**Swami Kripalu (Bapuji) Darshan (Transcript)**

**June 5, 1977 (pm)**

**https://www.sacredsourceyoga.com/swami-kripalu/**

There is another meaning of garland, means to lose, to lose the battle.

Bapuji says that you are the winner and the one who took the harm? In garland, the meaning he is the loser.

Bapuji says, I had a joker friend, he used to move around with a movie camera without the film in it.

We used to just go in the crowd as if we were taking movies, and with the movie camera that made the sound and everybody would just straighten up.

Bapuji says many years ago, when the photography was in the starting point, Bapuji was in Bombay.

He was walking along the street.

Those photographers used to take the snap, and they used to give them right away; they used to process them right there on the street..

So, this fellow was passing, and Bapuji saw one fellow got his picture taken.

Then the photographer gave him the picture, and he didn’t like it.

So, this photographer got the mirror out and said, look at your face.

This is just the way you are, this is your [inaudible].

I have not added anything; I have got what you have.

Bapuji says, really you are living in the woods and you are the tapas [inaudible], practicing yoga; otherwise, how would you be fortunate enough to live in such a beautiful place.

Bapuji says peace is everywhere.

Only our heart is without it.

So, then Bapuji says if we become a part of this wilderness, then peace will naturally come to us.

You can take pictures wherever you feel like it.

The greatest benefit is by living in a quiet place like this, there is a great possibility of receiving peace much quicker.

This beauty is not only the natural beauty, but we would call it the beauty of God.

If we do not just call it the beauty of the nature, but we call it the beauty of the formless God, then it really makes it easy for us to become one with God.

To whatever extent we think of God, that is what will become sadhana.

To whatever extent we think about ourselves, that is how much the world will be in us.

Bapuji says, my guru used to tell me that boats would be in the water; water should not be in the boat.

So also man can be in the world, but world can not be in the man’s mind.

That is the more appropriate thing.

Then only you can float; otherwise, you sink.

That is my addition.

That is called sadhana, when you are in the world, but not of the world, when you can float in the world but the world does not get in you and sink [?].

The tapascharya, or sadhana, that you are doing here, it should go to such a high stage where there is no difference between the city and the woods.

You begin to feel unanimity among all.

Bapuji says, just as you live here in great peace in the woods in seclusion, so also when you live in the big city also, when you practice the steps, you must learn to practice the same kind of peace and quietness.

What Bapuji is saying that peace would be in your heart; you should carry it everywhere you go, regardless of where you are.

In this also, you have to gradually continue to grow in sadhana.

When you sing bhajans, when you chant Sanskrit shlokas, when you sing the name of the Lord, you just enter into every corner of my being.

I just love you so much.

I do not believe in the boundaries of the physical countries, the geographical country lines.

I do not believe in the external dresses.

I do not believe in the separation of male and female.

I believe in man, and that man must be of God.

If not of the country or creed or dress or any separation that are externally [inaudible], he should be of God [inaudible].

I wish the success in your sadhana and I give you blessings for that.

Bapuji will lead one dhun.

[Bapuji chants Om Namo Bhagavate Vasudevaya.] One time my Gurudev had given me the mantra, “Om Namah Shivaya” to repeat.

I started the repetition of that mantra.

I might have repeated approximately 1,000 times.

Then I thought in my mind, the meaning of this mantra is, “Oh Lord Shiva, I bow down at your feet.”

I was saying that I’m bowing down to you in every mantra that I was repeating, but I wasn’t really bowing down to him.

So I said, why am I doing this way? Then I couldn’t understand: why do I have to say it so often, and say all this and not do it that’s what Bapuji means.

Can’t I tell to God that I bow down to you, just once? Why do we have to say hundreds and hundreds and thousands of times? Would he really like to hear so much? if you say the same thing hundreds and thousands of times, wouldn’t the listener get bored?

By thinking like this,I was really disturbed.

I put down the mala on the floor.

Then I quickly went to the feel of my Gurudev.

I went to Gurudev and said, “Gurudev, I don’t understand this.” He said, “What is it that you don’t understand?” I said, “Gurudev, I say, ‘Lord Shiva, I bow down at your feet.’ And yet I’m not bowing down at his feet.

Really speaking, if you want to do this japa, ‘I bow to you, Om Namah Shivaya, Om Namah Shivaya,’ every time you have to repeat and bow down.”

Then Gurudev said, “My son, you are making one mistake.

The meaning of ‘Om Namah Shivaya,’ it is appropriate to say that ‘Lord Shiva, I am bowing down to you.’ It is appropriate.

But the true meaning of it, ‘Lord Shiva, I am surrendering myself to you.'” Then I ask another question to my Gurudev.

He said, “How often do I have to say that I am surrendered to you? Couldn’t I just say once? Do I really have to say it so often?”

“Here also you are mistaken,” Gurudev said.

“God is so merciful that even if you just say once, he will accept, and take it, but your mind is so crooked that even when you say hundreds of times you don’t mean it.

That’s why you have to repeat it.” When the mind truly accepts the surrender to the Lord, then you don’t have to do any japa.

The meaning of Om Bhagavate Vasudevaya is also, “Oh, Lord, oh Bhagwan Vasudev, I am at your feet.” Means, “I am surrendered to you.”

There are people who, when they come, they give themselves and say “I surrender to you,” and when they return they take it back with them.

That is not true surrender.

You should leave it there.

We all become truly surrendered to the Lord.

That is what I pray to the Lord.

I am very pleased by being among you.

I’m not telling you for the social formalities but truly from my heart, I mean it.

Do you have to tell a little child that “I love you”? What a beautiful example.

And yet you love him.

The same way we love God and love each other.

Jai bhagwan.