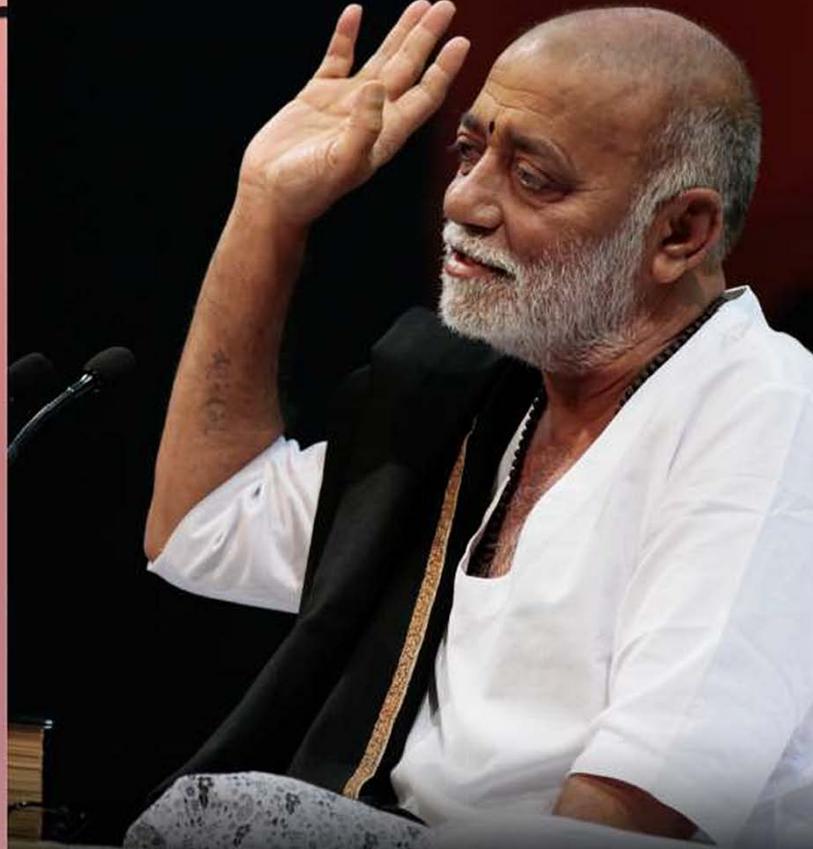


Manas-Dasarath
Kolkata
(West Bengal)

II RAM KATHA II

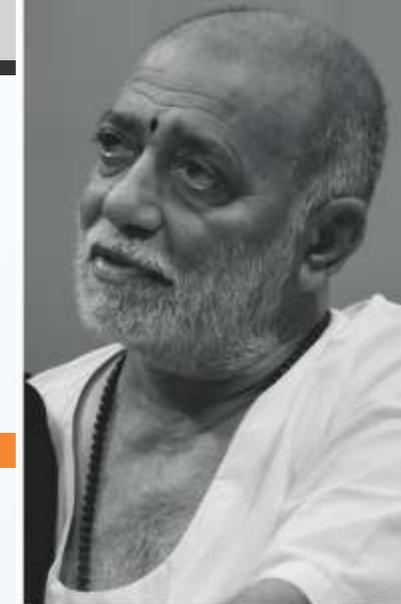
MORARIBAPU



॥२११॥

अवधपुरीं रघुकुलमनि राऊ । बेद बिदित तेहि दसरथ नाऊं ॥
धरम धुरंधर गुननिधि ग्यानी । हृदयं भगति मति सारंगपानी ॥





PREM PIYALA

From the 29-11-2014 till the 7-12-2014, Morari Babu recited the Ramkatha at Kolkata (West-Bengal), with 'Manas – Dasarath' as the principal topic of discussion.

The core focus of the 'Bhagwadgita' is knowledge, devotion and Karma. There are three 'Khandas' in the Vedas also – The Gyaankhanda, Karmakhanda and the Upaasana Khanda. Jagadguru Shankar and the scriptures have accepted Sri Dasarath to be the embodiment of the Vedas and his three queens are supposed to signify the three Khandas of the Vedas, i.e. knowledge, Karma and devotion. Which this thought, Babu chose the following 'Chaupai' as the main focus of discussion –

Awadhapuri Raghukulmani rau I

Beda bidit tehi Dasarath nau II

Dharamdhurandhar guna nidhi gyaani I

Hridaya bhagati mati Saarangapaani II

Goswami Tulsidasji has included the knowledge, Karma and devotion in the introduction of Sri Dasarathji here; similarly Babu explained the introduction for all of us in the same light. Side by side, Babu also explained in detail the various attributes like, 'Beda bidit, Dharamdhurandhar, Gunanidhi, Gyaani, Hridaya bhagati and Mati Saarangapaani' while discussing Maharaj Dasarathji's character.

While elucidating on the personality of Dasarathji, Babu also took reference from the 'Dohavali Ramayana'. Maharaja's personality is like a wish fulfilling tree and the fruit of this tree is the welfare of all. From this wish fulfilling tree like personality of the Maharaja, seven treasures are obtained. They are, 'Dharani means, patience, Dhaam means peaceful rest, Wealth, Dharma, Son, Noble virtues and Divine beauty'. Similarly, with another example from the 'Ramagya Prashna', Babu explained that in his reign, there was no fear of 'Eti', there was no famine and there was the water of emotion flowing in abundance, his subjects were all filled with joy and they enjoyed all round happiness and good times.

Dasarathji is a very compassionate ruler; a very doting father and a very loving husband with special attraction for Kaikayei, an ideal surrendered disciple and in the eyes of Guru Vashishtha a 'Punya Purush'. Babu, touching on the different aspects of Dasarathji's personality, explained the various topics connected with his life.

Through 'Manas – Dasarath' the listeners were able to get a deeper insight of Sri Dasarathji's personality and character, who is pivotal character in the 'Ramcharitmanas'!

- Nitin Vadgama

*Uninterrupted remembrance is called bhajan,
unwavering faith is bhajan,
and unconditional love is bhajan*

Avadhapuri Raghukul mani Rau I Beda bidita tehi Dasarath nau II
Dharam dhurandhar gunanidhi gyaani I Hridaya bhagati mati Saarangapaani II

Baap! My the divine grace I have once again got an opportunity to talk to you all through the medium of 'Ramkatha' at Kolkata, the land of Mahakaali, the town of Ma Ganga, the holy place of Ma Shaarda and Thakur Sri Ramakrishnadeva and the city of Sri Rabindranath Tagore. I express my joy and happiness for the same. The youth of this city are always eager to organize the 'Ramkatha'. Whenever I suggest a place to them, where ever it could be, they instantly latch on the opportunity and come forward. Once again, this auspicious occasion is at hand and for nine days by keeping the 'Ramkatha' as our point of focus, we all shall try and discuss a few spiritual truths. The 'Vyaaspeetha' extends a warm welcome to you all. My humble 'Pranams' to one and all!

I was not able to decide as to which topic we should take up for discussion. As such the 'Katha' in itself is a subject of discussion but out of this vast text which topic or which Sutra to take or which character we should focus our attention onto? Till the time I came here, this confusion was going on in my mind. Since 'Gita-Jayanti' is approaching, I thought that let me talk on a few Sutras from the Bhagwadgita in relation to the 'Ramcharitmanas'. As you all know that in the 'Bhagwadgita' there are three principal focal points, e.g. Gyana, Karma and Bhakti. The 'Vedas' also have three 'Khandas'. One is the 'Gyanakhanda' and the second is the 'Karmakanda'. Though the 'Karmakanda' is discussed very exhaustively in the Vedas and occupies a vast space in its description. Then we have the 'Bhaavakanda', 'Bhaktikanda', 'Upaasanakanda' and by the Divine Grace of my Sadguru and even according to Jagadguru Shankar our scriptures have considered Sri Dasarathji as 'Veda Swaroopa', i.e. an embodiment of the Vedas. 'Vedo Dasrathonripaha'. The three royal consorts of Sri Dasarathji have been seen as the embodiment of Gyana, Karma and Bhakti. In the 'Manas' as well, Goswamiiji while introducing Sri Dasarath expounds on these three aspects as well. To rever Sri Dasarathji according to Sri Valmiki is a different joyful experience and to sing his glory as per Tulsiji is a different blissful experience. In the other 'Ramayanas' as well, Sri Dasarathji's character has been shown in varied hues and color. In the Jataka

II RAM KATHA II

Manas-Dasarath

MORARIBAPU

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swar-animis

stories prevalent during the Jain and Buddhist periods we see the reference of Dasarathji in them, wherein he is depicted in a different light altogether.

Therefore, I feel that we shall discuss the various aspects of Sri Dasarathji's life in the light of 'Manas'. Sowith your permission and concurrence I name this Katha as 'Manas-Dasarath'. Tulsidasji uses the letter 'S' instead of 'Sh' in the word 'Dasarath' and I would follow his footsteps. As you all know that in the entire 'Manas', Goswamiji uses the most common usage word 'S' instead of 'Sh'. This topic os 'Dasarath' has a lot in it for the children as well as the youth according to today's times. And for my respected elders too there is enough material of interest and learning. Thus, this topic is for one and all!

The lines which have been chosen as the focus for this 'Katha' are known to you all and everytime whenever we sing the Katha of 'Ramajanma' these very lines are recited by all of us. I shall once again

sing these lines to refresh your memory and it gets established in your mind.

Awadhपुरी Raghukulmani rau I
Beda bidit tehi Dasarath nau II
Dharam dhurandhar gunanidhi gyaani I
Hridaya bhagati mati Saarangapaani II

So Baap! Let us try and understand the simple introduction of Dasarathji as given in the Manas. Goswamiji says that Ayodhya is being presently ruled by the Raghu clan and the present king is Dasarath. It is written that 'Beda bidit tehi Dasarath nau'. The name of the king is well known in the Vedas also. Many learned scholars have a problem with this. It is obvious that one whose reach is only till the text or written prose will have problems in accepting it. The one will go beyond the text and looks at it universally will never have any problem. If any scripture is studied without the able guidance of a 'Sadguru' it is likely to create confusion due to our narrow understanding. It creates confusion and doubts instantly. The famous

fifteenth century saint of Gujarat who is blessed with Divine experiences, Narsi Mehta has said;

Grantha gadbad kari, vaat na kari khari,
Jeney je gamey teney pujey I

Therefore, for one with a limited understanding is only able to comprehend up to the literal meaning only, such doubts are welcome and understandable. They need not be criticized or undermined in any way. They argue that where does the name Dasarath appear in the Vedas and how can Goswamiji say that it is 'Beda bidit'? This has been a very common question in the discussion on 'Ramayana'. If someone tries to prove it by using an argument, yet they will disagree and say that it is an aberration. You all know that I always say that we are doing a healthy discussion and not an argument. I will try and keep on clarifying this universal Vedic aspect of Sri Dasarath in the coming days.

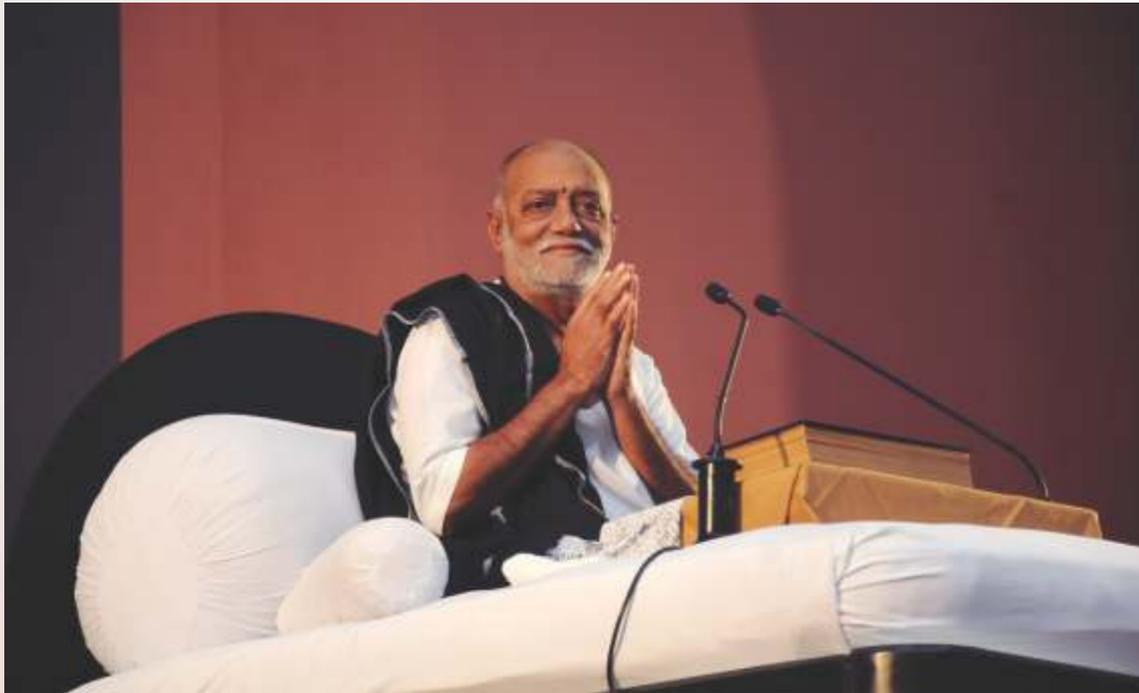
Thus, Ayodhya is being ruled by King Dasarath. The emperor Dasarath is well known all over as one who is righteous and a follower of Dharma plus is also a Karmayogi. And 'Hridaya bhagati mati Saarangapaani'. He has the divine devotion of the Lord in his heart therefore, Goswamiji says that all the three virtues as extolled in the scriptures are visible in him. Now this is the straight forward meaning of these lines. Various commentators of the scriptures have declared Kaushalya as the potency of 'Gyaana'. Sumitra, as the potency of 'Upasana' and Kaikeyi as 'Kriya'. Many scholars of Ramayana have also expounded on this aspect. Therefore, wherein all these three potencies reside and who himself is the embodiment of the Vedas is Dasarath. I have always maintained that when we do not get the proof in words in the text, then we need to follow and accept the feelings of the Saint and his divine words.

Therefore, the embodiment of Gyaan, Karma and Bhakti is Maharaja Dasarath. We can also understand this a bit differently as, when we see the confluence of these three streams at one

place then Sri Rama's birth at such a place is quite natural. The advent of Rama means the presence of natural ease or comfort. A tension free peaceful environment is created. In other words when we feel recharged or rejuvenated in life.

What should I expect from the youth of today? Should I say that take a rosary in your hand and sit down quietly and do 'Japa'! Apply tilak and take a 'Ramnaami' like me! I do not ask or demand these things at all! Since you all listen to me and follow me, I would like to request that please take out some time for yourself out of the entire day, every day. We have Father's day, Earth day, Valentine's day, no day as 'Me Day'? We are all living divided into narrow fragments. A certain part of the day should be earmarked for self! According to me this is what 'Ramajanma' is! For me this is not just a story from the Puranic texts. These nine days are reserved for the self, for only me! What is the meaning of 'Bhakti'? What do we mean by 'Upasana'? A life story devoid of any hypocrisy is called 'Upasana'. Even if you are working in an office with this attitude, there is no problem. I have been thinking about this for a while and have understood it that please do not take 'Bhakti' as merely 'Bhajan'! 'Bhakti' is not 'Bhajan', on the contrary, it is a pathway to 'Bhajan'. 'Bhakti' is a method, a practice. In the 'Ramcharitmanas', in the context of 'Bhakti' you will find the word 'Bhakti' or 'Rati' being used extensively. But 'Bhajan' is used only once. And it has been used at a very special place.

Thus, 'Bhakti' is a path. Similarly 'Karma' is a path and 'Gyaana' is another path. 'Bhajan' is a very distant land! It is a far off place and in order to get there, we have to even give up the 'Shabad' or the word also! Ultimately, for the one who enters the realm or the sacred land of 'Bhajan' all the words for that matter are left behind. The Sufi Nizamuddin Auliya is telling his disciple Amir that I have to put my words to sleep because they do not let me sleep. Therefore, 'Bhajan' is something else out of the ordinary! 'Bhakti' is a way which will



lead a devotee to the palace of 'Bhajan'. So where ever we see the discussion about 'Bhakti or Upaasana' it is understood to be the pathway leading us to our goal of 'Bhajan'. Tulsiji says-

Prathama bhagati santanha kar sanga I

This is the first step that seeks the company of holy men. But this is not 'Bhajan'. This is one of the ways leading to it. Tulsidasji has discussed two paths here;

Santa sanga apavarga ke kaami bhava kara pantha I

The company of a lustful person is the pathway to the worldly existence. The company of a saint will lead you to absolution. These are the paths but not the destination. 'Bhajan' is my most loved and a very favorite word. How can I say that in comparison to 'Rama', yet 'Bhajan' is the most loved and close to my heart. My dear youngsters please understand that a noble one towards whom you feel confident and on whom you can rely, such a company can help you lead up to the goal of devotion.

Doosari rati muma katha prasanga I

Now the various topics from the 'Katha' which we discuss or talk about the different characters, this is also a part of 'Bhakti'. This is also a road leading us up to the land of 'Bhajan'.

Guru pada pankaj sewa teesari bhagati amaana I

Our own Sadguru, or the Enlightened Soul, who has provided enlightenment in our lives without any effort and for nothing, the service of such a Divine Being is also 'Bhakti' another path leading us to 'Bhajan'. The fourth is to sing the Divine glories without any sort of malice. But Goswamiji places the word 'Bhajan' right at the centre of this entire discussion. When the most important and salient juncture comes, Tulsiji uses the word 'Bhajan' and says;

Mantra jaapa muma dridha biswaasa I

Panchama bhajan so beda prakasa II

Sahib! 'Upaasana' can be based on a certain tradition but 'Bhajan' can never be contained in traditional boundaries. It is an open territory without any boundaries. Where there is no distinction of caste, creed, sect or religion.

So, we come to the point of firm or unshakeable faith, this Tulsiji says is a characteristic of 'Bhajan'. Here, we get one sutra. The place or point or the ultimate reality or wherever our devotion and faith is fixed, unshakeable and firm like a rock, or unwavering confidence and belief this is what we can call as 'Bhajan'. On attaining this state, you perform acts like 'Japa' or not are immaterial. You listen to the sacred discourses or not do not matter. But don't leave it! If I talk about 'Rananaam' but do not have any faith on the 'Ramayana', it will be a waste! Just think! Undivided faith is what is 'Bhajan'. I have always maintained and repeat it here once again the 'Bhajan' is the father of God! God is the child of 'Bhajan'. Saying it in Gujarati, 'Bhajan nu chorun Paramatma chey'.

The second sutra which is coming to my mind is that the non fragmented whole total unconditional love, which Sri Narada explains as; 'Pratikshana vardhamaanam avichinnam...'; Goswamiji says for the same as ' Chan chan nava anuraaga'.

The third as what I feel and have understood, I share it with you all and that is 'non-stop remembrance or total awareness of God or can be of anybody, it is not important!' This firm conviction and an unshakeable or immovable steadfastness can only come with the divine grace of the Sadguru, please note! 'Smrutirlabdha!' After reciting the seven hundred shlokas of the Gita, this state nearly comes towards the end of the exposition. Tulsiji gives us a line in the 'Manas' –

Kaha Hanumanta bipati Prabhu soyi I

Jaba tava sumirana bhajan na hoyi II

Unbroken, constant remembrance or memory or awareness is what 'Bhajan' is. Our entire understanding or memory is revised and the original unalloyed pure form of the awareness surfaces in 'Bhajan'. Let us keep God aside for the moment! Let us request him to take some rest and go on leave! The confidence in between two individuals, the trust between two friends, the father having a total confidence on his son and vice

versa, this is what I call 'Bhajan'. Sahib! Please pay attention and just think on this point for a moment and take out some time for your own self! Bhajan is not a diligent practice. You can practice Yoga. You can perform Pranayama etc. You can practice religious austerities or religious rites. But 'Bhajan' is not a practice. After going through all the practices maybe the point which we arrive at could possibly be the land of 'Bhajan'. That is why when I read these descriptions and get their confirmation in the 'Manas', it emboldens my resolve and belief even more to see this sacred word used at very special occasions by very special people.

Nija anubhava ab kahehu Khagesa I

Binu Hari bhajan na jahi kalesa II

Kagbhusundiji is saying this to Garuda and is using the word 'bhajan' to state that without this the five 'Kleshas' discussed by Patanjali or say the afflictions affecting us cannot be destroyed. These five or 'avidya' (ignorance) will not be destroyed without 'Bhajan'. The same thing has also been said by Lord Shiva much before;

Uma kahahu mein anubhava apna I

Sata Hari bhajan jagat saba sapana II

Here also the word 'Bhajan' is used. So my dear brothers and sisters, if you kindly remember and try to think that unwavering faith is nothing but 'Bhajan', this will help you I feel! It is not about just taking a rosary in your hand and making a show of it. This can of course be a method for a constant reminder. An incessant flow of unconditional love is 'Bhajan'. The third what we discussed is constant

awareness. Like, the mother does not need to take a particular time to remember or think about her child, she constantly thinks about the child. Nida Fazli Sahib has written a beautiful line –

Mein roya pardes mien, bheega ma ka pyaar I

Dil ne dil se baat ki, bin chitthi bin taar I

The thought or remembrance is always there, you don't have a particular time slot for that. Our problem is that 'come on! Let's try and remember God for an hour now!' It is good but this is not what 'Bhajan' is. When there is a constant uninterrupted remembrance, it is 'Bhajan'. We are asleep and our breath continues uninterrupted without our being conscious of it. The blood runs through our veins but we are not conscious of it. I know, it is easy to talk or describe it but to experience it is another story altogether.

Therefore, constant undivided remembrance is what 'Bhajan' is, unwavering faith is 'Bhajan' and unconditional pure total single pointed love is 'Bhajan'. The child of this 'Bhajan' is God or the Divine! Why? Explanation –

Hari vyaapak sarvatra samaana I

Prema te pragat hohi mein jaana II

Thus, 'Bhakti' is a path leading us onto 'Bhajan'. Goswamiji says that the 'Gyaankand, the Upaasanakand and the Kriyakand' of the Vedas are the three queens of Maharaja Dasarath. Kaushalyaji is the 'Gyaankand'. Gyaan or absolute knowledge is that which establishes us to be the same in happiness or sorrow, in other words that

Bhakti is not 'Bhajan', instead it is path that leads us to 'Bhajan'. Bhakti is a practice or an effort in that direction. Similarly Karma is also a path. Gyaan is also a path. 'Bhajan' is a far away land! Ultimately, we need to give up the word as well. The one who enters the realm of 'Bhajan, all his words or knowledge is left behind. Nizamuddin Auliya tells his disciple Amir that he has put all the words to sleep before he sleeps because they don't let him sleep. Therefore, 'Bhajan' is something unique. Bhakti is merely a road leading to the palace of 'Bhajan'!

ultimate understanding prevails and we remain in a state of equanimity. In the 'Ramcharitmanas' you will see this understanding in the life of Ma Kaushalya right through. Kaikaeyi is the 'Kriyashakti' or the power of action. We all are doing some action at all times. I am reminded of a line of Kabirdasji;

Kaha Kabir kuch udyam keejey I

Kabir says that you must make an effort towards human pursuit. The 'Kriyashakti' can be termed as the 'Kriyakand' of the Vedas when it is devoid of any faults arising out of evil influence of a bad company. Our actions will be fruitful only when we are not influenced by evil tendencies. Kaikaeyi is very powerful and represents the 'Kriyakand' of the Vedas but herein we see that she faces a downfall due to the evil influence of Manthara. Our actions must be truthful and honest unaffected by any sort of an evil influence.

These days we find the youth busy in doing different sorts of works. The new intelligence is very sharp and is doing great work. Yet we find that this action is not able to give us peace and happiness in spite of it being a part of the Vedic lore. The reason is simple that it is contaminated by the influence of bad company. Maybe you will earn less in comparison to your efforts but be careful about the company you keep! The 'Ramcharitmanas' goes on to say that it is better to live in hell than to live in the company of an evil minded person. Why do we see the youth in the big cities getting waylaid? It is because of bad company.

So 'Manas-Dasrath' shall be the focus of our discussion for this Katha. There is a long established flowing tradition that the speaker of 'Ramcharitmanas' should give a proper introduction of the main text on the first day of the discourse. As you all know that there are seven 'Sopaans' or you may call them chapters or steps in which this entire text has been divided. The word 'Kand' is used by Sri Valmiki, whereas Tulsiji

prefers to use the word 'Sopaan'. But somehow we are all used to the usage of 'Kand', it makes no difference. Goswamiji says that he is going to recite the 'Ramkatha' for his own pleasure and involvement. He starts the text by using Sanskrit as the language but then in order to make it easily accessible and understandable to the common man he shifts to the easy local rural language and pens five 'Sorthas'. In them he worships Lord Ganesha, the Sun God, Lord Vishnu, Shiva and Parvati, or he has tried to follow the Shankar tradition of the worship of the 'Panchdeva'. Then he goes to recite the 'Guru Vandana.'

Bandau Guru pada padum paraga I

Suruchi subaas saras anuraga II

Sri Guru pada nakha mani gana jyoti I

Sumirat divya drishthi hiya hoti II

The very first topic of the 'Ramcharitmanas' is the worship of the Guru, and my Vyaaspeetha considers this to be the 'Manas-Gurugita'. It very beautifully shows the reverential feelings towards our Sadguru. When I look at myself, I am compelled to think and say that for people like me we need an able guide you can save us from losing our track and who shall protect us. That is why we have this noble Guru tradition laid down. I have to speak very cautiously and carefully when I use the word 'Guru'. Let me be very clear the Guru must be a 'Guru' in the true sense. We address the Guru as 'Tribhuvana Guru', whose presence is there always but is never overpowering. We are nothing without Him but He never exhibits His power and is very subtle. The second is a 'Dharma Guru'. Who is worshipped and should be worshipped. He forms the focus of respect and is worshipped. The third is called the 'Kula Guru'. We are scared of him. He scares us by laying down dos and don'ts and trying to influence our actions. We are scared of him. The fourth is the one whom we all love and he is our 'Sadguru'. Who does not expect to be worshipped is worthy of our love. Who never scolds nor frightens us. He never even lets his presence to be felt openly.

Goswamiji says that such an exalted being or by the holy dust of the divine lotus feet of my Sadguru, I purify and cleanse my eyes and proceed narrate the 'Ramkatha'. One, whose eyes have been cleansed in this manner, to him the entire creation appears to be respectful and praiseworthy. That is why Tulsuji goes on to revere the entire creation. In the end, he expresses his humble respects to this entire cosmos which for him is the embodiment of the Almighty God. Then Tulsiji proceeds to worship the individual characters of the 'Ramayana'. He first sings the praise of Sri Dasarath, followed by Ma Kaushalya and the other queens. The lines which pertain to the glory of Maharaja Dasarath, we are able to see the three core essential values of truth, love and compassion altogether;

Bandau Awadha bhuwal

satya prema jehi Rama pada I

Bichurat deen dayal priya

tanu trina eva pariharehu II

Here 'Karuna' is not openly visible but 'Bichurat deen dayal....' This dayalu signifies compassion. This is not something which I would say the the sole discovery or finding of the 'Vyaaspeetha' but I have got confirmation from Mahamuni Vinobhaji for which I stand for ever indebted and thankful to his concurrence. Yet I do have my personal style of presentation. My dear young listeners, truth must be gathered and love should be shared. Wherever you get truth, take it! Whether we are able to speak or not; might be able to establish the truth or might not, but at least let be open to accept the truth in whatever form we can assimilate it. Do not disrespect the truth, try and keep the windows open for it to come in.

Gandhiji says two things very beautifully that 'I live in a house, whose doors and windows are always open'. I accept all that is noble and true. If it is from the Bible, welcome; from the holy Quran, welcome; from the Dhammapada, welcome; and from the Aagama also it is most welcome. It can be from anywhere. Please try and understand one

more aspect of Gandhi Bapu and i.e. he keeps the doors and windows upon, accepted but he also has his foundation very strong which will not get affected by any storm or tempest which may enter through the openings. Gather the truth and share your love! Don't seek love, instead give it in abundance. If you get love from the other person or not it is immaterial because in love there is no expectation or you don't keep a record or the receipts or expenditure. Just give! Seek truth, give love and live in compassion. Lead kindly light, that's all! Shun rigidity. Truth, love and compassion they are the three Divine Sacred words and we find them together in the 'Balkanda' wherein Tulsiji is singing the glory of Maharaja Dasarath. This is followed by the worship of Maharaja Janaka, Sri Bharat, Sri Lakshmana, Sri Shatrughana and so on. Finally, the worship of Sri Sita-Ramji comes but before this in between Tulsiji inserts the worship of Sri Hanuman.

Mahabir binwau Hanumana I

Rama jaasu jasa aapu bakhana II

Quite often I have said this from the Vyaaspeetha that if you want to follow the Guru tradition and are unable to get someone who you feel is suitable then don't worry, just accept Sri Hanuman as your Guru or guide. He will never come and ask for anything. He will not forcefully tie you down. In the Rigveda it is said the Guru is a potent medicine. 'Guru aapaha' means water, Guru is the air! And it is limit when Veda Bhagwan declares that Guru is death! Guru finishes you completely! Remember, without erasing the old, the new cannot be created. Therefore please remember that the teacher is death, in this way! Here, death does not mean that he kills but he eradicates the impurities within us or detaches us from all attachments. Let us try and worship Sri Hanumanji by a few lines from the Vinaya-Patrika and then conclude our discussion for the day;

Managal murati Marutnanandan I

Sakal amangal moolanikandana II

Pawantanaya Santana hitkaari I

Hridaya biraaaj Awadha-Bihaari II



'Bhajan' is a food beyond all properties

Baap! Keeping 'Manas-Dasarath' as our focus, we are having a discussion on the basis of the tenets of the 'Ramcharitmanas'. Now let us proceed further. There are quite a few questions regarding our yesterday's discussion. 'Bapu! What do we understand to be Bhajan? Does it mean a prayer? Or it is a call to the Divine? Is it thinking? Or it is sort of surrender? Is it a marriage? Or is it focusing of our mind? What is this Bhajan all about?' This is such a topic on which I have a lot to say. It is an independent subject for a 'Katha' and whenever the Divine wills it, we shall discuss this entire subject of 'Bhajan' in detail. Here, it is in relation to what was being discussed yesterday so I am just clarifying the doubts in short. In the 'Ramcharitmanas' itself, there lies a certain confusion about 'Bhajan and Bhakti'. Many a noted and exalted characters in the 'Manas' when they pray or ask for a boon of the Divine have asked for 'Bhakti' but not 'Bhajan'. Sometimes, Bhakti can be taken as a substitute to Bhajan. Each sacred word will have to be examined in the context of its speaker and the situation wherein it is spoken. Now you may not ask me but I would like to point out confusion from the 'Manas' wherein it is said that without Bhajan, Bhakti is not possible! Whereas, I have been saying that Bhakti is a path leading to Bhajan. And also that God is the child of Bhajan. You all read and listen as well study the 'Manas' wherein at one place you will find that;

Sankar bhajan bina nara bhagati na paawahi mohi I

Here it is said without the Bhajan of Shankar none can be entitled to get devotion or Bhakti. Now this can be very confusing and unbecoming for us. But Sri Narada, Shandilya, Angirra and the other great personalities who have expounded and given us treatises on Bhakti have said, 'Sa Prema swarupa!' Bhakti means Love, or say total pure unconditional love and then Bhajan. Therefore, here Bhakti and love are having a similar connotation. Which means the uninterrupted love or a deep emotional bonding is Bhakti. So therefore, Bhajan means Bhakti or love, and Love is God!

You have asked me that what should we understand as Bhajan? Is prayer Bhajan? Prayer is Bhakti. But if you pray with a total surrendered love then it will become Bhajan. I would like to clarify one point that as per our discussion of yesterday, please don't take it that you should give up Bhakti, or you should give up your simplicity, or you stop doing Japa, give up the listening of Kathas, you give up the worship of the divine lotus feet of your Sadguru, this is not at all the meaning or intention. We do not see a pathway in the sky, yet the birds etc create their own definite path. Likewise, the aero planes that fly also follow a fixed path. So my dear brothers and sisters, they are various paths leading us to our ultimate goal.

Bhajan is not a path, it is neither a sect, nor is it a cult, or a religion. It is something which is beyond compare, unique, peerless. Gangasati says;

Jeney sadaye bhajan no ahaar ...

Bhajan is the food or nourishment. There are three types of food, sattvic, rajasic and tamasic. Fruits, milk etc can be classified as sattvic. Generally, it is taught to us that you should not eat without having a bath. If you can follow it then it is good but it should not be forced or coerced. Suppose you can't follow it then our seers and learned souls have provided us with certain exceptions or reliefs to the rule. They are not rigid or fanatics. I shall just enumerate them for you here. You might get a little freedom or a leeway. Dharma or religion is what gives you total freedom or liberation, not something that binds you. Each sect, or group talk about liberation but in turn constrict and bind us with rigid dos and don'ts. Nearly, everyone talks of liberation but will entangle the followers in the chains of their own rudiments. In my opinion religion is the name of total complete freedom. Dharma is what should be a peaceful rest. When certain incidents take place, I think that the religious debility is because of the so called fixations or certain narrow-mindedness which has crept in the religious thinking. Please remember that religion is never sullied because of non-believers! Who are they to challenge the Dharma? For example, can darkness ever challenge the Sun in combat?

Someone asked me out of curiosity that 'Bapu! These days we see a lot of these Dharmacharyas having security guards surrounding them. So why do you also not have them?' My first straight forward reply is that I am not a Dharmacharya so I don't keep. I am a mere servant to serve the religion or Dharma. In no way am I a Dharmacharya. The question of security guard is the individual choice of a particular person, let us not question or debate on it. I am my own security. My Guru's divine grace is my security. I am protected by my Hanuman. And listen to this line from the Manas in corroboration to my submission –

Kawacha abheda bipra Guru pooja I

Ehi sam bijaya upaaya na dooja II

I would like to add that the security is a sign of subjection and Dharma is the name of complete independence.

So, therefore the very people talking about liberation tie us down. The Seers of my land and the great personalities are very generous and practical. They have given us the liberty to eat these things without a bath or without doing your daily prayers. If you can conveniently follow it, so far so good. You can have water or sugarcane juice. Further, you can even have milk prior to having a bath. You can take fruits. You are free to have your medicines before having a bath. If you need to take the medication at a particular time and you say that I have not done my routine 'Manas' Patha, therefore I will not take the medication, this is wrong. By doing this you are not Dharmic, instead you become Adharmic. Religion can't be worn as a label or a tag, but it raises you in level. Being religious is a state, a certain point or a station in your life journey.

I have got this question, 'Bapu! I could not come for the Kolkata Katha but I am listening on the TV and shall ask you questions. Why do people only experience sadness?' Because, the mentality of the people has become sad. Your nature is to be happy. You are the embodiment of bliss. I am just distancing myself a bit from Buddha and speaking in the katha today. What he said was true that there is sorrow, there is reason for sorrow and there are means to eradicate sorrow as well. I would like to say that there is happiness, there are reasons to be happy and there are methods to happiness. If we accept one then how can negate the opposite? We are ourselves the embodiment of joy or happiness. If the Divine is full of bliss then being a portion of that whole, how can we be devoid of that bliss? But sorrow? I think, we have somehow become habituated to be sad. Just take out a few minutes and sit quietly alone and think, have we not got much more than what we actually deserve?

'What is the difference between a Wealthy and a Fakir? Whom do we call wealthy and whom a

Fakir?' Since you listen to me, and then kindly understand its explanation also. It is not necessary that you agree to what I say; you are at a liberty to have your own views. The one who is not influenced by any sort of attractions or needs, yet always remains fully contented within himself is in my opinion a Fakir. It does not matter what colored clothing he is wearing. That is immaterial. All these are labels; they do not show us the level. Therefore, to remain contented in spite of not having anything is the nature of a Fakir. And to remain dissatisfied in spite of everything is the nature of the rich and wealthy.

'You don't keep anybody close to you, nor want to keep anybody near you. What is the reason for this indifference?' Not only I but you all should also maintain a certain distance to remain in a state of non-attachment. Being over attached will ruin you and being detached will anoint you. There is a ghazal in Gujarati;

Sameep santaap chey jhajha,
maja chey dur rahwama;

A certain dignified distance is necessary in the field of spirituality. The 'Bhagwadgita' terms it as the weapon of detachment 'Asanga Shastra'. Adiguru Shankar says that by doing satsanga or in holy company this detachment comes in the aspirant gradually. If you are wearing very tight fitting clothes you will feel uncomfortable. But our skin is tightly attached to our body, yet it does not produce any discomfort. Holy company helps us in being detached.

'If someone criticizes you, how do you feel?' If I feel happy on being praised then I am bound to feel sorry on being criticized. But if praise does not flatter, then criticism will not hurt me. Not only me, it's applicable to everyone. Don't think that I have attained this state, it is not like that. We all need to be cautious and alert about this.

'How do you see the country's future?' I find it to be very bright. I have been repeating this time and again that the future of my country 'Bharat' is very bright. This earth is a very beautiful place. I once again would like to quote Lao Tzu 'This world is a very pure and clean, love it'. Lao

Tzu has three significant jewels. One he says that Love is very precious. Second, he wants us to never indulge in any form of excess. And the third he says that utilize your potential to the fullest.

'Bapu! A greedy person is constantly thinking of wealth and a libidinous person is constantly immersed in lustful desires, so will we call it his/her Bhajan'? Yes, yes and yes! This is not my reply but Tulsidasji Maharaj says at the conclusion of 'Ramcharitmanas'—

Kaamihi naari piyari jimi
lobhihi priys jimi daam I
Timi Raghunath nirantara
priya laagahu mohi Ram II

The emphasis is on the word 'Nirantara'. For a person who is steeped in lust, even he cannot continuously think of lustful desires. That is the reason it is called sensual pleasure or sense gratification and cannot be called 'bhajan'. Why does Tulsidasji Maharaj remember a libidinous person at the conclusion of this sacred text? Why does he recall a greedy person? Finally, in the 'Uttarkanda' all these tendencies should fall off. Please be careful that lust, anger and greed are after all not so bad. Though, they have been classified as the doorway to hell. Even the 'Manas' says so!

I would like to place before you these seven things in comparison to which you can see that these three are not so bad in comparison. The excess of these three is of course bad or harmful. If they are in control then they will prove to be useful to an extent. Tulsiji has compared these three to wind, bile and kafa(Phlegm). The wind is necessary in our body provided it is in control. When it increases then it becomes troublesome. The 'kafa' is also necessary in moderation but if it increases, it will become problematic. Similarly, the bile is also necessary if it is in control but excess will make us sick. Thus all three are the necessary ingredients for our well being. Now I ask you? Is jealousy necessary? Please tell me! We all are continuously doing that which is not necessary at all. Is reviling necessary? Is spite or hatred necessary? Is stupidity or foolishness necessary?

Unnecessary pride or being egoistic, is it necessary? Is taking revenge necessary? The seventh and the last of the list, only and only thinking about own selfish interest is necessary? If you want to reform to give up then please work on these areas. Forget lust, greed and anger for the time being. They are not so bad and to an extent necessary. The excess of everything is bad. Lord Shiva first destroyed 'Kama' but again reinstalled it in our minds. Because he felt that it plays an important role in the expansion and conduct of the world.

You are listening to this 'Katha' which is divided into seven chapters of 'Kandas', and I am discussing the same with you all. But we need to be careful and avoid these seven problems which I have just enumerated. Let us desist from criticizing others. Give up jealousy. Give up foolishness or irrational behavior. Stay away from being egoistic or proud. In fact, when we look at ourselves in comparison to this entire universe, there is nothing to feel proud of! Let us refrain from a feeling of revenge and shun selfishness totally. If consciously we try and make a sincere effort to do so and lift above these petty feelings it will help us a great deal in leading a meaningful life. The state which we shall experience after this will be 'Bhajan'! Therefore, we will need to examine 'Bhajan' from different angles in order to understand its true meaning. I would even go the extent to say that 'Bhajan' is also not a topic of discussion for it is something beyond! It is beyond words or explanation, yet we talk and discuss it.

'Bapu! In the magazine "Satyanveshan" it is written that at midnight after 12 o'clock if we sit and recite 108 Hanuman Chalisas we can experience saintly feelings or divine experiences'. I hope that what you are saying has not been written under my name! It is quite possible that certain people can make the use of my name falsely! Well, whatever it may be. I have also mentioned this many a times that on the night of 'Shivaratri' if possible, one should do the 108 Hanuman Chalisas. If for any reason it is not possible to do it at night then one can do it in the 'Amavasya' after 12. It will

be helpful! I would say that forget the benefit part, just doing it is the biggest benefit. Why are we only looking for gain in everything? Seek the good, leave the gain! You can even do it at 12 in the afternoon. 'Amavasya' is also suitable for doing it. You can do it on 'Beej or Teej'! There is total freedom, just do it. That is all what matters. For certain particular types of worships different time or place or restrictions are prescribed, that is altogether a different matter. But for ordinary mortals like us, everything is suitable, and please note that our scriptures are in agreement to this. I am not bound by any hard and fast rules or regulations. Just 'DO IT'. Whenever you eat jaggery, it will always taste sweet. Therefore, 'Hanuman Chalisa' our 'Hari Naam' you are free to take at any time without any restriction. Bhajan is neither Sattvic, nor Rajasic neither Tamasic in nature. Bhajan is far away from the three Gunas, it is 'Trigunateet'.

Awadhपुरी Raghukulmani Rau I
Beda bidit tehi Dasarath nau II

Dharam dhurandhar guna nidhi gyaani I
Hridaya bhagati mati Saarangapaani II

The first word is 'Awadhपुरी'. This is the description of Dasarathji Maharaj. Ayodhya is called a 'Puri'. In the scriptures, we find the description of seven Puris or towns. Ayodhya, Mathura, Maya, Kashi, Kanchi, Awantika they are all considered to be liberators or the scriptural word used is 'Mokshadayika'. Where we see these five things, that place will be called a Puri. First, that place where no one is hurt, neither by thought, nor by speech and nor by actions. Such is Ayodhyapuri. In a house where no one is hurt in any way like thought, or speech or actions, such a house will also become a Puri. Even such a courtyard is also a Puri. The town, through which a river flows, is called a Puri. There should be no scarcity of water and the river must always be filled with water. We have the Gomati flowing in Dwarika and ofcourse, Sarayu in Ayodhya. Ujjain has got Kshipra. Haridwar – Hrishikesha has got the holy Ganges. Mathura has got Yamuna. Where a flowing or enlivened tradition flows, that is puri.



Third, the town where a Saint resides will be called a puri. An awakened soul or a Fakir, who has no label or tag attached to his name. Fourth, where an emperor resides is called a puri. Kindly note that today there is democracy. We will hardly find kingdoms. So, where the leader or its Prime Minister or the President must be staying. There is required to ensure our safety and security. A leader who keeps our dignity, prestige and respect intact. The town where such a ruler resides is puri. It is not the question of power, but we need a protector who can guarantee the safety of the smallest of its populace. The fifth and the last criterion for puri is where a qualified vaidya or a doctor resides. An awakened personality, he could be an Acharya or a teacher, or a doctor. They are indeed our protectors or saviors. There is a living and a flowing tradition. 'Sujalaam Sufalaam Sasyasyamalaam', this earth is also a puri. Where nobility resides. Where there is no jealousy or animosity amongst its citizens. Such a place can be called a puri.

'Raghukul' is the clan of Maharaja Dasarath. Goswamiji while giving us the introduction of Maharaja Dasarath says that he is a ruler of the Raghu dynasty. We respect the noble traits of such clans or families. Then the word 'Mani' is used. 'Mani' it a precious jewel, or

something which is right at the top or at its peak. If you think then you will feel that at times, out of compulsion, one has to accept the company of a wretched person. Consider it as the fate or in other words the boat – river conjugation. The crown of the Cobra is adorned with the 'Mani'. The snake is a symbol of darkness or 'Tamas', where as the 'Mani' represents light or brightness. And sahib! I have not seen such a snake but have surely read about it. It is said that the point at which the venom is there, the 'Mani' is also situated at the same point. But the 'Mani' remains unaffected by the poison. On the contrary, it is so believed that if that snake bites a person and he is affected by the poison then this very 'Mani' held on the spot of the sting sucks out the poison. If noble souls by an act of fate have to be in the company of evil then this simile of the snake and the 'Mani' should be remembered. 'Mani' has its own qualities. The 'Mani' remains unaffected even in the midst of a raging storm or tempest.

Sri Dasarathji is the 'Mani' of this Raghu dynasty. Another 'Raghuvanshmani' Rama manifests himself in his home. Then comes a very important word 'Rau'. Its literal meaning is king. Tulsidasji uses a number of words for Maharaja Dasarath. These different words used by Tulsiji are

different flowers being offered to the Father of God by this saint. So 'Rau' means a king, emperor or the employer. One who has these eleven qualities can be called a king. The learned great scholar Chanakya had given this description to one of his close associates. In a different context they are interpreted as the characteristics of a ruler. Here, in Sri Dasarath, who is the father of God has these qualities ingrained in him. They are very evident in Sri Rama, without an iota of a doubt.

In the morning I was going through a text wherein I found this shloka and I have brought it to share it with you all –

Dharmey tatparata mukhey madhurata
daaney samutsahita I
Mitrey avanchakta gurau vinayita
chitney ati gambhirata II
Acharey shuchita guney rasikta
shastrey ati vigyanata I
Roopey sunderata Shivey bhajanita
Ragyaha lakshnam idam II

These are the eleven characteristics of a ruler. In our household, in a lady or a man or maybe a saint or an ascetic, maybe a teacher or an artist or say even a laborer, but if we see these eleven in that individual, it is indicative of kingship. Someone of a royal descent, some radiant personality like a bright jewel is sitting around. Please do not constrict the meaning of the sutra, accept it in its totality with a broader perspective.

The first trait is 'Dharmey tatparata'; the one who is totally devoted in upholding the values of Dharma is a king. Vishwamitra came to the court of Maraja Dasarath and declares that he has come to seek alms. Now the Dharmic inclination of the king is visible here when gladly the two sons are handed over for the protection of Dharma. 'Mukhey madhurata'; the one who has a very sweet and kind speech. Speaking the truth but very sweetly and gently. One who can maintain this sweetness, a saint shall visit him or swans swim his waters. 'Daaney samutsahita'; one who is eager to give. He is ever ready to give and is always the first one to give. There is a generosity surrounding him. This is a quality of a king. One who loves his friends

unconditionally and his friendship is on an equal keel and understanding devoid of any deceit. 'Gurau viniyata'; the one who is humble and surrendered in front of his Sadguru. What if he is a king? Just see the humility of this entire Raghu clan!

Guru Vashishtha kul puja humarey I

It is believed to the extent that our Guru has the power to rewrite our fate or destiny; such confidence was there on the words or actions of the Spiritual Master. 'Chitney ati gambhirata'; the king has the profundity and is very calm and composed. In the political guidelines it is said that the king should be so composed that no one should get inkling as to what is there in his mind. Such an individual is fit to lead the nation. He is capable of giving a deep thought on any matter in the interest of the nation. He carries along a great deal of experience from the past and has a vision for the future.

'Acharey shuchita'; one whose behavior is clean and respectful. The nation and the individual must be clean from the outside and holy within. There was time when people used to wish and perform sacred deeds for the rulers. This was because the rulers were so pure and saintly. It is not a magic or an illusion but the truth. If it is not so then it is a matter of concern or surprise. 'Guney rasikata'; this is the straight forward definition of a ruler. The scriptures say that a ruler is one who is keenly interested in different forms of arts and culture and is eager to learn and know more. 'Shastrey ati vigyanita'; the ruler must be knowing the scriptures. 'Roopey sunderata'; see, India is not averse to beauty. The people who criticize beauty are themselves ugly within! Beauty is a wealth. The eleventh trait is most important and i.e. 'Shivey bhajanita'; one who is devoted to Shiva. So the eleventh trait of a ruler is that he must be a devotee of God. Here, it does not pertain to any particular religious belief, it has a very broad connotation, and whosoever is the object of faith and devotion! If you get an opportunity, then please remember Mahadeva! He will not bind you, instead shall push

you closer to your object of reverence. Will provide depth to your devotion!

Maharaja Dasarath has been referred to in the Vedic Literature and is upholder of Dharma. Whom do the scriptures call a 'Dharamdhurandhar'? Who is a noble hearted or saintly and who can be called a treasure house of virtues. Who can be called a learned one? Who is 'Hridaya bhagati mati Saarangapaani'? 'Hridaya bhagati' means that Maharaja Dasarath has the devotion of the Lord in his heart. Whereas the Gita declares that 'Ishwaraha sarva bhootanam hrid deshey Arjun tishthati'. Meaning that the Lord resides in the hearts of all living beings. But here we see that God is not there but His devotion or bhakti is present. And 'Mati Saarangapaani' means that the Lord resides in his mind. In other words keep the devotion and love for God within your heart and let the Lord stay and master your mind. But God resides in our hearts so we believe! So how can we put Him in our mind? In fact the Divine is beyond any reasoning. This interchange of the residence of God as indicated here seems very logical and imperative to today's times. If the Lord is situated in our mind and controls our intellect and thinking then we shall not indulge in unnecessary arguments or wrong beliefs. We will be straight forward and our brain will not mislead us. The mind is blessed by the entity which is

beyond its reach and shall control it. That is why Tulsiji establishes the Lord in our mind or intellect.

Yesterday, in the Katha we had all worshipped Sri Hanuman. After this comes the worship of Sita – Ramji. This is followed by the worship of the Divine Name of the Lord in nine Dohas known as the 'Naam Vandana'. Whatever Sri Rama did in the Treta yuga, it is done by his Divine name in Kaliyuga. In this age and time, the divine name is very important and is very potent. It has been glorified and anointed by all Saints. It could be any name, makes no difference. The Divine Name cleanses us in and out. Goswamiji expressing his inability to expound or glorify the Divine Name completely says that even if Sri Rama is asked to talk or explain his own name, he also will not be able to do so. It is so vast that no one can reach it or understand it fully. If one recites or chants the Holy Name with firm faith and belief, he does not need to do any other effort to evolve or grow spiritually. The question here is that it has to be constant, with total faith and with total feeling and emotion. Thus;

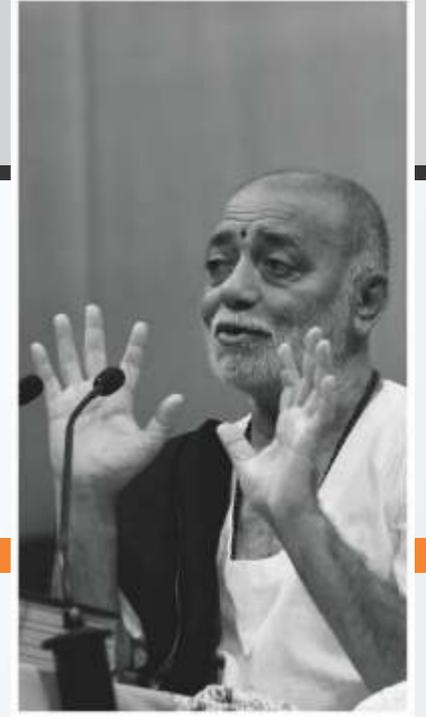
Bhaya kubhaya anakha aalashu I

Naam japat mangal disi dashu II

All restrictions have been removed and Tulsiji has sung the glory of the Lord's name profusely.

Dharma is total freedom. It is not bondage. All the different religions talk of liberation but in turn bind the individual by innumerable rules and regulations. Everyone talks and tries to lure us by offering 'Moksha' or liberation but then again they imprison the person in their clutches! I feel the 'Dharma' is total freedom or total liberation. Dharma is complete peaceful rest. At times when certain incidents take place then I think that in fact the Dharma faces debility by these so called religions. Irreligion does not harm the religion! What strength does it have to disturb the mighty Dharma? Like, can the darkness ever challenge the Sun?

Dharma is not a garland of flowers; it is a yoke



In the light of 'Ramcharitmanas' we are trying to discuss 'Manas – Dasarath' the character of Maharaja Dasarath. Please try and carefully listen to the description given by Goswamiji in the two lines with a quietened and a happy state of mind. Yesterday, we all discussed about Ayodhya in short. The different meanings and interpretations of the words 'Raghukul, Mani and Raja' as given by various texts and explained by different saints, I tried to put forth the same as per my little understanding. Now, let us try and focus on the second line.

Dharama dhurandhar gunanidhi gyaani I

Dasarathji Maharaj is a treasury of various noble attributes; he is 'Dharamdhurandhar and Gyaani'. He has pure devotion for the Lord in his heart and his mind is engrossed in 'Saarangapaani' i.e. God. There are a number of questions pertaining to yesterday's discussion. I shall try to take them up as time permits. The first question here is that whom should we call 'Dharamdhurandhar'? Though, yesterday we did take up the eleven qualities of a king, but here in 'Dharamdhurandhar' another word is inbuilt and that is 'Dhuri', meaning the yoke. The one on whom the entire load of Dharma rests, is called 'Dharamdhurandhar'. Whether the new generation has seen this 'Dhuri' or not I can't say. It is made out of wood and has a very typical shape. I have no experience of Bengal. But especially in Gujarat, the state I come from, and in particular the Saurashtra region, there, it has a particular form, meaning that 'Dharma' has a typical form!

My dear brothers and sisters let us understand very clearly that Dharma is not a garland of flowers; instead it is a yoke.' We have mistaken the 'Dharma' as a garland. 'He is a religious leader, garland him! He is Morari Bapu, garland him! He is a speaker of religious discourses, garland him! He is a great personality from the religious field so garland him! In fact if the Dharma was to be akin to a garland then the correct usage would have been 'Dharamsumandhar or Dharampushpadhar'. Here the word that has been used is 'Dhuri'. This so called garland of Dharma, does not adorn the neckline, instead it rests on the broad and strong shoulders. It could also be interpreted that Dharma is not something to be exhibited. It rubs you and polishes you. The oxen which has been yoked, try and observe its skin near the point of the yoke, it is never smooth, and in fact it becomes rough. That is why it is said that to walk the path of true religion is tough. It is good that we respect the religious leaders by garlanding them; after all it reflects our

virtue. But the wearer should not misunderstand himself to have become 'Dharamdhurandhar'. He can be called a 'Dharamdhurandhar' when he carries the mark of this yoke of Dharma. This plain and smooth land cannot be the field of Dharma!

Therefore, Dharma is the yoke, and not a bed of roses! Once you have plucked the flower from its plant, the matter ends. If you have garlanded somebody, he will remove it and keep it aside or give it someone. You will notice that once the flower is plucked, gradually its fragrance starts diminishing. The moment it loses contact from the root, the decay sets in and it starts wilting and ultimately is crushed or destroyed. If we try to equate the Dharma to a flower, ultimately, it will also suffer the same fate.

In the eleventh century, there happened to be great Sufi saint called Fariruddin Attaar. He was a bright star of Sufidom. I love the definition he gave about religion, which says that, 'Truth, love and compassion.' All the great souls have the same thought. Attar Sahib says that 'I have not learned the alphabets, but from the book of love, I have learnt the beautiful name of my beloved'. Attaar has given us this great sutra or if I may say the 'Vakya Bramha' by declaring 'Naamey Sanam Seekha'. I am reminded of a learned litterateur in Gujarati by the name Bhagwati Kumar Sharma –

Hari! Maney adhi akshar shikhwado !
Enseeney aarey avyo chun;
Mharo agar jiwado !

Hari! Maney adhi akshar shikhwado...

I have come close to being eighty. 'Dhai aakhar prema ka padhey so pandit hoye'. Attaar says that from the book of love he has only learnt the lovely or sacred or the beautiful name of his beloved. My dear listeners! Just learn the name of the beloved and forget everything else. Tell God that 'Maney adhi akshar shikhwado'. Rumi, expressing his reverential offering writes that with a lot of difficulty he has only been able to enter a small little town of love, whereas Attaar Sahib has already visited seven cities of Love. Here 'Ishq' means the Divine Love or the greatest religion. Kailash Pandit, a Gujarati poet has said –

Lo havey Kailas khudney kaandh pur,
Rah sauni kyan sudhi joya karo!
To carry your own self on your own shoulders is what 'Ishq' is, here nobody else will come!

Dard ne gaaya vina roya karo,
Prem ma je thaya te joya karo I

This is called Dharma. It is the readiness to get destroyed or buried in love. It is abstinence. The world does not desist from hurting or damaging the shoulders of these saints who carry the yoke of spirituality on their shoulders and later on try and garland them. Once they are gone, they go and light candles on their graves or cenotaphs.

This 'Dharamdhurandhar' word is generally used for two people, one kings and secondly for religious leaders. In the 'Manas' this word has been used for Maharaja Dasarath, Manu Maharaj and also for the father of king Pratapbhanu. They were all 'Dharamdhurandhars', who used to carry the yoke of Dharma on their shoulders. What is the Dharma of a Guru? The Dharma of a Guru is to take on the burden of all the Karmas of his disciple upon himself. Now, what is the Dharma of the disciple? For the one who is a surrendered disciple, his Dharma is only this much that to offer all his Dharma at the feet of his Yogeshwara Sadguru.

Sarvadharmaan parityajya
maamekam sharanam vraja I

Chanakya declares the Dharma in the form of truth, is my mother! Knowledge or gyaana is my father. Forgiveness is my son. Peace is my wife. And mercy is my sister.

This 'Dharamdhurandhar' attribute is not at all easy. That is why; Goswamiji has used this adjective or a prefix for Sri Dasarath very carefully. At another instance, Goswamiji uses the same word for Maharaja and i.e.

Dharam dhurandhar dheer dhari nayan ugharey rai I
He was lying in an unconscious state in the palace of Kaikayei. Kaikayei had asked for her boons and because of this, the situation had taken a turn towards the worst. At that juncture, when for a moment the king regains consciousness, Goswamiji does this usage. Therefore, I am able to read an another definition of 'Dharamdhurandhar'

which says that one who in the most difficult of situation is able to remain patient and does not lose his/her balance is called a 'Dharamdhurandhar'. It is very good to speak and hear but when one is faced with adversity then we have seen that even strong and very many lose their balance. In the Shiva Sutra it is said, 'Dhairyakanthaha'. O' Ascetic! The fortitude is your support, or patience is your undergarment.

So, my dear brothers and sisters, the one who is steadfast and patient is called 'Dharamdhurandhar'. He carries the yoke of Dharma or in other words the upholder the religious values. One who does not lose his patience and in spite of his values being questioned or riled or rejected, he remains equipoise and firm, is 'Dharamdhurandhar'. There should never be a debate or an argument relating to Dharma; on the contrary there should always be a healthy discussion on it. We are gradually losing our patience and are becoming intolerant about religion. That is why the Dharma is becoming like a garland of flowers and has started decaying and drying up without any fragrance.

Biswa bidit ek Kaikeya desu I
Satyaketu taha basahi naresu II
Dharam dhurandhar neeti nidhana I
Tej pratap seel balwana II

Emperor Satyaketu, who is the father of Pratap Bhanu, in the 'Manas,' he too is referred as 'Dharamdhurandhar'. The words which follow this in the lines above also give us a meaning of this very word, which is –

Dharam dhurandhar neeti nidhana I

Who is a 'Dharamdhurandhar'? The one, who is an embodiment of patience and filled with moral and ethical values. Here 'Neeti' does not only mean what is described in the moral texts or ethical values, instead, it is a very practical and day to day used morality. That, which is essential for our living. Here, the word 'neeti' has a deep rooted spiritual connotation to it. Sometimes, we accept or frame these values based on own mind but not as per our soul or 'Atman'. We base it on our intellect and not on our heart. That what is inclined towards

our soul is the right moral conduct and the one which is opposed to it is immoral or indiscreet. You may argue that when the mind or intellect tell us something, we understand it logically and start acting accordingly. It may be true, but at that time there is a faint inner voice which tries to speak to us but somehow we either don't hear it or do not have the patience to pause and listen. In spirituality the definition of the ethical code of conduct is simple, that which is in accordance with our soul! Therefore, Pratap Bhanu's father Satyaketu is called a 'Dharamdhurandhar' by Tulsiji because he follows the moral and ethical values based on his inner voice of the soul and not any by what is ordinarily understood. Another attribute given here is the one who has that magical radiance around him. Immoral conduct takes away that brilliant and radiant vigour. For a thinker, his intellect or thought power is his guiding value, whereas for a Fakir, it is the call of his soul! There is a radiance surrounding Dharma. Arduousness has a brilliant lustre around it. It is also the name for spiritual austerities. That is why, I again remind my young listeners of what Kabir says;

Kaha Kabir kachu udyam keejay I

Work with perseverance and continuous effort. In the Shiva Sutra there is a sutra 'Udyamo Bhairavaha'. Baap! Hard work is the Bhairava and our soul is Shiva. And the body in which Shiva as the soul resides, it is imperative to worship the Bhairava by doing hard work. There is no Tantra or Mantra involved here. Strive to work continuously and pursue human effort. A lazy person will be very dull, whereas an active person will be sharp and energetic. Being a 'Dharamdhurandhar' creates a certain influence and magnetism is generated in the personality. Goswamiji says that one, who is virtuous, is called 'Dhurandhar'. Like in Sri Hanuman we notice both, infinite strength and loads of virtues. It is not necessary that one has to be physically very strong; virtues in itself possess a lot of strength. Therefore, one who has the strength of his virtues as well has a strong will power and is physically also strong is 'Dharamdhurandhar'.

Goswamiji uses this adjective 'Dharamdhurandhar' also for Manu Maharaj –
 Swayambhu Manu aru Shatarupa I
 Jinha te bhay narshrishthi anoopa II
 Dampati dharma aacharan neeka I
 Ajahun gaav shruti jinha kai leeka II
 Manu and Shatarupa are the Adam and Eve of our creation. The human evolution started from them, thus spoke the scriptures. They both are very glorious and majestic. Such parents generally will have lovely children. Let us not go into the exceptions, forget it! They had two sons, Uttanpada and Priyavrat. They even had a daughter Devahuti, who was married to Kardam Rishi. Kardam and Devahuti were the parents of Bhagwan Kapil, who is one of the incarnations of God. He gave the world the 'Sankhya Philosophy'. Maharaja Manu would repeatedly ask his sons to take over the reins of the kingdom so that he could retire to the forests and devote his time in prayer and spiritual practice. The sons always declined and refused to shoulder the responsibility of the kingdom. When he grew old, he forcibly handed over the kingdom to his sons and proceeded to lead an ascetic life. Today, the elderly need not physically go to the forest by abdicating their responsibilities but should remain at home and there itself create a mental forest or by nature become an ascetic. So, Manu and Shatarupa leave their home in search of God. As if knowledge and devotion have taken a human form and are going away. They both reach the holy town of Naimisharanya and on hearing of their arrival, the learned souls, ascetics and the people of this town come to greet them. In fact they did not come to greet the royal couple; instead they wanted to see the embodiment of divine knowledge and devotion in human form.

Aaye Milan siddha muni gyaani I
 Dharamdhurandhar nripa rishi jaani II

Why did the sages come? They learnt that a 'Dharamdhurandhar' ascetic king has come. The word 'Nriparishi' means an ascetic king. We have Rishis, Maharishis, Devarishis, Bramharishi, and Rajarishi. The Rishi is the one who gives us the

Mantras and is the writer of the scriptures. The Maharishi explains the intricate meaning of the Mantras. The Rajarishi are such noble ascetic minded kings who are interested in spiritual pursuits. The Devarishi is supposed to be the manifestation of the Divine. Lord Krishna in the Gita declares that Narada is his 'Vibhuti' or manifestation. Sage Vashishtha is a Bramharishi. The straight forward meaning of Bramharishi is that one who has the power to alter the course of our destiny written by Bramha. Sri Vashishtha is the son of Grandsire Bramha. The son has more powers than the father. My 'Vyaaspeetha' has named a sixth Rishi named 'Premarishi'. He is above all. He is the Lord of Love! The world today needs this 'Premarishi'. If we get a 'Bramharishi' in our life time, it's very good but I am not in favour of altering the course of our destiny. If it be our fate then let us just bear it and accept it. Why trouble our Sadguru to change our fate. Just face it and live it as it may! Our need is that 'Premarishis' be born in the world. Let truth, love and compassion be established in the world. So, we are trying to look at Maharaja Dasarath through the eyes of 'Manas' and he has been objectified as 'Dharamdhurandhar'. In this sequence the next word used for him is 'Gunanidhi'.

Ashtha siddhi nava nidhi ke data I
 As ber deenha Janaki Mata II

There are nine 'Nidhis', fine but the 'Nidhis' of the 'Manas' are a bit different. If you delve deeper into the text and explore, you will get more than nine. I shall just enumerate a few for you. If by the grace of God, by the noble traits and blessings of our ancestors and by the pure and sacred traditions if we are blessed with good and well mannered children then consider this to be a great wealth. The second is the physical and internal beauty of our children given by God, this is also a wealth. We call it 'Roopanidhi'. This beauty is not to be exploited or misused. The Divine form of the Lord is 'Roopanidhi'. Sri Hanuman is 'Gunanidhi'. Sahib! It might appear to be very ordinary or materialistic in nature, but if you look at it deeply then you will understand that 'Nidhi' is



something which is mostly concealed or hidden by us. Do you openly exhibit your wealth? If you ask a wealthy person how are you? The reply is that he is somehow managing the bread and butter. Is it not the limit? We cannot exhibit or flaunt our intrinsic beauty.

Shyam gaur sundar dou bhai I
 Biswamitra mahanidhi paayi II

If a Guru is blessed with an able disciple then he is the Guru's wealth. It is difficult to get a good disciple. Let me share with you a secret! Please don't tell anybody! Guru is! Is! And is for sure! 'Shishyano dukaal padyo chey'! The discipleship being discussed here is a rarity. Because, we all go to the Awakened Being, carrying the bundle of our petty expectations and desires.

So, one is 'Gunanidhi'. Second is 'Roopanidhi'. I am sharing absolutely basic stuff. The 'Nidhi' or wealth here is not in billions or trillions. In your family, if you have a very brilliant person who is good in every way, i.e. in studies, manners, behaviour and piety, such a person is the invaluable wealth which can liberate the family of ages on bondage. He is called the 'Prakashnidhi'. If you and I have certain prowess in Yoga then that is our wealth and is called 'Yoganidhi'. If we have divine knowledge, then this is also our wealth. Over and above this knowledge, if we are even blessed with apathy towards worldly pleasures then this is also our wealth.

Purush prasiddha prakasnidhi
 pragat paravar nath I
 Raghukulmani muma swami soi
 kahi Shiva naayayu maath II
 Prabhu samrath sarbagya Siva
 sakal kala guna dhaam I
 Joga gyaan bairagya nidhi
 pranat kalpataru naam II

Yoga, knowledge, detachment are all rare wealth. Pleasing manners are also a wealth. If you have compassion in your heart then this is also your wealth.

Karunanidhi mana deekh bichari I
Urr ankurayu garab taru bhaari II

So, compassion is also our wealth. Loving kindness is also our wealth. I again and again come back to my sutra that truth is our wealth. 'Dayanidhi', and so on. If in this way we try and study the 'Ramchritmanas' and look for these hidden jewels, you can find innumerable precious stones scattered all over.

Maharaja Dasarath is also a 'Gyaani'. In the 'Manas' you will find many Gyaanis. Janakpuri is filled with Gyaanis. The entire population of the town so to say are filled with divine knowledge. Sri Vishwamitraji is a 'Gyaani'. Maharaja Janak is also a 'Param Gyaani'. Sri Garuda is a 'Gyaani' as well as Baba Bhusundi is a 'Param gyaani' too! A crow, and that too knowledgeable? Divine knowledge is not a property of any particular clan. It is something which is given by the Sadguru in blessing.

Guru bin gyaan na upajaye,
guru bin mitai na bheda I

Maybe, you can get a scripture without the Guru but your dualism will not be destroyed without his grace. After having vanquished Raavana, Sri Ram asks Sri Hanuman to go and inform Ma Janaki that the demons have been annihilated. He goes to the 'Ashok Vaatika'. Just look at his ideal moral perfection! He bows down and offers his obeisance to Ma Janaki from a distance. She enquires about the accomplishment of the task. And he replies that the demons have been destroyed.

Ati harsh mann tann pulak lochan
sajal kaha puni puni Ramaa I

Sri Hanuman says that Raavan has been killed and her heart swells with glee. She starts getting goose bumps and tears well up in her eyes. She repeatedly asks Hanuman that what I shall give you in return of your giving me this great news. Sri Hanuman says;

Sunu Maatu mein paayo akhila jaga
raaju aaju na sansayam I

Sri Hanuman says, 'Mother! What have I

not got today?' I have been crowned the King of the world today. Here the grace and compassion of my Sadguru comes into play in interpreting this beautiful statement! The literal meaning is, O' Mother! What remains for me to get now? I have got the entire kingdom of the world'. Now please pay attention to this, 'Was Sri Hanuman greedy to get the kingdom of the world? He has used this sentence just out of sheer courtesy and eminent noble behaviour. My Hanuman will not do lose talk. I shall discuss the spiritual meaning of 'Aaju, raaju and sansayam'. 'Ma! Till date I had known Sri Rama only and that also not completely. I am yet to know or understand Him completely or in other words His divine secret is yet to be known. Today I have got a glimpse of His secret and henceforth I shall never doubt in my mind.' By the divine grace of our Sadguru, the sacred knowledge or secrets are revealed to us. The secret is open now, without an inkling of any doubt. Please be careful that your doubts can be cleared but the ambiguity or distrust is very difficult to go. This is a tricky and a difficult situation. Say you meet and knowledgeable person and he can possibly explain to you and clarify your doubts but for overcoming the distrust of constant uncertainty of your mind, you will have to sit and listen to the Katha. You need to stay still and firm for nine days. The proof is there in the 'Uttarkanda' –

Dekhi param paavan tava ashram I
Gayahu moha sansaya nana bhram II

Garudji Maharaj says, 'Baba Bhusundi! Just by merely seeing your ashram, the doubts plaguing my mind had vanished, but the uncertainty and the distrust was eradicated only after I heard your discourse. Garuda feels fully rid of his ailments and declares;

Gayahu mor sandeha sunehu
sakal Raghupati charit I

By seeing the doubts are cleared and by hearing the ambiguity or distrust is cleared. We will have to do Satsanga. Sri Hanuman declares that today he has discovered the secret. Ma Janaki

showers her divine blessings on him and says that, 'My dear child! May your heart be filled with all the noble and pious attributes'? Hanumanji remains expressionless. God is in the grasp of each and every one. Is it not so? Even before we embark on this journey of life, He is already with us. But, we are unable to see Him. The one who can reveal Him to us or unveil Him is called Guru in our eternal tradition. Hanuman says that 'O Mother! I am still not satisfied'. She says that she has already given him all the virtues, now what else does he want? She understands what her child is looking for. Then she says, Along with Lakshmana Sri Ram will always be favourably inclined towards you, will love you and shall always bless you'. Sri Hanuman expresses his delight and satisfaction. The texts are available but who will unravel the mystery for us? If someone can do it for us, its fine or else it will be difficult to understand or comprehend. The complete or total and correct understanding will only come from Guru's grace.

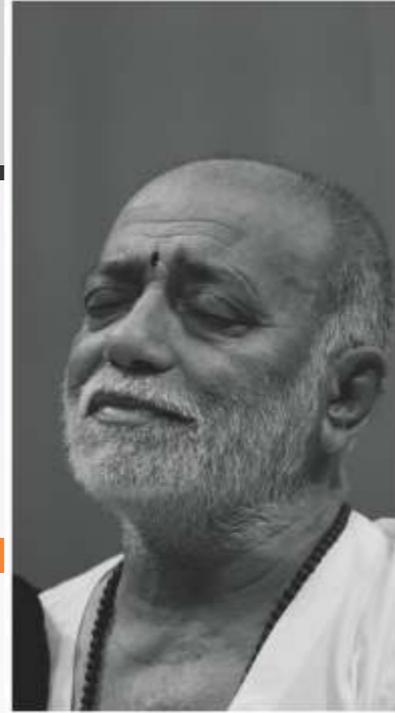
Yesterday, I had just briefly touched on it that the 'Bhagwadgita' states that God resides in our hearts, but here we see Tulsiji establishing the devotion or the bhakti in the heart. Even if God is within, still we go astray! That is why Tulsiji says that in the heart of Maharaja Dasarath, the love of God resides. God is there, no doubt! But if God is there, and we don't have his devotion or love, then what? If there is love or devotion in our hearts, only then God sitting inside will prevent us from

committing a sin. Love will stop us from evil. God is within and he has to be for our very existence but Sri Dasarath just changes his position because God is a mere spectator, he will not stop but his devotion or love will because it will remind us of our Sadguru, we will remember the 'Ramcharitmanas' and desist from it. Bhakti is also known as divine love. Dasarathji's heart is filled with this love. The love is in the heart and the 'Saarangaapaani' is in the mind. Our problem is that we do not love, we only have innumerable thoughts!

I find this philosophy of Sri Dasarath very beautiful and worth learning. Let the God reside in our mind or intellect instead of mere thoughts. Why? We seem to have forgotten that the one who resides inside shall open the door. If you knock at the door then the householder will answer the call. When the mind or intellect is in the control of the Divine then he is the one who will respond by directing us into our actions. Because 'Manas' says, 'Buddhi preraka Shiva'. It is also said that God is beyond the comprehension of our mind or intellect. It is true but if our thoughts have been influenced by our Guru or by God then it helps in unravelling the reality. Therefore, I appreciate and like this point very much. If we seat the Divine in our mind and his love in our hearts then gradually the thoughts will change and the Lord seated therein will not only stop us from going astray but also stop us from falling down.

Dharma is not a garland of flowers, instead it is a yoke. We have imagined Dharma to be a garland. He is a religious leader, garland him! He is Morari Bapu, garland him! He is a spiritual speaker, garland him. If you garland someone then either the person will remove it and put it aside or shall give to someone. Once the flower is plucked, gradually its fragrance starts diminishing. Once the contact with the root is broken, the decay sets in. It falls apart and wilts. Or it is crushed. If we equate Dharma to the garland then it will also suffer the same fate!

*Dasarathji is a yogi,
he is also a viyogi and
at times can be seen as a bhogi*



Baap! First of all I offer you all my greetings on the auspicious occasion of 'Gita Jayanti' and my humble pranams! Keeping 'Manas – Dasarath' as our principal focus of discussion and giving it the look and feel of the 'Utsav – Murti' we are trying to see it through the eyes of 'Manas'. I stand to correction that the word 'Dasarath' comes many a times in the text. But the word 'Dharamdhandhar' is used nine times. Goswamiji is worshipping this beautiful word nine times. Yesterday, we discussed that;

Dharamdhandhar dheer dhari nayan ugharey rai I

Dharamdhandhar king Dasarath gathered patience and slowly opened his eyes. In the course of our discussion I would like to see the meaning of this patience. I repeat it time and again, this sutra from the 'Shiva Sutra, Dhairyā kanthaha'. Patience is your loin cloth or the tattered rag. We all say that be patient, keep patience. Everything will be all right, all is well etc. But whether this patience is there in us or not how do we know? Here, while delving deeper in the meaning of 'Dharamdhandhar' I am able to see something, which I would like to share with you all.

My dear young listeners! The one who has a rock like patience is 'Dharamdhandhar' agreed, but are we patient? What is the proof or test for it? The simple straight forward answer is when you wake up or the consciousness dawns! Till the time you are not awake, it is clear that patience has not come. Impatience will blind us. 'Dhritrashtra' from the 'Mahabharat' is the glaring example of this. The irony is that when we say be patient and tend to close our eyes. Awakening means the dawn of understanding. Being awake means correct discrimination. It is a bit difficult but when we say that 'our eyes have opened' means that knowledge has come. So, Dasarathji's eyes opened!

I was talking about this in the 'Gita – Jayanti' talk this morning also and the same question I put forth before you that 'Do you want to see the good omen of that good or positivity accrue in your life'? It is very simple! If you have grown so much and have gone beyond all this then it is a different matter, but if I may consider this to be a divine virtue, then of course I want it. The third thing is that we all seek the peace of mind. Say if you are seated on a luxurious couch, or you are given a position of power or are given the Chairmanship of any special body or an organisation, you like it. But in case you are suffering from back pain then? You will neither like the sofa, nor the throne and neither the chair of power or authority. If you don't have the nagging pain then even the cool shade of a tree will be very pleasing. This is the truth of life.

One who understands this, in my opinion he is awake!

We seek wealth. Wealth is not bad at all. Please listen carefully. I would like to say very clearly that money or wealth is not bad at all, but the hankering for it is bad. Love is not bad at all but attachment is painful. So, we all seek peace, wealth etc but due to these four reasons we are unable to attain it. If we are unable to understand these four then think that we lack patience and are in a state of deep slumber. We often say that after that experience his eyes have opened and he has understood or has become conscientious. The frugal pride of your possessions is bad. When this pride sets in, it blinds us and the patience is lost or 'Dharamdhandhar' state is lost. It feels so nice when Maharaja Dasarath opens his eyes just in time. You will ask that was Sri Dasarath blind? Yes, he was blinded by his attachment. Tulsiji states;

Mohan a andha keenha kehi kehee I

Ko jag kaam nachaava na jehi II

The father of Sri Rama, God's father!

There are two characters whose name starts with the word 'Dasa'. One is 'Dasaanana and the other is Dasarath'. In the centre is Rama! The mentality of both is totally different. Dasarath thinks Rama to be his son, whereas Dasaanana thinks him to be his enemy. The mouth is supposed to be the symbol of enjoyment. And the 'Rath' or chariot is supposed to represent control or celibacy or abstinence. In a chariot there have to be horses, reins as well as an able charioteer. Tulsiji has deputed one for us in the 'Ramcharitmanas'. Sri Rama and Dasarath were very fortunate to have got a coachman like Sumanta. We unfortunately don't get one like him! Who shall keep us in check? Who will hold us or lend us support? Who will pat our back and ask us not to despair and reassure us? Goswamiji has appointed a beautiful charioteer for us and that is 'Bhajan'. There can never be a better or a greater charioteer than 'Bhajan'. 'Manas' says –

Eis bhajan saarathi sujana I

Birati charma santosh kripana II

When 'Bhajan' takes up the role of a charioteer of our life then renunciation or detachment automatically sets in. That is why we see it follow in a sequence here, though it is a very spiritually charged topic! Here, what is presented before us is the core essence. Who will awaken us and keep our patience intact? We all seek peace, we all want the good. But somehow are unable to attain it why? Because of the false pride. Swami Sharnanandaji has also said that the pride of our possessions ultimately causes our downfall.

Raavan is very learned and knowledgeable. It is said that Sri Bramhadev used to come to his place every morning to recite the Vedas. Shiva used to come down from Kailash to accept his offerings of worship. Tulsiji does not negate this view. Such a great person but yet his eyes were shut. In a way, he could clearly see the indications or the lurking danger but yet he ignored them. At this point my Goswamiji gives us a sutra;

Ati garba ganai na sagun asagun

srawahi aayudha haath te I

He is walking and Tulsiji says that his weapons began to slip or fall off! If the Holy Scripture falls off from the hands of a Brahmin or a Sage, it is bad. The slipping of weapons from the grip of a warrior is bad. If from the hands of a businessman his pen, or account books, or the trade or the service of the cows stop, it is very bad. As a matter of fact all of us who are involved in some service or the other, like my service to you is to recite or discuss the 'Ramayana', similarly any form of service it can be, if it stops then it is bad. Raavan sees that his weapons are beseeching him, yet he ignores them. Tulsiji says that as if being the messenger of death the owl is hooting around yet he does not wake up to the reality. Why is it so? Tulsiji explains this in the 'Lankakanda'. According to me, 'Lankakanda' is not merely the description of war but it gives us deep understanding and knowledge. If we can follow this chapter correctly, we will be able to attain the

state of awakening very easily. It is written in the 'Ramcharitmanas';

Beesahu lochan andh dhik tava
janma kujaati jada I

In spite of having ten pairs of eyes you are still blind Raavan! Actually, in the literal sense he was not blind because his insight was awakened but in order to teach us that in case you seek peace, happiness and good to accrue in life then please take a lesson from my life avoid these four things.

Tahi ki sampati sagun subha
sapnehu mann bishram I
Bhoot droha rut mohabasa
Rama bimukha rati kaama II

Tulsiji asks this question in here that can such an individual ever attain good, happiness, wealth and peace. No! Whom? The one who always wants to harm others, such a person can never get peace nor happiness and neither any wealth. Raavan is telling us through his life that in a way he did not get any wealth but outwardly the wealth he had was such that it could even put the King of Heaven to shame. Inwardly, he is at peace in spite of the attack on his fort. He is about to be liberated, so who can be happier than him? But he is enacting his part so beautifully in order to teach us all and to open our eyes to the reality. Our patience and belief should not get shattered that is why he is forewarning us all. For this, these four sutras have come. The one who is always thinking of harming the other can never be happy, wealthy or at peace with himself. In the 'Vinayapatrika' Goswamiji has equated Raavan with infatuation or 'Moha'. This explains the word 'Mohabasa'. The third is 'Rama bimukha'. The one who is opposed to God! Please remember, Rama is not opposed to anybody ever. The human being or man is not facing God. You all know this sutra –

Sanmukha hoi jeeva mohi jabahi I
Janama koti agha naasahi tabahi II

We turn away from God. God being omnipresent is everywhere but our irony is that we are facing away from him. Osho has said that truth

is within, so we should look for it within ourselves. Ramdulari Babu says that truth is everywhere; hence you can look for it anywhere. Subsequently Bramhavedantaji says that, 'Babu! When I was told about this statement, I said that till such time as time as the explorer is there, how can the truth ever be found?' Then he asked me, 'Babu! You have anything to say on this?' I replied that I am not in this line or queue! You are all great men, I am a small person so let me be! The people who were with us at that time implored me to say something. I replied, 'Where has the truth been lost that we need to look for it?'

Asa Prabhu achat hridaya abikaari I
Sakal jeeva jaga deen dukhari II

My Goswamiji says that the divine truth is present in one and all. At all times and at all places. These famous lines of Goswamiji –

Hari vyaapak sarvatra samana I
Prema te pragat hohi mei jana II
Siya Rama muy sab jaga jaani I
Karahu pranam jori juga paani II

Therefore, where has truth been lost that we need to look for it here, there, everywhere! The truth is present but we are unable to visualize it. We already have it but are ignorant about it. We can only realize it when an awakened soul opens our eyes to it.

The jeeva is not attuned to the Divine, but the Divine is never looking away. We always remain in His focus. For God is always, everywhere and at all times. The fourth reason why we don't get wealth or peace or happiness is, 'Rama bimukha rati Kama'. The overriding excessive desires. Our over indulgence in excessive desires and sense attachment. 'Rati' is that loving affection or devotion towards God which increases every moment. So, if this 'Rati' is displaced from God towards sense gratification, then how can man ever be happy or wealthy or peaceful? And we don't have these three in our life means that we are yet to awaken.

What is 'Katha'? It is a divine experiment for the awakening of both the speaker as well as the listener. Sri Krishna tells Arjuna –

Manmana bhava madbhakta
madyaaji maam namaskuru I

God says that focus your mind towards me or put your mind in me! We all want that our mind should be in God. Though we want it but it does not happen! Our mind will only be in God when we feel an attachment for Him. Where ever we are attached, our mind automatically goes there. Attachment has been criticised and riled all along. Kill or destroy your attachment and so on... Our ancient Bhajaniks have also sung –

Mhari mamta marai nahi
aenu mhare shu karwu?

What these saints have said is absolutely true. But the 'Ramcharitmanas' has its own unique style. This is not a text following any dead tradition or dictum of any religion, Sahib! Where ever it reaches, it opens up new vistas of understanding. So here, the attachment has been initiated –

Ninda astuti ubhaya sama
mamta muma pada kanja I

If we establish a relationship or are attached to the Divine then automatically our mind will go there. I agree openly that I have a sense of attachment towards all of you. Come what may! I am ready to face it! But if it is there, it is there! Period! If you people will not come and listen then where will I sing?

So Baap! Tulsiji here purifies or consecrates all apparitions. He is in favour of this attachment. When I say that if there is attachment, the mind automatically goes there, for example, the mother is attached to her child. Does she ever have to remember the child? The Lord exhorts, 'Manmana bhava'. You be the one to put your mind in me. Now we want to follow it, what do we do? Tulsiji replies –

Sab kar mamta tag batori I
Mum pada manahi baandh bari dori II

Tie up all your attachment with Sri Hari. 'Manmana bhava madbhakto'. We all have to become devotees. Who does not want to become a devotee? We all want but what do we do? For becoming a true devotee, there is only one criterion i.e. be in a state of equanimity. One who is impartial is a devotee. The 'Bhagwadgita' stresses on equanimity. My Tulsidasji gives us a sutra, 'Jimi ghat koti ek rabi chhahi'. Place a hundred thousand pots filled with water. The sun is one but it is reflected in all the hundred thousand pots simultaneously. Similarly, God is dwelling in all of us in his different forms. Leave differentiation or partiality if you want to become a devotee.

'Madyaji!' 'Worship me, offer obeisance or homage to me', Krishna says. He is such a fantastic personality! If somebody asks you to worship him, how will you feel? If one demands to be praised or asks you to perform his 'aarati' then? Courageous say it! We want to do it, here please accept it! And if Sri Krishna is the focus of our worship, then why not! He will not tell you how to do it. Then it is said that worship God as per your individual choice and capability. And 'Maam namaskuru'. God says that bow down before me and offer 'Pranams'. Really, isn't He too much? Now if we want to do 'Namaskar' to Him, then how do we do it? Without humility, 'Pranam' is useless. We need to offer our respects with utmost humility. We need to have that docility within us. Outwardly we are bowing down but are swelled with pride then? This is not what is expected.

Today, one of the listeners has asked me that 'You had gone to speak on Gita Jayanti but we could not hear, so kindly tell us a few things'. I am just sharing the salient and the important part of what was said. Yes, it is also within the context. Since it is 'Gita – Jayanti' I somehow feel obliged to speak on it. It is very simple. My grandfather, Vishnudevananda Giriji after he left and became a sanyasin, sent us a post card wherein he had said that ask the children to study the 'Gita' and to never

forget the 'Ramcharitmanas'. Therefore, I have an attachment towards 'Gita'. Now tell me Yaar! Who does not love this sacred text? So in order to wake up we need to control our desires of sense gratification. Maharaja Dasarath woke up. Whereas Dasanana, has been called blind by the 'Manas'. Maybe, at that moment his eyes were closed for some time, but he was able to open them in time, that is why he is called patient and 'Dharamdhurandhar'.

So, the different pictures of Sri Dasarathji we see in the 'Manas', this is just his introduction but one aspect of his personality which has been given in the 'Vandana Prakarna' is;

Bandau Awadh Bhuwaal
satya prema jehi Rama pada I
Bichurata deen dayal priya
tanu trina eva pari hareu II

He has true love for Sri Rama. This was visible when on separation from Rama; he gave up his life as he could not bear the separation. This is the literal meaning of the lines herein above. But in one 'Doha' here you see the truth, love and compassion together. What I mean to say that his love is distinctly visible when he is with Sri Rama, but once Rama departs, his life departs with Him. Dasarathji's love thrives or grows in union with Rama. On the other hand we see King Janaka whose love thrives in separation. We can also take

it that when Sri Rama left, Dasarathji's true love for Him became very clearly visible because he could not bear His separation and gave up his life for his beloved. Sri Janakji conceals his love in between 'Yoga – Bhoga'. When he comes face to face with Sri Rama, this concealed love came out in the open.

So from different angles, we have been given the introduction of Sri Dasarathji in the 'Ramcharitmanas'. Let us just understand this much that as a way to lead our life, let us follow Dasarath and not Dasanana! Therefore, one who has the abundance of evil mentalities may be termed as living the way of Dasanana! Sri Dasarathji's tendency is of control. It is not that he does not have sense pleasures in his life. When Sri Dasarath goes to meet Kaikayei after the decision of Sri Rama's coronation had been taken with the consent of Sri Vashishtha, Tulsiji writes in the 'Ayodhyakanda' of 'Manas' that –

Sanjha samaya sananda nripu
gayehu Kaikeyei geha I
Gawanu nithurata nikat kiya
janu dhari deha saneha II

In the evening, feeling very joyous the king goes to meet his favourite queen filled with excitement and thinking that when he will break this good news to his beloved queen, how happy she will be! On reaching the Palace of Kaikayei he enquires about her of Manthara and feigning

ignorance she tells him that the queen is annoyed and has locked herself up into her ante chamber. On hearing this, the king was shocked! He could not believe the words he was hearing and the excitement and joy he was feeling as if an embodiment of loving attachment which was entering the queen's quarters his feet started to wobble and lost his balance. Here, the picture of Dasarathji is painted differently by Tulsiji;

Kopabhavan suni sakuchehu rau I
Bhaya bas agahud parai na pau II

There is no fear in love, but in attachment you feel scared. In broad daylight no one will be afraid but in the darkness we feel scared. Attachment is compared to the dark night. Please pay attention! When I use the word love, here if you misunderstand it, it is your responsibility! The love I am referring to the one explained by Narada Bhaktisutra. The love described by Shandilya. In this sacred text, Tulsiji has established love through and through, in the beginning, in the middle and in the end. This is a rule followed by any text wherein the core value is established right through the text. 'Ramcharitmanas' is a 'Premashatra' and not a 'Dharmashastra'. So, there should be no pride in love. True love will never be afraid but will follow certain limits. It shall never waiver from decency or moral conduct, shall sacrifice and not hesitate to give up in love. So, here Dasarathji got scared. This is totally different face of Dasarathji we are seeing. Indra, the king of heaven, who feels secured under his protection, that very king is afraid! All the kings of the world used to wait for his command and looked up to him.

So suni tiya risa gayehu sukhaai I
Dekhahu Kama pratap badai II

Such a powerful emperor, on seeing his wife annoyed becomes restless and his feet trembled. At this, Tulsiji says very clearly that just see the power of Kama that such a powerful emperor is shocked and weakened by Kama! So, in the 'Vandana Prakarna; he is shown as a true divine

lover who on separation from the beloved proved his love by giving up his life. And here, he is depicted as voluptuous. After all he is human! I always keep on repeating this again and again and would like to say it to my youth that please learn to accept each and everyone along with their shortcomings or as they are! Only God is perfect and complete here. After all we are human! There are bound to be shortcomings in each one of us, Sahib! Even the Devas are seen with so many fallacies. Great rishis and munis have also shown weaknesses. After all where does man have a chance to be perfect? I remember a sher of Dikshit Dinkauri;

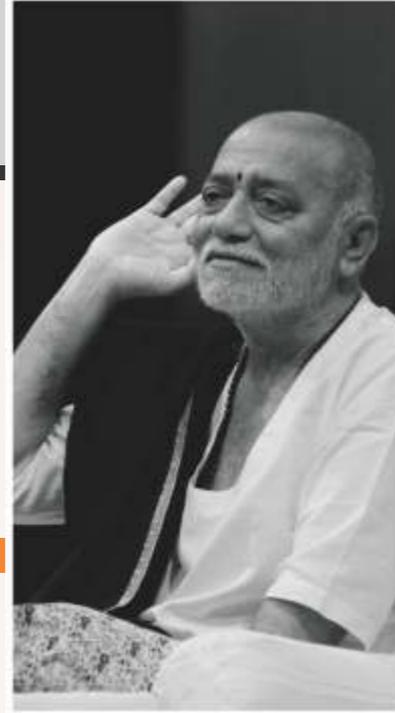
Ya toh qubool kar mujhey
meri kamzoriyon ke sath,
Ya phir choda dey mujhey
meri tanhaiyon ke sath I

So, here Goswamiji shows us the weakness of Maharaja Dasarath, 'Dekhahu Kama pratap badai'. Such a big emperor could not take a step. He was totally broken on learning about the rage of a lady, who was just now filled with joy! He just became a pale shadow of his previous self. When the snake of passion stings, the sour neem of sense pleasures start to taste sweet. Dasarathji says;

Baar baar kaha rau sumukhi
sulochani pika bayani I
Karaan mohi sunaahu
gajagamini nija kopa kar II

The man feels that he is in control. But Sahib! Kama blinds. In order to open our eyes to the vagaries of Kama and to teach us a lesson in patience, Tulsiji paints this picture of Sri Dasarath for our benefit. He has been shown as a yogi also and here he is shown as voluptuous. Tulsidasji's sole intention is to present a human in a manner that his shortcomings are also understood. Therefore Sri Dasarath is a yogi, he is Rama viyogi, and here a little voluptuous taint as well!

Osho says, 'Truth is within, look for it inside'. Ramdulari Bapu says, 'Truth is everywhere, look for it anywhere'. On hearing this, our Bramhavedantaji says, 'Bapu! My take on this is that till such time as the seeker is there, how can he possibly find the truth?' Then he asks me, 'Bapu! Now will you say something?' I said that, 'I would only like to say that where has the truth got lost that we need to look for it!' Truth is present always, so no point looking for it inside or outside, nor here and there! Truth is present, just that we can't recognize it. We can only know it when an Awakened soul comes and opens our eyes to it!



A religious way of life is different from the spiritual way of life

Baap! We are all discussing 'Manas – Dasarath' in the light of the Tulsi philosophy. Let us proceed a bit further. Today my mental preparation is that we shall go up to the point in our text of 'Rama Janma'. In the sequence after the 'Naam Mahima' comes the historical background of the text. Today I have this question as to who is the first poet, Valmiki, Shiva, Tulsi or someone else. The first and the foremost writer or creator of 'Manas' is Shiva. The scholars in the field of Ramkatha maintain that Valmiki is the first writer but Shiva is the primordial creator of 'Manas'. Valmiki was the first one to write it in the way we all see it but Shiva was the one who inscribed it on his heart or mind.

Rachi Mahes nij manas raakha I

Then this sacred text was handed down in time. This sacred Ganges like flow of this great text got transferred from one to another. As if it was poured in the heart vessel of another. It was given to Sri Bhusundi Baba, who in turn recited it in front of Garuda. Shiva recited it for Ma Parwati. It then subsequently came down to the earth. The most intelligent and wise Yagyavalkaji Maharaj narrated it to the humble and totally surrendered Bharadwajji Maharaj at 'Tirtharaj Prayag'. This very flow of the sacred text was given to Goswamiji by his preceptor. The most benevolent and kind Master repeated it again and again to Tulsiji and he could just grasp a bit only. Whatever he could gather by the divine grace of his Master, he wanted to distribute it to one and all and hence decided to put it down in easy and simple words easy to understand. 'Morey mann prabodh jehi hoi'. In fact he wanted his own mind to be conditioned or taught. The main listener of Tulsiji's Ramkatha is his own mind. Vedanta explains that one who is ignorant about self then he cannot possibly know God! We generally accept what others say or feel about us without trying to know ourselves. We need to know what our conscience says or reveals about us! I love this beautiful decision of Tulsiji that he wrote this great text to principally educate his own mind.

Shiva narrated it in front of Ma Parwati but the entire creation heard it and was thus blessed. Similarly, Bhusundiji narrated it to Sri Garuda but many other got the benefit as well. The Swans and Paramhansas were also seated there as listeners. Sri Yagyavalkaji Maharaj recited it for Sri Bharadwajji but the entire Prayagraj and the congregation there got its benefit. In the same way, Goswamiji only and only sang to his own mind but the entire mankind was blessed by it. All the saints and great awakened souls try to educate their own minds. This flowing tradition continues in this manner. We all in turn are

getting it according to our own capacity of understanding and perception. Ramkatha is the sacred 'Guru Mantra'; it is the 'Maha Mantra'. I shall just explain this a bit;

Mantra mahamani bishaya byaal ke I

Metat kathin kuanka bhaal ke II

Can I ever cheat my listeners Sir! If ever I try to do so, I will become dumb! My tongue will fall off! With absolute certainty I can say that Ramkatha can alter the poor fate of man. If I say in Gujrati, 'Lekh upar mekh maari dey'. This is the jewel amongst all Mahamantras. Then Tulsiji has created four dialogues. The dialogue between Shiva and Parwati is called the theory of divine knowledge. The dialogue between Garuda and Bhusundi is the treatise of worship. The discussion between Yagyavalkaji and Bharadwajji is the philosophy of Karma and the personal dialogue of Goswamiji is purely the way to total surrender.

Chali subhaga kabita sarita so I

Rama bimal jasa jal bharita so II

Thus, flows the river of Tulsiji's divine poetry filled with the waters of pure divine glories of Sri Rama.

At the Kumbha in Prayag, Bhardwajji asks Sri Yagyavalkaji to explain the reality of the Rama or His Godly nature. Bhardwajji submits that he is aware about one Rama as per the history but is unaware about the spiritual reality of Rama. One point I would like to make here my dear listeners that there is a difference between a religious life and a spiritual life! The religious life continues in one straight line as laid down by our elders or the religious leaders. The spiritual life is very broad and all encompassing. Though the truth, love and compassion which we see in the lines pertaining to Maharaja Dasarath, in a way indicate the spiritual aspect of this divine soul. But I feel that he was more religious than being spiritual. Sri Rama is purely spiritual. The Pandavas of the Mahabharat are religious. Sri Vyaasa declares that the victory of the Pandavas is certain because they stand for Dharma and have Sri Krishna on their side. Here the Dharma can be seen

in many a forms. Dharmaraj Yudhishtir is there in the human form and Sri Krishna himself in the divine form. When Vyaasdeva says that Dharma and Krishna both are there on their side then I feel that it indicates that religion and the spiritual reality have both aligned with them.

Spirituality embraces one and all. In spirituality meditation, worship, rituals, form or formless, temple, mosque, Gurudwara, in fact everything is accepted. There is no negation herein. By the grace of my Sadguru Bhagwan I can clearly say who is religious and who is spiritual. It may sometimes hurt your beliefs so I restrain myself for openly speaking about it.

The spiritual way of life is a bit different. A religious person can go into politics but if he desists from doing so it will be better. Politics cannot be changed but politics will spoil the religion for sure. But if a spiritual person enters the political arena, then he like the holy water of the Ganges will purify the dirty gutter of politics. Mahatma Gandhi was one such personality. I ask you, was Gandhiji religious? He used to pray regularly. And his prayers also were from all the religions. He had selected the core essence from all the different religions of the world and had mixed it up into a mixer and made a wonderful juice from it. He used to feed two spoons full of this necteral juice to all those who were with him then, morning and evening. He gathered the truth from Ruskin, Tolstoy, Jesus, Buddha, Srimad Rajchandra, Tagore, even Ba Kastuba, and even from Jheena, he respected it. Gandhiji is spiritual. The people who talk about secularism in his name are secretly taking the benefit of some religion or the other.

So, on being asked the question of Sri Yagyavalkaji by Sri Bharadwajji, the Katha Ganga flowed at Titharaj Prayag. When the katha is being narrated, those physically present are positively hearing but many others as well listen to it. This is a mystery! It is the secret of all secrets. Many a spirits are present without any physical forms who listen. All of a sudden you get a thought that you

should do this. Then! These spirits tell us that since they are without a physical form, they want us to do this for them. Only then our soul gets activated into doing it. These are few indications of this mysterious creation.

So, only one person did not hear. All those who were entitled for it must have heard. Or maybe all those were able to hear whose hearing aids were charged and initiated into listening. My dear brothers and sisters, our Sadguru initiates or consecrates our hearing apparatus into the divine listening. He cleanses the dirt of so many births which lies accumulated and obstructs the listening because our ears are the doorway! 'Pravishtha karna randhrena', Srimad Bhagwat! This flow of divine emotion is poured into our ears only. Our ears are truly a very beautiful organ given to us, Sahib! That is why you see that people catch their ears! Has anybody ever held his/her eyelids? No! The ear is a very important organ and that is why my Goswamiji says;

Jinhakey shrawan samudra samaana I
Katha tumhari subhag seri nana II

What is the dirt blocking our ears? The wax created from hearing the criticism of others.

Par ninda sama agha na garisa II

Yagyavalkaji Maharaj began to explain the core essence of Rama, but before that started narrating the Shiva Charitra. Without the grace of Shiva, Rama cannot be understood. Shiva and Sati went to Kumbhaja Rishi to hear Ramkatha. On their way back they see the divine play of Sri Rama. Sati is confused and in spite of Shiva's explanation, is not satisfied. She goes to test Rama. She fails in doing so! She had taken the guise of Sita and Shiva comes to know of it in his meditation. He feels bad about it and decides to distance himself from Sati. Eighty seven thousand years pass and Shiva was in deep meditation. When he comes out of his meditative state, Sati sees him and knows that the Father of the universe is awake. Scared, she comes near him. Shiva seats her in front of him. He started to narrate the beautiful katha to Sati. At that moment the Yagna of Daksha

Prajapati was being performed and Sati forcefully went for the same. I always repeat this fact that when any member of your family is only interested in your welfare and is concerned about your well being, then please do not overlook or disobey his/her advice. The 'Mahabharat' says that without the experienced and well thought out guidance of the elders, it is difficult to be victorious. These are not my words; they are spoken by Sri Vyasa Muni. I am very carefully using the word 'Genuine or credible advice'.

My dear young listeners! Seek the credible advice from the Dharmarajs and the Yudhishtirs of the society who are elderly and experienced. It is also the responsibility of the elders that their advice in no way should be selfish in nature. It is not necessary that they are old then the affection or hatred has vanished from their life! The teeth may fall but the likes and dislikes don't fall off. There is a lot of responsibility resting on their shoulders. The one who is respected or whose advice is valued, his/her responsibility increases manifold.

So, Sati does not heed to Lord Shiva's advice. Her end was certain. She burns herself in the sacred fire of the Yagna at her father's place. She is born as Parwati to King Himalaya and Maina. Sri Narada comes for the naming ceremony and gives very many auspicious names like Uma, Ambika, Bhavani etc, etc. What sort of a husband she will get was also foretold by him? Instructing her to do tapas he leaves. Parwati does very difficult and strict austerities. The Divine voice blesses her and reassures her that all her prayers will be granted and she shall get Shiva as her husband.

On the other hand, Shiva thought that let me sit down for a while and remember the Divine. Instantly, he fell in a state of trance. Shiva is in a trance and Sati is in the forest doing penance. At that point in time, there came a demon by the name Tarakasur who tormented the Devas. They out of fear rush to Grandsire Bramha for protection. Bramhadeva tells them that this powerful demon

can only be vanquished by the son of Shiva and Parwati. Shiva was engrossed in deep contemplation. It was decided to send Kamadeva to upset his concentration. Kamadeva for the sake of the welfare of others agrees to go. Mahadeva with half open eyes looks around to see the one who is disturbing him. At this moment he opens his third eye and instantly Kamadeva is burnt to ashes. His intention was not to destroy at all! Sahib! The lamp does not intend to eradicate darkness, but as a result if the darkness is destroyed, what can the poor lamp do? The Devas seeing the opportunity rush to appease Shiva! Shiva asks them to stop saying that, if you are Deva I am Mahadeva! I know your intentions very well, so come to the point and tell me the reason of your coming. The one who is always interested in the highest good will immediately know the selfish motive. He may not disclose it, that is his greatness, please remember! They all tried to sing hymns of his praises and said that we want you to get married. Lord Shankar smiled. My Master has already instructed me what to do, so you will say and I will marry it is not so! The Ganas of Shiva started to dress him up for the wedding ceremony. The snakes were made into his crown. They put snakes in place of armlets, earrings and garland. They smeared ash all over his body. They gave him a trident and a small two headed drum (Damru) in his hands. They adorned the forehead with a tripunda. The sacred thread was also made of snakes. He was made to ride his Nandi Ox. His group of the ghosts and spirits got ready to go in the wedding party. My definition for these ghosts etc is that the one who always laments remembering his past, he is in the grip of the ghost. The one who leaves the present worrying about the future is the evil spirit. If you want to be protected from these then pray to Hanuman –

Bhoot pishaach nikat nahi awaiy I
Mahabeer jub naam sunawaiy II

The Himalayan kingdom was ready to welcome the groom's party. When Mahadeva arrived everyone got scared seeing his ferocious

form. Maharani Maina who had come to welcome the groom, fainted on seeing him. Sri Narada came at that time and comforted everyone with his sweet, divine knowledgeable words. He said, 'Maina! The one, whom you consider as your daughter, is the mother of this entire creation. She is Jagadamba, Paramba, Bramhanda Bhandodari! Without her, nothing is possible in the world. She is the primordial creative force of this creation.' On hearing these words, everyone started worshipping and respecting Parwati. A wave of blissful joy spread across. The various rituals of marriage as per the Vedic traditions and the local traditions started. Mahadeva accepted the hand of Parwati in marriage. The celestial beings were overjoyed. Paeans of glory and praise were sung. Shiva and Parwati reach Kailash. After the prescribed time frame, Ma Parwati gave birth to Kartikeya, who destroyed Tarakasur in combat.

Once upon a time, Lord Shankar was seated under the well known holy tree on Kailash in a very happy and a pleasant mood. On sensing an opportunity, Ma Parwati comes and bows down to Shiva and asks him to explain her, the core essence of Sri Rama. On hearing this Lord Shiva was very pleased and he says, 'You are very blessed and virtuous O daughter of the Himalayas! You have asked me such a beautiful question that the reply to which shall cleanse and purify the hearts of mankind like the holy Ganges. You are indeed very benevolent!' Parwati had asked here questions very intelligently and in a sequence. Why did the one who is formless accept a form? And so on. Please explain to me in detail. Mahadeva replies that there are very many reasons to it and yet there is no reason as well. The Almighty is not bound by the principle of cause and effect. He is beyond everything. But since you have asked, I shall enumerate a few plausible factors to it. The first is the curse of 'Jay – Vijaya'. The second is the curse given by Sati Vrinda. The third is the curse of Narada because of which Lord Vishnu had to take the form of Rama. The fourth is the boon of Swayambhu Manu, because of which the Lord had

to take birth. And then the curse of Pratapbhanu because of which he became Raavan, his brother Arimardan became Kumbhakarana and Dharmaruchi became Vibhishana.

Before narrating the birth of Sri Rama, Mahadeva explained the birth of Raavan. The three, Raavan, Kumbhakarana and Vibhishana perform very strict and difficult penance and appease the Grandsire Bramha. They attain great boons in reward. Raavan snatches away the wealth of Kubera. He established his kingdom on the 'Trikoot'. The celestial Devas were tormented and chased. The mother earth was writhing in pain due to the atrocities of these evil minds. The earth in the form of a holy cow, under the leadership of Bramhadeva, in the august presence of Lord Mahesha, the Devas, Rishis and Munis collectively pray and call upon the Almighty for help and protection. The divine voice reassures them! 'Please be patient. I shall along with my divine potencies appear in Ayodhya!'

Kalipawanavtar Sri Goswamiji now takes us all through his text to the kingdom of Ayodhya. The famous King Dasarathji, who is well known in the Vedas, Dharamdhurandhar, Gunanidhigyaani, Hridaya bhagati mati Saarangapaani, all the attributes that we have seen earlier. Today one of the listener's has asked me, 'Why has Saarangapaani to be seated in the mind?' So that, our mind or intellect does not indulge in unnecessary arguments. He is holding the divine bow and arrow to scare the mind that desist from illogical talk and don't go astray. The picture of the Lord seated in Sri Hanuman's heart is;

Jaasu hridaya aagaar basahi
Rama sar chaap dhara II

To sit in someone's heart holding weapons is it decent? But here we see the Lord doing it. Why? In case if there is any impurity or evil entering your mind or heart, he will instantly destroy it. Here the intellect has Him seated because it is very misleading and goes and attaches itself God knows where all! Sometimes with riches, sometimes with prestige, or with position,

at times in criticism of others! They are the various attractions of our mind. Thanks to the Grandsire Bhisma, the son of Ganga in the Mahabharat who says, 'O Krishna! I am about to die and if my daughter remains unmarried, people will point fingers at me!' Lord Krishna was surprised and asks that, 'You, and a daughter? You are supposed to be a total celibate, then where from this daughter has come?' Bhisma replies, 'Yes! I have a daughter and she is my unmarried intellect. I do not want her to attach itself here or there, so please O Govinda! I offer my daughter to you in marriage! Please accept her!'

Hridaya bhagati mati saarangapaani I
Awadhपुरी Raghukulmani rau II

The description of Awadhपुरी in the 'Ramcharitmanas' is only this much. Later, in the 'Uttarkanda', you will find a detailed description of Ayodhya, in the description of 'Rama Rajya'. Let us also see a lit bit of Ayodhya from Sri Valmiki's eyes! When sitting all alone, I see the description of Valmiki's Ayodhya, I enjoy it thoroughly and feel very happy seeing it. Sahib! To the present day town planners or the government officials, I request them to study this description. It is very imperative and useful to this day as well. The national highway is lined with shady trees on either side. The high-rises are all properly planned and of one height. The roads are washed with scented water. There are auditoriums, schools, universities, gymnasiums etc. There is no dearth of any facility or utility. It is a very beautiful description. Here Tulsiji says, 'Awadhपुरी Raghukulmani rau'. He further adds;

Kausalyadi nari priya sab aacharan punit I

Such a beautiful matrimonial relationship! In spite of this the king had one sorrow that he was childless! He instantly goes to his Preceptor and narrates his feelings. Guru Vashishtha says, 'Be patient! You shall be blessed with four sons'. The king was overjoyed. Shringi Rishi was called and 'Putrakameshthi Yagna' was performed. The Yagyapurush appeared holding the sacred Prasad in his hands. Vashishthaji gives to

the king to distribute it amongst his queens. Half was given to Ma Kaushalya. The remaining half was divided into two parts. The First part was given to Kaikayei and further two parts of the remainder Prasad was made and was handed over to Sumitra by Kaushalya and Kaikayei respectively. All the three queens started feeling the effects of pregnancy. After sometime, the auspicious moment of the advent of the Lord was at hand. Joga, lagana, griha, baar, tithi, in other wards the divine moment of the divine appearance, which was auspicious from all angles, arrived. The one who is residing everywhere, or in whom everything resides, that primordial truth or reality, we may call him God, Almighty, Lord, The Divine or the Bramh of the Upanishads, call Him by any name as you like, appeared in front of Ma Kaushalya. The Divine glow started to spread. The Divine four armed form of the Lord was there in front of Ma Kaushalya. She was awestruck by its sheer magnificence but then turns her face away as if in annoyance! The Lord says, 'I have come to you and you are turning away, why?' She replies, 'Lord! You have come, welcome! But you have broken your promise. 'What promise have I broken?' asks the Lord. 'You had promised me that you will take a human form and come to me as my child. Today you have come as Narayan and not Nar! You have not come as my child but have come as a father. Kindly become a baby.' Instantly the Divine became a new born baby. 'Now if you cry then only you will understand what pain is. So please cry!'

said Ma Kaushalya. On hearing these love filled affectionate words of the Mother; the Lord started crying like a new born in the lap of Ma Kaushalya. As the wail of the new born baby emanated from the quarters of Kaushalya Ma, Goswamiji proclaims –

Suni sisu rudan param priya baani I
Sambhrama chali aayi sab rani II

All the queens were astonished and came running.

Maharaja Dasarath was informed. 'O mighty King, Congratulations! You have become the father of a Divine child!' The moment Dasarathji heard this great news he experienced divine bliss and wondered that whose name alone is the reason for all the good in the world has come to me as my child! Who will believe this? Whether the perplexity of the queens is correct or this feeling of divine bliss is correct? Who will decide? None other than the Sadguru can solve this. He immediately invited Guru Vashishtha to come over. The Preceptor clarifies and clears the confusion. 'O King! He is the Divine, come to you as your son keeping His promise given to you in your previous birth'. The divine bliss is now converted into a blissful joyous ecstasy. Paramananda is a shade above Bramhananda. That is why the word 'Param' is used. The king was immersed in this blissful ecstasy and overwhelmed with pure joy. Now, the festivities and congratulatory events started in Ayodhya. I from my 'Vyaaspeetha' offer all of you my heartiest greetings of the Divine Birth!

The religious way of life is different from the spiritual way of life. The religious life just moves in one direction as per the guidance of our ancestors and the religious leaders. The spiritual life will touch all! Dasarathji, is more of a religious person than a spiritual one. Sri Ram is completely spiritual. Spirituality will touch all. It accepts, meditation, ritualistic worship, both form and the formless, the temple, the mosque, the church, the Gurudwara in other words it is all encompassing.

- *Worship can be communal, but 'Bhajan' can never be!*
- *Uninterrupted remembrance is what 'Bhajan' is.*
- *Devotion or 'Bhakti' is a path to the palace of 'Bhajan'.*
- *'Ramkatha' can rewrite our fate.*
- *Accept the truth, give love and live in compassion.*
- *'Dharma' is what total freedom is, that which imprisons is not 'Dharma'.*
- *There should never be a dispute in 'Dharma'; it should always be a healthy discussion.*
- *'Dharamdhurandharta' has its own influence and eminence.*
- *Religion cannot have a label; instead it may have a level.*
- *Knowledge is not a personal property of a particular community, it is a gift given by our Guru.*
- *Man and the nation should be clean from outside and pure inside.*
- *Actions in accordance with our conscience are right, and against are wrong.*
- *You may change your appearance, but cannot change your voice and nature.*
- *The speaker must have a proper understanding and the listener must have faith.*
- *More the person moves towards awakening, greater are the problems he would face.*
- *Impatience blinds a person.*
- *The pride of your virtues will also lead you to your downfall.*
- *There is no fear in love but infatuation causes fear.*
- *If you do not want sorrow, then be prepared to give up happiness too!*
- *When doubt bothers you, then please hold on to your faith.*





We all have a Dasarath within us and also a Dasanana hiding within

Baap! On the basis of 'Ramcharitmanas' we all are trying to discuss the various aspects of Sri Dasarathji's life. Goswamiji says –

Dasarath naam sukamataru falahi sakal kalyan I
Dharani dhaam dhana dharma suta sadguna roopa nidhana II
- Dohavali Ramayan.

What is Dasarath? He is our prime focus here. We may just be benefitted in some way by studying his life. If I may ask that do you have lines on your palms? The obvious answer shall be yes, we have! Whether it is new born or a child or a youngster, a middle aged or an elderly, lines are visible. Also some visible and a few invisible lines are there on the foreheads also. As we grow older, these lines gain prominence. There are lines on the forehead also, for sure. The astrological science believes this. Though this is not my subject and I am not interested in it also. I respect this line but have no knowledge about it. I am firm believer and have total trust and confidence. Yet, we can't negate the astrological findings. When we are basing our entire discussion on the precepts of 'Manas' then we will have to accept what it says for it is my faith! It says –

Jogi jatil akaama mann nagana amangal besha I
Asa swami ehi kaha milahi pari hasta asi rekha II

Sri Narada on reading Parwati's palm says that her future is like this. She will get such a type of husband, etc, etc because this is her fate. This is confirmed that palmistry is a science, true?

Bidhi ke anka likhey nij bhaala I

The 'Manas' says that the creator has written our fate on our forehead. Sri Vasishthaji says,

Sunahu Bharat bhaavi prabala bilakhi kahehu muninaath I

Sri Narada has also said that –

Kaha muneesa himawanta sunu jo bidhi likha lilaar I
Deva danuja nara naaga muni kou na metanhaar II

Etc,etc. There is no one who can erase our fate. So these lines on the forehead or the palm are there with every human being. Am I right? Yes, but we can't read them or recognize them. Similarly, the Divine is present in all of us, but we don't recognize Him! To help us see or recognize, we need a Narada, or a

Vashishtha or an Awakened soul. I have taken this example from the 'Manas' because it is easy to understand and is very practical. As a matter of fact like we are unaware of these various lines of fate, similarly we are unaware about the Divine Reality within us. This 'Bhagwadkatha' is a medium to help you and me see or recognize the Reality.

I have been asked this question, 'The speaker speaks and the listener listens. What happens in this process?' Should I give a very straight forward answer? The speaker feels hot and the listener feels cold! Isn't it so? One of my youngsters was asking me today that, 'Bapu! You wear this kurta everywhere? Even when it is cold, you only wear this kurta? Even in the air-conditioned hall we need to wear a coat and come!' 'My dear son! I have worn this kurta at Kailash also!' This does not mean that I don't wear anything else but if I feel cold then I do wear warm clothing as well. But mostly, I only wear this kurta and feel quite comfortable in it. Because when I speak, energy is produced. Therefore, maybe I may not require as many warm clothing in comparison to you. For you it is double because, one the AC is very strong and also the Katha generates a cooling feel for you all. These youth who come to my Kathas, and amongst them specially the ones who are very young, they are more my observers than listeners. I am happy and I welcome them. When you not just listen but also keenly observe, I feel nice. If you and I learn to be observant then this entire world will become a book of life. It is a scriptural text. This entire creation is a holy text. Read it slowly and carefully. When the flower blossoms, you don't need to hear anything, just observe! Tagore observed this and wrote a beautiful line for it, 'When the petals of the lotus flower open up fully, I call it Nirvana or Moksha'.

Today, there is one more question, 'Bapu! You don't believe in mukti but you believe in masti! What is the secret?' Mukti is a debt but masti is cash! This is not merely my word play here, because as it is I am a man of few words. I just

speak in front of you all and that also during the Katha but otherwise really don't indulge in glib talk. Now maybe if someone asks something, I try to reply; only that much but my nature is quietitude, silence. Tathagata, Krishnamurthy and Osho all have said if we can understand and read the silence, then words or speech becomes futile. Silence is the ultimate language!

If I may ask you, can anybody talk on Bhakti? Is it a topic of discussion? Bhakti is beyond words. There is no need to speak on it. In the 'Ramcharitmanas' Goswamiji has explained four types of speeches –

Mann santosh sunat kapi baani I
Bhagati pratap teja bala saani II

'Para, Pashyanti, Madhyama and Vaikhari'. Now what is this 'Para vaani' or 'Para Bhakti'? What is Bhakti? Bhakti is not speech or mere words. Slowly and gradually to enter into deep silence is Bhakti or devotion. When Sri Hanuman speaks, Ma Janaki says that she finds all the four types of speeches in his words. Son! You are a speaker of the 'Para Vaani'. The 'Pashyanti Vaani' in the 'Ramcharitmanas' is that which is a majestic voice. This voice is such that it awakens the sloths, or uplifts the fallen. It reinvigorates the listener and fills him/her up with enthusiasm. The third bright voice is 'Madhyama'. Here this type of speech is illuminating, 'Tamasoma jyotirgamayaha'. This illumines us. At times, when we listen to an illuminating discourse, and are so much engrossed or affected by it and if you go home and see yourself in the mirror, you will notice brightness or an aura around your face. The fourth is 'Vaikhari' which is very forceful and loud. Sometimes, people feel that if they shout and speak loudly, they will be able to make their point.

So my dear brothers and sisters, what I mean to say is that this 'Bhagwadkatha' illuminates or shows us what our internal wealth is! Within us, we all have a Dasarath as well one Dasanana! Our creative writer Keshubhai from Gandhinagar says;

Manawa, tu Krishna tu Kansa....

All the characters of 'Ramkatha' are present in all of us. At times there is a Mareecha lurking within us, at another time it is Jataayu, and so on! Sometimes we think of surrender at another we think of kidnapping. Please don't consider this Katha to be a religious congregation! Sahib! Katha is a 'Love camp'! This is not a Dharmashala, instead it is a laboratory to work on you and change for the better. It changes both the speaker as well as the listeners. Try and observe! I see all of you and observe very carefully. The thoughts that are coming in small children, I am amazed. Then I understand that all this was lying hidden in them, just the awareness wasn't there! An innocent mind thinks so beautifully! I repeat, this world is the best sacred text you can get. Read it slowly and carefully. How many conscious souls are being readied in this laboratory? We will be able to see the result after maybe fifty years. Only on this faith I am continuing to speak. This very belief is what is giving me satisfaction and peace.

Baap! So, there is a Dasarath within all of us and there is a Dasanana as well. We also have a Vibheesana, as well as an Indrajeet. But we don't recognize them. This sacred text like a Sadguru opens our eyes to be able to see them. Tulsi says –

Sadguru gyaan biraag joga ke I

Bibudha baid bhava bheema roga ke II

Sadguru baid bachan biswasa I

Sanjam yaha na bishaya ke aasa II

The 'Sadguru' word is being used here and yet people argue that what is the need of a Sadguru? Don't think the Sadguru to be just an ordinary person. 'Sad' means 'sat' or the truth. It means that the truth is your preceptor. All the mediums will vanish, that's it! Matter over! Truth is Guru, Love is Guru and the compassion is Guru. In this way this sacred text is a Sadguru, or for that matter any holy text book is a 'Sadguru'. It helps us to recognize what is within.

Dasarath naam sukaamtaru

falahi sakal kalyan I

Dharani dhaam dhan dhama suta

sadguna roopa nidhaan II

Like 'Ashthasiddi and Navanidhi,' similarly how many 'Nidhaans' are there? 'Nidhaan' means a treasury. The scriptures have given different counts for 'Nidhaan'. Some say 'Nana Nidhaan'. Some where there are sixty. Goswamiji has discussed Nidhaan extensively in his text. Like, Guna Nidhaan, Kripa Nidhaan etc. But in Dohavali Ramayan Goswamiji says that there are seven 'Nidhaans'. This wealth, or this treasure, or this huge store house will be made available to the devotee, if we keep one name in our mind and remember that we all have that core essence within us, try to recognize it, who is it?

Dasarath naam sukaamtaru falahi sakal kalyan I

Here Tulsiji says that Dasarath is the name of the wish fulfilling tree. It gives us the result of all our good and virtuous deeds. We all say 'Rama! Rama! Have we ever said Dasarath! Dasarath? On reading the Dohavali, if someone says Dasarath then;

Rama Rama sab koi kahey,

Dasarath kahey na koyi I

Ek baar Dasarath kahey,

toh koti janam fal hoyi II

So please utter Dasarath! What is this word all about? Dasarath is the wish fulfilling tree. It will fulfill all the desires. And its result or the blessing is the good of all! Now, in order to explain this 'good of all' then maybe, I will have to speak about it for the entire 'Katha', independently. Today, one of my listeners has asked me, 'Bapu! You always keep on saying that I need to talk on this or speak on this subject, but when will you do it?' I shall go on and on for several lives, Yaar! Yes,

Sau baar janam lengey,

sau baar fana hongey,

Ae jaaney wafa phir bhi,

hum tum na juda hongey, sau baar janam....

Even this hundred is less Yaar! Why only should I live for a hundred years? Why should I only take a hundred births? If there is such an arrangement 'God', I shall continue to come and go on singing your divine glories! Late Nazir Dekhaiya, the famous Shayar of Bhavanagar has written a Ghazal –

Hun haath ne mhara failaun

toh taari Khudayi duur nathi,

Hum maangu ne tu aapi de

ae vaat maney manzoor nathi I

Mharey jowo chey taney

pun taarey dekhawu nathi,

Aajey kariley faisalo,

kya hun nathi kya tu nathi I

This is the fearless poet, or the creator! So, seven 'Nidhaan' Tulsiji has indicated. Seven treasures will be bestowed on us by chanting the name Dasarath, they are;

Dharani dhaam dhana dhama

suta sadguna roopa nidhaan I

By repeating the name Dasarath, forever, the person will be living under the wish fulfilling tree and he would wish for these treasures. 'Dharani', i.e. the Earth is wealth. He will get the earth. What does this mean? Does one become the ruler of the earth by repeating Dasarath,

Dasarath..? Does one become the emperor of the world? Is it a sort of an enticement to lure us by saying that you will be given the treasure of the earth? Do not take the gross meaning. This is the philosophy of Tulsi! Here 'Dharani' means enormous patience. Patience is a very valuable treasure. Manas tell us where to be patient and where to be impatient. Goswamiji says that one should never be patient in love. Love is a field of impatience. Don't be patient in devotion or Bhakti. Do not keep patience in Bhajan. You need to be patient in judgment. Be patient in knowledge. These are the irrefutable tenets of the Manas. The same person in the Manas we see is impatient now and a while later becomes patient. The one who can understand the secret of both the behaviors is Dharamdhurandhar. You can't be patient or impatient everywhere.

You can't have patience in Love. One gets impatient! This behavior is very natural in love. Love will make you run and knowledge will tie you down, make you still. There is a befitting example in the Manas. The great saint Sri Bharat is going to Chitrakoot with the people of Ayodhya to meet Lord Rama. The time is neither long nor short. The situation or the condition of the individual determines this. Einstein's theory of relativity is



seen here. At one point, Sri Bharat leaves behind everyone including the mothers, Guru, the people and the Prime minister. Along with Nishaadraj Guha, Sri Bharat and Shatrughana proceed further. 'I have not seen Him till now! Who knows, hearing my name that Kaykaye's son is coming, he would have gone away! And because of me this entire party is faced with so many hardships and roaming from one forest to another.' Sri Bharat is imagining. On the other side, it is early morning and the saints have started coming for Darshan. Sri Rama, Lakhanalaji and Ma Sita are at the 'Parnakuti' leading an ascetic way of life. The jungle folk, hunters and the people living nearby are coming in hordes and seeing them the Lord is surprised. He asks the reason for this disturbance in the forest. Why is that dust storm raging in the background? What is the matter? They reply that, 'O Lord! We have heard that the prince of Ayodhya is coming with his army towards the forest.' 'Bharat Why?' The Lord was surprised!

Sunata sumangal baina mann
pramod tana pulak bhar I
Sarad saroruha naina
Tulsi bharey saneha jala II

On hearing this great news from the villagers, Lord's heart was filled with love and he started getting goose bumps. As if Goswamiji is seeing and writing. 'Sarad saroruha naina'. Tears welled up in the Divine's eyes as if the dew drops on the lotus flower in the winter! The very next moment the Lord got worried about the reason of Bharat's coming. What could be the reason? Many questions clouded His mind. On seeing the Lord a bit worried, Sri Lakhan couldn't bear it and at once got up in rage and said, 'Lord! Can I say why is Bharat coming? A creeper of poison cannot bear the fruit of ambrosia. If he had love in his heart, he would have come alone. Why this army? He has thought that finding you alone he shall defeat you in battle and then rule over Ayodhya without any problem!' Here, Lakhanalaji has said quite unpalatable things about Sri Bharat. 'I shall kill

everyone! I shall not leave anyone!' Now, just imagine, if someone says that he will kill Bharat, then? The Lord could not bear these harsh insulting words but also, did not want to reprimand his younger brother. Now just see the tact and method in which Sri Rama tackles this delicate situation. The Lord says, 'Dear Lakhan, you really speak very well and you very rightly said that if a materialistic person gets power, he will become proud and behave arrogantly. As a matter of rule, what you say is right, but can I tell you something?'

Lakhan tumhar shapath pitu aana I
Shuchi subandhu nahi Bharat samaana II
Saying these words, tears welled up in the Lord's eyes. The Lord says, 'Lakhan! I am saying this for the first time. I swear by you my brother and swear on the name of my father Dasarath, listen! There cannot be another purer or nobler soul like my brother Bharat in this entire creation! What you have said may be right as a rule, but unfortunately, Bharat is an exception to this rule! This does not apply to him!'

Sri Bharat, Shatrughana and Guharaj are approaching the abode of the Lord. Sri Bharat reaches the entrance of the Ashram and falls down. The limit of human pursuit is only till this point. The meeting happens only when the dweller within runs out and picks up the fallen. The Lord is seated within and knows everything, but was waiting to see Lakhan's reaction. At once, Sri Lakhan says, 'O Lord! Dear brother Bharat is saluting you and is lying on the ground.' Here there is this line –

Utthey Rama suni prema adheera I
Kahu pata kahu nishanga dhanu teera II
It is evident that in love, patience will not work. The Lord himself, the Almighty, here gets impatient. In this state of pure total unconditional love, patience does not work, impatience is what works. Now just see the scene after that. Everybody is sinking deeper and deeper! Sri Bharat is picked up by the Lord and held in a loving embrace. At this moment as if a trance of love is seen. No one knew anything, where they were and

what they were? When everybody was immersed in this ocean of love, who will rescue? Here, the boatman Guharaj throws the lifeline. When everyone was drowning in this flood of loving emotion, Guharaj throws in the lifeboat of the Guru!

Chaley sabega Rama tehi kaala I
Dheer dharma dhur deendayala II

Now, Sri Rama is being patient. There he was impatient. The Guru is an ocean of understanding. When it pertains to knowledge and understanding, Tulsiji says that the Lord is an embodiment of patience. He walks fast but is not impatient. In love impatience but in understanding patience becomes the corner stone of Dharma.

What I mean to say my dear brothers and sisters is that these seven types of treasures that have been described, the first that is the treasure of earth, meaning fortitude and patience is what Sri Dasarath has been blessed with. When you chant the name of Dasarath, the second wealth that will be bestowed will be 'Dhaam'. 'Dhaam' means eternal peaceful rest. This is the subtle and minute meaning of 'Dhaam'. After travelling for some time, when you finally go back home, you experience rest and relaxation, this is what it means! Here, this rest is also considered to be a wealth. 'Dhan' means money. I shall once again

repeat that money is not bad at all, on the contrary, it is a necessity. Earn a lot, no problem! Morari Bapu is saying, earn a lot! But, please listen to this Sadhu also, and distribute it with four hands. The seers of my land have never objected creation of wealth. Earn with hard work of your two hands and then distribute or share it with four hands i.e. use this wealth for the benefit of mankind. I quote Lao Tzu once again that utilize your potential to the fullest. The knowledge is also called a wealth. Understanding is wealth; moral virtue is also a wealth. These are all treasures or riches. By chanting Dasarath, the wish fulfilling tree blossoms and bestows these riches on us!

Dasarathji is himself 'Dharamdhurandhar. There is no doubt about it! If we follow or imbibe his values in our lives, gradually Dharma will get ingrained in our character. Then 'Suta', i.e. son or family! Our children are our treasures. Good, obedient and virtuous children are the wealth for their parents. Who would not want children like this? The sixth is 'Roopa'. Tulsiji considers beauty also to be a wealth. Don't criticize beauty. I repeat once again, attachment or infatuation is bad but love is not a sin at all! If a Cuckoo sings, then hearing the beautiful voice is not a sin! When we see the idol and are attracted to the beautiful divine form of the Lord, this is our greatest wealth. We need to be careful that this should not become an

All the different characters of the Ramkatha are present in all of us. Sometimes, Mareecha is predominant and at times it is Jatayu. Sometimes we think of surrender and at another of abduction. Sahib! This katha is not a religious congregation. It is a Love camp. It is not a travel shelter; instead it is a laboratory to change our lives. It modifies the speakers as well as the listeners. This world is the greatest text, read it slowly and carefully! How many virtuous souls are being developed here? The change would be visible in about half a century! And the actual result could be visible in about a century's time! I am going on speaking with this very hope and faith. This conviction is what gives me peace and comfort!

infatuation or an obsession. The seventh treasure is 'Sadguna'. Good virtues, noble traits these are our treasure. Thus spoke the 'Dohavali Ramayan'!

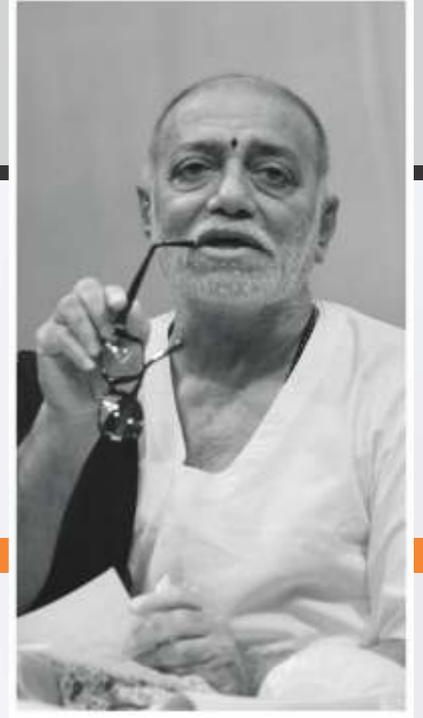
Now in the remaining time, let us take up the text a little. Yesterday, we all sang the glories of the 'Rama Janma' and celebrated the festivities with glee and joy. After this, as we all know, Kaikayei Ma gave birth to a son and Ma Sumitra gave birth to two sons. The four brothers were baptized by Guru Vashishtha. Blessing the first born, the son of Ma Kaushalya the Guru says, 'One who is the ocean of bliss; he is the embodiment of all good and noble, I name him 'Rama' for he shall be the source of peace and rest to the world'. The second child, who bore a marked resemblance with Rama, the son of Ma Kaikayei, Guru Vashishtha said, 'This child will be the sustainer of the creation. He will be fulfilling to everyone. He will never exploit, instead will care and sustain, I name him Bharat'! Then he names Ma Sumitra's two sons as 'Sri Lakhan and Shatrughana' but here the sequence is broken. The youngest was named first, 'He will be the destroyer of animosity and shall be a symbol of peace and harmony, I name him Shatrughana'. 'The one who shall be the store house of all that is good and virtuous, will be endeared to Rama, the supporter of the universe, I name him Lakshmana'.

I say this again and again that if you want to chant the 'Mahamantra Rama', then try and imbibe the core meaning of the other three in your as much as possible in order to derive the blissful state of 'Rama Naam'! It could be any Divine name, it makes no difference, the criterion being that if you are chanting, please do not be a tormentor, and instead be an upholder. There should be no exploitation in the name of religion or sect, or beliefs etc. Second, don't have any ill feeling or animosity towards anybody. And thirdly, be supportive and generous towards all.

The four brothers started growing. Though, Tulsidasji is in the search of God Rama, but his effort is to go through the human aspect of His divinity. To attain God through man, not by insulting or degrading the human. Is a small child not God? I am very clear in my understanding that if we can't see the Divine in the child, then we can never see Him in the temple. Children are God! When the right age was reached, the sacred thread ceremony was conducted and they went to the Guru Ashram for learning. The four brothers were quick learners and mastered the teachings in a very short time. On completing their education they returned home and Sri Vishwamitra came to the court of King Dasarathji. He demanded that Rama be given to him. On hearing this unexpected demand the King got perturbed but on Sri Vashishtha's guidance and explanation, he hands over Sri Rama and Lakhana to the sage!

Sri Rama and Lakshmana accompanied Sri Vishwamitra for the protection of his Yagna. The sage has got the greatest treasure of his life. The Divine has compassion, He has beauty, and God has the sweetness. The Divine has solemnity, what is not there in Him? He is the embodiment of all the noble virtues and the six opulence. The Lord is shown that this is Tadaka, and just with one arrow He kills her. He begins the act of His Divine ascent. The root cause of all evil or the progenitor of evil was destroyed. These Mareecha and Subahu are the progeny of Tadaka. They were liberated by the Lord. Then along with Sri Vishwamitra, the two brothers proceed to Mithilapuri to see the 'Dhanush Yagna'. On the way, Sri Rama liberates and establishes Ahalya. They reach Janakpur. A great enlightened person like Sri Janaka, who negated the name and form, was immersed in the Divine form and beauty of Sri Rama. Sri Vishwamitra explains, 'He is the One, who is loved by one and all'. They are accommodated at the 'Sunder Sadan' a beautiful house belonging to Ma Janaki!

If you want to get the answers to all your life questions, then please study the 'Ramcharitmanas'



Baap! We are trying to study the character of Sri Dasarath in the 'Ramcharitmanas' from all the different angles. Let us try and see a few more characteristics. Sri Tulsji says about Dasarathji –

Dasarath raj na eeti bhaya, nahi dukha durit dukaal I
Pramudit praja prasanna sab, sab sukha sada sukaal II

These lines are from Sri Goswamiji's text 'Ramagya Prashna'. Goswamiji has projected Sri Dasarath as a just and a noble ruler, and also a doting father. He has a special attraction towards Kaikayei. Sri Vashishtha in the 'Ramcharitmanas' proclaims him to be a propitious person. He is also an exemplary devoted disciple as well. 'Ekam sad vipra bahuda vadanti'. On the basis of this famous sentence of the Shruti, we are compelled to see Sri Dasarath from all the directions.

Sri Dasarath being a doting father and having a profound weakness for his Son, on separation from Him, lays down his life! Here, his unfailing unconditional love for his Son is visible. It was not only for Rama that he had this weakness; it was for all his children. I will only say that he loved his Sons. He had not asked that he should get Rama as his son. He had just said that, 'Morey suta nahi'. I don't have a son! I should get Rama as my son or I should get this or that, he had no such demand. At a very solemn moment when Sri Rama was asked to go into exile to the forests, Kaikayei taunts him saying that when Rama's coronation was fixed you were overjoyed but when the question of my son Bharat has come you are lamenting! How come this differentiation? Many people blame Sri Dasarath at this point of being partial towards Rama! I am saying after full understanding and with total responsibility. This proves to be a baseless allegation when Dasarathji says, 'Kaikayei! You are free to do whatever you want but never allege me of being partial'. He says in the 'Manas' –

Morey Bharatu Ramu dui aankhi I

For me Bharat and Rama are my two eyes. In order to convince her, he swears. And further adds that in the presence of Shankar or swears by Him saying;

Satya kahahun kari Shankar saakhi I

I swear by Shankar and promise. Please remember that again and again I remember Lord Shiva. My soul longs for Him. Sri Janakraj was a Shiva devotee and so is Sri Dasarathji. Nobody has worshipped

Shiva as these two kings have worshipped. Plus, no one has also been blessed more than them in turn for their worship. If you want your devotion in Sri Rama and Krishna to grow, don't forget Shiva. Though Sri Janaka is a believer of formless God, or he is a worshipper of the Universal Spirit. Does Shankar have any form?

Niraakar omkaar moolam tureeyam I
Gira gyaan goteeta meesham girisham II

He is in the form of 'Omkar'; it is 'a form without a form'. Shiva is Shiva, unique. Nobody can be like him. When you hear the Katha, keep Shankar in your lap and then hear. The speaker should be rational and discerning in nature, where as the listener should be believer in faith. If you want to get the answers to all your life questions, then I invite you to please study the 'Ramcharitmanas' under the guidance of an able and an enlightened soul. The text, lying in your almirah will not be that helpful. I always feel that the various problems depicted in the Manas are the reflections of our day to day life issues. Why do you like the 'Ramkatha'. You are all so busy. Somebody is busy in business, someone in the literary field. Why do you hear an uneducated person like me in such large numbers? I am a three times Matriculation failure! Why do these youth listen to the 'Ramkatha'? They need parties and get together. They need a new car every day! It is not wrong at all. In spite of all this, why this interest in the 'Katha'? Why? Why? Only if somehow, you and I can catch the core essence or the secret from the 'Manas', then we shall understand that even before the problem came, the solution was already there! Just that our eyes were shut. I once again remind you of our yesterday's discussion that we all have lines in our palms but can't read them!

In how many ways can the Katha be heard? Even today a listener has said that he feels sleepy in the Katha! I am ok with it even if you sleep but come! Whatever you have will accompany you to the Katha, I suppose! Listen

carefully my dear brothers and sisters! If you will hear being centred in your body, you are bound to feel sleepy. It is not bad at all! It is not a criticism but our level has not changed. We have not been able to go to the next room also! But we will need to go through from here only. It is good that now hardly people sleep in the Kathas but when I used to do the Katha 40/50 years ago then hardly 10/15 people used to be there and out of these 10 would be sleeping. This is not an exaggeration at all. You may ask that if 10 out of fifteen used to sleep, then who were those 5, who were awake? One is me! One harmonium player, one table player, one manjeera player, and at that time I used to have one person doing the Paarayan, he was the fifth! These 5 used to be awake. These five did a great job in awakening the world! Well, leave me out of this but for sure the great speakers and saints have done a yeoman service to mankind.

If you are body centred and then listen to the Katha, you may feel sleepy. We all are materialistic and are body centred. We can talk or expound on it as much but we can't negate the truth of our lives. We all are surely body centred! Satsanga will uplift us one day for sure. Evil company will drag us down into sense gratification. One, who is centred in the mind, will enjoy and be benefitted by the Katha. The mind is always looking for the ambrosial nectar. If you listen being centred in the mind, the same katha will uplift you. If you hear an emotional topic, your eyes may get moist or tears will well up in your eyes, or if you hear a topic which is hilarious, you will enjoy a hearty laugh. Being mind centred you can dive all around in the beautiful nectar of the sacred text and enjoy it thoroughly. There is no bar of enjoyment in the Katha, and it has a special place. Goswamiji, has earmarked a fixed seat for everyone! This is a spiritual seating arrangement. Where will the intellectuals sit? For the egoistic or proud I am sorry, there is no place here!

Tulsiji says that it is, 'Sakal janranjini'. The Bhagwadkatha shall provide enjoyment and entertainment to a mind centred listener. To a body centred, it may induce tiredness. Accept it; and let us grow gradually. If the medicine is sour, it does mean that you will throw it away. This very medicine taken properly as directed will cure us of our ailment. The second arrangement is for the intellectuals. There these intellectuals shall hear and understand it, then contemplate on it. The one who hear it being centred in the 'Chitta', they shall be able to absorb it and follow it in life. The katha will stop, accost and also push you. But to the egoistic the Katha will beg to be pardoned for it will not be able to do anything! Why do people listen to these discourses? Because, we all come to a point in our lives when we realize that the solution was already there before the problem! We missed the opportunity, and could not seek the guidance of an enlightened soul. My mental arguments, the adulterous behaviour of my intellect, the disturbed state of my Chitta and my false pride prevented me from getting the blessings of a Sadguru! Also, that the solution of my problem was ready and was not known to me.

There is a topic in the 'Sunderkanda'. Sri Hanuman came to the Ashoka vatika. He hid himself behind the leaves to the Ashoka tree. At that point Raavan came there. What does it mean? Raavan is the problem here, and Sri Hanuman is the solution. In the garden of our life, when we are faced with a problem, our Sadguru comes ready with the solution of the problem. The Creator does not have the right to create a problem without its solution. The law of creation is that water is created first and then we feel thirsty. If this will not happen then the Almighty would be labelled a cheat. Just see, the solution is right there and Ma Janaki is lamenting. The solution starts feeling bad that In spite of my presence, she is still crying? Ma Janaki is the Mother of this Creation, the Divine Mother. If like her, you continue crying on your problems or

sorrows, will you ever be able to find a solution? The solution is right up there!

Today someone has written a letter, I suppose it is a Bengali lady who is listening, she asks, 'What do you mean by living moment to moment?' If you have a One Rupee coin, then please give it to me. I will show how to live in the moment. Now, if I toss this coin and after it falls, the side which is not seen is the past. The side which is visible is the future. But the interim period between the coin going up and falling down, dancing in that is the present. The life is enjoined in between these two aspects. What has fallen down is past and what is on top is the future. But being detached, one can dance in the very moment is what is life, my dear Bengali Sister. Living in the moment is the dancing, singing, smiling. The religion has stopped the man from smiling! All our Incarnations smile. They all dance. Here, Meera danced. My Hanuman dances. Leave that, why to go that far! Sri Chaitanya sang and danced. I am not talking about the religion which carrying its entire ideology is guiding the mankind. The so called religion has snatched away the ecstatic dancing of man! It has taken away the smile of man!

So, Dasarathji is a very doting father to his sons. The same Dasarathji is attracted to his favourite queen. You will not be able to find greed in Sri Dasarathji. I invite someone to investigate or explore in the 'Ramayan' and tell me, I will accept the truth. I keep all my windows open to the wonderful breeze which may come in! Also, as far as my study goes, you will not notice anger in him! He had to enter the ante room of his queen wherein she was lying seething in anger. This was his compulsion, but he was not angry! Yes, we can see the sensuous side of his character. This leads to his downfall. Also he had a special attachment for Kaikeyi. The same Dasarathji is also the keeper of his people, an able emperor.



Dasarath raj na eeti bhaya I

There is no fear in his kingdom. None of his subjects are unhappy. Now how do I explain this to you? Maybe, you might not like it; if you seriously want to get rid of sorrow then the first condition is that you need to give up happiness also! They are the two sides of the same coin. They are enjoined together. They are relative in nature. That is why, at one point, he was instructed;

Sukha harshahi jada dukha bilkhahi I

.Dou sama dheer dharahi mann maahi II

The one who is joyous in happiness and laments in sorrow, he is not called good; one who remains unaffected by both, or is able to understand the reality and accept it rationally. When sorrow goes, happiness come automatically, you read it in the scriptures. This is not that which can be separated from one another. This state of

happiness reflects the internal bliss or joy! If you want to be happy, learn to accept sorrow. It is very simple. Now tell me who will like such a discourse? But it is so! I have been blessed with this understanding with the grace of my Sadguru. You are all a part of my family and I am talking to you all sitting amidst my own family. I would like that both the sides of this balance of pain and happiness be in balance and straight, always. Sometimes more of sorrow or more happiness are nothing but the cunning actions of our mind. Our mind is very crafty, it will mislead us. If we want to get rid of sorrow, we have to be prepared to get rid of happiness also. There is no option! Our Narsih Mehta says –

Sukha – dukha mannma na aaniye,
ghat saathey re ghadiyan;
Taalavyan te koina nav taley,
Raghunathna jadiyan I

That is why, my brothers and sisters, when Goswamiji says in the kingdom of Maharaja Dasarath there was no fear of 'Eeti' and there was no sorrow. The second word is 'Durit'. There was no 'durit' in Dasarathji kingdom. In the kingdom of our life as well, all sorrows and difficulties become equal. Or in other words, we do not consider happiness to be moment of rejoicing and start experiencing an internal bliss when no bad, or sorrow or difficulty remains. It is very difficult. People say that the poverty of their life should go away. Yes, it should go away! But please also say that evil company should go away from your life, all bad habits should disappear, all difficulties or all that is bad should be eradicated. We all want to have a BMW! I respect this desire. I am not opposed to grandeur. To always criticise wealth or grandeur is just parroting. This is a different aspect of attachment. What will be the definition of attachment? Why should we criticize pomp and grandeur? To live in grandeur! Thinking about luxuries and talking about detachment! Can there be a bigger deception than this? But the so called religious people did just this! I am reminded of a beautiful sher of Masoom Ghaziabadi;

Ussey kisney izazzat di gulon se baat karney ki?

Salleka tak nahi jisko chaman mein
paon rakhaney ka!

Let there be no difficulty in the kingdom of our lives. If there are then let there be no ennui. Please don't curse yourself that you are a sinner! Strive to differentiate between good and bad. This will happen gradually. You will be able to enjoy life.

Dasarath raj na eeti bhaya,
nahi dukha durit dukaal I

In Maharajs Dasarath's reign, there was no famine. After all he is the father of God, Sahib! When India was ruled by princely states, then in the state of a just and a noble king, there was no famine. If for any extraneous reason it occurred, because of the king's piety, it used to rain

sufficiently, thereby preventing a total draught. Baap! In the time of Maharaja Dasarath there was no difficulty and there was no famine. I feel that in the context of the life of Maharaja Dasarath, it means that his life was moistened with love and emotions. It was green and prosperous. Try and count the number of forests in the 'Ramcharitmanas'. Try to find out how many forests are mentioned in the text. You will be able to unravel many a life's secrets. Tulsidasji has used the reference of forests very freely. At one point he says, 'Sanyama Vipin'. 'Moha' is a forest. Love is a forest. 'Madhuvana' is a forest belonging to Sugreeva. Raavan has the 'Ashoka Vana'. Then we have 'Dandaka Vana'. There is a spiritual meaning attached to all these.

'Moha Vana' is a forest of delusion. I was talking about parrots a little while ago; at times these parrots will go on putting in their beaks in spite of the juice having dried up. To go on doing something in spite of knowing its futility is 'Moha Dasa' or infatuation or delusion. When we see a dead body, it reminds us that we shall also die one day. There is nothing to be scared about but a sense of precaution or understanding should dawn that at least let me devote some time in Divine Remembrance. What can death do to me? In the 'Manas' we have a story of a King Pratapbhanu who lost his way in this forest of delusion. In this forest of delusion, one will never get a true saint. You will encounter evil minded bogus people, disguised as sages. They will just entice you, some way or the other. There is another forest, described in the 'Manas' as 'Sanshaya Vana' the forest of doubt or uncertainty! This forest is the 'Dandakaranya', where Sati was lost in the grip of doubt whether Rama is God or an ordinary human? When in doubt, seek faith! Sati was deluded by the pride of her intelligence that she did not heed to Faith's counsel and leaving Him behind went on to test the Lord! The result of this is nothing but destruction.

'Sanshayatma vinashyati'. There are very many lovely forests depicted in the 'Ramayana';

Ramkatha Mandakini

Chitrakut chit charu I

Tulsi subhaga saneha bana

Siya Raghubeera biharu II

Goswamiji, compares Chitrakoot to be a forest of love! In Sri Dasarath's rule, there was no famine because there were tears of love and the forests were drenched in love and emotion. Our life can also become like his provided we keep our emotional quotient high! During his reign, the people were happy and used to live in peace and harmony. If we compare our body to the kingdom of Sri Dasarath then who are the people here? Our sense organs are our subjects! Our sense organs should be happy! We have been taught that suppress your sense organs in order to attain God! My dear brothers and sisters, I do not favour the suppression or burning of the sense organs, I believe in befriending them with proper understanding. The King and his subjects should be 'one'. Our inner self should tell the eyes to see good and purity. 'Srimadbhagwat' has ingrained the sense organs, 'Shrawanau Kathaayam'. O my dear Lord! May my ears hear only your glories? In everyone I see, may I see your glimpse. Whatever I eat, may it be your 'Prasada'.

Vaani gunaanukathaney shrawanau kathanam....

May my hands serve the world by giving alms, serving the sick and old, lend support to the weak, may I be giving sane counsel to the distressed, and all what I do, please accept it as your worship.

Puja te vishayopa bhoga rachna

nidra samaadhi sthitihi I

Sanchaaraha padayoho pradikshana

vidhihi stotrani sarva giro,

idhihi stotrani sarva giro,

Yadyad karma karomi tattadakhilam

Shambho tawa araadhanam II

- JagadguruShakaracharya

O Ascetic! You live in the world correctly, blissfully and carefully! This is your worship of the Divine. You go to work, that is your circumbulation of the Deity. Such a bold statement can only be made by none other than Jagadguru Shankar! Whatever I do, let it be your Worship, O Lord!

So, we are trying to see Sri Dasarath from different angles in our discussion. Now, let me take up the main text a bit! Yesterday we saw that Sri Rama and Lakhanlalji, rested in the 'Sunder Sadan' at Mithilapuri along with Guru Vishwamitra. In the evening, after taking the permission from their Guru, both the brothers, go for sightseeing. All the people of Mithila are knowledgeable and very virtuous. The Lord influenced or beatified the entire town with His Divine Beauty and the Divine Name. The evening rituals of worship were conducted.

Next day, early morning, with the permission of their preceptor, the brothers go to the beautiful garden of Sri Janaka to gather some flowers for the worship of their Guru. At that moment, Ma Janaki also comes to the garden. One of the bridesmaid's happens to see the Divine form of Sri Rama, behind the bushes. She immediately rushes to the temple of Ma Bhavani, where Janakiji was performing her worship. The bridesmaid says that this idol will remain here, first come with me and see another beautiful and an auspicious idol roaming in the garden. Janakiji follows her into the garden. Who is a Guru? The one who knows or has seen God! And who guarantees the disciple of the same experience. However big we may become, after all we will always have to follow our Sadguru! Similarly here Janakiji is following this 'Sakhi' who is leading her to God! Sri Rama and Ma Janaki come face to face. At this moment, the Guru in the form of the Sakhi, steps away! In fact, in a way the role of the Guru is over. After leading the disciple to his goal, the Guru who was in between, steps aside. Just look at the propriety of conduct

here. Ma Janaki, takes the Divine through her eyes right into her heart and closes her eyes as if locking the door within. On the other side, Sri Rama paints the image of Ma Janaki on his heart. Just see the profundity with which they both have entered each other's hearts. Rama is behind and Janakiji goes in the front. She is unable to control herself and wants to get Sri Rama's glimpse again! So what does she do? Seeing a waterfall in the way she tries to jump and in the process looks back and gets the glimpse. If she sees a deer jump, again she turns back to get a glimpse! Trying to move the creepers aside, she gets the glimpse. These are the indicators to catch a glimpse of the Divine. Sometimes, try to see Him in the nature, sometime in the flowing stream. That is why, in the Indian Philosophy, the five elements of nature bear a resemblance of the Divine! The earth is addressed as 'Mother'. The sky has been respected. Air is worshipped as a Deity. The water too is the 'Water God'. The fire has earlier been established by the 'Riga Veda'. In this way, we have established a Divine connection in the nature. Though, their actions are inanimate in nature. But the Indian philosophy has enlivened them. So, Ma Janaki, seeing Sri Rama again and again enters the Temple Of Ma Bhavani. 'Gayi Bhavani bhavan bahori', and worshipped her –

Jaya jaya Girivar raj kishori I
Jai Mahesha mukha Chandra chakori I
Jai Gajabadan Shadanana mata I
Jagat janani damini duti gaata II
She prays to Ma Gauri. Moved by Janaki's devotion, the idol of Ma Bhavani as if came to life. Smiled, spoke and the garland fell off as a form of Divine blessing! The intellectual mind or the argumentative mind will not be able to accept this fact, I understand. But it is a truth in the realm of faith. The poet says –

Prema viraaney ko gulshan bana deta hai I

Prema parichay ko pehchan bana deta hai I

Auron ki chodo, mein apni kehta hoon,

Prema insaan ko Bhagwan bana deta hai I

Even our neighbours don't speak to us! Forget about an idol! Even the husband and wife, at times don't speak to each other. How will a stone idol speak? Sahib! The idol can speak. The devotion of this land can reveal God out of a pillar. If Ma Janaki prays and the idol of Bhavani speaks, it is not mystical or surprising at all, it is quite natural. Siyaju returns home along with the bridesmaids, and Rama – Lakhana come and offer the flowers to their Guru. The Guru blesses them, 'May all your desires be fulfilled'!

It is topic from the 'Sunderkanda'. Sri Hanuman comes to the Ashoka Vatika. He hides himself behind the leaves of the Ashoka tree. At that moment Raavan enters the garden. What does this mean? Raavan is a problem and Hanuman is the solution. In the garden of life, problems come but before that our Sadguru taking the form of a solution is already seated above. The law of creation states that the water is created before we feel thirsty. Just see! The solution is right there but Ma Janaki is lamenting. If like her, we also keep on crying about our pains and sorrows, and lament on our plight, then we will not be able to see the solution. The solution or the remedy is just above!



Listening is a science

Baap! We are discussing the characteristics of Sri Rama's father Dasarath, for our personal growth and relaxation. For him, the preceptor of Raghukul Sri Vashishtha has given one more certificate. I shall start from there today;

Suni boley Gur ati sukha payee I

Punya purush kahu mahi sukha chaai II

Gurudev spoke with utmost happiness and from his heart, 'O King! You are a pious soul! And for a pious person, the entire world is covered with happiness.' Now for us, this becomes a topic for exploration that have these words been spoken just like that? Because, many a times, we speak out of courtesy or to please the other person or knowingly we suppress the fact and speak out of decorum. At times, it may also happen that one speaks without understanding. Here, Goswamiji says that Sri Vashishtha speaks with utmost happiness, 'Ati sukhu payee'. He says it with glee and pride.

When I was doing my matriculation, then there used to be a poem of Sri Ravindranath Tagore in the English selection. We compulsorily had to memorize it and I faintly remember a line wherein Gurudev says, 'Where the voice comes out of the depth of truth'.

Suni boley Gur ati sukhu payee I

Punya purush kahu mahi sukha chaai II

This is the depth of truth!

If a person is very good and we can't resist talking about him, then think that love is in play. Because, we are unable to stop ourselves! But at this moment the person about whom it is being said, has to be very careful. Suppose, there is a wedding in your family and say a lady is wearing a very expensive diamond necklace! When someone appreciates it and says that it is out of the world! Now, if she is intelligent and humble, she will say that it is not hers. Because I had to come for the wedding and my sister-in law forced me to wear it. You have liked it and have also appreciated it but it is not mine, it is my sister-in law's! My dear young listeners! We need to learn this! When, someone praises us or appreciates us then we need to remember this very fact that the praise or appreciation is not for me, it is the Creator's! This is His grace! If one will forget this, then such a person will not do justice to the person who is

appreciating, and will lead to self destruction! That is why; we need to be very careful. There is a shloka in 'Srimadbhagwat' –

Aho yuyam sma purnartha bhavatyo lokpujitaha I
Vasudevey Bhagwati yasamityarpitam manaha II

These are the words of Sri Uddhava! He has praised the Gopis here. 'Aho' means thank you; and 'yuyam' means you! You are truly blessed! Why? Because, in your life, all the meanings of taking birth have been fulfilled.' Purnartha'; you have got all the fruits of life! Because you are blessed with what is beyond the four substances, which in the path of devotion is referred to as the fifth dimension, which is the 'Premapurushartha'. My dear listeners, the one who gets love, automatically gets Dharma. The one who is blessed by love, his life becomes meaningful and worthy! One who has love, all his desires are fulfilled. And who has love, has the liberation in his grasp. Without love, the Dharma is raw, it is like muddy water. Dharma, which has emanated from the chest of God, is absolutely clean and crystal clear. Like, the rain water which is clean but the moment it comes in contact with the dust of the ground, it becomes muddy. Similarly, the Dharma's origin is pure and divine. If one comes in front of you and insults you on your face, it is Dharma, but praises you behind your back, it is Adharma because, 'Adharma' emanates from the Lord's back! Therefore, if there is Love, the Dharma is pure but without love, in spite of it being pure, certain debilities creep in like, hypocrisy, deceit, cheating, fraud and guile. The creation has not cheated us. Allahtala has blessed each and everyone with love. 'Love is God', says Jesus Christ. Kabir says;

Sab ghat mera saiyan, khaali ghat na koya I

Love is God, Truth is God and
Compassion is God. Earn money, I say it from my heart, and of course work hard to earn. But please love. If you have love in your heart, then you will never be dishonest in your dealings. If love is there,

then all your endeavours will be successful. The Gopis of Vrindavan say that we came to Krishna with a lustful desire towards Him. Our mind is dirty, filled with sensuous desires. But O Krishna! You are the pure Ganges! We are iron, but you are the magical sorcerer's stone. We have done our bit; now show us your grandeur!

Humney kaha toh diya hum burrey loga hainI

'Mo sama kaun kutil khala kaami I'

Listen to this Sher;

Teri pakheezagi pen a tohmat lagey,

Hum se daaman bach hum burrey loga hain I

Now see, in a Qawwali, clapping is a must. Why have I taken this 'Karataala'? I want to combine this 'Karataala of Narsih' with this qawwali! This is the bridge created by my 'Vyaaspeetha'.

Hajo haath karataal ney chitta chaanak,

Taleti sameepey hajo kyanka thanak I

-Rajendra Shukla

Taleti jata evyun lagya karey chey,

Haji kyaank karataal vagya karey chey I

- Manoj Khanderiya

This composition of Parwaaz Sahib;

Mera saaki kya matwala! Jai Siya Rama!

Mathey tika haath mein mala! Jai Siya Rama!

Please pay attention! In these shers if you are visualizing a person, then please remember, 'The necklace belongs to my sister-in-law'.

Kaandhey ki chaader toh beshaq kaali hai,

Lekin charon khoont ujaala, Jai Siya Rama!

Just think, that if someone praises you from his heart, it is his greatness and his individual perception. But for the listener of the praise, think that the day is going to be bad! Why? Tell god that the ears which were meant to hear your glories are today hearing my own story!

So we see that Sri Uddhava is praising the maidens of Vrindaavan. The Gopis tell him that please do not praise us! You are saying that all our

duties and responsibilities are over and we have become worthy of being worshipped in the world! No Uddhava! Sorry! We are neither very charitable nor do we perform any austerities. We are simple uneducated women of Braja! We do not have any Mantra, nor do we know any yoga practices. This is your greatness that you are saying so, but we all are lowly cast women who are attracted towards Krishna for fulfilling our sensual desires. We are dead sure that this very Kama towards Krishna will become Rama by the time we reach Him! Our anger will blossom into awakening, and our greed will jolt us out of slumber and stop us from falling down.

Sri Uddhava says, 'Vaasudevey Bhagwati yasamityarpitam manaha'. Your mind is deeply engrossed and surrendered unto Krishna, your love is for Krishna, and therefore, this love makes your Dharma worthy and blessed! Because of love, the wealth is blessed, the Kama is blessed, and the Moksha or salvation is blessed. And this is the fifth object of human pursuit that is love. My Tulsiji speaks very bluntly, 'Soha na Rama prema binu gyaanu!' Without the love of God, knowledge is empty or dry. Like, without the Captain, the ship is worthless. Sri Uddhava says, 'what can I do? What I feel, I say! I shall also tell Krishna that what you think of the Gopis, they are not like that! You are God! I congratulate you for your Godliness but the soul of divine love are these Gopis'.

Here, when Guru Vashishtha is praising Sri Dasarath, he means what he is saying and is speaking from the depths of the truth. 'The words come out from the depths of truth', Tagore! In Gujarati we say, 'Rutt aaye na boliye toh haiyya phaata murra!' Say when the dark clouds come, you declare a state of emergency. You can prevent man but can you stop the peacock from dancing or singing? When the spring comes can you stop the Cuckoo from singing? Can you tell the flowers not to blossom? There can be an embargo or restrictions on man but we can't restrict the nature.

They are independent and revel in themselves. This is their self pride or individuality.

Thus, we see that Sri Vashishtha speaks filled with love and happiness. Now the question arises that who is a 'Punya Purush'? In this arena of the 'Ramcharitmanas' we have a number of words with 'purush'. To some Tulsiji calls 'Prasiddha Purush'. Sometimes, he says 'Purush Singha'. At another place he says, 'Purush jugal bala roopa nidhana'. Persons who are the treasury of courage and beauty! I repeatedly use the word 'Buddha Purush'. 'Dheer Purush, Veer Purush, Dharma Purush, and Kaal Purush, etc,etc.

Dasarathji is 'Punya Purush', or 'Punya Shloka'. I shall just give a simple definition from the 'Manas' and proceed. 'Punya Purush' is one, whose all the four objectives have been fulfilled. Now please pay attention! These four can also be fulfilled by sincere diligent effort because they are the objects of human pursuit. This can also happen by the kind grace of an awakened soul that we obtain the 'Dharma, Artha, Kama and Moksha.' This Doha of Tulsidasji we sing in the 'Mangalacharana' –

Barnau Raghubar bimal jasu
jo daayaka phala chaari II

Goswamiji says that by singing the divine glories of the Lord, I have got all the four!

So, Baap! One can get it just like that or by the divine grace. But if one earns it, meaning labours for it and then achieves it, then the meaning given by 'Ramcharitmanas' I want to attach it here in understanding 'Punya Purush'. Specially, when it relates to Sri Dasarath, then, he performs religious rites and attains Dharma; he toils hard and earns wealth; by performing the actions without any attachment or selfish motive and thereby controlling the desires, and by performing austerities knocks at the door of liberation. The entire earth is filled with precious jewels for such a person. It is proved in the 'Manas', so I speak!

I will narrate a bit of the text in between to establish a link with what we discussed yesterday. Sri Rama, after performing the evening rituals retires for the day. The next day was the day of the 'Dhanush Yagya' and both the brothers along with Sri Vishwamitra leave for the coliseum to witness the grand ceremony. Sri Rama lifts the 'Pinaak Bow' and in a fraction of a second strings it and it breaks with the thunderous noise. Ma Janaki offers the 'Jaimala' to Sri Rama. The entire Mithilapuri was steeped in joy! Hearing the loud noise Sri Parashurama arrives there. Seeing him, everybody started trembling out of fear. He recognizes the divinity of the Lord and singing the divine praises of the Lord; departs. The messengers carry the note informing Sri Dasarath of the great event, arrive at Ayodhya and hand over the message to him. Here, Sri Dasarath is presented as a loving and a doting father.

Pahechanahu tumha kahahu subhau I
Prema bibas puni puni kaha rau II

When the messengers arrive in the court of Ayodhya, Maharaja respectfully seats them close to himself and says, 'Have you met my Rama? Have you seen Him with your own eyes? Are you sure that you have not mistaken someone else as Him? They are with Guru Vishwamitra. One is dark and the other is fair complexioned. Have you seen them properly?' 'Of course, we have, there is no doubt!' 'If you have correctly seen them then narrate to me their nature. I shall not go by the impact they have created upon you.' He goes on asking the messengers again and again so that they go on talking about Sri Rama and Maharaja was getting emotional in the love of his sons.

The wedding party is ready to leave for Mithilapuri and the 'Baarat' departs. The entire Ayodhya is immersed in happiness. The holy month of Magsheersha, the fifth day of the bright fortnight of the moon was chosen as the auspicious

day and time for the wedding to take place. Sri Rama is dressed with all finery as the groom and Ma Janaki as the bride. It was the hour of dusk. The 'Kamadeva' takes the form of the horse and comes in the service of the Lord! When man goes to wed, Kama rides on him and when the Lord goes for His wedding, He makes Kama his horse whose reins are in the hands of the Lord. One after the other, the various rituals of the wedding were performed. Guru Vashishtha asks Sri Janaka that, 'I have heard you have more daughters in your family!' Mithileshji Maharaj replies, 'Yes, I have a younger daughter Urmila and my younger brother Kushdhwaja has two daughters namely, Maandavi and Shrutikirti.' 'In that case, if you so desire, you can marry these girls to the other three Princes in the same ceremony', said the Guru! Immediately, the necessary arrangements were made and Urmila was married to Sri Lakhana, Mandavi to Sri Bharat and Shrutikirti to Sri Shatrughana. All the four brothers were married at the same time. Sri Dasarath was overjoyed seeing the four divine couples together! Tulsiji writes –

Mudit Awadhapati sakal suta
badhunha samet nihaari I
Janu paaye mahipaal mani
kriyanha sahit phala chari II

Today it seems that the King has achieved all the four divine substance along with their corresponding energies. He has earned it; hence he is a 'Punya Purush'! He has obtained the divine fruit of human pursuits along with their respective divine potencies, i.e. Dharma, Artha, Kama and Moksha! Now what are their energies or potencies? The scriptures describe that the potency of Artha is the performance of the fire sacrifice or the 'Yagnakriya'. We will have to understand the 'Ramcharitmanas' with this angle. Our scriptures state that the wealth is fulfilled by performing selfless sacrifices. The second is Dharma. The kriya shakti here is faith. These are all scriptural

truths. I am presenting it before you in my own way but they are not something that I am making up and saying. When the topic has come up then I would like to forewarn my listeners that your faith should not 'Rajasic' in nature, for it will delay the fruit! The nature should never be Tamasic. I will go the extent to state that the faith should not be Sattvic either! But 'Ramayana' has accorded respect to this Sattvic faith; 'Sattvic shraddha dhenu suhayi'.

I pray to you that when you are hearing the Katha, then please try and listen with total attention and firm faith. Let your faith be beyond the realm of the 'Gunas' and without any adjectives attached to it! If we hear with the Rajasic bent of mind then it is said that we misinterpret the text according to our liking. If the Tamasic energy is in play then we might not even hear it fully or correctly. Such Tamasic people say that what is there in the Katha? That same old 'Bapu! The same old text! Unfortunately, he is deprived of the nectar of this Katha. He is ignorant about the great mystical text which has everything in it. Just leave your contaminated nature and come and see, and then you will know what this is? Katha is never useless, but different people view it differently. If somebody is into Japa, then when the discussion relates to his liking, he will find it interesting. If one like's yoga, then the discussion is centred on yoga, he will grasp it. But the best listening is that which is above the realm of any attributes.

There is story connected to Sri Dasarath and that is of Shrivana Kumar! The parents of Shrivana were blind. He seated them on a bamboo, attached with slings and baskets and carried them on his shoulders for pilgrimage. He had heard that doing pilgrimage or for helping others to accomplish it is an act of great merit and piety. He had only heard that but never thought or mulled over it! He must have thought to take your old and blind parents will be in fact very uncomfortable

and torturous for them. If you hear something then please think over it! It is very good and holy to take your parents for a pilgrimage but also please don't forget that in your parents itself, all the holy pilgrimages reside. It is possible that there is a flood in a holy town! Like there is a flood in the Ganges. Similarly, if your parents get annoyed then consider it to be a flood of emotion which shall subside in no time! Many youngsters come to me and complain that the elders scold us! I tell them that you are all having fresh and understanding minds, they still are from the old school, so respect and accept that. Thus Shrivana Kumar did what he had heard without thinking. He did not realize that his parents will not be able to see anything and are so old to travel. He took them along. Even Dasarath committed a mistake. He should have checked as to who was drinking water, whether an animal or a human? He just heard the gurgling sound of the water and fired his arrow. Shrivana Kumar gets killed.

Dasarath should have seen, Shrivana should have thought! Sometimes, just hearing results in such mishaps. Here, first Shrivana dies followed by his parents. And Dasarath, who acted without seeing also, had to give up his life due to the curse of these old parents. Death was what was achieved out of this. Listening blesses with life and not death, so we understand! It can enliven a dying person. Listening is the plant of the ambrosia nectar!

There are a few new listeners who say, 'Bapu! We are new and are hearing the Katha for the first time. We are young and had lost all hope. We were terribly depressed. But we are hearing for the last five days. Now we feel that No! We have heard Bapu's katha and shall not feel despondent anymore!' The Katha gives a new lease of life. I have proof of this. If this happens due to the Katha then again I am very careful. 'This necklace is not

mine, please!' I have only this sutra, 'Haarey ko Hari naam!' Think! The katha can do wonders. But how to hear? Listening is also an art! The Ramcharitmanas says –

Sumati bhumi thala hridaya agaadhu I
Beda puraana udhadhi Ghana sadhu II

The water of the ocean rises up and becomes clouds. But you cannot directly drink the sea water. But the rain water is pure and drinkable! The Vedas, Puraanas, the Scriptures, the holy texts these are all oceans. We can't assimilate them directly. Straight mere reading will not be understandable in the first place. The saints and ascetics are the rain bearing clouds. They out of their sheer compassion recycle the difficult sutras of these texts and make them easy and understandable for us. Tulsiji is an enlightened soul that is why we enjoy it and are able to digest it. Sri Shukadeva is also an awakened being, and we enjoy his words as well. The tenets which come out of the mouth of a saint are very pure and sacred, but due to our warped listening, which is affected by our taamasic or raajasic tendencies, it gets contaminated. That is why Tulsiji says that one should listen very attentively, with a pure and a clean state of mind! If the rain falls on a marble floor then because of it being clean and polished, it will not get dirty but due to the smooth surface the water will flow away. Like you hear from one ear and it goes out from the other ear! Therefore, Tulsiji says that for the water to accumulate, you need depth. We need the depth of our hearts. Listen with a total focussed heart and mind. This way of listening is a scientific technique. We can see God and so are blessed with the divine sight by God! We can properly follow and ingrain the katha that is why He blesses us with sacred hearing aids! Only then, can we comprehend it!

So Baap! Dasarath got the fruit of wealth by performing the yagna. And he achieved the

ultimate reality of life by seeing the divine beauty of Sri Rama. By his devoted faith he could fathom the truths of Dharma. And by doing Yogic practices he was able to control his desires or Kama. These are all the scriptural truths. But be very careful in Yoga! By Yogic practices your Dharmic desires will be fulfilled for sure but on attaining proficiency in it, you will attain what you want but this may lead to your downfall as well if you are even slightly careless! The Yogis don't take time in falling down! And finally, liberation or Moksha, only comes from performing knowledgeable acts.

Therefore, my dear brothers and sisters, Dasarathji has been called the 'Punya Purush' by Sri Vashishthaji. Such is Maharaja Dasarath, whom we are trying to see and understand for our own growth and for getting peaceful rest. There is neither instruction here nor any sermon! Only the message of the 'Manas' is being put across! Hope, it reaches the right place! One more picture of Sri Dasarath;

Rama biraha Dasarath marana
muni mann agama sumeechu I
Tulsi mangal marana taru
suchi saneha jal seenchu II

Tulsiji says in the 'Dohavali' that the death of Sri Dasarath in the parting of Sri Rama is 'Sumeechu', meaning beautiful; it is auspicious in nature. And this beautiful death has been portrayed by Tulsi in a new unique style. Here, Dasarath's death has been compared with a tree, 'Taru', death is a tree! Death is just like our shadow. Death is beneficial. But Tulsi adds that the tree needs to be watered. Similarly, water death with pure noble thoughts; do not run away from it! This is a very novel depiction of death in the 'Dohavali' by Tulsi! Like in the 'Mahabharat' death has been presented as a beautiful maiden. The Rishis of my land Bharat are truly commendable who transform the fiery death into such a beautiful form! For me,

the tree of death is beneficial. Tulsi alone can make such a statement. Therefore, Dasarathji's death is beautiful; it is just like a tree. His death became a celebration. How beautiful? Tulsiji's pen can't stop

Jeeana marana phalu Dasarath paawa I
Anda aneka amal jasu chaawa II

He got the fruit of both, life and death! In all the creations or in the various universes his divine glory spread. Because of his constant remembrance of Rama, he could decorate or beautify his death also. Such a glorious death is only given to very special people who remember God constantly. I appeal to you all from the bottom of my heart that please increase your remembrance, Yaar! What will death do? I only say that please don't be afraid. But be careful for sure!

Ayodhya is very prosperous but since the time Ma Janaki has come, the happiness has increased manifold. Gradually all the guests started to depart. Ultimately, Vishwamitra Maharaj asks for leave from the King. If the presence of the ascetic helps the person and the joy is doubled, he should positively go but no sooner the purpose is achieved he should return to his spiritual practices because this popularity or public recognition is like

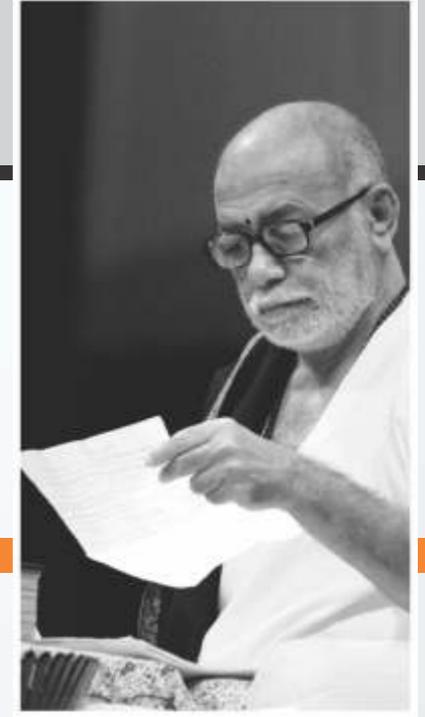
a wild fire which shall destroy his austerities and penance. Sri Vishwamitra is an unattached wise ascetic and he is about to leave. Goswamiji, at this moment writes a very educative and emotional chaupai;

Nath sakal sampada tumhari I
Mein sewaku sameta suta naari II

Dasarathji is telling Sri Vishwamitra that, 'O Lord, this entire wealth is yours'. Plus the emperor is saying that I and my entire family are your humble servants. 'O Divine one! You are an ascetic and are deeply engrossed in your austerities. But if at any time, you remember us then kindly come and give us the opportunity to serve you!' Tulsiji says in the Balkanda that an evil person and a noble soul are both painful. The evil gives us pain when he comes and a noble gives us pain when he leaves. The sadhu is seen off by the royal family. All glory to the ascetic, who leaves alone! But he is remembering the divine beauty of the Lord. What does a sage remember? The divine form of the Lord. He did not think of the king's wealth but he remembers his devotion and humility. He thinks of the King's 'bhajan'. At this point Goswamiji concludes the Balkanda!

I request you that when you hear the Katha then please hear it with total faith, which is beyond the realm of the gunas and without any adjectives or conditions attached to it. If we hear with a Rajoguni state of mind, then we interpret it differently. If we hear with a Tamoguni mindset, then we will not be able to grasp it. Such people always say that what is there in the Katha? Bapu is same! The 'Ramayan' is same! He is unaware that there is everything in the 'Ramayan'. The best hearing is the one which is heard beyond the realm of these gunas. Listening is a scientific art. We should be able to see God, that is why He blesses us with the divine sight. We should be able to comprehend the Katha fully, so He gives us divine hearing aids!

Please be aware of not hurting an Awakened Soul



Baap! On the last and concluding day of this nine day 'Prema Yagna' please accept my humble Pranams! Maharaja Dasarath is 'Raghukulmani', well known in the Vedas, 'Dharamdhurandhar', a treasure house of good and noble and knowledgeable. Over and above this, he has seated the Lord in his mind and the devotional love in his heart. We were discussing about such an exalted character from the 'Manas' for the last few days. I had even mentioned this yesterday that Maharaja Dasarathji's character is so vast and varied that to encapsulate it in nine days is very difficult. We have tried to examine the various aspects of his life in connection with our lives. I would like to discuss one last aspect with you but before that, let me take up the main scriptural text first.

Yesterday, we concluded the 'Balkanda' in short. Kindly pay attention to a few aspects of the 'Ayodhyakanda'. This begins with the description of extreme happiness in Ayodhya. Since the time Ma Janaki has come, the prosperity and happiness of Ayodhya has grown manifold! Earlier as well in this Katha also, I have stressed the importance of happiness and sorrow to be in proportion. Man does not correctly know what happiness is and what pain is! If the result is not to our liking, we term it as sorrow, in fact it is not so! After a while we understand that whatever happened was in our interest only! So, to the extent in which Ayodhya's happiness had increased, in the same proportion, sorrow is to come. The reason was attributed to the two boons of Kaikayei! Manthara's evil counsel influenced her mind into this tragedy. I would like to once again point out here that if you can't do good of others fine, but please don't hurt anybody! To do good you need capability but for not hurting you require understanding. This will come only with holy company. This is achieved from right judgement or perception.

Binu satsanga bibeka na hoi I
Rama kripa binu sulabha na soi II

Therefore, if you can't get holy company, fine! But please desist from evil company!

Let me clarify a few things. If have got a few letters today. It reads, 'Now we only want to devote ourselves in listening to the Kathas, and want to join your Sitaram Pariwar'. Please! I do not have any such Pariwar, or any group! If somebody is trying to mislead you by spreading these canards, then please watch

out! Yes, indeed I have a family, which includes all, i.e. not only humans but all animate and inanimate. My family is, 'Vasudhaiva Kutumbhakam'! This entire creation is my family. Which includes all! So, please do not get misled. Also, the people who are behind spreading such false notions, be careful. I would like to clarify one more point that many people are publishing books in the memory of their ancestors in my name. Many magazines are printed with my picture in order to mislead the people by passing it off as my magazine or my book! No! Please refrain from doing this! Yesterday I was given a book 'Nityakarma Vidhi' by Morari Babu! I am trying to wean you away from all these Vidhis. My work is not to force any practice upon you, instead to fill you up with faith. God cannot be got by mere rituals, He can be realised only by faith and love. You may perform as many practices as you like but if devoid of faith then it will be a wasteful exercise. You will not achieve inner peace from it. Therefore, such books are neither proved nor genuine! Please be careful!

In my name, only and only the Prasad that was distributed yesterday, 'Manas – Maharishi and Manas – Gangasati' is being done with my total happiness and concurrence so that the salient points of each Katha is made available to my young listeners all over the world in three languages. One can see it as per his/her convenience and be benefitted by it, that's all, there is no other motive! By seeing the calendar your business will not be profitable, but will know what date is it? Likewise, these small booklets may not help you in your business but for sure will help you understand your Dharma. According to the 'Manas,' wherever my 'Vyaaspeetha' says something, it is being compiled and edited, very sincerely. I express my heartfelt happiness for this great effort. It is shown to me before printing, and I go through the main text sporadically. Therefore, my dear youngsters, if you can get 'satsanga' please do it! If we get a saint, only then it will be possible. We will get a saint only by divine grace. We shall be blessed by grace only if

we leave our cunningness and guile! Cunningness will be eliminated gradually, only by repeating the Divine name! Maybe, you don't get all this, but please be careful of evil company. Kaikayei's energy got sullied by evil company. The entire complexion changed. Rama was exiled and Awadha became a destitute.

Sri Rama, Lakhana and Janaki, driven by Sri Sumantra halt for the night on the banks of Tamasa River and reach Shringaberpur. The next day, Sumantra is seen off! The Lord requests the boatman to take them across. Kewata, washes the divine lotus feet of the Lord and takes them across the river. The next day their journey continues. Nishaadraj Guha leads them as a guide. They come to Bharadwaj Ashram at Prayag. Stay there for the night. They move on the next day and send off Guharaj. From the banks of Yamuna, the Lord proceeds to Sri Valmiki Ashram. He asks Valmikiji for the places where He could stay. Sri Valmiki indicates fourteen places which have very deep spiritual connotations. Then he indicates a simple place for His abode. Though, even this is very spiritually charged and it was Chitrakoot. Here, Sumantraji reaches Ayodhya. Maharaja Dasarath dies a holy death. Sri Bharat returns. He performs the last rites of his father. The court assembles and a lot of discussions take place about the future course of action. It was decided that first the 'Prabhupada' and then if He commands then the 'Rajapada'.

Sri Bharat leaves for Chitrakoot with the people of Ayodhya. There are obstacles on the way. My Vyaaspeetha has discussed with you these obstacles of the spiritual path. This is also important that when one wants to travel to Chitrakoot, which means 'Chitta', he wants to go the realm of his 'Chitta' where 'Siya-Ramji' is always in the divine pleasure potency. The difficulties of reaching this state are enumerated herein. One is forced to give up his vow. People misunderstand and are out to attack! Then one has to pass through a test by the sages and seers for the renunciation as to how strong it is. The person is

lured by presenting the pleasures and riches around him. They are all the obstacles in the path of spiritual practice. The celestial beings conspire to stop the person from meeting the Divine. Ultimately, just at the doorstep of meeting or divine realisation comes the opposition from the near and dear ones. My Vyaaspeetha attaches a lot of importance to this obstacle. It is important because that we are just about to fulfil our purpose in life and at that moment, somebody, who is supposed to be our own and close, comes in between to obstruct us. Not only opposing us but is bent upon killing us. When we face the opposition from a close person then we are bound to get affected. On the other hand, when this last test of our determination and faith is taken, then we should even rejoice that now 'Chitrakoot' is right there, or in other words one has reached the summit of God! The moment this obstacle is crossed, Rama is right there, waiting with open arms to welcome us! There is a sher in Gujrati, by this poet from Bhavnagar, late Nazir Dekhaiya;

Pathik tu chetje pathna sahara punn dago deshey I
Dhareeney roop manzilnu utaara punn dago deshey I

O Traveller! Please be careful, because on your path what you are considering to be your support, that itself will deceive you! When the Pandavas entered the palace made out of shellac, they thought they will be able to rest there comfortably, but that very place deceived them and burnt in flames. They were able to get out with a lot of difficulty and by the Divine Grace!

Maney majboor na karsho,
nahi vishwas hu lawun I
Amaarana anubhava chey,
tamaara pun dago deshey I

We are experienced about ours, but you too be careful, even yours will deceive you. Yesterday, Nitin Bhai was saying a 'Sher' that all the blows are blows and hurt!

Aa phool chey ke patther nakki nathi thatu kayi I
Chey aakher ahi toh saunu prahaar nokho I

Whether it is a flower or a stone, after all a blow is a blow! 'Taro vichaar nokho, mharo vichaar nokho', it is like this! On the face you are courteous and behind the back you spread canards! In such a case, you can't even enjoy the worldly pleasures. There is absolute 'No Entry' in the spiritual field for such people. Just imagine!

Jis baug se gujro toh ye dua kartey chalo,
Jis shaakh pe ho phool ye daali hari rahey I

Why can't we appreciate the other person and pray that he/she be more successful and prosperous! I would call it an absolute idiocy of such people and nothing else. Forget about any benefit from it. Write it down on steel that such attitude can never succeed. They are just mere castles in the air! I have taken revenge and shown who I am! Such remarks are nothing but a losing proposition. It is nothing but pure foolishness. When you see a family happy and prosperous then please pray that always remain happy and prosperous.

Badley na apney aap ko jo they wohi rahey I
Miltey rahe sabhi ko magar ajnabee rahey I
- Nida Fazli

We have met so many people but could not make out who is ours and who is not! Be careful! When the person close to us goes to the extent of killing us! Narsih Mehta's own people opposed him and said that he is an imposter. They even complained to the king against him. Mostly, all the Awakened Beings have had to face such hardships!

Baap! As Bharat was about to reach Chitrkoot, Sri Lakshmana stood up in the opposition and declared the son of Kaikayei, who exiled my Lord, I shall kill him! When such a situation crops up then it indicates that you are near your summit or goal. We are about to meet God! We are very close to him. These are few obstacles of the spiritual path. Sri Bharat returns with the 'Paadukaji' of the Lord and enshrines them on the throne of Ayodhya. The principle of trusteeship which Gandhi advocated has reference to this topic

of the 'Ramayana'. Man should not become the master; instead he should be a gardener of a trusted servant! The Master seldom roams in the garden but the gardener, looks after each and every plant and nurtures it. Sri Bharat hands over the reins of the kingdom to Sri Paduka and goes to stay at Nandigram.

In the 'Aranyakanda' the Lord changes his place of residence. He moves into the 'Panchawati'. Sri Lakshmana, once asks five questions to the Lord! Sri Rama replied happily and satisfactorily. Sri Lakshmana is an awakened soul and on hearing the Divine discourse was further enlightened. Surpanakha, enters at this point. The more awakened or enlightened you are, that more problems will need to be tackled. Surpanakha is punished by Sri Lakshmana and Khara – Dooshana are killed in combat. Here, Surpanakha goes and incites Raavan. My dear brothers and sisters just try and visualise the picture of Raavan at that stage! It will be very helpful on your spiritual path. In any situation, our mind says something, the heart something else, the intellect says another and our ego does not let us do anything! We are unable to think rationally! The poor man is tied with four very strong ropes and is being pulled in different directions. Here, Goswamiji has painted a beautiful internal picture of the Raavan who is asleep in illusion or ego! What does his mind say then?

Khara Dooshana mohi suma balwanta I
Tinhahi ko maarahi binu Bhagwanta II

His mind says that, Khara and Dooshana are brave like him. The mind says that if the ones like me have been killed then certainly He is not an ordinary person! But, the mind is incapable of taking a decision. That is the work of the intellect. Then the intellect pulls him away and says that He must be God himself! Then the heart which has been in love with the Divine for so many births overtake and the reality dawns;

Hoihi Bhajan nahi taamas deha I

I shall not be able to do 'Bhajan'! On the

other side the mind says that the slayer of Khara and Dooshana is not an ordinary person, and the intellect decides that He is none other than God Himself! Now what does he do? The next day, he decides that he shall oppose Him! Now who is He? I shall take the help of Mareecha and abduct His woman! This is the Ego speaking! The ego became ready to be a hypocrite and act with vanity or arrogance. He decides to abduct Ma Sita! He asks Mareecha to take the form of a golden deer. You can change your looks but cannot change your voice or nature. Similarly, Raavan dressed like a sage but his voice and nature remained unchanged. Raavan has quite a few good qualities as well. You all know that there have been ten Kathas on Raavan! I have spoken for ninety days on him. Given him so much time, whereas, to Dasarath, just nine days! Think? The problem with Raavan is that he is steeped with egoistic pride. Like, 'my strength, my penance, my wealth, my grandeur, etc, etc'. All these become the cause of his downfall. Therefore, here we see that the Ego overrides the heart, the mind and the intellect!

His ego forces him to change his outward form into that of a sadhu, 'Jati ke besha'. This person, when he was under the training of Sri Parashuram says that he is a Brahmin! Just imagine? He came forward in a different way altogether. When we conceal our true nature or form then we are bound to get beaten. There can be some time gap, but in the end you will be caught and punished. Please never ever hurt or offend anyone, especially if you are surrendered to an Awakened One then please watch out, never to offend Him please! He is not a Parashuram but he is a Buddha! Sri Parashuram is a bit aggressive but the Buddha or the awakened one protects our mind and body both. Just like the mother, who protects her child's health, wealth and mind, or in other words all round protection? The Awakened One also does the same thing. He will look after the cleanliness of our body. He will protect our minds from impurity and negativity, for he knows that we

have no control on our mind! He safeguards all types of our wealth from it being wasted.

So, Raavan comes dressed like a sage but could not change his voice or nature. Ma Janaki is able to understand the fancy dresses and says that outwardly, you look respectable but your voice is like that of an evil person! He got caught! Raavan manages to abduct her. Jataayu tries to stop him to the extent he could but gets killed in combat. He brings and keeps Ma Janaki as a prisoner in the Ashok Vaatika. The Lord returns after hunting down the golden deer. On seeing the hut empty, he enacts the perfect reaction of an ordinary mortal and begins to lament for her! Both the brothers set out in search of her. They see Jataayu lying wounded and taking his last breath. Jataayu narrates the entire story and dies in the lap of the Lord. Sri Rama performs his cremation and liberating Kabandha on the way, come to the Shabari Ashram! She is delighted to see the Lord and expresses her inability to pray and describes her low cast. The Lord says, 'I do not look at the cast or creed or any other qualification, except the love and devotion of the person'. Keeping Shabari as His focus, He narrates the 'Navadha Bhakti'. Shabari guides Sri Rama to go to Pampa Sarovar. There you shall befriend Sugreeva, who will help you to find Ma Janaki. Rama – Lakhana come to Pampa Sarovar. There they meet Sri Narada. Narada enquires about the qualities of a saint and the Lord says that even if Saraswati and the Sheasha try to expound on this, they will be incapable in doing so. Tulsiji, concludes the 'Aranyakanda' at this point.

In the 'Kishkindhakanda' Sri Rama and Hanuman meet! Sugreeva is befriended by the Lord and Bali is liberated. Angada is made the crown prince. The Lord decides to do the 'Chaturmaas' at the Pravarshan hill. Then Sugreeva is cautioned and motivated into action. The expedition for the search of Ma Janaki begins. With Angada as the group leader Sri Jambuwant as the elder statesman and Hanuman as the principal person, the group leaves

towards the South. Sri Hanuman is the last to pay respects to the Lord and take instructions. The Lord senses that he will accomplish the impossible, and hands over His ring as a symbol to Hanuman. Under the guidance of Jambuwantji, Sri Hanuman is ready to leave for Lanka. Here, the 'Kishkindha' is concluded and the 'Sunderkand' begins;

Jaamwanta ke bachan suhaye i
Suni Hanumanta hridaya ati bhaaye II
Tuba lagi mohi parkhehu tumha bhai I
sahi dukha kanda mool phala khaayi II
Sri Hanuman and ma Janaki meet in

Lanka. He eats sweet fresh fruits and Indrajeet manages to tie up Sri Hanuman and takes him to Raavan's court. When Raavan felt humiliated by his words, he orders his execution. Vibheeshana objects and ultimately, Hanuman's tail is set on fire. He burns down the golden Lanka. Ma Sita, hands over her hairclip as a symbol for the Lord and Sri Hanuman returns. The entire group returns to the Lord. The Lord's army reaches the sea shores. Vibheeshana is insulted and thrown out. He comes and seeks shelter at the divine feet of the Lord. He is accepted by Sri Rama! The Lord waits for three days but the ocean does not relent. As the Lord displays His displeasure, the ocean suggests a bridge of rocks to be constructed over it!

In the beginning of 'Lankakanda' the 'Setubandha' is created and on that sacred place the Lord installs 'Rameshwara Shiva'. The entire army crosses over. The Lord's camp is pitched on the Subela hill. Raavan learns of their arrival and yet remains fearless and immerses himself in entertainment. The Lord sends Angada as the ambassador of peace in a last ditch effort to avert war! The talks fail and war becomes a certainty. A fierce battle is fought and ultimately, the Lord strings thirty one arrows and kills Raavan. For the first and the last time Raavan utters, 'Where is Rama' and gives up his life. The last word just before he dies he says is 'Rama'.

I shall just try to show one more aspect of Sri Dasarath and move towards the conclusion. After Raavan's nirvana, Bramhaji prays to the Lord. After that –

Tehi avasar Dasarath taha aaye I
Tanaya biloki nayan jal chaaye II

In the 'Ramcharitmanas' this is Dasarathji Maharaj's last darshan. It is written that at that moment Dasarathji comes there. He had uttered 'Rama Rama' six times before leaving his body. Today he comes there. Now the question arises that the physical body, which has been burnt, can anybody comeback in the same body? It is not possible. Even in the imaginative state, it is difficult to accept. But it is the truth in the spiritual context. The souls who do not seek liberation, they are present in this cosmos without any physical form. If you ask me for proof then I may not be able to provide one but cannot also negate this fact! Sahib! I think that I have referred to this in between during the course of this Katha that the souls who for want of a physical form are unable to perform a particular act, they pick a likeminded soul with a physical form and implore that person to carry out their will! Then, that person like us indulges in doing that particular act. Therefore, it is the spiritual reality!

What I intend to say my dear listeners is that, at that time the spirit of Sri Dasarath came there. The spirit simply does not have a physical form, otherwise the spirit is complete. The spirit can cry, can laugh, can become emotional or excited, it can even touch in a very subtle way. The spirit of Dasarathji Maharaj came and Tulsiji says that, 'Tanaya biloki'. The spirit Dasarath sees its sons. And on seeing them, was filled with emotion and tears welled up! 'Nayan jal chaaye'. Both the brothers offer their respectful Pranams to their father. Rama is the Supreme Consciousness. There is nothing above Him. And Lakshmana is the awakened consciousness. Rama is the essence of

the fourth state of consciousness or the 'Turiya' state, and Lakshmana represents the awakened state. Both the brothers pay their respects to their Father. The spirits who do not desire liberation, roam around as the father or the mother. We need to be deserving. Now Goswamiji says that why was Dasarathji not liberated? Why was his spirit roaming around? It is said that such and such a person's spirit is roaming around, poor fellow! Here, Sri Dasarath's spirit is not a roaming spirit. Lord Rama had seen His father's love earlier. That is why; He had blessed him with 'Bhedabhakti'. And now, the Lord is behaving like a son with the spirit of His Father.

Tat sakal tava punya prabhau I
Jityo ajaya nisaachar rau II

He is talking to the spirit of his Father. 'Only by your grace and by the power of your virtues we have been able to defeat the undefeatable Raavan'. Tears of love welled up in His eyes. Goswamiji says that the spirit became emotional. At this stage, the Lord reveals the secret that since he had been blessed with 'Bhakti' or devotion, he was not liberated. It is a secret of the spiritual path. I will not be able to explain this aspect with a very explicit example here. Try and look for the proof yourself! But undoubtedly, it is a factual truth for sure! The spirit world is very intriguing. If you try to know more than it is necessary, you might even get confused. Only the one who has practiced austerities for many a life can only know and can remain patient after knowing? Who is blessed by the Divine Grace of his Sadguru and on whom the divine benevolence is showered! It can become the truth of his life, for such an individual. Baap! So Sri Dasarath's spirit came there. This is the last glimpse of Maharaja Dasarath in the 'Manas'. My 'Vyaaspeetha' sees Dasarathji in this way.

Sri Rama and Janaki are united once again. They reach Ayodhya on the 'Pushpaka

Vimaan' and the entire creation is filled with joy. Sri Vashishtha without any further delay performs the coronation of the Lord. Providing the 'Rama Rajya' or in other words uniting the creation with the reign of Love, the Lord ascends the throne of Ayodhya. Six months pass and now, excepting Sri Hanuman, all the others are sent back to their respective worlds. After some time, Ma Janaki gives birth to two beautiful sons. All the other brothers are also blessed with two two, sons each! Declaring the names of the heirs of the Raghu dynasty, Tulsiji concludes this part of the text. After this, follows the topic of Sri Kagbhusundiji. Sri Garuda asks seven questions to Sri Bhusundiji and Bhusundiji replies them in explicit detail. Whether Sri Yagyavalkaji has concluded the text or not is not very clear. Sri Mahadeva concludes the text in front of Ma Parwati and Goswamiji, who was addressing his mind, gives this final message;

Ehi kalikaal na saadhan dooja I
Joga jagya japa tapa vrata pooja II
Ramahi sumiriya gaaiya Ramahi I
Santata suniya Rama guna gramahi II
Tulsiji says, 'O human! Hey mind! In this

Kaliyuga, we are unable to do many austerities, there is just one and that is Ramahi Sumiriya', this

is Tulsiji's final view! Now I would like to say that what Tulsiji means by saying this is that be truthful. Always keep the truth as your focus. 'Gaaiya Ramahi', sing Rama! Who can sing? The one loves can sing! Therefore, loving Rama is singing. 'Santata suniya Rama guna gramahi', and try to hear His divine glories as much as possible, this is the compassion of an Enlightened Soul! Therefore, this truth, love and compassion as much we can live! After all we are humans and have limitations, so as much as we can follow!

Baap! All these four Acharyas finally concluded the text in front of their respective listeners. Now, finally when I also proceed towards concluding my words, I have nothing more to add. Out of this nine days of the recitation and exposition of the sacred text, if something has touched you and appealed to you then please treasure it. The grace and blessings of the Divine is there, otherwise how can we have a 'Katha'? Yet, I express my good wishes to you all. I also share my happiness. The nine day Prema Yagya, 'Manas – Dasarath, comes to rest here. And I offer the good that has accrued out of this to the divine spirits!

I would like to clarify a point here, that in the memory of their ancestors, many people publish books under my name! They put my picture on the face of a magazine or a book so that people feel that it is mine! Yesterday, I was given a book, 'Nityakarma Vidhi' by Morari Bapu! I am one who is trying to rid you off from all the different 'Vidhis'! Please be aware of this false propoganda. In my name, only the Prasad that was distributed here yesterday, 'Manas- Maharishi and Manas Gangasati' is what is being done with my consent and my total happiness. It is an effort to bring the gist of the discourses for the youth of the country as well as abroad in three languages, Hindi, English and Gujrati. So that, whenever they get time, can flip through it and be benefitted!

मानस-मुशायरा



कवचिदन्यतोऽपि

We can become a devotee or a 'Bhakta' by equality and not by disparity



On the occasion of 'Gita – Jayanti', Morari Bapu's thoughtful discourse

Baap! First of all, I offer my humble Pranams to this Holy land! Seated in this land of words, the one who created this place for the practice of detached spirituality, I offer my respectful homage to the great embodiment of detachment, enshrined here! The one who has acted like the oil in a lamp to keep this sacred lamp burning continually Pujya Shastri Bapa, Laabhu Dada, and the one who is just next to this holy place and very closely connected Pujya Bholedas Bapu, who has continuously watered it with loving affection. Babu Bhai, the respected elders of the

village, the people of this place, my dear brothers and sisters and my Kathakaar family! Whether, it is for the two three days function of 'Triveni' or otherwise, but always make it a point to attend the 'Gita – Jayanti' function, this is the 'Prema – Darshan', and an effort of keeping this sacred light burning. Pujya Shastriji and he being continually involved on a day to day basis with the 'Gita – Vidyalaya', these two and all the volunteers involved, help to spread this light far and wide. I offer my humble Pranams to all.

Shastri Bapa said that what should he say? I even feel so that what to speak? So much of respect and so much of faith! If I don't come then it is a cause of heartburn for me! All these great respected Gurus, allow me the freedom and say, 'Bapu! Even if you are far away, yet to have to come', but still they give me the freedom to choose. No one tries to bind me! Sahib! Infatuation or attachment binds, Love liberates! It is the trait of attachment to bind. The property of love is liberation. But I make it a point to attend. If I don't then I feel miserable. The Divine showers His grace and so I come! I was just talking on the flight that there are many a Religious leaders who have their own aircrafts, yet they have not travelled like me! I don't have anything but no one has travelled so much as I have! Everything belongs to someone else. What more effect or splendour of 'Rama Naam' do you want to see? So Baap! I once again express my happiness. Labhudada made a point that, 'Gita sandesh toh Morari de sakey', in fact it is He only who can say! What can I say? Also, what I will say is not decided beforehand. I went for the 'Darshan' during the 'Patotsava'. I was seeing this 'Gita – Bhavan' of ours, which has been adorned with the beautiful sholkas of the 'Gita'. My attention was focused on the shloka from the ninth chapter of this sacred text, so let me start from there!

Manmana bhava mabhakto
madyaaji maam namaskuru I
Mameyvaishyasi uktaiva mat
atmaanam matparaayanaha II

It is not possible to expound in detail on all the six sutras. But I shall take up the first half and then take your leave.

Manmana bhava madbhakto
madyaaji maam namaskuru I

The first sutra, 'Manmana bhava', the Lord is giving a message and I love it! He does not preach! Though He can command or preach. Three people, wearing the khakhi clothes can do these three different things. Postman, policeman and a Sannyasin, they all are wearing variable shades of ochre. The ascetics colour is the deepest. The

policeman just keeps on instructing, 'Aye! Move on! Remove the lorry from here!' He will always order. A Sannyasin will preach or give a discourse. A postman will deliver a message. It could be a message of sorrow or of joy, or can be an invitation. For an apathetic postman, it does not affect him! Poet 'Daad' has written, 'Bhai! Tu thajey tapalno thelo'. So Lord Krishna delivers a message. He can also preach; or by saying 'Uuddhaaya krita nischaya' can order. Here also, the four sacred words I am going to use, in a way, demonstrate a sort of order or instruction. 'Manmana bhava', Baap! The Lord is giving us such an enlivening message saying that keep your mind fixed unto me! Keep your mind constantly focused on me and me alone! We all want that our minds remain focused on the Divine but what is the reality? It sounds very good to hear but what is the reality for the speaker as well as the listener? Can the mind be stable? How do we stabilise it? He has said that keep your mind in me. But how to do it, he does not tell us. Maybe he did not have so much time as to explain to us. He had to say all that he did, in the midst of the fiery war. By His divine grace, I am a child of the Nimbark tradition and hence follow the Krishna tradition. If he has whispered something in my ears then I will be prompted to speak. You have asked us to focus our minds on you! But how to do it? If this reaches you, then it is fine. I understand that wherever we have an attachment, the mind stays there. Maybe, the religious leaders are critical of this attachment. Also, it is said in the 'Santavaani', 'Mhaari mamta marai nahi, ethi mhaney shu karwu?' It is all true, I agree. But it is also a fact that where ever we are attached, our mind automatically goes there. If the father is attached to his daughter, then he is constantly concerned about her wellbeing.

Mein roya pardesa mein,

bheega ma ka pyaar I

Dil se dil ki baat hui, na chitthi na taar I

This is a line by Nida Fazli! Thus, there is an attachment. The Guru feels an attachment towards his disciple. The 'Ramcharitmanas' says clearly, 'Mamta muma pada kanja....' it is very

straight forward statement here! If we are attached to Krishna, our mind will remain with him, it is clear. Let there be an attachment for the Divine. When you reach a certain level in your spiritual pursuits then automatically this attachment wanes. But don't indulge in any sort of excess or force. Leave attachment! These are all just mere boastful expressions. 'Mel mann mamta', the saints have sung. They must have reached a certain position, so they could have said thus! Otherwise, it is very difficult! The earth on which we all are, here it is quite natural to be attached to Krishna. This has a scriptural support to it. I get all my validation from the 'Ramayana' and it says, 'Mamta muma pada kunjja'. Sri Rama himself is saying that, collect all the threads of your attachments, twist them together and tie it to my feet. Then try and pull me towards you by pulling this string of attachment! I will not only be pulled towards you but I shall run or shall be attracted towards your love. Baap! I have only learnt this from the 'Bhagwadgita' that our mind shall be in Krishna only when we are attached to him. 'Sa eva sadhu sukrito'. The attachment that we have for the world should be changed with attachment for the Divine then our mind will remain there.

'Madbhakto', the second sutra, be my devotee, do my 'Bhakti'. We all want to but how? We declare that we are the servant of Krishna! But if He accepts us as one, only then it will be of any value. He should say that, 'Yes! You are!' Many a scholars and litterateurs like our Maya Bhai say that, 'Many people say that we know our Prime Minister only half!' How? They reply, 'I know him but he does know me!' Like, we may say that we are a devotee, but he may not respond. Tulsiji says, 'Tu boley Tulsidas mero'. The day, He shall say that Tulsidas is mine, that day my devotion will be fulfilled.

The next sutra, when you keep equality then only you are a devotee. Those who differentiate or have disparity can never become a devotee. In a Bhakta there is no differentiation. A 'bhakta' has no categorisation as caste or creed. He does not belong to a sect. For the one who revels in

'Bhajan', he will not be bound in a group nor be shallow minded. Sahib! He will be broad minded and all pervasive. He will have equanimity. 'Gita' stresses on this point of equanimity. Where ever we see, like criticism and praise, hot and cold, gold and dust, prize and contempt, respect or disrespect, etc! Tulsiji says, 'Ninda stuti ubhaya suma'. Just see, 'Mamta muma pada kunjja' is a very straight forward statement. Be in equanimity! Maintain equality within your family, with your friends and relations, and those with whom you are connected by way of your Guru's family or belonging to the same school of thought. Also treat your servants or helpers with respect and equanimity. If we are able to do so, our devotion will be fulfilled. You are free to give money to the sages and seers for it will be used for a noble cause but side by side, the one who works for you, please get a roof made for his family. If you will feel this way or have this equanimity, only then will your devotion will be fulfilling. Where ever there is disparity, God is not there or Love is not there and Love is God! If we can just learn or follow this much, we can become a 'Bhakta'. The Lord does not favour disparity, He loves equanimity!

Can I ask you all a question? When you have good omen, you all like it! Baap! Please be honest! Yes, do you all like good omen? Say from your heart and by swearing on the 'Gita'. This is the five thousand one hundred and fifteenth or one hundred and fifty fifth 'Gita – Jayanti' celebration. I was told in an interview that if any celebration for a text is done, then it is only 'Gita – Jayanti'. I am not aware, but if any other sacred text is celebrated then I shall be too happy. If you collect more money then would you like it or not? Our Ramesh Bhai is the first one to agree. Third, if all this is there, would you like the peace of mind or not? If you want all three then please do these four things as told in the 'Ramayana';

Tahi ki sampati saguna subha
sapnehu mannishrama I
Bhoot droha rata mohabasa
Rama bimukha rati Kama II

Ati garba ganai na saguna
asaguna sravahi aayudh haath te I
Bhat girat ratha te baaji gaja
chikkarat bhajahi saath te II

Because of too much vanity, Raavan did not have the sense to differentiate between the good or a bad omen! 'Sravahi aayudh'. When the weapons slip out of the hands of a warrior it is deemed to be a bad omen. If the sacred text slips out the hands of a Brahmin, it is a bad omen. If a pen or the account books slip out of the hands of a businessman, it is considered as a bad omen. For the servants like me, who serve the people with their speech or music or by reciting the 'Katha', then from such a servant, if his service is snatched away then it does not augur well for him. Tulsiji says that those who hold on to these four things shall never have any good omen in their life. They will never have any peace of mind. They will never have any wealth. Who are these people? 'Bhootdroha rata' means, the one who has always harmed or wronged others. Mandodari supports this and says;

Aajanma te pardroha rata
paapaughmay tawa tanu ayam I

So, Baap! The one, who does not harm others and is seated in equanimity, and is away from the bonds of mine and yours, will be blessed. On the contrary, who indulges in harming others, will never have good fortune, will not have peace of mind and can never attain the wealth of virtues. 'Mohabasa', one meaning of 'Moha' is darkness, blindness or ignorance like we see in 'Dritharashtra'. He who sees in darkness, engulfed in negativity just like an owl, i.e. thriving in darkness. Such a person will never have good omen;

Bhoot droha rata mohabasa
Rama bimukha rati kama I

One who has decided to lead a life opposed to God or Rama shall never be blessed with good omens and will never have wealth. He will never have peace of mind. And 'Rati Kama', the one who is engrossed in selfish desires and sense gratification. So, Baap! There is no fortunate

omen like equanimity. We will have to create these good omens. Say, when we are leaving our house and if someone, forcefully, beats a cow and brings it to our doorstep as a symbol of good omen, No! This is not what it is! Say, you are going for your engagement, and before the ceremony, the betrothal is called off! You are going and your relative tells you that the girl has declined to this engagement then? Come back, because you have forcefully beaten the cow to your door! Create good and pious omens in life. This small Sadhu of Talgajarda humbly says that there is no omen like equanimity! The one who shall practice this equanimity, shall be a 'Bhakta'. Then if the world considers us to be one or not, it does not matter. We get the confirmation or the certificate of being a Bhakta, Bhakti and Bhajan from within.

'Manmana bhava madbhakto', become my devotee! By equanimity, we shall become a 'Bhakta'. By attachment or 'Mamta', we shall be able to put our mind in Him! 'Madyaji' means, worship me! Here it is an order that worship me. Only Krishna can command like that! Worship me alone! Come to me only! Pray to me only! Such a boldness or if I may say high handedness cannot come in anybody else, Sahib! Only Krishna can speak like that. Even then, the name of total freedom is Krishna. There is nothing negative in His life! He accepts one and all and is equally disposed towards everyone. Sahib! And He will say that worship me? If we ask someone to bow down to us or worship us, how shameful will we feel? People will construe that because of our hypocrisy we are unable to see anything.

A few days ago I was at Jorhat in Assam. I had gone to attend an International Seminar on the 'Valmiki Ramayana'. In an intellectual meeting, there is a short tea break in between. People have a cup of tea in between for ten minutes. I love such breaks! How nice it is that we can meet the person we want to and interact with him/her. We all went to have tea in the next room. I had my tea and gave the cup to the person who had taken me. He immediately started drinking from the same cup. I

stopped him from doing so, and asked him to stop this practice. In love, if the mother eats the leftover of her child, it is acceptable. But stop following this practice with a feeling of respect or worship towards the other person. It is different in Love! The wounds are fresh now! You have a bath in milk and the same milk is used to prepare 'Kheer'! Such hypocrisy must stop! Worship me, Sahib! What does this mean?

The society needs to be very careful. The day the question of Krishna's worship came up, and then the consensual decision was taken about it, Sahib! But He always maintained a feeling of service. This is the day of His Divine Message! Other than Him, who else can be worthy of worship? Even the enemies could not object to it. Their hearts, unanimously said in one voice that it is only He, who is worthy of worship. So if Krishna says that 'worship me', we all should! The question now arises is how? We should call a Brahmin and ask him to get a sankalpa done, 'Hastey jalmaadaya'! Do this, do those and so on! Perform the 'Anganyasa', change your sacred thread from left to right, do so and so, scratch your body, and ask the various rituals to be performed! What do we do? How to do it? Baap! Since all of you are mine, I am taking the liberty of sharing it with you all. God instructs us to worship Him according to our capability and capacity. Someone can offer a golden seat for Sri Dwarikadheesh and we can offer just a Tulsi leaf, both are acceptable and creditable in their own respect! 'Puja mhari maani lejo'. 'Patram pushpam phalam toyam' is what He likes, such a Lord! Therefore, Baap! Worship as per your capacity.

A person may worship for a couple of hours! One needs to go to the field and toil daily to feed his family! At this point, Krishna does not say that you have to worship me for an hour or else! He wants us to worship as per our capacity and disposition. Only then does it become true worship. 'Maam Namaskuru'. Bow down to me! How strange it is! He is a great personality. He can say that pay your respects to me! We all offer our

'Pranams' to him. But which 'Pranam' does he like? If we fall flat in a 'Dandawat' that? We again and again bow down and touch his feet, that? We continue to rise and again bow down several times, this? We keep on repeating that 'I am a sinner! I am a sinner!' Like this? After listening to the 'Gita' stop cursing or blaming yourself all the time. I am not a sinner; instead I am your child! Whatever I am, I am yours! 'Mamaivansho jeeva lokey jeeva bhuta sanatana'. The Lord says, 'Come to me!' 'Kshipram bhavati dharmatma, I will make you a sadhu in a second!' 'You just pay your respects to me' and we all want to do it. Whichever scripture we know, let us pay our respects as per that. If you feel comfortable in paying respects as per the traditions followed by other religions, do so or just close your palms together and bow down from your heart!

If you want to lead a happy life then please start a new day from tomorrow from where ever you are! This 'Gita – Jayanti' is our Mother's birthday. Let us all get a new birth in her womb! Wherein we have mamta, samta, kshamta of worship, and the humility to bow down! The pre condition for 'Pranam' is humility. Then, whether you physically bow down or not, it is immaterial. Without humility, 'Namaskuru' is impossible. There is a very old Sher of Shamshaad;

Jo tujhey jhuk kar milta hoga,
Samajhna, terey se bahut bada hoga!

The day, you and I shall learn to respect Krishna in this way, that day; our stature will become bigger than Him, as per His own promise! Our Father will be happy for us! Without humility, 'Namaskar' is useless! Without assessing the capacity, the worship can't be fulfilled. We don't need to imitate or copy or compete with anybody here. Without equanimity, you cannot be a 'Bhakta'. Without affection, our mind shall not be immersed in Him! Jai Siya Ram!

(On the occasion of Gita – Jayanti, 2-12-2014, Morari Babu's exposition at Jodiyadhaam, Gujrat)



