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II RAMKATHA II

MORARIBAPU



Manas-Ramkrishnahari

Surat (Gujarat)

राम ब्रह्म परमार्थ रूपा। अबिगत अलख अनादि अनूपा।।
जब जदुबंस कृष्ण अवतारा। होइहि हरन महा महिभारा।।
हरि चरित्र मानस तुम्ह गावा। सुनि मैं नाथ अमिति सुख पावा।।



PREM PIYALA

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Manas-Ramkrishnahari

MORARIBAPU

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From 7-02-2015 till 15-02 2015, Morari Babu's Katha was held at the 'Surya Nagri' Surat (Gujarat) on the banks of river Taapi. Normally, Babu's 'Ramkatha' is focussed on any two lines from the 'Ramcharitmanas' and an in-depth discussion is done but this time around, by the graceful inspiration, Babu chose three lines as the principal focus of discussion –

Rama Bramha parmaaratha roopa I
Abigata alakha anaadi anoopa II
Jab Jadu bansa Krishna avataara I
Hoihi haran maha mahi bhaara II
Hari charitra manas tumh gaawa I
Suni mein naath amity sukha paawa II

And this Katha was named 'Manas – Ramkrishnahari'. Rama tatva means the essence of truth; Krishna tatva means the intrinsic pure love and the Hari tatva or the Shiva tatva is the essence of compassion. In this light Babu said that the 'Ramkatha' essentially is the discussion of truth; the Krishna Katha is the discussion of love and the Hari Katha is the discussion of compassion.

In the course of the discussion, Babu presented the deep meaning of 'Rama, Krishna and Hari'. 'Rama' is the Divine himself, He is an embodiment of welfare, He is beyond definition, he is beyond comprehension or understanding, and He is eternal and unique beyond compare! Babu discussed the various aspects of this while discussing the 'Chaupai' indicating the Divinity of Lord Rama.

The 'Krishna Charitra' was also presented by Babu in his own unique style and he said that he would like to view Krishna from three different angles, one is Krishna's Ramleela, the second is His Raasleela and the third is His Rajleela. Giving the details of Sri Krishna's divine child play with Sri Balrama, Babu explained 'Krishna's Ramleela'. Explaining the glory of Krishna's 'Raasleela' Babu termed it as his 'Premlila' or the divine play of devotion or 'Bhakti'. Till today, this play of the Divine Love of Sri Krishna has been instrumental in cleansing and purifying our hearts. The 'Raasleela' is the ultimate or so to say Divine Love at its highest! Sri 'Krishna's' Rajleela was discussed in the light of the 'Mahabharata'.

During the course of the discussion, Babu presented a number of sacred meanings of 'Hari'. He elaborated on the fact that Tulsiji has projected Hari as that what is all pervasive and he feels that today; our compassion should also be all encompassing. This is what Babu says is the 'Hari tatva'. That Supreme Personality of Godhead which incarnates into varied forms is 'Hari' was his third explanation.

Through this 'Ramkatha' of 'Manas – Ramkrishnahari', Morari Babu's Vyaaspeetha tried to study the core essence of 'Rama, Krishna and Hari' for the benefit of all of us.

- Nitin Vadgama

Manas-Ramkrishnahari

|| I ||

*Guru vandana means the worship of discrimination,
the worship of belief, the worship of the faith
which is beyond all properties*

Rama Bramha parmaaratha roopa I Abigata alakha anaadi anoopa II
Jaba Jadubansa Krishna Avataara I Hoihi harana maha mahi bhaara II
Hari charitra manas tumha gaawa I Suni mein naath amity sukha paawa II

Baab! By the Divine grace, we have got the opportunity to recite the 'Ramakatha' at Surat after a long time but on this auspicious occasion I offer my humble pranams to Swamishri Madhavadasji Maharaj, Pujya Bhaishri and all the Saints and Mahatmas from the Vyaaspeetha. The respected people from different walks of life, all of you who are seated here in front of me in this 'Katha – Mandap' (enclosure), all those who are listening to this Katha with the help of science, and Govind Bhai along with the huge Dholakia family who have been instrumental in the organisation of this Katha and to everybody else as well, I offer my sincere pranams from the 'Vyaaspeetha'.

Baab! After eleven years we have got this opportunity to recite the Ramakatha at Surat. Mostly, such occasions come after a long wait. At Vadodra it was after a gap of fourteen years. By the good fortune of all of us, we are beginning the 'Ramakatha' on the banks of river Taapi in this holy city of the Sun God, amidst the Divine presence of so many venerable and holy souls. We are blessed by their blessed divine words and is surely a cause of great pleasure.

I had this question in front of me that this time in Surat, which topic should I choose? Who should be our centre of focus from the 'Ramayana'? Yesterday night this thought came to my mind. We shall take up two lines from the sacred text and discuss about the various topics from the 'Ramakatha'. This is very sweet like ambrosia, and it is a natural blessed flow which continues. Here, I shall take three lines for this 'Katha'. I had a number of queries about various topics but last night by divine intuition I was able to decide on this topic. There was a thought that I should take up 'Manas – Suryavansha', because this place is also called the city of the Sun. It is also said that in an open land the last rites of the 'Sun Born' were performed so I could speak on 'Manas – Karna'. In Surat there are very many charitable people so 'Karna' could be an apt title! I also found it suitable. Whenever the Divine wills it and only by His grace I shall speak on 'Manas – Karna'. I shall do it in Hindi.

So Bab! I am happy to come back to Surat after twelve years. Many of the inquiries and suggestions were in sync with this place. But I thought that this time let me take up three lines and would like to name this Katha as 'Manas – Ramkrishnahari'. This 'Ramkrishnahari' is the Mantra in the 'Vaarkari Sampradaaya'. Mahamuni Vinobhaji also was very much attached to this Mantra. Ultimately, great souls move towards compendium. He used to repeat 'Ramahari, Ramahari...'. Therefore, for this Katha at Surat, our principal subject of discussion shall be 'Manas – Ramkrishnahari'. You can continue to expound on this topic as you wish. Whatever be the explanation! But in the 'Ramayana' Lord Shiva has recited the 'Ramcharitmanas'.

Rachi Mahesha nija manas raakha I
Paai susamaya Shivaa san bhaakha II

In the 'Ramcharitmanas' this famous line was recited by Lord Shiva in front of Ma Paarwati. He has also recited the 'Krishnacharitmanas' so it is said. Though the word 'Krishnacharitmanas' has not been used. But in one 'Chaupai' He has recited the complete 'Krishnacharit'. The listener changes here. The listener of 'Ramcharit' is Ma Paarwati and in the case of 'Krishnacharit' it is the wife of 'Kamadeva', Rati! Therefore, it can also be called the 'Krishnacharitmanas'. In the 'Uttarkanda' Ma Paarwati says to Bhagwan Shankar, 'Hari chaitra manas tum gaawa'. By hearing this I experienced immense pleasure.

By taking up these three lines of 'Ramcharitmanas, Krishnacharitmanas and Haricharitmanas' in the Surati 'Ramkatha', we shall discuss a few things about Lord Rama, and Lord Krishna as well. Shiva has said it. 'Srimad Bhagwat' or the 'Mahabharata' can be said in just two lines also-

Jab Jadu bansa Krishna avataara I
Hoihi harana maha mahibhaara II

From the birth of Lord Krishna the entire 'Krishna Katha' begins. His Divine play starts. Right up to the son of Krishna the entire Katha is completed in these two lines. The entire Krishnacharitra in short. 'Hari charitra manas tum gaawa'. Therefore, the main focus of discussion shall be 'Manas – Ramkrishnahari'.

When I visited Govind Bhai's factory in the morning then I was told by the people there that they start their work with the 'Rama Stuti'. How beautiful this is! I am not trying to praise or please anyone here, but I am expressing my sheer delight. When I heard them sing in one voice, it felt as if I have come to Rama temple instead of a factory. There is no effort of praise or appeasement here instead pure heartfelt feelings. A number of noble efforts are enjoined with this 'Ramkatha'. For so many days the efforts are going on. I was informed that the majority of the workforce employed here are free from any sort of vices. I am overjoyed by this Baap! The noble activities being carried out here are well known to all. They are busy in noble purpose. It should be so! This is what should be done, or else it is meaningless!

I am verily pleased. The organizer is a mere instrument. The entire organisation is being

done with a very noble and pure thought of service. On seeing all this, the thought of 'Manas – Ramkrishnahari' came to my mind. Param Pujya Bramhaleena Dongreji Bapa's life and his satsanga were based on this great Mantra. He was blessed by so many Divine personalities. He distributed all that he got with an open and happy heart gleefully. I am expressing my heartiest pleasure as a Sadhu in front of you.

Before I proceed further in the first day's introductory discussion I would like to point out one thing with seriousness! There is this discussion about 'Swine Flu' which is going on. The Government is also concerned about it. There is nothing to worry but at the same time we need to be very careful and alert about it. Here only the Holy name of 'Rama' will touch us and nothing else. I can assure you that we will see that nothing else touches us. 'Ramkrishnahari' is the most contagious of all! If we get influenced or affected by this, no other infection can ever harm us. But please be careful!

We all together shall enjoy and be immersed in the divine bliss. When any noble action is performed devoid of any motive it is very beautiful. So Baap! Without any motive or expectation, only for the sake of one and all we are in this 'Ramkatha'. Tomorrow, we shall proceed in the detailed discussion. We will keep on discussing various topics in relation to our principal focus.

Let us discuss in short the textual form of 'Ramkatha'. This is a sacred text. There are seven chapters or 'Sopaans' in it. Let me speak to purify my speech and enlighten all of us! Tulsidasji has used the word 'Sopaan' only. The word 'Kanda' is used by Sri Valmikiji. First, second, thirdand so on, it is a ladder. 'Balkanda' is the first step of the ladder or 'Sopaan'. I could have taken the 'Chaupai' for Sri Rama from the 'Balkanda' also, but I have chosen the line from the 'Ayodhyakanda'. The one pertaining to Sri Krishna is from 'Balkanda'. The third I have taken from the 'Uttarkanda'. We don't see a sequential order here. It starts from the 'Ayodhyakanda' here in our context. 'Ayodhyakanda' represents youth. One whose youth is pure and innocent like a child, he is sure to get Krishna without an iota of a doubt! The question is innocent youth! In these seven chapters of the text, Tulsidasji in the very first chapter i.e. 'Balkanda' has done the 'Mangalacharana' or has

begun the text with seven mantras. In the first mantra he has 'Vandey Vaani Vinaayakau'. He has worshipped Saraswati and Ganesha. Lord Ganapati has to be installed first.

Thus in these seven mantras Shiva & Paarwati, Hanumanji, Valmikiji, Sita – Ramji have been worshipped. 'Swantaha sukhaaya Tuls Raghunath gatha'. The entire text is written for his own personal pleasure and enlightenment. Tulsiji says that he is about to sing! He solemnly vowed so. Then he decided to present the 'Shloka' to the common man who can understand it easily by writing it in the most simple and easily understandable language for the mankind at large. By placing a ladder close to the wall we can climb up but there are many who after climbing have not come down! The ladder is meant to provide us with the ease of climbing up or coming down. Whatever we have attained, we should distribute it amongst the people as a 'Prasad'. What is the meaning of 'Tathagata'? 'Tathagata' means Buddha. The meaning of Buddha is that the path on which one has achieved the ultimate realization to return back through the same path to enlighten others. When such a situation arises then five things need to be kept in mind, the time and place, community, caste and family lineage, one needs to transcend these. One who is able to get out of these is called a 'Man'. Narrow mindedness should not bind us.

So Baap! 'Swantaha sukhaaya Tuls Raghunath gaatha'. One who declared thus, such a Saint who climbed the steps of Shloka climbs down the same ladder. He is called an 'Avataara'. On attaining realization, to return amidst the mankind and to establish Shloka in the hearts of the people. Goswamiji is a Sanskrit scholar beyond doubt. Following the divine plan, this great saint took the Shloka and climbed down the steps to write the 'Ramayana' in the easy and simple local language. The first commendation is of Lord Ganesha –

Jo sumirata sidhi hohi
Gananaayaka karibar badana I
Karau anugraha soi buddhi
raasi subha guna sadana II

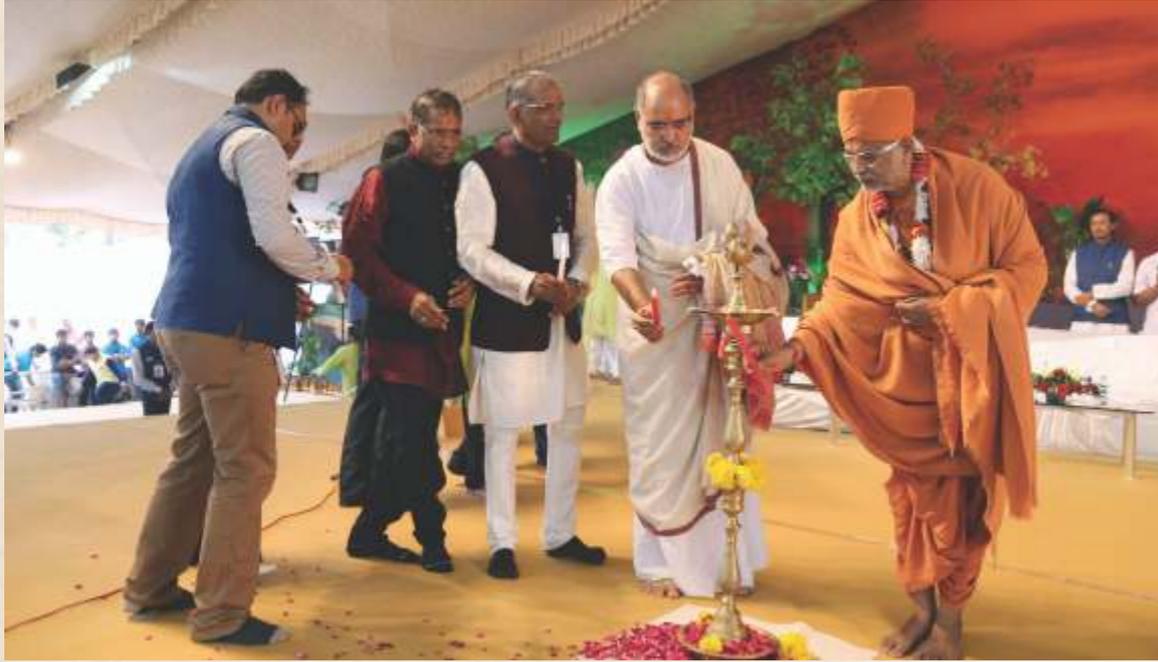
The second adulation is –

Mooka hoi baachala pangu
chadhai giribara gahana I
Jaasu kripa so dayaal drawau
sakala kali mala dahana II

The Saints say that this is ascribed to the Sun God. The third 'Soratha' is for Lord Vishnu. The fourth is for Lord Shiva and Paarwati. Adi Shankaracharya, the propagator of the Advaita philosophy, has for people like us prescribed the refuge of these five deities namely, Ganesha, Sun, Durga, Shiva and Vishnu. In these five 'Sorthas' the Shankara ideology has been established. The differences have been removed. A process of bridge building was done. This is one of the actions done by Sri Rama, the Divine incarnate Himself. Likewise, this is also the action of the 'Manas'. To eradicate differences and to establish unity.

I can avowedly declare that my purpose is not to rectify or ameliorate anybody. Nobody can rectify or correct another person. One needs to carry his own lamp to see the way. My purpose is not to rectify but to accept unconditionally. I need to correct myself and accept others. What do we do generally? We try and correct or rectify others and to create our own network where we get acceptance. In fact it should be the other way round. We should accept others unconditionally and with a loving heart. There should not be any networking involved in this. The prime objective of Tulsiji's 'Manas' is to abolish all differences. A bridge of unity must be established. To the extent possible, we must adhere to the truth. Should love one another and be compassionate towards the world at large. My effort is in this direction.

So Baap! The doctrines of Shankaracharya Bhagwan have been ingrained here by Tulsiji. Tulsiji predominantly is a Vaishnava who at the very outset established the bridge between the Shaiva and Vaishnavi ideologies. To breakdown all that is unworthy or crass was the objective of Tulsidasji Maharaj who is also an 'Avataara' in my opinion. He has asked us to remember and worship these five deities, Shiva, Sun, Ganesha, Durga and Vishnu. For my young listeners I would like to point out that you should worship Ganesha and I salute your belief and faith. In my opinion the worship of Ganesha is the respect and adherence of the discrimination and wisdom you get out of 'Satsanga'. Our discriminatory faculty doesn't fail us, that is the practical worship of Ganesha. What is the worship of the Sun? Moving towards illumination from darkness is the worship of the Sun God. To live an illumined or an



enlightened life! 'Tamaso ma jyotirgamaya'. The worship of Vishnu signifies the living in eminence. Our thoughts and heart should be filled with greatness and openheartedness. We should not be narrow minded, instead be broad minded or open hearted.

In a village, the residents collected some money and constructed a Rama temple. The followers of Krishna did not go to this temple. Then a Krishna temple was constructed and the Rama devotees did not go there. Then a collective decision was taken that both should remain and severally respected. This upset the Shiva devotees. No solution could be found to this impasse. A wise man said that stop collecting the funds in charity. If you all sincerely want to unite and collect everyone together then go ahead and construct a crematorium. Nobody will have any objection in going there and people will get united. It is so true and we all see that at the time of death we all collect together. Why can't we do the same during life? Sahib, please think great thoughts, be large hearted. To reach up to the smallest person is in my opinion the worship of Vishnu. The fourth is the worship of Durga. Tulsiji has explained the spiritual meaning of Ma Bhawaani. 'Bhawaani Shankarau vandey shraddha vishwaas rupinau'.

Durga means unshakeable faith. Your faith should never get shaken or destroyed. No diffidence and just forget about a blind faith! Get out of deceptive miracles. I had said in the Katha amidst the 'Devipoojakas' that just eliminate certain things or beliefs. If the Mother Goddess gets angry by doing so then it is my responsibility. We don't need blind faith or unbelief; instead what we need is a firm faith. The 'Gita' talks about three types of faith. I feel that gradually we need to progress towards unattributed firm belief! The worship of Shiva is in a way thinking about the good of all. We can in this way understand these different worships in today's context.

In the fifth 'Sortha' I feel that if we have a respectful devotion towards an enlightened soul or the Divine Master or preceptor, this alone shall fulfil all the aforesaid worships. Guru is Ganesha, Guru is Gauri, Guru is the Sun, and Guru is Shiva and is also Vishnu. I am not propagating personal worship or worship of an individual. From wherever you gather truth, please take it. There are different types of plants in this 'Sadguru' like garden. The Sadguru does not instruct the disciple in the form of a bee to sit on this flower and not on that flower! Or compel to do a particular task in a particular way. They grant the freedom of choice

and action to their disciple. Sadguru is truly akin to a beautiful garden. If you get good and noble thoughts from the sacred text, take it! You get nectar from this flower, collect it! You get truth from there, go ahead and take it! There should not be any complexity in your mind. Guru does not bind or imprison if you are truly devoted. In the end the man has to travel all on his own. Therefore, all these five are present in the Guru. These five 'Sorthas' are devoted to these five deities. Immediately after this, starts the 'Guruvandana'-

Bandau Gurupada kanja
kripa sindhu nara roopa Hari I
Maha moha tama punja jaasu
bachana rabi kara nikara II

As you all are aware that in the 'Ramcharitmanas', when the 'Chaupaai' begin, the very first topic is the 'Guruvandana'. 'Guruvandana' means the worship of discriminative knowledge, the worship of firm belief. 'Guruvandana' means the worship of faith which is beyond all attributes, the worship of light or enlightenment of that soul, the greatness or vastness of that heart and mind. Wherever or in whomsoever we see this irrespective of his/her attire, is worthy of worship. We need to look at the quintessence. Therefore, Tulsiji first worshipped the Divine Master. We do not see the outer form of the Guru; instead we look at his divinity or holiness. The importance of the attire cannot be undermined but his nobility or purity of heart is truly worthy of worship. Goswamiji has extolled the 'Gurupada'. The very first chaupaai of the 'Guruvandana' is –

Bandau Guru pada paduma paraaga I
Suruchi subaasa sarasa anuraaga II

In this way the preceptor is worshipped. One who has no faith in the 'Gurupada' can do his spiritual practices independently? All are free to follow their own beliefs or values. When I see it from my individual perspective then I feel the necessity of an Enlightened Being or a guide. I sing this attributing it for myself that –

Guru, taro paara na paayo, hey, naa paayo,
Prathmina maalik, tamey re taro toh amey tariye...

Some guide or an illumined soul who can lead us into light. Tulsiji sequentially worships the Gurupada or the holy lotus feet of the Master, then the light which emanates from the toenail of the divine lotus feet and the holy dust of the divine feet

of the Master. He declares that by applying the collyrium of the dust of the holy divine lotus feet of his Master, he has purified his eyesight and proceeds to sing the divine virtues of Lord Rama. Once our eyes are cleansed by applying this sacred and purifying kohl, the entire creation becomes respectful and we feel like worshipping it. The entire outlook changes. Then there is no place for abuse or defamation. If you see abuse or reviling anywhere then understand that the eyes are affected by cataract and need to be operated. It is a very simple logic. Why should one religion undermine or disapprove another religion? Why should one ideology try and break or rile another ideology? It is said in our scriptures, 'Ma vidvishaavahey'. There are seen differences or arguments between the Master and the disciple. One whose faith has

I believe that if someone criticises another person then it indicates that he is having cataract in his eyes! It is a straight logic; or else why should one religion try and rile another religion? Why does one ideology try and downgrade or undermine another view point? Our scriptures have declared, 'Ma vidvishaavahey'. There can be seen differences between the Guru and the disciple. How evolved and farsighted were these great Rishis that they cautioned us against this! Because it happens, and we see it every day. If the disciple is not seated in a firm faith which is beyond all attributes, he will not hesitate to criticise his Guru! But the awakened and enlightened Sadguru will say that his whiff or in other words grace is more valuable than this puny criticism. Can the disciple override the grace and blessings bestowed upon him? Criticism is worthless and anybody can do it.

not gone beyond the attributes or has not surpassed the realm of this illusory world, such an individual will not think twice before insulting or criticising the Guru. An enlightened master may even ask or say that what is more valuable, your criticism or my whiff or puff? The divinity he has given or showered the disciple with, can it ever be negated? Anyone can insult or criticise or in other words spit upon someone. Can the divinity of the blessings of the preceptor ever be downcast or undermined? We have always glorified the divine virtues of the Sadguru. He does not bind or imprison us, but gives us total freedom. The world today needs such great souls. Tulsi has sung paeans of such exalted beings. The entire creation appears to be divine or in other words we start seeing the Divine in everything and everywhere. In such a situation, whom to criticise? That is why Tulsiji goes on to even sing praises of the demons or evil persons. The famous line of Tulsiji –

Siya Rama mai sab jaga jaani I
Karahu pranaama jori juga paani II

I feel like saying it but in practice it seems improbable. If it happens then it will truly be great and wonderful. That is, one whose nights are sleepless and days are devoid of any censure or injury of any kind, please seek the company of such pure souls. Who sleeps very little but a very sound deep sleep devoid of any dreams and yet is full of energy and alertness –

Raat hai sirfa sannata hai,
wahan koi nahin gayaa hai I
Uskey darodeewalki 'Ghalib'
chalo hum chumban kartey chalein I

This is a 'sher' of 'Ghalib'. The night is absolutely quiet and an eerie silence prevails. Where there is no duality. Total oneness. We should go and offer our devotion at such a place. This is the proof of a divine sight.

In this way, all were worshipped and glorified. The entire world is beautiful and divine. The 'Upanishadic' truth has been established by saying 'Siyaramamai'. The famous words of Narsih Mehta –

Sakal lokma sahuney vande
ninda na karey keni rey....

Thus following this sequence of worship, Tulsidasji worships Sri Hanumanji. In the very simple, noble and vibrant tradition followed by the Vyaaspeetha, I try to reach up to the Hanumant

Vandana on the first day of the Katha. According to me, Hanumant Vandana is the worship of firm belief. It is the worship of trust and confidence. It is the worship of non-attachment. Such is the glory or worship of Sri Hanuman –

Mahabeera binawau Hanumaana I
Rama jaasu jasa aap bakhaana II

I would like to tell you something! Is the sky of one particular religion or belief? The sky, water, earth, Sun, Hanumanji belongs to all. Please do not attach any label of a particular sect here! The principal core value is what Hanuman is. I have been singing this Katha for so many years. I am yet to understand as to who has inserted this misnomer that women cannot worship Sri Hanuman. They cannot recite the 'Hanuman Chalisa'. If this differentiation is there in Hanumanji then it is better we should call him 'Anuman' and not Hanuman. The women or the evil demonic females of Lanka could worship Hanuman but the mothers and sisters of my land are forbidden to do so? Hanumanji is of everyone, irrespective of any distinction. He is the life force of this universe. I suggest that if you choose to worship Sri Hanuman then kindly avoid worshipping His fearsome or gigantic form. He has innumerable forms. We are in the Kaliyuga. Let us choose his pleasant and gentle form. I would go to the extent and say that if you are seeking a Guru and are unable to find one, accept Sri Hanuman as your Guru. He has no conditions to his worship and shall never ask you for any Guru Dakshina!

So Baap! Tulsiji in this way worshipped Sri Hanumanji. We have Haribhai Kothari a noted thinker and philosopher who gave a very beautiful thought that it is must to have Sri Hanuman in the Rama temple. Whichever temple it may be but Sri Hanuman has to be there. But it is not necessary to install Sri Rama in the Hanuman temple. Hanuman alone is good enough. You can follow the practices of any sect you like or if you want to progress on your spiritual path then you should never disrespect or overlook Sri Hanuman. In the Manas, before Sita –Ramji's worship, Sri Hanumanta vandana has been done. I would like to worship Sri Hanuman by these lines from the 'Vinaya Patrika' –

Mangal murti Maarut nandan I
Sakal amangal moola nikandan II
Pawan tanaya Santana hitkaari I
Hridaya biraajat Awadha Bihaari II

Manas-Ramkrishnahari

|| II ||

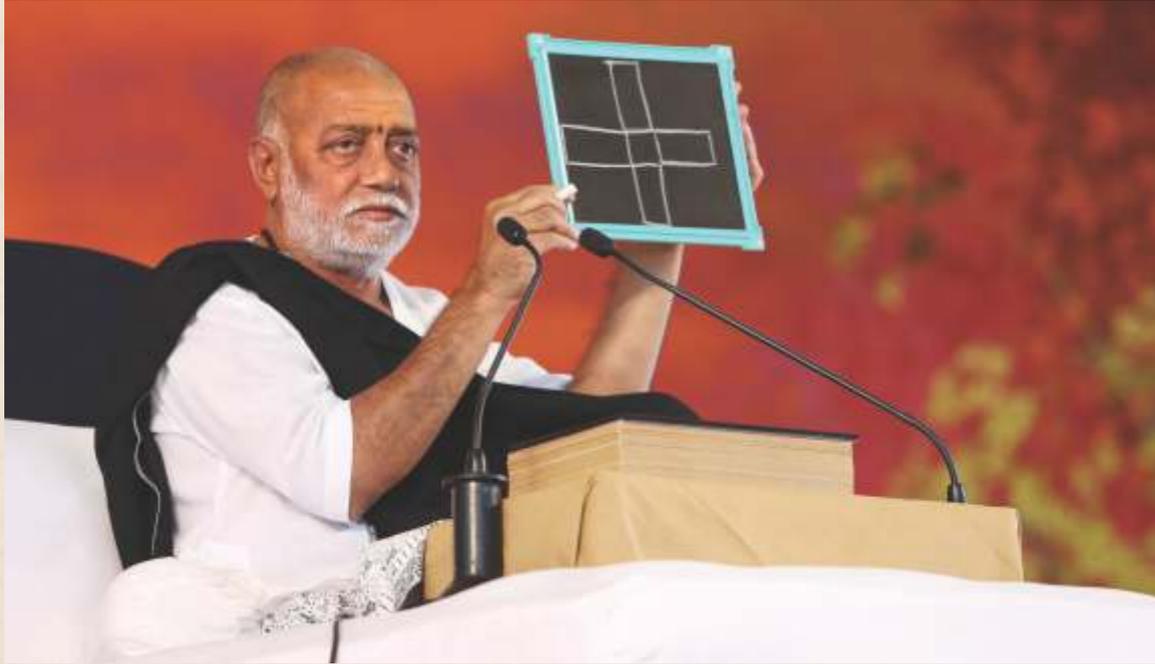
*We should act with a spirit of faith
and not competition*

Baap! For 'Manas – Ramkrishnahari' we have chosen these three lines from the 'Ramcharitmanas' as the focus of our discussion. Being centred on this thought, we are having a spirited discussion in accordance with the reality. Yesterday, I forgot to mention it! Two great personalities were accorded respect and honoured here. They have been honoured with keeping in mind their yeoman contribution in their respective fields. I salute them and offer my humble respects. Today, the heads of two institutions have been honoured; I offer my respects to them as well. I express my pleasure on this occasion. Yesterday somehow it escaped my attention, because for some time now I am not very mindful of any customary ritualistic procedures for the 'Katha'. I do respect the traditions and it should be so but at times they become dry and emaciated. That is why I do not use the word 'Gyaanyagya' for my Katha, instead I call it a 'Premayagya'! Too many rituals are not being followed. Here, so many respected people read the 'Manas' or do a customary 'Paatha or Paarayana'. We somehow don't follow it so rigidly. That is why maybe it just slipped out of mind. But I offer my 'Pranams' to all of you. Respected elders like my dear Nagindas Bapa has provided great guidance to me. I in particular offer my humble respectful 'Pranams' to him. He in his own imminent style has presented the 'Prasthaan Trayi' of the 'Vyaaspeetha' Truth, Love & Compassion. It is a universal 'Sutra'. It is not Morari Bapu's sutra but yes, I have accepted them and I follow this path. I have been saying this for some time now that if keeping aside the bigotry, obstinacy and egoistic pride which religion in the world can negate these three? But how can we try and argue with an obstinate? It is an eternal sutra. I have got it from the 'Ramcharitmanas'. The beginning of 'Ramayana' is 'Satya' or truth, because it is the 'Rama Charit Manas'. The centre of 'Ramayana' is the 'Bharat Charitra' which is love and in the end the compassion has been established. The sacred texts are infinite!

Jaaki kripa lava lesa tey matimanda Tulsidas hun I

Paayo param bishramu Rama samaan Prabhu naahi kahun II

The conclusion is in compassion. My 'Vyaaspeetha', has got these three eternal Sutras from the 'Ramcharitmanas'. Plus, it has been strengthened by the scriptures. Many a Saints, Mahants and Scholars have supported it. Kindly remember one thing! If something is not accepted by the scholars and that which is not respected or supported by the Sadhu community, then it needs to be relooked and examined carefully. Here by scholars I don't mean mere educated people but those who know or have understood the intricacies. Who can speak with authority and firsthand experience? If they do not accept or respect it then it will be an exercise in futility. 'Sadhu samaaj jaaniti sanmaanu'. The thought, which is respected and accepted by the ascetic community. There is a difference between respect and honour Sahib! These are the Mantras of Tulsiji. These scriptures abhor me to rethink and experience it. So, respect and honour are two separate things. There is no adjective used for the community of ascetics. Sadhu means Sadhu, period! They need to honour our thought.



I have got the eternal support of these three Sutras. Bapa has put forth the idea of an eternal thought in a different context. I have been benefited by this extra bit of information. 'Prema' has been established according to the rule of the lamp placed in the doorway and defined in that manner! This for me is guidance. I have been emboldened by these thoughts. I had met Sri Vinobhaji during the inauguration of 'Geetai'. I felt very happy and blessed. That was the opening of the 'Geetai' temple. Then I read and saw it in person or reality. Vinobhaji used the Divine words 'Satya – Prema – Karuna' extensively. The three Sutras of my 'Manas' were reaffirmed and strengthened by a great soul. Today, Bapa spoke in his own imminent style. To sit in the company of these great scholars, writers, poets, saints is my 'Satsanga'. Please remember, there is a saying in Saurashtra, 'Paarki ma kaan veendhey'. Thus the purity, piety and reality can only be established by the other person. This is a respectable sutra of the entire world. 'Ati parichayaat avagya'. The one who knows you closely will not hesitate in insulting you at the drop of a hat. Only another wise person can truly appreciate our value. Paarki ma hee kaan veendhi sakey. You may be knowledgeable in every way

but when an enlightened being says it to be true, only then it is proved or confirmed.

Today, I have got the opportunity to speak. Today somebody has asked that 'Sri Vashishthaji has written the Yogavaashishtha Ramayana. It says that Rama was distressed or disturbed. Rama asks Vishwamitra that Vyaasdevaji told everything to Sri Shukadevaji. Shukadevaji knew and Vyaasji explained everything. Even then why did Vyaasji send Shuka Muni to Janakaji Maharaj? Because, 'Doosri ma hee kaan veendhey'. But first let me clarify this doubt in the mind of the questioner that 'Yogavaashishtha' was not written by Sri Vashishtha, instead it was written by Sri Valmikiji Maharaj. The discussion between Sri Vashishtha and Sri Rama is a very exalted spiritual subject. So, Vyaasji could not explain the depth of the reality to Shukadevji and Sri Shukadevji was already a realised soul. In spite of that, Sri Vyaasa decided to send him to Sri Janakaraj. Yesterday we were discussing about the Guru. In my opinion, we should go to an enlightened soul for guidance.

So my dear young brothers and sisters! If you do get an opportunity to go to such a personality then please leave behind your ego and timidity or shyness. Shukadeva knew everything,

yet was sent to Sri Janaka. The story says that Sri Janaka was informed that a young yogi by the name 'Shukadeva' has come to meet you! Sri Janaka replied, 'Keep him standing outside for seven days'. He did not allow Sri Shukadeva to enter for seven days. He was then informed that Sri Shukadevaji is standing still without moving. He was standing outside the limits of Janakpuri. On the completion of seven days, the guards said that he should be allowed inside as he has been standing still for these past seven days. Then he was allowed to enter the city but was made to wait at the palace gates for seven more days. Later on the permission for his entry was sought by the guards and the king instructed them to shower him with respect and honour first. Offer him with all the comforts and articles of pleasure and bring him in. Sri Shukadeva was not attracted by the riches or comforts offered to him but remained totally unattached. He did not allow any blot on his character and psyche. Sri Janakraj welcomed him to the court and the question and answers for the ultimate realisation begin. He asked that even after realizing the ultimate truth, why one does not experience peace? When we follow the path shown by great men and get their blessings we feel emboldened to strive and move on. We get encouraged. Therefore, we must always seek holy company. The attire of an ascetic has its own importance. I shall not undermine it.

There is another question, 'I have attempted suicide four times. I was in love!' Love never allows or accepts suicide. If you live in a delusion it is different. The Sankadik Rishis tell Sri Narada, 'You have got mantra but you don't have the Divine Love. Narada! It is never too late. Even now go and learn it from an awakened soul. You have lost that divine soul love. You need to experience love'. This has been written in the conversation between Sri Narada and the Sankadik Munis. The youth who has asked me the question further adds, 'But Bapu! I have heard the Katha. I am very much delighted by it. Now I don't want to die. My desire is that henceforth, wherever your Katha takes place, I would like to be in service there.' My dear, first you should serve your parents. In the family, serve your elder brother and his wife. If you get a suitable match then go ahead and marry. Serve the society, love the nature. Even love the

person who might have harmed you! The greatest service in my opinion is when there is no animosity even with your enemy. You know this about the Ramkatha that it is always new in some way or the other. If you wish to serve the 'Vyaaspeetha' then my dear I bow down and respect your feelings. Start your service from your home first. Fulfil your duties first. If you are a farmer then do farming.

Wordsworth and his daughter went to Scotland on a holiday. A girl was working in her farm. She was singing joyfully. Wordsworth could not follow her language. But on hearing the song he wrote a poem. The message he conveyed through his poetry was that please do not disturb a person who is working in his field. This again is a great service in my opinion. Narsih Mehta says –

Aapney aapna dharma sambhaalwa,
Karmno marma levo vichaari...

The eyes say that I don't want to see! Why should I see? I want to become the legs! Fine! There is no negation here. The leg says that why should I be down? I too want to become the eye. Fine! As all the parts our body perform their respective functions for us to remain healthy, similarly all the different sections of the society need to perform their respective duties and obligations. Our Basanta Bapu has given a poem to me. Therein, he has written about the ladder of the 'Ramayana' –

Amey nisarni aadharey avanima ubha rey,
Chadhnara amney bahu malya I
Nani evi nisarni ne saat ena baaya,
Prema karunana keedha ena paaya....

And that 'Chadhnara nathi malya', this is Bhagat Bapu's poetry. At that time a number of great personalities did come but no followers were there. But if you keep the ladder on the ground and are willing to climb down then you will get a number of people who are eager to climb up! And this is the proof of it. Everybody has a TV set at home but still why have you come to this pandal? Love the people; they will be ready to climb. Once again I repeat yesterday's sutra again, that leave your tendency or habit of changing or correcting others. Follow the practice of accepting people as they are. There are people waiting for their turn to climb! 'Katha suni suni phutya kaan' is no more valid. In fact I interpret it like 'Phutya kaan' meaning that a new hearing faculty has grown. The

art or science of hearing has evolved. Dila has given me two 'shers' –

Iss shaqs se itna talluk hai 'Faraaz',

Woh pareshan ho toh humein neend nahi aati I

This is a couplet written by the famous Pakistani Shaayar the Late Faraaz Sahib. We have established such a connection with that person that if he is in a difficulty, we become restless or disturbed and cannot sleep!

The prime focus for this Katha is 'Manas – Ramkrishnahari'. Rama means Truth. Bapa said that truth is relative. Rama is an embodiment of truth. Tulsi has said that He is the Divine Himself! Rama is God! You may ask that if Rama is God then why He became indifferent or apathetic. He is unperceivable! We cannot give any explanation of His actions. If we get the ground or the foundation but are unable to understand the preface then it means that we cannot define or explain it because it is something beyond comprehension or human perception. In order to understand Rama we first need to understand the preface. It is beyond the reach of human mind. Many people say that Rama cried! He should cry and yes, he cried! If Rama would not have cried in the sorrow of Ma Jaanaki then he would not have got the right to be our object of worship (Ishtha). He has to cry! That Ma Jaanaki, who at every step has walked with Him and has sacrificed everything for Him, if she has been abducted and in her separation if He does not cry then I feel that the purpose of his being incarnated shall be defeated or sullied, Rama is beyond comprehension! We cannot know him fully or understand His actions. Rama is the primordial reality and is the eternal truth. He takes on a human form for His devotees. He accepts attributes and the formless takes on a form. He can come down out of His sheer grace that is totally a different matter. But in fact, Rama is the Divine incarnate. One who negates His Divinity and Godliness and only accepts His human acts and propagates on that basis, in fact he has only grasped one aspect of the overall personality of Godhead.

Likewise, Sri Krishna. He is Love personified! We have not been able to understand Love. 'Je koi prema ansha avatarey'. Love is a difficult principle to understand. My dear brothers and sisters! We first need to understand the

introduction. The ground or land is there. In the context of 'Ramayana' you will find a number of grounds or lands which you can see! The description of those leads us to the preface or introduction to the Divine. Only then we shall be able to understand a wee bit of the Ultimate reality. One is, 'Janmabhumi muma puri suhaawata'. In the 'Ramayana' one land is the birth place of Sri Rama. The other word was used or mentioned yesterday. 'For the last fifty years this place has been this person's place of action or in other words 'Karmabhumi'. We will be able to understand it fully only if we have understood the preface or preamble correctly. For Rama to come in a human form, He needs to have parents. The second word for bhumi is the 'Karmabhumi', the place where the person performs his actions or works. In this area also it is prescribed that action should be performed as an agent or an instrument and not as a doer. Act with humility. These are the various introductions to the primordial philosophy. Perform all actions seated on the seat of a Yogi. 'Yogaha karmashu kaushalam'. One very important point to remember is that act with a feeling of faith and not competition. In a competition we are likely to be beaten. If you win, ego or pride will set in and if you lose, dejection will creep in. Act with faith. This is the second introduction. People often argue that without competing, the progress will stop! Fine, but don't compete with others. Compete with yourself. Go on setting up higher goals for yourself and go on achieving them. Forget others; otherwise it will give rise to unnecessary quarrels. Competition may please you and your victory may popularise you but it can't give you inner peace!

The third 'Bhumi' is, 'Kathin bhumi komal pada gaami'. Tulsi calls it a difficult or an inaccessible place. This usage has been done by Sri Hanumanji Maharaj in the 'Kishkindhakanda'. Which is this difficult piece of land? There are three introductions to this. The forest land, hilly terrain, inaccessible land and the battle field are all said to be difficult terrains. The battle field also is a tough terrain. The place from where we assimilate knowledge is known as 'Gyaanabhumi'. The place from where we attain liberation is called the 'Nirvaanabhumi'. Like Lord Buddha attained realization and ultimately went on the path of liberation so this is the 'Nirvaanabhumi'.

'Premabhumi' is Sri Vrindavana as described in the 'Bhaagwat'. In the 'Manas' it is 'Chitrakoota'. It is the land of Divine Love. But we will need to understand their background first. So a little bit can be said or written.

Therefore, Sri Rama is truth incarnate. Sri Krishna is Love incarnate. Shiva or Hari is the incarnation of compassion. I have said this many a times that where there is truth, fearlessness shall abide there. The more truthful we become, automatically our fearlessness also increases. What do we mean by 'Sadhu'? One who is never afraid? For any reason if truthfulness decreases, it is a different matter. In the family of truth, the child of fearlessness is born.

The second sutra is Love. The child born in the family of Love is sacrifice or renunciation. Love is synonymous with devotion or (Bhakti). We have made Love very cheap! Wherever there is Love, sacrifice come in automatically. Truly if there is Divine Love or in other words like in the case of child birth, nine months are required for the pregnancy to mature. Similarly as the Love matures, sacrifice is born as a child. When I talk about 'Tyaga', I am reminded of Nishkulananda Maharaj –

Tyaaga na takey re vairaaga vina,

Kariye koti upaayaji,

Antara uundi ichha rahey,

Tey kem kariney tajayaji I

He has declared such a profound thought in this 'Pada'! The third sutra is compassion. In the family of compassion a daughter is born. It is important to have a daughter. These days there are 'Kathas' for the 'Girl Child'. It is good and I welcome it. The daughter of compassion is nonviolence. Wherever there is compassion, nonviolence has to come in. Where ever you see violence then understand that there is a lack of compassion. Why was Gandhiji fearless? An English Professor once asked Bapu, 'If there are five thousand pounds lying on the road and there is bag containing mature understanding then what would you choose Mr. Gandhi'? Gandhi Bapu replied, 'I shall pick up the pounds'. The professor asked, 'Why'? Then he replied, 'One should take that what he doesn't have! I already have maturity in me'. This is Gandhi! Such was his fearlessness! Great personalities are very strange and very jovial.

I feel today people have become very serious. You are just not able to smile or laugh! Have we committed any crime? Sri Rama speaks smilingly. Sri Krishna has taught us to dance. At least let the faces be adorned with a smile! Religion should encourage smiling and laughter. Religion should be able to honour the last person. There is this line of Rajendra Shukla –

Nishedha koi no nahi,

Vidaai koi ne nahi I

Hun shuddha aaokaar chun,

Hun sarva no samaas chun I

Man should always be smiling.

So, truth, love and compassion are to be understood in this way. That is why we have named this Katha, 'Satya-Prema-Karuna, or Ramkrishnahari'!

Now let us get into the text a little. Yesterday, we all did the Vandana of Hanumanji Maharaj and briefly discussed a few facts about Sri Hanuman. After that, Goswamiji worships Sri Sitaramji. Then in nine dohas, he worships the Divine Name of the Lord Rama. Tulsi says that in this Kaliyuga, one should just hold on to the Divine Name of God. I have no insistence that you should only accept a particular Name! Even Tulsidasji did not insist that we should only accept 'Ramnaam'. Krishna, Shiva, Jagdamba, Allah, Buddha it can be any name, there is no difference. Whatever be your path, which ever name attracts or pleases you, accept that. The present times are ripe for chanting the Holy name of the Lord! What one would achieve by 'Dhyana' in the 'Satayuga' the same can be attained by just repeating the Holy Name now! In the 'Tretayuga' what was achieved by performing Yagna can be achieved by mere chanting of the Divine Name. I don't mean to say that you should not meditate at this time. You are free to practice whatever suits your nature and you can perform it easily. In case you perform Yagna then my request is to please stop the sacrifices (Bali). This, taking a life to appease the Deities must stop. The Acharyas must come forward to stop it. The Brhamins should put their foot down on this issue and say that we are ready to perform the Yagna but will not do any sacrificial ceremony. These days the Acharyas ask us to slaughter a Pumpkin, smearing it with vermilion as a

symbolic representation of the sacrificial animal. I would go to the extent to say that this tendency of cutting itself is wrong. Let us try and remove such tendencies. Perform Yagna but do away with violent representation also. Khumaar Barabankwi's Urdu couplet is –

Charagon ke badley makan jal rahey hain,
Naya hai zamaana nayi roshani hai I

There should be light and lamps should be lit. Every household should be lighted up. The irony is the poet says that houses are burning. He is trying to find some reassurance to his plight. But what to do, the times have changed. Even the methods of illumination have changed. The fire of hatred which is spreading all over must be extinguished. This violence must stop, which is being perpetrated in the name of religion and state. The eternal Vedic tradition is very generous. These unnecessary sacrificial acts should stop! The demon of untouchability needs to be annihilated. The ideology of curse should change. The Puranas are filled with instances of curse. I can give a watch provided I have one with me! I can curse, provided I have anger and malice in me. Baap! Please share love with the world! From the youth of my country my only request is that in a year give me nine days and I promise to give you a new life in return.

I always impress upon this and say that keep truth for you. If others are truthful or not, don't bother. We need to follow our own values. The world shall behave in its own way. Whatever you can save at least save that much. Truth for self and love for others. Love one another. In my 'Ramayana' it is said, 'Sab nara karahi paraspar preeti'. I love Jesus Christ. Jesus says that one who gives will be given manifold by my Father! If one does not give then whatever he has will be taken away. So, truth for self. If the world does not accept your truth, let it not. When they will understand it, they shall accept it. Yesterday, someone had asked me that which is my favourite text out of the eighteen Puranas? Well, I like all of them but if I have to choose one then I would say that Srimad Bhagwat Maha Purana is very dear to me. It is a 'Premashastra'. I personally like the 'Upanishads' out of all the Vedic texts. If we go a step further into the core essence then I would say the 'Bhagwadgita' is my favourite. The 'Yoga' of the

Gita has been practised in the 'Ramayan'. The core essence of this is my 'Ramcharitmanas'. This is my life! What I like the most in the 'Ramcharitmanas'? It is 'Sunderkanda'. Further the core essence of 'Sunderkanda' is the 'Hanuman Chaalisa'. The essence of 'Hanuman Chaalisa' is you all my dear brothers and sisters. My effort is to reach up to the human being. Surat's poet Ratilal 'Anil' says –

Nathi ek maanavi paasey huji
ek maanavi pohnchyo,
'Anil' mey sambhalyun chey
kyaarno bandhaayche rasto I

Gani Dahiwala also from Surat says –

Na gagan sudhi na dhara sudhi
na unnati na patana sudhi,
Bas aapney toh jawu hatun,
ekmekna mann sudhi I

My dear young brothers and sisters! Just see the beautiful poetry! Do study English but please do not overlook Gujarati, which is your mother tongue! The Gujarati literature is amazing! Please don't treat anybody as untouchable! If you like a film song and would like to sing it with devotion towards God, no harm please go ahead! How many ornaments can be made with diamonds! Which diamond you use and where, that creates its value. I would like to sing this song from the Samdhiyala Katha –

Tadap ye din raat ki,
Kasak ye bin baat ki,
Bhala ye rog hai kaisa,
Sajan ab toh bataa dey....

If I sing these lines as a kirtan what is the harm? If I classify it as a devotional song where am I wrong? If I say it to be a 'Gopi Geet' what is the problem? Because the intrinsic thought is the same. Don't you think so?

Tawa kathamritam tapta jeevanam,
Kavibhi reedhitam kalmashapaham I
Shrawanam angalm Shrimadaatatam,
Bhuvi grinanti te bhuurida janaha II
Gopi's pain and anguish is expressed here.

This throbbing or longing is there day and night. Where do we go? Baap! If there is a poor family, and the son is sick. There is no money for his treatment. This pain is experienced by the Gopis. Here it was not that they were poor or anything like that because the entire Vraja was full of milk and

curd. That is the reason that Kansa used to collect taxes from these Vrajwaasis. Vraja was prosperous. In those days the entire economy was based on the wealth of cows. Cows are worshipped in this land of ours not uselessly. Don't see it with a mere religious view point. I very humbly say that the cow is venerable but would like to go a step further and say that the cow is lovable! Baap! We don't slaughter them. Just by paying some money we even try to get away from it. Yes, Vraja was indeed prosperous. The Gopis say that our ailment or illness is such which is incurable! The only treatment for this illness is a mere divine glimpse. If we are blessed with that glimpse or not but under no circumstances should the constant remembrance diminish. Tell God that if He does not want to appear before us or just bless us with His glimpse it is His wish but please O 'Lord! May we constantly remember you always! I hum these lines from a film –

Lo aa gayee unki yaad,
Woh nahi aaye....

In the Kaliyuga this is very potent spiritual practice that His constant memory remains with us! Madhusudan Saraswatiji has said that fulfil your duties and responsibilities. Do whatever you are involved in like, business, or farming or service etc. In the twenty four hours at the end of the day after completing everything, when you go to bed and before you go off to sleep if in that moment you can remember Him, it is enough. Our scriptures do not profess that you need to pray for twenty four hours continuously. Just a moment is good enough but yes, it should be a pure call with longing, feeling, and emotion!

So Baap! What I meant to say was that my country is very generous and big hearted. In this Kaliyuga if you perform the Yagna, please refrain from sacrifice! Tulsiji shows us the new method of performing the Yagna for the twenty first century. Please do not consider Tulsiji as an obstinate or rudimentalist! There is a poem of Jaatush –

Ishaara koi kyan samjhi shakyun santo-fakirona,
Ahina maanso toh maanso kewal lakirona I

Therefore Baap! In the present age and time, just by repeating the Divine Name of the Lord we can grow spiritually and internally. We shall not get a better opportunity in any other time. Don't

abuse or criticize 'Kaliyuga'. It is just a bud, it is yet to blossom into a flower. Tulsi says –

Nahi kali karam na bhagati bibeku I

Rama naam avalambana eku III In the name of religion, on the pretext of our obstinacy this fire should stop! The Vedic tradition is very generous. The sacrifices (Bali) should stop. Untouchability needs to be eradicated. Unnecessary sacrifices must stop. The tendency to curse must come to an end. The Puranas are filled with curses. I can give you watch only if I have one. If I have anger and animosity only then will I be able to curse. Baap! Please give love to the world. I request the youth of my country to give me nine days in a year and I promise to give you a new life. There is no other practice which could be simpler or easier. Therefore, one should seek the shelter of 'Harinaam!' Tulsiji has written this topic in detail. Please do not interpret it narrowly. I repeat that Tulsi's Rama means even bigger than the sky or in other words infinite. Whatever be the name in the focus of your faith, it makes no difference because all the names are 'His'. In this way Tulsidasji worships the Divine Name in the 'Manas'.

In the name of religion, on the pretext of our obstinacy this fire should stop! The Vedic tradition is very generous. The sacrifices (Bali) should stop. Untouchability needs to be eradicated. Unnecessary sacrifices must stop. The tendency to curse must come to an end. The Puranas are filled with curses. I can give you watch only if I have one. If I have anger and animosity only then will I be able to curse. Baap! Please give love to the world. I request the youth of my country to give me nine days in a year and I promise to give you a new life.

Baap! The main focus for this Katha is Rama – Krishna – Hari. Based on which, we all are having a pure and in depth discussion. The Dholakia family has tried to include a number of service activities along with this Katha which are of National importance and are truly commendable. As a part of this objective, various organisations, their heads or key persons, or the people who are actively involved in carrying out these objectives have been invited and honoured. Today, we have felicitated two such institutions. Please accept my humble respects. Simultaneously, a thought provoking effort is also going on along with our Katha. In the beginning, some learned thinkers come here and address us and share their thoughts. Today our dear and Respected Bhagyesh Bhai Jha from Gandhinagar told us a few things about R.C.T. Yesterday; Lord Bhikhu Bhai Parekh was awarded the Santokba Award. He is seated amongst us. I express my happiness for the same.

Before we proceed with our discussion of Ramkrishnahari, I have to answer one question. It is a question asked by a widow! She has asked, 'Jai Sri Krishna Bapu! I am a widow. Why are widows considered to be a bad omen during holy functions? Why are they not allowed performing holy acts or practices?' It is truly a very heart touching question. I had mentioned yesterday that the truth can be personal also. But love has to be with one another, and compassion has to be all pervading. The meaning of 'Hari' is magnificence or all pervasive. Krishna which is in between is symbolic of Love. Rama is personified truth. Tulsidasji, while defining 'Hari' adds the word (vyaapaka) meaning all pervading.

Hari vyaapaka sarwatra samaana I
Prema te pragata hoihi mein jaana II

This particular statement has been spoken in the 'Ramcharitmanas' by the speaker who is seated on Mount Kailash. Hari means spread everywhere, all pervading. So, compassion also needs to be touching one and all or in other words all encompassing. Compassion is never limited or bound. Similarly our love also has to be all pervasive. Even if we are unable to physically reach out, but at least it can be shared with one and all. That is why Goswamiji has used the word 'Prema' here. The proof is –

Sab nara karahi paraspar preeti I

The people in 'Ramrajya' or in the reign of Sri Rama loved one another. This question of the widowed mother is filled with empathy. The compassion has to be all pervasive. After the Vietnam War, an American soldier and his superior officer are taken captive as prisoners of war. It was very cold. Both are finally freed. They were famished. They get a few pieces of bread. Near the gates of the prison they try and eat them hurriedly somehow stuffing it into their mouths. They were oblivious of their surroundings. When one is starving, he cannot see beyond himself. The one who is hungry for power, position, name, fame or material possessions loses his kindness or compassion. If we do not have tears of compassion or empathy, the entire materialistic nature will engulf us. These two starving men eat the bread crumbs. A five year old hungry child was sitting right in front of them. He did not have anything to cover himself. He

somehow squeezed himself closer to the wall in order to ward off some cold. Tears were rolling down his cheeks. These two men are busy eating bread. They did not notice anything around because they somehow wanted to satiate their hunger. After they had finished eating, their compassion was awakened and one of them asked the other that is there any bread leftover? One of them replied that he has a piece of chocolate. He took it out from his pocket and gives it to the child. He was starving. He ran and quickly took the chocolate in his hand and broke it into three pieces. He gave a piece each to the two of them and started eating the third piece. This is compassion of the highest order. This is what is called as 'Hari'. 'Harikatha' means the narration of compassion. Ramkatha is the narration of truth and Krishnakatha is the description of love.

A widowed lady is asking that why she is not considered to be pure or holy? Why can't she participate or perform holy functions? I would like to ask this question on behalf of my sister to the society, 'Would you consider the Ganges to be pure or impure?' It is pure without doubt, am I right? Maybe because of our actions it must have become somewhat dirty but its intrinsic nature remains pure. The river that cleanses and purifies all the three planes might have become dirty because of us but its purity is unquestionable. If our society accepts the widow to be pure like the Ganges or akin to it then why can't she participate or perform holy acts? Why? If the beliefs of the society do not accept it then these Acharyas who study the scriptures respectfully must keep them aside and allow or do away with such dead and meaningless restrictions. We all need to do this, it is our duty! I respectfully would like to answer my sister that you are free to do anything and everything. In doing so if any sin is committed or if any scripture is not adhered to then the entire curse, if at all any, this Sadhu from Talgajardda is willing to take it upon himself. I humbly accept it all. Because of the advancement of the technology, you can listen to me in the cool comforts of your homes on the TVs sitting close to it. Many an elderly women, out of sheer love, during summers if they see me perspiring, they get up and start wiping their TV screens. Such is the loving faith of the people. I respectfully bow down to such faith. To respect and

do justice to this faith becomes the duty of those who are seated on the 'Gaadi' or in other words seated above. Tulsishyam's Mahant Balkrishna Bapu is very fond of smoking the 'Chillum'. He is also very interested in the 'Katha'. When I sing a film song he enjoys it and begins to dance to it. My contexts are also very different. Balkrishna Bapu loves this song –

O...tum ko piya, dil diya kitney naaz se...

Is this not the 'Gopigeet'? Is it not a devotional song? Can we not sing it as a kirtan? Why to harbour such discrimination? Gather the truth from where ever you get it! For the last fifty five years I have been moving around in the world. My experience says that many a people speak the truth but have difficulty in accepting the truth of others. It is very difficult for them! Their ego is hurt in doing so. As if they alone are the vanguards of truth. Truth is beyond the realm of time. Just imagine that when the Gopis and the Gopa Sakhas of Vrindawana would have seen Sri Krishna by their own eyes and they would have got immersed in the divine beauty and emotion, are these words not a description of that state? I remember Balkrishna Bapu! He asks me that how come this beautiful song has not come in the course of our discussion till now? How you see it, all depends on that! Even the most profound of Sutras can be just crushed and thrown aside! The scripture to become a tool of destruction does not take much time. This is the result of an obstinate view point! Baap! You all listen to the Vyaaspeetha so patiently and attentively, can't we all together try and eradicate such dead and useless beliefs? Let compassion come forth. I repeat again that for a devotee these two things are important. Firstly if there is no night then it is very painful for the devotee and secondly, if his eyes are not moist with tears it is the biggest calamity for him. Just imagine, if there is no compassion, what will happen? Buddha has been gone for twenty five hundred years now, yet he appears to be very close to us. Why? Only because of his compassion.

My dear sister! If someone tells you something then please take my name. If any harm or sin has to befall as a result of it then I am ready to take it upon myself! There is a Gujarati Ghazal of Nazir Dekhaiya –

Khushi dejej zamana ne
maney hardam rudan dejej,
Awarney aapjey gulshan
maney veeran vana dejej I
Chun mukti no chaahak
maney bandhan nathi gamta,
Kamal bidaya te pahela
bhramara ne udayana dejej I

These short lines proclaim such profound meaning!

So Baap! Please bid adieu to such outdated beliefs. I do not seek any 'Gurudakshina' from you. But if you want to give then can't you give me this much? Can you not give up blind faith? Can you not give up doubts or misconceptions? Please come out of all this Baap! Can't we put a stop to the practice of animal sacrifice? Can untouchability not be removed? If we do not wake up in time then this modern materialistic world shall tear us apart. You all in such large numbers are listening so patiently, because of what? Is it Morari Bapu's influence? No, it is only because of your faith and the effect of the Divine name of the Lord! If there are forty students in a class, I know how difficult it is to manage them. If you make Magan sit down then Chagan will stand up!

So Rama is God! The name Rama is not sectoral at all! Even the 'Tilak' adorning His forehead is not of a particular sect. Undoubtedly, the 'Tilak' has its own greatness and importance. It is not something as narrow as it has been made out to be. When the bridesmaid of Ayodhya saw Rama, how did He appear? 'Bhaalatilak'; Raghava is young and His forehead is adorned with the beautiful 'Tilak'. 'Shramabindu suhaway'. There are specks of sweat on the forehead. Devotion does not teach us to be idle! We should sweat it out! It is Harsha Bhai's line –

Shrama karo O santaji, ashram nahi!

Sadhu should be hard working or laborious. The 'Tilak' is a sort of recognition. We should not apply the 'Tilak' out of compulsion of just for the heck of it. Whatever you do, do it with a feeling and understanding. We need to imbibe these values from Sri Rama's culture.

So Baap! I was saying that I do not want any 'Gurudakshina' from you. Since you are

listening so attentively then can't we give up the wrong practices or beliefs? Please! Can't we give up our addictions and afflictions? I make you drink the divine nectar for nine days. So please do not drink undrinkable or useless things. Forget looking for miracles and chant the Holy name of the Lord.

Four characteristics of the Divine have been indicated. They are, name, form, divine play and the divine place. My dear young brothers and sisters! Repeat the Divine Name only if you feel like it. He is the Principal Divinity. The name indicates this principality of the Divine. What is the form? His form is indicative of the accessibility. This is the Sutra from the 'Ramcharitmanas'. After the wedding ceremony of Sri Rama and Janaki, the 'Kohbar Leela' takes place. We have seen in our villages that they newly married couple are made to play the game of dice with small shells. Water is put into a big flat dish along with some milk or vermilion to make it murky. A ring is put into it and the couple need to feel it with their hands and pick it up. It is said that the one who gets the ring first, he/she will rule the house! Tulsiji says that the rituals are being performed as per the 'Maithili tradition' and Ma Janaki is moving her hand in the vermilion coloured water. The bridesmaids have surrounded the couple and are watching very carefully. Sitaji does not see Sri Rama directly. While playing, Ma Janaki is able to see the image or Sri Rama in the diamond bangle of her hands. She stops moving her hand and is engrossed in seeing the divine form. Her friends are getting impatient. Tulsiji says that her hand becomes stationary and still. Reason? If the hand will move then the image will be lost and she will not be able to see the Divine Form! We are inspired by this that the Divine needs to be in our easy reach! While listening to the Divine play and the past times of the Lord, the cleansing happens to us within and we are able to imbibe noble virtues, we get that much closer to God! Our purification is His Grace and His Divine play. You all are sitting here so patiently leaving aside your work and profession. This is according to me the place or the abode of the Lord. Sri Shankaracharya says, 'Ekantey sukhamasyataam'.

So Baap! My demand or request to all my listeners is that all of you hear the Katha so seriously and in such large numbers, then kindly

give up your misconceptions and vices or bad habits. It has been written in the 'Ramcharitmanas', 'Dhanyastey kratinaha pibanti satatam Sri Ramnaamamritam'. So, after drinking this nectar, whatever else you might be drinking please give it up!

Baap! We are talking about compassion. We all collectively need to magnify and abundantly try and increase the compassion. 'Manas – Ramkrishnahari:'

Rama Bramha parmaarath roopa I

Abigata alakha anaadi anoopa II

Tulsi says that Rama is 'Bramha' i.e. God! In spite of being the son of Sri Dasarath He is the Supreme personality of Godhead. Reason? The history repeats the past again and again. We don't say that Rama was. We say, 'Rama is God'. Tulsi says Rama is God and for sure He has a form as well. How many different forms the Lord has? He takes the form according to the mental makeup or individual choice of His devotees. With utmost humility I would like to say that you may visit different temples of Sri Rama, is the idol in all the same? Yet, all of them are Rama only! How can you say with certainty that Rama only has a particular form? We don't have a proof to substantiate our claim. The historical sculptures depicted it differently. Therefore, Goswamiji has created varied forms of the Lord in the 'Ramcharitmanas'. Out of these different forms one is, 'Parmaaratha roopa'. Rama is the embodiment of the highest truth or all that is good and virtuous. Let us not get into the depths of its spiritual meaning. But if I may say it in simple language then 'don't be selfish, be kind hearted and be helpful towards others'. Let us do as much for others according to our capacity. Have a charitable disposition. This form of Rama is Godly Divine! That act or thought of doing the welfare of others according to the times and the need is what is God Rama.

Tulsiji says, that which provides you peaceful rest and pleasure is Rama. If you are sick and the doctor has given you some medicines which cure you then kindly consider the medication to be akin to Rama. You are mentally disturbed and your friend consoles you and hugs you, at that time your friend is your Rama. Tulsiji

wants to establish Sri Rama in this way. Therefore, Tulsi's Rama is not at all the privy of a particular sect; He is universal and all pervading. Only if you have money you can be charitable, no! It is not like that. Anyone can be charitable and contribute towards the welfare of the world.

My dear brothers and sisters, particularly the youth, kindly do not look at the deserving or undeserving while doing these four things of welfare. While giving food to the hungry or giving water to the thirsty or giving medicines to the sick you do not sit to judge whether the recipient is deserving or not! When you are clothing a naked you don't sit and judge about the deserving aspect. Our scriptures have declared that when we serve food to a person then, 'Annam Bramheti vyjaanat'. We are serving God in the plate. If a poor student can't afford books or uniform, kindly give him that.

I do not need any 'Guru Dakshina. If at all you want you give me something then can't you give me this much? Can't you give up your blind faith? Can you not give up your doubts and misconceptions? Baap! Please come out of all this. Can we not stop the animal sacrifice? The untouchability, can it not be eradicated? If we do not awaken in time then this materialistic world will over run us and destroy us! You are listening with so much of patience and concentration then can't we rise above the dead old unnecessary traditions? Can we not leave our misconceptions? Please, give up your vices and bad habits. I am giving you the nectar to drink for nine days, so kindly give up drinking other things which shall harm you. Forget about miracles and repeat the Divine Name of the Lord!



These are all the welfare or the benevolent form of God. Tulsi is trying to establish this God in our hearts. In the 'Manas' Rama changes the form everywhere. You can accept it according your own individual choice or liking. When Rama is seen in the battlefield then Tulsiji establishes His form of valour. Many like this form. Some like the pretty and handsome ornamented form. In this way, you will find that the 'Katha' also has different forms for different tastes or liking. In spite of this variety, the core principal essence remains unchanged. That is God Rama!

Rama Bramha parmaaratha roopa I
Abigata alakha anaadi anoopa II

God is infinite. What has a beginning will have an end but here the Divine is beyond measure or primordial, infinite. The 'Manas' says, 'Aadi anta koi jaasu na paawa'. Therefore the Divine is infinite. And it is 'Anoopa' means, beyond compare. When you say how is Rama? Your answer will be Like Rama! Thus, by presenting different forms of the Divine in the 'Manas', Tulsiji is trying to convey that God will encourage us or we can get Him according to our choice. This line of Goswamiji is so beautiful –

Hari ananta Hari katha ananta I
Kahahi sunahi bahu bidhi sab santa II
Rama himself is infinite. Similarly, His literature or the divine texts are also infinite. The speakers or listeners never tire with them.

My dear youngsters! Whenever you get time, please listen to the Katha. Katha does not only mean what I am saying! To listen to beautiful poetry is also Katha. Reading a beautiful piece of literature is also Katha. To sit quietly in the company of an Awakened Soul is also Katha. Therefore, even Katha has varied forms. When we hear the holy text, we experience a surge of divine love within us. When we narrate our plight or trials to the Divine, we compel Him to feel for us. Katha is truth, without any doubt! I would say that it is truth – love – compassion! The Katha is also 'Aneka roopa roopaaya'. Goswamiji tries to establish it in different ways. Similarly the Krishna Katha –

Jab Jadubansa Krishna avataara I
Hoihi harana maha mahi bhaara II

Just in two lines, Tulsiji has sung the entire Krishna Charitra. Here 'Rati' is the listener. Somebody has expressed a beautiful thought and

i.e. here Rati is the listener because Krishna Katha is Prema Katha. Now when we talk of Prema, Rati has to be there. There Sati as a listener will be out of place. Krishna Katha surely arouses our love quotient. Rati in this context is suffering from the pain of separation. Krishna Katha in a way is to a large extent about the pain of separation also. It is a beautiful thought about Rati being the principal listener of the Krishna Katha! But the speaker has to be a renunciate. So, Krishna Katha also is endless. Similarly the Hari katha, the tale of compassion is also endless.

Now let us try and take up the text a little bit. Yesterday, we were discussing the glory of the Divine Name. Tulsidasji tells us about how this text came into existence. Originally, Lord Shiva has created this divine text and has kept it in His heart. At an opportune moment, He narrates it to Ma Paarwati. The same was further given by him to Kagabhusundiji. He in turn, narrated it to Sri Garuda. This very text is sung by Sri Yagyavalkaji in front of Sri Bharadwajji. Tulsiji says that he heard it from his Guru. Somehow, I could not understand it. But my benevolent and kind preceptor narrated it to me again and again. Somehow, I could assimilate a wee bit. In the Samvat 1631, on the day of Ramanavami, Goswamiji unveiled this holy text in the Holy town of Ayodhya. Many people criticize the Katha. I pray that if you do not want to listen to the speaker then please don't go, but please for God's sake don't criticize it. This is a sin, a crime I would say! Wherever there is a Katha, all the sacred places are consecrated and congregated at that place. Katha is a secret. It is a mystery, not a history. In short, wherever any holy or a noble discussion takes place, please try and listen. You are sure to get something new out of it. Provided you can grasp it. The argument that, 'Why should we hear the Katha?' is a mere intellectual argument not a friendly or a sincere statement. I would say that the truth should also not be merely intellectual. It should be heartfelt or sincere. Intellectual truth becomes a mere brainy exercise or play. So Baap! Tulsiji says that he heard the narration from his Guru again and again. He affirmed and resolved to write it down. He named his text as 'Ramcharitmanas'. He compared this holy text to a beautiful pond which has four sides. One side of it

is said to be the seat of Divine knowledge and Lord Shiva is seated here and narrating it to Ma Paarwati. On the next side that is of worship, Kagabhusundiji is narrating the text to Sri Garuda. The third is the side of action or Karma where Sri Yagyavalkaji is narrating it to Sri Bharadwajji. The fourth side is the side of surrender where Goswamiji is talking to his mind or the Saints seated there. In this way the Katha was given a distinct form and made available for people according to their individual inclination.

Tulsi now takes us to the side of Karma. It starts with total unconditional surrender but there is no lethargy or inaction here. The famous Kumbha has been organised at 'Tirtharaj Prayaga'. After doing the 'Kalpavasa' for the month, the saints and Munis start to leave for their respective abodes. The most learned and experienced Sri Yagyavalkaji was the guest of Sri Bharadwaj and he begs to leave. At that moment Sri Bharadwajji requests him to stay back and help him to eradicate his doubts which have been bothering him for some time. He says, 'My doubt is that who is Rama? What is this Rama? The Rama whose glories have been sung by the Vedas and Puranas and Lord Shiva continuously repeats the Ramnaam, I do not know anything about this!' Yagyavalka Maharaj smiled. He expressed his delight at the simplicity and humility of his listener and readily sat down to sing the divine text in front of him.

Initially, the glory of the Ramkatha was sung. Then he goes on to narrate the Shiva Katha. Here Tulsiji creates a bridge between two ideologies. The inquiry was about Rama and the explanation began with Shiva! We fight unnecessarily! Once in the Treta Yuga, Lord Shiva and Sati went to the Kumbhaja Ashram to hear the Divine Katha. Kumbhaja Rishi worshipped the Divine Couple. Saketwasi Pandit Ramkinkarji Maharaj says that Lord Shiva interpreted this to say that the speaker of the Divine Text is so humble. But the daughter of Daksha understood it differently because of her pride of being intelligent. She thought that one is born out of a pot, how can he possibly talk about the vast ocean like holy text? Lord Shiva heard the divine narration with utmost happiness and satisfaction. Sati could not grasp it! This also explains that only if one is

fortunate enough, can he/she gets to hear the Katha! Listening is also an art. It is said to be the first 'Bhakti' or devotional practice.

Lord Shiva and Sati are returning to Kailash after hearing the Katha. They passed through the 'Dandakaranya' forest. It was the period when Sri Rama had taken the human form. Lord Rama was roaming in the forest lamenting because Sita Mata had been abducted. Shiva and Sati saw this scene and Lord Shiva reverentially offered His respects to the primordial personality of Godhead but Sati did not. She felt that the wife has been abducted and these two Princes are crying like mad. Doubt engulfed her mind and devotion engulfed Shiva's heart! Lord Shiva understood her state. He tries to convince her about the ultimate reality but she would not listen. Finally he leaves her alone and tells her that she is free to do whatever that will satisfy her! An Awakened Soul will never force anything upon his disciple. My dear listeners! God is not a subject of examination; instead it is a subject matter of immense patience. Krishna Dave writes –

Aavashey, ye aavashey, ye aavashey, ye aavashey,
Tu pratikshama agar shabaripanu jo laavashey I

Deliberate on it! But in fact, God can be realised only through immense patience. Sati decides to take on the form of Ma Sita to test Sri Rama. My dear brothers and sisters! The outer form can change but the nature cannot! Sati's internal nature did not change. Outer forms can be many but the intrinsic nature is one, unique! Outer form is limited but the internal nature never grows old or in other words doesn't change. Form is outward, nature is internal. So Sati goes to test. She experiences the Divinity of Rama. She runs back to Lord Shiva. He was seated in deep contemplation repeating the Divine name! He opens his eyes and smilingly asks her that have you taken your test? What is the result? Sati lies! In order to cover up one mistake, the person goes on committing several mistakes. Lord Shiva sees everything through his meditative mind and felt really sorry. He thought that Sita is my mother! If my wife has taken the form of my mother then even she becomes my mother. Now how do I treat her? He did not want to decide in haste. In such a situation the internal voice is supposed to be the right answer. He got this thought within that till such

time as Sati is in this body, I cannot accept her as a wife! On reaching Kailash, Lord Shiva put down his prayer mat and immersed into a deep meditative state. Eighty seven thousand years passed and then He opened His eyes. Here Sati was in a state of appellation and Shiva was in meditation. He repeated 'Rama, Rama!' This also means that the fruit of deep meditation is also 'Rama'.

Sati now came face to face with Lord Shiva! Till now, she was turned away from Him. Pain and sorrow educate the person and it changes one completely. There is Sutra in the Ramayana, 'Sanmukha hoihi jeeva mohi jabahi'. The moment the Jeeva comes face to face with Shiva, all his sins are destroyed instantly. Here, Sati's sins were also destroyed. Lord Shiva understood that Sati is very unhappy, so He began narrating beautiful divine texts in order to console her. Tulsidasji puts a finger at the soft spots in the 'Ramayana'. He says that when you are engulfed by the darkness of sorrow then please look up to the bright effulgent Sun like form of Rama! If you are disturbed internally then see the Moon like pleasant form of Rama.

Baap! Lord Shiva narrates the beautiful and very sweet sacred texts. At that time, Sati's father Daksha Prajapati is having a big Yagna at his place. He invites everybody except Lord Shiva. This Yagna was to take revenge. Yagna can ever be performed out of revenge but as a symbol of the sacrifice of our attachment and pride? Sati insists upon going for the Yagna. Lord Shiva tries to reason out with her but she does not listen. Seeing this he sends her respectfully. This is the sign of a mature and a liberal family life. Sati goes to her father's place. Daksha does not even look at her, leave aside welcoming her. The environment appeared to be hostile. She gets furious. She burns her physical form in the fire of yoga. While being burnt she asks for this boon from the Divine that she should get Shiva in whichever birth she takes! Her next birth is in the house of King Himalayas and a great celebration takes place upon her birth. Very many great Saints and Rishis start coming to the Himalayan kingdom. When a girl child is born, celebrate it! Without your calling, the saints and ascetics will come and shower their blessings. Paarwati is growing up. Narada comes for her 'Naming Ceremony' and in this way Goswamiji narrates the 'Shiva Charitra'.

Manas-Ramkrishnahari

|| IV ||

The objective of service should never be apostate

Baap! Like the previous days, today also the organisations and their respective heads who are doing exemplary service in their respective spheres were honoured. I express my happiness and heartiest thanks to them. The other activity which is running parallel to our Katha of expressing some thought provoking views before we start our discussion, therein respected sister Kajal Bahen Ojha Vaidya, presented her views on the cleanliness drive that is going on. I welcome the same and express my happiness.

Rama Bramha parmaaratha roopa I
Abigata alakha anaadi anoopa II

Let us now come back to our focal topic of 'Ramkrishnahari'. The line chosen for Sri Rama is, 'Rama Bramha parmaaratha roopa'. Rama is the Supreme personality of Godhead and has very pleasing and a benevolent form or a form which depicts His ideology of welfare. He is beyond comprehension. Without His grace, nobody can know him. He is one who is beyond perception. He is eternal and matchless. I would like to put it very simply in front of you that here we get a very clear cut cognizable understanding. It is very difficult to find a simpler description or identity of the Divine. We call our Guru as Bramha. In other words, Bramha means Guru, am I right? What is paani in Hindi is water in English. If Guru is Vishnu, then Vishnu means Guru. If Guru is Shiva then it means that the Shiva is Guru. Here it is written that 'Rama Bramha', which is not acceptable by a few who say that Rama is nothing! I would like to tell all those who are hell bent on not accepting His reality. Though, I have not taken the job of making them understand and after all whom all can you go on explaining? Yesterday, Pradeep gave me a Ghazal –

Ek hee sar hai jhuka sakta hoon kis kis ke liye,
Anganit merey Khuda aur mein akela aadmi I

Qateel Shifai Sahib's Ghazal says –

Ye mera shaher wafa aur mein akela aadmi,
Merey lakhon aashna aur mein akela aadmi I

What I mean to say is that how can we go on explaining it to the world? For those who are not willing to accept Sri Rama's Divinity, for them my Tulsi has written this line. Even today, certain paths or clans say so; a teacher of a particular order asked me that you talk about Rama, so which Rama is this? He repeated a line which he attributed to Kabir Sahib –

Ek Rama Dasarath ka beta, Ek Rama ghat ghat mein leta I
Ek Rama ka sabhi pasaara, Ek Rama hai sabsey nyaara II

Now, this is Kabir Sahib! Many stupid people pick up from here and argue that Rama is the son of Dasaratha and not God! I would only like to say that you see the usage of 'Ek' repeatedly. Why do people don't concentrate on it? First it says, 'Ek' Rama, the son of king Dasaratha. Then he could have written 'Dujja'

Rama ghat ghat mein leta. Then it should be 'Teeja' Rama ka sabhi pasaara and finally, 'Chautha' Rama jo sabsey nyaara. The root is the son of Dasarath only! In the same way, if Guru is Bramha, then automatically Bramha is Guru! Therefore in 'Rama Bramha...' five distinct attributes have been indicated here. If we can follow this description then we shall be saved from unnecessary difficult hypothesis.

In the 'Mahabharata' it is said that a dog and a cow can recognise from the smell. The Bramhins, the learned ones, can understand from the Vedas. The saints and ascetics can see everything through their total keen perception. The rest can hear through their ears. The paths to realisation are different. Those who have understood it from the saints and ascetics, for them it is very simple and easy. But somehow it has been made to look difficult. Rama is the divine Himself! In other words, the Divine Himself is Rama! 'Suraj' means Sun so it is correct inversely as well i.e. Sun is 'Suraj'. Second, Rama is welfare, which means whatever act of welfare we may do, big or small, all that is Rama! If you are able to look after two cows then it is Rama. You can provide medicines to five patients, this is also Rama. Whatever act of welfare we may do without any selfish motive. Giving a good counsel to someone is Rama. I have repeated it several times that if you serve someone, it is Rama. I have understood that we should undertake these four types of service. You have to agree to it, is not at all necessary. First, serve with equanimity. Do not differentiate between yours or others. The objective of service should never be apostate. When selfishness and apostasy enter your field of service then the prime objective of service is lost. In such cases the focus of service becomes apostasy and selfishness. When you establish a school then its objective should be to provide wholesome all round education and not self proclamation. This is not equanimity.

Some of my words may appear to be very penetrative or straight cutting. Please understand one thing that an instruction or suggestion will only be meaningful if it has been given without any touch of bitterness or hatred. Any instruction given with bitterness will be harmful and in my opinion a serious crime. When I am speaking to you it is devoid of any malice or bitterness. Therefore, our

service has to be done with equanimity. I am not opposed to building great institutions of education. You charge huge fees, fine, it could be accepted. But let the students be free. Give them the freedom to choose their beliefs or values. Charge a fee but let them be free. When this is overlooked then the thread of equanimity snaps. So, service with equanimity. Serve with a feeling of oneness, as if they are your very own! Don't serve with a feeling of differentiation. Serve with love and affection. One, who is steeped in equanimity, will automatically rise in affection. Third, serve according to your capacity. Govind Kaka can make a hospital that is his capacity. We can't do it. But we can surely help in giving medicines to the patients. If we are unable to do this then at least we can go to the hospital and reassure or talk to the patients, this is also a service. After doing such activity, we should not become proud so we should serve with humility. My 'Vyaaspeetha' has decided about these four distinct characteristics of service. Welfare done in this manner is Rama.

Rama is God; God is Rama! Rama is welfare; welfare is Rama! Now 'Abigata'. What cannot be defined, that is Rama! Now what is this Rama? Here, the indication is towards something which is inaccessible. We may try as much as we want, but there are certain things which are beyond explanation or out of reach of our comprehension. We can call them Rama! How is all this functioning? The answer to this will ultimately be 'Neti'! What cannot be explained or defined is that Divine entity 'Rama'.

Take any Awakened Being! Or your Sadguru! You may know him for the last fifty years, yet you don't know him as such, then what you are unable to understand is what Rama is. Forget God for the time being! Can we possibly describe or know any great Divine Soul fully? Till date we question or think that why did Gandhi Babu do this way? Such great personalities, their actions which we cannot explain are all Rama. Then comes 'Alakha'. 'Lakha' means to write and also to know. One that cannot be known fully, or can't be expressed fully. When we talk about Saints or ascetics, we generally say that these are few indications or just a mere glimpse into the complex nature of that great saint! Who can even touch the

greatness of an Awakened Master? I have known one description of a Saint which says that who is bereft of any confusion or unnecessary problems or complications is a Saint! If someone does not listen to his statement or shows his displeasure then He will keep quiet instead of getting into an argument. Why do we unnecessarily waste so much of time and energy in senseless arguments? In the times of Shankaracharya there used to be 'Shastrartha'. This is 'Kaliyuga'. We do not require such exalted philosophical discussions. Leave the other person to be in his own individuality. So, one who is away from all this senseless activity is a Saint.

Second, one who does not have an end is a Saint. Physically he may not be present, but his memory or remembrance even upsets the Divine!

If you want to serve then please do it in these four ways. First serve with equanimity. In this you don't see who is own or who is another! The objective of the service should never be apostasy. If one does service with the objective of apostasy then the service is lost. You put up an educational institute. Your objective is to impart wholesome education or to start a group? This is not equanimity. You can only serve with a feeling of oneness. Consider them to be your own and then serve. The difference of own or other should not be seen at all. When equanimity comes then this attachment also will not bind us. Serve according to your capacity. Serve as per your capability. The fourth is the pride of service should not creep in so serve with humility. My 'Vyaaspeetha' has tried to see the service through these four aspects.

He can be a renunciate or may be seated as a head of a particular tradition, yet his saintliness remains intact and untouched, such a personality is a saint. The word 'Mahanta' is not bad. It has been given by Adi Guru Shankar. Suresh Bhai Dalal once asked me, 'Bapu! Who is closest to you?' I said, 'None'. 'But I have the close ups of each and every one!' For a Sadhu who is close or who is far? So, for whom no one is close, yet everyone feels he is the closest; such a personality is a Saint!

Lord Rama returned to Ayodhya after a gap of fourteen years. All the people were steeped in sorrow. The Lord thought that in this situation, I need to meet everyone individually. So, 'Amit roopa pragatey tehi kaala'. He met everyone according to their individual state. When He met the people, all of them felt that the Lord is meeting him first. This is Divinity wherein there is nothing selfish at all! When you see a Sadhu or a Saint, you will notice that he does not have any personal choice or desires. They maintain a definite distance; such a personality is none other than Rama.

One more definition, the one who is not denominational is a saint. Or in other words who does not have any group. Who has not formed a separate association or a congregation? By making small small groups the society gets fragmented. Once, someone asked me at the airport, 'You don't have a group of your own?' I replied, 'Sorry! I don't have any group. I believe in the Divine Name of the Lord and keep on chanting it. Wherever, whoever calls me, I go willingly. My blood group is O. I have learnt from the medical practitioners that O group is universal. I walk with everyone. I like everyone. Where ever I get truth, I accept it. That is why I openly declare that I have no disciples and I am not a Guru! All over the world I have millions of listeners. If I would have started to initiate people then I would have overtaken everybody else. It is not easy to be a Guru. One has to take up a lot of responsibility. For me, from whom I have got this truth – love and compassion, I need to safeguard and respect this covenant. This is not the path for a crowd; instead you need to tread alone!

Aa lokna sagar mahi koi naavthi tarsho nahi,
Duniya tana dorangna dhokha kadi dharsho nahi I

This is the world Sahib! Here if you walk with your face down then they will say that you don't look up! If you look up and walk then they will say that you have become proud. If you see all around and walk then they will say that there is no focus and you have gone astray. If you close your eyes and sit down then they will say that you are only immersed in meditation. If out of disgust you blind yourself then those very people will say that you reap as you sow! How can you possibly convince or win over the world at large. Man should only think of winning over himself!

So, I was trying to define a Saint. One who is not embroiled in any sort of confusion or disturbance, who as a broad and an all pervasive outlook, who is seated on a very exalted position yet is very down to earth and saintly, who does not have a coterie or anybody close to him, and who has no differentiation in him. Sahib! Such an individual is 'Alakha', or they cannot be understood fully. On whom we see a covering or whose true self is veiled. We may say that we know him fully, but there is a lot yet to be known. Such personalities are 'Rama'. Such values are eternal. They are beyond compare, 'Anoopa'. These are a few indications of the God Rama! If you have faith in the Rama who is the son of Dasaratha then Rama according to this faith is Bramha. He alone is God! He is welfare. He is beyond definition or comprehension. He is beyond the purview of the human mind. Rama is eternal and infinite. He is incomparable. You cannot compare him with anyone. This is the universal form of Lord Rama. Vedanta says, 'Aham Bramhasmi'. Ultimately, Vedanta also goes on to declare that 'I am Bramha'. 'I am Rama'. This is the declaration of those exalted beings who have reached the pinnacle of Vedanta. It is also correct.

Everyone and everything is Rama!
Tulsiji's chaupai says –

Siya Rama maiya sab jaga jaani I
Karahu pranam jori juga paani II

So this divine element is called Rama by Tulsiji. The One who is beyond understanding, who cannot be defined and we cannot boast of having known Him! Therefore, in our tradition if we need to know an Awakened Soul then we can only know what he wants us to know, nothing beyond! The attributes we have just discussed are just a few of the many.

The famous scientist Einstein was invited to give a lecture at various Universities. Sometimes, his wife would accompany him but would not sit and hear his lecture. She would wait in the car. The media got to know about this so they ran to photograph her and speak to her. They asked her that you being his wife, do you know his theories. She gives a very beautiful answer. 'No, I don't know his theories. But I know the person who has given the theory. I don't understand his scientific jargon but yes, I do know my husband who has discovered them'. We can also say that 'I don't know God but I know my Master'!

So Baap! Rama's varied indications have been presented in the 'Ramcharitmanas'. We are talking about 'Ramkrishnahari' so now let do some pure, simple and intricate discussion on the same. The foundation or the core of all this discussion is 'unshakeable faith'. The ones who have such firm faith can only possibly get to know Him, somewhat. Bhojabhagat says –

Bhojal ke bharoso jeney,
Trikamji taarshey eney I

It is not about blind faith or a blind belief! Somehow, the educated intellectuals cannot have a total faith; this in my opinion is their misfortune. But simple, uneducated folks are blessed with a firm faith; this for me is their great fortune or blessing! Maybe because of this they have even been subjected to exploitation by the society. In the field of faith, always remember that your faith will never fail you and at least you can take solace that you have not cheated or exploited anyone!

The head of Aliyabada Organisation and the first Vice Chancellor of Surashtra University, Dollar Kaka Mankad; when he would come to Aliyabada the students would tell lies and bunk classes. One student came up to him and said that his grandfather was sick. Kindly give me leave for five days. He sanctioned the leave. After a month he again came and said that his uncle was unwell, and again took leave. The other students went up to him and said that this boy has fooled you twice. Dollar Kaka replied, 'He might have fooled me but at least I have not!' A person blessed with Faith can only speak like this. Sometimes, the disciple or the devotee has such immense faith which maybe his Sadguru also does not have. The disciple is sitting quietly far away and crying and the work gets done.

These things are beyond the realm of our intellect or brain. Today's intellectuals also agree that only a part of our brain functions. The rest of it is shut. When it opens up, just imagine how many new doors of understanding will open up. The world is full of mysteries. To have faith in today's times is really a big thing! There is an undisputed sutra of the 'Ramcharitmanas', 'Binu biswaas bhagati nahi'. Goswamiji says in the 'Vinaya Patrika' –

Biswaas ek Rama naam ko....

The one who has faith must also believe one more thing that some time or the other he is bound to achieve his goal and get a place nearer to sit! These are all matters of belief. If you have faith, you are bound to get a good place to sit! Baap! The question is of faith. If you believe my words then I would like to say that what Bhajan or spiritual practice you may do is not that important. Your faith itself is your spiritual practice (Bhajan). To turn the rosary is fine but your inner confidence and faith is your Bhajan. In the end it is the faith that only matters. That is why I say that faith alone is Bhajan. If you have true faith and belief then be sure that faith can never be blind.

So Baap! In the Ramkatha yesterday we saw that Sati burnt her physical form in the Yoga fire at her father's place and was born as Paarwati to Himalaya and Maina. When the girl child is born please rejoice and celebrate. This is being said in the 'Ramcharitmanas'. There was a dark age in between when the girl child was killed on birth. The times have changed now. A daughter's birth calls for a grand celebration declares the 'Ramcharitmanas'. Once Himalaya was blessed with a daughter, great Saints and ascetics started to come to his place without invitation. Paarwati is Faith. Once our veneration is awakened, the Divine souls will come on their own; you won't need to call them. They shall be your uninvited guests! 'Aadau shraddha'. The daughter started growing. Sri Narada came to the Himalayas. He told Himalaya that your daughter has many names. Like: Uma, Ambika, Bhawani, Shailaja, Paarwati, Durga etc. Your daughter will be the embodiment of chastity and will be venerated for her service towards her husband. She will bring you name and fame in the world by her deeds. These predictions were made by him by doing the palm reading. The lines of your hands indicate your future and the

lines on your forehead indicate your past. The best part is that the lines of our feet indicate our present as to where are we! Sri Narada foretold her future. He also described what sort of a husband she would get –

Aguna amaan matu pitu heena I
Udaaseena sab sansaya cheena II

Himalaya, your daughter will get a husband who is 'Amaan', means beyond measure and shall not have parents' means he will be existent reality. He shall be apathetic in nature. He shall be doubtless or in other words always in a blissful state. He shall be the embodiment of firm belief, he will be Yogi, and he will be bereft of any desires. The lines in the hands of your daughter foretell this. Himalaya and Maina became restless and sad. They had tears in their eyes. Uma was very happy for she understood that all the signs narrated about her would be husband is applicable to Shiva. I only will marry Shiva and nobody else! Seeking permission from her parents, Paarwati goes to do severe austerities and penance.

'Ramayana' says that Paarwati did severe penance. Her body became a bundle of bones. The Celestial voice blessed her! 'O daughter of the Himalayas! You shall get Lord Shiva as your husband. When your parents come to call you, go home!' On this side, after Sati got burnt, Lord Shiva was just roaming around alone. He then sits down for meditation. Lord Rama appears before Shiva and asks him to marry Paarwati. Shiva humbly accepts the request of Sri Rama to marry Paarwati. If we are following or doing certain austerities or say fasting for a particular reason and our Master asks us to do something else then leave everything aside and follow the instructions. Say you are fasting and go to visit your Guru. He offers you some food, and asks you to eat it. In my personal opinion please go ahead and eat it. The Prasad being given to you is the boon of your fast or austerities.

During this period a demon by the name Tarakasur begins to torment the celestial deities and starts annihilating the world. In order to destroy him, they plan to disturb Lord Shiva's Samadhi. Kamadeva spreads his illusory Maya and the entire creation is affected by its influence. Kama is very powerful. You cannot undermine him. Swami Sachhidananda of Dantali has written

in one of his texts that in order to be unaffected by Kama, three things can be done. One part of the society has criticised Kama by declaring it to be bad or sinful. Then another set of people who a bit self controlled came and said that you can't possibly negate Kama. Please understand one aspect very clearly Sahib! The energy of Kama affects us the moment we are born! The second type started practising self control by their Guru's grace and were able to control it somewhat! The best and sure shot way to overcome it is –

Rama bhajan binu mitahi ki kaama I
Thala biheena taru kabahu ki jaama II

My Tulsiji says that has anybody's Kama been controlled without 'Rama Bhajan'? He has presented a very beautiful and practical image of Kama in the 'Manas'. We can discuss about Kama as much we like but it is a very tough task to be able to tame it. Even the person who is engrossed in 'Rama Bhajan' will have to suffer its influence to an extent. The more profound and deep seated is your Rama Bhajan, the more violent will be the onslaught, but it will not be able to uproot you!

The selfish celestial beings place the proposal of marriage in front of Lord Shiva. He replies that he will carry out his Lord's wishes and marry. His Ganas start the preparations for his wedding. Matted locks, ash, snakes and deer skin are used to dress up Shiva for the wedding. All the celestial folks also get ready. The welcoming party of Himalaya faint on seeing the ghosts in the marriage party. In the end, Lord Shiva enters the wedding area. Maharani Maina comes forward for performing the initial ceremony of welcoming the groom. On seeing his ferocious form she becomes unconscious and the articles of worship fall off from her hands. Sri Narada comes and pacifies the Himalayan folks and reassures them by revealing the reality of Shiva and Paarwati. He says, 'O Devi! Kindly give up your ignorance. The one who is present as your daughter is in fact the mother of this entire creation. Your Bridegroom is none other than Shiva and she is Shakti!' I would only like to say this that Shiva is at our doorstep. Shakti in the form of our daughter is with us in our home. If a Sadguru like Narada will come only then shall we be able to recognize them and they shall be united! A devotional fervour is aroused in the hearts of the

Himalayan people. Lord Shiva is welcomed and brought in with utmost respect. The Acharyas and Purohitis perform the rituals of the wedding one by one. Finally, Shiva accepts Paarwati's hand in marriage.

The time of the daughter leaving her parents and going to her husband is at hand. Himalaya is the symbol of steadfastness and solidity. But today, even he has become very weak. I would like to very humbly pray and say that the parents who give you their daughter in marriage after bringing her up with utmost love and affection, you should shower her with hundred times more love and affection than she has got! Give her so much of loving care and respect that she tends to forget her parents and starts looking up to you as her own parents. At this juncture of the departure of the daughter, the parents tell her –

Karehu sada Sankar pada pooja I
Naari dharamu pati deva na dooja II

The parents tell her that dear child! Please worship the holy Divine Feet of your husband. As per the Dharma for a chaste woman is that her husband is only her one and only support or 'Ishta'. These days a very beautiful thing is being done in the society. The practice of performing group weddings in cases where the girls families or say both the families are unable to shoulder heavy expenditures on account of the marriages, is a very noble practice! If a wealthy person comes forward and marries a few girls like his own then it can be a great service in today's times.

Himalaya's Paarwati thus departs for Kailash. The marriage party reach Kailash. The celestial deities return to their respective abodes. Shiva and Paarwati start their married life with utmost love and respect for one another. Who can possibly describe their divine play? After some time, Paarwati gives birth to a son, Kartikeya. He kills the demon Tarakasur in combat and frees the Devas of their fear. In this way, Tulsiji has narrated the katha of Shiva and Paarwati. Once, Lord Shiva is seated under the famous Banyan tree on the Mount Kailash. He is in a very happy mood and Ma Paarwati sensing an opportunity comes and pays her respects. She asks the Lord to explain the core value or the essence of the Divine Rama. In reply, Lord Shiva narrates the 'Ramkatha' to her. We shall take up this Katha tomorrow.

Manas-Ramkrishnahari

|| V ||

*The temple is our dignity,
but there should be no competition involved in it*

Baap! Today, Bardoli's Swaraj Sansthan was honoured here. I express my happiness. A very well known historian who has travelled miles on foot to place the historical facts in front of the society and serving them, such great scholar respected Narottam Bapa has been honoured today by all of us. The 'Upanishad's say, 'Yuva syat sadhu, yuva adhyapakaha'. The Sadhu should be young. The teacher should be young. The Acharya also should be young. It is not about the physical age here. By original thoughts and understanding the views are expressed. Our admirable young speaker Jaybhai expressed his view point precisely in the time allotted to him. I welcome him and express my happiness for the same. I offer my Pranams to all of you from the Vyaaspeetha!

The focus of our discussion is 'Manas – Ramkrishnahari'. We are discussing this topic on the basis of the three lines which we have just recited. Our subject of close inspection is the Divine propensity of Sri Rama. Today, we need to go up to the 'Rama Janma' in our discussion. Along with the discussion, we shall simultaneously take the flow of the text forward.

Rama is God. God's one meaning is welfare. Or welfare is God. Selfishness is not Godliness. To help or serve others is God. This is a very simple and easily accessible description of the Divine. It is the accessible Vedanta. We interpret things as per our individual mental makeup. So what Morari Babu says, that alone is the truth, it is not so. Our eternal tradition has been to present the 'one truth' in different ways. We may feel that it is something very close to me but for very many others as well the similar feeling holds good. Here, the discussion of the core intrinsic understanding about Rama is only for the reason that in it we are able to find our own Rama and we can reach up to Him! So Rama means what? The Rama that we see in the temples, yes it is one! Please do not unnecessarily get into criticising the temple or the idol. In the tradition of Avatar, the others incarnations came for a very short time so we don't see their temples commonly. In the temples the first total and a complete Avatar has been of Sri Rama and His beautiful form is recreated in the various temples all around the globe. Similarly, Krishna also has a number of temples venerated towards Him. Then we see Lord Buddha. This is a traditional progression. If we are the worshippers of truth and keeping aside our cleverness or cunningness our focus has to be Rama. Within one truth itself we shall find various forms of Rama which we can feel as our own. Tulsidasji says, 'Rama Bramha parmaaratha roopa'. A selfish act is not Rama. That what is for the general welfare is what is Rama!

Rama must be and has to be in the temple. He has to be the principal Deity or else don't install Him. In Thakur Ramkrishna's temple, Ma Sharda is there! Of course, Thakur is there! Kindly do not consider the other deities to be unessential. Either you install only your 'Ishta'; after installing the 'Ishta' as the focus of your faith, how can you sideline the principal flow of divinity there! Just think for a moment, the Sun will look beautiful where ever it is!

My objective is not to limit my Katha only up to the precincts of the Rama Temple. One youngster, while driving me around asked me, 'Bapu! What are your views about the temples?' My reply to it is that the temples are of four types. It is not at all mandatory that you have to agree to what I say. Buddha always used to say, 'I am a Prince and am the descendant of the great Shakya dynasty. So seeing my lineage, please do not agree to all what I say.' If you all find any resemblance or similarity to your individual understanding, only then you should accept it and reconfirm its usability in your own way. I shall not at all feel bad about it, on the contrary shall appreciate it. The definition of the temple given by Morari Bapu is not mandatory to accept. Please use it according to your own free will. I always want to leave you free and independent in every way. When the religious instructions become binding, I get very uncomfortable. The ultimate objective of Dharma is total freedom or liberation or Moksha! What we consider as Dharma is just a tiny form of the main. Dharma means an all pervading ideology! Dharma means truth, love and compassion.

So there are so many temples. Temples should be there but they should not be in excess. The ones that have run down or in a dilapidated state, they should be repaired first. Temples are the symbol of our glory. There should be no competition involved in it. Keep the idol of your faith in the centre of your focus but please do not crowd up the temple by keeping the other deities as subordinaes all around. This according to me is merely your cunningness or cleverness in collecting all the Deities together. People are very simple and innocent. Try and portray the actual form or nature of Dharma to them. By the fear of the so called Dharma Gurus and because of the wrong notions having been fed to them, these educated youngsters are confused. Your Guru should be such who tells you the truth and that too sweetly.

So Baap! I was asked the definition of the temple. I said that there is glory of the temple. There should be no redundancy in it. There are four types of temples. Just think about it. There is one temple in the pilgrim centres. Like in Kashi, Ayodhya, Himalaya, Badrinath, Kedarnath etc.

But can we go to these places every now and then? There is one temple in our village. The visitors who come to our town would in earlier times stay at the temple only. In our civilisation these temples have always provided shelter to one and all. We can't visit the temple at the pilgrim centre every day. We can go to the temple at our town daily. Maybe, you don't go daily! People pressurize that you should go to the temple everyday! This pressure or compulsion in my opinion is violence. There should be no coercion at all. Give them love; people will come running and in hordes. The ocean did not compel the rivers to come to it. Become liberal or generous in your approach. The waves of your love should be such that they don't need to send an invitation to the rivulets to come to it! The Katha is not the national railway where truck loads of people can be accommodated. This is a flow of divine love. Wherever there is love and munificence, people will come on their own. Many people ask me that why do you address your listeners from the 'Vyaaspeetha' as 'Yaar'? I replied that I do not want to go far from my listener, that's why!

The third temple is at home. A man of faith has a small temple at his home. In this temple, the family members can offer their respects and worship daily. But we need to go to all these three temples. No temple ever comes to us. There is one temple that remains with us constantly and that is, 'Dil ek mandir'. I am including this temple in my list of temples. This is not my favourite past time or my effort in mere talking for pleasure. Indeed, the other temples have their own glory and importance. For these temples we need to get an idol, it has to be consecrated by a priest or an Acharya and only then can it be worshipped. Surely it is glorious no doubt! But the idol has come from outside and installed. The 'Bhagwadgita' says –

Eeshwaraha sarvabhootanaam,
Hrid deshey Arjun tishthati I
Brhamayan sarvabhootani,
Yantra roodhaani maayaya II

In each and every heart, God is present; He does not need to be installed by any Acharya. You don't have to appoint a contractor to build it. This internal temple is self existent. God is present there in a self evolving state. The outer temples are

great but please do not undermine or forget this internal temple. One youth asked me that Bapu! I don't feel like going to the temple daily but I am pressurised to do so. What should I do? I replied that the God within says that He is here as well as there. If you have the time and the inclination then just go and look him up! Any sort of coercion is violence. The choice of Dharma has to be a matter of individual free choice.

So Rama is God. This divinity means welfare. To do something for the benefit of others. Tulsi says that this type of service is Rama. In another line, Tulsiji further says –

Sakala vikaara rahit gatabhedha I
Kahi nita neti nirupahi beda II

Who is Rama? Rama is that principle essence which is devoid of any defects. Six types of apparitions are important. 'Shadvikaar', Kama, krodha, lobha, moha, mada and matsara. Now who is Rama? The one who is devoid of these six aberrations is Rama. It is difficult to get such a person in today's times but if you get one, and then He is Rama! While explaining the characteristics of a saint, it is said that 'Shadvikaar jit', the one who has won over these six enemy like apparitions. There is difference between winning over and being devoid of them. If you imprison a prisoner of war, you never know when he will escape. If one has won over the six apparitions he might have tied them up and put them away in the prison of self control but when they rage battle again who knows? Tulsiji tells us what this Divine Energy is! 'Sakala vikaar rahit'. Here it is not to win over, but to be devoid of it! The awakened beings are devoid of these apparitions. They are non-existent in their personality. Grass cannot grow in the salty water. The ship cannot travel in sand. To win and to be devoid of it are two different things.

Today Jaybhai told us some beautiful views on the 'Rasa'. He said that man should be colourful in nature. This is in accordance with the scriptures. It has been said about God, 'Rasovai saha'. God is 'Rasa'. In the very first shloka of the 'Ramcharitmanas' Goswamiji writes, 'Rasaanam chandasaamapi'. He talks about 'Rasa'.

God is unaffected or devoid of these apparitions. But the 'Rasa' of these apparitions is present in the Divine. You will have to change your

hearing faculties in order to hear it correctly. It is said that act but do not expect results. If Krishna says we will have to listen. We should not hanker about results. If we are acting with the expectancy of a result, this has been forbidden by the Gita. At Govindkaka's place if a boy is polishing a diamond, he can't expect to get it! But to work diligently is itself his 'Bhakti' or devotion. When I sing, I should enjoy it that's all without expecting any fruit out of it! Enjoy it that is your devotion. What is Ramayana? 'Chahon shastra sab granthan ko rasa', it is an ambrosial juice. Krishna is the embodiment of 'Rasa'.

What I want to say that Sri Rama is without any apparitions. The first of these apparitions is Kama. Rama is devoid of Kama. But He is not devoid of 'Rasa'. Rama is an aesthetic and is very graceful. At Chitrakoot, when Sri Lakshmana had gone out to get fruits and berries, the Lord started to elegantly make up Ma Sita with the flowers seated on the 'Sfatik Shila'. This topic has been written in the 'Ramayana'. My Rama is very graceful. Wear smart clothes; the 'Manas' says, 'Prabhu Prasad pata bhushan dharahi'. Wear good clothes and ornaments as the 'Prema-Prasadi' of the Divine. The inexperienced speakers will never share such topics. The world does not let the Sadhus remain simple, 'You will have to do this for my sake!' Yaar! Please leave them alone. They know what the state of being is! 'Uttama sahaja awastha'. There is nothing better than being simple and natural. Have I ever forced you all that you will need to sit cross legged and on the ground or don't stand in the way. I have never tried to enforce anything on anybody. One should remain simple and free. Just be simple, Yaar! This is not my suggestion, it is written in the 'Ramayana'. When Lord Shiva sat down to narrate the 'Ramkatha',

Baithey sahaja hi sindhu kripaala I

He sat down comfortably in his natural style. The society does not let the Mahatmas remain simple. Lord Rama is devoid of Kama but is not bereft of 'Rasa'. We should also try to be devoid of 'Kama' but not bereft of the 'Rasa'. His second image is that the One who is devoid of anger. But at times He takes on the garb of anger in order to give a lesson or for the general good of mankind. This has been written by Goswamiji!

So, God is bereft of Kama but has the Rasa in full measure. Similarly, there is no anger but there is total comprehension. He does not have greed but is filled with emotion. Emotion is not a malady, please note. Who has emotion or in other words a disturbance which is just on the surface or outward? One who can feel for others! Suppose there is a sick person; he seeks help from a friend who is very wealthy but miserly and does not come forward with the monetary support. After some time he realises that he has done a mistake by not helping the sick person. He feels sorry for not helping, when the opportunity was there. 'Chidiya chug gayi khet'. Now this sort of disturbance or repentance is necessary. So there is no greed in the Divine but this feeling of not being able to do enough is what is there in Him. After giving us everything, my Rama is always under this thought that He has not done or given enough. The wealth that Shiva bestowed on Ravana, many times more Rama gave Vibheeshana but was feeling hesitant that He did not give enough to His devotee.

Sri Rama has such feeling of welfare in Him. He is devoid of any sort of pride. The true devotees also do not have pride at all. They are not at all proud. The devotee of Rama has 'Atmarama' within yet there is no pride in him because he immediately thinks about being the 'Ramdas' and the pride if any just fades away. 'I am Atmarama but I am also a Ramdas'. Therefore, Rama has no

pride or ego but is the embodiment of great virtues because Rama is truth. He does not have any infatuation but has love. In fact he is Prema! Love sets you free but infatuation binds. 'Matsara' means jealousy or hatred which is not even near Him. Rama is filled with love and compassion.

One who does not have 'Kama' but is filled with 'Rasa', no anger but is caring or kind, no greed but is filled with shyness or feelings, there is no pride but is a store house of virtues, he has no infatuation but is filled with kindness and compassion, there is no jealousy or hatred. If you see these qualities in an individual then consider Him to be Rama or he has the Divinity of Rama in him. The Rama is seated in the temple is of course Rama but today we need the Rama who is in our hand or who is very close to us. In the second line Tulsiji says –

Sakal bikaar rahit gatabheda I

Kahi neti nita nirupahi beda II

The Vedas define Him by only saying 'Neti! Neti!' meaning not this, not this, this primordial element is Rama. Now the question may arise that why this Rama come to earth? The answer is –

Bhagat bhumi bhusur surabhi,

Sur hita lagi kripaal I

Karat charit dhari manuj tanu,

Sunat mitahi jaga jaal II

Why does the benevolent Divine come in this world? He takes a human form for His devotees, for the mother earth, the bramhins, the cows and the celestial deities. By seeing His divine play and hearing about his pastimes and glories the human beings are able to destroy their pains and sorrows. He comes for his devotees or in other words those who love Him. Where there is Love, there is God. Where there is worship, he may come or not we can't say but wherever there is love, he has to be there without any doubt or confusion. This Rama is within our grasp or hands. The second reason is the mother earth. When there is cruelty in the world, there is the question of the conservation of nature, there is an environment of violence prevailing all around then at such times the Lord appears either in a form or a thought takes birth to save humanity and protect the earth. The earth also means patience. He sees the patience of the Sadhus and the saints and He comes. Earth also means pardon. The ones who are compassionate and are filled with the feeling of letting go or forgiveness, He takes birth for such people. This Rama again is very close to us!

'Bhusur' means the Bramhins or the Earthly Deities. The Bramhins who are like Bramha. In spite of their higher position they come forward to help and respect the smallest person, such kindness and simplicity is worthy of worship.. The times have changed and we see the Bramhins

going to the homes of the Dalits also for performing religious activities. Even Narsih Mehta had gone! It should be so! So Rama comes for such Bramhins. 'Surabhi' means cow. He comes for the cows. In those days the economy was agrarian and the cow was supposed to be a part of the wealth. So, in other words to save the world economy, the Lord comes. 'Sur' means the celestial beings or the Devas. He comes to save and protect these deities. He takes birth and performs human actions which are rewarding and blissful for the mankind.

Such a Rama is referred as God by Tulsji. If by Divine Grace, our thinking is moulded in this direction then Rama is very close to us within our reach. Baap! What you do at the right time or the opportune moment is in my opinion the spiritual practice. This truth presented by Goswamiji is very scientific. He says that those who will listen to His human past times and glories shall attain liberation. Whether this is experienced or not but at least during the nine days of the Katha, we are saved from the tragedies and the worldly mischief. I would say that during the Katha period they just vanish or do not exist. So, Tulsji has tried to reveal the Divinity of this Rama.

Now, moving towards the main text, yesterday we saw that Lord Shiva begins His narration in front of Paarwati under the famous Banyan tree of Kailash. His form is very beautiful and attractive. Paarwati, sensing an opportunity



comes to Him and offers her respects. She says, 'In my last birth, I saw the human play of Rama and was disillusioned by it. I committed a mistake and was forsaken by you. Lord! Even till this moment my state of confusion about Rama remains as to whether He is God or man?' On hearing Paarwati's question, Lord Shiva first internally worships His Ishtha and starts narrating the Ramkatha. 'O Devi! You are truly blessed. You have asked me to narrate the Ramkatha which is akin to the Holy Ganges and which purifies the entire creation. You have played the role of Bhagirath in bringing down this Ganges of Ramkatha on to the earth. Devi! You are

There has to be Rama in the temple. He has to be the prime focus! Or, we should not consecrate Him in there. Like, in Sri Ramakrishna's temple, Ma Sharda has to be there! Thakur is there, of course! But, they do not render others as redundant. Or you may install only your Ishtha. If your faith is developed and ripened then how can you undermine your principal focus or compromise on its importance? The Sun is bright and effulgent where ever it may be! If you have installed your principal Deity as the main focus in the temple, then please do not need keep any other deities around like subordinates! By having so many around in one place is in my opinion just smartness or slyness in my opinion. People are very naive and simple! Try to project the true face of Dharma in front of the people. The youth who are pressurised or are influenced by the so called Dharma Gurus, either by fear or by enticements are confused!

truly benevolent and charitable. The Divine who had deluded you in your last birth, I shall try and tell you about His Divine play! This Divine energy is one that walks without feet, works without hands, without touching can feel everything, can hear without ears, can speak without the tongue, can smell without the nose and can eat without the mouth. Such are the actions of the Divine. The Divine Rama is beyond the principle of Karma and its result. Nonetheless, the 'Ramayana' talks about five reasons to tell the varied reasons as to why the Divine came in the form of Rama on earth. First is the curse given to Jay and Vijay, next the curse given by sati Vrinda, third is the curse or Sri Narada, fourth is the boon given to Sri Manu and Shaturupa, and the fifth is the curse of King Pratapbhanu.

The 'Manas' says that Pratapbhanu becomes Ravana in his next birth. His brother, Arimardan becomes Kumbhakarna and the step brother Dharmaruchi becomes Vibheeshana. You are aware that in the 'Manas' before 'Ramjanma' the 'Ravanjanma' is discussed. The day follows the night. Ravana misuses the boons he had obtained from Pitamaha Bramha. The entire creation is annihilated. The mother earth takes the form of a cow and along with the Rishis, Munis, Devas and Bramha start praying to the Divine for help and protection. The celestial beings prayed for the Divine intervention. On this issue, my 'Vyaaspeetha' always says that there are three steps to reach the Divine, or in other words in order to experience rest, pause and total peaceful rest we need to do this! Tulsiji has shown us these three steps. Always work diligently first and don't just give up! The earth and the celestial beings did whatever was in their command to protect themselves from Ravana. After all there is a limitation to the human effort. Once you come to this stage then you need to pray with fervour. The field of prayer begins from here. Prayer without doing your duty will not be meaningful! After prayer comes the patient wait! You have done the spiritual efforts now sit down and wait patiently with faith!

Aavshey, ae aavshey, ae aavshey,
Tu prateeksha ma agar shabari panu laavsheyI
- Krishna Dave

A divine voice reassures them and asks them to keep patience. I am bound by my promise. I shall take a human form and shall take birth in Raghukula. At this point, Goswamiji takes us to Ayodhya. Where the Raghu dynasty is in power and King Dasarath is on the throne. His virtues are extolled. He has all the three Yogas in his personality, namely, Karma yoga, Bhakti yoga and Gyaan yoga. He has Kaushalya and other queens. They are virtuous and perform noble deeds. They lead a life as per the nature or liking of their husband. My dear brothers and sisters! Tulsiji has given us a formula here for inviting Rama into our lives. If you are desirous of having Rama who embodies, rest, peace and cessation of all activities then follow this simple rule! Your family or married life should be like, first Dasarathji loves his wives, second the wives respect their husband and together they worship and pray to God. If you all want Rama to be born or appear in your lives then please follow these guidelines. The man should love his wife because women seek love. To satisfy the male ego, the wife should respect the husband and jointly pray with love and faith!

Dasarathji has a very pious living but is sad that he has no issues. If the people are distressed they go to their king for support but where does the king go? Tulsiji shows the highway that leads us to the door of our Guru. Dasarathji goes to his Preceptor Sri Vashishtha. Baap! When you are dejected and have failed after knocking at all the doors in the world, the only door from where you shall be blessed and the divine grace will flow is your Guru's door! He goes and narrates his pain and sorrows to his Guru. Instantly, the solution is found and preparations for the 'Putrakaameshthi Yagya' are done by Guru Vashishtha. The yagna is performed and the 'Yagna Narayan' appears with the Divine Prasad. Sri Vashishtha hands over the sacred urn of the Prasad to be distributed amongst the queens. Half portion is given to Ma Kaushalya, one fourth to Ma Kaikayie and the remaining to Ma Sumitra.

The Lord appears in the womb of Ma Kaushalya. The Divine stays in the heart as well as the womb. Days and weeks passed. Auspicious omens began to take place. The auspicious moment of the Divine descent is at hand. The calendar dates

and the astronomical positions became favourable. There was a feeling of joyful bliss all around. Tulsiji is expressing his excitement on this joyous occasion. It is Tretayuga. The month of Chaitra, the first month according to the Hindu calendar, the ninth day of the bright fortnight, Tuesday, Abhijit Nakshatra and mid afternoon! The entire creation is filled with a Divine fervour. The Celestial Beings are praying to the Lord in the womb! The palace of Ma Kaushalya is engulfed with Divine effulgence.

Bhaye pragat kripaala, deenadayala,
Kaushalya hitkaari I
Harshit mahataari muni mann haari,
Adbhut roopa bichari II

The Divine Lord appeared in front of Ma Kaushalya in the four armed form! Seeing the Divine Form of the Lord, mother Kaushalya got the divine knowledge. The saints say that after this, she turns her face away. She says, Lord! You had promised that you shall be born in a human form. Today, you have broken your promise and have taken your Narayan form! I want you to take a human form for me! On hearing these loving and affectionate words, the Lord instantly takes the form of a new born baby. My dear brothers and sisters, this is the pinnacle of devotion! In the field of knowledge, in order to grow, the aspirant has to rise up. In the path of devotion, the Divine has to become akin to the wishes of the devotee! The Lord came in the lap of Ma Kaushalya and started wailing like a new born baby. Tulsiji now declares –

Bipra dhenu sur sant hita leenha manuj avatar I
Nij ichha nirmitt tanu maya guna go paar II

Bipra means Dharma, Dhenu means Artha, Sur means Kama and Sant means Moksha. Thus, the Divine incarnates for fulfilling these four! On hearing the cry of the baby, the queens run towards Ma Kaushalya's chamber. When Sri Dasarathji got the news, he was immersed in divine bliss! Sri Vashishtha and the other seers and sages declared that the Divine Lord himself has taken a human form to indulge in his divine play on earth. The entire Ayodhya, or for that matter the entire creation was immersed in the divine bliss of the Divine incarnation and celebrations began. From Surat and the banks of Taapi in the 'Manas – Ramkrishnahari' katha, I extend my heartiest felicitations and joy on the auspicious occasion of 'Ramjanma'!

Kathā-Darśana

The Dharma should be smiling. Dharma should reach up to the lowest of the lowly and honour everybody.

In Kaliyuga, the Divine Name of the Lord is important.

Man's inner faith or confidence is what 'Bhajan' is.

'Ramnaam' is not limited to only one religion or sect.

We should only observe the virtues of the Guru and not his outer clothing.

Don't be scared of the scriptures or weapons.

Don't fear the scriptures but be wary of those who misinterpret them to suit their selfish interests.

You cannot practice Dharma out of fear or greed.

The so called religions create differences and animosity between men.

By reading something, if the tears well up, then this is as good as reading the Vedas.

If we can love one another then, all the problems of the world can be solved.

Love frees and Moha binds.

The Bhaktas and the lovers seek a support.

To effort to be able to reach up to the smallest person is Vishnupuja.

'Virati' means to be able to sacrifice for others.

Pain and anguish make a person mature.

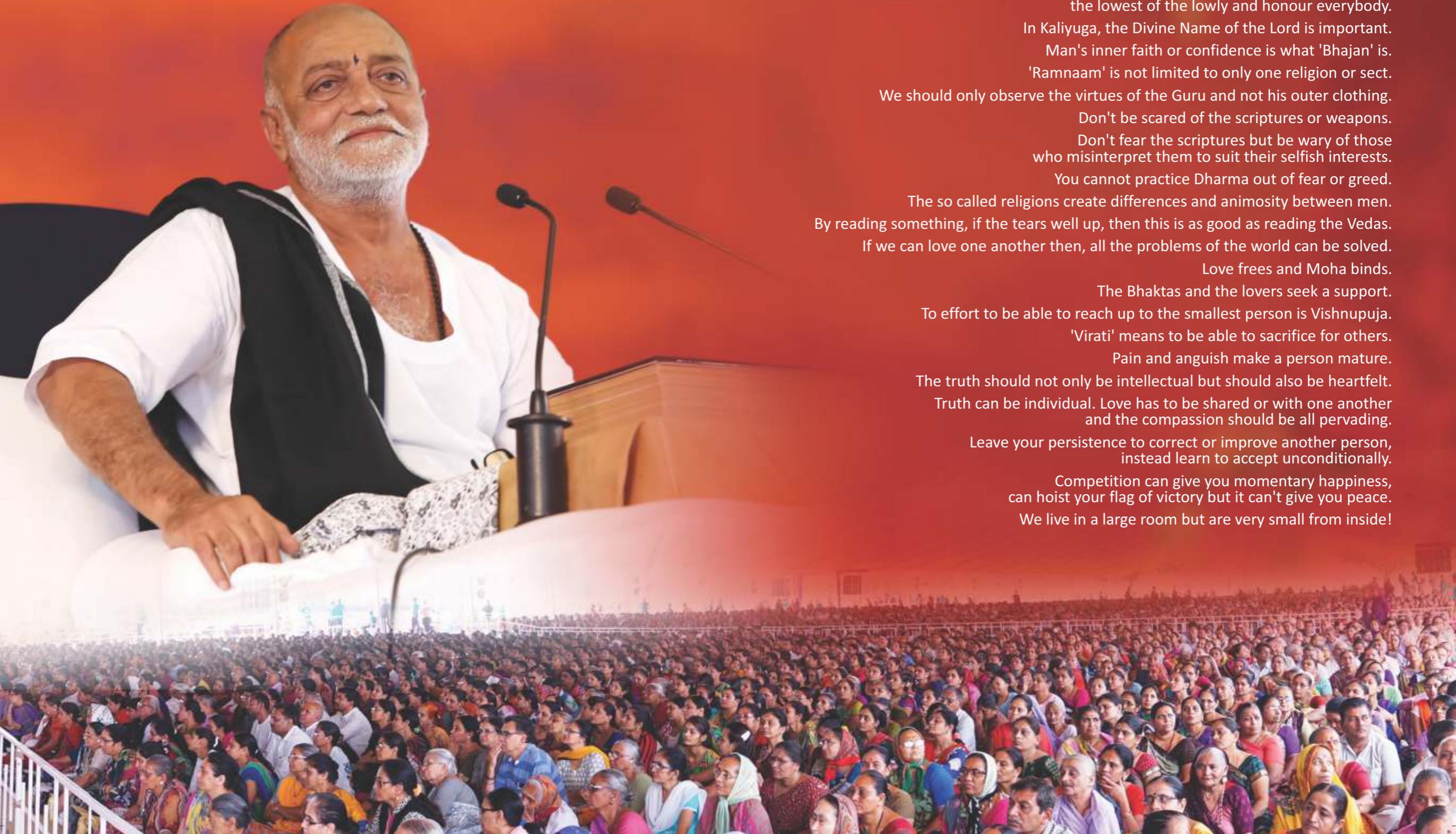
The truth should not only be intellectual but should also be heartfelt.

Truth can be individual. Love has to be shared or with one another and the compassion should be all pervading.

Leave your persistence to correct or improve another person, instead learn to accept unconditionally.

Competition can give you momentary happiness, can hoist your flag of victory but it can't give you peace.

We live in a large room but are very small from inside!



Baap! The main focus of this katha is 'Manas – Ramkrishnahari'. Yesterday, we all sang the divine glories of 'Ramjanma'. The second line of our discussion is the 'Krishnacharit – Manas', which comprises the divine pastimes of Sri Krishna.

Jab Jadubansa Krishna avataara I
Hohihi harana maha mahi bhaara II

Goswamiji has written a little bit of the 'Krishna Charitra' in these two lines. In a way, the entire 'Krishna Charitra' is encapsulated in these lines. In the 'Srimadbhagwat', 'Rama charitra' is in brief. Therefore, 'Krishnacharitmanas' is also a topic in the 'Ramayana'. Lord Shiva has narrated it front of Rati, the wife of Kamadeva. Sri Krishna's charitra is endless or infinite. Just read the 'Harivansha Purana' and see! 'Srimadbhagwat' is Krishna Charitra as it is! If you want to enjoy the Krishna Charitra in more detail then you will have to go through the 'Mahabharata'! It is the expansion of the Krishna charit. A lot of work and research has been done on this great epic and why not?

My dear young listeners! The entire 'Mahabharata' is available to you on your fingertips through the mobile internet. Whenever you get time and if you can read a few sholkas, you are bound to get inspiration and encouragement through it. There is this myth which is prevalent that one should not keep the 'Mahabharata' text at home, because it will attract the ill effects mentioned therein. Are we not affected by this malfeasance in our lives? Please do keep it and whenever you get time, read it. Please do not be scared of the scriptures. If you have compassion in you, then even the deadliest of weapons can't scare you. Gandhi Bapu had the shield of compassionate non-violence; hence no weapon could have any effect on him.

De dee humein aazadi bina khadaga bina dhaal I
Saabarmati ke sant tune kar diya kamaal II

Please never fear the scriptures. Yes, be afraid of the misinterpretation or wrong description of the texts. Be wary of those who twist the meaning of the scriptures to serve their own selfish objectives. Sahib! Kindly do not sully the core essence of the sacred texts. If anyone wants to expound or write a treatise, then please do so and do not run away from owning the responsibility of your words.

The scriptures have done yeoman service to mankind. I will go to the extent to say that if in accordance to the need and requirement of the time and situation, if any helpful addition or deletion is required then we should do it without doctoring the principal thought and ethos of the text. It was said at one time that women were not eligible for the 'sacred thread' or the 'Yagyopaveet'. Women are not authorised to perform yagna, etc. Respectfully, I feel the same can very well be altered or amended or appended. I am always intrigued by this question about the rights of women in our country! I feel that in fact, the women do not need to do all these! She has the right but in my opinion, it is not necessary for her to perform these acts. She burns her kitchen stove and cooks for the family and guests, is it short of any yagna? Sahib! She is not supposed to recite the Vedas. It needs to be corrected, I feel! After she gives birth to a child on nurturing it for nine months in her womb and then she puts the baby to sleep by humming a lullaby or a sweet song, if this is not the Veda then what is? Certain outdated and out of context ideas or thoughts need to be amended, respectfully. The scriptures have to be understood or taught by the Guru!

So, please keep the Mahabharata and read a few sholkas whenever you find time. If you don't follow then please do not assimilate it wrongfully, try to understand it from an Awakened Soul. Gandhiji used to say that one who does not have the 'Ramayana & Mahabharata' with him is not entitled to be called a Hindustani. If you don't read these sacred texts but they are there with you then feel that there is a force with you to protect and look after you. I can say it with conviction and belief that if we have any sacred scripture with us and fall asleep, then the scripture protects us while we are sleeping and even otherwise. This has nothing to do with any blind faith or dogma! I speak from experience. When Sri Bharat was given the 'Padukaji', what did he do? When the entire

kingdom of Ayodhya would go to sleep, the 'Padukaji' would protect as if like a night watchman! If you have anything of your Guru or given to you by Him be sure that it shall protect you. There is this saying in Urdu, 'Mehbob ki har cheez mehboob hoti hai'. Sri Krishna gave His divine flute to Sri Radhey, as if He gave himself up to her in person! Sri Krishna gave His 'Padukaji' to Sri Uddhava, in other words, He gave himself up!

I have done this classification and have repeated many a times in the 'Kathas' as well; Sri Krishna left this world. Somehow, I don't agree with this but in the Krishna Charitra we have to say so. His departure does not seem possible or acceptable to me at least. Five thousand years have passed and His divine name still is our lifeline. What all was given by Sri Krishna and to whom is of importance. In fact, He gave up everything! He gave the flute to Sri Radha Rani! It is also said that she asked for it or He gave it, whatever! Sri Uddhava got the 'Padukaji'. Sridama got His friendship and Sudama got poverty. Even this poverty is a divine boon, provided it is God gifted! Nanda and Yashoda got only tears. They were weeping all along! My dear youth! If on seeing or remembering someone, your eyes well up without any reason then out of the twenty four hours please spend a few moments in their company. This is true 'Darshan'. By reading any text, your eyes get wet, that is Veda patha! Whose touch makes you feel blissful and tears of joy start flowing from your eyes, please seek their company, Baap!

So, Nanda – Yashoda got tears. The Gopis got extreme separation. This 'Yogeshwara' gave the 'Mahageet' of the sacred 'Bhagwadgita' to Arjuna. Someone got the flute, some the tears and yet some got poverty. Somebody got the Geeta. Meera got His voice. He told her to go and sing! He just gave, and gave and gave! The Krishna Leela can be divided into three parts. For two days, I shall speak on Sri Krishna. He will be my own Krishna!

Everyone should have his/her own Krishna. But please remember, 'He has to be Krishna'!

I would like to speak on three aspects of Krishna. First, Krishna's Ramleela! It is Krishna but I would still call it 'Ramleela'. Second is His 'Rasleela'. Third is His 'Rajleela'. The Krishna of my 'Vyaaspeetha' is understood in three parts. I use the terminology or 'Ramleela' because it involves His divine play with Sri Balarama. Sri Krishna and Balaram love each other. They even have a lot of differences. Even though, Sri Balaram is elder to Him, yet follows His word! Who can possibly not listen to what Sri Krishna says? One who is unfortunate, he might not pay heed to His word! They even go to the extent to say that Krishna will go to hell! Vinobhaji had said very correctly that these so called religions become the cause of conflict or war. What they say is right and others are all false. Your God is wrong that is why He had to pick up arms. Krishna did this and that, blah, blah blah..... All this is like trying to teach a flock of sheep! Let your children be educated. 'I pray to God to kindly give some more life so that I can do some work before I leave! I don't want to die soon; I want to live for some time.' I would like to say to you all that please give up this thought of dying. This life is worth living. The injustice that is meted out to the Divine entity, this stupidity or idiocy should stop. These so called wrong beliefs create confusion and debility.

So, the first part of Sri Krishna is the divine play with Daudada, which I call the 'Ramleela'. We get such beautiful poetry on this in our sacred Vaishnava literature. Krishna's innocent child plays with His elder brother. In spite of their differences, Balaram's accepted whatever Krishna said. Many personalities are such that even the enemies can't but love them! In the 'Mahabharata' when the war became inevitable, Daudada's favouritism for Duryodhana was well

known because he was his pupil in the Mace fight. Sri Balarama was asked to be on the side of the Pandavas. He was faced with a dilemma because he did want to support the Pandavas because of his soft corner for Duryodhana and could not side with the Kauravas because they were unjust. As you all know that during the war, he left for a pilgrimage in order to avoid the delicacy of taking sides! Human nature is there and all are privy to hearsay. The day the news of Karna's death reaches him, he feels sorry and is saddened. At that moment, he covered his face with the 'Pitambara' of Krishna, which was with him and sang the farewell for this great soul! On the fall of Karna, a prayer meet was held at the Sun's place! That day, the Sun God did not emit or radiate heat. That day, this Tapi must have also cried. This Sun City must have been soaked wet. According to a certain belief, Karna's last rites were performed here in Surat.

Today, we notice so much of charity in Surat, only because somewhere there lies a genetic connect with this greatest munificent personality! So much is being done here! I would like to warn the donors that if you are approached for anything in my name then please do not be misled or be fooled! Please ask me straight away! Some false or uncalled for propaganda should not be entertained at all! 'Artha'; you know the meaning of this word and is explained in the Mahabharata. They say that this shloka is an insertion in the original but is very popular; 'Artho purushasya daasaha'. This has been attributed to grandsire Bheeshma! Shalya, Drona, Ashwathama and Kripacharya, all of them seem to have spoken these words? Man is the servant or wealth. Bheeshma is asked that why did he keep quiet seeing the tyranny being unleashed by the wicked Duryodhana? In reply to this he says that the man is a slave of money or wealth. 'I have eaten the food given by Duryodhana', which sealed my lips in spite of my heart not agreeing to it one bit.' I

would like to ask you all that can Bheeshma ever be a slave? Somehow, this fact cannot be digested. His celibacy and adherence to his word is well known. If I try to put in myself here then it shall appear boasting but being oblivious of it if anybody tells you that Morari Bapu has become a greedy person asking for money, will you believe it? But I want to clarify this point in public that is why I am saying this. If anyone agrees or not, I have nothing to do with money and I am not here for want of money! I carry the bread of my destiny with me and am not hungry for any other bread!

There are eleven meanings of 'Arth'. In what sense it would have been used here? We should think about it with the grace of our Guru! One meaning of 'Arth' is relation. Man is a slave of relationship. It is the compulsion of the relationship. Another meaning is time. We say that man is controlled by time. Another meaning is excitement. Sometimes, our excitement makes us a slave of others. If we go to see someone and are anguished or upset then we are compelled to listen to the other person. One more meaning of 'Arth' is an incident or an event. Another meaning is wealth, not money! Wealth is of two types, demonic or Godly! Man becomes a slave of both. Money is not bad. The Vedas declare that earn as much as you can with both hands but distribute or share it with four hands. This is a Vedic command!

In this world, by Guru's grace the people who have gone ahead in charity, the society has sold such people or in other words has cheated them. Once, abroad there was an auction of my portrait. Before I go for the Katha, they were trying to collect as much they could for charity. After two/three days, some devotees came to me and said that Bapu! We are not comfortable with this! But all these people who are doing it are 'Big' so we can't say anything also! Then I got the correct information. I expressed my displeasure to a few

who were involved in the same. I somehow do not speak very sternly. It is not my nature but then somehow I said that, 'Go ahead and auction me!' then all of those involved felt bad about it and apologised. I said, 'Kindly use your prudence in collecting funds'!

So we were discussing Krishna's 'Ramleela'. I was remembering Sri Balarama. The divine play between the two brothers is what I call Krishna's 'Ramleela'. Krishna gave everything to everyone! When the time of the final journey came, He thought that His own family members were involved in unjust acts and by this the Mother Earth is distressed. The purpose of His Divine incarnation was to unburden or rid the world of unholy or unjust practices and establish holiness on the earth. His own family became instrumental in these anarchical acts, which was the biggest irony. 'I need to act now!' He thought. He plans out His departure from the world. In Dwarika, the consumption of the 'Somarasa' was banned. Even then the youngsters of the Yadava clan went ahead and broke the law. On seeing this He was grieved and thought that this entire clan will destroy itself. In the end, even He had to leave. They along with Krishna and Balaram come to the 'Somateertha', just outside 'Somnath'. They worship Lord Shiva! 'Somnath' is the deity of 'time'. Both the brothers worship with the holy waters of the 'Triveni' by performing the 'Abhishekam'. I repeat once again, follow Rama, follow Krishna but even by mistake please do not overlook Shiva. You are free to follow anyone you like! Please do not offend the Divine Mother, Devi or Jagdamba! Do not offend Ma Durga! We perform the 'Garbi' of Ma Durga only! She is placed in the centre and the Raas is performed all around her! Everything is changing now! The Dharma is suffering debility with time. People who are responsible in putting in such distorted and disfigured view of Dharma need to

stop and look at themselves as to what they are doing and how hideous they look! The divine glow of Dharma is diminishing!

The 'abhisheka' of Lord Mahadeva is performed. The priest hands over the 'Nirmalya Bilva leaves' to Sri Krishna! Krishna respectfully touches the Holy Prasad to the eyes and forehead of Daudada. Tears well up in Dau's eyes. He understood that the end is near. He embraces Shiva and Krishna and proceeds towards the inevitable



last journey. Lord Krishna comes and rests under the famous Banyan tree at Praachi as if trying to rest His tired limbs and coming to the final rest! The hunter named 'Jara' comes there. He sees the pink lotus like feet of the Lord and thinking it to be a bird, fires his arrow. I have been saying this for the last few 'Kathas' that this arrow could have struck Krishna in the chest, or the neck or the navel but it strikes His feet only! Why? It means that whether it is an arrow or words, their ultimate abode is the Divine Feet only! Bhagwan Sahajananda says that Sri Radhakrishna is our Ishtha. Sahajananda Swami has given all of us such a potent and benevolent mantra, 'Sri Radhakrishna Bhagwan is our Ishthadeva and we are theirs!'

I have to see Krishna from three angles. First is His Ramleela and then comes the Raasleela. His Raasleela is truly wonderful. It is the 'Premaleela'. It is the play of devotion! The Raasleela has cleansed our inner beings of all impurities. The steps and the different Mudras performed by Krishna cannot be copied by man. Only the ultimate truth shall remain. Just imagine how beautiful Krishna's Raas would have been that even after five thousand years we dance to its beat! Tharo Bhagat of Kutch cried –

Shyam vina Vraja sunoo lagey...

The Krishnaleela is just amazing! If I sing these lines with this feeling then how is it wrong?

Yaad kar tuney kaha tha pyaar hee sansar hai,

Hum jo haarey dil ki baazi, ye teri bhi haar hai...

Yesterday, a youngster asked me, 'What is love?' I replied, 'Love means devotion and devotion is love'. We use the word 'love' in a very ordinary sense. That is not 'Love'! The boys and girls write 'I love you!' I just can't understand this! In 'Love' there is no 'I or You'. Where there is 'I', how can devotion or 'Bhakti' be there? 'I' is always in capitals. In 'Love', even 'You' does not exist. In 'Love', there are no two, only 'One'. We have,

'Advaita, Shuddhadvaita, Dvaita-advaita so many different faiths'. My 'Vyaaspeetha' had said with utmost humility that our principle is 'Premadvaita'! The other principles are also wonderful. In the 'Manas' we see that the various doctrines have been enshrined at different places. This is of course about 'Premadvaita'. Herein there is no 'I'. Neither there is me nor you! Tulsidasji clearly states that where 'I' and 'Thou' exist, there is no Love! There is only 'Maya'.

Mai aru mor tor te maya I

This 'Satsanga' is the symbol of 'Premadvaita'. It is all about devotion.

Tum merey paas hotey ho,

Koi doosra nahi hota.....

Sri Krishna's Raasleela is a great boon of 'Premadvaita' for the mankind. If we all start living in love then all the problems facing humanity today can be solved. Krishna's Raasleela is amazing. There are so many topics which are a part of the Raasleela. Only the Gopis are allowed to participate in it. In other words, one should have the characteristics or the qualities of the Gopi's nature to be able to participate in this 'Maharaas'. The Acharyas proclaim that one has to be immersed in pure devotional love to be able to taste the ambrosia of the Raas. I have always maintained that Narada is a Gopi! He is an incarnation of 'Premadvaita'. Shankar is a Gopi. Chaitanya Mahaprabhuji is indeed a Gopi! On seeing the writings of Kabir Sahib, we get the feeling that he too is a Gopi.

Krishna's Raasleela is the ultimate form of love. The people of Vraja are immersed in this divine love and are restless because of its fervour. Within is pure 'Advaita' but yes, even the outside is of importance and the Saints and Bhaktas have sung, 'Shyam vina Vraja sunoo lagey...'. Just imagine, five thousand years ago, when Krishna left for His eternal abode, what would have been

the state? Till this day the tribal and village folk of Saurashtra and Kutch have not been able to get out of this pain or agony of His departure. They still wear black clothes as a symbol of their separation or in other words of widowers. I would like to say Baap! The moment you get an opportunity, chant his name or remember Him without forgetting Mahadeva. Rama, Krishna and Shiva all are the different forms of One God! They all are visible reality of the Divine. We are bright or pure only because of them.

According to my 'Vyaaspeetha' the third angle of Krishna is the 'Rajleela'. There is nothing beyond this! If we want to see His 'Raasleela', we will have to see 'Srimadbhagwat'. For the 'Ramleela' again we will need to refer to the 'Bhagwat or Harivanshpurana'. The 'Rajleela' is vividly picturised in the 'Mahabharata'. He is a very amazing personality. He is complete in each and every aspect. In the 'Mahabharata' Krishna's entry in the epic is shown in Draupadi's Swayamvara. All the kings from all over the world had come to win over the hand of the daughter of Drupada in marriage. Sahib! A chariot has come from Dwarika. There is always a smile on Krishna's face. My Talgajardi eyes have noticed three instances in the Mahabharata when He was not smiling. The first is when Ashwatthama had murdered the five sons or Draupadi mercilessly and He had gone to console her. I would like to mention here that in this scene, when everybody had left, Krishna comes there and please note that it does not take very long for the man to start doubting or questioning the Divine. Those who are the aspirants of the devotional path need to be very careful. A tiny spark of doubt can burn down our huge edifice of faith in a moment. Her five sons were mercilessly murdered. She was seething with anger. She wryly and with palpable anger questions Him that who, when and where shall die

is in your control; I hope that you are not instrumental in planning this heinous crime? At that moment, Krishna had tears in His eyes. He did not speak a word. He must have silently questioned Draupadi that of all the people, you too doubt me? You seem to have lost faith in me! You did not remember even one out of the nine hundred and ninety nine Saris? Sahib! When an Awakened or an Enlightened Being, who is pure and sure of himself and is blamed by his near and dear one then the anguish is indescribable!

Pathik tu chetjey,
pathna sahara pun dago deshey,
Dhareeney roop manzilnu,
utaara pun dago deshey I

- Nazir Dekhaiya

When who can start doubting, you never know! The demonic forces are very strong. That is why we mostly see the evil forces being victorious in the battle with the virtuous or noble.

So, Krishna's entry in the great epic is in the Swayamvar of Krishnaa. Sahib! He is Yogeshwara Krishna. He is honoured and respectfully seated. The other Kings and Emperors stood up in respect. He gleefully accepts their greetings and takes His seat right in the centre of the congregation. His eyes are looking for someone! Just imagine! The entire world seeks Him and He is seeking someone, how fortunate this person shall be? He saw that five persons are walking in. He felt relieved on seeing Dhananjaya (Arjuna) among those five. 'Now my faith has arrived' He felt. This is His affection. The Lord never fails and is always present when He is needed. Similarly, His true devotee also does not fail Him! Here the Pandavas had camouflaged their identity as they were in exile and were spending their time incognito. Who can fail the Divine eyes? The five brothers, very discreetly offered their respects to him. They took their seats. From this juncture, Krishna's character is depicted in the 'Mahabharata'.

Krishna is truly amazing. In the last Katha I was saying that there is a similarity as well as distinction between Krishna and Karna. Krishna was born in the prison and Karna on birth was enclosed in a box and left alone. Krishna was not brought up by His parents and similarly Karna was also not brought up by his parents. In the 'Mahabharata', when Kunti comes to pacify Karna, he says, 'I am Radheya, not Kaunteya!' If you want to learn charity, then please read and follow Karna! Side by side, if you want to learn prideless individuality, then follow his example. In order to see the defects of wrong company and how ruinous it can turn out be is also depicted by Karna! Inside, deep within he is a devotee of Krishna!

Now let us proceed with our main text of 'Ramkrishnahari' a bit. Yesterday, we all celebrated the 'Ramjanmotsava'. Kaikayei Ma gave birth to one son and Ma Sumitra gave birth to two sons. The joy of Ayodhya quadrupled. The naming ceremony of the four brothers was performed. The eldest son of King Dasratha was named Rama. He will shower the entire creation with peace and harmony. The one who shall provide love and contentment to the world, the second Kaikayei born was named Bharat. Who shall be instrumental in eradicating animosity, the youngest son of Ma Sumitra was named Shatrughna. The one who will be the bearer of the world and will be dear to Rama or Rama will be the dearest to him; the elder son of Sumitra was named Lakshman by Guru Vashishtha. All the four brothers on attaining teenage go the Gurukul to study the scriptures. The one whose breath comprises of the Vedas, does this God in a human form need to study? He did this in order to tell us that in order to attain knowledge, you must go to an able Master or Guru! Today, we don't need to make this appeal. All the children study hard and well. It augurs well for our country. Educate your children. Those who cannot afford to educate their children, such parents must be

supported by those who have been blessed with wealth by God! In the educational institutions, kindly don't make education your business!

Once upon a time, Sri Vishwamitra, comes to Ayodhya to see Rama and says that he is being troubled by the demons. They obstruct my religious activities and kindly give Rama and Lakshman for the protection of moral virtues and noble deeds. Sri Dasratha's love for his sons obstructs him from doing so. Guru Vashishtha removes the veil of ignorance of Sri Dasratha and asks him to respectfully hand over Rama and Lakshman to the Sage. The two brothers leave along with Vishwamitra to protect the noble deeds from the evil forces. On the way, Tadaka, the mother of the demons is killed just in one shot and she is liberated. Mareecha is thrown far away by shooting him with a pointless arrow. Subahu is

I would like to see Krishna in three different forms. First is Krishna's Ramleela. He is Krishna but I am still calling it the Ramleela, because it comprises of His divine play with Balrama. The second is His Raasleela. Krishna's Raasleela is amazing. It is the Premaleela or the Bhaktileela. Till today, the Raasleela has done the noble act of purifying our inner being! Krishna's Raasleela is the wonderful gift of Premadvaita to the world. The third in the eyes of the 'Vyaaspeetha' is the Rajleela. There is no Rajleela to compare with this. Krishna's Rajleela has been vividly depicted in the 'Mahabharata'. In His Rajleela, the entire epic is included!

killed and liberated. The brothers stay with the Sage for some time. On the orders of Guru Vishwamitra, they proceed to Janakpuri for the 'Dhanushyagya'. On the way, they come to Gautama Ashram which was lying neglected and in ruins. Right there a huge stone like figure was lying. Sri Rama asks Vishwamitra about the details of the Ashram. Vishwamitra narrates the entire story and says, 'O Lord! This is the Ashram of Gautama Rishi and this stone like figurine is his wife Ahalya. She is in need of the holy dust of your feet! She has been looked down upon by everyone. Rama! Please accept her and relieves her of her curse!' Tulsiji says that she is blessed by the loving compassionate grace of the Divine and the Holy Dust touches her. Instantly, she becomes alive and is filled with hope and faith. She stands with utmost humility and heart filled with devotional love. She prays to the Lord. She is divinely blessed and tears of love flow down her eyes. She is accepted by Rama to prove that please don't lose hope! You are not alone! This is Ramkatha which teaches us to accept all. To uplift the poor and the down trodden. After this incident, the prefix of 'Patita Paavan' was added to Rama.

The Lord proceeds further. They arrive on the banks of the sacred Ganges. He bathes in the pure clean waters and after satisfying the people of the Teertha come to Janakpuri. King Janaka, comes to welcome the sage and the two brothers at the Mangoe Grove. On seeing Rama, he stands up in bewilderment and enquires about Him! The one, who did not believe in the name or form and was a Gyaani, was immersed in the Divine beauty. Vishwamitra explains that He is the Divine who is loved by one and all. From there, he takes them to the 'Sundar Sadan' where the arrangement for their stay is done. After having their mid-day meal, they rest for a while!

Baap! One question has come that in the Indian philosophy, Dharma, Arth, Kama and Moksha are the four principal objects of human pursuit. I would say that it is a universal fact and not only an Indian view point! These four have been installed in our philosophy. The youngster is asking that why Tulsidasji writes –

Sri Guru charan saroj raj nij mann mukur sudhaari I
Barnau Raghobar bimal jasa jo daayaku phal chaari II

He has mentioned four fruits here. So are they the fruits of the pursuits or are the pursuits?

Baap! Kindly do not separate the fruit from the pursuit. The pursuit in itself is the fruit. Many people ask me that what is the fruit of chanting or turning the rosary beads? My answer is that in today's busy life, if you are able to chant this in itself is the fruit! What is the benefit of going to the temple? Necessarily, it means doing nothing. For the last two three days the youngsters are asking me that if they are compelled to go to the temple what should they do? Please don't do anything under duress. If you have an urge or inclination, then go ahead and do it. There is the importance of the temple, undoubtedly! One should go to the mosque. It is sacred and has its own value. If you feel like it, then go ahead and do it. If physically you don't go but internally you are filled with the divine fervour of the temple then it will be construed that you have gone there! There is a separate attendance register there.

I have narrated this story many a times. A Fakir was religiously performing the Namaaz at a particular place in the mosque for twelve long years. He sincerely followed the routine and did it five times in a day at the prescribed hour. This routine was carried out without any break. The story goes that in the thirteenth year, during the first Namaaz of the first day a celestial voice declared that 'Fakir! You have been offering the Namaaz for the past twelve years diligently, uninterrupted, but Allah has not accepted even one of your worships!' An eerie silence enveloped the mosque and the people were bewildered. The people present there felt sorry for this Fakir and expressed their grief at such a declaration. They were anxious to see the Fakir's reaction. They see him clinging to a pillar close to the spot of his worship and he started to dance with excitement and glee! The onlookers thought that it appears that on hearing the voice he has become mad! They said that you should bang your head against the pillar in disappointment on this that your prayers have not been accepted. The Fakir replied with utmost humility, 'I have been praying for the past twelve years and whether it has been accepted or not is none of my business. But at least Allah knows that someone is praying for the past twelve years that is good enough for me!'

My dear brothers and sisters! It is enough that at least the thought of going to the temple was there in the mind while sitting in the car but due to paucity of time, he could not go. His attendance has been marked and noted. Going due to pressure, or fear or under any enticement is not correct. Please understand this that you cannot follow any religion out of fear or greed! Many youngsters ask me that 'Is it ok to go when we feel like it'? It is good to go to the temple but going daily may not be possible. There should not be any compulsion.

You are making an effort, that itself is the fruit! What is the second benefit of chanting or rotating the rosary? What is the benefit of hearing the Katha? You have been able to listen for nine days without any difficulty that is the biggest benefit. What you have got is the ambrosia. Therefore, let me clarify to this youngster that Dharma, Arth, Kama and Moksha are the human pursuits. Tulsi has mentioned them to be the fruits. So the pursuit itself is also the fruit or benefit. What else do you need? Now if they are fruits then there has to be the juice of these as well. What is the juice? The Rasa of Dharma in the 'Ramcharitmanas' is 'Birati' meaning renunciation or detachment (Vairagya). In other words it means the feeling of giving up or leaving the desire of enjoyment, natural compassion or kindness is what we call as 'Birati'. The 'Ramcharitmanas' says –

Dharam te birati joga te gyaana I

Gyaan mochhaprada Beda bakhaana II

Hindu, Muslim, Christianity, remove all these differences. Dharma means dharma, period. The core essence of Dharma is 'Rama' and the scriptures say, 'Ramo vigrahavaan dharma'. You cannot see the root but everything sprouts out of it! Leaves, branches, flowers and fruits are all visible outside. They can be preserved in history but the root is not seen or is not exposed. This is what the divinity of 'Rama' is. Everything has come out of this primordial reality. So the Rasa of this 'Rama' who is the embodiment of Dharma is renunciation.

The scriptures have given a very detailed meaning of this but let us try to understand the simple meaning. 'Birati' means the tendency to give! God has blessed me with Dharma so I should do something meaningful. There should be this natural generosity in us. However big religious congregation it may be or one could be a big 'Dharma Guru' but if you don't see any benevolence or generosity there then think it to be devoid of the Rasa of Dharma. The scriptures have declared that Krishna is the embodiment of Dharma and He is full of Rasa. 'Premaras paaney tu mor na pichhadhar'. Similarly, when Rama is said to be Dharma incarnate then He has Rasa in Him! We see that without the Rama Rasa, the food seems to be tasteless. Narsih Mehta says –

Ramasabhama amey ramvaaney gya tha,
Pasli bhareney rasa peedho re....

The rasa of this is renunciation which should be all pervading. There cannot be any distinction therein. We live in large mansions but from inside are very small! The elderly learned souls have a very broad outlook. I want to say this particularly to the youth and my 'Vyaaspeetha' is on the lookout for youth. As a Sadhu I can ask that in a year, please bring your children in the Katha for nine days with love and respect. There will be a revolutionary change in their lives. I am not saying this to increase the crowd. I have nothing to do with the crowd! Our Majboor Sahib says –

Na koi Guru, na koi chela,

Meley mein akela, Akeley mein mela I

What do I have to do with the crowd? The youth should blossom. My faith gets stronger.

So, our Dharma should become our nourishing juice. It should flow. Next comes Arth; it means money! Now what will be the Rasa of money? The Rasa of Arth is moral conduct. In fact, you can earn money when your righteousness increases. Once an industrialist was telling me that one can earn more by unjust means is a misnomer. By being truthful, one can earn much more. I

appreciate this. So, the Rasa of Arth is moral conduct. The rasa of Kama is Rati or love and affection. If there is Kama but if Rati is not there then it shall become dry. People look at Kama only with one view. Kama's duration is very small. Our objective should be that our love for the Divine should increase day by day, that's all! This love for the Divine is what is called Rati. In the 'Ramcharitmanas' Sri Bharat says that he does not want Kama but he seeks its Rasa. 'Janama janama rati Rama pada'. Baap! The rasa of Moksha is peace. When you experience peace then think that you have attained Moksha. What is the meaning of Moksha? It means peace. If you experience peace in the Katha then you have attained Moksha. I get peace by reciting the 'Ramayana' so this is my Moksha. If you are peaceful in sitting and working at your office then this is your Moksha. Therefore, the rasa of Moksha is peace. For me, my Katha is my Moksha!

My dear youngsters! Here there is no sermon or teaching. It is a very straight forward discussion. I am just sitting and talking to you. This is the theme for my Kathas. I want to stay with you as much as possible and just talk to you. I don't want that you should follow me. Neither have I wanted to follow you! Let us walk together! If we can work together it will be great. This is the style of my 'Vyaaspeetha' and I work like this! This is my laboratory! The youth should hear the Katha. I am not interested in crowd pulling. In fact, I don't consider it to be a crowd; instead it is our personal easily accessible silence or invariable solitude. Whenever we want to discuss something very personal then we need privacy and solitude. Today, I have a sher with me –

Woh miley jo raastey mein,
Toh itna bas kahna unsey I
Mein udaas hun, mein akela hun,
Merey paas aa kar roye I

So such privacy where we feel that we are having a personal one to one talk! We get a feeling that we are able to feel the Divine. Other than me,

there is nobody else here in His service! What do you mean by 'Bandagi'? It means to remember the Divine! Bhagwati kumar Sharma, a poet from Surat has written this poem –

Hari maney adhi akshar shikhwado!
Aenshiney aarey aavyo chun,
Maro agar jeevado I

Pothina reengna baddha mey pothimaj vadharya,
Aangan sunu kyaro khaali, premni vel ughado I
Eighty – ninety years, don't be afraid! Just think that how much have you prayed? What is your inner wealth? And after all that two and a half word! 'Dhaai akshar prema ka'. That is why I call the Katha a 'Premyagya' and not 'Gyanyagya'. In the other yagnas we require ghee as the ablutions but in the 'Premyagya' you need the ablution of your tears. In the other Yagnas, you need to take water in your palm but here you need to have water in your eyes.

So, the devotees or the 'Bhaktas,' require or look for this privacy. Wherever their hand goes they can touch or feel the Divine! Divine is in his thought, He is in his speech! Therefore, in my opinion the 'Bhagwadkatha' creates its own privacy and solitude. Even if there is a crowd, it does not matter. Yaar! By your good wishes I have seen huge crowds in my life! I was never bothered about numbers earlier nor am I bothered now. I just request that please send the youngsters for nine days in the Katha, once in a year. In this way, I feel that the Rasa of Dharma will be awakened in their lives. Similarly, the Rasa of Arth, Kama and Moksha can be awakened in them and hence this invitation!

'Manas – Ramkrishnahari, in the beginning we discussed briefly about the divinity of Rama and yesterday, we briefly saw a bit of Krishna. Krishna is very vividly visible in the Srimadbhagwat. If we want to see His multidimensional form then we will have to see the 'Mahabharata'. In my personal opinion, if we want

to understand the Krishna of the 'Mahabharata' fully then we will have to see Karna as well. I have my own Karna! Everyboby have their own Karna. I would like to say that the head which was beheaded, did not fall upside down, it fell straight! Before Karna closed his eyes forever, he sees the Sun and offers his respects. Then he tries to see Sri Krishna who was mounted on the chariot as if he wanted to say, 'Sri Krishnaha sharnam muma'.

So, in order to understand the 'Krishnacharitmanas', Tulsi narrates it through Sri

Shankar in front of Rati. And then we are able to see these different aspects. So Baap! Where else is such privacy? Yesterday, a youngster was telling me that, 'Bapu! I get very angry. When I get angry then I realise that I should not do so! In that state, some unnecessary and harsh words are uttered by me. The very next moment I feel that I should not have spoken like this! How do I control this anger?' Yesterday, this fellow was asking very interesting questions. I replied, 'Baap! The room in which I stay, I understand the switches in the room in five





minutes. I can remember that which switch is for what! But after staying for such a long time in the room of this body, we still don't remember that which switch needs to be shut when anger comes? In order to know and remember it, you will have to go and seek the shelter of an awakened Soul! But the condition is that He must be truly awakened. You should not be exploited there. One who forces or pressurises you into doing something, not such a person! If one follows the Dharma then he will not need to use force at all. Somehow, I just can't understand this. Is Dharma so weak? Is the shelter or protection of Krishna so weak? He can pay off Narsaiya's hundi, but even if we have remembered Him or taken his name with devotion or just like that then in our hour of need He does not come then what use is such a God to us? But the scriptures go on to declare, 'Alabdaha sthiraatrahya aagyakaari jitendriya'. The scriptures define the disciple thus!

If the disciple does not possess the aforesaid qualities like unattached, seated in firmness with unwavering faith, obedient and who is in control of his senses, he will be a pain for his Guru! Thus speak the scriptures. The disciple should not be greedy or hankering for anything. He should not be after liberation also. He should be always blissful within! Why do you ask to be liberated? Even I would say that why this

insistence to see Him? Maybe, this is also a virtuous greed! Ghalib says –

Ghalib na kar huzoor mein
Tu baar baar araj,
Zaahir hai tera haal
Ussko kahey bagaira I

He knows what you need! The truly Awakened Being does not expect anything from their disciples. Even the disciple should be without any expectation or greed. In other words, in whose company our desires are diminished or eliminated, such a soul is awakened! Our desires start diminishing or falling off in His Company. The one who has passed the test of the Divine and he is loved by God, if we get such a divine soul then what else do we want? If we can't get him and get everything else then what meaning does it have? There is a film song –

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

Hey Hari! Certain things just slip out of our hands and then we realise if it would not happened then what could be our state? Ananda cried inconsolably when Buddha departed. At least, we must have someone to say that please don't cry, to wipe our tears! If it does not happen then what is the meaning of life? Such love or divinity is in the awakened Soul! People going to his ashram also should become unexpected!

The second characteristic is 'Sthirgaatra'. Physically should be firm. He should not be wavering or unstable. Our mind will waver if our body is not stable or firm. It is a philosophical theory. Jagadguru has also emphasised on this point. If one cannot sit quietly at one place for a while then his mind is wavering all the time. Only a steadfast and a firm seeker can get the divine company of an Awakened soul. Ten thousand Bhikhus were sitting. It was the morning discourse of Buddha. Everybody was quiet and still. Buddha had a flower in his hand. For some time everybody was silent. Then some movement was felt. The prescribed time of the discourse is over. Buddha just kept looking at the flower. Makakashyap was sitting at a distance and was keenly observing the Master. Buddha looks towards him and signals. He smilingly and with humility comes near Buddha! Buddha gives him the flower. Buddha says that today's discourse is over. Most of the disciples seated were not steadfast and were not still. Mahakashyap was still and focused. The physical movement is indicative of the mental wavering.

The disciple has to be 'Agyakaari', meaning obedient. Once the Master says that do this then it should be obeyed without any question or argument. This is what is called obedience. Vinobhaji had to go to the Himalayas. He was not a person of predilection. He got a message from Gandhi Bapu that for the National duty he has to go to such and such a place and do some work. He gets this message while he was on his journey. Immediately he turns back to obey Gandhi Bapu's instructions. This is obedience. The fourth characteristic is 'Jitendriya'. If we are unaware of our bad habits or are not serious about our shortcomings then what is the meaning? Satsanga is to make us aware of the switches on our switchboard. We need to be in control of our anger. Similarly, we can decide about the Kama and Lobha as well. Kama is a very potent energy. The practice of giving Sanyas without the feeling of

'Vairagya' or disinclination is not correct. Please educate him about the control of his shortcomings, and then he himself shall be able to control it. That is why; one should seek the shelter of an awakened soul. Here, there will be no force or coercion and you will not be exploited. We will not be burdened here. On the contrary, we will be established in our own individual nature. This is the true path of spirituality.

Yesterday, in the Katha we saw that Sri Vishwamitraji has come to Janakpur with Sri Rama and Lakhan. You all are aware of this well known topic when both the brothers go for sightseeing at Janakpur. The youth of Janakpur accompany them and show them around town. The elderly folk did not go close to them, they just saw from a distance. The women folk are seeing from the windows of their houses. They shower petals on them as a sign of welcome! They are delighted at the Divine sight. The men folk here are the symbol of knowledge. Knowledge will see the Divine but will remain very serious. The children were all innocent but the women could know the Divine because they represent devotional love. By knowledge you can see the Divine but in devotion you will know Him. With innocence, you can play with Him or befriend Him. That is why; the devotional love is given importance in our scriptures. The entire town who did not believe in the name or form was immersed in it by Sri Rama!

It is evening time and they return to their Guru. Seeking his permission they proceed to perform the 'Sandhya – Vandan'. They have their dinner. They serve their Guru by pressing his feet and then take some rest. In this way, they spend the first night at Mithila. Early morning, both the brothers go to the 'Pushpa Vaatika' of Sri Janaka to collect flowers for the 'Guru – Puja'. At that moment, Ma Jaanki also comes there. She bathes in the sacred pond with her friends and then performs the 'Gauri Poojan'. One of her friends sees the two brothers behind a bush in the garden. She runs to the temple to inform Jaankiji about it. She says that

you can perform the Gauri Puja later on but first please come and see the Divine form of Sri Rama! Sitaji follows her into the garden. I have shared with you the spiritual interpretation of this topic many a times. This thought is not of my 'Vyaaspeetha'. It belongs to Pandit Ramkinkarji Maharaj. He has explained the journey of a devotee for 'Rama Darshan'. We need to do this in order to get a glimpse of the Divine. Firstly, we need to go to the garden, like Ma Sita did with her friends.

Tulsidasji has explained its deeper meaning in the 'Ramcharitmanas'. 'Sant sabha

For the last two three days some youngsters have been asking me that if under pressure we are forced to go to the temple then what should they do? Please don't do anything out of compulsion. Since you have asked me, my straight forward answer is that don't do anything under pressure. If you feel and you're inner self wants you to go then please go ahead! There is glory of the Temples for sure. One should go to the temples or mosques. When you feel like it then go! Say for some reason you can't go but there is a genuine devotion in your heart towards the temple then your attendance is marked there. That register is different. Please understand one thing clearly that you cannot follow any Dharma out of greed or enticement. Fear cannot instil the Dharma in you. Going to the temple is good and a noble practice. But maybe going daily is not possible. There should be no force or coercion in it!

chahun disi amraai'. The congregation of saints is the mango grove. Sitaji first goes into the garden. In order to see Rama, first we need to be in holy company. Going in the garden here is akin to holy company. I have said this number of times that to go where there is 'Bhagwad Chracha' or holy discussion is the first step in the direction of the Divine. Please do 'Satsanga'. Reading a good book is 'Satsanga'. Hearing good poetry is also 'Satsanga'. Seeing beautiful nature is also 'Satsanga' Baap! Please indulge in 'Satsanga'. This will help in giving us keen understanding or 'Viveka'. So first do 'Satsanga'. Then is the bathing in the pond. This is also explained in the 'Ramayana'-

Sant hridaya jasa nirmal baari I

Baandhey ghaat manohar chaari II

The heart of the saint is the pond. We need to bathe in it! It means that in holy company you are being liked by the Saint. We can remember a Sadhu but why should a Sadhu remember us? He will remember us for our spiritual practices and thinking about our spiritual progress. To get a place in the Saint's heart is the second step towards Rama. Then Sitaji performs the 'Gauri Pooja'. Tulsidasji says that Gauri is faith. First seek holy company and then gradually find a place in the Saint's heart. Now you should proceed to worship faith or establish faith in your life. If we follow these steps meticulously and with devotion we are bound to get an Awakened Soul to guide us. He will be such who has seen the Divine or has experienced the Divine in his life or is a realised soul. He will lead us to the Divine. Sitaji keeps her friend in the front who has already seen Rama. Our Master or Preceptor should lead us and guide us towards Divine realisation.

Sitaji does the 'Rama Darshan'. Sri Rama and Jaanki are 'One'. Tulsiji says that the daughter of Janaka takes in Sri Rama through the pathway of her eyes and after taking Him into her heart, she closes her eyes as if she is closing the doors! Sri

Rama also sees Ma Sita from a distance. He tells Sri Lakhan that, 'Dear brother! She is the daughter of Janakaraj in whose honour such a big Yagna has been organised. On seeing her, my heart is getting a bit attracted towards her!' Her beauty is Divine and the heart is pure. In such a case the attraction was quite natural. But if the beauty is worldly then to feel this way is not normal. Similarly, if the beauty is Divine but the mind or heart is polluted then again it won't work. Here the heart is absolutely pure and the beauty also is spotless or divine.

Jaankiji, again comes back to the temple. She prays and does the 'Gauri Stuti'. If the young girls can learn it, they will be greatly benefitted by it. I am not trying to entice you, but by reciting it your life can become divine. It is a very beautiful prayer –

Jai jai Girivar raaj kishori I

Jai Mahesh mukha Chandra chakori II

In the 'Ramayana' it is written that by hearing the love and devotion filled prayer of Ma Sita, the Idol of Mata Gauri seemed to smile and moved thereby dropping the garland from around it as a blessing. She says that, 'Jaanki! You will marry the dark prince who is seated in your heart.' Sitaji, with a sense of joy returns to her Mother's place with her friends. Here, Sri Rama and Lakhan come to Guru Vishwamitra.

The next day is the day of the 'Dhanush Yagya'. Sri Vishwamitra comes with the two brothers. No one is able to even move the famous bow of Lord Shiva. On the Guru's instructions, Rama rises and in a fraction of a second strings the bow and it breaks. The entire cosmos began to sing His glories. Ma Jaanki offers the Jaimala to Sri Rama and the Divine couple are united. Sri Parashuram comes and rebukes all those present seething in anger. On learning about the Divinity of Rama he departs to the forest for penance. The messengers of Janaka come to Ayodhya and inform

Sri Dasrathji about the happenings inviting him to come and solemnise the wedding. The wedding party comes to Janakpuri and the wedding ceremony is performed as per the Vedic and the Folk traditions. On Sri Vashishthaji's instructions, Urmilaji marries Sri Lakhan, Maandaviji is married to Sri Bharat and Shrutikirtiji marries Sri Shatrughna.

Tied with the string of Divine Love, the wedding party returns to Ayodhya. Days pass and the guests depart. Sri Vishwamitra also desires to go back to his hermitage and proceed with his austerities. The Royal household is immersed in sadness on the departure of the saint. Sri Dasrath says with utmost humility –

Naath sakal sampada tumhaari I

Mein sewak sameta suta naari II

Karab sada larikanha par chohu I

Darsanu deta rahab muni mohu II

Sri Dasrath is the Master of Raghukul. But this great noble king is saying to Sage Vishwamitra that you are our Master! All our wealth and kingdom is yours. I along with my queens and the children are your humble servants. It is possible that we worldly people can forget you, but my request to you is that whenever you find time in between your spiritual pursuits and you think of us then please come to bless us!

What can we ask from a Sadhu? Only this that please bless us by your presence! The words of the scriptures are clear and even my faith is very very clear on the fact that the 'Darshan of the Sadhu' does eliminate all our sins. The affirmation is when we feel joyous and blissful within. This reaffirms that yes, he is a Sadhu! Vishwamitra Maharaj takes leave. The glories and the sacred texts of Sita – Rama are vast like an ocean. Who can possibly ever cross it? This entire Katha has been recited to purify our hearts and speech. At this juncture, Goswamiji concludes the first 'Sopaana, The Baalkanda' of the 'Ramcharitmanas'.

Baap! In the beginning, Respected Varsha Behen Adalja has illuminated us with her experience and thoughts about 'Ramayana' and the 'Mahabharata' by sharing some anecdotes from her life journey. Bahen! You shared some beautiful enriching thoughts. Whether it is Rama or Krishna, everything is possible but our patience cannot be snatched away from us. We have a right on our patience. We can only be patient about the Divine! We can't examine it! If it was possible then why would my Tulsi say –

Rama Bramha parmaaratha roopa I

Abigata alakh anaadi anoopa II

You can't describe it! You possibly cannot expound or write on it? We can try and discuss it in brief or just try and see it from the surface! Mortals like us can only wait patiently like Ahilya or Ma Jaanki or Mandodari! When, amidst an assembly of great people, a woman is tried to be disrobed then at that time one can just pray and wait patiently like Draupadi! One, who waits, shall get! If He himself will not come, His divine thought or remembrance will come. How can we possibly see for ourselves? For people like us, just a mere thought is good enough! Nanda and Yashoda knew that Krishna has left and is not going to return but His memory and remembrance is all what they seek! The words of Sri Shukadevaji again and again keep on reminding us, 'Iti sansmritya, sansmritya'. I keep on singing this line from a film –

Lo aa gayee unki yaad, woh nahi aaye...

Can you get the memory if you try? It only comes by grace! By the grace of my Guru, I have understood that we don't remember Him, it is He who remembers us and so we can remember Him! I have studied in the Primary School and have also taught in a school where Gandhian ideology was taught. When I was studying then we had to spin the wheel as a part of our daily curriculum. Even now, I know how to spin yarn from cotton. When I was doing my Teachers Training Course, I have done it. I used to think at that time that till the time, the large spinning wheel would complete one rotation; the small spool on which the yarn used to be wound would complete many rotations! I used to think that when Krishna remembers us once then we are able to remember Him a hundred and eight times! We are just a tiny spindle and are a bit wavering in our nature too.

Today I have got many beautiful letters. I do not need to say as to what is their subject matter! You can decide on your own! Ninety percent of them are regarding the 'Valentine's Day'. I am happy to say that quite a number of elderly people whom I know personally have asked such questions! I particularly recognise my Kathiawadi friends! Today, Govind Bhai has made lovely arrangements. I was able to see mostly everyone! I disrespected the protocol and got down from the car because I could not see everybody.

Therefore I thought that I should walk a bit. And please do not forget that the essence of the Vedas is the Upanishads. The Saints and devotees have declared that the essence of the Upanishads is the 'Bhagwadgita'. In my opinion, the essence of the 'Bhagwadgita' is the 'Ramcharitmanas'. The essence of 'Ramcharitmanas' is the 'Sunderkanda', and the essence of the 'Sunderkanda' is the 'Hanuman Chaalisa'. The essence of 'Hanuman Chaalisa' is man. Therefore, man is the core essence of all the scriptures. Today, I got an opportunity to circumbulate all of you. I am very happy. You all are seated with so much of discipline!

Yesterday, a youngster asked me that is it true that wherever a Katha takes place, Hanuman is present there? My dear! Why should we be so particular in viewing Sri Hanuman in the form we have decided for him in our minds? Yes indeed! Someone is there and only due that Divine presence all the great organisations are successful. Such is my personal belief! Then He can be in any form, whether in the form of music, words, silence, sound or speech, or maybe incongruous or unknown element, but indeed there is the presence!

So Baap! I was able to see mostly everybody and in between I was able to see a few faces from my village. Out of them, one old man has asked about the Valentine's Day! It is the day for celebrating love, congratulations! There are many questions about its ideology in the Indian context and its celebration. Let's just leave it Yaar! Let's love! I would only like to say that in our country, all the three sixty five days are meant to celebrate love! Never mind, if not all the three sixty five days, then at least one day in year but please love! Take the positive side of everything. All the days are for love.

Three things, if you feel then kindly do it! In Gujarati there are three words. One is 'Jio' means live. Live long, live to the fullest. Live life fully. I remember Takhatdaan Bapu here –

Maujma rehwa, maujma rehwa,
maujma rehwa re...

Agama agochar alakhdhanini
khoj ma rehwa re....

Can I sing a filmi song?

Aagey bhi jaaney na tu,

Peechey bhi jaaney na tu,

Jo bhi hai bas yahi ek pal hai....

If your mind is pure and thoughts are unalloyed then this is a Kirtan! It may rain incessantly but still flowers don't grow in the sky. Even the stone can't grow flowers. Similarly, if our nature is irritable then we will not be able to enjoy or be happy in any environment. We might be sitting in a very expensive car but if we are suffering from back pain then we can't enjoy the ride. Likewise, there could a beautiful Sutra but to an irritable person even God will not be able to satisfy him! If not then even a line from a film song can be very inspiring. The Scriptures say that let bygones be bygones and give up the worry about the future. Narsihji sings –

Je gamey Jagadguru Deva Jagdeeshney;

Te tano kharkharo phok karwo I

There is line of Sri Krishnamurthy, 'Commit mistakes, and commit as much you like!' This sentence could be very confusing, so the very next sentence he says, 'Don't repeat it again and again!' Once you have learnt from it then don't go on repeating it. What will happen in future, who knows? Whatever God has decided for us in future, at least let us enjoy the present. Let us live this moment fully. We aren't dead; hence we are alive and since we are alive, let us live to the fullest. So let us live! Second, see but see properly! And the third is go!

My dear youngsters, live, see and go! As much as you live, live in truth. See others with love and go spreading compassion all around. Truth, love and compassion! Where are we claiming to be Harischandra? But at least if we have done something wrong, we should know and feel that we

have committed a mistake. Later on maybe we try and hide it! Nazir has written –

Jamanana badhya punyo,
Zamana ne mubaarak ho,
Hun parkhun paapne mhara,
Maney eva nayan dejey I

I am able to realize and recognise my faults and sins! May I live close to the truth. Let us see others with love and not with jealousy and hatred. Only this is what is needed. This is spirituality. This is the core essence in my opinion. I am remembering Pujya Swami Sachhidananda Maharaj of Dantali who had said that we can love only the child form or Balkrishna! He should remain child like! Sri Narada says, 'Pratikshana vardhamaanam'. It is written in the 'Narada Bhakti Sutras' that love is that which grows every second! Goswamiji also says that love is that which grows every day! 'Janama janama rati Rama pada'. Pujyapada Swamiji says that our love should be in the 'Bal Krishna' form or in other words like a child which grows. If the love enters in the youth then there remains the possibility of it being affected by the lustful Kama. When it is in old age then illness, attachment and death are just round the corner baring their pangs! Love is eternal. It does not mean that love should not grow but it should remain innocent like the child. I very much liked this philosophy of Swamiji Maharaj. This is love and not an instruction. Let us learn to live in love with one another. Our eyes give a true certificate of our attitude.

So today the world is celebrating the Valentine's Day! Even if I don't make you dance, on your own you will dance in the evening. By my dear youngsters! Please do not disrobe the Indian Culture. The youth are the focus of all my relationships. I take guidance from the elderly and the Gurus. We shall immediately get to know whether the eyes are poor, or hunter or worshipper! In order to know a Sadhu or a Saint don't go by the outer dress. Undoubtedly, it is an introduction of

the ascetic and has its own importance. But eyes reveal everything. They are the centre of worship. Man can have several companies, but inwardly in whose company he is can be seen through the eyes. The Gopis say, 'Premaveekshanam'. 'Hey Govinda! You perhaps will not see anything else other than love in my eyes!' see with love filled eyes. There is a lot of importance of eyes!

Teri aankhon ke siwa duniya mein rakha kya hai...

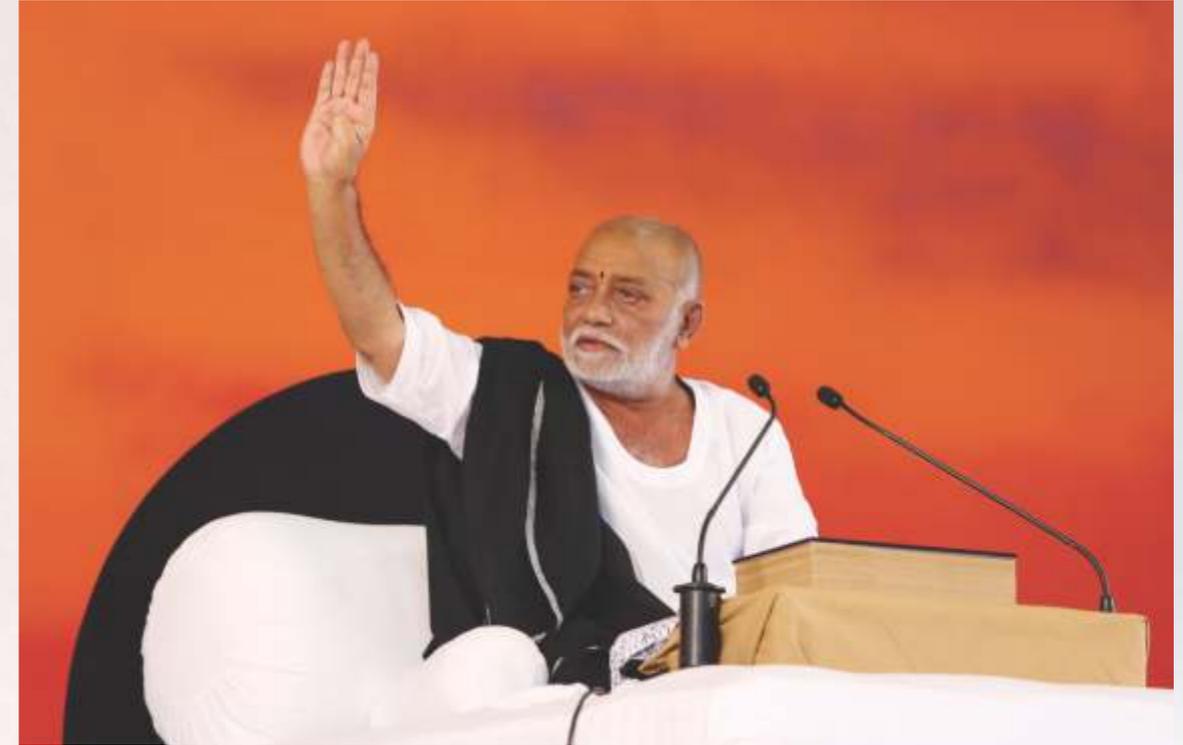
I have watched quite a few films. My dear young friends, you too can watch. No harm in seeing movies but learn the good shown in them. It may help us to inculcate good habits in us or listen to the music which helps in unearthing the noble traits lying within us. See different dance forms but with love! The eyes of a person, reveals his/her nature.

Let us live close to the truth. Share love with others. Do not give place to hatred or jealousy or contempt. When we leave this world, we should bid goodbye with compassion like The Buddha. One youngster has asked me that why do we pour oil on Sri Hanuman's idol? If the oil can be used for the poor people how beneficial it could prove for them? Yes, you are absolutely right in saying so! Sri Hanuman does not need our oil at all. Greasy substance in Sanskrit represents Love! Goswamiji has clarified this point in the 'Vinayapatrika' that you may offer oil to Sri Hanuman but please ensure that it is not being offered by depriving the poor and needy. Tulsi uses the word 'Sneha' there. The Pada from Vinaya is –

Bandau Rama Lakhan Baidehi I
Ye Tulsi ke param sanehi II

Here you notice that the word 'Sneha' has been used. Give oil to the poor and needy!

Another question, 'Today is Saturday. Because it is supposed to be the day of Sri Hanuman, should we refrain from getting a haircut? Or should not cut our nails or apply oil? What is your take on such things?' I would just like to say that why do you indulge in such trivial stuff! If you have a haircut on Saturday will Hanuman get



angry? Is He just seeing your hair and beard? I do not want to interfere with your faith or belief but there is no harm in getting a haircut etc.

So Baap! Congratulations and greetings to all of you on this festival of love! Love is synonymous of devotion. Love is a form of God. Jesus Christ goes on to say that Love is God! All the days of the calendar are for love, not only a particular day! 'Manas – Ramkrishnahari' is the principal topic of our discussion for this Katha. Today, let us discuss a little bit about 'Hari'. The straight forward meaning of 'Hari' could be Vishnu. 'Hari' means Narayana. Let us try to seek the correct guidance from Tulsiji's 'Ramcharitmanas'. Many words that are used together with 'Hari' can become the source of our guidance. Tulsiji says that 'Hari' is 'Vyaapak' or all pervading. In Saurashtra, when you go for dining and especially in an 'Annakshetra' food is referred to as 'Harihara'. 'Hari' is all pervasive, so there is no distinction of yours or mine. Similarly, it can also be said about

Vishnu and the 'Manas' corroborates it. Rama is said to be the incarnation of Vishnu and Tulsiji accepting this rationale goes on to add that Rama is an eternal entity in which a number of Vishnus manifest. Tulsi's Rama is human as well as Divine!

In the 'Manas' Tulsi has used 'Charitra, leela and katha', these three words separately. They are all synonymous to each other. But if we try and examine them closely then we can observe a distinct variation in them. 'Charitra' means the human act or behaviour. One who is of a noble conduct will be referred to as 'Charitrasheel'. There is no confusion regarding Rama's behaviour or conduct. We ought to behave in such and such fashion in our day to day life or conduct. In the 'Vaalmiki Ramayana' also the characteristics of a great noble person has been explained. This is the Human Rama! But Tulsi's Rama is not only human, but is also Divine at the same time! That is why we see His 'Leelas' also. We land up into confusion

because of this. Leela has confused very many people. 'Sati' is also confused. Now 'Katha' is an apt word for the 'Kaliyuga'. 'Katha' is that which establishes the humanness of the Divine. That is why Tulsidasji even uses the word 'Haricharitra'. We even call it 'Harileela'. 'Harikatha' is also used. Tulsidasji says –

Hari anant Hari katha ananta I
Kahahi sunahi bahu bidhi sab santa II

'Hari' means who is all pervading. Maybe the flow of the river may reduce but you cannot see the end of the river, please try and look for such a river! This could be similar to 'Hari'. We call the Ganges River 'Hariroopa' also! Maybe that is why it is said to have come out from the Divine Lotus feet of the Lord! The sky is endless and indivisible, so for us it is 'Hari'. Angada says in the court of Raavan, 'Hey Dashanan! I plant my feet in your court. If you or anybody in your court can move my feet then I promise that Rama will return back and shall lose Mata Sita!' Who had given such an authority to an ambassador? The other monkeys raised this question. Though, it has not been written in the 'Manas' but the scripture has to be learnt or understood under the tutelage of a Guru. The monkeys ask him that if your feet would have been moved then what? Angad smilingly replied, 'Ma Sita belongs to Rama. I do not need to worry about it. It is the problem of Sri Rama'. Such unshakeable faith is 'Hari'. Surdasji says –

Bharoso dridha inha charananhi kero I
Sri Vallabh nakh Chandra chata binu,
Sab jag mahi andhero,
Dridha inha charanan kero bharoso...

There is enormous glory or importance of 'Bhajan'. Sahib! People travelling in a bus from Talaja to Surat at night put their heads on the shoulders of the co-passengers and fall asleep! Why? Because they are sure that the driver is awake! The third meaning I see of 'Hari' is the one who incarnates!

Hari avatar hetu jehi hoi I

Hari incarnates! This comprises His field of actions. The all pervasiveness is a part of the Incarnation. One, who is all pervading, can only incarnate! The endless or eternal can only incarnate. Keeping aside the Divinity, one who can talk or behave like our own family relation is an Avatar!

Tulsidasji has joined Hari with 'Bhajan'. 'Binu Hari bhajan na bhava tariya'. Bhajan is Hari. You may sing it, you may write it, compose it or whatever be its nature, it is 'Hari'. Kindly remember the all pervading and the endlessness along with it! Bhajan is never narrow. Bhajan is also service. Allow me to say that 'Bhajan is also the father of the Divine'. God is attained only after 'Bhajan'. Even Lord Shiva says –

Hari vyaapak sarwatra samaana I
Prema te pragat hohi mein jana II

Therefore, 'Bhajan' has great importance. In 'Gangasati's' words, 'Jeney sadaye bhajan no ahaar'.

Thus, on the basis of the 'Manas' we can derive a number of meanings of 'Hari'. The reasons shown behind the incarnation of Lord Rama, they can be seen in Hari or in other words Vishnu in the context of Sati Vrinda. Hari means Vishnu is also evident from Sri Narada's story. In the 'Jai – Vijaya's' episode again Sri Vishnu is in the centre. There is no clarity in Pratapbhanu's story. But in the 'Manu and Shataroopa's' story, Hari becomes secondary and Divine comes in the fore front. Similarly Sri Rama incarnates. Tulsidasji says that in this Rama, many a Bramha, Vishnu and Shiva can incarnate! Therefore, Hari's incarnation cannot be attributed to one specific cause or reason.

Now let us proceed further in the main text a little. The 'Ayodhyakanda' begins! My dear youth, please listen carefully. The first 'Mantra' of the 'Ayodhyakanda' has been written in the worship of Shiva and Paarwati by Sri Tulsidasji. I have heard this from Pujyapada Dongre Bapa that the

'Baalkanda' is the childhood of a person. The 'Ayodhyakanda' is the youth. In this stage, one should not dissipate the energy in unnecessary quarrels or arguments and 'Ayodhyakanda' refers to a responsible and mature youth. If you want to make your youth beautiful then irrespective of your religion or beliefs, you will have to remember Shankar anyhow! Shiva teaches us the preservation and protection of our youth. That is the reason Sri Tulsidasji has worshipped Shiva right at the outset. Please understand one thing clearly, 'Shiva is Shiva', full stop! I sing the glory of Rama but do respect and follow Shiva maybe more than Him! There is none other like Him! Lord Shankar is the deity of diminution as well as Raas, i.e. bliss! Shiva means welfare or well being! Which religion can object to welfare? Mahadeva's stuti or worship shall be very helpful and beneficial to the youth. So the first shloka is –

Yasyanke cha vibhaati bhudharsuta
devapaga mastakey I

Bhaaley baalvidhurgale cha garalam
yasyorasi vyaalraat II

Soyam bhuti vibhushanaha surwarha
sarvadhripaha sarvada I

Sarvaha sarwagataha Shivaha Shashinibhaha
Sri Shankaraha paatu maam II

My dear youngsters! By worshipping Lord Shiva in the very beginning of the 'Mangalacharana', Tulsidasji wants to caution us! He says that you shall get married in your youth. Kindly make your married life beautiful like Shiva, on whose left lap Ma Paarwati is seated. Honour your wife in this manner. Keep her close to your heart. The Ganges flows from the matted locks of Shiva. In the same way, be of a discerning mind. Half Moon adorns Shiva's forehead. By practising restraint, you shall become luminous and be seated in nobility. Keep the brightness of austerities on your forehead. Here, the Moon is not full because there is only growth indicated in the crescent moon! You have to grow such should be your

determination. Mahadeva drank the poison for the sake of mankind. You will need to be tolerant. The blue throat of Shiva indicates that. Wear ornaments, but be careful! They should not go out and devour you! The ash smeared body indicates that your body shall also be turned into ashes, so you should not let dejection take control of you! Keep in mind its perishable nature. Always think of the welfare of others. In this way, the beginning of 'Ayodhyakanda' is very encouraging and enlightening.

The second shloka says that when Sri Rama was informed about His coronation, He had no signs of excitement or glee in Him! The very next moment, he was asked to go into exile, which did not upset or perturb Him! Success and failure are part of life! O' Youth! Please focus your attention on the beautiful form of Rama like Lord Shiva! The first 'Doha' in the local language of 'Ayodhyakanda' of the 'Ramcharitmanas' is –

Sri Guru charana saroj ruja
nija mann mukur sudhaari I
Barnau Raghubar bimal jasu
jo daayaku phala chaari II

The youth needs a mentor to guide him so that he is not waylaid. Guru means mentor!

After worshipping the Guru in this manner, the 'Katha' proceeds further. In the beginning, Tulsidasji has discussed happiness. Happiness is good but we need to beware! Too much happiness may result into exile! If by sincere efforts and by the Divine grace you attain happiness then you need to handle it with full sanity and use it very judiciously and with utmost humility. After incessant rain, hot Sun is required to soak up the excess water!

One day, Maharaja Dasrathji is seated on his throne in the court of Ayodhya. He picks up a mirror and looking in it, adjusts his crown. My 'Vyaaspeetha' has spoken elaborately on this topic. In the midst of the court, the king is looking in the mirror and adjusting his crown! This happened just

once. When you are being praised from all directions then you should look inwards and analyse as to your worthiness for the praise being showered upon you. When you are given respect and honour by the society then this introspection becomes very essential for judging our own worthiness and to be careful of any evil tendency having crept in! You are not differentiating between me and yours! By looking into the mirror of the mind and keeping the intellect in equanimity is what we need to practice.

Tulsidasji says that the King noticed some grey hairs close to his ears as if it is trying to whisper into his years that he is getting old! I always keep on saying that when you become old and your hair turns white then please refrain from doing unnecessary fault finding or criticism. If your children commit a mistake then explain to them patiently and lovingly. This is a word of advice to all the Dasraths of the world to timely give up and retire before being forced out. King Dasratha now decides to hand over the reins of the kingdom to Rama! If you believe in your Guru tradition then please do not take the decision of giving up or accepting anything before asking your

If you consider it to be ok, then kindly do three things! My dear youngsters, in Gujarati there are three words, live, see and go! Live and as much as possible live in truth. Share love with one another. And go by spreading compassion in the world! As much as possible, please try and live in truth. Treat others with love and not with hatred or jealousy. Just do this much! Treat others with love and respect. Don't hate or despise anybody. And leave like Buddha in compassion!

Sadguru! To give up or to accept, the right path is shown by an Awakened Being!

Sri Dasrathji goes to his preceptor for advice. Guru Vashishtha immediately consents to hand over the throne to Rama. Dasrathji asks for an auspicious time for the same. Gurudeva says that the moment you decide of giving up that very moment is auspicious. Some person came to Thakur Paramhansadeva. Thakur asks him to go and throw away some coins in the Ganges. That man goes and returns after an hour. Thakur asked what took him so long. He replied that he was counting and throwing. Thakur said that if it had to be thrown then what was the necessity of counting and throwing?

Baap! The decision to give up was taken. But for the sake of arrangements etc, the decision to relinquish was postponed till the morrow! The night which came in between today and tomorrow was none other than that of attachment or affection. Kaikayei's affection or greed indulges in the evil company of cunningness or crudity. This results in Rama's exile! This wrong company gives rise to attachment. Manthara succeeds in influencing Kaikayei's mind. Kaikayei is the mother of Saint! If wrong company can poison or pollute the mind of a Saint's mother then who are we? That is why please beware of evil company!

Rama prepares to go to the forests. Sri Rama, Ma Sita and Sri Lakshmana accompany Sri Sumantra in the chariot up to the banks of Tamasa River. Halting for the night there, next day the three of them cross the River Ganges by a boat and proceed towards Chitrakoot. Tulsi, compares Chitrakoot with our 'Chitta'. When the mind falls prey of evil company, the intellect starts thinking in the opposite direction and the ego or pride starts troubling us then 'Chitrakoot' is the only remedy. Rama's travails take them to Chitrakoot. I shall conclude our discussion at this point!

Manas-Ramkrishnahari

|| IX ||

*Rama is the embodiment of welfare,
Krishna represents human pursuits
and Hari embodies pure delight*

Baap! The initiative of honouring a charitable institution at the beginning of the 'Katha' has been followed today as well! I offer my respects to the institution and its principal person who were felicitated today. The another effort towards having some thought provoking discussion, we heard the bold and free presentation of thoughts by Sharifaa Bahen and I express my happiness for the same as well as offer my respectful regards. Govind Kaka has expressed his gratitude towards one and all! I too would like to offer my 'Pranams' to all those who have contributed their bit towards this 'Premayagna'. I express my happiness and joy towards everybody and for everybody. In the 'Ramayana' on seeing the beautiful arrangements made for the 'Dhanush Yagna' Sri Vishwamitraji Maharaj tells Sri Janaka, 'Mithilesha Janaka! Bhali rachna!' This is not a certificate from Morari Babu, it is his 'Love Letter'!

Baap! 'Manas – Ramkrishnahari' is the focus of our discussion for this Katha. Before my Guru prompts me for the concluding Sutras of this topic, yesterday we saw that Rama has come to Chitrakoot. Subsequently, Sri Dasrath passes away! Sri Bharat comes from his maternal home and performs the last rites. Bharatji is very unhappy and annoyed with Ma Kaikayei! A meeting is summoned to decide about the throne of Ayodhya! It was a very big decision. The entire assembly of the courtiers of Ayodhya speak up in one voice that the one who has been given the reins of power by the father is the successor to the throne! Kindly accept the orders given by your father and ascend the throne! To this, Sri Bharat replies with teary eyes, 'If one is obscured by the displaced planetary positions, plus he is suffering from the resurgence of 'Vaata' and is stung by a scorpion, over and above he has been given excessive wine then just imagine what will be his state?' 'My planetary position is not favourable. The successor ship issue was discussed and it caused a severe 'Vaata' ailment for my mother. My father's death has been the scorpion bite and on top of it you all are pouring the intoxicating wine of power?' These two Sutras of Sri Bharat are truly illuminating! Here Sri Bharat says that he stands for the truth and not for power. I do not accept a position; instead I seek the 'Paadukaji' of my Lord! If you all are lovingly disposed towards me then let us all go to Chitrakoot to see our Lord! I shall do whatever my Lord may command! Sri Bharat's words were acceptable to all. The saddened people of Ayodhya found some solace in his words. On this pretext at least, we shall see our Lord! The entire kingdom leaves for Chitrakoot. In Sri Bharat's journey to Chitrakoot, certain obstacles are seen. The Vyaaspeetha feels that these obstacles are faced by an aspirant before reaching the abode of Divine Love!

Sri Bharat's entourage reaches Chitrakoot. They all meet Sri Rama! The information of the father's demise is shared. Enacting the human role to perfection, the Lord has tears in His eyes. The tribal and the jungle folk create a township of love in the forests. Sri Janaka also comes in with his people. Both the parties meet one another and for a while are steeped in sorrow. In the evening Ma Kaushalya asks Sitaji to go and meet her parents. The learned and wise Sri Janaka, on seeing his daughter says, 'Jaanki beta! Putri pavitra kiye kul dou!' The son glorifies one family but the daughter has glorified both the families! Such was the respect accorded to women in our society. And where are we today?

Today, somebody has asked this question that the right or the preference of the parents living with the son is commonly seen, if the daughters are given similar rights then a lot of problems could be solved! It is a noble thought and I welcome it.

Maybe that the father also agrees to it! So we see that the Father here is filled with an emotional and respectful fervour! After all, Jaanki is his daughter! It is past midnight. Everybody is residing in the forest. Even then Sitaji is feeling some embarrassment! Her mother Sunainaji asks her the reason of her awkwardness! She replies that with her mother in laws being there, she should not stay back with her parents. Please drop me back at my place! Each and every person displays a great sense of sacrifice and follows the Dharmic traditions to the fullest. I would like to add that we should not limit the Katha only to a 'Ramkatha' but it should include any discussion about the Divine any where!

Tu agar masjid mein hai toh mandir mein kaun?

Tu agar basti mein hai toh veeraney mein kaun?

Any Divine discussion is 'Ramkatha'. Why are we not able to see the full effect of the Katha in our lives? The reason is simple, there is



something lacking within us! That is in my opinion fulfilment of our duties and responsibilities. We all hear but the Manas says that 'Shrota sumati', means we should hear with a good disposition. When the rain water touches the earth, it becomes muddy. If it falls on stone, it flows down. Tulsidasji says,

Sumati bhoomi thala hridaya agaadhu I

The Katha should be narrated and heard with resipiscence. The sutras should get collected in the vast ocean like heart and they should inspire us to do our duty. It is enough Sahibs! Some changes are needed now. The scriptures won't disagree with them at all. There should be some amendment now! We should gather our courage and become firm in our ideals but not a fanatic. We all will need to become firm. We should remain answerable to the world. I am not a pessimist. I was a teacher in the Primary school and therefore I know that thirty five percent are pass marks. Yes, thirty five percent changes are visible. I would like to hope like a teacher that our objective is to achieve cent percent! Everybody has to pass with a distinction. And it will happen!

Aapney aapna dharma sambhaalwa,
Karmno marma lewo vichaari...

- Narsih Mehta

Each and every character in the 'Ramayana' performs their duty and responsibility to the fullest. Sitaji did not stay back and went away. Days pass but no decision about Ayodhya was in sight. In the end the ball is in Sri Bharat's court. Love will never insist! Bharatji says –

Jehi bidhi Prabhu prasanna mann hoi I
Karuna saagar keejiye soi II

O' Lord! We are yours! If we have truly loved you then we want your pleasure and happiness. Whatever pleases you is acceptable to us. It was decided that Bharat should go back to Ayodhya and take care of the Kingdom. Sri Rama

should proceed to the forests. While taking leave of the Lord, Bharat feels that he is lacking something. Sri Rama immediately understood that he is looking for some sort of a support for his sustenance during my absence! The famous topic from the 'Manas' –

Prabhu kari kripa paawari deenhi I

Saadar Bharat seesa dhari leenhi II

The Lord out of His benevolence gives his wooden slippers. Sri Bharat respectfully places them on his head. He feels happy and has this consolation that where there are these slippers, the feet wearing them will also return to them! This is the consolation and a very big assurance or protection he has got from the Lord. The devotee and the lover seek some sort of a support.

Mehboob ki har cheez mehboob hoti hai I

Bharatiji returns to Ayodhya with Sri Padukaji. He makes the necessary arrangements for the governance of the kingdom. The ideology of Gandhi Babu's 'trusteeship' has emanated from here. After some time Sri Janakji Maharaj returns to Mithila. After a few days, Sri Bharat comes to Ma Kaushalya. It is so believed and I have heard it from Saints that after the demise of Sri Dasrath and Sri Rama's exile, Ma Kaushalya did not go to her chamber. Outside her chamber, the Queen Mother had laid down a mat and sits and sleeps on it. Sri Bharat comes and says that 'Ma! Can I ask you something?' Before coming to her, Sri Bharat had already taken the consent of Guru Vashishtha to live at Nandigram till such time as the Lord does not return. Sri Vashishtha says that, 'Bharat what we say is Dharma but what you speak is the ultimate Dharma and the essence of all Dharma. But please seek the permission of Ma Kaushalya before taking a decision of staying in a hut and running the affairs of the state from Nandigram'. Sri Bharat speaks to Ma Kaushalya with a very

heavy heart and says, 'Mother! I am born to only give you miseries.' The mother admonishes him for speaking like that and cursing himself all the time. 'Ma! Can I take on the garb of an ascetic and stay at Nandigram?' Sri Rama's Mother is quiet. She is aware of the Dharma as well as her motherly love

and affection. She felt that if she does not let him do as he wishes then he might not live for the fourteen years. She says, 'If it pleases you then go ahead!' The ministers come and the priests and the preceptors all come to bid farewell to Sri Bharat. My 'Vyaaspeetha' feels that there is one person present who is clinging on to the pillars of the palace and is sobbing away and he is none other than the embodiment of silence, Sri Shatrughna. Ma Kaushalya tries to console him. He is the mute spectator in the entire 'Ramayana' but today after much prodding finally opens his mouth. 'My father is in heaven, Sri Rama, Lakhana and Ma Jaanki are in the forest, and now Sri Bharat is going away to Nandigram! Where do I go?' Please tell me and weeps inconsolably as if a dam of tears has burst open! This is the irony of love! Ma Kaushalya reminds him that you are born in the Sun Dynasty and to burn or to be singed is our destiny. The result of Dharma is pain, says the Mahabharata. Here, every single individual is steeped in sacrifice. On Sri Bharat's departure for Nandigram, Tulsiji concludes the 'Ayodhyakanada' at this point.

In the 'Aranyakanda' Sri Rama changes His place to stay. On the way they meet Sri Agastya Muni and then visit Sri Atri and Mata Anusuya. Tulsidasji has written the beautiful stuti in the very simple folk language done by Sri Atri –

Namaami bhakta vatsalam I
Kripaalu sheel komalam II
Bhajaami te padambujam I
Akaaminaam swadhaamdham II



Anusuyaji presents Sitaji with divine garments and ornaments. Taking their blessings the threesomes proceed further in their journey. Meeting various Saints and ascetics on the way, they come to Sri Kumbhaja Ashram. They are then directed to go to Panchwati. On the way, they meet the elderly father like figure Jataayu. By honouring him and respecting him like their own father, Sri Rama, Lakhana and Jaanki stay at the Panchawati on the banks of Godaavari River. Sri Lakshmana asks five questions to the Lord and he replies to them in detail.

At this juncture, Surpanakha enters. She is punished. She is the symbol of lust, which comes to entice of distract an awakened soul like Sri Lakhan. Khara and Dushana get to know of this incident and a fierce battle is fought by the Lord with the evil forces. They are both liberated along with their army. Surpanakha still does not understand and goes on to Lanka to instigate Ravana. He is a very thoughtful personality. Tulsiji even calls him an Avatar. At night he is immersed in deep thought. Khara and Dushana are brave and strong like me! None other than God can kill them. Is it that the Lord has incarnated on earth? If so then due to my disposition I shall not be able to do 'Bhajan' but let me become His foe and be liberated at His hands. Here, he does not indulge in any sort of hypocrisy. He decides to abduct Ma Sita with the help of Mareecha. These are all very interesting and wonderful topics in themselves. Sita is abducted and Mareecha attains martyrdom. Ravana keeps Ma Jaanki at the 'Ashok Vana'. Sri Rama enacts perfectly His human role in lamenting for His wife. Yes, Rama needs to cry here. This is human aspect of His divinity. The search for Sita begins. Jataayu is wounded and ultimately dies in the combat with Ravana. The search continues.

The Lord liberates Kabandha and reaches the Shabari Ashram. The entire expedition of the

Lord is not to correct or change but to accept! I have learnt this while following His footsteps that we need to accept instead of changing or trying to correct someone else! If we accept someone lovingly, the change will happen on its own!

Nishedha koino nahi,
vidaai koine nahi I
Hun shuddha aawakar chun,
hun sarvano samaas chu I
- Rajendra Shukla

This is the journey of Sri Rama. It is an expedition to accept unconditionally. By making Mata Shabari as His focus, the Lord explains the nine types of devotions for us! Rama is God Himself! Before leaving He asks Shabariji that when will He meet Sita? He seeks her guidance. Here Sri Rama becomes a Demigod from a human. He comes to the Pampa Lake. Sri Narada comes and sees the Lord distressed by the separation of Sita Mata. Tulsiji concludes the 'Aranyakanda' here.

In the 'Kishkindhakanda' the friendship of Sri Rama and Sugreeva is solemnised by Sri Hanuman. Baap! Tulsiji has given us the spiritual meaning of this in the 'Vinaya Patrika'. Therein he states that Sugreeva is the 'Jeeva' and Bali is the 'Karma'. Sugreeva is followed by Bali wherever he goes. Our Karma follows us! But at the 'Rishyamuka Hill' or in other words, if the Jeeva takes refuge of the Saintly Company, the Karma becomes ineffective. Reading a good book is also a 'Satsanga' in my opinion. To be in the company of good people is also 'Satsanga'.

Bali is liberated by the Lord. Sugreeva gets the kingdom of Kishkindha. And Angada is made the Crown Prince. Then Sri Rama and Lakshmana perform the 'Chaturmaas' on the 'Pravarshan Hill'. Sugreeva forgets his divine responsibility and is awakened from his stupor of

material pursuits. He seeks the refuge of the Lord. The plan for the search of Ma Sita is finalised. The group of monkeys and bears are sent in all the directions. Under the leadership of Angad a group comprising of Sri Hanuman and Jambuwanta is sent in the Southern direction. Swayamprabha provides the guidance to this group. Even after searching for a long time, there is no trace of Ma Jaanki. We shall find Sita in our own company and by our own efforts. The entire party come to the shore of the ocean. They meet an eagle by the name of Sampaati. He can see afar and guides them towards Lanka. By the inspiration of Jambuwanta, Sri Hanuman takes on a gigantic form! He gets the sane counsel of the elderly and wise old bear. Here, the 'Kishkindhakanda' is concluded and the 'Sunderkanda' begins –

Jambuwanta ke vachan suhaaye I
Suni Hanumanta hridaya ati bhaaye II
Taba lagi mohi parikheu tumha bhai I
Sahi dukha kanda moola phal khaayi II

Sri Hanumanji enters Lanka. He went everywhere but he did not see Ma Sita anywhere. He meets Vibheeshana and understands the trick how to find Ma Jaanki. He meets Ma Jaanki. He hides himself behind the leaves of the Ashok tree. At that moment Ravana comes there. In life, there shall be difficulties. When the problems come, if patiently we look heavenwards, we shall find out that the solution is already there. The problem in the form of Ravan comes in front of Ma Sita but the solution in the form of Hanuman is already there. We lose patience and courage thereby losing our faith in the Divine.

Sri Hanuman delivers Sri Rama's message at the feet of Mother Sita. Jay Vasavda has used the words very beautifully. He says that Sri Hanuman is the 'Premadoot' or the 'messenger of love' who is carrying the message of Sri Rama. He eats sweet

and ripe fruits from the garden of Ravana. He is taken to Ravana's court. He tries to explain to Ravana. Here, Tulsiji gives us the spiritual meaning of this topic. According to him, Lanka means propensity and Sri Hanuman is an Awakened and detached Soul. He destroys the wrong and wayward tendencies prevalent there. He did not burn a single person of Lanka. He burnt their evil mindedness. He again comes back to Ma Sita and takes the message for Sri Rama. He returns and delivers the message to the Lord. Sri Rama sets out on His expedition of destroying the evil. His army reaches the shores of the ocean. Here, Vibheeshana is insulted and kicked out from the Ravana's court. Vibheeshana takes the refuge of the Lord and is welcomed by Sri Rama into His fold. He seeks guidance from Vibheeshana. Sri Rama fasts for three days in front of Ocean asking for the path to Lanka. The Ocean Deity does not respond and the Lord decides to use His powers. Scared by the Lord's wrath the Ocean appears seeking pardon and guides the Lord to construct a bridge over it and cross over to Lanka. Rama agrees and He establishes the mantra of joining and not breaking.

In the beginning of the 'Lankakanda', the bridge is made. Lord 'Rameshwara' is installed on the shores of the sea. The Lord and His army cross over to Lanka. Ravan, oblivious of the imminent danger is engrossed in enjoyment and seeing this, the Lord disturbs his merry making and tries to caution him! The next day, once again Angad is sent as a messenger of peace as a last ditch effort to avert war. Unfortunately, peace or a settlement could not be reached and war becomes inevitable. All the evil forces are destroyed one after another and finally, Ravana's spark of divinity merges with the Lord. Mandodari comes and prays to Rama. Vibheeshana is crowned the King of Lanka. Ma Sita and Sri Rama get united once again. The Lord

accompanied by His friends and accomplices boards the 'Pushpaka Vimaana' and travels back towards Ayodhya.

Hanumanji is asked to go and inform Sri Bharat about the Lord's return. Hanumanji reaches Ayodhya and meets Sri Bharat. The Lord's 'Vimaana' lands on the banks of the Ganges. Sri Rama goes to meet the boatman who had helped Him cross the river while going into the forests. He asks the boatman about what fare should be paid for the service he had rendered earlier? The boatman starts crying filled with emotion that the Lord remembered him! To remember a small person even after achieving success is a great thing. The Lord takes him along to Ayodhya thereby

Please do not narrow down the 'Ramkatha' to be only related to Rama but any discussion of the Divine personality of Godhead is 'Ramkatha'. Why can't we experience the total benefit of the 'Katha' in our lives? It is because we lack something and that is our sense of duty! The Katha should be spoken and heard with a good sense or with resipiscence. The sutras which get collected in the vast ocean of our hearts help in creating a sense of responsibility or a sense of duty. It is enough Sahibs! Many changes are necessary. The scriptures shall not be annoyed. Amendments have to be done. Let us gather our courage in doing so and we should be strong but not a fanatic. We need to be firm, or unshakeable!

blessing him profusely. The 'Lankakanda' concludes here.

The Pushpak lands on the banks of holy Sarayu at Ayodhya. A wave of happiness and joy engulfs Ayodhya. On disembarking from the 'Vimaana' the Lord first worships His Motherland. All the monkeys take on the human form on alighting on this sacred land. This is a very potent thought! Sri Rama's mission is to make everybody and treat everybody as humans. Sri Rama and Sri Bharat embrace each other filled with love and the onlookers could not decide as to who out of them was on exile. Putting aside His weapons, He offers His respects to the Guru in utmost humility. Now there is no need of weapons! I do not want the Rama holding weapons. I would love to see this world devoid of weapons or conflict. How long shall we continue to fight? Rama met each and every person individually. He spread His divinity in order to satisfy and fulfil every heart. He first goes to meet Mother Kaikayei. Kaag Bapu says –

Tharo chey partaap,
Aa vanma vigata leedhi saath I
Maadi aye tharo chey partaap....

Baap! This Katha shall conclude in a bit! My humble request is that after going home, please meet the person with whom you have any differences or who is not favourably disposed towards you first. Sri Rama has shown this behaviour to tell all of us. He removes the apprehensions plaguing the mind of Mata Kaikayei. When He comes to meet Ma Kaushalya, everybody was filled with emotion and no words were uttered.

Sri Vashishthaji Maharaj asks the Bramhins to perform the coronation ceremony without any further delay. Everybody readily agreed because no one wanted to take chances with tomorrow. The Lord takes the holy bath and gets

ready for the coronation ceremony. Gurudeva asks for the Mystical throne. Sri Rama did not run after the seat of power but the power came running to Him as He embodies truth thereby telling us that the authority rests in the hands of truth. After bowing down to one and all Sri Sita – Ramji ascend the throne of Ayodhya with humility and respect. Guru Vashishtha puts the sacred vermilion mark of the forehead of the Lord as the symbol of the 'Reign of Love'.

Prathama tilak Vashishtha muni keenha I
Puni sab bipranha aayasu deenha II

The rule of love was established. The celestial beings worshipped the Lord sitting on their various 'Vimaan'. Kailashpati Mahadeva is interested in this 'Ramrajya' and hence comes down to the court of Ayodhya to worship and pray to the Lord. Sri Rama gives adequate comforts and accommodation to all the friends and accomplices. The great mystical 'Ramrajya' is established. Six months pass by. The Lord bids goodbye to all the guests. Except Sri Hanuman, all are sent back to their respective places.

Tulsidasji is not interested in any controversy, or dispute or blame and hence concludes the 'Ramcharitra' at this juncture. He is only interested in establishing a healthy dialogue. Therefore, he does not mention about the second exile of Ma Sita at all! Jaankiji gives birth to two sons and the 'Raghuvanshas' tale concludes. This is followed by Sri Kaagbhusundi Charitra and the seven spiritual questions asked by Garuda and their replies are mentioned towards the end of 'Uttarkanda'. Garuda hears the Katha from Sri Bhusundi! The doubts and misapprehensions of Garuda are removed and he flies back to his eternal abode. Whether Sri Yagyavalkaji concludes the discussion in front of Sri Bharadwaji is not clear. Lord Shiva also concludes His discourse in front of

Ma Paarwati at Mount Kailash. Tulsiji moving towards the concluding remarks writes –

Aehi kalikaal na saadhan dooja I
Joga jagya japa tapa brata pooja II

In this Kaliyuga, for the worldly people like us what else can we do? We can sing Rama! We can remember Rama! We can hear about His divine play and His sacred past times! Just by merely taking the Divine name, sinners like 'Ganika and Ajaamila' were liberated. Calling himself to be an idiot he goes on to declare that he is experiencing peace and very restful state of mind.

Baap! Under the blessed shadow of these four great Acharyas of the 'Manas', my 'Vyaaspeetha' was also reciting the 'Ramkatha' with you all. I too now proceed towards concluding my discussion. I salute your keen attention and disciplined approach towards the 'Katha'. I express my happiness towards you all. Rama's charitra, Krishna's leela and Hari's Katha are the integral part of 'Manas – Ramkrishnahari'. Rama is welfare. Krishna is human pursuit and Hari is happiness. I pray to God that all of you be happy! This 'Premayagna' is about to conclude without any obstruction or difficulty. This is an indication of the divine presence and confirmation that someone is present!

Koi aaya hai zaroor aur thehara bhi hai I
Kyonki ghar ki dehleez pe bahut ujaala hai I
- Kishen Bihari 'Noor'

This is only the divine grace of the Lord. Baap! There is an accumulation of a lot of good and holy energy as a result of this effort. Whom should we offer this fruit? The Sun is also one of His eyes, 'Vandey surya shashanka vanhi nayanam', He is none other than Lord Shiva! Taapi, the Sun Town, and sung on the banks of the daughter of the Sun this Katha of the Sun Dynasty I offer it to Mahadeva Shankar of the 'Mahashivaraatri'!

कवचिदन्यतोऽपि

The roots, trunk, branches, leaves and the fig are the five characteristics of the Banyan Tree



Morari Babu's thought provoking speech at the inaugural function of 'Santokba Medical Centre'

'Lalji Dada's Banyan', and under its patronage this Ma Santokba Medical Centre has sprouted, it is a very noble tradition following the idiom, 'Sarvajana sukhaaya and sarvajana hitaaya'. On this occasion I got the opportunity to meet as well as to educate myself about the various activities being carried out. At the outset, I express my happiness and heartfelt joy on this occasion. Respected Govind Bhai Dholakia, his father Lalji Dada, his three brothers, Manji Bhai's four brothers

and all the family members who are present here, I respectfully welcome them all! The 'Ramkatha' which to begin on the Seventh of February at Surat, the 'Mangalacharan' of the same is being done here at Laathi. Before I may say something I have to offer my respectful homage to two great souls. The well known resident of this town, the worshipper of letters and words in the literary field and who departed at a very young age, to such a poet 'Kalaapi' I offer my respects. The second personality

is Pujya Bhagwandas Sharma Dadaji, who was a very profound scholar and a respected elderly figure in the field of 'Ramayana'. He elaborated and expounded on the 'Ramkatha'. I would like to speak a few words with their remembrance. There is a 'Chaupai' in the 'Ramcharitmanas' –

Keerati bhaniti bhuti bhali soyi I
Sursari sum sab kaha hita hoi II

Tulsidasji has written three things here. They are not only important in the twenty first century but are eternal in its value. This is my belief as a singer of the 'Ramayana'. These three are; firstly poetry second is divinity and the third is glory. These three are meaningful provided they prove beneficial like the flow of the Ganges. The poetry which cannot benefit the mankind like a river is just like a gutter. The glory which cannot benefit the smallest of men is not a virtue; instead it is worthless ash of a burner. The third is the Divine Grace! Our inner goodness or nobility. By the noble deeds of our forefathers the glory which we have got if we do not use it in helping others then it shall not remain for a very long time.

Baap! Govind Bhai has travelled between Dudhala and Surat for the last fifty years. Let me clarify that I have not come here to praise anybody. But am expressing the thoughts which have come to my mind as a Sadhu and appreciate the beautiful work being done by someone! I am just expressing the happiness as a Sadhu!

Govind Bhai! One who has these three things in him, his life becomes poetry. Their earnings are not a waste like ash instead it is virtuous. Their glory touches the sky. I see all the three in them. There is regulated arrangement here. Sahib! When I go for the inauguration of a hospital, I feel that first I myself will have to get admitted here! So much of a crowd, how can it be controlled without proper regulation or management? I am

able to see three things here! One is discipline and regulation. I have been to Surat earlier. I have had food at Govind Bhai's place. I am a fan of his management skills. Such beautiful arrangements! I refer to the arrangements in very many ways. This is a very gross meaning of it when we talk about the discipline and the peace herein. I respectfully bow down to such beautiful arrangements.

Sahib! Many people do lovely arrangements. But what is important is that along with the organisational skills there is maturity in thought! Here, I don't mean maturity in age. By maturity I mean the seriousness and perfection. The scriptures talk about four types of maturity. They are; childhood, adolescence, youth and old age. These are the four stages of human growth based on the age. The maturity I am talking about has experience, perfection and in spite of having everything there is firmness or stability. Baap! Such a huge Banyan Tree like expanse, which has to be supported by a certain degree of maturity. I explained the Banyan Tree and at Dudhrej have done an entire 'Katha' on it.

So Baap! I can see a distinct sign of maturity here. Otherwise Sahib! To be blessed with so much of fortune, to maintain stability and humility is very difficult. There is a 'Sher' in Urdu –

Jis bulandi se insaan chota lagey,
Uss bulandi pe jana nahi chaahiye I

From a point when a common man appears to be very small, may God not give us such heights! People, who have attained some heightened position in life, consider a common man to be tiny or just like a speck of dust but in the eyes of this person, the tall guy is too small! When does this happen? This stature comes by the Divine grace and the blessings of great souls. As a Sadhu, I feel happy to see such growth or an individual attaining such great heights of progress. May God

bless you and this position remains intact. If not careful, this might lead an individual in a wrong direction. Maturity has its age and experience to go along with it. Tulsidasji says –

Sauraja dheeraj tehi rath chaaka I
Satya seela dridha dhawaja pataaka II

In the 'Lankakanda' of the 'Ramayana', while explaining the 'Dharma Ratha' Goswamiji says that bravery and patience are the wheels of this chariot of life! Man becomes useless if he does not have valour and patience. I appreciate inordinate patience. If we have these both but have no faith on the Divine then? Whatever be one's faith, it is fine! But there has to be an unshakeable faith on a Divine Entity. When Govind Bhai recites a sholka, he says it correctly and with fluency. When I came here, I heard the Chaupais being sung! Such a person has got the wealth of faith. Sahib! What can you do without faith? This Faith which I refer to is not blind! No magic or miracle is involved here. Faith means total awareness. Faith means firm belief! In the 'Ramcharitmanas' it is said to be the form of the Divine Mother! 'Bhavaani Shankarau vandeey shraddha vishwaas rupinau'. In Lalji Dada's family there has been this 'Triveni Sangam' and I am glad about it! There is no other reason but, 'Rut aaway te na boliye toh haiyaa faat mara'. If by seeing such noble acts the Sadhu keeps mum then the ascetics' feel ashamed.

There has been the union of all these three virtues. The 'Triveni Sangam' is Terrtharaj Prayaag. Here we can only see the Ganges and the Yamuna. But the flow of Saraswati is not seen. In Lalji Dada's family, Saraswati is visible. Otherwise, why would Govind Bhai organise a two day seminar for the teachers? I feel that in Laathi, Saraswati is clearly visible. Here all the three tributaries can be seen. This is a living 'Triveni'. So Baap! I am here to express my happiness for such a noble and virtuous act!

The 'Banyan Tree' has five important elements. The roots, the trunk, its branches and leaves and its fruit the 'Badbatta'. But it is not edible. That is why the Banyan is not desirous of any fruit! We don't pluck this fruit and leave it for the birds. The birds eat it. They don't come just for eating the fruit. They come for treatment, for education! There is a programme for the marriage of girls. Such noble actions are being undertaken here. So the ones with beaks and wings shall come! We need to be grateful to them because when these birds come and eat this fruit, the seeds which scatter on the earth, give birth to more Banyan Trees. The patients who shall come here shall scatter the seeds of their blessings and good wishes and this Lalji Bapa's Banyan Tree will grow and flourish even more!

Therefore, we see that the Banyan Tree has five parts to it in the root, trunk, branches, leaves and the flowery part which ultimately becomes the fruit. I do not attach much importance to the fruit here! The Banyan Tree is known from the Vedic period. On the Mount Kailash, there is a very subtle Banyan tree of Lord Shiva which is invisible. But the scriptures and faith proclaim its existence. Lord Shankar sits under its shade and recites the different 'Kathas'. The Peepal Tree is symbolic of Lord Vishnu. It is considered sacred like our ancestors. But the Banyan is Shiva swarooma or the symbol of welfare.

The dialogue between Sri Yagyavalkaji and Bharadwaj Maharaj takes place at the 'Teertharaj Prayaga'. There is the 'Akshayavata', the famous Banyan Tree under which the Katha is recited. Kaagbhusundiji, recites it on the 'Neelgiri' where there are five trees. He performs different austerities under each one of them. But under the Banyan Tree he recites the Katha. Tulsidasji has also recited it under the Banyan of faith which may not be physically visible!

Batu biswaas achal nija dharma I
Siva bisrama bitapa sruti gaaya I

So Baap! The root of the Banyan tree is faith. The branches may shake, the leaves may flutter or the fruits may fall but the roots remain firmly deeply rooted. 'Meru re daggey pann jena mannda na daggey'. Faith is the root of this Banyan Tree. In Lalji Dada's Banyan also there is faith in its roots. That is why; this Banyan Tree is flourishing and is existing for a long time. The roots grow inside in search of water. Similarly, the Faith may not display a 'tilak' or any outward sign but internally it grows towards its source of sustenance that is what deep rooted faith is. The root does not shake but it does grow! The trunk may be thick and grows outwards but does not shake, it is strong. What is the meaning of the trunk? The noble and charitable activities that you perform and your children too support it and participate in it whole heartedly then this is the growth of the trunk! If your family does not support you, then what? If a branch is cut then immediately the tree heals itself with the gum it produces and this very gum is used to make delectable sweets like the 'Gonda Paak!' This gum has medicinal properties and given to women after the delivery of the baby. In those days when the Fevicol or other such adhesives were not available, we used this gum only! This gum is the element of truth in the spiritual context. Just to become thick and grow is not the only criteria but it should also grow in truth! This is the cry for justice of the trunk. It is filled with the Rasa!

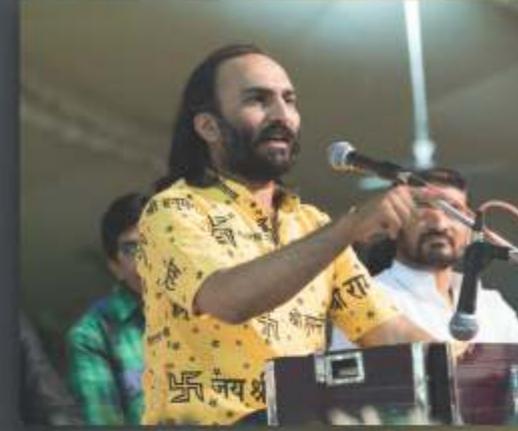
Then we come to the branches. Say there is an office in Laathi as well as in Surat. They are all the branches. These branches have to be aware that they are enjoined to the trunk. If the branch is cut then it loses its value or virtue and it becomes separate. When the trunk and the branches of the Banyan grow, only then will they be able to provide

shelter. The family are its branches. The fourth is the leaves. 'Vatasya patrasya putey shayaanam, Baalam Mukundam manasa smaraami'. The leaves should be such that Hari feels like resting on them or they have the divinity hidden in them. Hari has two meanings! One, it means green and Tulsidasji uses the word 'Hari' in the 'Kishkindhakanda'. 'Harit' means the green earth. The leaves should be green and vibrant. In other words it means that the eyes feel soothed by its greenery and the motivation of growth is kindled in the heart. Is there less competition in the business? But where there is this feeling of fulfilment and satisfaction, it will awaken the Krishna in our hearts. These are all the green leaves. The movement of the leaves is the smile of Krishna. The rustling sound it produces is music. On attaining a higher position, one does not become swollen headed; this is the green leaves of this banyan tree! As a Sadhu I would like to emphasise that on being successful, on seeing the progress of others if we feel happy then it is a sign of growth. Newer avenues will open up! There is no expectation of any fruit. People shall come for their treatment. Is this not a fruit in itself? It is very necessary that new flowers spring up to make way for fruits of welfare! All these charitable acts are the tiny flowers. Such is the Kabir's Banyan and the great Banyan Tree of Ravindranath Tagore in Calcutta.

In my opinion, these are the five characteristics of the Banyan Tree. I liked the word, 'Lalji Dada's Banyan!' Such a facility has been established for the benefit of all mankind and to treat even the smallest person with loving care! I express my happiness towards this charitable and benevolent activity. I salute your Faith! I would like to end with a line from an Urdu 'Sher' –

Khuda karey tera daaman gulon se bhar jaaye....

Evening Performance



Rama means God or 'Bramha'; God means Rama. Rama means welfare; welfare means Rama. 'Abigata' means who cannot be defined or described is Rama. Here, the indication is towards the Divinity or the mystery of the Divine. There are many such elements in the universe that are beyond our comprehension or understanding. All these are Rama! That what is unexplainable in the world is 'Rama'.



I have to look at Krishna from three different angles. One is Krishna's 'Ramleela'. He is Krishna, yet I would like to name it as the 'Ramleela'. I am using the word 'Ramleela' because it is His divine play with Sri Balarama. The second is His 'Raasleela'. The 'Raasleela' of Sri Krishna is amazing. It is His 'Premaleela'. Krishna's 'Raasleela' is the ultimate in Love. The third is Krishna's 'Rajleela'. His 'Rajleela' has been very vividly depicted in the 'Mahabharata'.



'Hari' is the synonym of all pervading. If I see your thoughts to be all pervading then for me you are 'Hari'. Second, 'Hari' means endless or seamless. And the third meaning of 'Hari' is those who are incarnated are called 'Hari'.

- Morari Bapu