

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 Nimbarka 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.
- Sanskrit 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.

•Chittrakut 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 (kathākār) 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 tyaag 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 calls 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), bhalaai (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). (*Manas Kripala, Kampala, 2008*)
- 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.

नुमान जयन्ति - Hanuman Jayanti

6th April 2012 साहित्य के नवों रस एक हनुमान चलीसा में मिल जाएंगे.

All the nine ras (flavours) of literature can be found in one Hanuman Chalisa.

मानस गोसाईं, राजापुर कथा - Manas Gosai, Rajapur Katha

24th March - 01st April 2012 तुलसी कहते हैं संतो का संग स्वर्ग है.

Tulsidasji says that the company of Saints is Heaven.

निराकार या साकार यह चर्चा छोड़ दो. तुलसी का यह शास्त्र इश्वर का अक्षराकार है.

Leave the discussion about Nirakar (God without form) or Sakar (God with form). This Shastra (scripture) of Tulsi is the syllable of God.

जो गुरु के चरण में विश्वास रखेगा, उसके विश्व के समस्त भय नष्ट हो जाते हैं.

One who keeps faith at the feet of his Guru, all his fears are destroyed.

मानस के यह सात सौपान एक सीडी है. यह सीडी अपने पास रखना, आप यदि नहीं चढ़ पाओ तो ऊपर वाला निचे आने लगता है.

The seven parts of Manas are a ladder. Keep this ladder with you, for even if you are unable to climb it, the One from above will come down.

मानस महामुनि, वर्धा 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 डराए उसे मैं 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 बातें दिखने में छोटी होती हैं. एक मंत्र, एक नाम छोटा सा होता है और कितना बड़ा 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 हैं 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 बड़ा चमत्कार है.

Human life is the biggest miracle of all.

तुलसी कहते हैं संत सिद्ध 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 मूर्ति, 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 विरत.

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 भी कोई फल है वो है राम नाम, हरी नाम.

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

निर्भय और निर्लोभ भाव से हनुमान चालीसा करो.

Recite Hanuman Chalisa without any fear or greed.

राम नाम और राम काम, तुलसी का संदेश है.

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 चीजों 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.

संघर्ष में कोई निर्णय ना ले, क्योंकि संघर्ष 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 निंदा 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.

मानस गुरु गृह, गुडगाँव 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.

आज्ञा पालन के समान गुरु की 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.

गुरु गृह की तीन मुख्य चीजे - गुरु वचन, गुरु चरण, गुरु नयन.

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 निधि की प्राप्ति होती है.

विषाद से मुक्ति; विद्या प्राप्ति; विवेक में वृद्धि; विश्वास का दृढीकरण; भौतिक विकास; विश्राम मिलना; वैराग्य बढना; विस्मय बढना; विचार शून्यता.

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; dispassion/ 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.

इश्वर तो सब के पास है, पर जहा ego हो तो वो कहता 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.

संत समाज के सेवन से क्लेश समाप्त होता है.

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

संत समाज चलता फिरता प्रयाग है. संत समाज के पांच लक्षण :

- १) शांति - जहा शांति होती है.
- २) विवेक - विवेक का वर्धन होता है.
- ३) पवित्रता - उनके चारो ओर पवित्रता होती है.
- ४) प्रेम भावना - परसपर प्रेम, कोई भेद नहीं होता.
- ५) सेवा वृत्ति का सर्जन - समाज में सेवा करने की वृत्ति हो.

Sant Samaj ie Society of Saints 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.

मानस भगत शिरोमणि, वीरपुर कथा - Manas Bhagat Shiromani, Vlrpur Katha

10th December - 18th December 2011 भरोसा ही भजन है.

Faith itself is bhajan.

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

- १) स्मरण - निरंतर स्मृति
- २) सेवा - स्मरण करते करते सेवा

३) समता - सबकी समान सेवा

४) समर्पण - त्याग आरणा

५) स्वीकार - सब का स्वीकार

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) Svikaar/ Acceptance - acceptance of all.

मारी व्यासपीठ सन्यास नथी आपती; समजरा आणे छे.

My vyashpith does not give or advocate renunciation; rather, it offers understanding.

सारी कथा का मूल तत्व नाम है; सारे ब्रह्मांड के मूल में नाम है.

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.

१) यज्ञ - हरी नाम का यज्ञ अपनी बुद्धि को शुद्ध रखता है.

२) दान - अपने से जो हो. मीठी वाणी बोलना भी दान है.

३) 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.

गाय ने पूजे अटलुं पूरतु नथी; गाय ने प्रेम करो.

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

राम चरित मानस का कोई सूत्र अच्छा लगे तो, उस सूत्र को :

- अपना मित्र मानना

- उसको पुत्र की तरह पालना

- अपना नैत्र बनाना

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

इस वीरपुरधाम में एक त्रिवेणी है; भजन, भोजन, और भाजन/पात्रता की.

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

मानस विवेक, कोलकाता कथा - Manas Vivek, Kolkata Katha

29th October - 6th November 2011 पत्नी का अर्थ है जो पति को पतन से बचाए:

नारी का अर्थ है न अरि.

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.

सम्वेदना का मुख्य स्थान हृदय है. भगवान शंकर ने पूरा शास्त्र हृदय में रखा है. भले ज्ञान की पीठ में बैठा है लेकिन वो करुणा का अवतार है. उनकी कथा हृदय से निकलती है.

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.

विवेक मतलब समझदारी, जागृति.

Vivek means understanding, awareness.

विवेकानंदजी: राजनीती मे हिंदुस्तान यदि धर्म छोड देगा तो नष्ट हो जायेगा.

राजनीती मे धर्म होना चाहिये, लेकिन धर्म मे राजनीती नहि होनी चाहिये; और धर्म का अर्थ सत्य, प्रेम और करुणा.

Vivekanandji said that if Hindustan discards dharm/ righteousness in politics, it will be destroyed.

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

हमारे देश मे तीन बस्तु आदमी को आदर के साथ मिलनी चाहिये :

- आगम/ शिक्षण: आखिर व्यक्ति अन्तिम व्यक्ति से लेकर सबको शिक्षा मिलनी चाहिये.
- उसको अन्न मिलना चाहिये; कोई आदमी भुखा नहि रहेना चाहिये, बच्चे तो खास.
- आदमी को आदर के साथ आरोग्य की सेवस्थ प्राप्त होनी चाहिये.

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.

गुरु शिष्य की परंपरा मे यह होता है: आश्रित/शिष्य चरण छुए, और वोह हमारा शिर छुए.

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.

विवेक मानी अग्नि. तुलसीदास जी ने कहा है की विवेक रुपी अग्नि को प्रगट करने के लिए राम कथा एक मंथन है.

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

विवेक चार प्रकार से मिलता है:

१) एक मांगने से मिलता है. फिर वो कृपा करे तो.

२) मंथन से मिलता है. खुद के चिंतन से.

३) सत्संग करने से.

४) हमारा गुरु बिन बोले हमें विवेक प्रदान करता है.

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.

भारत के युवान की सुबह रुद्राष्टक से हो; स्नान करते समय, आत्म लिन्ग का अभिषेक करे. और संध्या हनुमान चालिसा से हो.

Let your morning begin with reciting the Rudrashtak, especially the youth of India today, by doing abhishek on the lingam that is the soul; and let the evening end with Hanuman Chalisa.

सत्संग से विवेक का जन्म होगा. यह सत्संग सुलभ होता है हरी कृपा से.

हरी कृपा निराकार, अमृत है. कृपा व्यापक है, कृपा सर्वकालिक है.

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).

एवरेस्ट के लिये स्पर्धा जरुरि है; कैलास के लिये केवल श्रद्धा.

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

हरेक हृदय में सम्वेदना का परमात्मा प्रकट हो.

May the lord of kindness and compassion appear in all our hearts.

मानस सारनाथ, सारनाथ कथा - Manas Sarnath, Sarnath Katha

29th October - 6th November 2011 परम प्रेम परम धर्म है.

Supreme love is the supreme religion.

भगवान बुद्ध शुद्ध हैं, विशुद्ध हैं. वो हमें शुद्ध होने का सरल उपाय इन चार सूत्रों में प्रदान करते हैं.

- १) तुम यथार्थ (सही) रूप में अपने शरीर का अवलोकन करो (देखो).
- २) यथार्थ अवलोकन करो चित्त का. मेरा चित्त जागृत रूप में कहा-कहा जाता है.
- ३) चित्त की समस्त वृत्तियों को देखो.
- ४) 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 मिले 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 प्रागट्य के लिये पाच चीजे होनी चाहिए:

- १) योग - तीनों में से एक: कर्मयोग, ज्ञानयोग, भक्तियोग
- २) लगन - मन में लगन
- ३) गृह - सदगुरु का अनुग्रह
- ४) वार - एतबार, भरोसा गुरु के वचन पर
- ५) तिथि - किसी भी तिथि में वो 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.

चिंता करने वाला आदमी धार्मिक नहीं होता. धार्मिक आदमी कभी चिंता नहीं करता. अगर चिंता करे तो समझना धार्मिक कपड़ों में अधार्मिक छिपा है.

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 of a religious one.

साधना वाणी से नहीं व्यक्ति के वर्तन से सुनी जाती है.

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

अगर कोई पूछे, सत्य की व्याख्या करो, तो शांत रहो. यह है सत्य की व्याख्या.

अगर कोई पूछे, प्रेम की व्याख्या करो, तो थोड़ा मुस्करा दो. यह है प्रेम की व्याख्या.

अगर कोई कहे, करुणा की व्याख्या करो, आंख में थोड़ी सी भिनाश (नमी). यह है करुणा की व्याख्या.

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.

हरि नाम का आश्रय प्रमाद नहीं है, समस्या के समाधान का महा प्रयत्न है.

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

बुद्ध नाम नहीं है. बुद्ध तो प्रयास से या प्रसाद से पाई गई अवस्था है.

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.

जहां विरोध है वहां बोध नहीं. जहां बोध है वहां विरोध नहीं.

Where there is contradiction there is no enlightenment. Where there is enlightenment there is no contradiction.

मानस देहोत्सर्ग, सोमनाथ कथा - Manas Dehotsarg, Somnath Katha

08th - 16th October 2011 सब को प्रेम करो...सत्य का उपासक मुस्कराता होना चाहिए.

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

प्राण खोलने की प्रक्रिया का नाम है राम कथा. यह दुसरे के लिये नहि केवल और केवल अपने लिये.

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

हमारे उपनिषद देहोत्सर्ग को ज्यादा महत्व नहीं देते. महत्व प्राण का है. प्रश्न प्राण का है देह का नहीं.

अगर मुझ से कोई पूछे तो मैं यह ही कहूँ, पाच चीजे करना:

- १) पवित्र जल से स्नान
- २) चन्दन करो
- ३) पवित्र वस्त्र धारण करो
- ४) आरती के भाव से दीपक जलाओ
- ५) अग्नि में, भूमि में, जल में, अपने संस्कार के मुताबिक विसर्जन करो

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.

सत्य जब जुवान होता है तो उसका नाम प्रेम है. प्रेम जब बुढा होता है, पक्का है, तो करुणा बन जाता है. करुणा जब निर्दोष बनती है, बच्चे कि तरह, तो फिर सत्य का रूप हो जाता है. यह एक चक्र है.

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.

तुम्हारे आगे कौन है ये नहि देखो. तुम्हारे पिछे कौन है ये नहि देखो. तुम्हारे दाएं कौन है, बाएं कौन है, उपर कौन है, नीचे कौन है ये नहि देखो. तुम्हारे अंदर क्या है ये देखो. यह देखने के लिये भगवद कथा है; कथा का अर्थ है अंतर-दर्शन.

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. Bhagvad Katha is for this; its purpose is introspection and understanding one's own self.

शरिर पाँच तत्वो से बना है: पृथ्वि, जल, अग्नि, आकाश, पवन. फिर बाद मे यह इनमे वापस चला जाता है किसि न किसि रूप मे: अग्नि संस्कार, जल समाधि, पृथ्वि मे या किसि योगी कि तरह जो अपना शरिर पवन मे पिघाल देता है.

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.

मानस मृत्यु, सिडनी कथा - Manas Mrutyu, Sydney Katha

17th - 25th September 2011 सदगुरु महा मृत्यु है, भितर के कचरे का प्रलय कर देता है. सदगुरु निर्वाण रूप है. सदगुरु मिल जाये तो इसके आगे कोइ उपलब्धि नहि है.

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.

मृत्यु हि मोक्ष है.

Death is Salvation.

तीन वस्तु मिट जाये तो हम जीवन मुक्त है.

शोक: भुतकाल का शोक मिट जाये.

मोह: वर्तमान का मोह मिट जाये.

चिंता: भविष्य की चिंता मिट जाये.

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 भितर 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 कठीन 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? जिसमे ये चार हो वह साधु:

- सब का स्विकार करे
- किसी से तकरार ना करे
- जिवन मे 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

द्वेश 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 मृत्यु से नहि मरता है; भय से मरता है.

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

मोक्ष के लिये मरना जरुरि नहि है पर अन्दर कोइ चिज मर जाये, जैसे द्वेश, इर्शा, राग, आकान्क्षा, तुल्ना, 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 बुद्धि बढ़ती है; साहब पाप करने से तो विवेक बुद्धि नष्ट हो जाती है और विवेक बुद्धि नष्ट होने से आदमी वारम्बार पाप करने लगता है. ये साईकिल चलती रहेती 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.

जिस तरह ये पुरा कैलास कथा का आयोजन हुआ है, इस से हम और आप तो प्रसन्न है हि लेकिन मुजे लग रहा है कि यहां कि सभि चेतनाये भि इस से प्रसन्न है.

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.

गुरुओ से क्या मांगोगे? यदि आपको मांगना हो तो ये मांगो, हमे आपका दर्शन हो. बाप पाप नष्ट हो जायेंगे.

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

हनुमान चालिसा का पाठ करते समय प्रित से पाठ करो, कोइ भि अपेक्षा किये बिना करो; अपेक्षाये भक्ति मार्ग का कलंक है. प्रेम से ये करते करते हमारी कामनाये धीरे धीरे नष्ट होने लगती है, तेरी जो इच्छा हे वो कर. फिर दिल कहेता हे कि जो तुज भाये.

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.

साहब एक बात याद रखना: भजन का कोइ फ़ल नहि होता, फ़ल देने वाला भजन तुम्हे फ़सायेगा; इश्वर भी कभि हमे ज्यादा दे तो साधु मे मना करने कि क्षमता होनी चाहिये.

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 कभि ऊपेक्षा मत करो; आ जाये तो प्रभु का प्रसाद समज कर पहले दुसरो को बांटो और बाद मे 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 तात्विक रूप: शंकर के ५ मुख है, इसि लिये नेत्र १५ है; ये अष्ट मुर्ति देव माना जाता है तो ये ८ हुआ, और ज्योतिर्लींग तो १२ है. इन सबको मिलाओ तो ये ४० होता है, उसिका नाम ही 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 मे महामंत्र है, विचार मे महाविचार और व्यवहार मे 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 व्यापक नहि होता. देश, काल और व्यक्ति पर निर्भर होता है. केन्सर खतम हो जाये तो फिर केमोथेरापी करते रहेने कि जरूरत नहि होती.

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 मे लगाते है, उतनी हि शक्ति ईश्वर प्राप्ति के लिये चाहिये, उस से ज्यादा नहि.

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

सदगुरु और ईश्वर जानने वालि चिज नहि, मानने वालि चिज है.

You don't need to know and understand Sadguru and God, rather listen to and believe Them.

भक्ति मार्ग मे दो चिज ही जरूरि है: अश्रु और आश्रय.

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

किसी महापुरुष, सदगुरु के आश्रय मे रहेना, आश्रित की सुरक्षा भि है और शोभा भि है.

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

आलोचना संदेश मुलक हो तो आदर्णिय है. आलोचना द्वेश मुलक हो तो व्यक्ति दया का पात्र है.

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

अप्राप्त वस्तु कि इच्छा और प्राप्त वस्तु कि ममता हि बंधन है.

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

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

2nd - 10th July 2011 हरिनाम बुद्धि को विशुद्ध करता है.

Taking God's name greatly purifies the mind.

राम और रावण मै बहुत साम्य भि है और विरुधाभास भि है: राम परमार्थि है और रावण पुरुशार्थि है; राम शेतु बंधक है और रावण शेतुभंजक है; लंका के रण मेदान मे राम रथ के बिना है और रावण रथि 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 paramartha (one who performs charitable deeds for others) and Ravana is purushartha (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.

प्राप्ति में मत फ़सो; रस में डुबो.

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

नाम स्मरण से बुद्धि शुद्ध होती है.

The intellect / mind is purified by naam smaran, by recalling and repeating God's name.

साधना जीवन से बिलग ना हो. जीवन हि साधना है. हर बात में साधना है; हर बात में सत्संग है.

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,

महनत 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.

आछी आछी पुस्तक पढो जिस मे से कुछ मुल्य प्राप्त होते है, अच्छी मग्गजीने पढो, कुछ अच्छा मिले जिसमे से.

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

चिंता तन से प्रगट होती है, निवास करती है मन मे और जिवन को बिगाड देती है. आश्रित को चाहिये चिंता न करे; चिंता करने से आश्रयदाता का अपमान होता है.

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 नहि 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 द्रष्टि 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.

एवरेष्ट को पाने के लिये स्पर्धा चाहिये; कैलास को पाने के लिये श्रद्धा चाहिये.

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

सद्गुरु जितना शिष्य को जानता है इतना विश्व में कोई नहि 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.

मानस 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 मैं पूरे जगत को प्रार्थना करूँ 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 प्रकाशित करना बहुत मुश्किल है.

It is very easy to impress the world, but difficult to enlighten the world.

मानस के आधार पर पाच देवो की वंदना:

- १) गणेश वंदना यानी विवेक में जीना.
- २) सूर्य वंदना यानी उज्जाले (प्रकाश) में जीना.
- ३) विष्णु वंदना यानी व्यापकता में जीना.
- ४) दुर्गा वंदना यानी श्रद्धा बनाए रखना.
- ५) शिव वंदना यानी दूसरो का कल्याण हो ऐसी सोच रखना.

यही एक सेतु-बंध है, यही योग है.

देव श्राप आपे पण गुरुदेव श्राप आपीज ना शके. येना स्वभाव मा कुरुणाज होय छे.

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

कन्या नी लुणहत्या ना थवि जोधये. स्त्री लुणहत्या समाज माथी बंध थाय. जेने धरे पहेला टिकरी जन्मे येने बहु मोटो उत्सव करवो जोधये के मारे धरे नव दुर्गा माथी कोठ येक दुर्गा ना पगला थया.

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.

टिकरो जन्मे अने थाणी वगाडो सारी वस्तु छे पण टिकरी जन्मे येना जेवु कोठ शुकन नथी. समजदारी होय तो लगवान पासे मांगवु के मारे भोडे पहेली टिकरी जन्मे. जोग माया छे, जगदंबा छे. कन्या नो महिमा अदभूत छे.

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.બાલકાંડ - બચપન
- 2.અયોધ્યાકાંડ - દર્પણ
- 3.આરણ્યકાંડ - ઘડપણ
- 4.કિસ્કિંધાકાંડ - સગપણ
- 5.સુંદરકાંડ - અર્પણ
- 6.લંકાકાંડ - તર્પણ
- 7.ઉત્તરકાંડ - સંપન

- 1.Balkand - bachpan
- 2.Ayodhyakand - darpan
- 3.Aranyakand - gadpan
- 4.Kiskindhakand - sagpan
- 5.Sundarkand - arpan
- 6.Lankakand - tarpan
- 7.Uttarkand - sanpan

मानस गुरुपद, नडियाद कथा - Manas Gurupad, Nadiad Katha

5th - 13th February 2011

સુખ દુઃખ થી પર થઈ જવાય એવી ઘટના ગુરુ ના આશ્રય થી બનતી હોય છે.

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

ભગવાન ની કથા મા જે નિમિત્ત બને છે એ શંકર ના ધન્યવાદ ને પાત્ર બને છે.

Whosoever is instrumental (yajmān) in organising a katha becomes worthy of Shankar Bhagwan's appreciation.

બુદ્ધિ હમેશા કારણો શોધે છે, પણ હૃદય એક એવું ક્ષેત્ર છે જે કારણ મા માનતું જ નથી. એને ભાવ દ્રષ્ટિ કહે છે; જીવન મા ભાવ દ્રષ્ટિ ખુબજ જરૂરી છે.

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.

શિષ્ય ને વિભુતિ બનાવી દે તે ગુરુ.

He who transforms the student into vibhuti is Guru.

સાધુ નો સંગ હોય એને સ્વર્ગ ની જરૂર ના પડે.

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

વિવેક - આજ આપણો ગુરુ છે.

Vivek - this is our Guru.

મારી વ્યાસપિઠ કોઈ ને સુધારવા નિકળી નથી, બધા ને સ્વિકારવા જ નિકળી છે; આ સ્વિકાર એ મારો મંત્ર છે.

My Vyaspith is not to change or better anyone, but to accept everyone; it is this acceptance that is my mantra.

માનસ મહારાજ, સાયલા રામ કથા - Manas Maharaj, Sayla Ram Katha

25th December 2010- 2nd January 2011

પ્રિતિ અને પ્રતિતિ એ બે હાથ ની તાળિ છે. હરિ નામ મા પ્રેમ અને ભરોષો નવા વર્ષ મા પ્રકાશ પ્રગતિ કરસે.

માનસ રામાનંદ, વીરમગમ કથા - Manas Ramanand, Viramgam Katha

4th - 12th December 2010

ગીતા જયંતિ સંદેશ ૨૦૧૦

ભગવદ ગીતા મા સત્ય, પ્રેમ અને કરુણા ની વાત:

સત્ય : આ શબ્દ નો ગીતા મા ૫ વાર ઉલ્લેખ

૧. ભાવ ના અર્થ મા, ૧૦મો અધ્યાય શ્લોક ૪-૫, આ બધા પ્રાણિઓ ના ભાવો જે છે મારામાથિ (કૃષ્ણ) પ્રાપ્ત કરે છે. આ શ્લોક મ આવેલા ભાવો અહિંસા વગેરે એ બધા.

૨. દૈવિ ગુણ ના રૂપ મા, ૧૬મો અધ્યાય બિજો શ્લોક. જગત ગુણ દોશમાય એક નો સ્વીકાર ને બિજા નો અસ્વીકાર ન કરી શકાય. ક્યાંક માન તો ક્યાંક અપમાન પણ આવે ક્યાંક અતિ સ્વીકાર તો ક્યાંક અસ્વીકાર પણ આવે.

૩. નિવૃત્તિ ને પ્રવૃત્તિ ને જાણતા નથી એને પવિત્રતા, સદાચાર, ની ભાન નથી ને સત્ય ની ખબર નથી. સમ્યક રિતેય જે જણે કયુ આચરણ કરવા જેવુ ને કયુ ન કરવા જેવુ એ પ્રવૃત્તિ નિવૃત્તિ ને જાણવુ.

૪. વાન્ગમય તપ ના અર્થ મા, અધ્યાય ૧૭મો ૧૫મો શ્લોક. એવી વાણિ જેનાથી કોઈ ને ઉદ્દેગ ન થાય જે અપ્રિય ન હોય ને હિત નુ નુક્સાન ન કરે એવી વાણિ બોલવા નુ તપ એ સત્ય.

૫. પ્રતિગ્યા રૂપે, ૧૮મો અધ્યાય ૬૫મો શ્લોક. જે મને પોતાનુ મન આપસે, માત્રુ યજન કરસે મને નમન કરસે એ મને પ્રિય ને એનુ રક્ષણ કરીશ.

પ્રેમ : શબ્દ નથી ગીતા મા પણ કૃષ્ણ ના પ્રત્યેક નિર્ણય ના મૂળ મા પ્રેમ.

કરૂણા : ૧૨મો અધ્યાય અદ્વેષ્ટ સર્વ ભૂતનામ ... કરૂણા છૂપી ન રાખી શકાય યદિ મુખ કહુ બોલે નહિ.

સ્વીકાર બધા નો કરો પણ તમારી નિષ્ઠા મા અટલ રહો.

Accept everyone, but remain firm in your faith/ devotion

ભજન કરનારે કોઈ દિવસ એમ ન વિચારવુ કે મારે ત્યાં જવુ છે. આપણે ક્યાં જવુ છે એ ભજન ને નક્કી કરવા દો.

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

સંકિર્ણ થવુ એ મૌત છે જ્યારે વ્યાપક થવુ એ જીવન છે.

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

ધર્મ એ એટલો નાનો નથી કે એનો પ્રચાર કરવો પડે. ગીતા ના ન્યાયે એની પ્રસ્થાપના કરવાની હોય છે કારણ કે એનો પ્રચાર કરવાથી ક્યાંક આપણે મોત બની જઈએ અને ધર્મ ને નાનો સમજીએ. 08
September 2010

ત્યાગ કરતા સ્વીકાર વધારે મોટુ છે. આપણી પાસે ત્યાગ કરવા જેવુ છે શું? પણ સ્વિકારવા માટે આખી દુનિયા છે. ત્યાગ ની ગણતરી થાય પણ સ્વીકાર ની કેમ નઈ જ્યારે કેટલુ સ્વિકારવા મા આવ્યુ હોય.

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

करुणा में किया जाए वो ही सही में कर्म है. बिना करुणा 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

abhimān arrogance

abhyās study

abodh innocent

ācharan behavior, conduct, practice

ādar respect

adharam unrighteousness, evil conduct, immorality

adhyātmik jagat spiritual world

agni fire

āgyā order

ahankār 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
bakhānā 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
bhrānti illusion

bilkul absolutely, completely
binanti request
buddhi intellect

C

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

D

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

E

ektā oneness, unity
etbār trust

G

gambhirtā seriousness
ghamand pride, conceit
ghamandi one who is proud, conceited

ghāt 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

jadtā insensibility, rigidity, irrationality
jāgruti enlightenment
janmasthan 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
kshamāshil tolerant, readily forgiving
kshetra field
kushal happiness/ skilled
kutumb family

l
lāchār distraught
līlā divine design, divine play
lobh greed

M
mada ego
māmlā matter, subject
mān respect
man, mana mind, heart
mānsiktā mentality
manu first human in creation, lawgiver
mārg path, road
maryādā proper decorum, propriety
mat opinion
māyā illusion

moha delusion
mrityu death
mūdhṭa ignorance
mukta free, independent
mukti liberation from bondage and saṃskāra
mūl root
mūlya importance

N

nābhi navel
nāgrik citizen
nidhi treasure, valuable possession
nidrā sleep
nījtā individuality
nīmantran invitation
nimit instrumental
nindā scorn, blame
nirbhar weightless, without worry
nirbhay fearless
nirṇay judgment, decision
nirvāna liberation, bliss
nishthā loyalty, faith, devotion
nīti policy, principle
nitya eternal
nivedan 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
pramānik honest

pranām salutation
prāpti gain, acquire
prārabdh destiny
prārthnā prayer
prasanna satisfied, happy
prashansāh praise, admiration
prashna question
prathishtā reputation, prestige
pratikhshā to await, to go through a test or challenge
pravesh entry
premnā inspiration
pukār call, cry
punya merit
pūrna 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
sahamat agree
sahyog cooperation
samādhān solution
samādhi state of suspending connection between body and soul
samarpan surrender
samasyā problem
sambandh relationship
sāmne opposite
sampūrna complete
samsār material world
samskār qualities
samvād conversation
sandeha doubt

sang company
sangeet music
sankalp resolution
sanket sign, indication
sankirnatā narrow-minded
sankoch hesitation
sankshep in short
sankuchit narrow
sanmān respect
sannyāsin one who has renounced worldly goods to live a life of asceticism
sanshaya suspicion
saral easy, simple
sarovar lake
satogun / satvaguna the quality of goodness
satsang religious discourses, in good company
satya truth
sāvadhān beware
saverā day break
setu bridge
shabdakosh dictionary
shakun / shukan good omen
shānt peaceful
shānti peace
shapath oath
sharārat mischief
shārif noble
shaurya heroism, bravery
shikāyat complaint
shikshā education
shīl character
shīlwān of pure character
shīr head
shobhā elegance, grace
shosan exploitation
shraddhā faith
shram toil, exertion
shrotā listeners
shruti that which is heard, passed down orally
shubh good, auspicious
shubh karma good deed
shudh pure
shukriya thank you
shunyatā emptiness
siddhi accomplishment
sīmā border
simit restricted

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
sūkshma 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
upāsana devotion, prayer
urjā energy, light

V

vandan obeisance
vandanīya adorable, worthy of praise
vanshaj descendant
vastra clothes
vidāi farewell
vidyā knowledge, intelligence
vikshep 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