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II RAMKATHA II

MORARIBAPU



Mānas-Hanumanchāliśa
Gangtok (Sikkim)

II JAY SIYARAM II

जो यह पढै हनुमान चालीसा। होय सिद्धि साखी गौरीसा॥
तुलसीदास सदा हरि चरा। कीजै नाथ हृदय महँ डेरा॥



Mānas HanumānaChālīsā I

Katha is adorned by the sixteen divine virtues

Jo yaha padhai hanumanchalisa I Hoya siddhi sakhi Gaurisa II
Tulsidas sada hari chera I Kijay nath hridaya mah dera II

Baap! By the divine grace of the Lord, we all have come to Gangtok for Ramkatha and the Patron family has become the facilitator in this noble endeavour. We are about to begin our Ramkatha. Firstly, I offer my humble pranams from the Vyaaspeeth to all the saints, devotees, and the respected people from different walks of life, and to you all my dear brothers and sisters. I offer my respects to all the people of Sikkim.

On 'Hanumanchalisa' based on the Manas we have had seven discourses up till now. This one is the eighth in that series. 'Manashanumanchalisa, (part 8)'. The first time we were able to sing the 'Hanumanchalisa' in London, then in Ayodhya, further in Varanasi-Kashi, subsequently in Mount-Abu, then at Ghatkopar in Mumbai, followed by Kailash and finally in America. This eighth part we are going to do it in Sikkim.

Here, every day there is a new dawn. 'Diney diney navam navam'. A person who is not willing to change and accept this newness in his life then we will need to examine whether he or she is alive or not? Our respected Nagin Das Bapa says that if in a moth you have not got a new thought from someone or you have not given a new thought to someone, you are not alive!

The root of this thought lies in Srimad Bhagwat. We cannot bathe twice in the same water of the river. We do not go into the in-depth study of the original scriptural texts that's why we miss out. In the Bhagwat, Lord Krishna explains to Sri Uddhava, "Hey Uddhava! The lighted lamp emits a new light every moment. Why? Because, the ghee which you have poured into it is being used up every minute and fresh ghee is being taken in by the wick." Therefore, it's a new light, and the flow of the water in the river is always new. Similarly, human beings should also be new and fresh every day. Our dear Jai had put forth a very beautiful thought in the 'Sanskrit Satra', "Shun ideology and let the love flow". I always call my Ramkatha a 'Premyagya'. On the last day of that discussion, Bhandevji said that in the Bhagwadgita Lord Krishna had vowed that He will come again and again for the establishment and protection of Dharma. What Dharma was he referring to? Bhandevji

PREM PIYALA

From the 14/9/2013 to 22/9/2013, for nine days Morari Bapu recited the 'Ramkatha' at Gangtok, the beautiful and scenic capital of Sikkim. 'Manas-Hanumanchalisa, part 8' was the focal point of discussion for this Katha. The first Katha in this series was recited at London, followed by Ayodhya, Varanasi, Mount Abu, Ghatkopar (Mumbai), Kailash Mansarovar and thereafter in the US.

Sankat se Hanuman chudavai I

Mann kram vachan dhyān jo lavai II

Trying to recollect the few salient points pertaining to this particular line from the last katha, and elaborating on the various different types of difficulties that we encounter like dharmasankat, arthasankat, dhairyā sankat, kaalsankat, desh sankat, praansankat etc he discussed the text in depth.

Bapu specially drew our attention towards the four principal problems we all come across in our lives and explained the ways to overcome them. The first is the problem of the mind or our thinking. The second problem facing the world today is of the intellect and human intelligence is a major cause of worry these days. The third is the difficulty created by our likes and dislikes. Our emotional quotient is also a very major problem facing all of us. And last but not the least; our ego happens to be the greatest of all the problems. He explained that as per his own experience the grace of Shri Hanumanji is a sure shot cure for these ailments afflicting all of us.

Bapu explained that 'Hanumanchalisa' is the first such 'Chalisa' written for any Deity and therefore holds a very important place in the pantheon of such texts. Trying to give a time line, he suggested that this was written by Goswamiji about four hundred and fifty years ago and to his knowledge no other 'Chalisa' was written prior to this one. This is the first and foremost 'Chalisa' for sure and it is also a well established truth.

Bapu, gave a very lucid description of Shri Hanuman and defined it thus for all of us. The first letter 'Ha' stands for having a positive approach and an attitude of acceptance. The second 'Nu' stands for rejecting what does not comply with our spiritual growth. The third 'Ma' denotes being respectable towards one and all and finally 'N' means humility. If we all try and understand these four points in our daily life, we all shall be able to understand and feel the divinity of 'Hanuman'.

Through such in depth introspection Bapu tried to take us all closer to the philosophical and ingrained truths of 'Manas-Hanumanchalisa' vide this 'Ramkatha'.

- Nitin Vadgama

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Manas-Hanumanchalisa

MORARIBAPU

Gangtok, Sikkim

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swar-anims

said that according to him, He was pointing towards none other but Prem Dharma which He wanted to establish! In love, all come closer to one another and in adulation, a distance is created. You all know that for the last few years we all instead of 'jai ho' recite 'priya ho', dharma priya ho, Ramachandra Bhagwan priya ho! This flow of love or the Prema dharma if I may call it, keeps us fresh and new and we remain joyful. We can experience

divine bliss. Who can undermine the Prema Dharma? Who can negate love? Whether a sannyasin or be a fakir, no one can do without love.

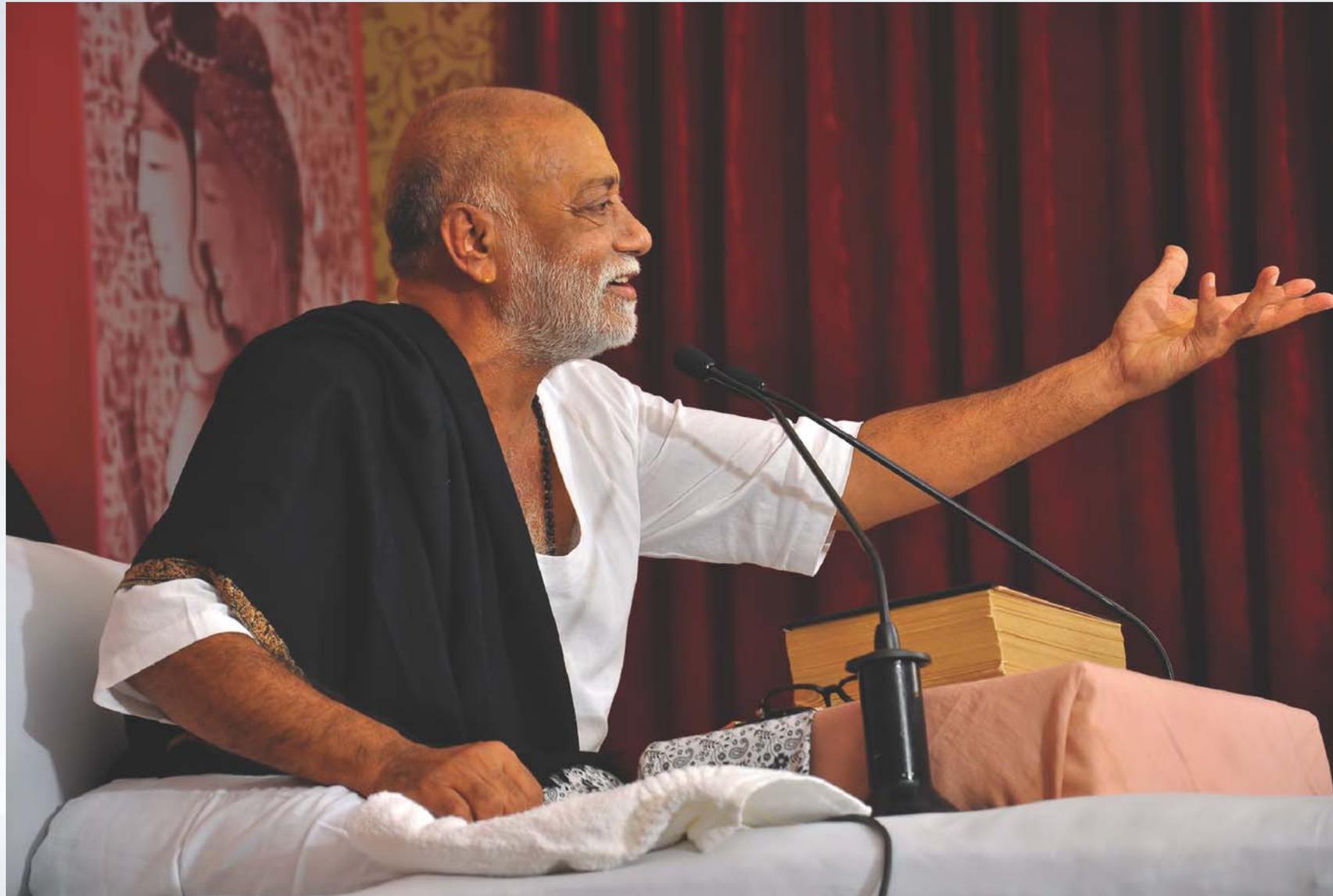
I am reminded of a line by Dixit 'Dinkauri',
 Khulesey mohabbat ki khushboo se tarr hain,
 Chaley aiye yeh azeebon ka ghar hai.
 Alag hee maza hai fakiri ka apna,
 Na paney ki chinta na khoney ka darr hai.
 Jagadguru Shankaracharya says, "Na

mokshsya akanksha". No worries of getting or fear of losing! An ascetic's life has its own pleasure. This is love. Loves keeps us fresh and energetic. Therefore, this is a 'Premayagya'. Gopaldas 'Neeraj' had once said during a meeting with 'Osho';

Yeh maston ki prem sabha hai,
 Yahan sambhalkar aana jee.

One who comes here gets intoxicated in love and looses himself. So;
 'Nai hai raat,diya bhi naya hee jalunga'.

Every moment, everything is changing. Every day, there is a new sunrise. Daily a new bud sprouts. The mountains, everyday are changing their makeup. Just see! How beautiful this nature is! Why are we stale and outdated?



So Baap! Tulsidasji has said and I also very humbly submit to you my dear brothers and sisters and my keen listeners that please do not recite the 'Hanumanchalisa' for any siddhi or for getting money and wealth! Though it is written therein but we should try and examine the last bit. What has Tulsidasji asked for in the 'Hanumanchalisa' in the end?

Tulsidas sada Hari chera I Keejay nath hridaya mahu dera II
 You kindly reside in my heart as Truth, Love and Compassion.

Pawan tanya sankat haran mangal moorati roop I

Ram Lakhan Sita sahita hridaya basahu Sur bhoop II

Just see his last request! Ram is truth; Lakshman is love, sacrifice, renunciation, an awakened state, carefulness, criticism and preparedness to dedicate or sacrifice for the sake of others. This is Lakshman. Sita is compassion. 'Hanumanchalisa' teaches this in the end that this is what we all should ask for and this is what we want and should get ultimately. Once we get this then nothing else remains. In order to lure us all in this direction, in the beginning he says, 'Ashta siddhi nau nidhi'. I think and ask in this manner.

My Vyaaspeeth gets this opportunity to talk to all of you in solitude, one to one during the Katha. So, this is a dialogue between the speaker and the listener. A discussion without any selfish motive. Naradji explains this in his 'Bhaktisutras' as 'Kaamanarahitam'. Such is this discussion. Therefore Baap! Please understand this very clearly that this is the voice of my soul and this is my thinking about Tulsiji. I submit with utmost humility that Goswamiji did not write the 'Hanumanchalisa' in one sitting in a day. I am saying this with my own responsibility. It took a long time. He wrote as and when it came to him and as he kept on realizing it. Whatever he asked for he got, he experienced it and proceeded. Whatever he wanted he got. 'Sab sukh lahai tumhari sarana'. As he asked for he was granted accordingly and at the conclusion he thought that up till now whatever he had asked for is a total waste. He did not ask for the most important thing! This is a confirmation

of the fact that He had got whatever he had asked for, but it was all meaningless. The most important boon to ask is, 'keejay nath hridaya mahu dera'. I should realize you within my heart; please reveal yourself to me in this way. So, where we had ended we go further;

Sankat se Hanuman chudavai I

Mann kram vachan dhyān jo lavai II

We had concluded 'Hanumanchalisa-Part 7' at this point last time.

Hanuman protects us from all difficulties. Let us first decide as to what these difficulties are? What are the difficulties? Goswamiji gives us a totally different definition.

Kaha Hanumant bipati Prabhu soi I

Jab tava sumiran bhajan na hoi II

Hanumanji says that according to me Hey Hari, the biggest difficulty is that we mortals are unable to remember you and are unable to recite your glories or repeat your Divine name! In spite of all favourable conditions if we still fail to remember God or chant His Divine name or sing His glories and are unable to serve Him then this is the biggest difficulty. When Ma Kunti was asked to seek a boon, she asks the Lord, "Hey Govind! If you are so keen to give then I beg that on every step and from time to time give me insurmountable grief and difficulty, because we ordinary mortals and creatures who are immersed in the materialistic way of life tend to forget you and your blessings. When we shall be faced with problems and obstacles, we will remember you constantly". We should be blessed with a constant remembrance of the Divine. If an individual takes the Divine name but forgets the tenets of truth then what will happen? This according to me is the greatest of all difficulties. Therefore, worldly people like us should ask Hanumanji to save us from this problem!

At that time, I had enumerated a list of these difficulties and I repeat them once again just as a reminder for all of you. In our lives we all have a 'Dharmasankat'. In the 'Ramcharitmanas', Lord

Shiva was faced with such a problem once. When, in order to test Lord Ram, Sati takes the form of mother Sita and tries to deceive the Lord and lies to Him. Shiva at this moment is faced with a huge problem of accepting her anymore as His wife. He is a devotee of The Lord and this situation what should He do? It is understandable that we humans can be faced with problems but what if Lord Shiva is faced with one? In order to guide us and tell us this particular situation is being explained. Lord Shiva found out a very simple and correct solution and He started to chant the Divine name of the Lord. The problem was solved. When we are confused or are indecisive then such a situation arises. Hanumanji Maharaj rids us of such a 'Dhramasankat' very easily. He gives us a new insight. I speak from utmost faith. Who can live without faith? In the Manas it is written that, 'Shraddha bina dharma nahi hoi'. So, we all are faced with such types of problems. Without faith dharma cannot exist.

The second is 'Arthsankat'. There is no job. Whatever we earn it is not sufficient to meet all the expenses. Rich or poor, all are besieged by this problem. What is the meaning of this life? We are unable to decide whether we should live in the service of the Lord or we live for our selfish motives, this is called as 'Arthsankat'. In my opinion when we are unable to decide between our own interest and the greater interest of the entire mankind. 'Arth' here is not only wealth but is 'Param-Arth', i.e. larger good of all. We are able to decide upon which is right after we have done 'Satsang' which will provide us the insight or sanity to choose the right path. The meaning or the purpose of life becomes clear. Baap! When we are praised and get adulation by people, we tend to miss out on the real purpose of our life. Therefore, we need to be very cautious. A little bit of negligence can destroy our spiritual practices and meditation, which we are blessed with. This is what is called public adoration (Lokmanyata) and we should be very careful about it. This will delude

us and we will lose our focus in our purpose.

The third is 'Dhairyasankat'. Watch out, do not become impatient. Once we lose patience we lose our power of correct understanding and once that happens we become a living corpse. The life's most important aspect is sanity or right understanding. When Janakji was faced with this problem and he started to lose his patience then who else other than Hanuman came to his aid. Hanuman is Shankar and vice versa. Shankar instructed his bow 'Pinaak' to become fragile as Janak is losing patience and as Sri Ram will touch you disintegrate. 'Sankat sey Hanuman chudavai'. Shiva is the liberator. Hanumatatva is that which gives salvation.

The next is 'Kaalsankat'. There are two meanings of the word 'Kaal', one is death and the other is time. We face the problem of death or time. The time changes from good to bad suddenly! Hanumanji protects us from this scary problem. The bears and monkeys were saved by Hanuman. Janakiji wanted to end her life after the separation from Lord Ram in Lanka. Hanumanji appears there and saves her life. He saves Sugreeva from the jaws of death. If Hanumanji would not have reached on time, Sri Bharat was about to end his life. There are many characters in the 'Manas' which provide us with the affirmation and a positive inspiration. If it so happens that your friend goes against you and completely forsakes you then just think that my friend has not changed, on the contrary my time has changed. At times a situation comes when everything goes against and nothing is right.

Matu mrityu pitu saman samaana I

Sudha hoi bish sunu Harijana II

Can the mother ever become the cause of our death? But Tulsiji says that when we are faced with unfavourable times, mother comes forward as death and the father turns into Yamaraj, the Deity of death. Life giving Amrit turns into poison. When the time is favourable, poison turns into nectar.

'Deshsankat' or 'Rashtrasankat'. At such times we desperately need someone like Gandhi Babu.

Aandhi mein bhi jalti rahi Gandhi teri mashaal,
Sabarmati ke sant tune kar diya kamaal I

Dasharathji was faced with this problem.

We all face these different problems in our lives like dharmasankat, arthsankat, dhairyasankat, kaalsankat etc. There is one more i.e. 'Praansankat'. Birth is a problem, death too is a problem, old age and illness is a problem. Suffering from a dreadful disease is a very major problem. All these are very painful. Try to change your approach and viewpoint my dear listeners and this very pain will become comforting. Things will change for the better.

Birth and the labour pain is of course very painful and agonising but tell me is child birth not and cause of joy and happiness? 'Badey bhaag maanush tanu pawa'. A very learned poet from Delhi used to write beautiful Ghazals but is no more. I remember a line of his;

Yeh janam tujhey anmol mila,

Barbaad na kar, barbaad na kar I

Birth is not only painful but simultaneously; it is also a joyful experience. Death is painful and scary, agreed but it can also become a celebration. What can death do? 'Smaran wala ne maran mari na shakey'. Old age is troublesome in a way but the word 'Vridha' also means that one who has gained or achieved a certain amount of mature thoughts. Old age is also to be keenly observed. Look at Tagore, look at Vinobhaji! At times the pain also pushes us into remembering the Divine.

My dear brothers and sisters, it is not necessary to take excessive medication. Extra medication can also cause harmful side effects and result in further complications. The sure shot medicine for all the ailments of the world is 'Hari-Naam', the Divine name of the Lord. It cures us completely by treating the root cause itself. Lord's name is all powerful. Have a new understanding and observation every day with the help of the saints and seers of this land. They all will be pleased. Just don't translate the words of

Goswamiji but try to imbibe its inner meaning. Every moment the universe is in a state of flux.

My dear listeners, these difficulties can all be eradicated by following the path of truth, according to your individual capacity. In 'Manas', by Hanumanji's grace five grave difficulties were overcome. We need to broaden our understanding of these problems and overcome them.

Mann kram bachan dhyaan jo lavai I

Hanumanji will protect us from these difficulties. There is a small condition to it and that is we need to believe in him by our thoughts, deeds and speech. May God bless us all and we should not face any difficulties in our lives but in case if we are confronted with them then we need to introspect about the cause for it. Whether, it has come because of our bad times, or by our wrong actions, or due to our nature, etc. Now if we are faced with a problem then what do we do? When faced with difficulties, be careful in what you speak. Remember the Divine Lord. You can! It is simple.

Akeley hain chale aao jahan ho.....

Please pay attention! Till we are not alone and are not totally surrendered unto Him, Nandanandan is not willing to come. He says that He is eager and keen to come but we are too busy in the crowd! The disturbance caused by our thoughts, thinking, traditions, ideologies etc.

Akeley hain chale aao jahan ho,

Kahan awaz dein tumko chale aao?

This is the modern Gopigeet! What did the Gopis do? When they were all alone and were feeling the pangs of separation from Lord Krishna, they started weeping and looking for Him in all directions. They were helpless. They fell down. The desire of seeing the Lord was so strong that they became unconscious. Look inwards. Don't go for the appreciation of the world but try and listen to your own conscience.

Tora mann darpan kahalaye...

Bhaley burey saarey karmon ko dekhey aur dikhaye I

Mann hee devata, mann hee Eshwar,
mann se bada na koi,

Mann ujjiyara jab jab failay, jag ujjiyara hoi...

What does Ramanuj Bhagwan say in his 'Mangalacharan'? 'O Lord! Please make my mind one with Divine Love'. To unite the mind with love is the path shown by Sri Ramanuj. Where it is said that the mind has nothing to do with love for it only thinks, there he says that let my thoughts be of love. 'Masoom Ghaziabadi's' words;

Usko kisne izazat di gulon se baat karney ki,
Salika tak nahi jisko chaman mein paon rakhney ka.
Tulsiji says;

Sri Guru charan saroj raj,
nij mann mukur sudhari I
Barnau Raghubar bimal jasu,
jo dayak fal chari II

Katha is adorned by all the sixteen divine attributes. It's endless form, its sweetness, it's 'Mangalmurti', these are the few of these characteristics. They have all been expounded by Goswamiji. Ramkath 'Sasi kiran samana'. The moon waxes and wanes but not the moon light or moon rays. Try to listen as is being spoken. Try and understand the root essence of the scriptures.

When faced with problems, be careful with your actions. Don't do anything in haste. Think before you speak. So;

Sankat se Hanuman chudavai I
Mann kram bachan dhyan jo lavai II

We had concluded here in the US and shall proceed further from here tomorrow.

Sakal lok jag pawani ganga I

For me, it is Gangasnan every day. Dear brothers and sisters just don't wryly listen to what is being said. Attentively, try and pick out the Sutras that you have heard. Whatever touches your heart is yours. I am here to talk to you all and we are commencing 'Manas-Hanumanchalisa part-8' here.

There are seven steps or SOPAAN in the 'Manas' as you all know- Baalkand, Ayodhyakand, Aranyakand, Kishkindhakand, Sunderkand, Lankakand and Uttarkand. When Goswamiji started to write the Balkand he did the

'Mangalacharan' with seven mantras. In the end of Uttarkand he concludes by giving the answers to the seven questions. Garuda asked these seven very important questions and Bhusundiji replies to them. The 'Mangalacharan';

Varnanaam arth sanghaanaam
rasaanaam chandasamapi I
Mangalanam cha kartarow
vande vani vinaykow II

Goswamiji realised that many people before him have spoken in shlokas and in order to make his words easily understandable to one and all in general he immediately switched over to the local simple dialect.

According to the Shankaracharya tradition, the worship of the five principal deities is suggested- Ganesh, Vishnu, Rudra, Durga and the Sun. By taking cue from this he tried to establish a bridge or unity between different schools of thought and wrote five sorthas in lieu of the worship of Ganesh, Vishnu, Sun, Rudra and Ma Parwati. Ganesh worship is nothing but the worship of (Vivek.) Worship of Vishnu is to have broadminded outlook. To accept and imbibe noble thoughts. Shiva is symbolic of welfare. To work tirelessly for the overall welfare is in itself Shivpuja. Bhawani is the symbol of faith. To believe and hold on to our faith steadfastly is Durgapuja. To try and live in the Divine light as much as possible is the worship of Sun. Destiny cannot be altered. Let us all learn to accept one and all as they are which means inclusive of the shortcomings. Let us embrace the person as he/she

is. This according to me is the Panchdeva worship.

Bandau Guru pada kanj
krupa sindhu nar roop Hari I
Maha moha tam punj

jaasu bachan rabi kar nikara II
Guru- Vandana is the first and foremost

topic and I call it the 'Manas-Gurugita'. This is singing the glories of The Guru. We need the protection and an umbrella of The Master's grace. Without The Guru we are lame and it has been said in our tradition;

Guru taro paar na paayo,
hey na paayo,

Prathivi na maalik,
tamey re taro toh amey tariye ji.....

The journey of 'Manas' begins with Guru-Vandana. Guru can be an aphorism also. Pick up any out of the five elements, but have a firm belief! If I have to describe Guru in one sentence then with responsibility I would like to submit that 'Jeney tamaru koi diwas khotu na lagey, ei Guru!' After Guru-Vandana, comes the prayers to one and all and in this sequence we come up to Hanumad-Vandana;

Pranavau pawan kumar
khal van paawak gyaan Ghana I
Jaasu hridaya aagaar
basahi Ram sar chaap dhar II

Even when we have time and the convenience, we are unable to remember God then this is the biggest difficulty. When Lord Krishna asked Mata Kunti to ask for a boon she said, 'Hey Govind! If at all you want to give me something then I ask that at every step and every moment give me insurmountable difficulties. Because as per my nature, whenever I am in trouble I do remember you. At other times we ordinary mortals who are steeped in this material world, tend to forget you'. We should have a constant remembrance of the Divine. If one remembers God but shuns the truth then what?

*An experience can be explained but
it is difficult to narrate the realization*

Baap! I express my pleasure as we all begin the Ramkatha by trying to understand the pure and in depth meaning of 'Manas-Hanumanchalisa'. We take up a few lines for discussion on the background of the principle thought of 'Manas.' What is the difficulty we are faced with in our life from which Hanumanji Maharaj will protect us from? The discussion of this difficulty which was done in the last Katha and we all revised it yesterday during our discussion. You may also think about any other difficulties over and above the ones we briefly discussed.

Our hands, feet, mouth, forehead, eyes, chest and our entire body are the external organs. They are called as 'Bahirkarna' in the scriptural parlance. 'Karna' means organs. My Vyaaspeeth has always found this difference. It is not necessary that you agree but Baap! There is a very basic difference between experience and realization. At times, we are able to reach up to the experience of our lives but may be due to some reason or fate or negligence, it could be any reason for that matter we miss out on the realization. What is the difference? According to my understanding on the basis of 'Manas' is that what we can explain to others like we had gone there, it is a nice place etc, and this is an experience. We can narrate good or bad experiences. It is clearly written in the 'Manas', "Nij Anubhav". Here it is 'Anubhav' and not 'Anubhuti'! Where what word is to be used, the one who creates knows and understands it very well and is very particular about the usage.

Nij anubhav ab kahau khagesa I

Binu Hari bhajan na jahi kalesa II

'Manas' has four principal speakers and the two who enjoy a very distinct and exalted positions are Lord Shiva and Baba Kagbhusundi. They both are having similar observations about it. Bhusundiji says, 'Hey Garuda! I am telling you my own experience that in this life the five pains or miseries cannot be eradicated without 'Hari Bhajan'. This is the core essence of my entire life's experience, and that in order to be free from the miseries and bondage, the Divine Name of the Lord and His constant remembrance is a must. Dikshit 'Dinkauri' saheb's ghazal is;

Mujhko qubool kar meri kamzoriyon ke saath ,
Ya mujhko chod de meri tanhaiyon ke saath I

Some female characters in the 'Ramcharitmanas' are truly very revolutionary. If we go into 'Srimadbhagwat' or 'Harivanshpuran', or say 'Mahabharat', or for that matter in any 'Krishnacharitra' you may take, we find predominantly two women who are very radical in their approach. What my Vyaaspeeth has understood I can say that they are three! One, Draupadi is very radical. These 'Gopis' are also very radical and evolved. Just imagine, for the Lord they gave up everything! A learned and a wise person like 'Uddhawa' was also initiated into love by these Gopis in Vrindavan. Sri Rahda herself is very revolutionary. The cowherd maidens of Vraja purify and cleanse all the three bhuvans or the entire creation. Sri Rukmani is also a very radical character. She is an idealist and very traditional in her approach. She writes a letter to Sri Krishna saying, "I have chosen you now and you need to kidnap me. I have heard about your virtues. Hey! the most beautiful and handsome in this entire creation! I have come to you attracted by your Divine virtues". This approach, I feel is very radical.

Even today, at Dwarka and Pandharpur, the divine composition of Rukmani is recited for the pleasure of the Lord. I appreciate these sacred practices. Every day the devotees sing the Rukmani -Patra in front of the Lord! This is an invitation to the Divine. Rukmani says that I have heard about your virtues but have not seen you as yet. I have heard about your deeds and your valour. For me they are far more important than your physical form. Say the path may be wrong but if a person with the right inclination and approach will tread on it, he may be able to achieve his goal. On the contrary, if the path is right but the attitude is wrong then the chances to getting waylaid are more. The

question is not of the path but of the one who is travelling. The Bhaktas, Saints and many evolved beings have achieved their goal by travelling through such difficult and varied paths because their approach was right and just. Rukmani's approach undoubtedly is path breaking. The saints say that five thousand years ago, hers was the first 'love-letter' ever written. This Nandalal is no less. He hears the call of one and all!

Today someone has asked me, "You say that you sit on the lap of the Vyaaspeeth"! Yes, it is so. I don't sit on this cushion but I sit on the lap. The cushion is unstable and I may fall. I consider it to be the ever comforting and affectionate lap like the mother's lap! He has also asked that before you begin, you take the Pothiji in your lap? In order to arrange it and to change the cloth, I have to take it in my lap. I am in the lap of the Vyaaspeeth and in my lap is the 'Ramayan' because this is not my creation, I have adopted it from Tulsiji. I have adopted it from Tulsiji and Bhagwan Shiva. I have only two sutras, 'Paduka aur pothi, prakat hui do jyoti'.

In the 'Manas' there are nine revolutionary women. First is Ma Parwati. We see her as the divine transcendental attribute. When the Saptarishis come to test her and argue with her she says, 'just because you are saying I am not going to agree. The one whom I have chosen i.e. Lord Shiva, even if He comes and tells me that leave the obstinacy, I am not going to do so. I have dedicated my life to Him'. She is a very radical personality. Sati has a different form and Parwati is totally different.

Second, is 'Ahalya'. Ahalya becomes rock like because of the curse and not as a result of her sin. Circumstances at times induce a person to commit a mistake; do not label him/her a sinner. 'Kshipram bhavati dharmatma,' in a moment one can become a pious soul. Even a little piety can liberate us. Tulsiji says;



Ek ghadi adhi ghadi adhi mein puni aadh I
Tulsi sangat sadhu ki katey koti aparadh II

Now the question is that who is a Sadhu? The scriptures have given many definitions. Who can expound on the greatness of a Saint but just a few indicators about such a personality, with whom we can converse and can easily comprehend him. We have all shrunk in the name of religion. Who is a sadhu? How do we recognize him? How can we see him closely? Naradji asks these questions to Lord Ram at Pampasarovar and the Lord is exhausted in trying to explain the attributes of a sadhu! He expressed that He can know Bharat but I cannot say about Bharat! It is very difficult. So, who is a sadhu? First, the one who loves everybody is a sadhu. One, who is devoid of hatred and who is an embodiment of love. Second, the one who accepts everything. Accept the world or the society the way they are, unconditionally. Third, a sadhu does not fight with anyone. Not even with destiny. A sadhu is one who accepts each and everything even if it comes by fate and may be not very palatable.

In our list, first is Parwati, second is Ahalya and the third happens to be that pious maiden of Mithila whose name is not mentioned but who is very divinely holy. The learned scholars of 'Manas' believe that this very maiden in the Krishna Avatar becomes 'Radha'. It may be so. She is the one who guides Janakiji at every step. In my opinion this Maithili maiden is truly a very evolved being. She is not a servant but she is a friend, philosopher and guide. Sakhi is a one who follows, Sakha walks side by side hand in hand and the Lady is the leader.

The fourth female character is Urmila. She says that it is not at all important that you mention my name or not! But make sure that you write the name of my sister. In her name i.e. Janaki write exhaustively, write about Parwati and Goswamiji followed her instructions and did write 'Janakimangal & Parwatimangal'. In my view,

Urmila is a very radical personality.

The fifth is Kaikeyi Ma. If Kaikeyi was not there the world would not have got Shree Bharat. In the form of a king's daughter or a Queen she is reprehensible but as Bharat's Mother she commands respect and devotion. If Kaikeyi was not there the world would have been devoid of Ramrajya or Premarajya. Shri Ram is an Ascetic King, not only learned or respected. Ravan was an intelligent king, Janakji was a respected king but my Ram is surely an ascetic king.

In the 'Hanumanchalisa' there is line;

Sab par Ram tapasvi raja I

The country today needs such a king who is an ascetic. Shri Ram had nothing to do with name or fame.

So Baap! Ma Kaikeyi is also very radical. Now when we move out of Ayodhya, we have Mata Anusuya who is also very radical in my view. She by her prowess made the holy Trinity her children. Shabari is also in the same light. Please do not look at the family background here. See the origin and her tapasya. Compared to her, no religious head or leader can revolutionize the spiritual path so much. In the 'Manas' what revolutionary act did she do? After she met Lord Ram when she wanted to submit her body to the sacred fire, she says;

Nar bibidh karm adharma

bahumat shokprad sab tyagahu I

Biswas kari kaha daas tulsi

Ram pada anuragahu II

Lord Krishna said five thousand years ago and which was much later after the period of 'Ramayan'; 'Sarva dharman parityajya'. Before this, a line in the honour of Shabari has come in the 'Manas'. All these webs of your actions and the fragmented religions are all adharma. 'Nar bibidh karm adharma'. Shun it, leave it or abdicate it! Dharma-adharma is all a source of sorrow and misery. Then what? Therefore, 'Biswas kari', with faith and devotion serve the Lord or God as you may like!

The eighth lady is Bali's wife Tara. A monkey's wife is revolutionary! She is really very amazing. To a person like Bali she admonishingly says that I know your strength for you had captured Ravan and hid him under your armpit for six months but do not try to compete with Shri Ram. Today, Sugreeva has come with the strength and the backing of Lord Ram. He has got love and has realized the truth. He has been blessed with compassion. He has become undefeatable now. She spoke to her husband in such a manner in order to explain the reality and the truth with love and respect because she wants to help him and is only interested in his well being. However, it required courage and conviction on her part to do so.

The ninth lady of 'Manas' is Mandodari. She is an amazing and a very intuitive Queen of the mighty Ravan. She is truly amazing. Thrice she tries to reason with her husband, one who was feared by the Devas, but she fearlessly tries to explain but to no avail.

Sant kahahi asa niti dasanan I
Chauthey pan jaaiya nrupa kanan II

The sadhus and the learned say that ethically, in the fourth stage of one's life the person should go to the forests and lead an ascetic life. This is Mandodari!

So Baap! There is a basic difference in experience and realization. Experience is that which can be explained but realization is something totally different. You possibly can't explain the realization. Therefore, some obstacles or difficulties which I have understood, I am trying to share it with you all.

Sankat se Hanuman chudavai I
Mann kram bachan dhyān jo lavai II

Everyone has experienced various difficulties. Eyes, ears, nose, mouth, hands, feet, stomach these are all outer sense organs. There is one 'Antaha karan'. This is divided into four parts:

mind, intellect, sensory impression and ego (Mann, buddhi, chitta and ahankar). They are called the 'Antahkaran'. They are the internal sensory organs. In our lives, we are faced with the difficulties relating to these four as well. And to be protected from them we need the grace of Shri Hanuman, 'Sankat se Hanuman chudavai'.

The first difficulty is of our thinking, mental or to put it simply confusion. Even Arjuna asks the Lord that how can he control his boisterous mind? The mind creates confusion. In today's times our intellect also confronts us with problems. 'Manas' says that the intellect is very powerful. Just imagine the power of human intellect which could discover the Atom and it has become such a major problem for the countries of the world. The world is faced with a nuclear holocaust. This intelligence has put forward such a major problem in front of the mankind. If someone just pulls the nuclear plug, instantly this beautiful universe will be disfigured. Intellect is good no doubt but provided it has the stamp of the heart on it. The late Khumar Saheb has said;

Dil aur akla apni apni kahey khumar,
Akla ki suno par dil ka kaha karo I
Whatever your inner voice says, follow that.

So Baap! The intellect is very powerful. Human intelligence has and is creating newer problems every day. A fickle mind also gives rise to so many difficulties. The fickleness creates instability which gives rise to misery and unhappiness. Day by day these problems are increasing and therefore we remember Patanjai who has said, 'Chitta vritti nirodha'. Gangasati says, 'Chitta vritti jeni sada rahe nirmal'. We are all faced with the confused state of our minds. The fourth element is ego, which in itself is a very major problem. Suppose we have been able to control our mind, intellect and our emotions then the pride of having been able to control the three will start troubling us. A new problem crops up

rearing its head. So according to my own personal experience I can say that by the grace of Shri Hanuman we will be protected from all these grave dangers of the mind, intellect, emotional upheaval and ego. Hanuman is symbolic of our life force or energy. Hanumanji is very beautiful. He is good as well as very endearing.

Let's not talk about distant time and things, our own personal relationships are fraught with problems. This was true even then. Let me just enumerate it for you according to 'Manas'. In many families the son has become a very major problem. At times even having a son turns out to be a curse. In the 'Ramayan' we see that Dashrathji maharaj is unhappy because he does not have a son!

Ek baar bhupati mann mahi I
Bhayi galani morey suta nahi II

In many families the father has become a problem. Prahlad's father was a very big problem. In many families the husband is a problem. Some are faced with the problem of the wife. For Mandodari her husband had become a problem for he never paid heed to her advice. For some the brother has become a problem. Like Bali-Sugreeva. A case of Sibling rivalry. For Bharat his mother Kaikayi was a problem. For Kansa his sister Devaki was the progenitor of his problems. And vice versa for Devaki, Kansa was a major problem. We are all surrounded by innumerable difficulties. When we are faced with familial and worldly problems then what is the way out? Surrender unto Sri Hanumant's grace.

Ghbraye jub mann annol,
tub manav tu mukh se bol,
Buddham sharanam gachami,
dhammam sharnam gachami,
Sangham sharnam gachami,
Ramam sharnam gachami,
Krishnam sharnam gachami,
Shankar sharnam gachami,
Eshwar sharnam gachami,

Maula sharnam gachami,
Hanumat sharnam gachami,
Mahavir sharnam gachami,
Tao sharnam gachami,
Buddham sharnam gachami....

Sri Chaitanya Mahaprabhu is supposed to be an incarnation of divine love. Amazing! Hordes of scriptures were by heart to him. He threw them away in the Ganges saying that they were nothing but a great burden. When one attains a certain height in his own spiritual practice then one's own name also tends to become a burden. Govind Ghadvi, a poet from Junagadh has said in his ghazal;

Bahu ocha maley je tonch par pahunchi thaya
sthayi,
Nathi aasaan sthal, tyan naamno pan bhar lagey
chey I

At the spiritual summit only one name is endearing, 'Jai Radha Madhava, Jai jai Kunja Bihari'. In all the four yugas, the divine name has its own glory and importance. In all the four shrutis the divine name has been glorified. This is the path of devotion and love. Take any name, there is no objection whatsoever. Milind Ghadvi also from Junagadh says in his Gujarati poem;

Dharya karta veli thayi gayi,
Jaat sadantar meli thayi gayi I
Bey faliyaye prem karyo toh,
Wadimathi deli thayi gayi I

The differences which had been created gave rise to a wall in between, and when the two sides discovered love, the wall gave place to a door!

Main hanswanu shikhi leedhun,
Duniyane mushkeli thayi gayi !

Sri Shankaracharya says, 'Prasanna chitte Paramatma darshanam'. If you want to realize God then, be happy and always have a loving and blissful dispensation. In order to be able to taste the

ambrosia of Katha, you should be blessed with good fortune. If we are devoid of the Holy name of God then the lady of knowledge is widowed. All knowledge is worthless if it is not accompanied by the Divine name. Lord's name is the life partner of lady knowledge. The Divine name imparts eternal bliss of a happy marriage to all the art forms.

So, where we are living, we are surrounded by numerous problems. In many countries we see that the ruler has become a problem for the people. Elsewhere, in front of just and noble rulers their people are a major problem. All around us, we see hordes of difficulties. If you want to get rid of these problems then please be careful about your mind. At difficult times my dear brothers and sisters, please devote yourself to listening to something positive. I pray that by Divine grace, no one has to face problems in life. 'Sarve bhawantu sukhinaha, sarve bhavantu niramayaha'.

Khush raho har khushi hai tumhare liye ,
Chod do aansuwon ko hamarey liye.....

When faced with difficulties, act carefully, decide prudently. At such times watch your words, what you speak. If you take the refuge of Hanuman and are still unable to overcome your problems then mind it, it is not my fault! Fault lies in your faith and belief. My experience says that faith can do miracles. We need firm faith! The most exalted and important of all Vaishnav Padas;

In our life we are faced with four problems of the antahakarna. First is the problem faced by the mind? The mind gives rise to mental problems. Second, our intellect causes a major obstacle in today's times. Mere intelligence often creates obstacles in front of mankind. The third is the person's thinking. We all are facing continuous emotional turmoil. And the fourth the ego is already a huge obstacle. My experience says that the grace of Shri Hanumanji protects us from all these four problems of mind, intellect, emotions and ego!

Bharoso dridh inn charanani kero,
dridh inn charanani kero,
Shri Vallabh nakh Chandra chata binu
sab jag mahi andhero...

Jo yaha padhaie Hanuman chalisa I
Hoi siddhi sakhi Gaurisa II

Tulsidasji abhors us to seek the refuge of Shri Hanuman. If we do so then we can rest assure that we will be able to overcome all obstacles in life and if a confirmation to this is required then Lord Shiva is a witness, from whose matted locks the Ganga continuously flows.

Nothing can be achieved by fear or being scared, but hard work does help. Divine grace accomplishes everything. Hanuman is none other than Shankar himself!

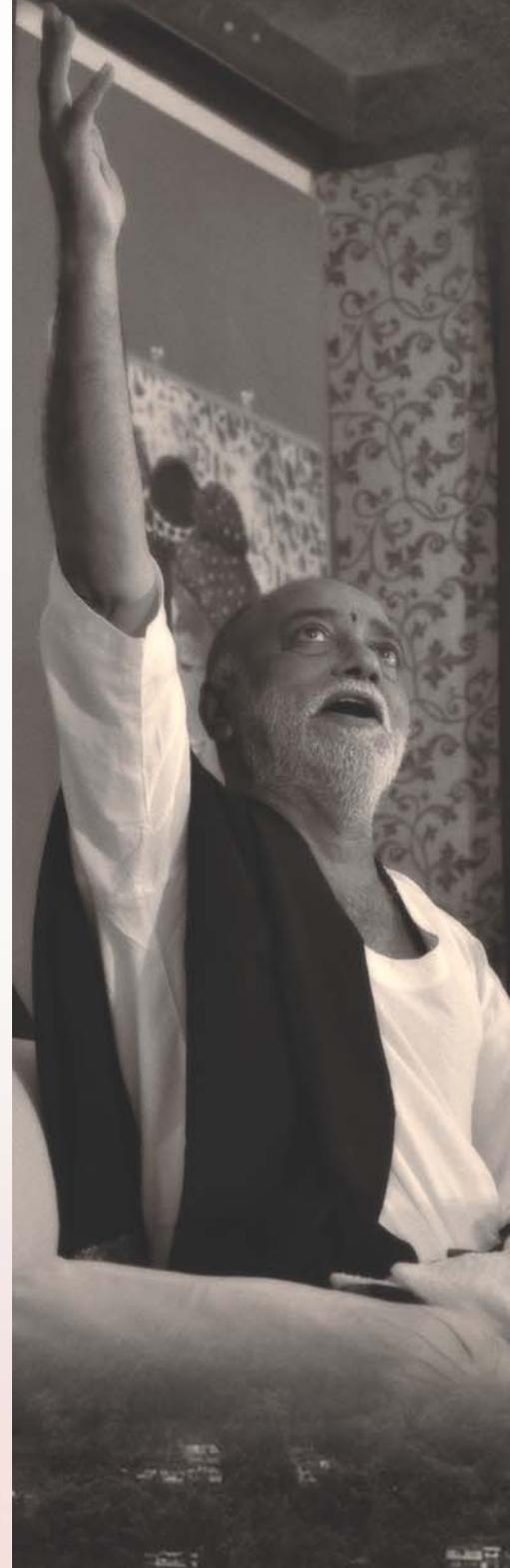
Ek manas ney mindho gannva,
Bhegi thayi chey naat kabira I
- Chandresh Makwana.

In order to prove that he is a saint or a devotee, and the entire society had gathered to abuse him, Narsihji had to sing;

Eva re amey eva re,
tamey kaho cho vali tevarey,
Bhakti karta bhrashta thayi shun,
toh karishun Damodar ni seva re I

Aa bhakt nu sahas che. So my dear brothers and sisters Hanumanji is Shiva roopa. A total unshakeable faith frees us from all our problems.

Mānas HanumānaChālīsā III



'Hanumanchalisa' is ancient and one of the First chalisa's

Baap! When I started discussing 'Manas –Hanumanchalisa' on the basis of 'Manas' then from time to time I have said which I am repeating for you all once again. That is, four hundred years of Shri Goswamiji's birth or advent was celebrated all over the world. Today, I feel that it would be close to around four hundred and fifty years from His birth. We all discuss that The Vedas are the first origin. There cannot be any doubt about that. The Hindus or the followers of the Sanatan Dharma all consider the Vedas to be the original source. We cannot attribute a period to it. This argument also goes on in various circles that which the first scripture? I feel that even this discussion is futile. An undisputed fact which all agree and accept a few who may agree to disagree, they are an exception! The Vedas and the Upanishads the scriptures, which are predominantly filled with the sacred truth and speak of the Divine reality, the core essence and sacred thoughts, I don't think the world could have got anything before them.

The western philosophers and thinkers till today are amazed with the heightened thought which has been propounded in these texts. This has been established after a thorough study and an in depth examination of the truth contained therein. What I want to say is that before 'Hanumanchalisa,' no other Chalisa was written in our country or the world for that matter in devotion of any other deity. Before four fifty years if any chalisa was sung or written for any other divine form, I am unaware! 'Hanumanchalisa' is the first and foremost, this is certain. So far it is for sure!

Gandhiji says that what he speaks at the moment should not be blindly held on to. What he would speak tomorrow take that to be the truth. The Truth is new and fresh everyday! We can never say that Gandhi was outdated nor was only a blind follower of dead thoughts. All what he said we are yet to comprehend it correctly? We will find that at many places he was very practical in his approach. Vinobhaji used to say that he is not to be blindly accepted and not to repose unnecessary trust in him. Nobody can dare point a finger at his character or his wisdom. His thinking, his

sacrifices etc, there are innumerable practices he has followed in his life. When India became independent, at Delhi the first planning commission was constituted, wherein Panditji, Sardar Patel and other well known personalities were involved, they sent the committee to Wardha to discuss and take the views of a Fakir about the first five year plan! This is a matter of pride for all of us. Lengthy discussions took place. One point which Vinobhaji made that whatever planning you people do, do not cut the feet of one to subsidise the other. If you do not give subsidy, fine but please don't subsidise by cutting some ones share or making some body lame or handicapped. What a beautiful and an endearing thought! Ghansyam

Agarwal has written;

Jisne dange boye hain,
usko dus kodey marey jayein,
Jisko bees kodey marey jayein
woh dharma neta hai,
Ussnein dangey failaye hain!

Then came the chance for all the other writers, poets, creators and artists who in different fields provide varied thoughts and ideas with the power of their written or spoken words. They were all summoned and the Saheb ordered that they all should be flogged a hundred times because why did they not write in a manner which would not instigate riots and anarchy!

The pen or the one who writes or gives



vent to newer thoughts shoulder a very big responsibility towards the society. This includes singers, speaker's et al. Music, dance and song are all art forms. Take folk music, or light music or classical music they are all art forms.

Mohabbat ka kano mein rass gholtey hain,
Yeh urdu zuban hai jo hum boltey hain I
Hazar afaton sey bachey rahtey hain woh,
Jo suntey zyada hain aur kam boltey hain I
-Sharaf Nanparwi.

So my dear brothers and sisters, whose plain simple words sound as a sweet poem to our ears, such speech fills up our ears with nectar like melodious divine music. The Vedas have proclaimed, 'Tasmin garbhay sapt vaani'! It is a very small sutra of Rigaveda. From that womb seven types of speech or voice are born. Out of these one is such that fills our ears and heart with ambrosia cal musical words. When prose sounds like poetry. A speech sounds like poetry. It is music to our ears.

The Vedas give birth to seven types of different speech. So, which are these seven types? Four types of speech most of us are aware of, they are; 'Paravaani, Pashyanti vaani, Madhyama and Vaikhari Vaani'. Which are the other three? Scholars have thrown some light on this. Vinobhaji says that the seven letters of the 'Sargam, Sa re ga ma pa dha ni sa' are the harmony of the seven voices. Another interpretation of what he says that we all should learn seven different languages. I share with you all my personal opinion and because you all are mine I have no hesitation in sharing it with you and as I always say, this is not any sort of a discourse but we all are just sitting down and having a heart to heart talk. If you agree then accept it gladly but not with a burden or any sort of pressure. If I am benefitted by any medicine then only I share it with you all. It is quite possible that the same medicine is not suitable to your constitution.

So the four are commonly known and we are all aware. Once when I tried to search the other three then what I got, I am sharing it here.

Out of the three, the first is 'Guruvaani'. I feel the Guruvaani overtakes the previous four and it is the Divine voice of our Sadguru or any respected saint. The fifth are the words which are written in the 'Gurugranthasahib' which is also called the 'Gurubani'. People read, recite and hear with so much of love and respect in their hearts. I suppose the world over the amount of respect and worship we see in the Sikh religion, for the Divine words spoken by the Guru is unique. They compiled the words of their ten Gurus and after that this compilation of the sacred words, this became their 'Guru' and no physical form was attributed to the Guru. His heart and soul the core essence of His teachings are compiled and that will be followed. No squabbles of lineage etc are there and such a noble tradition is continuing till this day and shall for ages to come.

In 'Guruvani' there is no difference. It does not divide or bifurcate. On the contrary it unites. It professes universal brotherhood. Which is that force that unites all of us? Wherever there is a Katha, I feel a mini Hindusthan or allow me to say the mini World is created. How come this unison is possible? Because we all seek the refuge of the Divine Words of Tulsiji and this is none other, but 'Guruvani'.

Main puni nij Guru sann suni katha so Sukarkhet I
Samujhi nahi tasi baalpana tub ati raheu achet II

Tulsiji says that he heard it from His Guru. It is not necessary that it should be in form of a written text. Just a few people are sitting and it is spoken in reply to a question or maybe just that He speaks out of sheer love and affection towards the mankind. He may not even speak but His energy is felt and experienced far and wide. It does not have pages nor there any particular topic. It does not have a start or a finish. It is also not a repetition of

any spoken word nor has any preface or a forward. We need not ask any scholar to pen a foreword for the Guruvani. Whosoever may try to, will be very small, in other words he will be of no significance. He will be having no locus standi as compared to the magnificence of the Guru Vani. No publisher can print it. It can't be sold. If one is blessed or is the rightful candidate to receive it then he may get it.

'Vani vani, mhara Guruji ni vani', words of Dalpat Padhiyar Saheb.

Koi re utaro anchalo,
Amey humara odhela andhaarI
Bawey jiwata vani evi vani I

It has the power to destroy or burn away all the karmas of the devotee. So, such is the Guru vani.

The sixth is 'Akashvani'. This is a very intriguing word. There is a lot of greatness and divinity to this 'Akashvani'. There are two skies, one this vast open sky we see above and the other as Vedanta says, 'Chidakash'. The one, which is within. The one which we see outside is huge but at least fathomable, but the one within is many times more deep and vast. It is full of mysteries. Within as well, we have the ether, earth, water, air and fire; all the five elements are present within. We are unable to experience it within so they are also present outside so as to enable us to comprehend them. So, the sixth 'Akasvani' is what resonates within or we may call it the 'Inner voice'. You must be hearing this voice some time or the other. Please do not be ignorant or careless about it. All of sudden when you hear a voice within then think and concentrate on it. It does not appear to be your imagination or your own voice, surely it is your conscience which is speaking. Accept it. This is the sixth vani. If you become still for a moment and try to concentrate on it then you will be able to realize the origin as well the divinity of it.

In a fancy dress show, you can change your outer appearance but you can't change your nature or voice. When you speak, you may imitate

the person like whom you may be dressed but the tenor of the voice will be yours. Ravan, dressed up as a sanyasin and his makeup was flawless, in fact even a true sannyasin would be a shade below in the get up! But he could not change his voice or his original nature. Therefore, Ma Janaki says;

Kaha Sita sunu jati gosain I
Bolehu bachan dusht ki nai II

Hey Sannyasin! I welcome you, but why is it that you speak like a sinner? A person can change his appearance but cannot change his voice and nature!

Kansa and Lord Krishna are face to face in a duel and it is certain that Kansa shall be vanquished. Kansa is pinned to the ground and Shri Krishna is standing still. Kansa says that 'Hey Madhav! I can digest both victory and defeat. You are aware of the entire past history.' Mata Kunti's curse came much later. To bless or curse is not a prerogative of any particular clan. 'Maar khai gaya hoi,eni nabhimathi shaap nikali jay, tethi please koi evaney na dubhavsho.' I request you, please be very careful. Please don't hurt anybody or break anybody's heart. You never know, unknowingly someone might be pretty hurt, so be careful, please! Do we suffer less on account of our past actions? Unknowingly and due to carelessness, we continue to create a chain of wrong action and go on suffering. Like that idiot in the story, we are cutting the branch on which we are sitting!

We all are missing out on the elixir of life because of our own doing. What is this Katha all about? This is a camp to freshening up and awakening. Every day, we take up a new course. This is not a religious congregation, far from it. My dear brothers and sisters please understand its gravity and meaning correctly. Please hear with the same magnitude as is being spoken. We can succeed if we do so. The whole world or the society should improve, nobody has taken this responsibility and it will be an exercise in futility.

We ourselves should improve that is more important. After listening to Katha, we all should be fresh and lively. So Baap! This inner voice becomes clear once we seek the company of a Divine soul and continue to serve Him. Keep your eyes focused and pure; speak carefully, for all this will reveal a new you. Every effort of ours is scrutinised and we are unaware. Revel in your own individuality. Look at Hanumanji, He is the most glaring example of a divine personality. We are all discussing by keeping Hanumant as our prime focus. Therefore, the sixth is 'Akashvani'.

Now the seventh is which needs to be understood with attention. Say, you don't have a Guru, or do not have faith in Him if you have one, may be the veil of ignorance is still intact and the inner calling is not being heard due to any reason, then for whomsoever we have love and faith, not only faith but we love that person, the words of such a person is the seventh vani. It could even be a child, does not matter. For example, you are going out and the child just in a very natural way says, 'Please don't go', then just stop, do not venture. Because, the child spoke very casually and naturally without any motive. Whomsoever you love and believe in such a person, maybe a saint, or a learned person or a sadhu or anybody towards whom you have reverence and love, this voice is the seventh vani. If you do not believe in the Guru tradition or do not have one then please look out for such a Divine personality of Godhead who is not an individual but is unique and in whom you can see the entire reality and divinity just pours out of his pores. You feel that He is undoubtedly something!

Ek tu na mila, sari duniya miley bhi toh kya hai?

Hey Hari! Hey my Master! Hey my Guru, my Murshid! Jagdguru Shankaracharys says that if we cannot have faith in your Divine Words then, 'Tatah kim, tatah kim, tatah kim'? If we are not able to be blessed by the dust of your Divine Feet

and instead even if we get the entire world, it is worthless? Tatah kim, tatah kim

Mera dil na khila,
saari bagiya khiley bhi toh kya hai?
Takdeer ki mein koi bhoor hoon,
Daali sey bichada hua phool hoon I
Sanga tera nahin,
saari duniya chaley bhi toh kya hai?
Ek tu na mila.....

On whose name and word we have unflinching faith and we are devoted to him with utmost love. Some such personality, whose absence upsets us and we long to see Him, words of such a Divine personality of Godhead are 'Guruvani'.

So, the Vedas declare that there are seven different types of speech which come forth from the womb of creation. Such a speech wherein the words seem lyrical. A discourse sounds musical to the ears. It just flows in a magical tenor. Playing of musical instruments is deemed to be an art form. Similarly, dance and singing are also supposed to be an art. We call it an art but the Upanishads say that 'Trayo shilpam'. This is a craft, declare the Upanishads. Patanjali says that song, dance and music are not merely an art form on the contrary it is a specialised craft. Maharshi Valmiki also says that all these are a specialised craft. The famous dramatist Bharatmuni also accepts it as a craft. I like and appreciate this explanation. An art form is displayed and in time it is effaced but a craft is that which remains eternally.

This craftsmanship brings forth tangible and a solid result by its practise. If a singer sings beautifully he creates a beautiful form out of his singing which mesmerises us. Similarly, a dancer gives birth to a different sculpture by the dance. Art is much lower than a craft. Art can be learnt whereas craftsmanship is inborn and is prodigal. The poet creates the outline, the singer gives it the

live form, the musician dresses it up and the dancer expresses it artistically and the whole process is magical or surreal. I would like to remind all the artists of various fields that you are all artisans creating or giving shape to a beautiful craft. The invisible or an imagery of a divine sculpture is created in the heart and minds of the listeners or spectators. Such experiments have been conducted in our country. We have seen that a particular 'Raag' is sung or played and in a large flat plate fine sand has been evenly spread, gradually the shape or the depiction of the note in question takes place. In the present age, we are unable to see such things, because the practice and tapas has gone down but that cannot negate its existence in times gone by. There are examples of 'Raag Megh Malhar being sung and it starts to rain. If our mind does not accept then it is different but this truth is hidden in the womb of time. Here, anything can take place and at anytime, we can't predict.

In a sculpture, if even one stroke is wrong, the entire sculpted idol can break. This is seen by us in the singing, music or dance of renowned artists or performers. These people give respect and worship their art and only then it turns into a craft form. I am very optimistic and the new generation which is coming up, I see a good omen in them.

Now, this primordial truth has been expounded by the Vedas and the Upanishads, but there is a dispute which surrounds this fact. In my opinion, they are the first original scripture known to mankind and in the same vein I would like to add that there is no Chalisa before the 'Hanumanchalisa', therefore it is the first and oldest. Secondly, when Goswamiji wrote the 'Ramcharitmanas', it is believed that he was old in age and by then he had acquired deep understanding and was a realized soul. I have heard from a saint that while writing the 'Manas,' in between periodically the 'Hanumanchalisa' was

also being written. Tulsiji had pre decided to write only forty lines, well I don't think so! 'Pawan tanaya sankat haran' was not written as yet and he saw that about forty odd lines were yet remaining to complete the 'Ramcharitmanas'. So, he first wrote down the concluding lines of 'Uttarkand' ,” Iti Ramcharitmanasey sakal kali kalush vidhwansiney saptam sopaan samaapt”. Immediately after this he must have written “Pawan tanaya sankat haran...” and concluded the 'Hanumanchalisa'. Because of this figure of forty, I think the name 'Hanumanchalisa' came into being. Such is a belief and I tend to agree with the same.

Sankat se Hanuman chudavai I
Mann kram bachan dhyan jo lavai II

We are focused on this line in particular for the purpose of our discussion. In the 'Hanumanchalisa' the word 'Sankat' appears only three times. Why only thrice, this is the question?

Sankat harai mitey sab peera I
Jo sumirey Hanumat balbeera II
Sakat se Hanuman chudavai I
Mann kram bachan dhyan jo lavai II

Pawan tanaya sankat harana
mangal murati roop I
Ram Lakhan Sita sahit
hridaya basahu surbhoop II

So we see that 'Sankat' is used just thrice. Why? In our scriptures, three types of pain or suffering hav been explained. We all call them as 'Tritaap' or 'Trishool'.

Dahik davik bhaotik taapa I Ram raj nahi kahui vyapa II Bhaotik that is worldly, daihik, that is physical and daivik, that is due to past actions or karma. In the scriptures they are termed as, 'Adhibhaotik, Adhidaihik and Adhyatmik'. It's wonderful. 'Daihik' is physical when we are not feeling well due to physical suffering. 'Adhibhaotik' is the problems concerning to the external world like the business or family or

monetary which pertains to the world around. The third is the 'Adhyatmik' misery. Factually speaking, we should not be faced with problems in our spiritual world but we do, so say the Rishi-Munis of our land. Physical illness, understood. In spite of hard work, the business is losing money or there are family issues, understandable. Now what is this 'Adhyatmik' problem?

Swami Vivekananda had once said when asked 'what is poison'. His simple and straight forward answer was, 'Anything in excess turns into poison or becomes miserable'. If we start practicing spirituality more than we can digest or comprehend, it tends to push us into insanity! That is why; the spiritual practice also becomes a pain. More than our capacity to take in anything, results into misery. Sri Ramakrishna Paramahansa used to appear much disorganised outwardly. On seeing this untidiness a person went up to him and asked him that, are you all right? Why is there so much of untidiness all around? A that moment an incident took place and Thakur pointed it out and said, 'Can you see that hutment? Is it in order or is it disorganized?' Pat was the reply, disorganized.” An elephant had entered this hut and turned the whole place upside down. Now just imagine, if an elephant enters a small hut, it is bound to be destroyed! Similarly, My Mother Kali has entered my being and I am trying to somehow accommodate and realize her divinity to the fullest,

therefore I appear dishellved!” Now if this could be the state of such a great divine personality of Godhead then what about ordinary mortals like us? Many scholars, who are very learned but are oblivious of the tears of love and devotion, I know a few such people. Towards the fag ends of their life, they suffered and passed away in agony. I am a witness to this. I was present on one such occasion. Then we think that where has all that knowledge and understanding gone? They really go through hell. Tulsiji gives us a sutra here;

Boley bihansi Mahesh
taba gyani moodh na koi I
Jehi jasa Raghupati karahi
jaba so tas tehi chan hoi I

There is no one wise or a fool. Toh, Hari jeny jevo banavey tevo hoi. Toh, ahiyan vatma re vaanu posai tem nathi. Ek minute ma kyana kyan kari nakhey khabar na padey, astitva na nirnayoni! So, we see that an excess of spirituality also results into misery. It disturbs the individual completely. Too much study of the scriptures at times can cause mental instability. People start tearing away those very pages of the scriptural texts. The life gets totally disturbed and disorganized. Mahadev's trishool destroys these three problems or the 'shools' we face in our life. Who is Mahadev? None other, but Hanuman. Therefore, 'Sankat se Hanuman chudavai'.

We ourselves are destroying the nectar of our beautiful life. What is this Katha? It is a camp to refresh and enliven us. Every day there is a new course. This is not a religious congregation. My dear brothers and sisters, please try to comprehend its value. The inclusive manner in which it is being spoken, try and listen inclusively too, please! Only then we can hope to get some positive result. The world should improve, the society should change, and no one has taken up this responsibility. But surely, an individual will surely be benefitted. After listening to the Katha we should become fresh and appear new!

Hanumanji is a true friend, philosopher and guide

Baap! In the background of the Ramkatha, we all are involved in a very pure and in-depth study of 'Manas-Hanumanchalisa'. We saw the Adhyatmik, adhibhaotik and the adhidaivik problems which we all face. Under the 'Adhibhaotik' difficulties a number things are included. Our physical body is 'Bhaotik'. 'Adhidaivik' would be classified as earthquake, tsunami, unforeseen tragedy, some sort of flash floods or a cyclonic storms etc, or even a deceitful attack by unscrupulous people. These are problems caused due to situations not within our control. They are all external in nature and can be understood but what about the internal problems that pertain to our mind? They are the 'Adhyatmik' problems.

The chain could be of iron or gold, what difference does it make? After all it is bondage. What is said was just a very gross statement but Gandhi Babu, who is a world figure, says that why even should we be bound to the 'Charkha' (spinning wheel)? Maharishi Raman used to say that gradually a state comes when all bonds just fall off. Lord Buddha explained it as 'Nirvaana', Jagadguru Shankaracharya called it 'Moksha'. The Indian scriptures have made use of both the expressions, 'Nirvaana and Moksha'. Man's freedom from all bondage. Thakur used to say that he is totally unbound and free in all respects. Since he had to keep his body he forcibly used to accept a point of attraction to which he kept his mind or his vrittis attached otherwise, it would become impossible for him to be alive or keep his body. Like, in order to hang your clothes you need a hook or a hanger. I have seen in Saurashtra that when houses were constructed, such hooks were provided at particular points all around the house. Many divine personalities appear to be steeped in worldliness but this is the facade which is kept in order to remain in the physical body. They want to fulfil their duty and responsibility of having accepted the human form. Before completing the task assigned to each soul, even such great souls don't leave the physical world. If we try and study our ancient texts and scriptures we find that they are filled with instances wherein even such great personalities were tortured. It is not that they suffered physical pain or were besieged by unforeseen calamities all around but the people and the society around them became their biggest tormentors. Though they were undeterred due to this and were oblivious of any pain or misery but why the people who walk the spiritual path need to suffer so much? Even in this sphere, the path is fraught with grave miseries.

These noble souls and great personalities in order to

accomplish their duties and responsibilities keep themselves oblivious of their pains and miseries till the time of their departure from the physical plane. Also, the spiritual bond keeps them bound to the world for its good. Why did Jagadguru Shankar say that all his responsibilities are over and he would like to leave? There is a Gujarati line;

Prabhu taari kasautini pratha saari nathi hoti I
Aney je hoi che sara, teni dasa saari nathi hoti I
Na maji, na humsafar, na hukmey hawa hai,
Kashti bhi hai jarr jarr, yeh kaisa safar hai ?

They are faced with all the unfavourable situations in life. 'Angam galitam palitam mundam'. Good- bad both bind us. To the enlightened soul or the realized being or to the ultimate reality, these opposites do not bind. In the 'Manas', Devarishi Narada says;

Karam shubh ashubh tumahi na bandha I
Hey Hari! You are not bound by the actions,
whatever they may be!

So, my dear listeners, the 'Adhyatmik' problem at times crop up in this way. For a saint or an evolved being or say an Avatar, all the actions at a particular stage cease to bind. People criticize that such a great soul but even at this stage his attraction or desire to live has not diminished? Before we try and certify of pass an irresponsible judgement about someone, just think and ponder for a moment. Saheb! A primary school dropout is in no position to declare the graduation result!

Can anyone dare to pin down Shri Hanumanji? Is there anybody who can tie up or capture Shri Ram in a combat? Does Meghnaad have the capability to tie up Hanumanji? Hanumanji, at that moment wilfully accepted the bondage and allowed him to be tied in order to be able to do all that he did subsequently. There is a larger divine perspective involved therein for the greater good of mankind. Now tell me, to quip or make ridiculous comments in this regard, is it not fool hardy? We are in no position to comment and after all who are we? Insignificant, as compared to the divine creation. Introspect a bit before just blurting out obnoxious comments. Please refrain from unnecessarily trying to certify or criticize others. God has not given us the authority to do so.

At Kashi, when useless and baseless allegations were being levelled against Kabirdasji,

who was a realized soul and was a true ascetic in all ways. In order to silence his tormentors and critiques he filled up a bottle with the Ganges water and holding it in his hand and sipping from it went out in the streets of the bazaar acting like a drunkard. Seeing him, the people and the pundits of Kashi started saying that look; a saint like Kabir has lost it and has turned into drunkard. Kabirdasji used to say the ignorant people say that even milk when mixed with butter milk is supposed to be bad. But the same mixture when churned produces curd, butter, ghee so how can you say it is bad? A type of ignorance induced blindness envelopes the minds of the people and we mistake in correctly trying to understand a saint. Thus, even the spiritual path is laden with obstacles.

So, who will save us or protect us from these difficulties? There is a very easy and simple way the 'Manas' suggests;

Japahn naamu jana aarat bhaari I
Mitahi kusankat hohin sukhaari II
Ram naam kali abhimat data I
Hita parlok lok pitu mata II

'Hari naam', the divine name of the Lord is the most potent of all medicines and Goswamiji certifies it. With a feeling of utmost humility and with a surrendered heart, if we chant or take the divine name, it will surely rid us of our difficulties. Not only difficulty but all pains, miseries or obstacles shall be removed. The precondition is that it should be done with faith and devotion. There cannot be an easier way out than this in the world. And let's say that the cry within and the pathos you are unable to create, it does not matter, He knows all so don't worry just call His name. My dear brothers and sisters, I pray that all of you should always be happy by the divine grace but kindly maintain that inner calling to Him with utmost humility and love. Chitanya Mahaprabhu had no sorrow or pain. For an ascetic pain has no meaning. But the moment he used to see the blue ocean he would instantly be reminded of the Lord, who is his beloved with the bluish hue, and he would run with open arms into the ocean as if to embrace his beloved! Saheb! I suppose you must have read or heard that towards the later part of his life, his devotees or disciples would never leave him alone lest he would jump into the sea. When in the temple of Jagganathpuri,

he would stand holding the stone pillar of the inner sanctum sanctorum, his fervour would be so strong and his emotional quotient would be so high the in that powerful flow of divine energy, his finger prints would get etched on stone, in other words even the stone would start to lose its hardness and begin to melt. This is truth of the devotional world, not the materialistic world of today.

I have done the circumambulation at Chitrakoot Shri Kamadgiri many times.' Chitrakoot' is a very potent medicine. See, a particular place in this 'parikrama' is specially shown and people are told about it. Historically, this is true or not, whether it is the same spot or not, I have nothing to do with that. But there is a spot where Shri Bharat, who is totally lost in divine fervour and is crying out to the Lord, 'Pahimaam, pahimaam', 'Pahinath mohi pahi gosain' and at that point the fire of devotion was so strong in his heart that the stone clad floor started to melt and his foot prints got embedded in them. Today also, we are able to see the footprints at this place. When I go there, I am filled with divine emotions on seeing the intensity of divine love. For me this is my biggest profit or gain. I agree that in the scientific world and logically it appears to be a fairytale, but my dear friends, do not underestimate the power of 'LOVE'. Only when you are in love with the Divine in this manner, you could possibly experience it. In devotion, everything is possible. Naradji says that the one who devotes himself in the loving service of the Lord, his/her ancestors rejoice and start celebrating that in our lineage at least we have been blessed with someone who loves the Divine.

For the fakirs and saints, no sorrow or misery can touch them, because they are immersed in divine bliss. Even if you have attained knowledge, remain humble. Even if you seek Him, still remain humble. If you are looking for worldly pleasures and comforts, even then do not give up humility. The Bhagwadgita says that there are four types of devotees, 'Gyani, Artharathi, Jigyasu and Aart'. Humility is our treasure. The pain or this longing for the Divine is the priceless possession of the devotee. This intense pain for the Lord is the highest position for them. On which seat are they seated? This pain becomes their seat or so to say

'throne'. This pain or 'peed' turns them into a 'Peer', 'Auliya, Murshid' or whatever you may call him. This longing or craving is what they live for. Remain humble. This longing or pangs of extreme pain of separation from the beloved is what is considered the most invaluable treasure for such devotees or divine masters. On seeing this sort of insane longing for God in Shri Chaitanya, Shri Ramakrishna, and other great divine souls, ignorant society went out to criticize and ridicule them, please refrain from doing so. Please get over these mundane and despotic mannerisms!

Just imagine, without Shri Hari, what would have been our state? Without Hari Katha we would have been orphaned. I can't imagine myself without this 'Ramayanji'! You are all wealthy of happiness. You are the proud masters of joy. Today Sairam has given me a poem;

Sahajma jeev toh hut de kabhi Eshwar nathi malta,

Badhiye Parwatine koi Shankar nathi malta I
Satat chehra upar chehra badalta hoi che loko,
Je bahar hoi che eva ghana andar nathi hota I
There is poem of Nitinbhai also on sadhuta;

Adharatey surajna kirnon relay ache,
ekada sadhune karney,

Andarna ordama ajwalun thai che,
ekada sadhune karney,

Bhavbhavnon bhaar saav ogaltoh jaye che,
ekada sadhune karney,

Tuchli angliethi parwat uchkaya che,
ekada sadhune karney I

Sadhuda toh aapna ujwala che,
Bhai Saheb! Etley Meeraey kahyu che;

Sadhu re purush no sung,

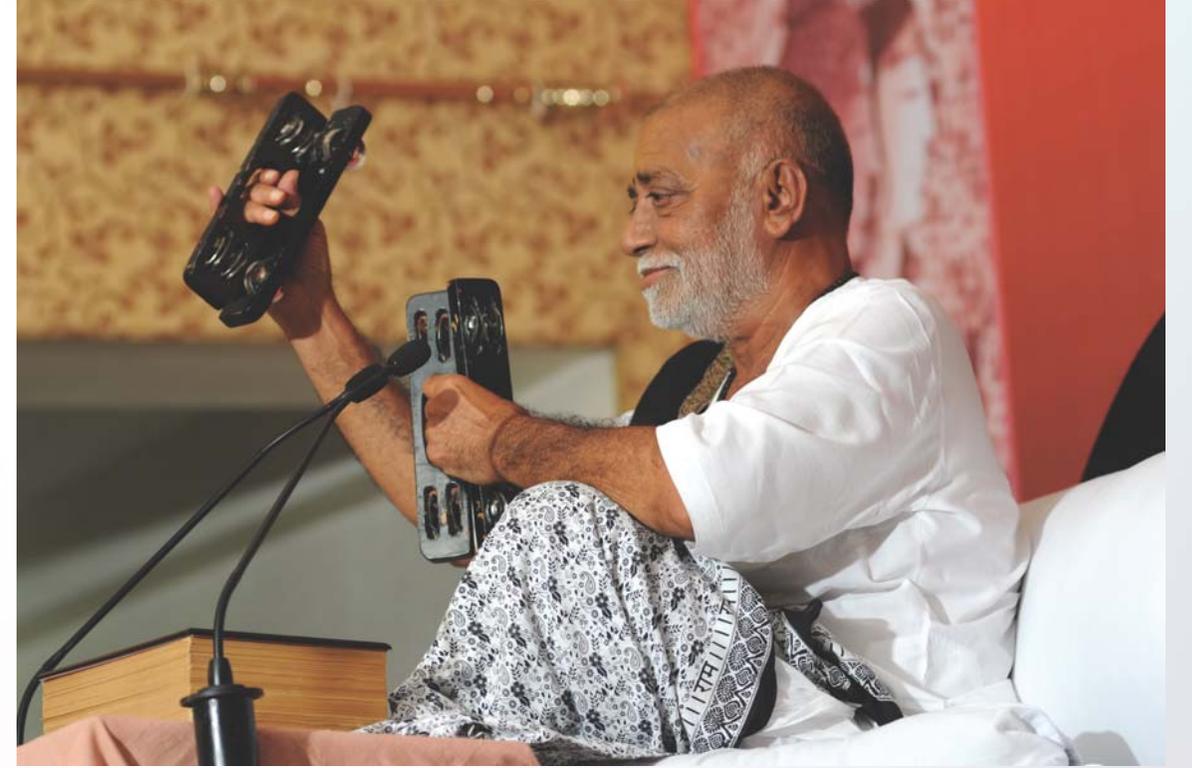
Beni mharey bhagye re malyo che,
sadhu re purush no sung....

Hari Naam protects us from 'Kusankat'. It is not conditional but be naturally humble. Therefore;

Sankat se Hanuman chudavai I

Mann kram bachan dhyam jo lavai II

Everybody is faced with his/her own problems. Every individual have their own happiness. So Hanumanji will protect us or rid us of these problems. Hanuman is also a name of Lord Ram and here is the scriptural proof given by Tulsi;



Kaalnemi kali kapat nidhanu I
Naam sumati samrath Hanumanu II

Take the name of Ram or Hanuman, they are one and the same. Tulsiji says that this is the deceitful Kaalnemi rakshasa who was killed by Shri Hanuman! So in this kaliyuga, the one who is full of deceit and falsehood is none other than Kalnemi. The Lord's divine name is Hanuman. Hanuman is a living 'Ramkatha' as well. Hanuman is Ram himself. Hanuman is everything.

So, Baap! Hanuman has eleven forms. You can choose any out of these and that will rid you off your problems in life. His job profile includes removing of the obstacles of His devotees. So, this multifaceted Hanumanji is our leader, protector, saviour and the ruler of the universe. There are many people who may be good looking or attractive or influential and may be also the focus of our adoration, but just this does not make them great or worthy of our devotion. But, those who are possessed with a divine beauty, both within and without and are adorable and also inspire devotional

fervour in our hearts can only rid us of our problems. Now the question is, how do we recognize him?

Mukh dhekat paatak harai,
parsat karma bilahi I
Bachan sunat mann mohagata,
poorab bhaag milahi II

Goswamiji says there are a few divine personalities, whose mere glimpse is enough to eradicate all our sins. Just a mere glimpse, that's all!

There are personalities or even say idols or images that we worship and adore which are divinely beautiful and on just seeing them or feeling their presence makes us feel lightened and we feel invigorated with blissful energy. If a child is in trouble and happens to see his mother, instantly he starts feeling secure and safe. Here, it is just not a question of ordinary beauty. In the Sanskrit language, 'Darshan' is a very beautiful word. It means seeing or observing with love, respect and adoration. To see someone and to do 'darshan' is not the same. In 'darshan' we see with divine eyes and there is another word 'pradarshan', this is wilful

exhibition. Can you make out the difference I am trying to hint at? In religion we require devotional seeing, Like Shakaracharya Bhagwan is called a seer or a philosopher. People go to have the 'darshan' of Lord Buddha. Like for the Divine Mother, great noble souls, saints, Gods and Goddesses, we don't go to see them or visit them but we go to adore them or pay our respects to them or offer our obeisance to them. If we see or meet any such personality, whose mere glimpse or presence gives us peace or makes us feel light and blissful, just consider him/her to be our Hanuman. Why do we go to temples or other places of worship? Whenever I go to Somnath and do the 'darshan' of the Shiva linga there, I feel that all whatever I ever have wanted I have just got and it is with me in my grasp. Just see the divine image of Shri Dwarikadheesh! How beautiful and adorable the Lord looks! 'Mukhiaji nazru utarey'!

Mind you, your 'darshan' should not be 'tamoguni or rajoguni', atleast let it be 'sattvaguni.' In fact the true 'darshan' should be of; Trigunateeet', the one who is above or has transcended the three gunas. Some such personality of Godhead, by seeing Him all our sins burn off and we are freed from all our ills. The idols are just a symbolic representation of the Divine. If we see with devotional eyes and with worship and love in our eyes, we are bound to be relieved of our miseries and shall be blessed. So, the one who is the focus of such reverence and devotion!

Second, the one who is the focus of our reverence must be knowledgeable about the path on which he is walking. If we go to a scientist with an arithmetical problem, then we are not sure of getting the right solution. We will need to go to a mathematician for the answer. If we want to learn yoga, then we ought to go to a yoga Guru. If we are unwell then we need to consult the specialist of our ailment. It means that the path we have chosen for our life, we need to take the guidance from a person who is knowledgeable about that path.

Thirdly, one who is respected by all and He respects all as well. The one, who is equipped to lead and show us the right path, to have a 'darshan' of such a personality will surely ease our problems. Fourth, being in a human body his wisdom is beyond human imagination. It is not only that he

should be kind. He should be well experienced and wise. Such a person is capable of helping us to overcome our problems. Chanakya, is a very wise guide or a teacher. He was responsible in giving the world 'Chanakyaneeti' which is a very useful and a practical guide pertaining to matters of governance or politics.

Hanuman has all these traits imbibed in Him. 'Buddhimatam varishtham'. Hanumanji is an embodiment of wisdom. An individual, who has been divinely blessed and has got the capacity to work for the upliftment of the society, who understands the value of the human birth and for whom selfless service of this beautiful creation of the Lord is the prime objective, to meet or know such a person is also enriching and can be helpful in overcoming our problems. Look at the amount of service Shri Hanuman does for the mankind! He has all the attributes we have discussed before and is present at the smallest village or household. Like Shri Lokmanya Tilak, took the initiative and tried to establish a Ganapati temple in each and every Maharashtrian town or village, similarly, Goswamiji will be credited in establishing Shri Hanuman not only in the town or villages but in the hearts of all the devotees. Hanuman wore the garb of service to uplift the mankind. So, if we have the 'darshan' of a true social worker in its truest sense, it will surely help us ease our problems.

The next sutra, a true spiritually realized soul or a Sufi saint or a fakir is capable of saving us from difficulties. The next sutra is that the individual should be 'one', inwardly as well as outwardly. Such personalities do not expose themselves, and keep their virtues under wraps but if we are lucky to get one, then he can surely help us overcome our difficulties. Hanumanji has all these virtues. The next sutra is that his appearance is like an ordinary person but the disposition is divine. All his actions are for the benefit of mankind. Whatever he does is to help others bereft of any selfish motive whatsoever. If we are fortunate to meet such a personality, surely he will help us overcome our difficulties.

A person who is very knowledgeable and a knower of all scriptures and religions but remains

quiet and aloof as if he does not know anything. Even if he has to speak, he will speak softly and in short, to the point. The glimpse of such a Master is sure to help us overcome our obstacles.

So Baap! The Vedas declare that walk together and sing collectively.

Miley sur mera tumhara,
toh sur baney humara....
Sur ki nadiya har disha sey
bahatey sagar mein miley....

Badalon ka roop lekar barsey halkey halkey.....

Baap! The speaker and the listener should be in the same divine vibration, they should not be separate! The speaker is seated on a dais and the listeners are seated below is a mere arrangement so that the speaker can see everyone and the listeners can see him as well. It is not any sort of differentiation. Shukdeva, Vyaas, Valmiki, Shiva, Tulsī the moment you bend and cup your hands to drink are all eagerly waiting to quench our thirst.

Sangachwadwam samvadadhvam
sambodha manaasi I

There is a composition by Ravindranath Tagore based on the Vedas which propagates togetherness. My Vyaaspeeth belongs to one and all. There is no distinction of ashram or caste or anything whatsoever.

Now let us take up the Katha a little bit. We were seeing the 'Vandana prakarna' the other day. After Hanumant vandana the flow continues and we see a very deep rooted line;

Siya Ram maya sab jug jaani I
Karahu pranaam jori jug paani II

Sita Ramji's Vandana was done by Goswamiji. He worshipped and prayed to Siyaramji Maharaj by accepting this entire creation as their divine manifestation. Then comes the 'Ram naam maharaj's' vandana. 'Ramkatha' came later and was

preceded by 'Naamkatha'. Like, we have 'Ramkatha, Ramcharitmanas, Ramayan etc, similarly is Naamkatha, Naamcharitmanas or Naamayan'.

Here, in nine 'dohas' Goswamiji extols the virtues of the Divine Name which is complete or whole and symbolically represented by nine verses and nine is also a whole number. The Lord has innumerable names but Tulsiji says that out of all these, 'Ram' is the root of fire, the sun and the moon. Raamnaam takes the form of fire to burn away our sins. It takes the form of the moon to rid us of our pain and agony by blessing us with its cool soothing rays within and as the sun removes the darkness of our ignorance, stupidity and lethargy. Goswamiji just can't stop in extolling the virtues of the Divine name of the Lord. Lord Shiva is continuously repeating or chanting the Divine name. Shri Ganesha by virtue of the Divine name was declared as the one to be worshipped first. The virtues of the Lord's divine name are endless and ultimately Goswamiji declares;

Kahau kahan lagi naam badaai I
Ram na sakahi naam gunn gaai II

The greatness or its value can only be understood by one who will try to know, understand, chant and feel the divine ambrosia of its grace, by chanting or repeating it. Gandhiji says that whenever he was faced with a difficult situation, the Lord's divine name came to his aid.

Raghupati raaghav raja Ram,
Patit pavan Sita Ram I
Taali taali Ram naam bolejo re,
Ena antar na parda kholjo re,

Taali paalinee Narshimehta nagare re,
Ek hundi swikaari kora kaagle re.....

Aa gitothi mataoey sanskarni jaalwani kari che,
eno Hari naam no pratap che mhara baap!

I have done the parikrama of Chitrakoot a number of times. There is a spot within this, where we are told that Shri Bharat's feet started to go in the stone. We can still see the footprints etched in stone there and whenever I go there, I am overwhelmed with emotion and divine fervour. I can understand that scientifically it may be argued as to how can ones feet start to go in a stone or a stone melt but there are certain truths of the emotional world or in the sphere of divine love. Shri Chaitanya's fingerprints are etched in a stone pillar! Bhakti or devotion is all powerful and nothing is impossible here.

*In the twenty first century, Ramkatha is a camp
which will help create a new Man*

Baap! Let us proceed and explore in depth the main topic of our discussion 'Manas-Hanumanchalisa'. Every day, I receive a number of questions. Some of them are already replied during the course of our daily discussions, but maybe the questioner has missed it due to some reason or the other. Also, it is not necessary that I know the answer of each and every question. I have my own limitations. By the divine grace of mu Guru, I am able to speak, that is a different matter. If you are attentive and hear the full text maybe the answer will come in due time. The scripture itself replies

Ramayan surtaru ki chaya I
Bhaye doori nikat jo aaya II

In the 'Ramcharitmanas' while extolling its divine virtues the writer says that 'Ramayan' itself is the shade of the wish fulfilling tree. The one who comes close to it his/her miseries go away. It is my firm belief and experience that it is my 'Kalpataru as well as my Kamdhenu'. Tulsiji has also written this 'Manas is shyamsurabhi', meaning it is holy black cow and your emotional disposition is the baby calf, who wants to drink the milk from the cows udder. There is a line of Raj Kaushik;

Main samajh aaj tak nahi paaya,
Teri mehfil mein sukkon kyon milta hai?
You are also going through this experience.
Yahan sooratein sab purani mitayi jaati hain,
Unki mehfil mein naya cheharey dhaley jatey hein I

What is Ramkatha? In the twenty first century it is a camp where a new human personality is created. Tulsiji, when concludes his text, the last word he uses is 'Manavaha'. The first word is 'Varna'. 'Varnanaan arthsanghaanam' is the beginning of 'Ramcharitmanas' and 'Manavah' is the last word. Tulsji by this wants to tell us that the audience for my text is no one particular cast or creed instead the entire human race is being kept in focus here. This is a text which is for a universal unity and considering the entire mankind as one! We all are new every day, in fact every moment.

During my study of 'Manas', when I was being taught by my Sadguru Bhagwan my grandfather, we could not complete 'Lankakand'. He was at an advanced age and became unwell. The

chaupais which I was taught, I used to keep on singing and humming them. At times due to my own curiosity and at times due to my childishness, I used to ask certain questions and on getting the answer used to feel ashamed that was this question worth asking? But it is Guru who unveils the reality for us. Without Him, how can we know? At times, even without my asking the doubts used to be cleared. Such is grace.

Lord Ram has been seen getting angry. He and anger? Lord Shiva is such an attentive and experienced speaker that Parwati should not misunderstand or unnecessarily doubt or confusion should not enter her mind, immediately adds;

Jasu kripa chutahi mada moha I
Ta kah Uma ki sapnehu koha II

By whose grace, one is rid of ego, attachment, greed or anger, will ever anger even touch the Primordial Lord himself? He immediately ensures that no doubts or misapprehension should crop up. I also ask all of you my listeners that whenever a doubt or suspicion arises, be careful to uproot it immediately otherwise if it takes root it will destroy you as well as your family. 'Sanshayatma vinashyati'. Second, 'Buddhinasha pranyashati'. When we lose our mind and intellect, the result is total destruction. Once the doubt reaches our soul that is the end! Do not let doubt or suspicion harbour in your mind, and if it does crop up leave everything and go and surrender at the feet of the divine personality, there even without asking, the doubt will fall apart. There, silence is more active than words.

It is coming to my memory. We both, i.e. me and grandfather had reached the point of the description about the fierce battle in 'Lankakand'. 'Dada' used to sing very well. He had a command over music. He used to remain in his own blissful state! Music and the notes were just natural with him. That day, years ago I raised this question, "Dada! Lord Ram and getting angry, I am unable to digest this?" It was but natural then that this question cropped up in my mind. I also added that I

have never seen you getting angry on anyone, how can I comprehend Lord Ram to do so? And Sir! What a reply I got, listen!

'Ram kripa kar suut uthawa'. This is the description of the battle between Indrajit and Shri Lakhsaman. Ravan is firing arrows after arrows and they are all destroyed by the Lord. Seeing this Ravan was enraged and he shoots the charioteer of the Lord's ratha. Ravan knew that if he would strike the Lord directly, He would never get angry. Please pay attention! Anger does not even come near to the Lord but we ordinary mortals get angry at the drop of a hat. The Lord is bereft of all the negative tendencies. If at all during His worldly sojourns, we see that he has got angry then there is a larger purpose behind it. I would like to draw your attention to Goswamiji's word here;

Tub Prabhu param krodh kahun pawa I

On seeing His devotee injured and having fallen down, He jumps off and lifts His devotee in His arms and seeing this Goswamiji writes the aforesaid line. Dadaji explained, that at this moment the Lord accepted or acquired anger or put on a garb of anger but did not become angry, mark the words very carefully.

I was totally amazed by this revelation and my eyes were opened to a new understanding that God is untouched by the negatives like anger but he at times accepts them for a greater purpose or the good of the entire creation. Lord Krishna would want to perform the 'Raas' when He feels it in the mind, but as we know He is bereft of the mind and so is even called 'Amana'. Shukdevaji says O' beloved king! The Lord in order to perform the 'Raas' accepts the mind for He did not have one. He invites the mind. Similarly, he accepted anger. That anger was not ordinary like ours, 'Param krodh kahun pawa'. The Divine's anger is also divine! When we see the 'Lankakand' through the eyes of the Sadguru then these hidden gems come to our understanding and we are then amazed at the divine revelations which dawn upon us. For performing the 'leela' the Lord acquires certain negatives in order to be able to explain the truth to us. Godhead is pure divine bliss, then how can any of such traits even come close. Can you ever

imagine that Lord Krishna will utter untruth? How can falsehood ever creep in the ultimate Truth? Lord Krishna declares that He has never spoken a lie. The word 'mithya' does not only mean a lie, it also means unnecessary. He says that He does not speak unnecessarily. 'Bramha satya, jagat mithya'. Now we will say that we are living in this world how it can be untrue? Here, it means that in fact it is just like a dream which has no basis and is meaningless or worthless. One day it will not be there, and like a dream will fade away. Imagine a dream, while the dream is on, you undergo all sorts of emotions in it seeming to be real, but the moment you wake up, all that just vanishes without a trace. A lie can never become a truth. It is worthless. Even a worthless object can become worthwhile, how? By 'Satsanga', gradually this useless time space or entity can become worthy by being coupled with divinity. 'Shunya' Palanpuri says;

Chun shunya ae na bhoor O astitwana prabhu !
Tun toh hasey ke kem, pan hunt oh zaroor chun I

Therefore, Shri Krishna says that He has never spoken a lie but for a purpose had to make certain statements. Even there, what was spoken was not worthless; it was the need of the hour. Can anybody else protect the foetus in the womb of Uttara? At that point in time He declares that if He has never spoken a lie, then this foetus be saved.

Now what is 'Hanuman'? In our scriptures, we have different meanings of the same thing. First is the meaning of the letter, then the word, then the sentence and then comes the topic. Thus the meaning of the topic being discussed is understood. Then, comes the meaning of the complete text as a whole. In between comes the verbal meaning, literal meaning, the deeper meaning, logical meaning, practical meaning, philosophical meaning, the broader meaning or for that matter varied interpretations therein. Whenever we are unable to understand or comprehend something then catch hold of Shri Hanuman. In Hanuman the first letter is 'ha'. Ha means a positive thinking or approach. This is even reflected in His life as well. He exudes positive energy. If you want to understand Hanuman then

Tulsiji says that fist try and understand 'ha'. Tulsiji says;

Agya bhang kabahu nahi keenhi I

Whatever He was instructed or asked to do, He never said no or shirked from the task. Whatever Shri Ram said, 'Yes, so be it' was the response. My dear young listeners, I am fond of you all and I request you to please adopt a positive approach and learn to accept things in your life. Gradually, you will find yourself coming closer to the 'Hanumadtatwa'.

The mind or the intellect will question us that how can we agree to everything? It is a logical argument. The answer to this is hidden in the second letter 'nu' of Hanuman. 'Nu' means that be rational and pragmatic in your approach meaning not to say yes blindly before understanding the pros and cons. If the child is adamant to eat something which he is not supposed to eat then prudence says that don't let him eat it. With love explain to him and persuade him not to eat it. You should ascertain the ill effects of the item and be doubly sure that it is going to be harmful for the child and then say no, not just abruptly without any reasoning. I am always in favour of 'yes' but that does not mean that I am doing it without understanding and mulling it over in my mind, twice, thrice over and over. We are all worldly people and the elders, friends, teachers and parents should not blindly say yes to anything and everything. When Sati wanted to go to her parents place, Lord Shiva said that since she was so adamant he would not stop her but at the same time warned that her going is not going to be beneficial in any way. Who is Shankar? None other than Hanuman. If our nature is of saying 'yes' always, but do not just say it without proper understanding.

The third letter is 'ma'. 'Ma' means be respectful towards one and all. Hanumanji respects even the smallest of all the monkeys. Just imagine where Hanuman is and where is this tiny little monkey but even he commanded respect from Hanuman. Respect everyone. By being respectful we don't lose anything. Everyone is divine, so show love and respect towards everyone

irrespective of anything. Before you undermine someone, 'pause, ponder, reason and then act in a respectable manner'. So 'ma' means to respect. One who knows to respect, commands respect!

Jyot se jyot jalatey chalo,

Prem ki ganga bahatey chalo I

The last letter in Hanuman is 'n'. 'N' here means humility and simplicity. To summarize, readiness and courage to say yes and yet have the prudence of not accepting anything harmful and to judiciously say no, respect and love one and all with utmost humility and a kind heart. 'Pachey Pawantanaya siru nawa'. He always stands behind everybody else, giving others a chance before Him, this is his humility. If we all try to understand these four tenets and imbibe them into our lives, we all will be able to understand and follow the 'Hanumadtatwa'.

Hanuman is also called Mahavir. He says that he is a monkey and the son of 'Pawan', 'Marutsut main kapi hanumana'. When the Lord asks him to go and inform Shri Bharat of His arrival and extricate Bharatlalji from the depths of the pangs of separation from the Lord he very softly and gently says that he is the messenger of the Lord and his name is Hanuman. There are many names of Hanuman;

Mahabir binawau Hanumana I

Ram jasu jass aap bakhana II

So, we see that the word 'Mahabir' has been used here for him. This usage is not without reason. The one who is worshipped by everyone is 'Mahavir'. Hari Bhai Kothari had once said that, if you have a Rammandir at your village, then Hanuman will be an integral part of that for sure! Now, if you have a Hanuman Temple then it is not mandatory that Shri Ram's and the other idols are there, just Hanuman is sufficient but if you have a Ram temple then Hanumanji's presence is a must and mandatory.

In the worship of Shri Hanuman there is no set procedure or a strict regimen to be followed. Once in a week we offer oil over Shri Hanuman's idol. Oil here means love and affection. To offer oil to Shri Hanuman is actually offering him our love and affection. Tulsiji says in the 'Vinayapatrika,

'Bandau Ram Lakhan Vaidehi, Yeh Tulsiji ke param sanehi'. We also offer 'sutra' or thread. I feel that the thread or sutra is symbolic of offering the yoga sutra, bhakti sutra, nyaya sutra, sankhya sutra or any scriptural text recite it for His listening pleasure. Any sutra you may have which has been gifted by your Guru, offer it to Hanumanji. There are so many scriptural texts for Him recite or offer any with devotion. His worship is very easy, simple and inexpensive. So 'Mahavir' also means the one who is the focus of reverence of the entire creation or is worthy of worship by all. By serving Him, you attain 'siddhi' or perfection and supernatural powers. I am personally in favour of 'shuddhi' and therefore whose worship cleanses us and purify our soul. We have 'Ashtasiddhi' and my Vyaaspeeth terms it as 'Ashta shuddhi'.

In purity, Hanuman is unparalleled. Who is this 'Mahavir or Hanuman'? The one, who fulfils all our wishes. This means that a true Sadguru does two things. Either He fulfils all our wishes or attunes us in such a manner that we have no wishes or desires left. The choice is ours whether we want wish fulfilment or we have no wishes at all!

Balipuja chahat nahi, chahat ek preeti I

Sumirat hee manei bhalo, paawan sab reeti II

The one who is the central focus of all worship is Hanuman. He is such a deity if I may say so who does not want any sort of a sacrifice. So many years ago, Goswamiji gave this Orion call that animal sacrifice should be stopped. In 'satsanga' our times change. You may work very hard and try your level best, yet success may elude you but it has been seen that by 'satsanga' surely the times change and you start seeing light at the end of the tunnel. There are still a few places of worship where animals' birds etc are sacrificed. Every year, we organize a Vedic Yagya according to the tenets of our scriptures without any motive and only for the protection and practise of the Vedic rituals. There is no form of sacrifice involved here. You must have seen that in many places during the performance when the 'bali pradhan' comes then a pumpkin smeared in vermilion is cut as a symbol of sacrifice as if a head is being seared but at our place I even requested to stop this symbolism also.

Fortunately our Acharya is so simple and understanding that he willingly accepted my request and did without it.

So, Hanumanji is not at all in favour of any form of sacrifice. But He does expect two sacrifices from us and they are the sacrifice of our ego and attachment. Why to kill an innocent life? One of my favourite lines is;

Hari ne bhajta haji koi ni laaj jataa nathi jani re,
Jeni surta Shyamaliya ne sath veda veda vani re I

The one who sings the divine glories; he is never put to shame. But the condition is a constant remembrance. Hanuman just wants our love or for that matter, God is thirsty of our love. He just wants your love and adoration. Go to Him with a total positive surrendered heart with love and affection. Tulsiji has simplified the spiritual path for people like us. Each and every act of His worship is filled with purity. All actions are noble and pious.

Therefore my dear listeners, if you feel that you are unable to comprehend or assimilate the greatness of Hanumadtatwa then take the help of 'Manas vinaypatrika' or the other texts on Shri Hanuman and try to study them at the feet of a divine soul. You will then be blessed with the glimpse of His Divine Beauty. Your efforts will bear fruit and will be meaningful. So we are studying the 'chalisa' of such a divine Hanuman whose virtues are endless;

Sankat se Hanuman chudavai I
Mann kram bachan dhyān jo lavai II
Sab par Ram tapasvi raja I
Tinh ke kaaj sakal tum saja II

So the grace of Shri hanuman saves us from our problems. One who is above all is God and God belongs to everyone. The one who is above all He is also different from others. Ram is above all, unattached just like a lotus in the water. An ascetic ruler. In the twenty first century the world demands or needs such a ruler or leader. Napoleon massacred five lakh people and only thirty thousand were left. Such rulers are called powerful whimsical rulers. Whereas how is Ram? He is compassionate towards all. Who is different from all others and though He rules but like a sage or with an ascetic bent of mind. Shri Hanuman does

all the work and serves such a ruler. He is instrumental in accomplishing all the tasks and responsibilities of Lord Ram diligently.

Sab par Ram tapasvi raja I
Tinh ke kaaj sakal tum saja II
Bhim roop dhari asur sanharey I
Ramchandra ke kaaj sanwarey II
Bidyavaan guni ati chatur I
Ram kaaj kareibey ko atur II

So we see that thrice it is mentioned about Hanumanji's eagerness to do his divine duties, doing them diligently and accomplishing the work given to him.

Now, in the Ramkatha, Yagyavalkaji is narrating the Katha in front of Shri Bharadwajji. He sings and explains the marriage of Lord Shiva and how Sati became Parwati. Once, at Kailash Ma Parwati asks and requests Lord Shiva to explain to her in detail the Ramkatha. Shiva is pleased by this and thanks Parwati for her noble question. Before the advent of the Lord the details of the demons and their atrocities is explained. In other words, after the night, the Sun rises and thus the description of the Sun Dynasty after explain the dark side. Shiva explains about the evil and corrupt rule of Ravan at that time. Goswamiji says that the Mother Earth was in agony due to the anarchy spread by these unjust and corrupt rakshsas and took the form of a cow and lamenting goes to the Saptarishis and begs for help. The munis along with her go to the Devas in the heavens. They all collectively go to Pitamaha Brahma for help. Brahmaji says that at this hour of crisis, let us all pray to the Creator for only He can save us from this calamity. All collectively prayed to the Almighty and got a response in the form of heavenly voice reassuring them. The Lord conveyed that He will incarnate at Ayodhya in time and the entire creation was very joyous with the news.

Now, Goswamiji takes us all to Ayodhya where the present ruler is Maharaja Dashrath who is an embodiment of gyan yoga, bhakti yoga and karmayoga. A beautiful combination of all the three branches of yoga (Knowledge, devotion and action). In other words leading a totally fulfilling

life. Kaushalya, Kaikayei and Sumitra were his queens. They lived a very noble life. The king was very loving towards his queens and they in turn were very respectful towards him. Dasharathji had one worry that he did not have a son and to seek solace he goes up to his Master Guru Vashishta's door step. He expresses all his pains and pleasures as they are in front of him. Guru Vashishta says that he has been waiting for this moment for a long time. O' dear king! You will be blessed with not one but four divine sons. For this to happen, we need to do a 'Putrakameshti Yagya' (a special yagya, done for childbirth). Shringi Rishi will have to be invited to conduct this special task. The yagya was performed with love and devotion and as the last ablution was being offered into the sacrificial fire, 'Yagya Narayan' (presiding deity of the yagya) appeared with an Urn containing the fruit of the worship as a blessing. He handed over the 'prasad' to Vashishtaji and instructed him to ask the king to distribute it to his queens in a proper manner. After blessing 'Yagyanarayan' disappeared in the holy fire and the divine fruit was distributed to the queens accordingly. By the divine blessings the queens started experiencing the Divine presence in their wombs and were overjoyed with divine bliss. The almanac, stars, planets etc all became favourable for the advent of the Lord. It was Treta Yuga, the holy month of Chaitra, the ninth day of the bright fortnight of the lunar calendar, Tuesday and at noon when the Sun was right in the centre, the auspicious moment of the Lord's incarnation was at hand. The entire creation was filled with joy and bliss. The Divine himself, in whom the entire

creation resides, appears in the quarters of Mother Kaushalya. A Divine light shone all around and a sense of blissful joy filled all hearts and the Lord, Creator, Divine, God whatever we may call Him appears in front of the Holy Mother. The four armed form of the Lord and the majestic site of His Divinity is captured by Goswamiji for all of us thus;

Bhaye pragat kripala
deendayala Kaushalya hitkari I
Harshit mahatari muni mann
haari adbhut roop bichari II

The ever benevolent Lord came for His Earthly sojourn. He started to explain the reason behind His advent and I have heard from Saints that the mother turns her face away. She says that you have come and are most welcome! But you have forgotten your promise. You have come as Narayan instead of a new born baby! On hearing these love filled affectionate words, instantly the father of the Creation became a new born baby and took the form of a Divine Child! The Mother's love forces the Father to become the Son! Hail the Motherhood of this holy land! A beautiful new born baby lying in the lap of Mother Kaushalya begins to cry and hearing the sound of the Baby's wail the entire household ran. On seeing the divine baby crying a message was sent to the King about the child birth and the entire kingdom rejoiced with this great news. The king was immersed in a state of divine bliss and could not believe his ears. Guru Vashishta came and announced that a bundle of heavenly bliss has taken birth in your household O' noble king! Ayodhyapuri was immersed in celebration and joy!

The first letter 'Ha' of Hanuman indicates a positive approach. The second 'nu' indicates not to accept anything which is harmful to us. In our nature of acceptance, do not accept wrong or things detrimental to the larger welfare. Third letter is 'Ma', which is to respect one and all. Hanumanji respects even the smallest of the monkeys. And 'n' means humility. Ego or false pride should not creep in therefore the last is humility. If all of us imbibe these four traits in our lives consciously, surely we shall be able to come closer to the 'Hanumadtatwa'!



Kathā-Darśana

The Divine only loves 'Love'.

'Ramrajya' is the same as 'Premarajya' (reign of love).

'Ramkatha' is not of a particular cast or creed but it is of the entire mankind.

'Katha' is a camp for rejuvenation and awakening.

'Harinaam' is the fuel for the divine journey.

'Hanumanji' only wants us to sacrifice our ego and attachment.

'Sadguru' either fulfils all the wishes of his disciple or destroys them completely.

'Sadguru' will never ask us to give up the world.

In the final stages of a divine personality's life all efforts cease.

A 'Sadhu' does not fight with anybody, not even with his fate.

The one who accepts everything willingly is a 'Sadhu'.

The pain or misery is the fame or the position for a devotee.

There is no other service than obedience to the Master.

Every day, the inner cleansing is necessary.

Even a little bit of 'Dharma' is enough to liberate us.

The situations at times compel an individual to commit mistakes; do not label him a sinner.

Excessive luxuries and pleasure push the person into lust.

There is no end to sense pleasures without contentment.

Lies need a crowd while the truth revels in the self.

There is a difference between an experience and realisation.

The Lord breaks the pride of the proud and removes the poverty of the poor.

Spending time in holy company opens up our inner voice.

Intentions are far more important than impression.

The one who loves one and all is a 'Sadhu'.

The bride's maid is a follower, a friend is a co passenger and the Lady is the leader.

*Absolute compassion is the first trait
of an ascetic king*

Baap! Let us proceed further into our discussion based on 'Manas-Hanumanchalisa'. Swami Sharananandaji Maharaj has said that if we worship the Divine with a motive or a desire then we bring Him down to the level of man. Your son should get a job, your daughter should get married these are all matters related to the material world, doable by us so let us not pull Him down to this level. When we pray for the fulfilment of our material wants we tend to reduce God to a mundane level. Now see the paradox that even if we worship or serve a human without any desire or motive whatsoever, just for the sake of love, not wanting or expecting anything in return, our devotion makes the human Divine, there is no doubt about that. At least gradually develop interest in 'Satsanga', which is the ultimate.

You are all my keen listeners. Without you, where will I sing? Well, I am used to sing for the nature. I sang in front of a 'Babool' tree. I used to walk along the railway tracks singing to myself. Talking to the trees, and used to speak to the creation around me. People who must have seen me then surely would have thought me to be mad. I was very young at that time and used to talk in Hindi, hence this practice of speaking in Hindi. It was very natural to me; no effort was required to speak in Hindi. Baap! In the 'Vishnu sahasranaam' there is name of God, 'Vyavasayo vyavasthanaha'. All of you are in business. People are engaged in different businesses activities or running an enterprise. We do this commercial activity for our living and to save a portion of it for the service of mankind or public welfare. All are engaged with a noble mindset. So, do not worry that you are steeped in materialism and when will you do spiritual practice? According to the 'Vishnu sahasranaam', 'Business or vyavasaya' is His name. What can be simpler for all of us than this? The Lord says that even being engaged in business in reality we are worshipping Him. Has anybody given an easier or a simpler way of worship? I don't think so!

In the 'Bhagwadgita' Lord Krishna tells Arjuna that in this creation all business activity or so to say 'Business' is His name and He is 'Business'. The Lord says, 'Vyavasayosmi'! I am 'Vyavasaya'.

Business is my divine virtue. Do not change your ethics or principles out of greed. Since Lord himself is 'Business', be careful, truthful, honest and diligent in your work. Once you have understood this correctly and live a pious holy life engaged in a business activity then rest assured that also becomes a worship and not a mere commercial activity. This can only happen through continuous 'Satsanga'.

When I first applied for a passport, I was asked about my occupation. I did not want to say that my occupation was that of a 'Dharmaguru'. Since I am not a priest, I did not want to give a wrong declaration, whether the passport would be issued or not. But, what do I state as my occupation, was the question? I am not a singer, nor a musician, so what do I state? If I would say 'Katha' they would not understand. Then I thought and decided to write 'Bhajan' as my occupation. Let me tell you, it was written and the passport was issued accordingly!

We keep on changing our religious beliefs and leanings every now and then. This attitude has been told in the 'Bhagwadgita' as 'Vyabhicharini Buddhi'. In the 'Manas' buddhi is 'Shatrupa'. The intellect has a hundred forms. One is 'buddhi', another is 'prabuddhi'. Then there is 'vishuddha buddhi', 'manda buddhi, vyavahar buddhi, parmārtha buddhi and so on. Our intellect has many varied forms. Everyone has got brains, even animals have it. An animal can only think of eating, sleeping, fear and intercourse. These are animalistic traits and very commonly seen in most animals. They cannot go beyond this. But in humans where there 'prabuddhi' meaning, to eat consciously and on time, live properly in the society and take advantage of the opportunity as and when they come, that is why man is called a social animal. To be able to harness the scientific advancements for the benefit of mankind is our vocation. The 'Vishuddha buddhi' is one where no ill feeling is generated. It may sound difficult but is

possible. In the 'Manas' 'manda buddhi' word has been used. A person, who is oblivious of his own loss but ensures the loss to others, is called 'manda buddhi'. Tulisidasji calls himself as the leader amongst all the 'manda buddhis' and says;

Jaaki kripa lava lesh tey
matimanda Tulsidas hu I
Paayo param vishram Ram
samaam prabhu nahi kahun II

There is one more type called 'swarthbuddhi', a selfish mind. Such a person is self centred. Let us examine a few common traits of a selfish person. One, he will be very greedy and miserly. He will have anger but less in comparison to greed. A selfish mind will be coveted by greed. Greed is supposed to be a very serious vice. Lust or passion is also bad but what is its duration? It is not something which will trouble us for a long time; its span is short lived. Anger is also there for a short time and then goes away. One cannot remain angry for twenty four hours continuously. 'Osho' used to say that even if you try, you cannot remain angry for a very long time for it is not our nature. To continually remain calm is possible as it is a part of our nature. In the 'Manas' there is a very beautiful description about anger. Anger is always focused on the other person. Two are necessary for the anger to take root in our minds. In the scriptural language 'dwaita' is necessary and in Vedanta 'advaita' is expounded implying that when there is no other then there is no place for anger.

Krodh ki dwaita buddhi binu I

In case of greed, Goswamiji uses the word 'apaar' (endless). Is it possible that greed can have a time limit? It is endless and Goswamiji says;

Kaam vaat kaf lobh apara I
Krodh pitta nit chati jaara II

Last night I was asked, 'Bapu! How can we have a satisfied approach'? If the desires are fulfilled and then we feel satisfied, is not possible and is a wrong notion. As soon as one desire is fulfilled another will crop up! Yes, if we develop a satisfied approach in life and remain content then

only desires can diminish. While eating, when you start feeling full and belch as a symbol of being satiated, then the food for which you were salivating a minute before is now enough, but this feeling is short lived. After sometime again the greed or desire to eat tasty food crops up, bothering you! Without being content and developing an attitude to be satisfied with what you have or get, greed can never be controlled. In the 'Manas' the definition of 'vairagya' is given;

Rama vilas Ram anuragi I
For the devotee of Ram the luxury, grandeur and enjoyment is like-

Tajat baman jimi jann badhbhagi I
While eating, the milk pudding which was so tasty, the moment you overeat, it makes you sick and you vomit it out! The nature automatically balances and the tasty looking dish prior to eating looks and smells nauseating as vomit. You need not leave the world. What is needed to be done is leave



the attachment to it. Now, who is 'Sadguru'? He will never ask you to give up the world, on the contrary help you gradually become detached from it so that it automatically falls off. There is a 'paramarthik buddhi'. The 'Manas' says;

Jahan sumati tahan sampati nana I
Jahan kumati tahan bipati nidhana II

Hanumanji is addressed as 'buddhimatam varishtam'. In all the wise and knowledgeable He is ranked on top. He is very wise and practical. So, do your business or work with an attitude of worship and not with a selfish motive, then even the occupation will become enjoyable. Pray to the Lord with a devoted and an open mind without any expectations. Increase your inner strength and virtues.

So, my dear brothers and sisters, a daily internal cleansing is necessary. For this, a few inspirational words and motivation is necessary. There are certain aids or tools available in the path of love which can prove beneficial. So, Baap! The lines from the 'Hanumanchalisa' which is our focus of discussion now;

Sab par Ram tapasvi raja I
Tinh ke kaaj sakal tum saja II
Goswamiji says that Lord Ram is above all, or is the emperor above all the kings. We are all under His Divine Grace. In other words we are all sheltered under the shade of the spiritual 'Giriraj'. The beauty is that in spite of being the supreme personality of Godhead, He is still totally detached. This is the attribute of an ascetic king. He appears to be one with all,

walks together and supports one and all. In fact everything is His but he is away from everything.

For any kingdom there are seven important tenets which are a must. Firstly, in any kingdom, there has to be a king. Second, there has to be a country or a nation. Third, there has to be a prime minister. The king should have a group of noble friends and advisers to guide him in matters of the state, this is the fourth. There has to be a fort or a safe and protected encampment for his residence, this is the fifth. Sixth, he has to have a strong and a powerful army with the necessary arms and ammunition for the protection and last but not the least, he has to have a treasury with enough wealth to be able to run the country.

Now for an ascetic king who is the principal minister? Which is his country? Who are his queens? What sort of an army he has? This has been discussed in the 'Manas' in a very spiritual context. We see that Chitrakoot has a very important place in the 'Ramcharitmanas'. While describing Chitrakoot a very beautiful and philosophical picturisation of the ascetic king and his kingdom has been done by Shri Goswamiji. Shri Ram is the 'tapasvi raja' and all the outer parameters are applicable and are present in Him as a king but specially the ascetic aspect needs to be studied for our own benefit.

Sachiv biragu bibek naresu I
Bipin suhawan paawan desu II
Bhat jum niyam shail rajdhani I
Santi sumati suchi sunder rani II

Now taking Chitrakoot to be the sketch being shown by Goswamiji to explain this very philosophical thought, who is the prime minister here of this kingdom? 'Vairagya' (detachment) is the prime minister of this holy kingdom. For the people or for the development and growth of the country or his kingdom, the king should be prepared to sacrifice everything. For Bharat to be coroneted as the king, Shri Ram gave up everything in Ayodhya and walked away as an

ascetic into the forest. This is 'Vairagya'.

Now, in the kingdom of this 'tapaswi raja' who is the ruler? Rational thinking or discrimination is the ruler. Just see the thinking of Lord Ram! Such a delectable rational thought!

Sunu janani soi sut badhbhagi I

Je pitu matu bachan anuragi II

Just pay attention here! The Lord says, "Hey Ma! That son is blessed who follows and obeys his parents. I have got this opportunity to follow your and my father's diktat, it is my biggest blessing and I consider myself to be most fortunate to be able to do so". You can address any body as 'Ma' but to address as 'progenitor' requires courage and a very intuitive mind. The one who is your birth giving mother is the progenitor. According to whatever little I have understood by the grace of my Sadguru, I can say that the writing of Goswamiji is not very easy or straight forward. There is a hidden meaning in some of them and can only be understood by the divine grace of your spiritual master!

The one who worships the word as 'Shabda bramha' knows the correct usage of each letter. Here we see that Lord Ram addresses Ma Kaikayei as his progenitor. Has mother Kaikayei birthed the Lord? In fact He was born of Mother Kaushalya. Now, here the usage of the word by the Lord cannot be a mistake, it has a deeper connotation to it-

Sunu janani soi sut badh bhagi I

Jo pitu matu bachan anuragi II

"O my dear mother! The one who obeys his parents is only authorised to call himself as the son." Next;

Tanaya matu pitu toshanihara I

Durlabh janani sakal sansara II

"Only he is worthy of being called a son who pleases and serves his parents, but O' my dearest Mother, such a son is very rare to find". So, twice the Lord has used the word 'janani' and again a third time;

Munigan milanu bisekhi bana

sabahi bhanti hit mor I

Tehi mahu pitu aayasu bahuri

sammatt janani tor II

"So if I go to the forest then what are the advantages, listen! Firstly I will be able to get the blessings of so many sages and seers who live there and 'satsanga' is said to be very hard to get. I will be able to lead a simple ascetic life which will be good for me and I shall be blessed in all ways. If I would just follow my father's instructions, it is my duty to do so but here in the same your affirmation and wish has made it such a divine opportunity for me and it is Godsend blessing". So, we see that the word 'janani' has been used thrice, why? The Lord is trying to emphasise here that 'Yashaswi Ram' is the son of Ma Kaushalya but 'Tapaswi Ram' is the son of Ma Kaikayei. If Kaikeyei would not have instructed the Lord to go to the forest, the universe would not have got an ascetic king. Just see how carefully and beautifully the word has been used.

Bipin suhawan paawan desu I

The area around Chitrakoot is the land or the country limit of this 'tapaswi raja'. This is the expanse of this divine kingdom. The Lord thought that if He ascends the throne straight away then it could be the rule of Raghuraj or the Sun dynasty would continue but 'premarajya' can only be established by leading a simple ascetic life and loving and empathising with the last person.

The scholars and great minds who have studied the 'Ramayan' go to say that in fact the foundation of 'Ramrajya or Premarajya' was not in Ayodhya, and only the Coronation was performed at Ayodhya after the fourteen years of exile. While the actual rule of love was established at Shringaberpur on the banks of the Ganges when the Lord requested a poor boat man to help Him cross the river in his boat. The whole world asks of God and here we see the Lord asking a common man a favour to cross the Ganga. This is where the seeds of the reign of love were sown.

According to the 'Ramcharitmanas', there are five indications of the ascetic kingdom. All the rulers are not big hearted. Some are very greedy, miserly and mistreat the people, such examples are found in history. A ruler with an ascetic mindset is very generous and large hearted. The Lord is full of compassion and kindness and rules with truth love and compassion as the backbone of His rule. The second trait which is very evident in an ascetic ruler is that he will never harbour any malice towards anyone and even towards the enemies he will have a kind dispensation. This is absent in an ordinary king. He will increase the animosity to show the people how caring he is towards their security. He will befriend the foes of his enemies because of political motives.

Goswamiji says that Shri Ram's nature was such that he commanded respect even from the enemies. This is also one of the traits of the ascetic king. The third characteristic is the he loves one and all. All are equally blessed by his love and each person feels that he is his favourite. His love is unconditional and he touches even the last person with love and respect. That is why Goswamiji had to write this line;

Ramahi kewal prem piyara I

Jaani lehu jo janani hara II

The Divine only thirsts for our love. Raghuvanshi Ram travels by foot and embraces all

who come on the way. This is His campaign to go and uplift the Ahalyas of the world. He breaks the ego of the high headed and breaks the shackles of deprivation of the poor. 'Veda vachan muni mann agam'. To the elderly and respected he shows respect and talks to them innocently, whereas the poor and the downtrodden he will embrace them with love and affection. This is the third important feature of the ascetic king.

First is kindness and compassionate benevolence. The second is that he is endearing to both friends and foe. Third is to reach out till the last person and love all. The fourth is to take away what is unjust and distribute it to the deprived. He took the kingdom of Kishkindha from Bali and handed it over to Sugreeva. He did not aim to vanquish other kings and expand His own kingdom. He took Lanka from Ravan and gave it to Vibheeshan. The fifth and the last trait is to patiently listen to his people or subjects and take necessary step to alleviate their concerns. In today's times the voice of the people is being muzzled. He authorizes His subjects to point out any shortcomings in Him or His rule. Therefore Tulsiji says;

Sab par Ram tapaswi raja I

Tinh ke kaaj sakal tum saja II

According to the 'Ramcharitmanas', there are five qualities of an ascetic king or 'tapaswi raja'. His first quality is that he is kind and compassionately benevolent. Second is that he does not harbour any malice even towards his foes. Even the enemies praise him. The third is that he loves one and all. Everyone feels that he is loved the most. Fourth is that he believes in equitable distribution of wealth and protects the interest of the needy. The fifth and the last is to give importance to the voice of the people.

*Shri Ram is not just a renowned or
a contemplative ruler but also an ascetic king*

We are discussing the pure and philosophical truths contained in the 'Manas-Hanumanchalisa' based on the tenets of 'Shri Ramcharitmanas'. There is a question, "On being blessed with the divine grace of our Sadguru, do we obtain the auspicious blessings of all the divine personalities?" Yes, in the Sadguru all the divinities reside and at the core level all the exalted beings or evolved personalities are 'one'. When it has been expounded by these very souls that in the universe, duality does not exist, then how can there be two? All wise and divine souls are at the spiritual level 'one'. There is one sun, one moon and only one mother earth! So what I have understood is that all great souls are in reality one and the same, names can be different, physical bodies may be different but at the soul level they are the images of that one reality.

I also feel that the divine lotus feet of all these beings are also 'one'. The physical appearance may vary but the feet are the same for they walk towards that 'one and only eternal truth'. Like Buddha, Kabir or Mahavir looked different but in reality spoke the same truth in their own beautiful ways. We are unable to realize this unity because we are oblivious of the divinity of their lotus feet.

Bandau Guru pada paduma paraga I

When Goswamiji is saying that he worships the lotus feet of his guru, it is not restricted to his guru alone. In fact it is addressed to all the gurus or divine souls collectively. 'Namo Arihantanam' is not only for Mahavir but for all the Tirthankars together. We should expand but the irony is we keep on shrinking. We constrict ourselves in a group or an ideology. My Ram is not mine alone! Parwaz Saheb has very beautifully spoken through a couplet wherein he says that the Ram of the Vyaaspeeth is not limited to this alone; on the contrary He is of one and all. Now if one claims that his God is his own individual property then I feel he has missed the bus for He is for all!

Sometimes unknowingly we are just lost and become oblivious of the reality. May be the poet was not aware but the essence of the ghazal is straight out of the Upanishadic texts. The scriptures proclaim that He is far from the farthest and near than the nearest.

Na kahin se duur hain manzilein,
Na koi kareeb ki baat hai I

Jisse chaha durr pe bula liya,
Jisse chaha apna bana liya I
Ye badey karam ke hain faisaley,
Yeh badey naseeb ki baat hai I

At the divine abode there is no distance nor is there any differentiation. The difference if at all is from our side. We just waste and fritter away the precious moments of our lives in ignorance. Saheb! Each moment is precious, please don't waste it. The door is ajar, enter! If you think this entire universe to be a temple then where would be the entrance? In Gujarati they say;

Mandir taarun vishwa roopalu,
sundar sarjanhara re,
Pall pall thara darshan thaiye,
dekhey dekhanhara re I

This greenery, these snow capped peaks, these local simple and noble populace, are they not the beautiful images in the universal temple? When you go back to your respective homes, say that you are back from a trip to heavens. That heaven, of which I have no idea but will certainly say that for me this is heaven for katha is here.

All great souls are one. There is line from the Vedas, 'Ekoham bahusyam'. In one there is all. One blessing constitutes all the blessings. Respect and greet all but put your faith at one focal point. Any path may be wide and long but there will be a limit to it. Slowly and gradually, when the devotee focuses his faith and devotion at the divine feet of his Master and attains some maturity in his spiritual practice then he develops the capacity to absorb and assimilate the divine grace which flows abundantly and continuously. We need to develop the qualifications to receive these divine vibrations. The very beginning line in the Hanumanchalisa;

Shri Guru charan saroj ruja,
nija mann mukur sudhaari I
Barnau Raghubar bimal jasu,
jo daayak phal chari II

Hanumanji Maharaj gives us four fruits or boons. What are they? They are, 'dharma, artha kama and moksha'. Is it right? But here there is a

problem. We have classified them as human duties. The fruits are the products of these human duties. Apart from these four, love is considered as the fifth propensity. So what is this? If we classify them as our human duties then 'dharma, artha, kaama and moksha' are the fruit of which particular duty? And if they are the fruits, then please tell me what is juice or ambrosia or these fruits?

There are many different interpretations of 'jo daayak phal chari'. Here there are four different fruits and four different passions or love energy. Tulsiji does not ask for these four in the beginning. He is not a 'mokshwadi' or liberation minded saint. Tulsiji again and again asks for passionate love of the Lord. He asks for 'rati'. Now 'rati' means that the one who is the focal object of our love, adoration and faith, to make our beloved happy at all times and please him/her with our service. To please the beloved, under all circumstances by our selfless service and unconditional love is 'rati'. This mindset is seen in Shri Bharatlalji Maharaj in the 'Ayodhyakand' and at Tirtharaj Prayaag this was amply clear when;

Sitaram charan rati morey I

Anudin badhahi anugraha torey II

Such passionate selfless service is of four types. First is known as 'dasya rati'. Second is 'sakhya rati'. The third is 'vatsalya rati' and the fourth is 'madhurya rati'. My inner feeling prompts me to express here that Tulsiji has asked for these four in the beginning of Hanumanchalisa. In Hanumanji the passionate selfless service is very vividly seen.

Ramdoot atulit baldhama I

Hanumanji considers himself to be the servant of the Lord and seeks selfless loving service at His Lotus Feet always! A person with this sort of a mindset always wishes to please his master and will do everything to make him happy.

The second is 'sakhya rati' meaning loving friendship. Hanuman says that since he is a part of the Divine Whole, he has a friendly relation with the Lord. On a branch there are two birds, 'Jeev and Shiva' i.e. man and God. Hanumanji is none other

than Shankar and as such is also Shri Ram's friend. 'Sewak swami sakha Siya pee ke'. Shankar is Ram's servant, friend as well as His Master. In this way Hanumanji is also, servant, friend and master to Him. When we say or talk about Hanuman being the master then we are referring to 'vatsalya rati'. You will ask that how come Hanuman becomes Shri Ram's master? Now remember that due to love and affection for his children the father makes the child sit on his shoulder at times and Hanuman carries Ram and Lakshaman both on his shoulders. The father would be tired but for the sake of his child will bend down and let the child piggy back on him. When Hanumanji request the Lord to accept Sugreeva as his friend, Lakshaman says that as it they are tired and now they would need to climb up the hill. At that moment Hanuman carries them on his shoulders and jumps up to the place where Sugreeva was waiting.

There is beautiful picture of Shri Ram and Hanuman meeting and embracing each other. This is 'madhurya rati'. The embrace or a tight hug is a

very endearing act and is an indicator of love and affection. In an embrace the warmth of the heart is shared. Be very careful in understanding this 'madhurya rati' because at the peak of this emotion or love there is no physical presence i.e. the two transcend the physical aspect and become 'one' in divine bliss.

Shri Govind is said to be a 'Poornavatar'. He plays the melodious and the divine tune on his flute and the cowherd maids of Vrindavan who were engaged in their household duties, hear it for a moment and their soul rushes towards the divine melody. They heard the divine call and prepared to leave everything behind and just run to the Lord. Their husbands and elders objected and questioned their action stating that if Nanda's Son is playing the flute then what is so great about it and why are you behaving like a mad person? Please have some shame and act in a respectable manner according to the family traditions. They all were stopped from going and in the 'Shrimadbhagwatji' it is very clearly written;



'Dhyanat prapt Krishna aslesha kshana mangala'I

The moment the divine notes of the flute entered the beings of these cowherd maids in Vrindavan, they were lost in a meditative bliss and saw the Lord come into their hearts or dwellings playing the divine music. Moreover, after coming close to the Gopi He keeps the flute aside and holds her in a divine embrace. This is 'madhurya rati'. Forget about those days Saheb! Even to this day, sages and the devotees of the Lord have felt these vibrations and have got immersed in a divine communion with the Supreme Personality of Godhead! In this state there is no gap of five thousand years. At the soul level and in a contemplative state this is possible. People realize the Divine presence even today and it is not a miracle or a figment of imagination. If we are not attuned or prepared to feel it is our bad luck!

Saheb! From time to time great noble personalities keep on coming for the salvation of people like us and to help us progress on the divine path. So, we all pray and ask for these four fruits according to the Hanumanchalisa.

When Nizamuddin Auliya left his physical body then his disciple Amir Khusrau wept inconsolably. He was devoted to his divine Master and used to love Him dearly. The pain of separation had made him in a way insane and at times he used to even behave as one. He had even written down that his mortal remains should be buried next to his Master's. When Nizamuddin used to pray and offer Namaaz, no one was allowed into the room, not even time for as if time would stand still for those moments, but Amir was the fortunate one to be allowed entry even in those hallowed moments. The agony of the physical separation made Amir distraught with grief and he was completely shattered. People around him used to argue and explain to him in so many ways but he could not be consoled. To what the people said his reply used to be that whatever you all are trying to tell me, my Master had already taught me and I understand that this body is bound to go and the soul is eternal, but tell me one thing, whom shall I serve now? Who

will call my name and who will instruct me now? Absorbed in the same feeling Thara Bhagat has written and I had the privilege of listening it for the first time from Bramhaleen Narayan Swamiji;

Shyam vina vraj sunu laagey,
Odhaji, humney na bhavay re,
Shyam vina vraj.....

I feel that these are not mere words of the poet but they are the impressions of what he must have felt and experienced at that point in time. This is just not the magic of the pen but is the feeling of the heart. I am reminded of Harindra Bhais words;

Phool kahey bhamra ne,
bhamro vaat vahey gunjanma,
Madhav, kyan nathi mahduvan ma I
Shir pur goras matuki....
Mhari vaat na kemey khooti,
Ab lag kankar ek na lagyo,
Gaya bhagya muj phooti I

From the time the one who used to break our pots has gone away, our fortunes have deserted us!

So, Baap! Hanumanchalisa talks about the four fruits and my Vyaaspeeth sees them as these four types of loving service or 'rati' as we have just seen. In 'one', all is present meaning that in the blessings of a divine soul all the blessings of the world are there for all are 'one'.

In the spiritual world it is accepted that if a person tries and goes back in time and retrace his own steps, meaning from old age to middle age, then young age, followed by child age, going on to the new born state, from there into the womb and right up to the conceptual stage and starts praying to the Divine as he/she did while in the womb then the memory flashes forth and one is reminded of the past, present and glimpses of the future as well. This has been experienced by many a siddhas. I think the way of praying according to the Islamic traditions hint towards this practice in a way. The primordial truth come to such people in their spiritual practices and especially if one has been truthful all his life. We are steeped in lies, and lie for no rhyme or reason just out of habit if I may say so! Tulsiji says;

Jhootai lena jhootai dena I

Jhootai bhojan jhoot chabena II

In one sentence the word 'jhoot' (lie) appears four times! Many scholars and saints have commented that in every line of 'Ramcharitmanas' the 'm'kar and 'r'kar is hidden. Which means, in other words that each line is a 'Ram mantra' in itself. In this particular line, we see that 'm and r' are absent, implying that because truth is nonexistent here, it is a lie. The meaning therefore of this line is there is no give and take but whatever is seen or imagined is all false. There is no food or no eating or it means that to try and eat what is defiled or bad and snatching away some one's food and eating it. This is living in a false premise and a world of make belief. Why should such unnecessary falsehood be practices? My dear brothers and sisters, our sorrows are because of our own mistakes or stupidity. We are advised to involve ourselves into 'satsanga' for only the holy company can awaken us from our stupor and the bad scary dream of the world just vanishes once we are woken up by some saint! That is why it is said that 'Sankat se Hanuman chudavai'. This chalisa or the forty mantras are to awaken us and break the false shackles of the world. The memory of the dream stays till we are dreaming. Once we wake up, there is no trace of what was going on because factually, it was nonexistent and we also do not lament on the dream being shattered.

Sat Hari bhajan jagat sab sapna I

What an in depth factual revelation! The 'bhajan' here can be understood in any way we may like. It could be meditation, or yogic practices, japa or chanting, silence, listening to positive thoughts and divine texts etc, etc. Bhajan is very simple and very broad in its acceptance. Sit quietly in silence and pray within by remembering the Divine! Ram, Krishna, Hari, Allah, Christ, all are one and the same!

Sab par Ram tapaswi raja I

Tinh kar kaaj sakal tum saja II

Aur manorath jo koi lavay I

Soi amit jeevan fal pavai II

The world today needs a ruler with a saintly mindset and approach 'tapaswi raja'. If one does tapas, automatically you get name and fame. The 'tapaswi' automatically become 'yashaswi' though he may not want the latter. But one who is cunning and scheming will never be reputed. In history, such rulers do not find a place of respect or repute, on the contrary are looked down upon by one and all. So, we have seen three types of rulers, out of which Lord Ram is undoubtedly a saintly king. According the situation also in the context of His exile, Ma Kaikayei had also demanded that He goes to the forest as an ascetic. The famous lines from the 'manas';

Tapas besh bisheki udaasi I

Chuadaha barisa Ramu banbaasi II

The second boon which Ma Kaikayei asked of the Maharaja was that Ram should go to the forests and lead an ascetic life for fourteen years. Ravan also while referring to Shri Ram uses the word 'tapaswi or tapas'. One meaning of 'tapas' is also hardship. Accepting the hardships as the Divine will is also 'tapas'. The ascetic king is one who has chosen asceticism with pleasure and willingly. He wore the garb of the ascetics and strode into the forest bare footed. He is aware of the hardships his people or subjects bear and we see that in the life of Jesus as well. The rulers who are unjust and only hanker for false adoration are oblivious of the pains of their people and are only steeped in their own luxuries. Lord Ram by living and practicing the tenets of a saintly way of life in His rule has given a unique example to the world of how should a ruler be! Hanumanji did not accept to serve an unjust king. By serving the saintly king Shri Ram he conducted and accomplished even the impossible for his Master. He did not care to rest even for a moment till the tasks were not accomplished. Respect one and all but do not serve a lustful cruel king, instead strive to serve a noble, just and a saintly king. An ascetic or a saintly person is worthy of our service. The Upanishads say that to lead a truthful life is the biggest penance or tapas. Our Deobandi Saheb is a very learned



Urdu poet; I remember one of his couplets;

Maza dekha miyan, sach bolaneyka ?

Jidhar tu hai, udhar koi nahi hai I

The follower of truth is always alone, only 'one'. There is crowd of liars but the truthful is all by him in solitude. In my own humble way I would like to say that, 'truth for me, love for you and compassion for everyone!' This is for me is 'Truth, love and compassion'. Truth to absorb, love to share, and living a life of compassion. Though, please remember that when I say truth for myself, be careful of not becoming adamant that only your truth is truth and rest is false. Because, this adamancy will lead to war. Vinobhaji says that there is no war between two religions; it is always between the unrighteous thinking or ideologies. There is no war between two truths because they are one and the same but differences do crop up between false ideologies. War will always be

between two unjust forces.

Ram gave a totally different perspective to ways of governance. Ram is a saintly ruler. I speak from the Vyaaspeeth and with responsibility that Shri Ram can forsake a pregnant mother? This somehow does not seem to be correct. Any topic which is disputed or creates confusion and ill feeling, Tulsiji does not even touch such a topic and says that he is on to establish peace and harmony so excludes all controversial topics from his text. But Ramkatha is not one, 'Ramayan sat koti apaara'. In each Ramayan there are different interpretations and varied topics for 'Hari anant Hari katha ananta!

Shri Ram had three main tasks to accomplish; try to find and get back Mother Sita, 'setubandh' and liberate Ravan. Hanumanji played an active role in accomplishing the three tasks. They are clearly explained in the 'Manas'. In this age also Hanumanji is present in some form or the

other, where ever Bhagwad katha is being sung. When the Lord was leaving for His eternal abode, Hanumanji had made this condition that till such time as the divine glories and name is sung on earth, he would remain here. The moment this practice stops, he would leave, and once he leaves it will be the end of the world. People ask me that that why do you keep on doing Ramkatha? My reply to them is to keep Hanumanji Maharaj amidst us, that's why!

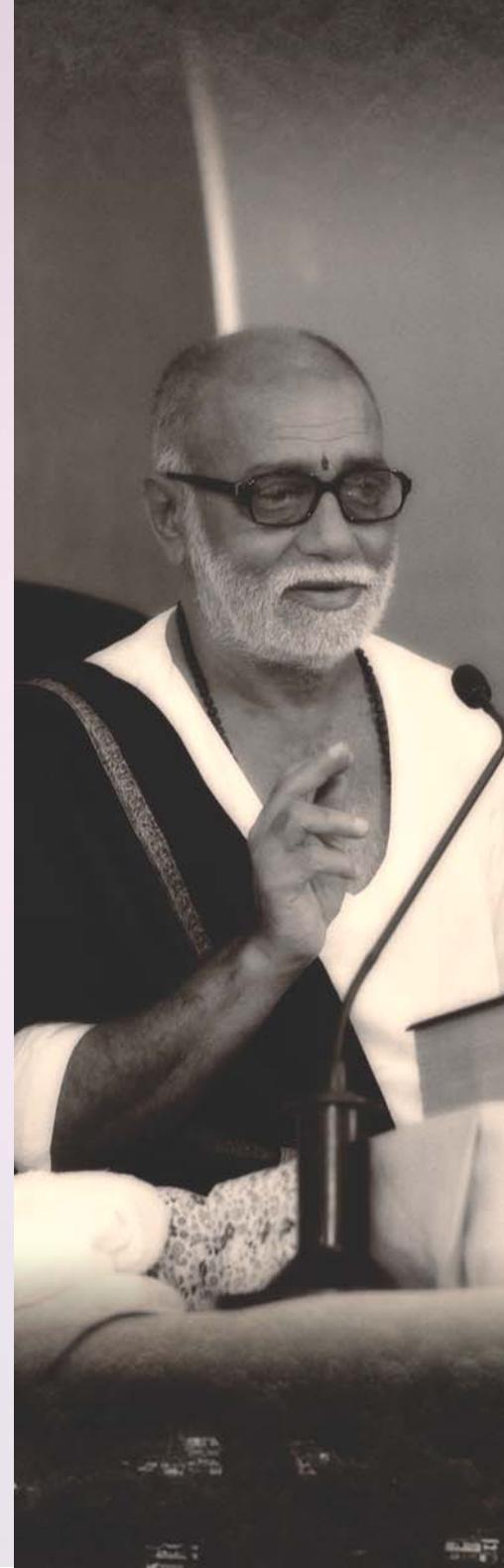
Lord Ram took the human form and we sung and celebrated His birth. Three brothers were also born to Ma Kaikayei and Mata Sumitra. The holy 'naam karan' ceremony was performed for all the four brothers. Vishwamitraji came and demanded for Shri Ram and Lakshaman to protect the 'Yagya'. Tadaka was liberated and the 'yagya' was performed safely. The Lord travels to Janakpuri. On the way He specially stops for 'Ahalya Uddhar' and we all were given spiritual reassurance. At Janakpuri He was accommodated at the 'sundersadan' which was supposed to be the personal quarters of Janaknandini Janaki. The next day at the 'pushp vatika' for the first time in this leela, the Lord sees Ma Sita. Ma Janaki worships the Divine Mother Durga and prays to her. The 'dhanush yagya' is being performed and all the kings from all over the world assemble at the 'yagya bhumi'. The Lord breaks the bow of ego as it is symbolised and Janakiji offers the 'jayamala' to

Shri Ram. The messengers are sent to Ayodhya with an invitation to Maharaja Dashrath to come with his family and accomplish the wedding ceremony. Dashrathji arrives with the wedding party. All the four brother, "Ram – Sita, Bharat – Mandavi, Lakhan – Urmila and Shatrughan – Shrutikirti" were married in the same mandap and the nuptials ceremony was performed with joy. When Ma Janaki was leaving with the Lord, Videhraj Janak wept inconsolably. Any father, however strong he may be will breakdown at this point when his daughter leaves him and goes to her husband. Ma Sunaina also broke down. Trying to console her parents Ma Janaki also could not control her emotions and broke down. In your household, when you bring a girl as your daughter in law, then please do not see what she has got with her, but please pay attention to what she has left behind.

The entire wedding party reaches Ayodhya. Ayodhya became prosperous with the advent of the Divine Mother herself. Days passed and all the guests started to leave, one by one. Vishwamitraji also asked for permission to leave. At that moment, Dasharathji Maharaj fell down at the feet of the learned Sage and begged;

Nath sakal sampada tumhari I
Mein sewak samet suta naari II
Karab sada larikan par chohu I
Darshan deta rahat muni mohu II

Mānas HanumānaChālisā VIII



*Birth and death is not in our control,
but life is in our hands!*

Baap! On the eighth day of this nine day Ramkatha I express my happiness that today we have been graced by the presence of the Governor of this beautiful tiny state of Sikkim Shri Patil Saheb. To respect the Vyaaspeeth, the Rajyapeeth has come. I heartily reciprocate the warmth and respect showered here. I bow down to his simplicity and humility. Today, we have seen an example of how our politicians ought to be!

This place has given us a lot of happiness. He very kindly reminded us of our brave soldiers who guard our Motherland. Blessed are these brave men who like lions protect our territorial integrity. The fruit of the nine day Ramkatha 'Manas – Hanumanchalisa', I would like to dedicate it for the people of Sikkim and for our soldiers stationed at our borders. I offer this to them in utmost humility. For me they are worthy of worship and are no less than God. At Talgajarda, we have prepared a list of 'Jay jay kars' which is recited every day and we with utmost humility and self respect, have included 'Bharat ke sainikon ki jai'. I would like to go our borders and sing the 'Ramkatha' just for them to honour them in my most humble way.

So Baap! I hope that the political leaders of my country walk up to the last person of this land and greet them. Till where did Shri Ram go? First He embraced the people of Ayodhya. Then He proceeded towards Janakpur. Wedding was just an excuse. Are Ram and Janaki separate at any time? The water and its waves are forever one. Similarly Sita-Ramji are one. After He returned to Ayodhya, He thought that by just sitting at Ayodhya the 'Ramrajya or the Premrajya' which He wants to establish cannot happen. In order to accomplish this objective He, on the pretext of exile went away to the forest to touch each and every soul with His love and compassion. He embraced the tribal's, villagers, the sages and seers, Ahalyas and the Shabris, by establishing a familial kinship with all and ultimately, even the monkeys and bears were not left out. In His rule of equality, He wanted to provide salvation to the Rakshasas as well and He embraced Vibhishan and anointed him as the ruler of Lanka. Not only this, He went a step further and gave respect to the nature and by His Divine Grace with the labour of the army of monkeys, He constructed the bridge

The world needs an ascetic king. By tapas one is blessed with name and fame though an ascetic does not want it. A tapaswi will surely become famous but for a wily and a shrude king this is far from his grasp. The history does not sing paeans of such rulers. Three types of rulers are indicated here, out of which the Lord is the 'tapaswi raja'. A saintly king is aware of his people's pains and troubles. The others are oblivious of it and are only steeped in their own pleasures and luxuries. By leading the life of an ascetic king, Shri Ram has given to the world the true picture of what an able ruler should be!

'setubandh' by joining the stones. This katha is nothing else but an exercise to join one and all. Therefore;

Sab par Ram tapaswi raja I
Tinh ke kaaj sakal tum saaja II
Aur manorath jo koi lavaiya I
Soi amit jeevan phal pavai II

So, Hanumanji Maharaj accomplished all the work of Shri Ram whom we have seen as 'Sab par Ram tapaswi raja'. In order to accomplish the divine work, one has to have some special qualities.

We all are doing the work of the divine. There are some natural guidelines pertaining to these duties. When we talk about 'Ramkaaj' it does not only mean that the work when He was in His Leela on this earth but it means doing His work always, at all times. In every birth or in every lifetime, we have to do his work. If we need to do Lord's work or fulfil our responsibilities given to us by Him, then the first thing we need to do is to chant the Divine name. My dear devotee brothers and sisters, for me 'stuti' or prayer is my 'dhyana' or meditation. The one who can concentrate and be careful and attentive listener in life, can also be a good orator. Our scriptural texts or any stotras, they all begin with a 'dhyana' and then the prayer starts. The reason for this is that without concentrating or focussing our attention at the Divine feet, our prayer is worthless, in other words first bow down in humility and then pray! Gandhiji did all his work, big or small with the divine in his heart and the divine name on his lips. Vinobhaji did everything on the foundation of 'Harinaam'. Never forget the Divine name! Don't do or be involved into anything that takes away the divine name from you. Even if you do it for three minutes, do it without fail, don't leave it. In order to be able to accomplish our duties towards the Lord, there are a few rules we need to follow and the first is to be devoted to His Name. 'Naam Ashraya'. No vehicle can run without fuel and in this journey of life, the divine name is the fuel which helps the vehicle to run.

In fact, it is wrong to call them as rules or conditions. They ought to come naturally, without

any force. In order to accomplish the divine work, the life force or the vital breath is most important. A weak or an unhealthy individual meaning one who lacks his vital breath cannot accomplish the divine task. So this vital breath is very important. Like for a vehicle to run apart from the fuel the tyres on which it runs have to be inflated to the right pressure, similarly is our vital breath. Any noble work you do or even doing your day to day work diligently is 'Ramkaaj' in my opinion. The vital breath should be powerful. The life force needs to be strong. This is very important. There are many people who have a very weak vital breath. Look at Shri Hanumanji, he is able to accomplish all because his vital breath was aided with the strength of the divine name of the Lord. He continuously chants His name. Secondly, Hanumanji is the son of Vayu Deva, 'Pawanputra Hanuman'; therefore his life force is very strong.

The third aspect or attribute necessary for doing the divine work is we need to have magnanimity and nobility in our nature. Sometimes, our selfishness comes in the way and we like to do everything our self, even though we find ourselves incapable of doing it. And allow me to say what I have seen in my long journey of the Ramkatha that the attitude is so narrow that people will want to do the work on their own only and will not let anybody else come near it, but if for any reason they are not able to do it, they will ensure that nobody else can do it or will create problems for the other. Whose work is it, is not important for them but no one else should over take them or do it! So, magnanimity is the third important aspect. Serve with a large and an open heart. In the 'Manas' for service there is beautiful sutra;

Agya sum na susahib sewa I
So prasadu jan pavai deva II

There is no other service above obedience. If any divine soul asks you that 'Son! Please do this', there is nothing more required, it is the ultimate. To be obedient is the biggest service. What does Tulsiji say? This is not an order, it is the 'prasad' or the fruit of your devotion. Blessed are those who are fortunate to get this 'prasad'.

Please remember, do only what you have been asked to do!

Vinobhaji had left to go to the Himalayas. From his very childhood he had the traits of a fakir in him. He heard Gandhi Babu's call and stepped back. Once he was going somewhere and he got the message of Babu to come and he immediately turned back and straight away went to Babu! So, there is no other service than obedience. If you are told that you need not do it, then not doing is also a service! Obedience without question or reservation is the biggest service in my opinion. Whatever you are told, do not feel bad about it. If you have been doing a particular service say for five years and once, if for any reason you have not been asked to do it then don't feel bad. On the contrary think that new buds are opening up on this great tree of my Master's divine grace! New leaves are sprouting, be happy. Before the old leaves fall off, it is better that new leaves sprout and keep the tree green and fresh.

Baap! The fourth important aspect to be understood in the divine service is that, never say or feel that it is your birth right! If you are entrusted with any work then do not consider it to be your right but take it as your prime responsibility. Tomorrow, this responsibility can be entrusted to someone else also. 'Malik ka kaun malik?' Who is the master of The Master? There is no set rule or tradition here that after this you will get this right or entitlement. Hanumanji proved himself in all situations. His belief and faith in the divine name, his life force, his magnanimity all are exemplary. When the team was ready to leave for the search of Ma Sita, Hanumanji Maharaj was standing right in the end. He did exactly whatever he was instructed to do. He did not for a moment think it to be his right; he gladly accepted it as his duty or responsibility.

Now the next attribute or point necessary to accomplish the divine work according to me is very important. Never feel proud that you have been able to do a particular task in the service of your Master.

Charan pareu premakula trahi trahi Bhagwant I
The Lord said, "Hanuman! The task of getting the news of Sita has been done by you for me. Now I am indebted to you forever for this favour". On hearing the love filled affectionate words of the Lord, Hanumanji felt embarrassed and in utmost humility fell on His divine feet. Somebody asked Hanumanji that why did he fall at the feet of the Lord? He said that if someone praises us even a little bit then with our ego gets bloated up, and we are sure to fall. And if falling is certain then why not fall at His divine lotus feet? Bow down at the divine feet where you are sure that you will be picked up and embraced by Him. The next tenet to be followed to accomplish the divine work is humility. Last but not the least is that to act without any expectation of a reward. The action or work is performed as a service and our duty without any expectation at all.

So, the few attributes we have just seen, which in my opinion are necessary to be able to accomplish the divine work are very simple and easily doable. From another view point it is difficult also, how? There are certain habits which we have cultivated and have now become our nature, they are difficult to change. For this, the only remedy is;

Sath sudharahi satsangati payi I
Paaras paras kudhatu suhai II

Goswamiji says that divine company or 'satsanga' is the only answer to grave ignorance. If Tulsiji is using the word 'sath' it is a bit surprising! He has not used this word for the readers or the listeners or for the people in general, but he calls himself one. 'Ram bhaju sunu sath mana '. Addressing his own mind he says that due to long drawn habits and because of the inherent wicked nature his mind has become inert and grossly ignorant. The only possible cure for the mind he says is holy company and chanting of the divine name. As the touch stone has the power to turn iron metal into gold, similarly the power of holy company and Lord's name will be able to turn you or transform you. Whatever good or beneficial can only happen with holy company i.e. 'satsanga'. I

see it and it is happening all around. You all are devoted towards the Vyaaspeeth and are changing, I see and feel it. Your interest and eagerness is welcome. By 'satsanga' we all will change for the better.

All noble deeds are the divine work of the Lord. But let us start with the divine name. Gandhi Babu started it with prayer. Prayer is a must and one must pray regularly. Prayer was instrumental in our freedom. The divine name was given the due importance by all our freedom fighters in some way or the other. If you are faced with any sort of a problem in your family or life, sit down quietly and chant the divine name with humility and a feeling of total positive surrender. 'Mitahi sankat hohi sukharey'. But do it with a humble and a surrendered heart. Don't do it like an accountant. You cannot count your tears, can you? Whatever you like or feel devoted to; just repeat that name with a loving heart.

So, Baap! Accomplishment of the divine work has been discussed in the 'Hanumanchalisa'. We are all discussing this for our own understanding and development. The next line is;

Aur manorath jo koi lavai I
Soi amit jeevan phal pavai II

All the wishes which have been discussed in the Hanumanchalisa like protecting from difficulties, eradication of ailments and diseases, saving from pain and miseries, to be blessed with divine and supernatural powers, to get back the wealth and kingdom which was stolen or forcibly snatched and whatever be the other wishes which people have shall be granted by worshipping Shri Hanumanji. Goswamiji says that any noble wish or desire can be fulfilled. He has not gone to enumerate the different desires but just says any other or more desires if any shall be fulfilled. Now this is a very intriguing point here which needs to be understood carefully, so please pay attention! One is the desires or wishes which have been discussed, over and above these which are the others which have been hinted in a very philosophical and a discreet manner which we need to find out! The second is that generally it is

believed that the 'Hanumanchalisa' is a text only of the 'Sanatan Hindus'. But so many Muslim, Jains and Christians also recite or read it! Many non Hindus have respect and devotion towards 'Hanumanchalisa or Sunderkand'. They follow their own religious beliefs but simultaneously also show respect to the embodiment of the vital life force i.e. Hanuman. So one meaning which I have understood is that it is not only restricted to Hindus but is open to all faiths and religions. Whosoever, irrespective of anything shall be blessed is what it signifies. 'Manorath' is a very beautiful word used in our Vaishnava Sampradaya and especially in the 'Pushthimarg' like 'shringar or sewa or other manoraths'. The first desire is not to have any desires whatsoever!

So, my brothers and sisters, 'manorath' means five things. Have a 'manorath' for the 'darshan', or the divine glimpse of the Lord. When Vishwamitraji came to Ayodhya, on the way he carried this 'manorath' of Ram darshan. Vibheeshan came to surrender at the feet of the Lord, and he carried this 'manorath' in his heart. I have taken here the five senses, which are the sense of speech, touch, seeing, taste and smell. They are the focal objects of our five senses. A sensuous touch can cause a person's downfall. A lustful speech can become the cause of our downfall. If we transgress into sensory pleasures instead of the leading a holy, truthful and pious life devoted to the Divine, we are bound to fall. Likewise, hankering for the smell for sense gratification.

Now, how can these five sensory pleasures be turned towards the divine service? The first is word, I have to listen to the divine words of my Master, have this desire or 'manorath'. I would like to hear some motivating and inspiring words of a noble person than to waste my time in mundane chatter. Have a desire to hear holy discourses, if not this then something else but wish for holy company. Just visualise that five thousand bhikkus are sitting at a vihar and in front of them a serene, composed and tranquil Lord Buddha is seated. When the first divinely blessed word must have come out of His lotus lips, what would be the atmosphere like? Mahavir, Jesus, Guru Nanak,



Hazrat Mohammed or for that matter any of these incarnations, the creation was blessed by their divine words and presence. You all hear the Katha in such large numbers. Few years down the line, even this will be quoted that thousands of people used to gather and quietly listen to the divine scriptural texts or kathas. This scenario would be visualised by people years later and for generations to come. Therefore, the 'manorath' to listen to the holy word.

Jasu bachan ravi kar nikara I

The next is the wish to touch. If our mind is not polluted, then the touch can uplift us. Goswamiji also states the importance of 'daras and paras' i.e. of pious seeing and the holy touch. If we are divinely touched by our Master or 'Sadguru' who is devoid of any worldly traits, such a touch can uplift us. You would want to touch the divine lotus feet of the Master who is pure, divine, and holy and a mere glimpse can remove the darkness of our hearts totally. In the 'karmakanda' we need to perform different 'nyas like hridaya nyas, kar nyas

etc'. This symbolises touching of the divine parts and invoking a divine power therein. To touch the holy slippers or the 'padukaji' is very enlightening. To touch the dust of the divine feet of our Master, this divine feeling can be experienced and not explained. I do not emphasise this point because it may lead to worshipping an individual and misunderstanding will crop up. The divine touch needs to be experienced and not spoken. So the touch is very glorious but we need to be careful.

The next is the wish to see the divine beauty of the lord. Like our desire to see the divine form of Shri Dwarikadheesh or Shreenathji Baba or any other Divine form of the Lord. A glimpse of the Divine form of God is a very big blessing for all of us. Our defective eyes or if I may say so sinful eyes have tried to defile the divine beauty. 'Husn parwardigar hota hai'. But we need to have clean and clear eyesight in order to see it as it is. Our seeing should be without any malice. Here the word 'darshan' is in itself a very pure and a pious word!

Ankhiyan Hai darshan ki pyaasi I

Then is the 'manorath for the rasa'. In our scriptures, the 'rasas' are of none types. The Divine is embodiment of all the 'rasas'. Ramkatha is not just a philosophical text but it is very enriching and an enjoyable Vedanta ras. In order to be interesting, it should be enjoyable too. This text is filled with the divine nectar of the Lord's divine beauty, of His character and His divine play. Finally, we come to the smell. Amir Khusrau had said that 'Mujhey merey peer ki khushboo aa rahi hai'. I am able to smell the divine fragrance of my Master. So, the thought of getting this beautiful smell. A fragrant atmosphere, which is filled with the sweet smell of divinity. So, when the text says that other desires or wishes then my own understanding views it in this way.

So, Hanumanji Maharaj grants us whatever we may wish or desire. Goswamiji goes to the extent of saying that He grants us endless boons and fulfils all our wishes. The fruit or a blessing which has no limit attached to it, or is endless. Such a gift can pertain to one's life. The fruit of sense gratification is temporary like physical beauty, money or riches, youth they are all time bound. There is always a fluctuation in their case. Here what we are talking is a fulfilling life in every way. Now what is this, let us try and examine it! Are wealth, fame or position totally fulfilling for us? No! Like we have different trees bearing different fruit like mango, grapes, berries etc. Goswamiji uses a very beautiful word here that is, 'jeevan phal'. Here, our life is the tree and the fruit is hidden.

My dear brothers and sisters, I invite all of you to ponder a bit about that we are born but have we got life? And till the time we don't have life how can expect or get its fruit? So we need a fulfilling life. Many a times we are born and we die without living a fruitful life. Meera, Tulsi, Tukaram, Thakur Ramkrishna they all lived a life in the true sense whereas we somehow missed out on life totally. This is not just a glib talk. We just lead a very mechanical mundane life to eat, drink and go to sleep. Is this what is called life? In the 'bhakti marag' we get a word 'jeevan ras' and in the 'gyan marag' we get 'jeevan phal'. Fruit and the juice are one and the same. Fruit can only give us the juice. First let us listen to the 'Bhagwadkatha', and then

let us chant His name with devotion which will result in our being blessed with the fruitful life. That is why the life is compared to a tree.

Now, what is life? Our birth is not in our hands. If it was then we would use our own discretion to be born where, when, under what circumstances, etc. Similarly, death is also not in our control. They are all governed by God. What is left is life, which is in our hand how we make it or live it. Because of our own actions and mishandling, we miss out on it. Our Gangasati very beautifully says that life is like trying to string beautiful pearly moments together. Whenever you get that divine light or insight, string one pearl and in this manner complete the necklace of divine pearls. To lead a fruitful life we do not need to indulge into strict difficult spiritual practices. No need to unnecessarily torture yourself for it. This will be an exercise in futility. If you fast for health reasons it is good, but just to torture your body is harmful. By doing big- big sacrificial practices you can't get fulfilment of life. If you are to get the fulfilment, it can happen in a moment. The important point is 'the moment'. Each moment is precious, don't waste it!

My dear listeners, this seed of the tree of life are sown by one person, who then waters it and fences it for its protection. The same gardener weeds out the wild grass which stunts its growth. He ensures proper sunlight for the plant and provides the necessary nourishment. He sees it grow and flourish according to the changing seasons and enjoys the flowers and fruits which come at the right time. When the fruit is ripe and fit for consumption this very person hands it over to us to eat and enjoy. This able gardener is none other than our Divine Master or our 'Sadguru'. Therefore, it is our 'Sadguru' who out of His sheer magnanimity, grace, kindness and compassion and above all His unconditional love for us blesses us with this divine fruit. For some it may be salvation or liberation, for some it could be God realization or self realization. For some it could be fulfilment, to another it could be 'zero' or 'shunya' and for some could mean the transgression of duality and merging in the 'whole'. Every individual has a

unique fulfilment or fructition.

Too much of luxuries and comforts tend to make us lustful towards life. That is why in between a little bit of depravity is warranted. After the arrival of Ma Janaki, the prosperity of Ayodhya increased manifold. Dashrathji thought that he was getting old and why not hand over the reins of the kingdom to Ram. He expressed his desire to his Master, who readily agrees and the coronation was scheduled for the next day. This interim dark night of greed and passion changes the complexion totally and everything apparently is shattered. Manthara plays the spoilsport and as the intellect or the mind gets wrongly influenced, the entire view point changes. She influences Ma Kaikayei with her wile and guile and pushes her into playing the role of a villain. She forces the king to grant her two pending wishes in the form of throne for Bharat and exile for Ram. The king could not believe his ears and faints.

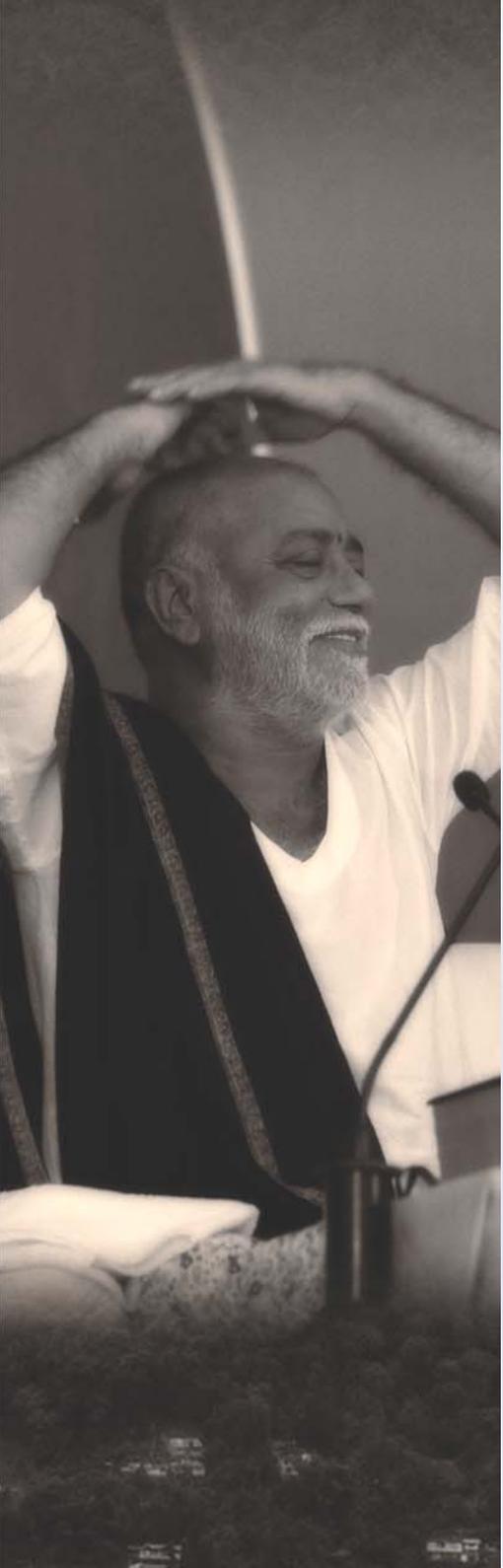
The Lord goes to Ma Kaushalya to seek her blessings and permission to go to the forest. Lakshmanji hears the news and rushes to the Lord and seeks the permission to accompany Him. Shri Ram tries to explain Lakhanlalji to stay back but had to give in when Shri Lakshman said that for him He was everything. He seeks Ma Sumitra's blessings and permission and joins Sita – Ramji to go to the forests. Shri Sumantra gets the chariot and the three Divinities leave Ayodhya and stop at the banks of Tamsa River for the night. At night, when everybody was asleep, they leave quietly for the forests. They arrive at Shrnigaberpur and cross the river Ganga. From here their journey begins on foot. At Tirtharaj Prayag Shri Ram comes to Shri Bharadwaj Ashram and stayed for a night there.

We all are doing 'Ramkaaj' or the work of God. There are some basic tenets to be followed. The first is to chant the divine name of the Lord or 'Naamashraya'. Second, we require the vital life force in order to be able to accomplish the Divine's task. Third is magnanimity or large heartedness. The fourth is not to accept the work entrusted to you as your right, rather to think it to be the responsibility. The next aspect to be noted is that under no condition the pride of having been able to do His work should come into us. To do the task with humility of heart is the next tenet. The last is not to expect any fruit or reward for the work done!

Taking four guides, the Lord comes to Shri Valmiki Ashram, who directs them to Chitrakoot. The Lord, Ma Sita and Lakhanlalji arrive at Chitrakoot. Sumantraji is sent back and he informs the king about the events one by one. The pangs of separation were too strong for him to bear and he gives up his life repeating 'Ram, Ram' six times. Bharatji, who was away to his maternal home returns. On hearing all what had happened, Shri Bharat's state is beyond comprehension and he becomes like a fish without water. He reacts but immediately takes control of himself according to the need of the hour. Bharat takes everybody along for the 'Ramdarshan' and says that the 'Rajdarshan' can wait. First let me attain the Truth, then we shall discuss about the stately duties. They all proceed to Chitrakoot. Maharaja Janak also arrives with his folks. Lengthy discussions and meetings took place and finally the Saint Bharat takes the onus upon himself to shoulder the responsibility of the kingdom as a trustee of the Lord for that limited period and seeks His Padukaji as a symbol of the Lord. At this point Goswamiji writes;

Prabhu kari kripa paawari deenhi I
Sadar Bharat seesh dhari leenhi II

The Lord blesses him with the Paduka and Shri Bharat accepts them with glee as if he has got the Lord himself. He returns back to Ayodhya but the separation from the Lord becomes too much for him to bear and seeks the permission to live in Nandigram exactly as the Lord lived in the forest. He installed the Padukaji on the royal throne as the symbolic rulers of Ayodhya. Such is the greatness of Paduka in our Scriptures which was shown by the saintly Shri Bharat.



The fulfilment of our life should be Love

On the basis of the tenets of the 'Ramcharit Manas' we all are discussing 'Manas-Hanumanchalisa' for the past eight days and today we are into the ninth and the final day of this nine day 'Prem-Yagya'. It is said in there that one who reads or recites this text is bound to be blessed with great super natural powers and my emphasis has always been on purity of thought, speech and action. Lord Shiva and Mata Parwati stand as a witness of in other words affirm this declaration. Goswamiji says that this Tulsi is the servant or follower or worshipper of Shri Hari therefore O' Hanumanji please stay or reside in my heart permanently.

Aur manorath jo koi lavai I
Soi amit jeevan phal pavai II

Whatever big or small wishes or noble desires we may have other than our worldly desires, Goswamiji says that they all shall be granted in abundance without limit or any restrictions and we shall be blessed with an eternally fulfilling life. Yesterday, we discussed in depth about the fruit of a fulfilling life. Here, the most important aspect of obtaining the fruit of a totally fulfilling life is explained in depth. Life is a tree and about its fruit the scriptures, seers, saints, and all of you have different opinions and observations. We all are free to choose what type of fruit we like! Here, I would like to share my views which I have understood by the grace of my Sadguru Bhagwan. From the Vyaaspeeth I speak very boldly and sincerely, what comes into my own understanding. I do not speak without practicing it myself, please note. I will share with you the fruit I have chosen for myself. When I recite the 'Hanumanchalisa' then what sort of life fulfilling fruit I want? Super natural powers! No, not at all. What use are they to me? When without my asking I am given Divine Pearls as a blessing, what else do I need? During my childhood when I used to walk to my school, at times when the slippers used to wear off, with lot of difficulty I used to insert thorns or nails to hold the straps together and could walk slowly with difficulty. Today, by the Divine Grace of His Holy name, I am seated atop an elephant and travel with great honour. If I may say so, what is left for me to ask or wish for? I am openly telling you the facts of my own life. If you misunderstand then it is your problem, not mine. Well

speaking and speaking correctly is my responsibility, how you hear is up to you! I would like to recite a couplet for you here;

Woh apney aap ko har shaks sey kabil samajhta hai,
Ajeeb insaan hai, nuksaan ko hasil samajhta hai.

Beware! Never overestimate yourself. We have our own limitations in every field. Keeping that in mind, let us have a free, frank heart to heart talk. One more couplet;

Sabab dariya se poocha roney ka toh kah diya,
Naadan nakhuda majhdhaar ko sahil samjhta hai.

This is Masoom Ghaziabadi's kalaam. Do not consider yourself to be superior to others. Constantly, compete with your own self, set your own bench marks and push forward. No need to push anybody else aside. Today I am here, tomorrow someone else will take my place, and such should be Morari Bapu's thinking. What I shall be tomorrow, the day after I should be better than my own self. But to compete with others or trying to push someone on the way is losing proposition. This thinking will pull us down. Please be careful. Think; ponder about your own fruit of a fulfilling life. For me, my fruit is bared open in front of the world – truth, love and compassion. I am reminded of our late Prime Minister who was from Gujarat, Morarji Bhai Desai. In the very first press conference after assuming office, he was asked by the reporters that what you wanted, have you got that? He gave a very beautiful and a candid reply. 'My aim was not this chair or power but my aim is Truth! To serve my people I will accept the post in Delhi but my objective is truth.' In this light, what is our aim or goal, examine!

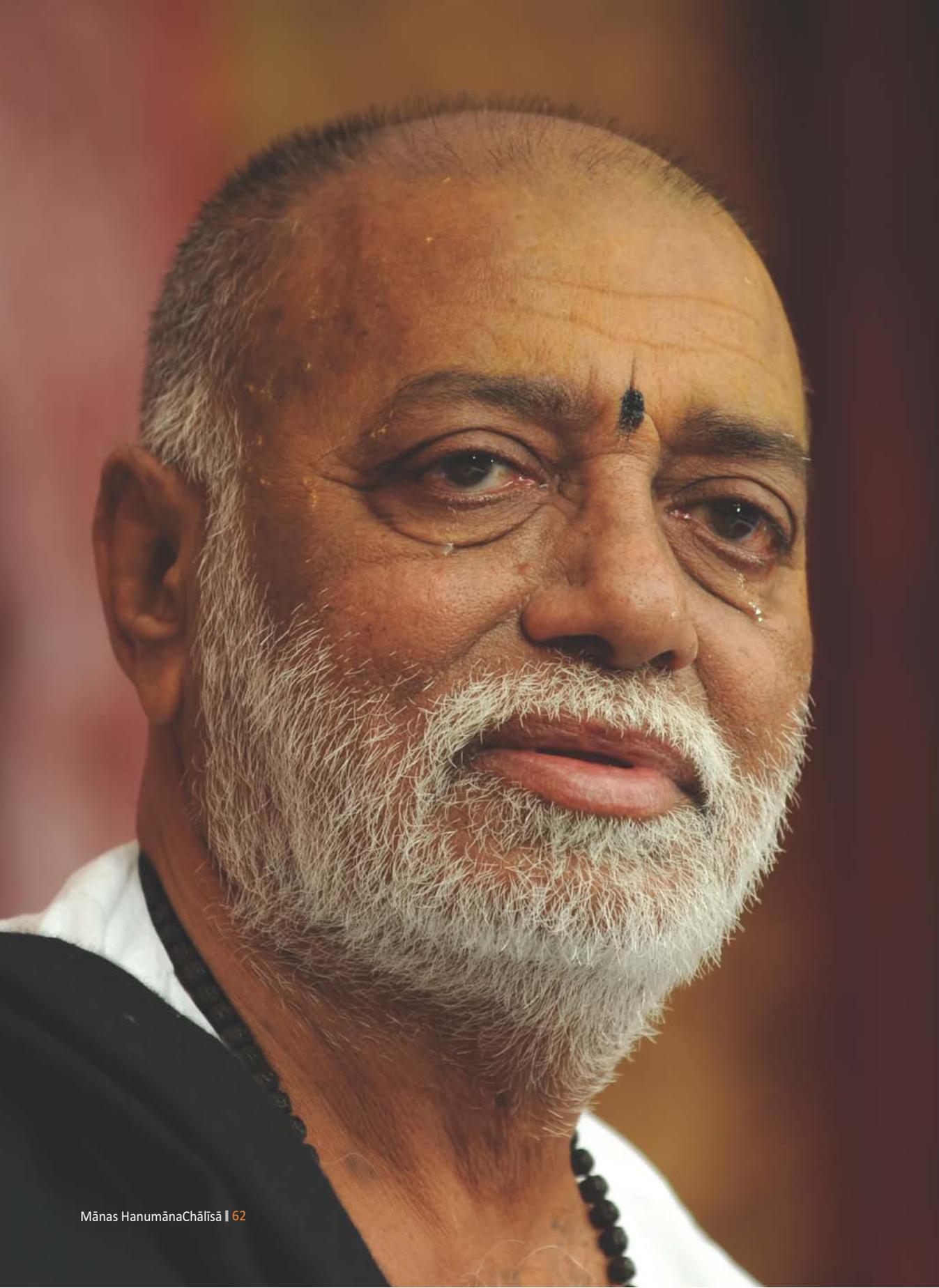
'Hanumanchalisa' will provide whatever fruit one may hope or wish for. It is a promise. An absolute fact. After all we are humans and we may be weak in holding on to our truth? We can falter, it is possible. The third one I had mentioned was compassion. We ordinary mortals who are under the influence of Maya may even miss out on compassion and become rigid and unkind towards

people, on our boss, or the family or our subordinates! I pray and seek that my truth should never besiege me and my compassion should not leave me even for a split second. My eyes should always remain moist in love. I do not want to juggle around with these words nor are they any new sutras. Vinobhaji has expressed it in his own way. This flow of the Ganga has been flowing from ages. I consider these three as the fruits of my fulfilling life and in this humble manner my effort is to imbibe the divinity contained in the 'Hanumanchalisa' completely within my heart. Suppose, that we are not strong enough to hold on to the truth and we mess up with our compassion, but what lies in the centre and may be called as the uniting force of love should constitute our fruit of the life tree! I very respectfully and humbly invite all of you to embrace love in your lives. If we can accept love in its true and pure potency then the other two will follow simultaneously. A loving heart will never walk on an immoral path!

The trait of a sadhu is to never speak harsh words. In 'Srimad Ramcharit Manas' Shri Bharatlalji's fruit of his life tree is, unconditional love. If for the matter of discussion for a moment we consider Shri Ram to be one of us humans then what will be His fruit? What does the 'Manas' say? The very famous lines;

Ramahi kewal prem piyara I
Jaani lehu jo janani hara II

'Bina prem rijhey nahin thakur Nandkishore'. Let's say that if we become a bit weak in our truth Shri Krishna very lovingly and affectionately will say, 'Don't worry, I am there'. Please don't be weak in love. The fruit of this life tree is love. The beautiful fruit is love and affection. Now, let me ask you what is Shree Radha's fruit of life? Unconditional Love or 'prem'. The fruit for the cowherd maids of Vrindavan or the 'gopis' is also love. Bharatlalji's fruit of life is also nothing else but love! At the conclusion of



'Ayodhyakand' Goswamiji affirms thus;

Siya Ram prem piyush puran
hote janam na Bharat ko I
Muni mann agam jum niyam
sum dum bisham vrat acharat ko II

If the divine flower of love towards Sita –Ramji would not have blossomed on this earth in the form of Shree Bharat, then who would have guided the munis and rishis in their path of 'Agam, nigam, sum, dum, niyam, vrat, achar, vichar etc?' Without Shri Bharat who could have warned us against the pain, agony, heartburn and faults which could impede our journey towards the divine love? Tulsi says that if Shri Bharat's love would not be there, then it would become impossible for a wretch like me to ever walk the path of love and the hope of reaching Godhood!

Bharat charit kari nemu Tulsi je sadar sunahi I
Siya Ram pada prem avashi hoi bhav ras birati II

So we have seen that the divine ambrosial fruit of this life is love, truth and compassion. This is my wish or 'manorath'. If love is in the centre then be rest assured that truth and compassion will follow hand in hand. The centre or the middle core is essential. In the Ramkatha, love constitutes the beginning, middle as well as the end. It is the core essence of the divine text. Love is the focus of this wonderful exposition of Goswamiji. In the beginning Tulsiji says, 'jahi deen par neha'. The one who loves the lowly, down trodden, the poor and the helpless souls dearly. In the middle comes 'Siya Ram pada prem'. In the end is, 'Premambu pooram shubham'.

Once Shri Uddhava asks Lord Krishna that if the core essence of the lives of these Gopis of Vrindavan is love then how could they survive after you left Vrindavan? In the 'manas' we see that Shri Bharat is an embodiment of true love, then how could he survive for those fourteen years away from his beloved Lord? How did he protect his life for fourteen years living at Nandigram? To Uddhava's question Shri Krishna replied, 'Pranayena hee'. Only with amatory love!

The land for this love is Shreedham Vrindavan. Here there are no other relationship excepting love and only pure love. Uddhava is Shri Krishna's friend and holds an exalted position. Shri Krishna further explains that before leaving He had said 'Pratyagamanam'. That, He shall come back. Only the firm belief on this assurance that I will come they could hold on to their lives.

The parents of love if I may say so are faith. If faith is there then the love will blossom. 'Binu biswas bhagati nahi'. After handing over the padukaji to Shri Bharat the Lord said the He would return after the fourteen years of His exile. Well, love cannot be written or expounded upon. The true feelings and experiences of love form the essence of all that love is all about! The Love lore is written on the heart of the lovers.

Therefore, to even feel a little bit of this divine love we should strive to get it. You cannot possibly bathe in 'amrit' or divine nectar. Just a tiny drop is enough to bring us back to life or bless us with love. I will briefly try to enumerate the simple and easy ways of getting this drop of divine nectar.

If you want to attain love then do not unnecessarily go quarrelling here and there on petty issues. If you have fought then you create animosity with that person and you will be thinking about him/her and your divine thought will be lost. If you want love to be the fruit of your life then please give up petty quarrels or do not harbour any ill will. Remembering your enemy instead of God is a losing proposition.

Do your work in your profession or your business but if you want to lead a love filled life then please do not waste or while away the valuable time at hand, instead chant the divine name and think of Him. Madhusudan Saraswati says, 'Vyartha kaalatwam'. To be blessed in love don't waste time. Like all of you, I am also a householder. We all are busy doing our own work and fulfilling our responsibilities towards our families and society. If we get any time, we need to be careful not to waste it and instead use it

judiciously for the divine love! The third is that never let the trust be broken. We don't need to get something instead we need to be aware and recognize it. We are yours O' dear Lord, please recognize us. Have firm faith in the Divine mercies and grace.

Fourth, be very careful about not letting even the smallest of pride enter into you, otherwise it will ruin the blissful joy of the nectar of love in your life. The Divine accepts and recognizes our capabilities. 'Manas' says that this pride is very troublesome and painful in the end. The long list of our troubles and sorrows are the gift of this false pride. The Lord devours this pride, so be careful and do not loosen the grip of your faith and divine succour.

So, Baap! I am concluding the 'Manas-Hanumanchalisa' part 8 here.

In the beginning or 'Aranyakand' Lord Ram changes the place and leaves Chitrakoot. He goes to Shri Atri Ashram. The great sage Atri muni honours and welcomes the Lord and offers his humble prayers. Goswamiji has penned the beautiful and melodious lyrics of the Atri Stuti;

Namami bhakta vatsalam I
Kripalu sheel komalam II
Bhajami te padambujam I
Akaminaam swadhaamdham II

Anusuyaji and Ma Janaki have a divine discussion about the attributes of a devoted and pious wife. Anusuyaji, presents the Divine Mother with divine heavenly ornaments. Meeting all those great sages and seers on the way the Lord reaches Shri Suteekshana and Shri Agastya Muni's ashram. Proceeding further from there, He befriends the king of birds Jatayu. The holy trinity of Shri Ram, Janaki and Lakhanlalji put up a hut on the banks of Godavari at Panchwati and start living there. Once, Shri Lakshmanaji asks the Lord five spiritual questions. The Lord replies in depth to all of them. In the panchawati of our lives also five questions do crop up and the Lord adequately replies to them.

Now the Lord decides to begin His Divine play 'lalit nar leela'. He asks Ma Janaki to reside in the Divine Fire in the custody of the fire God, for He had to perform the acts for which He had taken this human form. Everything was secretly planned between them and Surpanakha is punished to jump start the destruction of the evil forces. She in turn instigates Khara and Dooshan. The Lord liberates the two of them and Surpanakha goes and knocks at Ravan's door! Ravan gets carried away and plans to kidnap Mata Sita with the help of Mareech. He dresses up like a sadhu and comes to panchawati. The shadow or the illusory form of Ma Sita is abducted by Ravan.

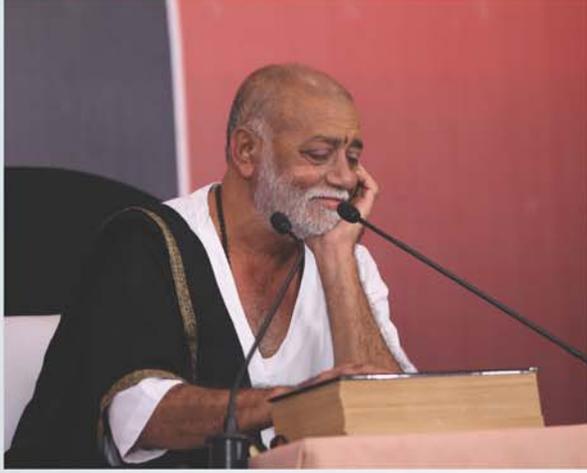
The Lord, who is enacting the human emotions as a seasoned actor wails and cries for Ma Sita and roams around the forest asking the trees, birds and animals whether they have seen Ma Janaki? The Lord is perfect and complete in all aspects and so the role of a depressed husband is very beautifully enacted by him. He became distraught with grief. Jatayu lays down his life trying to stop Ravan. Ravan goes to Lanka and keeps Ma Janaki at the Ashok vatika. The Lord, who is roaming around trying to find Ma Sita, sees the injured and dying Jatayu. He nurses him and gives him the respect due to the father and blesses him with 'Sarupya bhakti' or divine devotion and goes forward on his journey. He comes to the Shabari ashram. Shabari was overjoyed at the Divine sight and asks the Lord as to how can she pray or sing the Divine glories. On hearing these love filled and child like purity of heart the Lord himself blesses her with the nine devotional attributes as if instead He was praying and extolling her divine virtues. Shabari with the Lord in front of her and after being blessed in the most divine of ways leaves her mortal remains and goes to the divine world of eternal bliss and light. The Lord then comes on the banks of Pampasarovar, where He meets Naradji and explains to him the divine qualities of a saint. At this point the 'Aranyakand' comes to an end.

The Lord continues his journey and at the insistence of Shri Hanumanji, befriends Sugreeva. Bali attains salvation at the hands of the Lord. The kingdom of Kishkindha is handed over to Sugreeva and Angad is anointed as the crown prince. Because Shri Ram had taken vows of the ascetics, he stays at the Pravarshan hill for the four months of monsoon. The plan for the search of Mata Janaki was made and the bears and monkeys were divided into four groups to go in different directions. Under the leadership of Angad a special task force was created and was sent into the Southern direction. All the monkeys pray and seek the Lord's blessings and proceed on their mission. Shri Hanuman pays his respects after everybody else and the Lord hands over the Divine ring as a token of recognition to him. The ones who are sincere and honest workers should always stay back and quietly do the task entrusted rather than show eagerness and anxiety. The duty or task is of prime importance, not the position. On the shores of the sea, Sampati the elder brother of Jatayu who had become very old meets the entourage and expresses his physical disability but says that his eyesight is still sharp and can see the Mother seated across the ocean in the Ashok vatika. Out of you, whosoever can cross the ocean can reach up to her and accomplish the Divine's Work. Hanumanji is quiet and at that moment Jambuwantji reminds him of his latent prowess and abhors him to rise up to the occasion. He says, 'O' Marutinandan! Why are you so quiet? Your birth is for the service of the Lord so please get up'. On hearing these words, Hanumanji springs to his feet and dashes like a thunderbolt across the seas. Here, the 'Kishkindhakand' comes to an end.

At the start of 'Sunderkand' Hanumanji leaps across the ocean and reaches Lanka. He looks for Ma Janaki but is nowhere to be found. He meets Vibhishana. He asks him the way he could find Ma Janaki. Only a noble soul can direct us to devotion

or give sane guidance. Hanumaji Maharaj sees the Divine Mother seated under the Ashok tree and hands over the ring to reassure her.

Afterwards, Hanumanji with the consent of Ma Sita eats fresh fruits from the trees and uproots them. The security guards of Lanka attack him but are vanquished in no time. Ravan sends Akhsaya Kumar to capture and bring him but he too is killed in combat. Hearing the death of his brother, Indrajeet becomes enraged and comes to capture Shri Hanuman. He uses the 'Bramhasra' on him to somehow capture him. He ties hanuman and brings him to Ravan's court. Hanumanji on seeing the royal court of his disciple feels very happy. Sadguru on seeing the prosperity and progress of his disciple feels very happy. Hanumanji is none other than Shankar and in this form is Ravan's Guru. Ravan asks him to introduce himself. Shri Hanuman gives his introduction thus; 'Ravan! By whose orders this creation exists and the various universes survive, I am the messenger of that Ultimate Reality the Lord Ram. You have forcefully abducted my Mother, so please with honour and respect let her go back to the Lord and give up your bloated ego, lest it will ruin you'. Ravan becomes furious and orders the death penalty for Shri Hanuman. Vibhishan stops him from doing so and explains that the convention does not permit us to kill the ambassador of another kingdom. It was then decided to burn Hanuman's tail because the monkey is supposed to be very possessive or attached to the tail. When he will return to his Master without his tail, the message automatically shall be conveyed, and him, they will get scared and run away. The tail was set on fire and Shri Hanuman in a jiffy started to burn down the entire Lanka except Ashok Vatika and Vibheeshan's home. The devotee who is steadfast in his faith will not come to harm and the false premises will be burnt away. He extinguishes the tail in sea and takes a small human like form and stands in front of the Mother with folded hands.



Hanumanji takes Ma Sita's message and her hair pin as a symbol of love and returns back to the Lord. The entire campaign is explained by Jambuwantji to the Lord, who was already aware of everything. Shri Hanuman falls at the Divine feet of the Lord in utmost humility and is very dearly blessed by the Lord and given the divine embrace. The Lord asks for the armies to assemble and get ready to proceed to Lanka as per what Hanumanji has seen. The army reaches the sea shore. Ravan expels Vibheeshanji from his kingdom, and he comes and seeks refuge at the Divine Feet of the Lord. Shri Ram asks Vibheeshan to tell the way to cross the ocean. On his advice Shri Ram sits down in prayer on the sea shore and tries to appease the Varun Deva who happens to be the family Guru of Raghukul. If the ocean itself helps us then there is no need to use any force. After three days of fasting and prayer, the Varun Deva is not moved, which upsets the Lord and he accepts or wears the cloak of anger to teach him a lesson. As He picks up the Divine bow, flames start emanating from the heart of the ocean and he appears taking the form of a Brahmin and seeks pardon for his ignorance and stubbornness. He requests the Lord to build a bridge over it, or in other words join the two shores as a symbol of universal brotherhood. At this point the 'sunderkand' comes to an end.

In the beginning of 'Lankakand' the 'Setu' is built and the two different ideologies were bridged by Divine Grace. At that point where the bridge was constructed, the Lord establishes a famous Jyotirlinga 'Lord Rameshwar Shiva'. By this the differences between the Vaishnavas and Shaivites was removed and again unity was established. This Shiva Linga was named as the Lord of Ram or 'Rameshwar' and is being

worshipped till this day.

Namameesh meeshaan nirvana roopam I
Vibhum vyapakam Brahma veda swaroopam II
Nijam nirgunam nirvikalpam nireeham I
Chidaakash maakash vaasam bhajehum II

The Lord's army lands on the shores of Lanka and the camp was set up on the Subel Mountain. Ravan, in spite of death knocking at his door step goes to his entertainment arena and tries to drown himself in dance and music, trying to forget or sidetrack the looming danger. Mandodari his wise queen was with him trying to explain to him and make him see reason, but of no avail. The Lord as if trying to announce His arrival fires an arrow towards this grand arena which upsets the programme and removes the crown and ear rings in one shot. The merry making stops, and danger dawns upon Lanka. Ravan tries to somehow maintain his composure hiding his fear and avoids the sane advice of Mandodari. Next day, Angad is sent with the message of peace as a last ditch effort to avoid conflict or bloodshed, but returns back unsuccessful. The war seems unavoidable and the battle rages on. In the fierce war, Ravan's army was getting annihilated and his warriors one by one were getting killed. Finally, the Lord strings thirty one arrows on his Sarang Bow, ten for the heads, twenty for the arms and one for the naval. In a blast Ravan is defeated and falls down in a thud. Just before he died, for the first and the last time utters the Divine name 'Ram'. Ravan is given salvation and his last rights are performed by Vibhisan. He is coroneted as the king of Lanka by the Lord.

The lord asks Hanumanji to go and inform Mother Sita and get her honourably and respectfully. The shadow merges in the Divine flames of the Lord of Fire and the original Form of the Mother emerges ever pure and radiant. The Lord and His Divine consort get on the Pushpak Vimana which takes flight towards Ayodhya. On the way, the Lord shows and explains the various important spots to Ma Janaki. They have the

darshan of 'Setubandh Rameshwar'. After meeting and thanking all the seers and sages on the way the Lord instructs the Viman to land at Shringaberpur. The Lord asks Shri Hanuman to hurry up and go to inform Shri Bharat who sensing delay should not take any untoward step. Here, the Lord meets the boatman who had helped Him cross the river Ganga after leaving Ayodhya and says that He has come just to repay the debt of the fare which was unpaid. The boatman says that 'My Dear Lord! I did not take anything at that time just to ensure that you come again because I know for sure that you do not keep anything outstanding or unpaid. However, if you are keen to give me something then at that time around you sat in my boat now let me sit in your Viman and take me with you'. The Lord smiles at the loving and simple words of this boatman. The Pushpak Viman reaches Ayodhya as per the Divine timing. All the monkeys and bears etc, the moment they set their foot on this Holy Motherland of the Lord, are transformed, 'Dharey manohar manuj sareera'. Ramkatha is an exercise to convert an evil into holy and worldly into divine. Here, new people are created every moment.

Guru Vashishta comes to welcome the Lord. Shri Ram touches his feet and seeks his blessings. Bharat and Ram meet and on seeing their loving embrace everyone was filled with love and divine fervour. The Lord creates innumerable images of his divine form in order to meet each and every one individually. This is the omnipresence of Ram. He first goes to meet Ma Kaikeyi and to assuage her fears. He says that 'O' Mother! If you would not have sent me to the forests the world would have been devoid of Bharat's divine love and brotherhood. Who is an enemy and what is a woman's honour and her purity was only revealed to the world during this exile'. He meets Ma Sumitra and finally falls at the feet of His Divine Mother Kaushalya. His tears of love wash her lotus feet.

Guru Vashishta asks for the royal throne. The seat of power goes to the righteous. The Lord

bows down to His Motherland, pays obeisance to the entire creation, the Sun God, His Guru, the seers and sages, elders, teachers, all the mothers and finally to Mata Kaushalya and ascends the throne of Ayodhya as a saintly king. Janakiji is seated to His left. Giving the world a just and divine rule of the 'Premrajya' Guru Vashishta performs the 'Rajtilak' and Goswamiji writes;

Pratham tilak Vashishta muni keenha I
Puni sab vipranha aayush deenha II

The entire creation was filled the joyous sound of peace and 'Jai ho, jai ho', reverberated all around. The divine 'Ramrajya' was established. After six months all the guests, friends and relations returned back excepting Shri Hanuman. He permanently remained in the service of the Lord. The names of the heirs to the throne Lava & Kusha was given by Tulsiji. Tulsī says that all the four brothers were blessed with two divine sons in time to come. At this point the Ramkatha is concluded by Goswamiji. His objective was to establish the Divine entities not only on the throne of Ayodhya but also on the heart throne of the entire mankind.

Then Shri Kagbhusundiji and Garudaji's katha starts. Finally, Garuda asks seven very important and eternal questions which in a way summarise the seven chapters of this divine text. The text is concluded at this point. Garudaji pays his respects at the feet of his Sadguru Kagbhusundiji and takes his leave. Bhusundiji ends his discourse at this point. At Tirtharaj Prayag, the discussion is still on between Shri Yagyvalkaji

and Bharadwajji, and as long the Triveni continues to flow so shall this divine flow of the Lords leela. At Kailash, Parwatiji expresses her delight and humility on being blessed with the divine discourse by Shri Mahadeva. Goswamiji, who was trying to speak to his mind, says;

Jaki kripa lavlesh te
matimand tulsidas hun I
Paayo param bishramu Ram
samaan prabhu nahi kahun II

Tulsiji also concludes the discourse from the seat of humility. Shiva concludes at the seat of knowledge, Yagyavalka on the seat of karma and Baba Bhusundi from the seat of worship. Under the influence and divine blessings of these four Divine Masters, I Morari Babu was also trying to sing the divine glories of the Lord, now move towards the conclusion.

The two who became instrumental in organizing this Katha, Mayur and Dilip, only for the pleasure of their souls and without any motive, I offer my good wishes, love and blessings from the Vyaaspeeth to them and their families. All of you my dear listeners and the people of this state along with the brave soldiers who are guarding our borders, I offer my good wishes to one and all. We shall surely meet again for the Sake of the Divine Name of the Lord.

This nine day katha is about to conclude in this 'Buddha Hall' and all the good and pious that has accrued as a result of this I offer it in utmost humility to our soldiers and the people of this land.

कवचिदन्यतोऽपि

The seven chapters of the Ramcharitmanas are the seven jewels of the Vedas!



On the occasion of 'The Tulsi Award Ceremony' Morari Babu's exhortative evocation

On the auspicious occasion of 'Kalipavanavatar Pujyapad Goswamiji's' birthday, on our humble request all the divine souls have come and graced this occasion which I feel is the living example of this famous line from the 'Manas' 'Badey sanehu laghun par karhi'. All of you have come here despite your busy schedules and so much inconvenience, it is nothing else but your magnanimity and greatness. Our Param Pujya Mahamandaleshwarji Maharaj, Param Pujya

Malukpithadheeshwar Maharaj, Upadhyayaji Dada, Sant Prabhu from Ayodhya who very kindly has blessed us the second time. When we had expressed our humble respects towards the divine souls who have left their mortal remains then he had come as the representative of Saketwasi Pandit Ramkinkarji Maharaj. Respected sister Mandakiniji had also graciously come. All the other respected and honourable personalities present and my dear brothers and sisters, a lot of time has elapsed and I would like to express my

If you want love then please don't pick up a quarrel every now and then. If you fight, then you will be thinking about your opponent all the time and miss out on remembering the Divine. Do your work at home or in your office but please do not waste time. Chant the Divine name as much as you can and whenever you can. Third is that never let your trust be broken? Have faith on the Lord. Be careful, do not let any false pride come into you lest it will spoil your peace and tranquillity and you will miss out on the tasting the divine nectar of bliss. 'Manas' says that pride begets sorrow!

happiness. How do I do it, is the question? I am reminded of a sutra of Bhagwan Jagadguru Shankaracharya, 'Prasanna chitney Parmatma darshanam'. When one is blissfully joyous, then it is the omen of Divine realization. This is a very simple way which Jagadguru Bhagwan has given to all of us. I was blessed by your 'darshan' and was able to hear your divine words. You all very graciously accepted our respects, so what more do I want? I am overjoyed!

What do I say and how do I say? At times, I think that how will I ever be able to repay your kind mercies of coming all the way to bless us. It is an example of your large heartedness. I am speechless. I have offered my tongue or my speech to 'Ramcharitmanas' and certain things can be patented. If I start singing then maybe I could go up to 'Kedara'. It is midnight and without elaborating I very humbly would like to say that all the Revered Saints blessed us by their divine expositions about 'Manas' and 'Goswamiji,' Pujiyapad Malukpithadheesh started his discourse with a sutra from the Vedas, and gradually brought us up to Tulsiji and 'Ramcharitmanas'. It set me thinking. This is true and I think I have spoken about it as well. There is an ambrosial Veda sutra, 'Dumey dumey sapt ratnaha'.

'Dum' means to suppress. Another meaning is ailment. The Sanskrit scholars and Vedic stalwarts have also interpreted 'dum' as home or our house. So Veda Prabhu declares that every home be blessed with the seven jewels. We all know that the Vedas are very difficult to comprehend and it is not every body's cup of tea. From the Vedas we come to the 'Valmiki Ramayan' and then into the 'Manas'. Coming up to 'Manas' I experienced that this means that every home should have these seven jewels.

These seven jewels are there in our homes, which we have and are still experiencing. The trend which was started by Lord Shiva has continued till this day and innumerable divine personalities have recited the 'Manas' in their own way. They all have seeded 'Manas' into every home. Allow me to say

that forget the homes, these saints have seeded each and every heart with the 'Ramcharitmanas' according to the need of the hour and circumstances prevailing at that time. This morning, when we were sitting with a few people I was saying that the Sun is eternal. By newer discoveries and inventions, the energy can be harnessed and put to so much productive use. Already, the work has started and people are reaping its benefits. Similarly, 'Ramcharitmanas' is the primordial truth. According to today's need, newer interpretations and meanings should come out, the original source being the same. This is being done by so many great souls whether it could be the 'Vyas style' or it could be the 'Chitrakuti tradition' or the 'Varanasi method', or say it could be 'Bhojpuri or our Kathiawadi tradition'. It could be any style irrespective; it ensures that each household is blessed with these seven gems. According to my individual understanding, the Vedas want that each house should have a courtyard and the first gem is 'Balkand'. This is that house with a courtyard. Maharaja Dashrath had a big courtyard in his palace and all the four brothers used to play bare footed seeing their own reflections in the polished floor. The modern flats don't have it but here a house with a courtyard is the first gem as per my understanding. 'Dravahun so Dashrath ajir bihari'. We keep on singing this and each house in those days was of this type. 'Nripagriha sarisa sadan sab kerey'. Even Mithila and why to omit Lanka? Even there, there has been a special mention by this great saint about some particular house! So, everybody should have their own independent house with a courtyard and a child should be playing around. In the flats, you can consider the balcony but the child does not get enough freedom to play. The courtyard can have different interpretations according to today's times. So, the 'Ramcharitmanas' fulfils the criteria of the first gem.

The second gem according to the Vedas is that everybody should have decent clothes to wear.

Clothes here can be taken as garments or it could mean ways to cover or conceal our modesty. Here the garment signifies the bounds of decency. So the second chapter 'Ayodhyakand', represents modesty and the limits of decency. In the end the 'Uttarkand' clarifies the point that in Ayodhya beautiful garments were made. 'Basan Bharat nij haath banaye'. May be, the idea of spinning the cotton yarn must have come to Gandhi Bapu from here. It is clarified that Shri Bharatlalji gives clothes made by him to one and all. Good clothes, modesty, decency, noble attitude and actions are clearly visible in 'Ayodhyakand'. 'Ayodhyakand' embodies this Veda thought of clothing every one. Clothes also indicate our attitude, and here we even see a detached viewpoint. So;

Valkal vasan jatil tanu shyama I

In fact, the true garment being discussed is the type worn by ascetics, saints, fakirs or divine personalities and they are noble, pure and beautiful. These garments emit a lovely fragrance of greatness, simplicity, divinity and influence the people around the wearer with the saintly nature and thinking? Truly speaking, simplicity is the natural beauty.

The third gem extolled by the Vedas is good health. Everyone should be healthy. Every household should be blessed with good health. Saheb! To be healthy one needs to be disciplined and practise devout austerity. Be careful! Even the austerities need to be properly followed, because in excess it will make the person irritable and physically very weak. If have noticed this with a number of people. God save them. They just don't smile, whereas Shri Ram has taught us to keep smiling always. One of speakers in the 'Manas' speaks smilingly who is very understanding and wise!

Jagbalik boley musukai I

Before speaking or even uttering a word, a beatific smile would dance on his lips. The Lord himself was always smiling. He never spoke without a smile. So, fitness comes with leading a

disciplined austere life. The times have changed. The country needs saints and seers today. If they practise severe penance, maybe we shall be deprived of their divine blessings. Their good health or divine powers will be a boon for the mankind. So the third chapter is full of these ascetics and it known as 'Aranyakand'. This chapter is of robust health. Who can match the healthy fitness of the saintly ascetics? When the Lord was asked to expound on the qualities of a saint, He expressed his inability to do so.

Kahi saka na Sharad shesh
Naarad sunat pada pankaj gahey I
Asa deen bandhu kripaal apney
bhagat guna nij mukh kahey II

So 'Aranyakand' fulfils the third criteria of the Vedas that is all round fitness.

The fourth gem is proper education. This criterion is fulfilled by the 'Kishkindhakand'. This is a very small chapter in comparison to the others. It signifies the education should be precise but should impart huge initiation. It just comprises of thirty dohas. It is where Sugreeva is given proper guidance and Shri Hanumanji Maharaj gives a very subtle message that great deeds can be accomplished even if we are in the end and in fact the sincere worker, who remains at last is dedicated to his job uninterrupted without any sort of distraction. It became clear that Ma Sita is in the Ashok Vatika in Lanka and Sampati confirms it. Even then, the king of devotees, Hanumanji, who led by example, sits quietly unmoved. In the Dakshinamurthy we see that the Guru is silent and it is a very important aspect of this great spiritual masterpiece. Shri Hanuman remains quiet and is ever young and agile whereas Jambuwant and a few others are quite old. So, the wisdom which is abhorred as the fourth gem of the Vedas is fulfilled in the 'Kishkindhakand.' And Saheb! Just see the description of the different seasons in this chapter. Specially, the beautiful poetic picturisation of the rainy and the winter seasons. How beautifully Goswamiji has created the poetic beauty on one

side and a subtle manner in which the other half conveys the divine teaching. This according to me is a unique trade mark of Goswamiji. Sequentially, on one hand we see the beautiful description of the rains and hand in hand go the explanation of the subtle Upanishadic truths. The bridge he has created in one line between the gross nature and subtle truths is truly unique and amazing. He conveys the scriptural teachings in such a way that it gets absorbed in the hearts and minds of each and every human. The fourth gem thus is placed in every home as well as every heart by Tulsiji in the form of 'Aranyakand' of the 'Ramcharitmanas'. The proclamation of the Vedas is confirmed and fulfilled by 'Manas'.

The fifth gem is that every household should have healthy food to eat. 'Tata madhur phal khahu'. Healthy and nourishing food can only be given by the Mother. Lanka was predominantly a land where the majority were non-vegetarians. Even at such a place, Shri Hanumanji by the grace of Ma Sita ate sweet fresh fruits and felt absolutely satisfied with it. The food should be pure and nourishing. Please remember, the household where the food is not good or hygienic and pure, the 'bhajan' of such a household will also become defiled or 'tamasic'. The food plays a very important role in keeping our spiritual practice pure and clean, bereft of any contamination. 'Ahaar shuddhi, Satva shuddhi'. This is the rule. Shri Hanumanji ate the lovely fresh ripe fruits of Madhuvan, Ashok Vatika. Food only does not mean rice, dal, and roti. The Vedas do not abhor such a narrow view point.

In our 'Nimbarki' tradition it is a practise to ask the 'dhaam-kshetra' meaning from which pilgrim centre you come from? Generally, this is a question put to sadhu bawa's but even the householders coming from this particular tradition are the 'Pujaris' from the different temples like Ramji mandir, or Krishna mandir in the different villages they come from. So, these Vaishnavas are asked first about their whereabouts and then 'What is your ahaar (Diet)? So, how do we explain this in

detail, but I am very fond of 'bajari roti' and have it every day, Babaji! Even the bajri roti kept overnight, we have it the next day morning with curd. This is our daily practice. But how do we tell the Acharyas that we eat bajri roti and cow's milk? Traditionally, when asked about the food or diet then instead of giving this mundane answer, as a practise we say, 'Hari naam aahar'. My father and grandfather used to tell us to remember that 'Govardhan parikrama, Mathura Dharmashala, Gopal Gayatri, Devi Rukmani, and Achyut Gotra.' No one will ask all this in today's Kaliyuga, but if asked then we need to reply accordingly. In our Saurashtra, there has been a simple lady living in a tiny village by the name 'Gangasati'. She has written fifty two bhajans. They are truly beautiful and unique. In a very simple and easy to follow manner, she has explained the Vedic truths like 'Vedanta, Yoga darshan, Premalakshana, Sankhya darshan etc'. Saheb she has written a line which says, 'Jeney sadaye bhajan no aahar'. Whose daily food is bhajan! Harinaam, as the food or the daily diet. So, 'Sunderkand' is this fifth jewel of the Vedas.

The sixth gem according to the Vedas is good decent means. Even for a person devoted to spiritual practices, he should be easily accomplishing the means to take care of his day to day needs. Goswamiji says in the 'Vinay Patrika' that 'Yaha kali kaal sakal sadhan taru....' The result is just tiredness or an exercise in futility. 'Naahin aawat aan bharoso....' There is no other hope other than the Divine name of the Lord! Well, everybody should be blessed with proper means of fulfilment. So, 'Lankakand' fulfils this criterion of the Vedas. Everyone is blessed with adequate and proper resources. Maybe, here they are in form of proper arms and ammunitions for war. Arms cause destruction. But did the army of monkeys and bears have such sophisticated armoury? Their arms were long nails, sharp teeth, trees, boulders etc. They were all natural equipment not manmade. Their physical strength was their means for warfare.

They were capable to destroy the evil and establish the noble. Ravan was killed and Ramrajya was established. So, Goswamiji in the form of 'Lankakand' fulfils the sixth requirement of the Vedas.

The seventh gem is that there should be a wholesome entertainment. How thoughtful and farsighted the Vedas have been to even think up to this extent. Tulsiji fulfils this as, 'Budh bishraam sakal jan ranjani', and;

Bhava bhanjan ganjan sandeha I
Jan ranjan sajjan priya eha II

Please note that the entertainment provided by the 'Ramcharitmanas' is not ordinary. This entertainment is even greater than joyful happiness of the heart. The one, who drowns in it, is unable or if I may say so does not want to come out of it.

Therefore, 'Damey damey sapta ratnaha', the Vedic truth is proved practically by 'Ramcharitmanas'. This universal text according to me is even Trans universal or belonging to this entire creation. Who knows? After a few hundred years newer galaxies will be discovered and in them there would be a planet a different earth, in which some saint in the form of my Babaji will be singing this beautiful text. This is not an ordinary text in my humble opinion; it is eternal and the ultimate as of now! Lord Ram's entire being has innumerable galaxies. Similarly, I can see a galaxy hidden in each and every word or Goswamiji. Each statement or line of this great saint is filled with galactic truths. Because I recite it and am devoted to it, I do not extol its virtues just like that, I am sharing my experience with you all. Tell me, what is it that is not in this Great scriptural text? If it was not so, it would have just remained for a select few, on the contrary it has spread out right up to the hearts of mankind.

So, Baap! According to me these seven gems of the Vedic thought are represented fully in the seven chapters of 'Ramcharitmanas'. So all of you, who are well qualified and experienced

speakers and scholars of these seven gems, we wanted to very humbly honour and respectfully worship you all, for which this function has been organised by divine grace. Our respected Tripathiji is a witness to this during the 'Kathakar Sammelan'. One of our 'Kahtakar friends' had given this suggestion and we had left it to the divine will of Shri Hanumanji Maharaj that if he wills it, maybe we can have such a felicitation at Talgajarda itself. And from there this thought developed. I express my happiness and joy that all of you have so graciously come here and blessed us. What can I possibly give? I feel embarrassed, after all in front of your magnanimity I consider myself to be too small. You all came, we were blessed by your divine words and just an excuse that we could meet and be blessed by your darshan. You all are very busy and I also try to keep myself busy. All of us go in our different directions, and God knows when shall we meet again? But such opportunities are mere excuses to meet. I am reminded of an Urdu couplet by Dikshit Dinkauri;

Shayari toh sirf bahana hai,
Asli maksad tujhey rijhana hai I

I move towards concluding my heartfelt feelings which I wanted to express in honour and respect as a symbol of my gratitude. May Shri Hanumanji be graceful towards us, because to him, nothing is dearer than 'Ramayan'. We will never have any other listener of the Ramkatha of this stature. In the 'Valmiki Ramayan' when Hanumanji starts speaking, the Lord himself is so deeply touched by his words! So, who can compare to him? None! And if he is pleased then what more do we need? I once again express my happiness and sense of joy and very humbly offer my respects to all of you. Though, this is a very tiny village of mine, but still, 'Sada rahahu pur awat jata'.

Addressed delivered on the occasion of Tulasī Award (2013) felicitation ceremony at Kailas Gurukul, Mahuvā on August 13, 2013.

