

COMPILATION OF DISCOURSES OF
SWAMI ABHEDANANDA
ON ARANYA KAND FROM VALMIKI RAMAYANA



WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 1 Yagna discourse: Complete Transcription

SCATTERED LOVE

We saw in our last Gyan yagna that Mother Sita was abducted by Ravan. I have said many times that we all have a lot of love in us. You can't say that you don't have love. But where we have love, we will think over it. We have love for hundred things and at hundred places. But the problem is – it has been kidnapped by delusion (Ravan) and hence it got scattered everywhere.

Some people say, 'I want peace'. Shankaracharya Bhagavan has said at one place – 'Shaanti samaahita Sita, aatma Ramo virajate' – **Sitaji is the peace and Bhagavan Ram is the Self.** Please note that Sitaji will not come with anybody else; She is only available with Ramji. So if we want peace through somebody other than Ramji, it is a very big mistake. Peace through money, peace through relatives, peace through something or someone – all are mistakes.

Peace is inseparable from the Truth and the God. Peace cannot be with anything else. All disturbances and distress are nothing but wanting peace through somebody and peace of somebody. If you want peace of mind, best is to either want it with the Lord or with the Truth. Don't want peace through somebody else. Peace is the Sita in us. Peace will not come if you want it through ahankaar (ego) or attachment or some vasana.

WHO PROTECTS OUR PEACE? WHO IS OUR GOLDEN DEER?

Another point is that 'peace' is only guarded by Lakshmanji (dispassion).

'Sanuj siya samet prabhu, rajat paran kuteer, bhagati gyaan bairagya janu, sohat dhare sareer'

"With Sita and His younger brother (Lakshman) the Lord shone forth in His hut of leaves. It seemed as if Bhakti (Devotion), Vairagya (Dispassion) and Gyan (Wisdom) had appeared in shining forms."

(Ramcharitamanas Ayodhya kanda 321)

Lakshmanji is vairagya (dispassion), Ramji is gyaan (knowledge), and Sitaji is bhakti (devotion).

Dispassion means that which doesn't allow the world to come in the mind. More is the dispassion more protected will be our peace. But if dispassion is sent away, like Sitaji sent away Lakshmanji behind the golden deer, then peace is unprotected.

In everybody's mind, golden deer flashes sometimes. It means, something of the world appears very charming, very good and we feel 'If I get it, I will have my solution.' But after getting it, we feel it was a big problem. Whatever you went after in this world as a solution, in due time, it got converted into a problem. If you want solution from money, money will become a problem. If you want solution from family, family will become a problem.

World is not a problem-solving place. Our relatives, our friends, our luxuries – none of these are going to solve our problems. This is our delusion (moh) that they are capable of giving some solution to us. Golden deer is not yet dead in our life, it flashes something charming, and we are after that golden deer; we run after that, we chase it whole life, we call it our ‘so-called’ love, we call it our passion etc.

THE WARNING SIGN!

Moment you find that somebody in the world is giving you a lot of joy and peace, you understand that you are in trouble now. Moment you find in the world that some person is very good, or money is very good, or house is very good, you understand that you are putting yourself in some future trouble. “But I get a lot of joy.” Just wait... let the things go ahead and you will find the reality for yourself! If you are getting a lot of joy from someone, or some situation, or some object, or some fame, name, power, position, you will be whipped by your mind. We don’t understand how we keep inviting future worries.

When Sitaji had sent Lakshmanji forcibly, shouting at him, even saying very pungent and hard words, she didn’t know how much tears she will have. Similarly, **when we send Lakshmanji (dispassion) away from our life, we don’t know how much we will have to suffer.** We are in some kind of illusion and delusion. And then we want everything good to happen in our life. But it won’t happen!

Outer situation can never be good. It is only when in the heart we have ‘*Siyavar Ramchandra ki Jai*’ then everything will be good. This jaikaar should happen in the heart, not outside. Outside the Lord is already winning because what He wants, that alone happens. But inside He is losing! In our heart there is ‘*Vasana ki jai... Ahankaar ki jai... Krodhpati kaam ki jai... Vasana maiya ki jai... Moh baba ki jai!*’ Outside we may say some devi-devata ki jai, but inside we want to make our ego win, attachment win, kaam and krodh win. Inside ‘moh’ (delusion) hits very hard, it gives lashes after lashes.

“But what is my fault?” **Your fault was that you saw a lot of joy in the world.** “But I was feeling the joy?” A drunkard also feels the joy. Everything in this world has wine in it. Don’t think that wine is only in the bottle of wine. Husband is also one wine. Wife is also one wine. Children also are one wine. Don’t think intoxication is not there. Fame is also one wine. Money is also one wine. Nice dress is also one wine. House is also one wine. There is intoxication of various kinds – “She is my wife. I want her. She is so good” or “My son is so nice. My daughter is one in thousands.” or “I am very popular. I am a very good dancer. I am a very good orator” etc. We all are intoxicated badly.

“I love him so much. I can leave everything for him.” “For my son and daughter, I can do anything. I just want to get my daughter married in a five star hotel. I can do anything for my daughter. I will take loan if needed.” This is also one wine. And just like the person who drinks, he doesn’t know where he is sitting, where he is falling, where his clothes are going, what he is saying, similarly we don’t know what we are doing in life, if we are doing right or wrong, we don’t know what should be the goal of life, what should be the means, what is the right way to spend time, what is not the way to think over a topic. We are too much occupied, too much possessed, and too much obsessed. We put too much worries in our mind.

Thus, like a mad person, we go out in the world, and our whole life we get hit by some or the other issue.

WHAT IS THE CORE OF ALL PROBLEMS?

There are no objective problems in life. But because you possess somebody as 'mine', that person becomes a problem. Because you possess somebody as 'my husband', 'my wife', 'my child', therefore they become a problem. A wife may say, "Now-a-days my husband comes very late at night. I am very worried about him. He is working too much." But that wife won't be worried in the same manner for somebody else's husband. Situations don't make our life difficult. This is the message of abduction which is given here. This was the leela of Bhagavan Ram. Sitaji is Maha-lakshmi, Maha-kali, she cannot be deluded, she is not a jeeva who will confuse the golden deer, but she gave a leela for us to contemplate on. She gave the message that – 'Like I got caught because I sent away Lakshmanji, you also will be caught by delusion.'

It is not even 'chasing a wild goose'; it is like chasing a non-existing goose called 'happiness through something'. "I just want happiness through my son" – you keep on chasing; you will never get it. "I want happiness through my wife" – you will never get it. You will get some happiness but not what you truly want. And if you chase too much, you are sure to get sorrow.

WAILING OF MOTHER SITA

When Sitaji was abducted by Ravan, she cried and wailed a lot. Big description is there in Valmiki Ramayana (about 5 to 10 chapters) on how Sitaji cried. Moment she saw the ashok tree, she said, 'Please tell my Ram that I am gone.' She told to the birds, 'Please tell Ram that I am not there. Please tell to Lakshman that he is such a good brother-in-law.' Valmiki Ramayana depicts everything in black and white. The way Ravan held Sitaji's hair, very descriptively it is given. But all through, Sitaji was fearlessly scolding Ravan.

Ravan took Sitaji to the place where all the queens were there. Ravan said, 'You marry me, and you will have a special place. You will be my most valuable wife.' Sitaji said (with her whole face covered in tears), with a blade of grass in her hand, 'Ramji is deergh-bahu (long armed), vishalaksha (large eyed); He alone is my husband. He will kill all you demons one day and He will take me away from here. Your Lanka will be burned.' Then she said, 'I am the dharma-patni. You cannot lay your hands upon me. You sinner! I am like a swan. How can a female swan ever sport with the kind of bird as you are? You will be dead.' This shows commitment of Sitaji. Very hard and harsh words Sitaji told to Ravan. She was repeatedly saying 'Ram alone is my husband. I cannot think of somebody else even for a second.' This is called ananyata (single-pointed devotion).

There are two aspects of Sitaji crying badly. First aspect is, system demands that you love only the Truth and God. **You can serve the world as a means to love the God, but don't love the individual.** If you love the world, you are as if putting yourself in crocodiles jaw. Don't play with the fire.

You will never get the response that you want from the world and every uncondusive response will make you sad, upset, irritated, and this is how you will pass the life. Therefore Gita has said repeatedly about 'Ananya bhakti' (single-pointed devotion). Bhagavan Krishna says in the second chapter of Gita:

vyavasāyātmikā buddhir ekeha kuru-nandana

"O descendent of the Kurus, the intellect of those who are on this path is resolute, and their aim is one-pointed."

(Bhagavat Gita 2.41)

Ananya bhakti is required in us. One should try to practice the sadhana – "This world is fine, but I am not giving my thoughts to the world. I don't want anybody badly. It is good if he comes, but it's fine even if he doesn't come. My joy is not dependent on anybody's responses." Even if you fail in this sadhana, never mind, try again. Moment your joy is dependent on somebody's responses, that means you wanted a lot from somebody. **When we want joy only from the Lord, that is called Ananyata.**

"But what if I am getting joy from the world?" Don't take it! "What does it mean to not take it?" It means – don't think it is real joy; it's an imaginary joy. It is a vasanized joy, not the real joy. "But he praises me a lot. I feel very good." One day he will stop praising. Nobody can praise all the time. You will want him to praise you all the time but he won't. "Yesterday you were praising me so much. What happened today?" "Today I am not in a good mood."

This world is not meant to desire from it. No person is meant to desire. No position is meant to desire. I always say. If you want something, you should remove the 'desire' word, and use the 'preference' word. "I prefer him but not that I desire him a lot. If he is there, very good, but if he is not there, then also fine. I am not very obsessed." Learn to live without that which you want madly and badly from this world. If we can make a habit to live without that, you will live much more happily. Once upon a time you were living without that person or object. But you develop a deluded conviction that some person is very much required for you; money and position is very much required for you. "I cannot live without that" – all these things are bankruptcy of our intellect. That is called intellectual terrorism.

If you say you want something badly, then you are making a mistake. Supposing you say "I can't live without particular person or object... or I will die without him/her" then you understand that poison has gone too deep inside you; only thing is that it is a sweet poison. This is why an ordinary house holder is worried all the time.

Sitaji had so much ananyata that even when Ravan was praising her a lot, Sitaji's mind was fixed on Bhagavan Ram. **Very big requirement of our life is – we need to be 'Ananya'. That means, other than Truth or other than Bhagavan, no other want should be very powerful.** What does 'powerful want' mean? It means you are not able to live without fulfilling that want. Supposing you are used to having tea every morning and evening but today you didn't have, so you got so angry, so angry, that you hit your head on the wall. This is not right.

To love God, you have to love the unseen God. To get response from the unseen God, you need tapasya (austerity). Outer things give immediate joy therefore it is easy to love them. You eat ice-cream because you get joy immediately. Maya says, 'I will give you joy at small cost.' But in taking Lord's name 'Ram Ram Ram...' where is the joy?

Sitaji had ananyata. **Ananyata means that "I live in the world, I live in the family, I live with people, I talk to everybody but in my heart, there is one sign as 'No entry please!'"** Nobody is very close to my heart. Why? Because if somebody's color is on my heart, I will always want something and I will always pull that person, pull that incident. "He should have said this way. He should not have said this way. I wanted him to do this. He did not do this. I wanted this job. I did not get it. I didn't expect this to happen with me." If you think like that, you have brought a lot of problems in your life. You have made your heart very cheap. You are in trouble now all the time.

Let me tell you one thing frankly – World will never behave as you want. Job will never behave, husband will never behave, wife will never behave, children will never behave, disciple will never behave, money will never behave, fame will never behave as you want. "But my wife is very good. My husband is very good." Still they don't always behave as you want!

Ananyata means, "I want only you. I have no other love!" And therefore if we are wise, whatever we do, we should have only one thing in our mind – at the end of this work, at the end of this endeavour, we want more love for the Lord, more love for the Truth, nothing else! This is called seeker's mind. Unless there is transformation in your understanding, you won't change. Even if it takes time, keep trying but don't put your standards down.

Sitaji was crying a lot. Please get this point – if you don't miss God, if there is no sorrow without Bhagavan, then why will you go to Bhagavan? If without taking Lord's name, today you were very happy, so this is a sign of not loving the Lord. Unless we have a lot of sorrow without the Lord (not the worldly sorrow), unless we have restlessness without the Lord, we won't be able to love the Lord.

Kabeerdasji said,

'Sukhiya sab sansaar hai, khave aur sove, dukhiya daas kabeer hai jaage aur rove'

'Everybody is very happy, they eat and drink and sleep, but Kabeer is unhappy because he is missing the Lord!'

"Today I did not meditate properly. I sat for one and a half hour but mind was not focused. I want to do proper meditation." When you really want something and you don't get it, then you are sad. "I did japa but it was third class. I slept and mala also broke. I slept on the mala." "I did action whole day but I didn't remember God. I never felt I needed God. There was never an increase of devotion in my heart." "I worked a lot whole day; I went to the market, I went to get potatoes and tomatoes, I went to get clothes also and bheeksha chocolate also. Everything I did but I never felt that my devotion has increased."

Our sorrow is very low class. Our sorrow is when our ahankar and attachment is not fulfilled. If anybody is sad only two areas are there, either the person or thing he is attached to is not there with him or he is not getting the required response that he wants, or his ahamkara is being somewhere bruised. You have only these two sources of sorrows - attachment and ahamkara. Third class sorrow we have. We do not have that sorrow which Ramkrishna Paramhansa had, where he felt – 'one more day has passed without seeing Deviji!' Our days are passing one by one and yet we don't have that kind of intensity.

DEVELOPING THE RIGHT PAIN – THE SOUL OF SADHANA

A person's sadhana is based on the amount of pain he experiences in not being close to the Lord and the intensity with which he wants to get out of that pain. Sadhana is not because teacher has said to do japa and therefore 'I am doing japa', or my Guru has asked to do puja, therefore 'I do puja'... this is not the source of sadhana. And even if you do it, you will do it mechanically and only to finish it and complete your sadhana.

When we have extreme pain for the Lord, we feel that the Lord was not pleased with me, we want to sit down and put effort in pleasing the God. Half an hour I sat, I did puja, I talked to Him, I cried, one hour passed, one and half hour passed, two hours passed, now I am feeling better. **Good seeker doesn't just complete his puja... he wants the response from God!** He doesn't walk out; he doesn't quit at that time saying my puja is over, everything is over.

Supposing we go to Gurudev and we know that Gurudev is upset, not that we simply wrote a letter that – 'Swamiji I am very sorry my mistake is there', and handover the letter to him. Still supposing He does not say anything, then we keep waiting for Him. When he enquired – 'anything else you have to say', we only cried saying, 'please forgive me, I want to see you smiling, I want to see you happy.' And then we prostrated repeatedly. One prostration was enough actually. He was Lord Shiva, so he used to melt quickly.

A devotee goes to the Lord only to just see Him happy. Unless a person has such a pain, his sadhana will be dry. You know whom you are happy with? Who has a pain of not giving you joy. In

sadhana I come to remove my pain - the pain of not pleasing God, the pain of not getting close to Him. This is the pain that Sitaji had and this pain is an asset for a seeker. This is the pain that makes a person Mahatma. Not pujari. There were many pujaris, Ravana was also a pujari. There are many people who do japa. Doing japa and puja is not a big deal. Question is, are you doing it out of pain of separation from the Lord or you are doing it just to get something from the outside world and you are waiting for the result?

Don't have pain for the world! Our pain today is – ‘My son is not talking to me now-a-days’ or ‘My daughter-in-law ran away’ or ‘From yesterday I am having stomachache, I am wondering if I have cancer’ or ‘My daughter is not listening to me, my daughter failed in class 12. In Metric she is doing PhD. Four times. I don't know what she is discovering in the same book.’ Our pain is like that. ‘I have applied there, and it got rejected. My time is not good. My time is going very bad. Therefore, everywhere something bad is going on. I must consult the pandits, I will go for Navagraha puja.’ ‘My grandson had fallen yesterday and broke his leg. I feel so bad, he is so small, only 15 years.’ We have very cheap kind of pain.

We don't have the pain that – ‘I am 65, today, my whole day has passed and still there is no inkling towards Truth in my life, there is no closeness to God. So much I worked, so much I travelled, so much I ate, so much I went to festivals and marriages, but at the end what did I get? Day after day is passing. Morning the schedule starts and evening it ends. Again tomorrow, the whole thing will start, and it will end, where am I reaching? I could not please my Guru.’ This path has a lot of pain. You know who becomes a Sadhu – the one who cannot tolerate, why he could not know the truth, why he could not please God, or be close to God.

Also note that **only pain is not enough, pain must be supplemented by sadhana**. Pain is not only that somehow today I have to finish my work. Maximum people do their sadhana as a routine work and try to complete and finish it. They don't ask the Lord – ‘did You like my puja, did you like the flowers, did you like the clothes which I have put on You, did you like the naivedya that I offered, did you like the stotra I chanted?’ We don't get the feeling inside. Because we have time bound everything. We don't have time for the Lord and therefore our closeness to God is not there.

Be close to God. There is no way out in this world. You can do any kind of exercise and kathak and Bharatnatyam to please this person, that person or do various things for various people, but the world will remain as it was.

TRANSFORM FROM A BELIEVER TO A DEVOTEE

When Sitaji was crying constantly, Ravana said, ‘If you don't say yes to me, I will cut your head.’ **There is extreme pain in this path, it is not easy to be a Bhakta (devotee).**

There are two kinds of people - believer and devotee. We all are believers of God. We know God is there, and He takes care of us. ‘When I had no money, I asked for money and God gave it to me’ – this

is a believer. A devotee is not just a believer. Devotee is very close to God; he wants to see the inner heart of the beloved. He wants to go deeper into the heart of God. He is not a superficial person who just sees the Lord and that is it. He wants to enter the Lord's heart and find out His thoughts. He tries to discover the thoughts of the Lord for him. 'I know the way I reacted... You did not like. I am sorry. I know I overslept. I know You don't like this.' This is the essence of a seeker's life.

Either pain should be for not knowing the Truth or pain should be for not getting closer to God. At the most, pain can be for not pleasing the Guru. Other than these three, all other pains are useless pains.

It is this pain to know the Truth or the Lord or for the Guru, that prompts the seeker to do tapasya (austerity), prompts them to go to the Himalayas, and leave everybody around them. Therefore, Gautam Buddha could leave his house. He had a wife named Yashodhara and a son named Rohit. In the dead of night, he left them and went away. Not that his wife was problematic. His wife was very good. But still the urge to know the Truth prompted him to leave and seek.

PURE MIND OF SHRI LAKSHMAN

Here suddenly Ramji saw Lakshmanji coming to the spot where Mareech was killed. Surprised, Ramji enquired why did Lakshmanji come when He had asked him not to leave Sitaji. Now, Lakshmanji got scolding from Ramji also. He was reprimanded. Bhagavan Ram's mouth was parched with hunger fatigue and thirst. Then Lakshmanji told the whole story – how he and Sitaji had heard the shouts of "Oh Lakshman, Oh Lakshman", and he had known that it was Mareech who was imitating the voice of the Lord. Even when Sitaji had urged him to go, he did not leave, but when she said harsh words, he had to leave her alone and come to Ramji. He quoted verbatim and said, 'therefore I came.' Ramji said, 'Lakshman, even if she had said like that you should not have come, because when people are angry, they don't know what they are speaking.' Then Ramji went with Lakshmanji to the cottage.

It is important to note here that Lakshmanji was reprimanded by both Sitaji and Ramji. If he was egoistic, he would have left them. But never it is said in Ramayana that Lakshmanji thought of leaving Ramji and Sitaji.

Such a horrendous charge was put on him by Sitaji. It's ok if someone may say you are an angry person or an egoistic person or you are weak in studies or you are weak in something else; but it is very difficult to accept if someone doubts your intensions. It is like putting the last nail in the coffin. And that too it was said by those whom he was serving day and night. Therefore, I always say that it is very difficult to have Lakshmanji's mind.

LORD RAM'S GRIEF FOR HIS DEVOTEE

When Ramji saw that there was nobody in the cottage, He started lamenting badly. He lost total control at that time. He was totally under grief. You will also not grieve like Bhagavan Ram. He said, 'See

Lakshman, I think some demon has taken her. Where is my Sita who has such a beautiful face, who used to talk to me so nicely. She must have surely cried,’ and He started falling. ‘I think I cannot live now. Lakshman, I think you go back to Ayodhya. Tell that Sitaji is no more, Ram is also no more.’ When a bird flew past them, Ramji asked, ‘Please tell where is Sita’. He enquired every tree, where is Sita. ‘Oh, Banyan tree please say, oh Tulsi please say.’ He prayed to earth saying, ‘you are devata’, to sun – ‘you are devata’, to moon- ‘you are devata, tell me who has taken my Sita.’ Then He felt maybe Sitaji was joking with Him and was simply hiding somewhere.

Was this Ramji? We cry like that, it is understandable, but here Ramji is crying!

Therefore, in Aranya Kand Tulsidasji says:

*uma ram gun goodh pandit muni pavahin birati
pavahin moh bimoodh je hari bimukh n dharm rati | |*

“Shri Rama’s virtues, Uma (Parvati) are mysterious. The sages as well as learned men develop dispassion (when they appreciate them); while the deluded fools who are hostile to Shri Hari and who have no love for piety get bewildered to hear of them.”

(Ramcharitamanas Aranya kand)

There are two dimensions to this crying of Bhagavan, which I have heard from saints. We will see the sweeter angle today and the other one tomorrow.

If the devotee is remembering the Lord and he is very restless, same restlessness is in the Lord to meet the devotee. Therefore, in Gita the Lord says

Ye yatha mam prapadyante tams tathaiva bhajamy aham

“All of them, as they surrender unto Me – I reward accordingly.”

(Bhagavat Gita 14.11)

This is the principle of devotion. Bhagavan Krishna also cried for His devotees. Yashodaji used to cry every day for Bhagavan and Bhagavan Krishna never came. Swami Akhandanandaji used to say that in Dwarka, Bhagavan Krishna made a murti of Nanda Baba and Yashodaji. And when He was free from all day’s activities and when everybody had gone to sleep, He used to go to the murti and embrace His mother. You know as a child He used to come from behind and embrace Yashodaji. Bhagavan Krishna used to come from behind and embrace. And He used embrace and cry. **That Bhagavan who does not have pain for you and who doesn’t feel your pain, he can never love you.**

If a disciple has pain for the teacher but the Guru does not have pain for the student, then relation will never click. Two relations can click only when both have pain of missing each other.

In Bhagavat, there comes a story of Rukminiji. Rukmani ji had sent a letter to the Lord and in one line she mentioned, 'I am so engrossed in Your remembrance that I can't sleep.' And there Bhagavan Krishna said 'I too cannot sleep. I also remember you a lot.'

In Mahabharat, there is one incident where Bhagavan Krishna was meditating. Now, Bhagavan Krishna and meditation does not go together. That is Shivji's department. So Yudhishtir came to meet the Lord, and said 'how come You are meditating, it is very unusual to see you meditating?' The Lord said, 'Bhishma Pitama is meditating on Me and so I am meditating on him.'

This is the difference between human love and God's love. Other person won't understand your love. Try to get my point. The world will never understand your love totally. Here Sitaji is struggling, not eating anything and Ramji won't have any sorrow? **The amount of sorrow you have for the Lord to reach you, the same amount of pain the Lord also has to come to you.** And therefore, Bhagavan is also remembering Sitaji.

Whole bhakti is based on these two facts. If I think Ishwar is karmaphala data (giver of fruits of actions), Bhagavan says 'ok I will also become that.' Kamsa said 'Bhagavan is my enemy,' and Bhagavan said 'ok if you think I am an enemy, I will become enemy then.' When Lord Krishna was born, Kamsa thought his enemy is born, never he thought his nephew is born. But Yashodaji thought, 'he is my son,' and God became very soft... so soft that when she tied the rope on His stomach, the rope made a permanent mark on His skin.

Bhagavan Ram, when He was going in Pushpa vatika, he took a small leaf cup and while plucking few flowers He started sweating. When it was time to break the bow, everybody was confused. They thought He starts sweating when He plucks flowers, how can He break the bow? And there it is said that, He came as a soft lover of Sitaji to Pushpa vatika. To love, one has to be very soft. In the bow breaking ceremony, He came just as an invitee. He was not a part of the competition. It is when He saw Sitaji, who was very restless, and was about to leave pran if the bow was not broken, then He swiftly went to the bow. **Your God is swiftly coming to you or does not want to come to you, it depends on you!**

With Sudama, He became so humble, He started washing Sudama's feet. Whole sadhana is to create restlessness in the God. And therefore, Ramji was almost out of control (when they could not find Sitaji in the cottage). Lakshmanji had to hold Him. Ultimately you know what Ramji said, 'I will finish the earth today only. I am going to finish this sun, moon, etc.' Lakshmanji tried to pacify. This is the sign of love. Bhagavan also loves us. "Really? He loves me?" Yes! Murti starts speaking sometimes. Bhagavan starts crying, Bhagavan starts dancing, Bhagavan starts running. The whole 'Saguna Saakar Bhakti' is based on this aspect. And one has to experience that He is there!

When Satiji left her body, Shivji got extremely angry. Why should Shivji get angry? Because His devotee was in pain. Then He sent Veerabhadra (incarnation of Lord Shiva) to destroy the yagna of Daksha Prajapati.

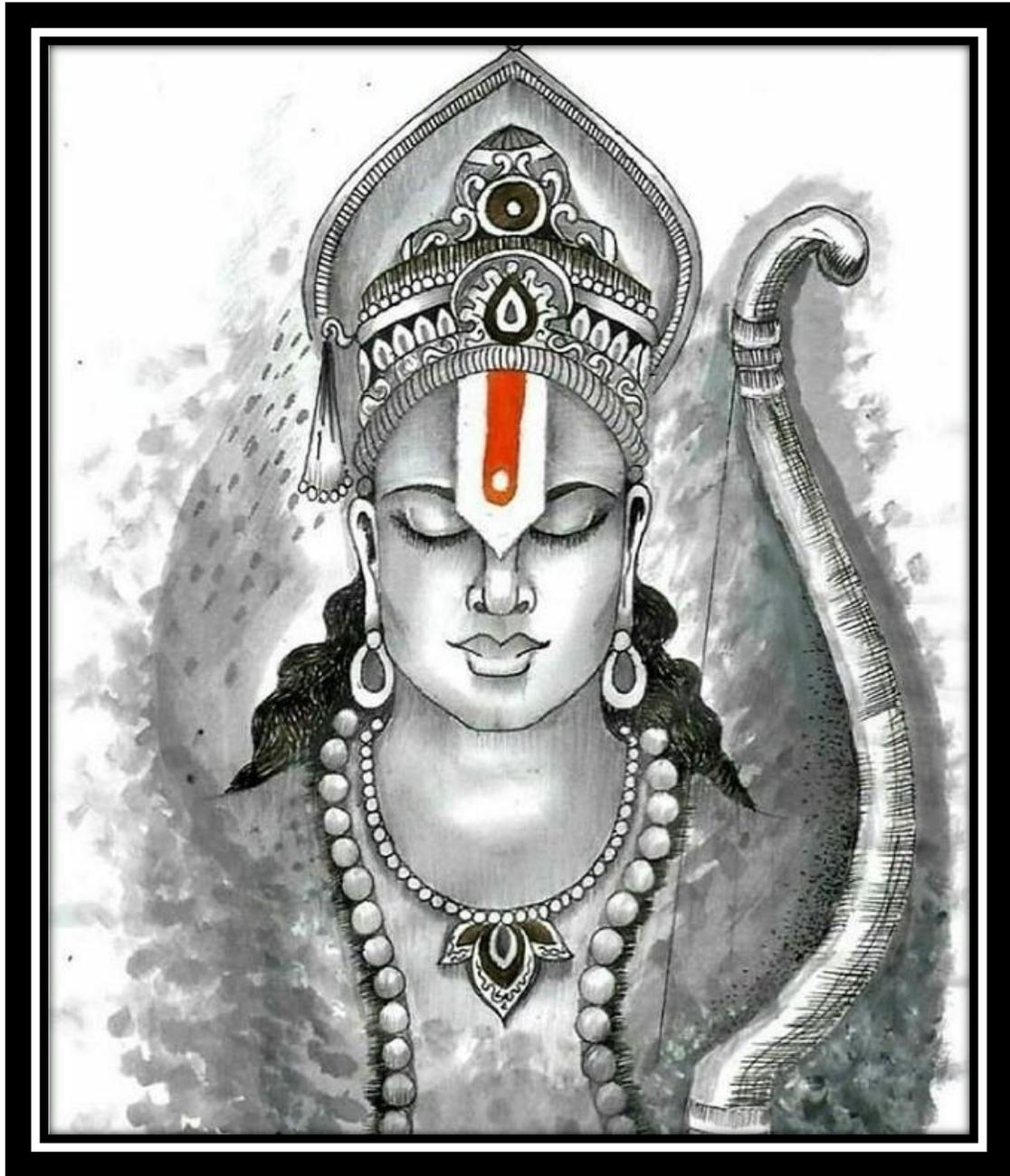
Here Sitaji's pain was too much. Bhagavan also loves us like that. Very big description is in Valmiki Ramayana, 4 to 5 chapters are there on Ramji's grief. There is just a small description in Tulsi Ramayana. Tulsi Ramayana had to be short because people have no time in Kaliyuga. While doing parayana people will first see how many choupais are there and where is the end. Then they keep checking how much is left. This is the mind of Kaliyuga people, they don't have patience.

Please don't forget that Bhagavan Ram is Ishwar. Seeing this leela of Lord Ram, Satiji got deluded. In Ramacharitamanas if you read, Bhagavan Ram was asking the trees about Sita when Shivji was going through the path. Shivji then offered namaskaar and addressed Lord Ram as '*Sachidananda*'. Satiji was bewildered that Lord Shiva is offering namaskaar not only to a man, but also a man who was crying for a wife. Satiji got a doubt; Shivji tried to explain but she didn't understand.

'Make the Lord your own' – this is key of our sadhana! And we should experience that 'yes, Lord has come. Lord has thought like that.' Whole love is bent on seeing the beloved's heart.

Then Lakshmanji explained what happened. We will see more tomorrow.





WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 2 Yagna discourse: Complete Transcription

DIFFERENCE BETWEEN KRIYA AND LEELA

We were seeing yesterday the leela of Bhagavan Ram when He was grieving upon not finding Janakiji in the cottage. Please note there are two things – one is called ‘leela’ and other is called ‘kriya’. What is leela and what is kriya? **Kriya is – when we do an action because of our vasana, because of our desires; we do it to get out of some incompleteness (incompleteness is because of ‘ignorance in I’)**. Kriya is that without doing which we cannot live; we are forced to do; we have no option.

sadrisham cheshtate svasyah prakriter gyānavān api

“Even wise people act according to their natures, for all living beings are propelled by their natural tendencies.”

(Bhagavat Gita 3.33)

We are forced to think in a certain manner. You can’t say to someone ‘Till tomorrow you sit quietly and don’t do any work’. He can’t do that. Because our vasanas force us to act. If someone is locked in a room all alone and even if he is given the best food, best bed to sleep, but he can’t talk to anybody, he can’t do any work, he can’t go to office, then in a few days he will go mad. Because his vasanas will not get an expression.

What we face in our life is called fruits of action. Fruits of action are inevitable; they will come definitely. This is called Kriya where karta (doer) is involved, where world is real. For all our actions, there is one dadi-amma (grandmother). Her name is ‘Ignorance’. She has a lot of children. Lot of doer-ships are there, enjoyer-ships are there, anger is there, desire is there, passion is there, so you cannot stop. She is running our show. Although it’s a flop show but she still is not tired. Tirelessly she runs the show.

agyānenāvritam gyānam tena muhyanti jantavah

“The living entities are deluded because their inner knowledge is covered by ignorance.”

(Bhagavat Gita 5.15)

We are forced to work. We are forced to get attached. We are forced to think about a certain topic. ‘I don’t want to think like that but still I am forced to. My nature is like that. I see joy outside. I see incompleteness inside. I like this person. I don’t like that person. I want to be with him. I want to be with her’. This is the nature of our life. And this whips us from womb to tomb, from dawn to dusk. Every moment it is ruling us.

We can’t even sit quietly at a place for a long time. Sitting without working is punishment. Certain jails are there where the prisoner is thrown in a place where nobody is there (that is punishment’s harshest form). That means impression is there but expression is not there. Impression without expression is depression. This is jeeva. And therefore he cries, he laughs. He is very happy one day and very sad the other day, depends on what is happening outside. Supposing his desire is fulfilled, he will be very happy, but supposing he desire is not fulfilled, then he will be sad. This jeeva is being buffeted up and down,

kicked left and right. And therefore he cries sometimes, he screams sometimes; sometimes he celebrates birthdays, sometimes he dances in the marriages. Putting on best of the dress he dances, not knowing that it may be the last dance, last marriage of his life. He is oblivious of the future. He doesn't know that Yamraj is close, death is very close; he is in his own whims. And what actions he does, he doesn't know what fruits of actions will be there.

Yesterday you saw Bhagavan Ram also crying. Bhagavan Ram is not a jeeva. We cry because our desire is not fulfilled, or our attached object is not with us. Bhagavan Ram, please understand, He is 'poorna' (complete), He knows His Self; He has just taken a form and is doing leela.

*ajopi sannavyayātmā bhūtānām īśhvaropi san
prakritim svām adhishtāya sambhavāmyātma-māyayā*

*"Although I am unborn, the Lord of all living entities, and have an imperishable nature, yet I appear in
this world by virtue of Yogmaya, my divine power."*

(Bhagavat Gita 4.6)

Bhagavan doesn't take a form because of compulsion; He takes a form for leela. **'Leela' means showing something which is not there.** His form is not there actually.

Leela is done for infinite purposes. To please the devotees, God becomes father, mother etc. When Bhagavan Ram was born, He was born with four arms, all the dressed up with nice clothes and ornaments. Seeing Him, Kaushalyaji got worried and said,

*Kije sisu leela ati priya seela yaha sukha parama anoopa
suni bachana sujana rodana thana hoi balaka surabhoopa*

*"Give up this superhuman form and indulge in childish sports, which are so dear to a mother's heart; the
joy that comes from such sports is unequalled in every way."*

(Ramcharitamanas Bala kand 191.4)

After listening to Kaushalyaji's words, Bhagavan cried loudly. This is leela of Bhagavan.

When Shivji saw Bhagavan Ram's leela of crying (as a husband), Shivji said, 'Excellent acting!' When you do something which you are not, that is called acting. Bhagavan is 'poorna' (complete); He takes a form and does leelas otherwise nobody can break the bow of Shivji, nobody can kill the demons Khar-Dushan and Tadaka. **It's all His leela! It is beyond the perception and ability of a jeeva.**

Kaushalya Ma says in Ramcharitmaans,

*sakal amaanush karam tumhare
'Your every action is beyond human perception'
(Ramcharitamanas Bala kand 356.3)*

PURPOSE OF BHAGAVAN RAM'S LEELA OF GRIEVANCE

Bhagavan Ram cried a lot for Sitaji; and it was not an ordinary cry, but a terrible cry. He cried so much. I told two purposes were there.

One purpose was – Sitaji had very deep commitment towards Bhagavan Ram. Sitaji's life is a life of commitment. 'Commitment' means there is something higher which I am related to and I am ready to give everything for that higher inspite of going through all the pains. You can't say 'I am committed to drinking alcohol everyday'. That is not a commitment. Commitment is always towards something higher, preferably Lord, Guru, Mantra, Puja etc. And commitment is tested when you are in trouble. Sitaji was committed. A person is known by where he is committed. **Commitment means the ability to offer everything to some bigger altar who is equivalent to God (God-like) inspite of facing problems and troubles.** Supposing you do japa every day and today you are very tired so you don't do it; this is not commitment. Commitment is when you think 'whatever comes, I will not leave this japa, I will not leave this puja, I will not leave this God'. There should be commitment towards one's dharma too.

swa-dharme nidhanam shreyah

"It is preferable to die in the discharge of one's duty"

(Bhagavat Gita 3.35)

What is the problem if one is not committed? An uncommitted life is an insecure life. The altar which you are committed to, that altar protects you from all sides.

Sitaji is the murtimaan form of Ishwar-nishtha, Pati-nishtha i.e., commitment towards the Lord and husband. When Sitaji was abducted by Ravan, she was missing Bhagavan Ram. I told yesterday about the pain that she was experiencing. So, first reason of Bhagavan Ram's crying was that He was also missing Sitaji.

*tatva prema kara mama aru tora janata priya eku manu mora
so manu sada rahata tohi pahi janu priti rasu etanehi mahi*

"The reality about the chord of love that binds you and me, dear, is known to my soul alone; and my soul ever abides with you. Know this to be the essence of my love."

(Ramcharitamanas Sundar kand 14.3, 14.4)

Bhagavan Ram says through Hanumanji in Sundar kand – 'O Sita, we don't have two minds'. If two lovers are there, they have to have one mind. If two minds are there, love is not there.

In the world, you cannot have one mind with two people because both minds have different vasanas. But the jeeva's mind and the Ishwar's mind can be one. **Whole sadhana is to make our mind One with Ishwar's mind.** So Sita's mind and Ram's mind were not two minds. If Ramji wanted to get up, Sitaji also wanted to get up. If Ramji wanted that He should sleep, Sitaji said the same thing. If Ramji wanted to go to the forest, Sitaji agreed. So there was no issue on which there was a difference in their

minds. This oneness is difficult to achieve. All the issues on which my mind is saying something, we need to find out what is Ishwar's mind saying.

For instance, I am talking here... am I talking with mind or without mind? If I am talking with mind, what I am talking, there is an Ishwar who wants I should talk in a certain manner. At every point of life, Ishwar has a certain desire for us that we should act in a certain manner in a certain situation. So when Bhagavan is seeing me while I am talking, He wants me to talk in certain manner and say certain things, cover this portion more, talk on that topic less etc. There is a wish of the God. He has a mind. If Ishwar has no mind, He cannot appreciate you. He assumes a mind through Maya (not through Panchikrat mahabhoot but through Apanchikrat mahabhoot).

So, the chaupai from Sundar kand means – **“Sita is not different from my mind”. This is the point here. That means, if Sitaji's mind is in vilaap (sorrowful) and she is constantly crying for Bhagavan Ram, how can Bhagavan Ram's mind not cry for Sitaji?** If my mind and your mind are one, then how can you be happy if I am in trouble? If that happens, then there are two minds. I hope you got this principle!

This principle you can also see in the prasang when Hanumanji met Bhagavan Ram (in Kishkindha kand). Bhagavan Ram did some drama there. Hanumanji asked Bhagavan Ram, “Who are you”? Bhagavan Ram didn't introduce Himself, rather He said, *‘kosles dasrath ke jaaye’* – I am the son of Dasharath. *‘Hum pitu bachan manu ban aaye’* – I came to the forest to follow the words of my father. Bhagavan Ram didn't introduce that ‘I am Ram, Lord of the universe’ etc. But Hanumanji recognized Bhagavan... *‘prabhu pahichane gaheu prabhu charna’* and when he recognized, he fell at the feet of Bhagavan. Still Bhagavan behaved as if He was oblivious. Bhagavan Ram asked Hanumanji, *‘Kahau bipra nij katha bujhai’* – tell me your katha. Hanumanji said, ‘Katha is only of the God’. Katha is not of the jeeva. It can be Ram-katha, Krishna-katha, Shiv-katha, but it can't be jeeva-katha. So when Bhagavan Ram asked, “Tell me about your katha”, Hanumanji got very sad and he said, *‘Ek main moh bas, kutil hridaya agyaan, puni mohi prabhu bisareyu, kripasindhu bhagavan’* – You forget me? You are asking who am I? The mother is asking the child ‘who are you’? I know I am kutil, I am crooked, I am mand, but you are all compassionate. And then Hanumanji left his form of a brahmin.

After that, you read Ramayana, Hanumanji was embraced by Bhagavan Ram. Naturally tears came to Hanumanji, so Hanumanji cried. But Hanumanji saw that Ramji is not leaving him after embracing. Hanumanji realized that his back is getting wet. Ramji cried so much that it is said that the whole body of Hanumaji got wet.

The incident goes that one day when Ramji was a little kid, Shivji went to Ayodhya with Hanumanji as a money charmer. At that time, Ramji played with the monkey (Hanumanji) for the first time. But Kaushalyaji told Ramji to not touch the money because money could bite. And when Hanumanji went away, Ramji and Hanumanji were separated. They both kept waiting for each other. Hanumanji used to think ‘when will I meet my Lord?’ and Ramji used to think ‘when will I meet that monkey Hanuman?’ So the pang of Hanumanji was also the pang of Ramji.

PRINCIPLE OF DEVOTION

What God you make is in your hand. You can make a totally indifferent God or you can make a very loving God. Don't think Sugreev had not done mistake, but when Sugreev said, 'I want a God who favors me', Bhagavan became a favorable God for Sugreev. And Bali said 'Samdarsi Raghunaath' – Raghunaath is equal to all. Bali knew that Bhagavan gives fruits of action, but Bali did not know that Bhagavan assumes the form that the devotee wants.

It is very natural that if somebody has pain to see you and you know that he has a pain to see you, definitely you will also have the pain to see that person. If somebody has urgency to see you, his desire will create a desire in your heart. This is the principle of devotion.

Principle of devotion is that you create a God who desires for you. When Namdevji went in Vitthal bhagavan's temple in Pandharipur, his grandfather said 'go and offer naivedya to Bhagavan'. Namdevji was very small at that time, so he didn't know that when naivedya is offered, people just do some ghanta (bell) and after that come back with the whole thaali. So when Namdevji went, he forced Bhagavan for 8 to 9 hours to eat, and then finally Bhagavan ate.

Are you thirsty for creating thirst in Lord? This is the essence of devotion!

Somebody said to me casually 'teach me meditation'. I said, 'What do you know about meditation', and then for 45 mins he talked about meditation. I said, 'you know everything, what shall I tell'? So he said, 'Yes. I know everything'. So whatever my desire was to teach him, he took away all my desire. To which person how much will I explain, it depends on that person, not on me. When someone thinks he knows everything and he is very firm about his own understanding, then there is no desire to teach such a person. When someone is full up to the brim, what shall I tell that person? But if somebody says that he doesn't know anything and he really wants to know, then I tell him 'come next time' and then again 'come next time', three to four times when he comes back, then seeing his desire to learn, in my heart also desire comes to teach. Then one day I see that person cleaning my room. Then next day he is washing the utensils. Now you tell me, in such situation, his pain will come in my heart or not? Then I will also feel that yes I should teach him what is proper meditation. And I don't mind teaching him alone also.

Why did Bhagavan Krishna not teach anyone else but Arjun? Because Arjun had that bhaav. When Arjun said 'shishyasteham', Bhagavan also said 'guruva' – 'I am your Guru now'. (No one else said 'shishyasteham'). So the 'warrior Arjun' became 'disciple Arjun'. The 'God Krishna' became 'Guru Krishna'. **So what kind of God you create for yourself does not depend on God, it depends on you.** I hope this is clear. It's up to you if you create a thirsty God for you, or an indifferent God (God can be indifferent to us if we are indifferent to Him).

CONDITIONING OF MAYA

Bhagavan has cried a lot for His devotees. I can quote Bhagavatam. I can quote Ramayana. At various places, Lord cried a lot. Bhagavan Krishna used to cry a lot. Bhagavan Ram again will cry when Jatayu will come. This is all through the conditioning of Maya; not that in reality He is feeling very sad. He is doing leela.

Difference between leela and kriya is – In leela, whenever I want to drop my doer-ship, I can drop it. If an actor is there, he does leela while shooting a scene. Supposing he is acting like a drunk person and he has to say a dialogue ‘wherever I go, Sun walks with me, road walks with me’, so he will have to pose like a drunkard and say the dialogues accordingly. But as soon as the director cuts the scene, the actor is back to normal and goes for another scene (which may be tragic or something else requiring different makeup and acting). So that is the leela of acting by the actor. But real drunkard can’t act. He cannot drop it.

We are like real drunkards. We can’t drop things. If we cry, we can’t stop. We can’t forget about things. We can’t let go of things.

Bhagavan Ram did such good leela of a lamenting husband. Therefore when Shivji saw Ramji crying like that, Shivji smiled and said, *‘Jai sachhidananda jag pavan’ (Ramcharitmanas Bala Kand 49.2).*

This is the first point of leela. This is the sweeter aspect. Bhagavan Krishna is also like that. Shivji is also like that. Please note... Ishavasya Upanishad says,

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah*

*“When ‘That I am’ is known, Bliss is attained; Ignorance and delusion lose meaning. The seer of oneness receives no negative feelings; neither passion nor grief touches him.”
(Ishavasya Upanishad verse 7)*

One who sees oneness, there is no point of sorrow because he is everywhere, he is in Sita, he is in Ram, he is not identified with the body, he is all pervading God, he is everywhere. Why will he cry? He is not crying, he is acting! And therefore towards the end of Ramji’s crying, he says, ‘O Lakshman, I am so angry. I will destroy the whole world!’ Who can destroy the world? Other than God, who can destroy the world? He can destroy the Sun also, moon also. It was just leela... krodh-leela, shok-leela. Different aspects Bhagavan Ram shows.

People just focus on the portion of crying of Bhagavan Ram from Ramayana, and they forget that same Valmikiji says that Bhagavan Ram is God, one who is sarvagya (all-knowing) and sarva-vyaapi (all-pervading).

We can’t do crying leela because once we start crying, we don’t stop. If sadness comes, we don’t know when it will go. **We are totally under the influence of ignorance.** Bhagavan is not like us.

You must have heard Shivji ran behind Mohini. That leela comes in Bhagavat. Shiv-leela is there. **Desire can be only because of ignorance. Desire means – sense of joy somewhere else except the Self. Incompleteness in the Self is desire.** One who is complete, one who is ‘shaantam, shivam, adwaitam’, He doesn’t desire anything. *In Mandukya, Shivji is defined as ‘shaantam, shivam, adwaitam, chaturtham yan manyate sa atam sa vigyen’* – He is poorna; nothing can create joy in Him. When Vishnuji took the Mohini avatar, Shivji ran behind Him and a very vivid description is there. Such description is there which cannot be even talked about. At the end of that leela, when Shivji embraced and everything was over, He just smiled. He didn’t have any guilt ‘Oh I got caught up. I have to do tapasya. I have to do penance’ etc. No such thoughts were there in his mind. He simply smiled. Vishnu complimented Shivji for doing very good acting. That was Shiv-leela!

It is not easy to know Sagun roop of Bhagavan (Lord with form and attributes). Tulsidas says in Ramcharitmanas,

Nirgun rup sulabh ati, sagun jaan nahi koi

“The attributeless aspect of the Godhead is easy to understand; but no one can comprehend the embodied form (which is beyond all modes of Prakrati and divine in character).”

(Ramcharitmanas Uttar Kand 73b)

Nirgun nirakaar Ishwar (Lord without form) is easier to understand, but Sagun Ishwar ((Lord with form and attributes)) is difficult. Because you get doubts when you see Bhagavan as someone crying and shouting and falling down for his wife. In the 4th chapter of Valmiki Ramayana, you will see so much description is there of how Bhagavan Ram cried.

TEACHING BEHIND BHAGAVAN RAM’S LEELA OF GRIEVANCE

In Bhagavat, one strong point is written that – Bhagavan did this leela for one specific teaching purpose. One purpose (that we saw earlier) is for Sitaji, for Bhakti-leela, and other is Dharma-leela.

What is Dharma-leela? So in Bhagavat, Bhagavan said, *‘Stri pum prasanno sarvatra traas samavah’*. We have a lot of attachment; attachment with brother, attachment with sister, attachment with father, mother, all attachments are there, but **the attachment between husband and wife (man and woman) is most difficult to overcome.** And not only difficult, it is the source of a lot of problems. If any woman has been in trouble, it is highly likely that it is because of a man. And if any man is in trouble, it is highly likely because of a woman. A man cannot trouble a man too much emotionally. He can externally take away salary or create some problem outside, but at the inner corners of the emotions, only a woman can trouble a man badly, and vice versa. Trouble means ‘he/she is not fulfilling my expectations’.

There in Bhagavat, it is also said – '*api ishwaranaam kimut gramasya grah cheet sah*'. This is called as the weak point. You think over it what is said. I was also thinking how was that Shukdevji wrote like that because two chapters are on Ramayana in the ninth canto of Bhagavat. There Ram-leela has been mentioned. So Bhagavan said, 'I am going to depict how much a person can be sad because of attachment'.

In Tulsi Ramayana Tulsidasji says,

ehi bidhi khojat bilpat swami, mnahu mhaa birahi ati kami

"In this way the Lord searched and lamented like an uxorious husband sore smitten with pangs of separation."

(Ramcharitmanas Aranya kand 29.8)

Ram Bhagavan is searching Sitaji as if tremendously attached person is there. And then Tulsidasji says in the next line.

Puran kaam Ram sukh raasi, manuja charita ka raja abinasi

"Lord Rama, who is Bliss personified and has all His wishes accomplished, and who is both unborn and immortal, behaved like a mortal."

(Ramcharitmanas Aranya kand 29.9)

Ramji is '*Pooran kaam*', He has no desire for anything. He has no need. One day He will leave Sitaji also. So in this portion He is giving the teachings of Dharma. What teaching is there? Don't be very attached; if you get attached you will suffer. 'As I am becoming deen (pitiful), you will also become deen'. This is the second meaning.

ATTACHMENT TO SPOUSE : THE PRIMARY CAUSE OF RE-BIRTH

The biggest cause of transmigration and next birth is the attachment of the man to a woman and the woman to a man. It is highly likely that the woman of this birth will become a man in next birth because she has thought a lot about some man in this birth (and vice versa).

Biggest cause of rebirth is this attachment between man and woman. We don't know that the shape of a woman/man can be very strong in the mind. Gita says:

Yam yam vaapi smaran bhavam tyajatyante kalevaram, tvam tamevaiti kaunteya sada tat bhava bhavitaha

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

(Bhagavat Gita 8.6)

'Manuj charita kar abinasi' – Bhagavan Ram is doing manuja charita, behaving like ignorant mortals. Therefore, in Aranya Kanda in Tulsi Ramayana it is said,

birahi ive prabhu karata bishaadaa

"The Lord lamented like one smitten with pangs of separation."

(Ramcharitmanas Aranya kand 36.1)

Tulsidasji is very careful to mention that Ramji is not like that. Like a henpecked husband is there; very sad and crying badly. Then what is the message for us? **Message for us is, know the nature of attachment and try to get over it.**

What is the meaning of getting over it? Getting over it, please get my point. **The shape in our mind should be of Ishwarakaar vritti (thought of Lord) not striaakar (thought of woman) or purushaakaar vritti (thought of man).** It should be Ishwarakaar. Because vritti is going to take the shape of a new body. Also not have vritti of a dog. Vritti means thought. It should be the thought of God which is dominant.

But why this much of attachment is there between man and woman? I will touch upon that and move further. Why I am not very attached to father or not very attached to my brother or sister? Why is it like that? Anywhere you are attached because something the other person gives which you do not have.

DIFFERENT PERSONALITIES OF WOMEN AND MEN

So a man has manliness (little hardness is there). Hard voice, hard body, harder emotions. If man serves, you see how they serve. I went at some place and somebody was serving. No woman was present in the house and the man was serving. They don't ask also, 'will you have something, or take this' etc. They just put. 'Swamiji food is ready, will you eat?' Then food came. 'Eat!' I asked there is nobody, Ammaji is not there in the house. No she is no more. Ok. Then I also won't have anymore. There is no softness in a man when he is serving.

There should be softness in expression. Women's quality is mughdhata (innocence).

Husband: Today in the office my boss praised me.

Wife: Oh nice! Then what happened?

Husband: He said you are going to get promoted (hearing this wife starts crying).

Wife: I was praying to God. This Shivratri I offered milk thrice. I prayed for you.

Husband: I am very hungry.

Wife: Oh sorry, eat more. Why you are not eating?

If a son tells his father, 'daddy, I am being promoted', the father responds by saying, 'Ok, but you should put more effort'. That is it. There is no expression, there is no excitement in such response. Men cannot even cry. That person where I went for bhiksha he just kept the food. Now how to eat. Servant came and said 'will you have hot roti', I said 'no, the environment is too cold'. If lady of the house is there, she will say 'Swamiji take little more. Did you like it? Take little, half I will give, one fourth! This is there. I have brought some jaggery also. You like jaggery? This is very good chutney. My daughter-in-law made it. She makes chutney out of everybody'. Women know how to express.

A man is a hard person. Why? He has to go outside in the world. World is world, if you get deluded like that and do haa and hoo in front of the boss, he is gone. Head is required there. Everywhere logic is required. House runs because of his hard earned money. You go to the boss and boss said you have your work and you start crying there. You have to be balanced; you cannot afford to be soft. Different personality is required outside. And different personality is required to hold the house.

MAN & WOMAN COMPLIMENT EACH OTHER

Both complement each other. Women want security and little tougher person to give that security. Like water is there, water wants a glass which can hold the water. And glass wants water, so that value of glass is there. Otherwise it will be there in the shelf only. Both are complimenting each other. Women also like the person who are little tough, manly and brave. She will like that man who has: Purusham (who has done something good) and Nrishu (who is brave).

‘My husband is a brave man. Not that I heard some knocking and my husband hid under the bed’. Women like someone who is hard and brave. And women by nature are little fearful. Men even have a harder voice while everything in a woman is very delicate.

Because they complement each other, therefore maximum attachment is there.

punarapi jananam, punarapi maranam

*“Being born again, dying again”
(Bhaja Govindam Verse 21)*

And in this way, it continues and both suffer because of each other. There is no wife who has not suffered because of husband and there is no husband who has not suffered because of the wife. ‘But I have got a very good wife and very good husband’ – if this is the case then more danger is there. If too good husband is there and too good wife is there, then someone will pass away in between, next half of the life will only be memories of that person. At least if he or she is not good you will come to satsang 😊

In every way there is a problem here. Therefore to break this chain is very difficult. To put this point across Bhagavan Ram acted as a virahi (extremely attached) and atikaami (extremely desirous) husband. Now let me go ahead. Two leelas were there, one is Bhakta pradhaan (devotee prominent), other is Dharma pradhaan (dharma prominent).

SHRI LAKSHMAN’S INVALUABLE ADVICE FOR US

Now when this happened, Lakshmanji said, ‘Bhaiya, so sad you have become!’ Please note he is telling us via Ramji. Ramji does not need this. He said, ‘What is this? You are not able to tolerate this suffering. You are behaving like an ordinary person. How can an ordinary person tolerate if You cannot tolerate? There is nobody who does not have sorrow. These sorrows come like a big fire and go away after some time. And if you are angry you can consume the whole world, I know that. Who has not been in sorrow? Vasishthaji’s hundred sons were killed by Vishwamithraji. Even the sun and moon are eclipsed by Rahu and Ketu. Even if Sitaji is not there, You are not worthy of grieving!’

BUILD YOUR FAITH SYSTEM

Now I will take a pause. You know why sorrows become very big? There are two reasons. Firstly, our faith is not too much. **Our faith system when it is weak there is nothing to hold onto.** Sorrow means something has gone; something dear has gone. That is called sorrow. It can be health, it can be relative, it can be money. It can be some serious disease. It can be some person. When faith is weak, a person will not be able to take sorrow, and sorrows don't say 'May I come in?' They will just come.

If terrible sorrows are there and if one's faith system is very strong, the person will say 'ok, I will accept it God; at least you are there, at least you are not leaving me. Everybody else can leave, I don't bother'.

For Bhagavan Ram, in the beginning of Valmiki Rmaayan, it was said –

Samudra iva gaambhirye. Dhairyena himavan iva.

*"He was thoughtful like an ocean and His patience was like a big mountain."
(Valmiki Ramayana Bala kand)*

Big sorrow has come; never mind; God is there. 'I don't feel a very big loss as my loss'. The moment you say loss, this is called sorrow.

Second reason for sorrow is not having the right knowledge. Sorrow won't be there if one is a Gyani (one who has realized the Truth and the Self). Scriptures quote:

tatra ko moha kaha shokaha ekatvam anu pashyate

*"Where lies moha, how can there be grief in him?"
(Ishavasya Upanishad verse 7)*



Na anu shochanti panditaha

*"The wise grieve neither for the living nor for the dead."
(Bhagavat Gita 2.11)*



Gyanaagni dagdha karmaanam tamahu panditam budhaha

*"He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge."
(Bhagavat Gita 4.19)*

Only knowledge is there that – There is nothing real; this world is not there. What is loss then? But if a person doesn't have faith and he doesn't have knowledge then he will be thrown up and down by the sorrow.

WHAT IS SORROW? HOW ARE WE CAUGHT BY IT?

Let me add to it. **If you have more ahankar (ego) and more attachment, you can understand, sorrow will be multiplied thousand times.** The receiver of sorrow is ahankar (ego). 'I have lost it. I felt alone. There is nobody'.

Sorrow means on certain issue you are lonely. Somebody or something has been taken away from you. 'There is nobody there. I wanted this thing to happen this way, it did not happen. I felt so bad. I felt very small. Every time I am made small'. Who makes you? 'This person makes me. Situation made me. I am not getting promotion and so I feel very small'. Who said you are small? 'Swamiji, you don't understand. Nobody says you are small. I feel it'. But nobody is bothered about you that he will think you are small or big. Who bothers about you? Who is thinking you are small? The person who made you small he also doesn't think about you. That issue which is very important to you is not an issue for anybody in this whole world. That issue which is making you sorrowful, not a single soul of the world has any interest in it. Even if you tell he will laugh and finish it. They will have no value for that issue.

Sorrow is magnification of your ahamkara whose desire is not fulfilled. That is sorrow. 'I had a lot of desire. You should do this. You should go there. I did not get that promotion. I wanted to get Senior Managing director and I am still Joint Director. It has been 10 years I have not been promoted. My junior was there, he is becoming my senior. I have to report to him, I am so mad about it'. Who? 'Junior!' What is his name? 'Amtullozalala'. That is his name. 'And he is becoming my senior now'.

Sorrow is not the name of an incident. Sorrow is not the name of circumstances. **Sorrow is name of some desire which you feel is either not fulfilled or it can never be fulfilled.** The incident where you have taken out God from the calculation, you have taken out knowledge of Self from the calculation, that incident has become a big tragedy. Nobody can make you sorrowful. Anybody can throw water on you (cold water or hot water) but **sorrow is the 'sense of smallness' or 'sense of loss in I'** that is your personal work. Don't make an issue out of it.

Ahamkar means the instinct of feeling neglected or feeling small frequently. Supposing situation is also like that. Then what already you have an instinct, situation will bring out that instinct much faster. But to feel small is in your hands. Ramji did not feel small when He was asked to go to the forest. Shivji did not feel small when He was abused by his father-in-law.

Sitaji didn't feel small when she was asked to go to Valmikiji's ashram (when she was carrying Luv and Ksuh); she could have felt so insulted. What can be bigger insult for a woman? Without any fault she was asked to go to the forest and that too in that condition and that too forever. If she was having ego,

then she would have been extremely angry towards Ramji for her whole life. What a big sorrow was there on Sitaji! For whom she gave her whole life, for whom she wept, for whom she got abducted, for whom she suffered so much, and when the good time came to be in the palace with her husband, which every wife will want, she was asked to go to the forest at that time. She was not at fault. She did agni pariksha (testing with fire) also, she took all the test and after that also just because some people said something against her, she was asked to go to the forest. And she went to the forest without a grudge in her heart, without bitterness in her heart against Ram. She made a murti of Ram and used to do aarti. Imagine how much egoless personality has to be there. Egolessness is not the thing which is easy to get.

If somebody has egolessness, he will have least sorrow.

If something is lost by such a person, he will say 'Bhagwan has taken it. It's God's wish'. Subhadra's son Abhimanyu was there, I had told many times. When he died, he was the only person who died of Pandavas during the war and who did not deserve to die. He was the youngest, 16 years. Arjun was 86 years and Abhimanyu was just 16; whole life was there for him to live. And he died in a very bad way, rather it was brutal killing by the wrong doings of Jayadrath and Karna etc. And Bhagavan could have avoided it and Subhadra knew that. Therefore at the end of Mahabharata when Subhadra didn't attend the main function of the Pandavas, Bhagavan Krishna went and asked apologies. 'I am very sorry Subhadra, if I can save Arjuna, if I can save Bhima from Duryodhana etc., I could have saved Abhimanyu also'. And there you see the egolessness of Subhadra. She said 'Krishna as is your giving, so is your taking. It is your right to keep him or to give me. I am not sad about that'.

The demand of the world is that you give the issues to God. 'But I have my own personal desires'. Then you will suffer. You have already created a problem for yourself. You have all the chances of getting sad. Because what you desire is, it is up to the world to fulfil or not fulfil, to respond or to not respond. Supposing I am waiting for you. Your coming is not in my hand. You may come you may not come. You don't come for months, one day you appear. Then again you disappear, then again you come. It is up to you. Why should I have my desire that you should come definitely? If you come I like it and if you don't come then also it is fine!

'I will have money then I will be very happy. If my wife is very happy then I will be happy'. What is all this? You are inviting your own trouble. Sorrow is not an object. Lakshmanji pacified us not Bhagwan Ram. And this is the glory of Lakshmanji.

UNDERTAKING TWO VITAL PROJECTS IN LIFE

Therefore our whole target in life should be to dilute our ahamkara and our separate desire. **Holder of separate desire than the Lord is ahamkara.** 'My wish'. Which wish? 'Personal wish'. 'I want it this way. I want that person'. But God does not want that you should want that person. 'Haan? What? Oh My God! I want a son, I want daughter, I want money'. Don't want anything other than God's wish!

'I want something which is not God's want. And I am running in this world to fulfil my small want'. This is samsari person. If something is going away from you, let it go. 'No, I want this person for myself'. Things won't happen as you want. 'No, I want it. I will die. I will commit suicide'. You commit suicide. You

please commit but your wish will not be satisfied. Please write it in your heart. Your ego and ahamkara, every time every day it won't be satisfied. Someday sometime some person will satisfy. But same person will not satisfy your ahamkara morning and evening. Last night he was satisfying, today morning he is not satisfying. He was very good with me in the morning but afternoon he is not very good with me. Last year was very good, I had lot of money, this year I am totally gone. These are the facts of life. You accept or not accept it is up to you and therefore what is the project? 'I am dissolving my ahanakara. I don't have any personal desire. Whatever God wants I am doing that'.

Second project is – my attachment is with the Lord. 'No, he is my son'. Again, don't make an attachment issue. Don't say 'my son'. He is not your son; whose is he then? He is not your son, she is not your daughter, he is not your father, she is not your mother, he is not your husband. Nobody is yours! Will you take anybody with you while leaving from this world? Then who are they? They are all belonging to God and they have come in your life. I am repeating it, I have said umpteen times. It is like passing through a door. So one jeeva is passing through another jeeva and while passing for some time, we are together. After that he will go this direction, you will go that direction. Few days we are together (passing). Like in the plane or train you sit together for some time.

Then what is the relation? Relation is only with the Lord. 'I don't know anybody. That person is with me I will love him, as for God only. I will love, not that I am a dry person. I will serve him as much as possible. I will serve my family. Because God is in them'.

If you really want to be happy there are only two sources – Faith and Knowledge of the Self. When we increase in faith, when we are with the Lord, problems will be lesser. Faith is important. Or have knowledge. **Other than faith and knowledge I don't think anything can sort our sorrows.** Faith is there, I will say 'God is with me; I am belonging to God'. Knowledge is there, then I will say 'there is nothing else other than the Self'. Both problems gone.

'But I have less faith. My identity is with respect to husband, with respect to wife, with respect to that person' etc. - **this "identity craver" from the world is called as jeeva.** 'I wanted an identity from you and you are not giving that identity, you have taken away the identity'. If you want identity, please go and ask from God. World will not give that identity which you want. It will give some small identity. 'But what I wanted, to see myself in your eyes, this big. You made me small. Yesterday you were making me this big, today you are making me this big'. Now be sorrowful.

Death is not a problem. With death, that person who gave you the identity, that identity also has gone. It is the 'Ram naam satya hai' of that identity. 'Unless I gave him water, he never drank water. Unless I slept, he never slept. So much he loved me. For whom I will live now. Everything is over now'. My dear sit down. You belong to God. Accept this. Ram is yours. Krishna is yours. Practice this every day. Keep on saying mentally. Have all your identity because of Bhagavan. **Making our identity firmer with Bhagavan is called Bhajan.**

What you want? 'God!' What is your wish? 'God's wish!'. 'I talked, let Him be happy. I should become closer to Him. I should become more loving to Him. That is it. I don't want anything else. But I live with

the people around. People, yes, they are my puja samagri (material). They are not my bhog (indulgence) samagri. They are meant for my puja. They are meant for my worship'. Moment you start bhog of anybody, you are digging your graveyard. Now you will have sorrow in your heart. You enjoy outside but you put future sorrow inside (and it matures in time).

'But he talks to me so nicely, really I like him too much'. When you talk, you think Lord has come in that form to love you. 'Thank you, Lord'. Instead of thinking 'he loves me so much', think 'Lord loves me through him'. Don't reject anybody. Don't be hard. 'God loves me through my father, mother'. *'Tvameva mata, tvameva pita, tvameva bandhu'*. Where is 'eva' gone? 'Eva' means alone. Tvam-eva Guru. You alone! Instead of thinking 'My husband loves me', think 'God loves me through my husband'. 'My teacher loves, God loves me'.

'But my husband doesn't love me'. So God expresses in that form. You require that form also. 'God only shouts on me through him'. **In any relation, unless you bring God into calculation it will become a liability.** Don't see anything without God including yourself. This is Bhajan. **Bhajan means having a canvas and background of God while seeing anything. Any situation, any person, any sorrow, any joy, any death, any birth have a background of God.**

You know there is a wire here. In that there is a current. So there is a plastic called insulation. You don't touch the wire. Naked wire you don't touch, you will get a shock. You always have a plastic coat. Similarly, don't touch the world. This plastic coat is the God. Otherwise you will get a shock. **Don't think about anybody without God.** Any person, husband, wife, children, mother, father, anybody!

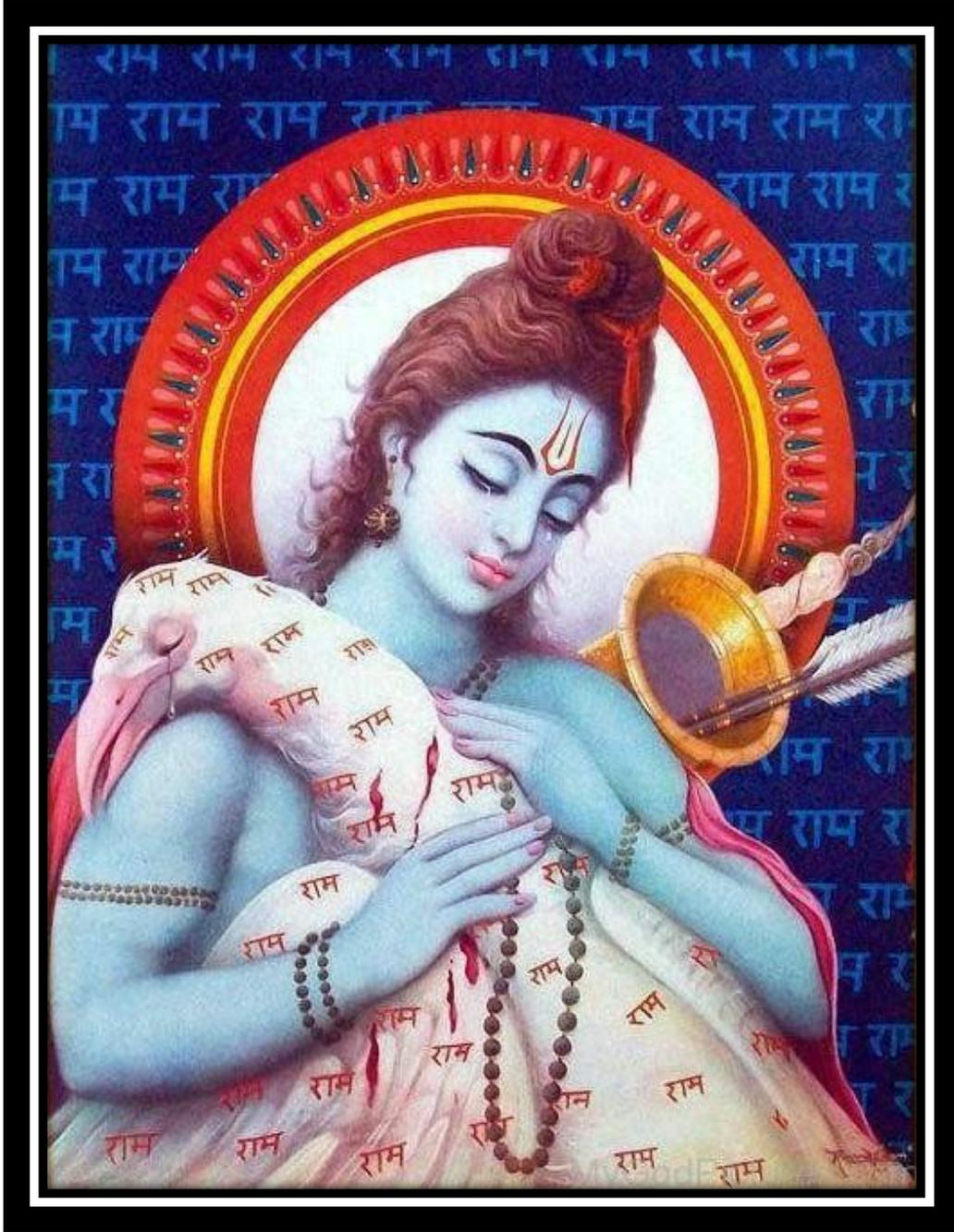
'Success, He gave me'. 'Failure, He gave me failure, my ego has quietened today. Good I failed today'. 'Good I am having a disease at least I will know how powerful God is'. Don't see disease also without God. I give the example of one lady who had headache and she used to say thank you God. Body was full of pain and only one word used to come out. 'Thank you, God'. If you think like this, sorrow will not come. God and sorrow don't co-exist. Like you don't have a hot ice and a dark sun and cold fire, there is nothing called as sadness with God.

There is a way of living in the world and it is called "Tolerate it". You know what tolerate means to us - not talking and internally brooding and getting upset. Bole 'how long I will tolerate that person'. When did you tolerate? Only externally you were keeping quiet and internally you were having fuming. Our tolerance is like that. Outside very quiet. But inside...'I don't know how long he will behave like that. As he is troubling me, one day God will also trouble him. He needs a very good lesson. I tell you. One day I will leave him. What I am going through he will also go through. What he thinks. One day I will ask him what is the problem?' This is our tolerance (fake tolerance).

Most of the time when we are externally very quiet not a single moment is there when this cluttering thought is not going on. You are just touching the naked world like a naked wire. Please cover it with the Lord, or else you will get burnt. World is not meant to go to it alone. Don't go alone. Don't think about any person alone. Don't think anything alone, you will get a shock I am telling you. High voltage is there. Closest people can give biggest shocks. Rule is rule.

Lakshmanji said this and Ramji became very quiet. They are teaching us. Dekho how cool Lakshmanji was. Ramji was very quiet then. Lakshmanji said only one line and it taught us so many things. **All spiritual life is not in doing something; it is the way of seeing rightly.** 'I do puja everyday japa every day'. You are not spiritual you are religious. Don't stop being religious, it will make you spiritual. But try to change again and again. What? Try to change the way of perceiving things. See anything but please bring God in the vision. Therefore we say 'bhajan karo!' We will see more tomorrow.





WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 3 Yagna discourse: Complete Transcription

DISCOVER THE ROOT CAUSE OF SORROW AND FIX IT!

It is inevitable that conducive and un-conducive situations will come in life. But what is more important is to not associate the conducive and un-conducive situation to small 'I'. **Sorrow is the name of associating some un-conducive situation to small 'I', making it personal.** So if something is not favorable to you, take it, but take it along with the Lord behind that.

We have to make our heart such that the receiver of the situation should not be a small entity. If something bad happened, don't take it on 'I'. Don't say, 'I suffer a lot' or 'I am very sad because of that'. You just change these thoughts to – 'God wants to give me suffering'. That's it. Change this aspect. Just bring God somewhere. Moment anything is received by the small 'I', the situation, the person will become very big and heavy for you. Moment you take it along with the sankalp of the cosmos, think 'it is the sankalp of the cosmos', the same situation will not be so tormenting. **When we live in the world, we become very small and receive something, rather become bigger and receive it! Becoming bigger and receiving means – let not ahamkara take it.** That is the only way.

Yesterday I was saying don't touch the world directly; touch it along with the God. Otherwise it will be heavy on your heart. Anybody can give pain at the body level. Situation can give pain at the body level. But to take it as a mental pain, that is our foolishness. Physical pain was there but how much inside we take any issue, any sorrow, that is where our sadhana helps. When we have God and Lord in our life, there is already an insulation that doesn't allow the sorrow to go too deep in us. But when Godless life is there, sorrow has easy access. It just goes inside and sits for a long time. This is a mistake.

Sorrow is not the name of a situation. **Sorrow is the name of un-conducive situation taken too personally.** We make it too close, rather we hold it.

*yayā svapnam bhayam shokam vishādam madam eva cha
na vimunchati durmedhā dhritiḥ sā pārtha tāmasī*

“That unintelligent resolve is said to be determination in the mode of ignorance, in which one does not give up dreaming, fearing, grieving, despair, and conceit.”

(Bhagavat Gita 18.35)

We have thoughts that 'I am very sad, I am very troubled because of this. I am very fed up because of this'. 'This' you can fill in the blank with whatever is there. Definitely life gives issues. If you don't have, come and I will give. Don't say things like 'I am very tired of this'.

'But it is so natural for me to feel like that'. 'I am so fed up of this matter'. Don't associate 'I' with that matter. Just add 'God wants it this way; I will accept God's wish'. Always associate with the God and then take the situation. Don't associate the situation with 'I' and work; you won't be able to handle it. Associate with God and then take it. 'God has given this joy, this sorrow. I am accepting it. I have no problem'. If there are hard words, think, 'God has given hard words today'. If you get praised, think, 'Today God has given me praise'. Don't take it without bringing God into 'I'. Associate 'I' and God and

then take a situation. It will lose its capacity to give you shock. Little sorrow you may feel, but not that it is impinging sorrow bole 'I am dying of the sorrow'. This is what we have to be careful in life. Lot of mental carefulness is required while living in this world. This is what Lakshmanji told to Bhagavan Ram.

Don't make any matter too big. Any matter other than God is not big. Any person other than God is not big. Don't say all these words, 'I am going through a tough time, hard time'. You say, 'I who belongs to God is going through...' Put God there. This is the secret I am telling you. Don't tell to anybody who has not come ☺ This is the only way one can be aloof. This is called 'asang' (detached). They say if you cut a jackfruit, you should put some oil in your hand. Go out in the world with Lord's memories. 'I who is belonging to Lord is going through a problem'. Then see... the problem will become small. 'I who belong to the Lord has a pain'. **'I who belong to the Lord has been given pain by the Lord'. Simple sentence will change your mind set.** We trouble ourselves a lot. Nobody else troubles us. Our thinking troubles us.

Now let me go forward.

JATAYU'S EXEMPLARY SEVA

Then Ramji and Lakshmanji went ahead. '*Purvajah apiukt matrastu*'. When Lakshmanji told this to Ramji. Very few places are there where Lakshmanji is telling to Ramji. This is one of the places. Now see Ramji's response – '*Sadar grahi maha saram pratijagraha raghavah*' – Ramji was so humble, He said, 'You are very right Lakshman'. We should have such a company who takes our sorrow.

So here it is said, '*idameva jana sthanam*' – let us start searching. And at that time, they saw that there was a big vulture lying down, very big like a mountain. It was Jatayu. He was drenched in blood. So Ramji said, 'I think this is the rakshas who has killed Sitaji. And therefore let me kill him'. And at that time, Jatayu was vomiting blood and he said, 'This condition you are seeing me... My life and Sitaji, both have been snatched by Ravan'. First time Ramji got some news about Sitaji. Therefore Jayatu was alive. Jatayu said, 'Ravan is the one who abducted Sitaji, and I had given a tough fight. Here is the broken bow and the broken arrows, and here is the splintered chariot. I tried to kill him but I failed. And he lopped off my wings also'.

Now get this point. When Jatayu saw Ravan taking Sitaji, he knew that he cannot fight too much with Ravan. Ravan was too powerful and Jayatu was very old. Ravan's valor was well known. Jayatu should not have gone and inflicted so much of pain on himself and got injured. Not just injured, but he will die also. Why did he go? Dekho, please get this point. Which seva will come to you, you don't know and I feel that no seva is easy. But some seva is really difficult seva. And **everybody in this world has been given one part of this whole virat (cosmic form of the Lord) to serve.** Like somebody's body is there, so someone is given the hands to take care, someone is given the feet to take care, someone is given head to take care. So this whole Brahmand (cosmos) is the form of Lord. And everybody has got one small part (anga) of the cosmic God to serve. To serve, not to enjoy! Please mind my words. It can be office, it can be house, it can be husband, it can be wife, children, it can be country.

There is some system around you which demands something from you. And if you understand this point that the system is demanding and you should serve, then only you will be protected in this world. To serve that part which you are allocated, which you have not chosen, is really difficult. Why? Because physical discomfort will be there. Emotionally you have to leave something which you like. Intellectually you have to gulp your ahamkara (ego). This is the requirement of seva. 'But I don't like to serve this. I want another part'. No, you have no choice. 'I will not serve this person. I want that person'. No, you can't! 'I want to serve his father, not my father'. But your father is unwell, his father is well, he doesn't need seva. This is not the place where you have a choice. So don't get frustrated 'How long will I serve? How long will I have to go through this? How long will be this office? How long will be this house? How long will be this person with me? How long this body?' Keep quiet! Don't make too much of noise. 'I will run away'. Wherever you run away, there some problem will be behind you. And if you go somewhere else, there will be bigger problem than this. It is not a choice that you won't have any problem; only choice is lesser problems or more problems.

Seva you have to do. And if you don't do then system will reject you. There is a nice way of punishing; it is called silent punishment. What is it? One board will be there 'you are not wanted'. Seva is the only way to please God. I am not saying 'working'. Please note. I am not saying 'enjoying'. 'I am working in the office. I am working in the house. I am a working woman. I am a working wife'. You have no choice whether you will serve or not serve. **Only thing is, don't serve an individual, rather serve the virat.**

When you feed me (supposing), you feed one part of my body or whole body? You are only giving food to the mouth. Through the mouth, you are giving food to the whole body. You can't give food to the whole body. So, the seva given to one part goes to the whole. So, one part of virat you have. Virat means cosmic God whose eyes are Sun and Moon, whose hair is clouds, whose feet is Earth, whose womb is ocean. Like we have one body, similarly a cosmic body is there. That is called Virat Purush. Even this desk is a part of that. And if I do puja of this desk, it will go to him only. If you press my hand, it will go to me. You don't say 'Please give food to his mouth', you say, 'Please feed him'. You don't say, 'Please garland his neck', you say 'Please garland him'. Everywhere you are giving to the whole. So everybody has some area of seva. **Take out the words 'work and help' and replace by 'seva'.**

'But why should I serve?' Because you are taking a lot! You are taking the sunlight, the moonlight; you are using Earth; you are using food and fruit. 'But I am paying for everything?' No you are not paying for everything. What are you talking? Are you paying for digesting? Who is digesting the food?

*aham vaishvānaro bhūtvā prāninām deham āshritah
prānāpāna-samāyuktah pachāmy annam chatur-vidham*

"It is I who take the form of the fire of digestion in the stomachs of all living beings, and combine with the incoming and outgoing breaths, to digest and assimilate the four kinds of foods."

(Bhagavat Gita 15.14)

Bhagavan is digesting. You didn't pay anyone to digest the food. Kidney is doing the work. Did you pay the kidney to work? So much is automatically going now. Gravitation law - are you maintaining? If gravitational law is not there, then you will fly away. Have you paid for the blood circulation? Have you paid for the pulsating of the heart? Did you pay for getting father and mother? You may have paid fees at the university, but you didn't make the teacher. Teacher is made by his own sadhana after studying for 15, 20, 25 years, then he became a professor. Small fees cannot be equivalent to the amount of hard work he did. Salary is not equal to that amount of work that he did.

Most of the things in life, we are using free. You have to agree. We are using everything from the same cosmic virat purush. Does the child pay for mother's milk? The mother who runs around and gives food and water till the child is 20-25 years old and the father who is earning for the child – that child has not paid for what the father and mother have taken care. Taking the child to the doctor when he was not well and sitting outside the clinic – the child didn't pay for that. What is the payment of the mother who sat and who cried for me when I was cranky? When the teachers and parents meeting was there and my father and mother were called, and the teacher complained, and my father and mother had to cut a sorry figure because I was weak in studies – is there an amount for that? You will agree to what I am saying.

We are taking a lot. **We are not obliging anyone by doing seva.** Don't think you are serving a lot. Those who do a lot of work, sometimes they make a lot of havoc. 'I did this. I did that'. Arre, did you count from your childhood what people have done for you? One day they do something and then they keep telling everyone, 'I went to that shop. I brought that. I brought bread. After that I had go for the mails. Then I had to get strap for my watch. Then I had to bring the vegetables. This way I was running around'. We make everybody aware a lot. **Just see mother, father, teacher, society, so many people have done for you; that means, God only has done through all of them.** Whatever we eat, God only has made and therefore we are eating. We also can give back but we don't give. Gita has bluntly said, 'these people are thieves'. Don't expect Bhagavan Krishna will speak very sweetly. He said 'they are eating sins'.

bhunjate te tvagham pāpā ye pachantyātma-kāranāt
"Those who cook food for their own enjoyment, verily eat only sin."
(Bhagavat Gita 3.13)



iṣṭhān bhogān hi vo devā dāsyante yajna-bhāvitāḥ
tair dattān apradāyaibhyo yo bhunkte stena eva saḥ

"The celestial gods, being satisfied by the performance of sacrifice, will grant you all the desired necessities of life. But those who enjoy what is given to them, without making offerings in return, are verily thieves."
(Bhagavat Gita 3.12)

Bhagavan said, 'One who is not serving, he is thief'. Every sad person is a thief. He is taking more than what he is giving. Simple! System will make you sad if you don't give back. We cannot compensate for all that we have got. We can just try to give something. And giving some object is not that difficult, but to give the mind is most difficult.

So as it happened, Sitaji was lamenting and wailing and weeping and screaming and Jatayu was lying down and he saw Sitaji. If a woman is running to save her honour, she is crying for her honour, it is the dharma of any person to save her even if the life goes. This is the seva! This seva was difficult seva.

God sometimes gives difficult seva, and difficult seva means more sacrifice is involved. The more difficult seva somebody does, more he pleases the God. Bhagat Singh's seva was difficult seva. Therefore he became immortal. If you don't do seva then you will become a sad person. **Only way to be happy is to start giving.** Give whatever you have. God is demanding something. God will let you know through the people around you. People around you will tell you what seva they want, what seva the God wants.

From me (Swamiji), nobody will want the seva of teaching bhangara (dance) or Bharatnatyam. Nobody will ask for a lot of money from me. Nobody will say, 'Swamiji, please check my blood pressure'. People come to me only to see character, to see bhakti, to see knowledge, to hear discourses, to see renunciation. And if I don't give, I am not serving, and then I will be out.

Jatayu's seva was difficult seva. It involved giving up his life. The soldiers who are on the border, their seva is difficult seva. They may be playing Holi or celebrating Diwali at their home, and they get urgent calls like 'Please leave within one hour. We are under attack. Catch the earliest flight and come'. The soldier leaves everybody (wife, children, and relatives) and rushes to the place where firing is going on. In the jungle, they have to hide and lead the army and the blast mines are spread all around. Their seva is difficult. Sometimes food and water is scarce and they have to still keep fighting and firing bullets. When they leave their homes, they say, 'Either I will come back with the Tri-color (Indian flag) in my hand, or I will come wrapped in the Tri-color'. And many come wrapped only! Very difficult seva it is!

Ramji's seva was difficult seva to serve his father and mother to go for fourteen years. **The more difficult seva you can do, more you can please God. There is no other way to please God.**

Jatayu fought with Ravan; his wings got lopped; he was vomiting blood and he was in terrible pain, but he didn't leave his body. He said, 'I should not leave my body. Let me give the news and then leave the body'. **World demands a lot of selflessness. You should be able to go through a lot of physical discomfort and gulp your emotional issues.** Bole 'Today my mood is not okay so I won't give a talk'. Swamiji won't give a talk today because his mood is not okay today. From morning, he is sad. Morning 10'o clock onwards sadness started. He is lying down. His pillow has become wet, he cried so much. So today's talk he won't give. This is not right. Shut up and get the sadness out because I have to serve. 'But the other person insulted you badly'. 'So what, let him insult, we will see later on'. 'But back ache is there today'. Keep the back ache at the back only; don't bring it in the front of your life. No crying! 'I cannot do puja in the morning because I could sleep in the night'. Shivji will come with His trishul so you

better do puja. Jatayu's seva was hard. Any way we have to die, let us die while serving. Why to live like a bug or like a bhogi (indulgent person)? I hope this principle is clear.

In Gita, Bhagavan Krishna says, 'Arjun, if you die you will go to heaven; if you win you will get everything here'.

hato va prapsyasi svargam jitva va bhoksyase mahim

*"Either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom."
(Bhagavat Gita 2.37)*

It is not easy to serve but there is no way out. Either you serve or you meditate on Atma. There is no third thing existing. But 'I will be attached to that person', then you will get beatings. 'Who will beat me I am so strong?' Your ego will beat you. Bigger is your ego harder it can beat. A small child cannot beat hard but a WWF person can beat a lot. He can lift and throw. So some people have the WWF... not personality, personality is agarbatti (incense stick) but inside ego is very big.

Now Jatayu was in such a pain. He replied everything what Bhagavan Ram asked. Bhagavan Ram was very happy. And then Jatayu stopped talking. Ramji said 'please say something'. Then you know he folded his palms, who? Jatayau. In Tulsi Ramayana, Bhagwan Ram says to Jayatu, 'Jatayu I can give you back your life. You can live'. Jatayu said 'Why? Such a nice death I am getting. What more is required. I am on the lap of Ram. People cannot get to chant Ram's name at the end. What more I require' and Jatayu left his body. What a nice death. Outside he may be defeated but inside he got very close to Ram.

It doesn't depend where you reach outside. This is our problem 'I want something outside'. 'I want nice house, nice wife, nice money, nice body, gym body, nice hair etc. I want something outside'. **But when a person wants 'closeness to God' then the joy of feeling close to God is much bigger than outside achievements.**

"PAIN OF NOT BEING ABLE TO SERVE MORE" – THE ESSENCE OF SEVA

And Bhagavan Ram said, 'Lakshman, I have forgotten the sorrow of losing Sita. Jayatu has worked for me, given his life for me!' Let me tell you what is serving? Please get my point. When you serve God, you know even without you God would have got this work done through somebody. He has thousand hands and thousand legs. You are not indispensable. He will find somebody else. What does God need?

And then, He (Lord Ram) said 'for me, this bhaav is very important in life'. If this bhaav is not there in a person... again I will repeat one small point which I feel is important and then you can think over it. What is the mother of serving? Mother of serving is the pain of not serving too much. I am repeating it. **Mother of serving is the thought, 'I should have served more'**. Moment you say 'already I have served a lot' after that you have stopped. You have put a block to yourself. 'I have not served; I have the pain that I did not give that much of joy to my God as I should have'. **Who will be a Guru Bhakt? Who**

has the pain of not giving joy to the Guru! And more he gives joy, more he will feel I should give more.

Therefore emotions are important. Don't think he is becoming emotional. House is bound by emotions only. You are hearing because of emotions only. You have come here because of emotions only. I am talking with emotions only. Neither I can force you to hear, neither you can force me to talk. The emotion is there that 'I should have served a lot. I have not served as much as I should have served. I think this is what Bhagavan likes'. You know whom you like a lot? One who suffers to give you something. One who feels the pain of not giving you more. One who goes through the pain to give to you. Unless somebody has gone through pain for you, you will never be close to that person. If wife has not gone through pain for husband, husband will not like that wife. Howsoever she may be or even be nicely dressed. If husband has not gone through pain for wife, wife will never like that husband. If teacher has not gone through pain for student that student will not like that great teacher. That closeness will not be there. If the student has not gone through pain for the teacher, teacher will not be close to the student.

Jatayu had gone through pain for Bhagavan Ram. These are the laws. And therefore Bhagavan Ram is happier now. Tell me one person on whom you are very happy with and who has not gone through troubles for you?

Jatayu said to Bhagavan Ram 'you are like my son' and he left his body. In another Ramayana it is said, Bhagavan Ram started crying also. Then the Lord asked Lakshman to get the woods. For what? Cremation! And there He says 'as my father is dear to me and is worth worshipping, similarly Jaatayu is like my father.' Even Raja Dashratha didn't have the fortune to get the cremation from Bhagavan Ram. If any person whose cremation Bhagavan Ram did in whole life, it is Jatayu only.

And when Bhagavan Ram initially saw Jatayu, He opened His matted hair and with His hair He removed all the dust from Jayatu's body. Because He thought if I touch him, he will get hurt. And therefore they say the name 'Jatayu' came. 'Jata' means matted hair and 'aayu' means age. Whose age was only as long as Bhagavan had opened his jata. Moment He opened His jata, Jayatu became a great celestial being. And Bhagavan gave His Saket dhaam. It is as if the Lord said 'you gave your life, I will give you much bigger thing'.

MAKING THE LORD RELATED TO YOU

I have to create that Bhagavan who feels I am related to Him. I felt Bhagavan is my friend. He should also feel that He is my friend. If Meera felt that Krishna is my husband, Bhagavan also felt that Meera is my wife. If it is from both the sides then the relations will prosper.

Bhagavan Ram did all the rituals, for Jatayu. Waah! As if the son does. Jatayu had the option, he could have seen Sitaji and he could have said 'no I cannot fight with this guy. This is too much for me. I think I will be killed there'. He would have been an ordinary vulture and Ramayana would never have the name of Jatayu. He would have been dead eventually. Get place in somebody's heart. They say if you want to become Christ first be crucified.

Bhagavan Ram did cremation; He fasted also; He didn't eat that day. The sambandh (relation) you see, how Bhagavan feels the relation. Real earning is this only that after doing the action you feel I think Lord wants me also. My relation with the Lord is deepened. After doing this action I feel that I am not the same person. Outside I may not get anything but inside I have changed. I have come closer to my Lord.

DEMONESS AYOMUKHI

As they (Ramji & Lakshmanji) went ahead, there was one demoness called Ayomukhi. Her name is not in Tulsī Ramayana. She caught Lakshmanji and said 'I want to marry you'. Directly marriage! No dating nothing straight away marriage. First move around, talk, go to the hotel have tea coffee etc. Do something then propose. There is a sequence involved. And Lakshmanji's style is such, he doesn't kill, he just cuts nose and ears. I think he had some mastery in that, cutting nose ears etc. He said 'get out from here. I am meant for serving or for marriage?' It also means that he was good looking. To an ugly person nobody will say 'I want to marry'. If nobody gets any proposal we should introspect ☺

EGOISTIC PERSON LOSES THE VISION OF GOD!

And then, after that one very big hand came. Only hands and no body. Ramji and Lakshmanji thought what is happening. Both hands, one hand caught Ramji and one hand caught Lakshmanji and they both lost controls. Then they discovered that his name is Kabandha. He was a very beautiful and very smart Gandharva (angel). Beauty was there and he was quiet ahamkari (egoistic) about himself. Any good thing you have, ahamkara comes easily. Ahamkara comes with even putting on new glasses what to say of, if you have anything good. Ahamkara you know, the tendency that others don't have and I am better. And therefore I deserve more than him. I work very hard. I am a hard worker. **Ahamkara means through which you look down upon others and you are not able to see God.**

The person whose eyes don't have the vision to see God, his ability to offer is lost. Ahamkari person cannot offer. Surrender is not his cup of tea. He cannot give up. He cannot say 'I am small; I want to do for you, I want to live for you'. All these words are not in his dictionary. 'I want to give up everything, I want to serve you. I am serving, I am very small, I am wrong'. These things are not in ahamkara. And therefore he is not the one who can see God. Rather he sees the worst in the person.

This Gandharva used to go to people and make a bad form of a demon and threaten everybody. And enjoy everybody's pain. Who? This Gandharva, who was very good looking! Even if the person is not good looking he has abhimaan (pride), I wonder what he has abhimaan about. And what to say if he has good looks. What to say if he has talents also, what to say if he has extra ordinary qualities, then one need not ask, he will start flying here and there.

That person doesn't know that this body which I am thinking too much about, this will be lying down one day in the oven. That body which I am decorating day and night. I told you no, once if you remember. If you are going to cremation ground, don't use GPS, because it says 'you have reached your destination'. Because I can sing better, I can dance better, I can talk better, I am a scientist, I am a politician, I am a businessman, it is a matter of few days and all this will be over. And therefore this Gandharva had lot of pride.

So one day one Rishi was there, his name was Sthoolshira, he cursed the Gandharva - you are taking the form of a demon, you should not go back to your original beautiful form. Live with this ugly form now. You know this world is very typical, beautiful becomes ugly. You can see your picture when you were very young. And there, the Gandharva became that. Now more problem. One day he prayed to Brahmaji and Brahmaji said 'ok may you have long age'. Because of his long age he had a pride. Then he fought with Indra. Indra with his thunderbolt hit him from his top and bottom both. So much that his head sunk in to the stomach and thighs sunk into the stomach. Only stomach was there. No head seen; no feet seen. Ab he said, 'how will I eat, how will I run, how will I survive'. Indra said 'I will make your arms long. So you can survive'. His arms were 8 miles long arms. He said 'how will I eat'. Indra said 'I am giving an opening in the stomach directly'. Not that you have to go through swallow through food pipe etc. Straight away you can put in your stomach. Direct telecast no indirect telecast. You just put in, it will be all digested. Anything is possible; don't think it is not possible.

AHAMKARI PERSON SINKS INTO BHOG (INDULGENCE)

After that what happened, please note, **when a person has ahamkara ultimately his head is sunk into bhog only. Stomach means bhog. He only thinks how much I can enjoy, his enjoyment buddhi is very big. And because of his enjoyment, padh (feet) means progress, progress is not there.** Everywhere he wants to enjoy. People offer shawl to me and after offering shawl they say Swamiji you are not putting my shawl. Supposing I put on. They say to others, 'listen Swamiji's shawl I gave'. I said you have given the shawl but not given the attachment with the shawl. Everywhere they want to enjoy only. Where am I? This is the bhog buddhi. Head has sunk into the stomach.

This ahamkara is a typical thing. Everywhere I want to see myself. 'I sang very well; did you like it?' See if I like I will tell you, keep quiet. I want to fish compliments after that. So after my concert is over, I go and ask, how was it, oh you were very good stunning! Very good! Thank you so much. You were excellent. Nobody is like you. This is bhog. This is the diet of ahamkara. If I was nirahamkari, I would have sat near God and said 'God you had expressed through me today. I don't deserve this'. When somebody praised Bharatji, he started crying. 'It is Ramji who has put these qualities. These are Ramji's qualities'. Bole you are so renunciate, you are so humble, he started crying. He said 'Ramji has put these qualities, it was not mine'.

AHAMKARA – THE CREDIT GRABBER

This ahamkara is credit grabber. Intellectually bhogi, emotionally bhogi, physically bhogi. Progress is gone! Bole 'how will I eat'. Your vasnas are too big therefore let your hands be very big. Then he started crying, 'how my kalyan (upliftment) will be done. I will be like this only?' In Treta Ram and Lakshman will come and they will cut your arms and then only you will be free from the curse.

So **ahamkari person has very long arms. He tries to grab everything from everybody.** What robbers do, grab something which is not theirs. It is the expression of vasna and ahamkara only. Too long arms are there and they are grabbing everything. And then you can understand what Ramji did. Both chopped his arms. That means what, that means he cannot do anything. So Bhagavan puts us in a

position, in a certain situation where we cannot do anything and this is where ahamkara dies its natural death. He will park your life at such a place that you will feel I cannot do anything here.

There are certain incidences, certain positions you cannot do anything there. You feel I cannot. Let it be like that. **Sometimes failures are very big success in spiritual life. Failures in material life is an inauguration of a big success in spiritual life.** Good you failed. Very successful person you were. Therefore in everybody's life in some area he is a very big failure. In all area you cannot be successful and that area is where Bhagavan Ram cuts our arms. And then the Gandharva came out. He said 'I will tell you where is Sitaji. What should you do? But first cremate me'. Who? His name is Kabandha. Ka means sukha (joy) and bandh means bandhan (bounded). One whose sukh is in bandhan he cannot be happy.

LORD'S TOUCH

He came as a nice Gandharva because Bhagavan has touched. **If Bhagavan has touched somebody's life what else is required? You are divine after that. You become internally very beautiful.** You see your mind after satsang, you see your mind after puja, how beautiful it becomes. When you come in the satsang, see your mind, especially when you park the car. Your parking place somebody else has parked. And some park totally wrong and there is no place, you are doing here there, ultimately you have to keep the car out of the gate. And you came here so irritated. All must be happening not that I am just saying. And you come here and you heard satsang and within 10-15 min you have a different mind. Because Lord is like that.

Now the Gandharva became very beautiful. See, the beautiful became ugly, ugly became beautiful. He became extremely nice and said, 'now you should go to Shabri. And then after that go to Sugreev, he will help you'.

Ramayana is written, I told you no, first script is there, then acting is there. Script is already fixed and Bhagavan Ram is acting as per the script. Only thing is director, producer, actor is Ram. Beautiful became ugly and ugly became again beautiful. Anybody looks good for a long time not because he is externally very beautiful but his mind is very beautiful. If somebody has nirahamkaari mind like Ashtavakra who was crooked from 8 places still he looked like a great person. Therefore we like our mother. We say 'my mother is most beautiful' because her heart was most beautiful. And they went. And you saw this, how this Kabandh is in our life also. Bhagavan comes to chop off his hands also. Similarly our vasna hands will be chopped off and then only we will be closer to God.

SHABARI – THE GUILLESS DEVOTEE

Now Bhagavan Ram slowly went to Shabri. Shabri's story is very touching. You all know that. Shabri is not the name of a woman. Shabri is the name of the caste – 'Shabar'. We don't know what her original name was. And as I told you, she used to serve her teacher (Guru) whose name was Matanga Rishi. She used to clean the ashram and being an outcast, she was not allowed. But in the night she used to serve and clean the ashram. Where Matanga Rishi used to walk, she used to take out the pebbles and thorns.

Sitting on the floor she used pick up all the thorns. She had only one thing in the mind, 'my teacher should not be putting his feet on some harder thorn or some pebble, because in the night when he is walking there is no light, he won't see it'. **Seva is nothing but taking out the thorns from somebody's life.** Taking out worries from somebody's life is seva. Not giving new worries.

And there Matanga Rishi watched the path and he said very nice. He thought some of my disciples have become very nice. Morning he called all the disciples, he asked who is that devoted disciple? They saw each other. You? He said I was fast asleep. Nobody said anything. But every day it is very clean. Then they decided, let us see who is the one and they were awake. In the night, Shabri came with the broom. White hair, wrinkled face, hunch back. **Those who have to serve, they find a way out.** And those who don't want to serve they also find some excuse. Both find. And there, she was caught. She said don't punish me and they took her to Matanga Rishi. And said she is the one who serves.

Matanga Rishi saw her face, he saw that she is already a gyaani (realized person). She has lot of emotions for God. And Matanga Rishi closed his eyes to see and then he said because of your past, Lord Ram is in Chitrakoot now. One day after 13 years while coming in search for His wife, He will visit your ashram Shabri. Imagine the joy of Shabri! She started dancing. Only thing is 'I won't be there with you. When He comes, please let Him come in my ashram also. He will be in a hurry. He will be very hungry, prepare fast'. They say Shabri used to wait for Him.

Everywhere Bhagavan won't come. Bhagavan won't come in our house. Why? We don't want. We don't call. You don't go to houses where you are not called. When nobody calls, your son will not call, you won't go, why will Bhagavan come? So here she had only one question when anybody came, 'did two princes come?' They said 'old woman get out every day same question you ask. Don't irritate me by asking... two young princes came?'

And it is said, here it is not written in some other Ramayana it is said. You know in one Ramayana one aspect is there. Other Ramayana other aspect is there. Like somebody will talk about this, other Ramayana other aspect. So all Ramayana are true. Navdha Bhakti is not here, it is in Adhyatma Ramayana also, which is also in Tulsi Ramayana. Here it is not there.

Somebody said – 'you are searching about those two princes no, they are coming'. And she ran, and while running she hit some brahmins who had taken a bath they said 'oh my God, this outcast has touched and spoiled my sanctity'. They went to take bath in the pond again and pond became full of worms. When you had neglected and insulted the devotee this will all happen. And they say, they had to call her and only then the pond would be free from worms. Her touch has such a power.

And then, when Bhagavan Ram came, *Shabri ke ashram pagu dhaare*; Bhagavan Ram's feet, see what a nice occasion it was! Bhagavan Ram's feet moved towards Shabri's ashram. *Shabri dekhi Ram griha aaye muni ke bachana samujhi jiya bhaye*. So moment that Bhagavan Ram came, her teacher was no more in physical form. He had attained salvation. Although Ramji was standing in the front but her eyes got lost. You understood, what? She remembered that day when her Guru told that 'one day Ram will come to

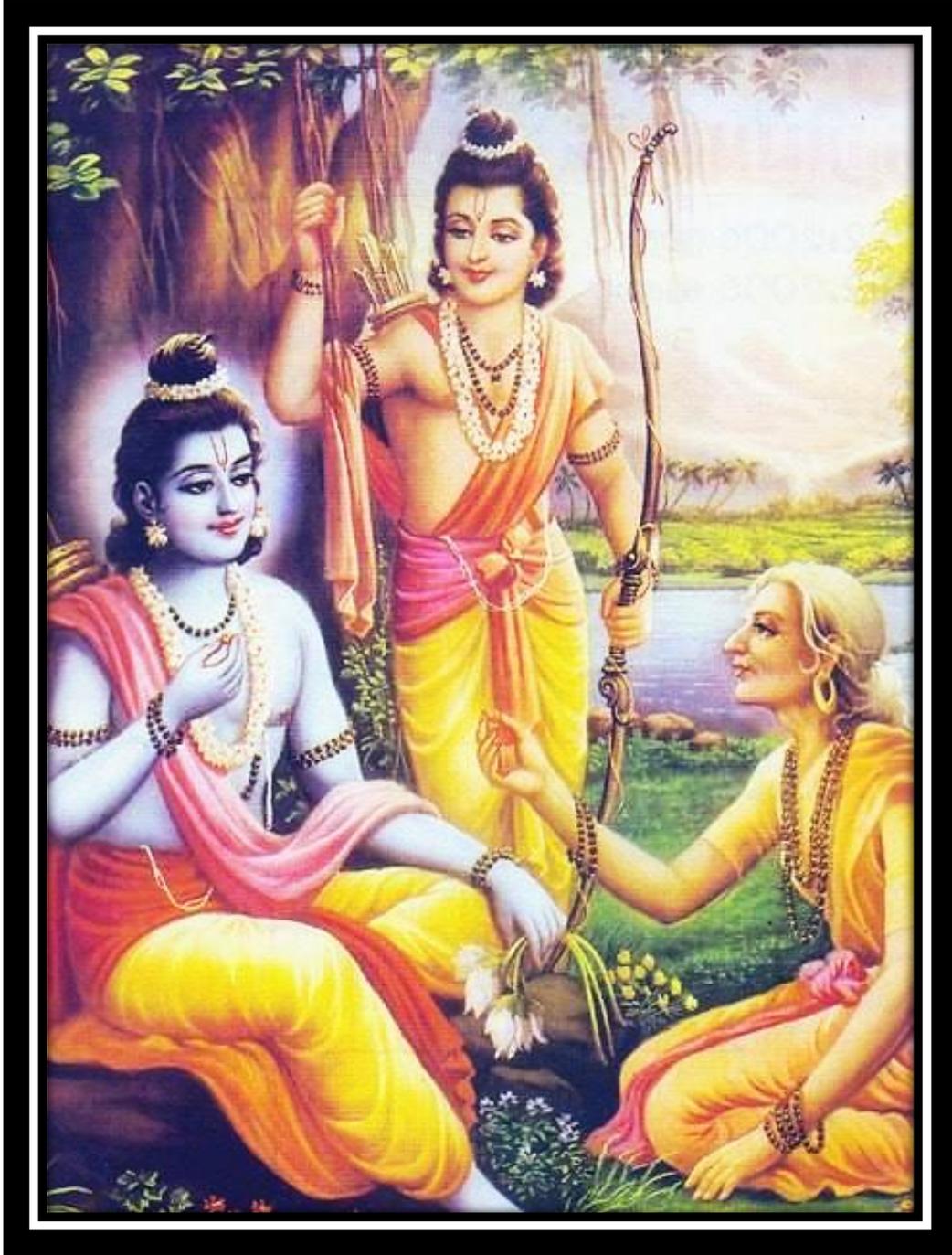
your house'. But she wanted him today also. Some people are there you don't know that you will miss them so much.

Shyam gaur sundar do bhai shabari pari charan lipatai, Shabri fell on the feet. Took the feet by her hands and she saw! **Power of love is such that it can bring God to your house.** She didn't know what to chant. *Prem magan much bachan na aawa*. She was gasping for words. *Puni puni pada saroj siru naava*. She put her head again and again at Lord's feet. Then again she thought what my Guru had told, you should wash the feet. She had everything prepared. Not that Ramji was standing and she went to fetch the water. *Saadar jal le charan pakhare*. She washed the feet and she had made asan out of the flowers. *Puni sundar asan baithare*. She made both of them sit there. Fruits were also ready.

Imagine that Bhagavan was sitting and they say Shabri started selecting the berries and choosing which was the sweeter one. And another thing she sat very close to Bhagavan Ram to feed Him. This is the love of a devotee. Hope we can develop some tuning to Lord. After many births this thing comes. And it is written here that she was a gyaani. *Kand mula suras ati*, best of the fruits she took and she gave. What did Bhagavan Ram do? He ate. *Prem sahit Prabhu khaye baram baar bakhani*. Not that He ate and He went away. 'Shabri, what a sweet fruit is there'. Imagine that both are sitting and Lakshmanji is watching and Bhagavan is very happy and Shabri is offering the berries and fruits and Bhagavan Ram is eating. Who doesn't like to feed his beloved? If you love Lord at least dream that someday I also want, you should eat something!

We will see more tomorrow.





WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 4 Yagna discourse: Complete Transcription

WHAT IS OUR AREA OF CHOICE IN LIFE?

We had seen yesterday that Bhagavan Ram goes to the ashram of Shabariji. This principle is very very important to understand. Why should He go to Shabariji's ashram? You know, there is one principle of life and the more we get that principle into our conviction, more we will find the life easier.

I always say, **things and people come to you, you don't choose the people, you don't choose the money, you don't choose your situations; they are given to you.** The situation, the people, the money, the disease, the health, your friends, your enemies, it so happened that they have come to you. It's not that you have grabbed them. What is the science behind that, we will see that.

Which parents you had to get, you had no choice. Which body you had to get, no choice. Which city you have to be born in, no choice. Which school you had to go, no choice. Who would be your brother and sister, no choice. Which disease will you have, no choice. Which wife/husband you will have, no choice. 'But I had the choice (for my spouse)'. No, you think that you had the choice; but it just so happened that you got wedded to a particular person. Which teacher you will have, no choice. And which student teacher will have, teacher has no choice. Not that teacher can order his students. Which child you will have, no choice. Which office will you go to, no choice. How much will be your salary, no choice. Whether you will be employed or unemployed, for that also choice is not there.

You will find a trend in life that you have less choice on what has to come to you. 'I cannot change what has come. But let me see how I can change the future'. **What has to come in future, still we have a choice. But what has already come, upon that we have no choice.** There is a big science behind this (very big science). And that science is mentioned in the Upanishad also, in Bhagavatam also.

Supposing five people come to me and I know all about their actions and their attitude, and I have to give certain things to them. I will not give the same thing to everybody. To some I may speak a lot, to some I may not. If someone is 50 years old and I know everything what he has done in those 50 years, how he has served, how he has donated, or how he has not donated, whom he has troubled, whom he has not troubled, if I have all information about him in my mind, then there will be a desire born in my mind to give something good, bad, terrible, whatever is the case. If I have to give certain thing, whether I should be giving good thing or bad thing to you, and I know about you very well, don't you feel my mind will be according to what you did?

So corresponding to everybody's action, there is a natural desire in my mind. If I feel that somebody had been a wife-beater, then my desire for him will be something else. If I feel that somebody had been serving someone, my desire will be something else. It is not that I will be erratically distributing if I had to give to somebody, or if you had to give to somebody. For a wife-beater, I think that he should go to jail. Or I will feel that he should also be beaten by somebody as he was beating his wife. Or if I feel that some person has sacrificed a lot for his mother or father, I will feel like fulfilling his desire.

LORD: THE SOLE GIVER OF EVERYTHING

Imagine that Ishwar (*this imagination is very important; more you imagine more you will grow*) is there who has a Cosmic mind (Hiranyagarbha), He is perceiving all your actions, your attitude, your emotions day and night. And not of this birth only, but many past births also.

He knows everything what you did, what you hid, what you did not hide, what you did very good, what you did worst. **Everything is ordered from Him! He is the sole giver of everything in your life.** There is only one giver. And that giver is Hiranyagarbha in Vedantic language, or Ishwar or Bhagavan.

LORD TAKES IMPRESSION ABOUT EVERY JEEVA

Bhagavan has taken different impressions from different people, different jeeva, and different actions. He has not taken same impression. If I see you every day and if I have been seeing you since the last 20 years, then I will naturally have an impression about you of what kind of person you are. And if you are seeing me since last 20 years, you also will impression what kind of Swamiji I am. First time you came, you had hardly any impression. But after living with me, seeing me every day, morning and evening, about me you will have certain understanding. You will definitely have some understanding about me if you have been observing me.

Imagine about that God who has seen all your actions, all your emotions, all your thoughts, won't He have an impression about you? His desire to give you money may be there, or His desire may be to give you sorrow, or disease, or His desire may be to give you good thoughts. **He is one source from which everything will come.**

He may give you something very nice, or something horrible. He has all the things; He has a buffet system; He just chooses from there whether you like or you don't like. Whether you should get love or hatred; whether you should get knowledge or ignorance; whether you should get teacher or you should not get teacher; whether you should get disease or no disease; whether you should be tall or short; so what has to come He has already everything at His fingertips. You don't give everything to your children, parents, brother or sister what they want.

LORD GIVES AS PER OUR ACTIONS, EMOTIONS AND INTENTIONS

Lord can give anything. He is sarva-shaktishali (all-powerful). He can make anybody king. He can make anybody beggar also. Why beggar? Because I am seeing since last three births, he has not donated a single penny and he used to steal people's money, I think he should be made a beggar. Lord has an impression. Therefore Bhagavan says,

ye yathā mām prapadyante tāns tathaiva bhajāmyaham

"In whatever way people surrender unto me, I reciprocate with them accordingly."

(Bhagavat Gita 4.11)

We think we are ordering from a system. We think that we are working and therefore we are getting money. It's not like that. This formula is not there. You may work a lot still you may not get money. It is possible that you hardly work and you get lot of money. That also is seen. Not that only by hard work, you get money. Yes, you did hard work, but there are other factors also. Similarly, popularity you can't grab. Nobody can become popular by putting his photograph in the newspaper. You cannot grab love. You cannot grab anything like that. **Lord is in-charge of that. And He is seeing everything.**

You may hide from him or her, or me, but **Lord is giving big marks to your mind. Very little marks are given to your external action outside.** I am repeating it. Supposing somebody donated a lot and after donating he is thinking, 'Why I donated so much? I think I come in some kind of impulse many times. Ten thousand Rands I gave. These mission people have so many frequent functions now-a-days. All the time there is some of the other project. I don't know what happened to my mind, I donated so much. Next five year I will not give anything'. Whatever you donated, your marks became very less because of your bhaav. This is called 'tamasik daan' in Gita.

God takes an impression about us.

Supposing somebody serves you a lot, he presses your feet every day, but inside his bhaav about you is not very great. And you know that bhaav. Then you won't be happy. Somebody's actions alone won't make you happy. You will give more marks to the person who may not be serving but will be thinking good about you. So there is lot of dynamics involved. You will not decide what you have to get. Therefore they say 'let us pray now'. Praying means – let us change His delivery (what Lord has to deliver to us). He is the one who delivers everything. Whether one has to get an accident, He only would decide that.

Yashodaji wanted to have Lord Krishna. In the past birth she did austerity. Austerity means she took a great sankalp plus she did the actions to fructify the sankalp. The 'vidhi purvak sankalp' plus the 'vidhi purvak action' for a long time till His (Lord's) impression changed. **Through all your work, all your bhaav, you are creating an impression in His mind.** Therefore Gita says,

īshvaraḥ sarva-bhūtānām hrid-desherjuna tishthati

"The Supreme Lord dwells in the hearts of all living beings, O Arjun."

(Bhagavat Gita 18.61)

IS GOD HAPPY UPON YOU OR ANGRY UPON YOU?

Why Lord Krishna became against Karn? Why He became against Duryodhan? Why he became against Dushshasan? Why He punished them so badly that Bheem had to uproot the arms of Dushshasan. Literally uproot. Bheem twisted and twisted and twisted the arm of Dushshasan... imagine that! And Bhagavan, at the back was seeing and smiling; He took little paan also in His mouth. Why? He said, 'You were breaking my law. You were trying to take the honour of Draupadi. What wrong she did? By doing this you created anger in my heart for you'. *Ye yatah mama prapadyante*. You have created anger in my heart for you'.

Bhagavan definitely has anger for some people, and definitely has love for some people, and definitely has vatsalya for some people. You read Bhagavat and Vishnu Puran. When Narsimha bhagavan came, He was terribly angry. He started eating everything and He tore Hiranyakashyapu (didn't kill, but tore his stomach). He brought out all the intestines from the stomach of Hiranyakashyapu. Blood splattered all over Narsimha bhagavan.

Tell me, if any divine child is there and someone is throwing snakes on him day and night, what you will feel? If on your child someone is throwing snakes and bringing elephants to crush him and putting him in fire, how much angry you will be? Hundred such terrible things Hiranyakashyapu did to Prahlad. Will it not create anger in Cosmic mind's impression? This is called *Ye yatah mama prapadyante*.

By nature, Lord is Nirgun Nirakar, He is untouched, but He says, 'When you take an upaadhi, I also take an upaadhi. If you take a conditioning, I also will take up a conditioning. Otherwise I can't give you anything'. In front of that terribly angry Narsimha Bhagavan, the moment Prahladji came, not only He quietened, but He made Prahladji sit on His lap and licked him like a lion licks the cub. Why? Why seeing Prahladji, His emotion became different? Because He had seen Prahladji's mind all along... how quiet it was, how Guru-bhakta he was, how Ishwar-bhakta he was. **It is up to you what you want from the God.**

Don't fight with anybody in this world. And if someone is doing good to you, don't just compliment that person, you have to see the One who is expressing through that person. If someone is loving you a lot, God is loving you through that person. And it can also happen that the same person who was loving you, can stop loving one day.

Things don't come to you erratically or by luck or by chance. 'By chance we met'. 'By chance you came to the ashram'. No! It so happened that you came to the ashram; not that you had planned from childhood that you would go to Chinmaya Mission ashram. You had not known also. It so happened that somebody gave you the flyer and you came here. It was an orientation. Somebody told you to come to ashram once and you came just like that. It so happened that you were ushered here. Why will Lord become Kaushalyaji's son? **Whole day Lord is mapping you every moment to moment. You are not aware that you are been recorded.** In front of everybody you may show something externally, but you feel different internally. That doesn't work with God. He is inside. Overall He will be upset or

overall He will be very happy with you. He has seen all your speeches, all your bhaav; He has seen all your intensions, all your actions.

Please note that inner thoughts also God gives. Outer and inner, both He gives. You cannot snatch love. 'Give me love by tomorrow morning otherwise I will hit you badly. I will kill you if you don't love me by tomorrow morning'. This is what Ravan said to Sitaji.

'Give me promotion, O boss! Give me better salary'. Your office, you have not decided, it so happened that you were pushed to a particular office.

SHABARI'S LOVE FOR BHAGAVAN RAM

There was one jeeva called Shabari. Her name was not Shabari. 'Shabar' was the name of the caste (shudra). She was a Gyaani shudra as per Valmiki Ramayana. 'Siddha' word has been used. Now if she was loving Bhagavan Ram... Love is a strange thing. Love does not see logic. And if you start seeing logic, you can't love. There is no logic why I should love my child. He is good for nothing still I am loving. Don't see logic.

Shabari had love for Lord Ram. And loving means 'wanting' – I want to see you, I want to talk to you, I want to be with you, I want to spend time with you, I want I should come to you, I want you should come to me. This is the meaning of love. Love means desire for the beloved.

It is not that I love you but I don't want to see you. And if Bhagavan is scanning this desire in Shabari for a long time, 'she wants me, she wants me, she wants me, and she is doing puja for that...' Will not her desire become the cosmic desire? And will not the feet of Bhagavan Ram turn towards Shabari's ashram?

You have ordered what you get. 'But I am going through lot of bad time'. You have ordered it! 'I did not order it'. No, you only did but how you did only God knows. Don't blame any person; other person is just a postman. Nobody is responsible. If you don't give me love, it is not your mistake. If you don't give me money, it is not your mistake. If you don't give me reputation, it's not your mistake. If you don't give me promotion in the office, it is not your mistake. The source for everything is only One (Lord).

nimitta-mātran bhava savya-sāchin

*"You will only be an instrument of my work, O expert archer"
(Bhagavat Gita 11.33)*

Bhagavan says, 'I will do it!'

Shabari was constantly thinking 'when will Ramji meet me?' Why not Bhagavan will come? What is not possible?

You know Amba was there who wanted to kill Bheeshma Pitamah. She had only one sankalp and that was to kill him. I am not telling the whole story. Amba became yonak (eunuch) only to fructify that sankalp. How did that happen? It happened because that sankalp of hers was taken by the Hiranyagarbha.

Today Bhagavan Ram is moving towards Shabari's ashram. I just wonder how He must be going towards the ashram, His feet must be marching towards the ashram.

sabari dekhi rama griha aaye, muni ke bachana samujhi jiya bhaaye

"When Shabari saw that Ram had come to her abode, she recalled the words of the sage (Guru Matang) and was glad in her heart."

(Ramcharitmanas Aranya Kand 33.3)

Today Bhagavan came. Shall we celebrate it? We should celebrate.

CREATING DESIRE IN LORD'S MIND

Don't miss the principle behind this story. We take the story and miss the principles.

It's up to you... in your house, God can come. But you have not called. Achcha, my desire to come in your house is dependent on you or me? My desire to come to your house is dependent on you. If you had no desire that I should come in your house, I also will have no desire. There won't be a thought in my mind that I should come in your house.

Bhagavan Ram went. Shabari ran and fell at the feet. Old wrinkled lady she was. Dark circles were there around her eyes. Her hair was all disheveled and scattered (not that she had very good way of trimming the hair etc.). The nerves from hands were protruding out. The lines of the palms were all cut as an old person has. But her earning was very big. Why? **She had created a very big desire in the God's mind.**

It's not an accident that somebody has Guru and somebody doesn't have Guru; somebody gets mantra and somebody doesn't get mantra. Sometimes people choose their own mantra from internet because nobody gave them and then they do malas of multiple mantras whatever they like. Who told them? Nobody! Sometimes nobody is there to tell how to do puja so people just do whatever they feel like. Such people will always have doubt whether they are doing right or wrong. 'But why nobody came in my life to tell me all this?' You ask God. Bhagavan will say, 'You didn't create a desire in my heart'.

WHAT IS THE TRUE ACHIEVEMENT OF LIFE?

Padyam cha achmaniyam cha sarvam – She did Paadyam, achmaniyam... her Guru had told all these

things. *Taam uvaach tato ramaha shramaneem dharma samsthitaam* (7th shloka). Bhagavan Ram asked a very good question. He said, '*kachchitte nirjita vighnaha* – have you conquered the obstacles?' Not the physical obstacles, mental obstacles? Achievement in life is conquering kaam (desires) and krodh (anger) because that means that the person is free. Those were conquered by Shabari.

Which day are you not able to work? When your mind is not available, then you are not able to operate.

Bhagavan Ram also said, '*kachchitte vardhate tapah* – your tapasya (austerity) has increased or not?' That means in Bhagavan Ram's eyes these are the achievements. Not that 'I had two earrings and I brought four more' or 'I had no hair so I got one medicine and hair is growing now...I am very happy'. This is no achievement in Bhagavan's eyes. Bhagavan gets happy by seeing our angerless-ness, desireless-ness and our tapasya. I am repeating it – **Please try to impress Him (God) properly, not outwardly, but inwardly something He should be very happy to see in us. He should be happy to see our tapasya.**

You know some people are there in life to whom you feel like asking 'what you want?' Supposing someone serves you a lot and it's their birthday, so you feel like asking 'Tell me what you want today? You want to go out? Or you want to eat something?' And if they say, 'No I don't want anything' still you say, 'Ask something'. Therefore Bhagavan also says 'What you want?'

Bhagavan Ram also asked Shabari, '*kachchitte niyatah kopah* (shloka 8) – have you controlled your anger?' Please underline these shlokas. 'Have you controlled your anger or not? Or you go wild?' Controlling the anger means have you increased your loving capacity or not. You know what is loving? One definition I heard, I will share. Patience with your family, members is called love for them.

See *tapodhane*, oh the one Shabari. *Tapodhana* means one whose wealth is tapasya. '*Kachchitte niyamaha praptaha*, are you firm in your rules?' Last '*kachchitte manasa sukham*, is your mind full of joy?' Dekho joy is the product of every action. If you do bad then you can't get joy. Your name will be Joy at the most ☺ I fought with you in the morning from 6 to 8 and 9 o'clock and then I want to be happy. When actions are not good how can you have joy bhai? I overslept today I got up at 9 o'clock in the morning and then after sleeping I got up and I feel I will be very happy. I won't. I can tell to others that you know I slept very late last night. But you won't be happy. Why? Your actions are like that. Your bhaav is not like that.

I did paath for 2 hours, the end result is there, yes, I will be happy. I did puja, today I never told any lie to anybody neither I had any bad feelings. Bhaiya you give me whatever, wish you all the best. I don't want anything. This bhaav Bhagavan says 'well done'. I met you, I had to talk to you, I said let me please see the God in this person. This bhaav pleases the God.

On the other hand, I say see he is a crooked person I don't like him at all. Bas you have fallen down in your joy. So, what is your bhaav? Everything get collected to give the joy. **So, if the person is naturally joyful that means he is very self-controlled, he is very composed, he has devotion, he has dispassion.** '*Kachchitte Guru shushrusha safala*, you have served your teacher, has the serving of the teacher borne its fruit?' This is Bhagavana Ram, He has come in Guru roop. How long He will cry? How

long you will act, acting is over now. '*Charu Bhashini*'. See the word, 'oh dear one who speaks very beautifully'. *Charu bhashini* is for Shabari. 'Oh one who speaks very beautifully'. Bhagavan likes all these things. '*Ramena tapasi prishtha sa siddha siddha sammta*', Valmiki clearly says she has known the Self and *siddha sammta* she has been respected by the siddha people also.

FRUCTIFICATION OF SHABARI'S TAPASYA

Then Shabari told '*adya prapta tapaha siddha*, today I got the fruit of all tapasya because of your darshan'. '*adya me sfalam janma guruvascha supujitaha*, all Guru puja everything what I did, today I got everything'. Kya chahiye aapko? We don't know achievement also. How can a beggar appreciate? A beggar cannot even think of a millionaire who is having his table full with food... Mexican, Spanish, Japanese, Turkish, Italian, South Indian, North Indian, Gurjrati, etc. The beggar can never appreciate it.

Similarly, we also cannot know about that state (higher state). What experience do we have? At the most we are happy because I got promotion today, my wife is very happy today she made pakodi. She is loving a lot today. My husband is giving a lot of attention. Otherwise he gives tension. My mother-in-law is not with me. Our happiness is very cheap class, we can't appreciate that joy. Little ice-cream I rub on my tongue I am very happy.

Bhagavan Ram sat, nicely sat. And Shabari went. It is only said she gave fruit, about berries and whether it was jhoota (tasted) or not is not said. And she is choosing everything, she is feeding. She started touching the hand of Bhagavan, she started touching His head, seeing Him and His beauty!

Bhagavan Ram was so beautiful that even those who were going to fight with Bhagavan Ram, they used to forget that (about the fight). He was so beautiful. You read in Ramayana, those who came to shoot Bhagavan Ram they saw nice nose, nice eyebrows, nice hair. We don't know beauty also. We have no concept of beauty. Bhagavan is acme of beauty. Waah! Khar Dushan came and they said I have never seen such a beautiful person. Woh toh Shabari saw and she knew who is He! Not that she saw only king or prince who has been banished. She knew He is the Lord of the universe; she knew He is pleased with her. Be there (with Shabari).

She was picking up you know personal time. What they call one-to-one interaction. What they call quality time. I am spending quality time in my house. I don't take phones. Quality time! One-to-one, I want to spend time. Somebody said in India I want to go somewhere else. Every time I go to some foreign country with my spouse, I don't take children. Why? We want to spend quality time with each other. Any work/business trip, no. But you are a business man. We don't talk about business. We just spend time in spa, swimming pools, or in the hotels. Oh! you waste time that means. In my eyes it is a sheer wastage of time. And Shabari here, she is just watching. If you love somebody and he is in front of you, how much joy you will get.

BEAUTIFUL VERSES FROM ADHYATMA RAMAYANA

I will take little Adhyatma Ramayana. I want to take one or two shlokas.

Shabari says, '*tava sandarshanam rama Gurunaam api*, my Guru also did not get your darshan. So what Guru did not do, I am having darshan on his behalf'. And then she said something that attracted Ramji a lot, '*yoshin mudaa aprameyatman hina jaati samudhbhava*, I am first woman, secondly I am born in the lowest of caste, thirdly I am murkha, I am totally foolish'. Bhagavan Ram was standing. '*tava daasasya daasanaam shata shankyo tarasya va*, I am not the servant of your servant, I am the servant of the servant of the servant... make this servanthood million times, I am his daas'. Bhagavan Ram got melted. 'And I was not worthy of becoming your servant, *dasitve na adhikarosti*. I was not worthy of getting your darshan'. This is what deenta is, which Bhagavan likes.

'*Kutaha saakshaat tavaiva hi*, how can You be standing in front of me, sitting in front of me? And I am sorry I don't know any stuti, *stotum na jane devesha kim karomi*. I want only one thing, just be happy with me'. In Ramcharitmanas, she says

adham te adham adham ati naari, tin maha me matimanda aghaari.

"A woman is the lowest of those who rank as the lowest of the low. Of women again I am the most dull-headed"

(Ramcharitmana Aranya kand 34.2)

You know what you also like? A person who feels smaller in front of you. We all love somebody, who puts his desire smaller, who puts his abhimaan (ego) smaller, who puts his opinions as smaller. Therefore Bhagavan is with her and not with us.

We go in the world to prove our bigness only. Our agenda is different. Office, world, relatives, everybody! 'I hope you are seeing me in the big eyes, don't insult me'. We go out, we marry to be seen big in the wife's eyes and husband's eyes. Everywhere I want to be respected. To be seen higher, bigger. Bhagavan says ok. Don't give anything big to him, I am not happy. Like when you are not happy, you won't give anything big to somebody.

Shabari has all the goddesses, she is gyaani as per Valmikiji. Bhagavan held the hands of Shabari. And He says '*pumsatva strive vishesho va jaati na ashramaadya*, I am not happy because somebody is women or somebody is man. *Na Karanam mad bhajane bhaktireva hi karnam*. I am happy because Shabari when you remember me, you have no other agenda in your life. You have only wanted me in your life'. Wanting me means what? You wanted I should be pleased; I should be happy. There is nothing else in your mind. **Bhakti means I don't establish my identity through somebody; I don't want identity from somebody in this world. I want to merge all my identities in the Lord.** You don't think yourself as bigger. And whole life from class 1 to old age I only wanted to be bigger for somebody. I did not want to dissolve my identity. (In Bhakti) I want to totally finish myself. Only Lord's joy should remain. Same thing has been said in Tulsi Ramayana.

manau ek bhagati kar naatha.

"I recognize no other kinship except that of Devotion."

(Ramcharitmana Aranya kand 34.2)

Love is there, love is a very big thing. And Bhagavn is saying, '*naiva drishtum aham shkyaha madbhakti vimukhau*, I don't come to somebody who does not have devotion for me'. This is in Adhyatma Ramayana still. And then He gave Navdha Bhakti which has been taken by Tulsidasji.

Bhakti is not a small thing. It is very rare to find. A person is constantly thinking in his mind after the action, 'did this action please my God? I have come closer to Him or my distance from Him has increased?' Like two people are madly in love supposing. Some of you may have experienced. And when they talk, they are always aware, hope he/she is not upset. Bole, hello, my father is there I will talk to you later. She had put the phone hurriedly and abruptly. Father asks 'who was there?' and she replies, 'my friend Pinky was there, she was asking about algebra I gave her the solution'. Achcha. Now this girl after father has gone to sleep, she will lock her door, maybe she will put off the light so that nobody thinks she is talking. And then she will call back. Why? Because she was aware that he must be upset because she had put the phone abruptly. She will keep on gauging (as she talks). Hello! Raju. Bole what happened. Are my father had come. Talk loudly. I can't talk loudly same wall is there, everything is heard in the other room. Ok. You are feeling sleepy? Yes? You don't want to talk now. No, I can talk. But you are sounding so low. But why, have I upset you or what? She is always thinking she has upset him or what.

A good disciple will always try to gauge have I upset my teacher? Others don't care. How does it matter if he (Guru) is upset or not! And he (good disciple) cannot tolerate even a little unhappiness of the teacher. You can tolerate God's unhappiness na? We don't ask also. **We are drunkard, we have drunk the madira (alcohol) of raag (attachment), dwesh (aversion), alasya (laziness).** I don't care for it. I want my ways, my style. I don't like it; it is my style.

How many times during the day we ask, or we go inside? **The day you start asking Him, gauging Him and you feel very bad and you feel sorry, 'I have upset You (Lord) today. I know You are not happy. I will not sleep today. What can I do for You?' This is called devotion.** It is not that I did my aarti and finish. It is not finish. 'Are you (God) fine? Are you happy? Can I do something?' It pricks. No but everybody is happy. 'I don't want anybody's happiness expect God's'. This is what Bhagavan looks for. And therefore ordinary people are 99% times not happy because they have not pleased the God. And God will not give them anything big, in terms of outer things or inner thoughts. When you won't give anything big to God, why will God give you?

Atleast for Sudama, He took away money but He gave a lot of devotion inside. It is said about Arjun when he used to sleep, the sound of Krishna could be heard. Therefore all the arrows, the Lord bore. And here. Bhagavan Ram says 'I am very happy with you Shabari'. Lakshmanji was very quietly sitting observing everything. And Bhagavan Ram gave nine-fold devotion. Most of it are same as in Tuls Ramayana. This is in Adhyatma Ramayana. In Valmiki Ramayana it is not there. Don't think why they are

different. They have taken certain portions. Many hours the Lord must be there. Valmikiji has taken some portion; others have taken some other portion. Ok. Don't think somebody is more correct somebody is less correct because Adhyatma Ramayana is told by Shivji to Parvatiji.

SHABARI'S DEATH – GOING FROM ROOP TO SWAROOP

After having these bulbs and roots, Shabari said, 'my Guruji said that when Bhagavan will come take Him to my ashram and you should leave your body in front of Him'. What better death could be there. In Valmiki Ramayana, Bhagavan Ram Himself said 'I want to see Matanga Rishi's ashram'. So He went to Matanga Rishi's ashram. It was almost same. Shabari's ashram and Matang Rishi's ashram was almost same.

Then she said, 'oh brilliant God, here is where my Guru had left his body. And now, will you allow if I can leave my body in front of Your eyes'. Sometimes I wonder how much big merits a person has earned. People don't get to take Lord's name also at the end. They don't get the opportunity to chant Lord's name. She said 'I am going to leave this body'. You know the meaning of that? What? Seeing you I will attain you. And Tulsi Ramayana says, '*mam darsan kar phal anuupa, jeeva pavahi nij sahaj sroopa.*'

Already she was a gyaani (realized person). She didn't want any Goloka etc. **She went into the Self like Bhisma pitamah. They have a dream that 'when my last breath is there God should be in front of me'**. Devotees have very big dreams. Like we have the dream, Chintu, Pintu should be there. When I am ill please come. Leave your business, Rakesh, Suresh. Dinesh. Be in front of me. A samsari person (worldly person) has this dream. You be here. And they (the children) say, all the time you are just saying and not dying 😊

'Shabari where will you go after you cast away this body'. 'I will go where my Guru has gone, where all the saints have gone. They have attained the Self. I was always their servant therefore I will follow them'. And there, Shabari had siddhi, she did 'dharana' of fire. She didn't jump into other fire. That is called dharana of fire and her body got consumed in the fire.

And before leaving Bhagavan said, 'Can I say something Shabari?' In Tulsi Ramayana, Bhagavan says Navdha Bhakti,

*'nava mahu ekau jinha ke hoi, nari purush sacharachar koi,
So atisay Priya bhamini more, sakal prakar bhagati drida tore.'*

Whoever possesses any one of these nine forms of Devotion, be a man or a woman or any other creature - sentient or insentient is most dear to Me, O good lady. As for yourself, you are blessed with unflinching devotion of all these types.

(Ramcharitamanas Aranya kand 35. 3 & 35.4)

Bole even if one Bhakti is there, the person is very close. Shabari thought I have none. Then Bhagavan says there, '*sakal prakar bhagati drida tore*, you have all nine'.

Swami Ram Tirtha was there, he was a Punjab University student. So once it was asked 14 questions and was asked to answer any 8. So he did all 14 and wrote please check any 8. So brilliant he was! Ordinary person can't attempt any 8, they attempt 3-4 only and come back with a hanging face. *Sakal prakar bhagati drida tore*, how beautiful!

Bhagavan Ram says in 31st shloka, '*taam uvacha tato ramaha shabrim shamshita vritaam*, oh the one who had sharpened her vows'. Nobody becomes big in vows in one day. And He says '*archito ham taya bhadre*, oh beautiful lady'. Bhamini word has been used, here also, in Tulsi Ramayana also. 'Architoham, I have been very well worshipped by you and am pleased with you'. Then He says, '*gaccha kaamam yatha sukham*, you can leave your body. Anyway you are coming to me only'.

*yanti deva-vrata devan pitrn yanti pitr-vratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam*

*"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."
(Bhagavat Gita 9.25)*

One who is my devotee, he attains me! Once Shabari left her body, she became one with Ram.

jnani tv atmaiva me matam

*"But he who is situated in knowledge of Me I consider verily to dwell in Me."
(Bhagavat Gita 7.18)*

Bole, you can leave this cloth called body. Now depart. She had Bhakti also, karma also. And what was the source of all this you know? Her Guru Bhakti! Because her Guru only had told.

Guru Bhakti alone takes to Ishwar Bhakti. Ishwar Bhakti does not come without Guru Bhakti. You cannot give me one example where somebody was Ishwar Bhakta but not Guru Bhakta. If one has not identified a Guru or he doesn't have a Guru, sorry to say, I think you are going for a crash course. Back door entry is not allowed. You have to complete the channel. Bole, one birth will go. Go for one birth, two birth, it is ok.

Shabari, yesterday I had told that she used to remove the thorns and pebbles on the way. Extreme Guru Bhakti takes to Ishwar Bhakti. **Ishwar Bhakti doesn't come by effort.** 'But I do lot of Japa, I will have Ishwar Bhakti. I will do lot of Puja I will have Ishwar Bhakti'. No! 'I will go to Kedarnath, Badrinath', No! Then how it comes? He (Guru) has to give it to you. Very big thing is there. Love for God is given by Lord. How? When He is pleased with you. Your actions are so good that His heart melts and He says let's give this thought of 'love for me'. The one who made Gopis Gopis was Lord Krishna only.

Tapasya etc. doesn't make a person devotee. Ravana was tapasvi, Hiranyakashyapu was tapasvi. When Bhagavan is very happy then He gives His love for Himself to you. Don't think outer things are only important. He gives 'His thirst' to you. He gives 'His emotions' to you. Here Shabari now took (fire upon

herself) and she went in a celestial way. Lakshmanji saw and offered namaskar. To whom? Shabari! And then to his brother.

I read somewhere, Bhagavan asked her, 'you ask anything, I can give you'. Shabari did not want anything. When He sees that this person has not kept any other option in life. I am the only one whom she or he wants, that is what is,

ye tu sarvani karmani mayi sannyasya mat-parah

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation"

(Bhagavat Gita 12.6)



mayy eva mana adhatsva

"Just fix your mind upon Me"

(Bhagavat Gita 12.8)

So many years Shabari used to pluck the flowers, pluck the fruits, wait till the night and collect all the dried flowers and dried fruits and put it somewhere and think, 'Today also He didn't come'. Bhagavan was seeing all these things. Next morning again she set. How difficult it is! This continued for 13 years (not one two years). Her Guru told when Bhagavan Ram was in Chitrakoot.

Shabari also told to Bhagavan Ram 'you should go to Sugreev now'. Bhagavan Ram asked 'where shall I go for searching Sita'. She said 'You know everything still You are asking. You want to give me the honour. Sugreev is there, that is the route and he lives with his four ministers. You go there. He will help You out'. Therefore avatar is there. **God in a form alone could give the fruit to Shabari which she wanted. Ravana He can kill by any way. But to give love, He has to come personally!**

Both (Ramji & Lakshmanji) went now and talking about Shabari. You know after you leave the house you start talking about, how nice she was there. Bhagavan Ram said, 'See Lakshman how she was not leaving my feet. See Lakshman how nice she was', Lakshmanji said, 'yes'.

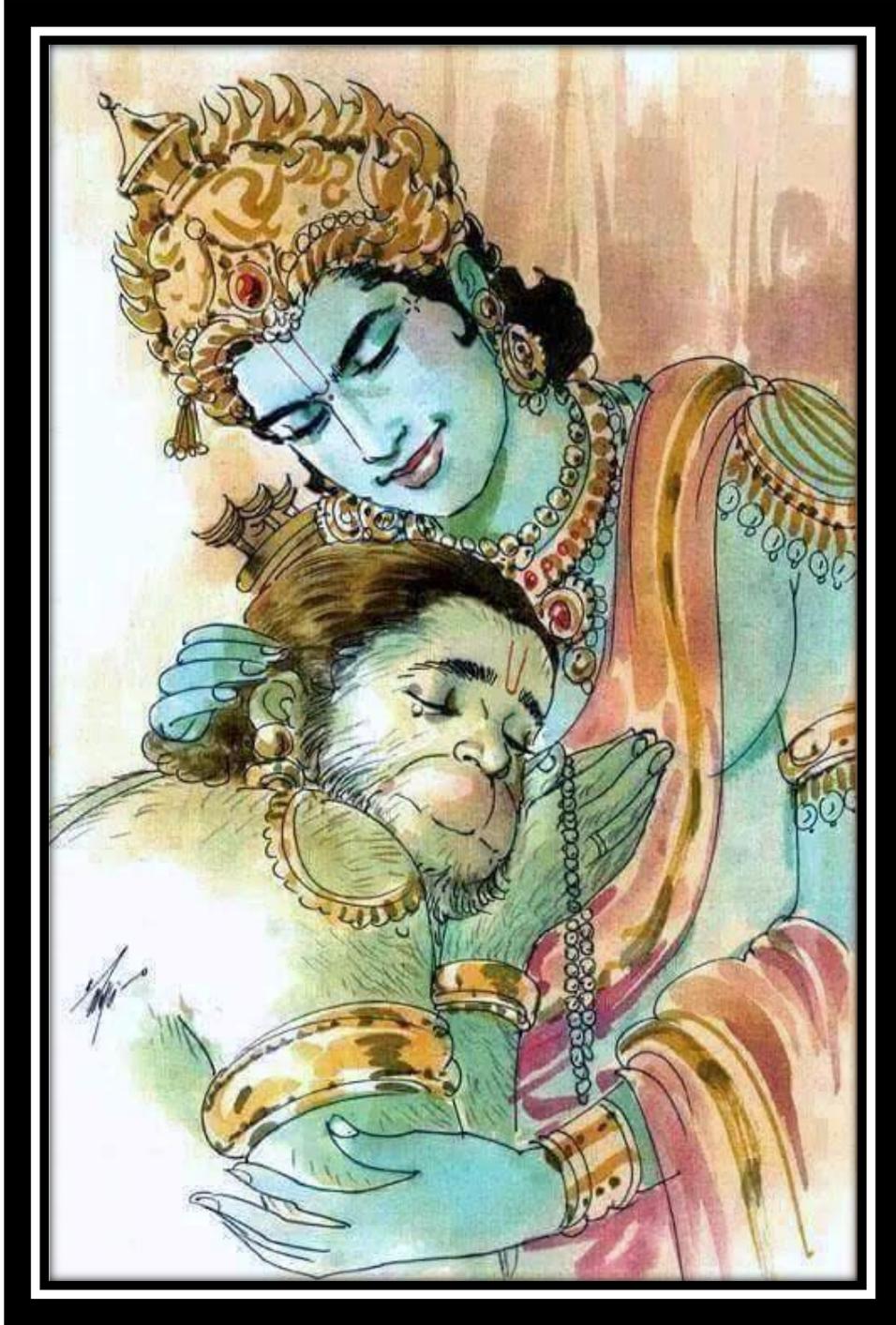
Tulsidasji says at one place. When Bhagavan Ram came back to Ayodhya, after 14 years, His friends used to call Him for dinner, lunch etc. And there they asked, 'tell me in 14 years what you cannot forget?' and that brought tears in the eyes of Bhagavan Ram and always He took two names. 'One was that boatman (Kevat) who was dark coloured, who washed my feet and who took my hand and lifted me, who made me sit on his boat, longer route he took to take me across; his love was there so much. And other was this Shabari'. Two names Bhagavan took. No Rishi's name He took. These two were too much dear to Bhagavan Ram. **The restlessness of Shabari, the longing, the excitement in her heart, the hurry to feed. The thirst to see Him. Her hands which were shivering and trying to touch Bhagavan's hands and her purity of heart which He had been seeing since many days as God only.** That

was touching. **Please sensitize your mind so that you also experience, not vasna's sorrows and joys, not ego's sorrows and joys but God's sorrows and joys.** We are whole day and night responding to ego's sorrows and joys and vasna's sorrows and joys. 'I am very happy today', why? 'Because you praised me lot. You clapped for me and seeing my happiness somebody is unhappy'. 'I am very sad today, because I did not get what I wanted. Somebody is sad to see my sadness'. We live a very mundane kind of life. We identify with very cheap sorrows and cheap joys.

This whole prasang is meant to identify, not with Bhagavan but with Shabari. She took permission. Because she was not leaving God, she was going from Roop to Swaroop.

We will see more tomorrow.





WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 5 Yagna discourse: Complete Transcription

INTRODUCTION

The avatar of Bhagavan has many purposes.

hari avatar hetu jehi hoi, idamittham kahi jaai na soi

*“The cause of Hari’s descent cannot be precisely stated.”
(Ramcharitmanas Ayodhya Kand 120.1)*

Bhagavan’s avatar is to demonstrate the dharma; what should be our way of thinking and what should be our approach. And it is to fulfill the wishes of devotees; it is to protect the saints; it is to annihilate the demons. You can choose on your own what the message is for you. There is something that Bhagavan has to say through each episode of Ramayana.

Now let us move to Kishkindha Kand. ‘Kishkin’ is the word that represents the sound which monkeys make. It is their sound where Kishkindha is there. And ‘dha’ means that mountain which holds it. Bhagavan started moving. What for is He moving? Searching Sitaji! His goal is to find out where Sitaji is.

And there He saw a place called Pampasarovar; it was a beautiful place, full of flowers, laden with fruits, full of forest all around. So Bhagavan Ram again remembered Sitaji (I already told earlier why He was remembering Sitaji). Not only did He remember, but He started lamenting a lot (you have heard the message about Lord’s lamenting). And at that time Lakshmanji comes in the Guru roop. As I have said, Lakshmanji and Hanumanji sometimes come in Acharya roop (form of a teacher). Today Hanumanji will also come in Ramayana for the first time.

SHRI LAKSHMAN’S PRICELESS TEACHINGS

When Lakshmanji saw that Bhagavan Ram was lamenting, Lakshmanji said, *‘iti ram mam mahatmanam, vilapantam manatavat, uvaach lakmanau bhrata, vachan yukta mavyayam* – O my Mahatma (Ram), you are lamenting?’ And then Lakshmanji explains to Bhagavan Ram (see how quiet Lakshmanji was), he said, *‘sam stambh ram bhadram te ma shuchah purushottamam* – Hold on! Mind should not be going too much up and down’. There should be such a mind which has some stability. Mind should not have big-big waves; wave of joy, wave of sorrow, wave of anger etc. because such a mind can’t decide the right response which is required at each moment.

1) INCREASING MIND’S CAPACITY TO HOLD HIGHER THOUGHTS

Mind is powerful only when it is calm. Disturbed mind is a weak mind. Weak mind means – inability to decide its dharma, kartavya (duties/responsibilities), response; inability to understand who is close to me, who should be close to me. Weak mind is not able to hold a higher thought. Higher thought of peace, higher thought of self-control, higher thought of vows, higher thought of

love, higher thought of patience. It is like a small child, you put something heavy on his hand and he drops it (because his hands are weak). Similarly weak mind cannot hold higher thoughts. It starts but it drops it.

Lakshamnji said, '*sam stambh* – hold your mind! Hold it!' **World requires that when you are interacting with the world, please interact with a higher thought.** When you come here (ashram), you expect that Swamiji will talk about some higher thoughts and not about the latest political situation in the country, or the latest hair style, or about how to cook some dish, or what is the latest fashion. You don't want to hear all these things. You want to know from me some higher thought. And I also expect that you have a higher thought of faith, higher thought of love of Lord Ram while listening.

When we go to a person, we don't want that he should interact with us with some cheap thought. Actually **you give your thoughts to the other person more than any object.** There is more giving of thoughts than giving of objects. Whole day you don't keep giving chocolates, bouquets and books.

When you meet somebody, you talk for five minutes, you have given a thought and taken a thought. And if you don't have a higher thought, you will not give a higher thought. So the other person will never feel cherished in your presence. **Anybody's value is not what objects he gives, more value is what thought he gave.** And if you don't have a higher thought such as thought of patience, devotion, love, surrender, hard work, surrendered action or meditation, then you will be giving only some scarp. And then looking at you, people will think, 'This person is coming, I don't want to talk to him; he eats away my head. I will not interact. Let us run away before he starts. His cassette will start. Same thing again he will talk about. Same thing again he will start. Enough I have heard. I don't want to talk to him'. Why? Because people have some experience of getting some thought from you.

On the contrary, some people are there where you feel, 'If I could talk to him once more', seeing whom you say, 'Wow, you are coming. Please come, come, come!' You don't want to interact with a person for a long time who has cheap thoughts and small thoughts; he will make you tired, he will make you fed-up. No higher thought can tire us. **Higher thought will relax us and make us more energetic.** It is the lower thoughts of expectation, demand, anger; somebody shows you anger, you will be tired of him; somebody doubts you, you will be tired of him; somebody desires a lot from you, you will be tired of him; somebody talks about himself only, you will be tired of him. And I am sure such people are there in your life (that too in plenty). 'He only talks about himself'. Why? Because he has not practiced the holding of some higher thought for a long time.

If somebody is doing japa for two hours, he is holding the higher thought for two hours. If somebody is doing parayan for two hours, he is holding a higher thought at least for two hours, in spite of having some pain. His ability (to hold higher thought) will increase or not? Therefore when such a person will talk, he will not talk ordinary thing. He has some bigger

thought which will express. But when I am depressed, I am sad, I am bad, and ultimately mad, then people say, 'Again he started his own story. I don't want to live with him. I don't want to live in this environment'. And some are there whom you cherish. 'I can spend my life with him Swamiji'. So Lakshmanji said, '*sam stambh* – O Ram bhaiya, hold the higher thought!'

'*Ma shuchah* – don't have grief'. Grief is a lower thought. '*Netra shanaam matirmanda bhavati akula* – you are already very exalted; these kinds of thoughts don't come in you'. '*Smritva viyogjam dukham separationtyaj sneham priya jane* – this pang of separation, which is creating sorrow, try to remove this sorrow'. '*Ati sneh parishwanga* – too much attachment is not good'. I had said there are two meanings to lamenting of Bhagavan – first was the virah (sorrow) of Sitaji, and second was to show that anybody who has excessive attachment in the man and woman, this will be the result. '*Ati sneha* – if the wick is wet then it won't burn'. People say Lakshmanji is very unbalanced and angry always. See, how much balanced he is.

2) ABIDE IN YOUR OWN SELF

Lakshmanji said, '*Swasthyam bhadram bhajasva* – please remain in your own self'. You know Sanskrit word for health is 'swasthya'. '*Swasmin isthiti*' – abiding in your self is called health. So **abide in your own self; don't go out too much; don't throw yourself out.** We throw ourselves out. Our mind is splintered here and there. It is not collected mind; it is not concise, collected, organized mind; it is very disorganized mind. Like sometimes when you go in somebody's room, you see how disorganized things are; clothes are lying here and there, bed is unmade, pillow is somewhere, pillow cover is somewhere, dirty cup of tea is kept (which was taken in 1970 😊), then cosmetics are also scattered everywhere; everything is all scattered apart. Worst is our mind; uncollected mind; not a concise focused mind. We don't know what thought would come next.

Therefore when some work is given to such a person, he sees here and there, he tries to see where is my water/tea, two lines he reads and then he sees here and there, then he goes to the washroom, then he goes somewhere else, then he goes in the lawn and stretches, that means his mind is not there for the work, he is not absorbed person. **Beauty of a person is – in a bigger topic, he gets absorbed.** A good teacher gets absorbed while he is teaching. A good student is absorbed in listening. He forgets that he is listening also. He is so one with the topic like the sugar gets absorbed in the milk, you can't see the sugar particle once you mix in the milk. '*Swasthyam bhadram bhajasva* – come back'.

'*Tyajataam kripnaam matihi* – please leave this small intellect!' What is small intellect? The one which thinks – what I lost, what I gained. When Nand Baba was celebrating Nandotsav (Bhagavan Krishna's birth festival), if you remember in Bhagavat, he went to pay the duty in Mathura (big occasion was there). There Nand Baba met Vasudevji whose six children were killed and last child (Bhagavan Krishna himself), he had to give in Gokul. When they both met, Nand Baba didn't tell about the joy of Gokul (of baby Krishna's birth) rather he sympathized, 'I heard your six children were killed'. And Vasudevji didn't talk about his sorrow rather he said, 'I heard you had a son. How

was the function?' **So the ability to take somebody else's joy in your heart and drop your own sorrows and joy that is called the sign of a very healthy mind.**

An unhealthy mind retains its own small sorrows and joys for a longer time. Just as in an unhealthy stomach, food does not get digested; it sits there for a long time. And then you have stomach ache because food is not digested. So his sorrows and joys are not digested, it is sitting in him, in his mind for a long time. **When you are already possessed by your sorrows and joy, how can you think of God's sorrows and joys? How can you serve? Serving means – forgetting your sorrow and joy.** If you are already having your sorrow and joy, you cannot serve. Serving means 'My sorrow is not a sorrow and my joy is not a joy. God's sorrow and God's joy, Guru's sorrow and Guru's joy that is big. I will die for their sorrow and joy. Mine is not an issue at all'. Smaller is the mind, more it holds the smallest sorrows and joys himself, and therefore already his vessel is full. Then he cannot serve because for serving you have to take somebody else's joy and sorrow and experience other's joy and sorrow through your mind, then only you can give and serve. This is called '*kripnaam matih*'.

3) REMAIN INSPIRED

And then Lakshmanji says, 'Let us get inspired'. These are all very nice shlokas. Dekho, he said, '*Utsaho balvaan aya, na asti utsah param balam* – biggest force in life is to remain inspired'. What does it mean to be uninspired? Uninspired people talk like this – 'I am going through a difficult patch of my life. I went to an astrologer and he said Rahu maha dasha is there; rahu is sitting on your chart, and you offer milk to some black cat (not ordinary cat)'. 'Utsah' means in Gita,

*mukta-sango anaham-vādī dhrity-utsāha-samanvitah
siddhy-asiddhyor nirvikārah kartā sāttvika uchyate*

*"The performer is said to be in the mode of goodness, when he or she is free from egotism and attachment, endowed with enthusiasm and determination, and equipped in success and failure."
(Bhagavat Gita 18.26)*

Gita says – one who is the best kind of doer, he is not attached but he knows where to hold himself, and where to be very inspired and aggressive also. **Utsah means, when everything is gone, still you feel 'I can make it'. For some higher goal, even when you confront lot of difficulties, still you don't lose your energy and vision and you say, 'I can make it. I am not defeated'.** Defeatist mind is not there in me. Even if everything is lost, again he will start. This is called Ustah. Those who climb Mt. Everest you see their utsah. When China-India war was going on, one soldier was surrounded by hundreds of Chinese soldiers; he had a gun with 62 bullets (old fashioned gun); he emptied every bullet, and then with his gun only he started beating. He said, 'I won't give-up. I can at least kill a few of them'. When a person has energy, he is very dangerous at that time. That soldier fought terribly and he was given the highest 'param veer' award.

Utsah should be there in us. Not that, little difficulties came and you thought you cannot do it. 'I am feeling very low today'. Achcha, take glucose! 'No, I don't take glucose'. Okay, then take red bull ☺ 'I am feeling so depressed today, I tell you. I started some work, but stopped. Any work I take, it stops. I don't know some devata is angry with me or what?' Lakshmanji said, '*Utsah param balam*'. 'I won't give up!' Gurudev started this mission and because of his inspiration it has grown. Don't think difficulties won't come. **If difficulties are not coming, it means you are not working.** If somebody is saying that in his life difficulties are not coming, you understand that he is not working. And if somebody is saying that his mind is always quiet, then he is not doing any sadhana. Only when you do sadhana, you can discover how disturbed mind can be.

Lakshmanji says further, '*Utsahasya hi lokeshu nahi kinchit durlabham* – for the person who has that zeal, nothing is difficult'. '*Utsah vantah purushaha naavaseedanti karmasu* – these people are not sad when they get big work (that is when they are given difficult work to do)'. '*Utsah matram ashritya, prati lakshyamahe janakim* – let us have inspiration, we will discover where Janakiji is'.

In our life, too soon we get shaken and faint and fall down. You can't do big work because big work requires a lot of perseverance, lot of difficulties are there, lot of problems will come. Moment you go ahead, you will have problem. Somebody said that he has no problem in meditation, that means he was not meditating. Somebody said that his mind doesn't run while doing japa, I said, 'You are not doing, you are sleeping'. Simple thing is there. He said, 'I do ten malas and my mind doesn't wander anywhere'. I said, 'You sleep immediately. Who counts I don't know ☺'. When you do japa, mind will wander; you are not that saint, I know you very well closely; you are not that big devotee of God that your mind will not wander.

Somebody said, 'My mind wanders while doing japa'. If your mind wanders, again you start and try. 'I can't sit straight, my back pains'. No, you have to sit straight. 'How long?' Three hours without moving! 'Supposing some ant comes?' Don't touch the ant. Ant will climb on you, nothing it will do. Close your eyes for three hours and sit. Start with half an hour, then make it 40 mins, then 45 mins, after five years, then you can sit for so long, but put a bigger target. Don't be satisfied that you sat for five minutes without moving. For five minutes, even a dog can sit. What is this? Somebody said that he does one mala. I told him to show me the mala, so he had cut the mala and made it really short. That is not the way!

This way Bhagavan Ram when he heard Lakshmanji, '*Evam sambodhitah ten shoko upahat chetana*h – Bhagavan Ram's sorrow went away' and then He said 'let us go to that place where Pampasarovar is there'.

NEVER GIVE-UP

Those people who have the mind as mentioned in Lakshmanji's teachings, such people alone make an institution, such people alone free the country, such people alone make discoveries and inventions, such people alone can become good seeker because they fail a lot. In seeker-hood, you fail a lot; years will

pass-by before you can have good meditation; years will pass-by before you can conquer your mind, it may even take births. Don't give up! 'I will not give up. I will die but not give up'. When Gautam budhha went to Bodh Gaya, he said '*Ehaasne shushyatu me shareeram, tvagasthi maansam pralayam cha yaatu. Aprapya bodhi bahukalpa durlabham naivasanat kaayamtashcha lishyate* – Even if my body dies, I will not give up till I get moksha and bodh (self-realization)'.

Seeker is not a chicken hearted person, or very loose and very weak person. He doesn't give up. 'I will fail, I will die but I will continue. I will master my mind. I will command my mind. One day I will conquer my mind. One day I will be in deep meditation. One day I can do a lot of puja, lot of japa. Give me some time. I need sometime. My mind does revolt, does react, but I am not going to keep quiet. I have taken up this path. I have taken the path of sati'. (Sati refers to that wife who used to die with the husband). Here 'sati' is the buddhi who is ready to die for the truth. Truth means 'Sat'.

'I will master everything. I am failing but I will master it'. This resolve very few people have. 'I will conquer my raag, dwesh, kaam, krodh, everything I will conquer. I will take the hardest discipline'. **Even a foolish person can become brilliant by his fortitude.** So don't say, 'My mind runs a lot'. Then you do something to stop it.

'I am getting lot of anger'. How long do you spend for earning money? 'Eight hours'. How long do you spend for controlling anger? For controlling anger, you don't even give half an hour. To earn money, people leave their houses from 7'o clock and then 8-9 hours they are in the office, and come back by 4'o clock, then get some salary. Right? For anger, I will tell you... do 50 malas of japa. 'What? How many mala? 15?' No, do 50 malas! Test your ear also 😊 'In one day?' Yes! 'How many sittings?' Make two or three sittings. 'Will I conquer my anger?' Of course! Chant whole Gita! 'In how many years?' Everyday! 'What? Every day, whole Gita?' Yes! 'Will I conquer my anger?' Yes, I guarantee it. Your ego and anger will be conquered! Chant loudly. Don't just whisper. Let words be clear. And put Lord Krishna's photograph in front of you. One year you chant and you will see the difference. Even if you chant one day, you will see the difference. 'But there is pain in chanting?' Haan, you have to go through that pain. The pain of getting kama, krodh is more. Chant for two, three hours, go through the pain. Chant Ramayana. Do japa.

This path is not meant for the weak hearted person. This is meant for the one who has a towering personality. He falls million times but still he continues. If you have seen the ant which tries to climb on the wall, it keeps on falling, again it tries, it keeps on falling, but again it tries. I wonder what a fortitude that small ant has. Doesn't give up. And I have observed, they climb ultimately (Bhagavan helps that ant).

This is the path of Truth. This is not like eating Gulab jamun and I ate it and immediately it went into my stomach. I did first mala and I got into samadhi 😊 It is not like that. Therefore people are not attracted because it doesn't have quick results. Allopathic medicine got popular because of quick results, but there are a lot of side effects.

Now let me go ahead. Lot of messages are there.

SUGREEV'S DOUBT & RESPONSE

Both the brothers (Ramji and Lakshmanji) started going to Sugreev. Who told them about Sugreev? Shabariji told. And then Sugreev saw that these two great, gallant and very handsome people were coming. But they had Dhanush baan (bow and arrow) and he got very afraid. *Tatastu bhayasantratam vaali kilbisha shankitam uvacha hanuman vakyam sugreevam vaakya kovida*. So first thing what Sugreev did is, said to Hanumanji, 'find out who they are? I think I am quite afraid. My BP has gone up. It is gone to 160/120 and I cannot take it anymore. I am very afraid'. But please note. Sugreev had doubt but he didn't believe in his doubt.

Ravan also had doubt when he saw Ramji but he believed in his doubts. **Ram katha is not for seeing. You will understand Ram katha by hearing only.** So Ravan said let me see who is Ram? He saw and thought, He is very delicate and very simple person. How can He be Bhagavan? Ravan then thought, let me go to this golden deer and if Ram runs behind this golden deer, then He is not God. And when Bhagavan Ram ran, Ravan felt I was so foolish, Ram is worse than any ordinary person.

Sugreev had a doubt that I think they have been sent by Bali but he didn't believe in his mind. **Please don't believe in your mind. Moment you believe in your mind and you say 'yes' to it then you are in soup. Please confirm it with somebody higher.** 'Is it ok? This thought is coming in my mind, is it ok, is it fine? If it is not fine please tell me, if it is fine please tell me'. Those who fail, it is because they trust their mind. Yog Vasishtha says, a cobra sitting on your head may not bite you, but this mind will always trouble you. You don't know from which angle it is going to trouble you today.

Sugreev said, 'I think Hanuman this is the problem'. Hanumanji scolded Sugreev in Valmiki Ramayana. Hanumanji said, you know, '*yasmat tava bhavaya soumya purvajaat paap karmana*, this fear that is coming in you is because of the sins of the past. You have the sins of the past and therefore you have the tendency to doubt'. Now this is true. Why everybody can't believe in God, it is because of their sins they can't believe in God. Hanumanji said, '*Sa neha bali dushtama*, I think they are not sent by Bali and I have no fear. *Aho shakha mrigatvam tev vyakta meva*, your monkey nature is coming again and again'. Monkey you know, all the time he sees here and there. While eating also it sees here and there. They are not stable, fickleness is there. Similarly Sugreev is also fickle minded because he doesn't have faith.

'Laghu chitta taya atmanam, your mind has become very small'. Hanumanji is saying. 'You have no stability in your mind, *na stapyasi yo matau*', Sugreev said 'what are you talking Hanuman? Who will come to me with arms?' Dekho, there is a person's natural tendency of believing and natural tendency of doubting. Some people naturally doubt on everything. Every day they get up and think, 'I think I won't live today'. They have a doubt. Then he said 'Hanuman please go and see'. I like this aspect of Sugreev.

WHY DID BHAGAVAN GO TO SUGREEV?

Why did Bhagavan go to Sugreev? Bhagavan knew everything, He could have gone alone also to Lanka. But why did Bhagavan go to Sugreev and not to Bali? Bali was more powerful than Sugreev rather. He had experience of defeating Ravan also. Sugreev was totally inexperienced in defeating Ravan. Rather Sugreev had only four monkeys in total and all four were cabinet ministers. It was wiser if Bhagavan had gone to Bali. Bali had all the army. Bhagavan went to Sugreev because Sugreev had Hanumanji.

BEING THE LORD'S INSTRUMENT

Bhagavan does not make everyone His instrument. Good instrument I mean. If you have to get certain work done, whom will you choose? If you have to get certain work done, you will choose somebody whom you have love for and on whom you have confidence that this person can do the work. So vishwaas (faith) is there and prem (love) is also there. If I want a glass of water and supposing everybody is here. So will I ask everybody? Or I will ask somebody whom I can trust. Maybe I will see some youngsters. And among the youngsters also I will not ask everybody. I will ask that person whom I feel very comfortable with. I will not tell everybody.

Where closeness is less, we feel embarrassed. When you give a work to somebody and that person is close then you don't feel the itch that he is working for me. And somebody is not close, and he works, you feel the obligation and burden that he is working. Why Bhagavan Ram had to go to Sugreev? Many others were there to whom Bhagavan could have gone at that time. **God does not make everybody His instrument for any good work.** For bad work, He will make everybody an instrument. If supposing somebody abuses a lot, so he will place that person such that he can give abuses to somebody and he can fulfill the prarabdha of the other person of hearing abuses. That is called scrap management. He manages with the waste also.

The Lord will use Gurudev Swami Chinmayananda Maharaj to spread Gita. He will use Vivekananda to spread the glory of Hinduism all over the world. I always say, which work comes to you is not in your hand. God will send the work to you. Which work came to you, you had not invited that work. It is as per your nature that God felt, you can do a particular work. **Bhagavan is going to give the work to Sugreev, not because He could not do it alone, but because He wanted to give glory to Sugreev.** And because Sugreev had something which was dear to Bhagavan Ram, and that was Hanumanji's presence. If you take out Hanumanji from Sugreev's life, I think he wouldn't have even met Bhagavan Ram. He would have run away.

Don't say 'work does not come to me or nobody asked me to do any work'. Pray to God, make a place for Him. Work will come to you. He is the distributor of the work. Don't think that somebody gives the work. God will give the work to you as per His wish. And **work's nature is that, if I am not able to hold the work, it won't stay.** If you come to my room and I don't give you place to sit... If I don't give you the place that you deserve, I don't see you, I don't talk to you, I don't say Hari Om, hello to you. I don't give the due place... What will you do? You will stand for some time, you will smile at me and say 'Hari Om Swamiji' but if I see somewhere else, you may again try, thinking that Swamiji may have

missed, once again you may say 'Hari Om, how are you?' But If I don't respond what you will do? You will go away.

Work also is like that. Supposing it comes to you and you didn't give it the due place, it won't stay. Don't think that by working we are obliging anybody and all. **Work is God's gift. You are not obliging anyone.** Neither I am obliging by talking. This work of talking came to me. God gave me this work. He has many speakers. He can bring anybody to talk. And supposing that I give you a very good place and I greet you and you feel that 'Swamiji recognized my presence. Not that I wanted anything. I just wanted I am there', next time you will come or not? You will come and maybe you will bring some more person. God is not that He is going to Sugreev as an accident or by chance. Please remove this word – 'by chance'.

Now Bhagavan is going towards Sugreev. He is sarvagya (knower of all), and sarvashaktishali (all powerful). Lakshmanji could have killed all the demons at once, yet they went to Sugreev because most important point is Sugreev had Hanumanji.

Hanumanji was vishwaas-roopa (faith), vivek-roopa (discrimination) and vairagya-roopa (dispassion). Three 'Vs' are there. Now please get my point. You know what is the meaning of Vishwaas (faith)? **Vishwaas means I will believe in what I don't see.** Bole, 'I will believe only what I see'. My Dear what is not seen is very powerful and it is there. I see your face but I don't see your mind, I don't see your educational qualification. 'No I want to see with my glasses what is your educational qualification- MA, PhD, DLit. I think we must operate and ask the doctor how much he has studied. How much he has love, please have an open-heart surgery. There we can see what is in his heart'.

You have a lot of knowledge. You have a lot of love. Is it seen? When you are sitting, I don't see any power in you. How much money you have; I don't see. I can see only one nose, two eyes, two ears. I can't see the amount of money you have. **Please tell me, your unseen personality is more powerful or seen personality? Unseen personality!** Mine also unseen personality is powerful. What knowledge I have you won't know that. How much japa I do, you won't know that. How long I meditate, you won't know that.

Bole, how long you sit for puja, I want to see? The temple puja you can see there, but personal puja you can't see. Have you seen God in your dream also? I won't tell it. Have you seen Hanumanji? I won't tell it. Bole, why not? No I will not tell, you won't believe it. Have you seen Durgaji? I won't tell. What I have seen, what my experience is, you don't know anything. But supposing you have lot of faith in me, supposing you have lot of trust in me. Once you have trust, you will come to me. Trust's nature is, you will go to the person whom you have trust. Where you have faith, you want to go to him. And in that trust mood, in that faith, if you ask me certain questions, maybe I will reveal it. I hope I am not wrong. Then if you ask somewhere after 1 year 2 year, tell me about some experience, tell me about that, then maybe I will tell. Every power that is there with you, you don't reveal it in front of everybody. You only reveal in front of the one who trusts you.

You can love somebody when he believes in your goodness. Somebody says, 'he is a donkey', and forces, 'O donkey love me'! You can't love. He says you are calling me donkey and you want me to love. Go now. You shout on somebody and want him to love also. I am telling you, there is a big God whose power of love is there. Power of giving is there in tremendous capacity. He is all knowledgeable God; He has all the powers. He has all power to convert a dead person into a live person. Foolish into brilliant scholar, sinner into a saint. Most forgetful person into one with dazzling memory. He has all the power. Ugly He can make beautiful. Beautiful also He can make ugly. There are infinite numbers of powers in the Lord. So what shall I do? Number one, BELIEVE! Second, try to invoke. Then you will feel that faith was true.

DIFFERENCE BETWEEN TRUE FAITH & BLIND FAITH

Please note blind faith and faith what is the difference. Faith is, when you believe in something and after few years you are able to verify it. **Faith which converts and transforms into reality and knowledge, that is the nature of true faith.** Faith doesn't remain a faith. When you came first time in Chinmaya Mission, you said 'I am having faith in Swamiji. Let me see what Swamiji teaches. Let me see what Chinmaya Mission teaches'. There are some who initially say, 'I don't want to go to Missions Swamis etc. I am quite wary about them. I am not comfortable with Swamis etc. I read in the newspaper lot of scandals and scams are there, therefore I keep away from all these. I don't want to be a member in all these things. So I will sit somewhere so that I can run away. I don't want to be close. Don't know what they will do, what kind of life they have'.

You know in the newspaper you see, 'Swami stole the money', you read such things. Because bad news travel faster and it is more interesting to read. If newspaper says 'Ramayana discourses held', nobody will read that. And supposing you say 'Swami cheats', immediately you are very curious, and you want to find. There is something very spicy about it.

But you came here with a faith and after 2-years, 3-years, 4-years it is not a faith, it is a knowledge... you know it now. You know what is being done here. 'I have been coming here since long. I have seen day and night. You can trust Swamiji. I have seen him in all ways'. So your faith is there? Faith is now verified. It has now become a firm faith. It is no longer blind faith.

Please get my point. When faith towards the Lord is there, that is also verified. I believed in God. I prayed to Him; I did Japa. Result came? It will take 4 -5 years, but one day it will come? Definitely it will come. Rather I will say, if you don't bring faith in your actions, in your words, you will be a troubled person because you are dealing with uncertainties all the time. In your life there is a future uncertainty. Children's life future uncertainty is there, about job marriage etc. uncertainty is there. What faith says – 'it is fine'. Yesterday I was telling - **patience with God is faith.** God will do something. 'I am going through a hard time; God will take care. There is something behind this. I don't bother'. Why? 'Something is there God is giving me through this tough time. I am seeing the God and not the difficulty'.

If you don't bring God and faith in difficulties, I think you will be very troubled person. Because you will see things going out of hand. Some things are always out of hand. You don't know where you will reach,

you don't know what you will do. You don't know how long you will continue, how long your mind will be there.

THE UNSEEN POWER OF FAITH

śhraddhāvān labhate jñānam

Those whose faith is deep and who have practiced controlling their mind and senses attain divine knowledge.

(Bhagavat Gita 4.39)

And this is Hanumanji. God goes where Vishwaas is there. Bole, 'but I am a very logical person. I won't believe without seeing'. My dear, there is nothing which you can start with logic. Supposing teacher says 'A for apple'. Teacher wrote on the black board 'A for apple'. One boy raised his hand. 'Sir, why you write A like this. Why A is for Apple. Why not B? Why you write A only?' We have to give some sign to indicate that letter. But why only A you write, why not write a V? Such a child, what will he learn?

We all say I have a father and mother, was it with faith or without faith? Did anybody test the DNA of our father or mother. It was told and we believed. You are very logical person, ask any logical person if he got a DNA test done or not. 'Then I went to my mother and said that you test my DNA and unless DNA is matching, I won't believe you are my mother, I am a very doubtful person'. You gave me a glass of water, I opened and said, 'listen, virus is not there no'. Somebody is sneezing and you say 'go away corona virus must be there'. It is called COVID 19 virus. New names come. As you are sneezing, simple sneezing, they are thinking it is corona virus. I can't sneeze and I can't have a running nose. People will run away. I tell you **there is no action which can be done without faith**. You cannot live also. You marry with the faith that this person will give me joy. It happens other ways most of the time 😊 Or you have a child, you feel this child will be a source of my joy. How much faith you had? That child became a source of problem sometimes, sadness is there sometimes.

Faith in the God is needed. 'I believe only when I see'. What are you talking? Electromagnetic waves are here. We don't see them. You have a mobile or not? Yes, you can see there, signal is coming. A mobile only catches the electromagnetic waves similarly your mantra chanting alone will catch the God in form. He is already there. Electromagnetic waves are not seen but it is there. Powerful waves are there, sitting here, you can see what is happening in America. Sitting here, not even few seconds it will take. Earlier trunk call was there, there was a delay, there was lag. There is no lag now. The other person answers before your question 😊 So fast technology has become. That means he just connected to the point where the person is talking in the mobile who is 16 thousand kilometers away. But I don't see such great electromagnetic waves are there. You have mobile then only you will catch.

50 years back if somebody told that this will be the situation, they would have laughed at him. Similarly we also laugh – 'they are doing Mantra chanting'. Mantra is the one which can manifest God. **Faith is**

the one which can manifest God. Lord Shiva can come, Deviji can come, Durgaji can come, Krishnaji can come, Ramji can come, Hanumanji can come, Shitala Mata can come, Saraswati Mata can come depending on your mantra and faith. It has the power to bring that God and manifest Him/Her. Give some chance, give some benefit of doubt and then see. One year, two year you do japa and see. If no profit is there, then leave it. Who is forcing you to do mantra? But bring that faith.

You will go to that person who has faith in you.

*Sharaddham praatarhavaamahe shraddhaam madhyandinam pari
Shraddhagam suryasya nimrichi shraddhe shraddhaapayehamaa*

“We invoke the presence of Shraddha Devi in the morning and throughout the mid-day, again at the sunset, we invoke the presence of Shraddha Devi. Fill us with more Shraddha and Shraddha Devi be founded in us, be seated in us, so that we can proceed on the path of progress.”

(Shraddha Suktam)

Shraddha Sukta is there in the Vedas where they say give me Shraddha because all bigger things are hidden here. At least I start working when faith is there. You start working on that angle.

‘HANUMANJI MEETING BHAGAVAN RAM’ – LOVE IDENTIFIES THE BELOVED!

Now Hanumanji went to Ramji and Lakshmanji. And Hanumanji took the role of a mendicant (bhikshuk). Brahman is there, but He was a bhishuk. But what happened. Let us see, beautiful portion is there, 573. *‘Kapi roopam parityajya hanuman maarutaat majaha bhikshu roopam tatha bheje shata buddhi taya kapihi’*. You know what mistake Hanumanji did, when he went there, he was in sannyasi’s roop (renunciate person). And these two were kshatriya (warriors). But he offered namaskaar (sannyasis as per custom do not offer namaskar to kshatriyas). Now there was a mistake in acting.

Ramji later on taunted Hanumanji, when you came in the form of a bhikshuk sannyasi, we are kshatriyas, you didn’t act very well. This was because his habit was there. It is not only the habit but there is something which tells that ‘He is my God’. Love does not require introduction. Nobody told me that Gurudev is your Guru. Love does not ask for too much of introduction. **Love is the Guru by itself.** Hanumanji was not wrong in acting. If your God comes, supposing Shivji comes dressed as an actor, you will not offer namaskaar? It only tells about Hanumanji’s glory, that he never missed to recognize the Lord. And Hanumanji said Bhagavan you were also acting at that time.

Hanumanji prostrated to both (Ramji & Lakshmanji). Then what happens. Then very beautiful questions Hanumanji asked. I think Bhagavan Ram must have recognized him. In Valmiki Ramayana it is said, *‘uvacha kaamatau vakya, mrudu satya prakramau’*, very softly Hanumanji spoke. Therefore, those who chant Hanuman chalisa daily they will become soft spoken. Bole, but I chant but I am not soft spoken. Chant more. Too much hardness is there, it will take time.

Prashashamsacha sampujat vidhivat girau Hanuman narottamaha, very beautiful line is there. So, he did puja also. Dekho, how Hanumanji is. And then he asked questions. 'First of all, how you have very charming arms?' Hanumanji is saying. About Bhagavan everything is very beautiful which you can ever see. 'And what a fortitude you have. The bow which is on your shoulder is shining beautifully. I think, *sing prekshita veera mahabal*, you have lot of strength. *Shrimantau*, there is such a glow around you'. Glow doesn't mean light is there. Glow means peace around you is there. And '*roop sampannau* you are so beautiful and so handsome!' I told you no, he recognized. 'Your hands are like the trunk of an elephant. You have the noble gait of a bull'. All these things He said.

Tulsi Ramayana has more ras. Here also ras is there, but it is in Sanskrit you cannot catch it well. There Hanumanji says, *ki tum syamala gaur sareera, khatriya roopa firau bana bira katin bhumi komal padh gaami kavan hetu bicharau tum swami*. Bole, 'you both are very soft you are not meant for this hard life. Hard life should be for a mendicant. You are too soft; you look like a prince'. *Mrudul manohar sundar gata sahat dusaha bana aatapa baata*, 'your arms are too soft, this is not meant to tolerate the scorching rays of the Sun and the torrential rains that happen. You are not meant to sleep on the floor. Something is different about you'. And then he says, '*ki tum teen deva maha kou*'. Dekho he caught it, 'I hope you are not Brahma Vishnu Mahesh'. *Nar Narayan ki tum dou*, 'are you Nar Narayan'. He is coming to the point straight away. *Jaga karan taran bhava bhanjan dharana bhaara ki tum akhila bhuvana pati leena manuj avatar*, he said 'are you the one who has taken avatar to remove the sorrows of all'. He caught everything. This is the sign of true love, where you immediately understand that. You can't hide the lover from the beloved.

You know, **what is the sign of a lover? He has thirst for his beloved.** If you love someone there is a strong want to love, to see, to talk, to touch, to interact, to be with him. And Hanumanji was waiting for a long time to see this day. And Bhagavan Ram also had waited. You know Ramji didn't say anything. He changed the topic. *Kausales Dashratha ke jaye hum pitu bachan maan bana aaye*, 'I am the son of Dashrath and this has happened'. And then He said *apan charit me kaha gosai, bipra kahau nija katha bujhai*, now you tell about yourself. Hanumanji at that time... *prabhu pahichani pareu gahi charana*. Shivji could not talk when He was giving katha, He stopped. This was one place. Tell me why? Because He started experiencing. *so sukh uma jai nahi barna*. Hanumanji fell at the feet of Bhagavan. *Mor nyau me poocha sai, tum pooche kasa nar ki nai*, 'I am asking who are you because I am ignorant', Hanumanji is saying, 'But how can you ask me'? This is the first meeting of Hanumanji.

LOVING THE HIGHER!

Hanumanji was such a devotee. **Devotee only means one who is thirsty for Lord.** One who is thirsty to see Him, to please Him, to talk to Him, to serve Him, to offer himself to Him, to obliterate his identity, his ego, his personal desire, his family, all his love, he doesn't want to divide his love, he doesn't want to divide his work. He has only one goal, one altar, one love. And that anayata (single-pointed love), Hanumanji had. They met and I already told how he embraced and how Bhagavan Ram wet Hanumanji with His tears. This is the part. We should think.

About Hanumanji, we will talk more when Sundar Kand will come. But his character is such - he had no desire, not one desire was there which was separate from the desire of the Lord; howsoever painful that desire or seva maybe!

When Bhagavan Ram was going back to Saket loka, whole Ayodhya went and Hanumanji was at the last. As Hanumanji was boarding the vimaan (the aerial plane), Ramji said 'Hanuman you will not come'. Hanumanji didn't ask why, he simply turned back, folded his palms and bent his head.

*Yatra yatra Raghunath keertanam
tatra tatra bhaspavaari paripoorna lochanam
Marutim namata raakshasaanthakam*

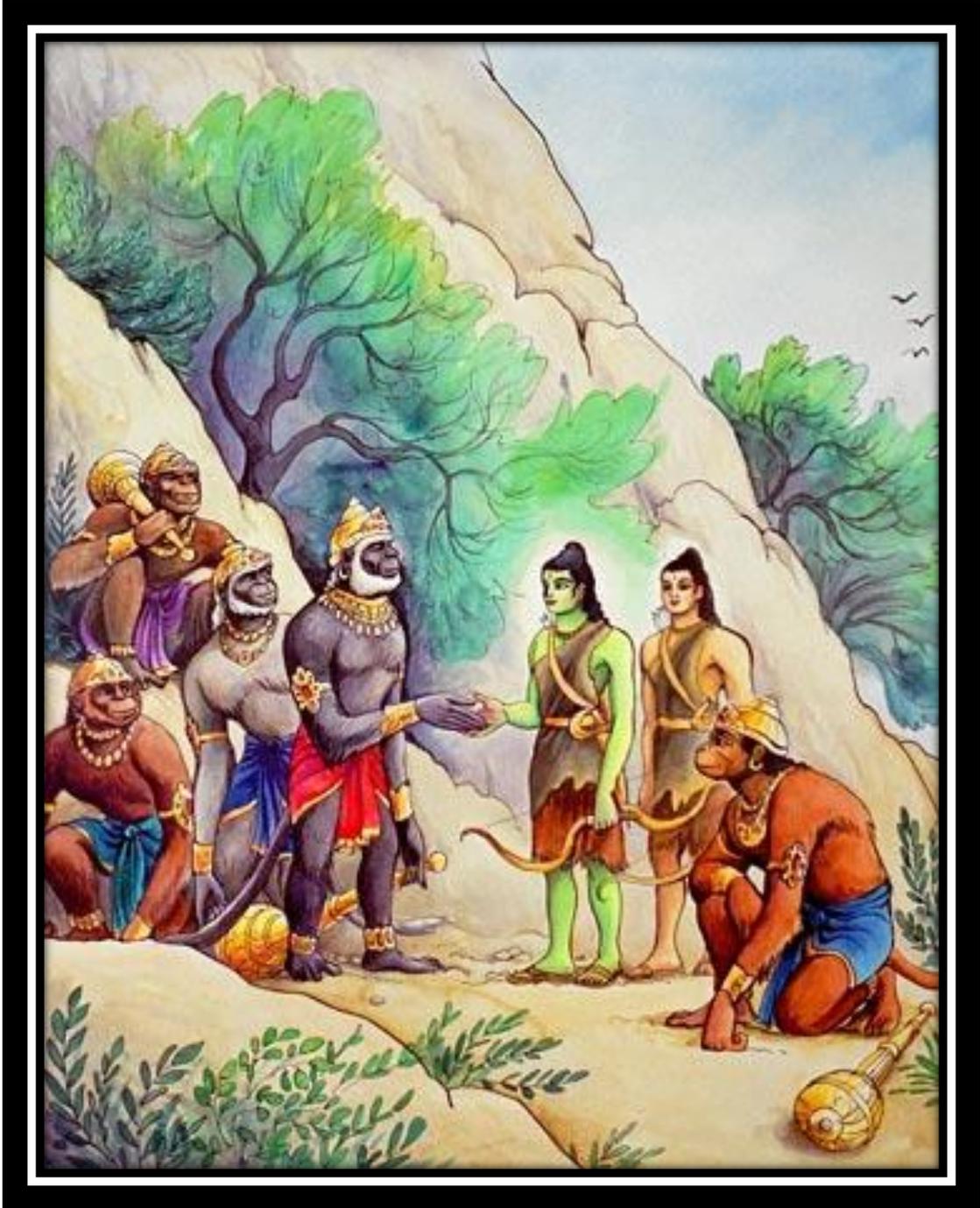
"Sri Maruti (Son of Wind God), the terror to demons (Rakshasas) is present wherever praise of Sri Rama is sung, with joyous tears in His eyes and folded hands over His head. To Him we offer our salutation."

You know **what is the difficulty in loving the higher? Why somebody cannot give life to Guru and God? It is because our desires, our ahamkara (ego), our likes, our habits have no place when we love the higher.** And therefore Bhagavan Ram had to say to Hanumanji that 'I cannot get out of your debts'. Therefore very few lovers are there. Somebody was telling, there are many people who have Gurus, but from thousands and millions only one is Guru Bhakt. Many have photograph of Bhagavan, they celebrate Ram Navami, Janmashtami, observe fast but Bhakti is difficult. Because in Bhakti, 'I have no life of my own. I have no project of my own, I have no desire of my own. I am in your hands. You hold me, you kick me, you throw me, you embrace me, I will accept with the same joy'. This kind of bhaav which is required, this evolution of love which is required is hardly there. Hanumanji represents that character. And therefore it is said *Ram duare tum rakhware hot na agya binu paisare.* Unless that kind of surrender is there as Hanumanji had, Lord doesn't come in the heart.

We take Lord's name with our ahamkara, with our dislikes, with our likes, with our divided love. Therefore, that joy which saints have when they say Ram and when we say Ram is very different. Because we are taking the name with a lot of ahamkara, lot of kaam, krodha, our own personal ways, projects etc., therefore the joy is very less.

Hanumanji was such, you have heard, he was so fond of Lord's name. In Ayodhya some jeweler gave him a nice necklace. So he cut it with his teeth, broke it and started throwing. Somebody said 'what are you doing'. He said, 'anything which doesn't have Ram is essence-less for me. It is valueless for me'. He said, 'Achcha, does your heart have Ram?' Then there was the famous incident where Hanumanji tore his chest and he had **Ram**. I think let him see today we will take conversation tomorrow!





WALKING WITH THE LORD

(ARANYA KAND | VALMIKI RAMAYANA)

DAY 6 Yagna discourse: Complete Transcription

REAL LOVE IS POSSIBLE WITH THE LORD ALONE!

Yesterday we saw that Shri Hanumanji met Bhagavan Shri Ram. **The very word 'Hanuman' brings the acme of devotion. Hanumanji is that saint without whom nobody could reach Bhagavan Ram.** We will talk more about Hanumanji later on. But the meeting of Hanumanji with Ramji is very beautiful. When you have love for someone from the past birth, then moment you see them you are overwhelmed by the love. That is what is called 'love at first sight'. In the world, such love is not possible. You don't love the outer body. You love something inner.

Already Bhagavan Ram was remembering Hanumanji and Hanumanji was remembering Bhagavan Ram. And yesterday we saw that if somebody's love is real, that real love will bring the one whom you love. This is one principle. Please note one point. Real love can be with real only. Real love cannot be with something imaginary. So when I hear people talking in the world for each other 'my love is real for you', so I smile inside ☺ (if I openly smile they will feel bad). How can you love somebody of the dream? You can't say 'I love that dream boy, dream girl whom I saw in the dream'. **There is no real love possible between jeeva and jeeva. Real love can be with the Ishwar only because He alone is real.**

Even if there is love between two jeevas, it will be over after few years (20, 40, 60 years). That jeeva whom you loved will never recognize you also. Your last birth's husband, wife, children, they are not with you, and even if they come with all the due proof that 'I am you last birth's wife or husband', still you will say, 'See this birth I am already troubled, please go away' ☺ 'I am already suffering so much!' You have no attachment left.

Association between one jeeva to another jeeva is only as long as body is there. Rather I would say that if someone whom you loved a lot, if he passed away and he comes in the jeeva form without the body, you will be scared. Howsoever anybody may be close to you, the husband who may have passed away, or the wife who may have passed away, or any relative or father or mother, if they come now and they make their presence feel, you will think, 'please don't come, you go'. Where is that love gone? Where you said 'I love you so much', where is that love gone? So **there is no real love between two jeevas and there is no real love between jeeva and jagat (world) also.**

Real love can be with the one who is real and that is God only. Jeeva's essential nature is 'What is lord?' **Loving means merging. Effect can merge with the cause alone. Effect can't merge with any other effect.** A droplet of water can merge in the ocean, but that droplet cannot merge in mercury or in sand. Sand will become wet. Sand is different, water is different. There is no oneness between two people.

Shri Hanumanji, when he saw Bhagavan Ram's beautiful form, all his love overflowed and *prabhu pahichani pareu gahi charna, so sukh uma jai nahi barna*. More one invokes this reality of the love, more one gets the response of the Lord, and one doesn't seek response from the world. It is because we don't get response from the Lord, therefore we want response from the world. Love is nothing but 'conductive-response hungry' individual. We want that response which we like. And if somebody gives

you that response which you like, he becomes dear to you. But nobody can give you all the responses which you like at all times.

ONE CAN REST ONLY IN THE LORD, NOT THE WORLD!

Mind cannot rest in some person. Mind cannot rest in the love for money. Where you are trying to rest, that is already at unrest. You cannot put your mind in someone and be relaxed because where you put your mind that would a tensed place or thing. It would be a waving thing. World is a moving place. It may disappear also. You cannot rest in anything here. **Moment you rest in something worldly, that thing will become a source of your tiredness, source of your worry, source of your anxiety, source of your guilt, source of your fear. This world is not meant to rest.** It is a bad resting place. You can try to rest somewhere and find it out if I am wrong or not. You rest in your son and you see how much problems will be there. You give your mind to money and see how much unrest is there. It will create an anxiety.

World is not meant to rest. You rest in your husband, and you see how much you will be fed up because he himself is so anxious, or he himself has ups and downs. Can a spoonful of water be at rest? If water has to be at rest, it should be in some reservoir. You rest in money; money will go up and down. Nothing in the world is meant for us to rest. And therefore about Bhagavan Ram, it is said – *jo aanand sindhu sukh raasi, seeker te trailok supasi, so sukh dhaam ram as nama, akhil lok daayak bishrama* – **Ram is the one who gives rest. Effect can rest only in the cause.** Everywhere else it will flutter here and there.

And supposing you rest somewhere, so slowly that rest will become a big source of problem. Anybody or any issue is troubling you because you had taken rest there, or you want to take rest there. I am repeating it. Somebody is anxious because of two reasons – either he has taken rest in the world or some person of the world, or he wants to take rest there. And the other person is not giving the rest as he should have given. **Sitting on a burner, you won't feel cool. Everything is a burner in future here. Rest is only in the Lord.** Hanumanji was therefore always at rest.

Let me go ahead and see what happened.

INTRODUCTION OF SUGREEV

Now Hanumanji introduced Sugreev to Ramji. Hanumanji says, '*sugreevo naam dharmatma kashchit vanar pungawah* – Sugreev is great among the monkeys; he is very sad and his brother has driven him away, and he has only sent me'. And Hanumanji adds an adjective for Sugreev in 31st shloka as 'Mahatma'. Hanumanji says, 'Sugreev is a Mahatma'. One who has Hanumanji with him, he will become Mahatma. If you live with thief, you will become thief. If you live with somebody who abuses, you will

also start abusing. If you live with somebody who puts on tika every day, you will also feel like putting a tika. If you live with somebody who chants Ramayana, you start chanting too.

Sugreev naturally was endowed with some punya (merits) that Hanumanji was with him. Then Hanumanji says to Ramji and Lakshmanji, 'You both are there, I think it is a very good sign. I am the secretary of Sugreev'. Then very beautifully Hanumanji said a few more things. Hanumanji knew how to speak (vaakya kushlaha); which sentence to say first; when to talk what, when not to talk; what sentence should be said loudly, what should be said in a low tone. On the contrary, we don't know when to say what.

STORY OF TWO BROTHERS: SUGREEV AND BALI

Let us know the story of Sugreev. Sugreev was been chased by Bali. Both the brothers (Sugreev and Bali) were very close. The story you know what had happened. So there was the demon, Dundubhi who had challenged Bali, and Bali ran inside a cave. And Bali told Sugreev, 'If I don't come in 15-20 days, you think that either I am defeated or Dundubhi is defeated. Sugreev waited for one month and then he saw blood coming out of the cave. So Sugreev thought that Bali got killed and hence he put one big boulder at the mouth of the cave and ran away.

When Sugreev came to the kingdom, people made him the king and he enjoyed the throne. But Bali was alive (blood was of Dundubhi). When Bali came back to the kingdom, he beat Sugreev so much that Sugreev ran away. I think Bali was very possessive about the throne. Sugreev ran and ultimately went to Rishyamuk parvat (mountain) where he was safe. Because at that mountain Bali had a curse (When Bali threw away Dundubhi's body after killing him, then it so happened that the blood got scattered on the Rishyamuk parvat where rishis were doing tapasya, so they cursed Bali that 'If you come on to this mountain, your head will splinter into pieces). So Sugreev was on that mountain relatively comfortably (although he was quiet afraid because Bali's spies could still come). This was the story. There is a lot behind this story that Tulsidasji has mentioned.

JEEVA IS CHASED BY HIS ACTIONS

Tulsidasji says, '*karam kapees baali bali traas tasyo hai* – this Sugreev is jeeva and this Bali is his karma (action). The karma of the jeeva follows the jeeva, and it beats the jeeva'. How does our karma beat? I am telling you, wait.

Karma expresses as prarabdh. Anywhere you go, you have a fate. So, good time, bad time, money problem, family problem, health problem, this is all Bali. And Bali is chasing everybody. This is one meaning. And Bali is making you run also. 'But if I don't go for work, who will earn the money. Four people are there in my house; four mouths to feed. Who will earn money?' Please understand this is Bali.

Bali attacks Sugreev only, not Hanumanji. Why? Moment you become Sugreev, you will be attacked. Why did you sit on the throne? Why you wanted the throne? The karma attacks in the form of outer situations. Please get my point. A situation comes and in that situation there are 2-3 points – i) either it fulfills your desire or it doesn't fulfill your desire, ii) either it makes you feel small or makes you feel big, iii) either your attached ones are secure or insecure.

HOW OUR ACTIONS ATTACK US?

So a situation comes and it may fulfill your selfish desires or not. 'I wanted a son and did not get a son'. This is Bali. **Our Sugreev-hood is hidden in three ways. Number one, I want my desire to be fulfilled. Number two, I wanted to become bigger in the world. Number three, I want my attached ones to be with me.** This is Sugreev in a nut-shell.

Situation comes either to fulfill your desire or not to fulfill your desire. And if you say 'Good time is going on', it means desires are getting fulfilled. 'I wanted to marry that person and everybody is conducive and we are getting married. I think my stars have changed. Seven years I struggled to marry. Really so much of ups and downs were there in our pre-marriage life. Now we have attained stability. Good time has come back. Now I can easily talk. And our marriage date is fixed'. You said good time because some desire is fulfilled.

Now let us put another climax. Supposing somebody is there and he says 'I am totally devastated today'. Why, what happened? 'The girl whom I wanted, I got her marriage card! So many gifts I gave. Letters are there. And today she returned all the letters. And kept all the gifts for sentimental reasons 😊'. 'I am gone. I feel so empty. I feel, what for I am living now. I think very bad time has come'. If you did not have desire then can you say you had bad time. **Your bad time is because you had a strong desire which is not getting fulfilled. And your good time is there because you feel your desire is there which is fulfilled.** This is one area.

Second is, somebody made me bigger 'I got a promotion in my office' or I am looked up 'Today my name was there in the newspaper. I brought a cutting also to show you Swamiji. Please see'.

Third, some attached person or object is there, and because he is happy I am happy. 'My daughter is married and she is happy so I am also happy. She is going to New Zealand for honeymoon. As she is happy, so I am happy. Two years back there was not good relations with her in-laws and husband, so my tension was too much. Blood Pressure rose up so much tension was there. But now she is okay'. People ask me, 'Swamiji, how is your time going on'. What answer shall I give? Good time or bad time? Arre, because I don't want any particular thing, so time is fine, there are no ups and downs. There is nothing after getting which I will be very happy.

Moment you put these three things, you are attackable person. Hanumanji was also there with Sugreev but because Hanumanji did not want the throne and he had no attachment with any person (he didn't have a wife), and he didn't want to become a king, therefore the bad time was no there.

More you have these three things, more you are putting yourself in good and bad time, good and bad time, good and bad time. 'Swamiji, I think your good times are all the time. You are always having a god time'. Okay, good. I don't want a particular person with me. Or I don't have any problem with any person. So why should I say 'my bad is going on'. And if someone is close, I am attached, I always say for all people who are close, 'God, they are yours. I am not responsible for anybody. I am only responsible for You (God)'. **You become responsible, you get attached, and the other person's problem will become your problem; his foolishness will become your foolishness.**

We don't enjoy our own knowledge, rather we suffer from somebody else's foolishness. We don't enjoy our devotion, we suffer from somebody else's doubts and his cranky nature. Because you are attached, therefore you suffer. If you have no attachment, then you will be fine. But we are attached. So we become Sugreev, and therefore Bali hits us. If you have Sugreev-hood, then don't feel that Bali won't attack.

Moment you possess any portion of your life, you are putting yourself into some problem. 'So, should I leave everything?' Don't leave everything. 'Shall I leave everything and come in the ashram'. No! Don't create problem here ☺ It is our mental relation that 'this thing is mine; this person is mine; this achievement is mine', that is the problem. **Sugreev's problem was that he was not associated with Ramji.** You don't get associated with God and you see how your life becomes.

HOW TO GET OUT OF "SUGREEV-HOOD"?

Hanumanji had no desire therefore he was comfortable. Sugreev was missing his wife a lot because he was too attached. Hanumanji was not missing because there was no wife. Hanumanji didn't want to become big king and therefore he was fine. Because Sugreev wanted to become a big king, therefore his bad time had come.

Get out of this 'bad time good time', let it be outside. And never say, 'My bad time has come, and my good time has come'. 'But I experience it Swamiji, why can I not say? Then what shall I say?' **Always say, 'It is my God time!'** ☺ If you say 'good time' then after sometime you will have bad time. **'God time' means – I don't want to become big; I don't want to fulfill my selfish desires; I don't to possess those people whom I am attached to; I want to have only God as big in my life; I want to fulfill God's desires; and all my attached people are God's people.** Lo, you are out of Sugreev-hood! If you become Sugreev, you will be attacked. If body problem is there, pain is there, headache is there, it's okay. Achcha? Haan! Let it be there.

Don't keep saying 'bad time, bad time, bad time'. God will give you food. One who arranges food for mosquitoes, snakes, frogs etc., He will give you food too. People say, 'When this bad time will go?' Let it be there. Don't bother! 'My life is not my life. My desire is not my desire. Whom I have to take care is not my responsibility. Don't become responsible for everything. Be responsible for God'. People ask me, 'You don't have holidays?' I say, 'I have holy days not holidays ☺. Every day is a holy day. I don't go for holidays'.

We put ourselves in problem and then we complain. Why do you possess the problem? Why do you say 'This is my house; I have to take care of my house? Why? Who told you it's your house? Before you were born, whose house was that? After your death, whose house it will be?' Why do you worry about your child? Who told you it's your child? Did that jeeva belonged to you earlier? Who told you he is your husband? He is just a representative of God; mainly he belongs to God; you are meant to serve. The things that you are not getting in life, you don't need them.

Let God take care of everything! Don't become Sugreev please! Nobody is your son, nobody is your spouse. Sugreev was in problem because of 2-3 reasons only. Hanumanji was also with Sugreev at the same place but Hanumanji didn't want the throne, he didn't want a wife.

Live with everybody, love a lot, but don't exclude God from them!

SHRI HANUMAN'S ELOQUENT SPEECH

Let us go ahead. So Hanumanji spoke very well and these young princes, Ramji and Lakshmanji saw and they were awestruck. Ramji said, 'Lakshman, please come, I want to talk to you about something'. So Ramji took Lakshmanji aside and said, 'This kapeendra (Hanumanji), how nicely he talks! Wow! He knows which letter to place at what time, how to make a sentence, how to be sweet. I think he is too deep. So much of love is oozing out from his eyes. I think I tell you Lakshman, one who has not read Rig veda, not by-hearted Yajur veda, and not chanted Sam veda, he cannot talk like that. Hanuman is a master of speech'.

You know when you chant a lot, your speech changes, your swaras changes, your modulation changes because devatas then sit in you. You don't talk anymore, they take over. Bhagavan Ram is praising Hanumanji and He said, 'He (Hanuman) knows grammar totally well. Never he talked something which was wrong grammar. Grammatically he was perfect. Diction was perfect'.

'Na mukhe netrayoshchapi lalate cha – his eyes, his eyebrows, I could see everything was perfect while he was talking. There was no area of tension anywhere. There was no anxiety. There was no fear. Unnecessarily he didn't elaborate the thing (*avistaram*). There was no ambiguity while he was talking (*asandigdham*). He was not dragging any topic (*avilambitam*). There was no sorrow in the voice (*avyatham*). That tells about the mind he has. And he is speaking from his heart, from his kanth (*urastham kanthagam vakyam vartyate*). Deeper you are, your speech is from your heart, from your kanth. When you speak, you will see that from the heart it is coming out. Ramji continued, 'Wow! And I tell you Lakshman if such a secretary somebody has, even enemy will surrender'. **Biggest charm of a person is his speech.** And one cannot have good speech if he is disturbed, anxious, agitated, fearful and selfish. And if you like somebody, it is mainly because he has very good speech.

So both (Ramji and Hanumanji) were very happy to see each other. It is said, somewhere I heard that Ramji said, 'One day I will also talk in the manner as he (Hanumanji) talks so well, and he (Hanumanji) will be listening', and then Krishnavatar took place. Bhagavan came as Krishna to speak and Hanumanji

became the listener (on the chariot of Bhagavan Krishna, Hanumanji was there, he listened the whole Gita). It's not written here but I heard somewhere.

'Avya bhaashat vakyagyaha' – One who is a sweet person, one who thinks about God, his speech will be sweet. **You don't just speak, you dip the words in your thoughts.** So if you have anxiety, your speech will have the trace of anxiety. And the result of that is that the person in front of you, he also feels anxious. If somebody is lovable, you will wait to talk to him because you know he will not talk anything which will be disturbing. And some people are there, you are afraid to talk 'what next he will say'. **Your sadhana is reflected in your words** (the distance between your words, the sweetness and the depth of words).

And then Hanumanji told to Ramji, 'Please come to Sugreev. He is in such a bad position'. And for Hanumanji, it is written *'Praharishta rupa* – he was very happy everywhere'. Many places I saw *'Praharishta tatah praharishto hanuman'*. You know who is happy? Who has all joys and no desire! One who is vineet (humble), one who is nirabhimaani (egoless), he is happy.

So Ramji said, 'Okay, let us go'. But then Hanumanji said, 'Why are you wandering here? What is your problem? You look like a prince.' And then Lakshmanji introduced the whole problem. And then he said, *'sita yasyanshucha naseet sharanyo dharma vatsalah, tasya putra sharanyasya sugreevam sharanam gatah* – Whose daughter-in-law is Sita, and in whom everybody used to take refuge, his son is wanting to go to Sugreev. *Sarva lokasya dharmatma* – one who is the refuge of the whole world, he is going to take refuge in Sugreev'. *'Yasya prasade satatam* – by whose grace everybody is happy, he is going to seek Sugreev's grace'. Lakshmanji is saying these things out of joy.

LORD: OUR BIGGEST REQUIREMENT

Remember one thing. You won't believe but I have to say. You know we want a lot of relatives in our life; we want mother, we want father, we want brother, we want sister, we want son... lot of relations is our requirement. We feel like that. We feel we should have good friend also. This is our requirement we feel. **Biggest irony of our life is we don't understand that 'to get related to God' is our biggest requirement.**

Any relation is there, because it fulfils some need. **Any relation is based on, how much your needs and desires are fulfilled by that relation.** I want a son, because there is somebody whom I can possess and say 'this is my son. And he will live with me, I can love him'. My vatsalya is there, my motherhood, my fatherhood is fulfilled. When I say 'sit down' he sits down, 'get up' he gets up. At least I can say to somebody. If they achieve something, I will feel glorious – 'he is my son, she is my daughter'. They give me the sense of possession. The need of authorization is there in me. And why I need a father, because he is a financier. He protects me, he gives me house to live, he is buying a car now for my next birthday.

Every relation has a meaning - supposing son is there and if he is not with you or doesn't listen to you, you will feel very bad. Any relation is there because it fulfils your need. Is it ok? Supposing husband is there, I have talked about husband wife earlier also. If they fulfil each other's needs then only there is a meaning of that relation. Brother is there, today I am not feeling well, something happened in office and he came to me and he said, 'Bhaiya, what you need?' I said this is the need. He said, 'don't worry I will get a job for you. Achcha, you don't worry, you resign from this I will give this much of money, let us search for another job'. When such a brother is there, then he fulfils my need. And I also fulfil his needs.

We go to get a relative because we feel he will give 'what I don't have'. If some relative is there who doesn't fulfil your needs, then it is a redundant relation. Is it not? Now, Guru Shishya is there, if teacher doesn't fulfil the need of the disciple, of taking away his problems and sorrow then what is the purpose of that teacher. And if the disciple doesn't fulfil the teacher's requirements of learning properly, being humble, surrendering, that relation won't be very intense. **Every relation is based on how that relation has taken away your sorrow.** Bole, my relatives give sorrow! Still you are not leaving them, this is jeeva's Maya.

Supposing some student a teacher has, who is cranky kind of a person. He doesn't surrender, he argues, he has reaction. He doesn't listen, doesn't have humility. Teacher will say, what is the purpose of you being there? You being there and not being there is same. Because you don't take away my sorrow, you don't take care of any of my requirements.

Now, do you know your requirements first? Yours and my requirement is - I should get pure love from somebody. Pure love means he should love till the end and after next birth also he should be there. He should not be over in this birth. Next birth also he should guide me a lot. He should be everywhere and support me everywhere, whether I am in airport, whether I am in Istabul, whether I am in Durban, whether I am in Richard's bay, everywhere he should be with me and giving me support. Achcha if I do something foolish, he should come and give me knowledge. He should not hide anything from me. He should be very pure hearted. He should never leave me. Any amount of sorrows come, I don't mind, he should be there with me. What else you require? He should give me free shelter and free food. I should not work but I should get all the food. I don't have to work and get my house built somewhere. In Umshalanga you should just get me a house. You want luxurious house? No I don't want luxurious house? But I want such a lover, such a relative. **Your requirements are so many and so big, these cannot be fulfilled by any number of relatives.** You don't agree? **Our requirements can be fulfilled only if Lord becomes our relative.** There is no way out somebody can fulfil your demands. He gives money also? Of course!

Relative means that his sorrow is my sorrow and his joy is my joy. That is called I am related to him. He is close to me. If somebody has Lord as a relative, will the Lord not give him knowledge? Like Arjun got the knowledge or Uddhavji got the knowledge or Gopis got the knowledge. Why did Gopis get the knowledge and Arjun got the knowledge and not Yudhishtir and not Karna? Rather for Gita, He (Lord Krishna) had a big audience. So many people, thousands were there, He would have had a big audience. But He removed everybody. He said no, I will talk to you only. Please move off everybody. Why He will give love to Gopi and Meera and not to everybody? **Please note God or Ishwar does not do justice.**

Mother doesn't do justice with her son. She is totally concerned how much is his pain, can I take it away. When you talk to your son your thinking is, how can I take your pain, how are you? Headache is there mummy, why? I could not sleep, why? Mummy don't ask too many questions. Achcha take this tablet.

If somehow God gets closer to us, will He not see our pain? And if He sees our pain, will He keep quiet? This is the fundamental of loving the God. It takes lot of time to understand that my problems nobody can sort out else other than God. My problems are many. My name itself should be problem-kumari. This is the fact of Sugreev.

SAINTS (HANUMAN) BRING THE COMMUNION BETWEEN JEEVA (SUGREEV) & ISHWARA (RAM)

Hanumanji said 'please come'. Hanumanji took both the brothers on his shoulders. Why not on his hands. Somebody asked Hanumanji, why didn't you take on your lap? Problem is, when I take on the lap, I have to carry and when He (Lord) is on the shoulders He will carry me. If I carry, I don't know when I will forget. But if He is there, He will continuously hold me. So let us give all the responsibilities to Him. And then Hanumanji went to Sugreev and introduced.

This is a saint. **Saint creates the association between jeeva and Ishwar.** Hanumanji didn't take Bhagavan to Sugreev directly. He first brought Bhagavan under a tree. He didn't bring straight to Sugreev. There was a protocol. Hanumanji said, 'let Sugreev come atleast here'. Saint is the one who is connected to both. Contact is there. Hanumanji brought the desire in the heart of Bhagavan Ram to accept Sugreev. And same saint brought the desire in the heart of Sugreev to surrender to Bhagavan. **Desire to surrender in the heart of a jeeva and desire to grace in the heart of Ishwar. One who brings these two desires, is called a saint.**

And then when Hanumanji took Bhagavan Ram and Lakshman. He introduced Sugreev. Not that Bhagavan Ram was not knowing about Sugreev. Somebody comes and straight away says that person wants to see you Swamiji. Who is he? Mr. Such and Such. When shall I give the time? Tomorrow 10 min 1:30 pm ask him to see. Who is that person? I don't know! But supposing somebody has loved me a lot, supposing, and he says there is someone whom I know who wants to see you then I will be giving him more time. So, who is the person who introduced is very important. Bhagavan came to Sugreev because he had Hanumanji with him.

Bhagavan went to Sugreev or Sugreev went to Bhagavan? Bhagavan went to Sugreev, Sugreev was standing there only. You come to satsang or satsang comes to you? Bole, I come to satsang! No! Satsang comes to you. Some situation is there that you had to come here. It is the greatness of this relation that Bhagavan went to Sugreev. And when Bhagavan went to Sugreev, Sugreev was very happy to see the Lord, the beautiful face. And Hanumanji introduced. See He is Ram and He is Lakshman and then

Hanumanji told the whole story. Bole, He is perfect in Dharma, He is the abode of Dharma. Sugreev was gazing. Beautiful hair was there, nice eyes was there. He had four monkeys in total. All were ministers I told yesterday. Without portfolio. They all saw. Some people are like that, you want to give up everything for them.

HAVE YOU EXTENDED YOUR HANDS TO THE LORD?

Sugreev said, 'I think.... Your virtues have been already told. *Rochate yadi me sakhyam bahuresh prasaritaha grihyatam panina pani maryada padyatam dhruva*, bole if you feel, I can extend my hand to you. Here is my hand which I want to give to you'. This is where winning point is. If you wish, please hold this hand and become my friend. Some people are like that where you feel, if he can become my relative! If he can be with me! Bhagavan said, 'No!' Sugreev said, 'you don't want to hold my hand?' Bhagavan said, 'No! I want to embrace you!' *Etat tu vachanam shrutva, sugreevasya subhasitam sampravrishta manaha hastam peedaya masa panina*, Bhagavan not only held Sugreev's hand very tightly, Bhagavan Ram pressed it also. Pressed means what? 'I am with you now'. And the topic was not over. He got up and he embraced also Sugreev. Bas, please stop here.

This is the secret. Did you offer your hand to Lord? Did you say 'You are mine!' Any relation is based on this only (you are mine), be it father, mother, brother or sister. Lord does not need anything but Sugreev needed it. **Lord does not need me, but we need the Lord.** I told you, He is the only relation we need. This thing doesn't occur to us. He is the only relation we need, we don't need father, mother, children, brother, sister, children, in-laws, out-laws, samdhis, samdhin, chacha, mama, kaki, kaka, we don't need all these relations, grandson, great-grandson, great-great-grandson, and I want to be officer, I want to be manager, I want to be that this. You need only one relation and that relation will fulfil all relations. Sugreev said, 'waah kya baat hai'. And therefore you say, *Tvameva mata*, not *tvam mata*. *Tvam "eva" mata, tvam "eva" pita ("eva" means "you alone")*.

When Tulsidasji was in his childhood he had no mother and father and Parvatiji used to come at lunch time. He was on the road, only begging and saying Ram. She used to come in the form of a beautiful lady and she used to feed him with her hands and go away. Achcha tell me, if you like me, not compulsory, if you like and love me and you get the news that Swamiji has not eaten food today and nobody is in the ashram today, can you keep quiet? I hope no. Say no. You will not only give a call but I think you will rush or send somebody, please eat. You cannot see my pain. Mother can't see the pain.

Before Hanumanji introduced, Ramji saw Sugreev as one deserted person who lost his wife and lost his kingdom. And right now, you know what Ramji thought? "My" Sugreev has lost his wife. Creating "myness" in the heart of the Lord for Sugreev, bole, "my Sugreev", Hanumanji was most happy. He was smiling here, fully composed. Then Hanumanji said, 'can I get some wood?' Hanumanji brought some wood and said, 'please take oath that you both (Sugreev & Ramji) will be together and will not leave each other's friendship'. Sugreev saw Hanumanji. Now Ramji doesn't need any oath. But Hanumanji

said, 'take oath because Sugreev is a fickle minded person. Tomorrow he will leave the friendship. Therefore you need a ritual to substantiate the friendship'.

Jeeva is very fickle minded. Today he said '*tera tujko arpan kya lage mera, om jai jagadihs hare, tan man dhan sab kuch hai tera,*' and sang nicely. Outside his shoes got stolen. He came out. 'Who took away the shoes? Is it an ashram or they steal here? There you were doing like this, what happened? But he took away my shoes. Every yagna my shoes go away'. We are very fickle minded! On aarti time we will worship God but next moment after that, mummy daddy papa comes back again.

DO YOU HEAR GOD ASKING, WHAT IS YOUR PROBLEM?

Ramji and Sugreev both saw each other. Ramji asked, 'Sugreev, what is your problem?' Do you hear God saying, what is your problem? He said, 'See here, this is broken, Bali had hit. L5, L6 are dislocated. It is not slip disc, disc itself is not there. I lost my wife'. Bhagavan Ram's eyes became angry. 'Where is Bali? With one arrow I am going to kill him, how can he trouble you'. This is called relation. There is no other solution. All the relative ultimately will become a liability. They are not relative they are taking you away from absolute.

Sugreev said, 'you will kill Bali?' Bole, 'Yes! What is the problem?' You know who was most happy? Hanumanji. There is no relative who is yours. **Only God can fulfil my intellectual, emotional and spiritual needs.** Worldly people can fulfil little needs and then demand their own pound of flesh. I made tea for you; you are not sitting with me! Whole day I was waiting for you, made tea, made dal puri everything, today is my birthday you have no time for me. You are trading in love.

DO WE GET ANXIOUS FOR GOD?

Sugreev said to Ramji, 'one minute, forget about that, what is your problem?' Are you getting the point? Then Ramji's whole story came up. Both had similar problem. Both had lost their wife. Sugreev said, 'you know, I will take away your sorrow Bhagavan. You are sad because Sitaji is not there, *aham taan aanishyami, nashtam*, this Ravan will be killed and anywhere Ravan is there, paatal, rasatal, I will go. And I will kill Ravan and get him back I will take away your sorrow. I don't think so you should be upset. You should not be sad. Why are you sad?' Lakshmanji saw Sugreev. Four monkeys were there, total army. He didn't say anything, he put his head down. But Ramji got it. You know what Ramji saw, so much desire to give me joy. Please get this point. Ramji said, 'Sugreev what about your problem?' Bole 'nahi, first I will sort your problem'.

You know what is the essence of relation – Extreme longing to give joy to the beloved. I told you no, that relation which does not remove pain is a paralytic relation, is a paralytic organ. Sugreev said, 'Sitaji was going here and aerial chariot was there. Ravan was taking and she was screaming your

name. And I was standing on this mountain and she dropped a cloth, I didn't open it what it was'. Ramji said 'bring it, what she threw'. Ab see the anxiety of Sugreev. We are anxious to get money, we are anxious to see if our children are ok, we are anxious to make our house, we are anxious to get promotion, we have lot of desire and anxiety. How many of us think, let God also be happy with me? Unless this desire is there, your relation will not be strong with the God. God only sees how much is this desire in you. He doesn't need to see how much prasad you offer, how puja you do, he wants to see the amount of this desire. You know whom you are related to closely, who sees how can I remove any pain of yours, I want to give you joy, what is your problem, I will sort it out. Sugreev who himself was in a pathetic situation, he developed the courage to conquer Ravan. Ramji was amazed.

Sugreev said, 'don't worry, I will conquer him (Ravan)'. God does not see anything else. **God sees only one thing. He only sees your heart and sees do you want to give Him more joy?** Only one thing, and there is where He becomes your closest. We go to the God with very formal thing, puja I did, agarbatti I did, prasad I made, Hanuman Chalisa I chanted, now done. Did you ask, 'are you happy with me'? Did you go into that portion which Sugreev touched?

Then Sugreev said bring the cloth, and one monkey went and brought that cloth which Sitaji had dropped. It was having everything belonging to Sitaji. Moment Bhagavan Ram saw, His eyes became totally wet, as if the moon is covered by the cloud. He couldn't see, He started saying 'Site Site'. And there He saw Sitaji, in Lanka. And there when He saw Sitaji, Sitaji was totally fallen down and just saying, 'Ram come fast, Ram this Sita won't be alive without you'. 'Come fast' and this Ram fell on the ground. Remember I had told, as is your bhaav so is Ishwar's bhaav. And then He said, 'Lakshman see whose ornaments are these?' And this is the line which I quote many times... Lakshmanji says, '*na aham jaanaami keyure, na aham jaanaami kundale*', bole, I don't know the bracelet, I don't know the necklace, I only know the anklet because I regularly touch the feet. This is her anklet'. And after that Bhagavan Ram, He couldn't see!

How much God also misses, God also loves! Somebody is crying for you and nothing will happen to you? Somebody is remembering you somewhere - supposing, in Bombay somebody is there, he is just taking your name and thinking about you. Nothing will happen to you? And supposing somebody says please come oh Lord, your desire will become God's desire! And now this Sugreev you know, he saw Bhagavan in this state. He said, 'What has happened, I am there for you. I am there, you should not become sad. See I have also lost my wife but I am not sad. See'. All monkeys saw each other, they thought what to do, how to take away Ramji's sadness. Sugreev called, 'bole how to take His sadness, what can I do?'

This is what Bhagavan wants from you. I will tell you one thing. You won't believe but I will tell. Bhagavan gets sad because of certain actions. Bhagavan becomes happy, Bhagavan becomes angry, try to sensitize that aspect. It is His sadness inside that expresses as our bad mood sometimes. Because He is not happy with me. And Sugreev, he was so anxious only for one thing. He forgot about his problems, he said somehow let us search Sita. He held Bhagavan's hand and said 'don't grieve, grief will not bring in anything in your life'. And seeing Bhagavan like that, Sugreev also became sad. This is the heart which Bhagavan searches.

All monkeys got close together, they said let us attack Ravan. When Sugreev started looking here and there, bole, Hanumanji how can I do something right now? This question comes to you? What can I do to give joy to the Lord? Shall I sit quietly, shall I do japa, shall I do path, shall I speak properly, shall I not tell lie. We are living in our own world and are making our vasnas happy. You know I am going in the evening to eat today. Because my vasna of eating has to be satisfied. I am going to watch film today, I like my husband, I like my wife. We are 'vasna servants', we do only two things our whole day, either satisfy our vasna or satisfy our ahamkara and both are so hungry that how much ever you give, it is never satisfied.

*mahasano maha-papma
viddhy enam iha vairinam*

*"Which is the all-devouring, sinful enemy of this world."
(Bhagavat Gita 3.37)*

Gita says their stomach (vasna & ahamkara) is very big, never gets fulfilled.

Did we get anxious? For 5 min also you got anxious? Today has passed, did you observe the mind that for 5 min also I had this anxiety? Bhagavan wiped His tears, you know what He did? He came close to Sugreev. This was Bhagavan's leela. He embraced Sugreev, not just embraced, tightly He embraced.

Bole, Sugreev it is difficult to get a friend like you. **To be close to somebody you should not have your own sorrows above his sorrows.** His sorrow is bigger than my sorrow. Lord Ram said so nicely you consoled. All your desires will fulfil. Nothing I utter is false. *Anyutam nokta purvam*, I have never spoken false. Nobody can say like that. Ramji can say like that. You will get everything in your life. You will get your wife also you will get your kingdom also.

This is what is missing in our life. We don't know what is missing in our life. It is not that we are missing money, missing house, missing job, missing wife, missing children, missing grandchildren etc. **We are missing to miss God.** We have no desire to give Him. Shallowly we do puja, yawing here and there. Seeing the watch, seeing the mobile, Bhagavan sees this. Therefore depth is not there in the relation and nobody's sorrows can go unless God becomes our relative. And one who is a Sadhu and Sannyasi you know why he leaves everything because he has discovered his best father, best mother, best friend, best teacher. He feels now I don't need anything. And today first time Sugreev smiled, both sat together. Bhagavan is praising him. Tell me who is most happy? That saint, you know what saint wants, who conducted this happy union. Saint doesn't want anything else. Saint feels that I am happy, I am with God. They don't know the glory of God. Let him get related and their friendship became firm.

Ramji said Sugreev now forget about my problem, now tell yours. Tell yours, but he said no, I will first search Sitaji. Bole, no, tell your problem. Why this happened what happened to you? Tell me the whole story from the beginning, I want to know the whole story. He said, my story is very long, Yes I know jeeva's story is pathetic and long. But tell. He said, but I am coming to serve. He said no, tell me.

Do you have such a God who says, ‘tell me?’ Do you have such a God who says ‘I will wipe your tears?’ Do you have such a God who embraces when you are all alone? This episode tells, please make this God! Don’t make a God who is only the giver of fruits of actions. Make a God who gets worried for you. Make a God who comes when you are alone. Make a God who lifts your spirit. Make a God who gives what you require. This is the biggest need. We don’t know. And for our needs we go to that person, this person and get kicked sufficiently.

We will see more later on!

