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॥ RAMKATHA ॥

MORARIBAPU

Manas-Dhanushjagya

तब मुनि सादर कहा बुझाई । चरित एक प्रभु देखिअ जाई ॥
धनुषजग्य सुनि रघुकुल नाथा । हरषि चले मुनिबर के साथी ॥

Bharoul (Bihar)



1.

The narrative of the Lord's divine play is very soothing and refreshing by nature.

2.

History is one but the holy texts are many.

3.

The Divine is present at each and every step of our life.

4.

Guru is of a particular section but the Sadguru is if the entire universe.

5.

The conjunction of Buddha's Zero and Parambuddha Shankaracharya's Whole is Shiva.

6.

To indulge in holy company (Satsanga) is the first step in character building.

7.

To attain God is not at all difficult but to get His pure devotional love is.

8.

'Ramcharitmanas' does not teach us religion, instead it teaches the essence of Dharma.

9.

Let us perform all our actions with the feeling of 'Yagya'.

PREM PIYALA

II RAM KATHA II

Manas-Dhanushjagya

MORARIBAPU

Bharoul (Bihar)

Dt. 23-05-2015 to Dt. 31-05-2015

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Morari Bapu recited the 'Ramkatha' at Bharaul (Bihar) from the 23-05-2015 to 31-05-2015. The katha which was recited at the sacred land of Ma Jaanki was focused on the 'Manas-Dhanushjagya'. In between the first meeting of Sri Rama and Ma Sita in the 'PushpaVatika' and their subsequent marriage, a very important and a big sacrifice is held, which Sri Goswamiji calls the 'Dhanushjagya'. Based on these outlines of this very sacred event, Bapu put forth his understanding and philosophy.

The 'Ramcharitmanas' begins with a 'Yagya' and Bapu declared this and elucidated on the nine different 'Yagyas' inherent in the 'Manas'. First, the 'Yagya' connected to the birth of Sri Rama the 'PutrakaameshthiYagya'. The second is when the Lord liberates Taadka and Subahu, termed as the 'NirvaanaYagya'. The third is Sri VishwamitraMaharaj's 'AnushthanikYagya'. Fourth; Ahalya's salvation, termed as her 'UddharYagya or Chaitanya Yagya'. Fifth; at the time of visiting Mithilanagri the two brothers perform the 'SaundaryaYagya or the RoopaYagya'. The sixth; the 'PranayaYagya' held in the PushpaVatika'. The seventh is what is the principal focus of this Katha, the 'Dhanushjagya'. Eighth is Sri ParashuramjiMaharaj's 'Samara Yagya'. And the ninth is the wedding or the 'ParinayaYagya' of the Divine couple! All these were explained in depth by Bapu in his own inimitable style.

The Katha which was held in this tiny village Bharaul, Bapu expressed his happiness in meeting the villagers of this land and explained that the seeds they sow in their fields is a 'YagyaKriya' too. They do not need to chant Veda Mantras for doing this. When the season comes and the seeds are sown in the fields by these farmers, it is their 'KrishiYagya'. If that was 'Rishi Yagya' then this is the 'KrishiYagya'. Bapu also tried to request the Brahmin Devta's or the Purohit's that when the simple villagers come to them to perform any puja or anushthaan, then please do not burden them with too much excessive or a long list of ingredients.

To perform each and every act with a spirit of 'Yagya' was Bapu's refrain! Now what do we understand to be action? On this query, Bapu clarified that to perform each and every action with a spirit of 'Swaha' or sacrifice is 'Yagya', where there is no interest in 'Wah! Wah! Where each act of speaking, walking, seeing, thinking is done with an underlying spirit of sacrifice or 'Swaha'. To do all actions being an instrument! But, not to do anything under duress of considering self to be low or under privileged or being a coward because the Divine is present within each human being.

In the 'Manas – Dhanushjagya', the listeners were benefitted with the elucidating explanation of the 'Ramkatha' and were immersed in the nectar like flow of the Divine play or the Lord!

- Nitin Vadgama

Manas-Dhanushjagya : I :

The narrative of the Lord's divine play

is very soothing and refreshing by nature

Taba muni sadar kaha bujhaai I
Charit ek prabhu dekhiya jaai II
Dhanushjagya suni Raghukul naatha I
Harashi chaley munibara ke saatha II
Baap! By the infinite grace of Ma Jaanki, once again she has given us this opportunity to come to the sacred Mithiladhaam for the 'Ramkatha'. At the outset I would like to express my happiness for the same. This Mithila area is Ma Jaanki's sacred land plus this very place has given us numerous personalities. This great and revered land is of Buddha, Mahaveera, and very many learned scholars and great souls. Very many saints, social reformers and political stalwarts have been the gift of this land. It is not that because I have come to Bihar, I am singing paecans about it, instead, I always remember 'Bihari'. Without him, we have nowhere to go!

Drawahu so Dasarath ajir Bihari I
Without remembering 'Bihari', we cannot proceed any further. So, after a while, we have again got the opportunity to come to this sacred land for reciting the 'Ramkatha'. I once again express my heartfelt happiness. To the smallest person meaning the village folk living in the far remote villages of this area and all the respected and revered people I sincerely bow down in humble respect. Here small in no way denotes any difference amongst people. Exactly one year ago I was in a similar rural area in Rajapur. It was this very month of May. The Divine Mother has given us all this opportunity to come here! If I talk particularly about my 'Vyaaspeetha' it is not correct but the entire world knows that 'Ramkatha' does not happen in a hurry. Because of my busy schedule, the commitments which have already been done both in India as well as abroad need to be fulfilled one by one! But in spite of this I myself don't know how this Katha has materialized! Also please note that for the Katha no recommendation works or is required. There is no middleman involved or via media that can influence the holding of the 'Ramkatha'. I have given this Katha merely on

*If I try to give a very
straight forward definition
of Guru then, I would say
that where you see
compassion in the eyes,
whose heart is filled with
the love for mankind and
whose words come out from
the depth of truth!
Wherever, you come across
these three attributes, then
please do not hesitate in
recognizing him as an
Awakened Being or Master.
Truth in words, love filled
heart and a compassionate
outlook are the attributes of
an Enlightened Soul.*

seeing the tears in Bipin's eyes and his silent patience! Bipin Bhaiya keeps on sitting very quietly and waiting patiently! I don't know who he is but his teary eyes and deep rooted silence gives his introduction. Seething this, in a very short time in Goa, I asked him whether he would like to do the Katha during this slot in these months. He agreed gleefully and lo we all are having this Katha as a result of this!

People are asking me which village is it. In the following nine days I shall try and remember which village I am in. What is the name of this village? Bharol! I am more pleased for this simple reason that such remote areas which normally I am unable to go and my countrymen who live in these regions are unable to reach me; we can meet because of the 'Ramkatha'! The Katha has its own glory, whether it is held in cities or abroad. But to be able to come to such interiors of the country is in my opinion the effort of reaching up to the last person, the ideology of Gandhi Babu! Array! Gandhi Babu came in later, but originally it was the vow of the Lord himself to be able to reach each and every soul. We shall be able to accomplish the same here which gives me immense pleasure and satisfaction. Many people ask me in dismay that who shall come to listen to the discourses? I replied, at least my Mother Jagdamba is there to listen! And there after all is her mother earth, so I don't need anyone else. This Earth is the Mother of Jaanki! I am glad that I could make it here. Many people ask me and the especially the locals of Bihar also ask that 'Babu, you do the Katha is such extreme heat'? I replied, 'You all live here, therefore are accustomed to the weather'! Gradually, we all shall be accustomed to bear it. Please don't worry about me! If you all can bear the heat then we are nobody special or come from any other planet! We are also the children of the mother earth. And it does not seem to be all that hot. The Lord's divine past times are in itself very soothing and rejuvenating. It provides the requisite cooling effect.

So, in the land of the daughter of King Janaka and one who is most dear to the all merciful Lord, the 'Ramkatha' is starting. Today, when I reached here around noon, I was wondering as to what topic we take up for discussion here. What should be the focal point of our discussion? When I

was sitting alone then these two images of the Lord and Ma Jaanki gracefully meeting in the 'Pushpa – Vaatika' and the second of the marriage ceremony of the four brothers came to mind. These two scenes are depicted here. Then I thought that let me take up the incident in between these two scenes and talk to you about it in detail. We shall discuss it in these ensuing days. We shall try and see the pure and intrinsic meaning hidden in the episode along with the discussion of the topic in full. Therefore, around three, just before coming here, I decided that the subject for this Katha shall be 'Manas – Dhanushjagya'. Because in between the first meeting in the 'Pushpa Vaatika' followed by the wedding a very important and a big Yagya takes place, which Goswamiji has named as the 'Dhanush Jagya'. So our focus shall be this 'Dhanushjagya' and this Katha will be 'Manas – Dhanushjagya'. I also consider the 'Manas' or this Katha to be a 'Premayagya'. This is also a 'Yagya' in my opinion. In the 'Ramcharitmanas', a number of 'Yagyas' are shown at different places. We shall try and see these different 'Yagyas' separately by the divine grace of our Guru and discuss it as per my understanding. We shall try and build a harmonious dialogue on this sacred land of 'Mithila'. It is also very heartening that there have been a number of 'Ramayanis' from this land. Even the ones who live in the rural backward areas and sing the divine glories of the Lord, when I get an opportunity to hear them, such beautiful and novel interpretations come to light which indicates that how potent and progressive is the 'Ramkatha' in this land!

So, 'Manas – Dhanushjagya'; the Lord first comes to protect sage Vishwamitra's fire sacrifice. The Lord enables the completion of this 'Yagya' and stayed in 'Buxar' the land of the sage for a few days known as 'Siddhashram'. Yesterday, when I was coming here, I was told that close by, the place of Ahilyaji is also there. So after the completion of the fire sacrifice, the Lord stayed there for a few days. Then Sri Vishwamitra very humbly makes a suggestion. Lord Rama is very young at that time and sage Vishwamitra happens to be his teacher who has imparted the knowledge of the usage of various weapons. The sage came to

know the divinity of the Lord! He has been able to recognize the Divine in human form. Therefore, with utmost respect and humility he says that 'Raaghava! My work is done. We are now ready to depart for Ayodhya but if you desire shall we go and see the exploits nearby?' On this suggestion, the Lord thinks that what particular exploit is being hinted at! Goswamiji depicts it thus;

Dhanushjagya suni Raghukulnaatha I
Harashi chaley munibara ke saatha II

The exploit being referred to is the bow sacrifice! Let us go and witness this exploits at Mithila. Hearing this instantly, the blissful one who is the cause of all the bliss in the universe is very excited and consents to go and witness the great exploits of the bow sacrifice. So we are basing our discussion on these two lines. They are from the 'Baalkanda'. On the basis of these lines we shall try to see the auspicious 'Dhanushjagya'. 'Yagya' has many a facets to it like the ones which conform to the sacred precepts, which are in conformity to folk traditions etc. We will try to examine and study them separately according to the text of Tulsiji as Bipin Bhaiya and his entire family have organized this 'Manas - Premayagya' in the land of their forefathers. What ablutions should we all offer in this 'Premayagya' because it comprises of very many different aspects. We all shall try to see and study these aspects. In fact the correct usage is 'Dhanush Yagya' but Goswamiji has used the commonly used pronunciation of 'Jagya' all through. Therefore, I shall go with his usage and term it as 'Manas – Dhanushjagya' only.

So this incident is in between the two incidents, you are able to see depicted on the backdrop of this stage. The incident of the breaking of the sacred bow or in other words the bow sacrifice. How do I explain the literal meaning in the literary language? You please understand the literal usage of the word here. We can say that it begins with solicitation between Sri Sita - Ramji and culminates in their marriage. But in between these two, the sacred bow should be broken in order to complete this journey. In anybody's life, the journey from solicitation to marriage can be completed only if the bow of the pride is broken, i.e. our ego is destroyed. If this does not happen then the feeling of attachment can grow but the marriage

will not take place. In your and my lives, we all have the love for the Lord as who will not love Him? Unfortunately, this does not culminate in realization or intuitive perception. There is an obstacle! In us there abides our hidden ego from innumerable births which hinders our progress and does not let the veil of ignorance from being removed. Now come, with the grace of our Guru, with the grace of Sri Hanuman and the blessings of Ma Jaanki, this nine day journey of the feeling of love turns into marriage with the Divine. But the condition is the destruction of the ego!

As mentioned earlier, in the 'Ramcharitmanas', Goswamiji has taken up different forms and various aspects of 'Yagya' through examples and different picturisations. India is predominantly the land of sacrifices. In the 'Rigveda' the very first mantra starts with the fire in the 'Yagyakunda'(firepot). Here, there is no question of any sort of instruction. I have been speaking for the past so many years. I am not equipped to instruct nor do I want to order. I am only trying to spread the message of Tulsidasji Maharaj, and that too without an address of any particular person. It is blank envelope, anybody keen to accept it is welcome and may write his/her own name. I am just a messenger of the sacred 'Ramcharitmanas'.

At Muzaffarpur, some reporters asked me, 'Babu! What is your purpose?' I replied that there is no purpose whatsoever! One of the great literary figures of Gujrati, Rajendra Shah, wrote a poem titled 'Niruddesha'. The poet says that there is no reason for his coming to earth. I am glad to say that I feel the organizers of this Katha also do not have any specific purpose attached to it. They are doing it for solely, 'Swantaha Sukhaya'. That is why, at the beginning only I would like to invite all the people of this region. Bipin complains that because I have given him very few days he is unable to reach out to each and every person living here and he feels that there have been a few mistakes in his arrangements. Now forget about it, I shall try and reach out to each and every one. I am sitting here and inviting the people of this entire region to come. If you are keen to listen to the Katha, then please do so with pleasure. But please do come and partake the afternoon meal, which is the 'Prasad' of

Ma Jaanki. 'Prasad' means happiness. What we eat at home is bread. What is being served after the Katha is 'Prasad'. And the 'Prasad' enhances our happiness quotient. 'Prasad' is the elixir – vitae from the house of the Divine. In the texts of Ayurveda, 'Prasad' is referred to as the magic potion of the divine alchemist!

This elixir works in three ways. One, it enhances the life span of the individual. It increases the happiness in the remaining years of one's life. Second, it increases the purity in the person. One who has partaken the 'Prasad', feels the purity swell up in his heart. Third, the mind feels satiated. These are the three characteristics. So, kindly take the 'Prasad'. I am not trying to collect a crowd here. I have seen huge crowds in the Kathas all over the world. So my dear brothers and sisters! Neither do I have any objective nor does Bipin Bhaiya's family! His sole purpose is that the holy name of the Divine is recited in this land of his ancestors in the form of 'Ramkatha'. Today, by the Divine grace when I entered here, I was told that I have accomplished a very difficult task. We just straight away come and sit down. But such an organization is not an easy task. There is no selfish motive attached to this. The happiness index should grow, the remaining life should be harmonious and peaceful, the future journey of life be filled with purity. What else do we want? So, the reply to the last night's question asked at Muzaffapur is that there is no objective or goal to be achieved. I said that if the purpose is fulfilled, it will give birth to pride and if unfulfilled, it will create dejection. Tulsidasji has indicated three objectives in the 'Manas';

Swantaha sukhaaya Tulsi Raghunath gaatha I
Goswamiji says that he sings this divine text for his innermost pleasure.

Bhaasha baddha karabi mein soyi I
Morey mann prabodha jehi hoyi II

I shall compose it in simple language,
why? So that my mind should hear it and be enlightened!

Nija gira paavan karan kaarann
Rama jasa Tulsi kahyo I

I am going to recite this sacred text to purify my tongue or speech. First, in the morning

from nine thirty to one thirty in the afternoon there is Bhajan in this pandal followed by the afternoon meals. I had told Bipin Bhaiya that before the Katha starts, kindly keep requisite food and other amenities for the families of those affected by the earthquake. Following my request, instantly it was acted upon and fifteen days earlier as much as possible this relief work was carried out so that the local people should not feel that a huge expenditure has taken place in organizing the Katha and their plight was unheeded! We wanted to reach out to the affected populace of this natural calamity. My dear brothers and sisters! This is a nine day 'Premayagya' of praying and eating (Bhajan & bhojan). Keeping the focal point of discussion as the 'Manas – Dhanushjaya' let us try and move into the sacred text a bit.

We follow a very noble tradition for the first day of the 'Ramkatha'. The tradition should not be obsolete; instead it should be ever fresh or vibrant! Here, Bhagwati Ganga flows. Because of its flowing nature, it cleanses our dirty clothes. The same Ganges water if frozen will tear our clothes if we rub them with it. Similarly, if the traditions become obsolete, they tend to harm the mankind. Traditional values therefore should always be practical and refreshed from time to time. Following this noble tradition, the speaker on the first day explains the importance of this sacred text and elucidate upon its noble virtues. Now in India, it is not necessary to talk about the importance of the 'Ramcharitmanas'. Particularly in Bihar, I feel there is no need at all! By the divine grace I suppose, nowhere on this globe do we need to expound on the import of this holy text. Mahatma Gandhi says that one who does not know anything about the 'Ramayana' and the 'Mahabharata' are not fit to be called 'Hindusthani'. This is not a criticism but was his anguish expressed in these words. So what introduction do I give for this? Tulsiji has written-

Puchehu Raghupati katha prasanga |
Sakala loka jaga paawani ganga ||

This is the pure flow of the sacred Ganges.
What other definition can I give? As much as possible, let us drink this holy water of the Ganges.
So my dear brothers and sisters, the

'Ramcharitmanas' has seven 'Sopaans' or chapters (Steps). Namely, Balkanda, Ayodhyakanda, Kishkindhakanda, Aranyakanda, Sundarkanda, Lankakanda and the Uttarakanda. Valmikiji has used the terminology 'Kanda', whereas Goswamiji calls it the 'Sopaana'. 'Sopaana' means the steps. This is the means of travel from the 'Shloka' to the 'Loka'! The first step is 'Balkanda'. In the very beginning, Goswamiji writes seven verses of the 'Mangalacharana' in Sanskrit. The digits of seven, nine and eleven are very dear to Goswamiji Maharaj. Thus we see that this 'Ramkatha', comprising of seven steps begins with seven Mantras. In the end of 'Uttarakanda' it concludes with the seven eternal questions and their answers.

If Goswamiji would have wanted, he could have written the entire text in Sanskrit, the language preferred by the celestial Deities. But he wanted to reach up to the heart of the common man; therefore, for the ease of understanding and assimilation he started the narration in the simple spoken language of the times. Lord Buddha also did the same thing. How glorious would be his beautiful language? Lord Mahaveera also followed the same practice. Down the ages, Kabir Sahib also spoke in his typical quaint language to reach each and every person. In the next five couplets, the worship of the 'Panchdevas' is done by him. In the first hymn, he worships Lord Ganesha. In the second, the Sun God is worshipped. The third is dedicated to Lord Vishnu. In the fourth he remembers the primordial couple, Lord Shiva and Parwati. In the fifth and the last verse, he worships his Spiritual Master or Guru!

We all worship Lord Ganesha in our homes. The farmers always are very close to the Sun God. By their sweat of their labor, they worship him. The village folk by nature are very generous. The large heartedness is nothing but Vishnu worship. To be thoughtful about the welfare of others is Shiva worship and to remain steadfast in faith is the worship of the Divine Mother Durga. Thus all the five principal Deities are worshipped in the beginning. Subsequently, Tulsiji proceeds to write the 'Chaupais' wherein he starts by worshipping his Guru. This is the prayer to his preceptor-

Bandau Gurupada paduma paraaga |
Suruchi subaasa sarasa anuraaga ||
Sri Gurupada nakha mani gana jyoti |
Sumirata divya drishti hiya hotu ||

Worshipping the holy feet of his Guru, Goswamiji says that his words are like the rays of the Sun which eradicate the darkness of ignorance of my heart. I bow down to such a Master! My 'Vyaaspeetha' terms it as 'Manas – Gurugita'. I would just like to say this and proceed that try and seek the refuge of an enlightened master or seek the shelter of the holy feet of your 'Sadguru'. There are some sects who preach that there is no need of a Guru. You can go directly. Even Lord Buddha is not in this tradition. He says that be your own light! They are the words of the Buddha, so be it. But for ordinary people like us, a Guru is essential. We traverse in the light of our own lamp, fine! But we need someone to guide and light up our lamp! The Guru tradition is a very noble tradition of our land.

Now the question arises that who should we choose as our Guru? Tulsidasji indicates these traits in a very symbolic fashion. Saying 'Bandau Gurupada kanja', he gives one indication. Here he worships the holy feet of the Master. He refers to the lotus flower here indicating that the one who remains unattached like the lotus in the water, is the first characteristic indicated by him. He will live with us, talk like us, eat like us, and in spite of these commonalities, on a very minute observation, we will understand that he is totally detached or unbound. He is above these common denominators. Living amongst us, yet is internally aloof or detached. This is the first characteristic. The holy dust of the divine lotus feet of our Master is referred to as the 'Amiya murimaya'! Whose words are like the ambrosial elixir herb which helps in awakening us from the deep stupor of ignorance? Mostly people try and see the radiance of the face but here we come to the Guru's face much later. The divine light emanating from the toe nails of the Guru's divine feet is worshipped. The face is on the top where as the toe nails are right at the bottom. The alphabet 'Kha' is common in both, 'Mukha and nakha'. One meaning of the letter 'Kha' is the sky. Whose source is bright and illuminating? There is a distinct shine or brightness of the toe nail. It neither burns itself nor does it singe others.

It just emits a very soothing illumination. And the holy dust of the divine feet means, that his one word is sufficient to change or correct our point of view and is capable of turning our lives towards divinity. Our views get altered or corrected. In its comparison to Kohl, the saints see a distinct indication. Therefore my dear brothers and sisters, if I have to give a straight forward definition of Guru then I would like to say that whose eyes are filled with compassion is a Guru, who is filled with pure love for the mankind and who is steeped in truth. Wherever you are able to see these attributes then please do not delay in accepting him/her as the Awakened Master! Truth in speech; heart full of love and a compassionate outlook are the traits of an enlightened being. Tulsidasji prays to his preceptor Narharidasji Maharaj. He says that his Guru may be a human for others but for him He is the Divine in a human form. Therefore for a surrendered disciple his Guru is none other than the Divine himself; even the Master is beyond God! Guru is the light which illumines and shows the Divine very clearly. The one who can unveil the Divine to us is the Guru or the awakened one or a saint or an ascetic. The 'Ramcharitmanas' states that the Guru is seated at a very exalted position. But we all need a Guru, for sure!

Tulsiji thus worships the divine master. His outlook changes by this worship. The entire creation appears to him as Divine. This prompted him to revere each and every being and sequentially offering his humble respects to all he comes to the prayer of Sri Hanumanji Maharaj!

Mahabir binawahu Hanumana |
Rama jaasu jasa aap bakhana ||

Goswamiji in this way offers his worship to Sri Hanuman. Hanuman is the life force of this creation. You may follow any spiritual practice but the worship of Hanuman strengthens and provides the requisite momentum to the efforts. This is not just a jugglery of words or a flowery speech. It is the practical experience of a number of spiritual practitioners. If you are unable to find an able teacher then kindly accept Sri Hanuman as your Guru. Irrespective of the gender, all are free to recite the 'Sundarkanda'. Thus declare the scriptures. Particularly for the women I repeat that you are free to worship Sri Hanuman. If you follow

a particular type of worship which entails some restrictions then you will have to adhere to them. Hanumanji is the son of the Air God (Vayuputra). I speak with total responsibility and abhor you to recite the 'Hanumanchaalisa'. It is truly amazing! The very first 'Chaalisa' in the world is 'Hanumanchaalisa'. I feel sorry for the so called pundits and scholars who argue that 'Hanumanchaalisa' is not written by Tulsidasji. They are busy in the futile attempt to prove their point. 'Sri Guru charan saroj raj', this 'Doha' is in the beginning of 'Ayodhyakanda' and the usage of the word 'Gossayin' towards the end is ample proof of this. There are many proofs to this fact. I am a student and a singer of the 'Ramayana' and to confront is not my nature. I am the one who loves to loose or accept defeat. By the recitation of 'Hanumanchaalisa' we experience bliss. You know best about yourself!

Seek the protection of Sri Hanumana! There should be no restriction for it whatsoever. It is written in the 'Ramcharitmanas' that when Sri Hanuman went to inform Ma Sita after overcoming the demon king Ravana, the demonic women came to worship him. If these women can worship him then what stops the women of my land from doing so? These are all misleading and confusing traits. Please rise above them and seek the refuge of Sri Hanuman. Let us all sing the melodious lines from the 'Vinayapatrika' in praise of Hanuman and worship him-

Mangala murti Marut nandan |
Sakala amangala moola nikandana ||

After the prayer to Sri Hanuman, the worship of Sugreeva, Vibheeshana and the other friends of the Lord comes. Following the chronological order of worship Goswamiji now comes to pray Ma Jaanki. Sri Rama is worshipped after her. The daughter of the earth, the mother of the universe, the one who is most dear to the all merciful Lord, O'Mother, I bow down at your divine lotus feet. By your divine grace may my intellect be purified and virtuous. Once this happens, the Divine Lord shall accept me. The collective worship of Sita- Ramji is done and this followed by the worship of the holy name of the Lord. Tulsiji expounds on the glory of the Divine name in the 'Manas'.

Manas-Dhanushjagya : II :

History is one but

the holy texts are many

Baap! In this nine day 'Ramkatha' our focal point of discussion is the topic of 'Manas – Dhanushjagya'. So let us proceed with a serene and a happy state of mind discussing the various aspects. Today, a student has raised a question that in reality if the divine play of the Lord is a historical fact then how come the western thinkers negate its very existence? It is a mere poetic imagination! Leave it! The second point is that if it is a reality then why are there so many different 'Ramayans' of Lord Rama? All the 'Ramayans' have some different views expressed in them about the Divine. Valmiki speaks in a particular manner and Tulsiji says it differently. They all have their own experience and interpretation of the primordial reality. History is bound by the boundaries of a particular nation. History pertains to the particular place where the incident takes place and has a timeline to it. But that very incident is viewed differently by each individual and that is why so many different viewpoints come into play.

If you study the 'Manas' you will find that in the beginning, middle and the end only 'Rama' has been propounded. There is nobody else. But when Lord Shiva is narrating it to Ma Parwati, his view point is different. For the same one & only Rama, his thoughts, his experience and presentation is different. The very same text is narrated at 'Tirtharaj Prayaga' by Sri Yagyavalkaji Maharaj to Sri Bharadwajji in his own distinct style. The same text when Baba Kagbhusundi narrates it to Sri Garuda and the other swans on the 'Neelgiri' peak of the Himalayas, then Bhusundi interprets it in his own way. Subsequently, the same text is narrated by Goswamiji to his own mind then he has tried to shuffle the topics a bit here and there. Under the aegis of these four 'Acharyas', my 'Vyaaspeetha' also narrates the Katha in my own style and as per my understanding. I am authorized to do it in my own way. Read the 'Ramayan' of the aboriginal tribes, the one that is recited in the rural areas, and the one that is prevalent in this Mithila land, the stories sung by way of ballads and folk songs, they are not the same as what Valmiki or Tulsiji have said. The rural women of my country sing their own 'Ramayan'. In Gujarat we have Dang and Panehamahal which are

If we accept the refuge of a divine being then we need to be careful twenty four hours about what he likes. We surrender to someone but look after our own convenience. The second point to be noted is that we need to desist from all that which is not conducive to him. If he does not like jealousy, hatred or revenge then it becomes our duty not to indulge in any such act.

predominantly aboriginal areas. They have their own 'Ramayan'. You go to Thailand or Sri Lanka, there the Buddhist Ramayan is different. The 'Ramayan' of the Jain sect is again different. History is bound by time and space. But when the history of a particular person becomes a sacred narration then it goes beyond the precincts of time and space and spreads all around in all directions. Rama is not an historical person, he is the divine personality.

Rama anant anant guna amit katha bistaara |

Tulsiji says, 'Amit katha bistaara!' When Lord Shankar will narrate this sacred story, he will expound on the knowledge aspect of it. When Yagyavalka will narrate it, he shall touch on all the three values of knowledge, action and devotion. When Baba Bhusundi will narrate it, his prime focus will be on the worship aspect of it. And Tulsiji shall expound the surrender angle of holy text. That is why at different places we see that 'Ramkatha' has been called the Ganges, at another the Yamuna, at yet another Mandakini and even at another place as Sarayu. What does this mean? When Shiva narrates it, it is the Ganges as it flows from his matted locks. Therefore, his words are like the holy Ganges! With my own responsibility let me say that when Yagyavalka will speak, it will be like the Saraswati. At Prayaga the Saraswati is hidden of discreet, therefore here his words are from the depths of discrimination. By my Guru's divine grace if I try and assimilate the Sutras of Sri Yagyavalkaji from the 'Manas' then to me it appears as the Saraswati. When I try to understand the words of Bhusundiji then I see devout action hidden in them. It talks about worship therefore; I can relate it to Yamuna. And finally in Goswamiji's words it is only total unconditional surrender.

Our scriptures declare that irrespective of the attributes of any individual, if he surrenders to a particular tenor or quality then nothing more needs to be done by him for his salvation. As such there are six different traits of surrender. I would like to talk on two of them. Say you are surrendered to a sacred text or you have taken refuge of your chosen deity (Ishta). Maybe you are surrendered to an enlightened being. Or you are deeply rooted in a particular Mantra. We should constantly remember what is liked or what is befitting to our object of surrender and act accordingly. Generally, we are surrendered to them as per our convenience. We are the worldly lot and when we seek the refuge of the Divine, and pray for his protection then first of

all we should keep in mind about what is conducive to Him! An enlightened being is one who makes each and every situation conducive to himself. The second aspect to be kept in mind is that whatever is detrimental to Him should be shunned at all times. I am a disciple of a Guru who hates jealousy; therefore I must shun jealousy completely. If my protector does not like abuse, who rejects malice completely and does not encourage revenge then in order to strengthen my surrender I should completely give up such tendencies. My 'Vyaaspeetha' does not compel you to do this or do that. I just try to plant a thought! You need to decide according to your own inner conscience. Kindly do not bind your children or the family members. Try to discover their hidden qualities with love! People have tried to force religious rituals on little children. They force the children to offer 'Pranam'.

I am reminded of an incident in this context. Osho Rajneesh during his early days used to travel extensively. Once, he was a guest of a Jain family. Osho was also a Jain by birth. Though, he never accepted any bondage of religion. So in this Jain family a small child was sleeping in the cot. The parents started to wake him to seek the blessings and learn the devout religious traits. Many parents are in a hurry to make their child a holy soul. Many a religious persons are competing with each another to make this world religious. At this point, Acharya Rajneesh got up saying that in this family there was one soul that was free and pure; you have entrapped its freedom! I am leaving! I can't bear to see this cruelty! No doubt, we must teach our children our noble traditions with love but not force or compel them to accept it. Please don't break or twist their innocent minds. Unfortunately, for a few centuries we have come to this conclusion that somehow by hook or by crook try and force the religion on the individual. So what I am trying to state that the historical figure of Rama is bound by the time and space but the divine play of Rama or the Katha is eternal. Tulsiji expresses this fact from the seat of total unconditional surrender! Under the aegis of these exalted Acharyas, seated in this holy land of the Mother, when I am having a free and frank dialogue with the rural people living here then I shall try to present Rama on the basis of what my Guru has taught me and what I have understood. So the historical fact is one but the stories related to it are numerous. My reply to the student towards his question is this. There is very famous line of Tulsiji

Hari anant Hari katha ananta |
Kahahi sunahi bahubidhi sab santa ||

I am speaking to you all and take total responsibility of my statements. You are in no way under any sort of a pressure to agree to what I am saying. The biggest problem in our country according to me is that we have tried to force the religion onto the people. A command is good, for sure. In our apathetic (Udaseen) tradition, the command (Aadesha) is respected. In the Nath sect we have 'Aadesha, aadesha!' There, it was seldom given, on the contrary the disciples asked for it. And presently it is just the other way round; it is often given and very rarely asked for. When the disciple used to leave the Guru Ashram he would ask for some service or any command for himself which he could follow! Now it is not so anymore! The disciple does not ask for it but the Guru commands him! The surrendered devotee should be the one asking for instructions. I can see a change in the youth of today and I welcome it. I have been wandering for so long all over with my 'Manas' and I have noticed it in the youngsters who come forward and say, 'Bapu! Please instruct us? Can we be of any service?' If I tell them they are bound to obey and do as instructed without fail! Who will refuse? So many people have such belief and respect towards the 'Vyaaspeetha'. But Morari Bapu is not authorized to misuse this respect. Everybody's faith is very precious; therefore it should not be misused. Ask the Dharma to instruct. We go on instructing in the name of religion! Do this, do that! A lot of changes need to be done. In the twenty first century, we need to move towards the root source of religion.

So, Lord Rama is incarnated. Then he gets married and returns to Ayodhya. In between, nine Yagyas have been discussed. I would like to share with you the different aspects of these Yagyas in different contexts. First of all, to facilitate the Divine incarnation of Lord Rama, the 'Putra Kaameshthi yagya' was performed. The journey of my Lord begins with 'Swaha', i.e. Yagya! Here we see that King Dasarathji does not have a successor. He got worried. He goes to door step of his preceptor. If we are faced with any problem in life, seek the solution from your Master! Big people have big problems which are not clearly visible. Please remember, the greater you become, the problem also increases in direct proportion! At that moment trust the grace of your Guru and seek the refuge of the Divine name! Kindly keep this in mind, it is a very psychological theory that if you

focus your attention on something, it will become heavier or bigger. Therefore, ignore a few things. The moment you start thinking or worrying about it, it gets the motivation to increase in size or volume. Every individual, every incident attracts towards it. This is a simple psychological fact. Who does not have problems in life? Depicting the problem faced by Sri Dasarathji Maharaj, the 'Manas' puts forth a wonderful solution. Do not discuss your problems or pain or difficulties with anybody or everybody! At such a moment seek the able guidance of your preceptor. Go and tell him whatever you want to say. The King asks his Guru, 'Am I not destined for the happiness of having a child?' Sri Vashishtha replied, 'O King! Kindly be patient. You will be blessed with four sons. They shall not be ordinary children. They will be renowned the world over and shall be very brilliant. They shall be the embodiment of divinity.' Tulsiji is very careful in saying that there are many famous people in the world but those who can be the protector or can rid us of our fears, such personalities are very rare. This is the interpretation of my Master, my Grandfather Tribhuvan Dada! 'Son! To be famous in the world is one thing but to be able to alleviate others of their suffering or to provide them fearless protection is totally another dimension'. Dasarath! Your sons will be well known all over but they shall also be the ones who shall be able to help the mankind to get over their suffering or pain. For this, you shall have to organize a Yagya.

Shringi rishih Bashishtha bulaawa |
Putrakaam subha yagya karaawa ||

This is the Yagya for being blessed with a son. 'Ramcharitmanas' begins with the sacred fire sacrifice. You need to offer some ablutions into the holy fire. We need to give and become useful to others. Lord Rama's life begins with this Yagya and His entire life revolves around the Yagya. So the very first Yagya which is the foundation so to say is the 'Putrakaameshthi Yagya'.

The second Yagya according to my understanding is Sri Rama's 'Nirvaana Yagya' or in other words the Yagya for liberation. The straight forward definition of Yagya is wherein we have to give or offer something. Till today, we have to offer the pure Ghee into the sacred fire. My dear rural brothers and sisters! The seeds you sow in your field are also Yagya. You need not perform separate Yagyas and recite the Veda Mantras for it. When the right season comes, you plough the field and sow

the seed which is your 'Krishi Yagya'. The first one is 'Rishi Yagya' wherein, 'Shringi rishihi Bashistha bulaawa'. From where will the simple village folk call the learned Brhamins, from where shall they get the 'Dakshina' and who will recite the 'Veda Mantras' for them? There is a long list of the essential items required for all this. We are not in a position to be able to afford all this! I would like to request the Pandits or the Priests to kindly give a short and bare necessary list to a person of small means who is eager to perform a puja or worship in his house. Instead of having eight seats or 'Aasanas' for the Deity, one will suffice. If you worship Hanuman, all the deities come within this single worship!

When I was studying in the tenth standard, there was lesson in our Hindi selections. The story goes thus. There was a cat in a house. When she was beaten by a stick, she died and there was a huge furor about it! Call the learned Pandit! Call the religious teacher and find out what should be done as an appeasement for this grave sin! The Pandits came. They exclaimed, 'OMG! What a grave sin has been committed. The scriptures have laid down a very elaborate method of atonement of this sin. You will have to get a cat made out of silver weighing the same as this dead cat and give to me for the appeasement. Only then will you be rid of this sin. Otherwise, one by one your children will start dying due to the curse of this sin.' Just see the language being used to scare the simple folks!

Dharma liberates us from bondage. That which binds or scares us cannot be Dharma. It can simply be an impersonation of Dharma. The entire family started weeping out of fear. The cat was weighing three kgs. The Pandit was requested to grant some relief. He says that a silver cat weighing one kg will do and the rest he will try and make up by chanting a few Mantras. The family expressed their inability to comply with this expenditure. The Pandit further comes down. Reducing in this manner it came to a credible alternative. All of a sudden the cat springs back to life as it was not dead!

If you want the religion to be followed by the simple villagers then kindly simplify and give practical suggestions which can easily be followed. If flowers are not available then make do with a little rice. Desist from giving elaborate lists for things to be collected for performing simple religious rituals. But my dear brothers and sisters, we live in small villages. I too live in a tiny village of Gujarat. You should be proud of the agricultural Yagya we all perform. You sow seeds in your fields. Sow corn, maize etc. This exercise of sowing is verily your Yagya. You need not be unduly perturbed about anything else. You should bathe and wear clean clothes. If you are unable to do so in the early morning then when you toil in the Sun and you are bathed in the sweat, this is your holy bath Sahib! Leave any other worry on this score. Let us learn to be practical. When a father offers the hand of daughter to a suitable groom and



sends her to her in-laws house, this is his Yagya. I am performing the Yagya of speech or words here. That is why I have termed the 'Ramkatha' as a 'Premayagya'. It is a Yagya, no doubt! If on seeing a poor student who is very brilliant and to support him you pay for his education then this is your Yagya. Coming across a poor family who are hungry and without any sort of a show off you silently send some food for them then this is your Yagya too! It is not necessary to pour huge quantity of Ghee in the 'Yagya Kunda'. Instead, pour it in the stomach of a hungry person. This will become your auspicious Yagya. I once again very humbly pray to you all that please come and listen to the Katha and if you follow it well and good. I shall try to make it as simple as possible so that it becomes very easy to understand. For any reason you don't follow it then also please don't fret! There is one Yagya being performed here and that is the service of meals as the Prasad. Please do partake it and then only go back. To take the Prasad is also a Yagya. Go on eating till such time the cooks get tired. Prasad is of prime importance. We all have a fire burning inside our stomachs and to offer the ablution of food into it is also a Yagya.

Therefore, wherever we give or offer something, it becomes a Yagya. If you try and console a depressed person and try to motivate him by your sweet words of encouragement then this too becomes a Yagya. Giving medicines to a sick person or praying for their well being also is a type of Yagya. These are all acts of sacrifice where you only need to give without taking anything in return. What we receive is the joy in giving and the satisfaction we get out of it! The Lord has given me this opportunity to serve so that I could give! Thank you my Lord! So the first was the 'Putra Kaameshthi Yagya'. This resulted in the incarnation of the Divine! The second is the 'Nirvaana Yagya'. This is my own interpretation. It is my distinct style and presentation! By the grace of my Guru, I am merely speaking as His instrument. This Yagya was performed by Sri Rama. In this Yagya, the ablutions offered were of the arrows. Goswamiji has termed the arrows as ablutions in the 'Manas'. In the Parashuram episode, the arrows are compared with the sacred ablutions. When Lord Rama starts his journey with Guru Vishwamitra, he first of all liberated Taadka, followed by Subahu, other demons and partially Maarecha. My 'Vyaaspeetha' would like to call it the 'Nirvaana Yagya' of the Lord! It is a celebration of freedom or liberation.

The Divine unconditionally sends the evil demons also to His eternal abode. Therefore, I would like to call it a 'Yagya'!

The third Yagya is of Guru Vishwamitra, which had to be completed. The evil demons would disturb the sacrifices and obstruct the performance of pious religious acts. The Lord ensured the fulfillment of this sacrifice for this was one of the reasons for His advent. In this order the next Yagya to follow is the act of liberation of Ahilya. Ahilya had committed a mistake and that too was conned into it. On realizing this, she becomes still like a stone and becomes an idol of immense fortitude and steadfastness to atone her folly. Her husband, the sage Gautama curses her that since you have acted in inertia, may you become inert! She turns into a rock in penance of her mistake. Here, I would like to use two words; the first is the Yagya of patience. My dear brothers and sisters, at times our patience too becomes the part of a Yagya. We are all ordinary worldly materialistic minded people and prone to committing mistakes. Even the great sages and ascetics at times commit mistakes. At such times our patience is our virtue. Surely, someone will come to accept us. This episode is very encouraging and educating for us. It shows her exemplary patience. The second word I would like to use here is, 'Chaitanya Yagya'. To instill confidence and bring back to life the one who has fallen down and is downcast. To bring back the consciousness in an unconscious person. This is an effort of helping a defeated or a dejected person and re-establishing him/her to their original position in society. Sri Rama fulfilled Ahilya's Yagya in this way. To uplift the down trodden. It needs courage and boldness to be able to do this. The Lord has done it in this episode of Ahilya. I would like to add one more thing connected to this topic and i.e. Guru does not give you everything. The disciple will have to steal a few things from his Guru. One, who is able to do this successfully, goes very very far! This is not the stealing of anything material, and please do not carry any wrong message from it. If you can then steal His patience! Steal his discrimination. Steal his moral precept. Try and steal his vision so that you too can visualize the world correctly. Steal his way of speech. Try to steal His way or behavior. Try to minutely study each and every nook and corner of your Guru and very deftly try to steal or in other words learn or assimilate his virtues. Today, Ahilya has stolen Gautam's patience. So for this episode of Ahilya the

two terms used by me are 'Dhairya and Chaitanya'. The Lord uplifts a totally dejected and a downtrodden soul from the depths of despair and establishes her back to divine glory! This is the fourth Yagya.

The fifth Yagya is performed when the Lord comes to Mithila along with sage Vishwamitra. In the evening, Sri Rama goes to see the beautiful Janakpuri or in other words proceeds to bless the residents of this holy town. This in my opinion is the 'Soundarya Yagya'. As if there is loot of the Lord's Divine beauty! The Lord distributes or showers his divinity all around. It is the Yagya of Divine beauty. The entire Mithila was deeply filled the His Divine beauty. This is the fifth Yagya according to me. Then it is followed by the Yagya of 'Pushpa Vatika'. This is termed as the 'Pranaya Yagya'. Here their hearts were stolen. This Yagya of the 'Pushpavatika' is a 'Prema Yagya or the Pranaya Jagya'. I call my 'Ramkatha' a 'Prema Yagya'. This is not at all a 'Gyan Yagya' because I am in no position to expound on the knowledge and I am not adept in it at all. It can only be expounded by great seers and sages. This is our 'Prema Yagya'. Wherein, we realize the divine love when we surrender unto each other. You are neither far from me nor am I far away from you all! This is the Yagya of mutual unity. The speaker should be able to grasp the mental makeup of his listeners while the listeners should be able to grasp the thoughts and views of the speaker during the nine day window. My 'Vyaaspeetha' would like to declare it in utmost humility and responsibility that this 'Pushpavatika' episode is the 'Pranaya Yagya' of the Lord. This is followed by the very important seventh Yagya, the 'Dhanushjagya'. The eighth is Sri Parashuram's 'Samar Yagya'. The last of the list and the ninth one is the Yagya of the divine marriage where the bride and the groom encircle the sacred fire.

So Baap! 'Manas – Dhanushjagya', which is the focal point of our discussion for this Katha, we have tried to analyze it from different viewpoints and have seen it through the prism of piety and substance. Yesterday, following the storyline, we had all come to Sri Hanumant Vandana. This is followed by Sri Sita – Ramji's Vandana. Then Goswamiji in nine 'Dohas' goes on to sing the divine glories of the Divine Name! There are many different names of the Divine. He has innumerable names. But out the very many different names, Goswamiji chooses the name

'Rama'. He does not criticize or belittle the other names in any way. But his mantra is 'Rama' so he sings its glories. All the names are great. Baap! It is also true that 'Rama' is a 'Mahamantra' or the seed of the entire creation.

I would like to tell my dear village folk that we shall not be able to perform big Yagyas. We toil relentlessly in our farms. When will we have time to perform ritualistic worship? When will we be able to do Yoga and perform religious practices? How and when can we sit and meditate and fall into a deep 'Samadhi' or do 'Dhyaana, Dhaarana or follow the Patanjali Yoga Sutras? Tulsiji has told us that we need not worry and it is not necessary to indulge into all these practices. Chant the holy name 'Rama' with devotion or whichever name you like or is etched in your mind, go on repeating it with devotion. In this Kaliyuga, we don't need to get into difficult ritualistic practices, just simply repeating the Divine Name is sufficient. Goswamiji has declared with authority that for the present age and time, only the Divine Name of the Lord is good enough. 'Rama' means the Divine or God himself! When we say 'Rama' it should not be understood in its narrow concept but it denotes all the different Divine Names. Choose any name as you like, it makes no difference.

My dear brothers and sisters! Please don't indulge in difficult practices, follow the simple path of the Divine Name! Tulsiji compares this path to the express way! There is no rush or crowd here and there is no fear of a traffic jam! It is a six lane expressway because 'Rama' is the core essence of the six different Shastras. Therefore, please try and practice the continuous repetition of the divine name! If you can't find a Guru then please accept the 'Ramcharitmanas' as your Guru by writing your favorite name on a chit and placing it atop of this sacred text and picking it up. Believe me; this sacred text will act as your Guru. Even Hanuman can become your Guru if you surrender with total devotion at His Lotus Feet in the present times! While chanting a 'Mantra' we need to follow certain restrictions but to chant the Divine name, there is no such restriction whatsoever. We only need unalloyed faith! The divine name is the principal pathway leading us to Him in this 'Kaliyuga'.

Now, Goswamiji tells us about the sacred history of this divine text. 'Ramcharitmanas' was originally created by Lord Shiva. Sage Valmiki wrote the 'Valmiki-Ramayan', therefore he became

the first poet of this beautiful text. Mahadeva is the eternal creator or poet. This was then given to Kagbhusundiji by Shiva who in turn recited it in front of Garuda. The very same 'Katha' came down to the earth to Sri Yagyavalkaji, who in turn narrates it to Sri Bhartadwajji Maharaj at 'Tirtharaj Prayaga'. Goswamiji says that the same text was given to him by his Guru again and again but he could not assimilate it fully due to his ignorance. After repeatedly hearing it and by the grace of his Master, he decided to write it purely to illumine his mind. The 'Ramkatha' was thus written in the form we see it till this day. Tulsidasji creates a very beautiful illustration by his figurative language. Like a lake has four sides to it, similarly here the 'Maansarovar' also has four sides or banks. One side is called the 'Gyanghat', where Lord Shiva is the speaker and Ma Parwati is the listener. The second is the 'Upaasanaghat' or the bank of devotion where Kagbhusundiji is narrating it to Garuda. The third is the 'Karmaghat' where Sri Yagyavalkaji is the speaker and Bharadwajji Maharaj is the listener. The fourth is the 'Sharnagati Ghat' where Goswamiji is speaking to his own mind!

The text begins from the bank of surrender by Tulsiji and he now takes us to the other side of action. Once during the Kumbha, held on the holy Sangam at 'Tirtharaj Prayaga', the sages who had assembled there started to depart. At that time when the very discerning Yagyavalkaji requests to depart, Sri Bharadwaj Maharaj falls down at his feet and begs him to stay back. He says that there a question that has been bothering him for some time and he seeks its clarification. What is this elemental property of the Divine Rama? The learned sage was verily pleased with this universal question and smiled. He begins his narration at Prayaga by narrating the 'Shiva Katha' first. Tulsidasji wants to clarify to us that those who are not interested or devoted to Shiva, have no right to enter the realm of Rama or in other words cannot be a devotee of Rama. First we need to develop devotion for Shiva who in turn prepares us for the 'Ramkatha'. Shiva means unfailing faith! Without faith, we achieve nothing and the 'Ramkatha' does not even begin!

Thus the Shiva Katha was narrated. Shiva and Sati came to Sri Kumbhaja Ashram. Seeing them the sage offered his respects by bowing down at their feet and expressed his gratitude for their coming. Seeing Kumbhaja Rishi worship them, Sati started to doubt his veracity and thought that he who is born out of a pot, how can he possibly

narrate the ocean like sacred text? Lord Shiva understood his action correctly and appreciated his simplicity and humility. Sage Kumbhaja recited the beautiful text in front of them. Shiva heard the holy text with a firm faith and belief. Sati tried to hear it through her intellect. That is why she missed out in grasping the core elixir like sweet essence of the sacred text.

Shiva and Sati were returning to Kailash. On the way they crossed the 'Dandakavana'. In the 'Treta Yuga' of that period, Lord Rama's divine play was in motion. Enacting the human role to perfection, Sri Rama was roaming in the forest lamenting on the abduction of Ma Sita. Sri Laxmana playing the supporting role is trying to console him. Shiva recognized the divine play and seeing the Divine Lord offered his respects inwardly. By uttering 'Hey Satchidananda', Shiva prayed and bowed down in front of his chosen deity from afar lest it should disturb the divine play. Sati saw him doing so but started doubting that is He the Divine? How can it be for he is crying like an attached soul! She is confused. Shiva read her mind and trying to assuage her doubt tries to explain to her and asking her not to doubt the presence of 'Bramha'! He is none other than the Divine himself! He tried to put across his views in different ways but was unable to quell Sati's doubt. Finally, he says that 'Devi! Your argument or confusion is not valid. However, to satisfy and be convinced about it, please go and examine yourself.' Sati gets ready to go and test the Divine! I would like to pray to the society at large that as far as possible, please do not harbor doubts in your mind. Please remember that the result of this unnecessary doubt is nothing but death or destruction. Sati proceeds to test Lord Rama. She takes the form of Sita but is unable to conceal her reality in front of the all knowing Lord! She laments at her folly. The Lord exhibits His divinity to her. She saw Rama all around her in each and every direction. She returns to Lord Shiva and lies to him that she did not conduct any test. When one commits a mistake then in order to hide it he goes on committing many more. Lord Shiva understood and saw all what had happened in his meditation that Sati had impersonated Ma Sita! Sita is my Mother hence from today; I shall see Sati also in the same light. Keeping his vow in mind, on reaching Kailash, Shiva sat outside his living quarters and sank into a deep meditation. Eighty thousand years passed in this way and the episode progresses further...

The Divine is present at each and every step of our life

The Divine gives us an opportunity to recognize Him by saying that He is present at each bend or turn in our life's journey. He warns us not to miss the chance. Sometimes, He comes forward in the garb of a teary eyed poor man, sometimes as a famished person, and at another as a sick or a dying destitute. Sometimes, he is comes forward as a merrily dancing child. God is present always and at all times. Satsanga or the Ramkatha gives us the discerning vision to be able to recognize the Divine. I fail to understand as to why man overlooks the living God, i.e. another human being.

Baap! We are trying to discuss the pure and elemental facts in relation to our focal topic, 'Manas – Dhanushjagya'. Lord Rama along with brother Lakshmana comes to Sri Viswamitra's 'Siddhashram' to protect his Yagya. The ceremonial fire sacrifice is done peacefully. Subsequently, when Sage Vishwamitra mentions the Dhanushjagya being held at Janakpuri, the divine duo readily and happily agree to go there. I think that I had mentioned this on the first day that Sage Vishwamitra had understood that the very core essence of divinity, the Divine himself, who is attained after performing many austerities like japa, tapa, yagya, and all other avenues of worship is with me and I have got Him! On realizing this he did want to perform any more Yagyas but on Sri Rama's insistence performs it as a duty to mankind. Sri Rama addresses the sage with utmost respect and humility. Vishwamitra Maharaj in spite of being a Guru is inviting Raghava with utmost respect and reverence. This is a proof of the fact that the sage has recognized the Divine and his devoutness is making him to speak in this manner.

Please pay attention on these three words! In these two lines the first word we see is 'Sadar'. The second word to note is 'Prabhu!' Vishwamitra addresses Lord Rama as 'Prabhu'. 'Prabhu' is used for one who is capable or competent or qualified. This is the straight forward meaning of the dictionary. One who is capable to accomplish anything and everything is 'Samartha'. The one who does not do that which should not be done is 'Prabhu or Samartha'. 'Kartum, akartum, anyatha kartum' is the 'Samartha'. 'Prabhu means Samartha'. Sri Vishwamitra saw with his own eyes that while performing the 'Nirvaana Yagya' by offering the ablutions of the arrow, Tadka's soul merges with that of the Divine and she is liberated. This confirmed his belief that He is no other but the Divine Himself! Don't address anyone as 'Pabhu' in appeasement. Once in a while in jest you can say, 'Pabhu! How are you?' This is just in humor. Like in Benares it is very common to address the other person as 'Guru'. 'Guru, how are you

doing? What's up Guru? Guru, how about your business?' Etc. Just imagine, Guru and all this silly talk! I am unable to fathom such ridiculous talk! One who is indulging in business how can he be Guru? Where ever materialism is there, the dignity and sanctity of the Guru's position cannot be there. Guru is an embodiment of Dharma. Guru means true religion. And Dharma is truth, love and compassion. For me wherever I see these three basic attributes, that is Dharma to me!

Today I have a question with me wherein I have been asked, 'Who stays with you always?' I alone stay with myself always, constantly. No one else! No one Sahib, please don't be under this delusion. Nobody is close to me nor am I far from anyone! I declare this openly to the entire world! If someone says that he is very close to Bapu, it is sheer falsehood or a lie. Please remember! One, who loves, will never indulge in any sort of falsehood. One who indulges in it can never love! Impossible! Totally impossible! No one is there with me all the time excepting me! They come and sing and go away. When whose path will take a turn or where will one go who knows? I am with myself and this 'Ramcharitmanas' pothiji! You will have a very many temptations to live with me. Beware of them! There is line in Gujarati –

Pralobhan aawashey jhanjhan tamari sant yatrama |
These lines are written by Rawat Bhagat. You will get innumerable enticements. Many people would want to befriend you. Everybody will claim that they know you personally irrespective of the fact whether you know them or not. On what's App or on Facebook you may be very popular and keep on posting and exchanging pictures! You will establish countless relationships all over, whether virtual or real. Gradually your circle will keep on growing. You will come across many temptations and if your devotion or surrender is a result of any temptation or enticement, you are in for trouble and the end is near.

Today, I have been asked, 'Bapu! What is the indication of enlightenment?' To become ignorant knowingly! Nothing beyond this! Be duped knowingly and being fully aware of the act. If someone cheats you, be alert and let the other person do so knowingly and with a smile. Say if someone tries to be hypocritical and is jealous of you for no reason. You are aware that you are right, even then let the other person go on with what he is

doing knowingly and smilingly. It is very strong statement I am making here, become a Buddha! The one, who is awakened, lives like the Buddha. If you are pelted with stones, you still smile! Someone went and spat on Buddha! He was unmoved by this gross act and did not even try to wipe the spit as if nothing had happened.

I was saying yesterday that the Divine gives us a chance by saying that He is present for us at every step of our life; therefore don't miss out on any opportunity. At times he is standing as a poor person with teary eyes, at another as a hungry person, sometimes you will see him dancing and merry making! Somewhere He is there in the form of a sick person. At every step He is there in different forms. Participation in a sacred gathering or the Ramkatha gives us the discriminating understanding to be able to see the Divine everywhere and in every situation in life. You place a stone on the roadside. Somebody comes and applies vermilion on it and start worshipping it as Hanuman or Durga. You will not be able to kick that stone which you are aware of as it was put there by you! Your conviction will stop you from doing so! I fail to understand that then why does man not respect or love another living God that is another human? I want to see Bihar in this light! I would love to see the entire country or the whole world in mutual love, respect and harmony. Sometime ago Mahatma Gandhi and Sri Ramana Maharishi has declared that an unfortunate man is my God! Which God? No doubt, Rama is God! Krishna is God! Shiva is God! Different spiritual ideologies worship different forms of the same God. I am saying this with utmost respect and humility. If we can't see the spark of divinity in the person who is downtrodden or unfortunate, this neglect will drive him towards further destruction and the poor fellow will become a victim of vices.

So at every step of our life, the Divine is present in some form or other. You are all being served food here as the 'Prasad' of Ma Jaanki! It is not being done thinking that you don't have proper arrangements for food at home, instead, it is honoring your divinity and the food is being served as an offering to God in you! Food is served in your plate. Our Upanishads state that 'Annam Bramheti vyajaanat!' The food on your plate is nothing else but God in the form of food! You are not eating a chapatti; instead you are having the Divine!

So, each one of us do get opportunities given to us by Divine grace at each and every step. Like we can't disrespect a vermilion anointed stone, then why do we overlook the living God? Let the Society do what they want but at least the religious minded people or those who are Dharmic should desist from doing so. Embrace one and all! I keep on repeating these three Sutras. Keep truth for yourself. If the other person is not truthful don't fret. Whether you are speaking the truth or not, whether you are able to accept the truth of the other person and whether you like truth or not? Let truth be personal. Let love be mutual. Love one another! And be compassionate towards the entire creation. Just this much is the essence of life for me! 'Spread love because love is life! Don't spread hatred because hatred is death!' Hatred, contempt, abuse or insult is death. The 'Ramcharitmanas' defines death in this way;

Kaula kaambas krupann vimoodha |
Ati daridra ajasi ati boodha ||
Sada rogabas santata krodhi |
Bishnu bimukha shruti sant birodhi ||

These fourteen people are considered to be dead in spite of being alive. Even if they stay in a five star or a seven star hotel, they are considered dead or in other words living corpse! 'Kaul' means the one who indulges in witchcraft or follow the left hand doctrine. One who is opposed to the entire creation is as good as dead. 'Kaambas', who is only hankering for sense gratification and is lustful, such a person is considered dead. 'Krupann', very greedy or stingy is also supposed to be dead. 'Moodha', stupid or an idiot or in other words foolish or steeped in ignorance is also supposed to be dead. 'Ati daridra', extremely poor in every way like poor in speech is also considered to be dead. Who can't speak well of anybody or whose tongue is very harsh! 'Ajasi', who is of ill repute, is as good as dead. A very old person is also just like a corpse. One who is terminally ill is as good as dead. Goswamiji says that one who is sick all the time or a terminally ill is supposed to be dead. We should never insult or disregard anybody. They are already as good as a corpse. 'Santata krodhi', the one who is steeped in anger all the time, and flares up for nothing. He wastes his energy and is considered dead. 'Bishnu bimukha', one who is opposed to God or in other words is even opposed to the idea of magnanimity, or is opposed to greatness or

splendor and is very narrow minded himself will be considered as dead. 'Shruti', opposed to the scriptures or will object to all that is good is dead! I would like to add here that the words of the enlightened souls who are very practical and whose thoughts or ideology never gets outdated, we should never oppose them. 'Sant birodhi', Manaskaar says the one who is against the saints or their teachings is dead too! If you don't want to touch the feet of a saint, fine but please don't oppose or criticize him! Please pray to God that if we are unable to recognize a saint nothing to worry but at least even by mistake let us not be instrumental in hurting any saintly person!

'Tanu poshak', the one who is very selfish and only bothered about himself, about his food, clothing or work, that's all. Who is least bothered about others! Such a person is dead. 'Nindak', one who only criticizes everybody and is always unhappy or busy finding faults is as good as dead. If you get close to such a person, he stinks! Avoid such company. 'Tanu poshak nindak agha khaani', steeped in sin or only engaged in sinful activities is as good as dead. 'Jeevat shava sama chaudaha praani', these fourteen should be seen as dead even though physically they might be alive! So, the living God i.e. human beings give us an opportunity to serve the living God in them. We don't need to perform any symbolic ritualistic worship here, at least love them! Each and everyone has the same divine spark, each is blessed with immense potentialities, respect them. It is just not enough that I speak and you simply listen. I love the deprived souls and we all are doing it here but my appeal is to my wealthy brethren that when you see deprivation around you, please don't overlook it, support them, help them, and serve them! Help in educating the under privileged. Provide shelter for the homeless!

Should I share a thought of my Grandfather with you all? Once, I asked my preceptor, my divine master, my Sadguru Bhagwan, my own Grandfather that, 'Dada! Why did Tulsidasji not write the episode of the washer man?' Goswamiji just very faintly hints to it but does not elaborate. He refers

Siya nindaka agha ogha nasaaye |
Lok bisoka banai basaaye ||

Ignorant people who blame Tulsiji for being a propagator of classism or casteism should

read this line very carefully. Please! I invite them for this. In this line even the word 'Dhobi' or washer man is also not mentioned anywhere. Just a passing reference is made by saying 'Siya nindak'! This saint has broken the narrow walls of cast or creed. So, at that time I had this doubt in my mind and I put it in front of my Grandfather. His reply to me was, 'Son! Beyond a certain limit even the purification or adornment is not good!' Just imagine Sahib! Today, because of all the rubbish that has been poured in our minds and outdated traditions or ideologies this statement may appear to be very revolutionary or aggressive but it is the fact of life and the need of our times. The sixteen 'Sanskaras' must be performed but with understanding and in moderation. We should not go and increase it to thirty two or sixty four or one twenty eight and so on! Why are you burdening the simple people of this world? The washer man is a good character in this divine play. He is the purifier by washing and cleaning our dirty clothes. But if the washer man becomes arrogant and starts thinking that only he is the one who can clean or purify and starts considering a clean cloth to be dirty, in such a case this person will have to be removed from the scene in order to establish the 'Rule of Truth, Love and Compassion' or in other words 'Ramrajya'. Ma Jaanki is the very soul of the universe. He tried to see a spot on the spotless soul on the very 'Soul of the universe'. He started considering himself to be the master cleaner. He accused the Divine Mother of being maligned. Who is Vashishthaji? He is the peak of purity. Sri Bharat says, Gurudev! He is Guha and comes from the tribe of boatmen.' Did Vashishtha not know that all beings are nothing else but a reflection of the Divine? Where did his understanding go today? He blesses Guharaj standing at a distance because his purity became a barrier for him. He can be the family priest of the 'Raghu' dynasty but it is very difficult to become an enlightened soul. There is no criticism here. Just an example to prove the point that excessive purity is also harmful. The thought that he is from the upper cast an ascetic, how can he touch a downcast individual! The time has come in the twenty first century to embrace one and all. Uplift the dalits, down trodden, neglected or deprived people of the society, love them and embrace them.

Because I recite the 'Manas', I do not follow it blindly and agree to all that is written because I am the proud disciple of Tribhuvandas, who has taught me to be careful of excess purity or 'Sanskars' also! This will make you an egoist in the name of religion. Today, when I remember his words, tears well up in my eyes and I am amazed at the prowess of his thought! Sahib! An ascetic who used to sit on the patio coated with cow dung. Always immersed in his Japa on his 'Berkha' absolutely unattached, who spoke very little and never indulged with anybody. This experience which I am sharing with you all is nearly fifty five/sixty years old! These words today inspire me to walk into the household which is considered untouchable even in today's world! Many a religious people stay away from me because of this. I was once invited for a meal by a family considered to be of a very low cast and untouchable (Devipujak). I readily accepted the invite. One mahatma was also with me. I asked him, Mahatmaji! Will you come?' He replied, 'Yes Babu! I shall come with you'. When he was asked to eat he made an excuse that he was not feeling well hence he will not be able to eat. Here, his pride of being above or purity became an obstacle in path of having a tasty meal! I was left behind, the mahatma too stayed behind when before we entered the hut of this poor man, his wife said from inside that 'We are sorry, we shall not be able to feed you because we are sinners and deeply sunk in sin. By giving you food we don't want to enhance the burden of sins on our head!' Who is the winner here! These very poor people have overtaken us by their simplicity, innocence and sincerity. We were out beaten by this great woman. Because you bathe and anoint your forehead with the sacred mark you don't become big or virtuous and the simpleton who does not is a sinner. No one has given us the right to label anybody for that matter! You might grow a 'Shikha' or wear the sacred thread by virtue of the eternal religious traditions. But if someone does not wear them, then please don't abuse them. Initially, Sri Vashishtha is hesitant and is barred by his superiority. On their way to Chitrakoot, when Sri Bharat says, 'Gurudev! He is the friend of our Lord in spite of his being the Guharaj and comes from the tribe of boat men!' Guharaj was lying flat on the ground in reverence and on seeing this Sri Vashishtha runs and picks him up holding him in a

tight embrace. By doing this as if he was atoning his sins. Unfortunately, this atonement did not take place on the banks of Ganges; instead it happened on the banks of holy Mandakini!

Here I am told that the Cows are reared and cared for. I am very happy to learn this. I salute the service of the cows in Bihar. The rich and wealthy should take care of the cows and rear them. You can even adopt the cow in the dairies where the cows are kept. The cows should be looked after and cared for. In the last Katha, I even mentioned it to the Honorable President and had appealed openly about it. I respect our President Pranabda. Being the citizen of India, we have the right to appeal. I would say that the Presidential quarters are spread into so many acres, why can't a few cows be reared therein? I had said that I shall give five cows from my side. I shall send them of the Gir breed. If I don't have them in my 'Goshala' then I shall take them from Babu and give them. Thousands of cows are reared by our saints and sages. Our first President, Rajendra Babu was from Bihar. If I would have appealed to him, maybe it would have been accepted and implemented. Whether the appeal is accepted or not is immaterial, at least respect the cows. I can see that in the villages of Bihar the cows are cared for. They are being reared. It is our collective responsibility. Let us all join hands and continuously move in this direction!

'Ramcharitmanas' teaches us that abandoning all differences, Sage Vashishtha goes on to embrace Guharaj and it becomes our responsibility that if we sing and hear the 'Ramayana', our traditional values should not supersede us and make us proud resulting in our overlooking the Living God, in man! God is present at each and every step of our life. There is no bend in this journey of life where God is absent. This discrimination is attained through the 'Ramkatha'.

Now coming back to the question of my being left alone after this Katha! Why? What is my mistake that you shall desert me? Though I love being alone because I am never alone! Morari Babu is with me! You may have your own Morari Babu. Similarly, I have one sitting right inside me who walks with me and is always with me. We are not alone! But this is also true that for the Katha, people are waiting everywhere, in each lane and at each turn, innumerable people are patiently waiting. If I would be alone, who would have recognized me? I

am known because of this 'Ramkatha'. I am enjoying life because of my 'Ramkatha'!

'Babu! Can you drive a two wheeler or a four wheeler?' Say! I can't drive a four wheeler, but know how to ride a bicycle. I have not used it for years now so maybe I might have forgotten! If I try then I am sure I shall be able to ride it but now since I only wear a dhoti so it is a bit difficult. But I knew how to ride a cycle. I was a teacher in a school and used to use a cycle to commute. First I used to walk and after some time got a chance to own one. I had to take a loan and bought it on installments. At that time I used to ride the cycle regularly. The problem used to be that I had the cycle but did not have a hand pump. Something or the other was always missing. When there used to be puncture then I did not have a pump to fill the air in the tire! Some deficiency was there always. Many people come to me for getting their new cycles inaugurated. So, I know to ride a cycle but don't know to drive a four wheeler!

'Babu! Is Tulsi a psychiatrist or a psychologist?' Of course he is! Tulsi's 'Ramcharitmans' is filled with deep psychology! I would like to say this with confidence and full responsibility. For the cure of mental ailments which other spiritual text expounds in so much detail as written by Tulsiji. It is a treatise in human psychology. Tulsiji is undoubtedly an experienced psychologist. This is also a meaning of 'Manas'. Another meaning of 'Manas' is man! One more interpretation can be the mind of man! It is surely a psychological text.

It is a belief in the sphere of faith and I personally also corroborate to the fact that wherever there is 'Ramkatha' Sri Hanuman is present there in some form or the other. Also, generally we the speakers of 'Ramkatha' pray and invite Sri Hanuman before we start the 'Katha', 'Aayiye Hanumant virajaye..'. This means that the believers are firm in this conviction that Sri Hanuman is present in some form or the other. Now you may ask me to prove His presence here, for which I express my inability in doing so. You may agree or not but there is some divine energy or force present. It can be felt. Just think that in spite of your abilities to make such grand arrangements, is the execution possible without a divine force? There is someone who is seated on the dais or somewhere and is watching and overseeing everything as a protector. Who motivates us into doing seemingly impossible tasks? Unknowingly, there is a divine

energy which creates the positive vibrations and prods or pushes us into the domain of faith.

Sage Vishwamitra accompanied by Sri Rama and Lakshmana come to the 'Ahilya ashram'. Yesterday, we touched upon the fact that this is also 'Ahilyaji's test or yagya of patience' or in other words who had become taciturn and was deeply established in a patient wait, springs back to life or is her 'Chaitanya Yagya'! This was also accomplished by my Raghav! From here their journey moves forward and they reach the banks of the Ganges. The Lord bathes in the holy waters. Moving on, the trios reach Janakpuri. They were offered the mango grove to rest and refresh themselves. The brothers go to have a stroll in the orchard. When they were away, Sri Janaka comes to greet Sage Vishwamitra on hearing his arrival. While he was enquiring about the Princes they return and on seeing Sri Rama and Lakshmana they are awestruck and stand up out of sheer respect. Splendour can't be borrowed, it shines from within. On one hand is elderly King Janaka and on the other is the young Prince of Ayodhya. But Janaka could not stop himself to get up in respect! When Angad enters Ravan's court, the entire gathering stood up in awe seeing his splendor. In a way the protocol of the royal court was disturbed. Normally, this respect was only accorded to Ravan. In our country, we follow some protocols still from the British era. We need to have a relook at them, it is just a suggestion. The nation should do away with some outdated traditions. God willing! As long as they are in force, we must follow them as far as possible. Well, let me not go into the controversial discussion. Yet, if some healthy changes are effected, it shall be good for the society. Leave it! After meeting Sri Rama and Lakshmana, Sri Janaka asks the sage about the two divine Princes. 'Sire! Who are these two? Are they belonging to the ascetic lineage or are a part of royalty? Who are they? On seeing them, my mind which is always in a detached state is getting attracted towards them!' Sri Vishwamitraji gives a very discreet introduction. 'O' King! You are attracted towards them or I am attracted towards them is not the point. The entire creation dotes on them! Giving their worldly background he says that they are the sons of the ruler of Ayodhya, King Dasarath! On hearing this Sri Janakraj bows down to the sage and says that it is duty to respect the royal traditions and befitting to their stature, their accommodation has

to be arranged. Kindly accompany me to the city and stay at 'Sunder – Sadan'.

In our journey of 'Manas – Dhanushjagya' so far till yesterday we saw the glory of the Divine name of the Lord. Sri Yagyavalkaji begins narrating the Shiv Katha to Sri Bharadwaji. Sati's doubt and her subsequent abandonment by Shiva we saw yesterday. Shiva is immersed in deep meditation for eighty thousand years. He comes out of this state chanting the Lord's divine name 'Rama'. Sati is now seated in front of Shiva and he starts telling her beautiful divine stories. Daksha Prajapati, Sati's father organizes a Yagya to take revenge and not with a feeling of sacrifice. Sati insists to go for the same in spite of not being invited and Shiva explaining the outcome. She goes to her parental home. She is unwelcome and excepting her mother nobody else greets her. Seeing her husband's insult she is infuriated and going to the middle of the sacrificial altar she admonishes those present and jumps into the sacrificial fire. In her next birth she is born to Himalaya and Maina as Bhawani. When a daughter is born, please celebrate! Sri Narada comes and reveals the various names of this beautiful child, Parwati, Uma, Ambika, Bhawani etc. Then he goes to talk about her future husband who shall be desire less, modest, indifferent, yogi, bereft of attributes and shall be naked not wearing any clothes. The parents started to weep on hearing this but Parwati was overjoyed because these were all the characteristics related to Lord Shiva, her beloved. Parwati performs severe austerities and penance in order to get Shiva as a husband. Shiva is requested by the Lord to accept Parwati and marry her. He consents. Parwati is asked to return by the celestial divine voice. The preparations for the wedding begin. The crown on the head of the groom is of matted locks. The groom's party comprises of ghosts and scary creatures. Shiva mounted on a bull arrives and on seeing His ferocious form, Maina who had come to welcome Him, faints. Narada reveals the reality and everybody bow down to the Divine Mother Parwati. She comes to the wedding ceremony accompanied by eight bridesmaids. The wedding rites take place as per the Vedic tenets and the local traditions. The solemn moment of the daughter's departure is at hand. Himalaya and Maina teary eyed bid adieu to their dear daughter. Shiva and Parwati reach Kailash!

Guru is of a particular section but

the Sadguru is if the entire universe

Our principal topic of discussion for this Katha is 'Manas – Dhanushjagya'. In the 'Ramcharitmanas,' four different words have been used for 'Yagya'. Even though the literal meaning of all the four is the same, but in a sacred text when different words are used for the same thing or the same incident based on the characters and place in a different context then it needs to be studied carefully. One word which we see being used in the text is 'Jagya', as in 'Dhanushjagya' and forms the focal point for this 'Katha'. 'Jagya' and 'Yagya' are one and the same. In the original Sanskrit word it is 'Yagya' but Goswamiji uses it as 'Jagya' as a word of common usage in the local rural dialect. The second word is 'Jaag'! This also means 'Yagya'. We see people using 'Yaag' which is the same as 'Jaag' for 'Yagya'. 'Bharat charit japa jaag'! The third word used for 'Yagya' is 'Makha'. This also means 'Yagya' only. 'Muni makha raakhan gayahu kumaara'. The fourth word that is used is 'Homa'. 'Homa karana laagey muni jaahi'. At some places for poetic convenience we see 'Jaag becoming Jaaga'. This is to follow the poetic style and make the word sound similar in the flow of the poetry. Therefore, there are four words used in the 'Manas' for 'Yagya' and they are, 'Jagya, Jaag, Makha and Homa'. As per the information given to me, collectively these words are used sixty six times in the text. Now the question arises that why did Goswamiji use four different words for the same action or deed? Now if you read the treatise of the text, you will not find the answer to this query. It has to be the 'Gurumukhi' interpretation, or the voice from the depts. Of one's being or by the Divine inspiration can we get the answer? In the 'Ramcharitmanas', the word 'Dhanushjagya' is used only twice. One is the line which we sing every day –

Dhanushjagya suni Raghukul naatha |
Harashi chaley munibara ke saatha ||

This word has been used both the times in the land of Mithila. This usage points towards the holy land of Mithila. Now the second usage –

Taat Janak tanaya yaha soi |
Dhanushjagya jehi kaarana hoi ||

In the first instance, Sri Vishwamitra says that let us go and see the Bow ceremony and Sri Rama readily agrees. Sri Rama uses the same word as used by the Guru in front of Lakshmana. What does it mean? Try and grasp the words of the Master 'As it is'! Catch the exact word. Don't apply your mind and alter the usage. Even if the usage by the Guru is ungrammatical, let it be so! That is why the 'Manas' goes on to declare;

Sadguru baid bachan biswaasa |
Sanjama yaha na bishaya ke aasa ||

Goswamiji says that the disciple should trust and follow the words of his Guru verbatim. Grasp the exact words spoken without playing around! I have seen that some people who have studied a little bit they even start correcting the Guru then and there while he is talking. This in my opinion is an offence in firm devotion to your Guru! This is a sign of mental ailments like lust, anger, greed or jealousy etc. 'Ramayan' indicates eight medicines to cure these mental afflictions. There are many but mainly for our consideration these eight are important. Japa, Tapa, Yagya, Noble conduct, Dharma, and Austerities. Sri Kagbhusundiji says that there are many a treatments or cure but the irony is that the ailment does not get cured. Please remember! Even performance of Yagya is not good enough to treat our mental afflictions. Even doing Japa or chanting the holy name will not cure us completely. Even by following the strict guidelines about our conduct like having bath five times etc is not going to be a complete solution. To fast or do various other austerities is also not a sure shot cure! Even if you take vow of certain things, it is not going to be the sure shot remedy. This is what an enlightened being like Baba Kagbhusundi is saying. Yogic practices can help us physically but for the mental cure it is not sufficient. This does not mean that we should not do these things, please do not misunderstand! Now actually what happens is that

for a particular illness, we take certain medication which suppresses it instead of curing it!

There is difference between 'Japa and Bhajan'! Japa is a means where as Bhajan is the nature of a Saint! Say someone is very greedy. Now the treatment for this malady is charity. When you give in charity then to a certain extent your greed will be less. But greed is not totally cured. We have seen that certain medications are potent enough to cure an ailment but have other damaging side effects which give rise to newer problems. Greed can be checked by charity but in turn it gives rise to the cancerous pride or ego! Greed is suppressed but not totally cured. The one who performs Japa feels that he is becoming calmer. His distress or disturbance eases a bit but if he starts saying that because he performs the Japa he is peaceful and others don't do, so they are violent or disturbed, this is the side affect caused by the medicine of Japa in him. There is just one potent medicine or a sure shot cure! All these eight medicines together will not work without this particular one! And that is, 'Sadguru baid bachan biswaasa'. Have a total faith and confidence on the words of your Sadguru. If he says 'Mara' hold on to it, or if he says 'Rama' just don't leave it at any cost. Whether he says 'Krishna' or 'Krishnaa', just hold on to His spoken word without any change as it is! Don't try to project your own intelligence or do not in any way alter what has been said! Those who feel they know too much or have studied a lot, I have seen them losing their balance at the last moments. They suffer a memory loss! Start talking all gibberish! Their mental balance has been disturbed by excessive reading or learning. Let 'Bhajan' be our nature. Japa is merely a means, whereas Bhajan is the intrinsic nature not a means! By doing the Japa, the lust or Kama gets suppressed but is not eradicated. Kama cannot be eradicated without Bhajan. Sri Rama heard the Guru say 'Dhanushjagya'. He was very learned, after all the Divine himself but yet He does not alter the word and maintains the same usage as what he had heard from his Guru! He says, 'Lakshmana see! In the Puspavatika, she is the daughter of King Janaka', and then repeats the Guru's word –

My mothers, daughters and sisters! When you prepare rotis at home and the fuel that you use to cook the food is your ablutions into the fire and your act of cooking is nothing but a 'Homa'. You need not perform any separate fire sacrifice. The so called Dharmics who say that women are not supposed to perform 'Yagya', somehow, this does not appeal to me. Even if it is a written rule, I will respectfully overtake it.

Taat Janak tanayaa yaha soi |
Dhanushjagya jehi kaarana hoi ||

I have shared my experience many a times that when I was studying the 'Ramayan' from my Grandfather, the copy from which I studied was the old edition. In today's edition printed by the Gita Press and the earlier one used by me, there is quite a bit of difference in the text. Many 'Chaupais' are missing in the current edition which I had studied. I still continue to follow the original format from which I studied. People who are the students of the text might feel that why is there a difference in the words? What I speak is my 'Gurumukhi' words or what I have learnt from my Sadguru. I am not interested to become a pandit nor I want to be known as a Shastri of 'Ramayan'. I am just holding on to the words of Guru as it is! This is the sure shot cure for all mental afflictions. Rest all are the means or what can offer temporary relief. This is my firm belief so I say, but rest I leave it to you to accept it or not. There is a difference between the Guru and the Sadguru. Guru is of a particular section but the Sadguru is universal. Here what I mean as a section is say for example, the Ramanuja Sampradaya, or a Jain Guru, or a Buddhist Guru, Sufi Guru, Christian Guru, or a Sikh Guru! This refers to a sect, even though it is also great. Mostly, people refer to their Guru as the one who covers their ideologies or beliefs. Sadguru is not limited to a narrow group of people; he is all encompassing and has a universal reach!

So, I was saying that the word 'Dhanushjagya' has appeared twice in the text and that too in reference to Mithila! 'Jagya' word has been used many times at different places. In all, sixty six times. Kindly overlook any mistake in counting if any. So Baap! What is the subtle difference between jagya, jaag, makha and homa? There is certainly some difference. Let us try and understand a few for the purification of our inner self! The Dhanushjagya of Janakpur is complete only when Sri Rama has strung the Great Bow and King Janaka has offered his daughter in marriage to Him. What does it mean? In other words this is the definition of the 'Dhanushjagya'. Daughter is the symbol of the father's affection and the bow signifies our pride. That act which destroys the

devotees pride and melts the affection is termed as 'Yagya'. Till such time our affection and pride don't get nullified, the 'Yagya' should continue. And the 'Dhanushjagya' is on continuously. It did not start only when Sri Rama and Lakhajji came but is on perennially. The 'Dhanushjagya' will be culminated only once our pride is destroyed. The bow of pride was broken and Janaka handed over his Jaanki! This is in a way attachment. The father is most attached to his daughter. As per my little understanding, for the father in us it is most important that our ego and attachment should be broken and till such time this does not happen, the performance of the 'Dhanushjagya' should not stop!

Next is 'Jaag'! Literally, it means 'Yagya' only but I feel that the 'Jaag' should continue till such time we are not awake! Until the state of total awareness is not reached, the 'Jaag' should go on! Total and complete awareness! Because, once awakened, nothing remains to be done! The third word 'Makha' I would like to break it into two parts. The first part 'Ma' is for meaning and 'kha' is for conclusion (Khatam). Till such time the purpose is not achieved, people go on performing the 'Makha'. Purpose fulfilled, 'Makha' over! It is considered to be a ritualistic exercise. When you do the 'Gaayatri Purashcharan' it is called the 'makha'. To perform the 'Havan' of these many Mantras or that many ablutions are offered to the fire is what is termed as the 'Makha' in the Shastras. Some eight day Yagya, the Lakshchandi Yagya, the Shatchandi Yagya, any Pauranic Yagya, any Vedic Yagya, all these are referred as 'Makha'. It denotes a ritualistic sacrifice instituted as per the scriptures. We all are aware of the 'Navaratri Anushthan' which is commonly performed. Many perform the Shrawan Anushthan. Some go on to do the 'Chaturmaas Anushthan'!

The fourth is 'Homa'. We the village folk are unable to perform the above three form of Yagya but do 'Homa' daily. We are not aware of it yet we perform the 'Homa' or Yagya in our own way. How? The women folk of my land burn the stove or any oven to cook, the firewood or coal or gas etc is the ablution in the fire and the food you cook is the exercise of performing the 'Homa'. You don't need to do any other ritualistic Yagya! Some

so called religious leaders have said that the Women of my land are barred from doing Yagya, I somehow do not agree with them. Even if it is a written rule anywhere, I would bow down to it with humility and overtake it! I fail to agree that our women are not authorized to perform Yagyas, but instead say that they need not to get into the laborious act of doing the rituals for their daily activities are a part of Yagya. When they cook or feed their babies all these are nothing but their 'Homa'. For the performance of any 'Homa' fire in necessary, so in the case of the child, there is a fire in its belly and the mother is pouring the ablution of milk in this fire!

If you have a guest at your place, the food that you serve on his plate is your 'homa'. I think on the second day I had said that the farmers of my country who are sowing seeds in their fields; this is their 'Homa' or in other words the 'Krishiyagya'. The head priest of all the farmer community is my Janakraj! He is the very first farmer of this sacred land and he ploughed his field in a manner that Ma Jaanki cropped up as the divine crop yield for the benefit of mankind! Such divinely beautiful crop in the form of the Divine Mother! So Baap! I am repeating once again that you all are farmers and whatever you sow and plough in your fields is you're 'Homa'. The fodder that you give to your animals is your 'Homa'. You don't need to perform the ritualistic 'Homa' with, ghee, firewood, chanting of mantras etc. your day to day activity is sufficient and is undoubtedly your Yagya. Sahib! Allow me to say this. Those who lead a truthful and an honest life, their inhaling and exhaling of breath also is their 'Homa'. On top of it if you pick up a rosary and perform the 'Japa' you are performing a big Yagya. You may not do any of the rituals but take a pledge that I will lead an honest life and will refrain from any sort of cheating or corrupt practices, that it will be your Yagya. You won't exploit anybody, will not cheat; will earn money by honest means, all this is a part of your Yagya. It is said that you don't get Heaven without having enough accumulated 'Punya' and to do 'Punya Karma' you need money. In order to earn money some exploitation is bound to happen. To

accumulate wealth a certain element of dishonesty will creep in. I would say that if we see a person who hails from a good family, is from a very divine parentage, has earned money by the grace of his ancestors and his hard work, and earns goodwill by sheer noble virtues, such a person will be an exception in today's world scenario. In our country we see that people are of a particular type before coming into power and after the completion of five years their picture changes. This only happens by exploitation. There could be exceptions to it. So let us try to live in alertness and awaken ourselves from this darkness of corruption. To live carefully is 'Jaag'. 'Makha' is where your noble deeds are not with any selfish motive. 'Hetu rahit anuraag'. There is a sher, I shall recite a few lines for you;

Lipat ta hun mein jab uss sey
juda kuch aur hota hai |
Mein uskey galey lag jaata hoon, usko lipat jaata
hoon toh merey jaise bilag ho jaatey hain |
Manaata hoon mein jab usko,
khafa kuch aur hota hai |
Say that when you embrace Rama Bhajan then
your Kama goes away and your evil tendencies
take flight.

Na matlab ajano sey,
na paabandi namaazo sey |
Mohabbat karney walon ka
Khuda kuch aur hota hai |
These lines are said by a well known officer of
Gujarat who is now retired Sri Harsha
Bramhabhatt Sahib!

There is question with me wherein I am asked, 'Bapu! Has your Guru given you the Mantra Deeksha?' My Guru has given me everything. I don't need to divide it into separate parts. He has given me all! I don't want to dissect it or analyze it in any way! Nothing is there which is not given by Him. 'Bapu! Who is the closest friend of love? And who is its worst enemy?' My dear listener, my short reply to your query is, love has no friend or foe! Love is one, without any other! If it had a friend then attachment will creep in. If there is an enemy then jealousy would come in! Love is devoid of any attachment or jealousy. Love is universal. This is my little understanding about love!

'Please explain in detail the difference between liberation and salvation!' Let me tell you that neither worry about liberation nor think of salvation. Listen to the Katha and drink the tasty mango juice. Why are you in a hurry to attain salvation? I am told that one attains salvation only after the life is over! That which you achieve during the pendency of life is liberation. A beautiful word for this state in our Scriptures is 'Jeevanmukti'. Forget about all this. Relax; don't be in such a rush! Why are you so bored with life? You are blessed with such a beautiful life. You have left everything behind at home and are listening to the Katha here, is this not liberation? 'Ramayan' is our Sadguru. You and I are sitting in its benevolent shade for these nine days and getting this ambrosia, is it not liberation? Living close to an enlightened being is liberation. That's it! Mukti is very tough word for me and neither am I interested in it!

So, we all were discussing about the 'Dhanushjagya'. Till yesterday we all saw that the Sri Viswamitra along with the two Princes was taken to the 'Sunder-Sadan' to stay. The Lord notices that just outside the gates a group of young people have gathered and are trying to find out about the guest who have just arrived. Because they were accorded the respect of the 'State Guest' no one was allowed to enter in those quarters. The Lord thinks that he should break the protocol and go out to meet everyone. He tries to work up a plan. The people who are divinely blessed and are the fortunate lot should make an effort to go out and reach up to the last person in the society as they can't possibly reach you! This is the Mantra of Rama! For a sensible person this is necessary to do! I don't know when would I have got a chance to come to Bharaul? When would I have been able to visit the tiny villages of this area and meet my brethren living here? I am happy from the moment I came here and I feel that my visit has indeed been fruitful. For those who can't come to me, Talgajarda has come for you! So the Lord makes a plan. He tells Guru Vishwamitra, 'My Lord! Lakshmana wants to go around and see the town.' Sri Vishwamitra says that in that case Lakhan can go! Sri Rama says that if he goes alone he may get

lost as he is still very young to go alone. So let me accompany him. Now just see the divine grace here! The Lord knows that if man sees the world through his eyes he is bound to get disillusioned by the Maya but if he sees it through the eyes of the Divine, he will be able to see it correctly. This beautiful world or creation is worth seeing provided we see through Sri Rama's eyes or through the eyes of an awakened being! Sadguru or the Divine blesses us with the right vision!

Swami Ramtirth was sitting and a blind man crossed by him. He was saying, 'Please show me the way to the railway station!' Swamiji just did not pay attention to all this. He said for the second time to show him the way to the railway station. Swamiji again kept quiet. A mischievous boy came by. He taunted Swamiji by saying that you are monk and are fed by the bread you get from the world and yet you can't do this much! He is blind and wants to be guided or helped to reach the station. An ascetic is supposed to serve the mankind. Swamiji replied, 'I provide the eyesight to see, my job is not to show the way. With the eyes he can see the way and will never need to ask anyone else for help!' Sadguru gives us divine eyesight to be able to see correctly.

In the evening the Lord takes Sri Lakhan for a guided city tour of Janakpuri! I have learnt from many a saints that three types of people came out on the streets of Janakpuri to see the Lord! One category was of the elderly and the knowledgeable folk of the town. They stood on the side of the road and were watching the Lord go past. The second category is of the small children who hold his hand and take Him along to where they want them to go. The third is the women of Mithila who are seeing the Lord from the windows of their houses or from their terraces. I have heard from the saints that the group of men standing by the roadside were the 'Gyanis' or the scholarly minded men. They considered themselves to be the superior lot and therefore could not come close. Such learned scholars know a lot about God, but don't know Him per se! The innocent child like, hold him and are able to maneuver Him as they wish. And the women folk, who are devotees, are able to

understand and know the Divine by their love and devotion. They are the embodiment of devotion or 'Bhakti'. Devotion will know the Divine. Knowledge can think or contemplate on Him and the innocent minded ones will play with Him! The two brothers return back in time for the evening worship!

As of yesterday, in the flow of the text we had seen that Shiva and Parwati got married. Shankar is faith and Bhawani is firm belief. When our faith and beliefs unite, they give birth to the right endeavor of human pursuit. Lord Kartikeya the embodiment of human pursuit was born to faith enjoined with firm belief. Shiva and Parwati enter into a spiritual discussion seated on Kailash and this shall be instrumental in the birth of welfare for one and all! Sri Rama who is the embodiment of overall welfare in the creation shall come down to perform His divine play. Sri Rama is;

Rama Bramha parmaaratha roopa |

Abigata alakha anaadi anoopa ||

Now I would like to join the two! In the world whose pursuits have been noble and divinely blessed, it falls upon him to pursue the general welfare of mankind. If you succeed in the field of education then please think of welfare for others. We all need to invoke the embodiment of welfare, Sri Rama! Rama is not merely materialistic or derived from primitive elements, he is a spiritual reality. This is the land of Ma Jaanki so the Mother is of three types. The first is the biological worldly mother next is the divine mother and lastly the spiritual mother. The one who feeds us or is instrumental in giving birth to our physical body is 'Adibhautik'. The 'Adidaivik' mother takes care of the physical needs but also she strengthens the mind and intellect of her child. The third spiritual mother is the soul of the baby.

So, my dear brothers and sisters, Sri Rama is the Divine incarnate! The story or in the words the process of his divine advent begins! Once upon a time, Lord Shiva spread out his prayer mat under the well known eternal Banyan tree. Sensing a golden opportunity, Ma Parwati goes next to the Lord. She is seated on the left of Shiva. She requests Lord Shiva with utmost humility to explain to her what the divinity of Rama is in detail

is so that all the doubts of her mind can be destroyed. The Lord is overjoyed by her query and thanks her profusely. This question is universal in nature and will be instrumental in purifying the entire creation like the holy Ganges. You are truly the benefactor of the creation. Lord Shiva says that the one without form takes on a human form. The all pervasive Lord comes as an ordinary mortal. There are various reasons which can be attributed to the Divine advent! Nobody can ascribe one particular reason for it. Because, the Divine is above the domain of cause and effect. I shall just discuss a few of the many reasons for this. One of the reasons is that Jai and Vijay the door men of the Lord were cursed by the Sanatkumaras and they as a result became Ravan and Kumbhakarana for one incarnation. The second reason is that Sati Vrinda cursed Lord Vishnu and as a result He had to take a human form. The third is that Sri Narada cursed Lord Vishnu and to fulfill the curse, He had to perform the human play. The fourth is that Sri Manu and Shataroopa performed severe austerities and penance to please the Lord. They were blessed and as a boon requested the Lord to be born to them as their child. The fifth relates to the story of King Pratapbhanu and Kapatmuni who tricked the noble king in committing a grave mistake. He was cursed by the Brhamins that in his next birth he will be born as a demon and he shall be liberated by the Lord Rama.

In the 'Ramkatha' before the advent of the Divine, the descent of Ravan has been discussed. Like before every sunrise there is the dark night similarly before the Surya Dynasty, the dark dynasty of the demons is discussed. Ravan, Kumbhakarana and Vibheeshana perform difficult penance to appease Bramha. They were blessed with very rare boons. The demons started misusing their powers. By the cruelty and anarchy unleashed by Ravan the Mother Earth was tormented and could not bear the anarchism any more. She takes the form of a holy cow and goes to the sages and ascetics for help. Together they all go to the celestial beings and finally the entire group prays to Lord Bramha for help and protection. The entire cosmos together pray to the Divine for the divine

intervention. The Divine voice blesses them! 'Be patient, I shall be born in the Raghu dynasty along with my divine potentialities'. Now, Goswamiji takes us to Ayodhya, where the Lord's advent will take place. Ayodhya is ruled by the Raghu Kings. The present ruler in this Sun Dynasty is Sri Dasarath Maharaj who is the upholder of Dharma, is a devotee, is very wise and is blessed with noble virtues. His queens lead a very pious life. My 'Vyaaspeetha' has been saying this always that Rama is waiting to be born to anybody. If the married life of the people is noble and divine then He will come in the form of pleasure and tranquility. There is a very tiny formula for this. Maraja Dasarath gives love to his wives and the Queens respect the King! In any family, where the husband loves his wife and she respects the husband then be assured that the abode of all divinity Raghuvanshamani Rama will come in some form or the other. I can't understand what has gone wrong in the society, just these simple things are difficult to adhere as a result there is no happiness or pleasure or harmony in the household! Where you look, you will just see misery and pain all around. People can't sleep in peace, their businesses or professions are in doldrums! Comparatively, the village life is bit better off! The people, the so called very educated and forward class of the cities are the worst sufferers. One day the King felt depressed that he does have any children. I am without a successor; will my dynasty end with me? Whom should I tell my pain and anguish?

The king decides to go to his preceptor Sage Vashishtha. He narrated his pleasures and pain and asked that will he be deprived of the pleasure of having a son? The Guru assuaged his concerns and asked him to be patient. Not one but you will be blessed with four sons. All of them will enlighten the world. They shall be well known. But we shall have to perform the 'Putra Kaameshthi Yagya' for this! Shringi Rishi is called to perform the said Yagya and with devotion and faith the ablutions are offered to the Fire God! On the culmination of this exercise, the Fire God appeared in the form of 'Yagya Narayan' holding an urn of

the Divine Prasad. He handed it over to Sage Vashishtha to be distributed amongst the queens. On taking the divine Prasad, the three Queens started to experience the symptoms of pregnancy. The Lord himself entered the womb of Ma Kaushalya. The entire creation was filled with happiness and prosperity. All animate and inanimate beings experienced delight because the advent of Divine is the root cause of bliss. The moment of the Divine Incarnation is at hand! It is the Treta yuga, the auspicious month of Chaitra, spring season, the bright fortnight of the moon, the ninth day of the bright moon phase, and Tuesday noon. The soft, cooling and fragrant air started to blow. The rivers were filled with elixir. The forests and gardens were laden with flowers and fruits. The earth started to offer jewels from its udder. The all pervading, the soul of the creation, the ultimate reality, the Divine Himself, appeared in front of Ma Kaushalya taking the four armed celestial form!

Bhaye prakat Kripaala deendayala

Kaushalya hitkaari |

Harshit mahataari muni mann

haari adbhut roopa bichaari ||

The Lord appeared in front of Ma Kaushalya. She reminds Him of the promise that He will come in a human form as her son, instead He has appeared in His Divine form and not as a son but as the father of the creation. Please take the human form. The Lord instantly removes two hands. Then the mother asks to become smaller and goes on telling him to become small till such time he turns into a new born baby. She takes Him in her laps and the Divine Baby begins to cry like a normal baby would! Hearing the cry, the other queens and handmaids ran in amazement to see where the sound is coming from! The King is informed of the child birth and started congratulating him on his becoming a father! The entire world was filled with the congratulatory messages and glee at this Divine Advent. The overjoyed blissful king orders the band to start playing, please go and call Gurudev Vashishtha and the entire kingdom of Ayodhya is immersed in bliss. I extend my greetings to all of you on the Divine Advent of Lord Rama!

Manas-Dhanushjagya : V :

The conjunction of Buddha's Zero and

Parambuddha Shankaracharya's Whole is Shiva

Baap! The main objective of the discussion of 'Manas – Dhanushjagya' is an exercise to understand the various aspects of this focal point based on the 'Manas'. In the 'Balkanda' as per the understanding of the Vyaaspeetha there are nine Yagyas. 1) The 'Putra kaameshthi Yagya' by which Lord Rama appeared. 2) 'Taadka Nirvaan Yagya', which was done to protect Sri Vishwamitra's Yagya. 3) 'Sage Vishwamitra's Anushthaan Yagya', the fire sacrifice which was being instituted at his Siddhashram was concluded with the protection by the Lord. 4) 'Ahilya's yagya of patience'; in which she attains divine consciousness due to her patience. 5) 'Beauty – glory or Saundarya yagya,' Lord blessing the people of Janakpuri by coming in close contact with them. 6) 'Pranaya Yagya'; the divine meeting of Sri Rama and Ma Jaanki in the pushpavaatika. 7) 'Dhanushjagya'; Lord Rama destroys the bow of ego and weds Ma Sita. 8) 'Samara Yagya'; this is the sacrifice performed by Sri Parashuram Maharaj. 9) 'Vivaha or the Pranaya Yagya'; the wedding of the four brothers.

For us at the moment, the Dhaush Jagya is our focal point. Let us try and understand what Dhanush Jagya is? The spiritual meaning for it is that the bow 'Pinaak' belongs to Lord Shiva and is the symbol of pride or ego! Also, it is considered as the symbol of fear. This fear or the bow of pride can be destroyed by the power of the Divine Name! Lord Rama broke one bow but His divine name has destroyed innumerable bows of pride of the mankind. Goswamiji uses the word, 'Dhanushjagya or Dhanushbhanga'. Sri Vishwamitra along with the other sages and Sri Rama and Lakhana come to Janakpur in a bullock cart. Then they meet Sri Janaka Maharaj. Sri Janaka is a Mahatma, virtuous, religious and a superhuman personality. He welcomes his guests. He enquires about the gallant, beautiful endearing royal princes. Sri Vishwamitra suggests that the two princes must be shown the famous bow! Sri Janakji says that before that he would like to tell the background about this famous bow of Lord Shiva. This great bow was handed over by my ancestor King Nimi to his son Devaraat as an heir ling. Sri Vishwamitra asks that when

The 'Shiva linga' in reality is the symbol of 'Zero'! The meaning of 'Zero' is the empty whole, which is the doctrine of the Buddha! 'Shiva Linga' denotes the entire creation. Buddha's zero and Parambuddha Shankaracharya who talked about the 'Whole', the unity of these two schools of thought is 'Shiva'! Worship Rama, believe in Krishna, but kindly do not criticize Shiva. Shiva stands as a symbol of unity.

will the Dhanushjagya conclude. Sri Janaka replies that it shall conclude on the fulfillment of my vow! Tulsiji has written that in the 'Daksha Yagya' when Sati submits herself to the sacrificial fire, Lord Shiva is furious. The place is the worship hall of Sri Janaka where divine discussions take place amongst the holy company. Lord Shiva picks up this bow to destroy all those, who were the participants of the 'Daksha Yagya'. The celestial beings shivered out of fear and prayed to the Lord to spare them. As Daksha had not set aside due portion of the 'Yagya' for Shiva, He wanted to teach a lesson for this mistake. Tulsidasji has written this in his own inimitable style. In the 'Bhaktisutra' of Shandilya there is an aphorism, 'What is being spoken here has already been said before'. These are all the stories from the Puranas. The name of the texts may change. The sect may also change. But the speaker is different. The manner in which it is being said is different. The language is different. But what is being understood or known today has been known earlier as well. So Shandilya says, 'What is known in the present will also be known in the future as well'. The core essence does not change in spite of everything else changing.

This is a very ancient 'Katha'. Today, many a speakers recite the Katha. In our country we have thousands of 'Kathkaars' or speakers. I welcome all of them. I have always maintained that no speaker is big or small. The only difference is that some have become popular and some are not so popular, that's it. They all have their own unique styles of presentation. If someone hears something somewhere and is trying to copy it, that is a different matter. If someone from Bihar is the speaker then in his speaking there will positively be a touch of the Maithili, or Bhojpuri or the Bihari way of speaking. I might try to speak in chaste Hindi but the influence of my Kathiawadi language is bound to be there. Our language, the words are different but whatever is spoken is just being repeated. Each one's language, presentation, words, diction or the way of speaking will be different. But truly speaking whatever anyone might say, it has already been spoken earlier declares the 'Shandilya Bhakti Sutras'.

So Janakraj says that he would like to share an incident from the past. Lord Shiva in his anger tells the 'Devas' that He will cut off their heads. He was furious to this extent. But for Lord Shiva, the 'Manas says—

Karaalam mahakaal kaalam krupaalam |
Gunaagar sansaar paaram nato ham ||

The Lord readies his famous Bow to chop of the heads of the Devas. All of them were petrified and thought that now their end is near. They started to think as to whose refuge do they seek at this crucial juncture? Should it be Vishnu? Or Bramha? The grand old sire might say that he is helpless because Shiva is the destroyer and get away with that. Could Narada be of any help? What about the Sanatkumaras? Where to go? They were all confused. Then Indra says that we need to go the one from whom we are running scared. It is the only way! The entire group of the Devas gathers courage and go to Shiva. Sri Janaka says that the Lord who had declared to chop off their heads a little while ago, seeing them in fear and distress instantly melts and the word used for Him is 'Krupaalam', melts with compassion. They admit their mistake of being a part of the Yagya wherein Mahadeva is overlooked. Their selfishness compelled them into doing this mistake. 'O ever merciful Lord! Kindly excuse us!'

In this entire creation, the one who is appeased very easily is none other than my Mahadeva. He is beyond religion, caste, language, time, age, place or any period. He is the one and only 'Devadhiveva Mahadeva!' He pardons the poor fearful Devas who came to Him seeking refuge. The very Bow which he had readied to punish them, he merrily hands it over to them as a gift. The same bow was handed over to King Janaka's ancestor Maharaja Devaraata! Since then, we worship this divine bow regularly. It is very heavy. Many celestial deities, demi-gods and heavenly musicians come to have its Darshan from time to time. It was being ritualistically worshipped daily in Mithila.

Yesterday somebody had asked me, 'Bapu! When will Bihar become Bahaar?' In order to change Bihar to Bahaar, you only need to alter the phonetics a bit from 'Bi' to 'Ba', that's it. I was earlier a teacher. Even now I am a teacher only. The difference is only this that then I used to have forty children in my class now I have forty thousand. My classroom is growing in size. The size of the pandal has to be increased. This 'Katha enclosure' is just like the 'Pushpaka Vimaana'. The specialty of the 'Pushpaka' was that it could seat four people and become small in size or if eight wanted to sit, it would grow in size and become even as big to

accommodate as many people. It could go on expanding or shrinking as per the need. My enclosure is also like that! So in order to make it 'Bahaar' from 'Bihar' you need not add another word or letter to it. Once all these twists and knots are removed then it will be 'Bahaar hi bahaar'! Here we pray that it should be 'Sadabahaar'. Do you know that in Sri Janakraj's Pushpvaatika, there was no rain, or winter or summer or autumn, it was spring time always! I pray that in Bihar as well there should be spring time always! That is why during the 'Pranaya Yagya' we sing –

Tehi avasar Sita tahan aai |
Girija poojan janani pathaai ||

I am reminded of Buddha here. Ma Jaanki is our life. Without Jaanki it is 'Jaan ki?' Without life there is nothing. If life is there then the person becomes valuable. Rest is all just a corpse. This is Mother's sacred land. Remember Mahadeva! When people ask me about constructing a temple then I suggest that please construct a Shiva temple. In it the entire divinity is conceived.

In this 'Zero' all the Deities are present. No one is beyond this 'Whole'. The 'Shiva Linga' is a symbol of 'Zero'! 'Zero' symbolizes 'Total emptiness' which is the doctrine of Buddha! 'Shivalinga' denotes the shape of the entire cosmos! Buddha's 'Zero' and Parambuddha Shankaracharya's 'Whole', the union of these two ideologies is my Shiva! Worship Rama, Krishna but please do not overlook Shiva! Shiva is the symbol of unity of one and all! By the prayers of the Devas, Bholenath was pleased. Janakji says that he was ploughing the field one day. At that time he was blessed with a Divine baby girl. We named her 'Sita'. When she grew older, the question was that whom should I marry her to? Who will be best suited for her in the world? Since then, the 'Dhanushjagya' is going on and it revolves around this sacred Bow! This Yagya shall culminate only when somebody is able to string this bow and break it. My daughter shall marry that person only. Hearing this, hordes of people like kings, Devas, demi gods, and heavenly musicians etc keep on coming to my land. Till now, nobody has even succeeded to lift or move the bow!

Once many a kings came and collectively tried lifting the bow but they failed. I very humbly asked them to leave. All those kept on fighting in and around this place, thereby depleting my

military resources. Wherever 'Bhakti' will go, a certain hardship will be there to teach the individual some tolerance. Whether he is Janaka or Hanuman! The one, who shall try to appropriate devotional love in life, must be prepared to tolerate some hardships. The demonic kings had waged a battle in Janakpuri. Sri Janaka further adds that at that moment he decides to appease the Gods. They were pleased with my prayers and sent their forces to assist me. All the evil forces were defeated and ran away. This fact spread all around the world.

Sri Viswamitra says that at his request the two Princes of Ayodhya agreed to come here to have a 'Darshan' of your sacred bow. Janakraj orders two of his ministers to get the bow and it was brought there for the Royal Princes. The bow is kept in a huge metal box. It has eight wheels to facilitate its movement. Five thousand strong men push the bow container at a time. It is wheeled into an enclosure where it is placed on a raised platform in the centre so that everybody can see it. Tulsiji changes the topic and writes –

Uthahu Rama bhanjahu bhava chaapa |

The subject remains the same but the context changes. Sri Rama's piety attracts the attention of one and all. We have to learn pious virtues from Rama! At Chitrakoot, when Sri Rama and Bharat meet all the people were immersed in the ocean of divine love which was flowing all around and they forget themselves completely. Just try and visualize the divine moment of Chitrakoot!

Sri Vashishtha who because of the thought of his purity and high position tries to bless Nishaadraj from a distance, that same Nishaadpati at Chitrakoot in the midst of this flood of emotion breaks the silence and points out that, Lord! Respected Gurudeva is also with us! Sometimes in life, even the smallest person is able to point out the Divine presence and make us aware! What the Guru could not do today has been accomplished by Nishaadraj Guha! I pray that please never consider anybody to be small. Today, Nishaadraj is the one, who reminds the Lord of Revered Guru's presence. Guru's first observation at Chitrakoot is –

Seelasindhu suni Guru aagavanu |
Siya sameepa rakhey ripudawanu ||

Ahaha! One should learn the usage of words from my Tulsi! The first point of piety in an enlightened being is the eyes! You will be able to recognize an Awakened soul not by his words so

much than by his pious virtue! The eyes tell us whether the person is virtuous or courageous! Whether he is patient or disturbed. Whether the person is noble, or he is out to kill or is filled with lust. In the spiritual world, eyes are very important!

When I was a child, at that time I used to go in the neighborhood to gather some flowers for our daily worship at about three or three thirty in the morning. I used to be very eager and derive immense pleasure in doing it. I used to wait for the bud to open up into a flower till day break and watch this with awe! At that point, for me, God was this flower! I used to observe very carefully and minutely the entire process. Deep concentration is necessary to be able to see this natural amazing rekindling! Very subtle changes used to happen every second. To be able to keenly notice it, one has to be very observant and concentrated. When the petals would gradually start opening then I would come to my senses and feel excited and amazed at seeing this beautiful natural wonder unfold before my eyes. I feel that if we want to learn meditation, we need to observe the flowers. Empty your mind completely and wait for the bud to become a flower. Ravindranath Tagore said that the opening of all the petals of a lotus into full bloom is total liberation or salvation. In this no religion or sect comes in between! In this concentration all the disturbances of thought and emotion cease. This was my meditation, Sahib! The proof is given in these lines –

Nazaara dekhiye kali ke phool honae ka |
Yahi waqt hai duwayein qubool honae ka |

-Rahat Indori

This is that meditation which has the signature of the Divine, imprinted on it! Now, I don't feel like plucking this flower. Whom can I offer this beautiful experience contained in this flower? I have offered my mind instead!

The saint is always recognized by his piety. Pious virtue is indeed very glorious! So, I am talking more about Bihar now. This is the land of the Buddha! One day Buddha is seated in the Lotus pose and he is having a handkerchief in his hand. All the disciples are quietly sitting and keenly watching their master in rapt attention. He shows the piece of cloth to everyone and asks, 'What is this?' 'It is a handkerchief', they say! 'Is it?' 'Yes, surely it is!' Then he ties five or six knots in the handkerchief and shows it around. 'Is it still the handkerchief or it is something else?' One of the

disciples says that 'No, it is still the handkerchief!' In a way it is and it is not. Because of the knots, its originality is lost. Buddha then unknots the handkerchief and it comes back to the original form. Now everybody agree that it is the same handkerchief.

Buddha says that it was the handkerchief all along. It had not gone anywhere. Similarly, this tiny sects, puny obstinacy, insignificant arguments and fragmentation in the name of religion has only resulted in making the Divine appear in a somewhat different light! Who will agree and who will try to explain as it will be an exercise in futility. When that moment will come, the truth shall reveal itself. Who shall unnecessarily rack his brains uselessly?

Janakraj continues his story and says that when he was trying to prepare the ground for the 'Yagya Bhumi' he stumbled upon this 'Unborn Divine child'! He then points out the Bow and asks the Princes to see it carefully. The lid of the metal box is opened. The sacred bow had been anointed with sandal paste and had been worshipped with fresh flowers. Raghav smiles and with utmost humility asks his preceptor, 'Baba! Kindly ask Janakraj whether I can pick up the bow in my hand and see?' A young sixteen year old is asking this! Sri Janaka is amazed by this question! Your Prince is very pious and virtuous! It will be good fortune and Mithila's pride if he is able to do so! My kingdom will become well known as it is my vow for the bow! And in no time, my Raghava picks up the sacred bow and holds it in the centre. He pulls the string with his left hand. There was no use of force; it was being done effortlessly as if a bud is opening itself.

Sri Rama picks up the bow and was about to string the chord! He pulls the chord and within a fraction of a second the bow breaks into two and roaring sound penetrates the entire cosmos! As the bow breaks, seeing it Janakraj is overwhelmed! 'OMG! What am I seeing?' Sri Janaka is filled with emotion. This young Prince has come to grant respect and glorify my land! The auspicious moment for the culmination of my 'Dhanushjaya' has come. But before that I shall summon my ministers. You kindly instruct them and send the message to Sri Awadhpati to come down! They depart for Ayodhya with this great news for Sri Dasarathji. On hearing this, he is overjoyed and leaves with the wedding party for Mithila. On their

arrival, the divine wedding is consecrated and the wedding party departs. Now what about the 'Dhanushjagya'? Sri Janaka says to Shatanandaji Maharaj that today his 'Dhanushjagya' has been culminated. I have handed over my dearest daughter 'Siyaju', with her I have sacrificed my attachment. This narration was based on the 'Valmiki Ramayan' which I have shared with you all!

So, there are nine Yagyas comprised in the Balkanda as per my understanding and responsibility of the 'Vyaaspeetha'. The Lord's birth, 'Putrakaameshthi Yagya'. Taadka's liberation, 'Nirvaan Yagya'. Vishwamitra's 'Anushthanik Yagya'. Ahilya's 'Dhairya Yagya'. At Mithila, the Lord's 'Saundarya Yagya'. The sixth is the 'Pranaya Yagya'. The divine communion between the eternal divine couple in the Pushpavaatika is the 'Pranaya Yagya' of my 'Vyaaspeetha'. Now let us proceed further into it!

'What is the objective behind your Katha?' No objective whatsoever! Ask the Ganges why does it flow? What will be the answer? It flows without any reason or purpose! Meera was asked that you are trying to get Sri Krishna who was here five thousand years ago, why? She replied, 'you have been misinformed! I don't run after Krishna to get Him! Whether I get Him or not is His will! The bliss and joy which I experience in running after Him, makes me do so!' Yes, Tulsiji has indicated a few objectives of the Katha and I too in the same light say that 'Swantaha sukhaaya, nij gira paawan karan and morey mann prabodh!' But to be very frank, now slowly even these do not matter to me so much! No purpose at all! Just go on singing the Divine name, that's all and share it with you all!

'Bapu! Please say something about astrology. Is it in concordance with the Manas?' Yes, astrology is a science. I too accept it. It is an area of study but I am not inclined towards it. Because I am not disturbed by any 'Mangal' as I sing the 'Mangal Bhawan'. And this is as per the 'Manas'. 'Why do you yourself tie up your Pothiji of the Manas?' Because, it has tied me up! And we need to perform certain services ourselves! 'If your white kurta is the symbol of vairagya then what does your black shawl signify?' Love!

'Why do you always begin your Katha on a Saturday? Are you disturbed by Saturn?' Only to help this busy world in the ease of attending the Katha for at least four days i.e. two Saturdays and

two Sundays. It is a practical decision. During the Navaratri, we follow the tithi, therefore it starts on any day as per the tithi! In earlier times there used to be the norm that the Katha should not spill over from one paksha to another or from one month to another. Even it should not cover two years in one. This was an old belief. But in my Katha, all this can change, there are no restrictions. There is no restriction for Ramayan, only firm belief is required. There is no problem with Saturn, please! Any mantra, any Katha or any traditional procedure that scares you, Morari Babu prays to you earnestly with folded hands that please stay away from it. Just seek the refuge of Sri Hanuman and leave everything else, Yaar! Respect all but be devoted to One, the Supreme! Grasp the core essence! Wherever the roots of your devotion are, hold on to it!

Kindly read the 'Aranyakanda' of the 'Ramayana'. In there you will find the story of Sutikshnaji. He has by his treatise indicated a few tips for God realization. When he heard that Lord is coming, he looks at himself and thinks that all that what I have discovered, none of those traits are there in me! There Tulsiji says that if you have firm belief, you will get 'Hari'! Sutikshnaji thinks that he neither has firm belief nor has he got devotion. Also, he does not have wisdom, or any asceticism!

Nahi satsanga joga japa jaaga |

Nahi dridha charan kamal anuraaga ||

He further adds, I don't have the blessings of holy company, yoga, chanting, Yagya, or firm devotion at the Lotus feet of the Lord! Then somebody asked him that in this event how would you attain God? He replies –

Ek baani Karunanidhaan ki |

So priya jaakey gati na aan ki ||

Keeping 'Manas- Dhanushjagya' as our focal point, let us try to study the 'Pranaya Yagya'. Yesterday, we all saw that both the brothers, Sri Rama and Lakhana mesmerized the entire Mithilapuri by their divine beauty. The next day early morning, the two of them go to Janakraj's Pushpavaatika to gather fresh flowers for their Guru's worship. The topic is very beautiful. We have tried to focus on the Yagya aspect and this is the 'Pranaya Yagya'! In the 'Manas,' two gardens have been discussed. In both of them, Ma Jaanki is the centre of attraction! One is the Videharaj Janak's Pushpa Vatika and the second is dehi

Ravan's Ashok Vatika. In the Pushpa Vatika Ma Jaanki receives divine blessings through the Divine presence. In the Ashok Vatika to eradicate her fears or to provide her succor, Shiva – Parwati don't go, instead the one who is considered to be the incarnation of Shiva, 'Vaanarakar vighraha Puraari', Gaurishankar came to her rescue. In the Pushpa Vatika, Lakshamanji Maharaj is in a hurry! Sri Rama says that we should not enter without asking the gardeners and caretakers of the garden. He asks the caretakers very respectfully and with piety! They get the permission to enter and also were assisted in going round the garden. The Lord Himself picks the flowers suitable for worship of the Guru! He is moving around appreciating the natural beauty of the garden and then Ma Jaanki enters the garden accompanied with her eight bridesmaids. Kishoriji is surrounded by her friends. Ma Sunaina has sent her daughter along with her friends for the worship of Ma Gauri! All the bridesmaids are very beautiful. Beauty is a divine gift. But Tulsidasji adds another word here in this context. Along with being beautiful, they are clever, intelligent and have correct discrimination. If proper understanding is not there, then the journey of devotion is impossible. Along with beauty, understanding is essential. Beauty steeped with the 'Rajoguna; shall lead to the downfall! Ma Sita and her friends first bathe in the tranquil waters of the beautiful pond in the garden. Then they enter the garden. Then they perform the 'Gauri Poojan'. One, very discerning maid is left behind who was busy in enjoying the beautiful garden. The natural beauty attracted her more than the deity in the temple. As she was enjoying the natural surroundings, she spots the two brothers behind a creeper. On seeing the divine beauty of the Lord, she is immersed in deep emotion. She runs into the temple and pulls Ma Sita aside by saying, 'Siyaju! The two Princes who mesmerized the entire town last evening have come here!'

Now see! The yagya has very many components attached to it. I shall point out just seven important ones for our consideration. One, there is the sacred place where the Yagya is to be performed, known as the 'Yagya Bhoomi'. Then there is 'Yagya Kunda'. There is fire inside this Kunda. The performer of the Yagya is there, who offers the ablutions into the sacred fire known as the 'Yajamaana'. Then we have the Acharya who conducts the Yagya. The offering for the ablutions

is there and there is a Mantra. Now, we need to examine these aspects in connection with this 'Pranaya Yagya'? We shall try and discuss it. Tulsiji is really great! His coming on the earth was not a matter of chance; rather it was an act of providence or a special arrangement of the Divine! If Tulsiji would not have come, what would have happened to the world? Forget the world, what would have happened to me? Tulsiji is TULSI! A Divine intervention for the world! One of the close and beloved saints of the Lord was sent for an earthly journey to provide the 'Kaliyuga' a tangible Divine entity in the form of 'Ramcharitmanas'. Vedas are very exhaustive and people at large will not be able to read them.

I am not here to advise you my dear Bihari brothers and sisters! If you read the 'Ramayan' I bow down to you with respect. If you can learn it by heart, then what to say? If you can't do this then at least keep a copy of the holy text in your house with this feeling that the Divine is residing in this form. We have God in this form with us! 'Manas' is glorious! On paying heed to my appeal the youth, both in the country and abroad, even if they don't read it, at least keep it with them with reverence. It has become their passport or an ID card! Now you may ask that what good is it to have the 'Manas' in our bag? If you have a thousand rupee note in your pocket, even if you don't spend it but its mere presence in your pocket gives you that satisfaction of having it. If you won't get a rickshaw, you will hire a taxi because you have a thousand bucks with you. If a thousand rupee note can give you such freedom then just imagine, with 'Ramcharitmanas' with you, you can cross the ocean of life without any difficulty. The glory of 'Manas' is beyond compare.

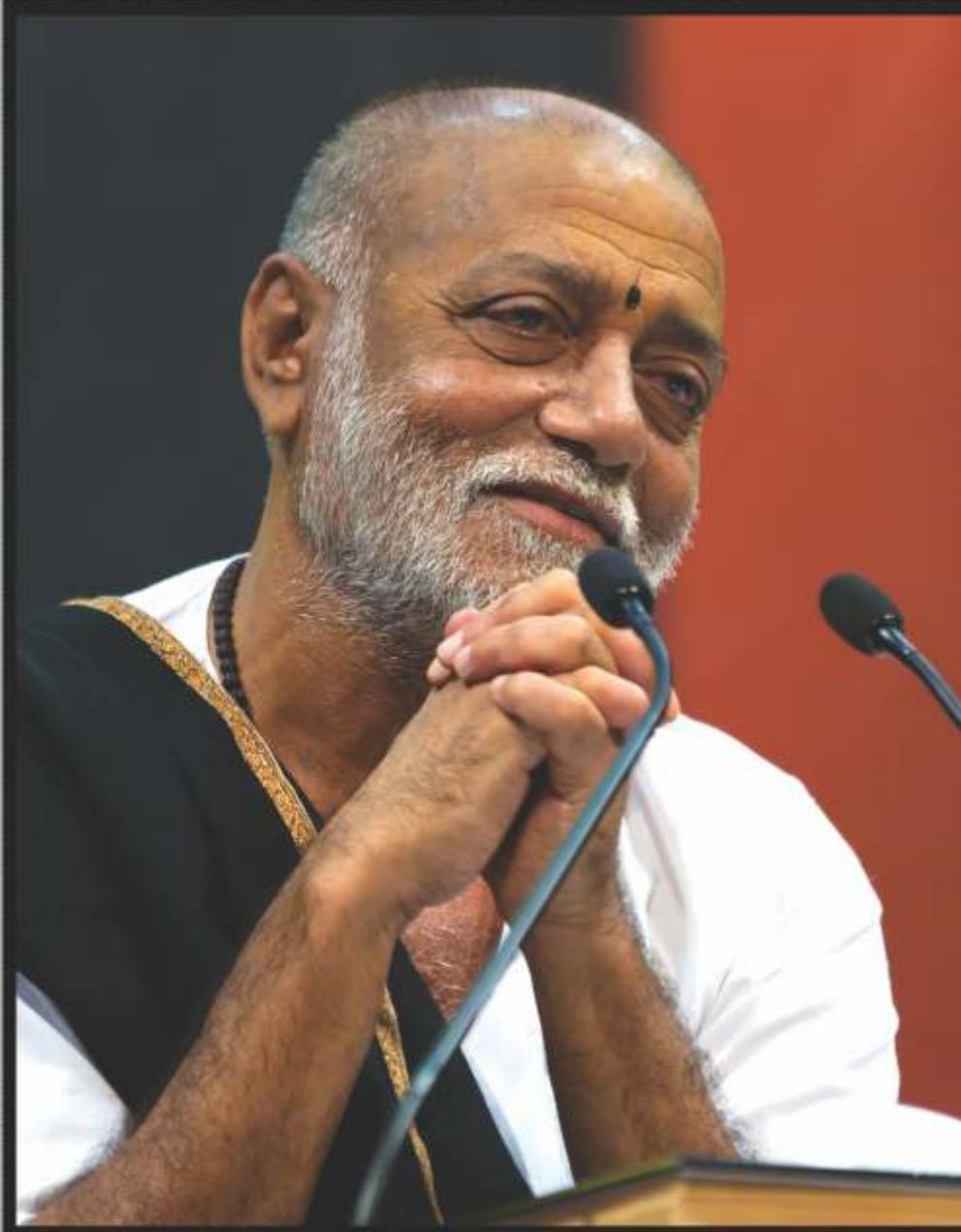
Now just pay attention. When the bridesmaid sees the Lord, he was not seeing around, but was busy picking the flowers. But she tells Ma Kishori that they have come to see, in a way she lies! No, I don't think so! She is playing the role of that guide or the Sadguru. In this form the preceptor has come to guide Ma Jaanki to the Divine, and is very well executing the role to perfection here. The Sadguru will always try to project the Divine Reality without compromising on its divinity or importance. If she would have said that they were busy picking flowers, maybe Sitaji might not have taken her that seriously. That is why she says that they have come to see the

garden. Now, Ma Jaanki is feeling the urgency to see the Divine and starts to feel the urge of divine communion. The fire of this 'Pranaya yagya' is this pang of separation or feeling lost without the beloved. Now we are trying to establish the fire of this 'Pranaya Yagya'. Ma Jaanki is trying to see all around very carefully. The feeling she is experiencing is the fire! The sacred place for the Yagyabhoomi is the 'Pushpa vatika'. The 'Yagya Kunda' is the creepers. The place where the fire is installed is the dismayed mind! Without thirst there is no value of quenching! May by God's grace, we all be blessed with this thirst and its quenching in equal measure. Siyaju is desperate and asks her friend that please tell me how is He to look at? She replies that, 'Siyaju! See for yourself. I can't describe Him for He is beyond words'. For whom the Vedas have to say, 'Neti, neti!' So please come and see Him with your own eyes. Sadguru is one who just does not explain the scriptures to his disciple but at the opportune moment puts him face to face with Reality! He leads the disciple right up to God realization. This friend of Ma Jaanki leads the way. I have heard it from saints that one who has seen can only show us therefore, she had seen the Lord and so is leading the way. Now, when Ma Jaanki is walking, the trinkets on her feet, the waist band, and her bangles, these three ornaments are creating a melodious tinkling sound very pleasing to the ears. These are the adornments of devotional love. My 'Vyaaspeetha' always says that the trinkets on the feet are the symbol of our actions. The waistband is the symbol of self control and the bangles are the symbol of offering or giving up or relinquishing. The actions of the devotee, his self control and his offerings of everything at the Divine feet in itself will create such a melodious sound that the Divine will be compelled to pay heed to His devotee! Hearing this sound the Lord also started to wonder that from where is the melody emanating. At that moment He sees Ma Jaanki coming towards Him along with her friends at a distance. He holds Lakhanlalji's hand and says, 'Lakshmana! See, she is the daughter of Janakraj for whom this great Dhanushjagya has been organized.'

Siyaju comes to the spot. The two brothers come out from behind the creepers and she is able to see the Lord in clear view. Her friend who was in the role of her Guru now stays aside. I have heard it from the saints that the role of the Guru is to place

the devotee and God face to face, that's it! Then he does not come in between and takes a side step. Siyaju, absorbs the Divine beauty through her eyes into the heart and with dignity she closes her eyes as if she is now closing the doors of her heart once the Divine is seated securely within. She is steeped in emotion and becomes motionless or still as if in meditation. Seeing her state, her friends say that it's time to leave now! Ma Jaanki slowly turns back to get the Divine glimpse as she begins to leave. On the pretext of seeing the flowers or the fountains, or the tiny deer cubs turns and in a very dignified manner goes on seeing the Divine from the corner of her eyes! My dear brothers and sisters, God is there seated in the temples. The temples are great and have their own glory. But there are very many ways of seeing the Divine. A flowing waterfall, the chirping of the birds, a blossoming flower, and the cool soft breeze also indicates to us the Divine presence. My Ma Jaanki in this way is indicating to all of us that all our natural surroundings are nothing else but divine manifestations.

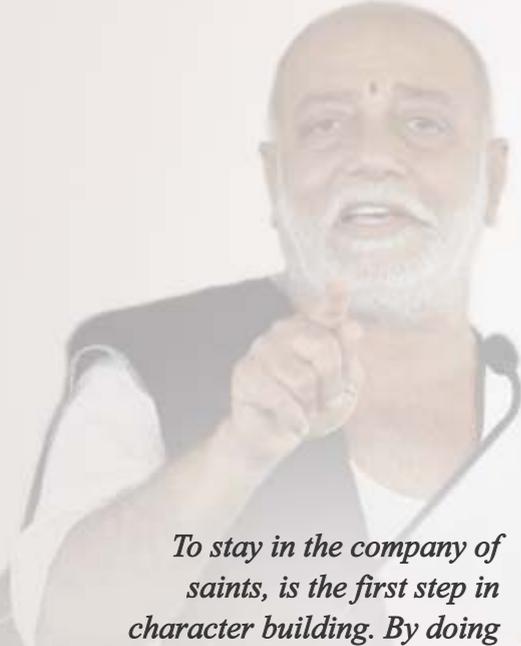
Siyaju goes back to Ma Bhawani's temple with her friends. Now she prays to the Divine Mother. The unmarried daughters of my land should learn this 'Bhawani Stuti'. If you are looking for a husband like Sri Rama then this shall be very helpful. There was so much love and devotion in the words that Bhawani or the Divine Energy moved! The idol spoke and the garland fell off from her as a sign of acceptance of the prayers. The idol was smiling and saying. This is the strength of love that everything becomes possible. For me, I am not at all surprised. For us it may seem impossible because even our neighbors don't speak to us. Our family members don't speak to us. If there is love and devotion, the Gods do speak. They smile and shower you with blessings. Ma Gauri says, 'Hey Jaanki! The one who is seated in your heart now, who is beautiful, pious and divine, you will have him as your husband!' Ma Jaanki is overjoyed by this blessing. Having thus been blessed, she returns to her personal quarters and shares the entire happenings with her mother. The mother is very happy and satisfied. On this side, singing paeans of her divine beauty, the two brothers return to Guru Vishwamitra and offer him the flowers for the worship. Today is the day of the 'Dhanushjagya', on which our entire discussion is based. On receiving Sri Janakraj's invitation, Rama Lakhan along with Guru Vishwamitra arrive at the 'Yagyashala' for the 'Dhanushjagya'.



Kathā-Darśana

- ♦ For the 'Ramayan' katha, you don't need any set direction, but you need a firm belief.
- ♦ 'Ramcharitmanas' is a very psychological text.
- ♦ Tulsiji's coming to the earth is not an accident, but is an act of providence.
- ♦ That which destroys the ego and affection or attachment of the devotee is called 'Yagya'.
- ♦ 'Bhajan' is the nature and not a means.
- ♦ Prasad is the elixir from the house of the Divine.
- ♦ Attaining God is easy but to get His devotional love is difficult.
- ♦ Firm belief enables us to attain God and firm faith will get us the devotional love.
- ♦ Guru is the embodiment of Dharma. In fact He is Dharma incarnate.
- ♦ An able disciple is the Guru's wealth.
- ♦ A saint does not have any uniform, he is a universal being.
- ♦ If you don't feel like touching the feet of saint, don't do it. But never try to oppose a saint.
- ♦ An awakened being will always make every situation conducive to him.
- ♦ This world is very beautiful, provided we see it with the eyes of an enlightened being.
- ♦ The certificate or approval of a great personality is not very exhaustive.
- ♦ The genius cannot be borrowed, it is in born.
- ♦ There is neither friend of love nor any foe.
- ♦ The lover will never create any prolixity, and the one who shall do, can never love.
- ♦ Everybody has got eyes but vision is not very common.
- ♦ You can possibly hide the thirst but your contentment can't be hidden.
- ♦ The seat of power can create differences but the 'Vyaasgadi' doesn't.

To indulge in holy company (Satsanga) is the first step in character building



To stay in the company of saints, is the first step in character building. By doing 'Satsanga' we should be able to get a place in the heart of a Saint. This is the second step. We do remember saints but it is important that he remembers us like, 'It has been so long, and I haven't seen him?' The last sutra is that we are able to get a Guru who leads us and we follow in his footsteps. At that moment forget about your stature. Sadguru will never want you to be dependent.

Baap! Keeping 'Manas – Dhanushjagya as our principal focus we all are trying to discuss the salient pure and elemental intricacies of the same! Let us proceed a bit further. Just to remind you that at the tender age of sixteen years, Sri Rama and Sri Lakhan are on the journey of Mithilapuri as per Guru Vishwamitra's inclination, where the 'Dhanushjagya' is being performed. Thus, they arrive at Mithila! From the birth till the wedding my 'Vyaaspeetha' has enumerated nine Yagyas which we all are discussing. In this very context, yesterday we all studied the 'Pranya Yagya' or the 'Premayagya' which was performed at the 'Pushpa Vatika' and were able to taste the elixir of divine love therein. There are some spiritual facts enjoined with it which I have learnt by the grace of many a saints. One bridesmaid comes to take away Sitaji from the Gauri temple saying that this worship can wait, first come and see Sri Rama! She leads the way and Sitaji follows her right up to the Lord and tries to assimilate the Divine beauty within her heart. I have heard from the saints that this is a fact but it took place ages ago in the 'Treta Yuga'! Now, how do we relate it with our lives in the present times? This ancient Katha how can it prove beneficial for us today?

In the 'Rancharitmanas' three words have been used and they are, 'Katha, leela and charitra'! That which is referred to as 'Katha,' it has to be narrated. Like I am speaking or you may speak! In the 'Katha', narration is important; likewise in the 'Leela' its enactment is important. Leela is performed and we see it! Like we have the 'Ramlila or the Krishnaleela'. 'Charitra' is to be lived. We all listen to the 'Katha' and ponder over it, we watch and visualize the 'Leela' whereas we follow and try to live as per the 'Charitra'. By hearing and seeing we proceed into character building! Today in front of the world and our nation and society in general we are faced with this problem regarding the character building. I shall go away after speaking in front of you. The speaking part will be over. You all heard it and we all truly rejoiced for these nine days, sure, but what about the character building? We need to build our national character. Therefore, these divine discourses like the 'Ramayana' and

so many other sacred texts are being discussed and deliberated upon in depth all over the world, are they of any relevance in today's time and age when the science has progressed by leaps and bounds? Many scholars of today ask this question. You may be in any period, but allow me to ask you a question! Is eating food relevant? Food is relevant in every age, for every individual or family, for every village for the entire world its relevance can be well understood. Similarly, the Divine name of Lord or the divine pastimes and stories of the devotion of His Bhaktas contained in these divine texts are equally relevant irrespective of the time or age etc. whether it is the 'Ramkatha' or the discussion of any other sacred text; it is very relevant today as it was yesterday! Say you take the mirror; whenever we look into it we will be able to see our image without any distinction!

Thus, the episode of the 'Pushpavatika', now let us try to examine its relevance in our lives today! On this, the scholars of the 'Manas', many a literary luminaries and many great personalities for whom 'Manas' has been their way of life have thrown light on it! This entire episode of 'Pushpavatika' in a sense is the representation of the journey of man to the Divine or Rama! I am not trying to portray Rama in any special light in here, please! Rama is the Truth, the ultimate reality of the creation. Not in any sectored or narrow minded definition! Rama is unlimited, infinite the primordial entity of existence! Rama in other words is truth, love and compassion. Without these three, Rama is non-existent. Therefore in order to reach Rama or let us say to be able to realize the truth or love or compassion we will have to assimilate the episode of the 'Pushpa Vatika' into our life to build a pure and dignified character! At least let us try as much we can!

My submission was that I am not a preacher. I pray to the Almighty that please don't make me preacher, may the benevolent Allah pay heed to this! I am in no terms even close to be a preacher. Yes, I talk to you and have a healthy dialogue with you all! I try to share what I feel, what I have got by the grace of so many saints, from different enlightened souls and by only the grace of my Sadguru Bhagwan! Please do not take it as any sort of a sermon, just try to think about it!

Therefore, this very episode is a pointer for us explaining our journey up to the Divine! We need to follow the things which we discussed

yesterday in relation to the 'Panchawati'. Sitaji went into the garden with her friends, this is the first step. After that, she bathes in the pure and tranquil pond, this is the second step. The third step is that she goes and performs the worship of the Divine Mother! The fourth is that one of her friends who has already seen Rama comes running and takes her to share the Divine experience. Sitaji asks her friend to lead her to Rama and once she sees Him, the journey is complete!

Now, let us analyze this a bit. Firstly, Sitaji goes into the garden. My focus is towards the youth of the world and I say this particularly to them. I offer my respects to the old and elderly who have plenty of experience behind them as they have seen so many Diwalis! My principal focus is on the youth. The Upanishad says, 'Yuvasyat sadhu yuvadhyapakaha'. Today's youth is getting attracted towards spiritualism; this is surely God's grace and bodes well for my country! If you are sitting at home and listening then you can shut Morari Babu up whenever you like! You are sitting in the comfort of your air-conditioned room, can sip cups of teas as and when you feel like, drink water, lie-down, stretch your legs, or for that matter suit yourself and listen! Leaving such conveniences behind, what has brought you hear with so much discomfort as compared to the comforts of your home? Is it that you don't have work? Even if I ask you to leave, you may not go, this means that the youth of today are keen to build their character, which is our objective! The burner is ready. One just needs to show a match stick to ignite the fire! Shall I recite a sher for you?

Usney dekhthey hee mujhey duwaon se bhar diya |
Meiney to abhi sajda bhi nahi kiya tha ||

My Sadguru, my Saint, my Master just looked at me and found me ready to be kindled. My heart instantly was alighted with the divine fire of understanding, a desire for character building got ignited and a desire to reinvent myself took hold! Many people come to me and say that organizing your 'Katha' is in no way easy or cheap because such large seating arrangements have to be built plus you insist on serving food to so many people! The people here are so simple. One simple elderly villager said that since I did not say that day to have Prasad and then go, so he left without eating! Bipin, my Son! I am very happy to learn that people were saying that it is not now that we are getting food but since the time the dates were finalized we

all living in this region are having a community meal! I have heard this for the first time! I am truly pleased by this noble gesture! Those who have been blessed by the Divine with wealth, it is their duty to distribute in charity, like when the clouds are filled with water vapor, they have to rain! I am indeed overjoyed!

Today, a woman coming from the Boatmen community has sent a note to me. 'Bapu! Nishaad was the king of Shringaberpur, then why are we still considered low by the society?' Kindly keep the society aside for a bit. My Rama has never considered you as low or backward and neither has Morari Bapu ever seen you as such! Yesterday, when I went to village incognito, I happened to be with a Nishaad family. I went there and requested the lady of the family that since I have vow of only taking 'Gangajal', if you don't mind can you please take this water that I am carrying and make me a Roti out of it along with a little bit of vegetable which may be there in your house? She was overjoyed! There is nobody who is small or an untouchable here! With folded hands, my humble prayer to you all and the entire nation is that please do not consider anybody as small or low! My very clear cut statement is that one who considers the other person to be small or low then; such an individual in my opinion becomes small or low by his own admission!

One particular incident has truly touched my heart of this tiny little Bihari village Bharaul. It is that the field where the Katha is taking place was full of a crop of corn. There was a meeting called to discuss about a suitable venue to hold this 'Katha'. Instantly a suggestion cropped up that the crop growing here on this piece of land should be cut and the field should be used for the 'Katha'. On hearing this Bipin very hesitantly enquired that if this be done then what about the compensation against the crop? He got an instant reply that, 'Bipin Bhaiya! We are sorry but we are not such low or mean hearted people that we seek compensation for this! We cannot commit this crime. If our fields are used for the purpose of holding the 'Ramkatha', we won't bother even if we have to give up anything and everything for it!' This proves to me that coming here has been truly meaningful and worthwhile! And to see it happens here in Bihar and in particular in Mithila, it is quite natural. This land is the Mother of my Mother Jaanki and these very people looked after her with loving care. Your love and affection made her the Divine Mother or

the Mother of this Creation. You, by performing the 'Pranaya Yagya and the Parinaya Yagya' on this land, gave her hand in the hands of the Divine! My salutations to this holy land!

My dear youngsters! I am not here to preach! I am with you in as much we can do. You take the Prasad, or just eat the food, even that will be your 'bhajan'! Please do not worry about anything! It is the Prasad of Ma Jagdamba! It is Ma Jaanki's Prasad! Please do not consider anybody as small! Sri Vashishthaji's bond of his superiority complex was completely shattered and he embraces Nishaadpati! Sri Rama of course met him with utmost love and respect like his brother. Sri Bharat too embraced him. Please don't forget that who gives to the entire world, today, he is asking of the ordinary boatman! He requests the boatman to help Him cross the river and this very person even refused to collect anything in return for his labor! You all are aware of this incident I am sure! I did eat yesterday at the boatman's house. Please don't consider anyone to be downtrodden!

The youngsters are making an effort and coming into the 'Ramkatha' in spite of it being available in the comforts of their homes on the TV, or the internet. The modern scientific advancement has given us so many options, yet people come here braving the heat! It indicates that there is a fire burning within them! Just use it to enlighten your within! There is a very famous Shayar, Dushyant Kumar, who left us at a very young age! These are his lines –

Ho gayee hai peeda parwat si, pighalni chaahiye,
Iss Himalaya se koi Ganga nikalni chaahiye |
Merey seeney mein nahi toh terey seeney mein sahi,
Ho kahin bhi aag, lekin aag jalni chaahiye |

There should be an illumination! What is my purpose here? 'Phir ye surat badalni chaahiye'. Character building. What do you mean by 'Baag'? The spiritual meaning is given in the 'Ramcharitmanas' –

Santsabha chahun disi amraai |
Shraddha ritu basant sam gaayi ||

Dear youngsters! Please go the parks or gardens, you must go. Tulsiji says that the holy company of saints is the garden or the park. You can't define a saint by his dress code, because he does not have one! Saint is a universal being! He belongs to everyone, to the entire world. You may call him a Fakir, Sai, Saint, or Guru! We cannot define them by their outward appearance. Saintliness has its unique fragrance! To be in holy

company is the first step in character building. Now who is a saint? I shall just give you a small definition. If you see these qualities in any person then you can call him a saint! The person in whose life there is no complication (tant) is a saint. Saint means he has no obstinacy, no insistence, no argument or persuasion, no arrogance or violent streak. He will never insist that you have to wear this mala only, you have to put on this tilak, and you must chant only this name or must read only this text! No, no complication or dead insistence of any sort! Who leaves us alone to be free and natural without any binding? There is a poem (Pada) written by Kabir Sahib. I like it very much. It tells us as to who is true Sadguru? Who is a true saint? A true Buddha? Kabir's words –

Sadho! So Guru satya kahhavey..

Consider him to be your Sadguru, 'Kaya kalesha', who will never teach you to hurt or suffer pain of the body or the mind. 'Nahi sansaar chudavaye', he will never ask you to leave everything and go away. Will never try to insist upon any fasting or inflict pain or suffering and will put you into any sort of hardships.

Koi nainana mein alakh lakhaavey,
Sadho! So Guru satya kahaavey.

Who shall make us see that what is beyond our vision, and gives us such a sight that we are filled with its rare divine splendor throughout? Yesterday, I had said, thirst and the quenching! You can possibly hide your thirst but when you are quenched, it cannot be hidden! If you can see the Divine in the eyes of the enlightened being, then it may not be possible for you to hide the fulfillment! It so happens that you are blessed with an opportunity to see in the eyes of the Awakened being or He out of sheer compassionate grace blesses you with his eyes, and you are filled up to the core with his divine glance, tears start rolling down your eyes, because there is no possibility whatsoever that your satiated or filled up state can be hidden! I found this to be a very beautiful sutra! When we are full or satiated, our belching will reveal our fullness. Why do we instantly feel good ongoing near a saint?

If you ever meet God then please request him, 'O God! The one who is fortunate to be blessed by your love, please send him/her in my life'. Grant me the opportunity to sit for a while with such a person. I feel like doing a nine day

'Katha' on Kabiras poem (Pada). It is so beautiful! It is totally bereft of any religious fervor or taint!

Bheetar baaher ek hee deekhey,
dooja drishthi na aavey .
Kaha Kabir koi Sadguru
aisa aawagamana chudavaye .
Sadho! So Guru satya kahaavey .

Who does not insist nor harbors any sort of complications! Unnecessary complications will deplete our energy. The second trait is that who does not have an end! Saint is eternal or in other words immortal. The body shall go but its divine fragrance will stay! In the Bhagwadgita, Sri Krishna tells Arjuna that there is no end to His magnificence so how can there be an end to the all pervading primordial entity?

Naanto asti mama divyaanam
vibhutinaam Parantapa |

The Saint is remembered always and by the people at large. There is sher of 'Neeraj' –

Itney badnaam huye iss zamaney mein,
Lagengi sadiyan humein bhoolaney mein|

You should not feel burdened and should never be afraid. The one who is not interested in any position is a saint. Shankaracharya has sung the glories of a 'Mahant', but one who does want to be one is the saint. To be able to live in the holy company of such a saint is the first step in character building. The second step is that Siyaju has a purifying holy bath in the clean and tranquil pond. Now what is this pond? Goswamiji calls the heart of the saint to be this pond. The tranquil water of the pond is nothing else but the purity and tranquility of the Saint's heart! Ma Sita has a bath, meaning that as we continue to be in the holy company (Satsanga), gradually we get a place in the heart of a saint, this is the second step. We shall remember the Saint but when he shall remember us! 'It has been so long, why has he not come?' We will remember the Divine but when He shall think of us! The third step is that Ma Jaanki goes into the Gauri temple to worship. Gauri or Bhawani as per the deeper spiritual meaning as per the 'Manas' is firm belief!

Bhawani Shankarau vandey
shraddha vishwas roopinau|

This means that by continuously doing the 'Satsanga', by becoming dear to the Saint we enter in the shelter of the true belief thereby entering the domain of unshakeable firm belief. Yesterday, a

youngster asked me, 'You very often use the word Samyak, samyak! What does it mean?' Exact understanding, accurate adornment or consecration, these are the words of the Buddha! The belief has to be total and unwavering. There should be no redundancy in it. There should neither be blind faith nor distrust. The belief should become stronger and must keep on becoming deeper and deeper! There must be belief that is beyond doubt or beyond the realm of the 'Gunas' and the fundamental belief. Neither any blind unreasonable belief nor disbelief! The root or the original belief! When by doing continuous 'Satsanga', and becoming dear to a Saint, when we get deeply immersed in the very source of our belief then out of sheer compassion and divine benevolence we are blessed with the Sadguru, like that bridesmaid who comes running in the 'Pushpa vatika'. This friend in question here is none other than the Awakened One! We don't have to go looking for a Sadguru! If we indulge in holy company, try and get a place in a Saints heart and our belief grows stronger, then the Sadguru will come calling looking for us and will be desperate to take us to the Divine. What is needed is loyal faith!

Nizamuddin Auliya and his disciple Amir Khusrau! Every day, in the evening as per the daily routine, the burning of incense and 'Lobaan' etc was the Amir's duty at a fixed hour! One evening, it so happened that because of the pressure of work, he forgets this duty. After a while, he feels the fragrance of 'Lobaan' emanating! He immediately was reminded of his omission and felt sorry for forgetting his duty. Because of me, my Master had to do it himself which is an inexcusable omission on my part! The hour of my duty has now long passed. With the beautiful fragrance wafting in the air, he runs to his Master and falls down at his feet! 'My Lord! Please excuse me!' Nizamuddin replies, 'I have not done anything my child!' 'Then how come this fragrance of 'Lobaan' is filling up the atmosphere?' To this the Divine Master says, 'This 'Lobaan' that is burning is of my belief, the fragrance of my faith and my conviction'. 'This fragrance that you feel is of my firm belief! The fragrance of faith is unique and can't be compared to anything else. Faith in excess is also very rewarding! But the excess of blind faith of course is harmful. If we are lacking in belief, our faith is incomplete!

The last sutra! If you get a Guru then please keep him in front and follow his footsteps. At that point don't think about your position. Sadguru will never want you to be dependent on him! But to follow him is our duty and will be helpful for us!

My dear brothers and sisters! This episode of the 'Treta Yuga' is very relevant for us even today because if we want to meet the Divine, or to receive love and to come face to face with compassion, we need to follow these directions. Look out for the company of nobility. Just this much! Try to be endearing to holy people. Keep your belief intact and firm. Someone will appear to lead us to the Divine!

Baap! What follows this incident is the 'Dhanushjagya'. In between in the text, till the day before we had celebrated the birth of Sri Rama! Immediately after the advent of Lord Rama, Sri Bharat, Lakshmana and Shatrughana were born and Ayodhya rejoiced. Then after sometime, the 'Naamkaran' (Naming) ceremony is performed by Guru Vashishtha! One who will be the source of pleasure and delight for the entire creation is named 'Rama'. The one who will fulfill and nourish

everyone will be called 'Bharat'. Whose name will not only destroy the enemies but will eradicate the animosity from its root will be called 'Shatrughana'. The one who will be the support or the bearer of this creation, the incarnation of 'Shesha' will be called 'Lakshmana'. Maharaja Dasarath, they are your sons undoubtedly but they are the Sutras of the Vedas. Rama is 'Maha Mantra'. If we assist in feeding the people in the community kitchen, this will make the 'Rama' name meaningful. Arrange for medicines for a sick person, you are fulfilling the supporter's role!

Every individual should take out ten percent of their income. If someone is extremely poor then it is not applicable to him. I too try and dedicate the double of the ten percent out of twenty four hours i.e. four hours to the 'Vyaaspeetha'. I am asked this question that what 'Dakshina do I take? Can anyone come forward and say that I have accepted any benefit in lieu of my 'Katha'? I shall vacate the 'Vyaaspeetha'. Sahib! I have nothing to do with anyone. I only share a relationship of mutual love and respect towards one another! I shall remember you and you shall keep me in mind, this relationship! Our relationship is based on



truth, love and compassion. People who are with me, even they do not accept any charge for their services. Anybody expecting a charge cannot remain with me! Only those who want to be recharged can be with me. Sitting with me, I try to recharge myself and my listeners for nine days. Even the tenth part of Dharma should be taken out! By the grace of my Guru, I try to offer not ten percent but nearly twice of that for the 'Satsanga'! I am confident that hearing me, my youth will come forward and follow it! Even the religious people who get more than sufficient as 'Dakshina' should take out ten percent separately.

The sacred thread ceremony for the four brothers was performed. They then proceed to the 'Gurukul' for their education and grasp knowledge in no time. Sage Vishwamitra comes to Ayodhya and demands Sri Rama and Lakshmana for the protection of his Yagya. Initially Dasarathi hesitates but relents on Sri Vashisthaji's intervention. The Sage of my country does not ask for wealth or riches. He demands our progeny! Sri Rama and Lakshmana proceed towards the Siddhashram of the Sage! An able disciple is the wealth of his Guru! On the way, with a single arrow, Taadaka is liberated. The next day, Sri Rama requests for the Yagya to begin. Mareecha is wounded and thrown away and Subaahu is liberated. Thus, Vishwamitraji's 'Anushthanik Yagya' gets completed. He then along with Sri Rama and Lakshmana proceed towards Janakpuri. On the way; Ahilya is granted salvation.

I would like to say especially to my youngsters that who does not commit mistakes? Everyone has some shortcomings or the other. There is a sher of Dikshit Dinkauri –

Ya toh qubool kar meri kamzoriyon ke saath,

Ya chod de mujhey meri majbooriyon ke saath|

If you have committed a mistake then please become resolute and firm. That fickleness which has pushed us into committing the mistake should not be repeated. If we do this then we won't have to go anywhere to get rid of our sin, Ayodhya's Rama will have to come to us for our salvation. I am saying this for the last two Kathas that the curse should be eradicated. Instead of cursing caution the other person and wish well for him. Instead of blessing offer a solution to his problems. To be able to resolve or offer a suitable solution or caution the person of the dangers in advance, is the requisite blessing in this twenty first century.

The Lord proceeds further on His journey. Takes a holy dip in the sacred Ganges and hears the divine story of its advent on the earth. He worshipped the deities of the holy place and satisfied them. He then reaches Janakpuri. The place of the 'Pranaya Yagya', Pushpavatika and the beautiful flowers and creepers of the place provide immense delight to Him! Ma Sita's eagerness to meet the Lord is the fire of this Yagya. The ablutions are the offering of each other's hearts to one another. The Acharya is Sage Vishwamitra. On the side of Ma Jaanki it is her friend! The Mantra is the Holy Communion. Mantra here is the pure divine feeling of love! And the fruit is the blissful state.

Sri Shatanandji invites Sage Vishwamitra along with Sri Rama and Lakshmana to come and participate in the 'Dhanushjagya'. Rama enters the precincts of the sacred enclosure and each person present there sees Him in his own light. 'Harinaam' is very sweet. The Nine Rasas are defined. The ultimate reality is one! Ramkatha is a sort of a bridge between two ideologies or it unites and does not disintegrate. That which unites is Dharma! Not which breaks! Lord Shiva is above or beyond any religious boundaries. The crescent of the Moon that adorns His forehead is crooked. Mahadeva is an embodiment of the 'Whole'. He has the Ganges as well as the crooked Moon! Like the cremation ground is bereft of any religious beliefs. The seat of power may differentiate but the seat of Dharma or the 'Vyaasgaadi' can never!

Those who distribute the divine name of the Lord to the world must live longer. The world needs such people. If you want to have addictions then get addicted to His Divine Name! The beautiful town of Janakpuri is adorned in beautiful colors. Sri Janakraj is showing around all the arrangements. There was no differentiation visible in the entire kingdom of Sri Janaka. He is eager to hear some comments from the Sage Vishwamitra about the arrangements. He just opines, 'Bhali rachna', it is good! The certificate of a great personality is not long and elaborate. I shall say this for the arrangements here also, 'Bhali rachna'! This is message of love from the 'Vyaaspeetha'. Janakraj was delighted! There was a special stage which was higher than all the others, it was for seating the Lord along with the Sage and his younger brother. Ma Sita enters the enclosure. All the people are waiting anxiously. We shall take up the 'Dhanush Yagya' forward tomorrow. Today, let us stop here!

Manas-Dhanushjagya : VII :

To attain God is not at all difficult but

to get His pure devotional love is

*My dear brothers and sisters,
it is not so difficult to reach
God. We just need to open
our eyes for He is within! But
to attain devotional love is
extremely difficult. In Sri
Janakraj's congregation, so
many people came to get the
Devotion but no one was
successful. Only Sri Rama
could achieve it! In my
opinion, attaining devotional
love is very tough. By strong
belief we can get God, but for
devotion we need firm faith.
Shankara is Faith! Faith is
the harbinger to devotion.*

Baap! We are discussing the pure and elemental points contained in the topic of 'Manas – Dhanushjagya' by the grace of our Guru! Let us proceed a bit further. Yesterday, in the course of our discussion, we saw that Lord Rama, Sri Lakshana and Sri Vishwamitraji Maharaj, on the invitation of Janakraj come to the royal arena where the 'Dhanushjagya' is being performed. Rama is one but different people see Him differently! The feelings of the viewers, their thoughts and mental make up vary from person to person. That is why every individual sees Rama in his/her own light. Someone saw Him as a great valiant personality. The family of Janakraj views Him with a feeling of affection. For the demons He appeared to be ferocious. For the evil minded who were a bit afraid, He appeared as their end. Goswamiiji has even indicated the feeling of adornment in few! The moment He entered, the first reaction of the people seeing Him was that of valor! To the simple citizens of Mithila He appeared to be a very pleasing and endearing personality. To the women folk of Mithila, His appearance was predominantly that of adornment. To the knowledgeable or scholarly minded, He appeared in the ginormous form, indicating awe! When Sri Janakraj and Sunainaji along with the elderly folk see Him, they see Him as their child. The feeling of affection! In this great congregation of Sri Janaka, a number of Yogis were also present; to them He appeared eternally peaceful. For the devotees, He appeared as their object of devotion.

Ma Jaanki's view of seeing the Lord is beyond description and is only a matter of experience! She is feeling within her heart! She herself is unable to describe her own feelings; therefore Tulsiji says that considering an ordinary poet like him, how he can even dare to enter that sacred domain! My purpose of giving this long list here was that I wanted to clarify that each individual's experience or

visualization of the Divine has been as per their mental makeup! The Divine is 'One!' His appearance varies. Behind the appearance, the mental framework plays a role in defining it. This truth of the Treta Yuga is as true today also! Someone finds you to be very good. To somebody else you are bad! So what does this mean? It means that as long as we have affection for a person, he is good or loveable. If for any reason we develop a feeling of repulsion, that same person for us will become bad. We try and blame the person of having changed! Rama did not change! He is one and the same from the time He left Ayodhya, he is the same! Because of the variety in the viewpoint of the people who come along, innumerable interpretations of the same one reality are seen.

Say, you have a friend and you love him dearly. You will find whatever he says to be very pleasing and soothing. Now, instead of the feeling of love a little bit of hatred creeps in, then the same person's words will sound hurtful and you will start doubting his words. This is the truth for all of us! The truth which forms the part of a most common experience cannot be overlooked. That is why the correct observation of the event can only be done by one who is non-biased or neutral. 'Udaseena' the one, who is above the influence of attachment or hatred can only give a fair view of the event! I request all of you to kindly study the 'Ayodhyakanda' very carefully and minutely. Neither did Manthara tell Kaikayee to exile Rama for fourteen years nor did she say that He should go as an ascetic and follow the vows of indifference or lead a very passive way of life. Therefore, where did this idea come from? It is a fact that Manthara was not behind any of these ideas. We don't find any reference of this in the 'Manas'. The only one sentence spoken by Manthara we see in the 'Manas' is, 'Let your son Bharat be the king! And exile Rama to the forest.' She has not given any other suggestion. But when Queen Kaikayee asks for her boons from Maharaja Dasarath, she says –

Taapas besha bisekhi udaasi|
Chaudaha barisa Ramu banbaasi||

Wearing the garb of an ascetic and leading a passive life Rama should go to the forest. Now who has taken this decision? It is a mystery in the 'Ramayana'.

In this grand celebration of Sri Janaka there is a separate arrangement for each of the guests. There is a rule that there should be no differentiation. I am delighted by the fact that in these small villages in this region, where the 'Nishaad' families live, side by side even the Brahmin families also reside. And they all live in unity. And if it is not so in any village then kindly after hearing this 'Katha' at Bharaul, please do so and forget all the differences if any! Neither a small person should consider himself to be forbidden to do anything nor should the superior carry any egoistic pride of being big.

Sab nara karahi paraspar preeti|

Kindly live in love and harmony. This is the message of the Ramkatha. If you run, that is your habit or anxiety but the duty of the policeman is to stop you and try and maintain discipline. This does not mean that there is any differentiation. It is a part of the arrangement. Please understand it correctly in the right spirit. Otherwise it will become impossible to manage such large crowd in the oppressive heat! It is only possible by the divine grace and the strength of an invisible force! Sahib! It is beyond human capacity to be able to do it. There is this song from a film –

Tu jahan jahan rahega,
mera saaya saath hoga|

Some divine spirit is with us.

We are merely the medium!

The residents of Janakpuri are all religious minded and they are wise. Wisdom is there where there is no difference whatsoever! For the purpose of proper arrangement the necessary protocol has to be adhered to. Say you go for a wedding reception and there seeing the bride and the groom seated on a big decorative chair you object that why should you be seated on an ordinary chair and that too below, it shall reflect your foolishness or stupidity. This is part of an arrangement for the

wedding. Sri Janakraj's daughter is getting married and he has made the necessary arrangements as per the norms of decency and protocol. We will be able to understand it correctly when we have an impartial, neutral view of an Ascetic! Or else we might falter! It will give rise to unnecessary confusion regarding mine and theirs! We shall be swayed in between the likes and dislikes like a pendulum.

My dear brothers and sisters! I also wanted to make this point that the 'Pranaya Yagya' was performed at the Pushpa Vatika and the Dhanushjagya is being held in the royal arena. Now let us try to see the commonalities and difference between these two. There are a few similarities and a few differences. 'Pranaya Yagya'; Sita – Ramji's first meeting takes place in the 'Pushpa Vatika'. Here again the two shall meet but it will be for the 'Dhaushjagya' but they shall meet in the royal arena or Goswamiji calls it the Janakraj's court or his royal council. Therefore, one is a garden and the other is an arena. There is a very significant difference here. In the garden there is a natural surrounding and very few people. Sri Rama, Lakhalaji, Jaankiji, her bridesmaids and the caretakers and gardeners. Rest are all natural i.e. trees, plants, flowers, pond, fountains, birds, temple etc. Now the venue for the 'Dhanushjagya' is Sri Janaka's royal arena. Here, there is a huge congregation of people comprising of the citizens, kings from the other kingdoms, ascetics and a mix of people from all walks of life. Therefore, the first difference is that at one the venue is the royal garden and the second is the royal arena.

The second difference is that Sri Rama has come to the Pushpa vatika to get flowers for His Guru's worship and in the second He is going to break the bow on His Guru's instructions. Therefore, plucking of flowers and breaking the bow, this is second difference. The third difference is that the flowers are very delicate and soft, whereas the bow is very hard and heavy. Pushpa Vatika flowers are soft and Royal arena, the bow is hard. Both the actions are being performed by Sri

Rama only. One cannot define the Divine but the Upanishads try to give us a few pointers about the Divine. He is both soft and hard at the same time! He is more delicate than the flower and harder than the bow! If you remember, when He was gathering the flowers in the Pushpa Vatika, he was sweating! Whereas, in the Dhanushjagya He breaks such a strong and powerful bow effortlessly without any sweat whatsoever! The season was the same as there was hardly much of a difference between the two events. The only visible difference is that in the Pushpavatika, it was early morning and during the Dhanushjagya, it was day time! One more difference! This is not mentioned in the 'Ramcharitmanas'. Please don't go looking for it! You may ask that then where is it written? Some facts emerge from the blank space between two lines by the divine grace of the Sadguru. It is not visible to our naked eyes. By the grace of the saints and enlightened beings, my Vyaaspeetha realizes and I am putting it across with total responsibility! In the Pushpa Vatika, where Sri Rama and Jaankiji meet, only Gauri is there, Shankar is not there, am I right? Gauri temple is there as we all know! Shiva is not there!

In the Pushpa Vatika of Sri Janaka, Gauri is present in the temple, and she even blesses Ma Jaanki. But in the Royal Arena of Sri Janaka, Gauri is not there but only Shankar is present. He is there in some form or the other. The 'Pranaya Yagya' is fulfilled with the blessings of Ma Bhawani and the 'Dhanushjagya' is accomplished with the support and the grace of Mahadeva! This too is a difference between the two! One more difference, in the Pushpa Vatika we get the Sutras for Divine realization which we have seen yesterday. First indulge in holy company, then try and be endearing to a Saint, after that establish yourself in total unshakeable belief. This is followed by the appearance of the Sadguru and by following his footsteps we reach up to the Divine!

Therefore, in Sri Janaka's garden we get the indication of God realization, whereas, in his royal arena, we get the formula for getting the

divine devotion. How can we reach up to Ma Jaanki is what is indicated in the 'Dhanushjagya'. Here it is how to get 'Hari' and there it is how to get 'Haripriya'? First, the realization of the Divine and then to be able to get the Divine Mother. Or in other words the methodology of obtaining devotion. And let me tell you, attaining God is not all that difficult but to obtain His devotional love is not easy! We just need to be awakened to the reality for He is already there, but getting the devotional love is tough! Many people came to obtain devotion to this arena but were unsuccessful. Only Rama was able to accomplish this difficult task. In my opinion, I repeat, getting devotional love is difficult! We can attain God by a firm belief but for the devotion we require firm faith.

The arena is filled with people to capacity. Ma Sita is called for. She comes along with her bridesmaids and is seated at her appointed seat. Yesterday, when we were sitting then this question was asked that when the Lord was delaying the



breaking of the bow, Ma Jaanki was very upset and distressed. Why was Sri Rama not upset? Love abides equally on both sides. It has to be reciprocal. The question was right. It is very clear that Ma Sita was very disturbed for a moment but Sri Rama is calm and composed. He is the Divine himself! The Divine energy is still, unwavering, indifferent, but the devotional love has waves and is moving not stationary. In the devotional practice, one after the other, the devotional fervor keeps on surging! It is quite natural and Sri Rama is quietly just watching. There is so much of a commotion and Janakraj in his disparaging state gets agitated and says words with anguish and anger at the same time! Sri Lakshmana also reacts in his own inimitable style. Ten thousand kings stand up together but Sri Rama is calm and composed which is His intrinsic nature.

Second, the circumstances disturbed Ma Jaanki as well as Janakraj because he was worried that there is nobody to marry my daughter! His words infuriated Sri Lakshmana. You will notice that at that point, most of the people get anxious or upset excepting the Lord and Guru Vishwamitra. The Lord feels and understands the anxiety being faced by Ma Sita, yet He does not lose His composure. He does not even try to see or look at Ma Jaanki thinking that because of their love, if He will see her maybe He might not be able to check Himself and it might disturb the dignity and sanctity of His lineage! Maybe, He would have not waited for the Guru's instructions and would have just gone and picked up the bow in His hand. Instead of looking at Ma Sita, the Lord stares at the bow and starts feeling the upsurge of emotional energy. At that moment all the pre requisites for the bow braking exercise were being assimilated by the divine forces. So my dear brothers and sisters, we see that the Lord is sitting quietly and observing the happenings without any sort of a reaction. So, Ma Jaanki comes and takes her designated seat, Sri Janaka orders the proceedings to begin. The Royal pleaders raise their hands and begin to announce the Royal pledge and invite those present there to come forward and exhibit their valor. This has been

a very noble tradition of our land that when the truth is being announced, we would raise our hands upwards.

Yesterday, someone had also asked that, 'Bapu! Why do you address us as Baap or Taat? What does it mean?' I replied the questioner then but would share it with you all here. Baap has two meanings, one is that we address our father as Baap and even the son is addressed as Baap! Baap! How are you? The son, or if I may say that children too are addressed as Baap and in Sanskrit we say 'Taat'. Father is also called 'Taat', son is also called 'Taat' and younger brother is also referred to as 'Taat'. For me you are both! The ones who are elderly and like the father figure they are 'Baap' and you all are listening to me so patiently and with total firm belief and trying to grasp the inner hidden meaning of the sacred text so my loving and affectionate calling you all is 'Baap' too! Baap is my favorite word to address someone!

Yesterday, someone complained to me that I did not reply to his question. His question was, 'Bapu! I have tried hard and gone to many places in search of a Guru. When I went to Ayodhya and enquired, I was told that if you make a Guru here then you will have to become a Ramayani. Then you will get good food to eat.' That person told me that he was not interested to become a Ramayani to be able to eat a feast everyday and he left. That's why he did not make any Guru till date. After roaming for a while he thought that he will make Mahadeva his Guru. So can he make Shankar his Guru? There is none above Mahadeva and please hurry up in making Him your Guru! The Ramayana says –

Tum Tribhuvan Guru beda bakhaana|
Aan jeeva paamar ka jaana||

Lord Shiva is the Master of the three realms of existence. Even if we don't accept Him as one, since we are all living in this Tribhuvan, He by default becomes our Guru. Therefore, hurry and make Lord Shiva as your Guru. Or as I had said earlier, accept Sri Hanuman as your Guru! There will be no problem. Today, I have one more question pertaining to Guru. 'Can we accept our

Mother as our Guru?' Of course you can, with all means! The Upanishads have declared, 'Maatrudevo bhava'. Even Ma can be your Guru! Somebody even told me that, 'Bapu! The three characteristics of Guru that you had indicated are truth, love and compassion. These three are very rarely found in anybody else except our Mother. Even by this confirmation, you can accept your Mother as your Guru. My 'Vyaas Peetha' corroborates your views completely and I am with you totally in choosing the Mother as our Guru. When the three attributes of truth, love and compassion were discussed it was not conditional that only such and such person having these three should be recognized as Guru. It was irrespective of any condition. Please go ahead with pleasure.

'Bapu! By divine grace, I am getting the opportunity to listen to the Katha, but I don't like anything else except Japa? As soon as I get some time, I start doing my Mala. I am a lady teacher and I am unable to teach with total concentration. I am always thinking that when will I get released so that I can sit and do my Mala'. To teach the children in the school is also as good as doing a mala. Later on, you perform your japa. But if Mala becomes your one and only practice then it is a very divine state in my opinion. Because, other than the holy name of the Lord, there is no other avenue easily available for people like us. But please don't neglect your duty!

'Bapu! What benefits does the Government offer to the Kathakaars?' What do we have to do with the Government, Yaar! We sit in the royal eternal court of Sri Raghavendra Sarkar! The Governments of the world come to our Kathas. We have nothing to do with the Governments. But of course, it renders assistance in the arrangements! The state governments, municipal corporations or the district administration in their own ways do play a role in facilitating the arrangements. Such huge organization is required to hold a Katha! The Kathakaar is not dependent upon any favor from the government. I do not need anything. I am sufficient with my own self and my 'Ramayana'! Apart from this nothing more! But the governments

have a definite role to play in easing the organization of the Katha.

'Bapu! There have been a number of holy and great men but we hardly see a holy woman?' Who says? In the holy and great men you talk about, there is a definite role played by a woman in their greatness! They could reach where they did only because of the sacrifice of these noble women! Who is Ma Jaanki? She alone represents the entire female section of our society. Who is bigger than her? Who is Gargi? Kashmir's Lalla Devi? Sahajo Bai, the queen of Jhansi, the mother present in each and every household, they are all great and glorious!

'Bapu! What is your e-mail address? Are you on twitter? Do you take out time for the computer or the internet? What is your daily routine? Now look, I don't have any e-mail! I can't tweet! I know nothing about the computer. I just use a very simple hand phone. Which, I use to make phone calls. And please pray for me that I remain this way as I am not interested to learn all this. In today's world all this is necessary but I have no interest in it! No whatsapp, nor facebook! See how busy the world has become because of all this? There was time when one used to be free. He could pick up his Mala or Berkha and do some Japa! Now we see that the person is just busy digging into the mobile! This is instrumental in giving birth to longing or hatred. It disturbs the individual. The technical advancements need to be used judiciously. We need to protect our children from the onslaught of these gadgets. Kindly keep them away with loving care from watching malicious content being spread through the media. I am not opposed to TV, but watch good educative programs, listen to good music, hear motivational talks etc. Some of them are good but in majority, lot of unwanted content too is being dished out. So, I am not into all this, nor am I interested. In fact I am totally ignorant about the use of the sophisticated gadgets. Though, many of our Kathaakars are very Tech Savvy! Many of our elderly Kathaakars or Shastri Bappas, they start where ever they are

sitting. But I am totally ignorant. You must be aware that I have flunked the Metric test thrice! I am a failure! I don't know anything and by the grace of Allah I am not keen to learn it! I just need my Tulsi's chaupais, my faith and my preceptor and nothing more!

The courtiers of Janakraj stood up and raising their hands proclaimed the truth in front of the entire congregation. They proclaim the vow of their king Maharaja Janaka with great fervor. The bow is the symbol of egoistic pride and it can only be overcome by the grace of the Guru. Once it is overcome only then can you be blessed with devotion in the form of Ma Jaanki. The assembled evil minded kings were opposed to their Gurus. They all get ready to fulfill the condition laid down and win over Ma Sita! Their efforts go in vain as they are not even able to move the bow even by an inch. They fall down failing miserably. They become a laughing stock and are ridiculed in that huge gathering! Their reputation was sullied and they tried to hide themselves in shame. They were looking pale like an ascetic looks bereft of his indifference for the worldly objects. Just imagine a king without glory!

Nobody could lift or even move the bow! There was an eerie silence that enveloped the entire congregation. Sri Janaka was disheartened and worried at the same time. Sometimes, the gravity of the situation even disturbs the wise! He is a great and a very wise man but seeing that the majority of those present have failed the test, felt dejected. He started worrying that his dear daughter shall remain unmarried! He becomes sad and his dejection takes its toll on him. He was totally distraught gets up and in a very saddened and pained tone expresses his anguish! He asks the proceedings to come to an end and taunts the kings who had failed miserably in the bow exercise. He felt hopeless and asks the people to go home. In the end, his deep pain and worry bursts out saying that it seems that providence does not want his daughter to be married. The gathering could tolerate this ridicule but Sri Lakshman could not. He could not

stop himself from giving a befitting reply to Sri Janaka's words spoken just a while ago! He gets up and begging to be pardoned for speaking without seeking prior permission he says, 'Please excuse me for my indiscrimination but I don't agree to what Janaka just said!' He straight away hints at Janaka. 'With my Lord Rama present here along with my Guru and you have the audacity to say that the earth is devoid of gallantry and valor!' Lord Rama indicates to him through His eyes that in the presence of our Guru, you should not talk in this way and that too without his consent! I can only get up if our Guru asks me to. In fact all can be accomplished only by His grace! Even the most difficult of problems can be solved by the divine grace of the Guru!

Guru Vishwamitra is now alert and composed. Seeing the moment to be ripe asks Rama to get up and destroy the pain and anguish of Sri Janakraj! Such is Guru's discrimination and understanding. If it would have been an ordinary person he would have told Sri Rama just to get up and show the world that who you are? What the others failed to do, give them a befitting reply by doing it right now! He chose the words with utmost care in a manner that it should not be insulting nor should give rise to a frugal pride in the mind of the disciple. He said that breaking of the bow is not such a big issue here, He and Sita are the eternal primordial couple, you are the Divine incarnate and this is just a divine play for the benefit of mankind. A learned detached experienced person like King Janaka is upset and to assuage his worries get up and do the needful. On hearing His Guru's command, Sri Rama bows down in respect to His Master. No other king had done this, that is why were unable to break their ego. Seeing Rama go towards the bow, many evil minded kings were speaking or whispering insulting expletives. We could not do it then how come he will? We failed, how can He succeed? When an elephant walks, the dogs on the street bark but this not affect the elephant! These dogs bark from a distance and gradually seeing no result just stop and go away!

Sri Rama wanted to tell the world that if you want to overcome your ego and attain devotion or you want to get Sita the embodiment of devotional love, you need to be oblivious of the snide remarks of the bystanders and move on with your single pointed concentration to achieve your goal. World will say, you can't stop them!

My dear brothers and sisters! This is a fact of life. And this world does not spare anyone! They criticized Buddha! Hammered nails in the ears of Mahaveera! Jesus was crucified! Gandhi was shot dead! Meera was poisoned! Narsih Mehta was imprisoned! You can see the background of so many saints and great personalities; they had to face opposition of the people in power or the public at large. We will have to turn a deaf ear to all this worthless discussion only then can the seed of our devotion sprout!

Nobody could even see how Sri Rama picked up, strung and broke the bow, as it was all done in the fraction of a second. All that people heard was a ferocious crackling thunder! This sound penetrated the entire cosmos. The Devas, demons and the entire world just shut their ears because the sound was deafening. Everybody was stunned as to what has happened all of a sudden that created such uproar? Tulsiji declares that the Lord had broken the bow! There was joy all around and glories of Sri Rama filled the air. The bridesmaids get Ma Sita to the centre of the arena. She is holding the 'Jaimala' in her hand! She is about to garland the Divine. Sri Vishwamitra is overjoyed. Sri Lakshman is staring away at Janakraj as if telling him that better take back your words! The 'Jaimaal' is put around the neck of Sri Rama. The bridesmaids ask Ma Sita to touch the Lord's feet and she feels hesitant in doing so! So many beautiful feelings and emotions are ascribed by so many saints. Jaankiji is immersed in the feeling of divine eternal love. Sita – Ramji, the divine couple are standing together for blessing the mankind. Now please carry this divine image in your hearts till tomorrow!

'Ramcharitmanas' does not teach us religion,

instead it teaches the essence of Dharma

Baap! We are all engaged in a healthy discussion in this nine day 'Ramkatha'. The Lord's Kathas are infinite but some pure and elemental points enjoined with it have been elucidated by the 'Manas'. It is our earnest effort to try and understand it! Like what we discussed yesterday, the 'Pranaya Yagya' was performed in the 'Pushpa Vatika' and it shows us the way in which we can attain God! I am repeating it once again. Firstly, we need to do 'Satsanga', and then we need to be endearing to a saint, followed by building up or being established in unshakeable belief, then follow the footsteps of your Sadguru who shall lead you up to the Divine!

In the 'Ramcharitmanas', Goswamiji has used many different words for Ma Sita. Sometimes, he addresses her as 'Jaanki, Sita, Shree, Maya, Bhakti and according to Jagadguru Shankaracharya, she is Shanti'. So in the 'Pushpa Vatika' it was attaining the Divine. If we try to see from the spiritual view point, Rama is within; we just need to unveil Him! Yet, in order to be able to experience Him completely, this episode tells us the procedure, how to go about it! Whereas, the 'Dhanushjagya' is a treatise of attaining devotional love or eternal peace!

Today, I have a question asked by a lady, 'Bapu! I do japa, perform ritualistic worship but still I have disharmony and misunderstandings at home. Every day, there are petty fights! What do I do?' I shall not reply to this question but I will share with you something that I have heard. 'A lady went to a pandit and said that I have fights and disturbance at home. On petty issues I have arguments with my husband and we quarrel with each other. Please tell me some way to correct this, some sort of Vrata that I can do. Maybe Ekadashi, or some sort of a Japa or anything else which shall put an end to this disharmony.' The pandit replied,

When we had a 'Katha' at Kabir Sahib's place, I had said that he is a revolutionary saint, he is the remover of doubts and he establishes us in peace. He sets us up in a peaceful state of mind, he revolutionizes our lives by his radical thoughts and he eradicates the unnecessary doubts or inhibitions. My 'Ramcharitmanas' too is 'Krantikaari, Bhrantihari and Shantikaari'.

'Respected Lady! All this is not required and will not help just observe 'Mauna Vrata' and that will solve your problem'. You perform japa, do Mala, worship and yet there is disharmony! My dear friends just try to remain quiet for some time!

So, what is the way to peace? How do we attain the embodiment of peace Ma Sita? How do we reach the embodiment of devotional love, Ma Jaanki? And the Maya, which is not an illusion but is the true knowledge which liberates, how do we attain that? How can we recognize Siyaju? For this we need the foundation of the 'Dhanushjagya'. It is journey of the devotee to attain total pure devotional love. I am seldom asked that how to attain God? My answer is very simple, you don't need to attain God and you just need to recognize Him! Just know! But His devotion is not that simple? Say you have seen somebody who is very beautiful and feel attracted towards that person and feel respectfully inclined! You might be able to meet the person but to get the love is very difficult. God is easy to get but to get the pure devotion is tough! Therefore, my 'Vyaaspeetha' is able to see three tips which will be helpful to us in attaining 'Bhakti'. This, I would like to share it with you all by my Guru's grace!

So, specially addressing my young listeners, I would like to say that in order to attain eternal peace or to attain the devotional love, I see three avenues which can be useful for us in the episode. We all can try and follow them to attain 'Bhakti'. Sri Rama got Jaanki by it! For a second just think that Rama is not God or He is not the Divine. He is an ordinary mortal like you and me. Or He is superhuman or a special person. Rama could get Sita, how? Now, if he can get her then why not we? We should also be blessed with devotion. For this we all need to do three things. And I can see them in this episode of 'Dhanushjagya'. I am speaking with total awareness and full responsibility.

Whatever you do in life, do it with a feeling of sacrifice (Yagya). This is the first Sutra. I have been repeatedly saying this that you all do

farming, which is your 'Yagya'. Do farming but with the feeling of 'Yagya'. When you go to meet someone, then kindly have this feeling that I am not going to take or exploit the person, instead my purpose is to offer something or the other there! My journey is not for mere applause but to give! A Yagya was instrumental in Sri Rama's incarnation. Even the great seers of my land have seen the childbirth also as a Yagya! So, even the childbirth needs to be looked at as an act of 'Yagya' and respected for its purity and sanctity. A trader sitting in his shop and trading should also do it with the sanctity of a 'Yagya'. A doctor, treating a patient should even do it with this feeling. A teacher teaching his students should see it as an act of divine sacrifice. India is a land of sacrifices (Yagyabhoomi).

The Lord's journey starts with a sacrifice (Yagya). Then He liberates Taadka. Next, He accomplishes the sacrifice of Sri Vishwamitra. He concludes Ahalya sacrifice too! Proceeding in this way, He reaches Janakpuri. What this teaches us that we should treat all our actions in the spirit of a 'Yagya'. I speak in front of you for four hours, and have been doing so for the past so many years. By your blessings I hope to continue doing so as long as I live. This for me is my 'Yagya'. By the sacred words of Guru, I am offering the ablutions in the 'Yagyakunda' of your ears. May Allah bless us all and you are able to experience the Divine birth in your lives. May by the grace of Almighty, we all are able to attain the pure devotional love or in other words are able to get the divine blessings of Ma Jaanki! There are four actions mentioned in these two lines—

Taba muni sadar kaha bujhaayi||
Charit ek Prabhu dekhiya jaayi||
Dhanushjagya suni Raghukulnaatha||
Harashi chaley munibar ke saatha||

We see four actions being described in here. The first one is 'to say!' Everybody's talking or saying should be treated as 'Yagya'. Why did Vishwamitra say? WHY? He spoke for or in favor

of the 'Yagya'. He is a 'Mahamuni'. Silence is his nature. Yet he chooses to speak! He spoke for the 'Dhanushjagya'. Our speaking also should be purposeful, sweet and respectful with a feeling of 'Yagya'. As if we are offering ablutions into the fire!

Charit ek Prabhu dekhiya jaayi|

The second act is that of seeing! You must have seen it written behind trucks, 'See, but with love'! Seeing; to see is an act. May the Lord bless us that our seeing becomes an act of 'Yagya'. We look at each other; now let us decide for ourselves regarding the motive or the feeling behind our seeing.

Dhanushjagya suni Raghukulnaatha|

Now here is the third action i.e. hearing! May our hearing too become sacred or with a feeling of 'Yagya' by the Divine grace! You all are sitting in the 'Ramkatha'. For me it is the 'Premayagya'. The whole world knows about it. I do not call my 'Ramkatha' to be a 'Gyaanyagya'. Though, there is an old tradition of calling the 'Bhagwat' or 'Ramayana' as the 'Gyaanyagya'. But for me, the 'Manas Katha' is a 'Premayagya'. To talk about 'Gyan' is not my status nor am I in a position to explain it! Though, if on the basis of 'Manas' if I have to call the Ramkatha as 'Yagya', or to call the 'Dhanushjagya' as a 'Yagya', I shall term it as the 'Vigyana Yagya'. I will look at the bow as a scientific tool. I think that I had spoken about it the day before that it is not a 'Dharmashala' instead it is a 'Laboratory', like you have a practical experiments in science conducted in a lab!

Yesterday, an elderly person of about sixty years had come to the Katha from a distance of sixty kilometers. When he came to meet me at my place of residence, he said that there should be a valuation to measure the benefit of the 'Katha'? To this, a person sitting there said, 'We are two brothers. One, elder to me and myself. When we went for a family separation, I said that I have heard Morari Babu's Katha. I do not want anything extra. You decide whatever you want and I am happy with the rest.' Now, what is the effect that is happening around, who will take a call on this? My

experiment is not being conducted in private amongst a select few; on the contrary it is open to all. And even this talk in such a huge gathering, which is my private talk, I am openly sharing with you all. For me, it is a private talk between you and me! If you listen with attention, you will feel the Babu is talking to me only or what is being said is for my private consumption as a solution to my problems and answers to my questions. What is not possible with the 'Bhagwadkatha'?

Today I have been asked very many personal questions like, 'When you started doing the Katha how old were you?' I did my first Katha at the age of fourteen. Since then, by divine grace I have been singing continuously. Earlier, when I used to go to villages for the 'Ramkatha' just ten or fifteen people used to be there for listening to the 'Katha'. Out of them, ten would be sleeping. I had to be awake because I was the speaker. The one who played the harmonium and the tabla used to be awake. Over and above them, the pujari and the Pathak used to be awake. So, these three four people used to be awake and the rest all would be sleeping. How come we see so much interest and awakening for the Katha today? I see it as the age of 'Kathas'. Forget the Satyuga, Treta Yuga, Dwaaper Yuga, or the Kaliyuga! We are all living in the 'Kathayuga'! After a while, when the generations will sit down to assess the value of these exercises only then will the correct picture emerge as to how much the Katha has influenced of filled the hearts of the people. Lot is done in an invisible and silent manner. From young children right up to the elderly, all comprise the group of my listeners.

When you prepare the 'Jalebi', you have to dip it into the sugar syrup. So, talking is a 'Yagyadharm'! Whatever you want to say, say it but ensure that it is dipped in the ambrosial elixir. In the 'Ramcharitmanas' whatever Sri Bharat says, his words are precise and to the point. But his presentation is so beautiful as if they are mixing honey in the ears of the listeners. Look at one another with a feeling of a 'Yagya'. What is harm in

trying, Yaar! Hear with the feeling of 'Yagya'. You are not here for entertainment but you feeling of 'Yagya' have got you here. You are doing the 'Shrawanjagya' and I am performing the 'Vaktavyayagya'. The fourth action in those lines is to walk. When we walk from one place to another let us do it with a feeling of 'Yagya'. Irony is that when we walk up to the temple, even then our feeling is not of 'Yagya'. Then just imagine that when we will walk up to our shop what will be our feeling? One should be careful and walk with the feeling of 'Yagya'. So, my 'Vyaaspeetha' is able to see four separate acts comprised within the 'Dhanushjagya'! Speaking, listening, seeing and walking. I shall not try to equate the action performed by each of our sense organs here but these four are very common for all of us. I pray that by Divine grace we are able to have the feeling of 'Jagya' behind each of these in life!

Sri Rama's life or for that matter His listening, speaking, thinking everything was a part of a 'Yagya'. In the 'Bhagwadgita' many different 'Yagyas' have been defined like the 'Dravyayagya, Tapoyagya etc'. They have different spiritual connotations attached to them. Say the 'Dravyayagya' let us understand it in this way; 'Dravya' means 'Lakshmi' or wealth. Therefore it means that to work and earn money is not a bad thing. 'Artha' is one out of the four main objects of human pursuits. I am once again repeating with utmost humility in front of all of you, my dear brothers and sisters, my countrymen, my dear brothers and sisters from Bihar, my global family, the residents of this lovely planet that earth, earn as much as you can but do not forget to use it for helping others, which will become your 'Yagya'. I pray that please do not indulge in any charitable act or 'Satkarma' by taking a loan to do it! In the villages the so called Dharma Gurus ask the simple villagers to do certain ceremonies or rituals which entails a huge expenditure. The poor simple hearted people have to sell off their land or borrow money a high rates of interest to fulfill what they

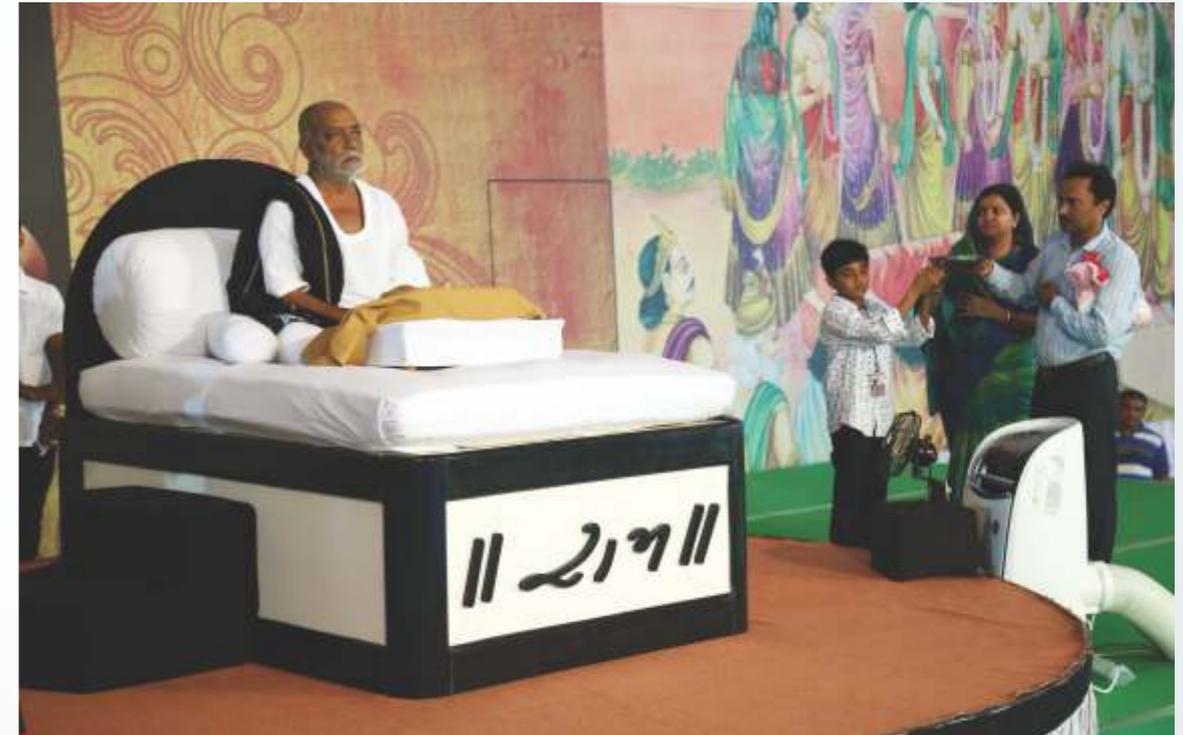
have been asked to do. You will have to perform the 'Narayan bali'! You have to do this sacrifice or that 'Daan' and so on! One, the poor chap has been hit by his destiny and on top of it they are hit again in the name of so called Dharma! And Sahib! The name of Dharma is being used very easily and in a very derogatory fashion if I may say so! The Dharmic world should be careful and cautious of the bigotry going on in the name of Dharma! Even these people who call themselves Dharmic are far away from its core essence. Those who have understood its true meaning, I bow down in humble respect to them. Guru Vashishtha, is a knower of Dharma in the 'Manas'. But my Bharat understands its core essence. Why is 'Manas' such a revolutionary text? Why have I been attracted to it so much? Why is it getting more and more popular the world over? Why? Why do I derive so much of strength from it? Because, it not only teaches me what Dharma is, it goes much beyond and teaches me the core essence of Dharma!

I am once again reminded of a very old incident. I was studying the 'Ramcharitmanas' from my Grandfather. While teaching me the 'Ayodhyakanda', then He told me, 'Son! Please understand the subtle difference between the Dharma and its core essence!' He explained it to me in a very brief and crisp manner. 'Guru Vashishtha knew what Dharma is, but he did not know its essence. Along with Sri Bharat, he travelled to Tirtharaj Prayaga and from there he went to Chitrakoot! Then he returned back to Ayodhya. The 'Padukaji' was enthroned on Ayodhya's throne by Sri Bharat. Then Sri Vashishtha realized that his knowledge of Dharma is limited but Bharat is way ahead in his understanding of the core essence of Dharma. His actions proved it! I am fortunate that memory is opening up now! This is such an old incident which came to my mind. I would have been hardly nine or ten years old then when I was studying the 'Ramayana'. You are my own family so I am discussing it freely with you! I remember, it was month of 'Vaishak'! In our village, if you go to the 'Pitodia Hanuman' then on the way you cross

'Muslim kada naarni ambawadi'. Our Ramdas Guru, who was our family's Sadhu Bhai used to work there. He used to work as a caretaker. Sometimes he used to call us children over. Once he carried some mangoes and gave it to my Grandfather. Everybody was devoted towards Him! He gave the mangoes and went away. Picking up a mango and turning it in His hand he said, 'Son! If you can understand this mango then it will be very easy for you to understand the core essence of Dharma. Because, the mango has three things, the outer skin, its juice and the seed. All the three are equally important. If the outer skin is not there, then the juice can't be contained and it will get bad. It acts as a protective armor around it. Even the seed is important because it helps to grow more trees. But the skin and the seed both are Dharma, whereas the juice or the pulp is the core essence.' Sri Vashishtha was stuck on the skin or the seed whereas my Bharat was drinking the nectar or in other words had grasped the most essential aspect of it! People who just are on the surface and try to use flowery language to impress others are only stuck on the skin. Say, if I try and speak in front of you for three hours but neither do I have sweetness in my words, nor do I have love in my heart and I am not speaking with happiness. In such a case, it can be Dharma because I am singing the Chaupais, reciting the shlokas, but I am missing out on the core essence! There is no enjoyment or satisfaction in it! Sri Vashishtha is the Guru of the entire kingdom, who speaks very well which is the outer skin, now what is the seed? Temptation; Dharma too is alluring! With this seed there will be a new mango tree, it will bear so many fruits and in turn innumerable more trees will spring up and your children will eat the fruits and so on! This goes on & on..... Dharma does two things; firstly there is a false show of greatness in words and the second it creates a series of allurements. This could be Dharma so to say; my respects to it but it cannot be the core essence of Dharma! That is why I say that the 'Ramcharitmanas' is a very revolutionary text. When I had a Katha at Sri Kabir Dhaam, I had said

that Kabir Sahib is a revolutionary saint, a saint who destroys our doubts and establishes peace in our hearts (Krantikaari, bhrantihaari and shantikaari). He is a saint who establishes peace in the world, who has a very radical and a revolutionary approach which uproots old decadent ideologies and who removes the doubts from our minds by his elucidating dialogue. Similarly, my 'Ramcharitmanas' too does all these three things!

The 'Ramcharitmanas' tells us what is the essential Dharma or its subtle truths. It is truly wonderful! This is just a flash of memory which came, but I don't know what all to say? Now, I feel like talking so much here in Bharaul and tomorrow I have to leave! What to say? We all are drunkards sitting here. Who will get up when and do what, who knows! Everyone is deeply intoxicated. Nowhere in the world will you get such a huge 'Bar'! This is a love 'Bar'! Here, wine is not served, instead the ambrosial elixir is served that will rid us of the unconsciousness of ignorance! It is to awaken the mankind, some dance in ecstasy, some are vacillating in love, and anybody gets up from anywhere and speaks! I am trying to teach you all that continue to live in this state for the rest of your lives! The so called preachers of the Dharma who have rotted the skin have spoilt the sweet juice of the fruit. Our juice is contaminated. Or come to the seed, they say that if you do this, you will go to heaven. If you do this, there shall be harmony in your life! Guru Vashishtha is teaching Sri Bharat what is Dharma! Sri Rama is in exile. Dasarathji Maharaj has passed away. He is trying to tell Bharat that your father valued his promise more than his own life! He upheld his promise by laying down his life. Therefore, Bharat please listen very carefully. It is not the first time. Even in the past many great men have sacrificed themselves to uphold the promise of their fathers. Here, you don't have to give any sacrifice. You just need to rule the kingdom given to you by your father. So, rule for the next fourteen years, thus declares the Dharma! There words are based on the skin of the mango.



Now coming to the seed! These are words of allurements! By doing this your glory will spread all over! You will be well known and ultimately go to heaven in lieu of your good deeds. These are all just temptations. You will attain glory, people will respect you, you will go to heaven these are all temptations. A great sage like Sri Vashishtha undergoes a change by following and keenly observing Sri Bharat, whose life is an embodiment of the core essence or the integral part of Dharma! Coming to the end of 'Ayodhyakanda' he says –

Samujhab kahab karab tumh joi|
Dharam saaru jaga hoihi soi||

Here we see the surrender of Sri Vashishtha! 'Hey Bharat! Let me say that whatever you understand, whatever you say and whatever you do, is not merely based on Dharma, instead, it is the constituent part of Dharma!' Similarly, 'Ramayana' is not Dharma, it is the integral Dharma! Especially to the younger generation and the youth of the world I would like to say that,

'Baap! Dharma is very beautiful, but more than that, we need to assimilate its intricate essence in our lives! Though, the skin and the seed both are important. When I am speaking in front of you, I will have to take the help of words in order to express, this is the outer skin. I reiterate that even if you keep the holy text of 'Ramcharitmanas' at home, it will bless you with peace, for sure! This is the seed or 'Guthli' in my opinion. My objective or focus is the juice or the pulp in between. You come and drink the sweet juice. You can experience enjoyment and happiness! Because our scriptures declare that the Divine is the nectar like juice! The Divine is the Elixir, he is ambrosia!

So, please earn as much you can Baap! Earn with both your hands but distribute with four hands. Perform each action with a feeling of 'Yagya'. This is the first step in attaining devotional love! Speak with the feeling of 'Yagya', listen with the same feeling, walk with an approach of 'Yagya' and see with purity of sacrifice. Just try it for a

month at least; if you are benefitted then continue or just leave it, because, you have not had to pay anything for it! Change your doctor if you feel like! I shall go away tomorrow but please hold on to the moment that for me is the 'Moment Science'! Try and savor the moment. Tomorrow all this will not be there. I sing this line –

Ek pal hain hasna, ek pal hein rona,
Kaisa hai jeevan ka mela.

My 'Vyaaspeetha' calls it the 'Moment Science'! I pray that the entire world works with this feeling of 'Yagya'. Our each and every action is motivated with the feeling of 'Yagya'. This is the first step towards devotion! I speak with this feeling of 'Yagya', you hear with the same feeling, the organizers do it with a similar approach, and the food is served with the feeling of 'Yagya'. The 'Bhagwadgita' mentions the 'Dravyayagya'! I have interpreted it in my own way. 'Dravya' means money! Earn money but with an underlying feeling of 'Yagya'. Perform austerities, with the feeling of 'Yagya'. Do Yoga but with the feeling of 'Yagya'. Enter into the study of scriptures, but with a feeling of 'Yagya'. Read the 'Manas' or the 'Bhagwadgita' or for that matter any sacred text, it does not matter. Reading of any scriptural text with the feeling of 'Yagya'.

Now, the second step! Lord Rama walked with the feeling of 'Yagya'. He has reached Janakpuri but with whom did he go? He went along with his Guru! My 'Vyaaspeetha' is of the opinion that in order to attain Ma Sita the embodiment of peace or devotional love, the second step is the faith in your Guru 'Gurunishtha'. Sri Vishwamitraji says that Raghav! Shall we go to see another 'Charitra'? At this suggestion, Sri Rama did not say that our father sent us just to protect your 'Yagya', so now let us return back to Ayodhya. But His faith in the Guru is evident here, which is that 'If my Guru is saying, it is for my good and I must obey and respect his wishes.' On the way he is told to bless Ahalya with the dust of His lotus feet, which He complies with. Next, he is asked to bathe in the Ganges, which He merrily does. Then He is

supposed to give 'Dakshina' to the 'Teertha Devas', which also is done. Now the question arises that when we talk about the faith in the Guru, then whom do we consider our Guru? One who is able to impress us with his lovely speech or the one who allures us with various types of enticements or the one who makes us have the sacred juice? Whatever Sri Vishwamitraji did on this journey of Sri Rama, if you can find someone who does the same for you, undoubtedly, he should be considered to be a Guru! Now what did he do? Going to the King, he does not ask for wealth, instead asks for his progeny. He could have asked for as much wealth as he would have liked from the King. Guru is one, who does not want your money but asks for your heart or soul. Does not ask for money but asks for your progeny! This does not mean that he will take away your child to make him a monk and increase the strength of his ashram. He was not a believer in initiating young children! He took away a bachelor and brought him back as a married man. He is a very revolutionary Guru! He wanted that Sri Rama and Lakhan become the friends of the world (Vishwa ke mitra). He wanted that the youth protect the sanctity of the 'Yagya', to protect the cows, to uphold the cultural values, to save the environment. These are the traits of a Guru!

The second characteristic of the Guru is that he walked with simplicity. He did not ask or take any conveyance from the king like a chariot, or a horse, or an elephant, he just simply walked. One has to change the mode of conveyance according to the times but be careful, there has to be simplicity in it and there should be no hankering for a particular mode. He has one more trait and that is the simplicity of words, simplicity in speech. Even, the simplicity of his attire or clothes. Then he goes to Janakpuri. He does not want Rama to be imprisoned in his room or to be under his control. He wanted Rama to be open to all. Easily accessible to one and all. At the time when Sri Rama is engaged in the service of pressing his feet, he repeatedly asks Him to go and take rest! The Guru should not torment or be cruel towards the

disciple. When they go to the 'Rangabhoomi' for the Dhanushjagya, Sri Vishwamitra does not speak in the middle but sees an opportune moment to speak.

Biswamitra samaya subh jaani|
Boley ati sanehamaya baani||

My dear brothers and sisters, Guru is the one who instructs the disciple at the right moment! He motivates his disciple when it is time, not every now or then. Guru speaks at the opportune moment and whatever he speaks, is very sweet and pleasant! His words are filled with affection and make us wonder that so much of love and affection we could not get from our parents even!

So Baap! My 'Vyaaspeetha' is able to see three steps of attaining the devotional love in this episode of 'Dhanushjagya'. The first step is that each action is done with a feeling of 'Yagya'. The second step is the faith in our Guru! The third step is the breaking of the bow! The breaking of the bow signifies the destruction of ego. Our egoistic pride must be totally eradicated. The pride is of many types. The pride of one's wealth. Pride of position and power. The status in the society. Pride of wealth or prosperity! It could also be of beauty. Some people are proud of their strength. Ok, let's leave this! Even unbaked knowledge becomes a source of pride for some. It can also be seen that a minute pride of renunciation. This does not even spare those who are involved in doing continuous 'Japa'! I am able to do so many Japas! Those who are involved in the performance of austerities develop the pride of doing it! Till such time the bow of Shiva was not broken, Ma Sita did not put the 'Jaimala'. Its subtle and elemental meaning is that our ego should be destroyed. The third obstacle in the path of devotional love is pride or ego! Therefore, the significance of breaking of the bow of ego!

If one's actions are steeped in the spirit of 'Yagya', has faith in his Guru and gets rid of his ego, then the 'Bhakti Maharani' is waiting with the 'Jaimala' in hand to garland him! But my dear brothers and sisters, in this 'Parinaya Yagya' or the marriage, there is one more obstacle and that is the

arrival of Sri Parashuramji! My 'Vyaaspeetha' would like to define him as anger! You will see many people are doing their work with a feeling of sacrifice, keep faith in their Master and have even been able to control their ego, yet are unable to control their anger. This stands as an obstacle for the 'Parnaya Yagya'. It does not let the marriage be solemnized! And these days we see that anger is at its peak. I have seen that people are angry for twenty four hours, so much anger, I am amazed! It undoubtedly stops or stands in the way of marriage between a devotee and devotion. You may ask that the anger is not being controlled, what to do? I suggest that please try and control your anger at these six times at least!

First, as you wake up in the morning, please don't get angry. Many people take off since the morning itself! The 'Krodha Yagya'! Early morning is the time of greeting God. When you wake up the people of your family, kindly do so with love. Not by shouting at them! Second, when you leave the house then please don't leave huffing and puffing! Third, don't get angry while eating. Many people have this habit that the moment they will see the food, they flare up! So please stop it! Fourth, when you are doing your daily worship or meditation or whatever you do to invoke the Divine, at those times please do not be angry. Fifth, when you get back home, don't be grumpy! And the sixth is that don't be angry while going to bed. For sleep and anger are both the signs of 'Tamoguna' and their combination shall not awaken you in light! Therefore, anger too is an obstacle. That is why Sri Parashuramji Maharaj is known as 'Aveshavtaar'.

Parashuramji Maharaj singing the glories of Sri Rama takes leave and proceeds into the forests. Thus all the obstacles are removed. Bowing down respectfully to Vishwamitraji Maharaj, Sri Janakraj says that Parashuramji's 'Samara Yagya' is also over. He hands over the message for Ayodhya to his messengers inviting Sri Dasarathji to come along with his men for the Divine wedding!

Let us perform all our actions with the feeling of 'Yagya'

We should perform each action with a spirit of 'Yagya'. If I want to give a very practical and simple definition of 'Yagya kriya' it will mean perform all actions with the feeling of sacrifice or 'Swaha'. I am not interested in any praise or 'Wah,Wah'! Another meaning could also be that do your actions being an instrument and not the doer. In a way, I would go on to add that it could also mean that do nothing in subordination or out of fear! The Divine is with all of us.

Baap! 'Manas – Dhanushjagya' has been the focal point for this Katha. For the past nine days we have been having a discussion on it. Today is the last day. Yesterday, we saw that Lord Ram broke the bow and in order to attain the devotional love, the steps one has to take were seen by us. First we need to perform each action with a feeling of 'Yagya'. Today, I have a few questions with me in this context. 'Bapu! We could not understand the meaning of what do you mean by saying that perform each action in the spirit of Yagya. What does this mean?' If we take a very straight forward meaning of this for our understanding then I would like to say that to act in a spirit of 'Yagya' is to work with a feeling of sacrifice for others or in other words to act with a feeling of 'Swaha'! I am not interested in 'Wah,Wah'! Our speaking, listening, seeing and walking or for that matter all my actions be enjoined with a spirit of sacrifice. Speaking on the basis of the 'Bhagwadgita' it could also mean that doing each action devoid from the feeling of doer instead doing it with the feeling of being an instrument in the hands of the Divine! To act merely as an instrument. Sri Krishna says in the Bhagwadgita, 'Nimitta matram bhava Sabyasaachin...'. Arjuna, become an instrument!

The second meaning of this could also be that the Divine is seated within all of us. Whatever be our capacity, we try and do something for others according to that. We should not run scared or consider ourselves to be weak. This will be understood as doing with a spirit of sacrifice. Again, as per the 'Gita', 'Yogaha karmashu kaushalam'. To act with deftness or the expertise in each and every action. To act to the best of your capability and capacity or in other words give each work your 100%! Such a huge 'Premayagya' is about to be concluded at 'Bharaul'. Behind this don't you feel that expertise or acting with total awareness has been the key? Everybody has got eyes, but vision only a blessed few

have! There is a limit to which an eye can see. How much or how far can our eyes see? But those who have a vision have a thought and act with deftness, their actions will deem to be performed with a feeling of sacrifice.

So, I am just repeating the Sutras from yesterday. To attain devotion is difficult but to attain God is simple. God is with us but if we don't have His devotion then it has no meaning. So these three Sutras are very important to attain devotion. Whatever we do, should be with the spirit of sacrifice. Second, to act with a firm faith in the Guru and the third is devoid of ego. Like, after the bow was broken, the marriage was solemnized. This is my interpretation and I have said it with my responsibility. But many a saints have given such beautiful explanations on the union of Ma Jaanki and Sri Rama. I have heard it from two three saints.

Our respected sister, 'Mandakiniji', the disciple of Pujyapada Ramkinkarji Maharaj had given me a book when I had met her in Ayodhya. I read a few pages of it. I found Respected Panditji's explanation to be close to my understanding. He says the Sri Rama first killed the mother of demons, Taadka. Then he granted salvation to Ahalya. Subsequently, he breaks the bow. He also strings the bow of Parashuram Maharaj! This particular interpretation of Bramhaleen Pandit Ramkinkarji is a very pleasant and beautiful. He says that annihilation of Taadka is nothing but to destroy the desires of our mind. We are ordinary worldly people. We all have some desire or wishes. We may talk about it but it is easy said than done. What he says is that vain hope or despair or bad expectation is what is bad! According to him, this is what is Taadka and it needs to be eliminated. If these are weeded out then our 'Parinayajagya' can be fulfilled. We are human and have a mind. There are a number of currents going up and down in the mind continuously. But the pure or noble desires or wishes are not bad. The bad expectations must be destroyed. The next is the salvation of Ahalya! Here he explains that the obstinacy or frigidity of the mind should be cured. That is why it is said that Ahalyaji became a stone. This indicates the

frigidity of one's character. Therefore, in order to unite Sita –Ramji, the second step is that the frostiness of the mind is removed. The third step should be the 'Chitta' but we see that he has done a slight change here wherein he says that the ego needs to be destroyed. Mann, buddhi, chitta and ahankaar! The mind should not have bad expectations. The inertness of the intellect must be removed. And our ego must be destroyed. And the fourth is that when Sri Parashuramji Maharaj gives the Bow of Lord Vishnu to Sri Rama, it strings on its own. Goswamiji has equated Vishnu with our Chitta. Therefore, this means that the chitta is devoted to the Divine or is concentrated or consecrated in the Divine. Such is Maharjshri's beautiful explanation of this episode and I too readily agree and respect his views!

In this way, there can be so many different interpretations and avenues available to us for our divine journey. I have tried to share such pure and elementary discussion in front of you all. The Lord and Ma Jaanki are married. After the wedding, the entire wedding party returns to Ayodhya. At this point, the Balkanda is concluded. Now there are six sopsans left. Such a long text still needs to be covered. I shall just take inspiration from this line and proceed –

Hari ananta hari katha ananta||
Kahahi sunahi bahu bidhi sab santa||

The lord is infinite and the stories of his divine past times are also infinite. Who can say it completely? That is why, we have to summarize it and try and shorten it as much as we can!

The second Sopaan of the 'Ramcharit-manas' is the 'Ayodhyakanda'. In the beginning of this chapter, enormous amount of happiness is described in it. After the advent of Ma Jaanki in Ayodhya, the joy and happiness grew by leaps and bounds. My dear brothers and sisters, happiness is good and everyone should be blessed with it. To be happy is our birth right! But please remember, excessive happiness is the mother of unhappiness. After great amount of pleasure, the pain is bound to come in some form or the other. Who would want to be unhappy? Everybody wants joy and pleasures

in life, but my 'Manas' warns all of us to be prepared and watchful about this law of nature. I pray that by Divine grace nobody is unhappy. But this cycle is inevitable. Ayodhya was immersed in this ocean of happiness after the return of Sri Rama and Ma Jaanki. Maharaja Dasarath decides to coronate Sri Rama on his throne as his successor. He meets Gurudeva and it is decided that tomorrow morning shall be the coronation ceremony. Maharaja was eager to share this good news with his favorite queen Kaikeyi and proceeds to her chamber. Here, before his arrival, the evil minded Manthara weaves her cobweb of jealousy and hatred in the mind of the queen. As per her ill advice, she asks the King for two boons. Her son should be made the king and Rama should be exiled. A moment ago, there was immense pleasure and now the clouds of despair had started to converge over Ayodhya. In this way the long night of pain passes and the King is unconscious. Sri Rama is summoned and on seeing His father in this state, begs Ma Kaikeyi to tell Him, what is the matter? She wryly tells Him the entire story of His getting the throne and her two boons promised to her. On hearing these words, the Lord is overjoyed and says, 'Mother! That son is fortunate, who is able follow the instructions of his parents.' He quickly leaves to prepare for his journey into the forests and meets Ma Kaushalya. She is very simple and was totally unaware of these happenings. She tells Sri Rama to get ready fast as the auspicious moment of the coronation is at hand! Now Sri Rama tells Ma Kaushalya that truly He has been given the kingdom, but instead of Ayodhya, He has been made the King of the forests. This is going to be so very beneficial for Him in every which way! My dear brothers and listeners, by this we learn that even if everything turns upside down in life, try and look for positives in there. Don't lose faith and whatever happens, ultimately happens for our good only! Because, some things are beyond our control. That is why, remember this Sutra of Lord Shiva –

Hoihi wahi jo Rama rachi raakha|
Ko kari tarak badhavaye saakha||

Lord Rama took a positive outlook of the entire happenings. Sri Rama – Lakhana and Ma Jaanki set out for their journey into the forest. They reached the outskirts of Ayodhya. The King regained a bit of his consciousness and on learning that Sri Rama had left, asks his trusted deputy Sri Sumantraji to take a chariot and after three four days try and explain Sri Rama and get them back! Sumantraji takes the chariot and reaches the banks of Sarayu! The entire Ayodhya is weeping. Just see, how overnight, the glee has turned into despair! This is life! Even in the life of the Divine in a human form if the fate can be so cruel then after all we are ordinary mortals. The Lord tries to reason out with his subjects and due to tiredness or may be the divine will fell asleep on the banks of Tamsa River. Seeing this they request Sumtraji to quickly take them away before they wake up! Waking up in the morning, the citizens seeing Sri Rama not amidst them are crest fallen. They begin to lament.

Sri Rama along with Sri Lakhana and Ma Jaanki come to the banks of the holy Ganges. The Lord requests for a boat to cross over but the boatman insists that without washing His Divine Lotus feet he will not let them get on to the boat. The Lord agrees and crosses over to the other side. On getting down, when the Lord wants to give him the fare, he refuses to accept it and tearfully says that, 'Sorry Lord! I shall not take it from you! In case you are still keen to give then when you return this way I shall take it then but not as a compensation of my labor but your divine 'Prasad'. The Lord halts there for a bit. He worships Lord Shiva and from here his journey on foot begins. The trios reach Sri Bharadwaj Ashram at Prayaga! Taking guidance from him they proceed further. On the way a young ascetic comes. This is a very mysterious topic in the 'Ramayana'. Then they reach Sri Valmiki Ashram. He denotes fourteen places for the Lord to stay. From there they come to Chitrakoot and the majority of their exile period is spent here!

Sri Sumantraji returns to Ayodhya and informs the Maharaja that he could not get them

back. On hearing this, Dasarathji Maharaj for the last time repeats the name 'Rama' six times and prepares for his onward journey. The entire kingdom is immersed in sorrow at the setting of the Sun of this Sun Dynasty! Sri Dasarathji is in the last moments of his life. He could not bear the separation of Rama and Tulsiji says;

Rama Rama kahi Rama kahi
Rama Rama kahi Rama|
Tanu parihari Raghubar
biraha rau gayahu surdhaam||

Sahib! If one says Rama once, it will grant salvation. Here we see Maharaja saying it six times. His consciousness reaches the heavens. Ma Kaushalya and the other Mothers began to weep. Ayodhya was deep in sorrow. Guru Vashishtha arrives on the scene. And the messengers are sent to get Bharat back from his maternal home. Since the time all these untoward incidents started in Ayodhya, Bharat was feeling uncomfortable and started seeing bad omens. His mind was confused with doubts worries. He used to get bad dreams pointing of some inherent danger. While he was restless thinking all this the messengers came. With a message that kindly return back to Ayodhya. Sri Bharat and Shatrughana both immediately left for Ayodhya thinking that if they could have wings, they would fly and reach! He first goes to Ma Kaikeyi's quarters because at the hour he reached Ayodhya, at that hour Sri Rama was always present there. He saw the entire Ayodhya steeped in sorrow! Seeing everybody else excepting Ma Kaikeyi and Manthara teary eyed and in deep anguish, he was worried and questions his mother. Kaikeyi had lost her mind. Let me caution you that please never be associated with a person who has lost his/her mind or who is insane. Tulsiji too warns all of us that see the evil effect of wrong or bad company that even a Sain't Mother {Bharat Janani} was driven to her down fall as a result of this! So, where are we? Please beware and choose your company very carefully. If you do 'Satsanga' well and good, if you can't then don't worry but please stay away from bad company. With a very

heavy heart both the brothers come to meet Ma Kaushalya and fall down at her feet crying. They see the mortal remains of their father which had been preserved and kept there awaiting the cremation. The entire nation is weeping. The last rites of Maharaja are performed. The court was summoned to decide about the next step! Sri Vashishtha at that moment gives a sermon of Dharma and tries to convince Sri Bharat to accept the throne of Ayodhya as it was his father's last wish. At that moment Sri Bharat speaks and explains what the 'Param Dharma' is! He very humbly and respectfully says that he even in his dreams never thought of ruling Ayodhya and can't imagine himself doing so. Therefore, he suggests that let us all go to Chitrakoot to meet our Lord and let Him decide for all of us! The next day the entire nation leaves for Chitrakoot to meet the Lord. They reach Chitrakoot and Sri Rama and Bharat meet. Their meeting was such that the entire cosmos was filled up with their divine love. Chitrakoot was turned into a 'Premanagri'. Sri Janakraj too with his entourage reaches Chitrakoot. Then, many meetings and confabulations take place at Chitrakoot, but without any conclusion. It was then finally decided that whatever the Lord says will be done. This will be acceptable to Sri Bharat without any hesitation. Bharat considers himself to be the humble servant of the Lord. Sri Bharat knows the feelings of the Lord and seeing his predicament says from the front that he would like to go back and execute the rule of Ayodhya as a caretaker and Sri Rama would stay back and return after fourteen years. But before he leaves he would like to visit all the sacred places in and around Kamadgiri that are associated with the Lord's divine play. When he presents himself before the Lord, he begs to be given a symbol which will help him to survive the pangs of separation from the Lord. Everyone present had tears in their eyes. Goswamiji says –

Prabhu kari kripa paawari deenhi|
Sadar Bharat sees dhari leenhi||

The Lord gives his wooden sandals (Padukaji). Sri Bharatlalji is overjoyed as is in the form of the 'Paduka' Sri Rama and Ma Sita are

going with him. He places them on the top his head and starts dancing. We are able to see a beautiful spiritual and philosophical presentation of the 'Padukaji' here. Many people have Padukaji with them. Many have it made of wood. Some have it in a yellow color. Someone else has it in black. Some are able to see the image of their Sadguru in it! The question is our faith. Sri Bharat returns back to Ayodhya. He installs the 'Padukaji' on the throne. He proceeds to Nandigram leading a life of an ascetic and managing his duties from time to time. At this point, Tulsiji concludes the 'Ayodhyakanda'.

The 'Aranyakanda' begins and the Lord stays for nearly thirteen years in Chitrakoot. The Lord feels that now everybody has got to know Him and decides to move on. Sri Rama, Sri Lakhalalji and Ma Jaanki leave Chitrakoot. They come to Atri Muni's Ashram. The sage worships the Lord and Goswamiji pens it down for us –

Namaami bhakta vatsalam|
Kripaalu sheel komalam||
Bhajaami tey padambujam|
Akaaminaam swadhaamdham||

Ma Jaanki pays respects to Mata Anusuya. Took her blessings and they proceed further. As per the guidance of Sri Kumbhaja Rishi, they decided to stay at Panchwati on the banks to Goddavari. Once, Sri Lakhan asks five very important philosophical questions to the Lord. The Lord replies in utter simplicity. Then Surpanakha comes there. She is punished by Lakhanlalji Maharaj and returns with her nose and ears chopped off. She instigates Khara and Dooshana to take her revenge. The army of fourteen thousand demons along with them is defeated and liberated. Surpanakha goes to Ravan and instigates him. Ravan started to think that if anybody can defeat Khara and Dooshana who are equal to me in strength, then it appears that the Divine has come. If it be so, then I shall wage war with Him and be killed and liberated by His arrow. Ravan chalks out a sinister plan to abduct Ma Sita with the help of Mareecha. Before this, the Lord knowing the next step, keeps Ma Jaanki under the Fire God's protection and places her image in

her place. Ravan comes and kidnaps her. On his way he is attacked by the King of Eagles 'Jataayu', who is wounded by him in combat and he reaches Lanka. He keeps her in the 'Ashok Vatika'

After liberating Mareecha the Lord returns to an empty ashram. As He was in a human form and in order to enact the role to perfection, he starts lamenting like an ordinary person having lost his wife. The two brothers looking for Ma Sita, proceed further. On the way, they find the wounded 'Jataayu' who was holding on to his last breath. He tells all that had happened and leaves his body in the lap of the Divine. The Lord Himself, giving him the respect due to a father performs his last rites. Looking for Ma Sita the Lord comes to the Shabari ashram. Shabariji welcomes the Lord and prays to Him! For the Divine, there is no distinction of cast or creed! Shabariji says that she is from a low cast and is untouchable. The Lord says that He only knows one cast and that is of a devotee. My dear brothers and sisters, while going I would once again like to reiterate that please do not consider anybody as low or untouchable. And no one should consider themselves of a low cast! The Lord is much above all these petty differences created by man. He only recognizes pure love! He describes the nine types of devotional practices in front of her. In front of the Lord, Shabari consigns her body to the 'Yogagni' and merges with the Divine. On her direction, Sri Rama and Lakhan come to the 'Pampa Sarovar' where Sri Narada comes to meet the Lord. He enquires about the qualities of a saint and getting a satisfied reply from the Divine leaves for the 'Bramhaloka'. At this point, the 'Aranyakanda' gets over.

'Kishkindhakanda' is very small with just thirty 'Dohas'. The Lord's journey now takes Him to the 'Rashyamooka Hill'. Sri Hanuman comes in at this point in the text. Sri Hanuman and Sri Rama meet! By the grace of Hanumanji Maharaj, Sugreeva is accepted as a friend by the Lord. If one is devoted to Hanuman, then even a sybarite like Sugreeva was taken in the Divine fold. Baali is killed and liberated. Sugreeva was made the ruler of Kishkindha. Angad was made the crown prince.

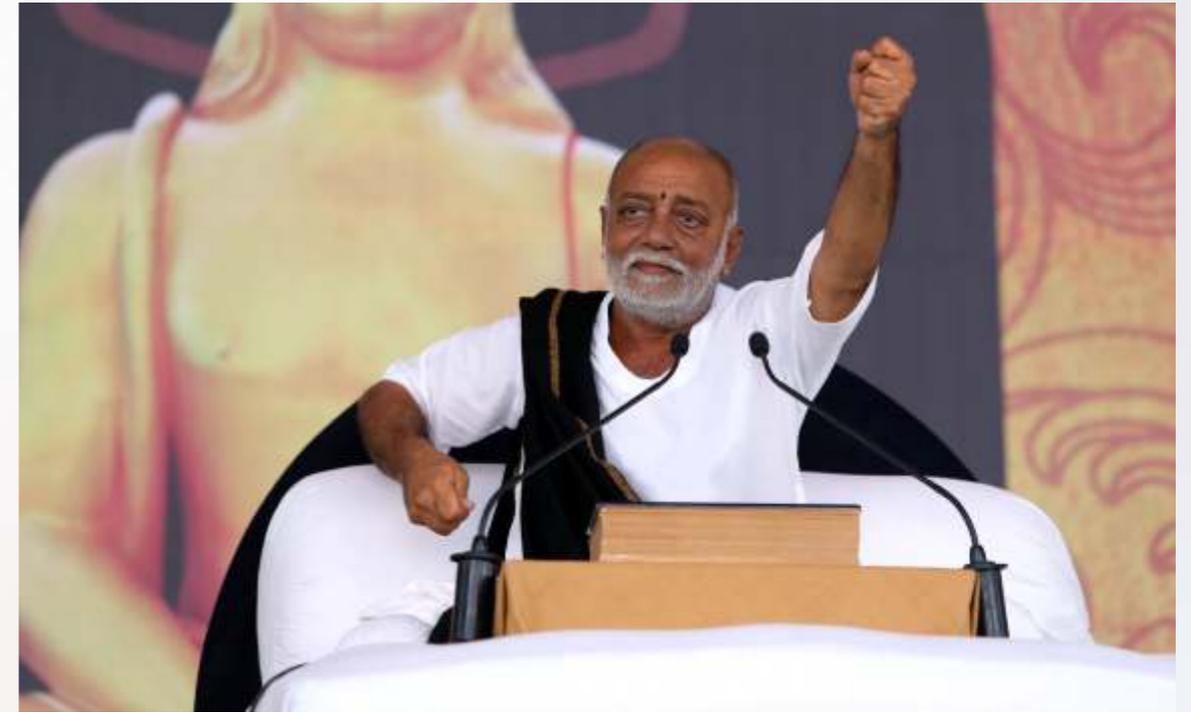
The Lord, in order to spend the four months of the rainy season (Chaaturmaas) goes into a cave on the 'Pravarshan Hill'. As what happens with the worldly people, Sugreeva forgets his duty towards the Divine after getting what he wanted. In search of Ma Jaanki, different groups of bears and monkeys were dispatched in all directions. In the group of Jambuwantji and Angad Sri Hanuman is also there. They were directed to proceed in the South. They all one by one offer their respects and seeking His blessings leave for their mission.

Sri Hanuman was the last in the line. The Lord knows that only he will be able accomplish the task so calls him near and gives him His 'ring'! They all leave in the Southern direction and meet 'Swayamprabha' on their way. From there they all come to the shore of the ocean where they meet Sampati. He says that Mata Sita is in the 'Ashok Vatika' in Lanka. Everybody, are explaining their individual strength and capacity. When Sri Hanuman was quiet and did not speak, Jambuwant reminded him of his strength and capabilities. Your birth has been to execute the Lord's work. Hearing

these words, instantly, he assumed a gigantic form and was ready to dart off like a bolt. He quickly asks Jambuwant as to what he should do in Lanka? 'You simply need to go and hand over the Lord's message to Mata Sita and get back her message for the Lord! After you have done this, the Lord shall gather his army and then vanquish Lanka and liberate Ravan. Here the 'Kishkindhakanda' gets over and the 'Suderakanda' begins. Sri Hanuman darts forth like a thunderbolt and Goswamiji says –

Jaamwant ke bachan suhaye|
Suni Hanumant hridaya ati bhaaye||
Taba lagi mohi parkhehu tum bhai|
Sahi dukha kanda moola phal khai||

Sri Hanumanji Maharaj, on receiving the correct guidelines from Sri Jambuwant leaves. He enters Lanka. He encounters a number of obstacles on his way but finally reaches the place of Vibheeshana. He asks for the method to meet Ma Jaanki and Vibheeshana tells him the whereabouts. The Mother and son meet. Hanumanji is felled by Indrajeet and taken to Ravan's court. His tail is set on fire and he in turn burns down the entire Lanka



excepting the Ashok Vatika and Vibheeshan's house. He collects the 'Chudamani' from Ma Jaanki along with a message for the Lord and returns.

In the beginning of 'Lankakanda', the Lord's army departs. The 'Setu' or a bridge is built by the monkeys and bears to cross over to Lanka and Lord Shiva is installed and worshipped at this very point. This 'Jyotirlinga' is known as 'Rameshwara Mahadeva'. The Lord camps on the Subela hill. The next day, Angad is sent as a messenger of peace as a last ditch effort to avert war. The mission fails and the war is inevitable. In the end, mounting thirty one arrows on to His bow, Ravan attains 'Nirvana'. Vibheeshana is installed as the king of Lanka and Ma Sita is united with the Lord. Hanumanji is sent in advance to inform Sri Bharat of the Lord's return. Aloft the 'Pushpaka' the Lord and His party, meeting the sages and ascetics on His way lands on the banks of the Ganges to fulfill His promise to the boatman. He meets all the people and takes Nishaadpati Guha along.

Now, at this point, the 'Uttarakanda' begins. The 'Pushpaka Vimaan' lands on the banks of the Sarayu. The Lord takes on infinite forms to meet each and everyone personally. He thinks that Ma Kaikayei is a bit low and is feeling outcast. Therefore, He goes to meet her first. My dear brothers and sisters, this is a very big lesson for us. We have been listening to the 'Katha' for the past nine days. On going back from here, please first go and meet the person you have not spoken to in the last so many years or with whom you have had any misunderstanding. Only then, shall we be able to see 'Ramrajya' in the world. Tulsiji teaches all of us how to live in love and harmony. The Lord comes to His personal quarters. He bathes the three brothers Himself! Then He bathes! Guru Vashishtha asks the learned Bramhins about the Coronation ceremony and in one voice it was decided to do now and here without any delay. Now we don't want to take any chances. A divine throne was asked for! The Lord first offers His respects to Mother earth, all the directions, the Sun God, all the Mothers, to the citizens of His

Motherland, and after paying His respects to Guru and all the sages and ascetics, He ascends the throne of Ayodhya. He is seated on the throne along with Ma Jaanki on His left side, Sri Hanuman at His feet and the three brothers standing close to Him. The very first 'Tilak' is done by Guru Vashishtha, and Goswamiji's pen starts to dance –

Pratham tilak Bashishtha muni keenha|
Puni sab bipranha aayasu deenhal|

The very first 'Tilak' was done by the preceptor announcing the reign of 'Raja Rama' to the entire world. All over, the glories of the Lord reverberated in all directions, 'Jai ho! Jai ho!' The Lord's friends were given accommodation as per their choice and were sent back after staying for a while. Only Sri Hanuman stays back! Goswamiji has done a beautiful description of the 'Ramrajya'. The Lord's sojourn in the human form is enacted to perfection. After the passage of the necessary time, Ma Jaanki gives birth to two sons. Similarly, all the three brothers have two sons each. Lava and Kusha are the two valiant and radiant sons of the Divine. Their glories are even famous in the Vedas. Goswamiji has not mentioned the controversial topic of Ma Jaanki's second exile, because he did not want to say anything about discord and confusion. He wanted to implant the Eternal couple of Rama and Sita to be etched on our hearts forever. He wanted to write about a healthy dialogue! Then at this point, Goswamiji stops the narration of 'Ramkatha' and switches over to the 'Bhusundi Charitra'. In the end Sri Garuda asks the seven questions to Baba Bhusundiji. They are all very spiritual and philosophical in nature and a very elucidating reply was given by Sri Bhusundiji! After this, Kagbhusundiji, concludes his Katha. Whether Sri Yagyavalkaji concludes his Katha or not we don't know but it is believed to go on till such time as our sacred rivers flow. On the peak of Mount Kailash, Lord Shiva too concludes the Katha in front of Ma Uma! Now Tulsiji, was talking to his own mind, moves towards conclusion and says, there is no other avenue open to us in this 'Kaliyuga'. He says that, do these three things, remember the Lord all the time, sing His

Divine glories and listen to His pastimes and His name! We can do all these three things very easily. Rama sumirana, Rama shrawan and Rama gaayan!

Baap! Lord Shiva concludes His discussion in front of Ma Parwati on Mount Kailash's Gyanpeetha. Baba Bhusundi too concludes on the Neelgiri peaks of the Himalaya's in front of Sri Garuda from his 'Upaasanapeetha or Bhaktipeetha'. Baba Yagyavalkaji at Tirtaraj Prayag seated in front of Sri Bharadwaji too concludes from the 'Karmapeetha'. And Goswamiji seated on the 'Sharnagatipeetha' concludes his talk to his own mind and the group of saints. Under the auspicious aegis of these four Acharyas, seated in this sacred land of my Mother, at Bharaul in this Mithiladham, my 'Vyaaspeetha' too is moving towards concluding my discussion but just a few final remarks for our understanding.

Baap! Firstly, let me say that the 'Katha' arrangements were done in a very short time. I just gave the dates but Bipin Bhaiya and his family and all of you jointly organized it. The entire population and all the different departments worked together to make it a success. I would personally like to thank all of you, singly and severally for such a lovely arrangement. I express my happiness from the core of my heart for your selfless efforts. Now, what more do I say. Tulsiji has given us three sutras. Remember Rama, sing Rama and listen Rama! We need to do all three. But this is Kaliyuga. Tulsi had said these five hundred years ago. Morari Babu wants to say that you must listen but if you are unable to then never mind, don't worry! But my one small request is that just remember Rama, while doing your work of farming, doing any other work, or when after finishing all your duties for the day, you sit quietly for five minutes; even this much will fill you up with eternal peace and tranquility. Just the Divine Name! Just try to remember Him! Whichever name you like, all are one and the same. You will feel blessed!

My dear youngsters! Yesterday, a young person was asking me, 'What will be your last

message for the youth'? I said that the youth of my country must be strong. But if he not intelligent, then he will misutilize his strength. He will indulge in the acts of arson or unruly behavior. So please remember that be strong plus be intelligent. Because, your intellect will hold you back. Beware, it can also bind you. That is why a third sutra is that be knowledgeable. Therefore, my brothers and sisters, I am neither here to preach nor to command or order. I am just here to talk to you in a very simple language which is very easy to understand. For these nine days we were discussing keeping 'Manas – Dhanushjagya' as our focal point of discussion. If anything has touched you then please hold on to it! I shall be tying my 'Pothiji' today, but you should open the 'pothi' of your lives. If for any reason, any 'Kanda' of your life is bad or disturbed then try to correct it with the help of the Sutras from the 'Manas; and try to make it a 'Sunderkanda' by the grace of the Lord! So, my dear brothers and sisters, I once again express my utmost happiness. I am taking leave after bowing down in respect to the firm belief of the Mithila Dham. I shall keep on coming to Bihar whenever the Lord wants me to and Ma Jaanki calls me! I am extending an invitation to you too! I too have come from a very small village. Whenever you get time, please do come! Because now we are related with the relationship of Rama! So, in the end, these four lines of Basheer Badra sahib –

Sitaron ko ankhon mein mehfooz rakhna,
Bahut duur tak raat hee raat hogi|
Musafir ho tum bhi, musafir hein hum bhi,
Kisi mod per phir mulaqaat hogi|

So, we shall continue to meet at the ghat of Chitrakoot or in other words the ghat of 'Ramayana'. Be happy! Be happy! And be happy always! And Baap! This nine day 'Premayagya' produces a 'Sufala' or 'Sukrita'. So, this nine day 'Sukrita' that has been generated, I with utmost humility of my heart would like to offer it in this land of Ma Jaanki and the Mithiladham to all the people of Bihar. I offer this Ramkatha to all of you with utmost humility!

Man, Karma and Vachan's 'Trikoort' is called Bhajan



Morari Babu's awakening speech at the 'Santvani Award Function'

On the Kartik Shukla dwitiya, for the past eight years, every year, we have renowned and learned speakers coming and speaking on different topics in the program of 'The Santvani Award', the presentation of the Santvani and Bhajan. On this auspicious occasion I welcome you all. In the afternoon from three to six, three personalities presented their Bhajans and spoke about it, thereby, giving all of us pleasure and knowledge. This was conducted by Sri Niranjan Bhai and respected Sanju Bala expressed the views on the tradition of Bhajan in the sixteenth century. Following the

tradition of Dada Mekran, we heard Sri Mahanta Babu for the first time. Picking up a subject, a 'Baawalia' does 'Bindaas Batting' for which I express my happiness. In Bhai Bharat's family music and diligent practice is being followed for generations. He illumined us by explaining the classical and historical features of 'Ramagri'! I express my happiness for the same too!

At present, the 'Santvani Awards' are being given. Award is a modern word. In fact, the 'Santvani' does not require any award! We don't even need a wealthy person to accept the 'Hundi' for this. The 'Hundi' of the 'Santvani' is accepted by

my 'Shaamalia Seth'! That also not because Narsih Mehta was poor or in a financial difficulty but 'Dwarikadheesh' should not be ashamed that's why! Lakshmi says that don't show your face, out of this fear He had to come to retire the 'Hundi' (Promissory Note). The reverence expressed in the beginning of the 'Santvani', I liked the 'Rann ki roti'! The giver of this 'Rann ki roti' Dada Mekran, we all have worshipped him. Sri Mahant Babu who has come here from his place on accepting our humble prayers, has increased our happiness manifold. I have been seeing Shyam playing the 'Manjeera' for so long. I think that he has been playing for the last forty years now. He still is the same! When he is playing, we notice that there is no change in his style. Today, when Shyam is being respected at the feet of Hanumanji Maharaj, I express my happiness for the same. He should progress much more is my humble prayer for him! When he is playing, he is smiling and immersed within himself thoroughly enjoying his music. As a token of my appreciation, I would like to offer the Manjeera of my words to his 'Manjeera'.

Rajyaguru Sahib has done great work with his instrument as well as taught so many aspirants into its nuances. Such an accomplished 'Banjo Artist', we feel blessed in honoring him. He just whispered in my ears that it is a season of 'Award Waapsi' but I shall not return it! Babu! Thank you very much! A very accomplished 'Tabla player', who has been accompanying Narayan Babu for years and has lent support for light musicals as well. Such an accomplished Dhiru Bhai who is the Son-in-law of Mahuva and it is a tradition to touch the feet of your son-in-law! I salute the sound created by his strokes on the Tabla!

This 'Karsan Bhai', for him his pronunciation is set in his genes. He has not tried to change the words one bit. He is from Mumbai. He has accompanied so many artists till now. We have seen his play when he is singing! He has such a forceful voice. He has physically become a bit fatter! I am being able to honor you as you play,

gives me immense pleasure. Let us have a round of applause for Karsan Bhai please! He has accepted the award but returned the money accompanying it. If I will take it only then can you give it? You have respectfully accepted what I gave you, now I can't accept it back! Kindly use it as you like!

That's all, I have expressed my happiness. My greatest happiness lies in the fact that keeping a note of this date, so many learned and accomplished personalities come here at my humble invitation, and I consider it my privilege! It is your greatness Sahib! We get to learn so much from you. By coming here, you bless us with immense happiness. You don't want or expect anything in return but my prayer is that My Hanuman should give you much more than what you have!

We had a discussion on 'Bhajan' from three to six in the afternoon. Every year, we have this exchange of ideas. By touching on the various aspects of Bhajan, many luminaries enlighten us by their beautiful words. But what is this 'Bhajan'? It can be sung, it can be written, one can talk about it, or is it life, can it be seen with open or closed eyes, entering into various aspects and that what is seated with the Divine, what is it? Our evolved and capable 'Bhajniks,' have tried to put across their divine experiences in words by singing, talking and explaining the subtleties, for purifying our minds. There is a method to understand a particular subject. We need to know this formula in order to understand it. Here, 'Jugati' word has been used. It has been used in the 'Ramcharitmanas'. Sri Hanuman asks Vibheeshana, 'Where is Ma Jaanki?' Jaanki means a living 'Bhajan'. Now how will he say where is Mata Sita? Tulsiji has taken the help of the divine word here—

Juguti Vibheeshana sakal sunaayi|
Chalehu Pawansut bida karaayi||

The Eleventh Rudra, Sri Hanuman is being told about the formula for 'Bhajan' by a demon! It is not supposed to be a personal property of a particular individual, which only he can direct!

There is no difference like, caste, creed, time or space in here. Therefore, if Hanumanji asks and Vibheeshana explains is not at all surprising. By following it, Sri Hanuman is able to reach up to Ma Sita. So, what is Bhajan? Whatever I have understood by the grace of Guru, whatever I could see with my Talgajardi eyes and having tried to live and experience it by the grace of Hanumanji Maharaj, I would like to say that we have three words which need to be understood, 'Manasa, Vaacha, and Karmanaa'! Who can play in the field of Bhajan? Please understand one thing very clearly! In the field of 'Bhajan', the undaunted fearless state comes at a later stage, but in the beginning one has to have a bit of fear! You cannot straight away step onto the stage of fearlessness! The first step will make you shiver! The heart will palpitate and there will be a bit of anxiety and restlessness. It will force you to think twice before proceeding further on the path of 'Bhajan'. It disturbs the devotee.

Aisa koi lamaha nahi ki unka khayaal na aata ho|
Aankh nam na hui ho aur dil tadap jaata na ho|
Initially, it is a bit difficult.

Ae mohabbat aisa kadam kahin dekha nahi,
Ki teri raha mein uthey aur theherna na ho|
That, devotion, 'Bhajan' and love!

Aisa ek bhi kadam mein ne zindagi mein nahi dekha,
Ki pahalibaar teri ore uthey aur who kanpa na ho|

The beginning of Bhajan will shake us up!
The fearless state comes much later. The state of total surrender and fearlessness! After crossing so many hurdles do we attain it!

Naya haadsa meri pyaas ke saath hua ki aas,
Aisey baadalon se rakhi ki jisko barasna aata na ho|

This accident happened with me that the clouds that would not rain, I hoped that they will. This is such a path. Here, in the beginning, the feet do tremble! Baap! The 'Trikoot' of the mind, speech and actions is 'Bhajan'. It is the 'Triveni Sangam'!

What can we do that we get started on this path of 'Bhajan'? How do we get such a mind?

What little I have understood is that, 'the firm conviction where there is no contrivance is the beginning of Bhajan'. The person who harbors doubt or false notions can never be a traveler on the path of 'Bhajan'! The beginning itself is shaky and gives rise to doubts in the mind of the aspirant. People start taunting and one has to take it in one's stride and overcome it. People will say, 'Sing properly, talk like this, not this and so on!' These are all the sophisticated abuses which one has to tolerate. All these give rise to unnecessary doubts in the mind and indecision sets in!

The person, who shall be steadfast and firm in his decision and be oblivious of the distractions and not let these unnecessary doubts pollute his mind, can proceed on the path of 'Bhajan'. The midway of this path is the firm belief on the divine word! When we develop an unshakeable faith in the words of our Sadguru then we must understand that, 'Madhomadh nirkhya Morari'. Sawa Bapu says that those who have dedicated their life or their pen to the words of the Sadguru or the 'Santvani' will reach like Mekaranda Dada reached! Those who lack this faith better stay away from this path!

Where ever I may go, I must know my seat! It has never happened that I have sat on a wrong seat. I check it out before sitting that I am not sitting at a place where someone might come and ask me to get up! Baap! The path of Bhajan too is somewhat like this. By believing in the words of an enlightened soul, we develop this strength. This is the second key in this path of 'Bhajan'. Osho says that in a big factory in America, one of its main machines broke down! Five thousand workers were employed there. If the main engine would have to be shut then the entire plant would shut down. So many people will be jobless. One or two months passed but no one could rectify the defect. Experts from the world over came but could not rectify it. A man from Japan came and claimed that he could try and solve the problem. He had a look at

the machine and took out a small hammer from his tool kit. He identified the spot and gently tapped the hammer on it and the machine rolled back to life! He was asked by the company officials about his charges and he claimed twenty five thousand US Dollars. What! Twenty five thousand dollars for just this bit? Even we could have done it! He replies, 'Then why did you not do it till now? It proves that you had no idea about it and were just trying your luck in repairing it!' Similarly, the understanding of 'Bhajan' will only come after a tap from our Sadguru! I call this expertise as the 'Maraga'. This 'Manjeera' too is the path to Sri Hari! While playing the mind goes into the state of 'Zero'. Whether it is a Banjo or a Violin? It could be any musical instrument. I salute your art and you give such wonderful accompaniment to 'Bhajan'. There are so many different fields, where, you play and dance with your shoes on! It becomes sacred and worthwhile, when you accompany a singer of 'Santvani'. This Banjo does not create a separate path. The Shahanai is played in the heavens too! Other than Banjo, there are many other musical instruments. If you play it in the Katha, only then you will reach? Sahib! There are many other avenues available! Any art or any path of your expertise can become the path to God. Rajguru Bhai, I salute your art and expertise! You too have reached the Midpoint. The Tabla player and the creators of Santvani have given so many examples. Tabla, Dokal! Whose art or expertise rotates or moves is Dokal! This path of Dokal too will take us there only. Again and again we have to reach there only. Let the Ektara and Manjeera also move around a bit. At last the destination is one. It is the root or the source!

The midway of the path of 'Bhajan' rests on the firm faith on the Guru's words. What Mahant Bapu said was new to me! He said that the Aagam talks about 'Neti, neti! No, no!' Hakadaan says that, 'Bapu! I wrote Mataji's stuti in which I say that Mother! Lepers, sick people, downcast, handicapped and poor all come to you!' One night,

Mataji comes in my dream and says, 'Haka! What wrong have I done that only the sick and poor come to me? Try and at least get one good and healthy person to me!' What to do? Our thoughts too have become so negative! The Acharya's too have talked about the negative aspect only. But the Sadguru will never do it! The Sadguru is above all. Even the Upanishad could not tie down the Sadguru! 'Matrudevo Bhava! Pitrudeva Bhava! And Acharyadevo Bhava!' It stops there. Then by adding 'Atithidevo Bhava' it is completed. They know that Acharya and Sadguru are not one! Sahib! Guru is a totally different territory.

Tulsidasji has taken the total 'Mayavaad' from Sri Shankaracharya'. Acharya Shankar is an acharya but Tulsi is a saint. The Acharya will say stuff like, this is Maya, this is a lie, it is a delusion, it is not worth doing, etc! Tulsi is saint, so he asks us to do 'Bhajan'. If you are into it then all the negatives drop off on their own. Do not force anybody. The last point or station in the journey of Bhajan is 'Karmana' or action! There should be no negativity involved. Mekarandada has always spoken about the positive and doable things. If you ask for the Railway station, they say that no ticket is available. When they come to ask for a program then straightaway no dates are available! When people come to ask for a Katha to me, they are told that no dates are available. Dates are always available but either the person's patience is being tested or I may be busy at that time! The negativity has to go! Our action or Karma is positive action. Only then the body of the Bhajan can be formed. Seeing this imaginary form the divine too considers it to be fit for His advent and comes down to us! Bhajan is like this!

In Sanskrit, 'Bhaj' is the verbal root of 'Bhajan'! The clear cut meaning of Bhajan is that the one who serves, he is doing 'Bhajan'. Mekaranda Dada did yeoman service. All the 'Bhajniks' have served! The very first letter 'Bh' signifies or inspires us to serve. Then 'Ja' is a symbol of unbroken or the non-stop remembrance of God! 'N'

indicates that in the life of a Bhajnik there is nothing as 'No'! If you play the Manjeera or the tabla or the banjo or if you do Kathas, you are bound to face opposition. But we have to be oblivious of their presence. We should not leave our chosen path or not accept defeat or should not give up!

In the village, a farmer went to his field to sow! A passerby asked, what are you sowing? He replied, 'I shall not tell you'. The stranger said, 'Ok! Not to worry! After a few days it shall rain and when the seeds sprout, we will get to know what it is!' To this, he replied, 'I don't want to sow anything'. People will raise such useless issues for no rhyme or reason. But our sowing should not stop. We should not miss the season. The owner of the field does not know, but the people who are watching from the sidelines are aware of the actual crop!

If I say that when Sri Hanumanji went to Lanka, then he did not face any opposition from the Lankans! Only one Lankini was on duty and in fact I shall not term it as an obstacle. When we get down at the airport and we pass through the 'Customs', now this cannot be called an obstacle! This is the law or the rule of immigration of any country for that matter. The obstructions were none from Lanka, instead from the side of the 'Devas'. On the path of Bhajan, only the evil minded are not problem creators but the so called good or favorable entities too stand as an obstacle. At such times, the aspirant should not be deterred and strive to move on! Singing and writing the Bhajan should continue. If you don't know how to sing or write, then just keep on listening. You must receive the tangible benefit from Bhajan. The result of Yoga comes after some time! It may or may not but how many yogis go astray? Bhajan provides us with bliss instantly, the head shakes and you dance internally. Here the devotees of the 'Santvani', adjust their programs and come. I am grateful and very happy! I truly enjoy it! I know a little bit about

Manjeera and the 'Jhanjh'! A Sadhu's child will know a bit of the 'Dholak'. Before the tea is made, at least the container of the sugar and tea leaves acts as a rhythm instrument for me! These hands are folded in front of these great worshippers of art is the usefulness of the hands!

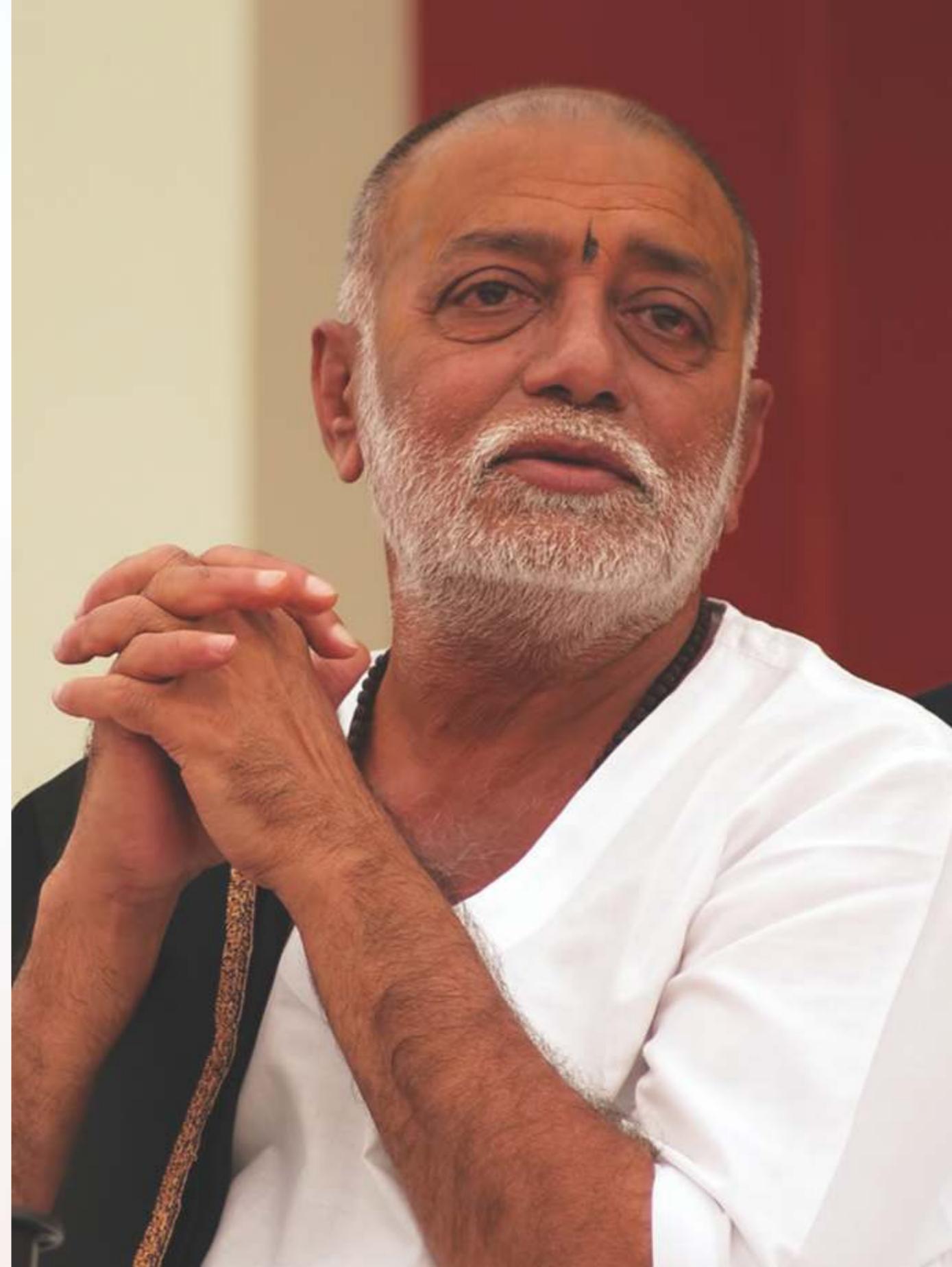
Vaanigunanukathaney shrawanau kathaayam....

Shukadevji says that whose voice is used for speaking about the noble traits of God, whose ears are used in hearing the divine past times and the hands in respecting or doing any noble deeds! This will make our life worthwhile! I am indeed very happy!

We need to reach our goal by walking towards it. We meet today and are separated tomorrow, this goes on. Till such time as our destiny is there, we shall continue to meet. But is there any such place, where we can meet again? Yes, this journey will bring us back together again. It is the path of the follower. Nathabhai Gohil Sahib is presently working on the 'Maargi tradition'! I am very happy about that. The greatness of this Maargi is this that he is not a 'Vaam Maargi or a Dahin Maargi'! He is not a person to overtake or to push anyone aside. Even if he is confronted by death, he will not be deterred. He will never attack anybody. He is not a thorn come out of the earth. It is the tradition of a firm faith and steadfast values. May we all be such Maargis by God's grace! Buddha preached his 'Middlepath'. But I do not call it the 'Middlepath'. Wherever there is name, there is a problem. In Krishnamurty's words, 'A pathless path'. This is 'Bhajan'. Other practices could be sectoral but 'Bhajan' is absolutely neutral, without any color of religion. We are all sitting in such an atmosphere. I once again extend my warm welcome to you all! Please keep on coming, this Sadhu is absolutely free for you!

Bhale phaati padey prithvi,
beevey nahi te baawo.
Samadhi lai le jaatey,
hoth seevey nahi te baavo.

-Jagdish Trivedi





॥ JAI SIYARAM ॥