sharan, ab toa jivan haare. Hey Govind! Hey Gopal!* I cannot do it Lord, I tried a lot’.

Deenata won’t come immediately. It comes when you get defeated, you get hit many times. Sugreev did not get deenata just like that, lot of beating he got. His kingdom was taken away, his wife was taken away. We are not so simple. If you have to fold a paper you just hold it but if a metal has to be moulded, you cannot just fold it. You have to heat it and then hit it; we are that category. We don’t understand that easily. We are not simple humble people and that’s why situations come and hit us very hard. Situation will keep on hitting us and if we fail to understand in this birth, another birth will come. Bhagavan in the Gita says *kṣhipāmy ajasram aśhubhān āsurīṣhv eva yoniṣhu, āsurīm yonim āpannā mūḍhā janmani janmani* (Gita 16.19, 16.20), I throw them in hell’. You can see anger of Bhagavan reflecting in Gita at times.

If we could become small, then we don’t need to be beaten so much. If a person himself thinks that his understanding is very low, his emotions, his love is very low, he is not capable of doing too much, then he says to God, ‘You are the one who can give me everything, you can fill the gaps. That smallness you can fill. My knowledge is very impure, it’s not right or it’s very unstable. I forget whatever I remember. You please come and help me stabilise. I am not understanding certain topic’. Because of the lack of such deenata in us, Anantata is not in our hearts (like Bali). And therefore Bhagavan will not go to Bali for help. He should have gone to Bali for help. Bali could have helped better than Sugreev. Sugreev had only four monkeys with him and hardly had any power while Bali was very powerful.

If sharnagati (surrender) is not there, how will you cope with your life? Situations are not under your control, body is not under control, mind is not under control, intellect is also not understanding properly. People say, ‘No I can handle everything alone’. Sneezing you can’t handle, stomach you can’t handle. Nobody can say my stomach is ok everyday. Nobody can say everyday I get very good sleep. Nobody can say I don’t get cold. Even these small things we can’t handle. Anger we can’t handle, frustration we can’t handle.

You can’t do it alone! There is where God’s entry is in life. Moment a person knows, this he becomes a saint.

GO TO THE LORD WITH A MELTED HEART

Bhagavan says in Gita,

*api chet su-durāchāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ* (Gita 9.30)

kṣhipram bhavati dharmātmā śhaśhvach-chhāntim nigachchhati (Gita 9.31)

mām hi pārtha vyapāśhritya ye ’pi syuḥ pāpa-yonayaḥ (Gita 9.32)

Bhagavan says, ‘Come to me. You are not able to manage. Just come to me! But don’t come with a hard heart, I don’t listen to a hard heart. Don’t pray with a hard heart’. ‘O Bhagavan, I am very upset, please

take control of my kaam, krodh’. Bhagavan says, ‘No. You don’t have a heart to ask’. Some people come and ask me for certain thing or ask the meaning of some mantra, and if they ask with a melted heart, then seeing their melted heart, my heart also melts.

Jeeva has only one bal called as “rona yog” (power of crying). Don’t cry in front of the people. I am repeating it. We are samsari people, we cry a lot. Because I lost my money, power, situation. No. ‘When I cry, only Krishna, Ram, Shiv should be in front of my eyes. I have nobody else in my life. I have nobody else’ and this was the strength of Sugreev which was given by Hanumanji.

So yesterday we saw Bhagavan said to Sugreev, ‘I will help you always. *Sakha soch tagau bal more, sab bidhi ghatab kaaj ham tore* (Tulsi Ramayana) - I will take care of you Sugreev; don’t worry’. Sugreev was very happy. This is our strength. ‘But I cannot cry, I am not a person who has a lot of tears Swamiji’. You can plead atleast, you can chant His name atleast. Don’t take the literal meaning. You can say ‘Ram, Ram, Ram, Krishna, Krishna, Krishna’. Say it atleast. Go to him atleast. *Maam ekam sharanam vraja*. Be convinced. ‘I will not seek solution from anybody. I have only one place to go’ - *Anya ashrayanam tyagah ananyata*

Deenata in very less in seekers also and therefore they struggle in their sadhana. Their sadhana does not have Ishwari bal. They do lot of japa, puja etc but deenata is not there. And the one who is most deena is Shri Bharatji. He is acme of deenata. He was the avatar of deenata, he represents what is the meaning of deenata. Without any mistake of his, Bharatji said ‘it’s all my mistake’. Therefore we get very emotional when we hear character of Bharatji.

We have too much abhimaan, so Bhagavan says ‘You continue, why I should come in your life? When you yourself are so wise, why should I be interfering in your life?’ With our small mind, small intellect, small capacity we try to win the situations. And we fail repeatedly, we fall repeatedly.

So here let us see what Sugreev does, *paritustastu sugreevah*, Sugreev was very happy. For what? Because Bhagavan had promised. Sugreev was very happy and then he told to Lakshmanji, ‘I am very happy to have a sakha, a friend like Ramji’. Lot of words he said. ‘As you are having the loyalty, I will also have loyalty towards him’. And then a very nice line Sugreev says in shloka 6th - *mahatmanaam tu bhuyishtam tvat vidhananam prataptram, nishchala bhavati preeti, dhairyam aatmavatham varah*. He says, ‘Ordinary person also loves and great saints also love. But love in saints is stable, *nishchala bhavati preeti*, not that one day I was loving so much and second day I ran away. *Nishchala bhavati preeti, dhairyam aatmavatham varah* – because saints have a lot of fortitude. Once you give the place, you give the place. Such loyal people are not seen anywhere these days. One day they love and day after they don’t; little problem comes, they leave. Is that love? It means their love can’t take any difficulties.

Sugreev then said to Bhagavan Ram, ‘I also won’t leave you’. This is called Ananyata (single-pointeness). *Khal ke preeti jatha thir nahi* – Tulsidasji says that a wicked person’s love is not stable. One day very high love and other day it is lost. So slowly you lose trust in the person that he won’t be able to love.

SUGREEV EXPRESSES HIS HELPLESSNESS TO BHAGAVAN RAM

Tat tatha iti abraveet ram sugreevam priyadarshanam (Valmiki Ramayana) – again it is written here that ‘Ramji now spoke to Sugreev’. And how is Sugreev? He is *priyadarshanam* means good looking. Anybody becomes good looking in front of God. That is the lakshyaarth (implied meaning) here.

In Tulsi Ramayana, Tulsidasji does the vandana (prayer) of Sitaji and Ramji, but he also does vandana of the monkeys. He says *“bandau tinh ke charan suhae”* – “I salute the beautiful feet of monkeys”. How can monkey’s feet be beautiful? I don’t think they are beautiful. But because they ran for Bhagavan, therefore they became beautiful. To Shabri, Bhagavan Ram uses the address *“suno bhamini”*, *bhamini* means ‘O beautiful lady!’ Shabri was a wrinkled old lady, where is the beauty there? But because she had Bhakti therefore she appeared beautiful. Like in satsang everybody appears like a saint. And if anybody is sleeping, he appears very innocent. Sugreev also was appearing very happy and beautiful.

And how is Bhagavan Ram? Bhagavan was in His element. *“Sukhopavishtam ramam tu prasannam udadhim atha”* (Shloka 15), very nice words are written. Bhagavan Ram was seated very calmly like unruffled ocean (*prasannam udadhim*). Why ocean? Because He was very deep. Generally ocean is very up and down but Bhagavan Ram is like a silent ocean. *“Sukhopavishtam”* – very happily He was sitting there. Then Sugreev said, *“aham vinikrato bhatra, charaamesha bhayaadrita”* – I am very afraid. This is what is deenata of Sugreev.

Learn to talk to God. Learn to cry in front of God. Learn to express your helplessness in front of God. Every day give at least 15-20 mins for crying in front of God. Udiya Baba used to say like that. He used to say, ‘Give time to say in front of God what you don’t have’. Generally we pray with a hard heart, so the prayer doesn’t penetrate Him. We don’t know how to ask? Sugreev said, ‘I have been banished by my brother Bali’. *So aham trastah* – ‘I am so much tormented. I am roaming from forest to forest’. *Mane sambhrant chetana*, ‘I don’t know where to go, today one forest, then next day other forest’. *Balino nikratah bhratra krit* – ‘Bali had unnecessary formed animosity with me’. Sugreev folded his hands and said, *‘Sarva lok abhayankarah’* – You create fearlessness in everybody. Underline that word (shloka 19). Sugreev said to Bhagavan, ‘O the One who creates fearlessness in everybody’.

Fearlessness comes only from two sources, you will not believe it but I will say that. Either Atma Gyaan or Sharnagati (surrender), not by money, not by good clothes, not by beautiful face, not my having good wife. Everything here is the cause of fear.

Sugreev said, *‘Mamapi tvam anaathasya prasaadam kartum arhasi’* (shloka 19) – ‘I have no one other than You Lord! You only are mine. Please shower Your grace upon me’. This is what we should say. ‘I have nobody else other than You. Please please shower Your grace’. When Sugreev said like this, Bhagavan Ram cannot see anyone like that.

‘Evam uktastu tejasvi dharmagya dharmavatsalah’ – new word is said here. *Dharmagya* means who knows what is dharma and adharm. *Dharmavatsalah* means who is fond of dharma, who is fond of the person who does the right thing. *‘Vatsalah’* means vatsam laati. *Dharmavatsalah* means who is very fond of dharmik people. And then Bhagavan Ram said, *‘Upkaar falam mitram’* – if I have committed as a friend, I will definitely do good to you. See my arrow is getting ready, it can shoot anytime. So Sugreev was very happy.

Then in 26th shloka, he says, '*Ram shokaabibhutoham shokaartanaam bhavaan gatihi*' – 'I am full of grief. Only You are the abode of the one who has sadness'. Very nice statements Sugreev said. I like these statements. If anybody has sorrow, where will he go? *Bhagavan meri naiya paar laga dena*. Whom can you guarantee and vouch for in this world? Your projects, your dreams, your ways, your sorrows, your joys, who will take it away? 'Please help me out. Please come and help me out'. '*Dukkhham antargatam tanme mano harati nityashah*' – I am very sad about this.

And then in 29th shloka, it is written, '*Etaavat upva vachanam vaashp dushit lochanah*' – Sugreev couldn't speak, his eyes became full of tears. He couldn't talk after that. Bhagavan wants to see this. Bhagavan wants to see that you have only Him in your heart! You are dharmik, you have not done anything wrong and you have gone with your total mind to God – This is 'deena' bhaav.

Sugreev added further, 'Forget about hitting me, *hritaa bhaarya*, he took away my wife (shloka 33)'. '*Hritaa bhaarya chame tena pranobhiapi gariyasi*' – 'she was dearer to me than my life'. (That means she must be good natured). Sugreev was crying.

Hanumanji was standing behind and smiling and thinking 'my project is successful'. Guru's success is this only. **Guru's success is that the disciple (or the jeeva) should just surrender to God. It is the biggest fulfillment of a teacher. Teacher is a purohit who conducts the marriage between the jeeva and the Ishwar. And when both are on the mandap of shradhha and sharnagati, work is fulfilled.** This was the day Hanumanji was waiting for.

ONLY THE LORD CAN SOLVE OUR PROBLEMS

Then Bhagavan Ram asked Sugreev, 'How are you protecting yourself?' Sugreev said, '*Kewalam hi sahayame hanumat pramukhaha*' – 'I have only four monkeys with me. Wherever I go, they follow me. *Etehi kapihi snigdaha*. They are very loving. They love me. *Sah gachchanti gantavyayi nityam tishthanti jayaste*. They themselves are acting like my body guard'. Sugreev kept crying while saying all this.

This is the clue for all of us. Don't cry in front of anybody in the world. Nobody can give you solution. Personally in my life nobody gave me solutions. If I see my life, I also went from here to there, thought he or she can solve my problems, but I found that my solution only came from God, and that too it came when I said something with my choked emotions. I said, 'I won't tell it to anybody else other than You Bhagavan. If you don't want to solve this, don't solve it. I will die. But for me, You are my only strength, You are my only support. I will not go anywhere else. And I will keep on saying this to You. If You don't fulfill and if You don't solve this problem, I will not tell it to anybody. If You are happy giving me the problem, You continue giving me the problem, but I have no other strength in my life'. And I can tell you, with the grace of my God, that tremendous grace comes. Remember – be dharmik, be sharnagat.

So Bhagavan Ram said to Sugreev, 'Tell me your story'. Sugreev said, 'I will tell in short. My brother is Bali, *Vishrut paurush*, everybody knows his strength. He was the one who created lot of problem. I think he should be destroyed'. *Eshme ram shokanta shokartin niveditaha* (shloka 40) – 'O Ram, this is my sorrow. I think you will share my sorrows and joys'. Bhagavan Ram said, 'But tell me in detail'. Sugreev said with a choked throat, 'What is the point in telling all these things? Bali already troubled me a lot. Not only he took away my kingdom, he snatched my wife too. He hits me badly when I go out. I keep running back to this mountain again and again. I am in a very bad situation, I am in plight'.

Bhagavan likes this deenata (helplessness). If somebody comes to you again and again, and asks for help, what will you do? He comes in the morning, then afternoon, then evening, and he doesn't leave, he just stands in front of you, he doesn't even know how to talk properly, he just stands, then after 2-3 days, you will ask him, 'What do you want?' If you see him standing in front of you for another 5 days, 10 days and one day his eyes are moist, then you will ask, 'Tell me what you want. I will give you what you want. You just say'. This deenata was there in Sugreev. You know what happened after that? Bhagavan Ram, who was sitting very quietly, as if there was onrush of water in the stream, He got up and said, 'Sugreev! Why are you crying so much? I will kill Bali! *Hrishta kathayah visrabdhah*, you tell me the whole story first, let me understand and I will be clearer how to kill Bali. My arrows are waiting.

Then Sugreev said, '*Evamuktastu sugreevah kakusthena mahatmanah praharsham* (shloka 45) – will you listen to my whole story? My story is very long'. Bhagavan Ram told Sugreev to continue his story. Sugreev said, 'Chaturbhir sah vanarai' – four monkeys are there with me. Total four monkeys Sugreev had and he was ready to fight with Ravan. What a confidence! What optimism! When you have God, you really become very optimistic. **When you have faith, you know it will be done. When God is there, you know nothing is impossible.**

SUGREEV TELLS HIS COMPLETE STORY TO BHAGAVAN RAM

Bhagavan Ram said, 'Sugreev, tell me about yourself. Tell me your sad story'. Everybody has a sad story in their life. Nobody has very comic story. If someone says, 'a very joyful life I had in the past. My life was full of joy and everything was great', then he is lying. If life was so joyful, he should have become devata. **Everybody has some ups and downs, some sorrow in life. Please tell all that to the Lord. We don't talk to the Lord.**

Then Sugreev wiped his tears and said, 'My father gave the kingdom to Bali because Bali was elder and more powerful. We both were in very good terms. We had no problem with each other. I was living like a servant and I was very happy. And Bali was a very good king, very judiciously he used to rule the kingdom. And we were in very good terms. *Preeti kahi kuch barni nahi jaai* (Tulsi Ramayana). We had so much love, what to say. One night it so happened, one demon (Mayavi) came. *Dundubhehe sutaha*, that Mayavi was the glorious son of demon Maya, elder than Dundubhi. That demon came outside the palace of Bali and he shouted and called Bali to fight with him. At that time Bali was fast asleep, *prasuktastu mam bhrata*'.

Bali's problem was that he used to get very angry all of a sudden. The problem with anger is, as I told earlier, is that the person doesn't know at that time what is right, what is wrong for him. Bali should not have gone after the demon in the night. Bali should have sent someone else, or he should have played it more strategically. Bali was very non-tolerant. *Vaaryamana tatah istribhihi* - Bali's wives also stopped him. *Mayacha tranatatmana* – I folded my palms and told Bali not to go at that time. I bent to tell him not to go. But he said, 'Who can defeat me?' And he went there. When Bali went out, Mayavi started running because he knew that Bali was too powerful. But Bali was under the influence of his anger so he kept going after Mayavi in order to kill him. *Shubitendriya roshvat vasham gatah*, he lost control, he became very furious.

Then the Mayavi went into a cave. Bali thought where he had gone because that cave was full of grass. Then eventually Bali discovered that he had gone in the cave. Then Bali told Sugreev, ‘I am going in the cave. I will come back’. Bali was so confident. Bali didn’t say and he may not come back. He said, ‘Please wait, I will come back’. So Sugreev waited outside, at the mouth of the cave. Sugreev waited for one year. Naturally he thought who will fight for one year with Bali because Bali is very fast in killing. Then Sugreev thought ‘what if my brother may have been killed?’ Then he saw the blood and foam coming out of the cave. So Sugreev concluded that his brother has been killed. This was Sugreev’s billion dollar mistake. He concluded without proper pramaan (proof). And then he took one big boulder which was difficult to move and placed at the mouth of the cave because Sugreev thought that the Mayavi may come to attack him. And Sugreev ran away.

When Sugreev came back to the kingdom, the people assumed that Bali is no more and so Sugreev should be the king. Even when Sugreev said ‘No’, they made him the king. *Abhishiktam tu maya drishtva krodhat sanrakt lochanah*. Then Bali came out of the cave. Real story starts now. Bali came and saw that on his throne, Sugreev was sitting nicely and people were serving him. Dance was going on, cultural item was being performed. Bali was highly egoistic person, *maha-abhimaani*. **An abhimaani person cannot see at all that he has been made small.** So Bali’s eyes turned crimson red with anger. Immediately Sugreev got up from the throne and offered namaskaar to Bali. *Maniyantam mahatmanam*, like a Mahatma, Sugreev gave Bali maan (respect). But Bali saw Sugreev with furious eyes. Then Sugreev touched Bali’s feet with his crown, *natva padau aham tasya mukuten*, still he was very very furious.

If Bali had been cool, he would have thought what happened, why Sugreev did what he did. Sometimes we should hear other’s side of the story also. Please don’t conclude. Please hear. Sometimes story is totally different than what you have thought. An egoistic person doesn’t leave his standpoint. He holds onto his wrong standpoint. Sugreev said to Bali, ‘I didn’t want to become a king. I was coroneted little forcefully. I always respected you as a king, and still it is you who will rule, not me. Please don’t see fault in me. Don’t get angry. I am talking with all my love. I had no intension to become the king’.

Although Sugreev spoke such lovely words, Bali started shouting and abusing Sugreev. Bali said, ‘*dhig twav*, fie upon you! You cruel brother. You know what happened. When I went inside the cave, the demon disappeared. It took me time to search him. Not that I was fighting for long. And finally when I found him, I killed him and blood rushed out. I saw a big boulder at the mouth of the cave but I couldn’t move that boulder. It took lot of efforts to take away that boulder. I was calling your name – Sugreev, Sugreev, and you ran away’. And then Bali gave one punch to Sugreev. Sugreev’s crown fell off. Dances etc. all stopped suddenly. Bali gave slaps to Sugreev in front of everybody and kicked him too. Sugreev said, ‘But please listen to me’. Bali said, ‘I will not listen. I will beat you to death’. At that time Sugreev wanted to run but Bali said, ‘No, you cannot run now. I will take out all your clothes first’. Only one cloth he allowed. In front of everybody, Bali was doing all this to humiliate Sugreev.

As Sugreev was telling this entire story to Bhagavan Ram, Ramji’s eyes were becoming red and His lips started trembling. Like if your child tells you how he/she was troubled by somebody, *maanau ek bhagati kar naata* (Tulsi Ramayana). Not just that, Bali even said ‘you cannot take your wife’. That means Bali was not only krodhi (angry) but he was kaami (lusty) also. How can you take anybody’s wife?

BALI’S ACTIONS WERE ADHARMIK

If anybody has bal (strength), that bal is for the protection of the wise people and destruction of the disturbing people of the society. Bal is not to torment anybody. It is better to hear the other part of the story and even if he (Sugreev) has done something wrong, he is seeking forgiveness, please forgive him. Supposing I say ok 100% Sugreev was not correct, 20% he was wrong, but he is saying, he is falling at your feet! You please give him the chance to correct himself. Let him grow.

Bali forgot that bal in him was not his. *balam̐ balavatām̐ chāham̐ kāma-rāga-vivarjitam* (Gita 7.11) – Lord says in Gita, ‘I am the power of the powerful which is devoid of attachment and kaam (selfishness)’.

King should not do adharma. Raja should be dhamrik! *Raja dharmiko vijayi bhavatu, sabte Raam tapasavi Raja*. You cannot be a bhogi (indulgent) Raja. Raja has to protect right of the people and not to take away their right. And this Bhagavan! You know when you hear that a child kidnapper kidnapped a child, you get angry even when you simply read such news. So when somebody is doing wrong, do you think cosmic sankalp will not be angry?

Bali took away Sugreev’s wife on top of everything. And he is beating also, he said ‘I will not leave you’.

Kshatriya means *kshatat traanati kshatriya*. Ramji says to Bharatji in Tulsi Ramayan, *mukhiya mukh so chahiye* (Tulsi Ramayan Ayodhyakand 315), the chief person everywhere should be like the mouth. Mouth eats the food but doesn’t keep a speck of food for itself, rather it makes it such that the whole body can consume that food. So one who is the main person, who is the king or the chief anywhere or the MD or CEO, he should be the protector, nourisher and lover of everybody who is under him. And please note, with everybody there is someone who is under him. Even a sweeper has one small child under him. And you are supposed to protect him. And that protected will protect you also, *parasparam̐ bhāvayantaḥ* (Gita 3.11). Not that Bali did not need Sugreev at all. At various places Sugreev was doing what Bali could not do. Bali could not do everything, because he was the king, he cannot go everywhere. But adharma of a person prompts him to think wrongly.

First Bali had krodha (anger), second he didn’t listen, third he didn’t have kshama (forgiveness), fourth he had kaam (lust), fifth he had kroorta (cruelty) that he started hitting and killing. Do you think God will keep quiet? We think there is nobody to see what wrong we are doing so we can do anything, but wait for the time, wait for the moment. Bhagavan gives some space to everybody, ‘Better please mend yourself, I am giving one more year. Please mind yourself, change your habit, I am giving you 2 more years. I am giving you 5 more years. You cannot just do anything; you will be caught. Please correct yourself’.

Bali had lot of ahamkar because he had a lot of power. He was never defeated. Ahamkar you understand? ‘What I think is right, full-stop. I am not going to listen to anybody now. I have already made up my mind, it is my final decision’. But have you thought? Have you done pramaan vichar? Have you consulted senior people? There are experts in this area, get all the data, get everything, then you deliberate on that, then conclude after some proper thinking. Bali could have said, ok, you have made me the King, I will set an enquiry of all what had happened. Enquiry commission he could have set. ‘And

if Sugreev is proved wrong I will throw him in the prison. Let me set an enquiry, let me see how much you are wrong’. But ahamkari person is very stubborn. There is no ahamkari who is not stubborn. **Stubborn means, he dashes to conclusion without sufficient thinking and holds onto his wrong decisions.** And because of his wrong decisions, others suffer. And he also will suffer sufficiently. There is no ahamkari person who is not stubborn. He holds onto his wrong point and he says it is right.

And Bali asked, ‘why did you put that boulder on the mouth of the cave?’ Sugreev said that, ‘I was afraid that Dundhubi will come and kill me’. Bali asked, ‘you don’t know that I am number one, I never got defeated in my life. You knew that I cannot be defeated. You thought if you put a boulder, Bali would be killed and you will be the King. This was your intension Sugreev?’ Sugreev said, ‘this was not my intension’. Bali said, ‘I will hit you one more time’. Pratyaksha pramaan (seen proof) is not a good pramaan (proof) at all times.

Bhagavan Ram (after listening to all this) said, ‘this is enough!’ Sugreev couldn’t speak more. Ramji said Sugreev, *evam uktaha sa tejasvi dhramagyo dharmā samhitam* (shloka 31). One word is written here - *prahasanniva*, Bhagavan Ram started laughing, 31st shloka you see. Like Gita, He started, *prahasanniva bhārata* (Gita 2.10). Bhagavan Ram started laughing. He held His laughter, ‘iva’ word means ‘as if’ he was about to laugh. Bhagavan Ram was laughing thinking, why should he (Sugreev) bother when I am there? Bali is now about to be killed. He was laughing on Bali’s foolishness. *Tasmin Balini durvrittehe patishyan*, this arrow will fall on Bali who is characterless, just wait. And *bharyapaharinam charitra doshataha*, and then Ramji said let us go now.

BUILDING YOUR TRUST IN LORD

Bhagavan Ram stood up. Sugreev asked where are you going? Ramji said ‘Kishkindha. Right now? Yes. Today only? Yes!’ Sugreev said ‘but sorry, don’t mind shall I say something’. Ramji asked, ‘what is the problem?’ He said ‘Bali is not an ordinary person’. Dundhubi was there, his younger brother created all the problem, he himself went and challenged Bali and Bali killed him on the spot. And threw his skeleton and blood sprinkled in the ashram of Matang Rishi. If you remember the story. Then Bali ran away only because of the curse. Bali was afraid of only rishis and especially Matang Rishi, Guru of Shabri. Howsoever powerful you may be in front of saints you become zero.

Sugreev said this Dundhubi’s skeleton is there, Bali threw it. It was very heavy. Ramji asked, ‘what you want?’ Sugreev said, ‘don’t mind, I am not doubting on you. But just I am feeling little apprehensive. Not that you are less and Bali is more but can you also move it. Bhagavan Ram touched with His toes and it flew off 8 miles. Sugreev said ‘very good, but when Bali had thrown, it had lot of flesh and blood. So it was very heavy. There is 7 taal vriksha here’. Please note, Sati also took examination. Sugreev also took. Sati did it in a little crooked way but Sugreev was open hearted (about taking Ramji’s test).

We can say to God, ‘I am not able to trust you as much’, Bhagavan will make your trust firm. Don’t try to be smart in front of Him. He said ‘Bhagavan I am not that person who has lot of trust’. Bhagavan Ram said ‘this is the case?’ Did you say to God, please increase my trust? Bhagavan Ram took the arrow and shot and the arrow penetrated all 7 trees and came back. Bhagavan Ram’s arrow didn’t exhaust. It used

to come back to His quiver. It was all the time full. Now Sugreev fell flat, put his head at the feet of Bhagavan Ram. *Sugreevaha prama preetavaha*. He held the feet and said, ‘there is nobody like you. Wow, I think you can kill anybody, there is nobody like you’. He started jumping. You know what Bhagavan Ram did, *tato rama parishvajya* (sloka 12), again He embraced Sugreev.

Tell me what is the meaning of embrace? My heart and your heart are not two. Therefore when you hit the head of somebody it is inauspicious, you hit it twice. Because head does not meet, it is difficult to meet all the opinions. But heart can be one. Our sorrows and joys can be one. Bhagavan Ram said, ‘can we go now?’ Sugreev said listen, ‘who will fight?’ Ramji said ‘fighting only you will do’. *Maam anusmara yuddha cha (Gita)*. Sugreev said, ‘but, you know my condition’. Ramji said ‘I will be behind you. Earlier you fought without me therefore you had so much of problem. All bandage around and arthoguard (medicine) you are taking. Because I was not behind you and you were fighting alone’. Oh jeeva, don’t fight alone with karma, karma-phala and vasna. Don’t wrestle with your prarabdha it will crush you.

Sugreev asked, ‘Bhagavan you will be behind me?’ ‘Yes!’ ‘You will hit him?’ ‘Yes!’ Sugreev went there and shouted Bali! Bali saw Sugreev and thought ‘I will make chutney out of him today’. And he came, both had their own anger, both started fighting. Fight didn’t last long you know that. Bali hit Sugreev so badly, he ran. But this time difference was there, earlier times he didn’t know where he had to run, today he knew where to run. When you are beaten badly and battered badly, where to run you should know. He started seeing Bhagavan Ram. When a person is Sharanagat (surrendered), when his prarabdha is bad or his mind is bad, his kaam krodha is bad, he knows God will take me out of it. He is not prarabdha vaadi. He will not say ‘my fortune is bad’. He cannot say ‘my God is weak’. Sugreev started searching Bhagavan Ram. **Never run towards the world for your security**. World will beat you from time to time. It will crush your ahamkar, it will crush your raag dwesh. It will make you feel so low and so despicable. ‘Nowhere I have to go, I will only go towards the Lord’.

We run towards small things, instead go towards Lord. Sugreev came to Bhagavan Ram and said ‘this is what you helped? You said you will demonstrate your power and grace. *Tasya chaivam bruvanasya sugreevasya mahatmanaha karynam deenayavacha*’. He said ‘I am badly beaten again. I thought you will help, you also did not help’. Bhagavan Ram said ‘Sugreev listen to what I am saying, you both brothers are very identical’. What excuse Bhagavan gave. ‘Height is same, build up is same. Both are same weight. If one is short or tall you can make it out or if one is beautiful other is awful you can make it out. But here both have same length, same breadth, if by-mistake I shot you, then what would have happened Sugreev you tell me’. Bhagavan Ram was playing because Sugreev still had abhimaan that ‘I can win Bali and claim’. Bhagavan Ram wanted to break that ahamkar or little abhimaan which was still in Sugreev.

Then Ramji said ‘go now. I will put you one twig’, Ramji said to Lakshman, ‘put twig on Sugreev’s neck’. Twig was there and not a nice garland (mala). The name of the twig is also written here as gajapushpi. And Lakshmanji tied that twig around as mala. Mala means - you be victorious. When vairag (dispassion) itself ties to the jeeva, it means ‘I am with you; how can karmaphala affect you?’ Ramji said ‘now you go’. Sugreev asked ‘you will be behind?’ Ramji said ‘I told you. I don’t lie!’

STRENGTH OF THE LORD

Ram kripa bal paai kapinda bahye pacchajuta manahu girinda (Tulsi Ramayan, Sundarkand), one who has bal (strength) of Ram, Ishwar bal is maha-bal. In Prashnottara Ratnamailka, Shankaracharyaji asked the question, *kim balam sadhunaam*, you know what is the answer, daivam, Ishwaram!

We (Sannyasis) leave our house because Ishwar is there, our mother father becomes God. Our food God will give, clothes, God will give, future God will take care. Sugreev really felt as if Bhagavan has entered him. And this time he went again, within one day only, 24 hours only. Tulsi Ramayana says Bhagavan Ram touched Sugreev, embraced him and all his pains went away. Again Sugreev went and called out, ‘Bali!’ Bali said, ‘what is the problem with this guy?’

Bali got more furious. He said ‘now I will not leave him’. In Sugreev’s mind today, Ram was there. He thought ‘Ram will make me victorious’. And when he said ‘Bali’, from his heart ‘Ram’ was coming out. Bali was very impulsive. He immediately got up. He said ‘I will see’. Tara came in between. Very beautiful conversation is of Tara. She said ‘Wait! Can you hear Sugreev?’ Bali said ‘yes’. She asked ‘who is he?’ He said ‘Sugreev’. She said, ‘No. Can you not hear somebody else in his voice? He is not Sugreev’. ‘But see he is Sugreev only’. ‘But no, he is not only Sugreev. There is somebody else speaking today. Today he is challenging you. He will not come on the same day to attack you. See how he got beating and how he is coming on the same day again. See where you hit him, are you seeing any problem there? He was limping and see how he is fine now’. Bali asked, ‘Tara what do you want to say?’

She said, ‘oh my naath, I love you a lot. Sugreev is not a fool to challenge you unless he has support of somebody’. Bali asked, ‘whose support he has? And who is equal to me even if he has support?’ She said, ‘Please listen to me. In life you should be listener also. Please understand. Angad had gone for spying and they found that from Ayodhya two great princes have come. *Ikshvaku naam kule jatu pratitau rama lakshmanu*’. She had all the information. *Sugreeva Priya kaamartham*.’ They have come to help Sugreev. And you know who is Ram?’ ‘Who is Ram?’ ‘From His fire, pralay comes. 19th shloka, not only that, *nivaasa vrikshaha, sadhu naam apanaanaam para gatihi*. What a nice word, *nivaasa vrikshaha*. Anybody goes close to him, He gives him shelter’. Are you seeing the deenata in Tara and see how deenata was totally absent in Bali. She said ‘my naath I don’t think so you can conquer Him. You are too small in front of Him’.

Tara said, ‘there is no quality which he (Ramji) does not have. As Himalaya has all the minerals, this Ram has all great qualities. Anybody opposes Ram, he cannot be victorious’.

Tara fell at the feet of Bali and said ‘Please don’t go. Please’. Bali said, ‘what you want me to do?’ She said, ‘please go and bring back Sugreev. *Vrighram vaak kritaha*, make him the crown prince. *Lalaneeyo hi te bhrata*, he is worth loving, enough you had’. Bhagavan Ram gives hint to everybody before giving the big fruit. Hello! Some hint He gives. Tara said, ‘follow the rules of the Lord’. Bali said, ‘you women you know!’ An abhimaani person doesn’t listen. And there Bhagavan was also watching this Tara, Tara is considered as a great woman in our scriptures. And here Sugreev was still shouting and calling Bali because he had Ram bal. In life if you have dhan bal, janbal, power of money, power of intelligence,

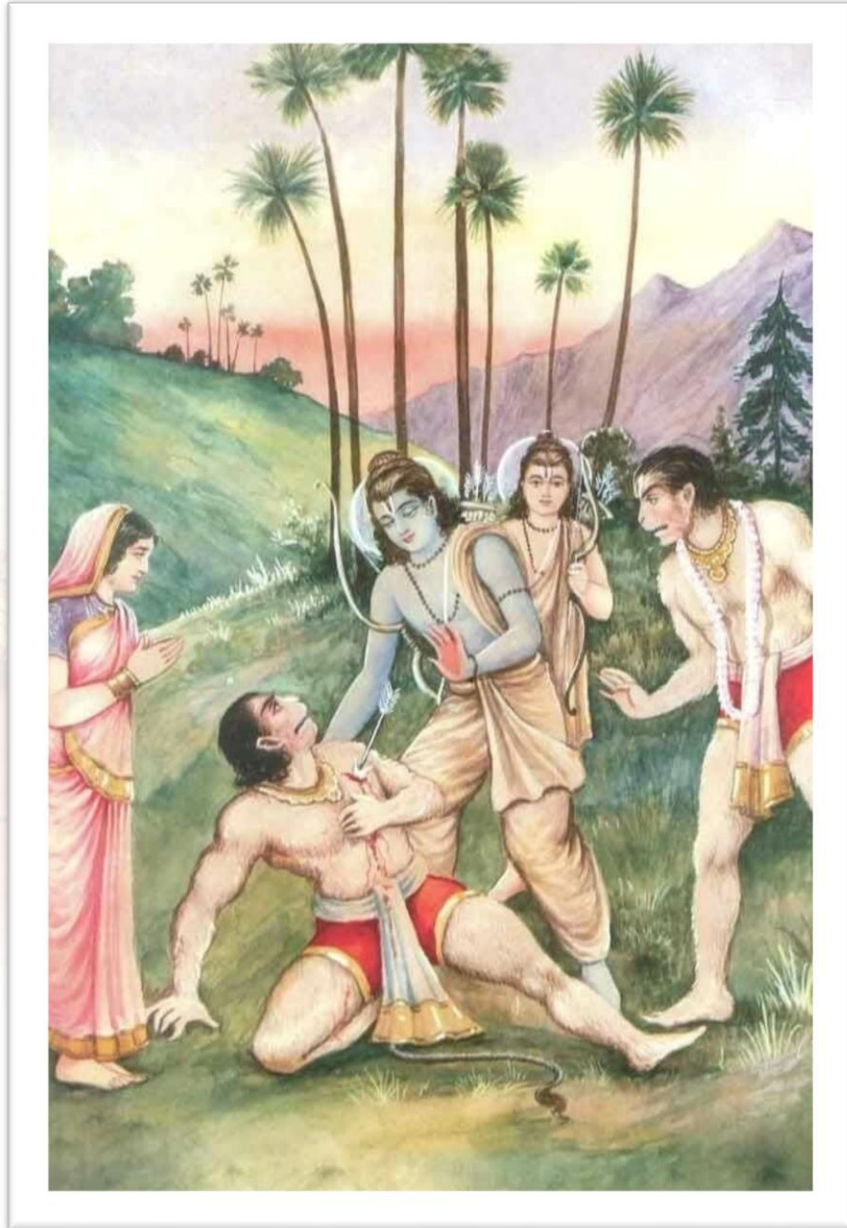
power of beauty, all these ordinary power people accumulate whole life; power of wife, power of husband, power of child, power of house, all those powers are as good as dust. Rather they only make you powerless. Because you become bhogi of those powers. When Ram bal is in anybody, then he becomes Vivekananda who roared in America. Then he becomes Gurudev who roared for so many years the teachings of Bhagavat Gita. They were fakirs.

Today was Sugreev’s day. Bali didn’t listen to Tara. Such a good wife Bali had. She had beauty and brains both. And she had devotion also. She had understanding of Bhagavan also. **Don’t seek solution in the world. Seek solution in the God who is out of the world.** There is no solution lying in the world. Worldly problems of eating food you can get in the world. But bigger problem of abhimaan, krodha, iirsha, bereavement, inferiority complex ‘he ran away, he is not with me, he is with me, he passed away’ etc – all these bigger problems that we suffer from, where we feel alone, they won’t go without Ram bal.

Today Sugreev was smiling. Bali was seeing also in between where is Bhagavan. Bhagavan Ram was not seen. God helps from unknown and unseen places. Bhagavan Ram was hiding behind the tree. And tomorrow we will see what happened next.



RECONNECT WITH THE REAL



Kishkindha Kand || Valmiki Ramayana

By Swami Abhedananda

DAY 3 DISCOURSE – COMPLETE TRANSCRIPTION

DISCOVER THE RIGHT POWER

We spend our whole life in accumulating some kind of power. It may be the power of secular knowledge so that we get some money, or the power of friends, or the power of house, or the power of relations, or the power of talents, or the power of family. So we are having dhan-bal, jana-bal, vidya-bal, guna-bal, parivar-bal, svajan-bal etc. but what we don't understand is these powers are fine to have but they don't give us security and joy.

The joy and security in life (suraksha and sukh) do not come from these external powers. Why? Because they are very flimsy and non-dependable. You cannot say that some person will be with you all through your life and he will help you in all ways. You cannot say, 'My family will always help me. Or my money will help me, or my talent will help me or the people whom I have trusted they will be of use when I need them'. They do give some help and some joy, I am not saying that they do not give at all, but they don't have the strength of their own because they themselves don't have any balam (strength). People say 'money can make the house, not the home'. Money can give you bed but not a good sleep. Money can give you relatives but not love.

So what is a bigger thing in life we don't understand that. And therefore even after having all these things we do not have satisfaction is our hearts. **One bal which is very much required is Ishwar-bal or Ram-bal.** All other bal like dhan-bal, family-bal etc. are all flimsy; it is as if you are sitting on a broken chair and you don't know when it will fall down.

Rather it's the other way round. The one you approach for giving bal, ultimately you have to support them only. So nobody gives you bal without taking their own pound of flesh. If anybody is giving you money, if anybody is giving you strength, he will also demand something in return, something worldly he will demand. He will demand your time, he will demand your energy, he will demand your capacity. How can two beggars help each other financially? This world is a very big beggar. Talent is a beggar; all talented people I have seen, they beg for attention. They need a stage. Is it not beggary? Is family not a beggar, relatives not beggars? And two beggars living with each other, can they support and make each other happy?

Money itself is a beggar; you have to maintain the money. Immediately supposing if hundred thousand dollars comes to you, then you will have to think where to keep it. And if you deposit in the bank you have to show also what is the source of income. In India they have become very strict, you cannot just deposit. You have to show where this money has come from. To hold the money, to maintain the money itself is challenging. Suppose you can maintain the money, then also a challenge is there. How to spend it now?

They are not loyal things, everything is very flimsy, disloyal, very, very, non-supportive. Closest person is farthest from you, I tell you. When people say 'I am very close to that person', all this is blah, blah only! How can someone be close to you? Because he can't take away your sorrow! We are in an illusion that a particular person will be with us forever. 'We will live together, die together', we can say in Bollywood all these things.

Therefore **one who is omniscient, all-powerful Ishwar, if somehow I get His bal in my life, then only solutions will be met. Otherwise we will be hoping for some good day, hoping for some**

miracle to happen. Nothing will happen. Let us not be in some hallucination and dream. We live in fear, ‘if this happens to him, if that happens to her, if money goes away, then what will happen?’ This is because we don’t depend on God. ‘If I depended on my son or daughter and if he/she goes, or if my money goes, if power goes, then everything is fallen down’. I told you, they are not dependable.

Unless this kripa-bal comes and this Ram-bal comes in our life, we will never be able to get that fulfilment and assurance. The environment of assurance is that - now I have everything, I can do anything, there is somebody very big to guide me, I don’t need anybody else in my life.

So we saw that Sugreev who was running from one forest to another forest due to fear of Bali, he challenges Bali. He never challenged Bali earlier, Bali himself was chasing him. So with the bal of Bhagavan Ram, Sugreev went to Bali’s palace and yelled his name. Not screamed, yelled! Yelling has some scolding element in it. ‘Hey Bali!’ Sugreev felt when the one who is so powerful is with him, then who can do anything to him.

HOW TO INVOKE THE LORD’S POWER

This **Ram-bal or Ishwar-bal is increased by your dharma, by your upasana (worship), by your shraddha (faith), by your sadguna.** In Bhagavat, Bhagavan Krishna says, ‘I cannot but help the Pandavas!’ Somebody said why? He said, ‘They have such qualities. They have such such sadgunas that I cannot but help them. I have to be with them. *Yatra dharma tatra Krishna*, wherever dharma is there I have to be there. Their qualities are so great’.

Dhritraashtra, because of whom Mahabharata war happened, and who created so much of problems for the Pandavas, he never stopped Duryodhana. After Yudhishtira became king, he used to touch Dhritraashtra’s feet every morning. Imagine how much forgiveness Yudhishtira must be having. And when Dhritraashtra went to the Himalayas to do tapasya after getting scolding from Vidurji, Yudhishtira started crying, ‘What is my fault? Why did he leave the palace? I must have done something wrong’. Imagine that! Bhagavan was seeing all these actions of Yudhishtira.

People say things like, ‘If this person is not there, I will die. I live with that person because I feel lonely’. What lonely? He will become another problem for you. He will make you more lonely ultimately. Just wait and watch. Watch how that person will make you lonely on whom you are depending for removing your loneliness.

‘I have God with me, God is on my side’. How is God on your side? ‘I have done dharma, I have done Upasana, I have Vishwas with me, I have propitiated God, I have invoked Him through my prayers, through my daily readings, through my sadgunas, through my daivi sampatti, *daivi sampat vimokshaya* (Gita), I have done such actions, I have such qualities developed that God has to be with me’.

Do you think Draupadi had called Bhagavan Krishna when Durvasa Rishi came in the forest with 80,000 disciples? Bhagavan came by Himself. Bhagavan was present, He just came. Because Draupadi only remembered Lord Krishna day and night. She had daivi-bal, Ishwari-bal she had.

GOD’S POWER – THE ULTIMATE SECURITY

You can have money etc., there is no problem. Have relatives but don’t depend on them. The catch is here, you can have money, you can have good clothes, you can go to the club also, you can dance also and you can eat good food also. I have no problem. My problem starts when you start missing them. When you feel, ‘Without them, I am nothing. And if he is not there I will fall down’. This is our problem. We don’t know what should be strengthened in our 40-60 years of living and what should be weakened. We live the life very blindly.

We don’t understand which aspect of our personality is weak and which negative aspect is becoming stronger. ‘I am already 40, I am already 50, I am already 60’. Birthday is good to celebrate but I think it’s a warning day. There is nothing to be happy about warning. What’s there to be happy about warning? On my birthday also people say happy birthday, as if I was not happy earlier. Every day is happy I live with God only 😊

Now when Sugreev called Bali, Bali went out in a huff. Bali had yuddh-bal (strength of being good at war), he had sattaa-bal (political strength), he had punya-bal. Indra was with him. One Bal he didn’t have was dharma-bal and because of that everything was going to crash in his life. I will see what dharma-bal is today also. Let us build in our life what is required to be built.

‘Oh I am studying in this institute Swamiji, I am studying in London, I am studying in Massachusetts, I am going to MIT’. Four to five years these boys and girls go and study in big institutes. And parents spend lakhs of rupees, but after four years what comes out is one more arrogant person in the society. One more person who needs, who says ‘I want a bigger job’. Where is Ishwar-bal in that? I am not saying that you should not study. You should study but for what?

We should know which bal has increased in our life? Kaam-bal has increased in my life, or ahamkar-bal has increased in my life, or krodh-bal has increased in my life or Bhakti-bal has increased in my life? Analyze yourself! ‘I was earlier less kaami now I am more kaami. Earlier I was less angry now I am more angry, or earlier I was more angry and today I am less angry person. Earlier I could not remember the God, now I remember the God more frequently’. Which bal has increased? Tapasya-bal has increased, prem-bal has increased, vinay-bal has increased?

Bali did not have vinay-bal, he didn’t have the power of humility. Bali didn’t have prarthna-bal (power of prayer). Bali didn’t have Ishwar-bal. Bali didn’t have vishwas-bal. Otherwise he would have stopped himself after Tara tried to dissuade him. Bali didn’t have dhairya-bal (power of patience) and so he got provoked eventually. And result was disastrous for him.

LORD IS HUNGRY FOR YOUR BHAAV (EMOTIONS)

Sugreev didn’t have any rajya-bal (power of kingdom) or dhan-bal (power of money), all he had was four monkeys. Remember one thing, Ishwar does not see outside how much you have. People say, ‘Swamiji I don’t have money what can I give you’. As if we want money only. You know what you have plenty? Thoughts! You have plenty of bhaav. Nobody can say I have no thought. We have so much of thoughts, so much of bhaav for small, small things. Don’t think we don’t have bhaav. ‘I am not emotional Swamiji’. ‘Ok! I will say something about you, let’s see how emotional you will get about yourself’. Sometimes

people say ‘I am not a person who is very emotional’. ‘Ok! I will scold you now. Let me see your emotion. Your ego is so big. Let me see your emotions are big or not, on one topic you can go on brooding for hours together’. Everyone has emotions.

Sugreev did not have outer things. But he had bhaav-bal, he had plenty of bhaav for Bhagavan Ram. *Manau ek bhagati kar nata* (Tulsi Ramayana). **Lord wants the thought from you. Some people are there who don’t give anything or they have less to give, they don’t have a lot of money, they don’t have very good car, they don’t have so many things, but they have so much of bhaav that it amazes me.**

You know, I told you earlier that once when I was a brahmachari, I took Gopika Geet in Prayagraj, there I went for bhiksha in somebody’s house. One old lady was there. On the road she saw my car and she started dancing, so the whole traffic stopped. Everybody was like who has come. I entered into her house. Very small house, very small drawing room, hardly five or six people could sit in there. And she said, ‘Swamiji, you will not eat food with your hands today’. I said ‘Then?’ She said, ‘I will feed you’. I was hardly 27 or 28. So at that time she took food with her own hands and started feeding the morsels. Making morsels, everything she fed me. I never even knew her. Never had I talked to her but she used to come regularly in the Gopika Geet classes. What bhaav she had? So happy she was; she blew the conch as a tradition when I went to her house. I couldn’t forget certain bhikshas in my life. This was one of those bhiksha. With what she did, she could make me cry and tears came out. She could make me so happy although she hardly had any money. She did not have a car also. She asked the mission people to take me to her home, so they took me.

We don’t have the bhaav!

Sugreev didn’t have people. **The headquarters of seva, of prem, of samarpan is in “bhaav”, it is your thoughts.** Please note Bali had everything in plenty. The amount of monkey’s he had, thousands of monkeys he had, not just four. He will now claim to Bhagavan Ram, you will see, ‘Why didn’t you come to me to take help to search Sita?’ What Bali didn’t have was the thought for Bhagavan Ram. He knew that Bhagavan Ram was around. Don’t think that he did not know that. Tara also told him and he also knew the character of Bhagavan Ram, but he didn’t have that thought, that bhaav.

You don’t go to the person because he gives you sweets; you want the sincere thought that ‘I want to give you joy’. How much thought do you have of giving joy? ‘This flower I give you, it’s not a flower it’s my vehicle of saying that I love you. I want to please you, I want to offer myself. This flower will wilt away in few hours but my love will not wilt away’. And Bhagavan’s attention is there only (on your thought). This bhaav-bal we don’t have. Ishwar bhaav bal we don’t have. We don’t go to the God and say, ‘O God! I cannot live without you’. We don’t go to the God and say, ‘For me You are everything, I have no one else to go to, neither I want to go to anyone. Good that nobody is there in my life other than you. Atleast you are there. I have no other support’.

Please learn from Sugreev. It’s not that Bhagavan Ram didn’t know that Sugreev had only four monkeys. Which wise person will go to the person for help who has only four monkeys while fighting with the tremendous biggest fierce enemy like Ravan? Ravan would have blown them off effortlessly. What was Sugreev in front of Ravan? But *Ramahi keval prem piyara* (Tulsi Ramayana), Bhagavan Ram was loving that bhaav of Sugreev and so He went to Sugreev only.

BALI’S ARROGANCE & TARA’S MATURITY

Bali was warned by Tara but he was arrogant. Arrogant person does not listen to anybody. **Obedience and arrogance are opposite. Poles apart! Arrogant person cannot be obedient and obedient person cannot be arrogant. To be obedient you have to give up your ideas.** Obedience means ‘Whatever you say, I do that. I don’t think after that. I have faith. Let me follow you for few days then let me see what the results are there. I will not think. Once you say, I don’t want to think on that topic’. Everything cannot be put on logic. There are bigger things than logic also.

Tara had no logic. She did not give logic to Bali but she had the faith. And Tara gave a very beautiful advice, ‘Please go but don’t go to fight. See how Sugreev is roaring. Sugreev never had a voice like that before’. So Tara was very far-sighted and very mature. People say that in Ramayana women are censored. Such great, great women are mentioned, Mandodari is there, Tara is there, Shabari is there, Parvatiji is there, they are much more mature than the men also sometimes. Because of Tara’s faith and maturity, Bhagavan Ram gives her the teaching later on.

Now let’s see. It is written here, when this was told by Tara to Bali, he almost shouted and rebuked her. He was so much in the heat of the moment. *Tameva bruvateem taram taradhip bhananam*, Tara was shining like a moon. That means she was good looking also. I told you, beauty and brain both were there. See the first shloka page 791. Although her name was Tara, but she was like the moon. Tara means star ☺ And then Bali said, *‘na cha gaaryo vishaad hate raghavam prati mat kriteh’* - I know Ram. She said, ‘What you know about Ram?’ Bali said, *‘dharmagyashcha kritagyashcha katham papam karishyati (shloka 5)’* - he knows dharma, how can he do the sin of killing me?’ What a confidence Bali had. He said, ‘I know Ram, he will not do like that. He is the one who has come for establishing dharma. I don’t think so, just wait. I will return’.

Tam tu tara parishvijya - Tara started crying. Then Bali embraced Tara. That means Tara was very lovable also, not just having brain but very emotionally developed also. *Tam tu tara parishvijya balinam priyavadini* – Tara spoke very sweetly but she started crying. She did pradikshna of Bali. Such a bhaav she had for her husband.

BRING INTENSITY IN YOUR PRAYER

Then Bali went out. Bali has one golden chain, not like our small little chain. It was given by Indra, a very thick golden chain. He was distinguished by that golden chain, it used to shine so much that people understood that Bali is coming. After Bali went out, both the brothers tightened their clothes and both started beating each other. Because Sugreev was also in form today, he was not defeated immediately. He took one big tree and threw on Bali and sat on that. So Bali said, ‘What tablets are you taking nowadays ☺ You have become so strong.’ Ultimately Bali gave one blow to Sugreev and he started giving blows and Sugreev started vomiting blood. Slowly Sugreev started becoming feeble. He was not a fighter by nature as Bali was. Bali was fighter by nature. Some have that tendency, they are born with that instinct. Bali had a boon that nobody can defeat him.

Now Sugreev started seeing here and there. *Hiya manam atha apashya sugreevam vanareeshvaram prekshya manam dishashchaiva raghava sa muruh muhuhu* - Sugreev started searching for Bhagavan Ram, 'I am getting beaten. Where are you Bhagavan?'

And Bhagavan was watching. What? 'Call me first. I will not come just like that. First you feel helpless, become more deena, know that you cannot do it'. Prayer is not done while yawning and saying 'Please protect me God'. Prayer is not done while eating something. Prayer is not done to just somehow finish it. **Prayer is when you are totally defeated and battered, and you are in pain, and you know that you cannot do anything, you will die.**

You heard Gajendra's story where Gajendra gave a good fight to the crocodile, he didn't ask for help immediately, he fought for many days and months, and after he knew that 'Now I am gone', then he said, '*Hey Govind, hey Gopal...*now I will die'. When Bhagavan hears the prayer which comes out of tremendous pain, concentration and melted heart, then Bhagavan says, 'Now you have nobody else, now I will come. I need full space in your heart. Don't give me little space because I am *sahasrasheersha purushah (Purushsuktam)*, I am too big. Don't have anybody else in your heart. I can't accommodate with anybody'.

And then *tato rama maha tejah, teja aartram drishtva harishwaram*, here *ishwaram* is said for Sugreev because he is going to become 'Vanar ishwar'.

BHAGAVAN RAM KILLS BALI

When Bhagavan Ram saw that Sugreev has been beaten badly by Bali, then He took out His arrow. That arrow was not an ordinary arrow, it was like a serpent, shinning, like kaal, it had fire in it. Bhagavan Ram took out His arrow and as He was about to shoot it, the birds ran away from there (out of fear), and Bhagavan Ram shot the arrow and straight away it went to the heart of Bali. The arrow pierced Bali's heart and he cried in pain...aaahhh! He fell straight unconscious lusterless on the ground, as if an Ashoka tree had fallen. Bali was thrown down, he was in great pain. Still he was breathing. Valmikiji favors Bali and says that at that time also, Bali still had some tej and valor on his face. Bali's golden necklace also got pierced.

Some people ask the question – why Bhagavan Ram killed Bali while hiding behind a tree? So I ask them who told that Bhagavan Ram killed Bali? So they answer that it is written in Tulsi Ramayana and Valmiki Ramayana. So I tell them – in the same Ramayana, it is written that Bhagavan Ram is God. If you accept this fact, you have to accept that fact also. And when you accept that He is God, understand that He is not foolish and He is not afraid of anything. His every action has some meaning. As we hide and do our work, similarly we think that God also hides and does the work. This is point number one.

Second point is – Rules of human being don't apply to God. People ask, 'Why Bhagavan Krishna did like that?' Someday a person came and said, 'Because Bhagavan Krishna did like that therefore I also did like that'. I said to him, 'Then you dance on Kaliya. You hold Govardhan parvat. Even a bucket you can't lift, you will have slip disk 😊 And when you see a snake, you run away, your whole face changes, even a grass snake you can't handle, forget about dancing on a serpent'. Ishwar doesn't have human rules that He should also do what human beings are doing. Do you think Bhagavan Ram couldn't have shot Bali

from the front? Or Bhagavan Ram could not have had a fight with Bali? Do you think anybody could have defeated Bhagavan Ram? Do you think any curse would have worked on Bhagavan Ram?

I told you earlier that Bali is karma (actions) and Sugreev is the jeeva. So **Bhagavan Ram is the karma-phal (fruits of actions) for Bali (karma). Karma-phal comes from various hidden sources only.** You don't know from where your karma-phal is coming? And who will become karma-phal in your life? 'I thought he is a very good person. I thought this disease will not give me pain. I thought I won't have poverty. I didn't know this arrow is coming from this direction'. We don't know from which angle the fruit will come. Fruit will definitely come. This arrow is like a fruit of action. It came towards Bali and shot him down totally.

So don't question God. His rules are different. Don't ask why in America there is left-hand driving? Rules are different at different places. Traffic rules are different, custom rules are different, Visa rules are different. God also has different rules. Ishwari-niyam (God's rules) are different. Ishwari law is that He is not under any law. He won't follow what we follow because laws are for one who has vasanas. **Laws are for that person who needs to be controlled, who has chances of becoming uncontrolled. One who is Sarvagya (all knowing) and one who is in His own niyantran (control), He does not need any law.** Who will be the law maker for Ishwar? He Himself is the law.

DIALOGUE BETWEEN BALI AND BHAGAVAN RAM

Now see Bhagavan Ram's compassion. He could have run away with Sugreev, but He wanted to bless Bali. So Bhagavan Ram and Lakshmanji went to Bali. And after that it is said here, *abraveet tam drishtva bahumanyam chatam veeram vikshamanam shanairiva upayato mahaveerau*, both had tremendous bravery and fortitude. Bali saw them and he said very hard words to Bhagavan Ram. Bali spoke very harshly. In Tulsi Ramayana only one line is written – *dharmā hetu avatareū gosai, maareū mohi byāadh ki nai (Tulsi Ramayana)*, but here (in Valmiki Ramayan) Bali scolds Bhagavan Ram left and right. This is arrogance.

Bali couldn't move; he was in pain. He said to Bhagavan Ram, 'I thought you are *kuleenah* - one who is born in such a great family. *Satyasampannaha* – one with such a beautiful mind, what a tejaswi you are, brilliant! *Charitvratah* - you have immaculate character also. *Karunvedi* - you are always compassionate (shloka 17). *Prajanaam cha hite rataha* - you are the one who does good to the praja. *Saanukroshah* - you have daya. *Mahotsaha* - you have lot of utsah. *Samayagnah* - you know what work to do at what time. *Dridvratah* - you are very firm in your vows'. This means Bali knew everything about Bhagavan Ram. Bali continued, 'A king is supposed to have *damah, shamah, kshama, dharmā*, and all these are in you but you killed me in such a way? You are a sin hidden in good clothes - *sattamvesh dharmā paapam* (shloka 23)'. Very harsh words Bali said. Lakshmanji must have been very angry at Bali listening to such words.

Bali continued, '*Na cha tvaam ava jaani* – I didn't know you. *Tvam naradhipate putraha prateetah* – you are so good looking. Can you do such a cruel work towards me?' Sometimes we also fight with God like this. 'God, how can you do this to me?' Bali then asked, 'What wrong have I done?' See Bali's confidence. 'What wrong have I done towards you that you had to kill me? Is this your compassion? I didn't do anything.' Lot of things Bali said. I have to move forward.

In shloka 49, Bali says to Bhagavan Ram, ‘As far as the question of Sita is there, let me tell you, if you had come to me, you know how long I would have taken to bring Sita back? One day! *Maam eva yadi purvam tam etat artham maithili mahem ek annah, tav chaneetvan bhavhe* – one day I would have taken to bring her here. Patal, atal, everywhere I have access. Sugreev doesn’t have access anywhere. I had held Ravan with my hands; I have lot of experience with Ravan. I would have held Ravan and thrown him at your feet’. Bali couldn’t talk more, he was parched. Bhagavan Ram said, ‘Devil quoting the scriptures’. Now next chapter is on Bhagavan Ram.

After Bali said everything, then Bhagavan replied, ‘*Dharmam artham cha kamam cha, samayam chapi laukikam, avigyaya katham balyan maam hyadiv garhase* (shloka 4) – do you know dharma, artha, kaam, moksha? You don’t know anything and you are teaching me? And scolding me in hard and harsh words? Tell me Bali, *aprishtva budhhi sammappannan vridhhan acharya sammatan* (shloka 5) – have you gone to any wise person to understand what is dharma? You are talking about dharma to me? *Saumya vanar chaplayat* – you are just a fickle-minded monkey. What you are talking is nonsense totally’. I didn’t know that Bhagavan Ram can scold also 😊

Bhagavan Ram continued, ‘Is this the way you are thinking? You know how dharma comes in a person? By going to someone wise and living with them, then only one understands what is right, what is wrong, how japa and puja should be done? What is the way to conduct oneself? It takes many years to really get what is right, what is wrong, what is sin, what is not a sin. Have you gone anywhere Bali? Say yes or no’. Then Bali said, ‘No’. Bhagavan Ram said, ‘Then how are you quoting all these things?’

So much confidence Bali had. A person who has arrogance, he has a lot of confidence, he speaks with a lot of confidence. Bali was not able to understand what his mistake was. Bhagavan Ram continued, ‘You know who is the ruler of this earth? You are the ruler of this small land called Kishkindha. This whole earth belongs to Ikshvaku vansh; my ancestors are the ruler of this whole earth. And today Bharat is ruling this earth. Bharat is the ruler. I am just the follower of what Bharat says. *Taam paalayati dharmatma bharatat satvaan rijuhu* – Bharat is abiding in dharma and he is very simple (riju). *Dharma kaam artha tatvagyaha* – he knows everything. He knows whom to punish and whom to reward. And to put his command into action, I am roaming around to set people like you in order who are doing adharma, to bring you to books. *Te vayam marg vibhrashtam swadharme paramsita bharat agyam puraskritya nigranami yatha vidhi* (shloka 11) – I am following the dictates of Bharat only’. This is how Bhagavan Ram replied to Bali.

WHAT IS DHARMA AND WHY DHARMA SHOULD BE FOLLOWED?

Now topic of dharma has come. And this has to be very well understood because there is no area where you can divorce dharma. While thinking, there is a dharma. You are thinking in a wrong manner or right manner? While walking, there is a dharma. While eating, there is a dharma. While sleeping, there is a dharma. While talking, there is a dharma. While writing, there is a dharma. **For every action, starting from the mind, dharma and adharma take over.** And dharma is that which gives you security. *Dharmo rakshati rakshitaha.*

Every role has its specific rules. You cannot form your own rule. If I am a teacher, I am bound by certain rules. Any acharya will have his own rules, whether it is tetra yug or kal yug; he has to follow those rules. Every student is bound by certain rules; he has to know what those rules are. You do this

and you don't do that. Think like this and don't think like that. And if the student doesn't follow, he will be crushed. Don't provoke the arrow of Bhagavan Ram. His arrow is not far away.

The arrow that pierced Bali hasn't gone back in the quiver of Bhagavan Ram because it is stuck in Bali's heart. We will see that later.

Everybody has a rule. As a husband how a person has to behave, there is a rule for that. As a wife, one is supposed to follow certain rules A, B, C, D. As a father/mother, the person has some rules. Not that everyone can do what they feel like doing. Bali felt like doing something and he did it and therefore he is lying down on the floor today, full of blood all around. We don't follow the rules. Bhagavan Ram said, 'I am the one who makes the rules' *Dharma samsthapnarthaya* (Gita). You cannot do anything you want and get away.

The cosmic rules expresses as social rules also. Society will say, 'You should not drink too much. You should take care of your son. As a father, you should not be a drunkard father. You should not be a careless mother'. And who knew these rules? Saints knew these rules. And saints used to move in the society. Bheeksha etc. was just the means to penetrate into the society to carry those rules and to tell the common people about these rules. **And these rules slowly became the dharma.**

If these rules are not there, individual person will break, family will break, institution will break, and country will break as it is breaking today. Today economy has gone haywire, all the aircrafts have stopped, all airports are vacant, all malls are quiet. Why? Because of the loot that was done by mankind. Because we have not followed the rules. We have not followed the rules of respecting our parents, respecting our teachers, offering gratitude to God, worshipping God, of taking care of the nature. We abused everything. We broke all the rules. As a result such situation has appeared (corona virus situation). This situation will take its own toll. Everything has become difficult now. For the small child to go to the school has become difficult. Going to the office has become difficult. Coming to the satsang has become difficult. Earning money has become difficult. And don't think this is going to end so easily. Now fear will be there.

This situation what you are seeing right now is only the tip of the iceberg, much worst is yet to come. People have abused animals so much. Any and every animal people eat; so many animals are killed; even live animals people eat. Do you think there is no one who is observing? Someone is observing everything and making a note of what punishment should be given. Child trafficking, women trafficking, hundred kinds of sins are being done. If you see what all sins are done, you will feel that God is giving very less punishment, and much harsher punishment should be given to the humanity. We have broken sufficient rules.

As a husband, I have a rule. As a wife, I have a rule. As a teacher, I have a rule. Everyone is supposed to have a rule. When a student has come from the house to the ashram to learn, it is the responsibility of the teacher to teach the student, to take care of him, to find out what he requires; not that the student is thrown out and not taken care of. Similarly it is student's responsibility also to learn in the ashram and to serve the teacher from his heart and mind. It is a rule starting from anaadi-kaal (from the beginning). We also were in the ashram. You are also in the ashram. This is a rule. Everybody is a shishya somewhere; I am also a shishya; I also have a duty towards my teacher. If you are a wife or a husband, you have your rules. You just can't do whatever you want.

And please note - **to follow dharma is very difficult because it needs sacrifice. Dharma requires that you have to drop your ahamkar, your own ways, your own style, your own ways of thinking and talking, your attachments, your aversions.** Do you think it is easy to follow dharma? If it would have been easy, everybody would have been dharmik.

Dharma is anti-vasana, anti-ahamkar, anti-comfort life. Dharmik life is not a comfortable life that I can just keep sleeping or watching television or eating indulgent food. Dharma is difficult. To become a dharmik father is difficult because it requires sacrifice. You have to demonstrate getting up in the morning, doing puja, not getting angry, then only you can tell your children to do so. To be a dharmik wife, a dharmik husband is very difficult.

Any if you are dharmik, like Raja Bali (in Bhagavat), nobody can shake you. Nobody can talk lightly about you. You won't be a laughing matter. You can make fun of Ravan but not of Ram. About Bhagavan Ram you cannot talk lightly. You cannot make joke on Lakshmanji. There are no loop holes to crack a joke on them. They are too big. They are so full of dharma in them. You can never find them having laziness or lust or talking wrongly to their parents. Therefore Bhagavan Ram is in your puja room and adorning your heart also.

So there is specific 'Swadharma' also and 'Samanya dharma' also. If in my life I don't do what I am supposed to do then I will be taken lightly, I will not be trust worthy, I will be laughed upon. Why invite that? 'I think I can do anything whatever I want'. No, you cannot! There is one God who gives the fruits of action. Today Bhagavan Ram is seen as the 'Karma-phal data' Ishwar and not 'Kripalu' Ishwar. Wait for Him to come as 'Kripalu' Ishwar; He will come as that also.

LORD RAM AS KARMA-PHAL-DAATA FOR BALI

Bhagavan Ram said to Bali, '*Tvam tu sanklishta dharmascha karmana cha vigarhita*, you flouted all the dharma and did those actions which are censored. And you know who you are? Among the ones who are slaves of passion you are on the top'. *Kaam tantra pradhaanaha* - this word is given for Bali. *Tanatra* means controlled by. You are controlled by lust.

Na sthita raaj vartamani, you have not abided in your raj dharma also. In 13th shloka Lord Ram says, 'you know who is a father? A brother is also like father! You know how to live with a younger brother?' This is Valmiki Ramayana, it is to open each conversation, I told you many times. '*Yaviyaan atmanahaputraha*, don't you know that younger brother, one's son, and disciple, they all are like son only? This is the dharma. Do you think you knew all these things about dharma?' Bali said 'I didn't know'.

Bhagavan Ram said, '*sookshmaat parama durvigyaha sataam dharmaplavangamaha*, it is difficult to know the dharma'. **Subtle is the meaning of dharma. It is not known by reading the books here and there. If you read the book and decide, you will land up into more problems,** I can tell you that. Because dharma is such - what is dharma at that time and that place is different from dharma at this time and this place. This ashram's dharma is different, that ashram's dharma is different. With him dharma is different, with her dharma is different.

When I live here my dharma is different, when I live with Guruji my dharma is different. I will go with him and if I am seated with him, when lunch comes, I will never say I don't eat grains, I will eat it. Whatever he gives as prasada, I will eat it. I won't say I left it. Dharma is different there. There only *agnyapalan* is my dharma. For eating, dharma is different. While talking, dharma is different. When I am with Guruji, I will not talk much, I will be quiet as if I don't know anything. If he says something is wrong, I will just say 'sorry Swamiji'. I will just try to pacify him. Even if I am wrong, still I will cry and see that he is happy. Dharma is about these subtle aspects. Not that I have my own ways, own style. I have my own style, own way of talking, own way of dressing. When I will be with my mother or father my dharma will be different. It is a subtle thing; it is not a roto thing. '*Sukshmaha parama durgneyaha*, dharma is difficult to know Bali'.

Bali said, 'how do we know what is dharma'. See this line where Bhagavan says, '*hridistaha sarva bhootaanam aatma veda shubhashubham*, that antaryami who is in your heart, he only will tell you what is your dharma'. When you have served the teachers, that makes you sensitive towards your antaryami. He will tell you what is dharma and what is adharma. Bhagavan Ram says, '*Chapalaha chapalaih sardham vanaraihi akaritaatmabhihi* (shloka 16), you are a monkey of such a flickering nature, of such an uncontrolled mind'. Ramji shouted at him, '*vanaraihi akaritaatmabhihi*, you are having an uncontrolled mind and you are blinded since birth, what do you know about dharma? *Jati andham iva jaati andhaihi mantren prekshase mukhen*, you are blind by your nature'. Don't think Ramji is scolding only Bali, He is scolding us also. '*Ahama tu vyakta tamasyavachnasya brvimi me*, as per this you should have no cause to be bitter against me. Don't be bitter against me. Don't condemn me'.

Bhagavan Ram continued, 'Now I am going to tell you point blank. *Tad etad Karanam pashyad yadartham tam maya hata*, you know why I killed you? Shall I tell in black and white?' Bali said, 'Yes'. '*Bhratuhu vartasi bharyayaam*, you were engaging with your brother's wife when you already have your wife. Is this dharma? You are indulging with the wife of your brother. How will you feel if somebody indulges with your wife? Because you had power in yourself you thought you could do anything? How Sugreev's heart will be, how his mind will be, and how his wife's mind will be? Have you thought about it? Do you know how much pain you give when you take away right of somebody? And today you are doing it, tomorrow all your people will do it, your ministers will do it, day-after it will become a tradition. Therefore, I had to stop it. I had to give this message to everybody that what you did was absolutely wrong'.

Then Bhagavan Ram said, '*Asya tu dhar manasyacha sugreevasya mahatmanaha*, this is Mahatma Sugreev'. Bhagavan Ram was very happy with Sugreev. Sugreev's wife's name was Ruma. See it is written here that Bhagavan Ram said to Bali, '*Rumayam vartase kaamaat*, you were indulging with Ruma? I don't think that I am doing anything wrong, it is my work to put you in order, *Na cha te marshase paapam kshatriyoham*.' If world had no rules then everything will scatter. And then last line He says, this is what Tulsidasji translated, '*aurasiim bhagaineem vaapi bhaaryaam vapi anujasya cha*, your own daughter, you sister, and wife of your younger brother are same. Again, I am repeating, your daughter, your sister, and wife of your younger brother all are same. And if somebody sees them with bad eyes, it is not a sin to kill that person'. *Anuj badhu, bahgini, sut chaari, sunu sat kanya same e chaari* (Tulsi Ramayana), same thing is translated by Tulsidasji. *Inahi kudrishti dekhai joi, taahi badhe kachu*

paap na hoi (Tulsi Ramayana). ‘Therefore I am killing you. You are teaching me dharma? You are teaching the lessons of morality?’

Everybody was listening. It was as if Ramji said, ‘You all note it, all of the monkeys who are there. And you know I am not doing because I want it for myself. *Bharataha tu mahipalaha, mahipalaha, not Ayodhyapalaha*, Bharat is the ruler of the whole world, *vayam tu aadesh vartinaha*, we are just to follow his command’. This is Ram! ‘We are just following what Bharat wants. We are establishing that everybody’s wife should be with that person. And nobody should torment a weak person. Because Sugreev is weak physically and you are very strong, therefore you did anything and you think you can go ahead with that? You have strayed away from dharma. I am punishing the one who has strayed away and it is not wrong. And let me tell you, you know how dear is Sugreev to me? He is as dear as Lakshman. My friendship with Sugreev is such that we are one, *Sugrenea te sakhyam lakshmena yatha tatha*, we are in-dissolvable. And he has promised to help me. He will do my work. I have said all what I have to say’.

And at one place Bhagavan Ram says, ‘I have no guilt, *name tatra manastapaha na manyu*, I have no guilt that I killed you. I have no agony; I have no remorse’. Bali’s eyes got fixed on Ram. He started lifting his hands. He said, ‘I don’t want to see any fault in you, *na dosham raghave dadhyau dharmata gata nischayaha*’, somehow with difficulty he folded his palms because he was in pain, *praanjali vareshwaraha* (45th shloka). Bali said, ‘O Ram, whatever you said was totally right, there is no doubt about that. Can a pigmy compare himself with a giant? You alone know what is artha, kaam, dharma, moksha’. *Washpa sajudha kantaha*, Bali started crying. Bali never cried before. Today the one who used to defeat everybody in the battle was crying. This is called biting the dust. Today Bali was on the dust literally too.

Samprekshaha, Bali again and again saw Bhagavan Ram and said, ‘I have no attachment to anybody now, I have no attachment to the Kingdom, I am not sad why I am dying, neither I am attached to Tara also. I have only one son Angad. Take him into Your refuge. I have groomed him very well. Let him not become like me. He is also very powerful. And he and Sugreev should not be fighting whole life as I and Sugreev were fighting. Please see Sugreev and Angad as you see Lakshman and Bharata. See that Sugreev doesn’t mistreat Tara. Everything is under your control now. I surrender to you’. Bali is trying to make run in the last over ☺

LORD RAM TRANSFORMED TO KRIPA-PHAL-DAATA FOR BALI

When Bhagavan Ram heard Bali, with that red face and red eyes, that karma-phal daata Ishwar became kripaalu Ishwar. He bows’ strings loosened at that time and He said, ‘Bali, *santapat tvaya karyam*, don’t have any grief, don’t have any chinta. *Tyaja shokam cha*, have no grief, *bhayam cha hridaye sthitam*, have no fear in the heart, I will see that Angad gets his place and Tara also gets her place, Sugreev will not do anything untoward’.

Having listened to Ramji, Bali said, ‘*sa tasya vakyam maduram aatmanaha samahitam dharmata katha nu vartanaam* (65th shloka), I said very bad words because I was in pain. Please forgive me’. **Moment a**

person understands his fault he is out of it. *‘Shara abhi taptena vichetasa,* my mind was not working then, *maya prabhashita tvam yat ajaanataha,* foolishly I blabbered something. *He nareshwar,* therefore forgive me. Forgive me’. He was not able to lift his hand, he was in terrible pain. Ramji’s arrow was not an ordinary arrow, it goes inside the heart, and it cannot be taken out, because arrow’s shape is such that if you try to take it out, whole heart will come out. Poison is inside the arrow. As long as it is inside the heart it creates more pain so that the person dies faster.

Tara had yet to come, Sugreev was standing. You know what happened to Sugreev, he also started crying. It became a very emotional picture there. Still Tara had to come. And Tulsidasji says, *Sunata ram ati komal bani bali sess parseu nij paani,* Ramji put His hand on Bali’s head, and you know what Bali said, in Tulsi Ramayana, he said *‘prabhu ajahu me paapianta kaal gati tori,* I know whole life I was arrogant, I was very bad, I was very mighty, I was very puffed up with power, but my fortune is also good that last moment you are standing in front of me. Still will I be called sinner? About me will your opinion change?’

Bhagavan Ram said, *‘achala karau tanu rakhau prana,* Bali, I can restore your pran once more’. Bali said, *‘bali kaha sunu kripaanidhana janama janam muni jatana karahi anta ram much aavata nahi,* munis do tapasya their whole life but still the name of Ram does not come to their lips at the end, and you are in front of me, you are touching me, my fortune is so good. Please forgive me. Please forgive me. I admit my mistake, I was wrong with Sugreev, I was very haughty. You know when I was coming Tara stopped me, but I did not listen to her because I was so puffed up with my own thoughts’.

*api cet su-duracaro bhajate mam ananya-bhak
sadhur eva sa mantavyah samyag vyavasito hi sah*

*ksipram bhavati dharmatma sasvac-chantim nigacchati
kaunteya pratijanihi na me bhaktah pranasyati*

*mam hi partha vyapasritya ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras te 'pi yanti param gatim*

*kim punar brahmanah punya bhakta rajarsayas tatha
anityam asukham lokam imam prapya bhajasva mam*

*man-mana bhava mad-bhakto mad-yaji mam namaskuru
mam evaisyasi yuktvaivam atmanam mat-parayanah*

(Bhagavad Gita 9.30 to 9.34)

At that last moment of his life, Bali didn’t want his life back, Bali did not want his wife, Bali didn’t want child, Bali didn’t want kingdom. He dropped all desires. Everybody was standing but he was not seeing anybody; he was just seeing Bhagavan Ram. That deenata, what I was talking about earlier, came in Bali. I told you, he was *punyashaali*, he was deva putra, Indra purta he was. So deva putra also do mistake, but they realize it fast and correct it also. And thus Bali surrendered.

Bhagavan got happy with Bali. The work of making Karma-phal daata Ishwar as Kripa-phal daata Ishwar is done by your Sharanagati (surrender). Your success in life is that God who gives you only fruits of action, He starts giving you fruit of His compassion, fruit of His love. Like the mother gives the fruit of love and fruit of compassion to the child.

Match Gita and Ramayana here. *Apichet su duracharaha, bhajate maam Anaya bhak, Anaya bhaak* is the main thing. Even if he is the biggest sinner and the moment he says nothing is there now, I am giving up everything, all my desires are over, nobody is mine now, Lord accepts him. *Anaya bhak* means *anya aashrayanaam tagaha, anyaiccha tyagaha*. All iccha I have given up, *iccha naam tyagaha, aashrayanaam tyagaha*, I have no desire, I have nobody in my life now. I have nobody now, I have left everything now. But you were such a terrible person. I was, but I am now giving it up. I have the chance to save my life.

And as you think sometimes, every parent thinks that my child should not suffer like me. And every teacher thinks, my disciple should not suffer as I suffered. Similarly, Bali thought this Angad should not be doing the same thing as I did, and Angad and Sugreev should not be fighting as I and Sugreev fought and spoiled each other's life. Therefore he was calling Angad. Angad was yet to come, he was on the way.

Here Bhagavan was putting His hand on the head of Bali. Lakshmanji is close to Him. Worst condition is of Sugreev right now. You know what he is saying, 'I don't want anything'. What Tulsi Ramayana says that he got dispassion at that time (when Ramji hit 7 trees with arrow). He really got dispassion here in Valmiki Ramayan. He said 'I don't want anything. I cannot see my brother crying so much. He is in so much of pain and he has surrendered to Bhagavan also. What for I was fighting with him?' And then Tara heard. Tara was very wise, she knew the result already, she was anticipating this news. She ran, she was pati bhakta also, she couldn't control herself and she ran.

But here let Bhagavan Ram and Bali be together for today.

IT IS NEVER TOO LATE TO CHANGE!

Are you seeing Sharanagati principle? **Don't think how bad I am. Today you leave it, now you become committed.** *Api chetasi paapebhyaha sarvebhyaha paapakritamaha*, in 4th chapter Bhagavan says for Bali, among the *paapi* (sinner) he is number one. *Sarvamgyaan plavenaiva vrajanamsandrishu*, take him across. It is not that you are paapi only, you can grow from that, it is not the end of life. You are not bad, you can leave it. Don't say there is no hope for me.

Bali became quiet and he was constantly gazing on the saumya roopa of Bhagavan Ram. Earlier when Bhagavan Ram shot the arrow, it was Rudra roopa, people thought Shivji has come, pralay will come. To shoot you should be little angry. You cannot be cool and then shoot. To shoot you have to have rudra roop. And the way He was talking as karma-phal daata Ishwar was also rudra roop because Ishwar can too be angry on somebody. He was expressing His anger. Now Saumya roop was seen, *nava kanja lochana kanja much kara kanjapada kanjaaa runam*.

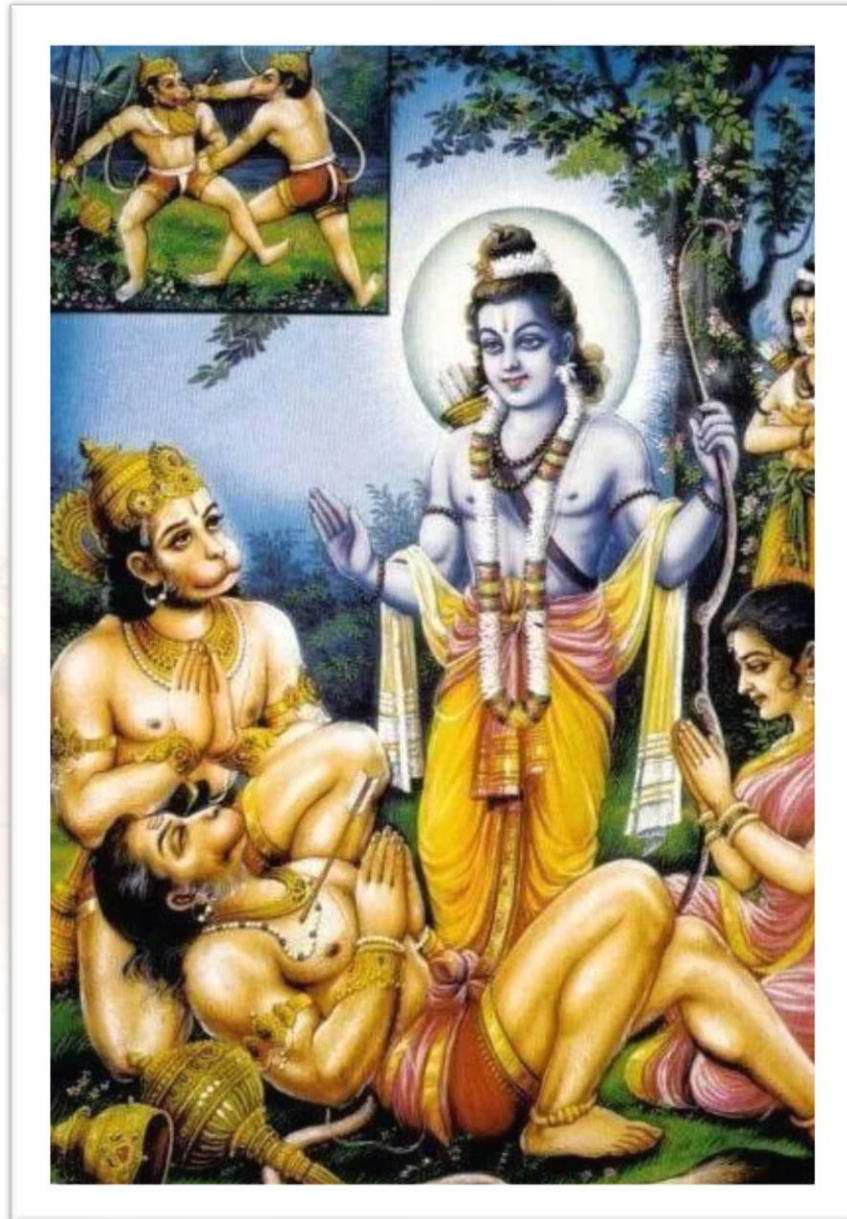
So Bhagavan Ram sat very close to Bali, holding him, putting His hand on his head, touching him here and there, consoling him. Bali’s tears were dropping from his eyes because he was lying down. And just he was gazing at Bhagavan Ram. Bhakti aa gayi (devotion blossomed in Bali). All sins have gone.

Bali said, ‘I don’t have to live now, please take me away’. And he will go to dhaam of Bhagavan Ram.

We will see it tomorrow.



RECONNECT WITH THE REAL



Kishkindha Kand || Valmiki Ramayana

By Swami Abhedananda

DAY 4 DISCOURSE – COMPLETE TRANSCRIPTION

BALI’S CHARACTER - A UNIQUE EXPRESSION OF SHARANAGATI

The character of Bali has lot of points to understand and dwell upon. Especially the aspect of sharanagati (surrender) that is expressed in his character is very unique. One angle of sharanagati you saw in Sugreev’s character which is his deenta (helplessness), nirabhimanta (egolessness) and being an aarath bhakt (distressed devotee). He comes in the category of aarath bhakt.

But if you see Bali, Bali didn’t have deenta etc. but what Bali did was very amazing. At the end, for a few moments in his life, I don’t know it must be one hour, when he realised his powerlessness and the anantata (infinite) of the God, the Anant shakti (infinite power) of the God. He realised all his mistakes. He realised all his sins and then not only he realised but he offered himself to the Lord. This principle of offering to the Lord inspite of making big, big mistakes and blunders throughout the life, is a very important aspect of sharanagati.

It is easier to understand karma-phal principle but difficult to understand sharanagati principle. Because karma-phal has a logic. You do this, you will get this. You do good action, you will get good fruit; you do bad action, you will get bad fruit. But sharanagati is not based on this logic. We will see what is it based on. We must go to God and confess, ‘I have committed these sins but now that I have realized my mistake, this very moment I leave everything. You may do whatever you want but I have no other refuge to take now. I am giving up, you can punish me, you can reward me’. These moments do come in all of our lives but the problem is they come only for a few moments and don’t stay for a long time.

COMPLETE SURRENDER MELTS THE HEART OF THE LORD

Sharanagati is when Bhagavan sees the emotion that the devotee is accepting all his mistakes, he is ready to go through all punishment, he has left everything, now he is holding on to me alone and he says I have nowhere to go now.

Yesterday you heard that Bali said ‘I don’t have any desire for Tara, or for anybody. I don’t want to protect myself also’. When this emotion is seen by the God, do you know what is the result? Lord forgets the past of that person and accepts him. Very few can invoke this feeling. They say - what you do whole life, last moment that only comes in your mind. Whole life Bali was desirous and arrogant and so last moment also he should have been like that. So it is an unusual Sharanagati that all of a sudden, he left all his desire for the kingdom and arrogance.

If this Sharanagati is not there in a person, he cannot milk the grace of God.

This is what Tara told to Bali, when Bali was going to fight. She said, ‘Sugreev is under the refuge of Bhagavan Ram. And then Bali said ‘*Samdarshi Raghunath* (Tulsi Ramayana) – Raghunath sees everyone equally’. Bali didn’t know that Lord Ram gives the fruits of action also.

What Bhagavan will give you depends on how you approach. Supposing somebody comes to you and asks for a job, so in his mind the focus will be on the salary that he would get. But if somebody comes and says that he just wants to serve you, then his focus will not be on what we would get. He would say,

‘I don’t want anything I just want to give tea, coffee and be with you. I have no house I will just do whatever you will say’. Your emotion towards that person will be different. And supposing the servant brings a cup of tea and he falls and breaks the cup. You will say, ‘hey you are not careful!’. But the one who has come to you and says I will serve you. And he breaks the cup by mistake. Then you don’t give the fruit of action, you will say, ‘It’s ok’.

SHARANAGATI - THE POWER TO WIPE OUT PAST KARMA

Principle of sharanagati is that when a person approaches, his bhaav is seen. When we see a person we see his past etc. But God says I don’t have to see his past once the person fully surrenders. Therefore yesterday I quoted Gita. Two sholkas Bhagavan has said in Gita about this, *api chet su-durāchāro bhajate mām ananya-bhāḥ* (Gita 9.30), *api ched asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛit-tamaḥ* (Gita 4.36) Two places it is said, ‘Even if one is the biggest sinner *sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ* (Gita 9.30), but if he worships Me with exclusive devotion, then I consider him or I will make him a sadhu’.

This principle is very difficult to grasp. Kubja when she went to Bhagavan Krishna. Kubja was not very good and not a lady of great repute. She used to serve Kamsa. But the moment she offered herself to Bhagavan Krishna, Bhagavan accepted her. Similar was the case with Jatayu, similar was the case with Akrurji, a lot of devotees are there. So if we don’t give ourselves and we hold our wrong habits then Bhagavan will see your past. He will say, ‘ok give me his past record’. If we say, ‘I have nobody I have given up everything, I am seeking total forgiveness now’, we will be forgiven. From an extremely hard and egoistic person, Bali became an absolutely deena and egoless person. That was his success.

Eṣhā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati sthitvāsyaṁ anta-kāle ‘pi (Gita 2.72) – ‘O Parth, such is the state of an enlightened soul that having attained it, one is never again deluded’. At the end, Bali made his death a very good death. He will be getting a good place.

In Ramayana, Bhagavan has said a few times, *koti bipra badha lagahi jahu aae saran tajau nahi taahu* (Tulsi Ramayana), even if the person has committed the sin of killing crores of Brahmins but if he comes to me with his hands raised - that means, ‘I have nobody in my life now. Or I have given up everything’; Then I will accept him, I will not see his past. I will not ask Chitragupta bring his record and check, ‘You did this on 7th October, you lied four lakh times, you shouted this many times. I will not see all the records’. I will accept him and give him good gati also’.

A SINNER BECOMES A DEVOTEE WITH COMPLETE SURRENDER

Sharanagati is a difficult principle to understand. And therefore, when Vibhishanji came to Bhagavan Ram, Sugreev said, ‘the brother of Ravan has come. And in my opinion he should be tied up’. And Hanumanji was not willing to do that. And then Bhagavan Ram asked Hanuman, ‘what shall we do?’ He said, ‘Tell me, there are two things. One is called court, and another is called pharmacy (where medicines are distributed). When you go to the court judgment is done. But when you go to the medical shop, it is not checked what is your past. You show the prescription and medicine is given. Are you the aushad aalaye (pharmacy) or are you nyaya aalaye (court)? You give the medicine to that person who has come, you don’t see the past what he has done, what he has not done. Nobody can get up otherwise because nobody’s past is very good’.

If any jeeva's past is taken up and all things are dug out, all skeletons will fall. I don't know what all karma he has done in the past. And now he is coming as a devotee. Supposing the Lord says, 'I won't accept you. Get all the fruits first. I won't accept you because you had done such bad actions'. 'But I want to correct myself'. 'No that is not allowed. Now you might like to correct but I have already decided. Get out'.

In jails also parole system is there. So after few years if somebody has good conduct, good behaviour, then they are left on parole. A mother does not judge the child. She always favours the child. Specially if the child is small. Because the mother knows there is nobody else for him.

The soul of Sharanagati is in - *bhajate mām ananya-bhāk* (Gita 9.30) - worships Me with exclusive devotion. There is nobody for him now, he has no place to go. It is not that there is some other place where he can go for his comfort. He will die but not go. The Lord feels, 'if I don't hold him he will die'. Nothing can give such person quietness. Like a small child won't go and quieten his mind with any other mother except his own mother.

And this is a capacity of a devotee. He feels 'I have nobody else now. Where shall I go. Ok, I understand I had done a lot of blunders not only in last birth, but also in this birth. This birth's blunders itself are quite a bit and from this birth I can make it out how much mistakes I must have made previously. From anumana praman (inference) we can make it out artha patti (presumption). Considering my nature in this birth, how would my nature be in the past birth is quite clear. Not that I was a very meritorious person, not that I must have done very good actions. My nature is not so quite. I have so much of ahamkara, kaam, krodh. I don't think I would have pleased anybody in the last births also. But now I have come to you and I have realised myself. And I will not go anywhere now. I will not go anywhere because I have left everything now. Neither am I going to repeat all those actions which I was doing'. This is the emotion that Bhagavan wants to see. Please get this point.

The devotee says, 'if you don't accept me I will die. There is no one else in my life, I have nobody. And I am not the same person who was doing wrong actions'. You got this principle of Sharanagati?

Saran gaye prabhu tahu na tyaaga bisva droha krita aga jehi laaga (Tulsi Ramayana), Vibhishanji says to Ravan, 'Somebody who has rebelled against the whole world, Bhagavan accepts. Therefore you also go and Bhagavan will accept you'. **This is a peculiar aspect of the nature of Lord. That instead of seeing the past fruit, He starts seeing the present ananyata (single-pointedness) of the devotee.**

Therefore Tulsidasji says and Lakshmanji always defers from Bhagavan Ram on this aspect. He says, 'Anybody comes to you, offers pranaams to you, does some stuti and you totally forget everything (of the past about that person). Your eyes are not perfect, you don't see what he has done in the past'. When you leave everything and then go to God, Bhagavan says, 'how much has the person really has left his desires. And how much is he willing to be for me?' To create this vritti, it takes a lot of time. That amount of faith, surrender and Sharanagati is missing in us.

So yesterday you saw that Bali executed this principle. Tulsidasji describes quite a bit, he says *sunat Ram ati komal baani* (Tulsi Ramayana) – after hearing the soft spoken words of Bali, Bhagavan Ram, *Bali seesh parseyu nij pani*, Bhagavan Ram accepted Bali. *Seesh parseyu* means, 'I accept you'.

To have this kind of mind that, ‘No one else is in my life, I will live for you I will speak for you, I will die for you, I will go through pains for you. I will laugh for you, I will cry for you, I will put on good clothes for you, I will put on bad clothes for you. Nothing else is there, my only agenda is for you’ is essential in sharanagati. After that Bhagavan gets up and he embraces Bali.

But people are not like that. People do the mistake, say sorry and then do same mistake again. They are expert in making mistakes. I go to Bhagavan and say *pahimam pahimam paapoham papakarmaham paapaatma paapsambhava* and again I do the same mistake. And then Bhagavan also says, ‘I should give him the fruit of action only’. **Acceptance from God is not there in an ordinary person and because of that lack of acceptance he struggles a lot.** Because whatever actions he does, Ishwar sankalp is not with him. In his action, in his life God is not active, He is only present. He is vidyaman (present) and not vartmaan (active).

See. Hanumanji’s sharanagati. He doesn’t need sharanagati like Bali. It is siddh sharanagati. Bharatji’s sharanagati is siddh. But Sugreev, Bali, Jatayu they didn’t have siddh sharanagati. Jatayu was a vulture who was eating here and there; not that he had a very dharmic life. All these people are not or like Vibhishan. Vibhishan is also not less he never went and saw Sitaji while she was there in Lanka. Never he went and consoled he. He always praised Ravan, till Ravan kicked him. And Ramji should have said to Vibhishan, ‘now you have come. You could have come earlier.’ But that aspect Bhagavan does not see. This is a very big consolation!

THE ARRIVAL OF TARA

So let us now go ahead. Let us bring Tara now. So Tara was a little away. Tara started moving towards Bali. She said, ‘I want to surrender to Bali’. Not Bhagavan Ram. She was a pati-bhakta (devoted to husband). What is the meaning of pati-bhakta? Pati-bhakta is one who sees God in her husband.

She went, dashed towards Bali and she saw Ramji also standing, Lakshmanji and Sugreev. She saw everybody like that and then she went closer. She cried inconsolably. She says in 11th shloka, ‘*sugreevasya tvaya bharya hrita saha cha vivasitaha yattat tasya tvaya vrishtihi prapteyam plavanga dipa*, oh plavangadipa, oh God of all monkeys’. Still she is saying that you are king. ‘Do you know why you are like that today?’ Such a powerful Bali. ‘Two causes, *sugreevasya tvaya bharya harita* - you took away the wife of Sugreev and *saha cha vivasitaha* - you banished him in the exile. *Nishreyasya praa mohaam tvaya charya*, and I told you all these things but you always rebuked me. And you never heard what I wanted to say.

Then she says ‘Come Angad come. Please see your father. Please see your father, please offer your Namaskar to the father’. And to Bali she said, please ‘*smaashwasaya putratvam sandesham sandishasva*’ - please give your parting message to Angad. And turning to Sugreev she said, ‘Sugreev, Now you got back your wife, the kingdom and everything.’ Then she started asking pardon and forgiveness from Bali. She started, ‘Please forgive me, I am sorry’.

HANUMANJI ADVISES TARA

Hanumanji was standing there. Hanumanji said, *‘tato napatitaam taram’* - Hanumanji started giving some advice Tara who (after seeing Bali) had also fallen on the ground like a big star had fallen. Very few places Hanumanji talks. Hanumanji says, *‘guna dosha kritam jantuhu swa karma phala hetukam avyagras tadavapnoti sarvam pretya shubhasubham* - Tara, when a person dies he is reaping the fruits of his actions of the past only. Whatever good and bad action he has done he gets the fruit accordingly. *Shochya ashochasi* - Why are you grieving?’

Grief is highly censored in Gita, Ramayana. It is not a respected emotion at all. ‘I am feeling very miserable’, get out of it.

Hanumanji said, *‘Kam shochaya* - on whom are you grieving and are you worth grieving? *Deenam deenanu kampase, kasya anushochyoste* - Are you grieving for this body?’ Body is like a bubble only. It is just a bubble and it gets burst in the air. Death is nothing but you have forgotten to inhale. Then it is a lump of five elements. And it will decompose even if you don’t throw it, it will automatically decompose.

Hanumanji asked Tara, ‘On whom are you grieving? Are you grieving for the jeeva, or the Atma, or the body?’

*atha chainam nitya-jātam nityam vā manyase mṛitam
tathāpi tvam mahā-bāho naivam śhochitum arhasi*

*jātasya hi dhruvo mṛityur dhruvam janma mṛitasya cha
tasmād aparihārye ‘rthe na tvam śhochitum arhasi*

(Gita 2.26 & 2.27)

You cannot grieve for the jeeva because you don’t know the jeeva. Jeeva is such a typical creature. When this jeeva passes away he will not recognize you also. ‘If I am grieving for somebody, does he know about it?’ No! He doesn’t know. That jeeva who has left, be it your mother or father, it has gone. Now they will become somebody else’s child. You keep on grieving for that jeeva but that jeeva says he has nothing to do with you. This is all Maya. *Maya mayamidam akhilam budhhva* (Bhaja Govindam) – there is no true relation here (in this world). You are grieving, you are crying, you are fainting for the person who has died, but that jeeva has no concern with you.

Grieving for Atma is not possible because you are also Atma. Grieving for the body is also not possible because body is there in front of you, so why would you grieve? It is just a feeling that ‘He was mine. She was mine. I cannot live without him/her’. These are all statements which have no logic. ‘How will I live without you?’ You will easily live, all are living. Who are you grieving for?

‘O Tara, live in little knowledge’, said Hanumanji, ‘What is this? Lying down on the floor for so long. Get up now!’ Hanumanji is *gyaaninaam agraganyam, sakal guna nidhanam*. Gita says, *nānuśhochanti paṇḍitāḥ* (Gita 2.11) – this is the pratigya vaakya of Bhagawat Gita. Hanumanji said, ‘You are grieving for what? You cannot grieve for Atma because Atma is already there. You cannot grieve for jeeva because jeeva is also there; it is just going to another body’.

People say, ‘No I want that he/she should give me response as he was giving when he was alive. He used to come say hello and ask me how are you etc’. That entity which was talking, walking, dancing, that was a false entity. Totally false entity! We, in our ignorance, think that this body is moving. This is only a lump of five elements; a charged lump ☺ Like a charged mobile is there with which you can talk, you can see photos and videos in it, but if battery is gone or it is broken, then it is just a metal piece. When it is charged and working, it is very good, otherwise it is only a piece of metal. Similarly **this body is only five elements, moving five elements**. You can keep on saying things for this body like - beautiful, ugly, smart, nice hair, nice eyes, he is my brother, she is my sister etc. but it is all false. How can one lump of five elements be brother of another lump of five elements? This book is there and this watch is there, can we say that this book is grandfather of this watch? ☺ Is there any relation existing between these two things? Can we say that the mic is the uncle of this book? Can we say that the glass is the aunt of the watch? Can we say that the flower is the sister-in-law? As you think all these questions are ridiculous, similarly God also laughs seeing us. Our life is a big joke, there is no reality in it!

Hanumanji said, ‘Tara, stop all this crying! On whom are you grieving?’ **Our whole problem is attachment on false body, false money etc**. Half of the second chapter is on this point only - *na tvaṁ śhochitum arhasi* (Gita 2.27). First he told from the view of Atma, then he told from the view of body, then he told from the view of jeeva, then he told from the view of swadharma also, *swa-dharmam api chāvekṣhya na vikampitum arhasi, dharmyāddhi yuddhāch chhreyo ’nyat kṣhatriyasya na vidyate* (Gita 2.31). Why are you grieving? Why are you living in darkness all the time? Why do you live like a foolish person? Whenever you live like a foolish person, you will always grieve. If I consider this watch as an elephant, I will be afraid of it; it can hit me, it can tramp me. See the watch as the watch. Then you are safe. See the body as the body. See the body as the product of Maya and be safe.

But the problem is we have ‘my-ness’ and ‘I-ness’, and insistences. **We are holding on to the ignorance, and we want the result called joy and peace. You have all wrong notions, how can you have peace?** We think that the body is true, relations are true, everything is very real for us.

From what I have understood, there are only two ways out, *loke ’smin dvi-vidhā niṣṭhā* (Gita 3.3) - **Either make God important and consider your jeeva bhaav and surrender this body to God as an offering, Or your negate everything and let Atma be important**. But in-between if mama, chacha etc., all these become important, then you will be in a soup, in trouble.

Here Hanumanji said, ‘Angad is now ready. O Angad, for you the doors are open now. The rule is yours!’ In the 9th shloka, *’twya parigrihitah ayamangalah shaastu medinim*, you rule the kingdom Angad. Angad should take care of everything and let us do the coronation of Angad’. Listening to this, Tara should have been very happy. This is where Tara’s character comes up. Again and again you will see the bright points of her character. She said, *’Na chaham harihi raajasya prabhavami angadasya va* (shloka 14), I have no power over the kingdom of the monkeys, neither I want Angad to be installed as a king’. Tell me why she said like that? Because as rule, if the elder brother is not there and the younger brother is present, then the kingdom should go to the younger brother. And not just that, Tara also said, *’pitravastasya sugreevah sarva karveshunantaram*, now onwards, on all decisions, his brother Sugreev will be responsible’. This is called buddhi (good intellect) and neeti (right politics). *Nahi esha buddhu asthea*. Tara did not say yes to Hanumanji’s proposal; she could have said yes.

Hanumanji told those things about Angad because he wanted to tell Tara’s character to everybody. If she was greedy like Kaikayi, she would have said yes, and Bali would have also said yes, but Bhagavan gave the promise to Sugreev that he will become the king. And therefore, Tara knew what the promise of Bhagavan Ram was and she also knew what the neeti is. Tara said, ‘I am not the person to take a decision now. I will not take any decision on this matter. I don’t want that Angad should become the king. When more experienced person is there, when the elder person is there, please give the place to him rather than Angad’.

BALI’S REQUEST TO SUGREEV

After that, Bali called Sugreev. This is little touching conversation. Bali said, ‘*abhashya sugreev doshen na mam gantum arhasi* (shloka 3), your time was not good, don’t see fault in me only. I got deluded’. And then very touching lines he said, ‘O Sugreev, *yugpat vihitam taat na manye sukhamavayoho*, we were not meant to be happy together; when I was happy you were running around, and now when you will be happy, I will not be there. *Sauhardam bhrataa yuktam taditam jatam anyatha*, we were not on good terms all through life. This Angad is there, *mam pranai pitaram putram evaurasam*, please protect Angad as your own son’.

And then Bali said, ‘*Twam api asya pita, data, paritrata ta sarvashah* (shloka 10)’. See how cool Bali has become...he says in the 10th shloka, ‘O Sugreev! You are the father, donor, protector’. Then Bali address Sugrees as ‘O king Sugreev, *bhayeshu abhayada evam*’, see how Bali left his mamata (attachment). ‘O ruler of all the monkeys, you please see them in danger’.

Then Bali said, ‘This is Tara. Please take care of her. *Sushen duhita cheyam artha sukshma vigye* – her power of taking decision is very beautiful’. Some people have this quality. Their power of discrimination is such that their decision is very right, very measured, very far-sighted, and whatever they say it becomes right; they take visionary decisions. Some are opposite; whatever they say it is always wrong and they create problems. ‘*Cheyam artha sukshma vigye* - she is very well developed in deciding things. *Autpatike cha vividhe sarvata parineshchita, esha sadhuti bruyat* – she will always say the right thing. Have no doubt! *Nahi tara matam kinchid anyatha parivartate* – Tara never says anything false. No opinion of Tara can be wrong’. Tell me why? When devotion in somebody’s heart is too much then his opinion is always right, he is not at fault. **A very selfless and surrendered mind is required to take right decisions.**

Then Bali says, ‘Please protect Tara and everyone else. And if Tara says something please value what she says. I have suffered because of not valuing her words’. And then Bali added, ‘Please do the work of Bhagavan Ram, *raghavasya karyam kartavyam*, please do Lord Ram’s work. And don’t do opposite otherwise He will not spare you also. So please do His work’.

What a scene it would be! Bali is lying down and Sugreev is on his side. Whole life they were fighting with each other.

Then Bali started taking out the golden necklace from his neck and offered to Sugreev, and said, ‘Please accept this!’ This is how an elder person should behave. To be elder is very difficult. At body level, everyone gets old, even dog and cat get old but to be a matured elder is very difficult. To give the right advice, to bring everyone together (Tara, Sugreev etc.) lot of maturity is required. **The biggest**

challenge of an elder person is that he should see that young people are together and in accordance with dharma. They should not do something out of the dharma.

DEPARTING ADVICE FROM BALI TO ANGAD

Bali then called Angad and said, '*desh kalau bajaswadya, sugreev vashko bhava* (shloka 20) – Angad, your duty is to be under control of Sugreev!'

See, everybody has somebody elder in his life. Learn to follow somebody whom you trust. You decide, I won't decide for you. You decide somebody who is on the path of dharma, on the path of virtue. You follow somebody. Bali didn't tell Angad, 'Take revenge from Sugreev'. Instead Bali told Angad, 'You are not matured enough to take right decisions'. We all require that somebody should protect us, somebody should put his hand on our head; we are not that great and that brilliant that we will know what is dharma, what is adharma, what is right, how to control mind, what is my duty, what is not my duty.

If you don't make yourself available in front of the elders, whether it is house or office or institution, then you won't get their love and opportunity and protection as is required. Elder person gives opportunity, appreciation, love, guidance, maturity, blessings.

Sometimes young couples are there, after marriage they settle somewhere else, they have nobody elder in their family. Now how will they get blessings without serving? How will they get maturity? How will they get guidance? We think we are quiet mature but we are highly immature. We take erratic and abrupt decisions. What a nice line is there – '*sugreev vashko bhava* (shloka 20) – be in Sugreev's control and protection; he has a lot of experience. He has seen the world more than you Angad. You are just a small boy. You may be very powerful and good in looks; you may be very dynamic and dashing, but not dedicated and devoted like Sugreev. And on Sugreev, Bhagavan Ram's grace is there. So please be under his control, serve him!

Tell me how many parents teach this to their children? Children these days want to be independent. In the name of becoming independent, children ruin themselves because they have no experience. **You need an experienced person with you to give you advise, then only you can gradually grow and learn how to see a situation.** We don't want to be ruled by anybody because then our vasana cannot play. A person with vasana and ahamkar wants to express as he wants. Therefore he doesn't want to be under anybody, he doesn't want to be under father, or mother or office.

And then Bali says to Angad, '*Sukh dukh sah kale* – please tolerate sorrows and joys'. What a maturity! 'Don't think every day you will get sorrow only or joy only; some good days will be there, some bad days will be there; someday honour will be there, some day dishonour will be there'. This is 20th shloka. '*Desh kalau bajaswadya* – when you do any action, please see is it the right time to do that action? Right place to do it?'

Bali continued, '*Yathahi twam maha baho, lalitha satatam maya* – Angad, if you live as you were living with me, you will never get love from Sugreev'. It appears from this statement that Angad was little spoilt. '*Na tatha vartmanam twam sugreev bahu manyata* - As I was fondling you and you were behaving with me, becoming cranky, moody, having a swollen face and answering back to me, if you do the same with Sugreev, he will not have a high esteem for you'. When you live with your mother and

father, they tolerate you, but outer world is a ruthless world. It sees your negativity and throws you; it has no sympathy for you.

And when you live with people for a long time, slowly they start knowing you. When you meet for the first and second time for a few minutes, cream of the personality comes out; only the upper personality is seen. But when you live day and night for 10 days, 20 days, one month, two months, each vritti comes up. So it is very easy to be friendly when you meet someone once in a while. Then you say, ‘that boy/girl is so nice, so decent, so lovely’, but when you live with that person you find out how mad he/she is. The core of the personality is different. He/she is not that sweet as it appears. You find out how stubborn they are, how moody they are, how lazy they are. After you live for a long time, then you find all the shades of the person. Then you wonder, what is the problem with the person!

World is not going to take your hanky-panky on foolish things. World is not going to pamper you as you are pampered in the house. In the ashram, even if you are late by few minutes, you will be asked questions, and you won’t be able to give excuses. Many times parents are spoiler of the child. Therefore in the earlier days, children were asked to go in the Gurukul and live with the Guru. Guru had shraddha (faith), prem (love) and also dand (authority to scold).

WORLD WANTS SOME BIGGER THOUGHTS!

World is a difficult place. We need to be tough. And if your nature is not great, that means, if you don’t have high class vritti of seva, dharma, quietness, anger-less-ness, expectation-less-ness, beautiful tongue, absence of laziness, slowly the world will reject you. The world rejects you by not wanting you. People will not say to your face directly but they will slowly avoid you. **World wants to see your bigger vritti – seva, sweetness of tongue, absence of kaam, absence of bad character, trustworthiness, obedience, lovability, availability.**

You know what Swami Shivanandaji used to do? He was a Sannyasi, a high class of Sannyasi. So he used to have a doctor kit. Don’t think he was in his ashram all the time. He used to search if any Sadhu in Rishikesh is ill, or some poor Sadhus who were there if they needed any help. Sometimes they had no money, sometimes they were lying in filth also. He will go in the ashram, talk to everybody and ask, ‘what you need?’ This is how he met Gurudev also.

I came close to Gurudev not because I heard a lot of lectures, but I saw very big vritti in him. Very big thought in him! Too much love I saw in him! The moment he saw me, many times, he just embraced me. And if people from my city used to go to see him, instead of asking ‘who you are’, he used to take my name and ask where he is. And once I was sitting in the crowd and he asked where he (Swamiji as a young boy) is. People saw me, he said ‘you are here!’

I saw his alertness – he slept at 12 O’clock and woke up at 3 o’clock. His uprightness, his credibility, his faith in God - ‘Devoted to Narayana serve the world. How can Lakshmi be far away’. He had a majesty of his own. World wants some big thought. You know I told you, I asked donation from Gurudev only! 😊 See the foolishness. Because, whom to ask? Gurudev was my father & mother. 19 years was my age, I needed money for bringing the magazine. So the committee decided that you should have some

advertisement and send it to others so that you can collect the money to get the magazine printed. First advertisement form I sent to Gurudev without telling anybody. And interesting part, Gurudev sent the donation as well, committee knew only later on. They said, what is this! I said, ‘you are telling this; I will tell to Gurudev. He has given it to me now, it is his blessing’ 😊 Maturity was not there that advertisement form should not be sent to Gurudev. Gurudev was not a businessman. But childlike nature was there at that time. World wants to see something big. World is not going to see your moods etc.

Then Bali says, *na sya mithrair gatam gacchairma shtrubhihir ravindama*, Angad don’t be a friend to the one who dislikes Sugreev’. This is called Rajneeti (politics). ‘Don’t be friendly to that person who dislikes Sugreev. *Bhartu artha paraha*, he is your master, please do what he likes’. Children should be given such education. ‘And *daantaha*, be self-controlled’. And again Bali says, ‘*Sugreev vashako bhava*’. See twice he is saying this, in 22nd shloka also. ‘Just do what Sugreev asks you to do’. Please let the elder feel that, ‘he is there for me’. The mother should feel ‘The child is for me. All the younger people are for me. If I need them, they are for me. They do care for my words. They will obey if I say, they will respond properly if I say something’.

KEEP SAFE DISTANCE FROM EVERYONE!

Then Bali said to Angad, ‘*Nacha ati pranayakaryaha*’, please note this, please underline this, 23rd shloka, it means, ‘don’t show excessive love to anybody’. This is a very big weakness of many people. *Kartavyaha apranayascha te*, don’t be far away from anybody also. Don’t give excessive affection, ‘I love you so much, you are my heart, I cannot live with you’, don’t say all these things too much because you cannot maintain it after certain time. And one you stop saying all this, then that person will miss it. **Don’t make anybody a habit** - you purchase anything give to him also, you brought anything, you give half to him also. And you say, ‘I brought for you also’. No need! One day if you don’t bring, he will feel bad. Don’t make any habit like that. One, two days is ok, ‘you are there with me and so you share what I have, but I am not going to make a habit out of it’. Because that person will do anything after that for you and you will become very obsessed by that behavior of his. Too much of love, over showing of love, anytime meeting hugging, anytime meeting taking. Don’t do all that. Let this be Bhagavan’s department.

‘*Na ati pranayaha karyaaha*, with the servants also, **don’t show too much of love and too much of affection and don’t show repulsion also**’. Don’t show I don’t care for you; I don’t like you. Why? Because everybody can do some work for you. Everybody is required for you. There is nothing which is useless in this world. You know when this flower is not there, even blade of grass is used as an offering for Bhagavan. Dhurva grass is there which is offered to the Lord. When no flower was there, blade of grass became very important at that time. So every person has his importance, you don’t know when he will be required for you. So don’t think anybody is totally useless. You should not repel anyone.

‘*Ubhayam hi maha dosham*, both are faults, *tasmaat antardrik bhava*, and therefore **please work from your intuitive power**’. Develop intuitive power. Too much we start showing love. Loafs of bread we start giving to the servants all of a sudden. All of a sudden, we start giving too much money and say, ‘everything is yours’. And that servant will eat you one day. Moment he sees, you are giving less, he will

not accept it. I told you that joke, one person was giving \$10 to one beggar daily. So later he got married and he gave \$7 to the beggar. When children came, he gave \$4 and when he had two children, he gave \$2. The beggar said, ‘wait, you used to give me \$10 and now you are giving me only \$2’. The person said, ‘you know my wife has come; two children are there’. So this beggar said, ‘oh you are running your family at my cost!’ 😊

So all of a sudden we become very emotional or we become very repulsive. You don’t know, both (attachment & repulsion) are not good for your mind also and not good for world also. Mind should not be attracted to anybody. **Keep a safe distance from everybody.** Don’t over-talk to anybody. Don’t under-talk to anybody. Don’t let anybody climb on your head.

GRIEF OF TARA, ANGAD & SUGREEV

Now Bali was about to leave. Tara came and said, (2nd shloka next chapter), *sheshetvam vishame dukham akrutva vachanam mama*, you are in this plight because you didn’t follow my words and then she cried and clasped her hands and then Angad came and embraced and then Bali ultimately left his body.

Then Sugreev started crying. One more episode started. Sugreev was crying so much, he went to Bhagavan Ram, *sa washpa purnena mukhena pashyan kshanena nivrinna manasi*, and said, ‘Bhagavan I don’t think I need any kingdom. *Hate nirpe samshaya*, everybody is crying, I am the main culprit’. See the unstable mind of Sugreev! ‘It is not that Bali was wrong. I am the one who is the source of all problems. It was better that I was in Rishyamukh parvat rather than getting kingdom here’.

Are you seeing some correlation here? Arujna!

Sugreev said to Bhagavan Ram, ‘It was better I was not there, I don’t think so I will rule’. Because Sugreev saw Tara in bad shape, he saw Angad also crying. ‘You know what qualities he had - nobility, righteousness, brotherliness, therefore he never killed me, he only chased me. *Maya krodhaha kamascha kapittum cha pradarshitam*, (12th shloka), I only have kaam krodha etc. I don’t think so I need any kingdom etc.’

Bhagavan said, ‘what is your plan?’ He said, ‘Angad come here.’ Angad came. He said, ‘see I have given my promise to Ram to search Sita, ok. You are the king and you search Sita for Bhagavan Ram’. Bhagavan Ram said, ‘where are you going?’ He said, ‘I am going to burn in the same fire. I am going to put myself in a burning pyre now. *Soham pravekshyami ati deeptam agni*, (22nd shloka next chapter), I am going to jump in the fire and burn myself, I am too guilty, all chaos is because of me’. This is called unstable mind. This is called monkey minded person.

I will come back to Sugreev later again.

Then it is written about Bhagavan Ram, ‘*Tasmin kshane abhikshanam avekshamanam kshiti kshamavaan bhuvanasya gopta*’, underline that 25th shloka, ‘*Kshiti kshamaavaan*, he was forgiving like

earth. Like mother earth forgives everybody! Forgiveness means nobody’s fault should sit in your mind for a long time. It will make you inefficient. And ‘*bhuvanasya gopta*, he is protector of the whole world’.

And then Tara came. When Tara came, Tara held Bhagavan Ram and Bhagavan Ram also saw Tara. You know what Tara said to the Lord, ‘You are distinguished, nobody is like you, *duraasadhascha*, nobody can conquer you, *jitendriyanha*, you are the one who has conquered your senses. *Akhila keertischa*, your fame is so great, *vichakshanascha, khsitishamaavaan*’ (31st shloka). All these things Tara said and after that you know what she said, ‘Kill me also!’ Now everybody wants to die. Everybody is creating a scene. ‘And if you feel, how can I kill a woman, think of me as a part of Bali. Same arrow is there you can use it.’ Bhagavan said ‘too much drama is going on’.

HAVING A BALANCED MIND!

So, 41st shloka it is said, *iti evam uktastu vibhu mahatma taram samashvasya hitam babhashe*, and he addressed Tara. Who? Mahatma Ram. Valmikiji doesn’t miss this point. **Mahatma means one whose mind is very big, who can accommodate everybody, who can live with everybody.** And Mahatma Ram said, ‘*ma veerbhariye*, oh the wife of such a great person, *vimatim ma kuru* don’t speak absurd. Don’t lose the track of your right thought. Tell me by dying what will you attain? Here Angad is there, he is not yet grown up. You can help Sugreev. Don’t come to a decision which is destructive for you and destructive for others. Is it your swadharma?’

See the word He used is ‘*vimatim ma kurushva*’, *vimatim* means absurd thinking, what you are not required, don’t think like that. Keep a balance of your mind. **Always think what is the future and past and make a decision after thinking a lot. Weigh the pros and cons.** *Pravrittim cha nivrittim cha karya karye bhaya bhaye bandham mokshamchaya veti* (Gita), ‘this is not the way to think. This is not a way to do the work. Don’t be hasty in concluding. You are not so great that when I am standing, you can decide what is your duty. If you have doubt you can ask me what your duty is. I will tell you. Have you become so big that you think for yourself only? All of a sudden you have become so great that you are concluding what your duty is! And that too you are thinking in your aavesh or sadness. Don’t take a decision like that’. She was not taking Sati, she said ‘shoot me!’

‘Let me tell you Tara, sit down first, get a glass of water’. Bhagavan Ram said, ‘*sarvo vidhiti vidhatra*, everything happens by the *vidhaan* of Brahmaji and there is a providence going on. Karma is there, one karma-phala is over, another karma-phala started. And therefore don’t be like that. Make yourself little balanced’. To remain balanced means - at every time you have a certain duty, every time you have a role to play. I am talking here; I have a role to play. After that I have another role, after that another role. Whole day there is one after another work to be done. And I am responsible for certain things and I am answerable to certain people. Most of the time we are answerable to the God and answerable to the Guru in us. Because if I do wrong. Supposing 8pm-9pm I did wrong, after 9 o’clock He (God) will come back to me, He says ‘oh this what you did?’, how will I answer myself. What face will I show to my Antaryami? If I do this work, if I lie tomorrow my whole day will be disturbed, because I will be thinking why I did this, why I thought like that.

There is not a moment where you are a free person to do anything you want. And to perform a role and perform a duty, quiet mind and good decisions are required, memory is required, experiences are required, there are 100 things which should be in your mind, which should help you out. There are many issues to consider before you come to a particular decision. You cannot act as an individual.

You are not an individual, you are connected to institutions. House is an institution, even office is an institution, Mission is an institution, we all are living together is an institution. I cannot do anything erratically. This finger cannot do anything erratically. It is responsible to the whole body. Eyes cannot do anything, feet cannot go anywhere, whole body would be affected by one wrong work of hand or leg or eyes. You are not one solitary person living in this planet. There is one institution around you. You are answerable to that institution. Father is answerable to son. Son is answerable to father. And therefore, please be a balanced thinker. Don't go for erratic words and erratic decisions.

People think in a gush, in a rush and they pay for it their whole life. Very less people I have seen in life who are balanced. Men and women both. Don't think men are very balanced and women are not balanced. Both are equally imbalanced most of the times.

Do you think every day I want to take classes? I am also not well on certain days. I feel 'what you will think, let me try and take the class'. Some people come to meet. I know that I am not in a capacity to meet, but I feel let me go and sit with him for few minutes. He has come from far off place. He has come from Tongaat, he has come from Verulum. I am not acting as an individual. I am representative of Gurudev. I am representative of God. You are also a representative of God. Don't think only Bharatji is the representative. We are all supposed to be like that. And **when I say representative, I am supposed to act as my Lord wants, as my Master wants. Not that what I want I will do.**

If I send you on my behalf to meet a person, then you will ask me, 'Ok Swamiji what I have to talk. What do you want me to say to him? Can you tell me? I will communicate that'. Then you will hear from me, you will write it or keep in your mind and then you will say, 'Swamiji has said like that'. And that person will say 'ok Swamiji has not come, this person has come on behalf of Swamiji'.

We are all meant to act on behalf of God and not on behalf of our ahamkar and moods. Please think a lot on every subject. Don't take a decision in a gush, it will boomerang upon you.

If there is someone whom you don't like, it is because he doesn't play his role towards you. He didn't give his right to you. You don't like someone because what he is expected to give to you, he is not able to give to you. Whether he is son, or father, or mother, or brother, or brother-in-law, son-in-law, father-in-law, daughter-in-law, anybody. You know what others say to such people, 'he is there or left, what does it matter Swamiji'. And on the other hand, when some people leave, others say, 'hope he does not leave, because he is the one who understands me. He is the one who is tuned to what I want now'.

So Tara wiped her tears, she became quiet. Again, Valimikiji said, *aashvasita tena mahatmanaha*, 44th shloka. By that Mahatma Ram, not King Ram, not Bhagavan Ram, he is saying.

WHO IS A MAHATMA?

Who is a Mahatma tell me, Mahatma has lot of definitions, but *mahātmānas tu mām pārtha daivīm prakṛitim āśhrītāḥ* (Gita), inspite of all these chaos you see how Ramji is quiet, how He accepts Bali, how He is explaining to Tara, Sugreev is now next in number. *Dunta mukhena* - Tara’s whole face was smeared with tears, but *suvesha roopa*, she was very well-dressed. 44th shloka you see. Of course, she was the queen, she was always presentable. *Suvesha roopa viraraama tara*, she became quiet.

Now Ramji said, ‘let me explain to you both, Sugreev you also come and sit’. This is called Bhagvatta (lordliness). Why we need a matured person in our life? Why we need Bhagavat tulya person in our life? We need someone because Bhagavan cannot come every time. We need someone who is Bhaavat tulya - who is like God. Who is a representative of God for me! When he speaks, I feel God is speaking. Therefore, I say to be elder is very difficult because you have to be like God, you have to renounce like God. When you say my father should be God-like, my mother should be God-like, that means you should also be God-like who loves even the one who never remembers Him also. The one who never remembers God, God gives food to that person also. God does not see that this is a snake or this leopard, this is lion, this is a bad person, this is a criminal. For every jeeva, food is there. As God accepts all, loves all as his own children and God also tries to correct the person even if he is *akritagya*, we also have to accept other people. As God is the one who explains like this when it is required, elder person should be able to explain to the younger person.

Bhagavan Ram is there, why everybody listened to Him? When Ramji spoke, everybody heard, what He had to say. Everybody was listening because he was the embodiment of dharma. He was embodiment of virtues, He earned ears. **Elder person has to earn ears from his renunciation, from his tyaga, from his tapasya, from his love, from his sincerity, from his acceptance.** Why Tara became silent? Why Angad became silent? Why Bali became silent after Bhagavan talked? To receive some teachings, I should be having that personality and therefore Bhagavan explained to them.

Bhagavan Ram continued and tomorrow He will explain to Sugreev all the points. He said, ‘Tara, Sugreev, Angad you also sit here. And I have to talk to you and everybody can sit, I am not talking anything personal. And I will now explain to you that you should not be in such a state and what is your main duty now’.

We become elder but to understand everything and to earn the place from the younger person is the biggest challenge of an elder person. You cannot say, ‘Respect me, love me from tomorrow onwards 4 o’clock. Don’t you know I am elder than you?’ Rules are there for an elder person also and a younger person also. A father cannot just say to the child, ‘you should listen to me’, first the father needs to demonstrate what he wants the child to do. This is dharma grantha, Valmiki Ramayana. It is very difficult to become as is written here. Now they all sat, Bhagavan Ram started talking. And what Bhagavan Ram talks we will see it tomorrow.



RECONNECT WITH THE REAL



Kishkindha Kand | | Valmiki Ramayana

By Swami Abhedananda

DAY 5 DISCOURSE – COMPLETE TRANSCRIPTION

LORD RAM EXPLAINS THE PRINCIPLE BEHIND NIYATI

Yesterday we saw that there are certain rules of living a dharmik life and if that is not recognised we will not be able to remain in our poise. All mental disturbances indicate either we don't know the rules or we don't have the strength to follow the rules. Therefore although it's the story of Ramayana, but underlying it there is a lot of darshan aspect or the vision of what needs to be understood about each situation or each person.

So yesterday you saw Bhagavan Ram was trying to explain to Tara and Sugreev who were overwhelmed by sorrow. Both were now very sad. Bhagavan said 'I also have sympathy with you, but I will tell you one thing, He says here,

*niyatihi kaaranam loke, niyati hi karma sadhanam,
niyatihi sarva bhutaanaam niyogeshu iha kaaranam
na karta kasyachit kacchit niyoge naapicheshwaraha
swabhaava vartate lokaha tasya kalua parayanam,
Na kalam kaala atyeti kalaaha parihiyate
swabhaavm cha samaa sadhya na kaschit ati vartate*

(Valmiki Ramayana page 821)

You can tick these three shlokas. These are important shlokas. So what it means here - *Niyati* means the time or the fate. You know what is the fate? Please understand this point. The situations that come in our life may be classified as: *anishṭam iṣṭam miśram cha tri-vidham karmaṇaḥ phalam* (Gita 18.12) - there are three kinds of fruits that you can imagine: either it is predominantly not a good fruit, or it is predominantly mixed (good & bad both) or it is predominantly with a lot of joy.

Situations that come in our life have few angles which are not easy to live with it. And we are likely to make a mistake if we don't know the essence of the outer situations. So let us try to understand that essence. So bad times come, good times come. So if bad times come, it acts at two places - first thing that it does to you is, you become very incapable. You will feel 'I can't do anything and even if I am doing nothing is happening'. Either you can't do anything or you lose your energy, or you lose your capacity to do. And outer area what the time does is, it does not give you any good fruit. It tries to give you some sorrow by depriving you of something which maybe plenty with somebody else but time has deprived you of those things.

Outer deprivation of some good situation and inner feeling of incapacity, this is the result of niyati (time or fate). When niyati is not very good, you may do anything, you may throw your hands and legs but nothing happens.

Same Bali who – when he used to go for morning walk, he used to span some part of the earth, he was lying helpless on the ground today. Bali's morning and evening walk used to be from one pole to another pole. It was not that he was simply walking, but he used to take big boulders on the way and throw them everywhere. Such terrible force he had, you read it! I cannot describe a lot. So much is in Valmiki Ramayana. When Bali used to walk people used to run helter skelter, because he used to throw boulders here and there. I told you, he created an unbeaten record that nobody could defeat him.

Same Bali is today lying in a pool of blood. He cannot even fold his hands properly. He could not even budge from there. And all the monkeys who were at his beck and call, they were also not with him. They were more with Sugreev now. They knew that now the time has changed. This is what fate does or what kaal does. This is one aspect that I am telling you, other aspects are also there, I will come there, we will end with the sweet dish. So let us have the karela first 😊

THE WHEEL OF KAAL

So fate or kaal makes you very incapacitated. A time may come when you can't walk, you can't go, you can't do anything. Sometimes you may have no work and sometimes you won't feel like working. You would feel 'I don't have energy left to do any work. Like somebody has sucked my energy. There is no stamina left in the body'.

What the outer thing does is that it gives you some dukhakar vritti (thought of sorrow) by depriving you of something. You are put in a situation which gives you some sorrow constantly. Then you say 'my time is not very good nowadays'. For instance, you are deprived, or you are accused, or you are in some physical pain, or you are in some emotional pain, or some bereavement is there, or somebody close passed away, or somebody said very bad words, or somebody who was very close he left, or somebody who was loving he started hating. There are hundred ways dukhakar vritti can come. And let me tell you nobody is spared from this.

One **has to** go through dukh. How to face it is another matter. *Niyati karanam loke*, even Raja Dashrath was under the influence of kaal. Whose son was Bhagavan Ram! We all know the story how he pleaded to Kaikeyi. He almost touched her feet to take away one boon. He said, 'two boons are there, one boon I agree. Let Bharat become the king, I have no problem. But second one, why should you send Ram to forest I cannot understand? And that too for 14 years, I cannot understand the logic of 14 years. I plead to you, please take away this boon'. Among the three queens of Dashrathji, Kaikeyi was the most caring and most loving. If any queen was most concerned about Dashrathji, it was Kaikeyi; if anybody was cooking the best food, it was only Kaikeyi. If anybody could choose the clothes he had to put on, it was only Kaikeyi. You can imagine how close she was to Dashrathji! But kaal came on her head and gave a terrible fruit to Dashrathji.

When even Dashrathji was not saved, how can we be saved from kaal?

This is the difficult aspect of kaal. If the time is very good you know what happens, the person has a lot of energy and he feels like doing a lot. He gets a lot of accolades, rewards etc. They say, 'Swamiji I have Midas touch'! Later on, you will have only touch. You don't know.

Opposite also happens. The person who was nothing earlier, he starts getting everything. And outer people come and give him joy, money comes, power comes, position comes, good health comes, everything comes, and he feels 'my good time is going on'.

I will tell you both are very, very risky! **Good time and bad time both are very risky.** 'Oh my god, I thought only bad time is risky'. No good time is equally risky. How? We will see now. Good time comes, health is all ok. Then you say, 'The doctor was giving medicine earlier nothing was happening but now I

have left medicine and still I am fine. Without the medicine I am fine now, earlier I was taking so many medicines but nothing was working’. Someone who struggled to get a job but finally got a job, he would say, ‘I had no work earlier but now from four places I got appointment letter. Two-three years ago no place was giving appointment. Now I got the letter also, money also has come. Nice people have come today. Today I got a bouquet. Yes! Only thing is, while I was smelling the flower one worm was there, that entered into my nose and bit me, so little bad fruit is still there 😊 Otherwise everything else is going on fine’.

Not that we don’t have any good fruit. Good food we get, good people are there, praises are there; you don’t have to put effort for your livelihood and things are going-on automatically. You have a good name also.

Bad fruit means unnecessarily you get bad name. People who love you start hating you. Here (at good times) people who hate start loving. This is another form of kaal. ‘When I started this new business, it was super hit. My shop is the best in the whole lane. Earlier there was nobody coming, not even a bee was coming. Now everybody is coming and it was a bumper sale. What I planned for the whole year I think within one month I will get everything. It is my day now. I don’t know why people are saying lock down is a problem. I am earning more’. Right now, your kaal is good and so everything is favourable.

HOLD THE LORD, THE HOLDER OF KAAI

Now I will tell you, what are the risks involved and how to get out of that risk. We must understand one thing that kaal is not an independent tattva (entity). **Since kaal is operating, and some action is going on in the kaal there has to be someone behind that kaal who is called Mahakaal.** Kaal is not acting on itself. People just say ‘time is very powerful’. That is ok. But more powerful than the time is the wielder and the holder of the time. Try to get this point.

The fruit of actions are not coming erratically from a jad (inert) agent. *Karturagyaya praapyate phalam* (Upadesh Saar), fruit is coming from a Chetan (sentient) agent called Ishwar. Here Bhagavan Ram is very cleverly saying, ‘*niyati karanam loke*’ and earlier when He shot Bali he said, ‘I am appointed to put everybody to books, *nigranaami aham karanam*, I am the cause to control everybody’. Gita also says *kalosmi loka-ksaya-krt pravrdhho lokan samahartum iha pravrttah* (Gita) Bhagavan says in the 11th chapter ‘I am the kaal’. This aspect should be kept in mind.

Please don’t think that time is powerful. **More powerful than time is the wielder of time.** And this is where people’s attention doesn’t go and therefore they suffer because of time. So how can we get out of this suffering? Here it is written, *niyati sarva bhootaanaam niyogeshu iha karanam lava nimesh paramanujug barash kalap sarchand*. The word *Sarchand* also comes in the starting of Lanka kand of Tulsi Ramayana, which implies that “Time” is Bhagavan’s arrow, *lava nimesh parmanu jug*. The good time or bad time that you send is the arrow. The arrow that Bali got, that was also kaal. *Bhajasi na man te Ram ko, kaal jaasu ko dand* (Tulsi Ramayana), so why don’t you do bhajan of that Ram, whose dhanush is kaal?

You are saying ‘my time is not good’. Then why don’t you go to the one who is holding the time? Who is throwing the arrow from behind the tree, why don’t you go there? Like Bali ultimately went there.

I will again tell you what the risk of this good and bad time is. Both I think are equally risky. Don’t think just bad time is risky, good time is also risky. The risk of bad time is that you feel very helpless. You feel very alone, you have the identity that, ‘I am a very sad person, I am a very unfortunate person, I cannot manage it now, I think I will break. I think I should commit suicide’. Any thought can come. And the person feels that this time will never go. Because the pressure on him is such. At such times, the person does not know what to do. Then he may go to astrologers and pick tarot card to find out what to do.

DON’T GIVE SORROW ENTRY TO THE SANCTUM OF YOUR HEART!

When we went to Badrinath this time, until Joshi Math came we were not feeling very cold. As we went ahead cold increased and we kept on putting on clothes after clothes. And when reached the hotel it got so cold, I said ‘whatever warm clothes I have please give it to me. Rather if you have yours also give 😊’ All the warm clothes I put on. They brought heater also, everything plus I had quilt. Still I was not feeling 100% comfortable; I felt I will get sick. It was so cold and temperature was zero degrees. And night around 12 ‘o’ clock it was very, very cold. When the dukh comes, it is like the cold. And your jacket does not allow the dukhakar vriti (thought of sadness) in your heart.

Even if sorrow comes from outside, ‘I am sad’, this thought should not be there and therefore one should increase his chanting or meditation. ‘I am a devotee’ or ‘I am Brahman’ this thought should be more powerful, rather than ‘I am sad’. This is the secret!

If you like to meditate, then you go into meditation or if you know a lot of chanting or like satsang, increase the amount of chanting, satsang, japa etc., do 108 parikrama, do something, engage your mind so that the thought of sorrow does not penetrate into your heart. And pray fervently to the Lord like Draupadi, Gajendra did, Pandavas did. In twelve years of their exile Pandavas did maximum tapasya. Arjun got all the astra shastra (weapons) during that time only. So don’t sit ideally thinking about something worldly. Please remember the Lord.

Dukh has a lot of benefit - you develop sensitivity towards others and your abhiman (ego) breaks because nothing happens by your efforts.

Because during good times everything happens as per our wish we are very intoxicated. ‘Success is my name. I don’t run after success, success runs after me Swamiji!’ Such dialogues I hear. Success is like wine. Whereas during bad times you become very sensitive, you become very dispassionate because then you know nothing works. Nobody is yours in those times and you get closer to God if you are wise. If you allow yourself to be very sad you will break from inside. You will be totally shattered and despondent at the end of the day.

If Draupadi had no relation of a devotee with the Lord, she would not have called the Lord. If Gajendra had not learnt Gajendra stuti by heart in the past birth as Indradymna king, how could he have chanted? He had by-hearted the stuti. Please by-heart some stuti otherwise what will you chant if you need to call God sometime? He was Gajendra, he was an elephant. He did not have chanting classes during the elephant time 😊 But the point was that he had already by-hearted the stuti, which was the golden point of his character. That means this is a siddha stuti. You should have some stuti to protect you.

You know in Rudra abhishek it comes, *pramūñca dhanvāṅstvamuḥbhayorārtñi yorjyām*, Bhagavan please take away this bow from your hand. Shivji take away the bow. First *anuvāka* is only to tell, take away your bow and arrow. Please put on the bow and arrow for those ones who are against me. Just change the direction slightly *dhanvāṅstvamuḥbhayorārtñi yorjyām*. Whole first *anuvāka* is that you do namaskar *om namo bhagavatē rudrāya, om namāste rudra maṇyavā utotā ishāve namā* - here *Ishave* means arrows. It is said, ‘I offer my namaskar to Your arrows first. I am very afraid of Your arrows. Namaskar to you, namaskar, namaskar, namaskar! You please remove that!’

*om namo bhagavatē rudrāya,
om namāste rudra maṇyavā utotā ishāve namā
namāste astu dhanvāne bāhubhyāmṛta te namāha*

‘I am offering namaskar to your bow. *Bāhubhyām*, to your hands also I offer my namaskar’. Never heard that somebody offers namaskar to hands.

The main point is – in life we require some kavach (armour) to protect us.

MAKE SORROW A VEHICLE TO REACH GOD’S HEART

Please have a distance between your sorrow and your God. Let the God be inside and the sorrow be outside. And this will contribute to your maturity. You will become a much more mature person after going through sorrow. Not that everybody who goes through sorrow becomes mature. Otherwise whole world will be very mature. Usually it’s the other way around; a person becomes more bitter after going through sorrow. He becomes angrier after going through sorrow. He hates the Lord because Lord gave him sorrow. What he doesn’t understand is that sorrow is also Lord’s prasād.

Because of the cheer haran (disrobing) episode, Draupadi became very close to Lord Krishna. Her Sharanagati (surrender) towards Lord Krishna increased a lot. Similarly, Gajendra became very close to the Lord and he went to the dhaam of Bhagavan. If Laakshya grah (burning of the house of wax), cheer haran and Durvasa episodes had not happened, Pandavas would not have had the required Sharanagati towards Lord Krishna. **It is during difficult times that you really know who helps you out.** So please hold the one who is holding the kaal. Because you cannot hold kaal. Kaal is a very strong thing; it is not going to stop its vaeg (force). So sorrow can give us some kind of respite. At least you will not be overwhelmed by sorrow. And if you are a Vedanti what to say. Then you think, ‘It’s not my sorrow; dukhakar vritti is there, so let it be there. Dukh is sakshi bhasya and not the Sakshi. I am the shudh chaitanya’.

The positive point of dukh is that you become very close to God because really you call the Lord with your heart. Devotees call Hanumanji by chanting sankat mochan,

*Baal samai ravi bhakshi liyo tab, teenahu loka bhayo andhiyaro
Taahi so traas bhayo jag ko, yah sankat kaahu so jaat na taaro |
Dewan aani kari bintee tab, chaadhi diyo ravi kasht niwaaro
Ko nahin jaanat hai jag mein kapi sankat mochan naam tihaaro*

(Sankat Mochan 1)

So please hold the one in whose hands the bows and arrows are present. Dukh definitely everybody will get. Quantity will vary. If you have very good fruit some quantity will be less. But definitely some dukh will come. People say, ‘But I am doing everything right’. Even if you do right, dukh will come.

THE DANGER POINTS OF SUKH !

If there is sukh, it is more risky. Why? Because the person crosses his limits. He gets too happy, he becomes hard; he doesn’t bother about anybody. *Madarthe tyaktajivitaḥ* (Gita 1.9), like Duryodhana says in first chapter, ‘because of me they are fighting; who are these people?’

Sukh is a dangerous thing. Don’t allow the sukh to enter your heart. Otherwise the person becomes intoxicated, hard and he crosses his limits. Like Bali crossed his limit many times. The cause of Bali doing such big mistakes in his life was that he was very successful and very sukhi.

Sukh makes a person look at the other person as inferior. Because you have something which others don’t have. You feel ‘See I have this much and he doesn’t have. I have this much of fame, this much of talent, and he doesn’t know any singing or dancing. I am such a nice singer’. Somebody told me, ‘I have no health issues. I don’t take a single tablet’. So sukh makes a person abhimaani (egoistic), hard, he starts neglecting others, and forgets God and crosses his limits.

I am telling you all the danger points of Sukh.

Sukh is nothing but future dukh wrapped in a nice package. If you have not had certain sukh, you won’t be having the dukh corresponding to it. Because you had that sukh, therefore today you are having this dukh. And therefore be very careful, **don’t allow the sukh to go into interiors (mind). Sukh is for seva (serving) and kritagyata (feeling grateful)**. ‘God has given me a lot of money, I will serve with that money, I will give it back. I am grateful to the God. I have become a humbler person’. In Bhagavatam you hear, King Ambreesh had tremendous sukh; his kingdom was full of all pleasures, but he saw everything as a means to serve God. From morning till night, he used to do puja. Ambreesh was famous for his puja (9th canto). He was not intoxicated by sukh. He became closer to God because of sukh. Similarly Yudhishtir had a lot of sukh. So don’t say that sukh is something bad, or rich people are bad; you cannot say like that.

Lots of devotees are there who became very rich and very affluent but they were serving Lord through what they had. Ahilya bai was there, she was the queen of Indore. She renovated all the temple,

especially Shiv temples, which were broken by the muslim invaders like Somnath temple, Varanasi temple. If she had no money, how could she do it? She was a great devotee of Lord Shiva. And that was her project. If you go to South India and see the temples, they were all built by Rajas and Maharajas. Madhurai temple you see, Rameshwaram temple you see. They were not built by any average, middle-class person; he can't have so much of money. Lot of wealth is required in building such big temples. In Rameshwaram temple, more than 1500 pillars are there, very big in size. Madhurai temple is also huge with 6-7 big doors. If you do parikrama of that temple, you get very hungry because it is such a big temple; coming and going itself is a lot of walk, therefore they have lot of prasad in the temple because you will definitely get hungry 😊

Gopuram, if you see, it is so huge, what to say about it (Gopuram is a monumental entrance tower, usually ornate, at the entrance of a Hindu temple). To make a real Gopurama, very rich people are required, ordinary people can't make it. Sometimes it needs three generations to make one Gopuram and it takes hundred years sometimes, or two hundred years.

So, seva is the fruit of your good actions. And samarpan and humility is the fruit of your good actions. You have not allowed sukh to enter in your heart or your head. They say sometimes for very successful people, 'Success has gone in his head'. **Head and heart should be for God only. Whatever is the situation we should be able to hold on to the feet of God.**

HOLD ON TO THE DHANUSH-DHAARI RAM

We should not resist the Kaal (time). We should not think, 'I don't want this situation; how long will I be troubled?' We should accept whatever has come to us. If time is not very good, or health is not good, never mind! *Taan titeeshkshasva bhaarat* (Gita). If money is not there, reduce your demands, reduce your luxuries. If people are not listening to you, never mind. Remain quiet. Do bhajan. If wife/husband are troubling, just be patient, wait for the right time, all will be fine, just pray to God. **Hold on to the Dhanush-dhaari Lord, and not the Dhanush. Don't try to catch the arrow, you will get more hurt, it will pierce your hand and go ahead. Don't wrestle with time and prarabdh.** Prarabdh is very strong, it will throw you out. Don't try to fight against prarabdh. Prarabdh is not for fighting.

Good time and bad time, both will come. Whom you will meet, which job you will get, where you will go, you will get money or not, which disease you will get, nothing is in your hand. *Na karta kasyachit kashchid niyoge naapi cheshwarah* – there is no individual person who is doing the work himself. If you are able to do any work, there are many components which are behind it. *Na kalat kalmatyeti* – nobody can cross the kaal (time). And therefore if you have devotion, then you will not feel the effect of anything. This is the gist of everything! Effect will be felt lesser. If you have lot of warm clothes, not that you wouldn't feel cold, it will be felt lesser. You will feel cold but not as much as the person who has no warm clothes.

So **when it is good times, try to increase your bhajan** etc. I don't think there is any other way to be out of one's problems. **Make a habit of spending a lot of time with the Lord and increase the bhaav of sharanagati. Increase the bhaav to accept** - 'O Bhagavan, what you have given, I accept it'.

I told you the example of that woman who was in pain and when she was on her death bed, every time when she felt pain, she only said, 'Thank you God! Thank you Krishna'. She was a Krishna bhakt. When

the injection was put, or other tubes etc. were put for treatment, she used to just say thank you. Only the thank you word (dhanyawad) was coming out. Not that she had no pain. She had pain at the body level but not at the mind level. This is the secret of facing the time. Time is very strong; it will do what it has to do. I have seen very rich people coming on the road; very popular people becoming unpopular; very beautiful people becoming ugly. You just don't know what time will bring. It can throw everybody on the ground, it is so powerful. One should not have the abhimaan about anything. Time is very powerful. And therefore Bhagavan Ram said, 'Tara, don't grieve! Bali has gone'.

He also said, 'Dharma, artha and kaam also come by time. *Na kalasyasi bandhutwam*, time is not a friend of anyone, *na hetur na parakramah*'. Imagine the prarabdha of Dhritarashtra, he had to give mukhaagni (informant) to hundred children. If someone's even one child dies, it is so difficult to manage. He had to give mukhaagni to hundred children. Once upon a time those children were ruling over Hastinapur. He said, 'What a fate I have? Hundred children died'. Therefore Gandhari cursed Bhagavan Krishna and Dhritarashtra wanted to curse Bheema.

Kaal acts in such a way and one day walking becomes a problem, talking becomes a problem, seeing becomes a problem, moving becomes a problem. Be it a president or a prime minister, no one is spared by kaal; everybody has to leave one day. Indra Gandhi was there who was the most powerful lady of India once upon a time. A time came when her body guards pumped about 25 bullets in her. Imagine that! Lying on the pool of blood on the floor and there was no ambulance at that time, interesting point was that, she was taken to the hospital in an ordinary car. Car was driven by R. K. Dhawan and on the car was Soniya Gandhi holding Indira Gandhi's head in her lap. Battery of doctors came but nothing could be done. Most powerful person died like that. And prior to her assassination, there were discussions about replacing her body guards but she didn't approve of it. She said, 'No, this is a secular country. How can I remove the bodyguard who is with me for that past 10 years?' The bodyguard used to be respectful towards her. We can never know what time can do?

Anything can happen even with big-big people. Who are we? **When we know the power of kaal then our ego comes down**, otherwise we feel 'I am doing everything. I am a go-getter. Everything happens for me. I am a perfectionist. My aesthetic sense is very good. I am a very good singer. I am a very good dancer. I am an expert beautician. My hairstyle is very good; my eyes are very good'.

Bhagavan Ram then said, '*Esha vayi niyatihi sreshtha yam gato hariyu tapah* - Tara, the best thing of Bali is that he has gone to swarg (heaven), *Pranan aparirakshitah* (shloka 10) - Bali didn't try to protect his praan, he surrendered at the end. He did some good actions at the end'.

LAST RITES OF BALI AND CORONATION OF SUGREEV

At that time Lakshmanji came there. Now I am moving ahead. Lakshmanji told certain things to Sugreev. At that time Sugreev was not in his senses, *gatchetasam*. Very humble statements Lakshmanji said, '*Avdat prashritam vakyam* (Shloka 12) - Please complete your *pretkarma* means what has to be done for Bali, you please do and *samashvasya deenam twadangam angadam deena chetasam* - please console Angad. *Maa bhuhu balish buddhi twam* - don't become childish'. Sugreev earlier had said things like he wants to die etc. *Balish buddhi* (childish) means not well thought off. Sugreev didn't know his own capacity; he was not that dispassionate that he could have left everything. His dispassion was not that much. We will see more about it; it is described in coming chapters.

Then Ramji said, ‘Now let us do the Karma (last rites) that has to be done. Right time should not pass away’. Then Bali’s last rites were done. And then Ramji said to Hanumanji, ‘You now go to Kishkindha. I won’t come because I am in vasvaas (exile)’. See how firm Ramji is.

Ramji also said, ‘Please know that crown prince will be Angad’. This is Bhagavan Ram. Sugreev must also be having a son. ‘*Vritigyaha vritti* – because Angad is very brave and since king was Bali so crown prince should be Angad’. See 12th shloka, ‘*Emam hi api angadam veera* – Angad is very brave. And son of elder brother is like Sugreev’s son only, so Angad should be the crown prince’. After that the coronation ceremony went on.

How was Angad now? *Angadam sam parishwajya yauvarajye apyashechat* – Angad was given the Yuvaraj pad (crown prince position) and he was closely embraced by Sugreev (Shloka 30). *Angade chabhishikte tu sanukrosha plavangamaha* – everybody was very happy. All the monkeys said, ‘Sadhu, sadhu, well done, well done’.

And then Bhagavan Ram called Sugreev and said, ‘Now rainy season has come so everywhere water was there, so you (and the monkeys) cannot search for Sitaji. So we will have four months rest and then you please come to me. I will wait for you. And after four months, you please search for Sitaji’. Then Bhagavan Ram went to a gufa (cave), very big description is given of the cave. Both Ramji and Lakshmanji were in the cave, and Ramji used to remember Sitaji a lot. I already gave you the causes why Sitaji was remembered by Bhagavan Ram? Because if anybody remembers Bhagavan Ram, Bhagavan also remembers him. In the Lanka Sitaji was crying and here Bhagavan Ram was also crying. He was also thinking, ‘I cannot live like this’.

HUMAN BEING IS NOT MEANT TO LIVE FOR HIMSELF !

What happened in between was – these four months were about to pass and Sugreev was not giving any response. Sugreev became totally indifferent. Then Bhagavan Ram said to Lakshmanji, ‘What is going on?’ And there in Kishkindha, Hanumanji started prompting Sugreev and said, ‘You should respect your word, *mitranaam sangraha asheshaha tad bhavaan kartu*, what you promised, you should do it’. Sugreev said, ‘Yes yes I have not forgotten’ but Sugreev was not responding properly. Hanumanji said, ‘This is not right. *Santyajya sarvakarmani mitrathe you na vartate, sam bhramat vikratotsaha* – when you needed help, your friend was there, and when He needs you then you are not responding. This is not right. *Kriyatam raghavas etat* – please do the work. Although Ram can do anything but still He has given the work to you. Don’t think He cannot accomplish it Himself’. But Sugreev was in his own mind. He was not responding as much as he should have responded.

Now before going ahead, please get the point for our life also.

In our life, God has given us some work. First understand, this world belongs to God and not to you and me. You can’t say ‘It is my sun, my moon’, you cannot say like that. **Everything is a part of the viraat and we are deriving our existence because of viraat. Viraat means Cosmic God.** If I am living, I need air. I don’t know how much air we have inhaled in our whole lifetime? How much sunlight we have taken? How much earth we have used? We are all a part of the viraat. And because we are a part of the viraat, the part should be for the whole. This is the principle which should be kept in the mind.

A part should not be for another small part. This finger should not be for this thumb. The finger and thumb together can't say, 'We both will be together only. We will not do anything for this body. We won't scratch other body parts. We will only scratch each other. We both will be together. We won't bother about the body'. This principle is not understood by most of the people. And not understanding creates a lot of problems in life. **Human being is not meant to work for himself. If he works for himself then he will lose all his shakti and he will be in problem.**

Supposing I live in your house, I use your house, you take my care, you give me clothes, food, shelter, and I work for the neighbor or I only work for myself. When I get some earning, I don't give any share of that to you, that is wrong. **Human being is not meant to live for himself.** This is very difficult to understand.

People say sometimes, 'I have my own life'. How can you have your own life? You are using so many people's life. Mother's life you used, father's life you used, so many teachers' life you used. So much contribution was there from everyone in your life. And you say, 'It is my life'? You don't know that in your life there is investment of many lives. Many people have gone through pain to make you what you are. And now how can you possess that body. You cannot possess that body which was nurtured and nourished by your mother and father for 20-25 years. It is not your body. It is not your knowledge. Today I am speaking but it is not my knowledge what I am sharing. Hundreds of people have invested in me, plus the cosmic God who is expressing, has invested in me. How can I say it is my knowledge? Like you cannot say, 'This is my ashram alone' because hundreds of people have given so many things in the ashram. For so many years, hundreds of people have contributed their money and power (whatever little they had), and they must have gone through pains to build it. How can you claim 'this is my ashram alone'. You can say, 'this is my ashram also', but you can't say, 'alone'. So as much right you have here, so much right others also have. And because this ashram has given you therefore you also owe to the ashram, you also should live for the ashram.

When I was a child, I didn't know which school I had to go. My parents took me to the school and I was admitted. I didn't know anything but my parents took me to the best school of the city. I was too young to know anything. In the school, I didn't know any teacher. We have too much abhimaan that 'I have done this or that'. The food that we eat, we don't make that food. Wheat is ready, rice is ready. Parents have given us the food. We have not earned for everything that we are using. We are very abhimaani 'I have earned for everything'. That's not true!

What is the cost of sun that you pay? What is the cost of earth you pay? What is the cost of mother from whom you have taken so much seva? What is the cost of teacher who serves you? What is the cost of the father who earns for you? Calculate how much money father has invested on you, and calculate how much food you have taken without paying anything to your mother and father. For 25 years you lived with your parents; you calculate how much food you consumed in that time (365 multiplied by 25). To the God, how much have you paid? For no reason, we have so much abhimaan. **If you realize that God has given you a lot then your life should also be for God. You are a part of the cosmos. You cannot just live for yourself.** Your joys and sorrows should not be independent joys and sorrows. Why do you have your independent sorrows and joys?

DID YOU FIND SITAJI IN YOUR LIFE?

Your only work in life is to search Sita. Everybody is meant to search Sita only in his life. There is no other project.

For every outer work, there are two fruits – one is Mukhya phal (main fruit) and other is Gaun phal (secondary fruit). ‘I do a job and I got the salary, I have a good house, I have a wife and children, I have car’ – this is the gaun phal. The mukhya phal is – did you find Sita? **Sita is bhakti (devotion). Sita is shanti (peace). Sita is gyaan (knowledge). Did you find prasannta (happiness) of God? Happiness of God is Sita. The manifested form of prasannata of God is called Sita.**

On whom Bhagavan Ram was ever happy was Sita. **It is good to do the outer work but try to get the inner fruit of the outer work.** Don’t target outer fruit of the outer work. If you target outer fruit of the outer work, you will live in the outer periphery of life where you will be attackable. You **please build an inside house of faith, inside house of devotion, inside house of love. Lord’s murti should be bigger in your mind.** People praise the size of murtis in the temples, but they should be asked how big is Lord’s murti in their heart? Bigness of outside murti won’t work unless the Lord becomes big in your heart.

And to make the Lord bigger in our heart, search the Sita. Sita should be searched in the heart. And making the Ram meet Sita is Sundarkand. Unless that is performed, action has no purpose. Because whatever you make by action, you cannot enjoy it for a long time. You will create new vasana, you will create abhimaan after that the action. Anybody’s suffering is because he created something. His creation has become his suffering. He suffered because of his house, he suffered because of his money, he suffered because of his children. So don’t think we are not Sugreev. There is Sugreev hiding in us also.

And what happened here now, Sugreev was not responding. Tulsidasji says, *masak dans beeti him traasa*, in the cave mosquitoes were biting Ramji but Sugreev had no concern. Surgeev was in the palace, where dances were going on, cultural program was going on. Very elaborate description is there. Tulsi Ramayana has very less description because Tulsidasji thought people have very less patience to read. Therefore, people don’t read as much Valmiki Ramayana as they read Tulsi Ramayana.

Sugreev forgot Bhagavan Ram. His (Sugreev’s) description is given as - he became very fond of wine, not that he had in the night only, he had it day and night. The women were there, dance was going on. He had a nice kind of place to sit and enjoy. And he said to others (Angad and all) to just see the affairs of the kingdom. He said, ‘don’t disturb me unless something is very urgent’.

And here Ramji is waiting for him. But Sugreev is in his own life. Madness doesn’t require too many things. What if so many women are there and power is there and wine is there, then one can go totally mad.

So Ramji said to Lakshmanji, ‘this arrow with which I killed Bali is still with me. I think, I should go and...’ Lakshmanji said, ‘No I will kill Sugreev. Don’t worry, it is my work’. Ramji said, ‘Don’t kill him, just threaten him’. Lakshmanji said, ‘Ok’. Lakshmanji was now very angry.

Don't think Sugreev is like that; we are also like that. People are lost in their wife, lost in their children, lost in money, lost in honeymoons, lost in making a house. For whom? Do you remember, what is your main purpose of life? Did you find Sitaji? Do you have any anxiety that your time is passing away? 'Clock is ticking, I am already 35 years, already 40, already 50, I have already crossed 60 years of my age. My time is very less now. I won't live long!' Why to become a burden, healthy life is not easy to get in old age. All diseases are waiting for you. They say, 'you cross 40, I am there'.

Heart says, 'how long will I work, since you are born I am pulsating'. Heart has also become old, stomach has also become old, it is sagging inside. Organs don't remain in place; after some time they start sagging inside. And therefore, digestion is difficult. You are not supposed to eat now. Time is over of eating.

In all this time, did you get the Bhakti which is described in scriptures? Did you get the peace? Did you get the knowledge? **Life is meant only for two things - either you should have Bhakti or you should have Gyan.** Nothing else is of any importance. Everything else is secondary. People say, 'My children are settled, my house is built nicely etc.' - all these will not give any joy. You don't know arrow has been shot upon you. You have forgotten that you have to find Sitaji. Nothing will give joy; I am telling you. You go around, run around here and there, people have gone to moon, people have gone to the North Pole, South Pole, and Everest etc. They put so much of effort and go and climb mount Everest. 4000 to 5000 people have climbed the Everest. How difficult it is you cannot imagine. Going to Kailash itself is so difficult. Forget about Mount Everest, many die on the way!

What did you get in Mt. Everest? 'No, I put my country's flag'. Ok, that is good. But, did you get Sitaji? Did you get that knowledge which scriptures talk about- *nahi gyaanena sadrisham pavitram na vidyate*? Did you get that knowledge through which you get out of the cycle of birth and death, *yena avigyaatam vigyaatam bhavati, ashrutam shrutam bhavati*. Did you get that knowledge through which sorrows don't come to you, *guru na api dukhena navichalyate*? Sitaji is that knowledge, *uma haimavatim*, she is that Bhakti, she is prasannata of the God. Everything else is secondary. I am not saying other joys are not at all required, I am only saying they are secondary.

Whatever work you do, don't see how much you got outside. Find out which thought is developed inside. And through every person in my life and every work in my life, I have only one project - to increase in my devotion, to increase my dispassion and to increase my knowledge. Howsoever outer big work may be there, it is gaun-phal (secondary fruit), it is not mukhya-phal (main fruit).

Like Sugreev, we also are intoxicated. Bhagavan has given everyone some toy. The person uses that toy and gets mad after it. We don't think what was the purpose of it? *Kastvam koham kutaha yaataha, ko me Janani, ko me taataha* (Bhaja Govindam). *Anityam asukham lokam* imam prapya bhajasva mam (Gita 9.33) – Bhagavan says in Gita, 'Do my bhajan Arjun, this world is not a place where we should be very fond of anything or any person'.

Don't make the world as your goal. All sorrows are nothing but presence of wrong goal in the heart. And I tell you there is no situation where there is no discovery of Sitaji and no discovery of any goodness. Bhakti can be discovered in every situation. Through success also, through failure also.

But our problem is that Bhakti is not there in us. Neither we have the knowledge, neither Guru Bhakti, neither Ishwar Bhakti. Ten years before you were not able to meditate, today also you cannot meditate, what is the progress? Ten years before your faith was less, today also your faith is less. Ten years back your kaam krodha was there, today also your kaam krodha is not just same but it has become worse. What is the progress?

Progress is, I can say ten years before I could not meditate, now I can sit for 1 hour, half an hour. I was an angry person Swamiji, now anger is not there in me. Even if provoked! I am not at all a person who gets angry. I am happy that last ten years of my life was good. I never used to be so emotional about God but now I don't sleep without chanting Ramayana, without my japa. I am much satisfied, I am much closer to God. The issues which were disturbing me they are no longer disturbing me, as much. I am not a victim now. Life should be a journey and not a roundabout in the jungle.

TARA'S CONVERSATION WITH LAKSHMANJI

Lakshmanji came and you know how much angry Lakshmanji can be. Sugreev was full of intoxication. And Lakshmanji's lips were trembling with anger. When monkeys saw Lakshmanji they all ran away. They said who will face him first. And then they went inside and told Sugreev about Lakshmanji. A lot of commotion went inside the palace as Lakshmanji walked inside. Everybody was full of fear. And Sugreev said, 'why is Lakshman angry, what wrong I have done?' They said, 'why he is angry, you are not understanding that?' He said, 'no I am not understanding, why he is angry so much'.

After that Sugreev sent Tara, 'please go and face him'. Some people are trouble shooters. So she was like that. So Tara went on behalf of Sugreev. Their dresses were all different because it was dancing time. Everybody had bottles and glasses in their hand, so eyes were dizzy. So Lakshmanji saw all this. Lakshmanji was highly evolved, so he was highly bashful in talking to them. So Tara said, 'Lakshman, what is the root of your anger, why are you so angry?' Tara was not bashful, because she also had some intoxication. 'Who doesn't obey you Lakshman? Please forgive them. What is the cause for your anger?'

So Lakshmanji said, '*kim ayam kaama vrittaste lupta dharmardha sangraha*, Sugreev is only meant for gratification of his senses and he has lost sight of all the religious merits and riches. You don't know what Sugreev did? He promised Bhagavan Ram and forgot about the promise. Lord is sitting in the cave waiting for Sugreev'. Tara heard Lakshmanji and said, 'You are very good looking, you are such a great servant, why should you be so angry, *kopam katham naama gunapratishtha kumar kuryaat*, one who goes into the influence of anger, he will lose everything in life'. This is Tara. Then she says, 'I know the power of pleasure of senses. You may not know it. But I know. I know what it means when somebody who is not getting wine and women and not getting kingdom, gets it finally then after that what will happen to him. Such a person will be overpowered by passion. How will he not forget the Lord's work?'

Even evolved human beings get addicted and forget the Lord when they get the outer things, leave alone the monkeys. And therefore please forgive Sugreev’.

Lakshmanji said, ‘But where is Sugreev?’ Tara said, ‘in the inner chambers’. Lakshmanji said, ‘Ok, I want to see him’. She said, ‘ok’ and he went to his inner bedroom. Inner, inner, inner chamber, there were 7 gates to reach the innermost room. Then Sugreev saw Lakshmanji has come and he got surprised! He thought, talking was going outside, how come Lakshmanji came inside. Anyways all the ladies jumped here and there and Lakshmanji said (still his anger had not gone), ‘Sugreev! You know who are you? You are a hard-hearted person, *akritagnya*, ungrateful person, *mithya vaadi*, you are the one who says false speech, *vanaraha*, you are a monkey. You said you will do God’s work and now you are not doing any work. Are you searching for Sitaji? You are just enjoying the senses. You are totally sinful and evil minded. You don’t know what Bhagavan Ram did for you? You don’t know what Mahatma Ram means? You don’t know He can do anything?’

Sugreev was fearful by nature. Tara interrupted and said, ‘One minute’. See this is the nature of a good woman and a wife. She said, ‘let me tell you, Sugreev is not ungrateful, neither he is a liar, neither he is crooked. I know he is intoxicated right now; I know he didn’t do the right thing. But don’t go to the other extreme in describing him’. She acted as a shield.

RE-AFFIRMING THE GRACE OF GOD IN OUR LIVES!

Sugreev said, ‘Can I also speak’. Lakshmanji said, ‘you are the main one, say what you have to say’. Sugreev said, ‘Whatever I got in my life - my kingdom, my wife, my fame, *rama prasaadaat soumitre punaschaptamidam mayaha*, it is only by the grace of Ram’. It is important to have this knowledge.

Don’t think ‘my punya is giving me everything in my life’. If it is only our punya, then our punya will never be so much that we can hear Ramayana every day, hear Bhagavat every day, or get to live in the ashram. Everything is not because of punya, let us be clear about it. Definitely prasad factor has entered in our life. To whom Bhagavan has embraced on numerous occasions and for whom He killed Bali, *rama prasadaat saoumitre, pusachaptam idam maya*, he (Sugreev) will definitely realise this. Arjun said in Gita, ‘*naṣṭo mohah smṛitir labdhā tvat-prasādān mayāchyuta*, (Gita 18.73), this is our experience that what I am getting here is not completely due to my good actions. ‘*Yeh toh Bhagavan ki bohot kripa hai hamare sath*. God has given me so many things, which I don’t deserve, which I should not get it’. This experience Sugreev had, even when he was drunk. But still he was in his senses I think. He was speaking so nicely means he was in senses.

We all have been reaping the fruit of grace at least as spiritual seekers. You see how much people have to struggle to meet their ends. You see these days, many have lost jobs, daily wage workers have no money, those who are householders they have to go around putting on their masks. Here (in the ashram), God sends us everything and we don’t even know how we get everything.

Teacher is the grace of God. Many people didn’t know what Upanishad is. Brahman word also they had not heard. Today I know that Atma is Sacchidananda Swaroopa. We didn’t know what is Atma, we didn’t know what is Brahman, we didn’t know what is Bhagavat, we didn’t know what is Ramayana, we didn’t

know who is Gurudev, we didn't know who is Tapovan Maharaj, we didn't know who is Ramana Maharishi, we didn't know Nityananda Swami, we didn't know Shivananda Swami, hundreds of Mahatmas we didn't know. You don't think your life is blessed? *Rama prasadaat saumitre punaschaptam idam maya.*

Sometimes when you are sad, when you are depressed, when you are upset, just go and sit and just say to God that, 'God what all you have given me, I don't deserve it'. This will lessen your ahamkar. Don't only list what God has not given you.

Sugreev said, 'tell me one thing Lakshman, what God has done for me, do you think I can repay Him? *ka shakti tasyadevasya khyatasya swena karmana*'. Can you repay what God had done for you?

I once went to Dwarka, first time when I went. Temple was closed, as I approached I said, 'sorry I am going', the priest said, 'no no you have come, I am opening it'. Door was closed, it is a rule that when door was closed they will not open it. But I rushed, 8 o'clock was their timing, the priest said, 'You have come therefore somebody is telling me to open the door, you cannot go without darshan'. I said, 'give prasad also 😊'.

Grace of God is understood only when you are welled up with a lot of things outside and you have a lot of good thoughts in the inner heart. When you have knowledge, when you have a higher vritti, when you have some beautiful thoughts of love, tapasya, forgiveness, then you feel that somebody else is there whose hand is in your heart, in your mind and who is touching you. This grace makes the person a sadhu and not hard work or knowledge. Knowledge can make a scholar at the most. He can be a university professor on Brahma Sutra, on Shankar Bhashya, he can take thesis, but he won't become a sadhu.

We eat what God gives. Apmaan (dishonour) also God gives, Sammaan (honour) also God gives. We have no strength of our own. We are *kripaa jeevi*, we live on God's grace only. If God has given me clothes I will put on. Tomorrow if He doesn't give, I won't have the clothes also. If He doesn't give the food, we will drink water only. Don't say 'why God is not giving me food today'. **We are *kripaa jeevi*, we are living on the grace of God only.** If He gives us a tree to stay, we will be under the tree. We have no option; we are not at the mercy of any person. Neither we are at the mercy of our ego. I have given my life for God. I will live for Him, dance for Him, cry for Him, eat for Him, sleep for Him, work for Him, and die for Him. I have no other agenda, I have no other work. Neither I have fame, neither I have lot of things, neither I have such aim also in my life. Keep this in your mind. Sugreev said who can repay Him?

What God does, do you think you can repay Him? One day when you realize this, you will learn to be little grateful. **Without gratefulness, devotion doesn't increase. Hard-hearted is that person who is not grateful.** Therefore our devotion doesn't grow. Because we do not say to the God what we am getting. Sugreev said, 'definitely I will do the work of searching of Sitaji. But let me tell you, do you think Ram will need me? One who can shoot all the 7 trees and pierce the mountain, do you think He

needs me? I don't think so.' This is Sugreev's bhakti and therefore I say Bhagavan came to him only. Bhagavan does not go to everybody.

And then very nicely Sugreev said, '*Yat kinchit ati kraantam vishwaasat pranayena va*, if overpowered by love and overconfidence I have crossed my limit, *kshamitavyam me*, please forgive me' (11th shloka). And then he said, '*na kaschit na aparadhyati*, there is no one who doesn't commit any mistake'. Got Sugreev's point? 'If still I have committed, which I have, please forgive me, please don't keep my faults in your mind. I should have reported earlier. I should have acted prompter. I should not have got lost in these luxuries'. He folded his palms before Lakshmanji.

There is no one who has not done any fault - keep this in your mind when you have to punish somebody. If I feel I should not be punished for my mistakes, so I too should not give the other person a harsh punishment.

So, Valmikiji melted and he said, hearing these words of Mahatma Sugreev, *iti tasya bruvanasya sugreevasya mahatmanaha*, Lakshmanji melted. Lakshmanji first time he smiled in Kishkindha. He says very nice words, 'with you as somebody who is taking care of my brother, how can anything wrong happen. How can my brother be unhappy, he will be happy to see you, *sarvada he mam bhrata sanathu vareshwaraha*, *tvaya nathena sugreev prashritena veshshaha*, you are too humble. I wanted to scold you, but you disarmed me. I wanted to scold, but you started crying beforehand. You started saying sorry beforehand'. Sugreev's head was bent, Tara's head was bent. All ladies were head-bent. Angad was quiet. Lakshmanji scanned all around. Everybody's head was bent. Lakshmanji said to Sugreev, 'Sugreevji I think we should go to Ramji and ask forgiveness there also'. Sugreev said, 'immediately get my palanquin'.

Now he forgot all pleasures, *Angad sahit kareu tum raaju santat hridaya dhareu mam kaaju* (Tulsi Ramayana), Ramji had said, 'don't forget my work'. Sugreev remembered Sitaji now. Tomorrow we will complete Kishkindha Kand.



RECONNECT WITH THE REAL



Kishkindha Kand || Valmiki Ramayana

By Swami Abhedananda

DAY 6 DISCOURSE – COMPLETE TRANSCRIPTION

THE REAL MEANING BEHIND LIFE

You know we all have one life. **Life wants to give us something and life wants to take something from us.** What life wants to give and what life wants to take, if this is not known then we will go through the life and return without taking the right thing. Instead we will take something else which life was not giving.

Like somebody goes to Prayagraj and he doesn't know there is sangam in Prayagraj or he doesn't know there is Akshaya vat and he just buys some sarees and buys some necklace and comes back. Or he goes to Varanasi and he doesn't have darshan of Vishwanath temple.

So it's very, very important to know what life wants to give us and also what life wants to take from us.

What life does not want to give, if you take it, you will be in trouble. And what life wants from you and me and if we don't give up that aspect, then also we will be in trouble. Living is not a passive existence that we just live, we learn something, become somebody. Because this is how our mind is trained – ‘what you will become when you grow up?’. A child will say, ‘I will become engineer, businessman, rich person!’, so the parents are also very happy, ‘yes very good, go ahead’. ‘My boy wants to become a pilot!’

‘What you are meant to become’ - this programming is not done properly. We are not trained to know what our goal should be. For that also we need a training. Everything requires a training here. What is worth obtaining here that also requires some kind of education. Only secular education is given to the children and for which they invest 15 hrs, 12 hrs daily. See the university children. You must have studied and seen; I have also studied 12 hrs a day. Still some people fail. Not only fail in exams but fail in life also. They study a lot but results are not there. Anyway. That is another aspect we are not discussing. But this was not told what you are supposed to get and supposed to become here. I am not saying that education is not right. All are important at their own levels. Money is important, education is important at their own level.

But what is of paramount importance should be known and for that our secular knowledge should be used as a tool. Tools should not make you a fool, because we try to become very cool 😊 These are just the tools. Somebody got a spanner and a screw driver and he got very happy. But this is a screw driver to open something and do the work. Screw driver is not for having it. You go in the dining hall and you get a spoon and a plate and you are dancing. But spoon and plate are meant to eat the food. Spoon won't give the joy. How much you can lick and how much you can put in the mouth as children do. If you give the spoon to the children, they straight away put in the mouth. They try to get some taste from it but nothing comes. This is education system now-a-days. These big, big universities, medical colleges, engineering colleges, management institutes, PHD, DLit etc. All are fine but they are just the tools.

RESCUE SITAJI (PEACE) FROM RAVAN (DELUSION) IN YOUR LIFE

Family is a tool; job is a tool. Tool for what? To search Sitaji. But we don't search Sitaji. The modern boy/girl is only trained to go in the university and have a better job. ‘I got this much salary, that company is giving me better package, I am going to that company, I am starting my own company’. This

is all. ‘I am shifting there; I am head there’. The whole thing is full of delusion. This was not the purpose. Purpose was to get Sitaji! Who was Sitaji? *Shanti samahita sita, atma raajo vichatarate*, Shankaracharya Bhagavan says - Sita is a shanti. Which shanti? Para shanti, which can never be disturbed. Which in vedanta is called as Gyan. In bhakti shastra she is bhakti. What does Gita say,

*vihāya kāmān yaḥ sarvān pumānśh charati niḥsprihaḥ
nirmamo nirahankāraḥ sa śhāntim adhigachchhati
(Gita 2.71)*

*yunjann evam sadatmanam yogi niyata-manasah
santim nirvana-paramam mat-samstham adhigacchati
(Gita 6.15)*

We are not meant for small tickling joys of the senses. Education system can give me some joys of the senses. It can satisfy my intellectual appetite, it can give me fame, it can give me mansion, it can give a lot of people around, it can give good husband, good wife, and good children at the most. But peace it cannot give. Because the comfort that money can give is only at the body level. Comfort has no entry to mind also.

I was travelling once in business class. So a lot of comfort is there in the cabin. Somebody is taking out your coat. Somebody is giving you juice. Somebody is giving you magazine. Somebody is giving you the foot-rest. Somebody is giving you apple. You ask for sweet dish, they get five sweet dishes there. Somebody puts the table cloth. So one person was sitting next to me. He looked very sad. I saw him, he was sitting close so you see also once in a while. Not very good manners to keep on seeing. But I saw, he also saw. He said, ‘Hello! How are you?’ I said, ‘Hari om!’ He said, ‘what Om?’ I said, ‘Hari Om!’ 😊

So he said, ‘I am not a very happy person’, because peace has been abducted by Ravan, the delusion. *Moh das mauli tat bhraat ahamkar* (Vinay Patrika), our problem is that, we feel ourselves to be finite because of delusion. And no karma (action) and bhog (indulgence) can remove the delusion. **Only knowledge can remove that delusion. Unless Ravan is killed the problem won’t be sorted out. Sitaji always lives with Ramji. Shanti will always live with Lord only.** Shanti does not live with money. Shanti does not live with wife although wives name might be shanti. Shanti does not live with the house.

Shanti is not along with something because shanti is anant (infinite). Anant cannot coexist with something that is sa-ant (finite). Between Infinite and finite only infinite will exist. You don’t say Ravan-Sita. You don’t say Dhan-Sita, you don’t say Yash-Sita. Only Sita-Ram goes well together. So no amount of running around will give peace. I am repeating it, please keep the tool as a tool only. Family is not a problem; money is not a problem. But remember, it is licking the spoon and not finding the joy that was promised in the dish.

Everybody has been given one area of action. Out of the whole Virat you are getting one part of the Virat. So what should I do? You don’t try to find the peace there. Please get my point. **Don’t try to find the peace in somebody or in something. Try to discover the peace through the person in front of you, this is the art of living.** But this is the problem in front of me. Now you discover the peace through your so-called problem. You yourself are problem not that the other person is a problem!

Therefore, you will see here Sugreev will employ all monkeys. Old, young, fractured, brilliant, dull, all monkeys in search of Sitaji. **There is no situation, there is no person, there is no tragedy, there is no joy in the outside world which cannot be used as a monkey to go to Lanka and attack the Ravan.**

WORLD IS A GARDEN FOR CULTIVATING HIGHER THOUGHTS

Every situation tests your patience, not only tests rather builds your patience. Every situation is for building our faith. The world is for tolerance building, faith building, devotion building, dispassion building, knowledge building, bhakti building. This world is meant for building these things inside. This world is meant for building these thoughts because you live with your thoughts.

The person in front of you is meant to build up some thought. But the person becomes the source of my problems, this is because corresponding to that person, which thought is required that thought is not there. The amount of love that is required, is not there. The amount of faith that is required, is not there. The amount of purity that is required, is not there. The amount of seva that is required is not there. The amount of tolerance that is required, is not there.

World is not meant to just go and eat, drink and marry. It's not like that. It is some big thought building process. Tell me, why Kaikeyi was not a problem for Bhagavan Ram? Because the amount of faith and reverence and seva what Bhagavan Ram had was too much in comparison to the wickedness of Kaikeyi. See why Bhagavan Ram's seva was not a problem for Lakshman, because the amount of sacrifice what was required to serve was there in him. Serving an austere person is difficult. If some drunkard is there, he can go with another drunkard and both can sit together and have drinks, but somebody is like Bhagavan Ram, who was an extremely tapasvi raja, you need a bigger tapasvi to serve. And therefore serving Ramji was not a problem for Lakshmanji. I hope you are getting my point. He did not say, 'oh why I came I am not getting rest because of you. Or I am not getting my respect, you are not talking to me nowadays'. He was not like that.

Any situation becomes heavy when the corresponding amount of some bigger thought which is required is not there. What is required, you find out! It is an individual thing and personal thing. Maybe I don't have that much of detachment with that person. Maybe I don't have that much of acceptance. Maybe I don't have that much of faith in God, that I can leave the things to the God and be happy in this situation. Maybe I don't have that purity in me.

See if Dashrathji had the vritti of dispassion on that night he would have saved the situation. But because he did not have that much of dispassion in front of Kaikeyi. If he heard that Kaikeyi is not talking, he would have left, and let her cry. Leave her one night what she will do. If I was there, I would have said, let her be like that, we will see later on. There are bigger issues. She is creating a problem. But he got carried away. You know what he says when she saw, he said, 'Who is there who is dear to Yamraj now? All these human beings are like ants and moth in front of your happiness'. You are working for Ram's happiness or Kaikeyi's happiness? For one moment you slip and it becomes a big slip.

Don't think I only slipped for one moment. No, one moment is a very long time. Saubhri Rishi slipped for one moment and he did not realise for a very long time. You can't say I only slip once in a day. Anger only comes for two seconds. No, that two seconds can become two days and two years. Kaam only comes for a few minutes, but that kaam will occupy you, you don't know that! Just a little slip is enough.

See Bharatji’s character in Ramayana, he never slipped. Now you will see Hanumanji will be coming today. He will be overtaking now. Kishkindha kand is coming to an end.

We forget this point that I don’t have a thought which the world requires. **World is not for bhog only. Bhog is also for yog actually.** I have said a hundred times, bhog is only for dispassion and if you have dispassion you don’t need to have bhog. Because you don’t have dispassion therefore you need to go for bhog. Get kicks and then come back. Invest 20, 30 years, and if you are wise you will understand that I got sufficient kicks. I shouldn’t have ventured there. But if you had not anticipated and you are not wise then go through it. Go and have first-hand experience, there is no problem.

LIVE ONLY TO RESCUE SITAJI

We don’t live for Sitaji. We are only bent on increasing the personality of Ravan who is holding the Sita. We get more disturbed as we grow in age. Very rarely people are there who grow quieter as they grow in age. At the age of ten, twenty, I was much better than what I am now. That time kaam, krodh was not there. Ahamkar was not there. Comparison was not there, credibility was not there, fame was not there. I was not asking for anything also. Nobody knew me and therefore I was also happy.

But slowly you are known, you have a house, you have something and that builds up. You feel mamta, your ahamkar comes up, ‘I am so educated’, you feel ‘I have done this, I have this knowledge’. Slowly this Ravan parivar (family) comes up and **instead of building the Ram parivar, we build Ravan parivar.** You know who is Meghnath? Kaam! Tulsidasji says, *paap arijit kaam, moha das mauli tat bhraat ahamakar*, (Vinay Patrika), Kumbhkarani is ahamkar. I am sixty years old, I am seventy years old, no problem you can celebrate birthday, but what is the thought which is there in your mind? Sixty years you invested just to make one house, just to get four or five cars, which will be sold as scrap. And none of these things will be going with you at the time of your death. With the death, only vritti (thought) will go, subtle body will go to the next body. Not the gross body. **You should make outside things but attention should be inside. This is what the discovery of Sita is.**

Ramayana should be read with little carefulness. **Every person and every situation, poverty, bad health, good health, insult, honour, dishonour, clap, slap, everything is meant for coming closer to discovery of Sitaji.** And therefore, Bhagavan says,

*yat karosi yad asnasi yaj juhosi dadasi yat
yat tapasyasi kaunteya tat kurusva mad-arpanam
(Gita 9.27)*

Unless this mentality is there with us. This mind set is there with us we will be going here and there. Bhagavan also says,

*vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śhākhā hyanantāśh cha buddhayo ’vyavasāyinām
(Gita 2.41)*

See the bhashya in that Shloka. It says, *vyavasāyātmikā buddhir ekeha*, in this world in this human body, one buddhi should be there. If you are a high-quality person and you go to the market, you will ask what is the best thing that I can get here? This is a saree shop, this is a shirt shop, which is the best shop? I

have all the money. Similarly, find out what’s the best thing that life could give me? What is the best emotion? What is the best knowledge?

Aatma vaare drishtavyaha aatma vaare mantavyaha aatma vaare shrotavyaha, you are a student of Vedanta, student of Gita, *janma labha param pumsaam Narayana smriti*, Bhagwat says, fruit is that automatically at the end Narayana smriti is there. So all the shlokas are on the last question.

Maam eva anusmaraha; mai aprita mano budhihi; sarveshu kaleshu maam anusmaraha, what do you mean by that? Why sarveshu kaleshu has been used there. Please do churning in your life then only the butter will come up. Nectar will come up!

EQUANIMITY IS THE GOAL

So don’t be repulsive to anybody and don’t be very attracted to anybody. Yesterday also I said, don’t embrace good time and don’t throw bad time. Use both of them. Don’t embrace and don’t be very happy that ‘my very good time is going on, I am very nice’. You are developing kaam, krodh. Kaam develops in good time, ahamkar develops in good time, krodh develops in good time (sometime), because we become very arrogant. ‘What I wanted is happening!’ Therefore, good times are also dangerous. It’s a sweet poison if you don’t know how to take it.

So coming back to our katha, all the monkeys and Lakshmanji went to Bhagavan Ram. If you do mistake against somebody ask forgiveness from that person. Why to ask forgiveness from somebody else. If Sugreev has done the mistake towards Ramji, he should ask forgiveness from Ramji. When he goes to Bhagavan Ram 16th Shloka (pg 872), *asadyascha tato raamam kritanjali puto bhavat*, So he folded his palms and you know other monkeys also joined. And then what happened when Bhagavan Ram saw that. *Kamal pankajam tatakam iva tam drishtva rama kamal pankalam padayoho patito murdhna tvam aapya hrisrishwaram*, (20th shloka), Sugreev touched the feet of Bhagavan Ram with his head. And then Bhagavan lifted him. Tell me what will Bhagavan Ram do? Again, *premanacha bahu manacha Raghava parishvasya*, not only He loved but He gave respect also and *parishvija cha dharmatma nished iti tato braviit*, and after that Sugreev was seated and then Ramji gave a small discourse. What discourse he gave?

BHAGAVAN RAM’S DISCOURSE TO SUGREEV

Bhagavan Ram said - One who is a king, he should perform dharma. His responsibility is very big. Because many people are dependent on him. Morals are dependent on him. The economy is dependent on him, decisions are dependent on him, administration is dependent on him, foreign policy is dependent on him. So many things are dependent on him

Dharmam artham cha kalam cha yastu nishevate, one should enjoy as per the time. You should do your primary duty. I am not saying that you should not enjoy but be a little judicious and discriminate. Don’t enjoy with blind eyes. Otherwise it is like sleeping on top of a tree. Such a person will definitely fall! Not just him, but the tree also will fall.

So vibhajya satatam veera saharaja hari sattama, so if one who does not enjoy judiciously, he will fall like that sleeping person. *Udyoga samastesha prapta shatru nishudana*, (23rd Shloka), and therefore **time-appropriate enjoyment should be done. Don't be such that something (some enjoyment) can overwhelm you and you are drowned in that, you are not under your control after that, you forgot what is your main dharma.** Remember I was telling what is the main purpose in the ashram also. Someone said, 'Oh! We have Hindi classes.' Ashram is not meant for Hindi class. 'We have music classes in the ashram'. Ashram is not meant for music class. Music class can be somewhere else also. But the main thing in an ashram is satsang.

So Ramji said, 'Sugreev, now get up, we have delayed enough!' Then Sugreev shouted on all the monkeys. 'What! You are sitting?' And you can see the administration of Sugreev. So many monkeys were there I cannot tell you. Hundreds and lakhs of monkeys were there and he scolded everybody. He took one cane and started beating everybody. He said, 'you and you go in this direction, and you go in this direction. Don't be late now, enough you all have delayed'. So all monkeys got very scared. Sugreev was little hard and tough. One who is in administration he has to be tough. Manu smriti says that, administrative person and dand vyavastha (judiciary system) has to be tough. The punishment etc, has to be hard otherwise people will take the system for granted.

In Tulsi Ramayana it is said, *bhaani peeti seiya ur aagi*, if you want to bask in the Sun always let it be behind you. Don't sit in front of the sun that's not the way. Sun should be behind. *Ur aagi* - if you are basking with the fire it should be in the front!

THE REAL ESSENCE OF SERVING

Bhaani pethi siya ura aagi, swamihi sarvabhaav chhal tyaagi – very nice discourse he gave. He said, 'Serving the master should be not from behind or front; in all bhaav one should serve the master'. *Tajiya maya seia par loka* – we should leave our maya and just serve'. This is what I said - going closer to Sitaji. *Mitahi sakal bhav sambhav soka* – Serving means trying to bring up a vritti in front of somebody. That person maybe someone in the house also. Somebody has to be taken as replica of God. For me, Gurudev was there and is there. For me, mission is there, as replica of God. Or if I go the India ashram, I try to please Guruji. For someone who is living in the house, mother and father can be seen as the replica of God. We have to see some God somewhere.

Serving means – in front of somebody's joy, I am giving up my ahamkar, comfort and cheap emotions. This is the difficult thing to do. Serving is not just going and doing some work. For instance, washing dishes or doing puja is not serving. What you want to leave through that action? And what you want to take out?

'Hello!' 'Yes, who is there?' 'Valmiki Ramayan speaking' 😊

What do you want to leave as a result of that action? Ahamkar, comfort, your emotion of attachment. Where we are ready to leave these and take the Godliness and fill the heart with Godliness, that is serving. And that is the demand of the world around us, in the house, in the office. This is the demand of the wife, of the husband, of the children. This is everybody's demand.

Even the servant in your house wants that you should serve him. He demands another kind of seva from you. Like – don't talk to me loudly even if I have done something wrong; don't scold me every day; talk to me properly. From the servant so many expectations are there that they have to show-up in time and not get delayed in doing their job; they are made answerable to things. What about us? What about

Swamiji? Is Swamiji not expected to leave his ahamkar, his comfort, his desires, his family, his attachment? From a Brahmachari or a Brahmacharin, is it not expected? From the President, from the secretary, the committee members, from the trustees, is it not expected? From whom, is it not expected in this world? ‘No I will put my point. I am a Swamiji’. I may put my point, but nobody can tolerate my ahamkar and anger for a long time. Everybody is ready to take my love and good wishes but not ahamkar. **Serving is – keeping the God in mind while interacting with others and keeping the thought ‘I have come in your life to give-up my ahamkar, my attachment and my comforts’.**

THE SEARCH FOR SITAJI BEGINS

Deh dhare kar yah falu bhai, bhaje ram sab kaam bihayi – Sugreev told the monkeys to sit down and not move. So the monkeys sat down quietly and Sugreev told them, ‘The purpose of this body is to just serve Ramji. Let us get up now; let us not waste time.’ So the monkeys started moving in batches. And Bhagavan Ram touched everybody’s head because you don’t know who will come back and who may die on the way.

Among all the monkeys, who is the main one? Where is he now? Now Hanumanji’s katha is coming 😊 Hanumanji was not in the first line or the second line. After all the monkeys had taken blessings from Bhagavan Ram, then Hanumanji came at the last *paache pavan tanaya siru nava, jani kaaj prabhu nikat bulava*. Let us see what Sugreev says to Hanumanji. Sugreev gave all the job to everybody and then Hanumanji came.

Don’t forget the purpose of living. If you forget the purpose, life will become difficult. But if you use even the most difficult situation for building an inner thought, you will be fine.

See 6th shloka. *Tejasa vaapi ve bhutam na samam bhumi vidyate*. Sugreev said, ‘Hanuman, there is nobody like you. *Tad yatha labhyate sita, tatvameva anuchintaya*’.

Work searches the worker. It is not that the worker searches the work. Job searches a person. Supposing you get some work, and you don’t do it properly, so the job will knock and say, ‘hello, this work is there, hello’. You say, ‘I will do it later on’. Slowly that work will leave you. And when the work leaves us, we miss the work too much, especially when it goes to somebody else. The work left because we didn’t respect that work. Work is a devata; it wants aradhana. Everybody wants puja here. Ashram wants puja; you have to serve the ashram. Your room wants puja; it has to be cleaned and washed. Your clothes want puja. Your body wants puja; everyday you have to see that everything is fine with the body, wherever bandage is required, you have to put it, food is required, water is required. Teacher requires puja. Even the student requires puja; puja of upadesh is required, puja of love is required, puja of attention is required. Whomsoever you don’t serve here, that person will trouble you.

Hanumanji must have done something that he is trusted a lot by Sugreev. See 7th shloka, Sugreev says to Hanumanji, *Tvai eva hanuman asti balam buddhi parakramah*, in you is *balam* (strength). Now you will see balam of Hanumanji. Sugreev says, ‘Power is there in you. And you have the *buddhi* that where to use that power’. **Which bal (power) is required? Every bal is required - Vairagya bal is required. Nishkaam bal is required. Bhakti bal is required. Vishwaas bal is required. Gyaan bal is required.** Having only one bal doesn’t work. A healthy body means hands, legs, eyes, ears, nose, head, everything should be stronger. Even if one eye or one ear doesn’t work, you will have problem. If one tooth is having pain then you will have a problem. If one of the feet is not okay, you will have a problem. If one kidney is not okay, of course big problem will be there.

BUILD A BALANCED PERSONALITY LIKE HANUMANJI

If the personality of a person is not well developed in all manner, then he will fail somewhere. You can make it out where the personality of a person is not developed based on where he is struggling. Certain vritti is not developed. He can be very good in some other area, he can be excellent. With some person he is like a devata because the vritti which is required in front of that person, he has in plenty. But at some other place he is like a villain because he doesn't have the required thought. Therefore at times, the opinion about a person varies from one person to the other. Because in front of you, his personality is very developed, but with the other person his personality is not developed. You only know certain part of the person; you interact only with a certain part. The other part you have not known because that was not your area. So unless you have seen a person from all angles, you can't find out which personality is over-developed, which is under-developed. I have seen the best person in the worst conditions. Therefore I don't conclude very fast (about people). The person may be a gem but when I see him in his worst behavior, I wonder how can he be like that?

Life doesn't like an imbalanced personality in us. Your one area of weakness can finish you. Hanumanji had all bal, not just one bal. He was strong in front of everybody. He had Vairagya bal, Nishkaam bal, Bhakti bal, Vishwaas bal. Sugreev had the bal of Sharnagati till he got the kingdom. After that his sharnagati bal had gone away because dispassion was not there. Bhagavan Ram suffered because of that. If Sugreev had vairagya bal, so Bhagavan Ram wouldn't have to send Lakshmanji to Sugreev. Sugreev was not fit for serving.

So Sugreev was telling Hanumanji, '*Tvai eva hanuman asti balam buddhi parakramah* – you have *bal*, *buddhi* and *parakram*. *Parakram* means valor. And most importantly *desh kaal anuvrittishcha*, you know what to say and what to do at the right place and the right time'. Many times we don't know what time is meant for what work. I was in Sandeepany and one Brahmachari was there; every day he used to make some art work, very good artist he was. I asked him how long it took him to make one art. He said one to two hours. I told him, 'this is not the right time to make the art. Upanishad classes are going on, you should read the Upanishad'. He said, 'But I like this'. I said, 'You may like it but it is not the time. This time is not for your creativity skills. This is the time for learning the Upanishads. If you miss something in the course, it will be very difficult to recap and understand later'. But the boy didn't listen to me, and ultimately he left the course in-between without completing. Every moment is meant for doing something, so don't waste time.

HANUMANJI:THE EPITOME OF ANANYATA (SINGLE-POINTED DEVOTION)

So in the queue the last monkey was Hanumanji. Bhagavan Ram was trying to see where is Hanumanji. Tulsidasji is avatar of Valmikiji so quiet a resemblance is there between Tulsi Ramayana and Valmiki Ramayana. In Valmiki Ramayana, it is written, '*Tam sameekshya maha teja vyavasayotharam harim kritartaiv sambhrishtah* (shloka 11), it is said here *praharishta indriyamaan saha* - Bhagavan Ram got very happy to see Hanumanji'. *Parsa sees saroruha paani, kar mudrika deenhi jan jaani* (Tulsi Ramayana). Bhagavan Ram said to Hanumanji, 'Come, come' and touched Hanumanji's head. *Tadau tasya tatah preetah*, Bhagavan Ram was very happy.

Why was Bhagavan Ram so happy to see Hanumanji? Because Hanumanji had the bhaav and ananyata (single-pointed devotion) for Bhagavan Ram. *Swanaam ankop shobhitam anguliyam* – here *anguliyam* means ring, Bhagavan Ram gave His ring to Hanumanji. And then Bhagavan Ram said, '*Bahu prakaar sitahi samujhayau* – O Hanuman, I am sure you will meet Sitaji. Please explain to her. *Kahu bal biraha*

begi tum aayau. Tell her that it's not that I don't remember her. So many months have passed and I remember her. Also tell her how powerful I am'.

Then it is written here, *sa ta ghrai harisreshthah*, Hanumanji bowed down and touched Bhagavan Ram's feet. Let us see here why all the monkeys were sent when Bhagavan Ram knew that only Hanumanji will meet Sitaji? It may seem like it was the wastage of time and energy and manpower (or monkey-power ☺).

Everybody can do the sadhana but the fruit only the adhikaari will get. In this life, only the adhikaari will get the fruit of Atma-gyaan or Paraam-shantim.

'So what makes the person an adhikaari?' Oh that's a secret! Please tell the secret.

Mām eva ye prapadyante māyām etāṁ taranti te (Gita 7.14)

Yame vaish vrinuta tena labhya (Mundak Upanishad)

tam evaikam janatha atmanam anya vacho

Vimuncatha amrutasyaisha setuhu (Mundak Upanishad)

Mayyeva mana ādhatsva (Gita 12.8)

It is very difficult to get the adhikaar. Only one thought should be there. Only the main goal should be there in the mind. We should not want any small thing in this world. 'I don't want to die with any small thought. Before death my project is that I have to have the knowledge. I don't want to be reborn. I don't want to go to mother's womb again. I have to get that knowledge. Nothing I want apart from that'. This is Ananyata (single-pointedness). Don't think ananyata is only in Bhakti. Knowledge also has ananyata. 'Nothing else I desire'.

Hanumanji had only one thought. Tell me what? 'How to please Ramji? How to give the message to Sitaji and pacify Ramji and unite Ramji and Sitaji?' This was the adhikaar! Therefore he got the ring. He didn't have many options in life, or other priorities in life. Ordinary person can have other priorities but one should keep the Lord as the main goal.

WORK FOR GOD ALONE – THE TRUE ELIXIR FOR LIFE

Let me go ahead now. They all started moving now. No delay was there. And you will be surprised to know that Sugreev was so good in geography that he instructed the monkeys like, 'When you go there, one tree comes, after that tree one mansion comes, then a river comes, you go there, and you go there'. Bhagavan Ram got surprised and asked Sugreev how come he knew so much about all directions (east, west, north, south). Sugreev said, 'I ran everywhere ☺. There is not a place where I have not gone'. Very honest answer he gave.

So these monkeys under the charge of Angadji, started going here and there. And as you have heard in Tulsi Ramayana, Angad was very inspired initially. Everyone ran very fast with lot of energy, lot of inspiration. But ultimately they all got very thirsty and hungry; scorching sun was there; no river was there. They were feeling the heat of the sun a little too much. Everybody was saying, 'there is no tree to give some shadow'. But Hanumanji was not saying like that. someone asked Hanumanji, 'You are not feeling the scorching sun on you head?' He said, 'No'. They asked him why? Hanumanji said, 'On my head, hands of Bhagavan is there'. **One who works out of grace, he doesn't feel the tiredness.**

Then someone asked Hanumanji, ‘Are you not feeling thirsty?’ He said, ‘No! Because mudrika is there. Ram-naam is there’. **If you work without His grace, you do your own work, you will be tired and fed up. For God’s work you will get so much of energy, you will feel you can do anything.** This is why Gurudev was Gurudev!

So the monkeys were trying to find water but they couldn’t find. Ultimately Hanumanji climbed one mountain, you have heard in Tulsi Ramayana. Then he saw one cave. Now Angadji was the leader so he should have gone ahead. But Angadji said, ‘In our family all problem is because of cave only. I won’t go in this cave’. Every family has a pattern. Sometimes brilliant people are there in a family, so every generation will have some brilliant person. Or if good looking people are there, so in every generation some good looking people will be there. If some saints are there in the family, then saintliness will be in the family. Angad said, ‘There is a fight because of the cave in my family. So you go ahead Hanuman’.

Hanumanji lead the way. He went ahead in the dark cave and everybody followed. Nobody knew where he was going. But he could go ahead. Why? Because faith was there in Hanumanji. **Path of spirituality is the path of faith.** You can’t make it out what will happen. You just move ahead taking Lord’s name.

In the cave, nobody was seen. Quiet a description is written here. The monkeys went on going. They knew that there was water in that cave because birds were coming out of that cave. Since it was a dark cave so the monkeys started falling down. Everybody’s life has a dark cave. You just don’t know what is in that cave. As they were going ahead, they were holding each other (from their tails).

And then they saw a lady named Swayamprabha. This is how Kripa comes. Kripa comes in the form of some uncertainty. **When you are going for God’s work, help comes from unknown quarters.** The monkeys saw that a lady named Swayamprabha was sitting. Valmiki Ramayana is the Upajeevya granth, and Tulsi Ramayana is Upajeevi granth. So from here *nana puraana nigam agam ramayane nigaditam*, so from here Tulsidasji has taken that.

You move ahead and the path will be found (rasta niklega). When Gurudev started in Pune, he had no clue, there was no centre to support him. He moved on. **If your intension is good, just move on, God will send somebody.** Saint’s life is not based on calculations, or lot of planning or lot of future plans ‘I have planned this, planned that’, he doesn’t say like that. He doesn’t have money, he doesn’t have resources, he doesn’t have people, he doesn’t have something to rely on or depend on. He feels ‘God is there. Let us move ahead’.

Hanumanji went there (inside the cave). Now this Swayamprabha was there. One bright lady was there. She asked, ‘who are you?’ and Hanumanji told the whole story from Dashrathji’s four sons. This has happened and Ramji was sent to exile and everything. She said, ‘ok, first take bath and eat something’. So they all took bath and ate something. She said fruits etc. are there, water is there in plenty. They had a lot of cool water and felt good. After eating fruits etc. they were full.

Now this Swayamprabha was sarvagya (who knew everything). Hanumaji and all the monkeys asked, ‘what we can do for you as you have done so much for us - feeding all monkeys, giving water etc’. So she said, *‘sarveshaam paritushta asmi vaanaraanaam tarasvinaam’*, my dharma and upasna gives me everything, I don’t need anything from anybody’. (19th shloka, page 913). ‘I am made from my dharma and upasna’.

TRY TO GO INSIDE TO FIND SITA!

After that the monkeys asked, ‘what shall we do now?’. She said, ‘listen, one who enters into the cave doesn’t go out. He is finished here only’. Monkey’s saw each other, they said, ‘this was the last supper!’ 😊. But she said, ‘for you it is not the case’. The monkeys said, ‘we are searching Sitaji’. She asked, ‘did you search with open eyes or with closed eyes?’ They said, ‘open eyes of course’. Swayamprabha said, ‘This is your mistake, search with closed eyes, *moodahu nayan bibar taji jaahu* (Tulsi Ramayana)’. If you want to search peace, try to go inside!

Again, I am saying please develop the higher vritti inside. *Tasmaat praanpashyati naantaratman kashcit dheera pratyagatmanam aiksad avrtta caksur amrtatvam icchan* (Kathopanishad), you have to go inside, you have to find out which thought in my mind is troubling me. Don’t go to the object and person outside. Try to find out, which is the tendency that is predominant in me - is it my ahamkar, is it my devotion, is it my humility? **Don’t try to get the solution through a person, try to get the solution through your thought.**

And therefore she said, *moodahu nayan*, close your eyes. They closed their eyes. Very nicely the monkeys used their hands to close their eyes. They didn’t know how to close their eyes also. Therefore, I say please do your sadhana, go inside yourself. **World can give you food, shelter, but solutions you have to find out, sadness you have to take out, expectation you have to take out, kaam krodha you have to take out.** That is *moodahu nayan*. Close your eyes. Don’t search Sitaji with the open eyes. They closed their eyes. After that she went to another woods, and these monkeys went near the ocean.

HAVE DEADLINES IN LIFE!

One side there were trees and other side was ocean. Now new problem has come. Angad said, ‘Lo! earlier we had water etc. now we have no water to drink also’. Because how can you drink salty water. They were all searching... where to search now? Where to search Sitaji here? Haumanji was quiet, he was just sitting quietly. Everybody was thinking what to do. Angad said, ‘I would have been killed earlier only, already one month has lapsed, our deadline has crossed’. Sugreev gave a deadline, because when Ramji gave the work there was no deadline for him and therefore, he forgot. Therefore, he gave a deadline to all the monkeys. **Unless there is a deadline to attain, you will be very loose.**

You have to have some kind of cut of date, cut off age. By this age I will be a renunciate. By this age I will leave this food. By this age I will leave these relations. By this age I will not live with everybody, by this age I will be living in the ashram. By this age I will be leaving my house and would declare, ‘this is your problem, sort your problem out, I am not meant to sort your problem. I have few days left now.’ Cut-off date is required. Don’t have an infinite time limit. Try to put a cut-off date, this will make you alert.

We should not keep the life open-ended. The day a person gets married, that day he should say ‘by this age, I will be leaving the house’. Leaving the house means I will lead an ashram life. There is no end to futile problems of the house. ‘By this year I will be in this particular state of mind. I want this state of mind by this age’. We live, as if we will be living for infinite number of years. At least in *mansik roopa* I will be sannyasi if not *physical roopa*. **And if you don’t go out, situations will drag you here and there.** And then you will be (feel) responsible for every silly thing for which you are not responsible

actually. Other people’s responsibility has no end and they will use you for that. They are spoiling their lives and will spoil your life also. You are not required to get into that. Go away from that.

Angad said, ‘better to be killed by Sugreev, I think I should go for fast unto death’. It means he was good at fasting. He said, I am not going to eat anything, let us all go for fast unto death. Hanumanji tried to explain, he tried to praise Sugreev, Angad said, ‘no don’t praise Sugreev, I will tell you much bad things about Sugreev also. He doesn’t have stability of mind; he doesn’t have purity of body and mind. He is so cruel’. Anyway, Hanumanji didn’t reply after that. Ultimately Angad fell on the ground. He sat down weeping on the ground, *vivesha changatau bhumau rudantar bhesu durmukham tasya samvishasya rudanta vanarash’*, if leader starts crying, everybody will start crying. Leader has to be careful; he should not cry so loudly.

SEVA OF LORD RAM BY SAMPATI

And now Sampati came. A very big description is there about him. Sampati was the brother of Jatayu. He said, ‘today I will get fresh monkeys to eat. I am very hungry’. So at that time, Angad who was lying down, got up and said very nice lines, (pg 922 10th shloka) *‘tatha sarvani bhutani tryag yoni gataanyapi priyam kurvanti ramasya*, whole world is doing good for Ram only. Everybody including the animals also are meant for doing good for Ram. So when everybody is doing good for Ram, blessed is the Jatayu who was a vulture and he gave up his life to protect mother Sita’. Very big detail he gave. Now Sampati was the brother of Jatayu, he said, ‘What? Jatayu is no more? What happened?’

One person becomes an inspiration for so many. One Vivekananda Swami created so many Vivekanandas, One Gurudev created so many small Chinmayanandas. Sampati said, ‘sorry, what is the problem’. Angad said, ‘problem is, Sitaji has been taken away to Lanka’. And then Sampati started telling his own problem, he said, ‘We two brothers were there, we were going to the sun and ultimately I fell down. Jatayu ran away in between, he said I cannot touch the sun. But I fell down, my wings got burnt’. Instead of Ramayana, he started his katha. He said, ‘but one saint was there, he said when monkeys will come in search of Sitaji your wings will grow up. And lo! My wings are growing. That means you will get Sitaji. I can see where Sitaji is there. She is in Ashoka Vatika in Lanka and there you have to go’. This was Sampati’s story.

I told you, everybody can serve. Animals can serve. Why Bhagavan Ram took support of monkeys? He said even monkeys can do seva. Even vultures can do seva, even squirrel can do seva. Those who don’t have so much of buddhi they also can devote their life, *kim purnar brahmana punyaha bhaktaha rajascha tatha*, what to say of humans!

CROSSING THE OCEAN OF ABHIMAAN

Now all monkeys had an urgent executive meeting. And they said, ‘who will go now?’ And all of them told, ‘I can go and I cannot go’. Big chapter is there on that only. Someone said, ‘I can go only half the ocean and after that I cannot go’. Jambavantji said, ‘I had a lot of strength in my youth but I cannot go now’. Angadji said, ‘I can go but I cannot come back’. Everybody was telling something or the other.

Really to cross this ocean of *dehabhimaan, kunap abhimaan*, Tulsidasji says, is very difficult. This ahamkar or abhimaan, is like a big ocean. Hundreds of thoughts of abhimaan are there in a whole day. If you calculate the percentage of total thoughts, I think 98 percent of thoughts are regarding ahamkara only (of an ordinary person). ‘Why he did not do like that, why he did not say like that, I am very good today, I do the best work. What I think, I do it. I have taken a vow.’ Even spiritual practises sometimes increase our ahamkar, it is my vow I will follow it. It is my sadhana I will do it.

Kunap abhimaan saagar bhayankar ghor, dustar, Tulsidasji says in Vinay patrika. Kunap means body. And this is the distance between us and Sitaji. Even if you have done something good you want, ‘I should be appreciated’. ‘I do so much of Japa, nobody asked’. That means bhokta (enjoyer) has come. Karta (doer) is there, ‘I did good work’ and after that ‘I want the recognition also. He was asked but I was not asked. He was given importance but I was not given importance. He was given attention but not me. I am totally unimportant. I have no value. He is important, she is important. Not me. I have no value. Unnecessarily I am living here’. Hundred ways abhimaan keeps taking you up-down, up-down. It is not a very happy feeling. It hits you.

So *kunap abhimaan bhayankar ghor dustar*, no ordinary person can cross it. Therefore Angad etc. who were very valiant and powerful physically, did not have that capacity to cross it. **One who has only chosen Ram kaaj, he only can cross.** Abhimaan has thousand ways to hiss and thousand issues are there for it. It will bring up the issues if it is not there. It will search the issues. Whether you are in the house, whether you are in the market, whether in the traffic, whether in the ashram. Everywhere! In the swarg also abhimaan comes. Such thoughts are there, that keep us away from God. You are doing good, God knows it, why should you worry about that. Why should you give importance to it? Let me tell you, if you need importance God will give you. God will not take it from you. Here only God is make things happen. And importance of whom? Your abhimaan? We have come in the spiritual path to finish our abimaan.

Then I feel ‘he got it. I did not get it. He is getting the importance and not me’. But he must have done something. ‘No, but why I did not get, as if I did not do anything’. Like a snake it goes in our mind and that takes away the cheer in us, the joy in us, the seva in us, the bhajan in us. And this is how we pass our day with abhimaan. Samarpan vritti is not there, that ‘I don’t want anything, I just want God to be pleased, nothing else I want. You don’t remember me, don’t talk to me’. Sometimes people mail me and write, ‘please don’t give answer’. Even in messages people write, ‘please don’t trouble to reply’. Why? Because you think, I don’t need. You read it, that is it. Finish!

Nobody’s goodness will be unnoticed. Don’t worry about that. But this fellow inside - the cactus, the poisonous cobra inside, spreads the venom in our mind, that will keep you in sansaar for hundreds of births and that is what makes the spiritual life very difficult. **Spiritual life is not about doing puja, not about doing japa, not about doing paath, not about living, not about eating simple food, not about fasting, not about taking vows, not about going to Badri Kedar. It is sublimating this raakshas inside.** I don’t want anything. Ask Hanumanji, ask Lakshmanji, ask Bharatji, ask Urmila. Those who leave, they alone get importance from God. And Hanumanji was like that. He was quiet.

Everybody was saying, ‘I can do this, I cannot do this, in my youth I did this’. Everybody was boasting about their own past. Hanumanji could also have said, ‘I am no less’, *bal samay ravi baksha liyo tab teeno hi loka bhaye andhiyaro* (Sankat Mochan), ‘you don’t know in my childhood I gulped the whole sun, huh, you know my record!’ You know what he was doing, his head was down. Hanumanji never

asked for work, work came to him. Jambvantji saw Hanumanji and asked, '*ka chup sadhi raheu hanumana*' (Tulsi Ramayan), why are you sitting quietly, you don't know about yourself?' Then the whole story of Hanumaji is given. How he was born, why he was called Pavansuta, his mother's name was Anjani. How Pavan put his seed in Anjani's womb. Then Hanumaji was born, '*Shankar suvan kesari nandana, tej prataap maha jagavandana*'.

Jambavantji said, 'this is your glory. You alone can do everything'. I told you, Nirabhimaani alone gets everything. Remember one thing, God alone is the giver. **God will not deprive you of something which you deserve.** Remember this thing in your life. God or bad both. If I have done bad and I hide it from you but God knows it and I will get the fruit of it. Hanumanji did not want anything. Hanumanji just wanted the joy of Bhagavan Ram. When he put his head down, he was experiencing that Ramji's hand was on his head. And he was hearing, '*kahi bal biraha begi tum ayahu, bahu prakaar sitahi samjhayahu*' (Tulsi Ramayana). Hanumanji has seen Bhagavan Ram crying many times. And here, Jambavant said, '*utishtha shaardoola langava mahardoolam*, cross this ocean. *Araahi sarva bhootaanaam hanuman ya gatistava*, take everybody's sorrow. *Pavantanay bal tej smaanaa, budhi viveka vityaan nidhaana*, get up!'

Kavan su kaaj katin jaga maah jo nahi taat karehu tum nahi, then Hanumanji got up! His viraat roop came up. In Viraat roop, the ocean is the womb of God, sun is the eyes, clouds are the hair, hands are the winds and Hanumanji's Ishwaroop came up at that time. He said, 'I can circumbulate the whole earth 100 times. I can throw every being in the ocean. I will overthrow everything, I can crush the whole earth into powder'. You read Valmiki Ramanayan, He is saying 'I can crush the whole mountain like that. What is Garuda in front of me, I can go 1000 times faster than him. Nobody can stop me if I go ahead. What is Lanka for me!' Everybody got up. He said, 'I am going now. Wherever I will put my feet even if it is a mountain it will start sinking, I have so much of weight right now. This is Ishwar, on whose command, sun, moon, earth, stars are moving day and night. That Ishwar is Hanuman!

Hanumanji asked, 'Tell me, what I have to do?' They all folded their hands. '*Bolo Pavan suta Hanuman ki Jai!*' This is Pavansuta Hanuman. He said 'Tell me, I am very furious right now. I will go anywhere. What is earth for me, what is sun for me, what is moon for me. All the winds are hands, I can do anything and finish everything'. Rudra avatar was there in him, Vayu avatar was there in him. And his whole face changed, his mind changed. He said, 'for Ram, I can do anything'. Jambvantji said, 'ok, please go, we will wait for you'.

And when Hanumanji started, his feet went on a mountain, that mountain started sinking down. Don't think this world is only a world, these clouds are only clouds, this earth is only earth, it is a part of the body of the Viraat. He is so big; we cannot fathom also.

Jambvantji said, 'Hanuman go and we will wait on one feet for you and we are very happy seeing your enthusiasm'. Angad was very happy, 'he said very good, continue!' 😊

Anybody whose faith is very big can achieve big things. **Faith should be bigger than the whole cosmos, purity should be bigger than the whole cosmos. Then our payers are powerful!** *Atulita bala dhaamam hema shaila ba deham dhanuja vanu krissaanam gyaninaam agraganyam sakala guna nidhaanam vanaranam adhishtyam*. And then Hanumanji took a leap, there we enter Sundarkand.

And when he went there, not that he was very excited, *mana smaadhaya mahanubhavaha jagama lanka manasvi*, he had a quiet mind. But his viraat roop was shown. His rudra amsha was shown in that time. Which will be shown in Lanka now. He knows when to become big and when to become small. *Sookshma roopa dhari siyahi dikhava vikat roop dhari lanka jarava bhim roop dhari asura smahare*. Now Hanumanji’s form would be seen. New yagna will be on Sundarkand. Let us bring Hanumanji now. Sundarkand of Valmiki Ramayana is very popular, because Hanumanji saves everybody’s lives. So that glorious powerful, faithful God is now coming to help us out. He will help us to find our Sitaji (peace) also! There (in Lanka) Hanumanji was moving and there (in the forest) Ramji was smiling. All monkeys were just waiting. **If your faith is very big then Hanumanji is with you!**

