

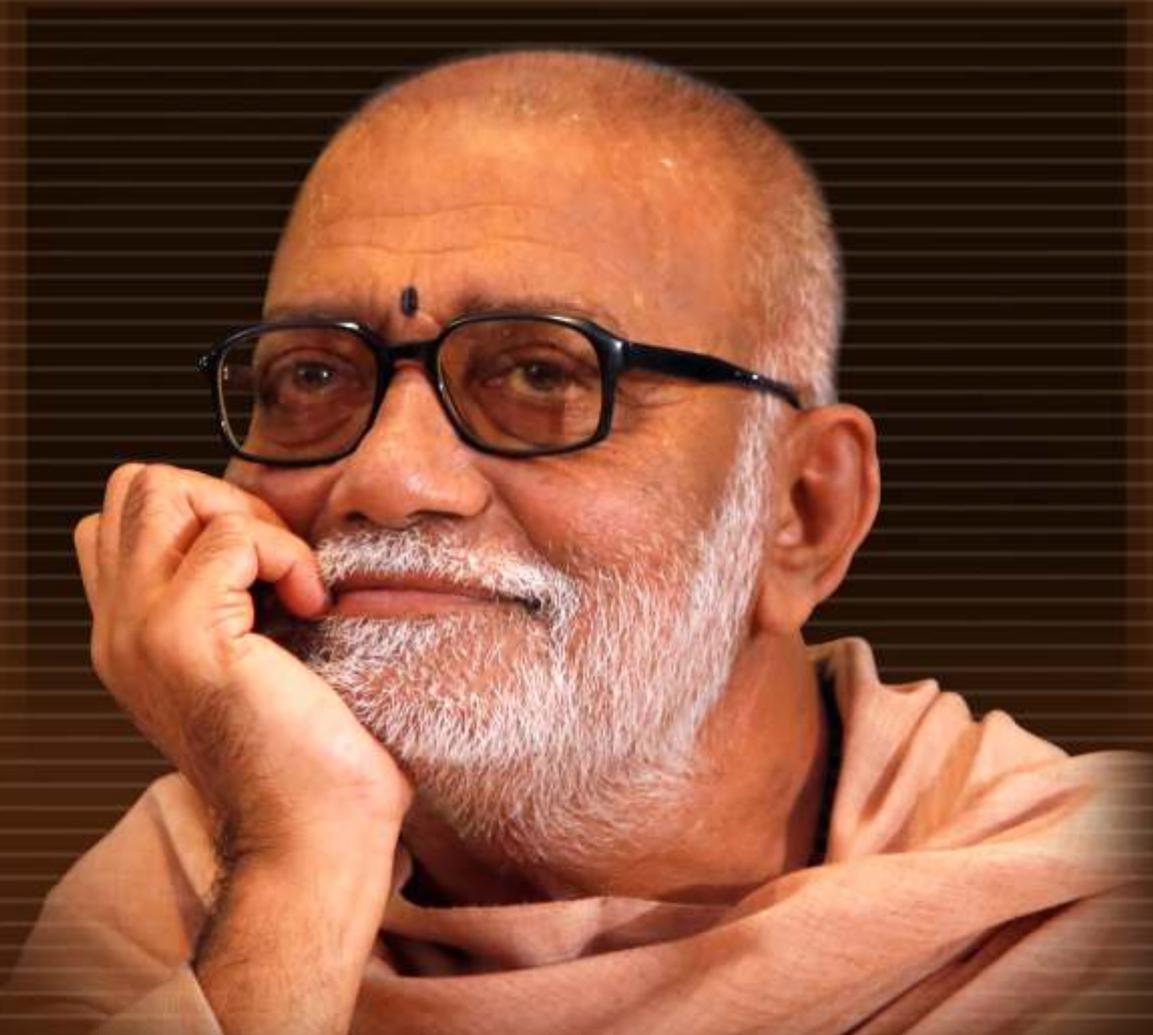
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II RAMKATHA II

MORARIBAPU

Manas-Kaamadashan

Khajuraho (Madhya Pradesh)



पसु पच्छी नभ जल थलचारी । भए कामबस समय विसारी ॥
सिद्ध बिरक्त महामुनि जोगी । तेपि कामबस भए बियोगी ॥

Here in the sculptures, outwardly you will see 'Kaamadeva'
but inside dwells 'Mahadeva'. Unfortunately, our reality is just the opposite,
outside we pose that we are 'Mahadeva' but inside 'Kaamadeva' is lurking.

- Moraribapu



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PREM PIYALA

'Manas – Kamadarshan' Ramkatha by Morari Bapu was held at Khajuraho (Madhya Pradesh) from 13-09-2014 to 21-09-2014. A few years ago, Bapu had recited the 'Manas – Kamasutra' based on the 'Ramacharitmanas' at the Sun Temple in Konark. At Khajuraho, the topic has been seen in a new light and hence Bapu has named it as 'Manas – Kamadarshan'.

'Kama is the nectaral juice, where as Rama is the ambrosia of the nectar.' And 'We have known the power or influence of Kama but have overlooked its nature'. Elucidating and expounding on the different Sutras of the Manas, Bapu said that, "Kama is being enjoyed in today's times but it is being enjoyed as lust or passionate desires; if it would have been seen with an eye of worship and purity, then every household would have been blessed with the child Rama. Does the Ramacharitmanas negate Kama? The sutras need to be presented with modesty and purity; in this way the belief of the people shall be strengthened." He also stressed upon the need of correctly understanding the Kama in the creation and its utility in the smooth running of the universe.

Bapu explained that we should not view Kama with a narrow mind set as an attraction between the opposite sexes, instead it has a very broad connotation. Our scattered desires which may relate to the different aspects of our existence have also been classified by Bapu as the family of Kama and he explained it in detail. Sri Rama, Shiva and Narada the three important characters from the 'Manas' have dealt with Kama differently, and what should be our approach towards it, was also discussed by him in depth. The elemental view as presented by Bapu is 'Sri Rama makes the Kama dance to His tune, Shiva destroys him and Narada overpowers him'. Out of these, which is our idol to follow? If we can make him dance then Rama is our idol, if we can burn it then Shiva will be our idol or if we can overpower then Narada shall become our idol. I feel that that let us not try to make it dance, neither destroy it nor defeat it, instead keeping a certain distance let us enjoy it. One who's mind is mature and strong can destroy, one who has purity of mind can overcome and whose mind is filled with the noble virtues of Rama can make it dance'.

Bapu also made this very subtle and minute observation that, 'Don't try to overcome Kama, nor get overpowered by it; by the divine grace of Guru, gradually continuing on the spiritual path, put a full stop. With a proper understanding wean away from it'.

Bapu presented a vivid description of this 'Manas – Kamadarshan' through the different characters and topics from the 'Ramacharitmanas' for our guidance and growth!

- Nitin Vadgama

Manas-Kaamdarshan-I

In the 'Ramcharitmanas', Kaamdeva is said to be benevolent

Pasu pachi nabh jal thalchaari I Bhaye kaambas samaya bisaari II

Siddha birakta mahamuni jogi I Teapi kaambas bhaye biyogi II

Baap! By the infinite and unconditional grace of the Divine Lord, after a gap of some time, an opportunity to sing the 'Ramkatha' is at hand. On this auspicious occasion, I offer my humble pranams to the divine spirits of this land. To Anantshrivibhushit Param Pujya Jagadguru Bhagwan, who is always eager to bless us by His compassion and kindness I offer my humble obeisance again and again 'Bandau tava pada baar hi baara'. Though I am feeling a bit embarrassed because, 'Prabhu taru tara aru kapi daar par!' His respect and glorified position shall remain intact for ages in our hearts, He very kindly and compassionately came for the 'Rajapur Katha' also and today as well we are all blessed by His divine presence. I once again bow down at His Lotus feet and seek His blessings. Baap! The family, who is instrumental in the organisation of this katha I offer this flower as a blessing to them. To all of you who are present here for the Katha, I offer my humble Pranams to one and all.

Bhagwan! A few years ago, we got an opportunity to sing the divine glories of the Lord at 'The Sun Temple' in Konark. The architecture of the temple is well known all over. I also at some time visited the place and had the 'darshan'. There, by the Divine Grace of my Guru, I got the inspiration to discuss the aspect of 'Kaam' as depicted in the 'Rancharitmanas' by Pujyapada Goswamiji, and a very humble and responsible effort was done to discuss the same. As all of you are aware, the said Katha was named 'Manas-Kaamsutra'. If my memory does not fail me, the lines we had taken up were;

Kaam kala kachu munihi na vyaapi I

Nij bhaya darehu manobhava paapi II

Seem ki chaapi sakahi koi taasu I

Bada rakhwaar Ramapati jaasu II

On the basis of these two lines, we had discussed what has been said in the 'Manas' about 'Kaam'. Since then, this manorath has been there that once again we should discuss this topic and further explore the intricate meaning and try to understand 'Kaam' correctly. Rama Bhaiya was keen that we should discuss this at Khajuraho and this opportunity came for all of us. Lord Shiva had destroyed 'Kaam' by the power of His third eye, but reinstated him as 'Manoj'. Lord Shiva also says in the 'Manas' that;

Jab Jadubansa Krishna avataara I

Hohihi haran maha mahi bhaara II

In this way he resides in our minds, but at that point in time, for once 'kaam' was burnt to ashes. So let us all together, in these days of the 'Shraddha Paksha', let us perform the 'Shraddha' of 'Kaamdeva' with utmost faith and belief. I don't think that anyone would have performed the 'Shraddha' for this poor fellow! And that also in the Divine presence of Sri Jagadguru Bhagwan!

At that time whether it was said or not, I don't remember that we will have 'Manas-Kaamsutra part 2', but we shall have one more Katha on the same subject, this I remember distinctly. But, I am making a slight change herein that at Khajuraho it is not 'Manas-Kaamsutra', instead, we will take it up as an entirely new and a separate topic and I would like to name it 'Manas-Kaamdarshan'. Sutras are either read or heard but the darshan has to be seen with our own eyes.

I had visited Khajuraho earlier out of curiosity. Then once, I came here from Rajapur.

Then also I was fortunate enough to have the darshan of Sri Bhagwan and today as well, I went straight from the airport. I was also saying that by the Divine grace of my Sadguru Bhagwan, I have not had any wrong or maligned impression in my mind on seeing the sculptures. I don't think that these mere stone statues are creating any sort of mischief nor is there any sort of loathsomeness here. Should I say something? Kaamdeva is outside and Mahadeva is inside. If we remember this sutra, our mind shall never get polluted. Tulsiji says in the 'Manas'-

Taat teeni ati prabal khal kaam krodha aru lobha I

Okay! Yes he is a wicked person. If we closely examine these three then is 'Deva' suffixed with the other two? Do we say 'Lobhadeva or Krodhadeva'? Only 'Kaam' has been suffixed with 'Deva'! The intuitive insight of the benevolent rishis of my land have seen this energy as 'Kaamdeva'. This word in itself expresses quite a

bit. In the 'Manas' it is also said that never underestimate or undermine a vibrant one and 'Kaam' is included therein. He goes on a conquest with the bow made out of flowers but is so powerful that injures the entire creation. Therefore, he is not small in any way! Should I recite a sher for you? It is written by Dikshit Dinkauri-

Paani itna nahi ki dariya kahey usey I

Itna bhi kam nahi ki katra kahe usey I

The water is not so much that we can call it an ocean, but it is also not so less that we can call it a droplet! If there is devotional faith in us then 'Kaam' is not so great that we can see it as an ocean but if we lack the devotional faith then even a tiny spark can burn us down. See what 'Manas' says about this?

Bhaye kaanbas jogis taapas

paamaranhi ki ko kahey I

Dekhahi charachar naarimaya je

Bramhamaya dekhat rahey II

Abala bilokahi purushmaya jagu

purush sab abalaamayam I

Dui danda bhari Bramhanda bheetar

kaamkrita kautuk ayam II

This tiny little 'Kaam' is very powerful! Like if there is an able charioteer, he can control the horses very well, similarly if there is devotional faith in us then the horses of our sense organs can very easily be controlled by the 'Jeevatman' the charioteer. If we are careless then who knows where these senses will pull us to but in the 'Lankakanda' Goswamiji has shown us a way-

Eeshu bhajan saarathi sujana I

Birati charma santosh kripana II

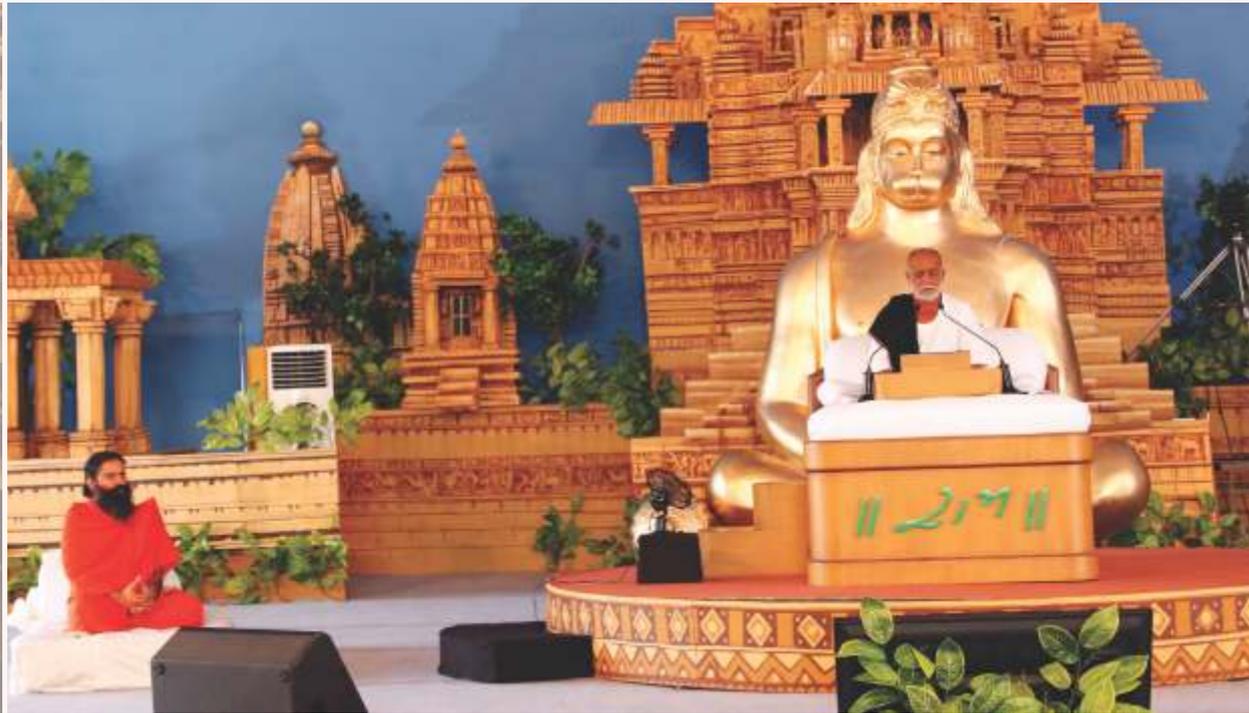
In our Saurashtra there are many types of horses and out of them there is one type known as 'Maanaki'. The founder of Swaminarayan Sampradaya, Bhagwan Sahajananda Swami used to ride a horse and his horse was also called 'Maanaki'. Speaking in a different context, the 'Kaam' potency of our mind is the 'Maanaki' and

'Manka' is the charioteer. Our mentalities can be quite misleading, after all we are mere mortals but our devotional faith or 'Bhajan' will protect us from going astray. The charioteer or 'sarathi' is not a very high post or not a very noble position. In the 'Mahabharat', Karna's charioteer again and again riles him by using the derogatory word 'Sutaputra'. But there are always exceptions to the rule. At times great personalities also take up a low position for the benefit of mankind like Sri Krishna accepted to be Arjuna's charioteer. Prayer and worship of the Divine and the constant remembrance does save us from downfall, so say the great souls. Why should we see 'Kaamdeva' only from one angle? In the 'Ramcharitmanas', 'Kaamdeva' is called the benevolent one. What respect and honour has been given by my 'Goswamiji'! when the 'Devas' abhorred 'Kaamdeva' to go and disturb Lord Shiva's Samadhi, he knew that he is bound to be destroyed but agreed to meet his end for the sake of others. He is one who dies for others. The 'Ramcharitmanas' is the 'Katha' of two such great noble personalities connected to Lord Ram, one 'Geedharaj Jataayu' whom the Lord respected like His own father and the second is 'Kaamdeva' whom He accepts as His son! Herein lays the glory of benevolence. Let us see it from all angles and sing without any priggishness. My Goswamiji says;

Kaam aadi mada dambha na jaakey I

In all the seven chapters of the 'Ramcharitmanas' you will get the description of 'Kaam'. We should not only see it as a perversion. By the grace of our Divine Master, we should try and understand it and correctly experience its glory by increasing our spiritual pursuits. I am inviting you all to have a noble 'Kaamdarshan'.

One more thing, mostly 'Kaam' is related to the nectar of beauty or devotion. Now I would like to add that this should not become a tool of pursuit or hunting. If this happens then it is bound to lead us to our downfall. Therefore, we need to



study it from all angles and with an open mind. You must have noticed that when you travel by bus, the conductor directs the people with a vomiting tendency to sit at the back, similarly, those of you who fear that on listening to the 'Katha' your head may start reeling or you may vomit then please be careful, meaning if you misinterpret it then please step back!

Why should we not try to harness this potent energy of the universe? That is why I am using the word 'Darshan' here. With my own responsibility I say that in the 'Ramcharitmanas' there are seven distinct 'darshans' or viewpoints. At the core is the 'Ramdarshan'. According to Sri Valmiki, Sita charitra is the core. 'Vaagarthaviva samprakta', it is not separate, it is the same. Under the aegis of 'Ramdarshan' we have Jaanaki darshan, Bharatji Maharaj's darshan Lakhanlalji's darshan all are an intrinsic part of the same core focal darshan. So, one is 'Ramdarshan'.

The second is 'Shivadarshan' and 'Uma and Hanumant darshan' form a part of it. The third is 'Dharmadarshan'. Sri Dasharathaji, Mithilapati Janakaji, Sheelnidhi and Satyaketu form a part of this.

Dharamdhurandhar gunanidhi gyaani I
Along with Mother Kaushalya, all the other mothers,

Dharamsaneha ubhaya mati gheri I
The fourth is 'Arthadarshan'. The prosperity of Lanka, Sri Mithila, example;

Jo sampada neecha griha soha I
So biloki surnaayak moha II

The prosperity and wealth of Nagadhiraj Himalaya, Maharaja Dasharath! What to say? In the 'Manas' the 'Arthadarshan' can be seen aplenty. The fifth is 'Kaamdarshan'. In all the seven chapters we shall find this aspect to be covered in depth. We need to enter this Divine Temple after ablutions and with a clean heart and mind. The sixth is 'Mokshadarshan' and the seventh is 'Vishwadarshan'. In front of Mata Kaushalya and

inside Kagbhusundiji. Many people say that the actual darshan is within and not outside. Well, if you ask me there is 'darshan' all around. Osho had once said that 'Truth is within, look for it inside'. Ramdulari Babu used to say, 'truth is everywhere, look for it anywhere and everywhere'. I say that, 'who says that truth is lost that I need to look for it'. Tulsiji says;

Siya Ramamaya sab jagu jaani I
Karahu pranaam jori juga paani II
Where is it lost? We are unable to recognise it that is the problem.

The seventh darshan of 'Manas' is 'Vishwadarshan'.
Uder maajh sunu andaj raaya I
Dekhehu bahu bramhanda nikaya II

In the abdomen of the Divine, Bhusundiji saw the entire creation just in the fraction of a second. It is scientific reality that even in the universe we see that time varies from place to place. A time frame of a few hundred years here is equivalent to a second at another plane. Therefore, it is true that Kagbhusundiji was able to see the entire creation comprising of different worlds just in a matter of a few moments, and science corroborates it. Time varies from place to place.

So Baap! I invite you all for the 'Kaamdarshan'. Since there is the famous Sun temple in Konarak, I had said that we all shall sing the 'Kaamsutra' in the illumination of the Sun, not in darkness. And here we all are about to do the 'Kaamdarshan', where 'Mahadeva' who is residing inside is a witness and with His Blessings. I have picked up these lines from the 'Balkanda'. The nomenclature has also changed as well as the lines in question. Those of you, who are regular readers and followers of 'Manas' already know. Knowing is good but excessive knowledge is at times detrimental. It can stand as an impediment in our devotional practices.

So, this is just a small introduction to 'Manas-Kaamdarshan'. I remember that quite a few years ago, once in a town of East Africa, we had

taken up the topic of 'Kaamdeva' and we had done a 'katha' then. Now again, here the opportunity has once again come forth. On the basis of 'Manas' wherever Goswamiji has depicted and touched 'Kaam', we all by only and only the divine grace of Sadguru for nine days shall try and discuss the same.

In the beginning of the 'Ramkatha' as per the eternal and vibrant tradition, I follow a certain sequence. As you all are aware that in the first chapter that is 'Balkand' there are seven mantras comprising of the 'Mangalacharan'. Different Acharyas have explained the different ways in which the 'Mangalacharan' is done and I like and accept their explanations. I have only understood this that by giving this beautiful word to all of us our ancestors have told us the most sacred and holy is the 'Mangal' utterance. If we go a step further then even better is the noble action or deeds. Thus, the first seven mantras are of the 'Mangalacharan'.

Varnanaam artha sanghanaam rasanaam chanda saamapi I
Mangalanaam cha kartarau vandey vaani vinaayakau II

Starting from here till, 'Swantaha sukhaaya tulsu Raghunath gaatha', these seven mantras comprise the 'Mangalacharan' of this divine text. Goswamiji's effort was to take the Shloka right up to Lok that is the common man. If there is a fire and it spreads then we don't know how many will be signed by it? But if the fire is not raging and has mellowed down, then if we sprinkle some aromatic scented powder into it then it shall create a beautiful fragrant environment. Shloka is like this mild fire which does not burn but the common folk lore is like the beautiful fragrance which spreads all around. Goswamiji has used the common language of speech which can very easily be understood by one and all. It is the divine aroma which engulfs the entire cosmos.

Teri khushboo ka pata karti hai I
Mujh pe yeh ehsaan hawa karti hai I

-Parween Shakir.

In the five 'Sorthas' Tulsiji has worshipped the Five Celestial Gods. Very distinctly these five deities- Ganesha, Sun, Vishnu, Mahadeva and Parwati have been worshipped. Therein after comes the worship and praise of the divine attributes.

Bandau Gurupadakunj
kripa sindhu nara roop Hari I
Mahamoha tuma punja jaasu
bachan rabi kar nikara II
Goswamiji worships the Guru in the form of 'Narhari'. Who is the ocean of compassion and for His devotee He is God in a human form. The very first subject touched by Goswamiji is the 'Guruvandana' which with utmost humility my 'Vyaaspeetha' terms as 'Manas-Gurugita'.

Bandau Gurupada paduma paraga I
Suruchi subaas saras anuraaga II
Sri Gurupada nakha manigana jyoti I
Sumirat divya drishti hiya hoti II

Goswamiji, thus worships the Divine Master. As per my personal belief and in our eternal divine traditions as well the glories of the Guru are incomparable. If someone does not believe in his Divine Teacher, that is his own discretion but for ordinary mortals like us, there is no other way. I would specially like to address my young listeners that you are free to choose but try and have a guide in your lives with faith and belief. He shall protect us from going astray, who shall bless us out of sheer compassion and even if we have nothing to do with Him, he tries to protect us by trailing us like our shadow. Or in other words, His grace shelters us unknowingly. In the 'Lankakanda' it is clearly written;

Kawacha abheda vipra Guru pooja I
Ehi sum bijaya upaaya na dooja II
Guru is our protective armour. We do need someone like this. So, Goswamiji thus worships the Guru. I shall not expound it in detail but just touch upon the salient points. The eyesight is

purified by the Holy Dust of the Guru's Lotus feet and then the entire creation appears to be noble and respectful. If you do not feel like greeting or respecting the other person then please understand that our eyesight is defective, otherwise everyone is worthy of respect and love. In the pot of our life, the empty space left by less goodness gives way to the evil tendencies to enter. Therefore, do not leave any empty spaces in your pot fill it up with goodness and noble traits. Goswamiji declares the world to be 'Siyaramamaya'. The Upanishads say 'Bramhamaya'. Tulsiji goes to the extent to declare;

Nijprabhumaya dekhahi jagat
kehi sun karahi birodha I

Strife is an indication of unsound state of mind. If knowledge teaches us strife or protest then such knowledge in no time becomes ignorance. Our minds should be bereft of any commercialisation of knowledge and disputes. This whole world is worthy of our worship, beautiful and loveable.

Goswamiji thus begins to respectfully worship one and all. First of all he worships the Earthly Deities that is the Bramhins. Those who are engaged in ridding the mankind of delusion and leading them on to a righteous path, the followers of such noble traits were first worshipped by Tulsidasji. Then he worships the caballeros. The Sadhus, the dualities of this world and ultimately he worships one and all. Continuing this trait of worship he reaches the worship of Sri Hanumanji.

Pranawau Pawan kumar
khala bana paavaka gyaanghana I
Jaasu hridaya aagar basahi
Rama sar chaap dhara II
Thus he worshipped Hanumamji Maharaj. If you happen to meet a Guru and your firm unshakeable belief is established in Him then kindly worship Him as The Master! In the songs which we hear or sing the fact of a lifelong togetherness is discussed but in the Spiritual sphere we talk about a relationship which is eternal and continues for many a births that we may take! The Divine Master is with us always and forever. So Baap! Whenever you get this divine shelter, please do take it. If you don't get such a personality in your life then Sri Hanuman is that Eternal Master for all of us. He is present in all the ages.

Charon juga partaap tumhaara I
Hai parsiddha jagat ujiyara II
Jaya Hanuman gyan guna saagar I
Jai Kapeesha tihun lok ujaagar II
Therefore, we can accept Hanuman as our Guru!
So-

Mahabeer binawahun Hanumana I
Rama jaasu jasa aap bakhaana II
In this way, Pujoyapada Goswamiji worshipped Sri Hanumanji Maharaj. With this I now move towards concluding our first day's 'katha'.

There are seven 'Darshans' in the 'Ramcharitmanas'. The main and the foremost is the 'Ramdarshan'. Under this comes the Jaanaki darshan, Bharat Darshan, Lakshaman Darshan etc. The second is 'Shivadarshan', under this come the Paarvati darshan as well as the Hanumant darshan. The third is 'Dharmadarshan' which comprises of the darshans of Sri Dasharathji, Mithilesh, Satyaketu and Sheelnidhi. The fourth is 'Arthadarshan' comprising of the prosperity of Lanka and Mithila. The fifth is 'Kaamdarshan'. This is present aplenty in all the seven chapters. The sixth is the 'Mokshadarshan', and the seventh is 'Vishwadarshan'.



Manas-Kaamdarshan-II

Kaam is nectar, but Rama is the divine nectar

Baap! We are discussing the different depictions of the 'Kaamadarshan' in the 'Ramcharitmanas'. Kindly listen gleefully. Like yesterday the 'Vyaaspeetha' had said that we have 'Shadadarshans' but I feel and with responsibility say that in the 'Manas' there are seven distinct darshans – Ramadarshan, Shivadarshan, Dharmadarshan, Arthadarshan, Kaamadarshan, Mokshadarshan, and Vishwadarshan. In the Konark 'Ramkatha' under 'Manas-Kaamasutra' it was said that we have very many sutras. Under any of the noble traditions, the Acharyas have to treatise on three principal sutras – 'Bramhasutra', 'Bhagwadgita' and the 'Upanishads'. Only on doing this, the Acharyaship is confirmed. Bhagwan Badaraayan Vyaas did a yeoman service to mankind by giving us the 'Bramhasutras', wherein in small sentences he has declared the noble truth. Devarishi Narada gave us the 'Bhaktisutras' which are also called the 'Premasutras'. Bhagwan Kapil gave us the 'Sankhyasutras'. Patanjali, whom Osho considers to be the scientist of the inner world, gave us the 'Yogasutras'. Maharishi Gautama and others gave us the 'Nyayasutras'. Vaatsyayana gave us the 'Kaamasutra'. There are very many Sutras. Sutras are basically encapsulating a lot of information in just very few words. You must have also noticed that my 'Vyaaspeetha' is also nearly speaking in the manner of the sutras. Why, because the sutras can be grasped quickly. The beads scatter but the thread enjoining them can be caught easily.

I very humbly would like to submit to my dear listeners that the 'Kaamasutra' given by Vaatsyayana is unique and wonderful, but I will say responsibly that at places the description is redundant as well. There was no need of such an excessive description. In context of the present times it is totally unnecessary. If you try to read the 'Kaamasutra' without the able guidance of an enlightened Master and if your mind is not cleansed and attuned to grasp it, you may get into trouble. Because I sing and discuss the 'Manas' does not mean that I am saying it with any partiality, but the depiction of 'Kaama' in the 'Manas' is more practical and attuned to our understanding.

A beggar went asking for alms in a lane. A kind hearted woman gave him enough so as to nearly satisfy him. After days he ate to his heart's content. He felt contented. At that very moment, another woman called him to give him more. The beggar replied that he is already contented and does not need more. The other woman replied that I do not intend to give you food; instead I would like to give you a medicine which will help to digest the food you have eaten. This is necessary, to take in 'Kaamasutra' as it is may fill us up but it will not get digested without the medicinal powder of Tulsiji! The 'Kaamadarshan' of Tulsiji according to me is medicinal herb. And who can administer this medicine?

Sadguru baid bachan biswasa I
Sanjam yaha na bishaya kai aasa II

The doctor in the form of Tulsi gives us which medicine? Suppose, we have enjoyed 'Kaam' sufficiently; Bhagwadgita declares that 'Enjoyment of sense pleasures in the limit prescribed by the scriptures is Krishna himself'. The straight forward meaning of this is that Sri Krishna is 'Kaam'. And who is 'Krishna'? He is the Divine Bramhan. And He declares that He is 'Kaam', thus it is proved that 'Kaam' is 'Bramhan'. Kindly listen carefully and attentively. In the 'Manas' it is said that 'Kaam' is the son of Krishna.

Krishna tanaya hoihahi pati tora I
Bachanu anyatha hoi na mora II

A glimpse of the father can be seen in the son. There is a similarity in the voice of the father and son. Similarity in looks, voice and nature can also be seen.

Thus it is proved that 'Kaam' as enjoined by the scriptures is Divine. When we sit down to eat then the Upanishads say that 'Annam Bramheti vyajaanat'. What we eat is nothing else but 'Bramhan'. Therefore, food is 'Bramhan' but if we eat in excess then this very 'Bramhan' comes out in the form of vomit. Similarly, 'Kaam' is also 'Bramhan' but an excess can result in vomit. Everywhere, the right balance is very important. My 'Vyaaspeetha' would like to say that 'Kaam' is not bad, but 'Kaami' the one who is engrossed fully into it is bad. Likewise, anger is not all that bad but an angry person is bad. Greed is not so bad but a greedy person is bad. The revolver is not bad but the person using it to kill is bad. Therefore, I would like to add that if you have enjoyed sense pleasures sufficiently, you require a medicine to help in its digestion. This is dispensed by Tulsiji and what is it? Jaasu naam bhava bhashaja harana ghora trai sool I
So kripalu mohi toh par sada rahahu anukool II

'Harinaam', if not today then tomorrow we shall have to accept that is the only medication. Today somebody has asked me that, 'You emphasise so much on Harinaam, and so are there any rules or regulations to chant it?' Yes, there is one! One rule which needs to be followed that to accept defeat on purpose or in other words to

consider oneself to be lost. One who accepts this humility and metaphorically loses at the hands of the world, is victorious in 'Harinaam', or is blessed by it. Leave the insistence to win. There is something wherein a word is used 'Daanista'. 'Daanista' means knowingly or on purpose-

Iss khel mein ek daanista mujhsey haar gaya,
Yahi ahsaas mujhey zindagi bhar maar gaya I

'Harinaam', sing in the voice and feeling of Meera. One more point which kindly pay attention. I do not have a charted route, so I do not know where I may go! The flute was given to Sri Radha by Krishna but He gave His voice to Meera. Govinda was quiet till such time He got a suitable opening to His Divine voice. If we want to hear Krishna's voice then we will have to listen to Medti Meera. When Lord Sri Krishna was leavening this earthly abode, He decided to give some specific things to a few special people. The flute was given to Sri Radhika and this melodious voice was given to Meera. The 'Bhagwadgita' was given to Arjuna and His sacred wooden slippers 'Padukaji' were given to 'Sri Uddhava'. He gave liberation to Kansa. Though He liberated very many but Kansa's liberation is special. The best friendship was given to Sridama and not Sudama. Sridama is Sri Krishna's cowherd friend. The total ambrosial love was taken by the cowherd maids of Sri Vrindaavan. Sri Nanda and Yashoda were blessed with the Divine Tears. Jealousy was given to all the other queens excepting Rukmini. Sri Rukmini is fully devoted to Krishna. Therefore, He distributed to one and all before leaving.

So, the one and only rule of 'Harinaam' is to lose, 'Haare ko Harinaam'. And this Divine name is the medicine. Like on excessive eating we feel nauseated and vomit, similarly even though 'Kaam' may be 'Bramhan' but excessive indulgence in it will cause illness and it shall also be vomited out. A right balance is necessary, which is provided by Sri Tulsiji. You may read the 'Kaamasutra' but to enable its correct understanding, Tulsi's medicine is necessary. Now, someone asked Tulsiji that you have called 'Kaama' a vile fellow-

Taat teeni ati prabala
khala kaama krodha aru lobha I

So, these three are supposed to be very mean and vile. In a way, it is a rebuke or an insult then how is it a medicine? Tulsiji further says that a mean or a vile person can be treated;

Khalahu karahi bhal paai susangu I

Satsanga can turn a 'khala' into a 'bhala'. 'Kaama' slowly and gradually can become Rama. Kaam is a nectaral juice but Rama is ambrosia of nectar. We cannot negate the fact that 'kaama' is nectar. But we somehow forgot that there is something more than this which is the Rama Rasa because the Divine is 'Rasovaisaha'. Do you know the straight forward meaning of 'Kaama'? According to the Vedas, the interpretation of 'kaama' is the desire in man, which means that desire is 'kaama'. Once the Divine desired to indulge in a play and for that He wanted company. This very desire gave birth to this creation. Therefore, 'kaama' means desire. Excessive desires make the person 'Kaami'. 'Kaama' is necessary for the existence. 'Kaama baata kafa lobha apaara'. 'Kaama' is vaata, 'Krodha' is pitta and the 'Lobha' is kafa. The Ayurvedic Science declares that these three are essential in the human body. If they are balanced then we are healthy, if there is a slight misbalance, we become sick. This right balance is shown by Sri Tulsi. That is why to me Tulsiji's Kaamdarshan appears to be more practical.

Suta bita loka ieshana teeni I

Kehi kai mati inha krita na maleeni II

This is a medicine. The desire for a son is 'Kaama'. Here, the 'Kaama' is wakeful, not asleep. The second desire is for wealth. This is inert or sluggish. This inertia creates wrong notions and we get disillusioned. The most wretched of all is the desire of fame or popularity. What fame do we seek? The Lord out of His benevolence has already given us His most precious gift by giving us a human birth. What more do we want? Please do not go begging! Many a people are bereft of the desire for a progeny or wealth but mostly the spiritual aspirant comes and gets stuck at this juncture of the

hankering for name and fame. This desire is also 'Kaama'. 'I do not touch money' people should know me thus; this desire is also very dangerous.

So out of the Divine desire, the universe came into existence. Please, understand it correctly. How did this earth or the creation come into existence? By a shake of a hand, no! What do the scriptures say? Though He is without any desires and does not need or want anything, but at least that desire of one becoming many or say to perform the 'Raasa' did come to Yogeshwar Krishna for which He had to borrow the mind because the desire arises in the mind. The 'Manas' clarifies this and I hope that you are listening attentively. I hope it is not nauseous at all!

How was the universe created? Just by a twitch of the eyebrows the process of creation started. Why the eyebrows? Here, it has a very significant and important position. Therefore my dear brothers and sisters! 'Kaama' here is the desire of the Divine. In order to create, He desired for it and it was created. Then, the 'Bramhan' started a divine play with 'Bramhan';

Bramha latka karey Bramha paasey I

Tum merey paas hotey ho,
koi doosra nahi hota.....advaita.

So, one meaning of 'kaama' is desire. There are three principal desires. When Tulsiji is praying for the removal of all impurities and evil from his mind then he is most worried that this 'Kaama' should not get infuriated within him. Tulsi is saint who believes in harmony. In our life if we feel that any negativity has increased for some reason then please do not delay to move towards harmony after all we are ordinary mortals. The lines which we have chosen as our principal topic for this katha, let us try to understand their simple meaning;

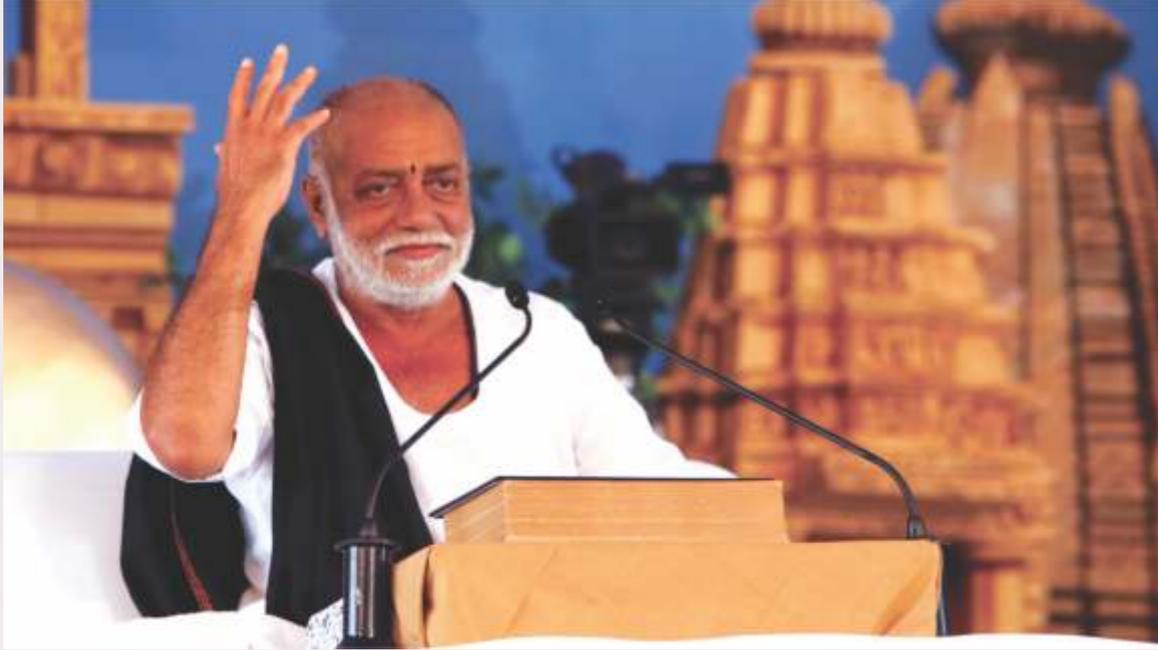
Pasu pachchi nabha jala thalachaari I

Bhaye kaamabas samaya bisaari II

Siddha birakta mahamuni jogi I

Teapi kaambas bhaye biyogi II

Goswamiji here is trying to explain the state of the world when the influence of 'Kaama'



became strong! Birds, animals, humans all were engulfed by its influence. Now just listen to the medicine which Tulsiji prescribes! He says that for anybody to be influenced by 'Kaama' is a very normal and a natural phenomenon because there is latent 'Kaama' lying dormant in all of us. When does it become bad? 'Samaya bisaari', when the time is overlooked. When a person forgets the time, relation, place and its suitability or worthiness, then it becomes a curse. This entire cosmos is bound by time. If one overlooks the time then the passion overcomes the individual and makes him 'Kaami' or lustful. Anger will make one angry, greed will make them greedy. Today's media has made the children very smart. If we are careless with science in our daily life, it can also turn into a calamity. This 'Whatsapp' and 'Facebook' have made the people so busy. Therefore, please value time!

The Divine has made a timetable. According to that if one goes for sense gratification, it is natural but if it is overlooked then it becomes a vice. In all animate or inanimate beings there is passion or 'Kaama' that is present.

Siddha birakta mahamuni jogi I
Teapi kaamabas bhaye biyogi II
Here, he has counted some very exalted beings as well like the siddhas, viraktas, mahamunis and yogis. Even they were not spared by the influence of 'kaama'. The influence of 'kaama' is very strong and powerful. If there is no devotional practice in the individual then it calls for trouble. Kindly recollect my yesterday's submission that everyone will be attacked but only those who are devoted and have taken the Divine shelter will only remain unaffected or safe. The energies shall wreak havoc in our lives but for a devotee, divine protection is always at hand. At that moment of downfall, the Lord shall come to his rescue. One person has even asked today that, 'I do a lot of spiritual practices, yet at the last moment I am subjected to peril.' Kindly take assurance from the fact that you have fallen while you were doing devotional practices, so whose prestige is at stake? Always view any situation with a positive frame of mind, it is important.

Such great personalities have been enumerated before? Even they could not bear the

onslaught of the ferocious lust! Then, its seriousness and importance is explained. These are very powerful energies, and when they attack, at that time –

Seema ki chaap sakai koi taasu I
Bada rakhwaar Ramapati jaasu II

The one who is under the Divine protection of Sri Hari or his Sadguru, he shall not be troubled. That is why we need a very powerful protection. You must have seen that during the spring season, first the mango tree is laden with tiny yellow pollen like flowers and in time this turns into the mango fruit and it is so rampant that the entire tree gets laden with fruit appearing to cover it fully. At this time, there are two dangers for the tree. Firstly, if the tree gets infected which destroys the flowering or there is storm or a tempest which destroys the flowering! In such an event only a Divine protection helps or protects an aspirant or a devotee. Tulsidasji does not leave any scope for confusion and says –

Yaha guna saadhan te nahi hoi I
Tumhari kripa paava koi koi II

Generally, people misinterpret this line. They say that it is said herein that we cannot obtain expertise by efforts or practice, then should we give up action and our efforts? Here, the message is not of inaction. On the contrary, efforts will need to be done and that also continuously and diligently understanding fully well that only my efforts will not help, I will need the divine grace in order to accomplish my goal. Therefore, please do not give up your efforts. The grace will be the enabler but action is primary. For the correct understanding, it is necessary to understand it from a Realised Guru, only then we shall grasp its core essence. Move forward, grow and make enough progress. Harness the energies gifted to you correctly, properly but always with the awareness of not crossing the limits. If you do not cross the limits then there is no power on earth that shall obstruct or hinder your path or no evils can afflict you, because you are under the Divine protection. Always keep the limits in your mind. Kavi Kaag Babu has written a poem on this very sutra –

Ena khaambha koithi na kheswaana,
Rakhopa jency Ramna.....

Therefore, be aware of the limits. Yesterday, Pujya Jagadguru Ramanujacharya was saying that Babu, how can we criticise 'kaama'? Because, when we talk about the four objectives of a man's life, kaama precedes the fourth that is moksha. If you tread carefully and cautiously, kaama is not the doorway to hell, on the contrary it can be a stepping stone for liberation. Know your limits and it is always better to play within the boundaries. This boundary itself is the symbol of our freedom. This katha will have to be followed with a lot of attention and awareness. Be attentive and awake! If you go to a fair there is a possibility of getting lost so hold on to an able guide. Such a hand which does not hold you back and also protects you from crossing the boundary line. One who is such and who blesses you with His benevolent divine grace is none other than your Sadguru.

Many great ones too are faced with difficulties or hardships. I feel that for me, the 'Kaamadarshan' of Tulsiji is easily understood and that is why I am able to discuss it. We shall discuss further tomorrow. Yesterday, while following the 'Katha' we had reached the point of 'Hanumanta Vandana'. After that, Goswamiji, worships the friends of the Lord and then we come to the worship of Ma Jaanaki. First, the Mother is worshipped. After this he declares that by his mind, speech and actions he proceeds to worship Lord Rama. Then he sings the glories of the Divine Name! In nine dohas, that is a whole number, he goes onto to sing the glory of the Divine Name of the Lord. I would call it the 'Naamcharit-Manas'. Some lines from there;

Bandau naam Rama Raghubar ko I
Hetu krisaanu, bhaanu himkar ko II
Bidhi Hari hara maya beda praana so I
Aguna anoopama guna nidhaan so II

There is profound glory of the Divine Name! The core essence of 'Ramkatha' is only and only 'Harinaam' -

Nahi kali karama na bhagati bibeku I

Rama naama avalambana eku II

In this 'Kaliyuga', the 'Ramnaam' is our only support in this world or the one hereafter. Here, when I say 'Ramnaam' I am not referring to any narrow minded or a shallow viewpoint, I say it with a thought that it is a vast all encompassing ocean. You are free to take any name, Krishna, Durga, Jesus, Mahavir, Buddha, Shiva, Allah, what difference does it make? Many people criticise and say that it is like a parrot repeating the same word again and again. If you want to be happy in today's times then, put your ears onto a silent mode, like a mobile phone, thereby being unaffected by criticism, praise etc. 'Sharaf Sahib' has given a sher –

Hazaar aafaton se bachey rahtey hain woh,

Jo suntey jyada hain aur boltey hain kum I

Moving further in the Katha, Goswamiji tells us about the history of this sacred text. First this 'Katha' was visualised and created by Lord Shiva. After which He kept it in His own 'Manas' and thus the name came 'Ramcharitmanas'. At an opportune moment, He imparted this Divine text to Ma Parwati. This very same Katha He then gave to Kagabhusundiji. He in turn, narrated it to Sri Garuda. From thereon, this Katha flowed down to the earth and at the holy 'Triveni sangam' at Teerthraj Prayaag Sri Yagyavalka got it and who in turn narrated it to the most intuitive and surrendered Bharadwajji. Pujyapada Goswamiji heard it from His Divine Master at Sukarkhetra. He then for the benefit of all of us decided to write it in the most simple and easy words.

A beggar went to beg in a lane. A woman gave him enough alms so as to satisfy him. He ate to his heart's content. He felt very contented. Seeing this, a neighboring woman called for him and offered to give him more. He said that he does not need any more as he has eaten enough and is satisfied. At that time this woman says that I am not going to give you food but shall give you a herb which will help to digest all that you have eaten. Now, this is necessary. By taking in the 'Kaamasutra' as it is we are bound to get full but for its digestion or ingestion we need the medicinal herb of Tulsiji! Tulsiji's 'Kaamadashan' according to me is this medicinal herb!

Now, Goswamiji, takes us all to the holy 'Triveni Sangam' at 'Teerthraj Prayaaga', where the Mahakumbha is being celebrated. Many a great saints came for this auspicious congregation and Sri Yagyavalka Muni was one of them. When he bids goodbye to Bharadwajji Maharaj, with utmost humility he raises a question and asks him to remove his confusion by explaining it in detail. My dear brothers and sisters, if we are confounded with any confusion regarding the Divine, then please surrender at the feet of an Enlightened Master, who shall clear our doubts. Bharadwajji showed us the way! He queried about the Divine? Who is Rama? On hearing this, the learned sage smiled. He started to narrate the holy text and said, 'I shall surely narrate the entire Ramkatha to you but before I do that, I shall narrate the Shiva Katha to you'. This is a bridge between the Vaishnava and Shaivaite traditions. This was the noble deed for which Sri Tulsiji came. We all gather together, but we are never one!

Lord Shiva along with Mata Sati goes to Sri Agastya Muni Ashram to hear the sacred 'katha' from him. The learned 'Kumbhaj Rishi' worships the Lord and narrates the holy text. Shiva and Sati set out to return to Kailasa. On the way, they were crossing the 'Dandakaranya' forest. It was the period of the 'Tretayuga' and at that very moment the divine play or Lord Rama was on. They see Sri Rama lamenting for Ma Sita who had been abducted by Raavana and on seeing this Sati starts doubting the divinity of Sri Rama and the Katha proceeds further...

Manas-Kaamdarshan-III

*We have known the influence of 'Kaama'
but we are unaware of its nature*

Baap! We all are trying to see the actual depiction of the 'Kaamadashan' as pictured in the 'Ramcharitmanas' as it is. Try and listen with a happy and a healthy state of mind. Many a great thinkers and seers have tried to think, evaluate and explain the 'Kaamasutras', but some of the great Acharyas have even experienced it like Jagadguru Adi Shankara. When he had to enter into a healthy debate on the subject and it would have been difficult to substantiate or corroborate the argument without a firsthand experience. You may be aware that at that time, Jagadguru Bhagwan implants His consciousness into another body, meaning he changes the caste, because in order to talk with conviction you need a firsthand experience. And the main sutra should be the central focus. There is a beautiful line in the 'Gita', 'Sutrem anigana eva!' Sutra is one but the beads are one hundred and eight. On just one principal sutra, you can have varied interpretations. A bead may be lost and can be replaced with a new one. It is possible that the old beads may break and they need to be replaced. In other words, the new beads of modern thoughts should adorn this timeless sutra.

My dear listeners please beware! I have a question of Parvaaz Sahib that, 'Bapu! For centuries great souls have come to this sacred land in different sects or religions, but such a vast country, it could create or birth very few enlightened beings!' Maybe one Shankaracharya, one Hazrat Mohammad, one Buddha! Well 'Kaama' has been enjoyed for centuries otherwise it was impossible to have such a huge population. 'Kaama' never ceased to exist. The ferocity of 'Kaama' is increasing day by day and it is raging around unabated like a flood or an avalanche. Where will this storm or flood carry the mankind, God only knows! We need an able and an astute Captain to guide the ship of our life to safety.

There was a very learned and a senior disciple of Buddha named 'Malukyaputa'. When Buddha used to give His sermons, then Malukyaputa used to sit at a distance. He had already experienced enlightenment. Once, some topic of discussion got stuck and was not moving forward or it was not getting suitably concluded. One day, the Buddha calls him closer and asks him that, 'Malukya! I feel that you are having some doubt in your mind!' 'Yes', he replied. 'Then ask' said the Buddha. 'I shall ask you only because I know for sure that you know the answer to my question', said Malukya. 'How can you be sure that I know the answer', says the Buddha? 'In today's times, you are the Captain of our ship' says Malukya. 'How have you arrived at this conclusion', asks the Buddha? 'The four things which are a must in a spiritually enlightened being I see them in you', says Malukya. An enlightened or an evolved soul will never say anything about Him or he might be unaware of His/Her own divine prowess! This Divinity can only be recognised by a keen observant and an intuitive mind whose mental faculties are fully charged and alert. Therefore, please do not complain. Sit down quietly wherever you get a place to sit and absorb the words of the 'Vyaaspeetha' as much as you can. Till such time that you have that tendency to complain or are dissatisfied, you may be religious but you are far from being spiritual. In order to do a self check

these thoughts of Malukya will be very helpful. Or else be sure that you have been cheated by your own thoughts and this has been happening for ages. We have been cheated under the guise of beautiful banners or groups by the so called groups or organisations on false claims. Under the disguise of beautiful banners, the society has been waylaid and cheated. The need of the hour is a Buddha, or a new Prophet, or maybe a Shakaracharya.

Malukyaputa points out four distinct characteristics. I think they are necessary to understand the 'Kaamasutras' correctly. The first characteristic Malukya indicates is that the eyes of an Enlightened One are deep and far sighted or whose viewpoint is all encompassing plus compassionate. Malukya tells the Buddha that His eyes are a complete discourse in itself and His speech is like a free flowing poetry. The eyes of The Awakened or a realised soul shall be big, not in size but His outlook, thinking and approach shall be gigantic and not shallow! The second is that the words or voice or speech do not enslave us, instead are liberating to its very core. The words are certainly having an effect. People get attracted just by hearing the voice. I shall not consider it to be quality of an enlightened soul. How much could have Mohammed spoken? How well read was Kabir? So the words which liberate us, or set us free, i.e. no sooner we hear, we are set free from our inner bondage. Such a voice will resonate in our ears for months or years!

The third point which Malukyaputa indicates is that one who has never harboured any doubts or ill feelings towards any innate or animate creature or thing. We may be so called spiritualist but doubt at every step or word. If you are respectful or favourably inclined towards a greatly revered soul then kindly do not put their picture or image in your puja room, instead keep it or ink it on your heart! If your Sadguru resides in your heart then you will not even feel like criticising anybody. I at times sit and think that so many 'kathas' are being sung every day, yet people are unable to get over the jealousy, hatred, criticism or ill feelings! Turn your ears into the silent mode and stop listening to such crap. Do you know that if you lie

once, the good of forty days of spiritual practice is lost just in a moment! Alas! We could establish the Buddha in our hearts. To get a person who has never doubted or questioned ever is a bit difficult. We are suffering from this malady of doubt at each and every step. The words liberate, eyes are pure and viewpoint is large or he is large hearted and compassionate. It is written in the 'Manas' –

Jata mukut sursarit sira lochan nalin bisaal I
Neelkantha laavanya nidhi soha baal bidhu bhaal II

The fourth characteristic is that an awakened One will not talk about the distant future, instead delve in the present moment. As what Kabir says, 'Mein kahta nija nayanani dekhi'. What I have seen with my own eyes or in other words speaking through experience. Malukyaputa gave these four points and then asked permission to put forth his doubt! He asks, 'I had come to you with an eagerness for liberation. I got so deeply drowned in your pure eyes, in your sweet melodious voice and crystal clear thinking that the aspect of liberation got side tracked. You never talk about liberation or 'moksha'. Buddha said, 'Let's forget all that. We are sitting here in front of our hut and if a hunter following a deer passes behind our hut and he misfires his arrow which by mistake strikes you and you get wounded. We all gather around you thinking what to do, and then at that moment what will you think?' Malukya replies that at that moment he would only want that someone should remove the arrow and heal his wound. Buddha asks him, 'At that moment will you say that leave me alone! First tell me who fired this arrow? Why did he make me the target? How did he fire at me?' Malukya replies, 'No! At that moment I shall only want the arrow to be removed and necessary treatment for healing to be done!' Buddha says, 'I am doing the act of the removal of that arrow for you. Leave your insistence about liberation because it is a very distant thought!'

In the present age and time, those who talk about the present reality, who talk to us as if they are discussing our domestic issues, such leaders or masters are relevant. Somehow, people overlooked this aspect, which is one of the reasons for the spurt in population and a dearth of realised or awakened

souls in our midst. 'Kaama' was enjoyed and is still being done in excess. Why Shivajis are not born? I would like to say with total responsibility and understanding that the sense gratification has been the motive and it is being done just for carnal pleasure, if it was done with a noble and a pious approach then I am sure each household would have had a Rama playing in their courtyards! Does the 'Ramcharitmanas' reject passion? Sri Vashishthaji is an able and awakened sage who has the capacity to even alter the fate of a person; he is a 'Bramharishi'. Dasharathji goes to him and says that he has so many queens, yet he is childless! The so called commentators or interpreters of 'Manas' have remained silent on this issue or have deliberately overlooked it or were scared to even delve on it. If the sutras are explained with purity of heart and a clear cut mature understanding, it will not harm or fracture the faith of the people; instead it shall strengthen their belief! I would like to quote Sri Vashishthaji Maharaja's statement; which in my opinion is 'Kaamadashan'-

Shringi rishi hi Vashishtha bulava I
Putrakaam shubha jagya karaava II

What is the word which has been used here, 'Putrakaam!' 'Kaama' has been used. Here the 'kaama' is such which results in giving birth to 'Rama'. Some great personality shall take birth. The desire for a son and you get one?

Janama hetu sab kaha pitu mata I

A son or a child does not fall or come from the sky! But Sri Vashishthaji uses a very indicative and deep rooted word here, the progeny used to be birthed with a very noble purpose or with a thought of devotion and surrender as if it was like performing a 'yagna'. In the 'Bhagwadgita' the Lord says in very clear words, the energy used for progenitor or that 'kaama' which is spiritually enjoined is 'Him'. That energy is nothing else but His Divine vibration. With lustful passion only the population will increase, great personalities will not be born. In the beginning of today's katha I have said that listen happily and in a healthy state of mind. If you understanding is distorted, it is your responsibility. What I speak, I take full responsibility for it. How you take it is your problem.

We have understood the influence of 'kaama', but have overlooked or not understood its nature. Those who only know its influence or capacity fall down but those who understand its nature are uplifted. What is its nature has been explained in the 'Manas'. That is why 'Manas – Kaamadashan' is special. In the context of the 'Shiva Katha' it is written in the 'Manas' that when the demon Tarakaasur become very powerful and started annihilating the celestial deities, then these deities turn to Sri Bramha for shelter and succour. Bramhaji explains to them that Tarakaasur can only be defeated by Lord Shiva's son and no one else. Then what should be done was the question? Bramha says that appease 'Kaamdeva' to go and disturb Shiva's 'samadhi'. 'Kaamadeva' comes and starts to think the most normal and obvious circumstances that will arise out of his action. He knows that his destruction is certain at the hands of Lord Shiva, but if his death shall save or protect so many then he willingly accepts to die for the greater good! This mere thought of sacrifice is a Godly and a noble behaviour. This is the nature of 'Kaama'. One, who happily lays down his life for the sake of others, is praiseworthy and the saints hold him in high esteem. Unfortunately, we are unable to see his benevolent nature but get influenced or affected by his powers. He is such a magician and has sixty four different artful arrows in his quiver to attract us. I shall just mention four out of many for the sake of understanding.

'Passion' lies at the core of most performing arts. Wherever there is nectar, passion is present. Without 'Kaama' the nectar cannot be produced. I have been asked today that when Sri Bharat came to the Bharadwaja Ashram, then Sri Bharadwajji Maharaj creates endless comforts and riches by using his supernatural powers and the people of Ayodhya get engrossed in enjoying the luxuries presented to them. They get steeped into sense enjoyment. But Sri Bharat was unaffected and remained totally aloof or devoid of any desire excepting 'Ramadarshan'. The Lord protected Him. Bharadwajji is trying to test this great Saint, whether he accepts these riches and comforts or remains engrossed in the Divine Nectar of Divine

Love! Sri Bharat is a surrendered devotee and He does not lose focus of His aim. In today's times before the main course of the meal, the starters are served. One who only fills himself just by only eating the starters then he would miss out on the main course. 'kaama' here is akin to the starters and 'Rama' is the main course or if I may say so, the entire meal. Even though 'Kaama' is nectar by itself but is also the core ingredient of all the 'Rasas'. Osho says it very emphatically and the traditional values are not prepared for such a heavy onslaught. Who can deny the fact that 'Kaama' is nectar? But one who stops at this only will miss out on the Divine Nectar!

Lying down and resting on the 'Subaila' mountain Lord Rama sees that Raavana is moving from tasting the nectar to the Divine Nectar after His arrival in Lanka. Once he enters the realm of the Divine Nectar, it will be difficult to kill him so He obstructs this journey of Raavana by firing His arrow not to kill but to seal his fate. One should proceed in the realm of 'leela' from just a play. We never say 'Kaamaleela', we always say 'Kaamakreeda'. Similarly, it is not 'Ramakreeda' it is always 'Ramaleela'. From 'Kaam' into rest, from rest into relaxation and from relaxation into total or absolute relaxation or comfort. This is the sequence given by Goswamiji, not me.

The people of Ayodhya just got stuck in enjoying the starters, whereas Sri Bharat enjoyed the Divine Nectar or so to say the main course! Till date, all of you have enjoyed plays and movies and have had to spend money in order to buy the tickets for the show. The enjoyment or pleasure in this illuminating divine light of the 'Ramkatha' is not available elsewhere! And if I may ask that why all of you have not gone for movie and come here, for what? If you are in a state of confusion then I beg to be pardoned but I feel that all of you are enjoying the Divine Nectar. The ordinary taste of nectar seems tasteless in front of the Divine taste of the ambrosial nectar. If one remains or enjoys the sense pleasure devoid of lust and instead treats it as worship or enjoys it as a feeling of divine pleasure then every household will have a Kanhaiya playing around. 'Manas' helps us to return to our sacred

roots. Drink the 'Kaamaras' but keeping in mind that something far sweeter and tastier awaits you.

Therefore I feel that we are aware of the powers or influence of 'Kaama' but are unaware about its nature or say intrinsic behaviour. By knowing the nature, we can remain free from the ill effects or its side effects. Till such time as we do not understand the true nature, we only see the defects or the shortcomings. The nature of 'Kaama' is noble hence it is addressed as 'Deva'. Please try to understand it in the right perspective as I speak, do not remain in a disturbed state of mind. Yesterday, I came across the very interesting insight. The father and son are living together in the same house and if someone comes to meet the father the son will say, 'Please sit, I shall call my father and then you can meet him'. Similarly, 'Rama and Kaama' are father and son and the son asks the visitor to wait while he calls his father. In fact, 'Kaama' is not an obstruction but we are too restless and have no patience. Our hankering for sense gratification, madness if I may call it, our unconscious state of mind and impatience lead to our downfall.

We don't have to give up the nectar, instead rise up to the Divine Nectar. In the twenty-first century, renunciation appears to be slightly harsh. The acceptance of great automatically gives up the insignificant. In order to taste that which is ambrosial, we don't need to give up something less tasty, it will automatically become redundant in front of that which is most tasteful. In this way, Tulsiji leads us to the Divine Nectar. He takes us on to the absolute state of rest or relaxation. Please pay attention to the fact and please do not forget the start of the path that has led you on to this absolute state. Always remember your roots.

'Kaama' tries to influence our minds in many different ways. I will discuss with you a few out of the many. One is a song! Singing is one of the arts of 'Kaama'. It enters through a song or if I may say that it uses melody as a vehicle to enter into our minds. When we hear a beautiful song being sung in a melodious voice and we get deeply engrossed into it, then slowly 'Kaama's' influence starts working on us. Second, 'Kaama's' influence is present in music. All the musical instruments we



see like santoor, saarangi, tabla etc for that matter all the musical instruments are tools of 'Kaama'. Why do we like to listen to them, I quote a few lines for you;

Woh mera sab kuch tha lekin naseeb na tha 'Faraaz',
Kaash mera kuch na hota, sirf mera naseeb hota I
Prem ma je thaiya te joya karo,
Dardne gaaya vina roya karo I
- Kailash Pandit

So, a song is one of the tools of 'Kaama' as well as any musical instrument. The third tool of 'Kaama' is the gestures made by the singers or the musicians. Each singer has his/her distinct art of gestures. The fourth is dance. Tulsiji while explaining the 'Kaamkala' says,

Jaagahi manobhava muyehu mana I

So powerful was 'Kaama's' influence that even in the mind of a corpse there was a string of emotional upswing. If the 'kaamarasa' can make a dead man alive, then the 'Ramarasa' can make him immortal. A true friend comes to our aid at the right time. The criterion is that he should be a true friend. There is a very special friend of 'Kaamadeva' that is gentle, fragrant, cool breeze. 'Madana anala sakha sahi'.

Sarda jhonko se khulthey hain badan mein sholay,
Jaan le legi ye barsaat kareeb aa jao I

This is 'Kaama Prabhaava'. The elements which fan the fire of passion in us are gentle, fragrant, soothing cool breeze which caresses our bodies.

Je sajeeva jaga achara chara naari purush asa naama I

Each word of Tulsi is a mantra. What happened under the influence of aroused passion? All living or dead, innate or animate, or who are named man or woman, they all just gave up all dignity or decency and got deeply engrossed in lusty passion. If they would not have crossed the boundaries and would have thought about the propriety of the time and place, then the nectar would have remained pure. When the attack of 'Kaama' happens, we all know that it attacks the one who follows certain rules or vows in life. If we have taken certain unnecessary or vow to just prove a point then we get affected by it first and the attack is also very severe. Remain balanced and be natural and simple in your thinking. If you suppress something with force then as a rule it will rebound back with an equal force. Goswamiji uses a word in the 'Kaamadarshan', i.e. 'Bramhacharya vrata'. Those who had taken the vow of celibacy were attacked or influenced first. Second is 'Sanjam nana'. Those who were following certain rules like eating, drinking, or waking up at a certain hour also got affected by its influence. I am not against self control, but please remain natural and simple. If you feel hungry then eat! Even during the 'Katha' you feel hungry then please go out and eat provided I give you an opportunity to do so! Please pay attention, please do not misinterpret my words and become irresponsible and start misbehaving. Don't take any wrong message from here; otherwise it is your responsibility. But allow me to say that religion has imprisoned us.

'Bramhacharya vrata sanjam nana!' Then comes patience. 'Dhari na kaahu dheer'. Be patient, wait, for the starters will be followed by the main course. But our patience was targeted by 'Kaama'. Then the next target is 'Dharam'. It is followed by an attack on our understanding or 'Gyaan'. We talk big about knowledge but in a moment this is destroyed by the onslaught of passion. I would not like to name them but there one or two scientists who were attacked in a very planned manner and they got embroiled into the clutches of lust and under its influence sold away certain classified secrets. Secrets could be bought under the wrongful influence of lust. Then comes,

'Sadachar japa joga biraaga'. The next in line of attack was ethical conduct, followed by japa, yoga practice and renunciation. 'Sabhaya bibeka kataku sabu bhaaga'. All got scared and ran here and there. The sutras could get refuge only in the pages of the scriptures.

Therefore, we have seen that 'Kaama' makes use of song, music, dance and gestures in order to exert his influence in the world. Because we came under his influence, we could not understand his benevolent nature. Though Tulsidasji has not written but even a saint like Narada was not spared and under its influence even went to the extent to choose a bride for himself. He in furious rage started abusing Lord Vishnu. When the 'Sanatkumars' made him aware of his folly and explained to him the one whom you are abusing now, is the one who saved and protected you. At this juncture, when Sri Narada came to his senses his reply was, 'Again, the Divine Name of the Lord came to my rescue'. 'Harinaam' will protect us from the evil influence and establish us in its benevolence. Tulsi's 'Kaamadarshan' is such that we can easily digest or understand it. It is not at all aggressive; on the contrary it is rewarding and beneficial to us. It takes us from 'Kaama' to 'Rama'.

Now let us take up the 'Katha' a little. Yesterday, we saw that Sri Bharadwajji asks Yagyavalkaji Maharaj to narrate the 'Ramkatha'. Initially, the Shiva katha was narrated by Sri Yagyavalkaji. Lord Shiva and Mata Sati have returned to Mount Kailash after hearing the sacred text from Sri Kumbhaja rishi. On the way back, Mata Sati, who is confused, wants to test the Divine. I always say during the discussion of this topic that if for any reason there is a doubt or a misunderstanding, then try and clear it by rational sincere efforts. If in spite of your positive efforts the other person is not convinced then please don't get adamant or insistent to prove your point. Leave it to God! If the outcome is not as per your expectations, then consider it to be the Divine will. Sati did not listen and went on to test the Divine Lord. She changes her original form and dresses up like Mata Sita. Sahib, you can change your looks outwardly, but your inner nature cannot be changed. Your speech and behaviour will reveal

your true identity. There is a poem;

Taron ke tej mein chaand chupey nahin,
suraj chipey nahin baadal chaayo I
Bheer padey rajpoot chipey nahin,
daatar chipey nahin mangan aayo II

Further there is line, 'Preet chipey nahin peetha dikhayo'. If you turn your back and go away, you still will not be able to hide your love! More the separation, stronger will be the feeling of love. One of the characteristics of love is that it grows manifold in separation and becomes stronger. Love would not want to be separated, but in case it is an eventuality, then it does not diminish, on the contrary it grows.

Yaad kar tuney kaha tha pyaar hi sansaar hain,
O basanti pawan paagal na ja re na ja ...

They are such beautiful lines, maybe they are from a film song but it is 'Gopigeet' for me! When Sri Krishna must be leaving for Mathura, don't you think that the Gopi must have said it? For me, it is Gopigeet only. If the dirty mind thinks differently, then it is sheer bad luck!

Outward change can happen but the true inner self can't be changed. Here in the sculptures, outwardly you will see 'Kaamadeva' but inside dwells 'Mahadeva'. Unfortunately, our reality is just the opposite, outside we pose that we are 'Mahadeva' but inside 'Kaamadeva' is lurking. Though this sculpture depicts the 'Yogavidya' but we need special eyesight to be able to see it. Erotic

images pollute us because there is bold exhibition but here there is 'darshan'.

Sati changed herself into Sita outwardly but started to walk in front of Rama. She could not hide her nature. She gets caught. She returns to Lord Shiva. Lord asks, 'Devi! Have you been able to test? Is your doubt clear?' Sati tries to hide the facts here. She replies, 'Maharaj! I have not conducted any test. I have just offered my pranams'. Lord Shiva could sense that there is something amiss here and instantly sees everything by His intuitive mind as it has panned out. He just kept quiet, after all He is Mahadeva! He understood that Sati has committed a mistake. She has taken the form of Ma Sita and Sita for me is my Mother! He instantly gets this divine guidance that since Sita is my mother, till such time as Sati is in this body, I shall consider her to be my Mother only. Vishwanath reaches Kailash. Remembering the divine thought, He decides to sit for His meditation by seating himself outside the house. Sati understands that she has been forsaken By Shiva. Eighty seven thousand years pass and then the Lord opens His eyes. The moment He came out of His meditative state or Samadhi, He repeats the divine name, 'Rama,Rama!' Sati came to know that 'Jagatpati' has woken up to the outside world. She goes in front of Him and bows down at his feet. Lord Shiva offers her to sit in front of Him and begins to narrate the beautiful katha!

In today's times the one who tells us about the reality at present or explains to us the simple household facts is relevant and can captain our ship. Somehow, these things were overlooked and it became instrumental in the spurt in population all over the world wherein great personalities became a rarity. Passion or 'Kaama' has been enjoyed extensively, why today 'Shivajis' are not born? I would like to say with total responsibility that 'Kaama' is being enjoyed and that too in abundance but with an angle of sense gratification or with lust. If it would have been seen and enjoyed with purity of thought and as a way of worship, every household would have been blessed with 'Rama'. 'Ramchritmanas' does not negate 'Kaama'. If the sutra is explained with piety and clarity, it shall be properly understood and the faith will become stronger.

*Sri Krishna established virtue, Sri Rama bridged
the narrow minded ideologies and Mahadeva established 'Kaama'*

Baap! On the basis of 'Ramcharitmanas' we are discussing the 'Manas-Kaamadarshan' in this 'Katha'. Imagine that when the katha gets over and on going out you see that somebody is beating another person. Now you have seen it yourself and are a witness to this incident. A third person hears about it that when today's katha got over, a man was being beaten up. On hearing this, he started wondering as to why was this guy beaten. The one who got thrashed, how must he be feeling? Now both of these aspects are correct. If someone is affected by an action of another person and we are concerned about it, and start thinking that whatever happened was not good, well it is a noble disposition. The one who has seen it happen is an eye witness to the incident but both are not the truth of our lives. It is a noble thought that nobody should hurt another. But the one who is beaten, how painful it must be or where did he get hurt or why was he beaten, this is neither known to this imaginer or thinker nor the witness. We will be sure about this only when we get beaten. The pain we experience at that time is real.

I request you to listen and visualise this 'Kaamadarshan' with a very healthy and a still state of mind. You think about the 'Kaamasutra', welcome! Many of us even see it. We all call Bhagwan Jagadguru Shankaracharya to be a great philosopher. We think Buddha to be a witness or a spectator! Yesterday, I had said that in order to experience it, Jagadguru had to change his caste by placing his consciousness into another body. Now what is the reality of life? Sometimes 'Manas-Kaamasutra, sometime Manas-Kaamadarshan', the idea is that it is closer to the reality as we know or understand it. We may go on expounding about it; we may see or read number of texts but what is our reality in life? Slowly and gradually, we will proceed towards 'Jeevan-Darshan', i.e. seeing or understanding the reality of life. To be able to speak on this subject, it has taken me fifty five long years. I have not chosen to speak on this topic just out of the blue. Today, on the fourth day, I am compelled to think of doing one more katha on 'Kaamadarshan', God willing! Wherein, I would basically talk about the reality of our lives. If only views are expressed, philosophical aspects are discussed, but without the practical experience or reality, the listener might get benefitted but the speaker will be left high and dry! Kindly do not dismiss the truth just out of sheer priggishness. 'Kama' is bad, even Tulsiji has written but we will need to understand the deeper meaning implied into it. Vatsyayana, Charwaak, Osho, Krishnamurthy, what do all these great souls have to say about it? Please take truth from where ever you get it from. But –

Rashid kisse sunayein gali mein teri ghazal I
Unki gali ka koi dareecha khula na tha I

Yesterday evening, we had a lovely Ghazal programme in the loving memory of 'Ahmed Faraaz Sahib'. We in this way paid our humble homage or performed the 'Shraddha' of this great Pakistani poet during these days of 'Pitruapaksha'. I have a few lines of 'Faraaz' Sahib with me today –

Saleeka ho agar bheegi ankhon ko padhaney ka 'Faraaz',
Toh bahatey huwey aansoo bhi aksar batein kartey hain I

In Jayadeva's 'Geet Govinda', the Gopi says that because these tears flow from my eyes then for me it is a losing proposition because by making a ladder of these tears Govinda will climb out. Till my eyes were welled up with tears I felt that He is well protected in the Gokula of my heart. Ninu Mazumdar says in Gujarati –

Ek darey rekha na khenchu,
bhaley hashey vrajavaama,
Rakhey nayanthi neera wahey
toh sanga wahe Ghanashyam I
Mesha na aajun Rama!

I just hope that Govinda does not go out of my eyes! Well, He may have gone in the gross form, but His physical absence is our main source of existence. 'Faraaz' sahib says in today's context –

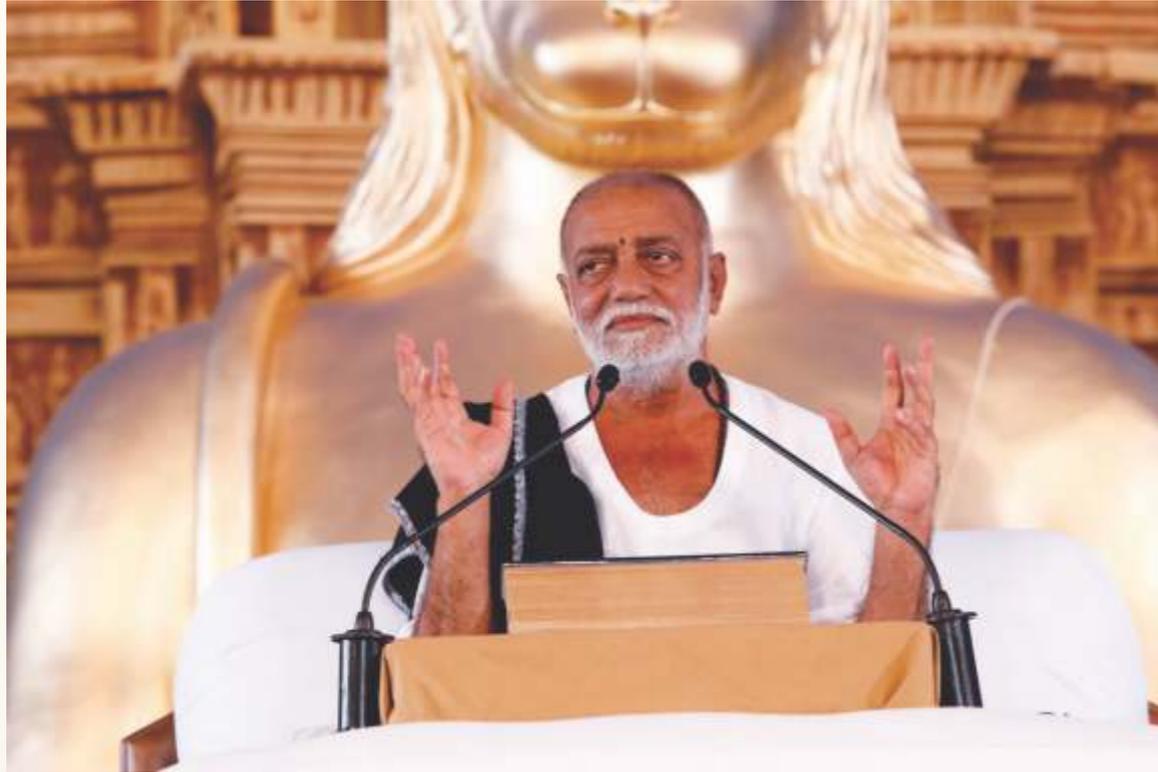
Yeh wafa toh unn dino hua karti thi 'Faraaz',
Jab makan kachchey aur loga sachchey hua
kartey they I

Baap! It has taken me fifty five years. For me it took this long but let us go into the 'Mahabharata' and see how long did Bhishma take to speak about the reality of 'Kaama'. For nearly forty one days He was lying on a bed of arrows awaiting His end. Both the sides were engrossed in a tumultuous fierce war to defeat the opponents. I shall not venture into the 'Mahabharata' for it shall become difficult for me to come out of it. Because there is an indication of 'kaamadarshan' therein, I would just like to briefly touch upon it. Shalya had vowed that if Dhananjaya succeeds in killing Karna, then he would kill both Krishna and Arjuna. When Sri Krishna heard this He cautioned Shalya to speak responsibly. For you are a charioteer as well as I am also holding the reins of the horses in my hand. I can very well understand that you are trying to encourage Karna by speaking in this way but please realise the reality and since you are instigating me to speak then listen, 'In case if Karna kills Arjuna then I shall kill the both of you. To hell with my vow of remaining unarmed in this war!'

Now there are two sides and on both the sides there are 'Devas'. Two of the Devas were left now who should side with whom? One is a celestial being and the other is an earthling. Sri Krishna asks, 'Who should take whose side?' The celestial

deities reply that they will side with Karna because he being born through the Sun God, and Sun being one of them, they would be on the side of the Kauravas. The Mother Earth says that, 'Because on my bosom the evil forces are getting active and spreading anarchy, I will side with the Pandavas. At this important moment Sri Narada enters chanting 'Sriman Narayan Narayan!' Truly, this land is unfathomable, where even in the battle field 'Harinaam' is taken. Many people say that what is there in the 'Harinaam'? I would like to answer them on the basis of 'Manas' and my own personal experience that 'Harinaam' does three things, provided you have a firm faith. First, if somebody has cursed you then it instantly nullifies the effect of the curse. Second, the mind gradually gets purified and cleansed. And the third is that you enter into the realm of 'Samadhi' effortlessly. Sri Narada departed after singing the divine praise of the Lord. Ultimately, Karna is felled in the battle and Mata Kunti laments the loss of her first born.

The war is over. The moment of Bhishma's departure from earth is at hand. Krishna is now in His Godly form and instructs Yudhishtara that time is slipping away and before Bhishma finally closes his eyes forever, go and take as much practical knowledge as you can. When a great and a noble occurrence takes place, then the entire existence is already prepared for it and is awaiting the same. The Grand old sire was chanting the holy and the sacred name of 'Vaasudeva', and 'Vaasudeva' climbs down from the chariot. He takes Yudhishtara along with Him and pays His respects to Dada Bhishma. Yudhishtara asks many questions to Bhishma at that time. One of the questions which was asked, I remember that shloka but shall not repeat it here and shall maintain the decorum, decency and the sanctity. I shall just merely give an indication here of the question i.e. 'Two opposite individuals who are engrossed in sense gratification, who shall experience the blissful nectar or the 'Kaamarasa' more?' The questioner here is the grandson and the replier is his grandfather. Just see the frankness and inhibited openness! We are just dying in priggishness. Dear friends! I am speaking very carefully.



There is a method of replying. To reply about 'Kaama', Bhishma tells it through a story so that the decency and purity is not defiled. Plus it is being said in the Divine presence of the Lord and it can serve as guidance and a point of reference for future generations. He says, 'There was a king by the name Ashwabhangha. He had a hundred sons. The king performs a big fire sacrifice and by mistake Indra the King of the Celestial Deities is insulted. This infuriates Indra. He out of revenge kills the hundred sons of the king and converts the king into a woman. This king, changed into a woman leaves the kingdom and goes away. This woman is very beautiful. She is roaming around in the 'Tapovana'. One of the hermits living in that hermitage gets attracted to this beautiful maiden. The reality of life! They both get married. They give birth to a hundred boys once again, and even they don't survive. Now Indra is happy and asks the woman whether she would like to change into her

original form? She declines and says that she would like to remain as a woman only. Your hundred children will come back to life; whom would you want, the previous ones or the present ones? She asks for the present ones because she had borne them as a mother. Thus Bhishma replies that the king wanted to remain as a woman because he was now aware of the sense of enjoyment in the female body was more than that of the male and on having known the reality did not want to give up that state.

Here, it is just not a thought which is being presented, experience is being shared, and the reality of life is being discussed. It is said in the sermons that become totally dispassionate and on the other extreme it is said that enjoy it to the fullest, both in my opinion are unsuccessful or impractical suggestions. It may be simple to become dispassionate, or it could be possible to enjoy to the fullest but to remain balanced is a

tough proposition. The 'Manas' 'Kaamadashan' teaches us how to create this balance and live a fulfilling life. Goswamiji says that the desire for sense pleasure increases the more you enjoy or in other words you will just not be satisfied. It is like that when you pour ghee into the fire; it erupts with a greater ferocity. We need to understand the reality of life. The actual test lies to be in a balance.

I would like to share a line from the 'Ayodhyakanda' of the 'Ramcharitmanas' which speaks about the truth of this life. Lord Rama goes to Valmiki Ashram before going to Chitrakoot. At that point He asks a question to Sri Valmiki, 'Bhagwan! Now kindly tell me where should I stay?' Valmikiji is a very enlightened and an awakened sage. Moreover he is filled with practical experiences of life. He indicates fourteen places to the Lord where He could stay. Out of these, one is –

Kaama koha mada maan na moha I
Lobha na chobha na raga na droha II

My dear brothers and sisters please read the commentary printed by 'Gitapress' or the 'Venkateshpress', what does it say? The ones who are devoid of lust or other evils, Lord should reside in their hearts. Now the straight forward meaning of this will be that if there is no 'Kama' present in our hearts, then the Lord is in our control or in other words we are endearing to Him. Now let us try and see its deeper connotation or the 'Gurumukhi' interpretation! It is not that the evils of 'Kama' etc are not there but one who is bereft of the priggishness and false egoistic pride, the Lord resides with them.

Let me ask you this, 'Is Kama not necessary in life?' I had said this yesterday that Sri Krishna established righteousness, Sri Rama established a bridge over narrow ideologies and Shiva established Kama.' 'Kama' is a necessary ingredient of our life. A bit of anger is also necessary. If it is not there very good but I think it is only for the sake of saying but reality is not this. Has the Lord not expressed anger in front of the Ocean before embarking onwards to Lanka? For worldly people like us, it is necessary in a limit. This discussion is meant for us and not for the

Mahatmas. One who has learnt to bow down in utmost humility like a blade of grass, for such a person the flood of passion will not be able to disrupt or uproot it. We need to accept these truths with humility and proper understanding. We don't need to stop at the 'Kaamarasa', we need to move forward. Tulsiji, starts his journey from this very point in a balanced way of life. In the 'Manas' a word has been used thrice, i.e. 'Deepshikha'. Once it is used for Ma Jaanaki –

Sundarta kahun sundar karahi I
Chabigriha deepshikha janu barahi II

Second time;

Deepshikha sama jubati tana mana jani hosi patanga I

And, thirdly in the 'Uttarkanda' in the topic of 'Gyaandeep'. Now take a lamp or a candle, it has two things, it gives out light as well as heat. Passion is also like this flame. It has both, heat as well as light. Which aspect we are able to grasp will decide our growth or downfall. If you go after the heat, you are gone. If you choose the light, it will light up your path right up to Rama. Tulsiji's journey starts from Kama to Rama, from Rama to aarama, from aarama to vishrama, from vishrama to param vishrama and from param vishrama back to Rama.

Rama samaan prabhu naahi kahun I

This is the cycle of evolution. It is the truth of life. For ordinary mortals like us, the vaata, kafa and pitta are necessary for being healthy, but in a balance, a slight increase of one will make us sick. A right balance is necessary for good health.

Therefore, this is the truth of our lives. If one becomes totally dispassionate then maybe the Vedas will also be incompetent to sing his glories. If one enjoys to the fullest, great! Congratulations! But what about people like us? For us to find the right balance or the middle path is necessary. I very humbly pray that if you listen with your mind then of course, you will be able to taste the nectar and will be able to enjoy it as well, but please do not only listen with the mind alone! Enjoin your intellect as well so that you can even get prudent discretion. Now what sort of prudence with passion or anger? Our children should not become naughty or should not get out of hand so even

maybe illusory, a little bit of anger at times becomes necessary. A little bit of fear is helpful for the devotee to experience total freedom. To run this world, a little bit of passion is necessary. In order to let the family wealth grow, a little bit of saving or if I may use the word hoarding is at times necessary. Now please think and reply with total honesty. Excess is prohibited but in check is important. For physical well being, the vaata, kafa and pitta in the right balance are important, misbalance will be unhealthy.

Tulsidasji here is telling us the reality of our lives. He says that 'Kama is akin to vaata', 'Krodha is the pitta' and 'Lobha is the kafa'. All three are important. Dispassion shall be a treatment but not the cure. Cure lies in the correct balance. Therefore, if you listen with your intellect, you shall attain prudence, listen with your mind and you shall get enjoyment and will be able to taste the nectar, if we listen with our ninth dimension then the yoga is established within and stillness is experienced. If you listen with pride but the condition is it should be total pride! The entire pride of this creation is embodied in Mahadeva. Even this shall be liberating for us because then we are listening, sitting in lap of Mahadeva. If we move forward from 'Kama', we are sure to reach 'Rama'. If we stop, then finished! Can Krishna kill 'Kama'? If one is deeply engrossed in enjoying the nectar, Sri Krishna does not get angry, on the contrary, keeps a watch that this nectar should not become a poison. The father cautions and guides his child. No Guru is ever angry with the disciple but at times a wee bit of this outward anger is necessary to set the devotee free. Pray to God that sometime, our Guru should scold us! Some such Fakir or an enlightened soul; Our 'Parvaaz' Sahib says –

Shab bhar raha khayaal mein takiya fakir ka,
Din bhar sunaonga mein tumhey kissa fakir ka I
I am reminded of 'Khumar Barabankavi' here –

Na hara hai ishq na duniya thaki hai,
Diya jal raha hai hawa chal rahi hai I

Therefore, in the context of 'Kama' only that will be useful to us which is the reality of our

life? Based on this we are trying to have a meaningful and a rewarding discussion. Once again just as a reminder that a candle flame is both hot as well as a source of light. The choice is ours, as to what we choose! How do we use our discrimination, which is important? So, Rama does not kill Kama, he lovingly cares for it. At the same time teaches us to remain in the limits of propriety and morality. The child may be small and is unable to understand or follow what is being told but still the parents are always worried about the welfare.

By the Divine Grace of my Guru I feel that 'Kamadi' means devoid of deceit and ego is what endears us to God! We are what we are. Tulsidasji writes in the 'Vinayapatrika' –

Tu dayaalu deen haon, tu daani haon bhikhaari I
Haon prasiddha paataki, tu paap punja haari I

Thus we have seen what is Tulsidasji's experience of Kama according to the 'Manas'. This is neither a teaching nor a command; it is merely Tulsiji's message for all of us. The 'Vyaaspeetha' cannot speak in a tone of a ruler. Either it speaks as a friend or the language of love. We should see the 'Katha' in this light. Let us try to understand the core essence of this beautiful text. You can see or differentiate between Kama and Rama. One is the child and the other is the father. One is consciousness and the other is super consciousness. One is relaxation while the other is total peaceful rest. But there are a few similarities as well which I see in them. Here, let us take Rama as an Enlightened Being.

I get a number of enquiries asking as to who this enlightened being (Buddha Purush) is? My dear brothers and sisters, if you are able to know about someone and unless you know you cannot have faith in him. If you decide about something or someone only on hear say, you might miss the bus! Try to know him, understand him, see him from a close quarters and then decide. Many people say that it is impossible to meet Babu because he has many people around him who are close to him. Let me clarify, no one is close to me but I do have the close up of everyone. Neither is anyone close to me, nor am I far from anyone!

If you believe completely, without an iota of a doubt then it is good enough and knowing will not be necessary, but if doubts persist of you are unsure, and then it is better to know fully.

'Jaaney binu na hohi pariteeti'I

Till you don't know you will not have faith. Do not decide on someone else's viewpoint. Know for yourself. Walk the mile yourself, experience it!

Binu pariteeti hohi nahi preeti II

Once we are sure and have complete unflinching faith, only then comes love. And;

Preeti bina nahi bhagati dridhahi I

Without love, our devotion will not be strong or unwavering. This is the chronology given by 'Manas'.

My young listeners! How do we get to know or recognise the ultimate reality or truth? There are six characteristics to keep in mind, but even then one who is out to know will ultimately say that he cannot possibly know Him fully! First, the one who is magnanimous or big hearted or generous, take his shelter. Follow your heart and if it says that there is no scope of any differentiation of any sort and only sentiment matters, immediately bow down! We see this in Lord Rama. Tulsiji says in 'Vinaya' –

Aeso ko udaar jag maahi I

Binu kaaran do dravaiya deen per ...

Who is so benevolent? Seek the generous one! Second, the one who is beautiful! There is a beauty of generosity. What is this beauty?

Laajahi tana sobha nirakhi koti koti sat Kama I
Jigar Muradabadi's ghazal –

Achha bhi bahut hai, pyaara bhi bahut hai,
Yeh such hai ke tuney mujhey chaha bhi bahut hai I
Lekin meri ankhon ko rulaya bhi bahut hai ...

The third feature is 'Madhurya', sweetness. Who always speaks very sweetly, and you will never find any harshness in him. His words are sweet nectar filled! So there is generosity, beauty and is very sweet. These can at times make the person egoistic. In order to check this there is profundity. Fifth, he is very patient. Come what may, he will never lose his patience.

Hoihi sohi jo Rama rachi raakha I

In the Upanishads there is a word 'Dhairyakanthaha'. Without the power of devotion and surrender it is very difficult. Along with all these there has to be valour, fearlessness. Who is not bothered about anything or anybody, not in an egoistic way but by nature who is fearless and steadfast. If you get someone in whom you see these qualities then prudently decide. In whom it is not a mere thought or an outward show, but one who lives by these principles and is grounded.

Now, let me take up a little bit of the 'Katha' as well. Till yesterday we have seen that after a span of eighty seven years, Sati who had been all alone comes in front to Lord Shiva and is respectfully seated by Him in front of Him. Daksha Prajapati organised a big Yagna in lieu of him being decorated with the title of 'Prajapati Nayak'. All the Celestial deities were invited excepting, Bramha, Vishnu and Mahesh. Please remember, no virtuous act should be done with a feeling of revenge, on the contrary it should be performed with a feeling of sacrifice. Sati, being his daughter was also not invited. Sati insists in going for the Yagna. Shiva tries to pacify her and keep her back but she is insistent on going. He accedes and sends her along with a few of His trusted Ganas. Daksha insults his own daughter amidst the gathering. When bad times befall us, even the family turns their back on us. The entire family turned away from her, excepting her Mother who greets her with love and affection, after all she is the 'Mother'!

On seeing that there is no place for her husband Lord Shiva in the entire gathering, she gets infuriated and burns herself in the sacred fire of yoga. A pall of gloom descends on the gathering and the Shiva Ganas destroy the Yagna. Daksha meets his tragic fate. Just before entering the sacred sacrificial fire, Sati asks for Shiva to be her paramour forever. In her next birth she is born as Parwati to Himalaya and Sunaina. When a daughter is born in the house, have double celebration. Himalaya celebrates the birth of his beautiful daughter. Saints and Seers all started coming to the Himalayan kingdom. Sri Narada

also comes. He gives a name to the Divine child, Uma, Ambika, Bhavani, etc. In foretelling the child's future he says, "Your daughter shall become the leading light amongst those who follow the tradition of a virtuous and a devoted wife. Her husband shall be aguna, amaana, matu pitu heena, i.e. He shall be self contented, indifferent, and he shall be doubtless, He will be a Mahayogi, will have matted locks, will be bereft of all desires, shall be oblivious of his clothes, etc. These are a few features I see in her husband". The parents were upset at such a reading done by Sri Narada. Parwati was feeling very happy because the description given about her husband was of none other but Shiva. She proceeds to perform severe austerities and penance in order to attain Shiva as her husband. A prophetic announcement reassures her that she will get Shiva as her husband. Here, Lord Shankara was roaming all around after the demise of Sati. When He sits for the meditation, Lord Rama appears to him and requests him to marry Parwati. Afterwards, all that planning of breaking His Samadhi and requesting Him to get married follow.

All the Ganas started decorating Shiva for the marriage procession. Mahadeva is riding a bull. On seeing the fearsome form of Shiva, His mother-in-law Sunaina faints and falls down. Parwati then tries to console her by saying that who can change or alter my fate. I will have to bear it where ever I go. Here, Ma Parwati is showing the virtue of the

daughter of this land. The Indian daughter leaves everything to her fate, but it becomes the responsibility of the in-laws to respect her and to treat her like their own daughter.

Sri Narada arrives and tries to explain to Ma Sunaina as to who her daughter is. He says that she is the Divine Mother herself. You are blessed that she decided to be birthed by you. When a person has the Divine potency residing at home and Shiva is at the door, then only an awakened saint like Narada can rid us of our delusion. Once the veil of ignorance is lifted, Shiva's beautiful and supernatural form is visible to us. The King of mountains humbly offers his daughter to Shiva. The moment of the daughter's departure arrives. The marriage party reaches Kailash. Shiva and Parwati have an ideal relationship, which till date is an idol of worship and who can possibly even understand of even get close to their divine companionship. In time, Kartikeya is born, who in spiritual terms is nothing else but valour. He is able to kill Tarakasur, i.e. rids the world of wrong perceptions. For the benefit of mankind, Lord Shiva out of His benevolence brings Sri Kartikeya as His son. Once, Lord Shiva is sitting under the famous banyan tree in a very happy mood. Sensing an opportunity, Ma Parwati goes and puts forth her questions for the benefit of mankind. We shall take this up tomorrow!

Take the flame of a lamp or a candle. Now it will have two things, one it will emit light and the other heat. Our progress or downfall will depend upon which one we choose. If we choose heat then we are gone! If we choose light then it will illumine our path and lead us to Rama. Tulsi takes us from Kama to Rama, from Rama to a restful state, from rest to eternal rest, from eternal rest to total peace and tranquillity, and from this back to Rama. 'Rama samaan Prabhu naahi kahun I' this is the cycle. It is the reality of our lives. For ordinary mortals like us, vaata, kafa and pitta are necessary for our well being. The excess of one will make us sick. The right balance is necessary for being healthy!



Manas-Kaamdarshan-V

Rama has innumerable forms; similarly Kama also has varied forms

Baap! Yesterday, I had said that we need to examine the 'Kamadarshan' in the light of our own life experiences. There can be many explanations but how do these sutras match in our day to day experiences is more important. Many a times the teacher, who is teaching without a firsthand experience then this poor fellow has bargained for a loss! Once I had heard this from a Jain Muni that there was a joker in a circus who used to entertain the people with his antics and make them laugh. Everyone used to think that how happy this guy is! One day he went to a bookshop and asked for a guide for committing suicide. The shop owner asked him why he wanted to die. He did not recognise him that he was the joker in the circus. He said that there is a circus running in our town. There is a joker who enthralls everybody by his jovial antics and makes everyone happy. You should go and see it. The customer replies that he is that joker!

It may so happen that in giving or sharing with others, we ourselves miss out on the basic truth of life. That is why, I had said that we need to think, understand and see Kama in its right perspective so that we are able to experience the reality in our life. Let me take you all into the 'Mahabharata', wherein Vyasa Muni has explained the daily routine of Sri Krishna. The foundation of this story is necessary to understand Kama correctly. A question is asked as to what is the Lord's daily routine? In this discussion comes a point that if one indulges in excessive sense gratification then there arises a strong possibility of falling ill. 'Bhogey roga bhayam'. Like yesterday we discussed that a few also suggest that enjoy till the last to exhaust it, but does it confirm to the reality in practice? It could be good in theory for an individual but in general it is not applicable. We have come to understand that if the enjoyment increases beyond limits then instead of ebbing or satiation, the hankering increases manifold to a point of no respite. 'Vishayabhoga jimi ghee te!' It acts like fuel to fire. In case if the fire is subsiding but not extinguished completely, then if we pour ghee continuously or even if there is rain of ghee on it, the fire will subside and extinguish. If Kama is not very active in one's life or say it is dormant then and we pour the ghee of love and affection (sneha), then this fire of Kama can be extinguished. This is one of the ways of gradually moving towards dispassion according to our scriptures, or else it is bound to flare up! That is why I like Buddha's thought of the 'middle way' or arriving at the right balance. This balance varies from person to person. I have seen in villages earlier that in the lodges, you would get half a meal or a full meal. At times it was that even though if the person was hungry but due to paucity of money would just make do by eating half a plate. Now this is not the right balance. On the other hand, a rich man asks for the full plate but is unable to even eat half of it. Now how to establish a balance between the two? One wants to enjoy as much sense pleasures but he is unable to do so either due to lack of capacity or maybe lack of an opportunity;

Binu awasar bhaya te raha joi I
Janehu adhama naari jaga soi II

Want to enjoy but can't for want of opportunity. He eats half a plate but that is not the right balance for him, because he still is hungry. Likewise, those who are sitting with a full meal but unable to eat for, there is no appetite.

I was asked to explain this right balance. My dear brothers and sisters, each one has his/her own balance. One can eat fifty Gulab Jamuns and feel satisfied and another can just be satiated with five! There could be another who can't eat Gulab Jamun because he is unable to digest it. There are people who just sleep for a few hours and are fresh; therefore the balance varies from person to person.

So, excessive sense pleasure makes us sick. Now enjoyment causes illness! How do we cure this? We have a very effective cure and that is Yoga. Restraint, regulation, posture, form a part of Patanjali's 'Ashtanga Yoga'. This is the treatment and cure for both physical and mental ailments. 'Dhyana' or meditation is also a part of Yoga. Sri Veda Vyasa says in the 'Mahabharata' that Sri Krishna used to start His day with meditation early in the morning. When we sit for meditation then the 'Satyuga' is circumbulating around us. Meditation has great efficacy. So this is the beginning of Sri Krishna's daily routine. Meditation is an inward bath or ablations. After this the Lord takes his bath, i.e. the physical bath or cleansing. After the bath, He sits down to do His 'Japa' of the primordial mantra. Many who read or follow the text are trying to find out what this 'Goodha Mantra' is? Some say that the mantra is 'Aham Bramhasmi'. The followers of the path of love and devotion say that it is 'Radhey'. Some say that Arjuna being His dearest friend and He loves him dearly so He was repeating Arjuna's name. The lord has said, 'Ishthosmi'. Somebody feels it is 'Om namo Bhagwatey Vaasudevaya'. Now everyone have their own viewpoint. If it was to be exposed or revealed then what was the need to term it as the 'Goodha Mantra'?

Sri Vyasa says that after performing the 'Japa Yagna' the Lord would worship the Bhudevas or the Bramhins. The Bramhins well versed in the Vedas used to come and Sri Krishna used to personally worship them. This was followed by the 'Swasti vaachan' or the 'Swasti' mantra was recited by the Bramhanas or the Vedic scholars. This was followed by the fire sacrifice or the 'Agnihotra' was performed. The Lord himself used to sit and do it. After all this, the Lord used to get ready and leave to attend His stately duties. He used to touch all that is auspicious. This means that He used to touch and worship the cows, to worship the burning lamp, to inhale sacred aromatic fragrance, to worship the Sacred Texts, they all fall under the act of 'Mangal Sparsha'. Touching of gold is also considered to be auspicious. To hear two stuttering words of a small child is considered auspicious. The worship of the Tulsi plant is also very auspicious. While you are going out to work and that time if a young child comes to you and you just gently caress his hair and smell his forehead, this is also an auspicious act. If you play any instrument then to touch it or worship it before leaving is also an auspicious act. To worship the Guru Padukaji, or your Malaji given by the Sadguru or anything given by Him or used by Him, just to touch it or worship it is also considered auspicious. Touching the 'Gorasa' or anything like cow's milk etc is also a 'Mangal Sparsh.' To touch the begging bowl of any Sadhu or Fakir is also auspicious. See, how simple all this can be if we want to be practical. If you feel that it is doable and if it is practically possible and your heart is convinced about it then please try to follow these simple deeds. I am sure that you will find it enlightening and it will make you feel good. Don't worry or think about the fruit of this action, but I am sure it shall give you a feel good feeling. Sri Krishna's daily routine has been written in detail. Well, all His actions were for the greater good of the creation. Then He even used to sit and play with His children. We need to learn this. Today, man has become wise and this has made

him very serious. The need of the hour is that the World needs a smiling Religious Teacher! This is very necessary.

Muskuratey raho, gungunatey raho,
Jeevan sangeet hai, swar sajatey raho I

A natural smile is in my opinion an offering of love and devotion to this Divine existence. If a man is smiling then it is a big blessing. My effort is that my listeners must always be smiling. Baap! A smile is the flower of the plant of happiness and it is worthy to be offered to the Divine. I have been saying that excess produces deformity and this leads to illness. In order to treat the disease, we will have to practice yoga. Yoga is the treatment as well as the cure.

In the 'Ramcharitmanas', Goswamiji while presenting the 'Kamadarshan' in his own unique style, writes quite a few useful and important facts pertaining to our lives and we are trying to discuss it with an open mind and pure heart. We Indians are born with some special characteristics. Like Karna was born with protective armour and a pair of ear rings. In the same way, when we are born, we are blessed with a special character, bashfulness, the protective armour of decorum and conduct which are given to us right in our Mother's womb! Nobody needs to teach us bashfulness. The crap that is being put into the young minds today by the irresponsible media, its outcome will need to be seen. What is happening is a bit difficult to stop but kindly take care of your children. By seeing and learning from what is being shown, even five years old kids have started doing things which are difficult to fathom and indecent. Today maybe they are doing it because they are not aware or are a bit ignorant but what will happen when they understand it and start enjoying it then? During the Raavana's time, the entire world was steeped in corrupt practices and the rot had set in. Corruption is not only of one type.

While we are discussing about Kama, then let us not merely restrict our idea of Kama to a

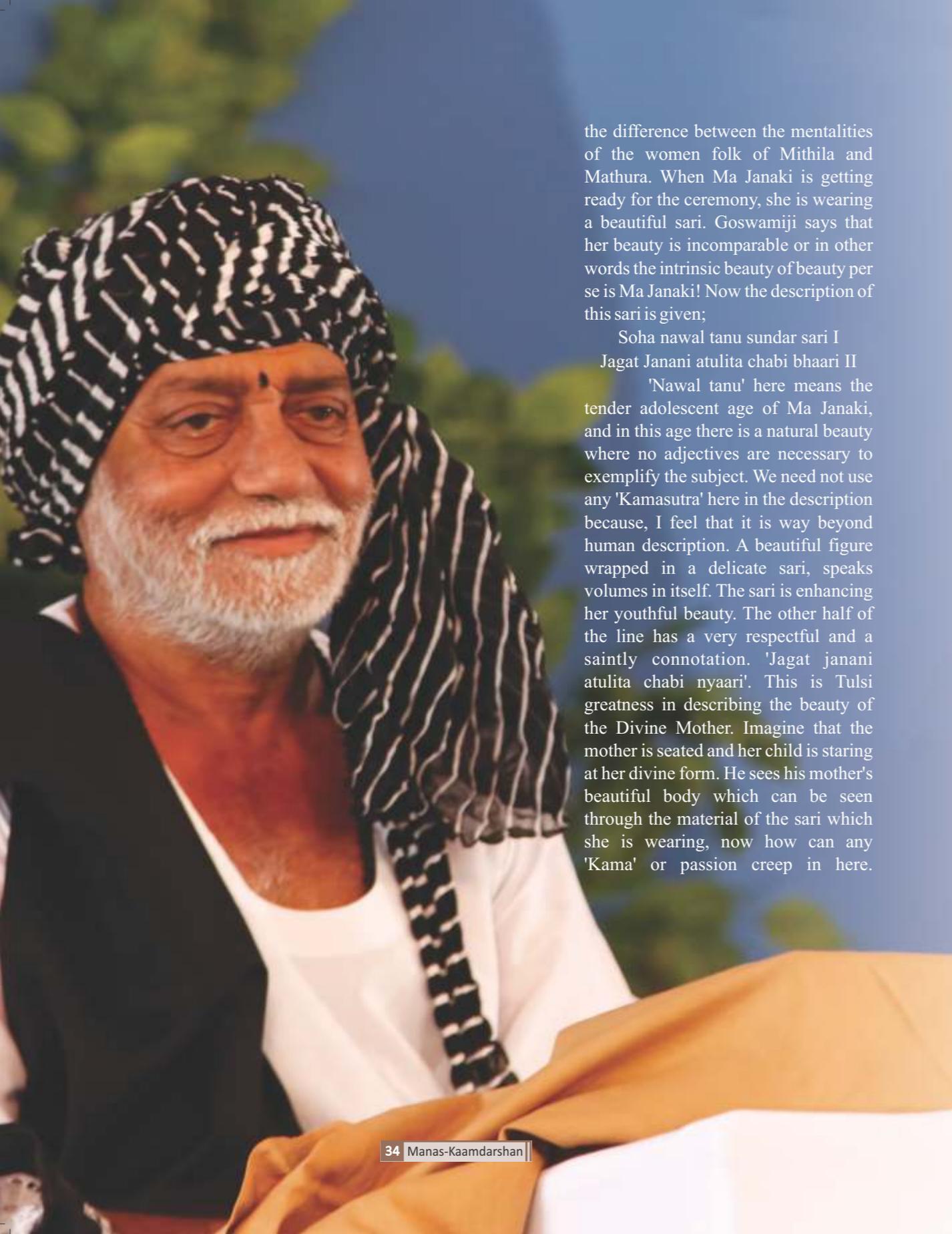
relationship between a man and a woman. Kama is not so limited. It has a very broad connotation. As per our tradition, when a boy and a girl get married, they are considered to be the embodiment of 'Laxmi-Narayana'. Each auspicious event has a principal deity attached to it. Our scriptures have declared that the bride and the groom are 'Laxmi-Narayana' and the principal deity of the marriage ceremony is 'Kamadeva'. We cannot negate this truth. Let us not view Kama in a very narrow outlook. Wherever we see desires in different areas of our life, or unrestrained desires or wishes, all these belong to the Kama family. At times I feel that the general thought about Kama in our minds is an energy which can create life and the scattered varied desires are basically inert. Before the marriage of Lord Shiva and Parwati, Kama was burnt but was immediately reinstated because the marriage had to be consummated, and the evil forces had to be eliminated by the divine energy which would be created out of this union. So, there we see the entire cycle of Kama followed by the wedding of Shiva and Parwati wherein Tulsiji has not negated or undermined Kama in any way, I just wanted to put forth this view in front of you all. Tulsiji has written;

Hara Girija kar bhayahu bibahu I
Sakal bhuvan bhari raha uchahu II

Shiva and Parwati's divine dalliance, this includes the entire play of Kama which need not be elaborated. Kalidasa has gone and described it in detail in his famous work 'Kumarsambhava' but Tulsiji is a saint and follows a decorum in his description. When Rama – Lakhan go to Mithila, there also we see the women folk but how do these ladies view Sri Rama? Tulsiji just says;

Nija nija ruchi anuroopa I

This is reality or the truth of our lives. All the women saw Sri Rama according to their individual mental makeup. It needs to be told but in a manner where the decency is maintained and the truth is revealed. I would just like to point out here



the difference between the mentalities of the women folk of Mithila and Mathura. When Ma Janaki is getting ready for the ceremony, she is wearing a beautiful sari. Goswamiji says that her beauty is incomparable or in other words the intrinsic beauty of beauty person is Ma Janaki! Now the description of this sari is given;

Soha nawal tanu sundar sari I

Jagat Janani atulita chabi bhaari II

'Nawal tanu' here means the tender adolescent age of Ma Janaki, and in this age there is a natural beauty where no adjectives are necessary to exemplify the subject. We need not use any 'Kamasutra' here in the description because, I feel that it is way beyond human description. A beautiful figure wrapped in a delicate sari, speaks volumes in itself. The sari is enhancing her youthful beauty. The other half of the line has a very respectful and a saintly connotation. 'Jagat janani atulita chabi nyaari'. This is Tulsi greatness in describing the beauty of the Divine Mother. Imagine that the mother is seated and her child is staring at her divine form. He sees his mother's beautiful body which can be seen through the material of the sari which she is wearing, now how can any 'Kama' or passion creep in here.

Goswamiji immediately clarifies that he is not only talking about his Mother but the Universal Mother is in question here. Here, the 'Kama' is presented like the divine child and has been accorded due respect. In the 'Balkanda' while describing the post marriage 'leela' of the parents of the universe Ma Parwati and Lord Shiva, 'Kama' has been elevated to a position of respect and honour. But everywhere throughout in the 'Ramayana', Kama is not respected. In the 'Ayodhyakanda', when Maharaja Dasharatha under the evil influence of Kama becomes helpless in front of Kaikeyi, Goswamiji says that there Kama is ashamed and does not show itself in a proper light. Just because of a compulsion, an elderly person like the king, whose hair has greyed and his children are married, Tulsi very openly admonishes the lecherous behaviour;

Kehi hetu rani risaani

parsat paani patih newaarhi I

Maanahu sarosha bhujanga

bhaamini bishama bhaati nihaarahi II

Here we see that under the evil influence of Kama, Dasharathaji becomes helpless and is pushed around by Kaikeyi. All this is very vividly depicted in the 'Manas'. Therefore, we have seen that in the context of the Lord Shiva and Ma Parwati, Kama is respected and in between Sri Dasharathaji and Kaikeyi it is ashamed or insulted. Like Rama has many forms, similarly, Kama too has many forms. It acts as a creator and in case of Surpanakha, he becomes the cause of the destruction of the entire clan. In the 'Kishkindhakanda' when the description of the monsoon season is being done, it appears as though the rain is acting as a fuel to the fire of the Lord's agony of separation from Ma Sita. There as if Kama is acting as a disturbing factor. In the 'Sunderkanda' Kama plays a very helpful role. 'Bana baag upawan baatika'. It is enhancing the beauty and is welcoming the visitor. In the 'Lankakanda' it is helping Raavana to proceed into the realm of the divine nectar, here Raavana harnesses Kama to be of service to him. And in the

'Uttarakanda' Kama comes and surrenders in front of Sri Bhusundiji and gradually becomes inactive. So, Kama has been depicted in varied hues and colours by Tulsi. We come across which aspect of it in our life; we need to see it accordingly. Let it become an individual experience for each one of us.

There is a question, 'People who consider suppression to be a part of devotion lead towards their downfall'? I also agree that suppression is not good. And please do not view devotion as suppression. 'Bhajan' is a very beautiful and a sacred word. If you starve yourself, it will be suppression. 'Bhajan' does not ask you to be hungry. Suppression requires an effort. It is difficult to get a positive, natural and intrinsic outcome by suppression. The result is generally disfigured or not very pleasing. A self-restrained person is an exception. We are talking about ordinary people like us. A child is told to close his eyes and sit for prayers in the school but within a few minutes he opens his eyes. Therefore, suppression cannot be 'Bhajan' but it could be a part of your practice or it can be a type of penance or severe austerities. Please, do not term it as a devotional practice or 'bhajan'. This is a totally different sphere! Now what is 'Bhajan'? You may be doing severe austerities but criticise the ones who don't do, this means that you are not doing 'Bhajan'. Our Ma Kankeshwari sings –

Samata ka anjan aanja lo toh ho gaya bhajan,

Aadat buri sudharlo toh ho gaya bhajan I

If done with purity and sincerity, this singing and playing of music is also 'bhajan'. Its sanctity should remain intact. If any religion instructs that 'Do not enjoy' then for me this is suppression. Suppression will create deformity. We all have seen that the mind will go where you don't want it to!

Somebody has given me this thought of Osho, 'If the tree wants to grow then it will have its roots deep down'. This is very simple and straight forward. Just ask any farmer in the village and he

will confirm this adage. Now, this is not the absolute truth. The 'Palm tree grows very tall but if you examine its roots, they are not very deep rooted. The roots need to be strong enough, that's it! This is an incomplete philosophy. Sometimes, it so happens that if we are attracted to a particular person, we tend to blindly believe all that he says. We should be very open minded and try to examine and verify the thought with your own perspective. If the roots are strong enough then only can a tree grow tall. One who's foundation or his Sadguru is strong; the disciple will rise to the heavens. Now forget about this, just visualise a tiny seed! The tree is big and grand but the seed is heavenly. We Indians have respected grandeur but have worshipped the heavenly.

One more question, 'Why is the influence of Kamadeva so powerful?' It is our good fortune that our Prime Minister does not have an offspring. Just try to look around the world and you will see that the sons or daughters of the leaders of the world in general are more powerful than their parents. Therefore, in the field of politics or business, if one is very powerful or rich, then the children rule the roost. If one is very famous or is very popular then the name is misused by the progeny, generally speaking. Similarly, Kamadeva is very powerful because he is Rama's child or the son of Sri Krishna. I have also said that do not just stop at his influence but go in and understand the nature as well. Kama is benevolent and is the creative force in this creation.

'Can the son occupy the father's chair?' Yes, provided the father vacates it for him. If the devotee of the Lord never dies then where is the question of Rama dying? Here there is no question of occupying the seat or position; we are talking about the carrying out of the responsibility given by the existence naturally.

'How do we get riddance from this world?' why are you worried about getting rid of the world? To kill is criminal and committing suicide is also a

sin. Don't let this beautiful gift of life given by the Almighty go in vain; forget about ridding yourself from it. 'Jehi bandhyo sohi chorey'. Jeney bandhyo chey eija chodshey! Why talk of running away? Remember and chant the Divine name and live in love and harmony. Katha is not to make you sad or dejected. In fact when you go home after the Katha, then your family members should feel like taking a picture of yours, you should be so endearing! Why talk of ridding the world? Also, I am not in favour of liberation or 'mukti'. I have to take birth again and again and comeback here. Therefore, my dear brothers and sisters;

Siddha birakta mahamuni jogi I

Teapi kamabas bhaye biyogi II

Everyone forgot the time and were engrossed in sense enjoyment. Goswamiji says that even the great Siddhas, detached souls, Mahamunis and yogis, no one was spared. These examples have been given just to tell us that beware, and try to be in the right balance, the middle way! Fire is both a source of light as well as heat. Tulsidasji has termed Kama as fire, 'Kamagni!' 'Kama krisanu badhavanihari'. The cool, gentle, fragrant breeze that blows, fans the fire of passion. The sense pleasures are like fuel to fire. It infuriates the intensity of the fire. On hearing the katha with a proper understanding and discrimination, it will teach us to decide for ourselves the right choice of this fire, whether to be singed by it or to obtain light from it! The fire in our kitchen can help us to cook and if it is uncontrolled can burn it down.

Goswamiji at another place says that Kama is a serpent. In olden days when the medical science was not so advanced, on a snake bite, the person used to be taken to a witch doctor or someone who would help in sucking out the poison. Now just imagine that if a person is bitten by a poisonous creature or insect at night and the source of the poison is not known then the person was given the neem leaves to eat. Neem is very

bitter in taste but on a snake bite it will taste sweet and this would indicate the nature of injury or sting! Jowar was given to eat because it is sweet to taste and if the person spits it out saying it is bitter then it would be understood to be a snake bite. This was the test then! Tulsidaji brings in this methodology in his text and says, 'Kama bhujanga dasat jin jaahi', Vinayapatrika! The one who has been bitten by this Kama serpent, to such a person the sense enjoyment will be sweet just like the bitter neem leaves. Thus, we have seen the Kama is a burning fire, it is a serpent etc. It has been depicted in very many different ways. The entire army of 'Kamadeva' has been described in the 'Aranyakanda'. 'Dekhahu taat basanta suhawa', this explains the full army of Kamadeva.

So, my dear brothers and sisters, in this way we have seen the different aspects of Kama. Now let us take the 'Katha' a little. The marriage of Lord Shiva was solemnised. At an opportune moment Ma Parwati comes to Him and the Lord respectfully welcomes His better half and seats her to His left. On seeing that the Lord is in a very happy state of mind, she asks, 'Lord! The doubts plaguing my mind are bothering me. I am unable to understand the core essence of the divinity of Rama. I request you to kindly eradicate this doubt by narrating the Ramkatha to me as it is from the beginning to the end.'

Mahadeva is immersed in a deep meditative mood on hearing this noble query. He tries to mentally come out of that state, and happily begins to narrate the 'Ramakatha'. The first chaupai spoken by Sri Mahadeva from Kailas, the seat of divine knowledge and wisdom is penned by my Goswamiji;

Dhanya dhanya Girirajkumari I

Tumha samaan nahi kou upakaari II

Puchehu Raghupati katha prasanga I

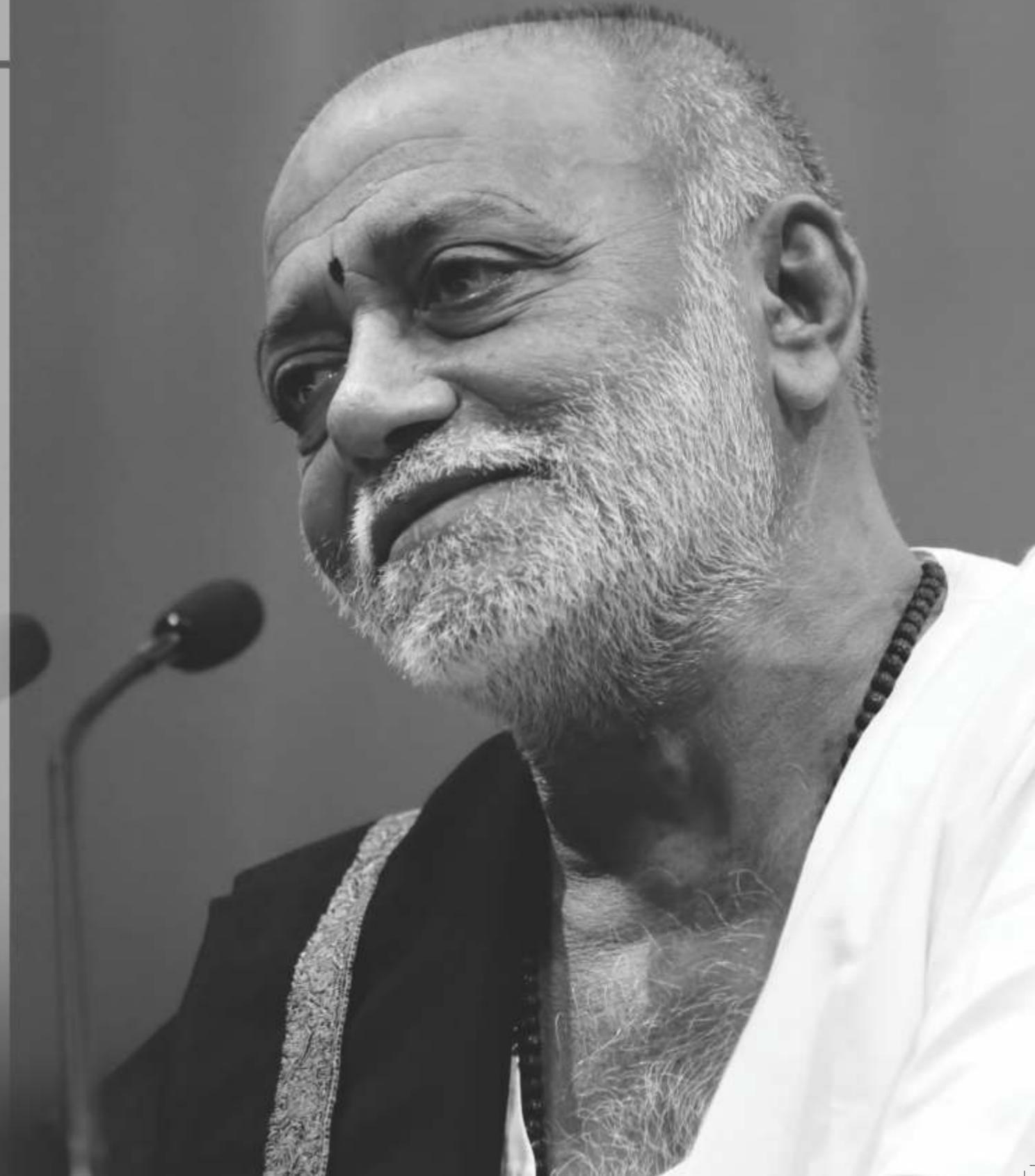
Sakala loka jag paawani ganga II

Hey the daughter of the Himalayas! You are truly blessed and worthy of praise. What you have asked me is for the benefit of this entire creation and the words being spoken now shall purify and bless the entire mankind. You are very benevolent. I always maintain and say that wherever and whenever Bhagwadkathas are organised, the people who help in its conduct and with utmost humility take up the responsibility of organising it are worthy of heartfelt thanks and praise. Lord Shiva begins narrating the 'Ramkatha'; from the 'Vyaaspeetha' of Kailas where Ma Parwati is the principal listener but the entire mankind will be blessed by it. By the 'Kamavihar' of Shiva and Parwati the world was blessed with the valour of human pursuit and by their Ramavihar' the world was blessed by a beautiful maiden the 'Ramakatha'!

Let us not try and restrict 'Kama' to our limited understanding which involves a man and a woman. 'Kama' is not so small or narrow; on the contrary it has a very broad connotation. We should not restrict our sphere of understanding but broaden it in order to comprehend correctly. Wherever or whenever our desires or wishes take us into various arenas, unhindered and running amok, this all will come in the field of Kama. Today what we consider as the focus of Kama is a potent productive source of energy but the varied and unbridled desires are inert!

Kathā-Darśana

- *This century needs a religious leader who is always smiling.*
- *A natural smile is an offering of a beautiful flower at the feet of the Lord of this Creation.*
- *The smile is the flower of the plant of happiness and this flower is being offered to the Lord.*
- *By chanting Rama and constantly remembering the Divine, the devotee attains liberation.*
- *If you constantly remember the divine Name, then even your sense enjoyment will lead you to God.*
- *Whenever something good has to happen, the existent reality knows it before hand.*
- *Do not merely place the pictures of Enlightened Beings and great people in your place of worship; instead keep them in your heart.*
- *By a mere glimpse of a Saint, our sins disappear.*
- *By perceptive knowledge anger will diminish.*
- *The influence of Kama will reduce only by 'Rama – Bhajan'.*
- *Excessive passionate desires make the person sick.*
- *When Maya exerts its influence, then even the great souls get disturbed and their penance is shaken up.*
- *Fire gives light as well as it burns.*
- *The tree is grand but the seed is divine.*
- *The pure divine love can make even a stone idol speak.*
- *Our intellect and interference of the mind shall prevent us from enjoying the nectar of love.*
- *When bad days befall, friends turn foes.*
- *The knowledge should be bereft of the tendency of argument or material gains.*
- *Unnecessary opposition is the proof of a sick mind.*
- *Till such time as the mind is full of complaints, we can be religious but surely not spiritual.*
- *You can change your outer appearance, but your true nature cannot change, nor your speech and behaviour.*



*Hanumanji is a Saint, Lakshamanji is 'Anant'
and Sri Rama is Divine*

Baap! We all are having a healthy discussion upon the principal topic of this 'katha', i.e. 'Manas – Kamadarshan'. There are many questions on the subject. Whatever I say is on the basis of the 'Ramkatha'. Yes, the grace of Sadguru is also there along with the experience of the divine grace. Now, let us see a few thoughts of Sri Rama on the 'Kamadarshan' and then we shall also see Sri Shiva's viewpoint as well. Both have expressed their separate views in the 'Manas'. Before I get into this, I would like to say that Hanumanji is a Saint, Lakshamanji is 'Anant', this is one of His many names, and Lord Rama is God himself! I am not trying to say anything which is new. You all are the readers and followers of the 'Ramkatha' and hear it with so much devotion; therefore I would like to draw your attention to this that, one is a saint, one is anant and one is the Divine himself! In the 'Ramkatha' all of them have come under the influence of Kama and we possibly can't negate this fact. If we are having a total unflinching faith on somebody, this in itself is truly commendable. And due to our allegiance, at times we might not even notice any flaws in the object of our faith. Since we are trying to study the 'Kamadarshan' here, I will not be able to delve deeper on this subject, but if you can then please try and read the 'Narada Bhaktisutra' once! In it so many different types of attachments have been indicated. Out of the many discussed there, one type of attachment is called 'Kamaasakti'. We possibly cannot overlook this fact. To say that it is bad is very easy! But to pass through it is very difficult. An ignorant person can abuse a noble soul for no rhyme or reason. What can we do? It is seen that there is no dearth of abusers but nobility is a rarity! These noble souls who are in minority, just keep quiet. If I am not mistaken, there is couplet of Nawaz Devabandi Sahib;

Maza dekha minyan sach bolney ka,
Jidhar tu hai udhar koi bhi nahi hai!

Where, you are standing alone holding on to the truth, there is no one with you. There is always a crowd with the abusers. The world eliminates the truthful souls. Hazrat Mohammed had to migrate; Socrates was poisoned! This world is really a very strange place. Please behave with the world with care and discretion. We will not be able to run away from it, but this is way it is! I will share with you from the 'Manas' that the Ayodhya, which was willing to give up its life in the absence of Sri Rama, 'Ghar masaan parijana janu bhuta'. When the Lord was exiled to the forest then the people of Ayodhya felt as if they were living in a crematorium and the family members appeared to them as if they were ghosts. Such were the pangs of separation felt by them. For fourteen years they were deeply devoted and they became one with the Lord in His exile. In the very same Ayodhya, after Sri Rama ascended the throne, He sends His emissaries to find out how His subjects were, and then they return with this report from a washer man who said that it was not proper for Ma Janaki to stay in Ayodhya because she has lived in the house of a demon. This is the way of the world. If I sing the words of Ninu Mazumdar;

Thashey Ramaji raja ane amaari maharani Sita!

All the people of Ayodhya sang in one voice! These very people did not bat an eyelid before pointing fingers towards Sri Rama! This was the period of Treta yuga. Then why to blame the Kaliyuga or today's world. This is the way the world is! In Bhavanagar, we have a Gujarati poet, Nazir Dekhaiya, who says;

Pathika tun chetajey pathna
sahara pana dago deshey,
Dhariney roopa manzilnu
utaara pana dago deshey I

O' Traveller! Be watchful! The people who are with you in your journey are the ones who will desert you. In the guise of your goal, your halts on the way will also besiege you!

Maney majboor na karsho,
nahi vishwas hun laawun,
Amarana anubhava chey,
Tamara pana dago deshey I

Mira was poisoned! What was the fault of this innocent lady? A very revolutionary and a different type of poet Ramesh Parekh says;

Gadha ne honkaro toh kaangrao deshey,
Pana gadhma honkaro kon deshey?
Ranaji, tane umbarey honkaro kon deshey?
Haway taro Mewar Mira chodshey I

Beware! Our foolhardy actions should not drive away a saint! It is the duty of the people to respect and accept the noble souls.

So, Hanumant, Anant and Bhagwant, all are affected by the influence of Kamadeva, this fact cannot be overlooked. Though, Kama has no capacity to be able to disturb them;

Agnina ati tapta dhunaani paasey barafno
gangado jhanjhun taki shakto nathi I

Still, they for the benefit of mankind and to caution ordinary mortals like us, accepted bondage or were felled by the influence of Kama.

In the 'Sunderkanda' Sri Hanuman starts eating the fruits in the 'Ashoka Vaatika'. First 'Akshaya Kumar' is sent who gets killed in combat. Some others who came were also vanquished by Him. Finally, Raavana sends Indrajit to go and

imprison Him. Goswamiji has described Indrajit to be the embodiment of Kama! Now just see that Sri Hanuman is a celibate and Kama has come to imprison Him! Kama uses the most potent weapon in his armoury i.e. the 'Bramhastra'. Hanumanji seeing the weapon fired on Him smiles and thinks that he can destroy not one but thousands of such weapons in a jiffy but if He does not let the weapon to strike Him, then the importance and greatness of this unfailing missile will be lost and after all He is out to serve the Lord! He on purpose acts as if He is wounded and just to show that He has been hit, falls down and accepts the bondage. Kama has absolutely no effect on a Saint like Sri Hanuman but by this act, He wants to warn us not to underestimate your opponent as weak and even he himself for maybe a short while can be bound by Kama's evil influence.

Sri Lakhanlalji is also attacked by Kama and becomes unconscious for a while. He is an awakened being but in order to warn us to be careful and not to underestimate Kama's powers, he faints under its attack. The third case in study is of the Divine Himself! He is also bound by Indrajit in the battlefield. Though, the Almighty is not bound by anything or anybody but to tell us he accepts this bondage even just for a moment while enacting His Divine play! Many great seers and exalted beings were shocked by this and the one who was mesmerised and totally disillusioned by it was Sri Garuda. He comes down to the battle field to free the Lord of His bondage. From that time he started to think that how can Sri Rama be the Divine? This doubt gives birth to the 'Kagbhusundi Ramayana'. Garuda is the vehicle for travel of Sri Vishnu and in close touch with His divinity, yet he is confused.

Aa najeekwalaneyj kyarey wahem padey,
kayin na kehawai!

Therefore Baap! All the three divine personalities accept the attack of Kama, just for warning us and telling us to be careful! In the 'Ramcharitmanas' Lord Shiva himself presents the 'Kamadarshan' and even Lord Rama follows in doing so. I request you kindly pay attention and listen with a healthy and a happy state of mind. The

topic in question is from the 'Aranyakanda'. Ma Janaki has been abducted by Raavana. Sri Rama and Lakshmana set out searching for her. On the way, the fatally injured Jatayu is nursed by the Lord plus is respected like a father figure and is liberated by the Divine mercy. The search continues and they both arrive at the Shabari Ashram. Shabari is blessed and she is grateful for the Divine grace. The Lord at this point elucidates on the nine aspects of devotion. On being blessed in this manner, she surrenders herself in the sacred fire of yoga (Yogagni) and is transported to the eternal abode of the Lord from where there is no return and the soul merges itself in the Divine. The brothers

then proceed towards the 'Pampa Lake'. It is written that at this point, 'Kamadeva' comes along with his full army. He thought that Sri Rama is all alone in the forest plus He is in a devastated state due to the loss of Ma Sita and this is best opportunity to attack! I shall not go into the detailed description of this. 'Kamadeva' creates a very enchanting and a romantic atmosphere in order to influence the Lord. The friend of 'Kamadeva', 'Vayudeva' tells him that Rama is not alone, they are two. 'Kamadeva' then decides to camp there and wait for the right moment to strike. On seeing the environment created and influenced by "Kama, the Lord says;

Dekhahu taat basant suhawa I
 Priya heena mohi bhaya upjawa II
 What the Lord says now indicates the
 'Kamadarshan' as seen by the Divine Himself;
 Lachiman dekhat Kama aneeka I
 Rahahi dheer tinha kai jaga leeka II
 Ehi ke eka parama bala naari I
 Tehi te uberey subhata soi bhaari II

Hey Lakshmana! Look at the army of Kama. One who can bear this onslaught of Kama and remain patient as well as composed such a person creates a name for himself in the world. It is difficult, easier said than done! When one is cornered from all the sides and in spite of all round comfort and riches is able to remain unaffected, such a person's glory is etched in golden letters in world history. The truth has to be accepted. I would like to make a humble submission based on my own personal experience. At a difficult juncture in life, only our 'Bhajan' can protect us. This is the only way out of the calamity. I now ask you a question, 'Suppose you ask a youngster to have a bath in the Ganges and the water is also not very cold'. The youth says that he is dirty and his body is smeared in muck, therefore how can he bathe without cleaning the dirt?' Now is this statement correct? Only if he bathes his dirtiness can be cleaned so he has to take the plunge in the river. Similarly, if one says that he is engrossed in the enjoyment of sense pleasures therefore how can he do 'Bhajan'? My dear friend! Start the spiritual exercise or 'Bhajan' and you will be rid of all your impurities. My Tulsiji says so and that's what encourages me to say it with authority.

Sahib! In the Valmiki Ramayana there are seven kandas. In the 'Ramcharitmanas' of Tulsiji there are seven sopsans. But for this Morari Babu, the way in which my 'Vyaaspeetha' sings and moves, I come across very many 'sopsans' on this journey! Sahib! We can all talk and many talks go on. 'Maney atlaa varshey hawe laagey chey ke hun aa baddha banga toh nahi pukton ney? Aa boli boli ney ketlun bolwun? What do I say?' By just trying to play around with the alphabets, just imagine how the people get influenced by the clever world play! It is being spoken relentlessly but the irony is that

without any experience, the words are rattled endlessly! I remember a couplet of 'Masoom' Sahib;

Usko kisney izazzat di gulon se baat karney ki,
 Saleeka tak nahi jisko
 chaman mein paon rakhaney ka I

Therefore Baap! The one who can remain unperturbed in the midst of so many distractions and enticements such a brave man is well known in the world. And in the 'Kamadarshan' of the Lord he says, 'Ehi ke param bala naari I' O' Lakshmana! The strongest weapon that Kama possesses is the woman! He uses her as his weapon and shield. Here, there is no criticism of the woman but the force of Kama uses her for his gain. Goswamiji says that the one who can save himself from this attack and remain unaffected is truly brave. This is the 'Kamadarshan' of the Lord. He is conversing with Lakshmana, His younger brother;

Tata teeni ati prabala khala
 Kama krodha aru lobha I
 Muni bigyaan dhaam mana
 karahin nimisha mahu chobha II

In an army, there are powerful and brave generals, and in 'Kama's' army there are three very valiant strongmen, namely; Kama, krodha and lobha i.e. passion, anger and greed! The great sages and Seers who are evolved souls also get affected by their evil influence and in a moment they get disturbed. The Lord further says;

Lobha ke ichcha dambha
 Kama ke kewal naari I
 Krodha ke parush bachana bala
 munibar kahahi bichaari II

Hey Lakshmana! Greed has two strengths, one is desire! The desire strengthens the force of greed. And the second is deceit or hypocrisy. In our villages we come across such a statement quite often when a rich man is being addressed the simple villagers tell him that you are very happy for you have fifteen cars and such a palatial house! The rich man replies sheepishly, 'It's ok! Somehow just manage a square meal somehow'. Now this is pure hypocrisy. So the deceit and desire together embolden the greed. I



shall not elaborate more on this issue now. Then Goswamiji says, 'kama ke kewal naari'. If God had not created the opposite sex then it would be very difficult for Kama to succeed. Woman is its most potent weapon. For anger, it is foul language and harsh words which pierce like pins. Sri Rama adds here that it is not only that He says so but the learned great Sages and Seers also corroborate the same view. The speaker of this land is so humble! Whatever the Lord is saying is being narrated by Shiva to Parwati. Now comes the depiction of the 'Kamadarshan' of Sri Shiva!

Gunateeta sacharachar Swami I

Rama Uma sab antarjami II

Hey Parwati! Sri Rama is talking or explaining the 'Kamadarshan' does not mean that He is engrossed into it! Now who is Rama? He is totally devoid of the Gunas. Plus, He is the all pervasive supreme spirit. Moreover, He is the Master of the Creation. Hoping that Parwati may raise the question as to why He is discussing the 'Kamadarshan', Lord Shiva adds;

Kaminha kai deenata dekhaai I

Dheeranha ke mana birati dridhaai II

Hey Parwati! The Lord by showing the 'Kamadarshan' as it is, is trying to show us the weakness of the one who is under the influence of Kama and on the other hand is glorifying the steadfast and the patient person whose detachment gets stronger. Now the question may arise that what is the way one can protect himself from this evil forceful onslaught? Like an able doctor must diagnose as well as treat, similarly we are shown the way out here –

Krodha manoj lobha mada maya I

Chuutahin sakala Rama ki daaya II

Lust, anger, greed, pride and illusion, O' Parwati! The only protection from the severe attack of these evil forces is the Divine Grace and nothing else. Now this statement can give rise to inactivity and sloth on the part of the reader. The fact remains that the only protection is the Divine Grace but even the devotee should make some efforts according to guidance of his Sadguru. He should clearly understand that the way out is only

the Divine Grace but we should be frank and open in front of the Master after all He is the one who shall untie the various knots in our psyche! No Guru will do anything by force.

Baap! The first word used here is anger. It is clear that only the Divine Grace can help us but let us also do some effort from our side. We should seek holy company and in the company of great evolved beings, we will get some inner knowledge or wisdom. As the quantum of our understanding will increase, the anger will begin to diminish. The total eradication will be done by the Divine Grace. Anger will be eliminated by proper understanding and this will only come by the company of an Awakened Being. Today, someone has asked, 'If we are following certain discipline and leading a regulated life. In such a case do we go up to our Sadguru or wait for His Grace to do the trick?' See, the grace is continually flowing. If we are unable to experience it then try and move closer. The 'Satsanga' has its own glory and going up to your Guru is in itself again is a very holy and effective endeavour in faith. This depends upon the state of the disciple.

So, Baap! Bodha is what shall eliminate krodha, in other words, the right understanding helps to overcome the anger. The Grace will do its work irrespective of anything. Then comes 'Manoj' which means Kama. The intensity of passion or lust will reduce with 'Rama Bhajan', i.e. by doing spiritual exercises. In the beginning, you may face difficulties and the intensity may be very strong, but don't deter from the path of devotional practices. By following this path, the devotee reaches the doorway to liberation. Tulsiji is a magnanimous Saint and has opened all the doors for us, 'Bhaya kubhaya'. Here when I say Rama I don't imply Rama only. My connotation is very broad and it means any divine name which you like or are devoted towards, after all there is no difference at all! A constant remembrance or repetition of the divine name of God. Thus, the understanding shall subside the anger and Rama shall control the Kama. The intensity of greed can be overcome by a violent shaking up of our consciousness. We need this jolt to awaken us from

our deep slumber of ignorance. Imagine, when a poor guy gives up Rupees five thousand for a noble cause without hesitation, then a rich guy sitting quietly gets shaken up to do something as well. May God jolt the greedy to indulge in charitable acts for the benefit of mankind? If one gets a position in public then the pride in the person is swelled up. Pride will only go down if we catch hold the 'Pada' or the divine lotus feet of an Awakened Soul. Or say 'Gurupada'.

Bandau Guru pada paduma paraga I

Suruchi subaas saras anuraaga II

The illusory 'Maya' can only be subdued by the Divine Grace of 'Mayapati'. Leave the insistence of becoming the owner of Maya, instead accept it to be your Mother and She will feed you with her milk of love and affection. The malady is that people seek its ownership. The Lord tries to depict the poor state of the people in His 'Kamadarshan' to warn and caution people like us. The patience of one who is steadfast;

So nara indrajaal nahin bhulaa I

Ja par hoi so nata anukoola II

The person on whom the universal Master is favourably inclined, he remains unaffected by the Indrajaal magic of the world. The spectators may get mesmerised by the magic but the assistant to the magician or the person helping him behind the scene is aware of the reality and thus is not swayed away by the magic.

Thus Rama narrated the 'Kamadarshan' to Lakshmana and while narrating it to Ma Parwati, Lord Shiva also explains the remedy to the 'Kamic' ills. He even explains the efficacy of the treatment or cure He is going to suggest here. In the Lord's own words;

Uma kahahun mein anubhava apna I

Sat Hari bhajan jagat sab sapna II

Now, 'Tribhuvan Guru' Lord Shiva, who is the Master physician of all the physicians puts forth His views and explains the tried and tested cure based on His personal experience. He says that only the 'Hari Bhajan' is the ultimate reality, everything else is either illusory or a dream. This, He says is His own experience.

Thus, the 'Kamadarshan' as explained by Lord Rama and its interpretation by Lord Shiva in the 'Manas' has been presented before you in short. For the next ten fifteen minutes let us try and take up the 'Katha' as well!

Ma Parwati queries Lord Shiva about the 'Rama Katha', and He gets ready to narrate the Divine Katha. 'Devi! Though the cause and effect theory does not apply to the Divine Lord, He takes upon Himself some causes which appear to be instrumental in His Divine incarnation.' Lord Shiva enumerates five out of the many reasons for this, one is Jaya – Vijaya, next is Sati Vrinda's curse, third is the curse of Sri Narada, fourth the severe penance done by Manu and Shaturupa and the fifth is the curse to King Pratapbhanu.

As you all know that in the 'Manas', prior to the advent of Lord Rama, Goswamiji goes out to tell us about how did Raavan come into being and his tyranny. He annihilated the world by his cruelty and unholy deeds. The earth took the form of a 'Holy Cow' and goes to the Sages and seers for help. They express their helplessness and jointly go to the Celestial Beings for help. They are also incapacitated by the fear of Raavan and all of them together proceed to the Grand Sire 'Pitamaha Bramha' for succour! They get into doing a collective prayer for the Divine intervention. The Divine Voice from the Heavens reassures them saying, 'Please be patient! Though there is not any specific cause, yet in order to fulfil many a causes I shall incarnate in Ayodhya along with all my potencies'. Thus, Goswamiji, takes us all to Ayodhya, the place of the Divine incarnation.

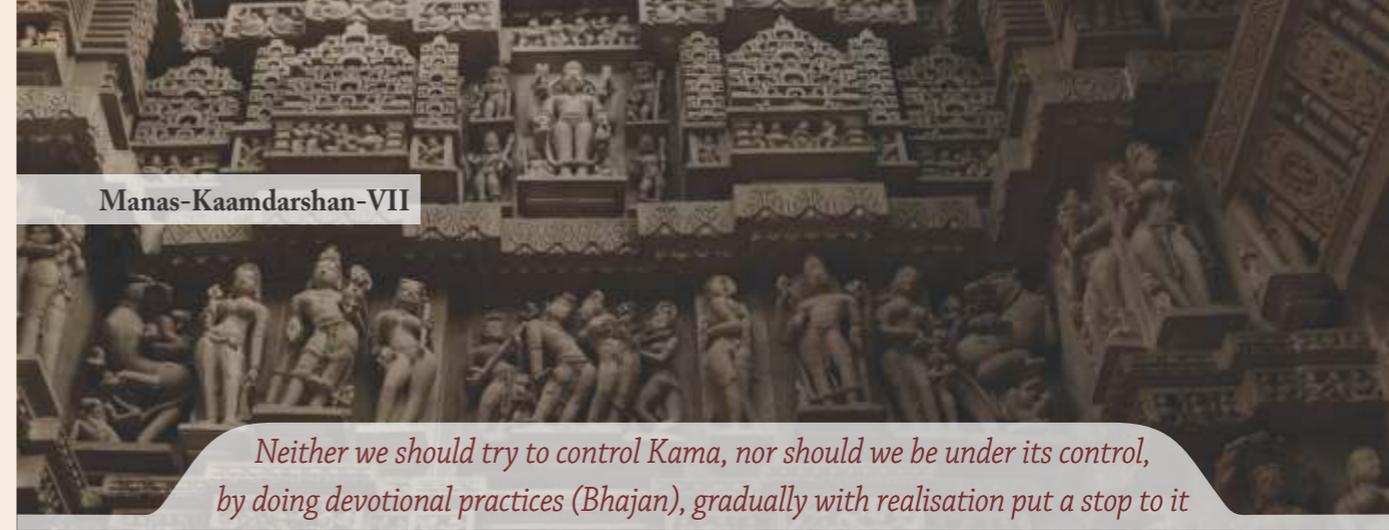
At that time, Ayodhya was ruled by the Raghu dynasty and ruled of the entire world. Maharaja Dasharathji is the present king. He is a karmayogi, a gyanyogi as well as a bhaktiyogi. He has three queens led by Mata Kaushalya the Queen Mother. The king loves all his queens and in turn the queens respect the king. They all pray collectively. Once, the king is very depressed with the thought of being childless. Now with whom can he share his grief? He for the benefit of all of us shows us the way by going to his Sadguru to

express his grief. Guru Vashishtha welcomes him and tries to pacify him by his divine words. He engages Shringi Rishi to perform a 'Yagna' to appease the Gods and pray for a child. On the culmination of this fire sacrifice, the 'Yagya Narayana' appears and hands over an urn containing the divine 'prasad' to be distributed equally amongst the queens. All the queens had the divine Prasad and started experiencing the symptoms of pregnancy. The Divine Himself has chosen the womb of Ma Kaushalya for His incarnation. The auspicious moment of the Divine descent is at hand. All the factors necessary for this great Divine Incarnation had been fulfilled. It is the period of 'Tretayuga, the month of Chaitra, the bright fortnight of the moon, the ninth day of this fortnight and mid afternoon.' The One who resides in the entire cosmos, or in whom the entire creation resides, the Almighty, the Divine, God or by whatever name you wish to address Him as appears in His Divine form in front of Mata Kaushalya –

Bhaye pragata kripala deendayala
Kaushalya hitkaari I
Harshit mahataari muni mana haari
adbhut roopa bichaari II

The four armed divine celestial form of the Lord appears in front of Ma Kaushalya. She is blessed with Divine knowledge. The Lord smiles at her. The mother says, 'I had asked for a child but you have come as a parent. Please become a new born baby. You have come in your celestial form, kindly accept the human form.' Instantly the Lord becomes a two armed human baby. The Indian Mother teaches the Divine how to behave like a human and cry like one! The Lord starts crying like a new born baby in the lap of His mother. This is the moment of the Divine Incarnation. On hearing the cry of a new born, the other queens and maidens rush to Ma Kaushalya's quarters. The women rush to tell the King of this great congratulatory news. Dasharathji immediately requests Sri Vashishthaji Maharaj to come and confirm the Divine Ascension. On hearing about the child birth, the king was steeped into happiness but on getting the confirmation from his Divine Master he is filled with divine joyful ecstasy. The news spread in no time and Ayodhya was immersed in a wave of divine joy. All those of you who have come here and to the entire world, I offer my heartiest greetings on the birth of Lord 'Rama' during the days of 'Pitruapaksha'.

The world is very variegated and odd! We should deal with it with care and total awareness. We shall not be able to run away from here, because the world is like that and this is its nature. If I quote from the 'Manas' then the entire Ayodhya was prepared to lay down its life due the pangs of separation from Sri Rama. Tulsiji writes, 'Ghar masaan parijana janu bhoota'. When Sri Rama was exiled, the house appeared to them to be the cremation ground and the family members appeared like ghosts. So painful was the separation from the Lord. For fourteen long years, the people of Ayodhya were deeply involved into thinking about Sri Rama constantly all the time. When the Lord ascended the throne of Ayodhya after the exile was over, He learns from His secret agents that a washer man is unhappy with Mata Sita living in Ayodhya because she had spent the period of captivity in the house of a demon after she was abducted by Raavan. See, the fickle minded mentality of the public! They did not think twice before pointing an accusatory finger towards Sri Rama and Sita!



Manas-Kaamdarshan-VII

Neither we should try to control Kama, nor should we be under its control, by doing devotional practices (Bhajan), gradually with realisation put a stop to it

Baap! The principal focus of this nine day elemental and righteous discussion is 'Manas – Kamadarshan.' Every day I say that I get a lot of questions and queries related to our topic. One, which I have got today is, 'Bapu! You have chosen a very difficult and an inexplicable subject!' Whatever is the reality and congenial in nature, why do you treat it to be difficult? You are trying to hide something. Is breathing a difficult exercise? It is the most natural and simple act for each and every living being. If breathing becomes difficult then we are declared sick. You all know that Kama's wife is 'Rati', in other words, the Goddess of Love! Sri Bharat is the supreme saint in the 'Manas'! The Lord himself says this mantra for Sri Bharat;

Bharatu hansa rabibansa tadaga I
Janami keenha guna dosha bibhaaga II

'Hey Lakshmana! This Raghu clan of ours is just like a beautiful lake. Our Bharat is the beautiful swan in it.' But, at Teertharaj Prayaaga, when Sri Bharat enters the holy waters of the Triveni Sangama to bathe then Tirtharaj is pleased by his devotion and Sri Bharat begs for a boon from this King of all the Holy Places! 'I am a Kshatriya, still I beg of you!' What is it that he begs for?

Aratha na dharama na kaam ruchi gati na chahaun nirbaana I
Janama janama rati Rama pada yeha bardaananu na aan II

I do not want wealth, neither do I want religion, nor do I want liberation. In between he says that he has no interest or liking for Kama! Here, we see that he does not want any of the four objects of human pursuit. He does not seek wealth, this is very clear from the fact that he is willing to give up the kingdom of Ayodhya for Sri Rama. And he adds, 'Tyaagi nija dharamu', neither he wants religion. Is it that he has become an atheist? The third is that he is also not a seeker of salvation or liberation. 'Gati na chahahun nirbaana'. I love his usage of words when he talks about Kama, he simply states that he has nothing to do with it or in other words it does not interest him at all! This means that though he is disinterested in Kama, yet its existence cannot be denied. Somewhere in the sub conscious mind it is present in its latent or inert form. No gentleman will ever say that 'I am not interested in you but yes I like your wife', it is such an indecent statement.

Can Sri Bharat ever speak like this? I think the 'Ramcharitmanas' is a very mystical text. Can anybody demand one's wife and that to for birth after birth or say forever? Sri Bharat says that he does not seek Kama but is seeking Kama's wife 'Rati'. The usage of the word 'Rati' here is indicative of the acceptance of the presence of Kama. He is not interested to enjoy it at all because he has already tasted something beyond and far more powerful i.e. 'Rama Bhajan'. I remind you of yesterday's sutra wherein the person says that how can he possibly bathe in the river because he is dirty! This is wrong. Only a bath can rid you of the impurities or dirt. Once if Kama goes then I shall do devotional practices, is a wrong theory. Do the devotional exercises and the Kama will go away on its own.

Now in order to explain 'Rati' in detail, I shall present her as a woman. I am sure that 'Rati' would not have said that though you do not have anything to do with my husband but at least you recognise him! One has to admit and accept its existence. Therefore, we cannot possibly negate the reality. I shall put forth another sutra here. We should not be in the control or influence of Kama but we tend to because,

Bhaye kamabas jogeesa taapas
paawarnanhi ki ko kahey I

This is the very clear cut 'Kamadarshan' of Goswamiji, because Kama is his first Guru. I am sure that Tulsi will not be cross with me for this. His spirit can never be annoyed with us. Maybe, in this way we would be performing a proper Shraddha of Goswamiji in the 'Pitrupeksha'. Tulsi has three Gurus. The first Guru is his wife 'Ratnawali'. In our Tulsi Award function, I remember, that respected motherly lady had come whose poetry we had heard during the Katha in Mandal at Viramgram, many years ago. It has been ages, my dear! Where all have we travelled? This Katha has taken us places! Our Nitinbhai says;

Pothiney partaapey kyan kyan pugiya,
Bhagwa re ankashey jayiney udiya ...

Who, with total understanding, edits the matter to help us in the publication of the 'Ramakatha'. Just imagine the amount of labour and time being put in to ensure a proper publication! In the morning, I came across a few lines written by our 'Hapuri Dada';

Apna chehra dekh na paaye,
Auron ko sheesha dikhalaye I

It is a very straight forward and simple just like the mother's milk which is the easiest to digest!

Iss duniya mein kaun bujhaaye,
Jab paani hee aag lagaaye I

Thus, tulsi's first Guru is his wife and I always sing;

'Ramayana' ke amar praneta,
Komal shraddha suman chadhao I
Par Ratna ke amar tyaag ko,

Naman karo tum bhoon na jao I

The poetess says that the eternal creator of

'Ramayana' is Tulsi, and please offer the flowers of your faith at his lotus feet! But don't forget to honour and respect the sacrifice of 'Ratna Devi'! Then she adds further;

Woh naari kitni mahaan thi?

Jisney vishayi sant banaya I

Who converted a materialistic and a lusty creature into a Saint. Please remember, every Saint has a past and every sinner does have a future. Tulsi blinded by passion, takes a floating corpse to be a boat. He reaches Ratnawali's parental house at the middle of the night. Seeing him in this state filled with passion she in a way rebukes him for his behaviour and remarks that if your centre of attraction which happens to be this body made out of bones and flesh which is going to die one day, if you just change the focus and let Sri Rama become the centre of your attraction then, 'Kahey rahey bhava bheeti'? On hearing this, all of a sudden Tulsi just changes completely and the rest of the story is history! Thus, his first Guru is his wife 'Ratna'. In other words, his first Guru is Kama, who troubles him and then also awakens him as well.

Tulsi's second Guru is greed. Kindly listen very carefully. I am performing Tulsi's shraddha! Even this energy can be harnessed in a positive manner. Now greed in which way? Say if you have money and you keep on counting or checking it again and again, this is greed.

Tadapi kahi Guru baarahi baara I

Samujhi pari kachu mati anusaara II

The Guru kept on repeating the same thing again and again to ensure that it is well understood and imbibed in the psyche, this in way is an analogy for greed. You only turn or toss one 'Manka' and that is why Tulsi says in the end of the text;

Lobhihi priya jimi daam I

Continuously, just thinking about money! In the same way, the benevolent Guru also kept on repeating the same thing until he saw that Tulsi was awakening.

The third Guru of Tulsi is Sri Hanuman. Repeatedly, Tulsi was missing out in recognising

the Lord in Chitrakoot. He used to get a glimpse or an indication, but yet could not capitalise on it. At this juncture, he needed someone who could tell him clearly so that he would not miss out in recognising the Divine. Sri Hanuman does that for him. In the first instance the passion was redirected towards the Divine. We cannot negate the importance of this life turning act. The energy of Kama has not been sullied and has been accorded due respect by Tulsi. Sri Bharat is asking for eternal 'Rati' for the Divine because he is an awakened soul. If you will try and assimilate my words correctly then I would like to add that insistence or obstinacy is also 'Kama'. 'Do this, it should be done in this way only', this obstinacy is a form of Kama in my opinion. Do not understand Kama in a very narrow sense, in fact it has a very wide connotation. Passion is very invariably pervading, similarly Kama is also equally comprehensive. Like we say that the Divine is one without any form, similarly, Kama is also formless. As the Divine resides in our hearts, so does Kama! Therefore, my dear brothers and sisters! Rati is Kama's wife or is his shadow. Have you ever thought that we have seen a woman from three different angles? The first is in its base gross form, the second in its slightly evolved or say at the medium level and the third is in an exalted state. Most commonly, people like us who are steeped in the materialistic world, visualise her in the physical form i.e. of a lady. Some, who are slightly evolved, move a step higher and along with the physical form are also able to see the shadow or in other words the inner beauty as well. Like we see the shadow following the physical body in the same way it is being said here. In the Panchawati the shadow of Ma Sita is present and Raavana abducts that shadow of Janaki whereas the original Ma Janaki was kept under safe custody with the Fire God. When we talk about the Divine, then the female form is considered to be his 'Maya'! Generally, the woman has been viewed in the framework of the female physical form or it has been interpreted as a shadow or the most difficult to understand its Mayic attribute. So, replying to the

question that why such a difficult topic has been taken up, I would like to say that it is not difficult but it is the reality of our lives.

I am trying to make this humble submission that if it is possible, the divine grace of your Sadguru enables you and your devotional practices become strong (Rambhajan increases), then neither control Kama, nor get controlled by it. Even if you try, you will not be able to control it. There are certain suggestions like some sort of a medicine, still the fear of its flare up do persist. Neither control it, nor be controlled by it but gradually, by the divine grace and by the power of the 'Rama Bhajan' try and put a stop to it. Consciously, put an end to its influence. Our body has been designed in such a way that it tells us when to stop. The human body acts like a Guru. This 'Ramakatha' is beneficial to one and all. It benefits the one who is steeped in sense enjoyment; it helps a devotee or a spiritual aspirant and even benefits the evolved being as well. For the ones who only seek sense pleasures, it provides entertainment. For a devotee it provides peaceful rest and to the evolved being it is like a drink of ambrosial nectar. Therefore, please do not overlook this fact. It is not a difficult topic at all. We are hypocrites. The ones who are not, I bow down in respect and humility to them. But why this hypocrisy? When the Saint says –

Mo sama kaun kutil khala kaami I

'Kapi chanchal sabahi bidhi heena', Sri Hanuman says that he is lowest of the lowly. Sugreeva says that he is a lascivious animal. All these are very honest and non hypocritical declarations. So, in my opinion it is not difficult, on the contrary it is the reality of our life. What does Tulsi say? 'Kama aadi mada', Kama etc are bad but the one who is not proud is loved by God, 'Taata nirantar bus mein taakey'. The Divine accepts the control of such souls. So we should be devoid of deceit and false pride. Those who have transgressed these, they are worthy of worship and my humble respectful pranams to them!

So, Baap! We have become hypocrites and that is why are always under pressure or stress.

Deceit will not let a person relax. My dear brothers and sisters, the train of our life is running away. Put the baggage in the lap of the divine, why are you unnecessarily living in tension? Learn this what Tulsiji is saying;

Jehi bidhi Prabhu prasanna mana hoi I
Karuna saagar keejiye soi I

The passion which is lying embedded in our minds from different births cumulatively becomes a burden. The mind has a habit of storing too many things. It is a camera with a very large memory and goes on storing images from time immemorial. So and so abused me, he was critical of me, he did that to me, he praised me, so on and so forth, all these images are stored which over time become a big burden. I request all of you that just forget and move on. Camera stores the image, whereas a mirror reflects it back without storing anything. When as a result of regular spiritual practices and holy company, the mind shall become a mirror and the tension shall dissipate.

Every day, one should be new and fresh! What changes every moment is life, and that which does not move or is holding back is virtually dead. 'The rays of the Sun are always new', said Krishnamurthy! Many people say that the Katha is the same every day, what is new in it and why should we listen to the same old story? Katha is new and fresh everyday like the Sun and it is vibrant and full of zest. We understand but are not willing to change. Tulsi just changes instantly!

Deceit does make us stressful. What we are not, we want to prove to the world. This is not a sermon; we all pass through this in our life. That is why the mind and thinking get clouded and blurred. And when the grace is flowing unabated then why should we carry this load? Just place it at some body's holy feet! The mind goes on storing images which should be deleted.

Thus, the 'Kamadarshan' of the 'Manas' is a way to make us truthful. It is a medicine as well as the treatment. I don't think that it is difficult at all. Neither to control, nor to be controlled but just

practice self control. A feeling of contentment. Goswamiji says that when we learn this self control and say enough is enough, the very desire just subsides and dies down. Forget that you are in the control of Kama, just withdraw from it and be contented. When we sit to eat and if someone forces us to take more, we very politely say 'Sorry! I shall not be able to eat any more'!

So, if we seek the shelter and divine protection of Rama, this storm of passion shall be dissipated and we will be able to remain tranquil. In order to explain this very fact, in the 'Aranyakanda', Tulsiji on one hand shows the door to the 'Kamadarshan', but before that directs us towards 'Rama Bhajan'. This we saw yesterday when Sri Rama was instructing Sri Lakshmana.

In the text that follows, therein Sri Rama and Lakshmana proceed further in their search of Ma Janaki and reach the 'Pampa Sarovar'. Sri Narada comes and seeks the Divine blessings. He says, 'Prabhu! Your devotion is like the full moon night. In this night the moon is complete with all its attributes. Your name is also Ramachandra. In the sky of the heart of your devotee let there be the bright moonlight of your devotion and your divine name shine like the full moon. I do not want to compare it with any other name nor would I like to undermine any other belief in the process. But for me, let your 'Rama' name shine like the bright full moon in the sky of my heart'. Narada first used the 'Rama naam'. Just examine the sequence. All of a sudden he just changes the topic. Seeing that the Lord is very happy and in a joyful mood Sri Narada says very politely and sweetly, 'O my dear Lord! When your illusory power of 'Maya' deluded me and I wanted to get married then why did you not let me?' Sri Rama replies, 'Narada! I am saying this with happiness and not out of any anger or ill will. I have two types of children, one who are small like a baby and the other who are grownups. During the infancy if the child goes to touch the fire, the mother will stop the child from doing so. One who has a firm faith on me and is dependent on me for everything, he is my small child. When he tries to

do something out of ignorance or unknowingly, I like the mother, stop him from doing so. But the ones who are learned or knowledgeable, they are like my grown up or adult children. I love both equally.

Now, let me point out to you the 'Kamadarshan' of Goswamiji here. The learned one is like my elder child and I love him equally. But the difference is when the grown up tries to say catch a snake or touch the fire, I don't rush to hold him back because he is doing it knowingly. My devotees have my strength and faith whereas the Gyani's have their own strength. But both get troubled by Kama – Krodha! The one who is surrendered to me, his safety is my duty, but for a learned grown up, the responsibility is his own, but I do love both of them equally. In the 'Kamadarshan' Goswamiji further adds;

Kama krodha lobhaadi mada
prabala moha kai dhaari I
Tinha maha ati daaruna dukhada
maya roopi naari II

Here, you will not be able to do with the transliteration but an Awakened teacher will be able to explain it correctly. The Saint who's first Guru is a lady and Kama can he say that 'Tinha maha ati daaruna dukhada'. Will he say that the woman is a tormentor and cause of pain? This will be seen as a criticism for the women folk. But very cleverly, Tulsiji puts in a word in between and i.e. 'Maya roopi naari'. Here 'Naari' does not imply the woman per se but he is talking about the illusory Mayic form. Woman is an embodiment of Maya, Chaya and Kaya! My Sadguru Bhagwan has explained to me while teaching me that here the interpretation will be the illusory Maya in a female form and not woman in general. Woman in general is not painful but a Mayic or an illusory woman or even a man for that matter. There should be new guidelines especially for a devoted husband. Why has this been left untouched or has not got its due importance? Both are equally responsible for a harmonious life. Tulsiji's Kama Darshan is really

inimitable and unique. If it is understood correctly, it will awaken us. Therefore, what is normally seen as a criticism of the woman, my inner understanding does not see it in that light the reason being that a Saint for whom his wife becomes his first Guru, he can never be critical of the women folk, instead he is if at all critical of the illusory Maya.

Sunu muni kaha puraan shruti santa I
Moha bipina kahun naari basanta II

Then the entire 'Kamadarshan' goes on. It will be a great mistake if it is seen as the criticism of the women. I feel that Tulsiji can never do it. So, he presents the 'Kamadarshan' in a very different and a unique way. Narada! The Maya in the guise of a woman is very painful. Vishwamohini was not a lady! She was Maya in the form of a lady. Let me explain, it was not the Maya of a woman but it was Maya as a woman. This topic is from the 'Balakanda' and you all know that there is an illusory town in which Maya resides as the princess.

So, Baap! There are many sutras given in here. There is an exhaustive description of the six seasons. This Maya, troubles differently in the different seasons. I shall try and discuss that a bit tomorrow. But in the end of 'Aranyakanda', Sri Rama puts forth a very different view of 'Kama' in front of Narada. I repeat, don't control, nor be controlled, exercise self control!

Raj Bhaiya has given me a few shers of 'Faraaz' Sahib –

Usssey pehley ki woh bewafaa ho jaaye,
Kyon na aye dost hum juda ho jaayein?
Bandagi humnein chod di hai 'Faraaz',
Kya kerien loga jub Khuda ho jaayien I

So Baap! First let us do 'bhajan'. In the time that is left, let us try and take up the text a little bit further. Yesterday, we all celebrated the Lord's birth! First the Lord was born followed by the other three brothers. The entire Ayodhya was steeped in festivities. The four brothers were growing up. The auspicious day of naming the Princes comes. Guru

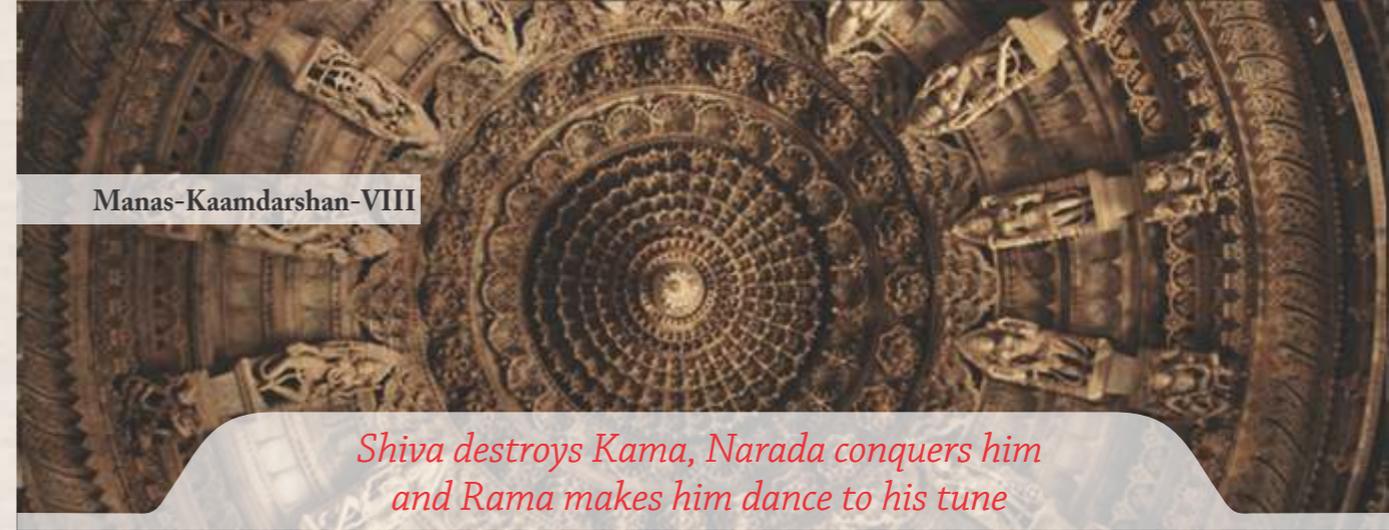
Vashishthaji names the son of Ma Kaushalya as Rama who shall be the source of eternal peace and rest for the entire creation. The son of Ma Kaikayeyi who will be nourishing and fostering the creation was named 'Bharat'. The one who will eliminate animosity and the second born of Ma Sumitra was named 'Shatrughana'. 'Lachhana dhaam so Rama priya sakal jagat aadhaar', one who shall uphold and bear all was named 'Lakshmana'. The four brothers thus attained their youth and the parents arranged for the sacred thread ceremony for them by Gurudeva Vashishtha. Then they proceed to the Gurukula for their education. Goswamiji says that in whom the entire Shruti's reside, if He needs to study, then it is the biggest surprise! But to guide all of us that in spite of being the Lord himself, He seeks the shelter of an Awakened Guru for His own enlightenment. In this way He established the glory of the Guru. In a very short while, they learned all the various subjects' of knowledge.

Goswamiji changes the topic at this point. Sage Vishwamitraji arrives at Ayodhya. He asks for Rama and Lakshmana. Initially, Maharaja Dasharatha does not agree but on the intervention and clear instructions of his Guru, he hands over the two Divine Princes to the Sage. What I understand from this is that the sage does not need

our wealth, but he asks for our progeny to protect and uphold the values of religion and the sacred practices. Sri Rama and Lakshmana accompany Vishwamitraji Maharaj to his hermitage. One is dark and the other is fair, as if in them the sage has got all the riches of the world. Now what is the biggest wealth of any Guru? An able and a surrendered disciple. Vishwamitra points out Tadaka, the mother of the demons and the Lord liberates her with just one arrow. The next day the Lord asks Vishwamitraji to start his fire sacrifice. Mareecha comes to defile the yagna who is flung far away by a flat unarmed arrow. Subahu is liberated by a fiery arrow. In this way, the sacred practices were protected by the Lord.

One day, Sri Vishwamitra says, 'Hey Raaghav! By your grace, my yagna was fulfilled but two more remain to be fulfilled and for that I shall take you to Janakapur.' On hearing about the 'Dhanushayagya' the Lord immediately agrees to proceed for Janakapur. On the way Ahilya is liberated, He takes the sacred bath in the holy Ganges, and reaches Janakapur. Janakapur was dumbstruck seeing their divine beauty. He was lost in a deep God Realised state on seeing the Lord. They have all been put up at the beautiful palace known as 'Sunder Sadana' supposedly Ma Janaki's personal quarters.

By the divine grace of our Guru and if our devotional practices bear fruit then we need not be controlled by Kama, nor need to control it. Even if we try to control it, it will be an exercise in futility. There are certain medicines which can be administered, yet the fear or doubt about their efficacy lurks in the mind. So, neither be controlled by Kama, nor try to control it, but gradually by the kind grace of our Guru and with devotional practice, exercise self control and put a 'full-stop' to it. Our body has been made in such a way that in time, it warns us and even teaches us. The body is also a 'Guru'. The 'Ramkatha' is beneficial to one and all. For those who are materialistic minded, it provides wholesome entertainment, for the devotee it is a source of eternal peace and rest. To the awakened soul it is the ambrosial nectar. The 'Kamadarshan' of the 'Manas' is a medicine, treatment as well as a tool to rid us of our hypocritical nature.



Manas-Kaamdarshan-VIII

Shiva destroys Kama, Narada conquers him and Rama makes him dance to his tune

Baap! We are discussing the plain and substantive description of the 'Kamadarshan' as depicted in the 'Ramcharitmanas'. I would like to remind you of my yesterday's submission and if you agree with it then please think about it and try and follow it in your lives. For people like us it is not possible to control the intensity of Kama. Also we should not be controlled by it though it is difficult. But by continuously doing 'Satsanga' and thereby developing our discriminatory faculties, we should exercise self control and learn to say 'no more please!' Now by placing a few characters from the 'Manas' in front of you, I would like to say something. Lord Shiva burnt Kama; it is true and a well known fact.

Taba Siva teesar nayan ughaara I

Chitwat kamu bhayahu jari chaara II

It says that when Lord Shiva opened His third eye of fire, instantly Kama just by a sheer glance was reduced to ashes. What happens subsequently has not been written here. The story goes that the Lord smears His body with the ashes of Kama. Shiva who resides in the cremation grounds, uses the ashes of the funeral pyre to adorn Himself. Therefore, it is clear that Shiva burns Kama or in other words destroys Kama. Now Kama cannot disturb Shiva in any way.

There is another character in the 'Manas' i.e. Devarishi Narada. In his case, Kama was not burnt but vanquished. This fact is also well known. At this point, Pujiyapada Goswamiji writes;

Jita Kama ahamiti mana maahi I

Jeeta, Kama is conquered and there he is destroyed. There is third instance about Kama in the 'Manas' wherein he is neither destroyed nor vanquished, but Lord Rama makes him dance to His tune.

Jehi turanga par Rama biraajey I

Gati biloki khaganaayaku laajey II

Kama was made a horse by Sri Rama and sitting on it as the Groom, makes him obey and behave as per His wishes.

Thus we see that Shiva destroys Kama, Narada defeats him and the Lord harnesses him. Now who will become our idol out of the three? Allow me to use the word and say that we all are 'Gareeb'! By 'Gareeb' I do not mean poor due to poverty but poor because we are the slaves of our senses. We are poor because of our degeneration. Certain scenes are not worth seeing but the mind coaxes us into seeing by enticing and goading us into it. At times it is not necessary to speak but the intellect forces us to speak. Certain things need not be heard but the weak senses get pressurised by the evil tendencies to go ahead and listen. In other words, the poor sense organs are forced into it by the powerful mind! Our familial

traditions, decency and moral values stop us but they are overpowered by the evil forces and we are forced into it.

Now, the point I want to make is that out of Shiva, Narada and Rama who shall be our Idol? If we can harness Kama, then Rama is our Idol, if we can defeat it then Narada is our Idol or if we can destroy it then Shiva could be the Idol. Which path do we take? This is the junction from where three different roads go. I ask you for the purpose of understanding that which path will you choose? You all are aware of this line from the 'Manas';

Naari bibasa nara sakal gosaain I
Naachahi nata markat ki naayi II

Now, Baba Tulsi has written that the woman makes the man dance to her tunes like a monkey dances in front of the monkey dancer. Always only one aspect is being discussed but even men are no less! Men excel in the practice of 'Use &

throw'! We don't see a balance here. The woman has been at the receiving end and has been admonished, why? Like even yesterday we saw but there we were not trying to undermine the woman per se instead the Mayic illusion in the guise of a woman! In the 'Manas' the character who represents this is 'Surpanakha'. Her ears and nose were chopped off is a metaphor for saying that she was insulted or say exposed. The Lord is very compassionate in nature. Not only compassionate but His compassion is very soft and endearing. Kindly read the 'Indra Stuti' from the 'Lankakanda'. The King of the celestial deities prays to the Lord. He says, 'That what is not clearly visible or even the Vedas and the scriptural texts are unable to explain it, that unknown element is Rama. The One, who is Nirguna and Saguna i.e. with form and formless at the same time, and the Divine Form is very attractive.' Then he asks the Lord to bless him with

His devotion and consider him to be His eternal servant. This particular 'Chanda' is worth learning;

De bhakti Ramaaniwas
traasa harana sarana sukhadaayakam I
Sur brinda ranjana dwanda bhanjana
manu jatanu atulita balam II

His compassion is also very soft and endearing. Indra is not all that kind or soft but he says, 'Karuna komalam'. The Lord's delicate compassion is working here. Therefore, my dear brothers and sisters, the man also dances so does the woman. If in an artistic performance they make each other dance on their directions, it is understandable. Say the wife is singing and the husband is enjoying it and the husband applauds and appreciates it, this in my opinion is the man dancing to the woman's tunes and vice versa. There is no Kama involved here. If the art makes you dance it is good.

So, we are talking about making the Kama dance, defeat and destroy. Will Kama dance? Of course, why not! Can the spiritual aspirant make him dance to his tune? Firstly, it is difficult to ride on it. One who is not adept in horse riding and has never sat on the horse, he cannot make the horse even run forget to make it dance. The rider has to be an expert in horse riding. If the rider is the Lord Himself and Kama has become the horse, He can do as He pleases. Can we emulate this feat? Well, it is a good idea but its fulfilment or execution appears to be improbable. To be able to do it, we can't become Rama! But what I believe with certainty and is easily possible is to increase or develop our spiritual practices (Rama Bhajan). It may be good to imagine or idolise on this but in practice we cannot be Rama! Merely speaking about it will not make it happen, it has to be practically done and experienced by us. One can do these three things of defeating, burning of making it dance as per their own level, what can we do about it?

One who is able to do this, I respect them and pay my humble respects at their holy feet, but if

you ask me, let us not waste our energy in doing these things but surely can enjoy it from a distance or in other words experience it with a proper sane understanding. When we watch a dance performance, we will need to see it and appreciate it from a proper distance. One can burn the evil effect of Kama, but I feel it is being a bit cruel and harsh, but after it has been put down we can see and understand it from a safe distance. We may not be able to defeat it but can view and understand its defeat at the hands of an able person. My experience tells me that if the Kama is centred in the mind then someone with a strong mind can destroy it like say Shiva's mind. One whose mind is mature and strong, can burn it like Shiva, one whose mind is clear can tame it, one whose mind is absorbed in Rama and is a perfect devotee can possibly make it dance but here he acts as a mere instrument, in fact it is Rama's power that is in play. In all these three instances, it is possible if the stage or its territory is the mind. The moment its area shifts to the brain then instead of providing the nectar, it will make the person absolutely inert.

When we see Ahalya's topic, then let us not go into who is at fault, Indra or Ahalya, because the reality is that Kama is omnipresent and we can't overlook this fact. Ahalya is one of the most beautiful and a rare creation of the Divine at that point in time. If kama would have remained in her mind, it would not have been so bad but it shifted onto her brain or intellect and wreaked havoc. The mind thinks but the intellect decides. If she would have only thought for a second that whether the time was appropriate for sense enjoyment? She could not see it because her intellect was deluded by Kama's presence in there. My Vyaaspeetha feels that Ahalya's Kama, travelled from her mind to her brain and the intellect just sealed it, because in this process the brain is sort of dead or inert. Allow me to say that Indra's intellect was more inert in her comparison. Now what punishment would have been meted out to this inertia I don't know but Indra is very cunning and sly. He flees from the scene and is caught and then punished. Narada defeated



Kama but in this case the Kama travelled to the domain of pride, 'Jita Kama ahamiti mana maahi', this is a very deep rooted, unique and a mystical philosophy of Goswamiji.

Kama takes shape or is born in our mind but keeps on changing places or say playing the game of 'musical chairs'. The moment it moves out of the mind, it starts to run amok and create nuisance. If the father and son both reside at the same place then the father Rama will keep son Kama under check. Let them both be together in your heart. The Lord is not keen that Kama be displaced but there a few others as well who have tried to sneak in stealthily. I would go a step further to add that let both father and son live together and marry off the son so that his wife 'Rati' can also come to live in our hearts which is 'Love'. Kindly mark my words, 'in the house where there is no woman to care, then such a household gets very disturbed and falls into disarray'. The entry of the lady brings in order and discipline. My dear listeners, along with Rama and Kama, kindly respect Rati as well and let them be settled within your hearts. Rati is the cementing force between the Rama and Kama. Rati is the nectaral juice. Burning, defeating or making it dance is good for who can do that, but;

Haripada rati rasa beda bakhaana I

'Rati' is that all important ingredient in the nectar. Therefore if someone is dancing then it is not that you are making the dance to happen but, just watch and enjoy the performance with a clean intent. Why do we enjoy the dance? Because, we are engrossed in its beauty of motion and the melodious musical harmony. This is neither a mistake nor an offensive act. Live in the blissful state of this nectar. Why 'Ramakatha'? Only to create the ambrosial nectar. If the 'Katha' liberates, I am happy but if it doesn't I don't care. I am only thirsty for the nectar. Tulsiji has blessed us with this nectar;

Gaawata beda puraana ashtadasa I

Chahon shastra sab granthana ko rasa II

A very simple and a straight forward understanding is that eating is pleasure and to drink is nectar like. Try and observe the human behaviour when he is eating and drinking. Generally, when a person is eating he will appear to be a bit aggressive and if a greedy person is eating, he appears to be very aggressive! On the other hand, when we drink then we drink slowly sip by sip and enjoy the drink. Nectar is always to be drunk like the 'Rama Rasa, Prema Rasa, Kalaa Rasa, Vidya Rasa etc.' There should be 'Rasa' in our lives. That is why; Goswamiji sang the glory of the 'Rasa'. The nectar of devotion for the Divine Lotus Feet of the Lord! Sri Bharat asks for this very 'Rati';

Sita Rama charana rati morey I

Anu din badhahi anugraha torey II

The father arranges for the marriage of his son and after marriage, they all live together. By the presence of 'Rati' or love the environment of the house shall be very pleasing and filled with peace and harmony. If for any reason the father throws out the son from his house, then if due to the control of the father if he was well behaved, maybe now having moved out, he may go haywire and start misbehaving. If we remove the Kama from our mind and then if it goes and settles in our intellect then inertness or decay will set in. Either the intellect becomes inert or the mental faculties become shaky or unstable.

Now suppose that the Kama has entered into the intellect and it results in oppressive or perverted behaviour, the intellect starts accepting the command of Kama and the intellect gives up discretionary thought. At this point if someone points out and says that your father is sitting there and what are you doing here? Why are you staying away from home! This is not good. Go back to your dad! And after explaining and reprimanding Kama, he is sent back to the confines of the 'Chitta' and by Divine Grace he meets the Guru, then it will become still and well mannered and will be forced to think, that this is the way! In the 'Ramcharitmanas', 'Chitta' is Lord Vishnu, the

mind is equated to the Moon, the intellect or the 'Buddhi' is Bramha and the pride or the 'Ahankaara' is Shankar. If the Kama enters the domain of the 'Chitta' then as per the 'Yogasutra'; 'Yogaha chittavritti nirodhaha', meaning that the Kama is quietened and subdued. Tulsidasji instructs or teaches his mind, intellect as well as his 'chitta' and asks his chitta to come to 'Chitrakoot'. Because, Goswamiji knows that in this age of Kali, 'Chitrakoot' is a medicinal herb! I would like to clarify a point here that going to the Holy Chitrakoot is of course beneficial in every which way and has its own importance but to visit your Sadguru, of an Awakened and Enlightened Teacher, then in a broader sense even this is a journey to Chitrakoot in my humble opinion. Now whatever definition of Chitrakoot is applicable in place, time, or a person you are free to choose.

Now let us discuss, what is there in 'Chitrakoot'? There is a beautiful forest i.e. the 'Kaamada Vana'. Four unique characteristics have been pointed by Goswamiji about Chitrakoot; Mandakini river, Chitrakoot place, the Kaamada Vana and Sunder Viharaa. If you find these in any particular place or a person or in a thought then that is 'Chitrakoot' as per Tulsiji's definition. If you have these present in your home then you are permanently residing in 'Chitrakoot', undoubtedly! Ramakatha Mandakini, Chitrakoot chitta chaaru I

Tulsi subhaga saneha bana

Siya Raghubeer bihaaru II

This is the complete philosophical and the correct description of 'Chitrakoot'. There, the Mandakini river flows, Kaamadgiri hill adorns the landscape, a beautiful forest and the Lord and Ma Sita are in a very pleasant mood and in other words it is the place of their divine pleasure. In the emotional world, wherever we see that the Mandakini River of the 'Ramkatha' is flowing, or the recitation of the 'Ramayana' is taking place, in our homes the waves of 'Ramkatha' are wafting in the environment then we fulfil the first criterion of 'Chitrakoot'. I am very happy to say that in India as

well as abroad, the people or families who have come closer to the 'Vyaaspeetha', their homes are blessed with the divine presence of the 'Ramcharitmanas'. Even if you have any sacred text with you which you read or recite regularly then this is akin to the flowing of the Mandakini'. The holy book of 'Ramcharitmanas' fulfils a quarter of the definition of 'Chitrakoot'.

The second is, 'Chitrakoot chita chaaru'. Till the time our 'Chitta' or the mind for that matter is not beautiful meaning that it is devoid of all disturbances, all the past impressions have been deleted from the memory, and it is filled with purity, such a person, or a household or even a place becomes 'Chitrakoot' and half of the conditions are fulfilled.

'Tulsi subhaga saneha bana'. There is an environment of love and harmony prevailing in your heart and your house, then three fourth 'Chitrakoot' is present. The fourth and last is 'Siya Raghubeer bihaaru'. Where there is Rama and no 'Haraam' meaning evil thinking. Where there is Sita and no worries or anxiety. Where the Truth in the form of Rama, peace and harmony in the form of Janaki reside lovingly, such a place is nothing else but 'Chitrakoot'. Now this is a very simple explanation and which is possible for all of us. If we are able to imbibe these four in ourselves, then we become 'Chitrakoot'. Where there is love, purity of heart, the divine glories or sacred texts are sung and the Lord makes it His playfield.

I have a question with meand it asks, 'Bapu! Yesterday you had said that you have not taken the responsibility of correcting or reforming the people. But the truth is that you have taken the responsibility of spoiling the people instead of reforming them!' If you add an acidic substance to the milk then commonly people will say that the milk has turned sour or bad but if you wait till the morning, you shall get curd, if this curd is churned then we get butter and if the butter is heated we get ghee. When this ghee is put on to a wick and lighted, it becomes a lamp and the lamp will lighten up the house. This, what is seen as the spoiling of

the milk is the process of getting light. Please listen or come for the katha while taking care of your household and other responsibilities. 'One more thing Bapu! You say that you sing the 'Ramkatha' because you should not get spoilt, but believe me that you are totally spoilt!' What will you say, come on I shall say it;

Humney kah toh diya hum burey loga hain,

Ab toh yakein ho gaya hum burey loga hein I

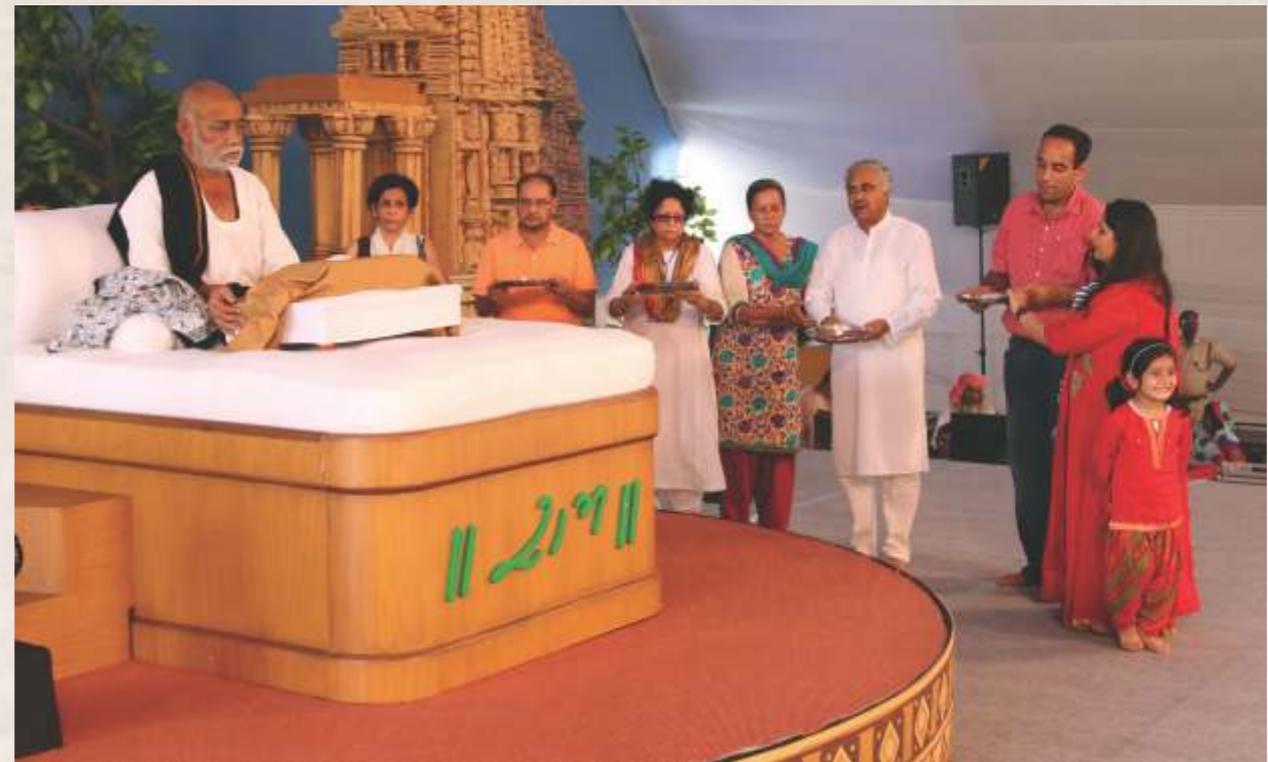
The child is very very sleepy and the mother is trying to wake him up so that he does not get late for school. For a moment, the child might hate his mother. As such, we all have become accustomed of living in darkness or unconsciously. Now if someone tries to pinch us, or call out to us or at times by polite and kind means tries to awaken us from our sleepy state, for a while we feel bad and don't like it because the unconscious state has become our habit. Spirituality is a path which is not very easy to comprehend initially. At least you have come to know that we are spoilt. This is the step in the right direction. Understanding or knowing our state is the first step towards improvement. But if we fail to understand or admit our foolishness then there is no scope for improvement.

People ask me, 'Bapu! Is it necessary to keep the Mala?' If it suits your nature then keep, but let me tell you one advantage of keeping the Mala! If you have a mobile with you then even if it is not necessary, you might dial someone and talk, similarly, if you have the Mala then even unconsciously you might just establish you connection with the Divine through it. There is blissful joy in the 'Hari Bhajan', people who have tasted it will know! If you put a tiny speck of 'Guggul' into a burning charcoal, it will instantly spread the fragrance all over the house, similarly, in this life if you even take or remember the Divine even once with a pure and a loving heart, it will instantly enlighten our hearts and spread its divinity all around us. If an awakened soul stays at a place for a few days and practices his devotion

and spiritual exercises there, try and examine for yourself its effect after he goes away then you will understand the power and the magic of 'Bhajan'!

So, Baap! In the 'Tulsi Darshan' we find that there is equal importance of Kama as well as Rati. Now, let us go a step further to see another 'Kamadarshan'. The Lord is staying in the 'Sunder Sadan' at Mithila along with Guru Vishwamitra and brother Lakhan. In the evening, both the brothers seek the permission of Sage Vishwamitra to go and see the town. Seeing the two brothers, the entire Janakpuri comes out to see this Divine pair of 'Rama – Lakhan'. From the moment these people of Janakpur got the Divine glimpse, they were all only wishing that Sri Rama should marry Ma Sita. The little children would hold their hands and take them to their respective homes so that their parents and the other members of the family could also see them on this pretext. The women folk would watch from the windows of their houses and offer sweet fragrant flowers and showering them with scented petals. The offering of flowers to God is a symbolic act whereby we try and draw the Divine attention towards us. Thus, the two brothers saw the town and the residents of the town were blessed by their mere glimpse. Both the brothers return and offer their evening prayers. In this way the first day was spent in Janakpuri.

Early in the morning, both the brothers after finishing their daily chores go to the beautiful garden of Janakpur to collect flowers for Gurudev's worship. At this point, Ma Janaki's entry is depicted by Tulsiji in the 'Pushpa Vatika'. Accompanied by eight bridesmaids, Ma Janaki is sent for performing the 'Gauri Pooja' by her mother. One of them sees the magical beauty of the two Princes and is mesmerised by their Divine beauty. She is so deeply engrossed in their Divine fervour and rushes into the 'Gauri Temple' and says, 'Janaki, the Gauri Pooja can wait! The two Princes who have mesmerised the entire town and each and everyone is talking about them have come to the garden. Come and just have a look'. Janaki's internal feelings are gradually coming out and she



follows her friend to see with her own eyes what everybody has been talking about. When she is going for the 'Ramadarshan', Goswamiji paints a very beautiful and a lovely picture filled with the divine nectar for all of us. He says;

Kankana kinkini nupur dhvani suni I

Kahata Lakhan sana Ramu hridaya guni II

Maanahu madan dundhubi deenhi I

Manasa biswa bijaya kahun keenhi II

This is the description of Ma Sita's walk. As she is walking, her anklets, her bangles and the bejewelled belt she is wearing around her waist, they all are making a beautiful sound from the tiny bells that have been put in all these ornaments. Goswamiji says that the cumulative sound created at this moment appears to be the warning bugle blown by Kamadeva, who intends to capture the world with the help of these divine ornaments. Kamadeva thought that today Rama and Lakhana both have come to pick the flowers for worship.

They are unarmed. If they were carrying their bows and arrows, it would have been impossible to even distract them for a moment. Sensing the opportunity of victory over the mind of Sri Rama, which in way is like conquering the world because the world resides in God. It is a wonderful and a unique garden. It is winter time. The early morning Sun and over that, the mild fragrant filled breeze is flowing in the garden. The Lord hears the sound of Ma Janaki's trinkets and is seeing all around to check the source of this divine sound. Ma Janaki, sees the Lord at this moment and Sri Rama also gets her glimpse. He immediately, holds Lakhana's hand and says, 'Dear Brother! Look, she is the daughter of Sri Janaka for whom this entire event has been organised.' Here, the elder brother is openly talking to his younger brother about his would be wife, without any malice or pride. He even goes to the extent of saying;

Jaasu biloki alaukik sobha I

Sahaja puneet more manu chobha II

To be able to taste the nectar, the mind is necessary. No need to go into the area of the intellect. One who thinks a lot or keeps on racking his brain, he will be unable to taste the nectar. Some religions have put in restrictions in the path of love or tasting the nectar. The religion of India is very benevolent. This is a land of festivals. Sri Rama is saying that I can feel some disturbance in my mind. God here is trying to lay before us the reality and practicality of Kama. Why are we unnecessarily sitting like a hypocrite? To be attracted towards the nectar in a very easy and a natural way is not a crime!

So Baap! The Lord is describing the beautiful makeup and the divine beauty of Ma Janaki here. Like in the temples we see that the priest unveils the Divine Idol by pulling the curtain, similarly, here Lakhanlalji does the same thing by holding back the creepers and the low lying braches in order to expose Sri Rama to the people in the 'Pushpa Vatika'. Ma Janaki approaches from the front. Now both come right opposite each other and just take note, as Sri Rama sees her, she instantly lowers her eyes and starts looking down as if thanking her Mother Earth. The moment Ma Sita sees Him; He starts talking to Lakhanlalji as if He does not know or is feigning

ignorance. Today, the decency and character noticed was natural and inborn, not a put on act! For the women, bashfulness or shyness is their inherent nature, but they should not be forced into it. The evil hunting eyes of the world have compelled the mothers and sisters to follow certain restrictions.

Ma Janaki, through the doorway of her eyes, takes in the Divine image of the Lord into her heart. As she experiences His Divine presence within she closes her eyes as if she is closing the doors of her heart so that the one who is inside cannot just walk away. On the other hand, the Lord inks the beautiful portrait of Ma Janaki on the wall of His heart. Now, Ma Janaki , proceeds for the 'Gauri Pooja' along with her friends. She prays to the Divine Mother and being pleased by her devotion, the Idol moves, and smiles and blesses her with her garland. Our pure and unconditional love can make the Idol talk; it is not surprising at all! In order to be able to hear the Divine words, we need a pair of special clean ears. This is a spiritual fact and absolutely true. The Divine Mother blesses her, ' Sita! The dark complexioned One, who is seated in your heart, will surely be yours'. On hearing this Divine blessing, Ma Janaki is overjoyed. She returns with her bridesmaids to her mother. Sri Rama and Sri Lakhan return with the flowers for the worship.

Kama is made to dance by Rama, burnt by Shiva and defeated by Narada, which of these could be worth emulating by us? If we can make him dance, then our ideal is Sri Rama, if we can burn it then the ideal is Shiva and if we can defeat it then the ideal is Narada. I believe that we should neither burn, nor defeat and nor make it dance, instead maintain a requisite distance and drink the nectar. When we watch someone dance, then from a distance we see and enjoy the performance. The person with a mature and evolved mind can burn, the mind which is pure and clean, can defeat it and the mind that is filled with the noble attributes of Sri Rama can make Kama dance. But in these three instances, a constant danger lurks of it moving from one place to another. Like, the moment it shall change place and get into our intellect, it will dry up the nectar and make our life inert!



Manas-Kaamdarshan-IX

*Kama destroys the bridges of sacred thoughts
and Sri Rama keeps them intact*

Baap! We are discussing the 'Manas – Kamadarshan'. Whenever any discussion about Kama takes place, or the word 'Kama' is used in any context, generally only one meaning comes to mind and i.e. its perverted form, this I feel is not right. 'Kama' is seen as the attraction between the man and woman which is a natural phenomenon and followed by the enjoyment or indulgence in sense pleasures; this is a very narrow understanding of the subject. Though, at the beginning of the human creation, this aspect has played an important role in the process of human evolution. In between I have said that God is omnipresent and all pervading, similarly Kama is also omnipresent! God's presence is all inclusive and it has no limit, whereas in Kama's case there is a limit to its purview. In the 'Ramcharitmanas', within the Kamadarshan, there is a detailed description of the six seasons and each season affects differently. You will have to read this entire topic with a lot of attention and concentration. I had left it out yesterday, so let us try and understand it a little. It is a bit difficult and contains deep philosophical insight; therefore please listen with rapt attention and a healthy mindset. Sri Rama, tells Narada;

Sunu muni kaha puraana shruti santa I

Moha bipin kahun naari basanta II

Kindly keep this in mind that 'Naari' here does not indicate only a woman. It is female form of Maya, or say on the stage somebody is acting like a woman. Therefore, Goswamiji is writing that the Lord is explaining to Sri Narada that the Seers, Sages, Scriptures and the saints all proclaim that in the jungle of attraction or attachment, the Maya in the garb of a woman behaves like the 'Spring Season'. It tries to dress up the attachment to make it more attractive. Here the analogy of the spring season is being used for explaining the attraction and similarly, all the six seasons are discussed and described.

Japa tapa nema jalaashraya jhaari I

Hohi greesham soshahi saba naari II

Japa, penance and austerities are compared to a lake by Sri Tulsi. We all have seen that during the peak summer, the water in the lakes starts to dry up due to extreme heat. Similarly, he says that the spiritual austerities are also sucked out like the water by this Maya disguised as a woman. She renders the individual devoid of the 'Rasa'. The devotee who has been influenced by the Maya will perform the austerities just as a mechanical process or merely doing an act without any emotion, feeling or interest (Rasaheena). Is this not our experience? Under the influence of the Maya, great souls also get disturbed and their austerities are affected. See, this speaking is also a type of Maya. When you are doing some

spiritual exercises and you come across a very powerful orator who is very intelligent and presents his views with such conviction and giving practical examples against the very things you are doing. Gradually, it will start affecting us and we start thinking that there is no use of doing these austerities any more. This diversion or the confusion created by the Maya in a female form makes us sad and we become absolutely devoid of enthusiasm. Walking may be a form of exercise but to run with the eagerness to help a needy is an exercise with a feeling of service or contentment. In between if someone comes and stops us saying that why are you running, the world is like this and nothing will happen, such words will dampen the spirits and is like trying to suck out the water from the lake of noble actions. So, please beware of this Maya in the beautiful female form! We have called the man as a trickster. Now if this man is under the influence of Maya, then I will not hesitate to call him also Maya in the form of a woman or (man). He is wearing the garb of Maya. Let us not only include the women folk, men are also a part of this illusion. Therefore, this illusory maiden who is the Maya, tries to enter the jungle of delusion and creates a pleasing environment of spring to attract us then follows it by turning into extreme summer to suck out the 'Rasa' from our spiritual practices. Further—

Kama krodha mada matsar bheka I

Inhahi harshprada barsha eka II

Now comes the rainy season. Kama, krodha, mada and matsar (Passion, anger, insolence and jealousy) are the frogs who come out in rain. They are as if brought in by the rain and we can see and hear them all around. It is said that for eight months these frogs lay dormant hiding and as the first showers of the rainy season fall, they spring to life. Please pay attention, as much a person may talk of inaction or being desire less, but there is an inherent latent energy which springs

forth instantly with the contact of the rain of Maya or delusion just like the frog. Goswamiji here is equating this female form of Maya to the monsoons which springs forth the passionate desires lying latent within our minds. We are all aware of passion or lust and anger. We all have insolence or false ego plus suffer from jealousy in some form or other. Say if you dislike someone and a person comes and starts praising that individual, immediately the frog of jealousy will jump up with the advent of this rain of praise for the one you hate. Now one more season;

Durbasana kumud samudayi I

Tinha kaha sarada sada sukhdayi II

Now the winter is being explained. One who has evil inclination, the malafide intentions are strengthened by the Maya like the winter. It does not only relate to the female form or passion here, it could be the desire for wealth, name fame or anything for that matter, the Maya in the form of a woman will try to fan the embers of passion to make it enjoyable like the beginning of winter. Further;

Dharma sakala sarseeruha brinda I

Hohi hima tinhahi dahahi sukha manda II

It destroys the Lotus of ethical precepts of virtue like the snow. When the Maya become over bearing then the Lotus of one's virtue starts withering. Here when I talk of Dharma then I mean truth, love and compassion. Moving forward;

Puni mamta jawaas bahutaayi I

Paluhasahi naari sisir ritu paayi II

This Maya, in the form of the cool weather, protects the flax seeds (Jawas) of attachment or selfishness. Next;

Paap ulooka nikar sukhaari I

Naari nibida rajni andhiaari II

This Maya in the female form is helpful to the sinners like the night is to the owl. She keeps the person away from the light of knowledge and

just does not let him come out of the darkness of evil. Further;

Budhi bala seela satya sab meena I

Banasi sama triya kahahin prabeena II

The intellect, strength, noble character and truth have been compared to the fish. This Maya, in the form of a fishing line tries to catch these four types of fish. Maya deludes the intellect; it entangles the strength into unnecessary things, and pushes the person into losing his noble character. During the Navaratri festival, please try and make the noble character to be your make up! Let your character not turn into a hunter. The youngsters please beware! And the truth is also like a fish and this Maya catches it into its net of delusion.

Thus, Goswamiji has tried to explain the nature of the Maya, who steals our noble qualities by influencing us in the guise of a beautiful maiden. She is the root of all evil, like Surpanakha. She pokes us like a spear and puts us into misery. 'Hey Narada! In order to save you from the clutches of this evil Maya, I stopped you from your downfall, because even I have consummated the marriage, so why would I stop you?'

My dear brothers and sisters, the point is only this Kama is not restricted to the physical attraction between the opposite sex, nor a physical form. It has a very broad connotation. Sri Rama is all pervading but Kama also being quite powerful has its limitations. I shall once again present before the similarities. Sri Rama is dark complexioned and so is Kama. Rama is very handsome and Kama too is very attractive. Whenever the description of Rama's beauty or good looks has to be done, Kama comes in handy for comparison—

Kandarpa aganit amit chabi

navaneela neeraja sunderam I

Pata peeta maanahu tadit ruchi

shuchi Naomi Janaka sutawaram II

But my dear listeners please try and understand a basic difference between the two. When Kamadeva becomes angry or furious, he destroys the bridges built by the scriptures, but Sri Rama does not break it but strengthens the sacred values more and more. Like if a young child breaks the toy, the father will try to repair it or join it to become useful once again. So both exactly opposite sutras have come in the 'Manas'. Describing the rage of Kama, Tulsiji writes that in a moment all the limits of decency or decorum were broken! There were no bridges of morality left. Such is the behaviour of Kama. Being father and son, the father acts just opposite to this;

Shruti setu paalak Rama tuma

Jagadeesha Maya Janaki I

Jo srujati jagu paalati harati

rukha pai kripa nidhaana ki II

Therefore Kama destroys the sacred values and Rama strengthens them and protects them. If the child does not leave his mother at all, that is also not very good for his growth. A certain amount of courage is necessary. If the Kama is together with his better half i.e. Rati then it becomes a step of the ladder that will lead us to Rama. Rati is very essential in the path of devotion. The love for the Divine Lotus Feet of the Lord which increases every moment is called 'Rati' who is Kamadeva's consort. Kama being one with his wife Rati can become a blessing for us on this path of devotion. We shall not achieve anything by abusing it or pushing it away. May we get the magical soap of 'Satsanga' somehow!

So my dear brothers and sisters, the Divine Name of the Lord that we recite in between the Katha will act as a very fragrant soap to cleanse our hearts. Sahib! Just see the degradation happening in small children due the ill effect of the irresponsible media and the new generation wanting freedom or independence to do their own

thing. I am not against co-education but if we are careless then it can turn out to be very harmful. In the 'Satsanga' if you keep the Divine as your principal focus and come just for 'Bhajan' it will be very beneficial and rewarding. If your intention is something else then the amount of benefit shall be reduced to that extent, in comparison of a focused devotion. Behind all this, our desire is present in the form of a tiny seed. That is why, I have made this statement after due diligence that all art forms do have in them a seed of desire or passion hidden. Only the 'Bhajan' protects. That is why; I repeat this sutra of Tulsi once again;

Rama bhajana binu mitahin ki kama I
Thala biheena taru kabahun ki jaama II

Without the devotional practices, our desires will not diminish. Kama is the nectaral juice. If we can exercise self control then this world is worth enjoying. We need not destroy it, nor defeat it, neither try to make it dance to our tune. With a proper understanding try to follow the valuable sutras provided by our elders from their experience which should be examined closely and then enjoy it. Sri Shankaracharya says, 'Poojatevishayopabhoga', meaning that your sense pleasure will also become a form of worship.

If we do not forget the Divine Name, then gradually, our bhoga will also become yoga. Lord Rama, whose noble and pious glories we all are singing, in it just count as to how many times has

Goswamiji depicted the 'Kamadarshan'? The world on the other hand says that where there is Rama, there is no Kama. As a metaphor it is said that where there is light, there is no darkness but the scientific truth is the light and darkness are relative in nature. If we have experienced light, only then can we imagine or comprehend darkness. For one who is born blind, for him there is no difference.

Therefore, this is the only solution. Sri Rama is Divine incarnate but has taken the human form to educate us about the correct 'Kamadarshan' through the 'Manas'. Before His birth note the usage



'Putrakama subha jagya', Kama comes in from there itself. When He grows up, He accompanies Sage Vishwamitra to Mithila and the women folk see Him as per their individual feelings and Tulsiji is very alert and says that they see Rama as 'Apni ruchi anuroopa'. When He goes into the 'Pushpavatika', He rides over Kamadeva in the form of a horse. At every step Kama is present with Him. It is relative, you can't separate the two. Mahadeva's life has his presence as well as Muni Narada's life. All these teach us the art of coexistence with Kama in life. The only supporting element or our saviour will be the 'Harinaam'.

Thus, we have been seeing the 'Kamadarshan' as depicted in the 'Manas'. Now, the main text matter is very long and we have not even touched it. Let me try to explain it in short. The Lord and Ma Janaki meet each other in the 'Pushpavaatika'. The next day is the day of the 'Dhanushajagya'. All the kings and emperors gather at Janakpuri for this. Sri Rama and Lakhana arrive accompanied by Guru Vishwamitra. One after the other, these proud and egoistic kings tried to lift the great bow of Shiva but fail. Seeing this Sri Janaka gets despondent and rebukes those present in a taunting tone. At this moment, the Guru abhors his disciple by asking Him to arise and calm the taut nerves of Janakaji Maharaj! All the people present there could not even lift the bow because they were devoid of their Guru's divine grace, whereas Sri Rama had the benevolent hand of His Guru on His back. After all, one can overcome the ego only through the Guru's grace. Goswamiji says that Sri Rama lifted and broke the Pinaaka Bow in a fraction of a moment. The entire assembly reverberated with the sound of praise for Sri Rama. Janakiji accompanied by her bridesmaids comes forward and offers the 'Jayamala' to the Lord. Sri Parashuramji Maharaj enters at this juncture. Ultimately, he offers his prayers to the Lord and

departs for the forests to culminate the purpose of his coming.

The date of the wedding is fixed and Sri Dasharathaji arrives with Sri Bharat and Shatrughana along with the marriage party for the wedding ceremony. The holy month of Maghasheersha, and the fifth day of the bright lunar fortnight, early in the evening the marriage procession leaves for the ceremony. Sri Rama is astride Kamadeva in the form of the horse. The other three brothers are also getting married to the other three sisters in the same place at the same time. Sri Bharat is married to Maandaviji, Sri Lakhan to Urmilaji and Sri Shatrughana to Shrutikeertiji. A few days go by and everybody is steeped in blissful joy. Finally, Vishwamitraji seeks leave and departs for his hermitage. A Sadhu should visit the householder in the event of a special ceremony or invitation and bless the proceedings by his presence, but as soon as the work is over, he should leave at the earliest in order to continue his devotional practices, he should proceed to his hermitage. At this point the entire royal family of Ayodhya are quiet and speechless. The king falls at the feet of the sage and begs;

Naath sakala sampada tumhari I
Mein sewaka sameta suta naari II

'O Respected One! This entire wealth is yours. I and my entire family are your servants. Whenever you find time in between your austerities, kindly come down to bless us'. My dear brothers and sisters! If by the grace of a Sadhu, our works are accomplished then please don't force him to stay unnecessarily. If at all you need to ask something, then say, 'O Divine Soul! Whenever you think of us, kindly bless us by your presence so that just by your grace, we shall be able to cleanse or rid ourselves of our sins'. This is certain and I say it with conviction, that just by looking at a Divine Being our sins go away. Remembering the Divine

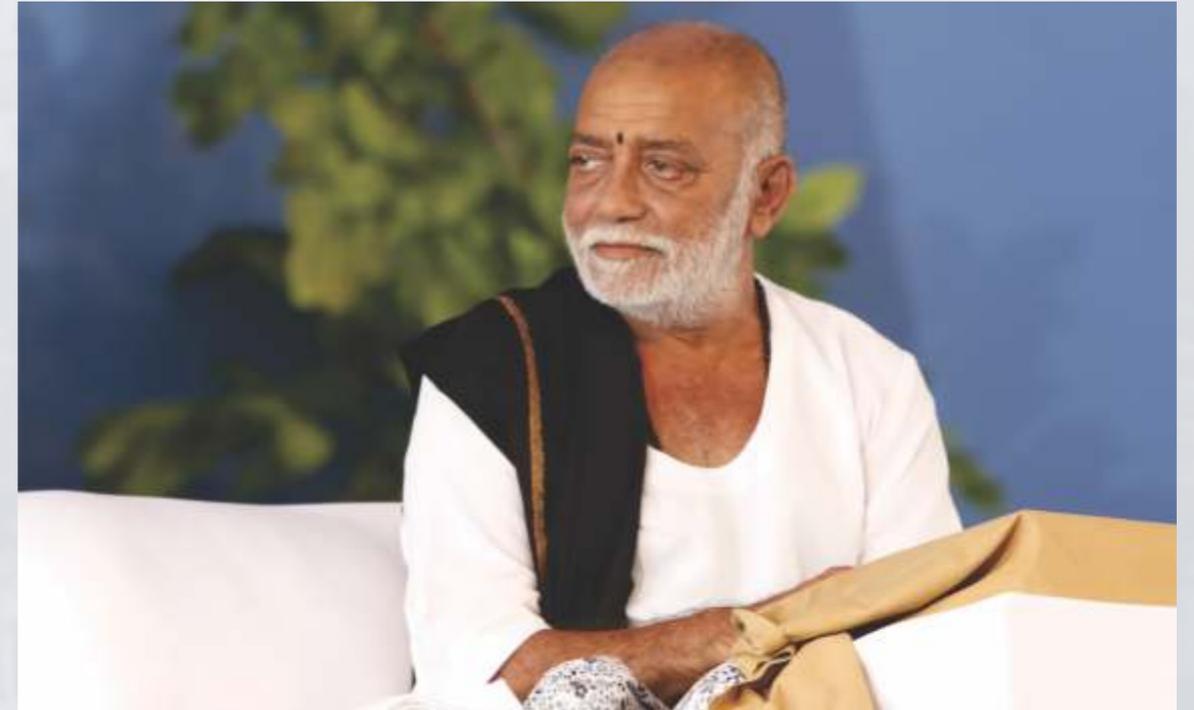
Glory of the Lord and humming His holy name, he proceeds to his 'Siddhashrama.' At this point the 'Balakanda' is concluded.

In the beginning of 'Ayodhyakanda' Maharaja Dasharatha sees his face in a mirror. By noticing his greying hairline, he decides to hand over the reins of the kingdom to Rama. With the consent of Guru Vashishtha the decision is taken to do the coronation the next morning. In the ensuing night itself, Manthara, pollutes the mind of Mata Kaikeyi and Sri Rama is exiled to the forest for fourteen years instead of ascending the throne. The entire Ayodhya erupts in despair and sadness. The Lord along with Ma Sita and Sri Lakshmana proceed to the forest. The entire population follows the Lord. Sri Sumanta takes the chariot on the banks of the 'Tamsa' river and they depart leaving the sleeping people behind.

They reach Shringaberpur. 'Guharaj' welcomes and serves the Lord. The boatman takes them across the Ganges. After staying for the night,

the next day they proceed to the Bharadwaj Ashram at Prayaagraj. From there they go to Sri Valmiki Ashram. The directions are given and the Lord reaches Chitrakoot which becomes His residence for the major part of the exile. At Ayodhya, Dasharathji passes away due to his separation from the Lord and Sri Bharat performs the last rites as per Guru's guidance. He does not accept the throne and the decision to proceed to Chitrakoot is taken. Sri Bharat says, 'I am not for the post or throne, I am for the Paaduka, I am not for the rule or power, I am for the truth and let us all jointly go to the Lord and I will do as He directs.' A number of meetings are held there but of no avail. In the end, the Saint surrenders at the Divine Feet and says, 'Lord! Please do as you may think best and whatever that will make you happy. The ocean of benevolence, the Almighty Lord, gives his wooden slippers (Sri paadukaji) to Sri Bharat –

Prabhu kari kripa paawari deenhi I
Saadar Bharat seesa dhari leenhi II



Bharatji returns to Ayodhya, and enthrones the Padukaji on the Royal Throne! The next day he asks Guru Vashishtha, 'If you allow me, can I go and stay at Nandigram? With my Lord living in the forest in exile, I cannot bear to live in the palace comforts'. The Guru replies, 'Bharat! Whatever you say is absolutely correct but please ask Ma Kaushalya. If for any reason, she is hurt then please remember, your Rama devotion will not succeed.' They all come to Mata Kaushalya's quarters. On hearing Bharatlalji's plea tears rain from her eyes but the Mother who has given us Rama, regains composure and thinks that if she stops the saint from following his heart then maybe he will not be able to live. She gathers courage and gives her consent to Sri Bharat. He proceeds to Nandigram and Goswamiji at this point concludes the 'Ayodhyakanda'.

In the 'Aranyakanda' Sri Rama, Ma Sita and Sri Lakhana change the place from Chitrakoot to Panchawati. On the way He goes to the 'Atri Ashram' and 'Kumbhaja Ashram'. The Lord befriends 'Geedharaj Jatayu and reaches Panchawati on the banks of the Godaavari river. Surpanakha is punished. Kharadooshan and their entire army were liberated by the Lord. Ma Sita is established in the sacred fire and her shadow is kept for the divine play ahead. Raavana abducts this imaginary Sita. Jatayu is martyred. Enacting the human role to perfection, the Lord laments at the loss of Ma Sita and sets out in her search. He arrives at the Shabari Ashram and then to the 'Pampa sarovar'. Sri Narada comes and at this point 'Aranya' is concluded.

In the beginning of the 'Kishkindha' the Lord meets Sri Hanuman for the first time. In the duel between Sugreeva and Baali, Baali is killed and Sugreeva is established on the throne of Kishkindha. The Lord and Sri Lakshmana perform the 'Chaaturmaas' on the Pravarshan hill.

The search for Ma Sita begins with the help of the monkeys and bears. The search party which was led by Angada proceeds in the Southern direction. Sri Hanuman, a member of this group offers his pranams at the Divine Feet of the Lord. He is given the Divine Ring as a symbol of recognition for Ma Sita. They all leave on their expedition and get directions from Swayamprabha and Sampati on the way. The 'Kishkindhkanda' concludes at this point. In the beginning of the 'Sunderkanda', Sri Hanuman prepares to proceed towards Lanka –

Jaamwanta ke bachan suhaaye I

Suni Hanumanta hridaya ati bhaaye II

Hanumanji enters Lanka but does not find Ma Sita. Vibheeshana tells him the way to find her and he reaches the 'Ashok Vaatika'. He meets Ma Sita and bows down at her lotus feet. He gorges on the fresh fruits to his fill. Akshaya Kumar is killed. Indrajeet ties him up and takes him to the court of Raavana. They discuss the death penalty for him but Vibheeshana intervenes and suggests an alternative punishment. His tail is put on fire and he burns down the Golden Lanka into ashes. He collects the 'Chudamani' from Ma Sita to be given to Sri Rama and returns. Sri Rama says that we should not delay any more and proceed immediately towards Lanka. The Lord's army departs. They arrive on the sea shore and the Ocean God does not pay any heed to the request of the Lord. Vibheeshana comes and surrenders at the feet of the Lord. The Ocean God comes and shows the way for the Lord's army and a proposal for the Rock Bridge over the ocean is mooted. At this point the 'Sunderkanda' concludes.

In the beginning of 'Lankakanda' the bridge is built and the Divine Idol of Lord Rameshwara is installed. Lord goes across and pitches camp on the 'Subela' hill. The next day, Angada is sent as an emissary of peace in a last ditch effort to avoid war. The proposal is out rightly

rejected by Raavan and the war becomes inevitable. A fierce battle rages between the two armies and one after the other the great warriors of Raavana's army meet their end. Ultimately, with thirty one arrows Raavana is felled and liberated by the Lord. Raavana's divine energy merges with the Lord's energy field. The last rites of Raavan are performed by Vibheeshana as per the Divine directions. Vibheeshana is given the kingdom of Lanka and the original form of Ma Sita is extricated from the sacred fire and is reunited with the Lord. The Lord's party, embark on their return journey to Ayodhya seated in the 'Pushpaka Vimaana'. They stop over at Shrigaberpur to specially meet the humble boat man. Sri Hanuman is sent ahead as the vanguard to inform Sri Bharat of the Lord's arrival. The 'Lankakanda' concludes at this point.

In the 'Utterakanda' Sri Hanuman meets Sri Bharat and the preparations for the Divine's arrival are done. The Lord arrives with His entourage and the entire Ayodhya rushes to catch the Divine glimpse. The Lord by using His Divine powers transforms himself into infinite forms to meet and greet every single soul intimately. The Lord first goes to meet Ma Kaikeyi because she is feeling left out and has withdrawn in a shell. Then He visits Ma Kaushalya and Sumitra and offers His humble respects at their feet. The heavenly throne is requisitioned by Guru Vashishtha and the Coronation Ceremony of the Lord on the throne of Ayodhya is accomplished. Sri Rama and Ma Janaki pay respects to one and all and with divine blessing are installed on the Royal throne. The entire creation is blessed with the 'Ramarajya' and Guru Vashishtha anoints the Lord with the 'Rajtilak' –

Prathama tilak Vashishtha muni keenha I

Puni sab bipranha aayasu deenha II

The entire creation reverberated with the holy sound of the Lord's coronation. The Lord, bids

farewell to all the friends and companions excepting Sri Hanuman who stays back for the Divine service. Rest all are sent to finish their duties and responsibilities. Times goes by. Performing the role of a human to perfection, Ma Janaki gives birth to two Divine sons Lava and Kusha. Similarly, all the three brothers are also blessed with two-two sons each. The main text of the 'Ramkatha' is concluded at this point by Tulsiji in the 'Manas'. He does want to discuss the second exile of Ma Janaki and the narrative of argument or false allegations. Now comes the topic of Sri Kagabhusundiji and Garuda. Sri Garuda hears the divine text from Sri Kagabhusundi and asks seven important questions for the benefit of all of us. A satisfactory reply is given by Sri Bhusundiji Maharaj and he concludes his discussion with Garuda. Whether Sri Yagyavalkaji concludes his discourse at Prayaagraj is doubtful. Lord Shiva proceeds to conclude His discussion at Kailas with Ma Paarwati. My dear 'Kalipaawanavtaar Pujiyapada Goswamiji' who is narrating this divine text to his mind and other saints, seated on the seat of devotional surrender moves towards conclusion. He says that with just a tiny bit of His Divine grace, a wretched fool like me is experiencing eternal peace and bliss. For me no one comes even close to His divinity and benevolence!

Mo sama deena na deena hita

tumha samaana Raghubeer I

Asa bichaar Raghubansamani

harahu bishama bhava bheera II

Kaamihi naari piyaari jimi

lobhihi priya jimi daama I

Timi Raghunatha nirantara

priya laagahu mohi Rama II

At the conclusion of this sacred text, Goswamiji once again brings in Kama and says, 'O

Lord! Like the passionate person longs for the female company and a greedy person longs for wealth, may I long for you always forever'. A passionate person will not long for sense pleasures all the time but here Tulsiji is asking for an unabated longing for the Divine.

Baap! All the four Divine Acharyas have concluded their respective narrations in front of their respective listeners. Under the benevolent grace of all these Divine Souls my 'Vyaaspeetha' was talking to you from the holy and ancient Khajuraho for these nine days and I too am proceeding towards concluding my discussion. Just a few words before I conclude. I express my happiness on the successful completion of this 'Premayagya'. Baap! Khush Raho! Khush Raho! Khush Raho! to all my listeners I would like to say that if you have found any sutra from this 'Kamadarshan' of the 'Ramacharitmanas' which has enlightened you, then try to keep it in mind. Like the wick of a lamp which illuminates and produces heat at the same time, a moth that is careless burns in it and an intelligent person uses the light to enlighten himself. Kamadeva is like this wick. If one touches it with ignorance, he shall be burnt and if one tries to understand it he shall be blessed by it. It is journey from the 'Kama Rasa to the Rama Rasa'.

Therefore, this 'Manas – kamadarshan' that was presented before you, kindly try to remember the sutra discussed a couple of days ago that we neither want to control Kama, nor want to be controlled by it. Instead by a proper understanding and by doing devotional practices we should gradually try to curb it and put a full stop! Blessed are the Rishi-Munis of my land who have given an exalted position to Kama that of a Deva, who is scorned at by the world at large. Now the divine fruit of this nine day 'Premayagya' during the 'Pitruapaksha' I offer it with utmost faith and humility to Vishwanath who is, Kamadeva outside and Mahadeva inside!

The soap of 'satsanga' is nothing but the 'Harinaam' that comes in between our Katha which with slightest effort cleanses our hearts of the malice. If your sole intention is 'Satsanga' only then can you derive maximum benefit but if your intention is varied in nature then the exotic divine fruit which you would have tasted will be reduced to that extent. In every thought there is the seed of desire embedded. That is why, I made this submission after due diligence that all art forms have the seed of passion inherently in them. Only our devotional practice or 'Bhajan' shall protect us. Without the spiritual exercises or 'Bhagwad Bhajan' the desires shall not diminish!

Educational Institutions should provide the student with a suitable environment and opportunity



Morari Babu's enlightening talk given at the J.P. Parekh High School function

Respected Gurujan, Acharyashree, teachers and my dear brothers and sisters who have assembled here for this enlightening programme, I offer my humble greetings!

So Baap! To start the 'Bulletin Board' has been the wish of Acharya Sahib for a while now. Due to my preoccupation I said that we shall meet later but I respect the patience showed by the Principal and the staff of J.P. Parekh High School.

Today I have come to my Alma Mater and I am honoured and happy. I had seen the advantages of studying in this institution. A person of the calibre of Chancellor Mehta Sahib, who is devoid of any political manoeuvres or tactics, a person capable of becoming the President of our country and free from animosity of any nature! I have seen that on the way to the school from Mahuva, he had to accept countless greetings; his one hand was

always up accepting these greetings. I was blessed to have been taught by such a saintly teacher. After him, even today the teachers think and respect these values. These are all the benefits, but there is a bit of a loss too. One, who studies in this School, fails in the Matriculation examination thrice! But He cannot fail, for He knows how to pass!

My children, I asked you to come nearer because when we came to study here at that time the space was a constraint. It used to be chock a block full. We went into Mehta Sahib's cabin and asked that how do we sit because there is no place. Three or four of us said that let the others sit on the benches but we four shall sit on the floor. We will study only in this High School. I am attached to this institution in this way! As my humble duty I should attend the function of my School. This is just the primary introduction.

Now Sahib's experience about the bulletin! Based on the modern technology and his earlier experience he has expressed his views so simply and clearly. What can I add to it? Let us keep this aside and I would like to address the students about the education system. Since I have been a teacher in the past and out of generosity if I am given the right, then I would like to discuss a few things today.

There are five types of students. If they can get the teachers who can give them these five things then I would compare them to five birds. If I want to remain fresh then I need to be always in the mental frame of a student. I am neither capable nor knowledgeable enough to talk about how the education pattern is and what it should be?

Out of these five birds, firstly I feel the student is like the 'Chaatak' bird (Skylark)! The second is like a 'Koyal' or a Cuckoo. The third is like a parrot. The fourth is like the 'Chakore' and the fifth is like a peacock! There is a distinct peculiarity about these five birds and there is type of affinity.

You will not get this in a tuition class. These birds have not taken admission in any school. They are born with these five traits from the womb of the creation. As per the Vedic tradition and because I sit on the 'Vyaaspeetha' and speak, I am making this statement with full awareness and responsibility that these birds are endowed by these attributes by the Creator. We are not the birds, bad luck!

According to today's times and the need, we can keep these five in our schools. The first quality which is signified by the skylark is the 'thirst'. It is ever thirsty. This is a very distinct quality of this bird. Many a times, if we do not get food when we feel hungry then after some time the hunger diminishes. At times when we over eat then vomiting results. Who has bothered about thirst? In my opinion, to catch that thirst in the student is most important aspect of education. Here we require a very keen and minute observation. The schools have hoped to but could not grasp it. In order to be able to catch it we need a very dedicated, principled teacher who is willing to sacrifice everything for the sake of education. To be able to catch or awaken this thirst in the students should be the aim of our education.

The second is the Cuckoo. When the spring season comes, no one can stop it from singing. Similarly, there comes a time when the voice of the student cannot be stifled. I hope that when the opportunity comes, the student is not prevented from expressing his thoughts or voice. I hope that the inner voice of the student is not being silenced! Let the voice of the student come out, please don't stifle it! We have taught the children how to whistle, but have not taught them how to sing! Just try and see their singing Sahib! If the opportunity comes, no one can stop their inner voice to come out. They should be given ample opportunity to sing. There is a very famous 'Doha' in Saurashtra;

Amey girivarja morla kankar peta bhara,
(pann) Rut aavey na boliye toh (humara)
haiyaa faat mara!

Opportunity is that season! What do the educational institutions need to do? Just provide the opportunity and the time to sing!

The third quality is that of a parrot. Every student is blessed with this 'Shukatwa'. Not only in the religious context. The 'Shuka' is such a great and an exalted character in our scriptures. For a student there is no cast, creed or religion. There can be no other Ascetic (Avadhoot) in comparison with a student. He is endowed with this virtue by the grace of the creation. We live in villages and during the summer, the parrot tastes the ripened or unripe mangoes. When it tries to put its beak into the fruit, some goes in while a bit falls down. This is then eaten by the mice or ants. Our student is a parrot, sahib! Whatever remains or falls down from this parrot like student of mine, it helps to enlighten so many illiterate children who for any reason are imprisoned in their homes running scared of the wild cats of this cruel society and shall feed knowledge to such deprived ones! That which enlivens this parrot like trait in our students is what education is all about.

The fourth bird is the 'Chakore'. This bird is always eager to see and observe from wherever it is. It longs for the moon! It is not interested to see whether it a full moon or just a crescent. It is just only interested to keenly watch or observe its beloved moon. In the words of the 'Srimadabhaagwata' it is called 'Premavikshanam'. It is not that the Gopi had not seen Sri Krishna earlier; she has seen Him from childhood. But when she enters into the realm of mature love, then the word used is 'Premavikshanam', she longs for that one divine glimpse. It is not to test or examine in love but just seeing! This is what is called the sight of the 'Chakore' bird. The hunger for

enlightenment, of the divine light! She asks for the soothing, illuminating and enlightening light. That which imparts such a vision is what education is.

The fifth type is that of a peacock. Tulsidasji has written a 'Doha' on this beautiful bird. But one twist of it is a bit queer! Its cry for the rain clouds displays a bit of cowardice on its part. It says that O' rain bearing clouds please come to rid me of my plight! So Tulsiji says;

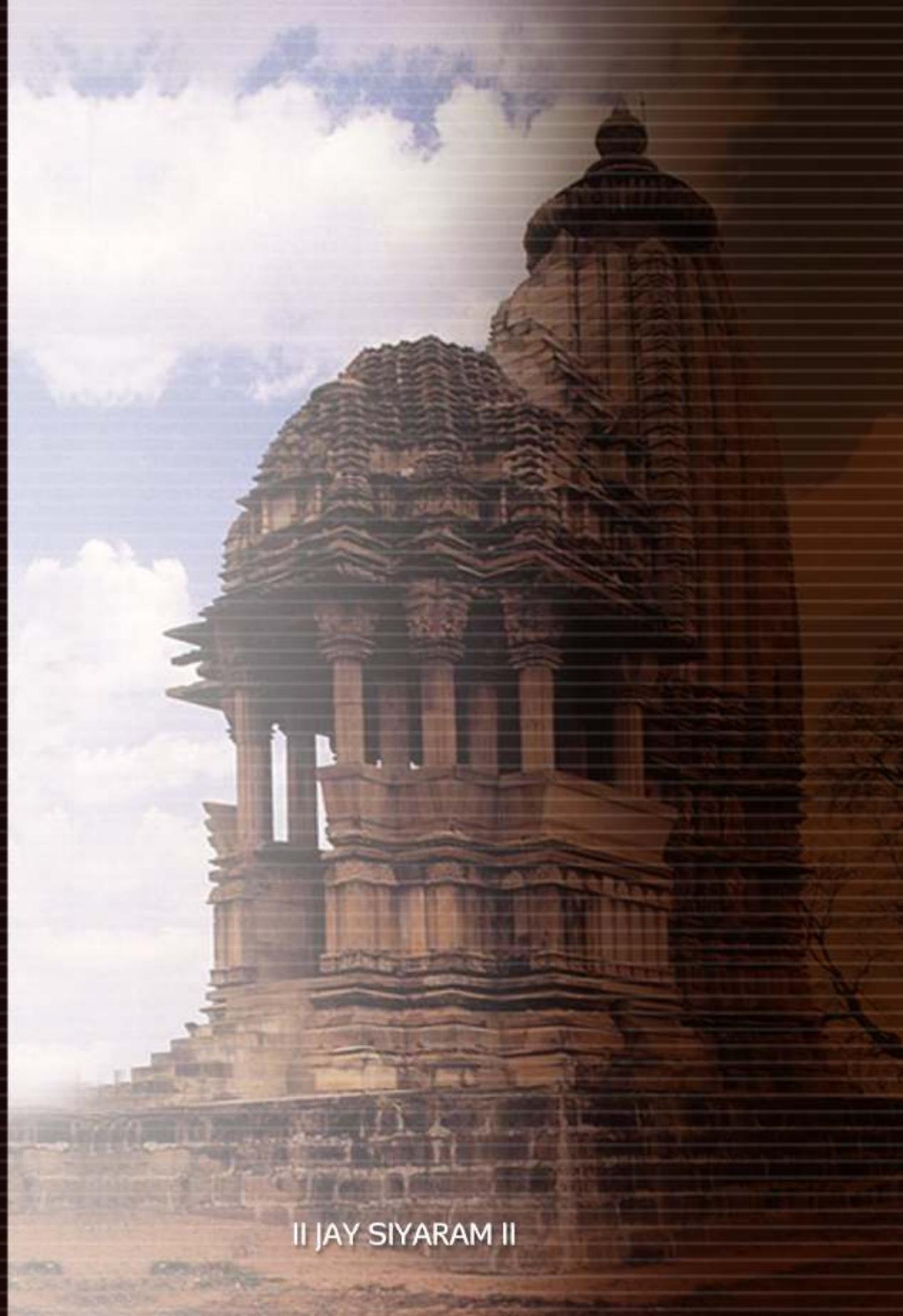
Tanu bichitra kaayar bachana
ahi ahaar mann ghore I
Tulsi Hari jaaye picchadhara
tatey kaha sab more II

If it so then why everyone calls it 'More', meaning mine. Since the time the Divine Lord has adorned His crown with a peacock feather, everybody has started calling it 'More' or mine. The dance of the student meaning his gathering different knowledge is his peacock dance. We should get a feeling that he is our student. Maybe he gets his rhythm from some rain bearing clouds. In our classical music, we have a 'Raga' known as 'Megha'. Education is that dark cloud which reveals the peacock in us. That which quenches the thirst of the skylark is education. One that provides the opportunity and time for the cuckoo in us to sing is education. Education helps to unveil that ascetic trait within us like the 'Shuka' and which enables us to observe keenly and watch attentively like the 'Chakore' is what is education. Let us examine our education system through these five characteristics. We should do these experiments. I would like to conclude with this 'Sher';

Laakh maikhaney bunda kardein zamaneywaley,
Shahar mein kam nahin hain ankhon se pilanewaley.

(The talk given at the function of J.P.Parekh High School, Mahuva (Gujarat): on 4/10/2014)





॥ JAY SIYARAM ॥