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Mānasa-HanumānaCālīsā
Panama (U.S.A)

॥ RAMKATHA ॥

MORARIBAPU

चारों जुग परताप तुम्हारा। है परसिद्ध जगत उजियारा।
साधुसत के तुम रखवारे। असुर निकंदन राम दुलारे॥





PREM PIYALA

Morari Bapu recited 'Mānasa-HanumānaCālīsā' Part-IX from July 19, 2014 to July 27, 2014 in Panama (U.S.A). Śrī Hanumānājī is the eleventh incarnation of Rudra; therefore, it has been a resolve of Morari Bapu's VyāsaPīṭha to recite eleven discourses on 'HanumānaCālīsā'.

Presenting diverse acquaintances of Sire Śrī Hanumānājī from various point of views Bapu said, "Hanumānājī is a great hero (*Mahāvīra*). Hanumānājī is Māhādeva. Lord Śiva's eleventh incarnation of Rudra has descended in form of Hanumānājī, therefore He is Māhādeva. Hanumānājī is a great yogi (*MāhāYogī*). Hanumānājī is a great man of wisdom (*MāhāJñānī*). Hanumānājī is a great benefactor (*MāhāDānī*). Hanumānājī is a great man of pleasure (*MāhāBhogī*). You will be surprised, (but) He is a great man of pleasure! But the context of pleasure changes over here. Among all the servant-devotees born in the world, Hanumānājī is the greatest devotional servant (*MāhāDāsa*) among them. There is no servant as Hanumānājī. Śrī Hanumānājī is a great emissary (*MahāDūta*). Śrī Hanumānājī is a great renunciate. And Śrī Hanumānājī is a great dispassionate (*MāhāVairāgī*)." Thereafter, Bapu also highlighted various forms of Sire Śrī Hanumānājī sometimes while burning Laṃkā, at times while carrying mountain, on some occasions in the yogic posture of *Virāsana*, on other instances in dreadful form or colossal form or in form of a monkey.

"Śrī Hanumānājī contains everything including the entity of fire, the entity of sun, the entity of moon, the entity of light and the entity of jewel. Therefore, He is able to provide light to the world" stating so Bapu presented Sire Śrī Hanumānājī in form of the repository of light. Simultaneously, Bapu also proclaimed that "Hanumāna and 'HanumānaCālīsā' are the great medicines."

It is renowned that Morari Bapu's VyāsaPīṭha accepts and honours the curiosities of listeners a well. "If Hanumānājī is the protector of monks and saints then what about the ordinary people?" While responding to one such question, Bapu extolled the glory of Hanumānājī who pervades the five vital elements of this existence by presenting following questions, "Śrī Hanumānājī is oxygen. While the monks breathe, don't the devils breathe oxygen? Fire helps the monks, doesn't it help the devils? Water confers life to the monks, doesn't it confer to the devils? Earth allows monks to dwell, doesn't it let the non-monks dwell? And sky embraces monks in its arms, and does it throw the devils away? Hanumānājī is all five vital elements; and if these five vital elements protect everyone then discrimination between the high-souled and the evil-souled men cannot exist.

Thus, the ninth recitation of 'Mānasa-HanumānaCālīsā' extolled in Panama has resulted in a serene-cum-essential dialogue on 'HanumānaCālīsā' in absolute completion.

- Nitin Vadgama

II RAM KATHA II

Manas-HanumanChalisa

MORARIBAPU

Paname (U.S.A.)

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Mānasa-HanumānaCālīsā-IX

|| I ||

No one in the world is as non-communal
as the entity of Hanumānta

Cāro Juga Paratāpa Tumhārā I Hai Parasiddha Jagata Ujjiyārā II HC-XXIX II
Sādhu Saṃta Ke Tuma Rakhavāre I Asura Nikaṃdana Rāma Dulāre II HC-XXX II

Your might & glory is supreme all over the four ages
(Satayuga, Tretāyuga, Dvāparayuga and Kaliyuga),
well-known and shinning all over the cosmos.

You are the protector of monks and saints,
annihilator of demons and darling of Rāma.

Baap, we have gathered once again by the divine grace because of RāmaKathā. First of all, Honorable President of Panama and his respected wife offered deference to VyāsaPīṭha, I express my best wishes and honour with equally fraught sentiments to Honorable President and to all the citizens of your country. I also welcome Honorable Lady offering service as the Indian Ambassador to Panama. I express my honour. My obeisance to Kathā lover renunciate Reverend Sire Swamiji who has arrived here from Dwarka. You all organised this spiritual discourse of RāmaKathā by being a mere instrumental means; I extend many thanks to all of you right at the onset!

Let us collectively engage in a dialogue on 'HanumānaCālīsā'. 'Mānasa-HanumānaCālīsā', regard this as a divine conjunction for a dialogue on 'HanumānaCālīsā' is about to commence in a complete integer. This is the ninth Kathā (on 'HanumānaCālīsā'). Two more is remaining and we plan to recite eleven in all because Hanumānājī is an incarnation of eleventh Rudra. It has been a resolve of my VyāsaPīṭha to recite eleven (Kathās) on 'HanumānaCālīsā' once in this lifetime. The hero of 'HanumānaCālīsā' i.e. Hanumānājī is a Guru. Let us do some discussion on Guru through the medium of Hanumānājī.

So, the main theme of this Kathā will be 'Mānasa-HanumānaCālīsā'. Hanumānājī's original name is Hanumāna, many adjectives get prefixed and suffixed with it. And all these adjectives appear trivial for He is so very complete! After victory over Laṃkā, Śrī Hanumānājī is on the way to Ayodhyā along with Lord Rāma. In

middle of the journey, Lord instructs Hanumānājī to reach Ayodhyā quickly and take stock of the situation over there to know the state of Bharata! One day is left in completion of fourteen years, but while counting fourteen years what if Bharata counts couple of days plus/minus, what if I miscalculate and what if Bharata abandons his life realising that Lord has not returned, so Hanumāna, it will be better that You reach there beforehand and inform that Lord is on the way.

So, Hanumānājī reaches Naṃḍigrām in Ayodhyā and one day is left even in Bharata's calculation. The atmosphere is smeared with high uncertainty, what if Rāma doesn't return? He is sinking in this state! Who can describe Bharata's state of Love after all? Imagine the state of a sinking man when a bark comes to his rescue! Bharata felt as happy as a sinking man who suddenly finds a rescue boat! Hanumānājī saves him. Bharata was almost sinking in the ocean of separation and the moment Hanumānājī gives the auspicious news, He utters His name for the very first time. Hanumānājī has never communicated his name ever before this incident. Therefore, Tulasījī writes,

Māruta Suta Main Kapi Hanumānā I

Nāmu Mora Sunu KṛpāNidhānā II UTK-01.04 II
When Bharatajī enquired, who are You to give this most auspicious news? At that moment He says in His introduction, "I am the son of wind-god, a monkey and O the fountain of grace, Hanumāna is my name." Thus, being 'SakalaGuṇaNidhānaṃ' Hanumānājī is endowed with everything, but His real name comprises of four letters – Hanumāna. Besides we know that Hanumānājī is a great hero (Mahāvīra). I shall gather relevant points from Tulasī's philosophy and humbly try to present before you by Guru's grace.

Hanumānājī is a great hero (Mahāvīra); Hanumānājī is Māhādeva, He is 'VānarākāraVigrahaPurāri'. Śaṃkara does not bear an

incarnation. Lord Śiva is birthless and immortal. Although Śaṃkara doesn't come in the tradition of incarnations, His eleventh manifestation among the incarnations of Rudra has descended in form of Hanumānājī, therefore He is Māhādeva.

Hanumānājī is a great yogi (MāhāYogī). There is no yogi as great as Him! Hanumānājī is a great man of wisdom (MāhāJñāni), 'JñāniNāmagraṇyam'. Fifth, Hanumānājī is a great benefactor (Māhādāni). There is no benefactor like Hanumānājī. Hanumānājī is a great man of pleasure (MāhāBhogī); you will be surprised, (but) He is a great man of pleasure! No one in the world enjoys pleasure as extensively as Hanumānājī! The context of pleasure changes over here. Among all the servant-devotees born in the world, among all the realised men who treaded the pathway of devotional servitude, Hanumānājī is the greatest devotional servant (Māhādāsa) among them. There is no devotional servant as Hanumānājī.

Further, Sire Śrī Hanumānājī is a great emissary (Mahādūta). No one is as great as Rāma, Rāma alone is comparable to Rāma, therefore Rāma is the greatest hero and being emissary to this greatest entity of Supreme Godhead Rāma, Śrī Hanumānājī is a great emissary. He although says,

Rāma Duta Main Mātu Jānkī I

Satya Sapatha KarunāNidhāna Ki II SDK-12.05 II
This is the evidence. So, he is a great emissary. Śrī Hanumānājī is a great renunciate (MāhāTyāgī). There is no renunciate comparable to Him. All the aforementioned words which are presented for Śrī Hanumānājī's introduction highlight the entire exploits of Śrī Hanumānājī. And Śrī Hanumānājī is a great dispassionate (MāhāVairāgī). There is a difference between renunciation and dispassion. It is our reverence that we offer gold crown to Hanumānājī or make a gold mace for Him or offer Him a gold

garland; it is but for our reverence, but can we offer gold on gold itself? 'HemaŚailābhadehaṃ'; Hanumāna is mendicant in my view. Fraughtly brimming over with Rāma's love alone, Śrī Hanumānājī is a great lover (MāhāAnurāgī); a supreme lover is Sire Śrī Hanumānājī. So, this is Hanumānājī about whom I shall peculiarly try to talk before you by my Guru's grace.

No one in the world is as non-communal as the entity of Hanumāṃta. Hanumāna is such a supreme entity; if someone doesn't agree because of biased idiocy or preconceived notions then who can force? The Sire should be perceived only by the vision of affection. He will devastate us. A late Pakistani poet, extremely great erudite composer Ahmed Faraz Sāheb has written this couplet,

Barabāda Karane Ke To Kaī Tarīke The Farāz,

Samaja Mein Nahī Ātā Ki

Mohabbata Kā Cunāva Kyon Kiyā?

This devastation will beget myriad progress. Hanumāna cannot be ignored. If one doesn't agree because of foolish preconceived notions then why force? Hanumāna says, I am the son of wind-god, Hanumāna. Who can live a life without air, without wind or without oxygen? Tell me! Śrī Hanumānājī is a Guru, He is a supreme Guru. Following line in 'HanumānaCālīsā' is very renowned,

Jaya Jaya Jaya Hanumāna Gosāi I

Kṛpā Karahu Gurū Deva Kī Naī II HC-XXXVII II

You know that he who is supreme Guru, he who is Guru in true sense... even a thought can become a Guru. Even an individual can become a Guru provided he is Guru in true sense. He must be Guru in real sense; if he possesses the traits of Guru then there should be no objection in claiming him as Guru. Guru is a personality as well as the supreme existence; however, one can identify by activities if an individual is a Guru or not. Be it any Guru but he whose name has

been impressed in asceticism, such realised men performs four jobs.

First and foremost Guru hunts. Please, don't be surprised! By hunting I mean what I have heard, He hunts the unnecessary aspects lying within us which we have heartily held with us. The way Goswāmījī presents Him openly before Lord Rāma supplicating that, please destroy these vices present in me, be kind to hunt them down.

Kāmādidōṣarahitaṃ Kuru Mānasaṃ Ca

II SDK-Śl.02 II

Guru appears aggressive over here. When a surgeon performs an operation of cancer, he does so with his surgical tools. Guru does so with the scripture of his soul, not with any tools. Guru obliterates unnecessary, indecent and unpleasant aspects which become obstacles in the flow of our sacred stream. Guru accepts an individual however he may be, he never interdicts. Guru destroys our vices, evil actions and mistakes which we have held dearly to our heart, he is Guru who accepts as well as honours such a spiritual seeker. Applying auspicious mark on someone's forehead is honoring that individual. Conferring rosary in someone's neck is honoring that individual. Guru honours his surrendered dependent. We honoring Guru or performing his adoration is fine; as a matter of fact, Guru honours his surrendered dependent. By rosary I don't mean forcibly initiating someone. Rosary means an honour.

My listener brothers & sisters, you are my Gods. I consider you all as my Gods. I am in no quest of any other God. I have attained everything. And he who cannot perceive God in this creation of matter and spirit, how is he going to attain Him ever? If he does so, it will be in idols alone! Idols are not bad, but divinity should prevail in our hearts.

Hazāro Dairo-Harama Ne Libāsa Badale I

Maikhānā Abhī Taka Maikhānā Hī Hai II

RāmaKathā will always remain RāmaKathā. This is not a religious gathering. This is the Yajña-of-Love. The whole world knows that I don't even call my Kathā as the Yajña-of-Wisdom. Wisdom is none of our capacity; the men of wisdom were the realised souls like Janaka and Vaśiṣṭha. We are not the men of



wisdom. This is the Yajña-of-Love. In the context of same Love, the wine-houses are only wine-houses till date. Spiritual discourse, divine discussion and the discussion of immaculate Truth, Love & Compassion is still the same.

So, Guru confers this honour. One man steps out in quest of Guru. He asks everyone, do you know any such Guru, I want to live under his surrenderance. People advice him as per their liking. This man went to one such place and saw that the Guru was not talking at all! He sat near him for three days but Guru did not utter a word! He went to some other place as advised; he noticed that Guru talking a lot! He was speaking non-stop! He realised him to be extremely loquacious! Can he ever be a Guru? Thereafter, he went to a third place. That Guru had emaciated to skeleton! He used to practice penance, observe severe fast without eating or drinking anything, he followed extreme penance! The quester felt that there is no glow on his face! In the same flow, he visited some other place and saw the Guru having sumptuous feast of fifty-six delicious offerings! He felt that this is not a Guru as well, he is indulged in eating! After exploring for one year, someone directed him to a preceptor and said that he is the ultimate personality, if you don't perceive Guru in him then you won't find any! He went there; a realised man was sitting there and the moment he saw him, he felt that his quest has completed. "Lord, I was in quest of a Guru; I have wandered longtime! On beholding you I feel that you are it!" The realised man replied, "This too is your mistake! While you have stepped out to quest, my quest is on as well!" The quester asked, "Whom are you searching?" As the quester said, "I am in quest of a supreme Guru", the realised man said, "I am in quest of a supreme disciple." The job will be done when some supreme Guru meets a supreme disciple.

This entire cosmos is fraught of God. My listeners are my Gods in my view; provided you have

the vision. Guru quests for supreme disciple. Whom should I apply the sacred mark on forehead? Whose feet should I touch? The third stage is honour and fourth and the last encampment is direct realisation (sākṣātkāra), "Cidānaṃda Rupah Śivo'haṃ Śivo'haṃ I". So, such a Guru is Hanumāna.

Jo Yaha Padhai Hanumāna Calisā I

Hoya Siddhi Sākhī Gaurisā II HC-XXXIX II

Tulsidāsa Sadā Hari Cerā I

Kijai Dāsa Hṛdaya Maha Ḍerā II HC-XXXX II

Vedas' abridged exposition is Upaniṣad, indeed. It is difficult to assimilate Vedas directly. The essential gist of Upaniṣad is 'Śrīmad Bhagavad Gītā'. And the yoga present in 'Bhagavad Gītā' is elaborated as practical experiments in 'Rāma Carita Mānasa' i.e. RāmaKathā. While the former contains aphorisms, all the yogic aphorisms are practically practiced and shown in RāmaKathā, the aphorisms are successfully experimented. So, Vedas' abridged exposition is Upaniṣad; Upaniṣad's gist is 'Bhagavad Gītā', the quintessence of 'Bhagavad Gītā' is 'Śrī Rāma Carita Mānasa', the abridged exposition of 'Rāma Carita Mānasa' is 'SuṃdaraKāṇḍa' and the abridged exposition of 'SuṃdaraKāṇḍa' is 'Śrī HanumānaCālisā'. This is the quintessence.

You all know the seven cantos of 'Rāma Carita Mānasa'. Tulasījī wrote opening invocations in the beginning of 'BālaKāṇḍa'. He recited the invocative hymns in seven mantras. Thereafter, Goswāmījī, the composer of 'Rāma Carita Mānasa' wanted to pass the ślokas to the lokas (folk masses); he wanted to pass RāmaKathā to ordinary people like us and therefore, he wrote five sorthas in utmost native dialect.

Jo Sumirata Sidhi Hoi Gana

Nāyaka Karibara Badana I

Karau Anugraha Soi Buddhi Rāsi

Subha Guna Sadana II BAK-So.1 II

Baṃdau Gurū Pada Kaṃja
Kṛpā Siṃdhu NaraRūpa Hari I
MahāMoha Tama Puṃja Jāsu Bacana
Rabi Kara Nikara I BAK-So.05 I

'Rāma Carita Mānasa' commences with five sorthas. Gaṇeśa, Śiva, Durgā, the Sun God and Lord Viṣṇu – Jagatguru Adi Shankaracharya has admonished indispensability of five deities for the adherents of flowing Vedic tradition. (The five deities are) Gaṇeśa, Durgā, Śiva, Viṣṇu and Sun-God. Goswāmījī has performed GuruVandana in the end and this is the first chapter of 'Rāma Carita Mānasa' which my VyāsaPīṭha calls as 'Mānasa-GuruGītā'.

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II

Guru Pada Raja Mṛdu Maṃjula Aṃjana I

Nayana Amia Dṛga Doṣa Bibhaṃjana II BAK-01 II

Guru's glory is extolled in the first chapter. This GuruVandana is amazing! Tulasī has laid more emphasis on the positional designation of Guru rather than Guru Himself over here. Our honorable litterateur Dalpat Padhiyar Sāheb had once said in 'AsmitāParva' that Guru can be weak, but the positional designation of Guru can never be weak. You had made this beautiful aphoristic statement sometime. Tulasī too is not an individualist. (He refers to) the positional designation of Guru which is a flowing tradition; Guru is a flow. So, the positional designation of Guru was offered an obeisance, the dust of Guru's divine feet was offered an obeisance and Guru's divine feet itself was offered an obeisance.

It was written in Osho's magazine that there are many full-moons in a year; but why is GuruPūrṇimā celebrated only in monsoon full-moon? Osho's logic appeared good, it sounded lovely to me. Your Holiness said that Guru is a moon hidden amidst the clouds. You interpreted Guru as the moon. He did not compare Guru to the sun; this is an extremely

lovely idea. And moon doesn't possess its own light; it distributes the light by deriving it from the sun. This is an amazing interpretation. He is Guru who derives from the Supreme Godhead and distributes its reward to people like us. If Guru becomes the sun, we will be unable to endure it. Sun possesses heat. This is not a sheer logic, it turns out to be absolutely factual. Thereafter, Your Holiness said that small and big masses of clouds are disciples. And Guru is always hidden among the disciples; He is always surrounded by the disciples. At times it so happens that the disciples just don't let the Guru see! Few clouds are heavily filled, few clouds are empty. Many disciples near Sadguru are filled with mundane desires. They cherish some or the other mundane desire; and this desire makes us filthy. Clouds appear dark because of desires. And few disciples are bright desireless. Moon amidst such clouds also looks lovely. Allow VyāsaPīṭha to say, the blow of wind scatters the cloud here and there, but moon never gets scattered. Where can a Guru go? Therefore,

Guru, Tāro Pāra Na Pāyo, He, Na Pāyo,
PrathaviNā Mālīka, Tame Re Tāro To Ame Tarīe...

What is the black blemish in the moon? 'Rāma Carita Mānasa' contains an entire chapter dedicated to this episode. When Hanumānājī was

asked, what is the black spot on the moon? Hanumānājī said, "Sire, forgive me, moon is Your servant. And You say that I keep my devotees in my heart. Therefore, the black spot on the moon is none other than my Rāma."

And Sāheb, one needs wet season to sow the seeds. If you sow seeds in the heat of summer season, they will not sprout. Therefore, GuruPūrṇimā occurs in monsoon, because when Guru confers some or the other aphorisms, it is equivalent to sowing seeds in the land of the spiritual seeker. When Guru and disciple gradually merge into one about the aphorisms then some lightning about a great aphorism flashes and in such a flash of lightning, our GaṃgāSatī says, string the pearl. After GuruVandana, Goswāmījī offers obeisance to Hanumānājī,

Maṃgala-Mūrati Mārūta-Naṃdana I
Sakala-Amāṃgala-Mūla-Nikaṃdana

II VP-XXXVI.1 II

Baṃdau Rāma-Lakhana-Baidehī I

Je TulasīKe Parama Sanehī II VP-XXXVI.5 II

In this chapter of offering obeisance in 'BālaKāṇḍa', obeisance starts from Guru and goes on till the supreme Guru Hanumānājī. So, Śrī Hanumānājī was offered obeisance. Hanumānājī is a great medicine; He is awe-inspiring!

Hanumānājī is a great hero (Mahāvīra). Hanumānājī is Māhādeva. Although Lord Śiva is birthless and immortal, His eleventh manifestation among the incarnations of Rudra has descended in form of Hanumānājī, therefore He is Māhādeva. Hanumānājī is a great yogi (MāhāYogī). Hanumānājī is a great man of wisdom (Māhājñānī). Hanumānājī is a great benefactor (Māhādānī). There is no benefactor like Hanumānājī. Hanumānājī is a great man of pleasure (MāhāBhogī); you will be surprised, He is a great man of pleasure! The context of pleasure changes over here. Among all the servant-devotees born in the world, among all the realised men who treaded the pathway of devotional servitude, Hanumānājī is the greatest devotional servant (Māhādāsa) among them. There is no devotional servant as Hanumānājī. Sire Śrī Hanumānājī is a great emissary (Mahādūta). Śrī Hanumānājī is a great renunciate (MāhāTyāgī). There is no renunciate comparable to Him. And Śrī Hanumānājī is a great dispassionate (Māhāvairāgī).



Mānasa-HanumānaCālīsā-IX

|| II ||

'HanumānaCālīsā' is profoundly mysterious

Yesterday VyāsaPīṭha was stating that the abridged exposition of Vedas is Upaniṣad, Upaniṣad boils down to 'Bhagavad Gītā', 'Bhagavad Gītā' summaries in RāmaKathā, then comes 'SuṃdaraKāṇḍa' and lastly, 'HanumānaCālīsā'. This is the last line of 'HanumānaCālīsā'; you all know that this line is followed by a dohā and thereafter 'HanumānaCālīsā' is concluded, 'Jo Yaha Padhai Hanumāna Calīsā'. Goswāmījī says, whoever reads or recites 'HanumānaCālīsā' will get endowed with superhuman powers and this is endorsed by Lord Śaṃkara Himself. Alternately, solemnization of 'HanumānaCālīsā' begets superhuman powers. And Goswāmījī always regards himself as the servant of Hari. Hari means Lord ViṣṇuNārāyaṇa, Lord Rāma, the all-pervasive entity or Hari also means monkey. Hari also means animal. So, Goswāmījī says, I am the servant of this supreme existence forever, I am the servant of this all-pervasive entity. Cerā means servant; I am the servant of Rāma or I am the servant of Hanumānājī; therefore, O Lord, abide in my heart such that I can experience You.

Let me proceed by sharing a personal matter with you. My Dadaji, from whom I have obtained 'Rāma Carita Mānasa' as a blessing, had foremost taught me 'Rudrāṣṭaka' and he had affectionately insisted to incessantly recite 'Rudrāṣṭaka' while taking bath. It was infused in my mind that this body itself is Śiva. And whenever you take bath, remember that you are not bathing your body but you are performing Śiva's anointment, recite 'Rudrāṣṭaka' with these sentiments. Second point, He often told me about the solemnisation of 'HanumānaCālīsā'. By Guru's grace, I am of the information that 'HanumānaCālīsā' is fraught with mystery. Consider it as a mere hymn of fourty lines. But it is not just that; myriad mysteries are hidden in it.

Cāro Juḡa Paratāpa Tumhārā I Hai Parasiddha Jagata Ujīyārā II HC-XXIX II
Sādhu Saṃta Ke Tuma Rakhavāre I Asura Nikandana Rāma Dulāre II HC-XXX II

Aṣṭa Siddhi Nau Nidhi Ke Dātā I Asa Bara Dīna Jānakī Mātā II HC-XXXI II

It simply means that Your might and glory holds sway on all four ages. Your peculiar glory is supreme over the four ages. There are many personalities whose glory smears across all ages. It is said for Śrī Hanumānājī that Your glory is supreme over all four ages. Just as the entire solar system and the entire world runs by the glory of sun. Our solar system runs by the glory of sun; analogously, Your glory is playing a key role in all four ages.

Four ages are Satayuga, Tretāyuga, Dvāparayuga and Kaliyuga. In Satayuga, Hanumānājī's glory pervaded in form of Śiva or Māhādeva. We call Satayuga as the primordial age; it is the very first age. Śaṅkara is primordial and eternal, He is birthless. We as such find Hanumānājī enacting His exploits in person in Tretāyuga. Even in Tretāyuga which is also the age of Rāma, we can evidently behold Śrī Hanumānājī in 'KiṣkindhāKāṇḍa' on the basis on 'Rāma Carita Mānasa'. We can see Him in person in 'Kiṣkindhā'. In Satayuga, Hanumānājī glorifies the entire Satayuga in form of Śiva. In Tretā, we obtain that embodied form of Hanumānājī which is propitious to our reverence or as described in the scriptures and Your glory has pervaded the age of Tretā in form of Hanumānājī. Rāma arrived and left; Hanumānājī arrived and never left. The composer of scriptures say that He was not a monkey, He was a race, whatever it maybe!

A businessman used to tell me, "Bapu, as everyone shall agree to what you say, please have Hanumānājī's tail removed." This tail is not looking

good; this was his belief. I said, I like Hanumāna with tail (pūcha), not the one with moustache (mūcha). He to whom the world asks is the one with tail. He is the one whom the world asks, whose opinion the world seeks and whom the world looks upon as a mentor. When Hanumānājī converses with Rāma, Lord was amazed to hear Hanumānājī's mastery over speech. Although he was talking, it appeared as if Hanumāna was singing! And a personality like Rāma was impressed! Lord Rāma tells Lakśmaṇājī, "I am meeting such a celibate for the first time in whose formation of sentence no single word is going random! This man's affluence of speech is awe-inspiring! Let Him continue to speak. As He speaks, my pain of Janki's separation lessens." This is Rāma's statement. His speech unites two hearts. "Who is narrating this lovely tale? Please reveal Yourself", Mother Janki thus invited Hanumānājī to reveal Himself. He is the one where it's worth raising our curiosities. One needs trust; one needs reverence beyond three virtues. Jesus has said, "Knock and the door shall open." I say so with staunch faith, bow head



at this place, the door shall open. One needs trust. Late Haribhai Kothari had stated, wherever Rāma's temple may exist, Hanumāna ought to be present there; Hanumāna is necessary. But wherever Hanumānājī's temple exists, there Rāma may or may not be necessarily present. You read in 'HanumānaCālisā',

Rāma Duāre Tuma Rakhavāre I HC-XXI I

Hanumānājī is inevitably present there. Hanumānājī is the protector of the one who is sitting inside and He is also the protector of the one who comes in His shelter. Who had protected Lakśmaṇa? So, the entity of Hanumānājī is the place worth raising our curiosities. Tell me if there is any hermitage of Hanumānājī till date! He is air which keeps blowing freely in the whole world. He is fragrance and coolness in form of the entity of Hanumānājī. Sire Hanumānājī is the protector of five vital lives of 'Rāma Carita Mānasa'. Hanumānājī has saved five lives. One need not go anywhere in order to attain Hanumānājī. Where is it that Hanumānājī is not present in form of air? He is present within us as well. Hanumānājī is a monk.

Hoya Nā SādhuNā Saranāmā,

Picho Karye Na Pāmo, Sevo To Malavānā Sāmā.

- Pranav Pandya

So, in the primordial age He glorified Satayuga in form of Śiva. In the concept of Tamtra as well, Hanumānājī is worshipped by a great extent. It is a bit tough. Please don't get into it. While diligently worshipping Hanumānājī, a tail of 1 to 1.5 inch had started emanating from the back of Thakur Paramhansa; this is the truth! It is difficult. We have obtained diverse forms of Hanumānājī - sometimes while burning Laṅkā, at times while carrying mountain, on some occasions in the yogic posture of Virāsana, on other instances in dreadful or colossal form. So, in Tretāyuga Hanumānājī presided in form of a monkey. Then comes Dvāpara wherein Sire Śrī Hanumānājī has taken a seat in Arjuna's holy flag in the battlefield of 'Māhābhārata'. Śrī Hanumānājī is seen there. Any individual who possesses four things attains

everything including fame, victory and prosperity; four things are needed. In 'Śrīmad Bhāgvatī' Arjuna possessed a chariot, so would have Duryodhana but his chariot is not described as much as Arjuna's chariot. The charioteer of Arjuna's chariot is Śrī Kṛṣṇa. White horses are attached to it. The one whose drivers of the chariot of life are white and bright horses, the charioteer of whose chariot is Lord Śrī Kṛṣṇa and the one in whose holy flag Hanumāna has taken a seat need not ever worry about his victory.

You know the description of the chariot of righteousness in 'LaṅkāKāṇḍa'; the one who possesses the chariot of righteousness. Tulasī has not mentioned name of any specific religion, He has just mentioned the chariot of righteousness. In my understanding, having Righteousness of Truth, Supremeness of Love and Munificence of Compassion in life is enough! We originally belong to our immemorial religion, don't get lost if someone misguides. Too many branches harm a banyan tree! At times an individual ascends so higher that he even fails to experience the fragrance of earth.

Jaisa Bulaṅdī Se Insāna Choṭā Lage,

Usa Bulaṅdī Para Jānā Nahī Cāhie I

But this philosophy is delusive; the one at the top is at loss. Ask those who are at the bottom; the one at the top appears small to him as well.

In a very huge tree, the entire tree is responsible for one leaf turning yellow and even for a newborn leaf, the whole tree is rightful about it. Do remember, the entire banyan tree comes into trouble even if one single individual voices a wrong opinion. If a wrong leaf or a wrong virtue emanates from us then as responsible as our mind is, so is our intellect too. And if intellect denies then consciousness will waver. Or our ego will insist to do something, our entire existence gets engaged in it. If a good aphorism or a good thought comes to you, then realise that your mind, your intellect, your consciousness and your ego are united, every facet of your inner faculty is associated with it. An unrealisable inner process takes place. There is a couplet of Harsh Brahmhatt,

Lipaṭatā Hū Main Jaba Usase,
 Judā Kucha Aura Hotā Hai I
 Manātā Hū Main Jaba Usako,
 Khaphā Kucha Aura Hotā Hai I
 Na Kucha Matalaba Ajāno Se,
 Na Pabaṃdī Namāzo Kī I
 Mohabbata Karanewālo Kā,
 Khudā Kucha Aura Hotā Hai I

So, my brothers & sisters, always feel the dignity of our immemorial religion, but let it be adjective-free because it is the proclamation of Truth, 'Satyaṃ Paraṃ Dhimahi' is the proclamation of time immemorial religion in 'Śrīmad Bhāgvatjī'.

'Dharāmau Na Dūsara Satya Samānā', which righteousness? The answer was, Truth. Which supremeness? The answer was, Love. Which munificence? The answer was, Compassion. So, he who has the chariot of righteousness in form of Truth; the horses of whose chariot are white and horses means the organs of senses. He whose every organ of senses is spotless. Eyes should behold the virtuous. As far as our consciousness prevails stay spotless, stay free from blemish. And Kṛṣṇa should be our charioteer. From where should we get Kṛṣṇa in the current age? Tulasī has thus appointed our charioteer and wrote down its name in 'Rāma Carita Mānasa' as worship.

Īsa Bhajanu Sāraṭhī Sujānā I

Birati Carma Saṃtoṣa Kṛpānā II LNK-79.04 II

So, in Dvāpara the charioteer of Arjuna's chariot is Kṛṣṇa; in Kaliyuga the charioteer for people like us is God's worship. And the most supreme is Hanumāna dwelling in the holy flag. So, in Dvāpara Śrī Hanumānājī's glory pervades by dwelling in Arjuna's holy flag. And in Kaliyuga, He is a superior listener of some RāmaKathā, He indulges in pleasure (bhoga) of Rāma's devotion, He is deeply fond of devotion, no one in the world enjoys as much pleasure of Rāma's Name and RāmaKathā as Him. The word 'bhoga' is not bad; we have made it foul by breaking the bounds of propriety. Lord Shankaracharya had said, 'Pūjā Te

Viṣayopa Bhoga Racanā'. The sensual pleasures of the mundane world are my adoration. This is a highly rationalist statement! Only the incarnation of Śaṃkara can state this in an age of thirty-two years. At the age of nine, entire Vedas and Vedanta were assimilated in his heart! Expositions had started! Oh, he recites what an amazing spiritual literature! To please your mind, reduce dependency on external means. For instance, I shall feel happy if I meet this individual; stop this thinking. We are the repository of joy. It is our birthright for our mind to stay pleased. Stop giving opinions for others. External means should be relinquished to keep our mind pleasurable. And when mind turns pleasurable in this way then Shankaracharya says, you will behold the Supreme Godhead and the moment you behold the Supreme Godhead, the mundane world will become non-existent. So, in Kaliyuga Śrī Hanumānājī sheds light on everyone in form of the listener of the divine discourse and in form of the chanter of Lord's Name.

So, all four ages are glorified by Hanumānta. In Satayuga, Hanumānājī has glorified the entire age in Lord Śiva's form by meditation. Satayuga is believed to be the age of meditation in spiritual context. His was a non-doer meditator. Hanumānājī is non-doer in Satayuga; He is active in Tretāyuga. Śrī Hanumānājī has glorified Tretāyuga by fraught activities. By dwelling in Arjuna's holy flag in Dvāpara, Hanumānājī has glorified Dvāpara by offering silent-service or silent-worship. In Kaliyuga, He has glorified this age by singing devotional psalms of Rāma's Name and devotional recitation of RāmaKathā. All in all Hanumānājī has glorified forty domains. Everything gets included in forty domains and therefore this is 'HanumānaCālīsā' (Hanumānājī's hymn of forty verses). As far as my understanding prevails, 'HanumānaCālīsā' is the most primordial in any hymn of forty verses; no hymn of forty verses ever existed prior to this. It is almost five hundred years old.

Yuga means two. There are ten such quadrangles which result into forty. So, the exposition of 'HanumānaCālīsā' represents ten quadrangles. One being yuga (or age) over which Hanumānājī's supremacy prevails. Second is the four varṇas or classes of the society. All four classes of the society are under the glory of Hanumānta. Mind you, I am not talking from the viewpoint of caste discrimination. In certain age, such an arrangement did exist based on the duties of every caste. Hanumānājī takes the form of Brāhamaṇa on numerous occasions during the course of fraught activity as part of His exploits; therefore, Hanumānājī's glory pervades over Brāhamaṇas or the entity of Brāhamaṇa. In 'HanumānaCālīsā', He is wearing a sacred-thread around His shoulder, 'Kāndhe Mūnja Janeū Sājai'. Hanumānājī is also pervading His glory on the men of warrior lineage. Adeptness of war, protection of the weak and lifting the downtrodden which comprise the duty of the men belonging to the warrior lineage has also been fulfilled by Hanumānājī. Hanumānājī is a merchant as well. Merchant is engaged in giving and taking. Hanumānājī has indebted God till such an extent that till date my Rāma has been unable to free Himself from the debt of Hanumānājī. He has kept the Supreme Godhead indebted forever. He has constantly kept the Lord indebted. And offering service, offering servitude, doing the most trivial task of Lord, preceptor of devotional servitude – therefore, Śrī Hanumānājī also forms part of those who belong to the domain of service. So, the four classes of the society are also under Your glory.

Third quadrangle, when Lord bears an incarnation four aspects are associated with Him – Name, Beauteous Form, Abode and Sport. If you observe Hanumānājī during the age of Rāma then He holds glory over all of these four aspects. If anyone has highlighted the glory of Lord's Name in this world then He is Sire Śrī Hanumānājī who is the preceptor of singing devotional hymns. He dances and gambols on every verse. He has highlighted His glory and prowess

on Lord's Name. Hanumānājī is the worshipper of Name. (He also holds His sway) wherever Lord's beauteous form has been discussed. For instance, when an idol is established in a temple then the idol of Hanumānājī is bound to be deployed there. Lord's beauteous form is also swayed under Him. 'Hota Na Ājñā Binu Paisāre II', sport; wherever Lord's sport is described, especially when Rāma's story is about to be narrated, one is bound to invoke Him, 'Āīe Hanumānta Birājiye'. And abode, Śrī Hanumānājī says, I shall not forsake the abode of Ayodhyā so long as RāmaKathā continues. After Rāma's reign Hanumānājī has constantly dwelled in the abode of Śrī Ayodhyā. So, Lord's devotees witness Hanumānājī's glory on the four aspects of Lord's qualitative exploits as well.

Fourth quadrangle: Lord's incarnation has four motives which are described by Tulasīdāsa.

Bipra Dhenu Sura Saṃta Hita Linha Manuja Avatāra I
 Nija Ichā Nirmita Tanu Māyā Guna Go Pāra

II BAK-192 II

Four motives are described in 'Mānasa' for Lord's incarnation. Lord has arrived for the sake of Brāhamaṇas, cows, divinities and saints. Saketvasi Lord Ramkinkarji Maharaja interpreted these four motives as follows: Lord descended for the Brāhamaṇas means Lord arrived for righteousness; Lord incarnated for cows means He came for prosperity; Lord arrived for the divinities means He descended for desire; lastly, Lord took birth for saints means He came for liberation. Hanumānta's glory holds sway over these four aspects. The entire lineage of Brāhamaṇa or the trait of being Brāhamaṇa is swayed under His glory of self-restrain. Hanumānājī originally hails from the class of animals. Cow is an animal as well. Hanumānājī's glory extends on all species of animals. The entire assemblage of divinities is under Hanumānājī's glory! They are under Hanumānājī's glory even in form of Māhādeva. And saints – 'Sādhu Saṃta Ke Tuma Rakhavāre I'.

So, the four ages; the four classes of the society; the four aspects of Lord's embodied form i.e. Lord's name, beautiful form, sport, abode and the four motives of Lord's incarnation i.e. Brāhmaṇas, cows, divinities and saints. Next comes four Vedas. Many personalities have definitely made successful and unsuccessful attempts to prove their personal beliefs even in Vedas, impelled by their own insistency! People must not draw a wrong interpretation. I would iterate Lord Shankaracharya's statement. Lord Shankaracharya says, even when our consciousness merges with the Supreme Godhead or even after we happen to behold the Supreme Godhead personally, do not forsake three things ever. First thing is enlisted as Name, do not ever forsake Upaniṣad. Secondly, do not insult your Guru and even if you yourself become God, never disregard the ultimate authority of the Supreme Godhead, ever. So, Vedas indeed hold a distinct glory. Hanumānājī's glory holds sway over all four Vedas. Hanumānājī is a champion in Vedas, He is devoted to Vedas, He is the Preceptor of grammar and He exerts an equal authority on the philosophy of Sāṃkhya as well. He also holds glory on astrology. Vedas are the breaths of the Supreme Godhead and breath contains air and He is air and therefore, the entity of Hanumānājī glorifies the Vedas as well. So, this is the fifth quadrangle.

Sixth quadrangle, Hanumānājī's prowess holds sway over the four armaments namely conch-shell (śaṃkha), discus (cakra), mace (gadā) and lotus (padma). Hanumānājī's glory holds sway over the conch-shell; in His previous form of Śaṃkara, conch-shell represents His neck; while in form of Śaṃkara poison was consumed through the conch-shell. The poison emanated from ocean was poured in a conch-shell and it was also consumed through it. The voice that emanates from Hanumānājī's throat is the sound of a conch-shell. It is believed in astrology that he who contains the symbol of discus in feet keeps travelling. Hanumānājī keeps moving across the world in form of air; therefore, His glory holds sway over discus as well.

We do keep a mace near Him. And padma means lotus; Hanumānājī's entire life is as detached as a lotus.

Seventh quadrangle, even though these ten quadrangles do follow a specific sequence, I am not enumerating in the same order. Eyes, nose, ears, skin form the outer-faculty; likewise, there is an inner-faculty as well which consist of four internal organs. It is called as AṃtaḥkaṛṇaCatuṣṭaya in Vedānta and it consist of four internal organs namely mind (mana), intellect (buddhi), consciousness (citta) and egotism (ahaṃkāra). These inner organs of every individual are under Hanumānājī's glory. Our mind is as unstable as wind; it is the impact of Hanumānājī.

Manojavaṃ MārūtaTulyaVegaṃ-
Jitendriyaṃ BuddhiMatāṃ Variṣṭham I RRS-XXXIII I

No one is endowed with as intellectual genius as Him. Our mind is influenced by Him. Consciousness holds an extremely lovely place; when we constantly contemplate over one single entity in our consciousness then mind and intellect rests aside and consciousness alone is at work. This is believed so in the process of spiritual penance. Hanumānājī can influence our consciousness. And egotism; egotism failed to sway under it such a great personality like Him who could accomplish utmost insurmountable and unattainable tasks. In fact, the glory of Hanumānājī Himself holds sway over egotism. Therefore, Hanumānājī's glory holds sway over the four internal organs as well, which is described in the process of spiritual penance.

Eighth quadrangle is the traits of righteousness – truth, purity, mercy or charity and penance. Scriptures have admonished that the bull sitting in front of Śaṃkara is the very form of righteousness; it is symbolic of four-fold righteousness. Truth; His glory holds sway over Satayuga. Penance; who performs penance as rigorous as Hanumānājī? He is a man of great penance. He constantly survives on fruits and dwells on the branches of trees. So, the entity of Hanumānājī is

influential on penance. Purity; Hanumānājī's glory works a great deal on external cleanliness and internal purity. Mercy or charity; Hanumānājī in form of Śaṃkara is the crest-jewel among the donors and among those who bestows mercy. So, while righteousness is extolled as having four pillars, my VyāsaPīṭha perceives Hanumānājī's glory on it as well.

Ninth quadrangle, Hanumānājī's glory holds sway over the entity copāi which consist of four verses or syllables. He influences every copāi and every syllable. A quatrain verse is called as one copāi. It is the rule of poetry that a copāi should consist of four verses. In my personal belief, each and every copāi is a mantra. That which even the greatest mantra fails to accomplish, can be accomplished by a copāi for it is under the glory of Hanumānājī. There is no single copāi without the influence of Hanumānājī. And tenth quadrangle; the ethic givers have believed that there are four types of obstinacies in the world: Sovereign-obstinacy (rāja-haṭha), obstinacy of children (bāla-haṭha), obstinacy of horse (aśva-haṭha) and feminist-obstinacy (strī-haṭha). A minister like Sumaṃta can make sovereign-obstinacy easy. Bāla-haṭha is that of children who don't give up their insistency; we are bound to fulfill their wish. We are bound to fulfill obstinacy of a king. We are bound to fulfill obstinacy of a child. Next is aśva-haṭha which refers to an adamant horse! But an adept horse trainer can bring the horse under control. Fourth is feminist-obstinacy. Seeking shelter of Sire Śrī Hanumānājī will help you attain glory over all four obstinacies.

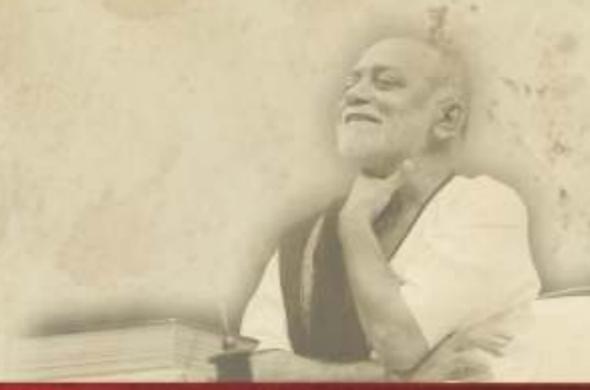
Hanumānājī's glory is depicted on these four obstinacies in 'Rāma Carita Mānasa'.

Yesterday we offered obeisance to Hanumānājī. Thereafter, obeisance was made to Sugrīva, Vibhīṣaṇa etc. and finally, Lord SitaRam was offered obeisance. Afterwards, in nine dohas or seventy-two lines or thirty-six copāis Goswāmījī extolled the glory of Rāma's Name. If you are unable to chant Rāma's Name but recite 'HanumānāCālisā' instead, then it is equivalent to Rāma's Name. The age of Kali holds a great glory of Lord's Name. By Rāma's Name I mean chant any name; seek the shelter of Name. Chant any Name towards which you are inclined; seek the shelter of Lord's Name. The composer of 'Mānasa' says that my one and only trust lies in Rāma's Name. So Baap, Tulasi says, my trust lies in Rāma's Name alone. Name is the only support in the age of Kali. Everything is contained in Name. Listen to one dohā of 'Dohāvalī Rāmāyaṇa',

Jathā Bhūmi Saba Bijamaya Nakhata Nivāsa Akāsa I
Rāma Nāma Saba Dharamamaya -
Jānata Tulsidāsa II DHV-XXIX II

The way entire earth is fraught with seeds. Who had sown seeds on mountains? But as soon as it rains, the mountains turn verdurous! Who went to kindle the stars? The entire sky is fraught of constellations. Analogously, Rāma's Name is fraught of righteousness. Utter the Name in any possible way; chant whenever you find time. Rāma's Name and the holy water of Gaṅges are the mainstay of Tulasi's life.

A businessman used to tell me, "Bapu, as everyone shall agree to what you say, please have Hanumānājī's tail removed." I said, I like Hanumānājī with tail (pūcha), not the one with moustache (mūcha). He to whom the world asks is the one with tail. He is the one whom the world asks, whose opinion the world seeks and whom the world looks upon as a mentor. When Hanumānājī converses with Rāma, Lord was amazed to hear Hanumānājī's mastery over speech. His speech unites two hearts. "Who is narrating this lovely tale? Please reveal Yourself", Mother Janki thus invited Him to reveal Himself. He is the one where it's worth raising our curiosities. One needs trust; one needs reverence beyond three virtues.



Mānasa-HanumānaCālīsā-IX

|| III ||

'Rāmāyaṇa' and 'Māhābhārata' are the greatest poetic epics and the greatest mantra as well

Someone had asked me at one place, “You often say that You are sitting in Vyāsa's lap and You keep the holy scripture of 'Rāmāyaṇa' in Your lap!” I said, absolutely, those who cannot beget a child adopt someone and foster that baby in their lap; I have, in fact, taken in my lap something that is conferred by Śaṅkara. What is my role in this? I am a mere instrumental means. Śaṅkara had sometime given this RāmaKathā in Bhuṣuṇḍi's lap and thereafter to Yajñavalkya, the same Kathā was then given to Sire Narahari and the same Kathā later descended to Tulasī; it afterwards came to my Dada and thereafter to me. So, the question now comes up that, who is present in the lap of 'Rāmāyaṇa'? Rāma is present in the lap of 'Rāmāyaṇa'. The next question that will come up is, who is present in Rāma's lap? 'Brahmāṇḍa Nikāyā Nirmita Māyā', the entire cosmos lies in His lap. Who lies in the lap of the cosmos? Our solar system! Next, who is present in our solar system's lap? There are many planets, one of which is earth. In the lap of earth, lies India! In the lap of India, lies VyāsaPīṭha! In the lap of VyāsaPīṭha, lies Morari Bapu! In the lap of Morari Bapu, lies 'Rāmāyaṇa'. This is a circle after all.

Maṅgala Bhavana Amaṅgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-112.02 II

Sire Śrī Hanumānaji's glory holds sway over all four ages. Today while keeping Hanumānaji in front of me, I wish to recite a verse of ṚgVeda before you. This is a Vedic mantra. In Vedas, the word Indra signifies the Supreme Personality of Godhead. Indra in Vedas means God. The seer of Vedas prays to the God, he supplicates Him. Who doesn't desire what the seer of Vedas has solicited? Let all of us recite this mantra together,

Indra Śareṣṭhāni Draviṇāni Dhehi,
Cittiṃ Dakṣasya Subhagatvamasme I
Poṣaṃ RayiṇāmAriṣṭiṃ Tanūnām,
Savādmānaṃ Vāchaḥ
SudinatvamAhnām II RV-02.21.06 II

'Indra Śareṣṭhāni'; the seer solicits: O, the Supreme Godhead, confer us the most superlative wealth. 'Draviṇāni Dhehi, Cittiṃ Dakṣasya'; the seer solicits: Confer us contemplation like a healthy individual. Addressing the Supreme Godhead as Indra, the seer solicits: O the Supreme Godhead, confer us the most superior wealth, confer us the best money. Note that the seer has not disregarded money. He indeed wants wealth and money; however, he has supplicated with one condition: O the Supreme Godhead, confer me superior wealth. Money that is obtained by rigorous effort but if used in virtuous activities then you possess dravya (superior wealth). Vedas say, earn with two hands...; and Hanumānaji is not antagonist of money. Had he been antagonist of wealth and money then why would have he kept his body of gold? The economy of the entire world is dependent on gold. Hanumānaji has a gold body.

Kaṃcana Barana Birāja Subesā I

Kānana Kuṃḍala Kuṃcita Kesā II HC-IV II

So, that which is earned by rigorous efforts and offered in the most auspicious service is called as dravya (superior wealth). I am not applauding just because you have organised the Kathā; however, this is an extremely great benefaction on the world. These are not my words; Lord Śaṅkara has spoken this for Pārvatī: Goddess! By raising curiosity of Lord's Kathā before me, you have benefacted the entire world,

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upkārī II BAK-111.03 II

Puchehu Raghupati Kathā Prasamgā I

Sakala Loka Jaga Pāvani Gaṃgā II BAK-111.04 II

The society, the individual or the family who becomes an instrumental means for Lord's Kathā causes benefaction on the world. So, that which is earned by rigorous efforts and flowed with utmost ease is called as dravya (superior wealth). However, sometimes one

breaks down in cold sweat when it comes to contributing money in virtuous activities, yet they can never forgo money! This is mere money (paisā and not dravya).

Kabīra did not initiate any sect. Those who accepted Kabīra are blessed. Kabīra means an ocean of vastness.

Kabīrā Kuā Eka Hai, Panihārī Aneka,

Baratana Saba Nyāre Bhae, Pānī SabaMein Eka I

A competent litterateur of Gujarātī literature, Bhagvatikumar Sharma, composed one poetry; He wrote that I have worked a great deal with words, but at this moment while I am on the verge of my last breath, I feel that I have lost the 2½ lettered word! One word of 2½ letters i.e. Love, which Kabīra had mentioned, 'Dhāi Ākṣara Prema Kā Paḍhe So Paṃḍita Hoī'. Why is Rāma's Kathā recited? Why? Why does Rāma's temple exist in each and every village today? Rāma has accomplished this very job; Rāma had reached the most trifling man. The way a mother talks with her children, Rāma talks with the bhilas, kolas and kirātas.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,

Garavāno Māthe Re Rukhaḍiyo Jhalumbiyo...

That Rūkhaḍa Bava, who performed penance for twelve years. He composed an amazing poetry; however, Harindrabhai Dave is of the opinion that it is not composed by Rūkhaḍa. It is composed by an anonymous poet after Rūkhaḍa completed twelve years of penance. The poet has witnessed various milestones of his penance. Even today the Sire's hut-cottage is present in the foothills of Girnara in Junagadh; there also exists a tree named Rūkhaḍa adjoining it. People bow there in reverence even today. One meaning of Rūkhaḍa is tree as well and Tulasīdāsajī says that there is no saint like Rūkhaḍa. Such consciousnesses are the yield of an unnamed world. There is no month like Shrāvaṇa and there is no full-moon like that of GuruPūrṇimā. Why does the

full-moon of Aṣāḍa month hold so much significance? I was informed about its scientific inference that on the full-moon day of Aṣāḍa month, the moon comes closer to earth. He is Guru who comes closer to those who dwell on earth; therefore, scientists call the day of GuruPūrṇimā as super-moon. It has more light.

Jema Jhaluṃbe NaraNe Māthe Nāra Jo,

Garavāno Māthe Re Rukhaḍiyo Jhaluṃbiyo.

Pay attention, who does he sway under His glory? He holds sway over those who are generous and healthy. On whom does Guru pour Himself out in galore? He who is able to digest Him. Harindrabhai has thus made a lovely explication on Rūkhaḍa. Lao Tsu is a big name in the tradition of Gurus. A great realised philosopher of China, who conferred Tao to the world. Osho renamed it to Tao-Upaniṣad.

Young ladies and gentlemen, Lao Tsu says that our face that we possess from birth to twenty or twenty-five years of our age changes from young age to our mid-life. We face many ups and downs, success and failures in the young age; we may or may not marry. Lao Tsu says, by the age of fifty years we build our own face. Our countenance till twenty-five years is a god-gift. Thereafter, our worries, our worldly attachments, our criticisms etc. create our face. However, our countenance after fifty years of age is determined by the earnings of our worship. Observe their countenance after fifty years who would have practiced worship. Rūkhaḍa is one of them.

Worship determines our countenance; worship builds our eyes; worship confers new lips without a surgery; worship confers new tongue; worship gives new ears to hear what is worth hearing; worship confers detached hands; worship makes an individual's movement of feet extraordinary. This is an immensely lovely philosophy of Lao Tsu. Countenance of an evil person is in accordance to his earnings, it keeps on changing. A countenance

engrossed in the felicity of worship is called as Rūkhaḍa. Although Sire Rūkhaḍa Vela is an individual, but Rūkhaḍa is symbolic of universal sainthood; he is an example of universal monkhood. Meghani has also written the tale of Sire Rūkhaḍa. The mysteries of spiritual penance are highly profound; however, the rewards of the toughest penance can be obtained only, only and only by Lord's Name. One must only see where the lamp has lightened, not the place where the receptacle was made. The lamp-flame manifested in it is of significance. We are the worshippers of light.

Asato Mā Sadgamaya I

Tamaso Mā Jyotirgamaya II

Ūṃdā Aṃdhāre Thī Prabhu

Parama Teje Tu Laī Jā I

We are the worshippers of fire; we are the worshippers of light. So, Baap, Rūkhaḍa is symbolic of such monkhood. There is a ghazal of Shaad Muradabadi,

Ye Saca Hai Ki Tūne Mujhe Cāhā Bhī Bahuta Hai I

Lekina Merī Ākhon Ko Rulāyā Bhī Bahuta Hai II

Jo Bāṭatā Phiratā Hai Jamāne Ko Ūjāle I

Usa Śakhsa Ke Dāmana Me Aṃdherā Bhī Bahuta Hai I

He who distributes light to the world, his life is only filled with darkness. Example, Kṛṣṇa in 'Śrīmad Bhāgvat'. Kṛṣṇa was the light, Vasudev and Devki gave Him away. They gave away the light, and their life got smeared with darkness! They lived in prison. Nanda and Yaśodā in turn distributed the light for Mathura and Dwarika; they let go Kṛṣṇa. The entire life of Nanda and Yaśodā remained in dark, it passed away in Kṛṣṇa's remembrance. This is the very custom of the world and of the wayfarers of love in spirituality.

So, Rūkhaḍa is the name of a sire engrossed in the felicity of worship. Rūkhaḍa is an introduction of a great supreme existence.

Jema Jhaluṃbe Morali Upara Nāga Jo I

Those who must have witnessed snake-charmers in Saurashtra will know that the snake dances to the tune of the snake-charmer's flute, Rūkhaḍa holds sway in the same way! The way devotion holds sway over wisdom. In 'Bhāgvat', wisdom and dispassion are men; devotion and Lord's delusive potency are women.

Jema Jhaluṃbe NaraNe Māthe Nāra Jo,

Ema Garavāno Māthe Rukhaḍiyo Jhaluṃbiyo I Rūkhaḍa is a traveler of divine boundlessness. It is a different matter when a tree bends down on ripening of fruits, otherwise its journey is always on the path of ascension. It sprouts out from a seed by ripping off the ground. A newborn leaf strives to come out by cracking the stone. Thereafter, it is on the journey of constant ascension. Tree bends when its fruits ripen, likewise when Rūkhaḍa bears fruits while on the journey of ascension, he bends as well.

Indra Śareṣṭhāni Draviṇāni Dhehi I

So Baap, earn with two hands, but when you want to give, distribute with four hands. Be a man while earning, but God while distributing. Man has two hands, God has four. The seer of Vedas is soliciting wealth and that too superior; dravya doesn't only mean money, if your eyes brim over with tears by looking at some afflicted being then you possess dravya; you are the richest; you are the wealthiest. Confer me superior wealth.

'Cittim Dakṣasya'; the way a sagacious, adept, serene and intelligent individual contemplates either in solitude or in crowd, O Lord Indra, confer me such contemplation; confer me contemplation of the wise.

Sarve Bhavantu Sukhinaḥ,

Sarve Santu Nirāmayāḥ I

Basa Eṭālī Samaja Mane Paravaradigāra De,

Sukha Jyāre Jyā Male Tyā Badhānā Vicāra De I

DuniyāMā Kaikano Hu Karajadāra Chu Mariz,

Cūkavu Badhānu Deṇa Jo Allah Udhāra De I

PithāMā Māru Māna Satata Hājarī Thī Che,
MasjidaMā Roja Jāu To Koṇa Āvakāra De!

'Subhagatvamasme', make me God. I am the offspring of God; I am the part manifestation of the Supreme Godhead. Why have I been unfortunate? I have mother, I have father, brother, neighbours, I have my lovely earth, yet why have I been unfortunate? The inhabitants of earth are rich. We get mother on earth, we get father on earth, we get brothers and other kinsmen, we get neighbours, we get rivers, and we find highly erudite men on earth! The seer is soliciting such an auspicious fortune.

'Poṣaṃ Rayiṇām-ariṣṭim Tanūnām'; 'Poṣaṃ' means my joy should get nourished every day; my joy should not weaken; my bliss should not go away. Our joy should thrive on daily basis. Do a daily account with yourself to evaluate if the joy that you experienced yesterday has been increased or not? Did I feel interested in worship today? Did my eyes moisten on recollecting the aphorisms of Kathā? Did I miss some enlightened man?

Lo Ā Gaī Unakī Yāda Vo Nahī Āye...

What an acute pain has been expressed in this song! 'Iti Saṃsmṛtya', 'Bhāgvat'.

Muddate Ho Gaī Muskurāye,

Āja Socā To Āsu Bhara Āye...

In the innateness of my VyāsaPīṭha, even though this may be a movie song but it is GopiGita. This is Gopis' pain; this is Vrindavanian affliction, which is called as kasaka (acute anguish). "Odho, please sing GopiGita", when Odhavaji returns from Gokula, he apprises Kṛṣṇa with everyone's whereabouts. At that moment, Kṛṣṇa tells Odhavda, "I don't want to hear anything, please recite GopiGita before me."

Hanumānājī says, "Lord, the greatest adversity of life in my personal opinion is when Your remembrance is lost, when we forget You, when we miss to worship You." In 'Bhāgvatjī', Shukdevaji makes

Odhav utter a phrase of Gopis, 'Vāk Kāya Mānasa'. Odhav, we try very hard to avoid Kṛṣṇa's remembrance, but when we fail it impacts three things; Goviṇḍa influences three things. Vāk, our speech gets influenced in Kṛṣṇa's remembrance, our body gets affected and it subjugates our mind. We no longer remain in our control, Odhav! Sometimes I feel that many copāis of 'Rāma Carita Mānasa' are an incarnation of Gopis. If Gopis can become a copāi, Gopis can also become a poetic couplet. They can become a song as well.

Śyāma Vinā Vraja Sūnu Lāge...

Odhāji, Śyāma Vinā Vraja Sūnu Lāge I

Soye Kahā The Rāta Mein Takiye Bhigoye The I

Hama Bhī Kabhī Kisike Lie Khūba Roye The II

- Bashir Badr

Phūla Kahe BhamarāNe Bhamaro

Vāta Vahe GumjanaMā,

Mādhava Kyāya Nathī MadhuvanaMā I

- Harindra Dave

We don't realise but numerous forces descend on us in spirituality! So,

Kaha Hanumaṃta Bipati Prabhu Soī I

Jaba Tava Sumirana Bhajana Na Hoi II SDK-31.2 II

So, it was rather asked, whether dispassion increased as compared to last year or not? Whether generosity augmented or not? Whether the vices of attachment and hatred were reduced or not? They never ask if you are fine or in the state of bliss. It was asked, if you are in the state of spiritual joy. Poṣaṃ; the seer of Vedas says that our joy should thrive; our joy should be nourished. Sayanacharya says, the health of our body should augment. 'Vāchaḥ'; our speech should sound relishing to others. Our seer is soliciting such a lovely wish! The seer solicits that may we obtain such a speech, may we hear such words which we find relishing; which passes through and through from us.

Sudinatvam-ahnām, in the end the seer solicited, may every day be a new year for us, may it be a new dawn for us, may we be fresh and invigorated every single day. This is addressed to Indra and Hanumānaji is also called as Indra, therefore one of the names of Hanumānaji is Kapīndra. And the solicitations which the seer has demanded can be fulfilled by Indra in form of Hanumānaji. And do remember, greed is bad, ardent longing is lovely. Gopi uses the phrase, 'KṛṣṇaDarśanaLālasāh'.

'HanumānaCālīsā' is proven as well as pure.

Its purity has been augmented by proven spiritual seekers. So, if you wish to solicit then solicit from Kapīndra Hanumāna - confer me wealth for You have a gold body. You are 'BuddhiMatāṃ Variṣṭham', therefore confer me contemplation of wise and sagacious people. This body is a town wherein the guards in form of sensual pleasures and vices have captured the gates of our organs of senses. May I wake up when the entire town is asleep and commence my inner spiritual journey (in terms of contemplation).

'Rāmāyaṇa' and 'Māhābhārata' are the greatest poetic epics but let me say, I agree while accepting this fact, while agreeing to this I wish to state with humility bestowed by my Guru that, both of these scriptures are the greatest poetic epics and they are the greatest mantra as well. 'Rāmāyaṇa' is the greatest mantra. This is definitely the greatest poetic epic, agreed, but 'Rāma Carita Mānasa' is an ever greatest mantra, it is eternal greatest mantra. We sing following as the āratī of any scripture on VyāsaPīṭha,

Āratī ŚrīRāmāyaṇaji Kī I

Kirati Kalita Lalita Siya Pi Ki II SRA-01 II

RāmaKathā is an intrinsic journey; it is a lushly verdurous story. Solicit auspicious contemplation from Kapīndra. Let us become humble and solicit to make us fortunate.

Kumati Nivāra Sumati Ke Saṃgī II HC-III II

Perspective of life shall change. Multiply our joy. The cherished deity of all those who learn wrestling is Hanumāna. Everyone is the worshipper of Hanumāna. It is written very first in sequence in 'HanumānaCālīsā' that, confer is strength (bala).

Vyāsaji says in 'Māhābhārata', Kṛṣṇa was asked when the plan was made to kill Duryodhana. Duryodhana tells Yudhiṣṭhira, I am alone and you are five brothers in all. It is not justified if five of you fight with one single individual. And Yudhiṣṭhira raised an argument as well by stating, how many of you were present in killing Abhimanyu? Duryodhana did not reply. Yet Yudhiṣṭhira was a lover of dice-game. He gambles. Yudhiṣṭhira tells him, the one whom you choose from five of us shall come to fight with you; all five will not fight with you at once. Kṛṣṇa was standing there. At that moment, Kṛṣṇa has uttered offensive words to Yudhiṣṭhira, the lover of dice-game is gambling once again! I feel that nothing except an exile into the woods is destined for the sons of Pandu. You are not worthy of ruling a kingdom. While you leave the option of choosing opponent in Duryodhana's hands, will Sahadev be able to fight Duryodhana? Can you fight with him? Are Arjuna and Nakula strong enough for the mace-war? Kṛṣṇa said, I don't doubt Bhīma. He comes on an equal footing in terms of strength, but he lacks the art. Duryodhana will undoubtedly come out a winner. Being strong is not as

important as having art along with strength; therefore, Tulasīdāsaji says in 'HanumānaCālīsā',

Bala Budhi Bidyā Dehu Mohi II HC-Do.II II

Two more things are associated with strength.

Yudhiṣṭhira, it is difficult to defeat Duryodhana if we follow ethics; we will have to do it unethically. And Kṛṣṇa's elder brother Balarāma had soft corner for Duryodhana. Balarāma left for the journey. Bhīma was recollected of his pledge of ripping apart Duryodhana's thigh. Arjuna was assigned the task of reminding him. 'Māhābhārata' is amazing! Nāradaji approaches Balarāma with his lute. Balarāma was provoked, "Your disciple will be head-on with Bhīma in ace-war, go and check for yourself!" Balarāma realised, victory will be there where there is Kṛṣṇa. Bhīma and Duryodhana fight head-on. Bhīma is reminded at the right moment. His thigh was torn apart. Duryodhana's consciousness departed. Thereafter, inebriated by victory Bhīmasena kicked Duryodhana's head hard and Kṛṣṇa instantly objected, mind you! It was fine until his death, but don't you dare kick the corpse! Bhīmasena moves aside. Who is strong? He who possesses wisdom along with strength. Who is an erudite? He who is also endowed with intelligence.

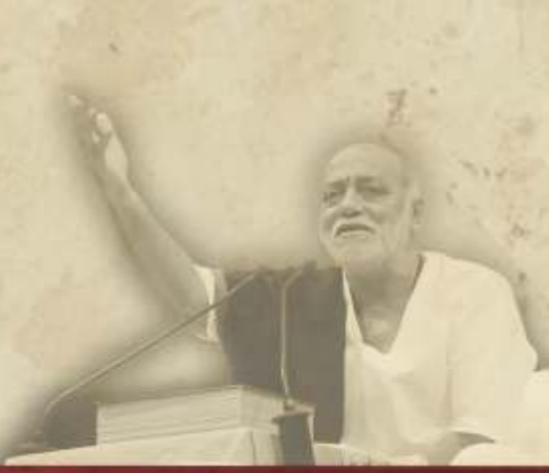
BuddhiHīna Tanu Jānike,

Sumirau Pavana-Kumārā

Bala Budhi Bidyā Dehu Mohi,

Harahu Kalesa Bikāra II HC-Do.2 II

A countenance engrossed in the felicity of worship is called as Rūkhaḍa. Although Sire Rūkhaḍa is an individual, but Rūkhaḍa is symbolic of universal sainthood, he is an example of universal monkhood. Rūkhaḍa is an introduction of a great supreme existence. Rūkhaḍa is a traveler of divinity. Even today the Sire's hut-cottage is present in the foothills of Girnara in Junagadh; there also exists a tree named Rūkhaḍa adjoining it. People bow there in reverence even today. Such consciousnesses are the yield of an unnamed world.



Mānasa-HanumānaCālīsā-IX

॥ IV ॥

Sun, moon and fire are the
three eyes of Hanumānajī in form of Śiva

A listener has asked, “Yesterday, Kathā had commenced from a mantra of 'ṚgVeda', so what is the age of Vedas? How long has it been since Vedas were composed?” Baap, the erudite men have determined different periods for Vedas. The world of faith says, Vedas have not originated from man; Vedas have no creator. Although if you observe the maṇḍalas of Vedas and if you observe its sūktas then the count of maṇḍalas, the count of sūktas and the names of maṇḍalas, sūktas and seers is also provided and further, the name of meter has been given as well (Vedas are organised into multiple books called as maṇḍalas, each maṇḍala consists of hymns called sūkta which literally means 'well recited, eulogy'). This is the way Vedas are organised. The verses of Quran had descended in Paigambar Mohammad Sāheb from Allah's abode and he became its instrumental means and people obtained the verses of holy 'Quran' in form of a scripture; (Vedas could have been descended this way). Vedas, which are not originated from man, are regarded as Lord's breaths. It must have descended, some seers and sages must have received it and while listening to its verses from one ear to the other from one generation to another, it must have reached till us and eventually, Vedas took the form of scriptures. But to determine its age is absolutely difficult for me. Yet Vinobājī talks about ten to eleven thousand years old. Lokmanya Tilak believes them to be eight thousand years old; more or less. Maharshi Arvind also has his opinion about the age of Vedas. I honour everyone. It is not our job to determine this.

I shall proceed by telling one statement, don't worry about when was the truth spoken, only thing that matters is whatever has been uttered should be the truth. Vedas can manifest even today. Whatever is spoken should be the truth, it could be spoken by a child or a mother. Vedas are extremely dear to me. One delusion ought to be broken, few people say that women are not given any right in Vedas, that's wrong. On observing Vedas as is, one realises that Vedas have superabundantly honored women independence. On observing you shall find that as many number of male seers are present in Vedas, myriad times prosperous superior female seers are present as well. As far as my vision goes in Vedas, you shall find numerous feminine-hymns in Vedas. These are too considered ten thousand years old; it is of Vedic age.

Vedas have extolled a great glory of Sarasvatī. You will find the entire hymn, which I have read. So, since you have asked, let me tell you that it's a deeply intricate matter. Yet Vedas are our amazing treasure. This is one of

the very incarnations of Vedas, 'Rāma Carita Mānasa'. I am not saying this; a great realised man of Islam religion Rahim Sāheb says this,

Rāma Carita Mānasa Bimala Saṁtana Jīvana Prāṇa I
Hiṁdu Āna Ko Veda Sama Jaba Nahi Pragaṭa Qurān II

This is the opinion of Rahim. Madhusudan Sarasvatī, a realised awakened great Pundit of Kashi, he calls Kashi as the forest of joy. Tulasī is a mobile tree in the forest of joy which bore a flower in form of an elaborated scripture over which a bumblebee in form of Rāma is happily humming. I like it; He is Rūkhaḍa. Tulasī is Rūkhaḍa in my view. Those who keep wandering are Rūkhaḍa. Nārada is Rūkhaḍa; Hanumāna is Rūkhaḍa. We are too till a certain extent, we includes myself and you all! So, this ('Rāmāyaṇa') is also Vedas for us. The world of faith assigns it a stature much higher even than Vedas; Vedas in fact extol its glory. Vedas sing the āratī of 'Rāma Carita Mānasa',

Gāvata Beda Purāna AṣṭaDasa I
Chao Sāstra Saba Gramthana Ko Rasa II
Muni Jana Dhana Saṁtana Ko Sarabasa I
Sāra Aṁsa Saṁmata Sabahī Ki II
Āratī ŚrīRāmāyaṇajī Ki II SRA-02 II

Every age has a new Supreme Spirit. The Supreme Spirit of Satayuga is Vedas or Upaniṣad. Thereafter, in the chronology of time the Supreme Spirit must have incarnated in various forms. The Supreme Spirit of Kaliyuga is 'Rāmāyaṇa'. The Supreme Spirit is new every day; Kathā is new every day. The Supreme Spirit had manifested in Rāma. The Supreme Spirit that worked in form of Rāma was such that as long as the bows and arrows were required, Rāma kept those with Him. During Kṛṣṇa's age, the Supreme Spirit manifested in form of a flute; a new Supreme Spirit arrived in that age in form of a flute. Flute is the Supreme Spirit; flute is the divine sound of the Supreme Spirit; flute is the divine musical instrument of the Supreme Spirit. When Lord Buddha descended, a new Supreme Spirit arrived (in form of) meditation, compassion and samādhi; Buddha did not

require flute. When Mahāvīra arrived, a new Supreme Spirit descended in form of non-violence. The Supreme Spirit is new every day and the Supreme Spirit grows (vardhamāna) daily. The word vardhamāna comes from Vedas. 'Pratikṣaṇ Vardhanam', NāradaBhaktiSūtra. For me, the Supreme Spirit of Kaliyuga is Kathā; it's new and novel every single day. Kathā is the same; I have been reciting incessantly till date since last fifty-five odd years; this is my journey of recitation since childhood to fifty-five years.

It is written in Vedas, Baap, that if you live by taking care of three things then you can live for 116 years. Vedas prohibits living longer than this. Although Kṛṣṇa lived for 125 years. Being God He has every right to bypass. My Tulasī stayed for almost 126 years. We fail to abide by the three aspects therefore we are unable to reach till there. From where did Truth, Love & Compassion come? These aphorisms are obtained in Vedas. Don't regard the religion which we call as being existent from time immemorial as age-old or ancient. That is time immemorial which multiplies every moment, which is novel every day and which is new daily. Truth confers an inordinately long age to an individual. Next is Love, Sufis calls it mohabbata (love) or cāhata (yearning). What is 'HanumānaCālīsā'? 'Cālīsā' means as follows: Cā means cāhata (yearning), Lī means līnatā (engrossment), Sā means sākṣātkāra (experiencing God in person, direct realisation). Our craving shall multiply. Augments over a period of time, this craving will get transformed into engrossment. We will get engrossed; we will get absorbed in God.

When an enlightened man loves you for once, He remembers you forever and gets absorbed in you. This absorption, this engrossment, this state of oneness; in my opinion as craving augments the next encampment could only be engrossment. The last encampment of augmented craving is engrossment. Neither place, nor time, nay individual or specific subject matters – everything becomes immaterial. Craving shall augment when the Supreme Spirit is new

every day. And the Supreme Spirit is indeed and indeed new daily; we have made it old. Then comes engrossment; and the result of engrossment is direct realisation, supreme contentment.

Note that deities are divinities, they are prestigiously deployed in temples at one location steadily, yet they are not engrossed, therefore deities cannot reach the state of direct realisation. And monkeys are not engrossed, they are unsteady. They are not still at one place. They keep roaming, but they attain the state of supreme contentment, 'Mānasa' has endorsed this fact. Monkeys have craving, they are engrossed in beholding the Lord. Psychology proves that when a child is deeply engrossed in beholding something, it excretes wastes of the same colour that it was beholding. This is natural. Understand 'Cālīsā'. First step is craving, as the journey proceeds the next stage is engrossment, as the journey proceeds further ahead the final destination is direct realisation.

So, every individual, every age has a new Supreme Spirit. Hanumānājī augments daily. So, we cannot determine the age of Vedas. Either an individual is applauded or he is criticised, no one is neutrally evaluated; evaluate them neutrally. Vyāsa has neutrally evaluated. He also placed Kṛṣṇa in a witness box; he is a poet after all. Were Vyāsa and Vālmiki not there, who would have introduced Kṛṣṇa and Rāma? The walls in this world will perish, but the pictures that Vyāsa and Vālmiki have sketched would not be forgotten.

So, it is about neutral evaluation. When any incident occurs, one side criticizes and other side applauds, but no one performs neutral evaluation. The youth demands neutral evaluation. And by attending spiritual discourse if we get endowed with virtuous intellect of neutral evaluation then a new Supreme Spirit will come in our life every day. He will not let us get fed up. The Supreme Spirit of Kaliyuga for me is RāmaKathā, as far as I am personally concerned, I need it. Listen to one couplet of Ahmed Faraz,

Usakī Vo Jāne Usake Pāsa Vaphā Thā Ki Na Thā,
Tuma Faraz Apanī Tarapha Se To Nibhā Jāte I

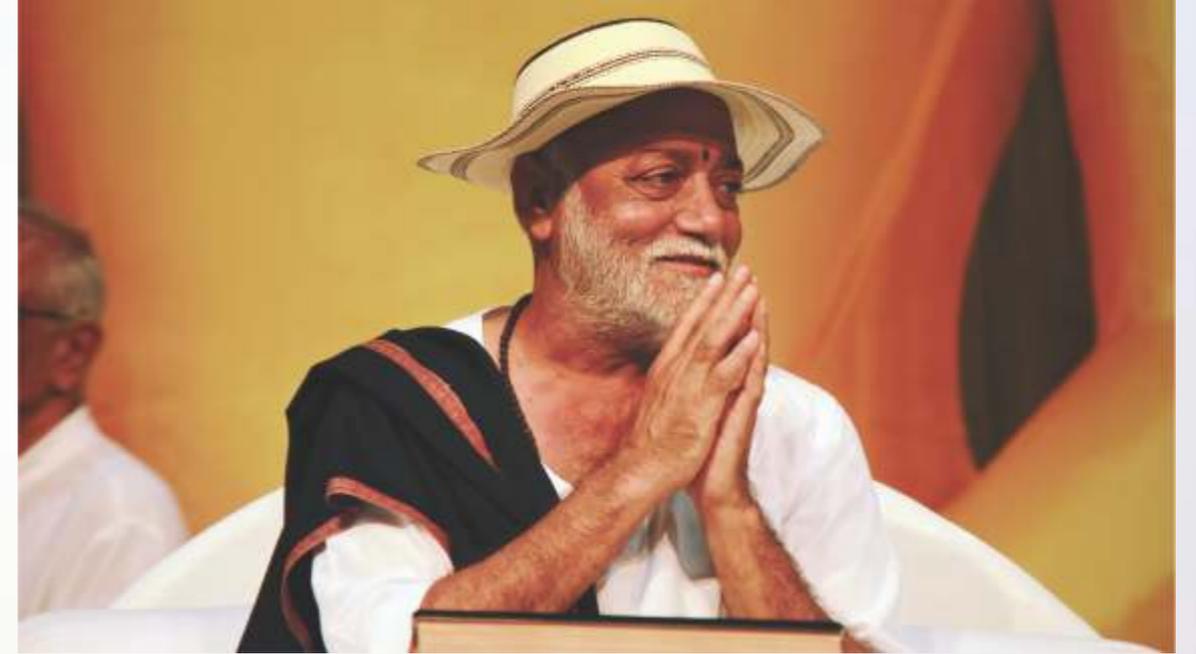
If you want to live your life young ladies and gentlemen, then even if others betray you, you should always abide by fair conduct. Who has become anyone's forever and who has stayed stranger forever in this world?

Kitanā Āsā Thā Terī Hijra Me Mara Jānā Faraz,
Phira Bhī Eka Umra Laga Gaī Ki Jāna Se Jāte Jāte I

Baap, we should be loyal from our side. Baap, craving, engrossment and direct realisation, whatever is spoken must be truth. Don't bother about when the truth was spoken.

Cāro Juga Paratāpa Tumhārā I
Hai Parasiddha Jagata Ujīyārā II HC-XXIX II
Sādhu Saṁta Ke Tuma Rakhavāre I
Asura Nikandana Rāma Dulāre II HC-XXX II

Goswāmījī discusses 'HanumānaCālīsā' in sequence. We are engaged in a humble dialogic discussion to understand these mysteries. Juga means two and 'Cara Juga' means 4x2 which is 8. Hanumānājī's glory holds sway over all eight entities. It is well-known and evident. And You have illuminated the world by this glory. Which are these four couplets? Ten quadrangles were presented before you. These four are dharma (righteousness or religion), artha (wealth), kāma (desire) and mokṣa (liberation). If we define these in terms of ages then we can also say that Satyuga is the age of righteousness; Tretā is the age of wealth. Every point has specific interpretation. Dvāpara is the age of desire and Kaliyuga is the age of liberation. In Satyuga, the degree of righteousness has been paramount. Tretāyuga was the age of yajña and prescribed Vedic rituals and this would help acquire wealth, it helped obtain cows, it helped get adequate rains; Tretāyuga has the discussion about all economic benefits. With Dvāpara came desire. The age of desire means the age of selfish motives. 'Māhābhārata' defines Dvāpara as the age of desire or the age of selfish motives. Everyone is engaged in accomplishing their selfish motives. While the seers of our country have



given it a place among the four pursuits of human existence in India, they appear very practical! This decision looks so fearless! Dvāpara is the age of desire (kāma); by the age of kāma means the age of diligent efforts, the age of endeavours. A great deal of work has happened in 'Māhābhārata', a great has been done in Dvāpara, Kṛṣṇa has established a great glory of karma; He said till an extent that no individual can live without karma even for a single moment. You may ask, how come Kaliyuga is the age of liberation? Yes; liberation is extremely cheap in Kaliyuga, mind you. Satayuga took longer in attaining liberation. Tretā took longer as well, Dvāpara took equally long, whereas in Kaliyuga liberation is attained in flip of a finger! Let me cite its evidence,

Rāma Bhajata Soi Mukuti Gosāi I
Anaicchita Āvai Bariāi II UTK-118.02 II

Tulasī discusses all four ages. One attains liberation in Kaliyuga only by chanting Name; therefore, Kaliyuga is the age of liberation. 'Appa Dipo Bhava', Lord Buddha had said this. The town could be

very beautiful, the road could be equally beautiful, your feet could be immensely beautiful as well and if you wish to visit such a town to worship someone's divine feet then you will have to go there only by your own feet. An individual needs to do something by one's own self. Guru's grace works a great deal but an individual must get up himself. Upaniṣad says, 'Uttiṣṭhata Jāgrata Prāpya VarānniBodhata' - arise, awake and stop not till the goal is reached. You cannot break a coconut in one hit, it may not even break even in seven to eight hits and if it breaks in eight hit then the previous seven hits have helped it break. Einstein experimented seven hundred times before he succeeded.

Na Hārā Hai Īśqa, Na Duniyā Thakī Hai,
Dīyā Jala Rahā Hai, Havā Cala Rahī Hai I
Carāgo Ke Badale Makāna Jala Rahe Hai!
Nayā Hai Zamānā, Nayī Rośnī Hai!

So, Kaliyuga is the age of liberation. Let's chant Lord's Name, let's attend spiritual discourse. Spent efforts never go waste, it's a law. So the four ages; the four pursuits of human existence i.e. dharma

(righteousness or religion), artha (wealth), kāma (desire) and mokṣa (liberation); and juga means two. Two aspects of dharma (righteousness or religion) – first being, internal-righteousness and second being external-righteousness. External-righteousness means, if you want to worship then you take bath, wear clean clothes and worship the lord; all this is righteousness but it is external-righteousness. And second righteousness is internal-righteousness. Hanumānājī's glory holds sway over external-righteousness as well as internal-righteousness. What is internal-righteousness? Auspicious contemplation about others is internal-righteousness; sacred mark on forehead or rosary is not necessary in this. Honesty is internal. External-righteousness is bound to be forsaken in the end. Extrinsic cleanliness is external-righteousness and intrinsic purity is internal-righteousness. At times extrinsic cleanliness may cease but intrinsic purity may prevail. And Hanumānājī's grace confers immense glory on both of these states. Righteousness or religion (dharma) doesn't refer to anything that is adjectivised; dharma means temperament, it means our innateness, it means our core disposition, our natural duty. As and how this develops, the external aspect reduces. The journey from gross to subtleness will unfailingly take place. You will witness subtle as well as colossal form in Hanumānājī.

Sūkṣma Rūpa Dhari Siyahi Dikhāvā I

Bikaṭa Rūpa Dhari Laṃka Jarāvā II HC-IX II

At times Hanumāna, at times Kabīra, at times Nanak, at times Mīrā, at times Sahajobai – all of them have thrown aside our external veil and made us acquainted with our internal purity.

Then comes artha; there are two forms of artha – one being puruṣārtha (endeavours) and other being parmārtha (highest truth). Even if we interpret artha only as money then too we will have to endeavour and work hard for earning money. Noting materialises by terror, little materialises by hard work, everything materialises by grace. Our endeavour is influenced by His glory. One must endeavour, but with

intent of parmārtha (highest truth). Every endeavour of Sire Śrī Hanumānājī is for the sake of highest truth; every step is for the quest of Sita; every step of endeavour is for establishing the bridge of unity and for destroying the wicked.

Third, kāma; here kāma only means in terms of deeds or tasks, interpret kāma as karma. There are two forms of deeds: desireless-deeds (niṣkāma) and desirous-deeds (sakāma). If we are performing any deed with desires, intent, expectations or wishing anything in return even then by seeking Hanumānājī's shelter our deeds will get the necessary momentum by His glory. And while performing desireless-deeds we will be able to stay free from its egotism by Hanumānājī's shelter, else the very realisation that we are doing something with utmost desireless sentiments can also sprout a tiny seedling of pride. And mokṣa, liberation; NarendraBapa Shastri used to say that accepting the best itself is the greatest sacrifice. Liberation is influenced by Hanumānājī in both the ways. Accepting devotion is liberation in itself. Sire Śrī Hanumānājī is clearly not in favour of liberation; Hanumānājī told Lord Rāma that You may depart to heaven, I would not prefer coming there. But with one condition, as long as Your Kathā shall continue on earth, I don't wish to leave this earth. The moment Kathā stops, I shall be there.

So, Hanumānājī's glory holds sway over both internal and external form of dharma, on two forms of artha namely endeavour and supreme truth, on desireless-deeds and desirous-deeds which are the forms of kāma and on devotion as well as liberation which are the forms of mokṣa.

Light can manifest in two ways. First, kindling lamp in our home can illuminate the surrounding, but light of one lamp will cover only the room of house. If our world is as small as the room then our innateness will get illuminated by the lamp. Second, fire can spread light by means of fire-altar in your courtyard or flambeau that you light up. It cannot happen by a lamp. More fire can illuminate the entire

lane. The entity of fire can light up the whole courtyard. Another form of light is from moon; by the full-moon day during the brighter half of lunar phase, a very large area gets illuminated. It lights up the world. And the third source of light is sun, which completely illuminates the whole world. And these are the very three eyes of Hanumānājī in form of Śiva.

Vande Deva Umā-Patiṃ Sura-Guruṃ

Vande Jagatkāraṇam Vande Pannaga-Bhūṣaṇam

Mṛgadharmaṃ Vande Paśūnām Patim I

Vande Sūrya-Śaśāṃka-Vahina-Nayanaṃ I

O Māhādeva, You have three eyes – the sun, the moon and the fire. And these three entities play a role of illuminating everyone within their own limit. Lamp indicates wisdom. 'Rāma Carita Mānasa' contains the description of the lamp of wisdom in 'UttaraKāṇḍa'. Moon is the light of devotion. Moon is the luminous third eye of Śiva, it is the third eye of Hanumāna in form of Śiva and it indicates devotion. 'Rāma Carita Mānasa' contains the discussion of the pearl of devotion. And third, the sun. Rāma Himself is sun. 'Rāma Saccidānaṃda Dinesā'. So, these are the three eyes of Hanumānājī in form of Śiva. Hanumānājī illuminates the whole world through all three of them – sometimes through wisdom, sometimes through the moon in form of devotion and sometimes through the light of sun in form of Supreme Godhead.

In the course of Kathā, Śiva goes to Sage Kumbhaja along with Satī for listening to the Kathā. Śiva Himself became a listener! Śiva is the primordial composer of RāmaKathā. Śiva and Satī return after listening to the Kathā. Rāma's exploits were presently ongoing. On beholding Lord weeping in separation, Satī's mind was gripped by doubt! Śaṃkara suggested, do not harbour doubt. Satī failed to agree. She proceeded to take a test. In the end, Śiva abandoned Satī. After reaching Kailas, Śiva passed in samādhi. And He came out of samādhi after eighty seven thousand years. At the same time, the event of Dakṣa-Yajña is organised. Satī did not agree, she went to the yajña, she was insulted and Satī handed-over her body

to fire. A plaintive cry rose! Tulasījī says, Satī's second birth took place in the abode of Himālaya as a daughter in form of Pārvatī.

Pārvatī performed rigorous penance. Finally, Dakṣa's daughter and Śiva marry each other. Kārtikeya is born. Thereafter, one fine day, Śiva splendidly takes a seat in an innate posture on the peak of Kailas. Pārvatī arrives and raises a curiosity to Śiva, O Lord, what is the entity of Rāma, be kind to recite the same through the medium of RāmaKathā. Śiva thanks Pārvatī, O good lady, you are going to set the Gaṅges of RāmaKathā flowing from my lips, you have become its instrumental means and hence, you are a great benefactor. O virtuous lady, Rāma incarnated on earth, there are many causes to it – first is Jaya-Vijaya, second being SatīVṛmdā, third cause is Nārada's curse, fourth is the reward of the penance of Manu and Śatrūpā, fifth being the curse pronounced by Brāhamaṇas to King PratāpaBhānu because of which PratāpaBhānu is born as Rāvaṇa, Arimardana as Kuṃbhakarṇa and Dharmaruci becomes Vibhīṣaṇa. Three brothers performed arduous penance and attained unattainable boons. Earth was perturbed by Rāvaṇa's terror and assuming the form of a cow, accompanied by the seers, sages and deities, she approaches Brahmā (The Creator) and pleads, please set me free from the affliction of the wicked who tyrannize innocent beings. Everyone collectively called forth the Lord. Divine annunciation sounded from the sky, "I shall bear an incarnation in Ayodhyā along with my part manifestations." Ayodhyā's dominion was presently ruled by the emperor of emperors Dasratha who is the champion of wisdom, mine of virtues as well as a devotee; queens like Kausalyā are dear to him. One fine day, Dasratha was sad at heart for not being blessed by a son and the king resorts to the doors of Guru. If you don't find an answer to your problem from anywhere in this world then resort to the doors of your Guru and ask there. Guru is the reconciliation.

Sage Śṛṅgī was called and a yajña begetting

the boon of a son was conducted. The deity of yajña emerged from the yajña with the gracious offering in his hand. The king called the queens and distributed the gracious offering of yajña as he deemed apt; one-half was offered to Kausalyā, one-fourth was given to Kaikeyī, remaining one-fourth was divided into two halves and offered to Sumitrā by the hands of Kaikeyī and Kausalyā. The three queens began to experience the state of being conceived. The Supreme Godhead Himself arrived in Kausalyā's womb. Few days elapsed. The moment of Lord's appearance arrived closer. The almanac turned propitious. Animate and inanimate beings, matter and spirit and the entire existence was full of delight for it is the moment of Rāma's advent. It was Tretāyuga (the second age of this world), Caitra month (start of spring), ŚuklaPakṣa (bright fortnight of the month), 9th day of the bright half & the sun was positioned at the meridian and auspicious omens began to unfold in Mother Kausalyā's chamber. The one in whom the whole world resides, that Supreme Spirit, the Supreme Personality of Godhead, that Lord appears in Mother Kausalyā's royal chamber in an embodied form with four arms. Lord has arrived in form of Nārāyaṇa (God with four arms).

Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I
Haraṣita Mahatārī Muni Mana Hārī -

Adbhuta Rūpa Bichārī II BAK-192 II

Mother Kausalyā beheld Lord's amazing beautiful form! The revelation came upon the Mother. Lord smiled. Thereafter, the Mother said, "Lord, You are welcome, You had promised that You will arrive as my son, today You have arrived in form of Nārāyaṇa. Human beings have two hands." Kausalyā says, "I want the God with two arms." Lord became the one with two hands. Turning smaller and smaller, Lord assumed the form of a newborn infant. He told the mother, "Now?" Mother said, "An infant cannot talk. It will cry, please start crying." On hearing this, Lord began to cry like a newborn infant in the Mother's lap. One listening to the cries of a newborn baby, the queens rushed in flurry! It was the Supreme Spirit who arrived, but everyone was swayed by delusion! Apprising the great king Dasratha of the glad tidings, the attendants said, "Congratulations! You are blessed by a son!" The king was drowned as it were in the ecstasy of absorption into the Supreme Spirit. Gururji was called. Vaśiṣṭhajī arrives and it is ascertained that the Supreme Spirit has arrived in your courtyard in form of a child. The king was filled with supreme joy. The celebration commenced in all three spheres. Many greetings to all of you on the occasion of Rāma's birth!

Every age has a new Supreme Spirit. The Supreme Spirit of Satayuga is Vedas or Upaniṣad. The Supreme Spirit of Kaliyuga is 'Rāmāyaṇa'. The Supreme Spirit had manifested in Rāma. The Supreme Spirit that worked in form of Rāma was such that as long as the bows and arrows were required, Rāma kept those with Him. During Kṛṣṇa's age, the Supreme Spirit manifested in form of a flute; flute is the Supreme Spirit; flute is the divine sound of the Supreme Spirit; flute is the divine musical instrument of the Supreme Spirit. When Lord Buddha descended, a new Supreme Spirit arrived (in form of) meditation, compassion and samādhi; when Mahāvīra arrived, a new Supreme Spirit descended in form of non-violence. For me, the Supreme Spirit of Kaliyuga is Kathā; it's new and novel every single day. I have been reciting incessantly till date since last fifty-five odd years; this is my journey of recitation since childhood to fifty-five years.



Mānasa-HanumānaCālīsā-IX

|| V ||

Hanumāna and 'HanumānaCālīsā' are the great medicines

There is a curiosity, this question was raised yesterday, "You had said in one of the Kathās that don't use 'HanumānaCālīsā' as a medicine." Yes, I do remember. Sometimes, people use the mysterious divine verse like 'HanumānaCālīsā' to alleviate and free themselves of major and minor pains! Most of the ailments in the current age can be cured by native physicians, foreign medicines and doctors. Use that which is rightly needed in a given situation. It is written in 'HanumānaCālīsā', 'Tumhare Bhajana Rāma Ko Pāvai', it is not as much advantageous to use a verse like 'HanumānaCālīsā', whose ultimate attainment is the supreme entity of Rāma, to alleviate small and big pains. Of course, Hanumāna and 'HanumānaCālīsā' are the great medicines; and a great medicine should not be used for ordinary ailments. Using the medicine of incurable ailment for temporary fevers or body aches is medicinal-ignorance! This great medicine of 'HanumānaCālīsā' obliterates the disease of birth and death.

'Saṃkaṭa Tein Hanumāna Chuḍāvai', I have cited different types of crises that strike an individual e.g. crises of righteousness, crises of nation etc. 'HanumānaCālīsā' is the medicine for our mental ailments which have struck us because of our malady of transmigration. What is RāmaKathā, what is Lord's story? Tulasī thus writes,

Jāsu Nāma Bhava Bheṣaja Harana Ghora Traya Sūla I

So Kṛpāla Mohi To Para

Sadā Rahau Anukūla II UTK-124(A) II

Lord's Name is the great medicine. Hanumāna is also Lord's Name. This great medicine is free from side effects. It has no reaction, such is this natural medicine. RāmaKathā is a mobile hospital. It has no side effects.

If you observe a lion, it is aggressive; however, its decorous behaviour is worthy of praise! If not agitated by anyone, it would not cross the line even if it's hungry. Yet lion is indeed a lion; it is better not bothered! You can lift a lion cub very much like your own child, it's innocent and non-aggressive. Although it's a lion cub but it is such a species that its mere presence even makes the animal like elephant forsake aggression. What is RāmaKathā? Who is Hanumāna? Lion cub! Goswāmījī says, this is such a great medicine which is innocent.

Many faces who were present in Rome are here as well! What is wrong with you? Why do you come again and again? Something is definitely happening.

Kyā Roga Lagā Baiṭhe Hai?
Dila HamaKo Bhūlā Baiṭhe Hai,
Hama DilaKo Bhūlā Baiṭhe Hai I

RāmaKathā is not a religious gathering, it is a laboratory. 'Rāmāyaṇa' is experimenting on me; I am experimenting on you. This will beget some outcome. This is the assembly of Love and Love is the greatest ailment. What is Rāma's devotion? It is supreme malady, supreme ailment before which myriad healthiness is nothing.

RāmaKathā shall not cause any side effects. Many people come to me and say, "Bapu, one of our family members listens to Your Kathā but doesn't look after the home!" He has just not listened to my Kathā! Yes, I am not defending myself. I am proclaiming the truth. He who listens to my Kathā will never ignore his duty. My Kathā means 'RāmaKathā'; the phrase 'My Kathā' is a mere bondage of words. Today someone has written to me, "Bapu, when You talk in English, it is very beautiful." Oh, I don't speak English as such. I just utter a word or two if it comes in the flow of recitation. But because you cherish love and honour towards VyāsaPīṭha, everything appears beautiful to you. And this Love is our nature, wherever we cherish love and honour, everything starts appearing lovely to us. Every aspect of Love feels beautiful. Your honour is making you say that my English is sounding beautiful to you. 'Mahabūba Kī Hara Cīja Mahabūba Lagatī Hai', our child appears immensely lovely to us! All such things are worth contemplating. Reflection cannot just happen in a closed room, reflect with open eyes as well.

This whole world is the center of spiritual penance. Therefore, my Kathā is not a religious gathering, it's a laboratory, which begets some

outcome. There are three individuals peculiar in the exploits of Kṛṣṇa – first being Uddhava, second being Kṛṣṇa and third is Kṛṣṇā i.e. Draupadī. If you adorn Kṛṣṇā with Kṛṣṇa's pītāmbāra, she will look exactly alike Kṛṣṇa. And if you deck Kṛṣṇa with Draupadī's saree, He will precisely resemble Draupadī i.e. Kṛṣṇā. It inundates. Our feet have a sole. For instance, if someone places his feet on pādukā then pādukā becomes the sole. Whenever Kṛṣṇa takes a seat, His feet always resides in Uddhava's lap, they don't lie on the ground. Gopis could behold Kṛṣṇa's image in Uddhava, he possessed Kṛṣṇa's fragrance, a distinct aroma.

If you crave beauty, if you wish to behold the world as beautiful then honour everyone, love even the little child. Seven people survived in Paṇḍava's team and three on Kaurava's side, rest were destroyed! After the great struggle or the great devastation, he is Vyāsa after all, he says ten should survive invariably! And he whose Truth survives in the great devastation, his whole world survives, his entire existence survives. If someone passes away at your home, but if some part of his truth remains then don't weep; that individual has left back something. Affection will never leave you lonely. Penance can happen in solitude, but not affection.

Tuma Mere Sātha Hote Ho, Koi Dūsarā Nahī Hotā...

From the viewpoint of VyāsaPīṭha, this is non-dualism of love; this is Shankaracharya's non-dualism. Affection doesn't let one alone. Buddha's tooth is present in Lamkā; Tulasī's pādukā is present in Banaras at Tulsighata. The ferry through which Tulasī used to cross the river, its broken part is preserved there, which becomes revered for me. We cherish honour for any belonging or any aspect of an enlightened man. Think about the value of Gandhiji's spectacle today! Observer the value of pen which he

used for writing! Look at the spinning-wheel which he used! They become utmost valuable because we cherish honour towards him. Affection never lets us alone. Lord doesn't let you alone. Await awhile; someone is indeed near you.

Live in love, you will never lose; live in love, you will never die; live in love, you will never despair; live in love, you will be immortal. Body will perish, an individual will pass away. Love means devotion. Affection makes everything beautiful. Parveen Shakir says,

Terī Khuśbū Kā Patā Kartī Hai,
MujhaPe Ehasāna Havā Kartī Hai!
Mujhako Is Rāha Pe Calanā Hī Nahī,
Jo Mujhe TujhaSe Judā Karatī Hai I

Why did ten things survive in the great devastation? This is a very lovely contemplation. First, Yudhiṣṭhira survived, what does it mean? After the great devastation occurs, righteousness of soul survives; Yudhiṣṭhira means righteousness. It means our disposition, Yudhiṣṭhira in Lao Tsu's terminology means our Tao, our innateness, our duty. Yudhiṣṭhira survived, righteousness survived. Arjuna survived, what does it mean? Arjuna survived means his valour survived; an individual's valour must survive. 'Mahābīra Bikrama Bajaraṅgī', this is valour. Kṛṣṇa tells Duryodhan in 'Māhābhārata', I am not only a charioteer to Arjuna, but Duryodhan, hide yourself in the ocean of the seventh nether region, hide as deep as you can, abscond anywhere in the universe, within twenty-four hours Arjuna's chariot will be before you! This is Kṛṣṇa's proclamation in 'Māhābhārata'.

Augment worship, Lord's name will augment simultaneously. This very ardent call did not leave Gajaraja alone; this very ardent call did not leave Draupadī alone; this very ardent call had conferred eyes to Sūrādāsa; Lord's Name! One bite of an ant pains

bitterly in the entire body, bite of one ant distresses us for a moment; when the great spirit of death will bite us, it will taste sweet as well! Ant can defeat us, but if Lord's Name enters our life then the great spirit of death will taste sweet! Who is the great spirit of death? Śiva, Nārāyaṇa, Nārāyaṇa, Nārāyaṇa! If you read 'Māhābhārata', you will find it repeating umpteen times that no one can ever defeat Paṇḍavas because Nārāyaṇa is with them.

Young ladies and gentlemen, we experience two types of despair in young age: one being dispositional despair, another being situational despair. Many people are disposed such that irrespective of as much success as they may achieve, they always stay despaired! It is their disposition. Its remedy is impossible. Situations despair an individual. We might have expected something and something else happened! We intended to go somewhere, but ended up elsewhere! We planned to meet someone, but met another individual!

Main Khayāla Hū Kisī Aura Kā,
Mujhe Socatā Koī Aura Hai I
Main Nasība Hū Kisī Aura Kā,
Mujhe Māṅgatā Koī Aura Hai I

Amidst situational despair, RāmaKathā would not let you alone. What should survive is righteousness, what should survive is endeavour, cowardliness should not prevail. Third survivor was Bhīma, Bhīma is symbolic of strength. Soul-force should survive. Nakula is symbolic of beauty. Even if the great devastation occurs, beauty of the world should prevail. And everything is beautiful if we cherish honour. Nakula is pomp, he is desirous of beauty. Beauty of the world should prevail. Sahadev should survive, Sahadev is symbolic of wisdom; he doesn't speak without being asked, it's prohibited to speak without being questioned; apart from this he is wisdom; even if the world destroys, wisdom should



survive. Sātyaki should survive; Sātyaki is Arjuna's disciple. Even if the world ends, erudition of a surrendered disciple must survive.

Kṛṣṇa should survive, Kṛṣṇa is the Supreme Spirit. Kṛṣṇa means Love; Rāma means Truth; Māhādeva means Compassion. Kṛṣṇa i.e. Love should stay immortal. Why do we feel good by uttering His Name? Love must survive. Preceptor (Ācārya) must survive; Kṛpācārya. An individual may not live, but the trait of being Preceptor should survive. Sātyaki and Kṛtavarmā, both belong to Yadava lineage. One hails from Paṇḍava's team and other from Kauravas. One credit-side of Yadava dynasty is Kṛtavarmā. Quintessence should survive, quintessential aspect should prevail. Aśvatthāmā should survive; the

immortal entity in the society should prevail. Survival of Aśvatthāmā means immortality should endure eternally. Even if everything gets destroyed in the great devastation, do not worry. If any of the aforementioned aspects have survived then you are not lonely.

So, this is the great medicine without any side-effects. He who listens will not ignore his duty; it shall make us stand staunch on our duty. So, Tulasī says that lion is aggressive, it rips apart its prey; but as for a lion cub, you can love it. RāmaKathā is not a lion, it is not aggressive, it shall not attack; 'Rāmāyaṇa' is a lion cub, lift it, love it, caress it.

Kāma Koha Kalimala Karigana Ke I
Kehari Sāvaka Jana Mana Bana Ke II BAK-31.04 II

Our mind is sabotaged by plentiful herds of elephants in form of lust, desires, anger, fury and few such vices of Kali age, but we are not lonely, we have a lion cub with us.

Mati Anurūpa Rāma Guna Gāvau II BAK-11.05 II

If you Love, you will learn to sing. Mīrā loved, Mīrā sang; Nanaka loved, Nanaka sang; Kabīra loved, Kabīra sang; Sahajo loved, Sahajo sang.

Hara Dila Jo Pyāra Karegā, Vo Gānā Gāyegā
Dīvānā Saikāḍo Mein Pehacānā Jāegā...

Rāma's Name is the great medicine; Hanumāna and 'HanumānaCālīsā' are the great medicine. Medicines of tuberculosis or cancer cannot be consumed in ordinary body ache!

Phale-Phūle Kaise Ye Guṃgī Mohabbata,
Na Hama Bolate Hai, Na Vo Bolate Hai I
Hazāra Āphato Se Bace Rahate Hai Vo,
Jo Sunate Jyādā Hai, Kama Bolate Hai!

- Sharaf Nanparvi

Someone has asked, "Līna hovāmā ekaja sthala upara besīne līna thavāya ke ghumatā rahevu, ema līna thavāya? (Can one become engrossed by sitting steadily at one single place or can one become engrossed by roaming around?)" Few entities though seen roaming are steady from within. When a top collides too much, it becomes steady at one position. Likewise Rūkhāḍa and mendicant Hanumāna do keep roaming around but they are engrossed on one central entity. The way JalaramBapa roamed and began charity kitchen in highly adverse situation.

Rāma Nāma Mein Līna Hai,
Dekhata Saba Mein Rāma I
Tāke Pada Baṃdana Karu,
Jaya Jaya Jalārāma I

They all keep roaming, they are wandering mendicants. Bābūlas of Bengal keep roaming but they are engrossed at one place. Hanumānaḥ keeps

roaming, He is ardently eager for doing Rāma's tasks, 'Rāma Kāja Karibe Ko Ātura', but He is engrossed at one place. If we fail to attain engrossment then we are roaming despite sitting steadily at one place.

It is asked, "Whom should we believe as Guru? In situations when mind becomes unstable, how can we find answers to the questions of our mind?" I would only say that, believe Hanumānaḥ as your Guru and if you don't find answers to the problems and concerns of your mind then although Hanumānaḥ will not speak but if you keep patience then you will definitely receive a hint from somewhere through someone or the other. Patience is utmost essential for this. It doesn't happen instantly in spirituality; no incident befalls instantaneously. Tendency to wait is essential in this case. It is written in 'Bhagavad Gītā', the beam of wisdom erupts in someone only after umpteen births. It is written in 'Rāma Carita Mānasa', 'Janma Janma Muni Jatanu Karāhī'. So, patient is necessary to get an answer. The wish of supreme existence plays a role.

Consider this aphorism of 'HanumānaCālīsā', 'Hai Parasiddha Jagata Ujjyārā'. Hanumānaḥ contains everything including the entity of fire, the entity of moon, the entity of light and the entity of luminous pearl. Therefore, He is able to provide light to the world. He who has light can illuminate. Hanumānaḥ possesses the entity of fire. How? 'Pranavau PavanaKumāra Khala Bana Pāvaka GyānaGhana', here Tulasīdāsajī calls Hanumānaḥ as pāvaka, the entity of fire. Fire can provide light. Hanumānaḥ possesses the entity of moon. How? 'Jāsu Hṛdaya Āgāra Basahi Rāma Sara Cāpa Dhara', Lord Ramchandra dwells in His heart or Lord dwells in the heart of moon or Rāma Himself is the moon. This entity of light is present in Hanumānaḥ in some way or the other.

Hanumānājī is 'JñāniNāmAgragaṇyam', therefore He is the lamp of wisdom, even here we get a hint of light; and Hanumānājī is the crest-jewel of devotees. Therefore, the pearl of devotion also eternally self-illuminates out here. And lastly, being the disciple of sun god, the entity of sun is also present in Hanumānājī. So, the entity of moon, the entity of sun, the entity of fire, the entity of lamp and the entity of luminous pearl which are various forms of light as indicated in 'Mānasa' are Hanumaṃta; therefore, 'Hai Parasiddha Jagata Ujīyārā'. Now, the next line,

Sādhu Saṃta Ke Tuma Rakhavāre I
Asura Nikandana Rāma Dulāre II HC-XXX II
Aṣṭa Siddhi Nau Nidhi Ke Dātā I
Asa Bara Dīna Jānakī Mātā II HC-XXXI II
Rāma Rasāyana Tumhare Pāsā I
Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

Baap, the simple meaning of 'Sādhu Saṃta Ke Tuma Rakhavāre' is, You are the protector of monks and saints. In this mysterious line of Tulasī there is some difference between the definition of monks and saints. If my VyāsaPiṭha wishes to say something by Guru's grace then there are five differences between a monk and a saint. He who possesses five things is a monk and he who doesn't possess another five things is a saint, I would like to state so on my responsibility with utmost humility. I believe so, I have known it till certain extent as well and I have witnessed it completely. I have myself witnessed monks with these five traits and saints without the other five aspects.

First let us talk about monk; it is extremely difficult to define a monk; it is equally difficult to define a saint. They are indescribable. Yet, some realised men have presented their thoughts to help us identify them through few traits. First, when on beholding someone you feel that this individual is fond of solitude, realise that he has fulfilled the condition of monkhood;

fondness in solitude. And it is Hanumāna who protects such monks. Monk doesn't mean the one who wears white kurtā & dhotī or who applies tilaka and keeps a rosary, monkhood is not contained in such things, it is also not included in saffron attires. These aspects are good, they are glorified; we must honour these aspects. He who adores solitude is a monk. Monk cannot be a part of crowd; there cannot be conferences of monks. A d i S h a n k a r a c h a r y a J a g a t G u r u s a y s , 'EkāṃteSukhaMāsyatām'. Why are we unable to develop our monkhood? Because we are unable to tolerate solitude! The virtue of dark ignorance doesn't let us rise and the virtue of passion doesn't let us rest! The virtue of dark ignorance is sleep, it will drown you in heedlessness and indolence. If you have attained discernment by attending the spiritual discourse then reduce the virtue of passion slowly and gradually after certain age is reached, supplicate so to the Lord. This is the opportunity of worshipping the Lord.

Son convinces his father, Father, now forsake all passions; you have aged, serve righteousness now. O Father, forsake the duties of society, serve the monks. How is this monk? He who is fond of solitude. And you will not have to forsake other duties, the moment you get enamoured in serving the monks, other chores will get forsaken by their own. Lord Kapila tells his Mother Devhuti, Mother, this is non-perishable infatuation. If this infatuation gets attached with some monk then the doors of liberation will get opened. Father, stop the contemplation of others' virtues and others' vices. Virtues will beget attachment and vices will beget hatred. If possible, serve others. At all other times, sip the ambrosia of Lord's Kathā wherever it is being recited; this is written in 'Bhāgvat'.

Jinha Ke Śravana Samudra Samānā I
Kathā Tumhāri Subhaga Sari Nānā II AYK-127.02 II

Second, even while sitting amidst fraught crowd we feel from within that despite being in crowd he is calm. First aphorism, solitude; he dislikes crowd in gross form. No sooner does he get a chance than he secludes. And even amidst crowd we start feeling that this man is calm.

ŚāntĀkāraṃ BhujagaṢayanam
Padmanābham Suresam I
Viśvādhāraṃ GaganaSadṛśam
MeghaVarṇa Śubhāngam II

He who feels calm amidst all panic, if you find anyone like him then he is a Monk. Solitude in personal life and calmness in public life! There is a word in Hindi called 'nitāṃta'. 'Nitāṃta' means complete. For instance we say that this is completely necessary. Having no lack, complete contentment, complete joy; a sense of completeness. He is a monk who never feels in life that I lack something or I want to attain something; he rather feels that it's done, the matter ends! While he indeed realises this but people close to him also realise that this man has attained all of it. Completeness is the trait of monk in my understanding.

Solitude (ekāṃta), calmness (praśāṃta), completeness (nitāṃta); fourth trait of a monk is jalpāṃta. I am making this sound rhythmic. Jalpa is a type of ism. He in whose life you never see that this individual will ever engage in a controversy or

argument. With whom should one argue or get into a controversy? What is it that we need to prove? 'Mānasa' doesn't teach us controversy, 'Mānasa' teaches us harmonious dialogue. Monkhood is not anyone's patrimony; monkhood is everyone's right. A lot of energy gets wasted in controversy and argument! Monk should not engage in a controversy. Controversy and argument is the domain of pundits.

He who is fond of solitude, who is calm in crowd, who has attained in completion, who doesn't engage in controversy with anyone and lastly, he who has done dikśāṃta (ceased the so called rituals and admonitions). He had received the direction of life from someone by which he lived. 'Chāpa-Tilaka Saba Chinī', the prescribed rites and rituals gets relinquished; there is neither conferring initiation, nor worship. The incident has befallen. Why should I not spread my begging cloth before You? It's my right. When one feels that now all prescribed rites and rituals have been relinquished. When you find someone fond of solitude; calm in crowd; when you feel that this man doesn't lack anything; when you realise that despite be so capable, he doesn't engage in controversy and argument and when you feel that all of his thoughts have ceased – realise such an individual is a monk and this Hanumāna protects such a monk.

Young ladies and gentlemen, we experience two types of despair in young age: one being dispositional despair, another being situational despair. Many people are disposed such that irrespective of as much success as they may achieve, they always stay despaired! It is their disposition. Its remedy is impossible. Second is situational despair; situations despair an individual. We might have expected something and something else happened! We intended to go somewhere, but ended up elsewhere! We planned to meet someone, but met another individual! Amidst situational despair, RāmaKathā would not let you alone.



Kathā-Darśana

- 'Mānasa' doesn't teach us controversy, 'Mānasa' teaches us harmonious dialogue.
- RāmaKathā is not a religious gathering, it is a laboratory.
- 'HanumānaCālīsā' is proven as well as pure.
- The great medicine of 'HanumānaCālīsā' obliterates the disease of birth and death.
- Hanumānajī contains everything including the entity of fire, the entity of moon, the entity of light and the entity of luminous pearl.
- Hanumānajī's glory holds sway over external-righteousness as well as internal-righteousness.
- Guru is a personality as well as the supreme existence.
- Monkhood is not anyone's patrimony; monkhood is everyone's right.
- A spiritual individual should not resort to excessive arguments.
- The world doesn't need more people with superhuman powers but needs more pure souls.
- Staunch trust in the statements of our respective Gurus and Vedas is called as Śraddhā.
Righteousness should be interspersed with science, overspread with science
- and absolutely scientific.
- He who has light can illuminate.
That is time immemorial which multiplies every moment, which is novel every day
- and which is new daily.
- It is our birthright for our mind to stay pleased.
- To please your mind, reduce dependency on external means.
- Influence will bind, disposition will keep one free forever.
- The path of karma is good; but the so called prescribed karmic rituals are begetters of sorrow.
- He who stays awakened and mindful in life becomes recipient of Lord's love.
Love itself doesn't let the bounds of propriety break; the bounds of propriety are broken by
- delusion, infatuation and desires.
Don't worry about when was the truth spoken, only thing that matters is whatever has been



Mānasa-HanumānaCālīsā-IX He who is never obstinate with anyone, ever, is a Saint
|| VI ||

We are doing serene-cum-essential discussion of 'Mānasa-HanumānaCālīsā'. There is a question, "How do we come to know that a monk is nitāṃta?" As discussed yesterday, nitāṃta means complete, abundantly fraught, utmost essential. How do we realise? People with vision will realise; one needs apt vision. In simple words, suppose there is a pot in front of you and if your vision is apt then don't you come to know how empty or how filled is the pot? If you are still unable to decide then tap the pot with a finger. The louder it sounds the emptier it is and if it makes no sound at all then realise that it is filled. There is a line by Kabīra Sāheb,

Mana Magana Bhayo Aba Kyā Bole?

And we also realise that if we add more to an already brimming pot then it overflows, water starts pouring out. Completely filled enlightened men pour themselves out. We come to know. All we need is an apt vision, our own vision, not indebted one. Forget about knowing whether a monk is complete or not. I would rather say that we are in a complete need of a monk. We all completely need some such abundantly filled enlightened man who doesn't exploit us. He who doesn't exploit us to fulfill his lack, he who fills our unfilled pot by what is overflowing in him. We need such enlightened man. A verse is sung in Saurashtra,

Mile Koī Aisā Saṃta Phakira,
Pahūcā De Bhava Dariyā Ke Tīra!

There is a ghazal by Parvaz Sāheb,

Śababhara Rahā Khayāl Mein Takiyā Phakīra Kā,
Dinabhara Sunāṃgā Tumhe Kissā Phakīra Kā I

The contemplation that happens throughout the night is presented in the morning. My thoughts were occupied by the hut-cottage of a saint all throughout the night and now I shall present it for the whole day through the medium of ghazal.

HilaNe Lage Hai Takhta UchalaNe Lage Hai Tāja,
Śāho Ne Jaba Sunā Koī Kissā Phakīra Kā I

O Allah, O the Supreme Godhead, we completely need some such enlightened man, please confer us. Never solicit that, may we attain God someday; God is already present in us, we are God! Solicit some such mendicant whom even God is bound to Love. We are in complete need of that mendicant, monk or enlightened man whom God Himself craves for.

It is asked, "Bapu, when I go to perform some rites then it is customary to tell the host to practice certain rituals to nullify the malefic effects. After listening to Kathā, I ultimately tell them to recite 'HanumānaCālīsā' so that all malefic effects will get nullified; am I doing right?" You are doing absolutely right. Not because I am talking about 'HanumānaCālīsā', but show them an easy way out. Don't entangle your hosts; alternately you can tell them - as much as possible keep your speech pure, as much as possible keep your form pure, keep your writing pure and keep your youthfulness pure. When these things cease to be pure, they become cheap. He whose sword is not pure becomes cheap. Not every sword belongs to Shivaji. Don't entangle already entangled people, keep them free. Everyone needs freedom. Freedom should be everyone's birthright.

Young ladies and gentlemen, luxury life and untrue life demands a great maintenance. Your prosperity should be used virtuously, it should not be cheap. Sharnanandaji, who is visually impaired, went to the railway station to purchase a ticket. A marvadi householder was standing there. Sharnanandaji was socially care-free! The marvadi man asked, "Do you have money for the ticket?" He replied, "No!" "So, do you plan to travel for free?" He said, "Monks don't travel for free." "Then who shall pay for your ticket?" He replied, "You!" "Why should I?" asked the man.

"Allah has not destined me the money for my ticket; He has conferred the money of my destiny in your pocket; buy me a ticket." Untruth needs to be maintained by a great extent to avoid its revelation! It needs to be guarded extensively. And Truth need not be maintained; it gets maintained by its own. And simplicity need not be maintained; it is maintained by its own. There is a couplet by Bekal Utsahi,

Sādagi Śṛngāra Bana Gaī,
Āīno Kī Hāra Ho Gaī I

We will feel good staying with those realised men whose speech would be endowed with simplicity, whose conduct would contain simplicity and whose thoughts would be filled with simplicity; it should not trap me and you in an entanglement. Don't even force to do 'HanumānaCālīsā'. Tell them, chant Lord's Name, call forth your cherished deity. Don't trap already entangled people in more rites and rituals. Kabīra has extensively attacked on such acts. The prescribed rites and rituals are so very long and elaborate!

So Baap, make it simple. Accompany them whose speech and conduct contains simplicity and who don't trap us in wiles and tricks. These are only the games of those who make up scriptures as per their selfish motives! It is written in 'AranyaKāṇḍa' of 'Rāma CaritaMānasa',

Nara Bibidha Karma Adharma
Bahu Mata SokaPrada Saba Tyāgahū I
Bisvāsa Kari Kaha Dāsa Tulasī
Rāma Pada Anurāgahū II ARK-36 II

This is an extremely revolutionary aphorism. Tulasī says, various types of diverse sequence of rites and rituals are essentially unrighteousness. The path of karma is good; but the so called prescribed karmic

rituals are begetters of sorrow. So, what is the easy remedy?

Bisvāsa Kari Kaha Dāsa Tulasi

Rāma Pada Anurāghā II ARK-36 II

By keeping faith and by being utmost humble and wretched, love the divine feet of the Supreme Entity; doing so will efface the evils of wiles and tricks. I don't like talking about me again and again, but because you all are mine I share my personal matters. The lineage of monks in which we are born is called as Vaiṣṇava-Sādhu lineage. In this lineage of ours, when someone passes away, we don't perform any rites or rituals. We

just make a samādhi at an appropriate place. We neither perform the ceremony of 12th day nor the 13th day nay mourning! We just offer food to the Brāhmaṇa monks, observe vigil and sing devotional psalms for the whole night and that's it! I don't intent to refute your faith, but least I would indeed say is, do not fear! Don't feel scared.

The science of twenty-first century must be the spiritual age. – Vinobāji. righteousness should be interspersed with science, overspread with science and absolutely scientific. Safeguard yourself from causeless exorbitance of rites and rituals. More than the deity sitting somewhere, human being is of greater



significance. Disregarding a human being is disregarding the Supreme Godhead.

Sādhu Saṁta Ke Tuma Rakhavāre I

Asura Nikandana Rāma Dulāre II HC-XXX II

Jaya Hanumāna Jñāna Guna Sāgara I

Jaya Kapīsa Tihu Loka Ujāgara II HC-I II

Yesterday we saw that we can believe him as a Monk who contains the five traits. He who is fond of solitude; he who is as calm as the fire which has come to rest after the fuel wood is burnt completely; he who is complete is a Monk; he who doesn't waste time in controversy and argument is a Monk and it is he whose all rituals, all karmic rites and all dualisms have ceased.

Now let's talk about saints; using two words 'Sādhu Saṁta' Goswāmīji intends to draw a line. Although if you visit India, especially people in northern quarter believe that the dispassionate renounced realised men are called as Monks and the householders are called as Saints. This is one distinctive definition the realised men use in the world of renunciates. This is fine. And more often than not saints are either virtuous householders or they have been householders in their past lives. Take Tukaram, Ekanatha or Tulasīdāsajī, for instance. KabīraSāheb, Jalarambapa and others whom you can recollect; saints are mostly householders. The original word is 'सत्'. When the auspicious dot mounts on 'सत्' then it becomes संत (saṁta), it is then that saintliness is attained.

VyāsaPīṭha wishes to say something by Guru's grace. How are these saints whom He protects? First, he who is never obstinate with you, ever, is a Saint. Whether you agree with him or not; whether you criticise him or refute him; he who is not obstinate with you even if you criticise him, despite he being cent percent true (is a Saint). There is a line,

Choḍa De Takadīra Se Takrāra Na Kara...

Don't be obstinate with your destiny as well; don't be obstinate with anyone. If a new child arrives at your home, realise that a saint has arrived. Don't be under the impression that a saint only comes with an auspicious mark on the forehead. If a new consciousness arrives at your home, realise that a saint has arrived. And mind you, obstinacy eventually results into anger. Anger sometimes becomes our disposition! Allah, save us! In 'AraṇyaKāṇḍa' of 'Rāma Carita Mānasa', Lord Rāma admonished Lakṣmaṇajī,

Tāta Tini Ati Prabala

Khala Kāma Krodha Aru Lobha I

Muni Bigyāna Dhāma Mana Karahi

Nimiṣa Mahu Chobha II ARK-38(A) II

Tulasīdāsajī said, were these three deceitful, they could have been reformed. Deceitful disposition can be reformed by spiritual discourse; but wicked cannot be transformed. Were lust, anger and greed deceitful, they would have been reformed. When anger becomes dispositional, it becomes difficult to reform because people try to justify their anger. Wherever anger arrives, realise that enlightenment vanishes!

Assay, young ladies and gentlemen, he who is never obstinate with anyone in life, ever, is a Saint. Small reason, a trivial reason causes a great fuss! Why do people's married get spoiled? A small cause; a trivial wrong step begets an extremely terrible result. Who are me and you? 'Muni Bigyāna Dhāma', these wicked virtues are capable of arousing anger in no time even in the minds of the sages who were the repository of wisdom. As soon as the lid of vices is opened, foul odour begins to spread. The greatest problem of the society is anger. People get angry in each and every matter! Tulasi has called anger as the greatest wicked virtue. Greed is powered by two aspects, says the Lord,

one being desire and other being pretense. Greed is strengthened by this and lust needs woman alone, Tulasī says lust is strengthened by woman's beauty alone. Harsh words, someone's obstinacy or someone's argument strengthens anger. Few superior sages have said so after deep reflection; O brother, the sages say so, said Rāma.

Gunātīta Sacarācara Swāmī I

Rāma Umā Saba Aṃtarajāmī II ARK-38.01 II

Krodha Manoja Lobha Mada Māyā I

Chūṭahi Sakala Rāma Kī Dāyā II ARK-38.02 II

O Umā, O Pārvatī! Śiva says, Rāma is beyond the three-fold virtues. The word 'gunātīta' cannot be conjoined anywhere randomly. My Rāma is beyond the three-fold virtues. Isn't Rāma aware of who abducted Sita? Rāma wept. But Rāma wanted to demonstrate the wretchedness of lust. These vices namely lust, anger, greed, pride and delusion will get eliminated only if Rāma's grace is bestowed.

(Friedrich) Nietzsche had quoted, "God is dead." But today's science says that matter is dead. All matter is futile. And Tulasī says, Rāma is conscious spirit, Rāma is truth, His worship is real.

Sata Hari Bhajanu Jagata Saba Sapanā

II ARK-38.03 II

Who is a Saint? He who is never obstinate with anyone, ever. A spiritual individual should not resort to excessive arguments. Nārada too is of the same opinion. Second, he who never ends is a Saint. O Brother, regard saints as incessant. Sainthood is eternal. Who will say that Tukaram has passed away? Who will say that Ekanath has passed away? Recollect Namdev, recollect Jñāneshvar. Recollect Narsinh Mehta, Mīrā, Sura, Tulasī...!

Third, he who never desires to become a

chief-abbot (mahamṭa) of any religious place or hermitage is a Saint. It is not bad to be an abbot. Not interpret my statement wrongly. By using the word 'mahamṭa' Lord Shankaracharya has pointed towards high-soul people. It is not evil to become a chief-abbot, but acquiring the position by pulling someone down or employing unfair means is not saintliness. Attaining a position without spiritual penance is not saintliness.

Fourth aphorism, an individual for whom no one is personal or close is a Saint. If you talk with him, you may feel you are close to Him; if someone else talks with him, he may feel He is equally close! No one is close for a monk. No one is far for a monk and no one is personal either. I keep a definite distance with everyone, no one is far from me, no one is close to me, Sāheb! When someone is close, it begets attachment and hatred; and one should not deal in loss. Sun gets distributed equally on everyone. Who is close Sāheb? Listen to Osman's bhairavi,

Na Kahī Se Dūra Maṃzile,

Nā Koī Karība Kī Bāta Hai;

Jise Cāhā Dara Pe Bula Liyā,

Jise Cāhā Apanā Banā Liyā,

Ye Baḍe Nasība Kī Bāta Hai...

It is said in Upaniṣad that the Supreme Entity is farthest of the far and closest of the close. We have believed saints as the very form of Supreme Entity. Lord Rāma says, all are beloved to me, because I have created all of them.

Koī Merī Ākhon Se Dekhe

To Samjhe Ki Tuma Mere Kyā Ho...

What is my job during nine days? My job is to sing the lullaby of copāis for you by resting you down in the child-hammock of 'Rāmāyaṇa', RāmaKathā! If you experience peace for few moments in this turbulent world then the job of this mendicant will succeed. My



only job is to let my listeners experience joy. You smile on beholding me. Keep smiling; converse with smile, invite everyone with smile!

So Baap, spiritual discourse makes us beautiful. So, he in whose life no one is close, he to whom everyone is dear is a Saint. Fifth and last aphorism, he who has no group is a Saint; although monks believe in groups. Group means respective sects! Absolutely no; groups have broken the society!

Saints should be universal. Sects do have their own glory but antagonising others and the evil tendency of breaking the root tradition (is unacceptable)! Safeguard yourself from this. 'Vasudhaiva Kutumbakam'. Where discrimination doesn't exist, sainthood prevails. Shankaracharya Jagatguru says,

Na Me MṛtyuṢaṃkā Na Me Jātibhedah,

Pitā Naiva Me Naiva Mātā Na Janmaḥ I

Na Bandhur Na Mitraṃ Gurunaiva Śi yaḥ,

CidānandaRūpaḥ Śivo'ham Śivo'ham II NVS-V II
Realise him as a saint who has no confined group. So,

Sādhu Saṃta Ke Tuma Rakhavāre I

Asura Nikandana Rāma Dulāre II HC-XXX II

'Asura Nikandana'. Tulasījī says in 'HanumānaCālisā' that Hanumānaji is the slayer of all demons. This word 'nikaṃdana' is not dear to me. Destroying someone doesn't befit my temperament! Neither is this language apt, nor is this thinking. What does nikaṃdana mean over here? That which destroys everything? 'Vināśāya Cha Duṣkṛtām', but if you catch hold of the word demon (asura) then you will be reconciled. Nikaṃdana means to remove something. Removing that which is asura i.e. which is not in sura (harmony) i.e. the non-harmonious entities; Hanumānaji's job is to beget harmony. Removing those entities that disrupt harmony. Nikaṃdana doesn't mean destroying or killing. Hanumānaji's job is to build the bridge of unity, to beget harmony. When one tooth decays then it is removed so that it doesn't decay the adjoining tooth, this is not destroying (nikaṃdana) the tooth. It is about removing the non-harmonious entities, removing harshness and stiffness of life. One non-harmonious player disrupts the entire harmony of a musical performance; therefore, he needs to be moved away.

He who is never obstinate with anyone in life, ever, is a Saint. Whether you agree with him or not; whether you criticise him or refute him; yet he will never be obstinate with you. Second, he who never ends is a Saint. Regard saints as incessant. Sainthood is eternal. Third, he who never desires to become a chief-abbot (mahamṭa) of any religious place or hermitage is a Saint. It is not evil to become a chief-abbot, but acquiring the position by pulling someone down or employing unfair means is not saintliness. Fourth aphorism, an individual for whom no one is personal or close is a Saint. Fifth and last aphorism, he who has no group is a Saint. Group means respective sects! Saints should be universal. Where discrimination doesn't exist, sainthood prevails.

In 'Vālmikijī Rāmāyaṇa', Jankijī once tells Lord Rāma that, everything is good in You, but the weapons that You carry are not good. She proposes a suggestion, "Can't we abandon the weapons?" Although Rāma has raised good arguments that, "Janki, people with varied mindsets stay here, demons trouble us as well and therefore, I have taken a pledge." Jankijī said, "You should have asked me when You took the pledge." Only a mother can get this thought.

It comes in 'Rāma Carita Mānasa', 'Upala Deha Dhari Dhīra'. In 'Vālmikijī Rāmāyaṇa', Raṃbhā has become a stone; Ahalyā is just lying absolutely inactive. Indra sent Raṃbhā to break Viśvāmitra's penance and thereafter, Raṃbhā was pronounced a curse to become stone-bodied!

Asura Nikandana Rāma Dulāre II HC-XXX II

Rāma is undoubtedly dear to Hanumānaji; but Hanumāna is darling to Rāma. The Supreme Godhead should undoubtedly be dear to us; but we should be beloved to the Supreme Godhead. How should our life be that we become darling to the Lord? If we are able to appropriately assimilate these five aphorisms then even we can become darling to Rāma like Hanumaṃta!



Mānasa-HanumānaCālisā-IX

|| VII ||

Hanumānaji transforms non-harmonious beings
of the world into harmonious

Since last few years, although I don't precisely recollect how many years have passed, but the Kathā of three and half or four hours flows in three streams. One stream is that in which few questions come from your side and my VyāsaPīṭha makes a humble attempt to answer the questions which I have been able to understand from scriptures, by experience or by Guru's grace; this is one stream. A second stream that further joins in between is the central theme chosen for the Kathā e.g. 'HanumānaCālisā' or any subject that is innately picked up on the basis of 'Mānasa'. In the end, as far as possible the core chronology of Kathā is recited. All in all, the flow of Kathā continues in three core streams, this is the triple-braid flow. This includes the Kathā of Karma, it also includes the Kathā of Wisdom and it includes the Kathā of Devotion or Love as well. And a mundane soul needs three entities: karma, wisdom i.e. discernment or understanding and devotion i.e. love. These aspects are not sectarian. This is the demand of the entire world. Even if you don't wish to, we cannot live without performing karma. It is our intrinsic demand to attain discernment. Śatrūpā solicits in 'BālaKāṇḍa', Lord confer us discernment, this is our fundamental demand. And our third demand is that we cannot live without love, feelings, affection and caress. This is an extremely essential fundamental demand of a mundane soul i.e. devotion. Therefore, Kathā touches the three flows in its innate form.

Someone has asked, "If Hanumānaji is the protector of monks and saints then what about the ordinary people?" 'Sādhu Saṃta Ke Tuma Rakhavāre', doesn't mean that He is the protector of monks and saints alone. There is a sweet heartfelt desire in this line, by saying that He is the protector of monks and saints, Tulasījī inspires us to become monks and saints. It is not enough for us to just assay the monks and saints through the traits cited by VyāsaPīṭha yesterday, we have to be so. And the line that Hanumānaji is the protector of monks and saints has been written so that we attempt to be so. Don't interpret that Hanumāna is not the protector of others. Hanumāna is oxygen. While the monks breathe, don't the devils breathe oxygen? The breaths of high-souled men continue, don't the evil-souls breathe? Fire helps the monks, doesn't it help the devils? Water confers life to the monks, doesn't it confer to the devils? Earth allows monks to dwell, doesn't it let the non-monks dwell? And sky embraces monks in its arms, and does it throw the devils away?

Hanumānājī is the five vital elements. Hanumānājī is not forsaking the earth, He wishes to stay on the earth forever; therefore, Hanumānājī is the element of earth. In 'Rāma Carita Mānasa', Śrī Hanumānājī is called as the holy water of wisdom; Hanumānājī is the shower of wisdom. Therefore, Hanumānājī is the element of water. Śrī Hanumānājī travels through the sky, He moves through sky, He has His reach till the sun; therefore, Hanumānājī contains the element of ether. Being the son of wind god, He is indeed air. He travels through sky. And Tulasīdāsājī has also called Hanumānājī as fire, so Hanumānājī is the entity of fire as well, 'Khala Bana Pāvaka'. So, Śrī Hanumānājī is all five vital elements; and if these five vital elements protect everyone then discrimination between the high-souled and the evil-souled men cannot exist. So, Hanumānājī cannot protect the monks and not protect the non-monks, please forsake this thinking. We need not change attires to become a monk. Although, monkly attires hold a distinct glory. Specific attire also holds a glory, but monkhood is not contained in attire alone.

The definition which I have presented before you is not something which we cannot practice. I have given you a non-extinguishable flame. Now the responsibility is yours. Efface your pride, obstinacy will vanish; forsake idiocy. VyāsaPīṭha or the enlightened man does everything if we seek their shelter, we shall indeed progress, but if we endeavour from our end then we shall attain sooner. Vyāsa doesn't wish to give crutches to anyone. Identify our infiniteness. What is our infiniteness?

Īsvara Aṃsa Jīva Abināsi I

Cetana Amala Sahaja Sukha Rāsī II UTK-116.01 II
We are infinite. Feel it; let us realise our infiniteness. Inheriting a position in tradition is apt, accept it, fulfill it, use it virtuously but let us not form a network to attain abbotship or position. We need to stay detached;

we should not harbour discriminative mindset towards our own kinsmen versus others and neither should we form a group. We should not become coward and give up on attaining saintliness. We should develop. Man should be new every day, man should be fresh daily. It is thus about our encouragement. Otherwise, Hanumānājī is everyone's protector.

Someone has asked, "Bapu, there is a question in mind, does worship grow by trust or does trust grow by worship?" Why do you separate the two? Trust and worship are not two. Trust itself is worship. Turning rosary is valuable, but what if you completely lack trust? And what if you don't perform chanting, but you cherish trust that there is some protector of yours? Does any child ever chant a mantra? It trusts the mother that I am in that very lap which will never let my downfall. They are not two. Trust itself is worship. Worship will grow by trust. In Vedas, you will find the word 'Śraddhā' (reverence) umpteen times. 'Ādau Śraddhā'; even in the opening invocations of 'Mānasa' you shall find, 'BhavānīŚaṃkarau Vande ŚradhhāViśvāsaRūpiṇau'. You can never perform any karma correctly without reverence (śraddhā). And if you perform karma devoid of reverence then you shall not attain the rewards as per your expectations. Reverence is basic for any karma to succeed. 'Bhagavad Gītā' has said, wisdom can be attained by reverence; only the one with reverence can attain wisdom. And devotion also doesn't happen without faith. Vedas say as well, remember reverence in the morning, remember reverence in the afternoon and remember reverence in the evening; because if reverence exists then God exists. If Pārvatī exists then Śaṃkara exists. If Sita exists then Rāma exists. Śraddhā means trust.

'Śraddhā' is an extremely holy word; it is not about blind faith. One gentleman has written, "Tell us

about the miracles of Goddess Khodiyar!" I have no interest in miracles. I just said this so that your interest stays unrefuted. The divine feminine power of Goddesses definitely holds a glory. Worship Her in the form of Goddess Khodiyar or Goddess Chamunda or Goddess Bahuchara or Goddess Ambaji or Goddess Kali. Miracles should be given attention. Baap, life is a great miracle. The world of reverence is a great driving force. So Baap, it is neither cherishing blind faith, nor impiety, but hard-core staunch reverence is essential. As and how trust will grow this way, so will the quantum of worship and hence, our succulent inclination.

Someone has asked, "Hindus fear body donation. You also said that, the righteousness or religion of twenty-first century should be scientifically compliant. Based on scientific information currently available, if one individual donates the body then it can give new life to many people. I humbly request to guide us in this matter." My opinion about the donation of body parts such as eyes etc. is that, it should be done voluntarily. An individual himself should be willing and the family members should agree as well; don't do so forcibly. I was interviewed recently. They must have asked everyone that, those who are surviving on life supporting system since six odd months or so, should they be allowed self-willed death or not? They asked about death at will (ĪcchāMṛtyu, euthanasia). I said the word 'ĪcchāMṛtyu' is extremely lovely. In RāmaKathā, one individual blessed with self-willed death is KāgBhuṣuṇḍi. In 'Māhābhārata', Bhīṣma is blessed with self-willed death. Self-willed death has been established in our society but self-willed death itself indicates that the individual in concern should be willing and family members should agree; an individual's freedom should stay intact; an individual's wish should be accorded paramount consideration.

Someone asked, "In my rudrākṣa rosary, can I have the head-bead of Tulasī?" Yes you can; we anyways want to create a bridge of unity, we want to beget unification, what is wrong in it? While the uniting bridge of rudrākṣa rosary can be a bead of Tulasī, the rosary of Tulasī can have the head-bead of rudrākṣa. The thought of unity is very lovely. You can do so, your will! There is a couplet of Bashir Badr,

Khudā MujhKo Aisi Khudāi Na De,

Ki Apane Sivā Kucha Dikhāi Na De!

Please don't confer me such Godliness that I cannot behold anything except my selfish motive. Last couplet,

Khudā Aise Ehasāsa Kā Nāma Hai,

Rahe Sāmane Aura Dikhāi Na De!

Khudā means the name of such a feeling; irrespective of whether He is present in person or not but it is the name of a feeling, it is the name of a reverence. Vinobājī says, "My very duty was to unite the hearts." What is RāmaKathā? The school of uniting the hearts.

SadguruNā Saṃge Bhaṃgī Bhavanī Bhramaṇā I

Jāgyā Satya, Prema Ne Karuṇā I

Poetry composed by Ankit. Sadguru means 'Rāmāyaṇa'. So Baap, we had some discussion about your curiosities,

Sādhu Saṃta Ke Tuma Rakhavāre I

Asura Nikaṃdana Rāma Dulāre II HC-XXX II

Śrī Hanumānājī transforms non-harmonious beings of the world into harmonious. Not rivalry, but harmony; not competition, but reverence; Hanumānājī wishes to keep the world in melodious harmony. You are Rāma's darling (dulāre). One meaning of dulāra is vātsalya (parents' love towards child). Understand three things - prita, mohabbata, cāhata are one and the same thing, you may call whatever you wish to call it as. They are given three different names based on the state of an individual. The

love which a person elder to us bestows on the younger ones is called as sneha (affection), it is called as dulāre (parental caress), it is called as vātsalya (parents' love towards child). For instance, mother who is elder in age shares dulāre (parental caress) towards her child; vātsalya (parents' love towards child). 'Mānasa' contains the answer,

Baḍe Saneha Laghunha Para Karahī I BAK-166.04 I
Mountain is big. The tiny blades of grass are absolutely

small, but the mountain always bears the tiny blades of grass on its head; it is called as vātsalya (parents' love towards child) or sneha (affection). Now, when neither of them is elder or younger then the sentiment exchanged between coeval people is called as Love (prema) by the scriptures. Coeval, the sentiments which same-aged companions exchange between each other is not dulāra (parental caress), it is love (prema or mohabbata). When bestowed on younger ones, it

becomes parental-caress; when exchanged with same-aged, it becomes Love. When we begin to share the same sentiments towards our elders, it is called as devotion (bhakti). As father is elder to us, we use the term fatherly-devotion (PitrBhakti). As mother is elder to us, we use the term motherly-devotion (MātrBhakti). Nation is greater than us; therefore, we call it national-devotion (RāṣṭraBhakti).

Righteousness is greater than us; therefore, we say devotion towards righteousness (DharmaBhakti).

Lord Rāma pours parental caress (dulāra) on Śrī Hanumānaji. In 'Rāma Carita Mānasa', Rāma loves many characters; but pours parental caress on few. Lord placed His holy hand on many individuals. He embraced few of them. But He doesn't cherish evil sentiments for anyone. First of all, let me tell you that Lord loves everyone. But to a few of them, He loves exorbitantly; with few he shares parental caress; with few He shares heartfelt sentiments, with some affection and with some devotion – one single word has been categorized in different forms!

JanakaSutā Jaga Janani Jānakī I

Atisaya Priya Karunā Nidhāna Kī II BAK-17.04 II
Jankijī is utmost dear to Lord Rāma. Hanumāna ?

Sunu Kapi Jiya Mānasi Jani Ūnā I

Ai Mama Priya Lachimana Te Dūnā II KKK-02.04 II
You are dear to me as twice as Lakśmaṇa.

Tumha Mama Sakhā Bharata Sama Bhrātā

Sadā Rahehu Pura Āvata Jātā II UTK-19.02 II

The kiratas, bhīlas, niśādas and such trifling people are much dear to the Lord. And so are the demons. So, Lord loves everyone. Everyone is dear to the Lord.

I wanted to enlist five characters – Sitajī, Vibhīṣaṇa, Bharata, Lakśmaṇa and Hanumāna or Śaṅkara. Pick up one prime aphorism of each of the five characters. If we are able to practice these aphorisms by Guru's grace in our own light then these entities, these supreme entities will caress us like Rāma and Hanumāna. Lord calls Janki as utmost dear. One and only trait of Jankijī is endurance. He who is prepared to endure shall become dear to Rāma. And we can practice all these aphorisms. Endure criticism as well as praise. Śaṅkara consumed the poison. Adverse situations arising in our life are termed as poison by saints in 'Mānasa'. An individual's situations keep changing in life; and consuming that very



situation is poison. He who shall consume poison will distribute ambrosia to others and he alone will be dear to God.

Third aphorism, Vibhīṣaṇa's surrenderance. When a demon surrenders, his value increases. He who will be staunch in surrenderance, Lord shall pour caress on him; incessant surrenderance! Surrenderance happens only once and towards only one individual. Water doesn't emanate by digging five different holes of five feet each in one single farm. Dig a fifty or hundred feet hole at one single place, water will emanate. Surrenderance doesn't wander here and there, that's it! Stay under the surrenderance of that enlightened man, my brothers & sisters, who is acceptor as well as emancipator and not a mere contemplator. There was no contemplator like Lord Kṛṣṇa in that age, but this contemplator is acceptor as well as emancipator. We are under Your shelter, this is surrenderance. Janki's endurance, Śaṅkara's consumption of ambrosia in order to confer ambrosia became the cause of being Rāma's darling. Vibhīṣaṇa's surrenderance became the cause of being dear to Rāma. And Lakṣmaṇa's awakenedness became the cause of being beloved. He who stays awakened and mindful in life becomes recipient of Lord's love. Fifth aphorism is about Bharata, in order to define a supreme saint.

Siya Rāma Prema Piyūṣa Pūrana

Hota Janamu Na Bharatajī Ko I

Muni Mana Agama Jama Niyama Sama Dama

Biṣama Brata Ācarata Ko II AYK-326 II

All sentiments, complete renouncement, absolute dispassion is the evolved side of Bharatajī. It is evolving manifold times day in and day out, if this happens in our life then,

Asura Nikaṁdana Rāma Dulāre II HC-XXX II

Aṣṭa Siddhi Nau Nidhi Ke Dātā I

Asa Bara Dīna Jānakī Mātā II HC-XXXI II

Mother Janki has conferred such a boon to Hanumānājī that, O Hanumāṁta, I am conferring You the power of such strength and such boon that whoever comes under Your surrenderance, for them You will prove to be the benefactor of eight superhuman powers and nine heavenly treasures. Hanumānājī is the benefactor of eight superhuman powers (aṣṭa-siddhi) and nine heavenly treasures (nau-nidhi). Nidhi means treasure. Superhuman powers look dominant by the virtue of passion, therefore let us not get into it. The world doesn't need more people with superhuman powers but needs more pure souls.

What are superhuman powers and heavenly treasures in view of my VyāsaPīṭha? First superhuman power is the superhuman power of speech (vak-siddhi). Many people are blessed with the superhuman power of speech. Again putting into my words, let us not call it as superhuman power but Purity of Speech (vāk-śuddhi). This is not confined to grammatical purity of speech alone. Many individual's speech is so glorious that whatever they speak comes true. Second, the superhuman power of fulfilling one's heartfelt desires (manoratha-siddhi), whatever resolve one makes, comes true, which is called as the superhuman power of fulfilling one's resolves. Guru is ever ready to fulfill the heartfelt desires of His surrendered disciple. Third, superhuman power of fulfillment of means (sādhana-siddhi). Gandhiji was insistent of purity of means (sādhana-śuddhi). It comes in 'Mānasa',

Sādhana Siddhi Rāma Paha Nehū I AYK-288.04 I

The means of many spiritual seekers are such that they only succeed, that's it! They perform yajña, it succeeds; they perform chanting, it succeeds; they perform yoga, it succeeds; one of them is also the superhuman power of fulfillment of yoga. Fourth is superhuman power of fulfillment of mantra (maṁtra-siddhi). Many people are able to accomplish their objective by a mere mantra. It contains plethora of

black-magic mantras driven by spell (tāmtric-maṁtra), let us not get into it; but superhuman power of fulfillment of mantra does exist. Fifth superhuman power is that of yoga (yoga-siddhi). Sixth, is called as the superhuman power of fulfilling one's job at hand (kārya-siddhi) or whatever job one may pick up. Hanumānājī steps out for performing Rāma's job. He is extremely happy and the job gets done. One word of the pathway of devotion is superhuman power of devotional sap (rasa-siddhi). In Bharadvāja's hermitage, this superhuman power is hinted. And eighth is the superhuman power of fulfillment through scriptures (śāstra-siddhi). Many people possess this power in their hands. They distribute the aphorisms of scriptures in a mere game. This is called as śāstra-siddhi. These are the eight superhuman powers.

Nine types of heavenly treasures. All of them have emerged from 'Mānasa'. One heavenly treasure is compassion (karunā-nidhi). He who possesses compassion is not poor, he is wealthy with a heavenly treasure.

KarunāNidhi Mana Dīkha Bicārī I

Ura Aṁkureu Garaba Taru Bhārī II BAK-128.02 II
Second is called as the heavenly treasure of erudition (vidyā-nidhi). 'BidyāNidhi Kahu Bidya Dīnhi', Viśvāmītra has conferred erudition to Rāma. Third is the heavenly treasure of virtues (guna-nidhi).

Ajara Amara GunaNidhi Suta Hohū I

Karahu Bahuta RaghuNāyaka Chohū II SDK-16.02 II

Heavenly treasure of virtuous conduct (śīla-nidhi), He is indeed worthy of it. (He is) the ocean of virtuous conduct, the treasure of virtuous conduct. (He is) the heavenly treasure of strength (bala-nidhi), He has long mighty arms, an abode of strength. (He is) the heavenly treasure of discernment (viveka-nidhi); 'Ko BibekaNidhi Ballabhahi Tumhahi Sakai Upadesi'. (He is) the heavenly treasure of wisdom (jñāna-nidhi), 'Śrotā Bakatā GyānaNidhi'. (He is) the heavenly treasure of dispassion (vairāga-nidhi), Hanumānājī is

evident heavenly treasure of dispassion, He is the very form of dispassion. And the heavenly treasure of beautiful form (chabi-nidhi), the heavenly treasure of Lord's beauty. These are the nine types of heavenly treasures.

Let me take some chronology of Kathā. Lord Rāma incarnated in Ayodhyā. Likewise, Mother Kaikeyī gave birth to Bharata. Sumitrā begot Śatrughna and Lakṣmaṇa. Ayodhyā was overjoyed. Vaśiṣṭhājī performed the naming ceremony ritual. He who confers rest is Rāma. He who fills everyone is Bharata. He by whose remembrance animosity effaces is Śatrughna and he who is the abode of all traits and everyone's mainstay is Lakṣmaṇa. The four brothers soon reached boyhood. They acquired all branches of knowledge in Vaśiṣṭhājī's Gurukula. One fine day, Viśvāmītrājī arrived in Ayodhyā. He solicited Rāma from Dasratha. On Guru Vaśiṣṭhājī's persuasion, Dasratha hands over Rāma and Lakṣmaṇa to Viśvāmītra.

The foot journey commences. Tāḍakā was conferred nirvāṇā on the way. Lord hit a headless shaft to Mārīca and threw him on the ocean-shore and burned Subāhu to ashes by releasing an arrow of fire. They stayed in Viśvāmītra's hermitage for few days. Thereafter, on Viśvāmītra's suggestion, they betake the journey to Janakapura to witness the bow sacrifice ceremony. Ahalyā is lying absolutely unconscious on the way; on Viśvāmītra's supplication Lord emancipates Ahalyā. She was accepted as well as emancipated. Lord became the sanctifier of the downfallen. Took a dip in Gaṅges. Lord reached Janakapura. King Janaka got the news. He welcomed them and on beholding Rāma and Lakṣmaṇa, his dispassionate state of not being identified by his body multiplied myriad times! O, the great sage, who are they? The reply was given indirectly, they are the ones who are dear to all animate and inanimate beings in the whole world. These are Dasratha's sons. They were given lodging in 'Beautiful-Palace'.

In the evening, Rāma and Lakṣmaṇa go out for town-sightseeing and the entire town gets drowned in Lord's beautiful form. The next morning, Rāma and Lakṣmaṇa go to PuṣpaVāṭikā to collect flowers for Guru's adoration, where Janki and Rāma meet each other for the first time. Janki arrives with Her companions. She beholds Rāma's beauty and thereafter, steps in Bhavānī's shrine to sing Gaurī's hymn of praise. Pārvatī conferred blessings that the dark-complexioned suitor in whom Your heart is enamoured, that Rāma shall be Yours! Janki returned to Her home with the companions. Rāma and Lakṣmaṇa came back to Guru with the flowers, Guru bestowed blessings.

The following day is the bow sacrifice ceremony. Viśvāmitra enters the bow sacrifice ceremony along with Rāma and Lakṣmaṇa. The kings began unsuccessful attempts to break the bow one after the other! Finally, Lord Rāma rises and breaks the bow in middle of a moment. His glory was hailed aloud. Janki came, adorned the victory wreath. Sire Paraśurāma arrives. Eventually, Paraśurāma left exclaiming Lord's glory.

King Dasratha reached Mithilā with the marriage procession. And on the day of Māgśara Śukla

Pañcamī (5th day of the bright lunar phase in the month of Māgśara, around November or December) during the most auspicious & sacred hour before sunset, the weddings commenced by Vedic rituals. Vaśiṣṭhaji told Janaka, "Your daughter Ūrmilā and the daughters of your younger brother, Śrutakīrti and Māṇḍavījī (are yet to be married), get them here well-adorned as brides, why not marry these three daughters with our three princes." The wedding of all four couples took place in the same canopy. Ūrmilā was devoted to Lakṣmaṇa, Māṇḍavī to Saint Bharata and Śrutakīrti to Sire Śatrughna. The marriage procession reached Ayodhyā. Ever since Lord has returned after wedding, Ayodhyā has experienced superabundant joy and felicity. Guests took their leave. In the end, when Viśvāmitra takes leave, the great king Dasratha kowtows in Viśvāmitra's divine feet along with the entire royal family,

Nātha Sakala Saṃpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II BAK-359.03 II

Whenever you find time amidst your spiritual penance, be kind to bless us by your divine sight. A saint was bided farewell with moist eyes. Ever since Janki's arrival in Ayodhyā, bliss and prosperity has multiplied myriad times. 'BālaKāṇḍa' concludes.



Mānasa-HanumānaCālīsā-IX

|| VIII ||

RāmaKathā is mass penance

There is a question, "Bāpū, "So'ham" maṃtra no artha samajavo che. Ā maṃtra no phakta Ṛṣi japa karī śake ke sarva japa karī śake? (Bapu, I want to understand the meaning of "So'ham" mantra. Can the seers alone chant this mantra or can it be chanted by everyone?)" I will only say that please ask the one who has given you this mantra. "Om So'ham" can also be called a mantra. By prefixing 'Om' before any word, we allot it the stature of mantra. While "So'ham" is also a mantra, by the definition of 'Rāma Carita Mānasa', "So'ham" is the name of an incessant disposition as well. "I am only That, I am only That", "I am the Supreme Entity" - 'Mānasa' calls this incessant disposition as "So'ham". And second point, you can certainly raise a curiosity, I like it as well, you give me an opportunity to talk about something new. But don't be under the impression that I may have answers to all the questions, because I have a limitation too. I shall only say that what I understand by my Guru's grace, I cannot comment on whatever I don't. But understand one thing clearly, questions don't cease by getting any answer, whatsoever. Questions cease only when no questions arise. This is the ultimate culmination of spirituality. I know this fact by Guru's grace. I am making it public because you all are mine. Anyone may give you the answer, you will feel reconciled; but reconciliation is not the ultimate encampment.

Answers to questions are not obtained from the external world ever. I would like to tell you something provided you don't interpret it wrongly. The reconciliations of curiosities arising in my and your heart cannot be obtained even from scriptures, neither can they be received from ideologies. These are external recourses, which are of course necessary till a certain extent. Guru sitting within you will alone provide you answer to this question. And Lord Shankaracharya says, if someone gives an extraordinary lute performance then he can receive a prize, he can earn a reward or a gift, but he cannot earn an Empire. Analogously, saying something extraordinary can give you applause, you will enjoy as well but the entity of soul cannot be attained by it. This is eternal truth. I have started saying this since last three to four Kathās, sometimes I think about my own self that whatever I have been speaking, I just hope I am not indulging in an idle extravagant talk. Call this as my pain or my own question to myself – isn't this a mere game of words? Yet this is your adoration through my speech. This is your worship by my words.

Someone has asked, "If Hanumānaji is the protector of monks and saints then what about the ordinary people?" 'Sādhu Saṃta Ke Tuma Rakhavāre', doesn't mean that He is the protector of monks and saints alone. By saying that He is the protector of monks and saints, Tulasīji inspires us to become monks and saints. Don't interpret that Hanumāna is not the protector of others. Hanumāna is oxygen. While the monks breathe, don't the devils breathe oxygen? Fire helps the monks, doesn't it help the devils? Water confers life to the monks, doesn't it confer to the devils? Earth allows monks to dwell, doesn't it let the non-monks dwell? And sky embraces monks in its arms, and does it throw the devils away? Hanumānaji is all five vital elements. And if these five vital elements protect everyone then discrimination between the high-souled and the evil-souled men cannot exist.

Speaking good, enjoying, making others enjoy, listening delightful recitations is also a form of lust (kāma). This lust is called as JalagataKāma (Watery Lust) in scriptures. There are three types of lust. One being BhūmigataKāma (Earthly Lust), second type is JalagataKāma (Watery Lust) and third is GaganagataKāma (Ethereic Lust). Earthly Lust is that which is gross. The advantage with water is that despite being water, it is a form of sap. And Etheric Lust is the loftiest. So, lives of people like us contain Earthly Lust, wherein some degree of grossness is in the center, it has predominance of physical body. In Earthly Lust, an individual falls prey to swoon, one turns unconscious. Better is this Watery Lust which contains sap. Watery Lust doesn't swoon, it confers enrapturement. Earthly Lust makes one swoon, it makes one aggressive. For instance, we express hearty applaud if someone sings well, this is the lust associated with sap. Vedas have therefore personified the Supreme Godhead with rasa (form of sap). Perhaps the Indian wisdom is the only philosophy to proclaim the Supreme Godhead as rasa (form of sap). The Supreme Godhead is all consciousness; however, a much loftier metaphor is that the Supreme Godhead is rasa (form of sap). We call Kṛṣṇa as Rāsarāseśvara (an epithet of Kṛṣṇa). Śaṅkara stays absorbed in the sap of meditation. Why is the spiritual discourse? So that we get lifted slowly, so that we ascend higher gradually. Thereafter, the lust which is described next is Etheric Lust. It doesn't make an individual swoon, neither does it let one get enraptured, it makes one indifferent; it ascends an individual to a distinct peak. Neither can the influence of reciter bind you, nor can your engrossment attract the reciter towards you. Both stay indifferent in their own place; otherwise this will turn into a beautiful bondage.

By coming under someone's influence one cannot serve that individual but only worship him;

serving is possible only after witnessing one's disposition. Lord Rāma says, "Friend, let me tell you my disposition; only a selected few are acquainted with My disposition. One of them is KāgBhuśuṇḍi who knows my disposition; next is Śaṅkara to know my disposition and Girija knows it as well." You may get influenced by one individual, but the moment you find another individual more influential than the former, you will instantly switch sides! You are subjugated to influence; influence has grabbed your consciousness. Your consciousness has no longer remained independent. It is being run through influence. Disposition plays a very crucial role. Think about our respective enlightened men, don't you feel that we have not witnessed the disposition like our enlightened man elsewhere! Oh, what a disposition they possess! Influence is perishable, disposition is eternal.

Our Indian scientists are researching on the topic of disposition – what is it after all, it is descended traditionally or is it genetic? Making someone act against his or her disposition is violence, it's an offence. Khalil Gibran has made a very nice statement that, your children are not yours, they have just arrived in this world through you. You have been a mere means. Tulasi had said before him,

Janama Hetu Saba Kaha Pitu Mātā I AYK-03 I

Our parents are the cause of our birth. We have arrived through them. You are not the creator of their disposition. Sadguru performs two jobs: He is the knower of our mind as well as the creator of our mind. People and psychology says that, the disposition of parents inherits in the child. I don't find even this argument instantly agreeable. Utmost vile children have taken birth in the homes of superior parents! What about disposition in this case? Where has parents' inheritance lost? Further, virtuous children are born even to vile parents e.g. Hiranyakaśipu. So, it

is difficult to decide. Few aspects do get descended like parents' voice, their look, few diseases etc. Then what is disposition?

It is difficult to comprehend disposition. It is also tough to transform one's disposition. But spiritual discourse certainly makes a difference. They say, consciousness (citta) of countless birth becomes our disposition. The cultural ethos lying in consciousness becomes our disposition. Therefore, it is necessary to stay near some enlightened man. The disposition of Lord's Name! Hence, spiritual discourse exists to beget this natural incident. Listener and reciter both should stay indifferent, they should become Etheric; otherwise, it takes no time in getting captivated in someone's speech, someone's influence, someone's smile, someone's style of speaking or someone's style of beholding and one more new bondage arises. Behold the disposition! Influence will bind, disposition will keep one free forever.

My young ladies & gentlemen, I would like to tell my listener brothers & sisters that we will have to behold six new aspects to attain our disposition. I shall elaborate if you wish to do so. First aspect, every listener should spare five minutes and behold his own self. Behold the Lord most certainly, but introspect yourself. RāmaKathā is nothing but mass penance. Self introspect, it shall benefit. Second aspect, perceive the truth. Perceive only the good in others, don't see the evils. Next I would like to use the philosophy of Buddha which is right-vision or apt-vision. Fourth aspect is impartial vision. He is an erudite who has impartial vision. One more aspect is, perceiving the shadow. We measure our life in shadows. Our image cannot be measured in shadows. My listeners should reach this state while listening to the Kathās. Try it; think about it. So Baap, self-introspection, perceiving the truth, right-vision, impartial vision, perceiving the

shadow and the philosophy of superhuman powers. Try a bit, you will enjoy. Dankauri Sāheb says,

Śāyarī To Sirf Eka Bahānā Hai,

Asalī Maqsada To Tujhe Rihānā Hai I

So, any answer that comes from external world can provide reconciliation but will not beget ultimate culmination. It happens only when it comes from within. "Om So'ham" is an extremely difficult greatest mantra. Let us recite one mantra of ṚgVeda,

Śraddhāṃ PrātarHavāmahe Śraddhāṃ

MadhyaṃDinaṃ Pari I

Śraddhāṃ Sūryasya Nimrucci Śraddhe

Śraddhāpayeha Naḥ II RV-10.151.005 II

This is the mantra of ṚgVeda. The seer says, before remembering God in the morning let us first remember reverence (Śraddhā); let us remember reverence in the afternoon and let us remember reverence in the evening. Our reverence should augment, our reverence should nourish. And ŚraddhāKim? What does Śraddhā means? Staunch trust in the statements of our respective Gurus and Vedas is called as Śraddhā. So Baap,

Aṣṭa Siddhi Nau Nidhi Ke Dātā I

Asa Bara Dīna Jānaki Mātā II HC-XXXI II

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

You shall become the benefactor of eight superhuman powers and nine heavenly treasures, Mother Janki has conferred You this boon. The boons which Jankiji has bestowed in 'SuṃdaraKāṇḍa' do not contain the mention of eight superhuman powers and nine heavenly treasures. It rather mentions,

Ajara Amara GunaNidhi Suta Hohū I

Karahu Bahuta Raghunāyaka Chohū II SDK-16.02 II
The instance when Jankijī confers boon to Hanumānājī doesn't have a mention of eight superhuman powers and nine heavenly treasures, but

it mentions them indirectly as ajara and amara. Ajara (ageless) refers to eight superhuman powers and amara (immortal) refers nine heavenly treasures. Superhuman powers should be such that they never get ruined or withered. Yesterday we talked about the superhuman power of speech (vak-siddhi), the superhuman power of fulfilling one's heartfelt desires (manoratha-siddhi), the superhuman power of fulfillment of means (sādhana-siddhi), superhuman power of fulfillment of mantra (maṁtra-siddhi), the superhuman power of yoga (yoga-siddhi), the superhuman power of fulfilling one's job at hand (kārya-siddhi), the superhuman power of devotional sap (rasa-siddhi) and the superhuman power of fulfillment through scriptures (śāstra-siddhi). But all of these eight superhuman powers come with one risk. After getting endowed with any one of these superhuman powers, if one feels proud about it then that superhuman power will get ruined; the power of that accomplishment will diminish. Mother Janki conferred such a boon to Hanumānta that may your superhuman power be ageless, may your superhuman power never experience senility. Share and distribute the superhuman power of speech, else it will get ruined. All of these eight superhuman powers come with the risk of pride. If anyone speaks extraordinary then realise He is the preset arrangement of the supreme existence. No sooner does pride arouse than it gets ruined. All eight superhuman powers have the fear of pride.

The superhuman power of fulfilling heartfelt desires; if your heartfelt desires get fulfilled then consider it as Lord's grace; don't take its pride. While Sitajī did confer blessings to Hanumānājī, what did She say? 'Dātā', while I am conferring You riddhi & siddhi (various riches & supernatural powers respectively), don't become its Lord, become its benefactor. This is

the core mystery. If I and you are endowed with any god-gifted specialty then don't act miser about it, neither be its Lord, distribute it freely. Since I have bestowed on You, give it to someone; whatever one may possess - art, erudition, music, singing, poetry etc. Be it any heavenly bestowal in the world – art, money or prosperity - they will only stay ageless when given to others, only then will they never get ruined and withered. Poet Trapajkar has composed this poetry,

Sukāṇā Re Hāḍa Pādośīnā,

Bāla Ne Moḍhe Kāika Tu Khīcaḍi Nākhato Jāje;

Āpyu Hoya To Āpato Jāje I

Nine heavenly treasures; nine-fold devotions itself is our nine heavenly treasures. Your act of listening to Kathā is your treasure, it's your wealth, it's your heavenly treasure.

Śravaṇaṁ Kīrtanaṁ

Viṣṇouḥ Smaraṇaṁ PādaSevanam I

Archanam Vandanaṁ Dāsyam

SakhyamĀtmanivedanam II SB-VII-5.23 II

Our act of singing devotional psalms is our treasure; such things are our heavenly treasures. 'Rāmāyaṇa' contains nine heavenly treasures and twelve rāśi. Rāśi in 'Rāmāyaṇa' means treasure. Superabundant treasure! For instance, there is one term called as DhanaRāśi (treasure of money).

Jo Ānaṁd Siṁdhu SukhaRāśi I BAK-196.03 I

BalaRāśi etc., so 'Rāmāyaṇa' talks about treasures. In 'Māhābhārata', fourteen people endowed with the treasure of wisdom are proclaimed to be mightiest. So Baap, nine heavenly treasures means nine types of devotions.

Prathama Bhagati Saṁtanha Kara Saṁgā I

Dūsari Rati Mama Kathā Prasaṁgā II ARK-34.04 II

May we have an accompaniment of some saint in our life, may we have an association of some monk staying with whom we feel good, may we be blessed with an



accompaniment of some such monk in our life. So, my listener brothers & sisters, this is our first heavenly treasure, safeguard it. Listening or reciting any story or episode of 'Rāmāyaṇa', 'Bhāgvat', 'Māhābhārata', 'ŚivaPurāṇa' or any scripture for that matter which confers enlightenment is our second heavenly treasure.

Gura Pada Paṁkaja Sevā Tisari Bhagati Amāna

I ARK-35 I

Forsaking egotism, cherishing ego-free affection towards your Guru, whoever He may be; His natural service; getting any service of an enlightened man is our third heavenly treasure.

Cauthi Bhagati Mama Guna Gana Karai

Kapaṭa Taji Gāna II ARK-35 II

If a reciter recites without deceit then the nine heavenly treasures reside wherever Kathā takes place.

Maṁtra Jāpa Mama Dridha Bisvāsā I

Paṁcama Bhajana So Beda Prakāsā II ARK-35.01 II
Chanting any mantra of the Supreme Godhead with due faith is the fifth heavenly treasure. Be it name or mantra; be it "So'ham" or anything else. Its chanting and devotional singing with due faith is the fifth devotion; faith-bound utterance is the fifth heavenly treasure.

Chaṭha Dama Sila Birati Bahu Karamā I

Nirata Niramṭara Sajjana Dharamā II ARK-35.01 II
Performing the karma which has come in our destiny with self-restrain and due sagacity and on finding an apt individual, gradually desisting the series of karma and moving towards quietism, behaving like a gentleman is the sixth heavenly treasure.

Sātava Sama Mohi Maya Jaga Dekhā I

Mote Saṁta Adhika Kari Lekhā II ARK-35.02 II
Seventh devotion is beholding God in everyone. And

reckoning my Saint even greater than Me is the seventh heavenly treasure.

Āṭhava JathāLābha Saṃtoṣā I

Sapanehu Nahi Dekhai Paradoṣā II ARK-35.02 II
Eighth heavenly treasure is experiencing contentment in whatever reward we receive after putting in genuine efforts. Put in complete efforts, but after putting in all the efforts with utmost honesty feeling content in whatever reward we receive is the eighth heavenly treasure. We obtained this mediocre outcome for whatever efforts we invested, don't get into such comparison. By perceiving others' faults the heavenly treasures will get ruined and withered. Don't perceive anyone's fault even in dreams.

Navama Sarala Saba Sana ChalaHīnā I

Mama Bharosa Hiya Haraṣa Na Dīnā II ARK-35.3 II
Guileless life is our heavenly treasure; guileless speech is our heavenly treasure; guileless garb is our heavenly treasure. Employing deceit-free conduct with others is our wealth. Tulasī talks about trust again and again. Persisting trust causes great benefits.

Neither feeling happy about any incident, nor grieving about any incident - to safeguard from both these states, grow your trust. When an adversity strikes even as you persist trust then have a thinking that it must have struck only because my Lord wished for it. Adversity will alleviate. Firmly hold on to trust in any incident. Firm trust is our heavenly treasure. Guileless life is our wealth. "Hanumāna, I am conferring these eight types of superhuman powers and nine heavenly treasures to You for the reason that You should not be its hoarder but be its benefactor; distribute Your wealth to others." Smile is a great benefaction as well.

Vietnam's war concluded. The army-chief and a soldier were captured as prisoners of war. The trial started and eventually they were released. Those

were cold chilly days. They stepped out of the jail and were very hungry. Both of them had some bread, which they started eating by sitting in a corner amidst the freezing weather. A little child was sitting in a corner as well. He was hungry too. They noticed him after they finished eating the bread, "Oh, this child looks hungry! We have finished our bread." Both regretted deeply. Poor man's little child is shivering in chilly weather; both of them started talking about him. The child smiled. They called him. Both were feeling guilty for having eaten the bread! The soldier had a chocolate in his pocket. When he offered to the child, he smiled. The child divided the chocolate into three equal parts and gave one part to the soldier who had offered him, he gave the second part to the other army-man and ate the third part himself. This is the greatest benefaction; this is the supreme benefaction. One smile can accomplish a great deal. Conferring auspicious thought to someone, giving consolation to someone, reciting the śloka of 'Gītā' to someone, uttering the verse of 'Quran' or the copāi of 'Mānasa' to someone is all benefaction. If the Supreme Godhead has conferred then give it to someone. Devotion is immortal. There is one composition of Nitinbhai Vadgama,

Sāhiba, Jagata Ne Khātara Jāge I

Cheka Bhāṃgatī Rāte Jāte Ūṃḍu Taliyu Tāge II
We are unaware but the fact that we go to sleep in night means our Guru is awake. We are asleep in the trance of delusion, but our Guru is awake.

MālāNā Manakā Āpe Che HalaveThī Honkāro I
Sākha Pūre Che Pācho Dhakhatī Dhūñī No Aṃgāro I
Mana Māne Nahī Enu Ā Kāyānā Kācā Dhāge I

Sāhiba, Jagata Ne Khātara Jāge I

Who stays awake when a child falls sick? Mother stays vigil. Similarly, the enlightened man always stays vigil for the surrendered disciple. This is the rule, this is His

duty, this is His disposition.

Some chronology of Kathā. 'AyodhyāKāṇḍa' begins with Ayodhyā's bliss. Ayodhyā is drenched in showers of bliss. Excess bliss begets sorrow. King Dasratha decides to enthrone Rāma. Kaikeyī solicited two boons: throne for Bharata and exile into the woods for Rāma. Rāma, Lakśmaṇa and Janki dress themselves as hermits and take the path of forest. They pass their first night on the bank Tamasā River. People went fast asleep. At mid-night, Lord leaves for Śṛṅgaverapura with Sumaṃta's assistance. When the citizens woke up in the morning, a plaintive cry arose! Rāma had left. Everyone returned to Ayodhyā.

Lord met the King of Guhas on the bank of Gaṃgā. The next day, Lord crossed River Gaṃgā. Kevaṭa laved Lord's divine feet. Sumaṃta returned to Ayodhyā. And visiting the hermitages of Seer Bharadvāja and Vālmiki, Lord began to dwell in Citrakūṭa. Dasratha got the news that none of them have returned! Chanting 'Rāma' 'Rāma' for six times, Dasratha abandons his life. The sun of Ayodhyā has set forever. Bharata was called. Father's last rites were performed. Bharata was persuaded. He said, "Gurudev, I am not the man of designation, I am the man of pādūkā; I am not the man of sovereignty, I am the man of truth. Please take me where Rāma is." Bharata leaves for Citrakūṭa with entire Ayodhyā. A town of love inhabited in Citrakūṭa. Many meetings

were held. In the end, Bharata left everything on Lord. Decision was taken that Bharata should return and Lord,

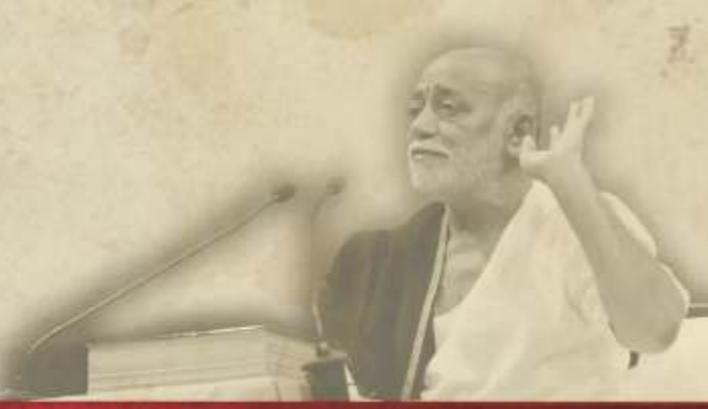
Prabhu Kari Kṛpā Pāvārī Dīnhī I

Sādara Bharata Sīsa Dhari Līnhī II AYK-315.02 II

CaranaPīṭha KarunāNidhāna Ke I

Janu Juga Jāmika Prajā Prāna Ke II AYK-315.03 II
Lord conferred pādūkā to Bharatajī by bestowing grace. Bharata held the pādūkā on his head. Both the societies take their leave. Bharatajī executes the affairs of Ayodhyā by consulting pādūkā everyday. One fine day he asked the preceptor, "If you permit, may I reside in Naṃḍigrām on the outskirts of Ayodhyā in a hut-cottage?" Preceptor said, "Whatever you are doing is not righteousness, but the quintessence of righteousness. But if Mother Kausalyā's feels hurt by this decision then your devotion towards Rāma will never succeed." It was indeed a very tough job to take leave from the mother. Bharata and Śatruḅhna came to Mother Kausalyā. Bharata asked, "Mother, may I stay in Naṃḍigrām?" Mother thought, if I wish to see Bharata alive, I must allow him to do as he wishes. She said, "If your heart is pleased in Naṃḍigrām, then please do so." The decision was taken. Bharata began to dwell in Naṃḍigrām in form of a hermit. Describing Bharata's love and renouncement, Tulasīdāsajī concludes 'AyodhyāKāṇḍa'.

By coming under someone's influence one cannot serve that individual but only worship him; serving is possible only after witnessing one's disposition. You may get influenced by one individual, but the moment you find another individual more influential than the former, you will instantly switch sides! You are subjugated to influence; influence has grabbed your consciousness. Your consciousness has no longer remained independent. Disposition plays a highly crucial role. Think about our respective enlightened men, don't you feel that we have not witnessed the disposition like our enlightened man elsewhere! Oh, what a disposition they possess! Influence is perishable, disposition is eternal.



Mānasa-HanumānaCālīsā-IX

|| IX ||

Śrī Ravi Shankarji teaches Art of Living;
I teach Art of Loving

The holy month of Śrāvana is commencing from today; these are the especial days of Śrāvanian penance. In Indian tradition, the month of Śrāvana is although filled with quite many festivals - swings are attached in Vraja. RakshaBandhana and the greatest occasion of Lord Śrī Kṛṣṇa's birth celebration come in the month of Śrāvana as per our calendar. Yet this month predominantly belongs to Śaṅkara. The month of Bhādrapada (the one that follows Śrāvana) is believed to be the month of manes. It's the month of our deceased ancestors. And on the basis of scripture, Aśvina or Āso (the one that follows Bhādrapada) is the month of Kṛṣṇa. Although festivals like Navrātri, Dussehra and Diwali occurs in this month, yet this month is on Kṛṣṇa's name. The month Kārtika (the one that follows Aśvina) which is the first month of New Year according to Gujarātī calendar is believed to be the month of Indra. The month Māgśara (the one that follows Kārtika) is the month of divine manifestation; it is called as the month of Lord's divine manifestation. Kṛṣṇa has said in 'Gītā', "Māsānāṃ Mārgaśirṣo'hamṛtunāṃ". It is Kṛṣṇa's divine manifestation. The next month Poṣa is believed as the month of deities. Often in the month of Poṣa everything gets nourished in a way that we don't realise. The following month Māgha is believed to be the month of Kāmadeva (god of love), Rati and spring, in which the auspicious day of VasaṃtaPaṃcamī occurs. The subsequent month of Phālguna belongs to the deity of colours wherein the festival of Holi is celebrated. Next is Caitra month, as per Samvatsara, New Year commences from Caitra month. This month of Caitra is believed to be Lord Rāma's month. The following month Vaiśākha is believed to the month of Buddha. The next month Āśādhā is dedicated to God Varuna (the god of water). But this month Śrāvana,

Sāvana Kā Mahinā Pavana Kare Śora,

Jiyarāre Jhume Aise Jaise Vanamā Nāce Mora I

The month of Śrāvana belongs to Māhādeva. Many greetings to the whole world, 'Namaḥ Pārvatī Pate HaraHara Māhādeva'.

Namāmiśamīśāna NirvāṇaRūpaṃ I

Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II

Nijaṃ Nirguṇaṃ Nirvikalpaṃ Nirīhaṃ I
Cidākāśamākāśavāsaṃ Bhaje'haṃ II UTK-108 II

Śrī Śrī Ravi Shankarji teaches Art of Living; I teach Art of Loving. And he who learns the Art of Loving also learns the Art of Renouncing, because the offspring of the art of loving is renouncement, which is the aphorism of my VyāsaPīṭha. It is not about leaving everything but sacrificing our self for others.

Someone had asked, Bapu, when You start the Kathā you utter 'Baap' which we feel good about, but when you say 'My obeisance to everyone' we feel a little hesitant, it is not apt for You to offer us obeisance by sitting on VyāsaPīṭha. Listen to a couplet of Bashir Badr,

Ibādato Ki Taraha Mein Ye Kāma Karatā Hū I

Merā Usūla Hai Pahale Salāma Karatā Hū I

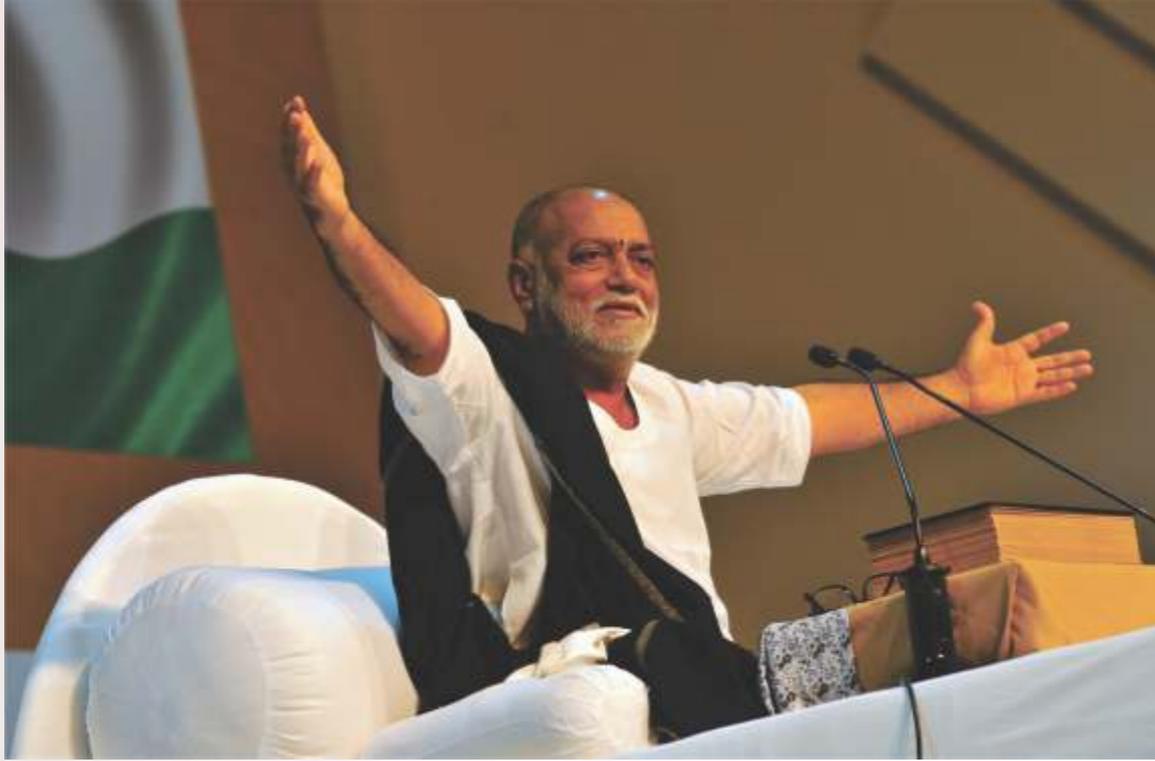
Mujhe Khudā Ne Gazal Kā Dayāra Bakhśā Hai I

Ye Saltanata Mein Mahobbata Ke Nāma Karatā Hū II
Dayāra means freedom. Lord has bestowed me the freedom of copāis and I allot this empire in the name of my listeners.

One question is, "The way disciple trusts his Guru, does Guru holds similar trust on the disciple?" Disciple's trust is uncertain, but Guru holds immense trust on the disciple. Do you know that Guru is the physical body of trust just like the Supreme Godhead who doesn't possess the body of flesh and bones, His body is all consciousness and bliss. Goswāmijī has written in 'VinayPatrikā', "Rāma, Your body is made up of grace, not of flesh and bones. Evident grace has incarnated in human form." Similarly, Guru is only made up of faith. He holds complete trust on the disciple. Disciple definitely holds trust on Guru; but it is out of question whether or not Guru holds trust on the disciple, Guru holds staunch trust on the disciple.

Jo Yaha Padhai Hanumāna Calīsā I
Hoya Siddhi Sākhī Gaurisā II HC-XXXIX II

Connecting yesterday's aphorism, Mother Janki confers the boon of eight superhuman powers and nine heavenly treasures to Hanumānajī and says, become a benefactor. Mother desires benefactor. Mother is the synonym of God. The seers of my country have most rightly proclaimed, 'MātrDevo Bhavaḥ'. Mothers are of three types. Ādhibhautik-Mātā i.e. mothers in embodied form or worldly mothers, Ādhidaivik-Mātā i.e. divine or celestial mothers and Adhyātmik-Mātā i.e. spiritual mothers. Worldly mother provides food. So long as mother feeds milk, provides food and brings us up, even though mother is a mother but this is worldly mother. We call earth also as mother. Vedas say that we are her offspring, earth is our mother. When the forest of Khāṃḍavavana was set to fire, six things were saved, six people were rescued among whom one was Maya Dānava, other was the fire-god i.e. Agnideva and one of them was Aśvasena serpent. Indra being pleased confers a boon to Arjuna and Kṛṣṇa and says, ask whatever you wish for, I shall confer. Arjuna solicited, give me weapons, confer me the erudition of weapons, endow me with those weapons which never fail. Arjuna has solicited a selfish demand. He expresses his personal need. But Indra responds beautifully, Arjuna, I shall confer you weapons and the erudition of weapons in an especial form as per your solicitation but you will have to perform penance for this. When you solicit selfish demand from a deity then the deity will indeed confer you the same but put a grace period in between, they will not confer you forthwith because the demand is self-centric, it is not for the sake of universal welfare. Arjuna performs penance and the boon fructifies after some time. What is the



quintessence of 'HanumānaCālīsā'? What is solicited in the end? What is an individual's ultimate demand? It is the demand of eight superhuman powers and nine heavenly treasures? What Tulasīdāsajī demands in the end?

Kijai Dāsa Hṛdaya Maha Ḍerā II HC-XXXX II

Be kind to abode in my heart, because if You arrive in my heart then all the desires will get fulfilled by its own, why should I beg then? He says in the end,

PavanaTanaya Saṃkaṭa Harana,

Maṃgala Mūrati Rūpa I

Rāma Lakhana Sita Sahita,

Hṛdaya Basahu Sura Bhūpa II HC-Do.III II

Lord, You dwell in my heart. All selfish demands were ceased. Now Indra tells Śrī Kṛṣṇa, ask whatever You desire. At that moment Kṛṣṇa said, I want nothing except, 'Pṛīti Pārthena Śāśvatī', may I

cherish eternal Love towards Arjuna, this is Kṛṣṇa's solicitation. If Arjuna solicits that may I cherish Love for Kṛṣṇa then we can understand. Arjuna is not eternal. What did Arjuna contain that Govinda desires Love towards him? Pārtha means the son of Pṛthā. Pṛthā means Kumtī and Pārtha means the son of earth; we, the entire mankind, are the sons of earth. Therefore, Kṛṣṇa has not solicited eternal Love towards Arjuna alone, but He has solicited eternal Love towards all the human beings on the earth.

Young ladies and gentlemen, don't look at your karma. Karmas could be bad; looking at them will lead you to depression! We are mundane souls, if we feel that our karmas are not good then our life will face downfall! Therefore, behold His compassion who awaits Loves from all human beings of the earth, what should we fear for? The religious preceptors have

almost killed us by frightening us! O Lord, don't behold our ill virtues. Do only this. And Lord knows of everyone's hearts.

There was a man who carried water pots everyday and walked all the way to water a garden. He used to carry two water-pots. One pot would be completely filled with water. Another had holes in it. After reaching the garden one pot was completely filled and other was partially filled because of holes. One fine day, the whole pot felt proud about itself and it criticised the pot with holes that, our master carries both of us; look at me, I reach there completely filled and you are almost half-filled! Your water gets leaked!" Thus the half-filled pot was felt extremely sad with the thought that I have holes, I am a sinner and I am a burden. And the whole pot continued to criticise it every day with the same sarcasm. The poor pot was absolutely disheartened. At that moment, the master who carried the pots told the half-filled pot, "Look, the completely filled pot blossoms the garden only after it reaches the destination, but look at the numerous flowers that have blossomed all the way where your water droplets have fallen, you have bloomed them. Even the one with holes can blossom the flowers. Don't feel despaired."

So, mother has three forms, one of which is worldly mother which means earth who provides us food and who nourishes us. As long as our mother is present in worldly form, she feeds us milk and brings us up. Worldly mother provides food, whereas celestial mother builds a child's mind. When a mother up brings her child by imbibing cultural values then her worldly form is not used, but her celestial form comes into play. Shivaji's mother Jijabai raised him by reciting the tales of Rāma and Lakṣmaṇa by being a celestial mother. Spiritual mother confers soul. In my view,

Janki is a mother of all three types. She is indeed the daughter of earth, hence she is worldly mother. She motivates our mental courage. And by being spiritual, she confers us our soul. Sita is such a mother and therefore, Tulasīdāsajī has used this word,

Asa Bara Dīna Jānakī Mātā II HC-XXXI II

Thereafter, comes the line, 'Rāma Rasāyana Tumhare Pāsā'. I am not including it in this ninth part of 'HanumānaCālīsā' because Rasāyana (elixir) is amazing. Rasāyana means Bhakti-Rasāyana (the elixir of devotion); Rasāyana means Prema-Rasāyana (the elixir of love). By using the word 'Rasāyana', Tulasī has opened up many doors. It is extremely essential to have a dialogue on this with dedicated time.

In the chronology of Kathā, Bharatajī returned with a pādukā from Rāma and began to perform penance in Naṃḍigrām. While dwelling in Citrakūṭa, one fine day Lord had taken a seat on a crystal rock on the bank of Maṃḍakīnī River. Lakṣmaṇa has gone to collect fruits and flowers in the forest. And Lord Rāma is adorning Jankijī with His own hands. Bounds of propriety are not being broken and being a forest-dweller, He is adorning Jankijī with the garland of flowers. By doing so, He inspires the society that bounds of propriety should not be broken, but your married life of being husband and wife should be filled with love. Love itself doesn't let the bounds of propriety break; the bounds of propriety are broken by delusion, infatuation and desires. Love is a different matter. Just then Indra's son Jayaṃta stepped out for leisure. Jayaṃta disguised himself as a crow and attacked Siyajū's divine feet with his beak. Blood ran from Sitajī's divine feet. Lord saw it, Indra's son Jayaṃta, how dare you? Lord used the same reed that He was using to make the garland of flower as His bow. He winged the reed with a spell and the shaft presided

over by Brahmā sped forth behind Jayaṃta. Jayaṃta was rushing ahead and Lord's shaft was following him! He approached Indra's abode, "Father, save me." Father shut the doors, I don't shelter Rāma's enemy. He went to Brahmā, wandered everywhere, no one provided any shelter. By then Nāradaḥ arrived. Nāradaḥ saw Jayaṃta in distressed state! And Nārada's heart was moved by mercy. Jayaṃta started crying. Nārada said, "Foolish, you have committed Rāma's offence and you are asking shelter from others? Ask forgiveness from the one whose offence you commit, resort under his shelter." Atonement also has its own Gaṃges. The royal poet of Lathi, Kalapi has said,

Dekhī Burāī Nā Daru Hu Śī Fikara Che Pāpanī,
Dhovā Burāīne Badhe Gaṃgā Vahe Che Āpanī I
Kismata Karāve Bhūla Te Bhūlo Karī Nākhu Badhī;
Che Ākhare To Ekalī Ne Eja Yādī Apanī!

"The one in whose divine feet you have pierced the beak, resort to that Janki's surrenderance, she is mother after all." He arrived and fell in Janki's divine feet! Jankijī was overwhelmed with compassion. She placed him in Rāma's divine feet, "Lord, he has committed my offence, I have forgiven him, please spare him from Your side as well." Lord said, "If I don't punish him then the sanctity of my ethical laws will be violated." Therefore, Goswāmijī says,

EkaNayana Kari Tajā Bhavānī II ARK-01.07 II
Saints have interpreted this, Lord pierced his one eye means he should now view the world with one vision. Narsinh Mehta has sung,

SamaDr̥ṣṭī Ne Tr̥ṣṇā Tyāgi, ParaStrī Jene Māta Re;
Jihvā Thakī Asatya Na Bole,
Paradhana Nava Jhāle Hātha Re.
VaiṣṇavaJana To Tene Kahīe Je Piḍa Parāī Jāne Re;

ParaDuhkhe Upakāra Kare Ne
Mana Abhimāna Na Āṇe Re.

Lord pronounced some punishment; Jayaṃta returned after surrendering to Rāma. Lord took leave from Citrakūṭa. And Rāma, Lakṣmaṇa and Janki visit Atri's hermitage. Atri was extremely elated. He extolled Lord's praise.

Namāmi Bhakta Vatsalaṃ I
Kṛpālu Śīla Komalaṃ II
Bhajāmi Te PadĀṃbujaṃ I
Akāmināṃ Svadhāmadāṃ II ARK-03-Ch.01 II
Pralaṃba Bāhu Vikramaṃ I
Prabho'Prameya Vaibhavaṃ II
Niṣaṃga Cāpa Sāyakaṃ I
Dharaṃ Triloka Nāyakaṃ II ARK-03-Ch.03 II

Jankijī met Ansūyāji; received admonition about woman's vow of fidelity towards her husband. Lord moved ahead from there. A saint named Sarabhaṃga met the Lord. Emancipating Sarabhaṃga, Lord proceeded thereon. Then came Sire Sutikṣaṇa's hermitage. Lord blesses him by His sight. He then visited Seer Kuṃbhaja. Rāma, Lakṣmaṇa and Janki betake the journey to Paṃcavaṭī. Befriended the king of vultures, Gidharaja, on the way. Lord starts dwelling in Paṃcavaṭī. One fine day, Lakṣmaṇajī raised curiosity in five questions. Lord provided answers to those spiritual questions. When Lakṣmaṇajī turned specifically spiritually awakened, Śūrpaṇakhā arrived. When someone awakens spiritually then some or the other desire or hankering personified Śūrpaṇakhā arrives disguised in a different form. Śūrpaṇakhā arrived and was punished! KharaDūṣaṇa were provoked. KharaDūṣaṇa arrived with an army of fourteen thousand troops. Rāma conferred nirvānā to everyone. Śūrpaṇakhā approached Rāvaṇa and broke down. Rāvaṇa planned the strategy. He went with



Mārīca. Sita was abducted. Lord Rāma stepped out in Sitajī's quest. On the other hand, Rāvaṇa takes away Sita. He fought with Jaṭāyu. Rāvaṇa keep Sitajī well guarded in AśokaVāṭikā. While questing for Janki, Lord met Jaṭāyu and Jaṭāyu narrated the entire tale to the Lord. Jaṭāyu attains SārūpyaMukti (same form as the Lord). Conferring divine state post-death to Kabaṃdha, Lord arrived in Sabrī's hermitage. Lord discusses nine types of devotion before Sabrī. And sacrificing her body in the fire of yoga, Sabrī went there from where one doesn't have to return. From there, Lord arrived on PaṃpāSarovara Lake where Nāradaḥ met and a discussion took place. 'AraṇyaKāṇḍa' concludes.

In 'KiṣkindhāKāṇḍa', Lord's journey proceeds further. He befriended Sugrīva through Hanumānajī. Vāli was killed. Sugrīva attained the

kingdom. Lord stayed on Mount Pravarshan for observing holy austerities in the month of Cātura. Plan for Sita's quest was made. Under Aṃgada's leadership, a team was dispatched to the southern quarter. They started leaving by offering obeisance to the Lord. Hanumānajī offered obeisance in the end. Lord handed-over the signet ring and gave the message. They met SvayaṃPrabhā followed by Saṃpāti and sat down on the shore of ocean. Saṃpāti said, Jankijī is in Laṃkā at a distance of 100 yojanas. Who shall go there? Hanumānajī was quiet. Jāmavaṃta invoked Him, "You have incarnated for the service of Rāma." On listening to these words, Hanumānajī instantly grew to the size of a mountain. 'KiṣkindhāKāṇḍa' concludes. Hanumānajī is ready to leave for Laṃkā. 'SuṃdaraKāṇḍa' commences,

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumāṃta Hṛdaya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāi I

Sahi Dukha Kaṃḍa Mūla Phala Khāi II SDK-01 II

Hanumānājī enters Laṃkā. Janki was not seen anywhere; Vibhīṣaṇa met, revealed the tactic and Hanumānājī reached where Janki was present. Hanumānājī threw the signet-ring and started reciting Lord's exploits. Janki's sorrow eloped. Hanumānājī appeared. Mother bestowed blessings. Hanumānājī had some fruits and broke down the trees. He fought with the demons. Akśaya was killed. Indrajeet captured Hanumānājī and presented him in the court of Laṃkā. Hanumānājī's discussion happened with Rāvaṇa. Capital punishment was announced. Vibhīṣaṇa said, statecraft prohibits killing an envoy, pronounce some other punishment. Wrap the tail with rags soaked in oil and ghee, and set it on fire! Everyone burned the tail; Śrī Hanumānājī burned Laṃkā. Pūñch (tail) means prestige. If one's worship is like Hanumāna then prestige will not get burned but the false beliefs of the society will get burned. Śrī Hanumānājī takes a dip in the ocean and returns to Jankijī. Mother gave the cuḍāmaṇi (lotus-shaped hair ornament). Hanumānājī returned with the friends to Sugrīva. Lord and Hanumāna met once again. The journey proceeds further; Lord camped on the shore of ocean. Lord sat down before the ocean in supplication for three days. When ocean refused to agree in three days, Lord raised the bow and arrow; this caused turmoil in the ocean! Ocean surrendered to the Lord in form of Brāhamaṇa. Ocean proposed forming a conjoining bridge and 'SuṃdaraKāṇḍa' concluded.

In the beginning of 'LaṃkāKāṇḍa', the ocean was bridged. Lord said, this is the most excellent spot, let Lord Śiva be established over here. Lord installs the emblem of Rameshwar with His own holy hands.

Lord's troops reached Laṃkā, camped on Mount Subela and Rāvaṇa's great revelry was interrupted. The following day, Aṃgada once again went with the proposal of treaty. Rāvaṇa failed to agree; war became inevitable. The war between Rāvaṇa and Rāma commenced. Lord conferred the divine state to Rāvaṇa with thirty-one arrows. Rāvaṇa's radiance got merged in Lord's countenance. Maṃdodarī arrived. Extolled Lord's praise. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. The glory was hailed aloud. Jankijī was informed. Sitajī returned. The fire-god itself returned the original form of Sitajī.

Puṣpaka aircraft is prepared. Lord mounted it along with the companions. The journey towards Ayodhyā commences. While beholding the sight of bridged ocean, the sight of Rameshwar and the sight of seers like Kuṃbhaja, Lord's aircraft takes a flight towards Avadha. On the other hand, Hanumānājī was sent to Ayodhyā to give the news. Lord alighted in township of niśādas in Śṛṃgaverapura; people rushed. Lord remembered the bhīlas even after a gap of fourteen years. Tulasīdāsa concludes 'LaṃkāKāṇḍa' over here.

Hanumāna reaches Ayodhyā. Bharata is distressed. Hanumānājī managed him and sent the news of Lord's arrival in entire Ayodhyā. Hanumānājī informed Rāma. Flight is on the way. Lord's aircraft descended on the bank of Sarju in Ayodhyā. Rāma, Lakśmaṇājī and Janki alighted from the aircraft on their motherland. Throwing away the bow and arrow aside, Rāma kowtowed in Vaśiṣṭhājī's divine feet. Lord Rāma exhibited his divine opulence,

Amita Rūpa Pragaṭe Tehi Kālā I

Jathā Joga Mile Sabahi Kṛpālā II UTK-06 II

Lord took myriad forms propitious to everyone's desire including the animate and inanimate beings. Everyone personally experienced Lord's direct

realisation. First of all, Lord met Mother Kaikeyī. He warded off mother's hesitation. He met Sumitrā and then Mother Kausalyā. Entire Ayodhyā is inundated in happiness. Vaśiṣṭhājī arrived. He told the Brāhamaṇas, let us perform the coronation today itself, don't trust tomorrow.

Lord Rāma, Lakśmaṇa and Janki got ready. Divine throne was called and the Lord of Raghus offered obeisance to the land, the subjects, the sun-god, the directions, the seers and the sages and His mothers before splendidly taking a seat on the royal throne. Jankijī is present on left and conferring the reign of Rāma to the three spheres, Vaśiṣṭhājī applied the first sacred coronation mark. Six months elapsed. Friends were bided farewell. Only Hanumānājī stayed back. Stipulated time period ended. Jankijī gave birth to two sons. Similarly, the three brothers were blessed with two sons each, writing so Tulasījī concluded the story of Raghu's race. Next is the exploits of Sire KāgBhuṣuṇḍi's life. Garuḍa asks seven questions to Bhuṣuṇḍijī. They have amazing spiritual answers and then KāgBhuṣuṇḍi concludes the Kathā before Garuḍa. Whether Yajñavalkya concluded the Kathā or not is unclear. On the topmost peak of Kailas, Lord Śiva was reciting the Kathā to Pārvatī, Śiva concluded the Kathā; and while reciting the Kathā to His mind and to the assemblage of Saints, Reverend Goswāmījī as well concludes the Kathā.

Rāma's remembrance is truth; Rāma's glorification is Love; eternally listening to Kathā is compassion. I have received these three aphorisms from the end of the scripture. This is the gist of my journey of RāmaKathā of last fifty-five years – Truth, Love & Compassion. So,

RāmaHi Sumiria Gāia RāmaHi I

Saṃtata Sunia Rāma Guna Grāmahi

II UTK-129.03 II

My VyāsaPīṭha was singing nine day RāmaKathā before you; I am moving towards concluding RāmaKathā from VyāsaPīṭha. The fruit of this nine day Yajñā-of-Love, the great desireless virtuous act, has been accumulated and the month of Śrāvana has just begun, Hanumāna is an incarnation of Śaṃkara and therefore, in this holy month of Śrāvana let me and you together perform anointment of Māhādeva's divine feet with the this holy water of the nine day Yajñā-of-Love, "Baap, accept the worship from us." I devote this Kathā to Māhādeva.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Ch-Chaṃḍa, DHV-DohāvaliRāmāyaṇa, Do-Dohā, HC-HanumānaCālisā, NVS-Nirvāṇaṣaṭkam, RRS-ŚrīRamRakshāStotra, RV-RgVeda, SB-ŚrīmadBhāgvatjī, Ś1-Śloka, So-Sorhā, SRA-ŚrīRāmāyaṇajīĀratī, VP-VinayPatrikā.

Mothers are of three types. Ādhibhautik-Mātā i.e. mothers in embodied form or worldly mothers, Ādhidaivik-Mātā i.e. divine or celestial mothers and Adhyātmik-Mātā i.e. spiritual mothers. Worldly mother provides food. So long as mother feeds milk, provides food and brings us up, she is worldly mother. We call earth also as mother. Worldly mother provides food, whereas celestial mother builds a child's mind. Shivaji's mother Jijabai raised him by reciting the tales of Rāma and Lakśmaṇa by being a celestial mother. Spiritual mother confers soul. In my view, Janki is a mother of all three types. She is indeed the daughter of earth, hence she is worldly mother. She motivates our mental courage. And by being spiritual, she confers us our soul.

The rock of our consciousness breaks by incessant chanting of Lord's Name



Morari Babu's honourable address at 'Akhaṇḍa RāmaNāma Saṃkīrtan', Mahuva

First of all, my obeisance to the spiritual consciousness of Reverend Kashmiri Baba whom Sire Prembhikshuk looks upon as a Sadguru. We all have seen Sire Prembhikshuk, while singing saṃkīrtana (paeans of Lord's name) he would reach a state beyond the physical body, my obeisance also to the name-loving consciousness of such a name-loving Reverend Saint Prembhikshuk Bapji. The seeds of performing non-stop recital (saṃkīrtana) of the thirteen lettered mantra, 'Śrī Rāma Jaya Rāma Jaya Rāma' in the courtyard of Mahuvā were first sown by him. And all the trustees of SevaSanskara Ashram lovingly

established the initiative of devotional singing of Lord's Name in this institute.

Baap! On the day of 'Hanumāna-Jayantī' I am always here, the way I am undoubtedly in Talgājarḍā on the day of GuruPūrṇimā. In between, I also used to be here in the first week of Kārtika month on the occasion of Reverend Brahmaḷina DongreBapa's Tithi, but as Kathā commences from Saturday, I may sometimes not be here; nonetheless, during the aforementioned few days I am always here. Therefore, I feel equally happy to come here as well. Second reason I should be coming here is that, I have

been a witness when this paeans of Rāma's Name first commenced. This devotional singing is entering its eighteenth year, which in my view is an extremely significant milestone of name-saṃkīrtana (devotional singing of name). At many places, similar devotional singing is continuing since many more years than here. And what I am more elated about is that men, women and youngsters have been echoing this thirteen lettered mantra in the environment in their own way, in folk or classical style of singing. When this initiative began I had said that whenever I shall find time, I will attend this kīrtana. And I do so. But I indeed express my pleasure that this non-stop recital is continuing in the courtyard of Mahuvā since past seventeen years.

I have known from geological experts and thus it is geological truth that God indeed created the earth, He also formed stones, mountains etc. But I had known from an expert that God has not created sand. Sand is the tiniest particle of stone; it has not been made, I had heard this from a learned man. What could then be the source of sand? Sand is found in abundance on sea-shores! Much of it is used in construction of buildings!

So, as per geology when God created this primordial creation, He did not create sand. How was then this plethora of sand formed? They are of the opinion that, it has been trillions of years since this creation came into existence. And all these years the waves of ocean have been constantly hitting the rocks on the shore and as a result of those hits, the rocks were broken down into tiny particles and eventually formed into sand. All I want to tell you is that, constant hits of water transforms the mountains into sand after umpteen ages, provided this process continues incessantly. So, the place where devotional singing of Lord's Name continues, its melodious and tuneful hits clashes my and your stone-like consciousness; regardless of whether it is sung with heartfelt sentiments, hatred, indolence or wrath,

Bhāya Kubhāya Anakha Ālasahu I
Nāma Japata Maṅgala Disi Dasahu II BAK-27.01 II

First, sand is formed from stone over a period of time and thereafter, we use that sand. This is essential but what is more essential is that the rock of our consciousness should be broken by Lord's name. As such, from the viewpoint of Vedānta and Yogic-Vedānta, our consciousness goes through several distractions. Our philosophy contains a really nice word, which even the rural people use and that is 'CittaBhrama' i.e. deluded consciousness. Thus from this perspective, distractions occur quite often in our consciousness; but if our consciousness personified stone or our stone-like consciousness keeps taking the hit of Lord's Name then one fine day it will become utmost tiniest and at that moment, the energy of consciousness will shoot myriad times. It is a scientific law that the more an atomic particle breaks down into sub-atoms, the more powerful they prove. The tiniest sub-atomic particle becomes uncontrollable. Its energy skyrockets myriad times.

Baap, the seers and sages of our country have prescribed numerous methods to energize our consciousness. Among those, the method of Satyuga was meditation. Thereafter, in Tretayuga the seers and sages prescribed another method to strengthen the consciousness and that was yajña. Dvāpara arrived with time and with it came methodical adoration. Thereafter came Kaliyuga and it's said in our philosophy that this is the worst age! While performing rituals in our country, the preceptors pour water in our palm and utter this mantra, 'Kali Prathama Caraṇe', it means that they are probably scaring us that the subsequent Kaliyuga will be extremely horrid or whatever is their intent! But I feel that if Rāma's Name is being chanted so abundantly in the first phase of Kaliyuga then as and how the age of Kali will proceed ahead, it will only become better. Always perceive positive. The current age is immensely good.

I can say after a handsome experience of fifty to fifty-five years of Kathā recitation that earlier if

microphone was arranged in Kathā, we used to feel extremely elated about it that we are reciting Kathā through microphone! And in the current age, while reciting Kathā at any place, people are listening live all across the world! If the first phase of Kaliyuga is so good then I feel that technology will perhaps progress till such an extent that the Kathā reciter will soon emerge from the television sets! 'Devāyata Paṁḍita Dāḍā Dākhave', is one of our folk psalms in which the composer has described the traits of Kaliyuga that, "Gentleman, this kind of Kaliyuga will arrive", whatever he has described has been true so far. It has not been many years to Devayat Pundit. He said that the technology will advance till such an extent that light will be lit on a rope (of electric wire)! And it indeed came true. In that psalm he has also forecasted one more thing, God forbid that ocean will go to meet Goddess Ambaji (on the mountain peak). Ambaji is her sister and the brother will go to offer her a sacred cloth. It will cause havoc should it come true! But on the foothills of Girnar in Junagadh if saline water emanates while digging a well to install a hand-pump then the ocean has indeed arrived to meet Goddess Ambaji! It is not written that the ocean will raise high to meet Ambaji! It can go through ground level as well.

So, while various forecasts of Kaliyuga are coming true and if Rāma's Name holds such an abundant glory in the first phase of Kaliyuga, especially when these youngsters in denims pass through this place while wandering leisurely in night, they feel like taking charge of singing saṁkīrtana for a while and this shows that the first phase of Kaliyuga is extremely good. People may criticize Rāma's Name, but they do come here and sit down for a while! And if this continues 24x7 in the very first phase of Kali then the subsequent phases will be much better; I, in fact, feel that Kaliyuga is going to suit us extremely well! It has at least suited me really well! This is an immensely good age.

So, constant hits of Rāma's Name transforms the consciousness of an individual from rock to atom and by further breaking down into sub-atomic particles, it becomes highly energetic; such a consciousness can help us reach till truth and felicity. Now, whether this non-stop recital of Rāma's Name opportune in the current age or not, has been a hot topic of many discussions among intellectuals! And they must be switching off the microphones in the night over here. One should never worship Lord's Name in a way that causes inconvenience to others, only then shall Lord's Name succeed. When Mīrā realised that her worship is causing trouble in Chittor, she left Chittor. When Mīrā realised that her worship is causing trouble to the monks and sires in Vrindavan, she left that place too. She resorted to Dwarka. When it crossed the limit in Dwarka as well, she left even her body in Kṛṣṇa. One should never cause troubles to others through our worship. This is the rule. And ours is much better. I had witnessed in a similar non-stop recital at one place, both men and women were singing, while men were singing in one tune, women were singing in another! They were strongly contesting for their turn to come! This cannot have competition, Baap! This has been initiated with reverence.

This recital is entering eighteenth year and young ladies and gentlemen are actively participating in their own way; we are happy that this continues, but is it opportune or not? Should it continue 24x7 or not? Many people say that uttering 'Ra' alone can emancipate us then why indulge in this non-stop endeavour? I respond to them that why don't you utter 'Ra' for once, why did you take the pain of coming to us? Baap, this is symbolic of incessantness. Don't view this in a gross form. Constant continuation is the best and it must continue. Nonetheless, ideologically this is symbolic of incessantness; if Lord's Name continues incessantly then what is it that cannot manifest? This is the core idea. 'Rāma Carita Mānasa' contains a copāi

wherein Pārvatī has told Lord Śaṁkara that by staying with You all the while I have experienced that,

Tumha Puni Rāma Rāma Dina Rāti I

Sādara Japahu Anaṁga Ārāti II BAK-107.04 II

'Anaṁga' means Kāmadeva (god of love). 'Ārāti' means destroyer. O guileless Lord, I have experienced by staying with You that You incessantly repeat 'Rāma', 'Rāma' day and night. Be kind to explain me what is that entity of Rāma? What is contained in that name, please reveal the secret to me. Now, this has two interpretations. Firstly, it means that Lord Śaṁkara repeats 'Rāma', 'Rāma' 24x7. Secondly, Śaṁkara tells Pārvatī that Goddess, if you utter 'Rāma' once in a day then it will accomplish the recitation of SahastraNāma. Śaṁkara says this as well. So, I witness that You repeat 'Rāma', 'Rāma' 24x7. Thus, Śiva chants incessantly and it must be chanted. But do we have that time? This could be a very practical interpretation in the current age.

I always keep telling in RāmaKathā that any principle must be researched and redacted as per the current time and place. It must be reconsidered. Only the three aspects of Truth, Love & Compassion can be barred from reconsideration. These are primordial supreme values. But, 'Tumha Puni Rāma Rāma Dina Rāti' contains two words 'Dina' and 'Rāti', day and night. Śaṁkara chants 24x7. But we should understand the subtle meaning of incessantness. Our breathing continues incessantly in a manner that we don't realise. As I understand this copāi, the word 'Rāma', 'Rāma' is repeated twice, which indicates day and night. Pārvatī says, You utter 'Rāma' once in a day and You utter 'Rāma' once in a night, I feel that it is symbolic of Your incessantness. Why? We should also utter 'Rāma' just once in morning; I don't deny incessant chanting, I am myself the man of incessant chanting. This initiative has been inaugurated in my presence, therefore I shall support this forever. Nonetheless, the subtle meaning of incessantness only remains to be understood. If I tell that husband and wife should greet each other 'Rāma', 'Rāma' 24x7 at home then will the home stay in order or

will it breakdown? Please tell me. It will certainly create a chaos. It means that if husband and wife greet each other 'Rāma', 'Rāma' once in the morning and once in the night then Sāheb, it is incessantness. But with one condition, please don't stop this after a few days! One cannot stop others from turning rosary; one cannot stop others from chanting. But Baap, consider the last two words, 'Anaṁga Ārāti', if you chant Lord's Name with desirous sentiments then you are bound to chant repeatedly; but if you chant with desireless sentiments then chanting once in a day and once in a night will bless you, you will become Śiva. This is one practical interpretation.

Now, the recital of Rāma's Name continues here. This is thirteen lettered mantra and therefore, we would naturally keep this Name 'Rāma' in the center. But the name 'Rāma' means any name e.g. Kṛṣṇa's Name, Śiva's Name, Durgā's Name or any beloved name. Tulasīdāsajī has dropped the word 'Rāma' from many places and kept the word 'Nāma' alone, 'Nāma Prasāda Saṁbhu Abināsi', which indicates any Name. It is not compulsory to chant only 'Rāma'.

Five things are associated with Name. First, Name is of course 'Name', it is a noun from grammatical viewpoint. And anyone's name can be chanted, of course it cannot be uttered in non-virtuous domains or before haughty people! Any name can be uttered. Name is all glorified. KabīraSāheb was bound to say, 'Nāma Anaṁta Rahata Hai, Jaga Mein Dūjā Tattva Na Koī'. So, Name is endless.

Second, in Kaliyuga the name of Supreme Godhead is the greatest mantra. If you utter 'Kṛṣṇa', 'Kṛṣṇa', you are chanting the greatest mantra. If you utter only 'Rāma', 'Rāma', it is the chanting of the greatest mantra, 'MahāMaṁtra Joi Japata Mahesū'. So, Name is the greatest mantra. Third, Name is medicine; it is definitely medicine. If Name is chanted with due reverence then it not only obliterates mental ailments, but Sāheb there are many examples in the present world in this first phase of Kaliyuga which shows that

the degree of physical ailments of an individual alleviates by chanting Name. I cannot say that if you are suffering from a critical ailment then you should only keep chanting Lord's Name. Do take medicines prescribed by the physician. Name is the supreme medicine, Lord's Name is the supreme medicine for the one who cherishes devotional faith and it serves as the vehicle to carry the medicines prescribed by the physician. Until our reverence doesn't reach that height, reckon the doses prescribed by physician as medicine and Lord's Name as the vehicle through which the medicines can be carried. Śaṅkara has shown both the pathways, instead of taking medicines with wry face, why not take it while chanting Lord's Name? He consumed poison, but with Lord's Name. My Tulasī says, 'Jāsu Nāma Bhava Bheṣaja'. And as such when we observe by subtle vision then we realise, for instance, when our waist aches then we stand up with a painful cry of 'hāya', 'hāya', but if we rise by uttering 'Rāma', 'Rāma' then Sāheb, it starts making a difference. We will have to understand a bit, practice and incessantness is necessary.

Fourth, Name is such an ornament of embodied people which no one can steal. Name is the necklace. We have heard from the Vaiṣṇava Preceptors that when dogs trouble too much a village, the municipal corporation captures them and ties a band around their neck. They tie a band to identify which dog belongs to whom. He in whose neck the band of Name gets attached, Lord can then identify that this individual is mine. It is written in 'Rāma Carita Mānasa', 'Saba Bhūṣana Bhūṣita Bara Nārī', what if a woman beautiful in all respects wears ornaments but not clothes? It's worthless. And even if she wears only clothes, yet there is some provision with simplicity; if one cannot afford buying gold and silver, but if we are ready to pick up the ornaments and jewels of Name lying in the open ground then it can become a great ornament for us.

Fifth and last, Rāma's Name is our eternal companion-in-arm. The Supreme Godhead's Name is

our companion forever. It constantly stays with us. In spiritual penance, one state comes wherein the spiritual seeker stops chanting the Name and the one who's Name was being chanted begins to chant the spiritual seeker's Name. Kabīra Sāheb has said so by his experience,

Kabīrā Mana Nirmala Bhayo Jaiso Gaṅgā Nīra I
Pīche Pīche Hara Phire Kahata Kabīrā Kabīrā II
The Supreme Godhead follows me everywhere! The same is said by another saint,

Mālā Japo Na Kara Japo Jihvā Japo Na Rāma I
Sumirana Merā Hari Kare Main Pāvā Bīśrāma II
Now God chants my name! The spiritual seekers have experienced this. Mīrā says, Kṛṣṇa is my companion of countless births.

So, these five types of ambrosias are associated with Name. This is the glory of Name. It is written till such an extent in 'Rāma Carita Mānasa' that, 'Jākara Nāma Sunata Subha Hoī', we may not chant the name but merely hearing someone else chanting the name begets our auspicious, such is the name of the Supreme Godhead. Baap, as much time as you get, seek the shelter of Name; we cannot chant name 24x7, but guard its subtle incessantness. And don't imitate while singing the devotional recital of Name, please. It should have our own way of singing. Everyone has their own style; everyone has their own devotional faith. And in the end, I would only say that Name is the means as well as the ultimate object of accomplishment. Lord's Name is the means as well as the ultimate object of accomplishment. This Name is being incessantly chanted as saṅkīrtana in the courtyard of Mahuvā, I offer my obeisance to all those who participate in it; hearty commendation of a monk for the organisers and gratitude to the progenitors.

(Address presented at 'Akhaṇḍa RāmaNāma Saṅkīrtan', Mahuvā, Gujarat. Dated: April 15, 2014)



श्री हनुमानचालीसा

श्री गुरु चरण सरोज रज, निज मन मुकुट सुधारि।
बरनउँ रघुवर विमल जसु, जो दायक फल चारि।।
बुद्धि हीन तनु जानिके, सुमिरौ पवन-कुमार।
बल बुद्धि बिद्या देहु मोहिं, हरहु कलेश बिकार।।

जय हनुमान ज्ञान गुन सागर। जय कपीस तिहुँ लोक उजागर।।
रामदूत अतुलित बलधामा। अंजनि पुत्र पवन सुत नामा।।
महावीर विक्रम बजरंगी। कुमति निवार सुमति के संगी।।
कंचन बरन बिराज सुबेशा। फानन कुंडल कुंचित केसा।।
हाथ वज्र अरु ध्वजा बिराजै। कौंधे मूँज जनेउ साजै।।
संकर सुवन केसरी नंदन। तेज प्रताप महा जग-वंदन।।
विद्यावान गुनि अति चातुर। राम काज करिवेको आतुर।।
प्रभु चरित्र सुनिबेको रसिया। राम लखन सीता मन बसिया।।
सूक्ष्म रूप धरि सियहिं दिखावा। विकट रूप धरि लंक जलावा।।
भीम रूप धरि असुर संहारे। रामचंद्र के काज सँवारे।।
लाय सजीवन लखन जियाये। श्री रघुवीर हरपि उर लाये।।
रघुपति कीन्ही बहुत बडाई। तुम मम प्रिय भरत हि सम भाई।।
सहस बदन तुम्हरो जस गावै। अस कहि श्रीपति कंठ लगावै।।
सनकादिक ब्रह्मादि मुनीसा। नारद सारद सहित अहीसा।।
जम कुबेर दिगपाल जहाँ ते। कवि कोबिद कहि सके कहाँ ते।।
तुम उपकार सुग्रीवहिं कीन्हा। राम मिलाय राजपद दीन्हा।।
तुम्हरो मंत्र विभीषन माना। लंकेश्वर भए सब जग जाना।।
जुग सहस्र जोजन पर भानू। लील्यो ताहि मधुर फल जानू।।
प्रभु मुद्रिका मेलि मुख माहीं। जलधि लाँधि गये अचरज नाहीं।।
दुर्गम काज जगत के जेते। सुगम अनुग्रह तुम्हरे तेते।।

राम दुआरे तुम रखवारे। होत न आज्ञा बिनु पैसारे।।
सब सुख लहै तुम्हारी सरना। तुम रच्छक काहू को डरना।।
आपन तेज सम्हारो आपै। तीनों लोक हांक ते कापै।।
भूल पिशाच निकट नहिं आवै। महावीर जब नाम सुनावै।।
नासै रोग हरै सब पीरा। जपत निरंतर हनुमंत बीरा।।
संकट से हनुमान छुडावै। मन क्रम बचन ध्यान जो लावै।।
सब पर राम तपस्वी राजा। तिन के काज सकल तुम साजा।।
और मनोरथ जो कोई लावै। सोई अमित जीवन फल पावै।।
चारों जुग परताप तुम्हारा। है परसिद्ध जगत उजियारा।।
साधु संत के तुम रखवारे। असुर निवंदन राम दुलारे।।
अष्ट सिद्धि नौ निधि के दाता। अस बर दीन्ह जानकी माता।।
राम रसायन तुम्हारे पास। सदा रहो रघुपति के दास।।
तुम्हरे भजन राम को पावै। जनम जनम के दुख बिसरावै।।
अंत काल रघुवर पुर जाई। जहाँ जन्म हरिभक्त कहाई।।
और देवता चित्त न धरई। हनुमत सेई सर्व सुख करई।।
संकट हरे मिटै सब पीरा। जो सुमिरे हनुमत बलबीरा।।
जै जै जै हनुमान गोसांई। कृपा करौ गुरुदेव की नांई।।
जो सत बार पाठ करे कोई। छूटहि बंदि महा सुख होई।।
जो यह पढ़ै हनुमान चालीसा। होय सिद्धि साखी गौरीसा।।
तुलसीदास सदा हरि चेरा। कीजै नाथ हृदय महँ डेरा।।

पवन तनय संकट हरन मंगल मूरति रूप।
रामलखन सीता सहित हृदय बसहु सुर भूप।।