

## **Karma Yoga In True Sense**

Whenever you perform any God-related work, you should first understand that it is the worldly work.

Worldly work can be performed even without the attachment of the mind, and people of the world will accept that work to be genuine. For instance, you receive a visitor at home, and you have no love for him. Out of formality you show him respect. In the political arena it is often seen that a president or prime-minister is received with great respect wherever he goes. But the government officials who give him such great respect are tense and worried as they go through the motions. “Now he’s coming; we must remain alert for him; we must run around for his sake. It’s a hassle.” And when he leaves, these officials heave a sigh of relief. “Thank God he’s gone; now we are free.”

In the same way, you receive many visitors if there is a wedding at home. You receive them with great respect; you feed them different kinds of foodstuff; you accommodate them in hotels. And once the wedding party leaves; once your daughter is married and out of your house, you feel relieved. You say, “Thank God.” So in the world, you get away with performing actions without the attachment of the mind, because worldly people are not all-knowing.

They have no way of knowing whether you truly love them or are merely putting on an act. But you cannot put on an act with God. He is sitting inside of you. He starts noting down your action from the time it is in the form of a thought. God does not take note of physical actions.

You may spend millions of rupees to host a Vedic ceremony, a yagya, give to charity, observe fasts, or do something else, but God will not take note. He only takes note of the percentage of the attachment of the mind. If you don’t do anything physically, God will not mind. But devotion, or karmdharm performed without attachment of the mind will not be accepted.

In fact, it will be considered mere hypocrisy. And to be hypocritical with God or a saint is a very serious spiritual transgression. Therefore, keep in mind at all times that it is the mind which has to perform Godly works.

You people sit in the hall early in the morning for the recital of the daily prayer. Have you considered what ‘prayer’ is? None of you is meditating on God while praying. One person recites the prayer like a parrot, and the others follow suit. You are looking here and there; you are thinking something or the other, and simultaneously mouthing the words of the prayer. I listen, and it hurts me to listen. What can I do? I am tired of explaining things to you.

### **Tajjapastadarth bhavanam**

This Sutra from Yoga Darshan instructs us to develop the appropriate sentiments while speaking words in front of God. We must meditate using the mind. You have taken out five minutes of your time for the daily prayer and for aarati. But use that time properly. The prayer you recite is one of utmost humility, and I have filled it with the essence of Vedas and Shastras. Have you ever reflected on even one line of this prayer? Every line is filled with such depth but you recite it so carelessly. Without any feeling you are reciting, “Ab to bahut

ho chuka. Ab to tumhare prem ke bina...” You utter dry, hollow words. How must God feel as He listens to you? I feel so badly; I can’t imagine how badly God must feel. God must be thinking, “He is trying to make a fool out of me.” You people perform Guru-aarati, but there is no concern with the mind.

You speak exactly like a parrot. You sing pads like, ‘Deenanath mohi kaahe bisare.’ (O Lord of destitute souls! Why have You forsaken me?) And yet you don’t shed a single tear. You have no feeling within as you say to God, “I am a sinner of great proportions.” You don’t ever scold your mind. ‘O mind! You think yourself to be so capable. What are you saying, and what are you thinking?’ And you do this on a daily basis. It’s not as if you are careless once or twice. So, this is not good. You are harming yourselves greatly. You have been blessed with God’s Grace, you have attained the human birth; someone has come into your life to explain Godly knowledge.

You have attained the scriptural knowledge that you would not have attained even after reading scriptures for millions of years. And it’s not as if you have memorised the knowledge; you have accepted the knowledge from your heart. You have now understood what has to be done. Moreover, you see very clearly that tomorrow may not belong to you. What if your heart stops beating? What if you die? What explanation will you give to God? “You bestowed tremendous grace on me; You brought a saint into my life, I understood what the saint explained to me, but I still did what my mind wanted to do. I remained a slave of the mind, doing exactly what it wanted me to do.

### **Udar bhare bhar soye**

We have accepted external things to be sources of happiness. He sings well; he has a nice voice. He plays the tabla well. We did not try to go internally; we didn’t practice going to the heart of the matter. Granted the mind is sinful, but at least feel badly about it. If you try 50 times, the mind will go to God just once. Tomorrow it will go to God after 49 tries. Day after tomorrow it will go to God after 48 tries. If you persevere in your practice, the mind will eventually start meditating on God.

When you were born, you didn’t know how to turn sides. Think about it! A baby has such soft, delicate skin, and it just lays on its back. Now you are 6 feet tall; you are big and strong. But how do you feel when the doctor prescribes complete rest for a few days after surgery? You think to yourself, “Oh God! I’m going to die.” Imagine how a delicate little child feels.

From that point you went on to being an adult and you started walking and running. No Jagadguru comes to lecture to a baby, “Listen, son, you should try to sit. Now that you are able to sit, you should try to stand up.” The child doesn’t speak or understand words, but still he becomes so successful. You have all gone through these stages in your life. Why do you accept defeat in the Godly area? You often say, “What can I tell you? I understand everything, but it just doesn’t happen.” “Happen?” Tell me something. Does anything happen by itself? You are all sitting here fully clothed. Did you get dressed automatically? Did the clothes automatically fall around your body and get you dressed? No, no. I took a bath. Then I put on different articles of clothing and covered my body. Why don’t you go without clothes? What will people think? Oh, you care so much about what people say, but you don’t care about the soul. Do you even care about what will happen to you once you die? You are so careful about clothes. Women keep fixing their sari all day long; men keep adjusting their tie all day long. Everything should be in place.

We are careful about things related to the body. When it comes to the mind, we do what it wants to do. We like listening to the mind; what can we do? The mind tells us to go to sleep; it tells us to gossip; it tells us to go here and there. This is a very bad thing. Realise your carelessness; feel badly about it. Bring the mind to the forefront and then do what you have to do. Recite the daily prayer, perform aarati, do something else, or do nothing. Just meditate with the mind. But if you do anything without the attachment of the mind, God will not take note. It's like multiplying into zero. Whether you multiply zero into zero, or a million into zero, the end result will be zero.

Without the attachment of the mind, devotion practiced with the senses, is not accepted; God doesn't take note of it. It's called 'acting,' and to put on an act in front of God is not good. If you act in the world, it's very well and good. In the world, where you should put on an act, you work in 'fact,' whereas with God, where you should be genuine, you put on an 'act'. You are careless where you should be careful. This is not good. Start taking care. Resolve to yourself that from today onwards, you will involve the mind in devotional practice. Then you will see how far you will reach within even 10 days.

You have heard about Sage Valmiki, who couldn't utter even the name of Ram. Did you ever think how he and others became God-realized? They took a firm resolve and succeeded. They who were overcome by lust, anger and greed, succeeded. Tulsidas Ji was so attached to his wife that in the darkness he mistook a snake to be a piece of rope. So lustful he was, for his own wife! But then he took a resolve to practice devotion, and he attained Ram. Sage Valmiki wrote the Ramayan (story of Ram) even before Ram's descent.

Everything can happen with practice. So, you must stop being careless.

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