Morari Bapu – Translations and Excerpts from Satsangs and Kathas

Biography

Morari Bapu was born to Prabhudas Bapu and Savitri Ma Hariyani on the auspicious day of Maha-Shivratri in Talgajarda, a small village near Mahuva in the District of Bhavnagar and State of Gujarat, India. Born into the Vaishnav Bava Sadhu Nimberka lineage (parampara) where every male is called “Bapu” from childhood, Morari Bapu is commonly referred to as “Bapu” (meaning Father). Bapu has five brothers and two sisters, and is married with one son, three daughters and several grandchildren.

Bapu spent most of his childhood under the guidance of his paternal grandmother, Amrit Ma, often spending hours listening to folk tales from her of traditional India. At the age of five, Bapu began learning the Ram Charit Manas from his paternal grandfather, who is his only Guru, Tribhovandas Bapu. Both of Bapu's paternal grandparents were the influential guiding forces behind his upbringing.

Tribhovandas Bapu, affectionately called Dadaji, was a principled and learned scholar of the Ram Charit Manas. He would teach Bapu five couplets (chaupais) with its meaning each day. As the nearest school was approximately seven kilometres from Talgajarda, Bapu would utilise his time while walking to and from school to memorise the couplets with their meanings he had learnt earlier in the day, often singing to the trees and the plant life on his path. Upon his return home, Bapu would recite back to Dadaji what he had memorized.

At a young age, Bapu was also encouraged through letters from his paternal grandfather’s brother, Mahamandleshwar Vishnudevanand Giriji Maharaj, an ascetic of the Kailas Ashram in Rishikesh, to be proficient in the Bhagvat Gita and the Vedas.

At school, his teacher Ram Shanker Bhatt, remembers Bapu as a young boy who was an introvert, quiet and an independent student. The High School Headmaster, Narotam Mehta, recalls Bapu as being an intellectual student with an unusually high regard for cultural and religious values, and as a good student of the institution.

At the age of 12, Bapu began to recite the Ram Charit Manas by heart. As years went by, Bapu began to attract the attention of the elder villagers who would test his knowledge of the Ram Charit Manas, and on every occasion, young Bapu would leave the elders stunned. After graduating from secondary school, Bapu started a teacher training course at Shahapur College near Junagadh. Upon completion, he returned to Mahuva where he became a teacher at the J. Parekh High School teaching various subjects including English.

During his ten years as a teacher, Bapu often took time off to listen to prominent speakers and to meet some of India’s most revered spiritual leaders. At the same time, Bapu's interest in Indian literature and poetry grew fonder and he regularly attended sessions on various literary subjects by high ranking orators.

Bapu's extraordinary command and oratory style quickly gathered crowds. His first Ram Katha was held at the Ram Mandir in Talgajarda in 1960. Bapu's name, command of the Ram Charit Manas and his heart rending narrations brought people from all over India in the thousands to listen to his Ram Katha, often overwhelming listeners and organisers alike. This was the
beginning of a new era of listening to Ram Katha in large numbers by people from all walks of life and of all age groups. Bapu’s first Ram Katha outside India was held in Nairobi, Kenya in 1976 when he was merely 30 years old. To date, Bapu has recited Ram Katha in countless places all over India and the rest of the world.

Bapu moves among people continuously. In his everyday life, one can see a conglomeration of ideals that are the basis of a good social structure, and on the other side, smoothly harmonized spiritual practices, devoid of all harshness. His entire living is to bring many different branches and sects of religion (even of other faiths) and the different levels of society to a common ground of undivided understanding, love and unity. He shows a way of uniting not just one nation, but the entire human race, while at the same time, preserving their individuality. He refers to his Ram Katha as a prem yagna where people gather in the name of love and expressly calls out to humanity for love and respect for each other.

In Bapu’s words, the summary of righteousness (dharma) is threefold: truth (satya), love (prem) and compassion (karuna). Bapu’s life is like the flow of the river Ganges (Ganga pravah) – similar to how new water continuously replaces the current stream, Bapu believes in flowing traditions (pravahi parampara) that evolve with the times.

Some Facts on Bapu:

- Bapu has only one Guru who is also his paternal grandfather named Tribhovandas Bapu.
- Bapu is no one’s Guru and has no disciples (shishyas); rather he has countless listeners (shrotas) worldwide.
- Bapu does not belong to, nor has he created, any groups or organizations. There is no Sita Ram Parivar.
- Although he is a Hindu, Bapu accepts and refers to the good aspects of all religions.
- Bapu’s life is like the flow of the river Ganges (Ganga pravah) – similar to how new water continuously replaces the current stream, Bapu believes in flowing traditions (pravahi parampara) that evolve with the times.

Literature and Arts

While Bapu's focus and purpose in life is Ram Katha, he is a well known patron of literature and arts and often quotes writers, poets and musicians during his Kathas. Throughout the years, he has been organising several annual events to recognise, preserve and honour the traditional arts of India:

- Asmita Parva takes place during the occasion of Hanuman Jayanti. During this event, eminent scholars of the Gujarati language meet to discuss literary issues and achievements. Bapu invites and awards outstanding artists in the fields of vocal and instrumental music as well as dance.
- Sanskrut Satra is held to keep alive the ancient and sacred language of Sanskrit. On this occasion, literary masterpieces of Vedic and classical Sanskrit literature are explored. Bapu presents an award to a prominent Sanskrit scholar. Photo Gallery...
- Sant Vani Award recognises those who are keeping alive the traditional, ancestral and spiritual bhajans (songs) of Gujarat.
- Kavi Kag Award is in memory of a well known Gujarati poet, Kavi Kag, who understood and wrote folk literature. The award is given to a Gujarati folk artist for music or literature.
- Lalit Kala Award is given in recognition of those in the field of painting, sculpture and still photography.
•Chitrakut Award recognises the dedication and excellence of primary school teachers.

**Community Cohesion**

Bapu brings together many different branches and sects of religion, various faiths and all the levels of society with a panorama of cultural variation to a common ground of undivided understanding and unity.

Bapu also wholly discards untouchability and has opened up his temples to all castes. He often eats and stays in the midst of the poorest of dalits (untouchables) and has organised kathas for the Devipujaka and Valmiki communities in Gujarat.

In 2007, he organised a conference on Voice of Women, honouring the life and achievements of female saint poets from various parts of India as well as Arabia and Europe.

An Inter Religious Conference took place in Mahuva in January 2009, bringing together prominent leaders of various religions in order to articulate the role of religion in seeking to foster universal peace and harmony and to provide a common platform for dialogue between all faiths. This conference was titled Dharmasanwad. Speakers were from Jain, Hindu, Sikh, Christian and Muslim communities.

In February 2009, Bapu hosted Sadbhavana Parva. 300 delegates from Christianity, Islam and Hinduism sat together for three days to discuss current issues and how to bring harmony.

**Tulsi Jayanti**

The Tulsi Award is an opportunity to recognise the lineage (paramparāh) of those who recite kathas (kathākārs) since they preserve the teachings of Hindu scriptures, as well as maintain the traditions and values of India.

Each year on the auspicious occasion of Tulsi Jayanti (the birth date of Goswāmi Tulsidās), four individuals will be given the Tulsi Award. Since this was the first year of this award, 40 such kathākārs who have passed away were recognised. (Photo Gallery, Pravachan)

**Floods in 2009**

During July 2009, the districts of Porbandar, Mangrole and Veraval experienced extremely heavy rains and floods. For days, these floods prevented people from leaving their houses, leading to starvation and other problems. Bapu helped as he does each time a calamity like this takes place. This time, he immediately sent approximately Rs.500,000 as well as volunteers to distribute food bags to the poor who were starving in their homes.
Here, you will find some inspiring, interesting and beautiful snippets collected from Bapu’s Kathas over the years. Please remember that these are all translations and not quotes.

God

- Love is not a state of mind. Rather, it is a supreme state of existence.
- Krishna is a form of prem. Khudaa hain mohabbat; mohabbat khudaa hain. God is love; love is God. (Manas Marjaada, Dubai, 2008)
- Rabindranath Tagore says that God can come anytime. You have to be ready. He can come in the form of a flower blossoming or a wave in a still ocean. (Manas Marjaada, Dubai, 2008)
- God comes to everyone. It’s a case of being able to recognise him. (Manas Marjaada, Dubai, 2008)

Sant

- Who is a sant?
  A sadpurush (good man) is one who find solutions to others samasya problems).
  - Samaajik samasya – helping dalits, giving respect to widows, letting a widow do kanyaadaan etc
  - Shikshaik samasya - providing education to girls, children
  - Aarthik samasya - providing food to people
  - Dhaarmik samasya - dharma is not there to create problems but to solve them. They say that the best government is one which has least faults and vices; this should never become the case in dharma i.e. whichever dharma is least bad is better. Just like Shankar Bhagwaan has three eyes, so does dharma have three rup (forms) – satya, prem and karuna. Dharma tyaat ka paryaay hona chaahye. (Manas Marjaada, Dubai, 2008)
  - A saadhu does not see anyone as a dushman (enemy). Meerabai’s family were her enemies but she did not see them as that. (Manas Marjaada, Dubai, 2008)
  - A saadhu has no lobh (greed) of anything. (Manas Marjaada, Dubai, 2008)
  - One main thing is stolen from saadhak - his ekaant (oneness, to be alone). In my ekaant, I think only of my guru. I don't need to think about anything else. My most important lakshya (aim) is my guru. I want nothing beyond that. (Manas Marjaada, Dubai, 2008)

Sadguru

- Bapu says, I am not dharmavaadi, nor am I arthavaadi, nor am I kaamvaadi or mokshavaadi, I am only premvaadi. I am not anyone’s guru. You are all my shrotaas (listeners) and I have love for you. (Manas Marjaada, Dubai, 2008)
- The way to spiritual truth must be a combination of the aspirant's sadhana (efforts) and sadguru’s karuna (grace). By far, the easiest path is the name of the Lord.
- Either leave everything to your sadguru or leave your sadguru. (Manas Kailas, 1997)
- Guru is like the morning sun, blossoming the lotus flower and removing the darkness within us. A guru’s words are the rays of the sun. The only difference is that the sun always sets, but the light of our guru never sets. (Manas Guru Gita, 1993)
- A guru always showers blessings, but in order to receive them, your bowl must be straight and free of any holes, such as lust anger, greed and ego. (Manas Guru Gita, 1993)
- Grace (kripa) cannot be attained by efforts. Grace is a gift. Some saint may endow it through compassion. (Manas Bhaktimani, Washington, 1990)
- A sant or guru seldom call you, but if your guru calls you then you should drop everything, even swarag (heaven) or mukti (salvation). It is the sign of your param saubhagaya. (*Manas Guru Kar Komal Seel Subhau*)
- A disciple’s faith should be focused on how his sadguru’s grace has worked wonders in his life.

**Devotion**

- Once bhakti (devotion) is attained, then greed, ego and delusion do not give trouble and the thief of desire will not bother us.
- Awareness about the one in whose feet we have absolute faith is a sign of devotion.
- He who has been enlightened in the path of devotion won’t see anybody as sinner in the entire world and even amongst all living creatures.
- Perform worldly duty with complete sincerity in such a way that our conscience remains crystal clear. This duty can become a medium to experience the supreme. There is no need to change our work or our place, provided that our life is full of faith and dedication towards the divine.

**Duty**

- A wife must have maryada and a husband must have vivek. Vivek and maryada are married to one another (daampatya).
- Do earn money, but try to also earn some time.
- What we need is a steady mind that does not swing like a pendulum between past and future.
- If an old man or woman is working in your house, then give respect to them. Call them ‘tame’. Call an old woman ‘mā’. What if we were in that position in some other life.
- It is important to have satya (truth) in your speech, but it’s also important to have satya in your thoughts. You might say ‘sit here’ to somebody, but in your mind, you might be cursing him. So satya in your thoughts is also necessary.

**Fear**

- Don’t live in fear of what people will say. There is no need to be superstitious. I’m not trying to break your faith but this is what I think.
- Weddings may take place at any time of the day and on any day of any month. Instead of looking at the graha (stars), look at one’s anugraha (blessings, divine grace).
- So many people live in fear. If they don’t do a fast or pooja, what will happen? Is this what religion is about? To make you live in fear? Dharma should be shaurya.

**Others**

- Righteous intellect recognises the distinction between the right and wrong actions, like the difference between milk and water.
- A person who feels pain from another’s suffering does not feel pain from his or her own suffering.
- First of all there should be improvement in a person. From that, the society will improve. And from society, the nation will improve.
- Sangraam (conflict) denotes a tree of war. Its root is dwesh (hatred), its stem anger, the branches are the negative inclinations of mind, the leaves the instability of the mind and the fruit is violence.
• Japa is a yagna. Within this yagna, the tulsi mala is sameedh (wood), tears are aahuti (offering), devotion is ghee (igniting element) and mamta (attachment) is sacrifice.
• Satsang gives rise to a person's mati (positive intellect), keerati (fame), gati (right path of progress), bhooti (fortune), bhalai (goodness) as well as vivek (wisdom).
• The supreme power is omnipresent in the creation, but it can also be said that the omnipresent itself has taken the form of the creation.
• The forty lines of the Hanuman Chalisa signify the zeroing of four things in life - Dharma, Artha, Kama, Moksha.
• Each language is important and everyone should hold on to their own language. For us, Gujarati is our dharma (righteousness), Hindi is our artha (wealth) and English is our kaam (desire).
• If you want to be something in life, then fight for it; don't lose courage. (Manas Kripala, Kampala, 2008)
• We shouldn't try and sudhār (change) people or try and samaj (understand) them. We should just swikaar (accept) them. (Manas Marjaada, Dubai, 2008)
• Aashirwaad is not just giving blessings to others for comforts and fortunes; it actually means to have courage to take away the sufferings of those who bow down to you.
मानस महामुिन, वधा कथा - Manas Mahamuni, Vardha Katha

03rd - 11th March 2012 अत्यंत सुख से ही विपत्ति का जन्म होता है।

Extreme happiness can also give rise to adversity and misery.

जो धर्म दराए उसे मै धर्म नहीं मानता। अभय दे वो धर्म।

Dharma or religion which instils fear, that I do not consider that to be dharma; Religion is one which gives fearlessness.

मेरा काम मंदिर बनाना नहीं, मेरा काम हर घर को मंदिर बनाना है।

My work is not building temples instead my work is to make each home a temple.

कुछ बाते दिखाने में छोटी होती है। एक मंत्र, एक नाम छोटा सा होता है और कितना बडा काम कर देता है।

There are some things that appear to be small. A Mantra, a Naam is so small and yet accomplishes such big things.

जीवन में आया हुआ दुःख हम जब प्रभु का प्रसाद समझ लेते है तब ताप मिट कर तप हो जाता है।

Our sufferings become austerities, when we accept sorrows of life as God's prasaad, offering.

मनुष्य जीवन सब से बडा चमत्कार है।

Human life is the biggest miracle of all.

तुलसी कहते है संत शुद्ध नहीं शुद्ध होना चाहिए; शुद्ध को गिरने की कोई संभावना नहीं होती।

Tusli says that a saint should be shuddha (pure) and not siddha (with accomplishments). There is no possibility of the pure falling.

भय मुक्त करता है राम नाम, रोग मुक्त करता है राम नाम, विकार मुक्त करता है राम नाम।

Rama naam frees us from fear, Ram naam frees us from disease, and lastly His name frees us from our flaws.

मानस मंगल मूरित, नागपुर कथा - Manas Mangal Murati, Nagpur Katha

11th - 19th February 2012 सुनना बहुत बड़ी भक्ति है।

Listening is a great Bhakti itself.
प्रत्येक लाभ को शुभ नहीं समझना, लेकिन शुभ को सदेव लाभ ही समझना, चाहे छोटा हो या बड़ा।

Don't take every gain to be auspicious, but all that is good and auspicious should be taken as a gain, be it small or large.

समाधि अंतिम स्थिति नहीं है। समाधि का श्री कोई फल है वो है राम नाम, हरि नाम।

Samadhi is not the final stage. Samadhi also has its own fruit and that is Ram Naam, Hari Naam.

ले निर्भय और निर्लौभ भाव से हनुमान चालीसा करो.

Recite Hanuman Chalisa without any fear or greed.

समाधि का भीतरी खालीपत केवल दो चीजो से भरा जा सकता है, प्रेम से और त्याग से.

Samadhi also has its own fruit and that is Ram Naam, Hari Naam.

Recite Hanuman Chalisa without any fear or greed.

तुलसी का संदेश है तुरंत हरि नाम.

Tulsi’s message is the name of Rama and the work of Rama, taking the name of God and fulfilling duty and service.

आदमी का भीतरी खालीपन केवल दो चीजो से भरा जा सकता है, प्रेम से और त्याग से.

Love and Renunciation are the only two things that can fill the internal emptiness of man.

संघष में कोई निर्भय ना ले, क्योँकि संघष में हमारे चित की दशा ठीक नहीं होती.

When in conflict don’t take a decision, for during conflict we are not in the right state of mind.

जब निकट के लोग निदा करने लगे तो समझना सत्य परम निकट है.

When those closest to us start to condemn or denounce us, then understand that Truth is drawing close.

भाव संघष कोई सेवा नहीं.

Following Guru’s instructions/orders is the highest form of service to Him.

बिना विचार के बोले जाना वाणी का दोष है.

Speaking without thinking is a defect of speech.

आदमी का भीतरी खालीपन केवल दो चीजो से भरा जा सकता है, प्रेम से और त्याग से.

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मानस गुरु ग्रीह, गुडगांव कथा - Manas Guru Griha, Gurgaon Katha

21st - 29th January 2012 सहजता प्रसन्नता की जनेता है.

Bliss/happiness is born out being natural and true to one’s own nature.

आदमी का भीतरी खालीपन केवल दो चीजो से भरा जा सकता है, प्रेम से और त्याग से.

Love and Renunciation are the only two things that can fill the internal emptiness of man.

संघष में कोई निर्भय ना ले, क्योँकि संघष में हमारे चित की दशा ठीक नहीं होती.

When in conflict don’t take a decision, for during conflict we are not in the right state of mind.

जब निकट के लोग निदा करने लगे तो समझना सत्य परम निकट है.

When those closest to us start to condemn or denounce us, then understand that Truth is drawing close.

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Following Guru’s instructions/orders is the highest form of service to Him.

बिना विचार के बोले जाना वाणी का दोष है.

Speaking without thinking is a defect of speech.
The three most important things of Guru Griha: Guru’s speech, Guru's feet and Guru's eyes.

सत्य का निवास स्थान है जीभ; प्रेम का निवास स्थान है इंसान का हृदय; करुणा का निवास स्थान है इंसान की आंखें.

The main place for truth is the tongue, love resides in the heart, and compassion lives in one’s eyes.

घर में मंदिर रखो अच्छा; लेकिन घर को ही मंदिर बनाओ.

It is good to keep a temple in your home; but make your house a temple.

हमारा हृदय ही गुरु गृह है.

Our heart is the abode of our Guru.

विश्व मांगता है पंचम युग, ये है प्रेम युग.

The world is asking for a fifth Yuga, a fifth Age, and that is the Age of Love.

गुरु गृह से नौ निदिद्ध की प्राप्ति होती हैं.

Nine treasures are attained from the abode of Guru:

Freedom from sorrow/ pain; gain of knowledge; increment in discernment/ understanding; growth of faith; materialistic gains; peace and rest; dispersion/ detachment; increase in curiosity; thoughts become nought.

मानस संत समाज, उमरेठ कथा - Manas Sant Samaj, Umreth Katha

31st December 2011- 8th January 2012 कभी एक संत में सारा समाज समाया हुआ होता है, कभी सारे समाज में कोई एक ही संत होता है.

At times, the entire society is assimilated in one Saint and sometimes there is only one Saint in the whole society.

इस्त्र हो सब के पास है, पर जहा ego हो तो वो कहेता है, I Go.

God is always with us, but where there is 'ego' He says, 'I Go'.

संत समाज के अवगाहन करने से अपनी वृत्तियों में परिवर्तन आता है.
Submergence in Sant Samaj brings about a change in our habits.

The company of Saints brings one's delusions and afflictions to an end.

Sant Samaj is a prayag (meeting point). The 5 indicators of Sant Samaj are:

1) Peace - the surroundings radiate peace.
2) Knowledge/ wisdom - they increase the power of discretion.
3) Purity - they are surrounded by purity.
4) Love for all - they have love for all with out any discrimination.
5) Service- they have the desire to do service.

Faith itself is bhajan.

Bhajans:

मूल में नाम तत्व है. उसके ऊपर भजन भवन (बनाने) के पांच अंग :

1) स्मरण - निरंतर स्मृति
2) सेवा - स्मरण करते करते सेवा
Naam tattva (the Name of God) is the root. A Bhajan Bhavan above this, requires five things:

1) Smaran/ Remembrance - constant remembrance of God.
2) Seva/ Service - doing service while remembering God.
3) Samta/ Equality - there should be no partiality in service.
4) Samarpan/ Surrender - sacrifice will come.
5) Svikar/ Acceptance - acceptance of all.

Naam, the name of God, is the fundamental element of Katha. The essence of creation is in Naam.

बुद्धि को शुद्ध रखने के तीन उपाय, जो गीता में बताये हैं.

1) यज्ञ - हरी नाम का यज्ञ अपनी बुद्धि को शुद्ध रखता है.
2) दान - अपने से जो हो. मीठी बाणी बोलना भी दान है.
3) तप - कलयुग का तप है निंदा को सहन कर लेना और जिसने निंदा की उसके प्रति दुर्भाव न हो.

Three ways of keeping the mind/ intellect pure, as shown in the Geeta:

1) Yagya/ Sacrifice: taking the name of God is a yagya which keeps the buddhi pure.
2) Daan/ Giving: whatever we can do as per our ability; speaking nicely and sweetly to others is also a form of giving.
3) Tap/ Penance: tolerating condemnation and not to have any ill-feeling for those who judge us, is a type of penance in this age of Kaliyug.

It is not enough to merely worship the cow; give love to the cow.

If you like any sutra from Ram CharitManas then:
- accept that sutra as your friend
- nourish it like your son
- let it become your eyes

Virpurdham is a Triveni of bhajan, bhojan and bhaajan (ability/capability).

The meaning of patni/ wife is one who saves her husband from patan/ falling.

The meaning of nari is na ari, one who is not an enemy.

The main place for compassion is in the heart. Shankar Bhagwan has kept the entire shastra within his heart. He might be positioned in the seat of knowledge, but he is the incarnation of compassion. His katha emerges from the heart.
Vivek means understanding, awareness.

Vivekanandaji said that if Hindustan discards dharma/ righteousness in politics, it will be destroyed.

Bapu added that in politics there should be dharma, but in dharma there should not be politics, and by Dharma he means Satya Prem and Karuna, Truth Love and Compassion.

There are three things that each person should receive with respect:

- Education: from the first to the last person, everyone should be educated.
- Food: every individual should have food; noone should remain hungry, especially children.
- Healthcare: everyone should receive healthcare with dignity and respect.

In the Guru shishya tradition, the disciple pays respect and touches the feet of the guru, and the guru blesses and touches the head of the disciple.

Vivek is in fact a fire. Tulsidasji has said that Ram Katha is a churning for the manifestation of this fire of vivek.

1) Each want to be fulfilled. Pray that you a lot.
Vivek can be attained in four ways:

1) By asking, and then if He (God) showers His grace.
2) Through contemplation and self-introspection.
3) By doing satsang.
4) Our Guru grants us this vivek without us asking.

The power of discretion/ discernment is born through satsang. This satsang is only made possible with the grace of God.

Kripa, the grace of God, is without any form; it is nectar. It is present everywhere (not dependent on any particular place) and is present at all times (not limited to time frame).

To reach Everest, competitiveness is necessary; but for Kailas, you need only faith.

May the lord of kindness and compassion appear in all our hearts.
भगवान बुद्ध शुद्ध है, विशुद्ध है. वो हमें शुद्ध होने का सरल उपाय इन चार सूत्रो में प्रदान करते हैं.

1) तुम यथार्थ (सही) रूप में अपने शरीर का अवलोकन करो (देखो).

2) यथार्थ अवलोकन करो चित का. मेरा चित जागृत रूप में कह-कहा जाता है.

3) चित की समस्त वृत्तियों को देखो.

4) मुझ को (अपने को) दुःख कहा से आया, उस स्थिति का अवलोकन करो.

Bhagwan Buddha is most pure. In these four sutras, He shows us the easiest way to become purified:

1) Genuinely behold and look at your physical body.

2) Keep an eye on the ways of your mind, and its working in the conscious state.

3) Observe the various tendencies of the consciousness.

4) Keenly watch the root cause i.e the origin of your pain and suffering.

कभी किसी के प्रभाव में नहीं जीना, अपने प्रभाव में जीना.

सत्य जहाँ से जले ले लो, पर किसी से प्रभावित नहीं होना.

Don't live your life under anyone’s influence. Live in your own innate nature.

Truth should be accepted and welcomed from everywhere, but don't let your life be regulated by anyone.

राम के प्राणु में पाच चीजे होनी चाहिए:

1) योग - तीनो में से एक: कर्मयोग, ज्ञानयोग, भक्तियोग

2) लगन - मन में लगन

3) गुरु - सदगुरू का अनुश्रव

4) धारा - एतबार, भरोसा गुरू के वचन पर

5) तिथि - किसी भी तिथि में चो अतिथि बन सकता है.

The birth and arrival of Rama requires the following five elements:

1) Yog - the presence of good deeds, knowledge, or devotion
2) Lagan - connected mind

3) Grah - the grace of your Sadguru

4) Baar - faith and confidence in the command of your Sadguru

5) Teethi - On any given date or time, Rama can be our guest.

One who worries cannot be righteous; a true religious man never worries about anything. If he does, then recognise him to be an atheist wearing the garb a religious one.

Sadhana cannot be spoken of, but is communicated by one’s behaviour/ conduct.

If someone asks, what is the definition of Truth, then stay quiet; this is the illustration of Truth.

If someone asks you to define Love, then laugh a little; this itself is Love.

If someone asks you to explain Compassion, then let your eyes moisten; this is the meaning of Compassion.

Refuge in God’s name is not laziness, but is the ultimate effort to solve a problem.

Buddha is not a name. It is a state of being, which one achieves through one’s own efforts or through someone’s kind grace.

Where there is contradiction there is no enlightenment. Where there is enlightenment there is no contradiction.
Manas Dehotsarg, Somnath Katha

08th - 16th October 2011

Love everyone; a follower of truth, walking on the path of truth, should ever be smiling.

The process of opening one's life is called Ram Katha. This is not for anyone else but yourself.

Our Upanishads do not give so much importance to Dehotsarg. Prana is of utmost significance; the question is of prana, not of the physical body.

If someone was to ask me, I would say, do five things:

1) Bathe the body with pure water
2) Do chandan / sandalwood
3) Dress with sacred clothes
4) Light a candle/ lamp with the bhaav of doing aarti
5) Perform rites in Agni, earth or water according to your tradition.
When Truth is in its youth, it is called Love. When Love becomes ripe and reaches old age, it takes the form of Compassion. When Compassion becomes innocent like a small child, it again becomes Truth. This is a cycle.

Don’t look at who is in front of you or behind you, who is on your left or right, who is above or below. Instead, understand what is inside you. Bhagavad Katha is for this; its purpose is introspection and understanding one’s own self.

The body is made up of five elements: Earth, Water, Fire, Ether, Air. Later it returns to those elements in one form or another: through Agni sanskar, Jal samadhi, in the Earth through burial or like a yogi who becomes one with the Air.

Sadguru is ultimate death. He destroys the impurities present inside us. He is salvation. Once He is attained there can be no further achievement beyond Him.

If we can destroy three things then we can become liberated in this life.

Sok: grief of the past.
Moh: attachment for the present.

Chinta: worrying for the future.

शंकर को प्रलय का देवता माना है; महादेव प्रलयन करता है. शिव एक भंडार चलाता है; यहां जाये उसको भक्ति कि रोटी मिलती. सदगुरु मित्र के कचरे का प्रलय कर लेता है.

Shankar is believed to be the God of destruction; Mahadev has the ability to destroy. Shiva holds a charity kitchen, and whosoever goes there receives the roti of bhakti. Sadguru destroys the impurities filled within us.

भाग जाना बहोत आसान है; जाग जाना कठिन है. आप भागो मत; जागो.

It is very easy to run away from everything, yet difficult to wake up; don’t run from your life, from your duties, from those around you; awake to them!

साधु कौन? जिसमें ये चार हो वह साधु:

- सब का स्वीकार करे
- किसी से तकरार ना करे
- जिवन में किसी का तिरस्कार ना करे
- सब से प्यार

Who is a Sadhu? One who has these four qualities is a Sadhu:

- One who accepts everything and everybody
- One who has no discord with anybody
- One who does not have contempt or disrespect for anyone
- One who has love and affection for everybody

देश मुक्त जीवन और कामना मुक्त जीवन सन्यास है.

A life free from hatred and all kinds of desires, longings and expectations is itself Sanyas.

आदमी गृह्य से नहीं मरता है; भय से मरता है.

Man does not die from death; rather, from fear.

मोक्ष के लिये मरना जरूर नहीं है पर अन्दर कोई चिंता मर जाये, जैसे देश, इरादा, राग, आकान्त्का, तुलना, वोहि मोक्ष है.
Death is not necessary to attain moksha, rather, killing traits such as hatred, jealousy, desire and comparison, that itself is moksha.

मानस सातसो, कैलास कथा - Manas 700, Kailas Katha

22nd - 30th August 2011 जीवन इसी लिये है के हम ज्यादा से ज्यादा शुद्ध जीवन जी सके.

Life has been given for the purpose and so that we can lead the most pure form of life.

पुण्य करने से आदमी की विवेक बढ़ती है; साहब पाप करने से तो विवेक बुद्धि नष्ट हो जाती है और विवेक बुद्धि नष्ट होने से आदमी बार-बार पाप करने लगता है. ये साइकिल चलती रहती है.

By doing good deeds, a person's power of discrimination increases, but by doing bad deeds, the power of discrimination is destroyed and a person keeps sinning. This cycle continues.

The way this Kailas Katha has been organised, you and I are of course pleased, but I also feel that all the souls here are fully content.

What can you ask from your Guru? If you do ask, then ask for His darshan. Your sins will be destroyed.

When doing Hanuman Chalisa paath, recite them with love, do them without expecting anything; expectations are a negative taint on bhakti. With love these desires will slowly be abolished and we surrender to whatever Your wish is.

Remember one thing: there is no fruit when you do bhajan; bhajan that gives fruits will not let you progress. Even if God give us too much then a Sadhu should have the ability to refuse it.
सुख कि कमि ऊपेशा मत करो; आ जाये तो प्रभु का प्रसाद समज कर पहले दुसरो को बांटो और बाद में उसे भोगो।

Don’t ever have expectations for happiness; if you receive it, then consider it as God’s prasad, share it with others and then reap it yourself.

हनुमान चालिसा का तात्क्षणिक रूप: शंकर के ५ मुख हैं, इस सिच्छा में चार नैन हैं; ये अष्ट मुर्ति देव माना जाता है तो ये ८ दुआ, और ज्योतिलिंग तो १२ हैं। इन सबके मिलाओ तो ये ४० होता है, उसका नाम है हनुमान चालिसा है।

The true form of Hanuman Chalisa: Shankar has five faces, therefore 15 eyes; He is considered ashta murti dev or God of 8 murtis, and there are 12 jyotirlingas. Adding all these, the total comes to 40, and this is called Hanuman Chalisa.

अगस्त २०११ - August 2011

राम: परम तत्व है, उच्चार में महामंत्र है, विचार में महाविचार और व्यवहार में महा आचार.

Ram: He is Supreme, of all expressions He is the great mantra, of all thoughts He is the highest form, of all behaviour, He has the most virtue.

- मोरारी बापु, तुलसी जयंति अवार्ड, ६ अगस्त २०११
- Morari Bapu, Tulsi Jayanti Award, 6th Aug 2011

जुलाई २०११ - July 2011

नियम कभी व्यक्त नहीं होता। देश, काल और व्यक्ति पर निर्भर होता है। केल्सर खतम हो जाये तो फिर केरोथेरापी करते रहें कि जससे नहीं होते।

A rule is never permanent. It depends on time, the individual and place. Once the cancer is cured there is no need to continue with chemotherapy.

जितनी शक्ति हम अपने शरीर कि देखभाल में लगाते हैं, उतनी ही शक्ति ईंध्व प्राप्त के लिये चाहिये, उस से ज्यादा नहीं।

The amount of energy we utilise in looking after our physical body, the same amount is enough to realise God, no more.

सदगुरु और ईंध्व जानने वालि चिन्त नहीं, मानने वालि चिन्त है।

You don’t need to know and understand Sadguru and God, rather listen to and believe Them.
भक्ति मार्ग में दो चीजें ही जरूरी हैं: अश्रु और आश्रय।

Only two things are absolutely necessary on the path of Bhakti: Tears and Refuge.

किसी महापुरुष, सदगुरु के आश्रय में रहेना, आश्रित की सुरक्षा भि है और शोभा भि है।

Under the shelter of a Mahapurush or Sadguru, the āshrit (devotee) is provided both security as shobha.

आलोचना संदेश मुलक हो तो आदर्शिय है। आलोचना देश मुलक हो तो व्यक्ति दया का पात्र है।

Constructive criticism is always welcome but a person criticising out of jealousy is worthy of compassion.

अप्रास वस्तु कि इच्छा और प्रास वस्तु कि ममता हि बंधन है।

The desire for the unattained and attachment with already attained possessions leads to bondage.

मानस रावण १०, त्यु कथा - Manas Raavan 10, New York Katha

2nd - 10th July 2011 हरिनाम वृद्धि को विशुद्ध करता है।

Taking God's name greatly purifies the mind.

राम और रावण मै बहुत साम्य भि है और विक्षिप्ताभि है: राम परमाञ्चि है और रावण पुरुषार्थि है; राम शेतु बंधक है और रावण शेतुभंजक है; लंका के रण राम रथ के बिना है और रावण रथ है; राम सबको स्विकारता है लेकिन रावण सबको निकालता है; और साम्य ये दोनो आराधना तो शिव की हि करते है।

There many similarities and differences between Rama and Ravana: Rama is paramarthi (one who performs charitable deeds for others) and Ravana is purusharthi (one who does actions for his own self); Rama builds bridges and Ravana destroys bridges; In Lanka's battlefield Rama is without a chariot and Ravana has a chariot; Rama accepts everyone while Ravana dismisses everyone. Despite these differences both Rama and Ravana worship Lord Shiva.

प्रासि मै मत फसो; रस मै हुजो।

Don't get caught up in and worry about attainment; just enjoy to the fullest.

नाम स्मरण से वृद्धि शुद्ध होती है।

The intellect / mind is purified by naam smaran, by recalling and repeating God's name.
Worship is not separate from life. Life itself is worship. In everything there is worship; in everything there is satsang, prayer.

Yuvān or youth do a lot of purushārtha (hard work to try and fulfil actions rightly expected from them) but the parinām (resultant benefits) should be distributed to all.

मानस रावण ९, थाईलैंड कथा - Manas Raavan 9, Thailand Katha

21st - 29th May 2011 दहशत होगी तो कुछ नहीं होगा,
महत्व होगी तो कुछ कुछ होगा,
रहमत होगी तो सब कुछ होगा.

If there is fear/tension, nothing will happen;
If there is effort/ hard work, something will happen;
If there is grace/ blessings, everything will happen.

आद्योप आधी पुरुष्टक पढ़ो जिस मे से कुछ गृह्य प्राप्त होते हैं, अच्छी मन्त्रज्ञीनेपढ़ो, कुछ अच्छा मिले जिसमे से.

Read good books and magazines from which you’re able to get something valuable.

Worry is borne from the body, it lives in the heart and ruins one’s life. Aashrit tells us not to worry; by worrying, we are disrespecting our guru.

आदमी को तीन काम करना चाहिये:
- देह सेवा
- देव सेवा
- देश सेवा

A person should do three things:
- service of the body
- service of God
- service of the country

कथा सुने उसको स्वर्ग नहीं मिलता; कथा सुने उसको स्व मिलता है।

He who listens to katha does not achieve heaven; he who listens to katha gets his own self.

रावन को समझने के लिए परम उदार दृष्टि चाहिए।

To understand Rāvan, you need supreme intellect/ vision.

हनुमानजी जितना रावण को समझ पाए इतना अंगद नहीं समझ पाया।

हनुमानजी रावण में भी राम को देखते हैं।

As much as Hanumanji understood Rāvan, Angad did not understand him.

Hanumanji was able to see Rām even in Rāvan.

एवरे को पाने के लिये स्पर्धा चाहिए; कैलास को पाने के लिये श्रद्धा चाहिए।

Competition is needed to reach the Everest; faith is needed to reach Kailas.

सदगुजितना शिष्य को जानता है इतना विषम में कोई नहीं जानता।

Noone in the world knows the disciple as well as his Sadguru.

कथा आदमी का रंग नहीं बदलती है, रस बदलती है।

Katha does not change the nature of a person; rather, it changes his interest.

मालस जोगसूत्र, हरिद्वार कथा - Manas Jogsutra, Haridwar Katha

4th - 12th May 2011 जिसके जीवन में सत्य आए उसके जीवन में समर्पण आ ही जाता है। प्रेम और त्याग को सीखना हो तो में पूरे जगत को प्रार्थना करू की रामायण से सीखो।

In whosoever's life there is truth, that person gets full surrenderance. If you want to learn and understand love and sacrifice, then I pray to the world learn this from the Ramayana.

जगत को प्रभावित करना आसान है, जगत को प्रतिकृति करना बहुत मुश्किल है।
It is very easy to impress the world, but difficult to enlighten the world.

मानस के आधार पर पाच देवों की बंदना:

1) गणेश बंदना यानी विवेक में जीना.
2) सूर्य बंदना यानी उज्जवल (प्रकाश) में जीना.
3) विष्णु बंदना यानी व्यापकता में जीना.
4) दुर्गा बंदना यानी श्रद्धा बलनाए रखना.
5) शिव बंदना यानी दूसरों का कल्याण हो ऐसी सोच रखना.

यही एक सेतु-बङ्ध है, यही योग है.

देव आप आपे पाल गुरुदेव आप आपीक ना शंके, भेना स्वरूप मा करुक श्रेष्ठ यहै.

God can give punishment but Gurudev can never punish; he only has compassion.

मानस - विचरति जति, एंडला कथा - Manas - Vicharti Jati, Endla Katha

12th - 20th March 2011

कथा नी बुङ्कल्या ना धर्म भोजको. ली बुङ्कल्या समाज माधी बङ्ध थाय. जैने घरे पहेला टिकरी जने गोने बड़े मोढो उल्लव करवो भोजके के मारे घरे नव हुर्ग माधी को भेज दुर्गा ना पंगला थाय.

Female infanticide should not happen and should stop in society. The birth of a girl as a firstborn is worthy of celebration - that the daughter is the manifestation of one of the nine durgas.

टिकरी जने अने धारी व्यालो सती वस्तु छ पला टिकरी जने गोना जयु कों शुक्ल नवी. समाजदारी क्षेत्र तो लोगान्य पाले मांजुव के मारे गोदे पहेली टिकरी जने. बोज माथा छ, जगद्वा छ. कथा नी महिमा अदालताछे.

It is of course good to celebrate when a boy is born, but there is no good fortune (shukand) equal to the birth of a girl. The right wisdom would lead one to pray for the firstborn to be a girl. She is jogmaya. She is Jagadamba. The depth and significance of a daughter is extraordinary.
1. Balkand - bachpan
2. Ayodhyakand - darpan
3. Aranyakand - gadpan
4. Kiskindhakand - sagpan
5. Sundarkand - arpan
6. Lankakand - tarpan
7. Uttarkand - sanpan

मानस गुरुपद, नाडियाद कथा - Manas Gurupad, Nadiad Katha

5th - 13th February 2011

When you surrender to a Guru, you become detached/ liberated from the feelings of happiness and sorrow.

Whosoever is instrumental (yajman) in organising a katha becomes worthy of Shankar Bhagwan's appreciation.
Your mind always looks for reasons, but the heart is one such realm that does not believe in reasons. This is called having a vision with bhāv; such a vision in life is very necessary.

He who transforms the student into vibhuti is Guru.

He who has acquaintance with a Sadhu/Guru does not need heaven.

Vivek - this is our Guru.

My Vyaspith is not to change or better anyone, but to accept everyone; it is this acceptance that is my mantra.
Accept everyone, but remain firm in your faith/devotion

He who does bhajan should not think and decide where he wants to go. Let bhajan decide where you want to go.

To be sankirna is death whereas to be vyapak is life.

Acceptance is greater than sacrifice. What have we even got that we can sacrifice? But to accept, we have the whole world. If sacrifices are counted, then why are acceptances also not counted when there is so much that is being accepted.
17 July 2010

कर्म में किया जाए यो ही सही में कर्म है. बिना कर्म सब केवल क्रिया है.

Whatever action is performed with karuna (compassion) is truly karma; without karuna, it is all merely kriya.

Glossary

A
abhāgya unfortunate
abhīmān arrogance
abhyaśa study
abodha innocent
ācharan behavior, conduct, practice
ādār respect
adhara unrighteousness, evil conduct, immorality
adhyātmik jagat spiritual world
agni fire
āgyā order
ahānār ego
ahimsā non-violence
aitihāsik historical
alochnā criticism
amar immortal
amrit nectar
anārth wrong meaning
andhatā blindness
anek many, numerous
anjān unknown
anubhav experience
anubhuti experience, perception
anuchit inappropriate
anugraha divine grace
aparyāpta inadequate
apshakun ill omen
apvād exception
āsan seat
āshāvādi optimist
āshrai shelter
āshram hermitage
āsthā faith
astitva existence, creation
ātmā soul
atut strong, unconquerable
avasthā stage
avidyā ignorance
avilamb without delay
avshadi cure, medicine

B
bachan / vachan words, promise
bādal cloud
bakhāna describe, explain
bal / bar strength
bālak child
balwant powerful, strong
bār bār again and again
bartan utensils
bhāgya fortune, destiny
bhakti devotion
bharosā trust, faith
bharpūr abundant
bhāshā language
bhay fear
bhed difference, discrimination
bhītarse from inside, from the heart
bhram misconception
bhṛnti illusion
bilkul absolutely, completely
binanti request
buddhi intellect

C
chamatkār miracle
chetnā consciousness
chintā worry, concern
chintan thinking, contemplation
chitt mind, contemplation
chitthi note, letter

D
darshak spectator, viewer
dāvā claim, solemn declaration
dayā mercy
dhanyavād thank you
dharma duty, religion
dhartī earth, world
dhenu cow
dhriṣṭānt example
dhriṣhti vision, sight
dikṣā initiation
dishā direction
divyā dhriṣhti divine vision
dosh fault
dukh displeasure, sadness
dvesh jealousy
dvij brahmin, one with two births

E
ekta oneness, unity
etbār trust

G
gambhīrtha seriousness
ghamand pride, conceit
ghamandī one who is proud, conceited
ghāṭī embankment
ghatnā incident, event
gināye lost
guna quality
gyān knowledge, wisdom
gyān-indriya sense organs

H
hakīkat reality
hetu motive
himmat courage
himsa violence

I
īrshā jealousy
ishta adored and favourite deity
itihās history
ittr perfume, scent
izzat honour, respect

J
jadā insensibility, rigidity, irrationality
jāgruti enlightenment
janmasthān birth place
jap silent repetition of mantra
javāb answer, reply
jhūlā swing
jhupda hut
jhūtha false, unreal
jimevār responsible
jīva soul
jīvan mukti free from the bondage of worldly life

K
kadam step, footstep
kāl period of time, death
kalā art
kalpa duration of time of one age (eg golden age)
kāma desire, lust
kamjor weak
kapat craftiness, deceit
karib near
karma-indriya (karmendriya) physical organs
karunā compassion, mercy
karunāmaya compassionate, merciful
kārya action
kasam oath, promise
kasrat exercise
kāyam always
khatarnāk dangerous
kheti farm
kintū but
kiran ray of light
kitāb book
klesh distress
krānti revolution
kripā mercy, kindness
kripā nidhān abode of compassion
kripā pātra object of compassion
kripālā one who has mercy
krit kritya content, eternal satisfaction
kriyā action
krodh anger
kshamā forgiveness, pardon
karmāshil tolerant, readily forgiving
kṣetra field
kushal happiness/ skilled
kutumb family

lāchār distraught
līlā divine design, divine play
lobh greed

M
mada ego
māmlā matter, subject
mān respect
man, mana mind, heart
mānsikta mentality
manu first human in creation, lawgiver
mārg path, road
maryādā proper decorum, propriety
mat opinion
māyā illusion
moha  delusion
mṛityu  death
mūdhata  ignorance
mukta  free, independent
mukti  liberation from bondage and samskāra
mūl  root
mūlyā  importance

N
nābhi  navel
nāgrīk  citizen
nidhi  treasure, valuable possession
nīdrā  sleep
nījāta  individuality
nimantran  invitation
nimīt  instrumental
nīndā  scorn, blame
nīrbar  weightless, without worry
nīrbhay  fearless
nīrṇay  judgment, decision
nīrvāna  liberation, bliss
nīshtā  loyalty, faith, devotion
nīti  policy, principle
nītya  eternal
nīvedan  request

P
pahechān  to recognise
pālak  caregiver
param  supreme
paramātmā  supreme being or god
paramparā  tradition
parikramā  circumambulation
parikshā  test
parinām  result
parivār  family
paryāpta  adequate
pāvan  pure
pavitra  pure
pragnyā  insight
prahār  assault
prajā  subjects, public
prakār  form, nature
pramāṇik  honest
pranām salutation
prāpti gain, acquire
prārabdh destiny
prārthnā prayer
prasanna satisfied, happy
prashansāh praise, admiration
prashna question
prathishtā reputation, prestige
pratikshā to await, to go through a test or challenge
pravesh entry
prernā inspiration
pukār call, cry
punya merit
pūrṇa complete
pūrnāhuti final oblation
purushārtha effort

R
rāga affection, attachment
rājñiti politics
rajogun quality of passion, love, pleasure
rāshtra nation
rāste road
rikta emptiness
rog illness

S
sādhak devotee
sādhan medium, means
sādhnā spiritual practice
sādhutā piety, simplicity
sahaj true to one’s nature
saḥamat agree
sahyog cooperation
samādhān solution
samādhi state of suspending connection between body and soul
samarpan surrender
samasyā problem
sambandh relationship
sāṃne opposite
sampūrna complete
samsār material world
samskār qualities
samvād conversation
sandeha doubt
smaran memory
smruti memory
sneha affection
soch samaj kar having considered and understood
spasht clear
sthīr still, stable
sthiti position, situation, stage
sthūl tangible, physical
sukha pleasure, comfort
sūkṣhma intangible, spiritual, virtual
sūtra aphorism, verse
svikār to accept
swapna dream

T
tamogun quality of darkness
tapa, tapasyā asceticism, penance
tattva element, essence
tīrtha pilgrimage
turant immediately

U
uchit appropriate, best
upāsanā devotion, prayer
urjā energy, light

V
vandan obeisance
vandanīya adorable, worthy of praise
vanshaj descendant
vastra clothes
vidāi farewell
vidyā knowledge, intelligence
viksāpe disturb
viksit flourish
vishay subject, ic
vishrām rest
vivek discrimination between right and wrong
vruksh tree
vyakti personage, individual
vyaktitva personality

Y
yajmān host
yash fame, reputation
yathochit appropriate
yātrā pilgrimage
yudh war

Z
zabān language
zyādā more, too much