

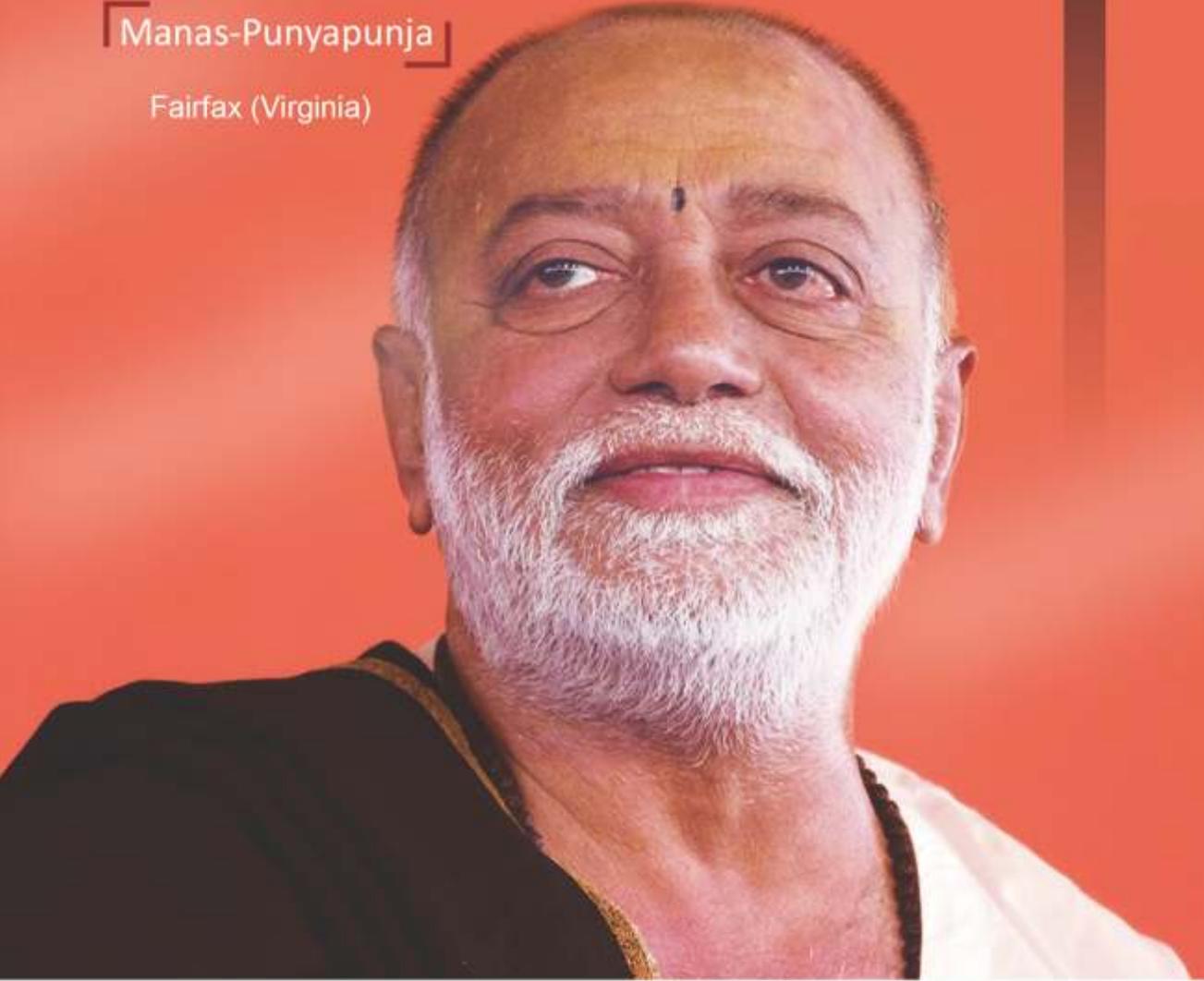
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II RAMKATHA II

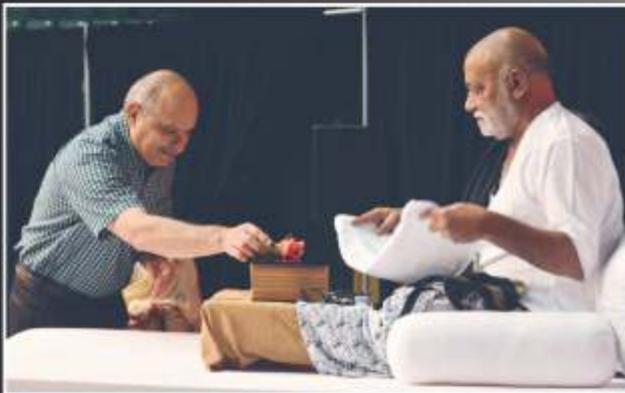
MORARIBAPU

Manas-Punyapuja

Fairfax (Virginia)



पुन्य पुंज तुम्ह पवनकुमारा । सेवहु जाइ कृपा आगारा ॥
पुन्य पुंज बिनु मिलहिं न संता । सतसंगति संसृति कर अंता ॥



- 1 Happiness is the byword of God.
- 2 Sri Hanumanji possesses all the three 'Punyas' of the body, mind as well as speech.
- 3 We even need to embark upon a 'Dharma Swachhata Abhiyaan'.
- 4 The Shastra does not give us the fruit instead, it gives us the Nectar.
- 5 Happiness is a virtue, unhappiness is a sin.
- 6 The eyes of our 'Sadguru' are in itself a Temple or our Gurudwara.
- 7 Chitrakoot is 'Punyapunja' and is glorious.
- 8 When an Enlightened Being tells you that 'You are mine', then understand that we are 'Punyapunja'.
- 9 'Manas' itself is 'Punyapunja'.

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PREM PIYALA

Morari Bapu's 'Ramkatha' took place at Fairfax (Virginia) from the 27-06-2015 to 05-07-2015. In the period which is supposed to be absolutely apt for performing austerities and faith, this Katha was sung during the auspicious 'Purushottam Maasa' as per the Hindu Calendar and Bapu named it 'Manas-Punyapunja'. He concentrated his discussion not on the run of the mill virtues which are commonly seen but he took us into the depth and intrinsic values of virtues which was an eye-opener for us.

'Happiness is a virtue and unhappiness is a sin', was one of his rare gems from this Katha. Elaborating on the virtues, he declared that purity is a great virtue. Another virtue is honest wealth. A great exalted thought too is a great virtue. Even if you don't do anything, but just think that my neighbor should be happy, that sick person should be healed then this too is a great virtue. Even to have good positive thoughts also is very virtuous. The purity of our mind is a virtue. But unfortunately, we may be clean but are we pure, is doubtful?

Elaborating on the bodily, mental and verbal virtues of Sri Hanuman, Bapu explained eleven important virtues out of the many along with easy examples. Then he explained in detail about labor, rest, our basic nature, endurance and acceptance which are also 'Punyas'! In the list of 'Punyapunja', Bapu included, the cow, Tulsi plant, a sacred text, anything given by our Guru, Malaji or Paadukaji, any Mantra or a Sutra uttered by an Awakened Being, Gangajal, or the water of any sacred river, likewise he went on to say that in this twenty first century, we need to discover newer virtues and try to earn it.

By calling the 'Ramcharitmanas' itself a 'Punyapunja', Bapu indicated many virtues inherent in it! Bapu said that the five elements, earth, water, fire, air and the sky have been accepted to be virtues by our thinkers and sages. All these are present in the 'Manas', therefore, it also is an embodiment of virtue or is a virtual solid mass.

Through the medium of 'Manas – Punyapunja', we were able to get an insight about 'Punyapunja' from the 'Vyaaspeetha' of Morari Bapu.

- Nitin Vadgama

**Happiness is the byword of God**

Punyapunja tumh Pawankumara|Sewahu jaahu kripa aagaara||
Punyapunja binu milahi na santa|Satsangati sansruti kar anta||

Baap! By the Divine grace, the 'Ramkatha' has been organized in the Capitol of America and all of us have gathered here for the same. Pujya Swamiji Maharaj, Pujniya Nagindasbapa, all the other elders and to all my brothers and sisters present here, I offer my humble pranams from the Vyaaspeetha. There has been a demand from Washington for a 'Ramkatha' for a long time. My dear Late Chandrakant Bhai had been very insistent that he should be given a Katha once again. Later on, Dr. Neeraj sahib and all his associates or for that matter the entire society living here has been regularly reminding me for the same. Finally, we all are blessed by this great opportunity once again. According to the 'Joga, lagan, graha, baar, tithi', when that opportune auspicious opportunity comes, only then can such an organization can be accomplished. Therefore, through the efforts of or your Organization and the Ramkatha being the main cause, we all have been able to meet and I express my happiness for the same.

I was thinking as to what should be our main topic of discussion on which we can talk for nine days. As you all must be aware, earlier in Washington, we have had a Katha, 'Manas – Bhaktimani'. As you all know that according to our Indian or if I may say the Hindu calendar, this month is the 'Adhik Maas'. It is also called the 'Purushottam Maas' and this time, it is the month of 'Ashaadh'. And during this one month, generally people try and devote themselves into various religious and spiritual practices according to their individual faith and inclination. I was unable to decide as to which topic I should take up. Then suddenly this thought came to me that why not take up 'Manas – Punyapunja' as our focal point of discussion for this Katha? The spiritual world of Faith abhors all of us to do some extra austerities, especially during this period. Holy means that what is good. Plus, I don't want to go in to a very elaborate discussion on 'Punya'. Also, I am a bit ignorant about this virtuosity or sin. But as per my understanding, 'Punya' means good

thoughts, noble thinking, a pure viewpoint or a noble action.

In the 'Manas' you shall see that 'Virtue' has been exalted in a very lofty manner in different contexts. Similarly, sin too has been discussed in detail at different places. If I use the term 'Punyapunja' then I shall also have to talk on the 'Paappunja'. But, virtue and vice mostly stay together. Tulsiji says;

Dukha sukha paap punya din raati|
Saadhu asaadhu sujaati kujaati||
Jadyapi sama nahi raag na roshu|
Gahahi na paap punu guna doshu||

So, virtue and vice, night and day, happiness and sorrow, nectar and poison, animate and inanimate are all a part of this world of duality, wherein the vice and virtue are a part of it. In particular, our effort is to remain happy, depending upon our efforts and by the divine grace; so many people appear to be happy. But in comparison, purity might be less in comparison to the happiness. As a result of it, we are not that much at peace with ourselves. Therefore, let us all try and explore that by doing the noble deeds or virtuous acts we can attain eternal peace and total purity. My 'Vyaaspeetha' generally puts across this 'Sutra' that without credible or genuine action, you cannot attain purity. I feel so. You too try and think about it as per your individual view point. The more the person is genuine or authentic; his purity will be directly proportional to it. Therefore, we can conclude that without credibility, one can't be pure and without purity there will be no happiness. This is my personal chronology. Also, in my view, Happiness is the byword of Godliness. Authenticity or credibility = purity = happiness and that is = Godliness. We all should be able to experience it more vividly and deeply, hence, I feel like talking on this topic.

Good or bad actions we all know according to our own interpretation. Due to selfishness, or helplessness or any sort of temptation or it could also be fear that pushes us to

do vicious deeds which may temporarily give us pleasure but lose out on the eternal happiness. So, in order to achieve this eternal happiness during this auspicious month, let us all collectively try to experience it in our lives. I have picked up both these lines from the 'Uttarkanda', in which the word 'Punyapunja' appears. All the friends and associates or the Lord, accompany Him to Ayodhya after the victory of Lanka and stay there for six months. Now the Lord bids them 'Goodbye' and asks them to go back to their respective homes to carry out their duties and responsibilities. Staying in 'Ayodhya' if you all are worried about your homes then it is much better that staying at home, you remember 'Ayodhya'. The Lord gives a very practical solution to this predicament that faces all of us. Thus, everyone takes leave of the Lord.

You all know this particular incident of the 'Ayodhyakanda' when everybody is leaving one by one. When the turn of Sri Hanuman comes to leave, he seeks the permission of Sugreeva as he happens to be his trusted lieutenant in spite of his meeting the Lord, and after all who can be bigger to Him? He meets Lord Rama, the Divine himself. Yet, he asks Sugreeva's permission. And after all, Sugreeva is an ordinary mortal and that too full of lust. But Sri Hanuman happened to be his minister right from the beginning and here, Hanumanji Maharaj tells us that even after attaining great heights or achieving something big, always try and remember those who were your companions and associates in this journey and always respect them. Take their permission or advice and move ahead. Sometimes it happens with all of us that when we attain something big in life, or attain success or gain the friendship or company of a great man, we overlook or ignore our past acquaintances or friends. This does not comply with the tenets of the 'Ramayana'.

Sri Hanuman being the deputy of Sugreeva, seeks his permission as whether he

should accompany him or stay back? At this moment Sugreeva tells him that you are a 'Punyapunja' and this line is mentioned by him. You are an embodiment of noble deeds. You are filled with virtues. Therefore, it will be fitting for you to stay back in Ayodhya and serve the Divine Lord, who is the ocean of grace.

The Vyaaspeetha has said this number of times that the 'Bhagwadgita' states that when one performs noble and pious deeds for a long time, then the person goes to heaven. There, one has to expend his goodness that he has earned. Once this bank balance of good deeds diminishes, one is sent back to this mortal world or after enjoying the fruits of the good actions, you come back to earth to start your journey all over again.

In Ayodhya, we are seeing the same thing happening. On the culmination of the time, you are asked to return. Somebody is going back to Lanka, some to Kishkindha, others to Shringaberpur or in other words to their respective homes. But only Sri Hanuman is an exception who does not have to climb down from the heights of Ayodhya as he is the embodiment of virtue or 'Punyapunja'. He stays back in the service of the Lord. The word 'Punyapunja' comes in here once. In the second line, which we have taken up for our discussion, it says that you will never get the company of a Saint without your being a 'Punyapunja'. If we are able to get the company of a saint, or an awakened being, or a Sadguru, or one who is pure and noble in and out, it will indeed bless us by getting rid of the suffering of this world. Such a being will only come into our lives on the accumulation of virtues.

Thus we see that the service of the Lord is obtained only with great virtue and even a Saintly company is possible only through being virtuous and noble. Divine service and holy company are the result of a huge accumulation of virtues. This is the straight forward meaning of these two lines. On the basis of these two lines, my Vyaaspeetha would like to name this Katha as 'Manas – Punyapunja'.

Punyapunja tumh Pawankumaara|
Sewahu jahi kripa aagara||

Punya punja binu milahi na santa|
Satsangati sansruti kar antaa||

Now the question arises that what is this virtue which results in blessing us with holy company? We will have to understand them carefully. In Gujarat, when a person feeds the Sadhus or the Bramhins, it is said the person is doing a virtuous deed. If one takes care of the sick and needy, it is also considered to be noble. All such actions performed as a service to mankind will be termed as virtuous. But are there any particular types of virtues which will deliver us to holy company? Suppose, you donate a Lakh of Rupees for charity it will be construed as a noble act. Lord. I shall perform virtuous deeds but will it bless me with holy company or only boost my ego is the question? Say you have helped someone in any way; you will surely reap its benefit in some way or the other. You get appreciation. You gain in stature and prestige. You should and you will. Anybody will feel happy when this happens. But please consider it to have fructified only when it results in Saintly Company. We are blessed with the sheltered grace of a Sadguru or an enlightened being. Just imagine, the 'Manas' says;

Janaka sukrita moorati Baidehi|
Dasarath sukrita Ramu dharey dehi||

'Sukrita' or piety is Sita. Maharaja Dasarath performed such virtuous acts as a result of which Sri Rama came to him as his son. So Janaka got Jaanki and Dasarath got Rama. They are the Divine, God or the Almighty. We will try to examine that what acts did they do in order to be blessed by the Divine? He was blessed with the company of the Lord for fourteen years and during this period was blessed by His divine play. Well, I won't say any new virtue hidden in here but we shall try to see it fleetingly. We will need to dive deep in order to see the basic virtue which resulted in the company of the Divine and in doing so, can be blessed and experience some peace and happiness in our lives. I do not mean the rudimental acts of virtue here. You perform the fire sacrifice; it will be a virtuous act. You organize a Katha, it is

indeed virtuous. It is good that you all organize Kathas otherwise, where would we go? You have taken upon yourselves that you shall perform such and such service in the organization of the Katha, etc, it is good and indeed an act of virtue. But that which results in holy company or brings us closer to the Divine are slightly deeper and we will need to study them carefully. We shall try and do this in this Katha. In this twenty-first century, the world we all live in and the type of lives we are leading, we need to be careful as to our actions do not make us obscure and we do not become egoist. Instead, we gradually move towards the Divine or get closer to a Saint. What are those virtues, which shall empower us to serve an Awakened soul? We all together shall try and explore the same during this Katha. I think that we have not discussed this before. I reiterate that I am keen to speak on some basic points during this Katha. I have already said that 'Punya' means virtuous or noble. All those actions which lead us to peace, or words which when spoken do not disturb us or we don't repent after speaking are noble in nature. Any thought which does not result in creating disturbance or fear and does not result in creating discord or unpleasantness. Please remember the word 'Shubh'. 'Punya' is good word but I personally like the word 'Shubh' more. But according to Bhagwan Shankaracharya, we need to go past even these. You all know it and always sing;

Na punyam na paapam na saukhyam na dukkham,
Na mantra na teertham na veda na yagyaha|
Aham bhojanam naiva bhojyam na bhokta,
Chidananda roopaha Shivoham Shivoham||

After attaining a certain height, the Jagadguru declares that what is virtue or what is a sin? Everything just falls off because I have realized my original state of 'Eternal Bliss'. But we are ordinary mortals, 'Jeeva'. We can only sing, 'Shivoham, Shivoham'. We feel nice when we recite it but actually, it does not denote our state. That is why; I think it is necessary to examine a few of these virtues. For one who has arisen in life or in the spiritual life, all these dualities just fall off.

Goswamiji towards the end of the 'Ramcharit-manas' says;

Punyam paap haram Shivakaram
vigyaan shantipradam,
Maya moha malaapaham suvimalam
premambupooram shubham|

In this way, he remembers the 'Punya'. So, those virtuous deeds, which can be done very easily by all of us and which do not involve much of ritualistic practices need to be understood. I am not against rituals but they should be brief and only to what is most essential. A few days ago I was in Bihar and I came to know that the poor village folk are pressurized into performing elaborate rituals for which they need to dispose of their land etc in order to finance those practices. They are misled and scared and are enticed into performing various rituals. They borrow and are take loans in order to perform those rituals out of fear. I am not at all in favor of such 'Punya'. Sri Shankaracharya openly says, 'Na punyam na paapam, na saukhyam na dukkham'. He clearly states that when there is no 'Punya' then the question of fruit does not arise. Because, generally the fruit of 'Punya,' is supposed to be happiness. Therefore, without 'Punya' no happiness and without sin, no unhappiness. Very logically and arithmetically he has just thrown away all unnecessary beliefs.

So Baap. We need to look for those acts that can be done very easily and without much effort. We shall together try and look for them. For organizing a Katha, such elaborate arrangements need to be made. Our duty is to see that such huge effort, huge expenditure and great labor do not go in vain. We need to look out for such virtues which lead us onto an Awakened Soul. Or, we are blessed by getting the service of a Saint or our Sadguru. So this forms a part of the introduction or the foundation for our discussion. We shall try to discuss it from different angles during these coming days. Following the noble and vibrant tradition we shall do the 'Mangalaacharan' of this sacred text. All of you are well acquainted with the 'Manas'. So many people are trying to do serious

studies and follow the 'Manas'. According to me this is the good fortune of this twenty-first century.

The entire text is divided into seven chapters or 'Sopaans' which have been termed as 'Kanda'. In the first 'Sopaan', the 'Balkanda' Goswamiji has written seven 'Mantras'. Our problem is that we all try and do the 'Uchhaaran' beautifully but the 'Aacharan' is very difficult. The learned 'Rishi' was aware of this and he right in the beginning starts any sacred text with the emphasis of its practice or 'Aacharan', known as the 'Mangalaacharan'. Of course, the pronunciation or recitation is indeed important but most important is its practice in life of the 'Aacharan'. This is very important. We need to be careful of our actions. So, in these seven Mantras the direction of actions has been given. In the first Mantra, Vaani and Vinaayaka have been worshipped. Followed by, Shiva and Parwati, Sri Valmiki and Sri Hanuman and finally Sri Sita Ramji's worship. In all, nine deities have been worshipped in these seven Mantras. In the middle, the most important 'Guru Vandana' has been done. I have learnt from Saints that the 'Guru Vandana' has been kept in between with a lot of thought and insight. And the 'Guru' ought to be in the centre. Guru means an able guide or a protector around whom we can lead a blessed life. That is why the 'Guru Vandana' is in the middle of all the 'Vandanas'. Then the objective of the text has been declared that its creation is only for 'Swantaha Sukhaaya'. After this, as we all know, 'Goswamiji' goes on to his narration in the local simple language from 'Sanskrit' for the benefit of all of us so that we can understand it very easily. He writes seven 'Sorthas' and moves on in simple local language.

Lord Ganesha, the Sun God, Lord Vishnu, Shiva and Durga, these five deities are worshipped. Sri Ganesha is the Lord of thought. So he first prays for noble thought. Sun is the Lord of light and by praying to him, he invokes brightness into the life. Vishnu represents abundance. He prays to Him so that we become large hearted and we don't become narrow minded. Lord Shiva represents welfare. He

is worshipped so that welfare becomes our nature and Durga symbolizes faith. May the Divine bless us so that our faith is solid and beyond all states. To have pure faith is good. The 'Manas' states, 'Saatvic shraddha dhenu suhai'. But ultimately, we pray for that unshakeable faith which is beyond all the states. When one has the faith, influenced by the 'Rajoguna' then the person will do a lot of ritualistic worship and perform big sacrifices. All the actions will be to get something in return. When the faith is influenced by the 'Tamo guna', then the person will perform acts in order to take revenge to harm the other person. Saatvic faith will influence the person to perform austerities quietly, in silence, without any outward pomp and show and for self realization. Perform Yoga with an attitude of purity. I would like to congratulate the USA too that UN has declared the twenty first of June as 'International Yoga Day'. In our country, there have been many Yogis and are still there plus in a way, India may be called the Mother of Yoga but the recognition it has got internationally is mainly due to the efforts of our Prime Minister Sri Narendra Bhai Modi. All deserve praise for their tireless efforts. So to perform Yoga or meditate with a pure

My Vyaaspeetha often says that without being truthful or authentic, one cannot attain purity. This is my feeling. More the authenticity, proportionally more is the purity. So, without being truthful or honest one cannot be pure and without purity, one cannot be happy. As per my personal experience, this is a sequence which follows. Also, I feel that happiness is the byword of Godliness. Authenticity followed by purity, gradually resulting in happiness equals to 'The Divine'.

heart and mind is what is desired. This day has been celebrated all over the world with great enthusiasm. It is a matter of pride for all of us. But my firmness has always been in the purity of faith. Neither 'Satva, nor Raja or Tama' just a faith beyond the realms of these states. Only Parwati, the embodiment of pure solid unalloyed faith. Then the text moves into the 'Guru Vandana'.

Bandau Guru pada kanja kripa
sindhu Nar roopa Hari|
Mahamoha tama punja jaasu
bachan rabi kara nikara||

'Gurupadankanja', the lotus feet of the Guru, Guru's unattached behavior is worshipped by Tulsiji by calling him 'The Divine in human form' (Nara roopa Hari). In the 'Mangalaacharan', the Guru is seen in the form of Shankara. Many people see their Guru as Shiva. And here in this 'Sortha' He is compared to 'Hari' in other words, for a devoted disciple, though his Guru is in a human body but for him He is Divine or Hari. 'Hari – Hara' both the forms are being extolled here. Whose words eradicate the darkness of ignorance engulfing our minds? You all are already aware that the very first topic in the 'Ramcharitmanas' is the 'Guru Vandana'. The Lotus feet of the Guru, the sacred dust of His lotus feet and even the bright light emanating from the toe nail of the Guru is even extolled by Goswamiji. The Vyaaspeetha has always said that if anyone chooses to follow the inner light and reach his goal, it is absolutely his own choice and prerogative and we must honor it. It is his individual choice which needs to be respected. But generally speaking, for people like us, we do need a support or a guide who can lead us on the path of enlightenment. For me, in particular I would say that Guru is a must. And if one does not believe in it, then we should not criticize or demean him in any way. But here, in this very first topic of the Guru Vandana, Goswamiji tells us that where ever you find these attributes, do not delay or hesitate in bowing down in respect and humility. After cleansing his eyesight with the sacred pollen of the Lotus Feet of his Guru, the entire creation

became beautiful and worthy of worship. We say that even a tiny speck of dust if it goes into our eyes, we can't see, but this sacred holy dust of the lotus feet of the Guru is such that it not only cleanses but broadens the sphere of our vision that we begin to see Divine everywhere and in everything.

The 'Ramcharitmanas' itself is a 'Sadguru'. You all know that even if a tiny bit of this 'Sadguru' in the form of 'Ramcharitmanas' captures our attention or we are able to see, understand and follow it even a little it will be enough to alter our vision or view point and shall be extremely beneficial for us. Like, we shall stop insulting or criticizing others, we shall refrain from being jealous of others, we shall stay away from hatred and the feeling of revenge will be completely uprooted, etc, etc. We shall be able to overcome such negativities from our life. Many disciples and spiritual aspirants have been able to get over our shortcomings by the grace or a tiny wee bit of compassion of the Masters, in this very age and time. Yes, it can be done. In this way, Goswamiji extols the greatness of the holy dust of the lotus feet of the Guru. He prays to one and all irrespective of their being good or bad. All are worthy of our respect and must be respected.

Siya Rama maiya sab jaga jaani|
Karahu pranaam jori juga paani||

Tulsiji started seeing the entire creation as an embodiment of Sri Sita Ramji. He goes on to worship one and all and while doing so comes to worship Sri Hanumanji Maharaj. So let us all join him in worshipping Sri Hanuman –

Magala moorti Marut nandan|
Sakal amangal moola nikandan||
Pawantanya Santana hitkaari|
Hridaya biraajat Awadh Bihaari||

Atulit bala dhaamam hemashailabhadeham,
Danuj vanakrishaanum
gyaaninaama agraganyam|
Sakal guna nidhaanam vaanaranaamdheesham,
Raghupati priya bhaktam vaatjaatam namaami||
So, we conclude today's Katha by the worship of Sri Hanuman.



Sri Hanumanji possesses all the three 'Punyas' of the body, mind as well as speech

Baap! We are discussing the 'Manas – Punyapunja' and actually 'Punya' is a Sanskrit word. But here Goswamiji uses the local simple pronunciation of 'Punya and not Punnya'. In the 'Ramcharitmanas' at one point he even goes to use the word 'Punu' in place of 'Punya'. He tries to reach the heart of most simple or in other words right up to the last person.

Jadyapi sama nahi raga na roshu|
Gahahi na paap punu guna doshu||

Therefore, Sri Hanumanji Maharaj is undoubtedly a 'Punyapunja'. Yesterday, we all had tried to examine the meaning of the word 'Punyapunja'. 'Punja' means a collection or a solid grouping. It is a word which denotes collectiveness or a great solid mass. Now, we are trying to explore as to what is this special virtue in Sri Hanuman? The quality which influences or compels Sugreeva to ask him to stay back in Ayodhya in the service of the Lord. We shall try to see this special virtue possessed by Sri Hanuman in the 'Manas' either by the inner voice or feeling of the soul of a Saint or shall try to see it through the eyes of various Saints who have tried to explain their experiences based of varied texts . As such to put this 'Punja' or solid mass in one measure will not be proper. 'Punja' means a grouping or a collective mass, but I shall try to discuss eleven 'Punyas' or virtues of Sri Hanumanji Maharaj. I feel that because of these eleven virtues he was able to be in the eternal service of the Lord forever.

When I try to think as per my own experiences then I find that different people have interpreted virtue as per their own personal perspective. Now from where do I start, Baap? In a cave in the Himalayas, the divine Guru Machendranath was seated and at his feet was seated his beloved disciple, the great ascetic (jati) Gorakh. There was a lot of discussion between the Master and his disciple. Many questions were asked and doubts cleared. I shall not go into the details of it but one question which Gorakh asks his Master is, 'Gurudeva. In your eyes what is virtue or Punya? How will you define it?' Can you imagine, as to what could be Sri Machendranath's reply to this query? If someone wants to think on it, you are free to do so and give a reply. What do you think will be the answer? 'Not to expect anything in return after doing an act is what is Punya or virtue'. Doctor Sahib feels that this could be Machendranath's reply to Gorakh.

Good. 'Parhita basa jinkey mann mahi'. Naresh Bhai feels this could be the answer. Anybody else would like to say? 'To live honestly and authentically is Punya'. Some more views? 'Satsanga is Punya'. 'Service or sewa is Punya'. 'Be blissful yourself and share it with others, this is also a Punya', maybe Machendranath might have said so. All the answers are good and meaningful. Now you will be surprised by what I am going to share with you, which I had read while studying this particular topic. All your answers were really nice and had a stamp of your own insight about virtue. All your answers like be happy, be of service to others, live very simply, work without any expectation in return etc, were all truly virtuous acts and I appreciate and respect your views. But Guru Machendra's reply to Gorakh was, 'There is no virtue equivalent to alms or (bhiksha)'. I am in agreement with this meaning. Alms is truly virtuous. To give or being able to give alms to anybody is indeed a great virtue. To give anything with a feeling of disdain is a sin.

First of all let me tell you that the 'Bhiksha' itself is very pure and noble. Begging is something different. Giving of alms with respect and humility is a great virtue and to accept it graciously and be contented is also a great virtue in itself. Here, both the giver and the taker are simultaneously performing a virtuous act. That is the reason why an Ascetic is bereft of all actions. Ascetics seek alms devoid of begging but asks for it in utmost humility and dignity. Such a 'Bhiksha', Machendranath says is a virtue or a 'Punya'. There is rule to this that whatever is offered as alms in your bowl or hand, accept it gracefully and happily. Say, if you inform in advance that tomorrow you will be coming for alms and you want to have 'Puranpoli' (sweet bread), then this is not 'Bhiksha' at all. It is like ordering in a restaurant.

Whether it is a fact or a fiction, I am not sure but it is very useful in understanding. Once upon a time Bhagwan Shakaracharya and a few of his disciples went out to seek alms. While they were going around seeking alms, they happened to pass a wine shop and the shop owner poured some wine into his bowl. The rule is that whatever you

get as 'Bhiksha' you must take it or consume it. You cannot refuse it. So Sadguru, drank it in one go. Now to say that Acharya Shankar drank wine shall also be incorrect. Whether it is a fact or just a figment of imagination, is difficult to say, after all, Jagadguru is Jagadguru. Pay attention, he is not someone like you and me. So he drank the wine that was poured in his 'Kamandal' and there were a few of his disciples accompanying him. They all were given the alms one by one. All of them drank it. Apart from Jagadguru, everybody else enjoyed it and thought that they should daily come for alms there and drink the wine. Once, by previous planning, Jagadguru goes for alms to a shop where they melt lead. When Jagadguru put forth his bowl, melted lead was poured into it as alms. And the story goes that Jagadguru repeated the Divine name of the Lord and drank that hot boiling melted lead. He then suggested that all those accompanying him should also be given some. They all got scared and started fearing for their life. Now how do we drink this molten lead? He ordered them to drink it. At this, all of them fell down at his feet and begged his pardon. Jagadguru said, 'My dear children. The rule for Bhiksha entails that you have to accept whatever you are given. That is why, on the other day when wine was poured, I drank it but this does not mean that you start drinking it every day or start hankering for it. If you have the capacity to digest wine then likewise digest this molten lead also. One who can digest lead can merrily digest wine. Now, I don't want to go into the authenticity of this story but by it I just wanted to explain Guru Machendranath's view that 'Bhiksha' is a very noble virtue.

It has been declared by our sacred texts and I have mentioned this many a times from the Vyaaspeetha, that you can have 'Chappan Bhog' or enjoy a delicious feast, but only if your underlying thought or feeling at that time is that you are consuming it as a 'Bhiksha', then you will be considered to be fasting. In our 'Sanaatandharma' it has come as a dispensation for having the attitude of the 'Bhaavabhiksha'. Now all this has changed but earlier in the villages, the Sadhus and the Bramhins used to go early morning seeking alms.

This was not begging but they were doing a virtuous deed. To accept alms is an act of virtue. 'Annam Bramheti Vyjaanaat'. The Upanishad says that consider the food you eat as the Divine. Only Bharat can say like this. Apart from the Indian school of thought, I don't think anybody else has declared the food to be Divine.

If I eat at your place with a feeling of 'Bhiksha' then I am doing a 'Punya Karma'. Eating itself is a very sacred and a virtuous act. It is not something separate from our life. Virtue should be a part of our daily life. Earlier, I always ate with this feeling of 'Bhiksha', which was indeed a 'Punya'. Now it has come down a bit. For many years I followed this practice. Whatever was put into my plate, I used to eat it. But the problem arose that due to the overwhelming emotions of those serving me, they would forget to give me that what I like. So for many years I have tolerated this penance. I said to myself that inside I am having the desire to eat or taste something, so why should I live a dual life and deceive my own self Then slowly, I started pointing out that give me this. Nishkulananda Swami says;

Tyaag na takey re vairaaga vina,
Kariye koti upaayaji;
Antara undi ichha rahey,
Tey kem kareney tajaayaji|

I would like to pray to all of you in utmost humility that Baap. If in this short life, you want to progress on the path of spirituality then gradually, with proper understanding, get rid of your hypocrisy. Deceit is a very big obstacle in our spiritual progress.

My emphasis is on the fact that all the enlightened beings have given their opinion as to what is virtue. An enlightened being's personality is one but his sayings or experiences are very many. Take any awakened soul for that matter, their speech is different and has very many hidden meanings to it. Never think that so and so is considered to be so big or revered but he is saying something here and another there. We shall commit a mistake in understanding him. An awakened being will have one identity but his words keep on changing every minute. Because, he speaks what he sees and feels. If a diabetic goes to his physician, he

will be advised not to eat sweets. After a few days when he goes for a follow up, he sees the doctor having sweets. Now, on seeing this he has no right to get angry on his doctor that the other day you stopped me from having sweets and now you yourself are eating. The doctor is not a diabetic but you are my dear. The medication is prescribed according to one's condition. But one who is in 'Samadhi' or healthy can do that very same thing without any problem.

Therefore, every individual can define virtue every time differently. Buddha was asked, 'Tathaagat. According to you, what is virtue or punya?' Buddha says that according to him virtue is being in the middle or equanimity is 'Punya'. You remain in equanimity, neither more nor less. That is why, one of Buddha's paths is also known as the 'Middle path'. I am more inclined towards it. It is quite possible that in front of another 'Bhikhu', Buddha must have given a different meaning of virtue. It is quite possible. Kabir was asked that according to him what virtue is. Kabir just says;

Kabir kahey Kamaalku ddo baatan seekh ley|
Kar Sahib ki bandagi bhukhey ko anna dey|

Now this is Kabir's definition about 'Punya'. Now, if Bhagwan Mahveer is asked that what is the definition of 'Punya'? I haven't read this but if I have to say it in my own way then He must have said that there no 'virtue bigger than 'Ahimsa' or non-violence. I feel that according to the tenets of Sri Mahaveera, this could be the plausible answer.

J. Krishnamurthy was asked as to what is the definition of virtue? I remember correctly that his simple answer was, 'Awareness'. Being aware is being virtuous. It also appears to be absolutely correct. Krishnamurthy feels that being awake or aware is 'Punya'. Maybe, Osho was also asked a similar question. His reply would have been that 'Dhyaan' is 'Punya'. Maybe, this was his answer. If Swami Sharnanandaji is asked the same question then his reply could be that according to him, 'Punya' is being sensitive towards the feeling of others. We can say that to be sympathetic or sensitive towards others is a virtue, undoubtedly. Now you may ask me the same question, so let me

clarify at the outset that I do not come in this revered category at all. The great souls I have spoken about are all shining bright stars of the spiritual firmament. But I admit that I respect and love each one of them. Still, someone can just stand up and say that we are listening to you so you need to tell us your individual point of view? In that case my simple answer would be that I feel 'Punya' is truth, love and compassion. Even if you take it separately then I will repeat that truth is a virtue, love is a virtue and compassion is also a virtue.

Swami Vivekananda, the young monk from India, travelled across the world. Then he returns to 'Dakshineswar' and asks Sri Thakur that your disciples should not become idle or inactive, so please do something. The people are suffering so in order to alleviate their suffering something needs to be done. At that point, Sri Ramakrishna is asked as to what is 'Punya'? Tears welled up in His eyes and He replied that 'My only virtue is my Ma'. 'My Kali is my virtue. I know of nothing else other than her'. Therefore, for Thakur the one and only virtue is 'Ma. Ma. Ma.'

When I was studying the 'Ramcharit-manas' at feet of my Sadguru Bhagwan, my Grandfather, then in some context or the other He would refer to 'Parwati Mangal or Jaanki Mangal'. They are two small texts connected to the 'Manas'. Once, I told him the 'Dada. I find the Parwati Mangal and Jaanki Mangal a bit tough to follow. So why do you relate the two with the Manas?' To this he replied, 'Son. Learn the Ramkatha, sing it and speak about it. But your welfare will only be done by Ma Jaanki and Ma Parwati. That is why, please do not forget or overlook the Jaanki Mangal or the Parwati Mangal.' Ma is 'Punya' and the Father is 'Purusha' or human effort. If for any reason a child hurts his mother then he is in fact insulting a live virtue. The sages of my land took the right decision, 'Matrudevo Bhava'. The Mother was invoked first.

Therefore, Sri Hanuman is an embodiment of virtue or is virtue in a physical form. It is difficult to count the total virtues but my 'Vyaaspeetha' would like to discuss eleven out of the very many virtues. Virtues are of three types.

Those of the body, mind and speech. Sri Hanumanji Maharaj's three virtues of speech I would like to discuss although there are many more. I am just taking up eleven for our discussion here. If you find eleven also to be too much, you are free to choose as many out of the list as you like. Even if are able to understand four/five out of it, it is good enough. It is not a discussion of ordinary run of the mill alluring virtues. My 'Punya' here is most auspicious or virtuous. We normally equate virtue with gain but it is auspicious.

Sri Hanumanji Maharaj has three physical virtues. Now, Sri Hanuman's entire life or mannerisms for that matter are virtuous. Still, let us try and study three out of the many. His three physical activities that he undertook are great virtues for the entire creation. First is that he went out and searched for Ma Jaanki. He put his physical strength into it. This is his first physical virtue. To put in all his energies in trying to look for Ma Sita is in fact a very big 'Punya'. He stood up, assumed a gigantic form and then became tiny like a mosquito and bowed down in humility in front of the Divine Mother. All these are physical acts. His second physical virtue is that he helped to construct a bridge. And the third is that he fought a battle in the battlefield of Lanka. These three acts which he did are in my opinion his physical virtues. If we all want to serve the Lord my dear young listeners, then we too must exert physically into serving Him.

Firstly by studying, exploring, discovering, learning and mastering different subjects try to analyze as to what is your strength. Discover your own energy. Sita means energy. Sita is the primordial energy of the universe, this need to be explored and assimilated. In order to serve Sri Rama or to become His favorite, to only attain knowledge is not sufficient. You also need to be a scientist or in other words should know how to apply your knowledge. To explore the energy field scientifically is also a physical virtue. Secondly, today's youth should not expend their energy in destroying or breaking anything, instead they should be instrumental in joining or creating harmony. Try to unite one and all by the name of

Rama, or Allah or say unite by being sensitive towards one another. To use ones physical energy in uniting one another is a physical virtue. Where there is evil, where negative tendencies are abundant and the seeds of destruction are being sown, one should try and win over or convince such evil elements out of their negative mindset. Such an act will also be a physical virtue.

There are three types of mental virtues. By mental virtues I mean noble thought, positive thinking. Wherever Sri Hanuman puts forth his views or opinion it is very noble and it entails general welfare. Whether it is in front of Sri Rama, or Sugreeva, or Vibheeshana or even Raavan for that matter. Everywhere, we find his thoughts to be noble. When he introduces Sugreeva in front of the Lord, he says that 'Lord. Sugreeva is living on that hill. He shall serve you. Lord, kindly accept him and grant him your refuge.' Similarly, he encourages Vibheeshana to go and seek the refuge of the Lord. When he sees Ma Jaanki in a desperate and sad state, he speaks in a manner that alleviates her suffering.

Thus we have seen the physical and mental virtues of Sri Hanuman. Now we come to his virtuous speech or words. To explain this aspect I shall take the help of Valmiki Ramayan wherein, in the very first meeting of the Lord with Hanuman, the introduction and explanation given by Sri Hanuman casts a spell of words around the Lord and He says to Sri Lakhan that his words are like nectar and show the depth of his understanding. He seems to be adept in grammar, Vedas as well as the scriptures. Without which, one cannot speak so beautifully. He is greatest among all the scholars. When one speaks these three types of speech then it is virtuous. Firstly, whatever he speaks, he speaks the truth. I am speaking and you are listening, it is easy. But we all know how difficult it is to speak the truth. So, one who speaks the truth, it is a 'Punya'. Our scriptures also say, 'Satyam brooyat, priyam brooyat'. Speak the truth, but it should be sweet and not harsh. So Sri Hanuman always speaks the truth. And to speak the truth very sweetly, is his second 'Punya'. And the third is that the truth is in welfare of one and all. Whatever he speaks, it is for the

general good of all. So, it is truth which is sweet and beneficial to all. These three are the virtues of speech of Sri Hanuman according to me.

Now another 'Punya', is the cleanliness of the body. To remain clean and pure even physically is an act of virtue. Second is that our mind too needs to be pure. Sri Hanuman has both of these in equal measure. Of course, undoubtedly he has a pure heart.

Jaasu hridaya aagaar basahi Rama sara chaap dhara|

I would like to just say that we all know that Sri Hanuman has a form of gold. So, even if gold is lying in the mud, its purity remains intact. 'Atulitbaldhaamam hemashailaabhdeham'. We have always considered gold to be pure. A goldsmith if he mixes impurity into it that is entirely a different matter but on its own, gold is pure. Sri Hanuman's body is pure. His sense organs are pure without any question. When we refer to gold then his purity of form and mind both are proven. As per my 'Vyaaspeetha' this cleanliness or purity of the body is also a virtue. You bathe daily, wear clean clothes and keep yourself properly; this in my opinion is also a 'Punya'.

Specially addressing the youth I would like to say that in this Katha it is being said that out of these eleven, even a few if we can inculcate within ourselves we shall be able to serve the Lord. Service of Lord Rama is the service of the Divine. We shall be serving God in other words. We will become useful in serving this entire creation which is in fact the service to God.

Thus, we have seen that 'Manas-Punyapunja' is Sri Hanuman and in the second line Goswamiji states that 'Punyapunja binu milahi na santa'. Till such time, we do not accumulate enough virtues; we shall not be able to get a Saint in our lives. And till a Saint does not come into our life, this world which appears to be a bundle of sorrows or we feel that it is painful, we will not be able to understand it correctly. Or in other words, there will be no end to our miseries.

I always say that Bhagwan Tathagata Buddha declared the four eternal truths, 'There is sorrow, there is a reason for the sorrow, and there are ways of eliminating the sorrow, etc'. The entire

sequence of sorrow, as you all know. Lord Buddha has indeed said this and Sri Krishna also says the world is sorrowful. This ocean of the world is sour, I have heard this all the while and to an extent it is true as well. But I don't know why this comes to me that all these Sutras or doctrines need to be examined and re-interpreted according to need of today's times. With due respects to Lord Buddha and offering my humble Pranams at his lotus feet, I would like to add that if sorrow and happiness are interdependent then very humbly I would like to state that why do we not talk about happiness? Sorrow is there, no doubt. Where is Lord Buddha and where are we? But after all we are his children following his footsteps. A small child sitting in lap of his father tries to pull his beard, isn't it we have seen. The child can do piggy back riding on the top of his elders. He can also sit on the shoulder of his father and see farther than his dad also. In all these, the father is pleased.

This is my personal feeling. I have also discussed it with a few Buddha Bhikhus also. Some were very happy about my view and some did not like it. This is quite normal. If one expresses his point of view then there are bound to be reactions to it both favorable as well as against. One of them wrote to me saying that you have tried to twist the words of Buddha..... On reading it, I said to myself that if you are devoted to Buddha then I too am devoted to Him a thousand times more than you. But this is the way I think. Sorrow is there. I want to say that happiness is also there. Here there is stick then there is a violin too. Why are we negating happiness? The speech by which you can ridicule someone can also recite the 'Navkaar Mantra or the Dhammapad'. How beautiful is this creation? There is happiness, but somehow we have got habituated in always looking at the darker side. This has been drilled into our heads that there is only sorrow all around. I am not out to prove anything nor am I wanting to enter into any argument to prove my point, but I do feel that there is happiness also. Gurunanak has openly said;

Sukh paaya, such paaya,
raham teri sukh paaya|

So, there is happiness. There are reasons to be happy. As you have reasons for sorrow, similarly, there are reasons to be happy. Positive thinking, pure vision, noble deeds and actions all lead to happiness. And in our tradition, if the happiness too is beyond measure, then we have ways of controlling it as well. So what sorrow or melancholy, Yaar. Sometimes I feel that to live in abject poverty were those olden days. There is happiness around. Change your thinking a bit. In your youth, you all are reciting the holy name of the Lord. You have reasons to be happy. You study the 'Manas' and the 'Bhagwadgita'. You study good literature. We all have reasons to be happy. To be happy is our birth right. But if we get habituated to be sorrowful all the time, what can we do? We have a poet in Gujarati, named Kailash Pandit. There is very popular ghazal of his;

Dardne gaaya vina roya karo,
Prem ma je thaay te joya karo|

Have you all not experienced that at times, crying too gives you happiness and peace? If you remember your 'Ishtha' and tears start rolling down your cheeks, is it not a boon? Only smile denotes happiness is not true, even there can be tears of joy and bliss.

Therefore, Tulsiji says that we accumulate some virtues as a result of which we are blessed with the company of a Saint. A saint, who can correct our vision and enables us to look at things as they are. One who can remove old dead tradition from our lives and enliven us. A saint can do it and is capable of doing so. In the middle ages, there were five Saints who came on this earth to alter the wrong notions about sorrow etc. They are the five bright stars on the firmament of the Darkness of ignorance, who have put across a few amendments for the benefit of mankind. First of all I would like to remember Kabir. Second, is Soordas. Though he was a Mahatma in the tradition of total surrender and devotional love. But Baba Soordas on attaining sainthood did a lot of revolutionary work. Now, if we move on towards Punjab then we have Guru Nanak Deva. He gave a lot of insight to the world. He changed the entire environment by His

deeds and words. One more Saint comes to my mind and he is Baba Raidas. He too did immense work for the upliftment of mankind. It is said the Meera Bai got inspiration from him and got initiation by him. Whatever it be, since it is a disputed fact, I would not like to go into it. Meera was a Saint who ended the strife and revolutionized the thinking of the people into devotional love. And this great lady danced in ecstasy of divine love in front of the world. She tied trinkets to her feet. And then comes the one who is everything for me, Goswami Tulsidasji Maharaj. All these Saints tried to amend and further purify the scriptures according to the need of the times. These Saints during the middle age did yeoman service to mankind. If we are fortunate enough to get such a saint then this world which appears to be filled with sorrow will start feeling like worth living. But how do we get such a Saint? Tulsiji says;

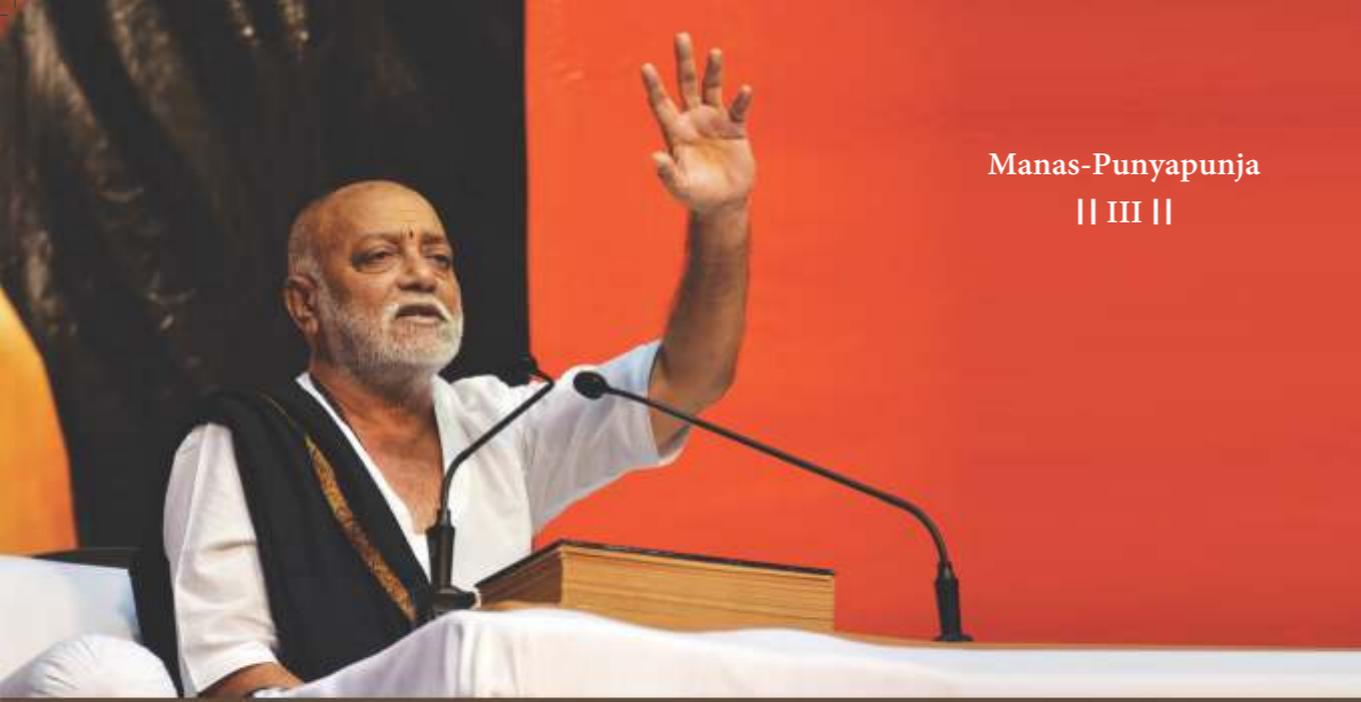
Punyapunja binu milahi na santa|
Satsangati sansruti kar anta||

The word 'Bhiksha' is very pure. Begging is totally different. Baap. Please understand two things, the one who gives alms with respect and humility is doing a 'Punya' and to accept it respectfully and humbly is also a 'Punya'. Here the one who is giving, as well as the one who is taking, both are doing a 'Punya'. That is why the Ascetics do 'Bhiksha'. But there is a rule here that to gladly accept whatever is given to you is a 'Punya'. If you inform in advance that you shall go for Bhiksha and you should be given sweet bread, this is no 'Bhiksha'. It is like ordering in a restaurant. You have not gone in humility to accept 'Bhiksha'.

So, if we accumulate a lot of virtues then can we hope to get a Saint who will put an end to our sorrows and turn us towards bliss. He will unveil a totally new dimension for us.

In the sequence of the main text of the Katha, till yesterday, we did the worship of Sri Hanuman. Then Goswamiji worships Sita-Ramji. After this comes the worship of the 'Rama naam Maharaj', i.e. the holy name of the Lord. Please do not construe that here only the name 'Rama' is being extolled. It could be any name depending on your personal choice and 'Ishtha'. To summarize I would like to say that whoever is the focus of your devotion, or if your Guru has given you a mantra or a holy name, just go on repeating it continuously. Whether it is Hari Naam or for that matter any name of the Divine, it is the sum and substance of all the scriptures.

My dear young brothers and sisters please absorb or take the divine name. And after you have accepted one particular name then please never criticize or undermine any other name. If someone tells you that only this one particular name is true, rest all are bogus, then please offer him a thousand or eleven hundred rupees and leave. Avoid one who tries to create differences in your mind. Our 'Sanaatan Dharma' is like a Banyan tree. This rotten ideology of riling another or trying to show down the other is today become a fashion and unfortunately is being propagated as the new age religion. Is this religion? Dharma is that which liberates not binds. My 'Vyaaspeetha' has never forced or compelled you to say 'Rama' only, or repeat only 'Krishna' or 'Shiva'. I even sing 'Allahu. Whether it is Jesus, Khuda, Jahova, what different does it makes? All the names are His. Whatever you like, you are free. Thus there is great glory of the Divine name all over. Just repeat or chant the holy name. Rama, Krishna, Hari, Shiva, Durga, Buddha, Mahaveera etc. Whatever you like. Whenever you get time, whether during work in your office, or while studying, or playing or doing mundane daily chores, just chant the holy name. This is the principal spiritual practice prescribed for today.



Manas-Punyapunja || III ||

We even need to embark upon a 'Dharma Swachhata Abhiyaan'

Baap! Yesterday, we had some discussion on our topic, 'Manas – Punyapunja'. Sri Hanuman is a 'Punyapunja' and therefore is allotted the permanent service of the Lord staying with Him always. We touched upon a few points in this regard. Our second line goes like;

Punyapunja binu milahi na santa|

Without having a sufficient stock or accumulation of virtue, you cannot get a Saint. Though the 'Manas' says that without God's grace, you can't get a Saint. It says;

Aba mohi bha bharosa Hanumanta|

Binu Hari kripa milahi nahi santa||

This is another aspect to it. The 'Vinayatrika' also says;

Jab dravaiya deen dayaal Raaghav, Sadhu sangati paayiye|

When the Lord's grace flows then somehow, we are blessed with a Saint. We get a number of indications of this Saintly Company. Now, the question arises that what type of virtues need to be collected in order to get a Saint. And first of all, what is the need of having a Saint in your life? Why are we singing such glories of the Saint? We briefly touched on this yesterday that a Saint is necessary for realizing the actual reality of this sorrowful world around. For ages we have been scared about its ferociousness and unhappiness. We need a Saint who can rid us of this unfounded fear.

Satsangati sansruti kar anta|

Our objective is temporary and opportunistic that if we get a Saint then we might get some importance because of him and people will respect us. By flaunting our saintly connection, we can have a thriving 'private practice.' In my fifty five years of spiritual journey, I have seen and come across a lot of such people. Factually, why do we need to have a Saint in our lives? Why do we go out looking for him? But Tulsiji has put a precondition here that without accumulated virtue you can't get a Saint.

So it is very clear here, and it fits very well with my own nature. Certain wrong notions like this world is full of sorrows, it is sort of bondage or imprisonment, this ocean like world is sour and difficult to cross, etc, etc. In order to eradicate these wrong notions and to show us the actual reality as it is the Saint is

very much needed. And my dear youth, please be on the lookout for such a saint who can bring an end to your sufferings. Beware of the so called fakes or thugs who in the guise of a Saint are out to mislead us by saying that do this and your work will be done, or who try to lure you into following them by arousing your greed and allurements. For those who mislead the poor people or the innocent people by enticing them or threaten them in the name of religion, there should be strict laws to punish such fraudsters to stop and rid the society of this menace. I am saying this in all seriousness please.

Today, I have a few questions with me. 'Bapu. Aevu jaanva malyu chey ke Hanumanji ne Gayatri Mantra bahu priya chey. Toh Hanumanchaalisa no path kari na antey Gayatri mantranu pathan kari Hanumanji no raajipo prapt kari shakaya? Abhipraya aapsho?' Now, Hanumanji was very fond of Gaayatri Mantra, I have neither read nor heard about it from anyone. Today, for the first time I have come to know of it from a Gujarati. And about the second part that after reciting the 'Hanumanchaalisa' you recite the 'Gaayatri Paath' to appease him, please try for yourself and see. There is no need to ask me. Now regarding Sri Hanuman liking the 'Gaayatri Mantra', it could be because Hanuman is the disciple of the Sun God. And the 'Gaayatri Mantra' is the embodiment of light. Therefore, he may like it and there is no harm if it is so. But to my knowledge at least, there is no such proof available.

The second question which I have kept aside in particular is pertaining to a particular sect. For obvious reasons, I shall not give the name. The question pertains to a sacred text of this particular sect wherein it is said that they do not see the face of a woman, do not meet them and that is why the women are not treated well or are looked down upon. Is it correct?' Chaha mahinani baalki ney pun amukh dharma wala maannso eni saamey jota nathi toh ae baddhu baraabar kehwaaye?' “ Mharey toh aetluj kehwaanu ke jeni jey vichaardhaara hoye, aeney pranam. Koini aalochana ma aapanney jaawu nathi. Pann tamney aawo prashna uthey ke amukh loko bahnoney manta nathi, aney bhanu sathey sarkhu vartan karta nathi toh tamey ganda

thayi ne tyan jaawanu shukaam?’ Now if someone has taken a vow that he will not meet women or even see their face then why should we compel them to break their vow? Why do we need to go there? Just don't go, simple. First you want to go, and then you want to bear the insult, then ask Morari Bapu about it. I do not want to get into any sort of criticism, please try to understand me correctly. If someone does not even look at a six month old innocent girl and if you don't like it then;

Mujh ko iss rah ape chalna hee nahi,

Jo mujhey tujh se juda karti hai|

It is a 'Sher' of 'Parween Shaakir'. From one side you criticize and on the other side you indulge into it. There is absolutely no need to ask me such questions. Where you find such things happening, go and question them. Otherwise, if by our doing something if we are breaking the vow or certain way of life of a person, why should we at all get into it. We should just not go, that's it. And the people who might be following such traditions after all they too must have been borne out from a womb of their Mother? They must have grown up in the lap of their Mother. The Mother must have bathed them, clothed them, fed them and nurtured them. Today they have become so big. Let it be. If I talk about our 'Sanaatan Dharma' then, Jagadguru Shankaracharya, who was a 'Dandi Sannyasi', at the time of taking the vows of ascetics had promised his Mother that he shall come during her last moments even if it defies the traditions of 'Sannyas'. It was a topic of discussion in the Ascetic community, he was criticized for it and he did go against the tenets prescribed for a 'Sannyasi', yet the young Shankar himself performed the last rites of his Mother. And today that same Shankar is seated in our hearts as the incarnation of Shiva.

So, today you and I, we all need a Saint who will eradicate these wrong notions prevailing in our society. It is getting very late. We are in the twenty first century. Sahib. Dharma is very simple. There is nothing simpler than Dharma. But some so called bearers of Dharma have made it complicated and difficult to follow. Yesterday, I was discussing with you the virtues of great souls, two such examples were left out. Someone asked Sri

Ramana Maharishi that what was his definition of Virtue? He replied, 'The purity of your mind or chitta'. Our mind or chitta should be cleansed, there is no greater 'Punya', that's all. This is spirituality. When Sri Kshitimohan Sahib asked Guru Ravindranath Tagore about 'Punya', his straight forward reply to him was that he had not thought about it yet. But if you want me to elaborate on 'Punya' then my answer is 'Stayam, Shivam, Sunderam'. I would like to add that let us not follow what others say about virtue, Let us create and find our own definition of virtue.

Many people talk about me and say that please don't touch Bapu's feet lest he will have to undergo fasting to atone it. Let me tell you, I don't fast. But if someone touches my feet, I feel uncomfortable about it. What is there in touching my feet? When you all stand in a disciplined manner in respect, I can see all of you and you all can also see me. There is nothing of the sort that I will fast if someone touches my feet. This world is adept in spreading rumors. There a lot of misconception being spread about Dharma. There should be a 'Dharma Swachhata Abhiyaan'. This is very necessary. In our country, there is a 'Bharat Swachhata Abhiyan' which has been started by our Government. It is good and must be done. But I insist that we also need to have a 'Dharma Swachhata Abhiyaan'.

What did Lord Krishna tell us? 'You need not worry; I will do everything for you. Just have no doubts.' In the 'Bhagwadgita' He says, 'Dharmasansthaapanaaya'. But yesterday, I was trying to touch upon the indication of Lakshmana. She is involved in the service of her old father-in-law who might be even over a hundred years. Sri Krishna tells her that, 'My dear child. I had said this to Arjuna that I come again and again to establish the Dharma or to uphold the Dharmic traditions. In fact, the Dharma does not need to be established every now and then, my child.' Just see, Sri Krishna is making an absolutely reverse statement here. Dharma is not something run of the mill which needs to be established every now and then. The sky does not need to be painted now and then. Ages have gone by. The color remains the same. There is no need of renovation there. It is eternal and is new

every moment. In reply to Lakshmana's question, the Lord says, 'There, I had to take a particular stand as per the time and place at that moment, but my child, I do come again and again to purify and overhaul the Dharma and establish it in its pure original state.' We all are doing this 'Satsanga' in order cleanse any impurity which might have crept into our psyche. So many unnecessary perplexities have come in.

My dear brothers and sisters. One who rids us of our fears is a 'Sadhu'. One who rids us of our temptations is a 'Sadhu'. If we are influenced by some wrong notions or beliefs, the one who removes this veil of ignorance and establishes us in seeing the right perspective is a 'Sadhu'. We need such a personality in our life. How sacred is the position of a Saint. In Gujarati it is written; Nathi mafatma malta aena moola chukawa padta, Sant ne santpana nathi mafatma malta|

What do you all do? You enquire about a Sadhu here or there from various sources. That is why you feel scared that what all will be needed in order to do the arrangements. What will we do? Today morning, Doctor was asking me whether all the arrangements are in order or not? I hope there is no short coming in the arrangements? I replied, 'It is much more than desired.' I would like to pray to you my dear listeners. You all are travelling with me in our journey of 'Ramkatha' for such a long time, yet you harbor so many misconceptions in your mind. Please do not be scared of me. Talk to me face to face and straight cut. I do not need anything, Yaar. It has been so many years that I have not used a bed and prefer sleeping on the floor. I am telling you from my heart. But people unnecessarily create such a hullabaloo about it, do this, do that and what not. Live simply, Baap. To live in a simple and a natural way of life is also a 'Punya'. Live according to your true nature. Why are you trying to distort a person? The society must come out of all false notions. We need a Saint who can quash these misconceptions that have entered our lives and uproot them completely. Therefore, what is that virtue which will lead us to such a Sadhu, and who will not become a burden for us. Tulsiji says;

Punya ek jaga mahu nahi dooja|
Mann krama bachan bipra pada pooja||

One who will eradicate the doubts of the world, such a Saint can only be obtained by accumulated virtues. And the most important and the only virtue my dear young listener is, to serve the lotus feet of a 'Vipra' with your mind, body and speech. Total service of the 'Vipra'. This will become the solid accumulation of the virtues which we need. This will lead us to the Saint. Now some section of the people may say that casteism is being propagated here because 'Vipra' means a 'Bramhin'. Indeed, the 'Bramhin' is worthy of worship according to our religion. We should not negate it but my 'Vyaaspeetha' has given the definition of 'Vipra' so many times. Who is a 'Vipra'? One straight forward verbal meaning is 'Bramhin', no doubts about that. But there is more to it. 'Vi' means 'Viveka'. 'Pra' means 'Pradhaanta' or importance. One who is centered in proper discrimination and understanding is in my opinion 'Vipra'. Another definition my 'Vyaaspeetha' had done about 'Vipra' is; 'Vi' means 'Vigata', and 'Pra' means 'Prapancha'. One who has migrated from this world of ignorance and delusion and is totally free from any doubts. The third meaning could be the one with an 'Enlightened Consciousness'. I would like to place before you these three meanings of 'Vipra'.

Dear young brothers and sisters. 'Vipra' does mean a 'Bramhin' and please do not disrespect them. If they do not adhere to the norms of being a 'Bramhin', it is their problem. But we should be respectful towards others. The 'Vyaaspeetha' would like to see and study this on a very broad perspective for which, the three outlines have been placed before you. Who gives credence to proper discrimination, who is away from the vagaries of the world and whose consciousness unravels the secrets of the world for the benefit of mankind. I shall call him a 'Vipra'. To worship such a personality by your mind, body and speech is 'Punyapunja'. Now, there is a word 'Pada'. 'Pada' has two meanings. 'Pada' means feet or 'Paga' and the other meaning is 'Padavachan Pramaana'. The words that come out of His mouth are free from any

malice and are capable of ending the suffering of the world. Because, they arise from the depths of truth and are for the benefit of all mankind and are sweet like nectar. Such words or prose or poetry or precise when adhered to or followed by mind, body and action is also 'Viprapadapooja' and is truly a great virtue. Just imagine the amount of ignorance and misunderstandings will be eradicated by such enlightened words. It shall put an end to the sorrows affecting us. So we must respect the words of such exalted beings. To accept it in totality as it is by the mind, to act upon it and to speak about its virtues. Tulsiji, calls this as a 'Punyapunja'.

Now, I have to tell you five virtues out of one. This word 'Punja' for a while take it as 'Panja' or five. And in our philosophy, we believe 'Pancha tyam Parmeshwara'. There is a lot of glory and importance of five. My dear brothers and sisters, one virtue we have seen is to be able to get a Saint and we need to work or labor to achieve it. This labor in itself is a virtue. One should work or labor. You yourself will feel that to work laboriously in itself is a great virtue. Yes. Whosoever has attained or have been blessed by a Saint, have labored for it. Here, my reference to labor is that to work diligently and sincerely whatever you are doing in your sphere of work. Such work will become a virtue. My job is to come here and speak in front of you all for three to four hours. I am trying to perform this to the best of my ability. Therefore, it is my 'Punya'. This is labor. Our Harsha Bramhabhatt Sahib, who even had a command on the Urdu language, I am reminded of his 'Sher' in Gujarati;

Shrama karo O santaji, ashram nahi|

Please remember, the first virtue is labor. We have been taught that doing charity is a great virtue. Perform a Yagya, it is a virtue. Do acts of welfare, it is a virtue, no doubt. All these are 'Punya', of course. But if you want a Saint who shall eradicate your sorrows or sufferings of this world then the very first thing to do is labor. Wherever you are performing your duty, do it honestly and responsibly. Whatever work has been assigned to you, perform it by putting your heart and soul into it, this will be the first virtue on the

path of meeting a life changing Saint. Many people come to me and say, 'Bapu. Berkho aapo'. Since they ask for it, I do give it but I also clarify that this does not mean that you should give up your studies or you don't go out to play. If you are sitting with the 'Berkha' in your hand all the time, then this is not correct. So, perform your duty, it is a 'Punya'. There is one character in the 'Manas' who is an example of this that on performing the duty honestly she does get a Saint and;

Taat mor ati punya bahuta|
Dekhehu nayan Rama kar doota||

This lady is the gatekeeper of Lanka. When Sri Hanuman takes a tiny form of a mosquito and is entering Lanka, she notices him and stops him thereby giving the proof of her diligence towards her duty. This is indeed her 'Punya' and she is blessed by none other than the Saint of all Saints Sri Hanuman himself. Therefore, diligent performance of one's duty is a virtue which empowers us to get a Saint.

The second virtue is 'take rest'. Taking rest is also a virtue. The 'Bhagwadgita' states that one who is continuously working or one who does not take adequate sleep will not be able to succeed on the path of Yoga. We have been told that go on working but simultaneously, rest is equally important. Please have mercy on your body. I am taking the courage and pronouncing rest also a 'Punya'. Please bear in mind, adequate rest will get you a Saint. Sure, likewise labor too will lead you to one. Parwati got it by extreme penance or Tapas. The 'Saptarishis' came to her. Similarly, adequate rest too yields the same result. Sri Hanuman is on his way to Lanka and on the way 'Mainak' is resting at the bed of the ocean. 'Mainak' has wings too being a mountain, as you all know. It is said that at one time, even the mountains had wings. These are very beautiful allegorical references in our scriptures. When you become big then automatically, you grow wings. They are always flying. So, 'Mainak' too had wings. It was a mountain of gold so it had tremendous pride. Kindly see that each bird has been given two legs in spite of it having wings to fly. This according to my 'Vyaaspeetha' is a very deep spiritual truth that has

been conveyed by the Divine to all of us. The Lord as if wants to tell us that you may have wings to fly and you may soar very high in life, but don't forget to walk on the earth. We should never forget our Motherland, our roots. That is why God has given legs. 'Mainak' swelled up with pride because it was all gold. Who shall not be suppressed by the glitter and weight of gold? Indra Deva was requested to do something to control 'Mainak' because it started crushing small towns and villages under its mass. Then Indra cuts off its wings with his 'Thunderbolt'. Thereby, it was given shelter at the base of the sea and it got saved. Seeing Sri Hanuman cross over, 'Mainak' thought that it is his duty to assist the messenger of the Lord. Thus it comes out from the depth of the sea and offers a place to rest for Sri Hanuman. Thus, even adequate rest is helpful in getting a Saint is proved by this example.

The third virtue is the nature, being natural the way we are. My dear youngsters, please be in your true nature. Lao Tzu says that your nature itself is your Dharma. The parents should allow their children to grow as per their individual nature. Let them grow as per their own natural tendencies. Please don't burden them with your desires. It is a very firm belief that to live according to your own nature is indeed a virtue for getting a Saint. Suppose your nature is a bit haughty, so what? You will get a Saint provided you are steadfast in your nature. Angulimaal met Buddha. His nature was so ferocious and cruel. He too got Buddha. Vaalmiki was a big dacoit, he too got Narada. Shabari got both 'Sant and Bhagwant' just by her nature of firm faith and patience. She neither had to go anywhere nor had to do anything in particular to attain God. Here mere firm belief in the words of her Master did the trick for her. You can say she did a bit of labor. She did clean her Ashram, looked after the plants, trees, birds, animals around her dwelling and rested. Plus she was seated in her nature. Thereby she gets Lord Rama and Saint Lakhan.

The fourth virtue is that to be truthful, lead an exemplary life and be Kosher. In the process, even if you need to bear some difficulties, don't dither. Sahib. Our mother at home, she does not

need to pick up a rosary and sit and chant. She quietly tolerates the full family, this itself is her virtue. We see Veerbai Ma tolerates, we then have Jalarambapa endure and due to this very virtue, the Divine Himself takes the form of a Saint and comes to them. After that, no doubts remain. Tolerance in my opinion is a great virtue. And Baap. If anyone comes to you, what caste, creed, color, origin, country, etc, just don't get into all these petty issues and simply hug him and accept him. This in my opinion is the fifth virtue. You will surely get a Saint. Vibheeshana accepts whatever Dashaanana tells him, bears his taunts and ill treatment, ultimately he even endures his kick, and as a result he got the Holy Trinity of Rama, Lakhan and Hanuman. Now if I may ask you, is there any simpler virtue than these? Labor hard, take adequate rest, live as per your true nature, even if you are right endure and finally accept. And if I open myself bare in front of you, allow me to say that I have labored. Indeed, I have taken enough pains and labored endlessly at times. I still continue to do my best and by doing this, I am blessed by a Saint.

Sadguru gyaan biraag joga ke|

'Ramayan' is a Saint. It is 'Sadguru'. It is an 'Enlightened Being'. I am not seated in mischief or disturbance, but I am seated restfully. Today, man has become very mischievous by nature. Take adequate rest. 'Vishram' is a very beautiful word. Third, live as per your nature. I get so many suggestions. 'Bapu. Do this, do that.' I do as per my own nature. It is not right to go on talking about one's own self. Believe me, I also tolerate a lot. Please endure with pleasure. The moment you get honor and respect in the world, be prepared to pay the taxes as well. Like criticism, vituperation, you have to tolerate all of this. And we have to accept. My 'Ramkatha' is an open arena for one and all. No restrictions of religion, caste, creed etc. All the religions are comprised in the 'Vyaaspeetha', Sahib. Though, the tenets of the 'Sanatana Dharma' are followed and the glory of our Vedic traditions along with the egoless pride of being a Hindu is of course there. I am not out to change or correct anybody, instead I am out to accept everybody. Learn to accept Sahib. Therefore, Baap. By these

five virtues you are bound to get a person, who is devoid of any adjectives and who will show us the reality of the world and help us to rise above our sorrows of the world. You will then start enjoying life. Or in other words, 'Celebrating Life'.

Yesterday, we in brief saw the glory of the divine name of the Lord. After that, Goswamiji goes into explaining the history of this sacred text. Originally, the 'Ramcharitmanas' was created by Lord Shiva. The very same text was then given to Sri 'Kaagbhusundiji'. Who in turn revealed it in front of Garuda. The very same text was narrated by Sri Yagyavalkaji at Tirtharaj Prayaag in front of Sri Bharadwajji Maharaj. Following this flowing tradition of the Ganges, Goswamiji states that he got it from his Guru. His Guru out of sheer compassion narrated the text several times in front of him and after a long time, he was able to grasp a wee bit of it. What he understood, he decided to put it in his own words.

Many people talk about me and say that please don't touch Bapu's feet. Lest he will have to undergo fasting. I do not fast. But if somebody touches my feet, I feel uncomfortable and it is against my nature. Why to touch my feet? When you all are standing in a disciplined fashion respectfully, I am able to see all of you and likewise you are able to see me. On touching my feet, I fast, all this is just not true. The world loves rumor mongering. There is lot of mischief going on in the name of religion. There should be a 'Dharma Swachhata Abhiyaan'. This is very much necessary. The present government in India is running a 'Bharat Swachhata Abhiyaan' which is a very good thing. But the need of the hour is a 'Dharma Swachhata Abhiyaan'.



The Shastra does not give us the fruit instead, it gives us the Nectar

There are four 'Ghats' of the 'Ramkatha'. Shiva's narration is based on divine knowledge, 'Gyaan'. Bhusundi's narration is more on the devotional or worship angle, or 'Upaasana'. Sri Yagyavalkaji's Katha is based on action or 'Karma', and Tulsiji is seated on the seat of total surrender, 'Sharnaagati'. From here, now Tulsiji takes us all to Tirtharaj Prayag where Sri Yagyavalkaji will recite this sacred text. Once upon a time, during the Kumbha at Prayagraj, after the completion of the 'Kalpavaas', all the sages and ascetics who had come there started to leave one by one. But when Sri Yagyavalka asked for leave from his host Sri Bharadwaj, he did not let him go and prayed to him to stay back. He fell at his feet and said that a doubt has been troubling him from a very long time and that is 'What is Rama?' Revered master, kindly tell me about it and clear my confusion. On the request and the doubt raised by Sri Bharadwaji, Sri Yagyavalkaji Maharaj begins the narration of the 'Ramkatha' from the seat of 'Karma' at Tirtharaj Prayag. The query was about Rama but the text begins by the narration of the 'Shiva Charitra'. This is a sort of a bridge being created to unite divergent ideologies prevalent at that time. Tulsiji wanted to break down the walls of differences between the Shaivas and the Vaishnavas. That is why this bridge of unity has been created. Also Shiva is the entry point to Rama.

Once upon a time, in the 'Treta Yuga', Lord Shiva along with Sati, the daughter of Daksha Prajapati travel south to Sri Kumbhaja Ashram in order to listen to the 'Ramkatha' from the learned sage. Sati from the very beginning starts doubting everything and thus is unable to assimilate the 'Katha'. Lord Shiva heard it with pleasure and faith. At that point in time, the 'Rama Avatar' of that 'Treta Yuga' was in play and Sri Rama was performing the role of a human to perfection. He was roaming in the forest lamenting over the abduction of Ma Sita and along with Sri Lakhanlalji was enacting his role to perfection. At that very moment, Lord Shiva and Sati happened to cross the 'Dandaka Vana' on their way to 'Kailash'. From a distance, Shiva exclaimed the true form of

the Divine 'Satchidananda' and saluted the Almighty. Seeing Shiva pay such divine respect Sati is confused as to who is He? Lord Shiva tries to assuage her doubts by trying to explain the Truth and the Ultimate Reality to her but due to the basic inherent doubting nature, she was not convinced. Lord Shiva then asks her to go a test for herself so that her doubt can be cleared. She goes to Test the Divine. At this point she is the example of the pride of one's intelligence. That is why she overlooked the firm belief. Sati goes alone to test the Lord and Shiva, for mortals like us presents a very encouraging Sutra;

Hoihi soi jo Rama rachi raakha|

Ko kari tarak badhavai saakha||

My dear brothers and sisters, we should try sincerely to explain our view point to the other person but if we fail in our efforts then we should leave it onto the Divine. Try sincerely and honestly, yet if you fail trust the Divine and leave it upon Him to guide. Sati takes the form of Ma Sita and goes in between where the divine play was on. Lord Rama recognizes her and offers His respects. Sati realizes her folly and runs having been caught in guise. Lord Rama exhibits His Divinity and Sati is struck with awe and shame at her mistake. She comes back to where Shiva was seated repeating the holy name of the Lord. When she is asked by Shiva, she lies. The all pervading Shiva sees everything just in a mere glance. He decides that as Sati had taken the form of Ma Sita, He will treat her as His Mother and a celestial voice compliments Him on His noble thought. Doubt always creates friction or results in a break up. The 'Bhagwadgita' states, 'Sanshayatma vinashyati'.

Shiva and Sati lead a life of householders but one is a believer and the other is clever. Therefore, they could not have a chemistry going amongst themselves. It resulted in the inevitable breakup. They both reach Kailash and following His decision, the Lord sits out and is engrossed in deep meditation. For eighty seven thousand years, the Lord was in deep meditation and poor Sati had to undergo and suffer the pangs of separation. Sati is in appellation and Shiva in meditation.

Baap! Today I have a lot of questions. A few are in line with the topic and some are general in nature. Sri Hanumanji is 'Punyapunja' and yesterday in the course of our discussion we saw that without a solid accumulation of virtue it is near impossible to get a saint. Or in other words, one who is purity personified will be beyond our reach. In this context, my 'Vyaaspeetha' had outlined five virtues which we all can pursue. The first was labor, the second was rest, the third was original nature, the fourth was tolerance and the fifth was acceptance. These are all virtues worth pursuing. There are different meanings of 'Punya'. Purity too is one meaning in my opinion. Like, when we say that he performs 'Punya'. One meaning of 'Punya' is also 'Param' or supreme. 'Param' is a very exalted word and it is difficult to find something beyond it. 'Srimadbhagwat' states, 'Satyam Param dheemahi'. 'Param Prema, Param Preeti, Param Ramya etc. You will find many such usages in the 'Manas'. At some place 'Punya' also means 'Param Shreshtha'. We will need to study 'Punya' from various angles in order to understand the crux or true virtue.

A question is, 'Bapu. Hun hamarey gharey kidiyaaru puru chun, anaath kutraana center ma guruvaarey khawanu aapwa jaun chun, ye punya kehwaye?' 'Ha. Ye punya chey. Saari vastu chey.' But in this 'Katha' we are trying to understand the deeper connotations of 'Punya', but what you are doing is surely good. The second question is, 'Is forgiveness a Punya?' He is trying to say that is forgetting a virtue? Or forgiving is a virtue? 'Ae toh bahu motu punya kahwaye yaar.' One listener has asked, 'Bapu. In the Ramkatha, there are a number of inducements –

Siya Raghubeer bibaha je saprema gaawahi sunahi|

Tinha kahu sada uchhahu mangalaayatan Rama jasu||

Etc, etc, wherein it explains the benefits that will accrue. Keeping these in mind, we did a lot of recitation and reading of the 'Ramayan'. But we did not get anything in return. This has resulted in a lot of misunderstandings'.

Sahib. Any scriptural text will say or to put it bluntly will try to allure us in order to attract our minds into it. But the manner in which I have studied the 'Manas' and the tenor of my discussion with you is that please read or study it without any expectation. It is just like trying to lure a child to go to school in

the beginning when he is reluctant to go. I have spoken on the 'Hanumanchaalisa' a number of times but my interpretation of 'Ashthasiddhi and Navanidhi' has been different. You have even asked that we need to move into its philosophical connotations to assimilate what is being said which too is very confusing. My dear brothers and sisters, my simple request is that at least once try reading it without any expectation or wants. The 'Bhagwadgita' has said, 'Maa phaleshu kadaachana'. The greatest benefit in my opinion is that if while reading or studying the 'Manas' you get engrossed into it and it touches your soul and your eyes well up, what more do you want? This is the juice or the nectar even before you think of the fruit. Fruit ripens only in the season and it takes time but you have tasted its juice without the fruit.

I do not know much about the Western Philosophers but when I do get a chance, try and go through their works. Freud declared that everything revolves or is centered in passion and declared it as his finding or theory. Then there was Marx who was only focused on capitalism. There in a way was voyeurism and here is Marxism. But with utmost respect and humility, I would like to tell these great men that 'Kama and Artha' has even been a part of our philosophy. But we have sandwiched them in between 'Dharma and Moksha'. Who can overlook the importance of money? When you organize a 'Ramkatha', don't you need money? And without passion the world will come to an end. The sages and great thinkers of my land have treated both of them as objects of human pursuit. Not only that, they have even accepted them as the fruits of human endeavor. It has been called effort as well as 'Jo daayak phal chaari'. But our sages added a prefix of Dharma and suffix of Moksha to it. You enjoy the world but keep in mind the tenets laid down by 'Dharma'. For me, Dharma is truth, love and compassion. You earn money but let it follow the Dharmic traditions. Our sages have even gone ahead and proclaimed that there could be a state when you leave Dharma, you leave Kama and you leave Artha as well, this is Moksha or liberation.

Sarvadarmaan parityajya
maamekam sharanam vraja|

Such a proclamation can only be done by India. Leave wealth, but simultaneously, leave Dharma as well. Abstain from Kama, for sure. What is Moksha, I will not be able to say but a stage

will come when Dharma, Artha and Kama all fall off, what remains is Moksha. This in my opinion is liberation.

My dear brothers and sisters. This very 'Ramcharitmanas' has stressed so much about being selfless, unattached, try to look for it at least. In a shopping Mall everything is available, but do we buy everything? At least once try to read the 'Ramcharitmanas' without any expectation, not even seeking liberation as a fruit of your effort. While studying and reciting the 'Ramayana', I have never ever sought to earn money from it. Never. You are all mine and I am yours, which is why I am openly saying so that wealth walks behind us like shoes of our feet. I started from a state when I had a cycle but did not have a hand pump to fill in the air in the tyres. Such times I have seen. Today, people take me in Chartered flights. Sometimes, try to work without any greed or expectation. Try to taste the nectar. Tulsiji says that he is writing the holy text for 'Swantaha sukhaaya', for his own pleasure. Morari Bapu speaks, it is not out of obligation, but it is for my own pleasure, my own enjoyment. Okay, I have come but if I may ask, why have you all come? Maybe, out of you some may have this feeling that lets go and hear the 'Katha' so that we may get some 'Punya', maybe we might go to heaven, it is possible. I cannot disrespect your feelings. Please try and understand what I am trying to say. I would go to the extent and say that don't call upon Him to attain God, instead call Him just for the sake of calling Him.

Like the 'Jeeva' is of three types, similarly, the listeners too are of three types. 'Vishayi, saadhak and the siddha'. The listeners of the first category that is materialistic in nature will be on the look out to get something out of the 'Katha'. In the world, there are more number of people who are materialistically inclined. We all come under this category. Now, when we come to the next category, that of a spiritual aspirant, they will understand the feeling of Kama in a different manner. And for the third category that is of a 'Siddha' it is totally different for he is beyond the first two. Please, as far as possible try and listen to the Shasrta, of study it or do the 'Shastra Darshan' without any motive but do it with love. The scriptures will not give you a fruit; instead it shall provide you straight away with its juice. It is a giant leap. In the process the desires are left behind. We get the taste of the Nectar. I recite the text, and truly

speaking, I am blessed with the sweet ambrosial nectar. You are listening so you must also be getting some of its taste, otherwise why would you come leaving everything behind? My dear brothers and sisters let us try and do some things devoid of any motive.

We are all trying to discuss 'Punya' in particular. 'Punya' means pure. Virtuous deed is a pure deed. It could be anything. As simple as 'Chakli ko channa' is also a pure act. But, the explanation of the virtuous acts being given, I am sure, all of you will be able to understand. And if I am under any delusion then I would pray that 'Allah' may bless me to get rid of it but one thing is certain that your level of hearing and understanding has surely been raised a few notches by the 'Vyaaspeetha'. By continually singing and reciting the Katha, you all are now acquainted with it. Now, we are all moving on the intention of Tulsiji in a very natural simple flow. Just listen. Now, if I may ask, how do these small children quietly sit and listen? They are not desirous of any fruit from it. But most certainly, they must be tasting the nectar sometime or the other. I openly declare that those of you desirous of going to heaven, please do not come for my 'Kathas'. I am not here to cure you; instead I will make you mad in the divine love. This pain or pangs of the divine love are far healthier than the best of health. And if we are able to listen in this light, then we shall see Him standing at each and every juncture in our lives provided, our eyes are open and can see. There is no turn where God is not there. God can be present in the 'Ramkatha' as well as the pains of 'Ram' who is working for us at our home. He is present everywhere. Laathi's Rajvanshi poet, Kalaapi has sung;

Jyan jyan nazar mhari tharey
yaadi bhari tyan aapni|
Jyan jyan chaman jyan jyan gulon
tyan tyan nishaani aapni|

When God signs, he does not do it like us by writing Rama or Krishna or Shiva like that. His signature is the rising of the sun in the morning, the blossoming of the flowers, the chirping of the birds, the flowing of the river, etc. Omar Khayyam might have written his Rubais based on wine but if I may not sound a bit radical then would request you to think that is there any better wine than the Divine? In a true sense, if there is wine in the creation, it is the Divine. Those who have even

tasted a tiny drop have remained intoxicated for lives or births together. I would call it the 'Hari Rasa'. Or the 'Rama Rasa'. It is called 'Rasovaisaha'. Listen to taste the Rasa, leave aside the temptations and desires. Because 'Katha' is pure, it is a 'Punya'. One meaning of 'Punya' is 'Mangal'. How many meanings shall I discuss? 'Katha' is 'Mangal' therefore it is virtuous.

Thus, we have seen that there are numerous definitions of 'Punya'. There is a huge expansive field of virtue. In the 'Manas', the famous seven questions comprised a mention of 'Punya' in them. What is the biggest 'Punya'. 'Kaagbhusundiji' replies;

Param dharma shruti bidit ahinsa|
And which is the biggest sin?

Para ninda sama agha na gareesa|
This question about 'Punya' has been raised by Tulsiji himself for all of us. Here, the reply is non-violence. We should not hurt anybody in any way. Neither by thoughts, nor by actions or by our words. This is the greatest 'Punya'. To give money in charity alone is not virtuous. One who has should surely give but virtue does not come from money. I am able to see a very broad and a vast interpretation of 'Punya' on the basis of the 'Ramcharitmanas', which I would like to share with all of you. In all, the word 'Punypunja' has been used seven times in the 'Manas'. We shall take them one by one.

'Bapu. Sahan shakti ni vaat kariye toh, Ramcharitmanas' ma koney bahu sahan karyu?' In my opinion, one who suffered the most is 'Ahilya'. She did not suffer due to others, but her very own were instrumental in tormenting her. She did tolerate quite a lot. If I see the 'Manas' then mostly, those who have suffered the most are generally Women. 'Atyarey thoduk undhu chey'. But in general we have seen that women suffer quite a lot in comparison to man. The second sufferer according to me is Shabari. Third, I find the 'Kewat' suffered quite a bit. Low caste, untouchable, overlooked, so much so that if by mistake someone stepped on his shadow, one would have had to have a bath. When I look at the Royal family then I feel the maximum sufferer is Urmila. This wife of Sri Lakhan suffered the most. A lot has been written about her sufferings. There is great epic 'Saket' written by the twentieth century poet, Maithilisharan Gupt. What about Mandaviji? And all those who suffered the most in the Manas have

been blessed by 'Bhagwant' himself. In some way or the other, they have attained God.

Though 'Kewat' may be smiling outwardly but his entire tribe had to endure a lot. When Sri Rama reached the banks of the Ganges, on seeing Her, He immediately got down from the chariot. But when Sri Bharat was going to meet the Lord, then on seeing the holy river he did not alight from his chariot but he went a step further. He embraced the most backward, out casted, downtrodden, untouchable Guha who was a non entity as his ideal. I think that only a Saint knows and can see as to who has suffered the most. The world is blind towards others sufferings. The eyes of a 'Sadhu' are the measure meter to know the amount of suffering a person has undergone. Even if outwardly one may be smiling, but a Saint will know as to how much he has cried inside. Such people endure and go on performing their duty in the world.

Jo bantata phirta tha zamaney ko ujaala,
Uss shaks ke daaman mein andhera bhi bahut hai|
Ye sach hai ke tunhe mujhey chaha bhi bahut hai,
Lekin meri aankhon ko rulaya bhi bahut hai|

-'Shaad' Muradabadi

People ask me that how much we shall endure. Just make endurance or tolerance your nature. Like, it is the nature to smile. Similarly, let endurance also be a part of your nature. In this way, we shall be saved from a lot of difficulties. So in the 'Manas' we can see a number of such personalities. Tulsiji honors the 'Kewat' by calling him a 'Punyapunja';

Barasi suman Sur sakal sihaahi|
Aehi sama punyapunja kou naahi||

So 'Kewat' is an embodiment of virtue. The Gods have not given him a certificate; instead I feel that he has been rewarded by an admiration of love. This happens when he starts washing the divine feet of the Lord, filled with great devotional love and humility. Seeing this rare event, the Celestial Beings gather in the sky and start showering petals on him. He is so virtuous, just imagine. Now why did Tulsiji call him a punyapunja? What acts of virtue did he perform in order to qualify as 'Punyapunja' is the question? Come. Let us try to see what they were. Firstly, he performed all those virtuous acts as prescribed in the 'Bhagwadgita'. The entire text is beautiful and holy. Out of a few shlokas which are dear to me, this happens to be one of them –

Bramhabhutaha prasannatma
na shochati na kankshati|
Samaha sarveshu bhuteshu
madbhaktim labhatey paraam||

All the attributes given here, I see them in the 'Kewat'. He of course endured and that is why he became an ideal for Sri Bharat. The Ganges purified the world but could it not purify those living on her banks? Bharat's ideal is that last person who in the eyes of the world is insignificant. I am saying this with my personal responsibility that for Bharat the Ganges is not his Ideal, instead the boatman who helps people cross it is. Though, Guru Vashishtha was standing at a distance. Embellishment or adornment is good but in excess it turns ugly. Vashishthaji is too embellished or 'Ati Sanskaari'. That is why; he did not come forward to embrace Guha. I am from a higher caste and the Purohit of the Raghukula. So 'Ati Sanskaar' separates a person from the reality and the society also. Enculturation should be adequate, excess is bad. Vashishthaji is Brahmin of the highest order and after all the Master or Guru of the Raghu dynasty. Subsequently, even his misconception was removed and runs to embrace Guha. Leaving aside the very dead and wrong values he just picks up Guha and hugs him. Try to study the 'Ramcharitmanas' in this light. What will you get is immaterial, how many ignorant notions will be broken, that is important.

'Bramhabutaha' is a virtue. The literal meaning is to be seated in 'Bramha'. We can't do it, Yaar. Now you may ask, how is the 'Kewat' seated in 'Bramha'? First, the Celestial Beings gave him the certificate for his divine love and showered petals over him. Ambedkar Dada has done yeoman service for the society particularly in this sphere. All the great men have tried their best to remove these petty differences of caste and creed. Just go back a little more and see as to how much Tulsiji has done? Ages ago, a Naagari Brahmin, Narsih Mehta can go to a Dalit's place and do the Sankirtana. Such a revolution, my Kaathiawaad only can do.

Aeva re amey aevarey,
tamey kaho cho wali tewarey,
Bhakti karta bhrashtha thayishun toh
karishun Daamodar ni sewa rey...

So, to be seated in the 'Bramhabhaava' is a virtue in my opinion and 'Kewat' had it. How? Did

he go on repeating, 'Aham Bramhaasmi' all the time? Did he do meditation? Did he perform Yoga? Or did he perform Yagya? Was he performing the 'Rudrabhishek' daily? Did he always carry a rosary and kept on chanting the Lord's name? None of the above. Still, my 'Vyaaspeetha shall call him a 'Bramhabhutaha', for sure. The 'Ramcharitmanas' says that the flow of the Ganges is the flow of the water of Bramha. The Divine flows in the form of water in the Ganges and this person, lives 24x7 on the Ganges, hence I have no hesitation in calling him as 'Bramhabhutaha'. And other than him, who else can be seated in 'Bramha'? 'Bramhabhutaha prasannatma'. This man is happy in his poverty. If he was not happy then he could not have been jovial. If he was not happy; he could not have cracked jokes and be always in a very light mood. He was not happy, he could not have stood up in front of the Lord and argued, in the way he did. He is undoubtedly a happy contented soul. 'Na shochati na kankshati'. He had no worries whatsoever. He says that even if your brother strings an arrow and kills me, it does not scare me one bit. I will die, so what. But, I shall not let you get on my boat till you allow me to wash your feet. He is insistent on his point. Though it is difficult, I understand but let us try to remain in 'Bramhabhaava' as much possible. This will of course be an act of virtue. Guha has no desires. He does not take a penny for his labor of rowing the boat to cross the river. He has no expectations. When the Lord tried to give him his ring as a token of the charges for making them cross the river, he refused to take it. He is totally bereft of any desire. Not to expect anything from anybody is a great virtue.

Samaha sarveshu bhuteshu
madbhakti labhatey paraam|

The one who views the entire creation with equanimity is performing a virtuous act. In the 'Kewat' we can see this virtue as well. Whoever comes first to him for crossing the river, he takes him on first. He does not differentiate between anybody. Lord Rama gets His feet washed by him and then asks him to take them across but he says that I will not break the queue. I will need to carry those who are standing before you. I shall take you when your turn comes. I have had a number of such experiences especially at the airports. Generally, there is someone or the other for assistance, and

because of his contact, we are taken in before by breaking the line. Somehow, I don't like it and feel very uncomfortable. Those who know or recognize me may not object and allow the jumping of the line, but for those whom I am unknown look at me in a very unpleasant manner and feel piqued at this behavior. My earnest request is that people, who have got some respect and honor in the world, let them also be natural and lead a normal life. Do you know that the one whom you respect, somehow by your actions or words, you become instrumental in giving him a bad name. Just let the person be normal, Yaar. The 'Kewat' has an outlook of equanimity.

The devotional love is of two types. One is 'Parabhakti and the other is Aparabhakti'. We are blessed with 'Parabhakti' only by sheer grace. And in the case of 'Aparabhakti', we need to make efforts. The 'Kewat' is blessed by the 'Parabhakti'. In the 'Manas' if you see the list of 'Aparabhakti', you will not find even one having been done by 'Kewat'. Nako!

Pratham bhagati santan kar sanga|
Doosari rati muma katha prasanga||

The first attribute mentioned here is 'Satsanga'. Where do you see him doing 'Satsanga'? Which Saint does he worship or sit with? The second is hearing the holy texts or taking keen interest in the 'Kathas'. This too is not seen in Kewat. Day and night he is engaged in doing hard labor, where does he have the time to sit and listen to discourses? To serve your Guru devoid of any sort of an ego is the third 'Bhakti'. Who is his Guru? We can't see anyone. The fourth is to sing or speak about the Divine. We don't see him taking a musical instrument and sitting down to sing the 'Kirtana'. The Lord tells Shabariji that having complete faith in me to chant my name is the fifth 'Bhakti'. What 'Mantra' did 'Kewat' sit and chant? Even he refused to accept the ring which had the Holy name encrypted on it. So, even the fifth is not visible in him. To practice restraint and subjugation, to lead the life of a renunciation, to abstain from over activity and to lead a noble lifestyle, we can't see these traits in his life. We also cannot say that he is a very 'Dharmic' person. The seventh is to see the entire creation as Divine. Now whether he sees the creation to be a shadow of the Divine is a bit difficult to say. The eighth is to be satisfied with what you get. This too is not obvious

in him otherwise his insistence to wash the feet, the liberation of his ancestors, to get his entire family extricated by the Lord and then keeping his option open by saying that he will accept his reward on the Lord's return journey does not indicate that he is a contended being. Not to see faults in others, this is out of question in this context. The ninth attribute is simplicity. We don't see simplicity but yes we do see him to be natural and congenial. He speaks very sternly so we can't say that he is simple. He is congenial no doubt and leads a very natural normal life. Not to cheat anyone and not to have malicious behavior or deceit. We can see him trying to play up a bit. He is clever, I would not say cunning. By taking the example of Ahilya in order to be able to wash the Lord's feet, he has indeed been clever. But we are not able to see any attribute of the 'Aparabhakti' in him. Leave aside the question of belief but the way he comes across we don't see humility or that he is in a very happy frame of mind. Similarly, if you check out the attributes given in the 'Srimadbhagwat', we don't find them fitting into the context of 'Kewat'.

Shrawanam kirtanam Vishno
smaranam paadasevanam|
Archanam vandanam daasyam
sakhyam atmanivedanam||

Hearing, where does he hear the 'Katha'? We don't see him doing 'Kirtan' either. When do we see him quietly remembering God? When he got a chance of doing the 'Paadsevanam', he washes the divine feet. No question of worship. No ritualistic practices. He does not sit and pray or pay respects. When the Lord forces him to take something after crossing over we see, 'Kewat charan gahey akulaayi'.

Before this, we don't see him perform any 'Vandan'. There is no question of his behaving as if he was a servant. He was just talking straight without any sort of thought or humility. He had no feeling of friendship towards the Lord, but God Himself made him His friend. Apparently, we don't see him outpouring his heart in front of the Lord. Thus it goes to prove that he is a man of 'Parabhakti'. He is a 'Punyapunja'. Please pay attention. These are all the attributes of the soulful virtues. We are not discussing the gross or base virtues during this 'Katha', please bear in mind.

My Dada, my 'Sadguru Bhagwan' who blessed me with the 'Ramkatha', told me five

things. Now how much of this can be followed, I know or Dada knows and third my Hanuman who is seated right behind me knows. But He had told me these five things. I would like to share it with you all with a thought that in order to be happy in life, if we can follow these five in our lives, we can all earn the virtue of happiness. The first Sutra he said, 'Son. As far as possible, speak the truth and try to speak the pleasant truth'. If possible, we should. The second, 'Never revile anybody nor be jealous'. If we want to be happy, then this is very important. Jealousy is done by man and abuse by the tongue. Third, 'Beware of pride or ego'. Maybe His old far sight might have seen that the 'Ramkatha' will take him places and in the future, it should not give rise to ego, so He must have pre warned me. We are ordinary 'Jeeva' and become proud for nothing. Fourth, 'Daily read the Bhagwadgita and the Ramcharitmanas'. He was so practical that he did not lay down any strictures about the timing or anything, but just this that do it at least once in a day. He gave total freedom and flexibility. The fifth and the last were, 'As much possible, try to chant your Ishtha Mantra and as much possible try to remain silent or Maun'. Don't speak much. For me it is a boon. As much as possible, to be seated in 'Bramha' is a 'Punya'. To be happy is a 'Punya'. In any situation, remember this 'Chaupayi' of the 'Manas';

Hoihi soi jo Rama rachi raakha|

Whatever the Lord decides is always right and in our best interest. Devotional love can be obtained by three ways, one by knowledge, second by right action and third by unshakeable faith. Just Faith. Guru provides us with a pair of spectacles to see far. If we will be patient, only then we will get to know that whatever happened was in our best interest. But for this, the prerequisite is faith. Somehow, our intellect just does not let us believe anything. It will argue and put forth all sorts of notions to confuse us or to shake up our faith. 'Na shochati na kankshati'. If you don't ask for, you get much more. To remain without asking is very difficult. Especially when temptations and allurements are gnawing from all sides, to remain steadfast is very difficult. In the eyes of my 'Vyaaspeetha', the 'Kewat' is a 'Punyapunja'. And all these virtues are clearly visible to the 'Vyaaspeetha'.

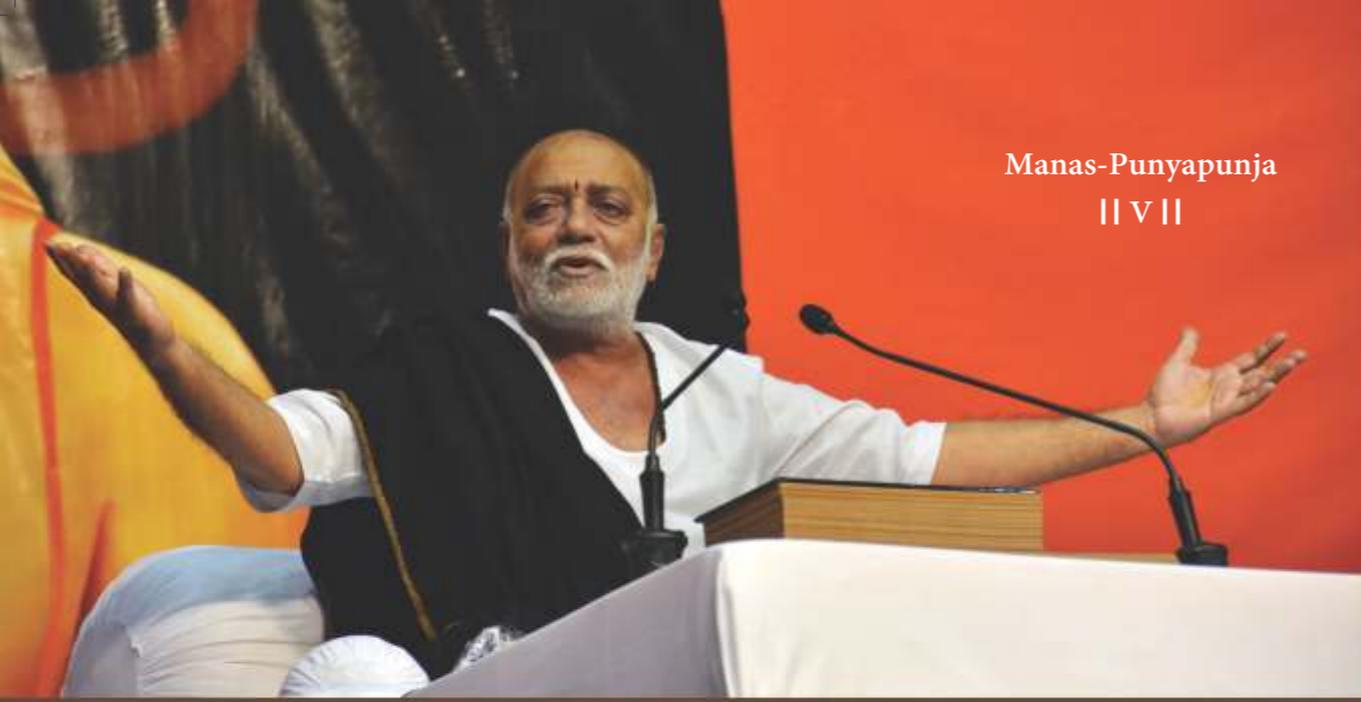
'Bapu. Thamey keedhun ke kayin maangwanu nahi. Punn Gurukrupa, Gurusewa,

Gurubhakti ae jo maangwu hoye toh maangi shakaaya?' Yes, you are free to ask for Guru's grace, His service, and His devotion. In the 'Manas' it has been said that you can ask for it. Yet, if our ability is there and have firm faith then 'Bin maangey moti miley'. You are bound to get it. Though I am dead against asking. This is absolutely my personal view and please don't accept it because I say so. Even Lord Shiva has asked in the 'Ramkatha'. Not once but Shankar Bhagwan has repeatedly asked of Sriranga Swami and even pleaded that please give with pleasure. But grace, loving kindness, refuge, Paadukaji, Mantra, Satsanga etc, are the few things which we can surely ask for. After all we are ordinary mortals.

So Baap. I wanted you to come up with a few things, that is why I asked. You all have asked good questions. Sati did not listen to what Lord Shiva told her. The Lord is seated in deep meditation at Kailash. For eighty seven thousand years Sati is under discriminative appellation. Shiva opens his eyes. Seeing Him awake, she

Sahib. Any sacred text for that matter will show some sort of allurements so that we move ahead in life. But, the manner in which I have studied the 'Manas', and what I would like to share with you is that please work without any expectations. My dear brothers and sisters, try to read the 'Manas' just for the sake of reading without any motive. As far as possible, try to listen to any sacred text or read of study without any motive attached to it. Do it out of love. The scriptures don't give you a fruit; instead they give you the nectar or its juice, i.e. the 'Rasa'. I recite the Katha and believe me; I am filled with its divine 'Rasa'. I am sure, you are hearing so you too must be getting some taste of the 'Rasa' otherwise why would you hear?

comes and pays her respects at His divine feet. The Lord respectfully seats her in front of Him. At that point in time, a huge 'Yagya' had been organized by Sati's father, Daksha Prajapati. All the celestial beings were invited. And in order to take revenge, he did not invite Lord Shiva. My 'Vyaaspeetha' has repeatedly said that please do not do anything with the feeling of revenge. As much as possible, try to sacrifice or willingly give up. Lord Shiva tried to explain Sati but she would not listen and was adamant in going to her father's place. She goes and is insulted. She seethes in rage and curses the entire gathering that all those who have heard and have been a part of this grave insult to Shiva will have to suffer adequately for their sin. She jumps into the sacrificial fire and immolates herself. This resulted in a huge commotion. Daksha paid the price for his pride and face annihilation. However great may be your action, but its pride will obstruct you from enjoying its fruits. In her second birth, she is born as Parwati to King Himalaya and Maina. Since the time of her birth, the prosperity of Himalaya grew manifold, after all it was Ma Jagdamba herself being born. Without invitation, great sages and ascetics started coming to Himalaya and accepted his hospitality. My 'Vyaaspeetha' maintains that if a daughter is born in your family; consider her to be Durga herself. When a daughter is born, then these seven types of prosperity automatically come as per the 'Bhagwadgita'. They are, Keerti, Shree, Vaak, Smriti, Medha, Dhriti and Kshama. These seven divine attributes accompany the girl child into our homes. So, when a girl is born, celebrate in joy. I have said that Daksha's daughter Sati was intellect and the dry intellect got burnt and was reborn as faith. The basic primordial energy is unchanged that she is the Mother of the Universe. When our consciousness is outwardly inclined then it is called 'Buddhi' or mental perception and when it turns inwards, it becomes faith. They are the two faces of the same conscious energy. In any incident of our life, the principal focal point or the foundation has to be faith. After the appearance of faith, i.e. Ma Parwati, Himalaya prospered hugely. One day, Sri Narada just came by uninvited. He performed the 'Naming Ceremony' for her. He foretold her future and predicted that if she performs certain austerities, she shall marry Shiva. Once after sometime, she decides to perform severe Tapas. As a result of this, she gets Shiva as her husband.



Manas-Punyapunja

॥ v ॥

Happiness is a virtue, unhappiness is a sin

Baap! 'Manas-Punyapunja', is being discussed at length in this auspicious 'Adhik-Maas'. Certain questions have been asked but before I get into it, I would like to take up a point raised by one listener with regard to our yesterday's discussion and he says, 'Now I will go and read the entire Ramcharitmanas' once without any motive. 'Baap. You don't need to go anywhere. My humble submission to you all is just that the manner in which I am presenting my 'Ramkatha' in front of you now, it is not a 'Dharmashala' but is a 'Laboratory'. I am saying this from the core of my heart that I am doing an experiment. Maybe, in this laboratory, you are able to attain happiness. Today, I have got a letter which says, 'Bapu. I am listening to your Katha but as soon as it starts, tears start flowing from my eyes'. My dear, this is the fruit of the Katha. How fortunate you are to experience this state. We have come to this conclusion that tears are only related to our happiness or sorrows. In the spiritual sphere or in the field of love or devotion, tears have nothing to do with our happiness or sorrow. The tears are only and only related to our emotions and love, to our blissful state. We are attuned to the fact that if we see tears in someone's eyes we start thinking that how sad the poor fellow must be? But if tears flow in the 'Katha' then tell me how is it related to your happiness or sorrows? These tears are of divine bliss. They are the sign of your devotional and emotional state of mind. This is what we all should get. Even when we are very happy, tears come out and when we are very sad then also we are crying. This is our common understanding. Katha is bliss, where there is no sorrow or happiness. Now, if you want to term this blissful state as happiness then it is fine. Crying in my opinion is a very good thing and a boon. There are many who can't smile when they are happy, nor can cry when unhappy. Crying is Krishna's blessing. Tears are the boon of Sri Radha. Crying is a blessing of Vrindavana on all of us for our good. Tears are the divine blessing of 'Chitrakoot'. So, if tears flow, it is a very good sign. I want that you should not be high and dry. You should all be wet inside. Inshaallah. You all have the tears of love in your eyes always.

Nisha din barsat naina humaarey...

Has Krishna given us happiness in this outside world of ours? And to give sorrow, is not in his nature at all. In the 'Bhagwadgita', Sri Krishna is called the 'Yogeshwara'. It goes on to address Him as 'Mahayogeshwara Hari'. He is a 'Mahayogeshwar'. He gives us bliss. What does our 'Sadguru' give us? Or, what does an Enlightened being give us? They give us joy. Happiness could be the result of your good deeds or 'Punyas' of your last life. Sorrow could also be because of your past deeds. The Enlightened Being

will bless you with tears of joy or tears of loving devotion. I really pity those poor people whose eyes are dry or have no tears. This 'Katha' is only for all of us to become wealthy or fulfilled from inside. That is why, when I say that you go is when you don't get anything from here, you should not waste your valuable time. Undoubtedly, it is an experiment. Krishna gives us bliss, he blesses us with ecstasy. He purifies us blesses us with eternal happiness. One meaning of 'Punya' is holy. Another meaning of 'Punya' is noble deeds. A very great exalted thought is also 'Punya'. Performing good actions is also a virtuous. To remain always in a happy state of mind is a virtue too.

Please remember, to be happy always is a virtue and to remain unhappy is a sin. That is why, please be happy. Keep others happy too. Don't be unhappy and please don't do anything to make others unhappy. Dharma has stamped out as to what is virtuous and what is sinful. The definitions keep on changing. In the 'Satyuga' it was 'Dhyaan', in the 'Treta' it was 'Yagya', in the 'Dwaapar' it was 'Pooja-Archa' and in this present 'Kaliyuga' it is only 'Kirtan and Hari Katha'. Here, during the auspicious 'Purushottama Maas', by the grace of our Guru, the discussion which is going on is of a very subtle and a different type of 'Punya'. As much purity one can acquire, here you and me are together. If I say 'You' please do not misunderstand that I am trying to consider myself any different, not at all. I am with you, in the same plane. Where will go, leaving the 'Katha'? I will chase or follow you. Now that you have come to me, there is no escape. You are stuck. There is only one door in here for entry, there is 'No Exit'.

Our 'Yajmaan' Doctor Sahib was telling me yesterday that in one Katha I had said that when you build a house, you make different rooms like the drawing room, dining room, master bed room, guest room, library room, etc, etc, and if possible and space permits then also construct a 'Shunya or a Zero room'. Where there is nothing. It is empty. Totally devoid of anything. And let me tell you, Doctor has done so in his house. But one slight change I would like to point out. He told me that I have a room to myself where I have a few books, I am there and second Bapu, you are there. It will really be great when you even remove me from there. You will have to remove me. Till the time, my presence is there, I will be an obstacle on your path. I am saying this seriously, from my heart. Nobody will give you such an advice. When my

picture starts creating an obstacle, just remove it, please. Devotion needs solitude. 'Ekaanta' means where even one comes to an end, where there is none.

Manas punya hohi nahi papa|

Tulsiji says that the biggest benefit of 'Kaliyuga' is that even mentally if your thoughts are good, you will earn virtue but if you think ill of someone, nothing will happen that is there will be no result, simple. This is a special relief granted in 'Kaliyuga'. Physically you do nothing but mentally you wish well for a sick person, you think well about your neighbor, you will be doing a virtuous task. As such, outwardly, no action is being seen. You have neither gone nor given any medicine nor have you gone to your neighbor's place or have tried to console anybody. Just having positive thoughts is in itself a great virtue. Doing noble deeds is a 'Punya'. Till such time your mind is in a state of purity, it is 'Punya'. We may be clean but we are not pure.

Do you consider these topics from the 'Ramayan' as some sort of a joke? They are not funny or mere stories for entertainment. My Rama if at times is playing with the monkeys or is joking around with his friends, it demonstrates His greatness. He has, 'Buddhimatam Varishtham' Hanuman sitting right at his feet. The greatest and the most alert personality in the entire creation 'Sri Lakhan' is by his side. 'Vibheeshana', whom the Lord calls a noble saint, is there with Him. 'Sugreva', whom Sri Hanuman too has to ask for permission, such a friend of the Lord, is also there along with the elderly experienced Jambuwant. Do you think that the Lord will indulge into just a funny dialogue as to why there is a black spot visible in the moon? What do you think the 'Manas' to be? It is not a child's story.

I have asked my Dada a number of questions. I have not asked anybody else in the world as much I have asked Him. Yet, sometimes I used to ask Him. This is something very very personal but people tell me that if I remember any incident about Dada then please enlighten us with it. One experience I shall tell you that I used to very comfortable with my Grandfather. Absolutely simple and very natural. I used to feel free in His presence. With my father, I had to be disciplined and careful. With my mother, Savitri Ma, I was always very comfortable and free. But with my Grandmother, Amrit Ma, I had to be very controlled and disciplined. So the discussion began

with this topic of the Lord playing or talking to His friends. Now at that time I was small and to me it appeared to be a children's story. Why is this black spot visible in the moon? Like in our villages, it is said that there is an old lady sitting on the moon and is making rotis or bread out there. Now just imagine. On one hand we have this great sacred text like the 'Ramcharitmanas' which is the gift of 'Kailash' to the mankind, a text flowing from 'Prayaag', situated at the great heights of the 'Neelgiri Peaks', and finally that is the creation of Tulsiji from his own 'Manas'. My memory is getting refreshed. At that time, in reply to my query, Dada had said, 'Son. This is not merely a story. Our scriptures equate the moon to our mind. The Lord is asking these learned people assembled around Him that please tell me what is the negative image visible in your minds? What is that dark shadow, cast on our minds which has stolen our purity of heart and appears like a blot or a dark shadow, which has stained your mind? What is this impurity, plaguing our minds? The Lord wants to know, as to what is that hole visible in our hearts appearing to be the dark spot. Which specter has kicked us and punctured our heart and has sullied its tranquility and purity? Who is this 'Rahu'. Who is that thief to steal the goodness of our hearts to adorn someone else? In order to make up or dress up another, 'Rati' has stolen ours? 'Now, when I think about it, I feel that what great priceless treasure was given to me by Him, out of His sheer grace. If I want to say it in Gujarati, 'Khadiyo khaali kari naakhyon.' He became a 'Fakir' after giving me more than He had. Like Thakur Ramkrishna had told Swami Vivekananda, 'Vivek. After giving you everything, I am leaving as a mere Fakir.'

Are these mere stories? That is why I say that purity is a 'Punya'. Just think, what is this dark spot or a blot on the surface of our mind which is akin to the moon. Why has this loss of purity taken place? Some wrong company has cast its dark shadow on it? What is this shadow which is so clearly visible? What has influenced this fading of the brightness of our minds? What wrongdoing has occurred which has caused this hole in the mind and our purity got sullied? Which evil tendency has hit our mind? Mahamuni Vinobhaji has said that, 'To keep on remembering your past is the trait of the mind and to bring it back again into the present and channelize its energies in the present is the education of the mind.' Please do not treat the

'Manas' to be just an ordinary story. It is a great scriptural text; it is such a text whose greatness can be compared to Mount Kailash, as it has originated there. You and I should try to look for it. We are clean but what is our purity quotient? And for as long as we can remain pure, it is a virtue. Aversion or hatred is a sin where as love is great virtue.

So, 'Punya' here does not mean just ordinary virtues, like giving a book to someone, or buying a note book for a needy student or paying the fees of a poor child. All these are no doubt, good. Please, do it if you are doing so and if not then start it. While doing these acts of charity, we should not miss out on the basic virtue. My humble submission is that for any reason you don't find purity in the 'Katha', you are not happy in it, then I would not like that you should waste your time. Please leave me alone. And kindly don't misunderstand what I am saying and you interpret it as if I am trying to dissuade you from the 'Katha'. All this is applicable when you attain that level.

An Enlightened Being is one who just moulds you and leaves you on your own. He does not become an obstacle for you. In Sri Ramakrishna's case he was asked by Totapuri that if 'Kali' comes in the way of your concentration, dissect her too and forge ahead. Now the ignorant shall say that it means to cut your deity of your worship and devotion. Cut the scriptures. Cut off your Guru. Now if one goes just by its literal meaning, what will happen? There will be a lot of confusion and total anarchy will spread all around. A true Awakened Soul shall not leave his disciple till such time he does not turn him in a Guru. Now, today we see in the so called religious sphere a competition going on to make as many disciples as possible. The real or a true Guru will makes us also into a Guru. In the 'Sannyas Tradition', it is a practice that when the initiation into an ascetic way of life is being done then, on the shaven head of the disciple, the Guru applies the sandal paste and adorns him with flowers and worships him. 'Twameva Bramhasmi'. This 'Mantra' is repeated. From this moment, you are 'Bramha'. The Guru worships his disciple. Such thinking or lofty ideals, you will not see anywhere else except India. Who is bigger than the Guru? His disciple. The disciple is Guru's Guru, only Hindusthan can say so. Guru is not worshipping a person or an individual; it is the divine flow of the Ganges, where the disciple is considered to be also a Guru.

So, happiness is 'Punya' and unhappiness is a sin. And mind you, being happy is our inherent nature. There is a word in the 'Ramcharitmanas', 'Ghanaghamand'. 'Ghan' means a solid mass. When the clouds are filled with rain or similarly, when man is filled up with something, then pride does creep in. Ravan was sitting in his amusement parlor and the Lord seeing this asks Vibheeshana that is it the rainy season now in Lanka? Why did He add 'Ghamanda' with 'Ghan'? Because even showering or raining charity also swells up ones pride that he has done so much of virtues, he has done acts of charity; all this gives rise to egoistic false pride in him.

For a rosary, you need a string. The rest are all beads. You and I are the beads. We are all in a group but with whose help? There is string which holds all of us. There is some force that binds us. When I see these small children, I think that I have nothing to do with them, but they come to me calling out, 'Bapu. Bapu.' I feel that in some birth, they of course must have been my listeners. For the rosary, a thread is necessary. And this thread is nothing but 'Love'. This is the thread of happiness that has held us together.

'Bapu. Bey Katha pahela tamey keendhelu ke maney shrawan karey tewa kaan joiye chey. Toh amey aewa kaan banwa mattey shun kariye?' You are listening with so much respect and I term it as 'The Art of Listening or The Science of correct hearing'. It is a science of listening. You must have really heard very carefully, that is why you still remember what was said earlier. Should I tell you the truth? Whatever, I have spoken in the 'Katha' I don't remember it the next day. After the conclusion of the 'Katha' I can't remember what I have said. My listeners know and remember it as they have an 'Ear Science'. You are blessed with this art of listening which enables you to grasp and hold on to what is being said. The ears are just a medium which helps the word travel to your heart and that is why, you are able to catch it. Which proves that you are blessed with divine ears? But we are trying to improve upon them further.

'Jai Siya Rama Bapu. I am a resident of Benaras. I have two questions? The first question is related to mercy. If someone harms us physically, mentally, economically as well as hurts our family, then how do we excuse such a person? The second question is the 'Ravan' was such a great scholar, and when he was fighting with the Lord in the battle then why did the Lord not excuse him?'

There are two words which please see carefully, one is mercy and the other is justice. If I may rely on the basis of the 'Manas' then my answer will be that with an able person, there should be justice and with one who is weak, there should be pardon or mercy. Ravan is an able person, so justice was done with him. And if we see it from another angle, the Lord showed so much of mercy on him that finally he merged him within Himself. Therefore if an able person harms us physically, mentally or economically then he deserves justice as per the laws and common practice. But if a weak person commits a mistake knowingly or unknowingly then he deserves to be pardoned.

'Bapu. Samarth toh sweekar aney sahan kari shakey pun asamartha bal kayi reetey mellwi shakey?' For a weak person the strength to forbear comes from the Divine name and silence. The Divine name will surely empower, it is my experience. 'Haarey ko Hari naam'. A tear filled call will give you immense strength. And remain quiet, practice silence.

'Bapu. Aapey je Dharma drohi ne saja maley aey vaat kahi. Ramcharitmanas ma Ravan Dharma drohi, dhongi gannaya, aeney kaala paani ni saja aapwi ke nahi?' Now how can the litigation be started after death? Ok, let us assume that Ravan acted against all normal traditions, but what was the reason behind it? Tulsidasji gave us a formula which proves that intrinsically, all are good.

Ishwar ansha jeeva abinaasi||
Chetan amala sahaja sukharasi||

We all being a part of the Divine, by nature or our inherent basic nature is pure and enlightened. Even then we see that someone goes against the tenets of the Dharma, someone else does something else, etc. What is the reason behind it? Is there an answer in the 'Manas'? Yes, there is. Now let me ask you a question, who was Dasarathji in his past life? What does the 'Manas' say about it? He was Manu, is it correct? And who was Dashaanana Ravan in his past birth? He was Pratapbhaanu. Is it Ok? Now if we compare Manu and Pratapbhaanu in the 'Manas' then we see that both are noble and pious souls. Please do the comparison yourself and see.

Swayambhu Manu aru Shataroopa||
Jinha tey bhaye nara srishthi anoopa||

From Manu, we his descendants are called 'Manushya'. But Manu was born as Dasarath in his next birth. Pratapbhanu, the son of Satyaketu was also a very God fearing and a noble person. But he

became Ravan. The origin of both these characters is noble but the transgression of their lives is different. How 'Manu' became 'Dasarath' has been clearly explained in the 'Manas'. And the way in which 'Pratapbhaanu' becomes Ravan has also been explained herein. What did Manu do in the beginning? And how he became 'Dasarath' in his next birth? First he performed many noble and pious deeds. While continuing his noble practices his entire family too is also molded in the similar way and he proves to be a very able king. But when everything was fine, suddenly a thought came to his mind, 'Hoihi na bishaya biraag'. I am not getting the feeling of asceticism and my mind is not moving in the direction of disinclination. There is a very beautiful philosophy of the 'Manas'. To be disinclined is a great boon but Manu's problem is that he is not feeling it. Then he decides that in order to move on the path of disinclination, he will have to practice a little bit of renunciation. So he decides to give up everything to his family and goes to the forest. If at a certain age, we don't feel the urge of disinclination coming in then we ought to start giving up bit by bit in order to give it an impetus to grow. This is the formula of becoming Dasarath. Because disinclination cannot be done, it happens on its own. If it does not come on its own then we will need to practice detachment and start giving up gradually with understanding not forcibly. The 'Upanishads' too speak about renunciation. The 'Manas' goes right up to 'Vairagya' i.e. dispassion or being detached. It extolles the glories of detachment. The Upanishads say that renunciation alone will lead you to the 'Ambroisia'. But Manu went a step further and wanted that detachment or reclusiveness should come to him naturally. But somehow, it was not happening and he was worried about it. He started to feel the anguish of not being able to attain it in his life. And mostly we see that a person thinks of giving up and starts feeling that everything is useless only when he is disgusted and dejected. He realized that his life is just going away without any devotion in his heart. I am not able to naturally detach myself from this worldly mundane existence. That makes it very pertinent that he should start gradually giving up the worldly possessions. Therefore, he gives up everything to his children and leaves for the forest to lead a life of an ascetic along with his wife. This is the process of Dasarathhood. If you want your birth as well as

your death to be auspicious then you need to follow Sri Dasarath. And this is the formula for it. Both, husband and wife leave.

Pahunchey jaayi dhenumati teera|

Where did they go? They went to 'Naimishaaranya Teertha' on the banks of the river Gomati. Dhenu or Go means cow. And Goswamiji has equated our faith to the holy cow. If we need to be like Sri Dasarath then first of all we need to have faith. Next. We shall need to indulge in the holy company of the sages and Mahatmas. Listen to the Holy Scriptures. Therefore, first faith, then holy company, followed by the discussion and hearing of the scriptures. It is just not sufficient to stop at this. The couple started chanting of the sacred 'Twelve letter Mantra' with devotion. Just this is the formula of becoming Dasarath in our lives. By doing this we can be called 'Dharamdhurandhar', meaning who is foremost in following the Dharma. Just faith, holy company and chanting of the divine name are what are needed.

Now come to Ravan. See, his origin is pure. He is Satyketu's son, Pratapbhanu. See the amount of 'Yagyas' he has performed and its fruit he offers to Sri Vaasudeva. His father is 'Satyaketu' meaning truth. And there is no darkness at all, which is proven by his being 'Pratapbhanu'. His influence is like the Sun. Now be careful. The process of his becoming Ravan begins. On one hand we have Dasarath and on the other we have Dashaanana. The mouth is the symbol of material enjoyment. The chariot is the symbol of the controlling of the senses. Somehow, I am unable to understand that what not did Ravan have, yet why did he have to abduct or steal Ma Sita? This means that in the eyes of the world he was having everything but internally he was empty. The person who is in depravity is likely to steal. Unfortunately, we are also in the same boat that in spite of having everything, deep inside, we are beggars. There was no dearth of beautiful maidens in his palace, and he went after a mere shadow of beauty. This is the proof of his internal poverty.

Pratapbhanu was a very noble king. His father too was very pious. But once he sets out on a deer hunt. He gets one as his trophy. Now he should have stopped there and returned but just then he sees a boar. Seeing him, he starts chasing it in order to hunt it down. Thus, we see that the process of becoming a Ravan begins with greed. Having got his prey what was the need to chase one more

animal? Chasing it he enters the dense forest. Now see the difference, for becoming a Dasarath you go to a holy place, this is just an allegoric reference. But the greed misleads us and then we go on running in circles, without an end. A greedy person would like to be praised, worshipped and get importance over everybody else. This gives rise to ego and he starts feeling that he alone is all in all. Pratapbhanu tells his army to return as he alone is capable to defend himself.

Ati akela bana bipul kalesu|

Tadapi na mruga na tajai naresu||

Tulsidasji uses the word, 'Ati akela'. We are never alone; the Divine is always with us. But when excessive greed engulfs a person then unfortunately God has to take the backseat. And then in the true sense, the person loses his way and becomes lonely. Therefore, greed, hankering for praise and ego boosting, thinking of the self to be all powerful without the help of anybody else, these tendencies starts taking over and misleading us. This is followed by wrong company and bad influence. You fall into the trap of a cunning deceitful person. Thus, this all leads to Ravanhood. So one is the upholder of Dharma and the other is just the opposite or the destroyer of Dharma. Our origin is 'Styaketu'. The offshoot is 'Pratapbhanu'. But both the progressions being opposite, one leads us to the father of God and the other to be the foe of God.

The question has been asked about Sugreeva. In between, I have discussed that what is his 'Punya'? We have seen that Sri Hanuman is undoubtedly a 'Punyapunja', but such a great personality like him, who first considers himself to be subservient to Sugreeva and seeks his permission to stay back in Ayodhya. And then Sugreeva allows him to stay back. Now it becomes pertinent for us to examine, what is 'Sugreeva's Punya'? As such Sugreeva is a very fearful and a weak person who runs away from danger. His only and foremost virtue is that he knows where to stay. To understand, where to stay is also a great virtue. He chooses to stay on the 'Rishyamooka Hill', where no action can touch him. My dear brothers and sisters, to stay at the right place is a virtue also. In the 'Chaanakya Neeti' it is written that to stay at these five places is virtuous. Stay where wealthy people stay. Here wealth does not mean money or material riches. This wealth is the divinity. Where the environment is pure, to live there is virtuous.

Second, where there is Saint or an ascetic, so that we can be benefitted by his holy company. Third, where there is a king. In other words one who can protect us? Who looks after our welfare and does not torment us. Fourth, on the banks of a river. Where there is a flow of emotion. And finally, where there lives a doctor. 'Sadguru baida bachana biswaasa'. Where, our mental ailments can be taken care. Where the impurities of mind get cleansed, to stay at such a place is a 'Punya'. One such 'Punyapunja' word has been used in the 'Manas';

Punyapunja maga nikat niwaasi|

Tinhahi Deva sar sarit saraahahi||

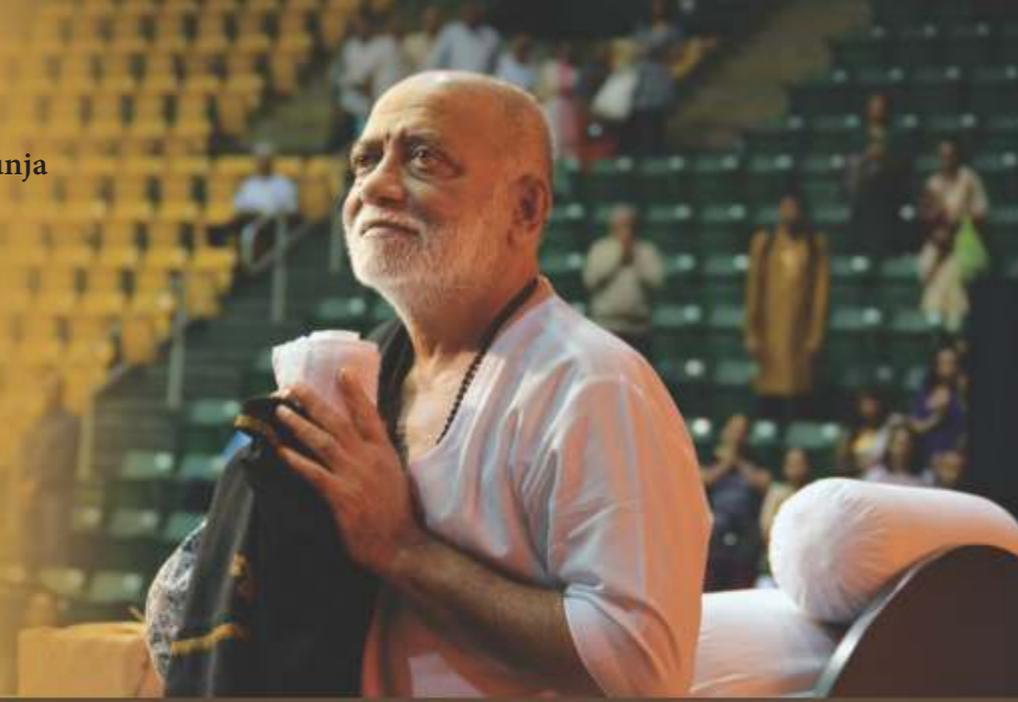
Tulsiji says that the path on which Sri Rama went, the people living nearby are all 'Punyapunja'. The celestial beings and the Gods of Heaven are also envious of the virtue of these ordinary village folk and can't stop praising and extolling their great virtue. The path of truth, the path of love and the path of compassion, to live close by these different paths, Goswamiji terms them to be virtuous. Therefore to live in a good and a holy place is indeed virtuous.

One meaning of 'Punya' is purity. Another meaning is good deeds. An exalted great thought is also a virtue. Noble deed is of course virtuous. To remain happy always is also virtuous. Please bear in mind, happiness is virtue and unhappiness is a sin. That is why, be happy always. Keep others happy too. Neither be unhappy, nor do anything to hurt anybody. Even if you don't do any physical activity, but just a thought about the well being or welfare of your neighbor is a great virtue. Just to pray or wish well for a sick person is also very virtuous. Even a mere good thought about others is truly virtuous. Good and noble deeds are virtuous. The purity of the mind is a 'Punya'. We are clean, but sorry, we lack purity.



Kathā-Darśana

- 'Ramcharitmanas' itself is a 'Sadguru'. ●
- My 'Ramkatha' is absolutely non-traditional. ●
- Dharma liberates the individual. ●
- The scripture will not give any fruit; instead it will give its juice. ●
- Happiness is the synonym of the Divine. ●
- Without genuineness there cannot be purity. ●
- An enlightened soul will bless us with tears of love and bliss. ●
- An awakened soul will have one personality but will have various statements attributed to him. ●
- Guru is not about idolizing an individual; it is like the flow of the Ganges wherein the disciple becomes a Guru. ●
- Don't call His name to get something, just call for the sake of calling Him. ●
- Not to expect anything from anybody is a virtue. ●
- If you are blessed with an opportunity, don't waste it in revenge. Sacrifice. ●
- The one who removes the veil of influence and establishes us in our true nature is a 'Sadhu'. ●
- Smiling alone is not happiness; at times tears too give happiness. ●
- The pride of having done a good deed obstructs its effect. ●
- The service of the Lord and the closeness to a Saint, both are impossible without 'Punyapunja'. ●
- Listening to the sacred text, studying it or reading it, must not be done with a motive instead it must be done with love. ●
- Hypocrisy is the biggest obstacle of the spiritual path. ●
- The surrender can only be to one and only once. ●
- No one is ever alone; the Divine is always present there. ●
- There should be justice to the powerful but to the weak there must be pardon. ●



The eyes of our 'Sadguru' are in itself a Temple or our Gurudwara

Baap! We all are discussing the 'Manas – Punyapunja'. There are various questions. One listener has written, 'I have decided that during this Adhik Maas and even before whatever virtues have been done or collected by me, I would like to offer it to an American youth who is suffering from cancer for his cure and well being'. He has conveyed his personal good wishes and feelings. I am grateful and thankful for the same.

'I have two questions for you. We say Ramachandra priya ho. Should we also say 'Priya Siyarama'? Yes, you can say so. Instead of 'Jai Siyaram you can say Priya Siyarama'. 'I have difficulty in controlling my anger. I don't get what you say that being unhappy is a sin? How do I adjust my nature?' You are facing difficulties because of your anger. And in yesterday's Katha it was said that unhappiness is a sin. So the question is that in such a situation, how does one adjust his/her nature? To change your basic nature is a bit difficult but since you are doing 'Satsanga' and have so much of respect and devotion towards the 'Katha' then whatever insight and motivation you get from it, kindly try to use it to correct yourself as much as possible.

I am staying with Doctor Sahib here for this 'Katha'. The room in which I am staying, by now, I know which is the switch for the fan and which one is for the light. We all can fathom it if we are staying in a room for some time. Accordingly, we can adjust the intensity of the light and speed of the fan as per our requirement.

The tragedy of our life is that, even though after living in this body which is like our room or house for so long, we are still unaware about the switches to be used. We need this knowledge about the various switches in our life. And my firm belief is that this knowledge can only be given by our 'Sadguru'. An Enlightened soul can give us this information of the various switches in our life. You are troubled by this and have come forward with this question to express your anguish; I respect you for the same. But by proper discrimination, gradually try to assimilate and practice it so that you can change your nature. My good wishes for the same.

'Please throw some light on Ishtha, Guru, and Sadguru'. Nabhaji in his text the 'Bhaktmaal' very clearly states that all these appear to be separate physical forms or different bodies but basically, at the core they are all one.

Bhagati bhakta Bhagwanta
Guru chaturnaam vapu ek]

Whether it is devotion, or it is our 'Ishtha', be it the devotee, the Divine or it be the disciple, outwardly, they appear to be separate. But in fact or essentially, they are 'One'. For many people their Guru itself is the 'Ishtha'. For them their Guru is all in all. In my journey I have noticed that for some, just the 'Paadukaji' of their Sadguru is everything. Or we can even consider our 'Ishtha' as our 'Sadguru'. Whosoever be our Ishtha, 'Krishnam vande Jagadgurum'. Bhagwan Shankar, 'Tum Tribhuvan Guru Beda bakhaana'. Even He is considered to be our Guru. Provided you believe in the Guru tradition. I have mentioned this even earlier that in the 'Upanishad' only the word 'Guru' is used and 'Sadguru' is not noticed to be mentioned therein. The 'Sadguru' word has been established by the Saints of the medieval ages. Kabir, Soora, Tulsi have used this word in a particular context to exemplify the position of 'Guru'. The Guru is always true but maybe it must have happened during the period that they must have felt to clarify and stress upon the 'Truth' aspect and thus the word 'Sad' was prefixed to Guru to exemplify it further. So, according to ones mental makeup, according to individual liking and individual faith we attach ourselves and establish a special relationship. But in case you all are keen to understand more about the essence of Guru or Sadguru, then I would like to draw your attention to this particular 'Pada' of Kabir Sahib and you could think about it in your own way. It is one of the few of my favorite 'Padas'. And it is a priceless piece that throws light on the 'Guru'. Now who is a Guru? I will speak on a few lines for you;

Sadho so Guru satya kahavai,
Koi nainan mein alakh lakhavai]

It is such a beautiful line. 'Koi nainan mein alakh lakhavai', not in an idol. If someone can show you the Divine in an idol, it is good. But Kabir Sahib has given us a very revolutionary guidance and he says that Guru is the one who does not mislead us. We will be able to see the Divine in his very eyes. On seeing him, we feel that this alone is the ultimate destination and we see the divine glow of enlightenment. These eyes are nothing but the glimpse of the Almighty. And I have repeated this so many times that the eyes of the Awakened Being are very beautiful or wonderful. If you have read

the 'Narada Bhaktisutra' then you must be aware that such a great personality is very rare. One, whose eyes are filled with Divinity, such rare species is very scarce on our planet. How shall we find them? Such personalities are very rare. And say that we are able to recognize that he is Kabir, or we see Nanak or we meet Tulsi by chance. Or any other 'Peer or Paigambar' who is on His earthly sojourn, for this Narada uses a very beautiful word 'Agamya', meaning unattainable. Firstly it is very rare and if at all we find him, he is unattainable. His living and normal actions will be so confusing for us to be able to reach him. For an Awakened Being, you will not be verily able to decide about his saintly or Godly nature. He is very difficult to be recognized and also not easily attainable. You may try to gauge through some indications or may try to understand him but it will be difficult. The third characteristic Sri Narada says is, 'Amoghashcha'. Say this rare personality has been found, you have recognized him and have also reached him even then you will be in a state of doubt for you can never be sure with him because he is unfailing in his approach and is very clear cut and straight forward. He is difficult to get, equally difficult to be known and will be wrapped up in a manner that we shall be confused till the very end about his true self. It is a very beautiful word. To explain it very simply, say that this rare personality is at hand and we have been able to recognize him and by deciphering his words and actions we have ascertained that he is the one, then believe me, we would have struck a jackpot because his energy is unparalleled and second to none. Then nothing will remain to be done by us in our lives as He is the ultimate or our goal. Our purpose is fulfilled.

I was reading Gurdjieff. He asks his disciples to do whatever they are doing by applying all that is in their command. No one will come to help you. Do not leave any effort undone. Use your entire energy in doing it. After applying yourself completely, your project does not give you the desired result then at that moment understand that the very energy will come to your aid. We ask for help after not even expending half of our energy. Spirituality tells us that all our energies of the mind, intellect, chitta and all the sense organs, apply their collective energy in accomplishing the task entrusted to you by God, after we have done this sincerely and honestly

from our side then the 'Divine Touch' accomplishes it for us. After this, the devotee goes in a state of total surrender and starts believing that he is merely the instrument, whereas, the doer is his 'Guru'. Till such time as we feel that we are the doer, this 'Divine Hand' does not interfere. That is why it seems inaccessible or beyond our reach. But once we realize and experience it, it takes care of everything in life. Such a personality is referred as a 'Sadguru'.

The benevolent eyes of the Sadguru are the temple for the devotee. They are his abode or the 'Guru Ashram'. These compassionate and loving and caring eyes are in fact the 'Gurudwara' for a devoted disciple. The moment these eyes open, for a surrendered and a faithful devotee, the doors of the inner sanctorum open up. When the eyes are shut, it is as if the doors have been shut and the Lord is taking rest. Again I would like to say that whether these lines have been written for a film or it was penned by a poet God only knows but for me, they are suitable here. We keep on humming them;

Teri aankhon ke siwa
duniya mein rakha kya hai?
Yeh uthey subaha chaley,
yeh jhukey sham dhaley,
Mera jeena mera marna
inhi palkon ke taley|
Teri aankhon ke siwa
duniya mein rakha kya hai?

Kabir Sahib says that the one who will never misguide us. 'Apni aankhon mein hee Alakh lakha de, so Guru satya kahavai'. He goes on to add;

Dolat diggey na bolat bisarey,
Asa upadesha dridhavaai,
Japa tapa joga kriya te nyaara,
Sahaj Samadhi sikhavai, Sadho...

One word is 'Amrit' or nectar. We were informed in a Katha that we want to hear one Babu's Katha. We shall sit in the Katha but please tell Babu that he should not recite any 'Pada' of Kabir. I got this information later. And Allah knows, what happened. That day, I happen to begin with Kabir Sahib only. Just imagine, what have we all made Dharma to be. I think that we have removed the petals of the Rose from the flower and strewn it around. Let us try and let the Rose be a Rose. I have removed one petal from it and pronounced it as my Dharma. Another person

snatches another and calls it his Dharma. The Rose was divided into fragments or its originality was destroyed. Why do you need to propagate it, I don't understand. Just light a lamp. The light will spread across without any expense. You grow flowers, you will not have to go out to sell its fragrance, and it will spread on its own. Such is Dharma. For ages there has been so much wrong notion about Dharma and now it has become difficult to draw people out from the crevices of these misconceptions. If someone attempts to do it then a great effort is needed on his part to be able to make a difference plus he himself has to tolerate and face a lot, because the ignorant are in great majority. And the supporters of these ignorant people too are much more. It is a blind race. Where will this lead to and how badly will they fall nobody knows. My only worry is this that the new youth who are coming, by God's grace they should not get confused and misled.

I have a letter which says, 'I heard 'Manas – Ganga' and since then the divine love for the 'Katha' got hold of me and it is growing steadily day by day. Babu. You as well all the other Saints say that one should have a Guru. I have also made one. And as per the guidance given to me, I try to do the 'Japa Mala' too. But my faith and love is for your Ramkatha and your words. I hope, I am not doing anything wrong. Because, the place where I have accepted my discipleship, somehow I am unable to concentrate on it and even don't feel drawn towards it.' Please note that I never insist that you 'Must' have a Guru. For myself I do admit that yes, I do need a 'Sadguru'. I have also said that if one does not feel the need or urge to have one, it doesn't matter, one can walk alone. But, if you feel that you need one, and then please do not rush into it. Don't get influenced by the charisma and hastily accept a 'Mantra'. At times I feel that the one who gives you 'Mantra' is not your Guru, instead, who takes away what has been given to you and frees you to fly is in fact the 'Guru'. 'Come; give me your 'Mantra' so that I shall offer it in my Yagyakunda'. So, why do you commit violence for yourself? I don't say that leave everything and come for my 'Katha'. Your heart and soul is somewhere and you are being pulled apart. I am saying this in reply to your question. I am not interested to collect a crowd and boast my numbers. Neither I am for any publicity. I would still say that one who has given you the Mala

and the Mantra, please have faith in your Guru and strive on. But please do not vacillate. I just say that have faith and hear the Katha. And I pray and offer my good wishes that after listening to the 'Katha', your devotion and reverence at the feet of your Guru, increases. I am not at all interested in having any disciples. Yesterday, one of my youngsters's was a bit emotional and said that for so long you have been saying;

Na koi Guru, na koi chela|
Akeley mein mela ,
aur meley mein akela|

So with an element of concern and emotion he said that in such a case what does he do? 'Where do we go, Babu?' I have clarified that I am not creating a group by initiating people. But I understand that you have faith and devotion towards the 'Vyaapeetha', but this faith will not bind you in any way. You shall enjoy freedom and live happily. There is no 'Guru Parampara' here being followed, Yaar. Many people ask me, 'Babu. Where is your Ashram?' Whose Ashram, which and where? We have not even used the word 'Ashram' anywhere. When we had a 'Ramkatha' at my village in 'Talgajarda' then the place where the 'Katha' was held, we had named it 'Chitrakoot Dhaam'. Till date, that name has stuck on. So who 'Sadguru'? How do we recognize him? The situation around him may try to disturb or agitate him but he remains clam and equipoise. Neither his praise boosts him nor does his criticism depress him. And never forgets whatever he has said. Here, there is no indication of any smearing of the holy ash, or anointing the forehead with a 'Tilak', wearing a big Mala, or any description of the outward appearance at all. Just simple, straight forward indicators are given. The nature is being explained.

Japa tapa joga kriya te nyaara,
Sahaj Samadhi sikhavai, Sadho...

'Nyaara' means he maintains a certain distance. He does not neglect or overlook anyone. He will not say that the time is bad or the 'Japa' is useless and your 'Tapa' has no meaning plus your actions are of no consequence. Instead, he will warn us by saying that this is the 'Kaliyuga' and you are a householder so please do not get so immersed in the world that you forget everything, therefore maintain a reasonable distance from attachment. Go on doing 'Japa' 24x7, no Guru will ever say. A

true Sadhu is one who maintains a requisite distance. Keep away, it will happen when it has to happen so be patient and be observant. Whenever you remember God, remember Him. Many of my listeners come up to me and say that they are the devotees of Krishna and after hearing the Katha, they have started liking Shiva and while chanting Krishna, Shiva comes along. In this case, your Krishna himself is telling you that don't overlook Shiva. Don't be stubborn.

For Samadhi, this 'Ashtangayoga' is essential. The very clear cut meaning of 'Samadhi' given in the Vedanta is 'Samadhaan' or resolution. Yama, niyama, aasana, pranaayam, pratyahaar, dhyana, dhaarana, Samadhi, this is the sequence wherein 'Samadhi' is a part of it. But for the worldly ordinary people like us, 'Samadhi' would mean to resolve. Who is a Sadhu? If a Guru, out of his mercy, makes you experience the 'Samadhi' it is a totally different matter. But to resolve your difficulties, tries to help you to find answers to the questions plaguing your mind, he is a Sadhu. Samadhi is indeed a beautiful state to experience. For the Awakened ones, it is totally different than us.

That which quells all our doubts is 'Samadhi'. 'Samadhi' means being careful or aware. While listening to the 'Katha' a doubt which has been troubling you for some time, automatically gets cleared and you feel relieved and satisfied that now this point which has been bothering me for so long has been settled for life. This then becomes a 'Samadhi' for us. Your blockage is released. The monsoon is good and you shall have a very good crop. It is ambrosia. But when this water turns into ice, it shall destroy our crop. Tulsidasji usage of words is so beautiful, 'Madhur madhur garjahi ghanaghora'. The rain should be soft and pleasant. Then he uses the word 'Ghora'. The rain is soft and gentle but when it becomes ice and takes the form of hail, then it becomes dreadful. Asceticism is very good and lovely but in the visible world and our eagerness for miracles makes it atrocious and causes destruction.

Kaya kashtha bhuli nahi devey,
Nahi sansaar chudavai,
Yaha mann jayi jahan jahan,
Tahan tahan Parama dikhavai|
Sadho, so Guru satya kahavai|

Now, let us not try to undermine the exalted views of this great personality. He is the man from the sky or in other words he is of a rare species. Such a 'Sadguru' will never ask you to exert yourself or bear extreme physical hardships. Will not ask you to keep difficult fasts or perform 'Santhara'. If someone performs extreme 'Tapas' as indicated in the religious maxims, I offer my salutations to them. But to do very strict fasts, or undergo suffering, sleeping on nails, to walk on the thorns, to be in a headstand position for a long time, etc or try to be what we are not, is noy in line of our discussion. If anyone wants to do it, it is their individual choice but the Guru's definition as given by Kabir Sahib is not this. He says that the Guru will never prescribe unnecessary suffering or doing severe penance. Our body is the temple of the Divine, Yaar. Therefore, Kabir Sahib says that do not trouble yourself and one more thing he says, 'Nahi sansaar chudavai'. To take the vows of Asceticism is not easy and requires a lot of courage. I have been asked, 'Sansaar aghro ke sannyaas aghro?' 'Mhaari drishthiye sansaar jeevavo aghro anney sannyaas nibhaavavo aghro'. A very amazing fact about 'Sannyaas' has come to light. Whosoever gets it or whose world just falls off it is fine. 'Sannyaas' is the beauty of the world. But a true 'Sadguru' will not force you to leave the world or give up your household. Instead, he will explain to you what this world is all about.

Yaha mann jaayi jahan jahan,

Tahan tahan Param dikhaavai, Saadho...

Kabir Sahib does not talk about admonishing or suppressing the mind here. On the contrary he goes to say that wherever your mind may go, the 'Sadguru' will enable you to see the Divine everywhere. Just see, how simple he makes it for all of us. The mind is flickering all the time. Wherever you will try to stop it, it shall go into it more and more. It is just like the behavior of a child. But here we see that wherever it goes, it only sees the Divine. He sees Hari everywhere. In fact, He is present everywhere. Just see the basis of explanation is so natural and practical.

Karam karey nishkarma rahey,

Kachu aesi juguti batlaavai,
Sada bilaas traas nahi mann mein|

Bhog mein joga jagaavai,
Saadho, so Guru satya kahaavai...

There is a line of Kabir Sahib, 'Kaha Kabir kachu uddyam keejai'. Perform your duties but even after that to remain in a state of inaction, is what he tells us. He destroys the notion of the doer from within us and teaches us to act as a mere instrument of action. Say, you kill someone with a revolver and the other person dies. You are caught red handed. You are sentenced and sent to the prison. The revolver is not convicted. The revolver may be the cause of the death but after all it is a mere instrument whereas the one shooting the revolver is behind it. Therefore, the 'Sadguru' teaches us the art of doing the action yet remain unattached to it. He may be in luxury but is unattached to its pleasures. The enjoyment of luxury does not affect him in anyway. Or in other words, he remains indifferent. Now this is the play of the Divine. It is lovely word. Luxury has gone into a wrong hand that is why it has become contaminated by the 'Rajoguna' and led to amorous pastimes. Kabir says that enjoy in such a manner that your life becomes a dance or a celebration. Eating drinking though is a part of luxury but we don't consider it to be so. Dancing, singing, music etc are generally considered to be pleasurable pastimes.

Kabir Sahib says that the human life itself should become a festival and dance. He was asked that what is the meaning of making one's life a dance festival? He says that like a notch girl who dances on the directions of her mistress and sings and performs as per her instructions is doing her duty. To dance and sing is her job. She herself is not doing it but is carrying out the instructions of her superior. In the same way, Kabir Sahib says that whatever work the Divine gets done by you, do it as your duty like the dance in the previous example. So, Kabir respects this pleasure or in other words he says perform your duty with pleasure and enjoy it.

Bheetar baher ek hee dekhey,

Dooja drishti na aavai,

Kaha Kabir koi Sadguru aesa,
Awaagaman chuddavai, Saadho....

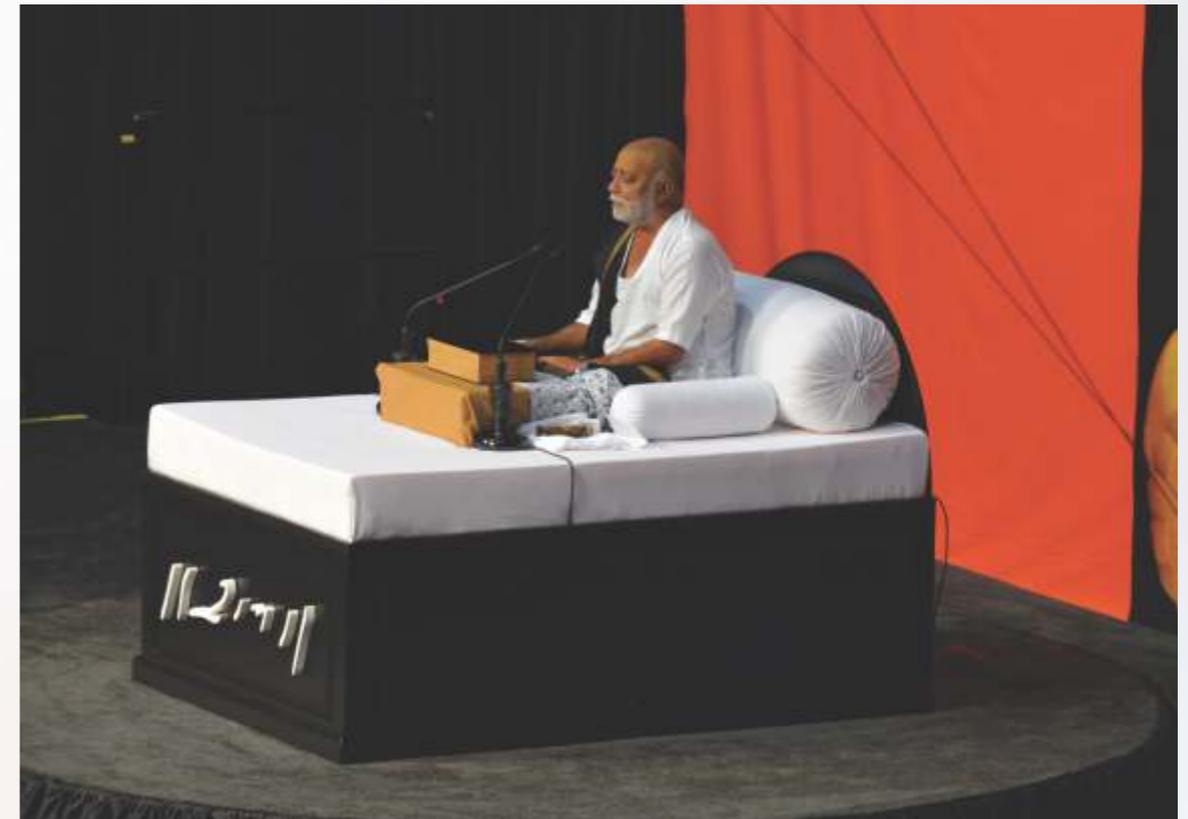
For my 'Vyaaspeetha', 'Aawagaman' has got two meanings. The most commonly used meaning in the field of spirituality is that to rid one from the cycle of life and death. One other meaning which also appeals to me and seems practical for

today's times is that he stops your senseless wanderings from here and there and helps you to focus your energy at one place instead of just going hither-thither. He blesses you with steadfast faith and you become stationed and focused at one place, with a firm belief. The society did not understand His Divinity which forced Sri Krishna to say, 'Maamekam sharanam vraja'. 'Arjun. Leave everything and just come to me.'

So, Baap. You have asked me to throw some light on the Ishta, Guru, Sadguru. In reply to that I shared with you Kabir Sahibs most precise and accurate definition which I felt to be fit in explaining it. In my opinion it is a very great 'Pada' of Kabir Sahib and very dear to me. Kabir has showered his pure grace on mankind in order to show the easy and clear cut pure path to realization. 'Havey koiney kaanyi puuchwu chey?' If you want to ask any question, you can.

'Bapu, Pranam. Aapni aseem krupathi kyaarek mann shanta thaye chey, kyaarek nathi thatun. Sharnaagati kyaarey mullshhey?' The one,

who wants to seek refuge, should not worry about the stillness of his mind. Don't keep it on yourself to do it. Refuge means 'REFUGE'. Period. My firm belief is that refuge can only be of one and only once. After you have surrendered, forget this peacefulness or disturbance. Or, just offer it at the feet of the one whose refuge you have taken, it is for Him to take care of it. Any other question? 'Bapu. Tamey hummna clear karyu ne ke Guru karwa farajyaat nathi. Tamey Guruma maano cho? Saambhlyun chey ke jo tamey Guru nahi karo toh antim samaye tamney moksha nahi mulley, narakma jaawun padey chey. Toh ae aapanney swargma kyaanthi layi jaaye? Ton aapanney Guru karwaaj hoye toh koney karwa?' Hawey, 'Guru nahi karo toh moksh nahi mulley', aeno jawaab saambhlo ke aewun kahey aeney kahewaanu ke mharey moksha nathi joitoh. Raakh thaari paassey. Baraabar. Shankaracharye aewun keedhun chey, 'Na mokshyaakanksha.....', Bharat aey kahyu chey, mharey moksha nathi joto.



Guru is the one who shows us the path and is necessary. I am in the vibrant flowing tradition of the Guru. But I have never forced or compelled any one that you have to have a Guru. I can very well understand where you are coming from because there is such a pressure being exerted on the people. Not only this insistence but also the coercion that only they should be the Guru and no one else. If you make Kabir your Guru, not at all, you will be in problem. If you make Thakur your Guru, you are gone. No one else, other than me, it is pure and simple business my dear and nothing else. Please remain out of it.

So, Baap. I shall just say a few things and proceed further. The scripture which is the focus of my devotion, there are seven 'Darshans' or philosophies imbibed into it. One who is able to see or keenly study them is in my opinion a 'Punyapunja'. The first is 'Rama Darshan', this is principally the 'Rama Katha' and its beginning, middle and end all just discuss and explain what Rama is. In this 'Rama Darshan' Sita automatically is included as an intrinsic part of it. Allow me to say that Sri Bharat too is also an integral part of this philosophy. It also comprises of Sri Lakhan, Sri Shatrughana, for that matter the entire 'Raghukul' forms a part of this principal philosophy. The second comes 'Shiva Darshan'. Tulsiji has talked about Shiva in depth. The third is the 'Dharma Darshan'. Maharaja Janaka's religious values. Sri Dasarathji's Dharmic traditions. The 'Ramcharitmanas' expounds elaborately on the aspect of Dharma. The fourth is the 'Artha Darshan'. The detailed discussion about the wealth of Lanka in the 'Manas' is in my opinion the 'Artha Darshan'. The fifth is the 'Kama Darshan'. There is an amazing presentation of 'Kama' in the 'Manas'. We have had three Kathas on it. And while discussing the 'Manas – Kama Darshan' at Khajuraho I had said that Kama is the juice or nectar. Kindly pay attention, don't fret or feel proud in any way. But please do not forget the fact that Rama is 'Maharas'. He is 'Rasovaisaha'. The next is the 'Moksha Darshan'. Though it is briefly touched upon but it is a part of it. The seventh is the 'Vishwa Darshan'. The Lord's all encompassing all round view of the world. Those who have studied these seven philosophies, are studying them or will study in future are all 'Punyapunja' in my opinion.

Te puni punyapunja hum lekhey|
Je dekhahi dekhahi jinha dekhey||

This is the line spoken on the path to the forest land. The Lord, Sri Lakhan and Ma Jaanki leave for their exile. On their way the people who flock the path from all sides to catch a glimpse of the Divine Trio, Tulsiji says, that those who have seen the Lord and those who are seeing Him now moreover who shall see Him in the future as well, Tulsiji says are all 'Punyapunja'. And here when it is said that seeing the Lord, it includes all the seven enumerated above like Ramdarshan, Shivadarshan, Dharmadarshan, Arthadarshan, Kamadarshan, Mokshadarshan, and the Vishwadarshan. Please do not overlook any of these or else you will miss out on realizing the 'Punyapunja'.

Therefore, in the 'Manas' where all the word 'Punyapunja' has been used, it signifies an important aspect. While listening to the Katha, those of you who have studied and understood the Shiva Darshan correctly are indeed virtuous. Who have delved deep in the Rama Darshan, are virtuous too. Those who have tried to focus on the Kama aspect and have studied and understood it correctly are indeed virtuous. Each and every philosophy is a virtue. We see the idol of Rama but in its true sense we do not do His 'Darshan'. If I may say so that the 'Ramkatha' is a historical fact but it took place in the 'Treta Yuga'. So what is its relevance today? It is relevant because it is a fact and not fiction. It is an absolute historical truth. It is the truth from the 'Treta Age' but for each country, each person or say the entire world it is a universal and eternal truth. When you see the light right in the source, you will only notice one color. And the same ray if passed through a prism is split into 'VIBGYOR'. Similarly, in the 'Ramcharitmanas' Rama is the primordial entity but when you see it through the eyes of an Enlightened Being, you shall the amalgamation of different philosophies into one. So, those who have seen it in this light earlier, or are seeing it now or will see it in the time to come, are all 'Punyapunja'. If there is no light in a house and if you help to light a lamp and lighten up the place, you would have performed a virtuous act. Or if in a household there is a spiritual darkness and you try to brighten it up with a beautiful Sutra then this will be a spiritual virtue.

Lord Shiva and Ma Parwati were married. Kartik Swami was born. Who frees the Devas from the tyranny of Tarakasur. Lord Shiva is seated at Kailash. Parwati sensing an opportunity goes up to him and asks a question for the benefit of mankind. In reply to her query, the Lord narrates the 'Ramkatha' to her. He says, Hey Devi. No one can say that the advent of the Divine is only for this reason. There could be any or many reasons but I shall just tell a few of the many. I shall talk about these five in particular; the first is the curse on Jai – Vijay, curse of Sati Vrinda, curse of Narada, Manu's tapas and Pratapbhanu's curse. For all these five reasons, the Divine took a human form and was born on earth. The three Ravan, Kumbhakarana and Vibheeshana perform very severe and difficult penance to appease Lord Bramha. They obtain very rare boons from him. Ravan goes berserk and starts tormenting the world. Troubled by his tyranny, the earth takes the form of a holy cow and prays to the Divine for help and protection. The sages, ascetics and the

Celestial Beings all together with Bramha and along with Shiva pray for the Divine Intervention. The Divine heavenly voice reassures them that don't be afraid. I shall incarnate along with my divine potencies on earth and rid you of your misery. The foundation for the advent of the Divine is ready.

At Ayodhya, the Raghu Dynasty is in power. The present ruler is Maharaja Dasarath who is living happily with his queens. Repeatedly the 'Vyaaspeetha' has said that king loves his wives and they respect him. I keep on saying this repeatedly and also think that it is necessary for me to say that if you want a son like Rama to be born in your household then please lead a happy married life as indicated here. The man should love his wife and she in turn should respect her man and together they both should pray. In such a life 'Rama' will come. Or in other words, you shall experience eternal peace, rest, relaxation and divinity in life.

Sri Dasarath goes to his preceptor and the 'Putrakaameshthi Yagya' is performed. Sri Yagya Narayan himself appears from the sacrificial fire holding an urn of the divine Prasad and gives it to Sri Vashishtha to be distributed amongst the queens. The king distributes the holy Prasad to all of his wives as directed and in time the auspicious moment of the 'Divine Birth' is at hand. Treta Yuga, Navami tithi of the Shukla Paksha and the afternoon hour of rest. The Lord appears in His Divine form in front of Ma Kaushalya. A divine light engulfs the creation. The four armed Divine Lord appears and on seeing Him, I have heard from the Saints that mother Kaushalya turns her face away. She says, 'You have broken your promise. You have not come as a human instead you have come as Narayana.' The Lord changes into a human form and becomes a new born baby in the lap of the mother. He begins to cry like a baby and on hearing this first cry of the new born the other queens and the ladies run to see this great wonder. The word is sent to the king and congratulatory festivities begin. All are immersed in the divine bliss. Guru Vashishtha is immediately sent for to come and bless the newly born. There is overwhelming joy all around. The entire kingdom is steeped in blissful joy. I too extend my heartfelt congratulations to all on this joyous occasion.

Just imagine, what have we turned Dharma into? We have quashed the petals of this beautiful rose. Let a rose be a 'Rose'. I have taken away one petal and have termed it as my Dharma. Another takes one and proclaims another Dharma. The wholeness of the rose is lost. Why do you need to propagate? Grow flowers, you will not need to go out and sell its fragrance, it will spread on its own. This is the nature of Dharma. For ages there has been so much of misunderstanding about Dharma and it has become so deep rooted in the society that it is difficult to extricate the people out of it. If one tries to do it then he has to suffer and tolerate a lot. Because, the ignorant are in a majority today.



Manas-Punyapunja || VII ||

Chitrakoot is 'Punyapunja' and is glorious

Baap! We all are discussing the 'Manas-Punyapunja' and now let us proceed a bit further. Let us try to think of a few more things under this category of divine virtue. In our tradition, a few things are also considered to be 'Punyapunja'. We don't have to do anything there. If the usage of these things is done properly, it surely is a great virtue but on their own too, their mere being there is virtuous as well. Our scriptural texts talk about these things in detail. It is said that the household which has a cow in its courtyard, it is very virtuous. To have a cow at home has been considered a great virtue in our vibrant and eternal philosophy which is very practical in its approach. 'Gaawo punyaha' is mentioned in the text. Now, I don't need to elaborate on this. The cow is considered a virtue because it is pure or 'Sattvic'. And its milk has varied uses and even the other things of the cow are supposed to be very pious in the spiritual field. The cow's milk is considered to be very healthy. We Indians have worshipped the cow and have loved it as a mother. The main reason for this is that you might have heard that when different Deities were being allotted their respective place in the cow's body, all of them came running trying to get the prime place for themselves. All those who came were given a spot in the cow's body but Ma Lakshmi got a bit late in coming. Now there was no place left but she prays and requests to find a place along with all the others in the holy cow. Since no place was vacant, she is finally allotted the cow dung as her abode. Since then it is believed that Lakshmi resides in the cow dung and is considered very auspicious.

Now whether it is story or a fact, let us not get into it. But one thing is absolutely certain that Lakshmi resides in the cow dung. It is used as manure and it helps in nourishing the soil of the farms and augments the yield. It is also used to make combustible gas which helps in cooking. Even there is a lot of research being carried out on the 'Cow urine' which is supposed to have medicinal properties. In India it forms the part of the 'Panch Gavya' or the five essential elements given by the cow. All of them are useful in some way or the other. Not going into further detail I would just like to say for the benefit of my young listeners that we have many virtuous things already present in our houses. There, you don't need to do

anything. So, the cow in the house is virtuous. I understand that it is difficult in the US. But if you have your ancestral house in India in some town or village then you can try and keep one or two cows there. This will be a great virtue on your part. Please pay attention. It does not mean that if you don't it will be a sin. We just don't need to go in that direction at all. Sin is not our domain. Let us think positively. Alternatively, if you only use cow's milk or cow's ghee, this also is a 'Punya'. So, cow is indeed virtuous.

So, cow is virtuous. Now if we add 'Hindu' along with Dharma, even Gandhiji used to say that he is proud to be a 'Hindu'. Even Swami Vivekananda said so. It is our identity so to say. I don't mean to say that we need to get into any sort of a controversy by saying or proclaiming our religious identity but surely, we need to take pride and have self respect in being a 'Hindu'. We don't need to create unnecessary show of being secular or non secular as is the fashion these days. We are a 'Hindu', yes we are. We are born in a Hindu family. We are tolerant. We are sensitive. We are liberal or generous. Some leading luminaries of Islam have confessed that if we are given the freedom to go away and seek refuge in any land of our choice then we would prefer India to any other country. Such is the respect or dignity. Hinduism should not become constricted or narrow minded but there should be no hesitation in proclaiming ourselves as Hindus.

So, cow is a virtue. Second, if you have a 'Tulsi' plant in your patio or courtyard, the sages proclaim it as a virtue. Have Tulsi, Bilwa in your homes, it is a virtue. And 'Tulsi' will represent the vegetation or plants. Today, 'Tulsi' is being used in so many medicinal uses. Its juice is very useful. I am not experienced in the field of botany or medicine so will not be able to give you details about it. One thing is for sure that if you eat the 'Tulsi' leaves, whether you earn virtue or not but at least we feel good and happy on eating it. Tulsi may be called a medicinal herb. Once Naginbapa was also telling me that he was benefitted by having Tulsi. I too after watering my Tulsiji, try to pick a

few fresh leaves in a manner that it does not disturb the plant and put them in my mouth. Even otherwise, I have been very fond of 'Tulsi' from the beginning. If I may say that I have had Tulsi, I have drunk it and I also sing 'Tulsi'. I keep on singing but at the center of it is 'Tulsi'.

A friend of mine who used to study with me. In fact I have no friends as such that is why, I have no enemies. Salman Rajani and we studied together till Matriculation. We keep on meeting each other at Mahuva. He has a big business. Once he said, 'Bapu. Please come to my place'. So I went to his place one day. Then he asks me, 'Would you like to see my house?' I said, 'Of course'. I went around his house. Then he asked me to come to the attic. I went and there I saw three pots of 'Tulsiji'. He is a Muslim. First I was pleasantly surprised to see a 'Tulsi' plant in a Muslim household. Seeing me, he asked, 'Are you surprised?' I said that yes, I am a bit surprised but more than that I am very glad that you too keep 'Tulsi' in your home. 'Bapu. We not only keep it but our children every day, before going to school water the plants and then go'. Now, this indeed is a great virtue.

If you keep any holy scripture at home, then that too is a great virtue. It could be any, 'Mahabharat, Ramayan, Bhagwadgita, Dhammapada, Aagam, Tao, Srimadbhaagwat, Shiva Puraan, the holy Quran, Bible, Guru Grantha Sahib or any text as per your religious belief. I would say that any text which comprises of the truth and enables to awaken the truth within us. Any scriptural text that develops or unveils the hidden truth within. Even if it is story which is very touching, it's fine with me. Or it could be poetry. What to say about the 'Ramcharitmanas' or the Vedas? It could also be a great literary work. Gurdjieff even went to the extent to say that if you want to stay away from religion then start staying with the so called religious leaders. I liked his statement. His second thought which is even better my dear young listeners was that if you don't want to stay away from religion then please keep a holy text with you. Any good text for that matter is

virtuous. While I am discussing with all of you about virtue, I feel that till now we always used to think that we have done such and such thing so I am very virtuous and used to seek comfort in doing so. It is good, please continue to do so. But please be alert about these other things too. Have good texts that too will be virtuous. Yesterday or the day before, a small girl came to me with a Gujarati copy of the 'Ramcharitmanas' to get it signed. I asked her that will she be reading Gujarati. She replied in the affirmative. So, firstly she will read the 'Manas' and that too in Gujarati. This indeed is a dual virtue, one of the reading of the holy text plus doing it in your own mother tongue thereby giving respect to your own language. Even though the language is just a medium. God needs no language. Language is just behavioral and is changing.

The fourth virtue is that if you believe in the Guru tradition and are devoted and surrendered towards Him, then if you have anything used by Him it is a great virtue. Or it is the 'Padukaji'. Please do not misunderstand it that you will be bound by it and it would give rise to the worship of a person, not at all. Yesterday, I had even mentioned that please remove my pictures if you have because at some point, even this will become or pose to be an obstacle in your spiritual progress. It could hinder your progress towards 'Hari'. Leave it also. But if someone does not want to go that far and who considers the 'Padukaji' to be his all in all then that is his greatest virtue. Many people corroborate to the view that their goal is not 'Hari'. Kumaar Barabankwi Sahib's couplet says;

Merey raahbar mujh to gumrah kardey,
Suna hai ke manzil kareeb aa rahi hai|

If you are closer to your destination then the charm of the journey will ultimately go away. I am not interested in the destination, instead I need a guide who will show and accompany me in my journey, and this too is a way. When we try and study Sufism then we will learn that Allah is already there within all the seekers but what is required is a 'Murshid'. The question is of how eager and sincere we are with our feelings in seeking. For such devout

devotees, the 'Padukaji' is indeed a 'Punyapunja'. Yesterday, Doctor Sahib introduced me to two Christians who prepared the 'Yagyakunda' for me in just two days. Now I was unaware about it. They were telling that when they were entrusted with the contract of making it, one of them said that he dreamt two three days ago that Morari Babu came to him in a dream and asked him to make it as simple as possible. Now I will call this 'Science'. I am unable to understand it. He has never seen or knows who Morari Babu is? Moreover, what does he know about Yagya? Now, I am dismayed that first of all he is Christian, he has not seen me and yet he had a dream about me. And what impressed me the most that in his dream he is asked by Morari Babu to make it as simple as possible. Don't try to be luxurious. Whether he dreamt or not, God knows. At least my nature he could understand. Therefore, this field of spirituality is very mysterious. It is indeed very mysterious. You won't even know or realize and the buds will open up or tiny shoots will crop up. So, keeping anything of the Enlightened Being or your Sadguru at home with utmost respect and humility is very virtuous. 'Padukaji' is very wonderful but if you happen to have the 'Malaji' on which your Master has chanted God knows innumerable divine names, then in my opinion, it is the greatest virtue you can ever have. But please, don't try to steal it.

Jhadpelu amee amar karshey,
Abhaya nahi aapi shakshey|

A forcibly snatched 'Amrit' can make you immortal but it will not give you fearlessness. Anything of your 'Sadguru' is a 'Punya', please remember. Just imagine, twenty five hundred years ago, the begging bowl used by Lord Buddha if someone has it with him today then in front of it, this entire creation of the fourteen 'Bramhandas' too shall be poor in front of it, Sahib. Our Vishnudevandanagiri Dada, who was the 'Mahamandaleshwar', gave us his 'Kamandala' which is generally kept by ascetics and his 'Pashmina' shawl which was given to him by one of the Punjabi devotee lady. Till date, we keep it with

utmost respect at our place. For us it is mountain of virtue. It is but natural. It has its own glory. So there are a few things which are virtuous on their own right. The things used by the enlightened ones carry their divine energy in them. If a Saint comes to your house and becomes your guest for a few days then his mere presence charges the environment of your house, Sahib. You will feel and realize the change. Therefore all these things are virtuous.

Let us proceed a bit more. Say, you have gone to listen to a great personality and in the course of the talk you hear a sentence or say a 'Sutra' which you feel was just meant for you and you try to imbibe it within, then this too is virtuous. I repeatedly say this that truth, love and compassion is not something which has been discovered or invented by Morari Babu. It is sutra from the Vedas. Vinobhaji, presents it in his own amicable style. For me, I think that it is the core essence of the 'Manas'. But I see so many people for whom, truth, love and compassion has become a 'Punya'.

So, this is a virtue. You may do or not do it, is entirely up to your own discretion. And please just don't do it because of me, accept it only if it suits your nature. Every morning, after having a bath, you apply the 'Tilak' on your forehead, this indeed it is a virtuous act. Women, apply a round vermilion mark on their foreheads, it is their 'Punya'. I don't mean to say that if you are not doing it then start from tomorrow, no. But to keep that feeling behind the 'Tilak' is surely virtuous. If you have 'Gangajal' or 'Yamunajal' at home then in its form virtue is residing at your place. These are so simple that we can do it very easily, if we want to. It could be the water of any pure or sacred river. This is a 'Punya'. Having curd in the house, is also a virtue as per our seers and sages. Curd is supposed to be very auspicious and virtuous too. Even the 'Panchamrita' is a 'Punya'. Therefore, when we are discussing about virtues then this can be seen and understood on a very large scale and can be evaluated on a broad spectrum. It is very simple and straight forward. But the irony is that what seems to be simple, we all tend to overlook it. But what seems to

be very simple can also be very glorious and significant. Our Acharya's say that if by chance a small child from your neighborhood just walks into your home without any reason and starts playing then please consider it to be a divine blessing and very virtuous. The reason I am sharing all this with you is that if we can look at life in this light then we can remain very happy and contented. The playing of a small child in your house is a virtue. Suppose, your old grandmother who is pure like the Ganges is sitting with her Mala and in pure white attire, if you go up to her and say, 'Respected Mother. What can I do for you?' This is a great virtue.

So we will need to be on the lookout for newer virtues in our day to day life. The virtues of the twenty first century will need to be discovered. Now in our discussion of 'Punya' let us see some aspects from the 'Manas' as well. We see that on one side the word 'Punyapunja' has been used.

Chitrakoot ke bihang mriga beli bitapa trina paati|
Punyapunja sab dhanya asa kahahi Deva din raati||

Goswamiji, has declared all these to be virtuous. The Lord is staying at Chitrakoot and the birds living there are 'Punyapunja'. The deer or the animals living there too are very virtuous. The creepers, branches, and leaves the entire vegetation of that area has become virtuous. The trees, the grass or everything for that matter of Chitrakoot is virtuous. They all are being glorified day in and out by the Celestial Beings and paeans of their virtues are being sung. Chitrakoot in itself is 'Punyapunja'. It is indeed very glorious and divine. All the surroundings are 'Punyapunja'. Apart from all this, certain things in particular have been notified as being virtuous. Without any doubt they are. Since even the surroundings of Chitrakoot have been deemed to be virtuous, it compels us to delve a bit deeper to examine its significance.

The first word is 'Chitrakoot'. Chitrakoot in itself is pure and glorious. On its own it is wonderful. Goswamiji has extolled the virtues of Chitrakoot at length.

Chitrakoot ati bichitra, sunder bana mahi pabitra|
Paawani paya-sarit sakal mull nikandini||

So Baap. In its gross sense, Chitrakoot is undoubtedly very virtuous. But Tulsidasji has given us a spiritual definition of Chitrakoot as well. Why did the Lord choose to stay here for nearly thirteen years? And, 'Chitrakoot Raghunandan chaaye'. The Lord just engulfed or covered the entire place with His divinity. He was absorbed in each particle of the earth or in each atom as the nucleus. Chitrakoot is so dear to Sri Raghuvēera. Do you know the people living in 'Vraja' even to this day believe that Sri Krishna has not left Vrindavan at all. The great saints and speakers from 'Vrindavan' firmly believe and stand by this fact. Similarly, the devotees of Lord Rama too believe that He is still very much present in the holy land of Chitrakoot. This pertains to the domain of individual faith.

Even today, it is a very firm belief that 'Sita-Ramji' Maharaj are eternally present at Chitrakoot. And it is a centre of faith and devotional love. Now, don't go to Chitrakoot looking for the Lord because I have said so but the saints have said this with conviction that even now if a devotee sits on the banks of Sri Mandakini having just fruits and milk as his food with a firm faith for six months continuously, he/she will be blessed with the actual 'Pratyaksha Darshan' of the Lord. Such is the belief of the spiritual world.

So Chitrakoot, on its own is glorious. Ayodhya exiled Rama but Chitrakoot cared for Him and accepted Him. Bramhaleen Pandit Ramkinkarji Maharaj always said and I am in full agreement to his observation that the actual 'Ramrajya' was not established in Ayodhya. In fact, it was established in Shringaberpur and it expanded and grew in stature at Chitrakoot. So as you all know, Goswamiji has painted a beautiful spiritual picture of Chitrakoot and he says;

Ramkatha Manadakini Chitrakoot chit chaaru|
Tulsi subhaga sanaha bana Siya Raghubeera bihaaru||

Tulsiji says that the 'Ramkatha' is nothing else but the holy Mandakini River, which flows through Chitrakoot. And Chitrakoot is the untainted pure 'Chitta'. He says that love is nothing

but the forests all around wherein Sita-Ramji eternally abide and indulge in the divine play. So, the spiritual meaning of Chitrakoot is the human mind.

Out 'Antahakaran' is the essential ingredient. When it indulges in yes and no's it becomes the mind. When it decides it becomes the intellect and if it becomes still then it is 'Chitta'. The 'Antahakaran' even is steeped in ego. There is none like me and I am so and so etc, then it assumes the garb of pride or ego. Tulsidasji says that our 'Chitta' is 'Chitrakoot'. Its nature is sweet and beautiful, and not distracted or perplexed. I would just like to point out that let us try and become firm in our faith and do not dilly dally. For a surrendered devotee, even the decision is left to the Almighty to decide. The question of pride does not arise at all. For a totally surrendered devotee where is there any place for ego? And for what? Our 'Chitta' firmly remains devoted at the divine lotus feet, which is all. Such 'Chiita' is a virtue.

The second virtue is the bird. The birds of this holy place are virtuous. The bird has a natural tendency to fly. It shall have wings. But the bird will fly from a point and will come back to the point from where it started. Similarly, this bird of our 'Chitta' will also fly, will go here and there but it knows to return back to the point from where it started. Let there be thoughts in the mind but gradually moving into, 'Yogaha chittavritti nirodhaha'. To be stationed or firmly seated in our own 'Chitta'. Such a 'Chitta', my 'Vyaaspeetha' says is a 'Punya'.

One, our mind should be pure, beautiful and very pleasant. Which does mental reflection but always remains conscious of coming back to its origin and rests there, this flight of the mind in my opinion is a 'Punya'. Now you may ask that how do we do it? I can see a solution but it might take a while. We can't give proof of it but in this 'Kaliyuga', I see only one way and that is if our mind is fixed upon the lotus feet of an Enlightened Master, we can experience the virtue being

extolled in the 'Manas' as our 'Punyapunja'. There is a rule that if you love someone then your mind automatically goes there; you don't need to make an effort in doing so. Such a mind is virtuous.

So, 'Chitrakoot ke bihaga mriga', the deer here is compared to our mind. One meaning of 'Mriga' is animal. Any animal can be called an 'Mriga'. But the meaning I feel closer to the context is deer. The deer is very nimble animal. It jumps from one place to another. The deer will run away from you but after running for a distance, it will try and look back. Similarly, an unstable or a quivering mind will run. But that mind which is racing if it stops a bit and thinks of the Divine, then such a mind is virtuous. If only our mind gets initiated into this deer trait and learns to turn back towards God. After all we are mere mortals and the mind will wander. But in between it turns back towards God. I love this example and comparison of the mind with the deer. Therefore, this deer like tendency of

'Chitrakoot' itself is a 'Punyapunja'. It is very glorious. Even as place or having a geographical identity it is very virtuous. But Tulsidasji gives us a spiritual definition of 'Chitrakoot', and explains what it is. Why did the Lord choose to stay there for nearly thirteen years? 'Chitrakoot Raghunandan chaaye'. The Lord literally enveloped or covered the entire 'Chitrakoot'. In each and every particle or in other words His divinity penetrated each and every atom of this place. Such was His liking for the place. Do you know? The 'Brijwaasis' still maintain that Sri Krishna has not left 'Vrindaavan' at all. Similarly, the devotees of Lord Rama believe that Sri Sita-Ramji abide and stay at Chitrakoot even today. This is a subject of faith.

running but looking back, in my opinion is indeed virtuous.

'Beli'. The saints and ascetics of Sri Vrindavan pray that if they are reborn then they should get the form of any sort of vegetation in the sacred land of 'Vraja'. The 'Beli' or a creeper is a symbol of love. The tree is big and has a certain pride of its size. But these creepers cling to it and entwine all around the tree. They are eager to embrace. These creepers think the tree to be the embodiment of Sri Sita – Ramji and entwine them all around it. So this tendency of the creeper is virtuous. It is a 'Parampunya'.

Chitrakoot ke bihaga mriga beli bitap...

'Bitap' means tree. The tree is very benevolent. It provides shade, fruits, in the grueling heat to give the passerby's a cool shade to rest shows its benevolent nature. If this same feeling develops within our 'Chitrakoot', i.e. our mind that we engage always in the welfare and selfless service of all without any prejudice then this will be the reflection of our being virtuous. So, creepers, trees, grass and tiny offshoots. That grass on which the Lord, Ma Jaanki and Sri Lakhan walked bare footed, how can it not be pure and virtuous? Chaitanya Mahaprabhu says that don't try to become big like a tree instead, try to remain tolerant and soft like the grass. The humility of the grass is a 'Punyapunja'.

So, in our sequence of 'Punyapunja' let us leave it at this point. In the end I would just like to say that whatever you would like to share or distribute with others gladly is in my opinion virtuous. And that what you try to store cleverly is in my opinion a sin. If I have been blessed with happiness, I must share it. Good things to share with a very good feeling and readily or willingly wanting to give others is indeed virtuous. And what is not right, will trouble us and its collection or storage will be deemed as a sin.

“Bapu. The other day you had said that happiness is a 'Punya', and unhappiness is a sin. For that happiness you had indicated a few tips. It comprised of speaking the truth and that too which

is pleasant. To shun jealousy and criticism, to give up unnecessary negative thoughts, to be aware of ego or pride and to study or read a holy text and be silent as much as possible. Bapu. Out of these, in your opinion what is most essential?"

You have just said that speaking pleasant truth, shun jealousy and criticism, be aware of ego, try to study or read the 'Bhagwadgita' or the 'Ramcharitmanas' or any other holy text that is dear to you, to remember or chant the holy name or perform 'Japa' of your Isha Mantra, and to keep silence or 'Maun' as much as possible. Now you want to know that what is most important out of these five. I would say that speaking the truth and that too, a pleasant truth but we are ordinary mortals, maybe we are unable to adhere to this fully. So, let us try to keep it aside for a moment. Not to have jealousy or not to criticize anyone, sure but this too because of our nature and circumstances maybe we can't follow it fully. After all we are ordinary mortals and in spite of our efforts, pride does creep into our psyche. Reading of the Holy Scripture is good but you can't read or you don't have the time or the inclination to do it, then this too is kept aside. But the last and not the least, remembering the Divine or chanting His holy name is most important and must be done at any cost. I don't say that you should not adhere to the first four but if for any reason or compulsions you are unable to do it, but for my youth, especially I would like to say that as much as you can, please keep silence or 'Maun' and never ever give up taking or chanting the divine name of the Lord, 'Hey Hari. Hey Hari.' Even if we speak less or remain silent we very easily avoid so many unnecessary struggles or complications. There is a 'Sher' of Sharaf Sahib –

Hazaar aafton se bachey rahtey hain who,
Jo sunnety zyada hain aur kum boltey hain|

If possible then please try to remain silent for at least an hour in twenty four hours. Okay, if not daily then once a week, or even if that is not possible then at least once in a month. 'Maun' is very good and powerful. You will benefit from it. It

has its own melodious music. It has its own greatness and grandeur. And coupled with it the divine name.

While discussing the main subject of 'Manas – Punyapunja' yesterday, very briefly we celebrated the 'Rama Janma'. By the advent of the Lord in Ayodhya, joy and bliss abounded all over. All the four brothers grew to be adored by one and all. The auspicious moment of the 'Naming Ceremony' was at hand. Gurudeva Vashishtha came and there was a big celebration for this great ceremony. Sri Vashishtha says, 'O' King. This dark complexioned, very beautiful son of Mother Kaushalya, who is the source of 'Aaram, viraam and vishraam for the entire creation, I name Him 'Rama'. The one, who is very similar to Rama in looks, nature and beauty, and shall be very compassionate, kind hearted, and shall fulfill the world, the son of Ma Kaikayei, I name him Bharat. By taking his name, the animosity shall be eradicated and all differences will come to an end, I name him Shatrughana. The embodiment of all the virtues, who has the affection of the Lord, the upholder of the universe, the son of Mata Sumitra, Sri Vashishtha names him Lakshmana. Guru says that these children are the essence of the Vedas. I feel that this exercise of the naming the four brothers, is in fact the method of chanting the divine name 'Rama'. If you want to chant the Holy name 'Rama', first of all you need to have the feeling of benevolence and should nourish others as much as possible and do not exploit anyone. Chant 'Ramnaam' as Bharat. Second, do not harbor any animosity or ill will towards anyone. Which means that, don't chant with negativity in the mind. And third, try and work towards the welfare of others and support them. As the brothers grew, one after another the various rituals and ceremonies take place. The sacred thread giving ceremony is performed and they go to the 'Gurukula' to study. In a very short time, they learn and grasp all the knowledge. On returning home, they practice all that they had learnt.



When an Enlightened Being tells you that 'You are mine',
then understand that we are 'Punyapunja'

Baap! I convey my heartiest greetings to all of you on the 'Independence Day of America' and express my good wishes. We all discussing some points regarding 'Manas – Punyapunja' as a talk amongst us. There are many questions from you and I shall try to take a few very briefly. 'If we inspire someone to do virtuous deeds, then what is its benefit to us?' I keep on repeating this again and again that please try to leave this insistence or expectation of getting something for something. If you perform any action without any expectation in return then it is a 'Punya'. I am not a person who believes in benefit or return against any action.

The second question, 'If one does not have a Sadguru, will he not attain liberation?' Even if the 'Sadguru' is not there, in reality each being is free or liberated. Our scriptures declare that the 'Maya' is the cause of all bondage. We need a Sadguru only for this reason for he will unveil the reality for us and help us realize our freedom. We are by nature liberated or free. I have said this many times that during our lifetime, if all our desires or expectations die, then I would call it 'Jeevanmukti'. But this realization or its experience will come through the grace of a 'Sadguru'. That is why we need him.

Gurdjieff, such a great philosopher and a thinker used to narrate a story of a magician. The story goes like this that there was a magician and he had a number of sheep. He was a non-vegetarian and every day he used to slaughter one sheep and eat the meat. Gradually, the sheep understood that in this way, one by one all of them will be killed. A few intelligent ones understood that we are being reared solely to provide food to this man. When he used to take them out to graze, a few would wander far away so that they may get lost and not finding them, he would return leaving them behind. But for the magician, it was a daily routine and he somehow would locate his entire flock and herd them back. Now it became amply clear to the sheep that they can't escape being killed and the magician thought that these sheep shall run away at any time. One day, he called a meeting of all his sheep. He addressed them openly and declared that he slaughters one sheep daily for his food. And he only slaughters the 'sheep' amongst them. All of you are not 'sheep'. There is a tiger amongst you too. Maybe some are lion in sheep skin or some are even dogs. Some of you are even man. Someone out of you is an Angel. The magician influenced and captivated the

minds of the sheep in such a way that they were relieved and stopped fearing their death. If we are sheep only then we shall be killed, otherwise not. We are lion, cow, etc, etc, we have nothing to fear. The daily routine of slaughter continued unabated. One by one, considering themselves to be everything else other than sheep, they all reached the same fate.

Now, what do these speakers do? They create a sort of climate wherein you start feeling that you are a sinner, you are down trodden, you don't do anything, so on and so forth. You never perform virtuous deeds nor do you do any good. This is sort of hypnotism. And as a result of this hypnosis, the sheep continue to get slaughtered. The sheep are killed by sweet words and very intelligently and in a preplanned manner. By speaking very carefully and cunningly, the poor simple minded people are getting exploited. And if it is declared that all of you are free and are so truly speaking, then how will the discourse go on? Who shall come to listen?

My dear brothers and sisters, the Enlightened one just makes us see the reality and unveils the veil of ignorance. He does nothing more. There is a sutra in the 'Upanishad', 'Kohum'? Sri Maharishi Raman spent his entire life telling us 'Who am I?' We need a great soul who shall lead us to this realization. But he should not be a magician who can lure or trick us into getting butchered by using his hypnotic powers. You have asked a very straight forward question that is liberation possible without a Guru? Of course, you can. I say that leave this thing about liberation. Seek a Guru who shall awaken you and show you. This is what I call knowledge. Leave this liberation or freedom aside. Just chant the name of the Divine. And after all Yaar. What liberation? What freedom? But for some, it is what they want. Our Harishbhai sings –

Pahola re pathaara bahu paatharya,
Havey samjhi ne lyo sankeli|
Kot re kaaya na beli khadbhadya,
Kaalley re chaapi re surango|
Khaanga re thayaa re kotha – kaangaraa...
And Jagadguru Shankaracharya also said –
Angamgalitam palitam mundam...

These sutras were not proclaimed to scare or dishearten the society. They are to caution us. We should be aware that's why. Bhagwan Mahaveer Swami asked as to who is awake. 'Asoota Muni', A 'Muni' who isn't asleep? This does not mean that Mahaveer Swami didn't sleep. The body needs sleep and rest. We all see that physiology is a stream of study but it is also a very spiritual topic of contemplation. Sahib. Our body is undergoing changes every minute.

Kazak o rok deti hai dua roshan Zameeron ki,
Bhala manzoor hai apna toh kar khidmat Fakiron ki|
Some Awakened Being who helps us to realize or who makes us conscious of the fact and reality of life that you are gradually going to go.... Anyone who has a physical form will undergo changes. There are certain rules which are applicable to the body. And if someone does not sleep at all for twenty four hours, then surely he is a Yogi or he is Lakhan. This is an exception, it can't become a rule. I have heard this from a few disciples of a particular Guru that their Guru does not sleep at all. So this would mean that even they don't sleep. Unnecessarily, people try to talk big and increase the clout or impact of a person. Why, because we do not like what is natural. Just think and ponder a bit.

Jinha ke kapat dambha nahi maya|
Tinha ke hridaya basahu Raghuraaya||
At present you are young. You should expand, you need to do a lot but at some stage later in your life, slowly and gradually you will have to contract or reduce your activity as per your age. When our daughter comes of age, we find a suitable match for her and get her married. Similarly, when your organization or work becomes big, you should think of handing over some part to an able person to lessen your workload. Tathagata Buddha declared very rightfully, 'Samyakta' or the mid way or balance. The youth have to surge ahead but will also have to remember that in due course the 'shirt' is going to become old and will undergo wear and tear. Therefore, the Sadguru is needed to tell us what we already have but are ignorant about it.

It is a very common question, 'Bapu. Ma –
Baape dikari ne gharey rahvu paap kehvaaya.'

Nahi. Rahi shakaaya. The parents are free to stay with their daughter. Yes, we also believe that the parents should not partake food of their daughter's house but if a situation arises and they need to live with the daughter then such things need to be forgotten. 'Beti sawaayo beto chey'. Certain things or belief systems need to undergo a change or an overhauling is necessary. My personal opinion is that the parents can stay at their daughter's place.

'Guruni seva karvi anney parivaarni jara pun na karvi aeney punya kehvaaya?' Na kehvaaya. If the Guru is not the magician from Gurdjieff's story then he will not accept it at all and will say that do not do it. He will clearly state that it is not virtuous at all; instead, it is a sin. That is why, we have this great Sutra from our 'Upanishads' and proclaimed by all the great Masters, 'Matrudevo bhava'. Consider your mother to be Divine. 'Pitrudevo bhava', and the Acharya has been kept behind them on the third place. Therefore, please look after your family, your guru will be very happy and appreciate your action.

'Potaano swabhaava chupaave anney prabhaav baahar bataave aenu amaarey shun karvun?' Aenu havey hun ye shun karun? Aaj bahu dukhi – dukhi maansona sawaal chey ho. Manney aem ke Amricama toh baddha sukhij hashey. Punn arrrrrrrr.....Amey ahinyan laher karwa aavya, tyan toh tamaara dukhna dhagla amaari upar naakhya. In one of my Katha's, I got such a 'Yujmaan' that the moment I sat for my meal, he would start crying. 'Bapu. Mhaara dikra ne aam thyun, tem thyun.' Aela pun tu manney khaawa toh dey. Tu attyaarey toh rehwa dey mhaara baap. Hakeekatma navey nav din mey kem kaadhya chey ae toh mhaaro Hanuman jaanney. Pachi paacha katha poori thaya pachi kahey, Bapu. Mein tammney bahu dukhi karyaa.

'Aapna abhipraaya pramaaney koi aevo ek punya batao je karwathi amaara paap anney punya banney khatam thayi jaaye'. Harinaam, Harinaam, Harinaam. This is the only virtue for this. The question is of faith. But my experience is that only the Holy Name of God. There is none other simpler remedy other than this. But we have seen that what seems to be very simple and easy, somehow, it does not register in our minds. If you really want to get

rid of both then in this 'Kaliyuga', and not only in this age but in all the four 'Yugas', the one and only solution is the Divine Name. Whatever name that is dear to you, whether it is Rama, Shiva, Allah, Buddha, Mahaveera, Jesus, Ma Durga, take any name, what difference does it make? Essentially, they all are one and the same ultimate reality. You are free to choose any name but in fact He is nameless. He is without a form, without any name and otherwise speaking, all the names are His.

'Bapu. You talked about the empty room which has given rise to many questions in our mind. What are we supposed to do in this empty room? Should we do something or we should not do anything? Can we have this experience on the riverside or a hill top?' Yes, you can. I have experienced a little bit at Vancouver when I had come for the first time taking this 'Ramkatha' to the Western world. That was my first trip to Canada. I was all alone and the 'Katha' was at Vancouver. The family with whom I was staying, the husband and wife would both go away for their respective jobs leaving me all alone. They would prepare 'Thepla, etc for me and leave it. I used to be alone. I love solitude and being all by myself. It is my nature. The 'Yajmaan' said, 'Bapu. We shall take you in a rope way to a hill top where you can spend some time. In the evening we shall come to take you back.' I said, that I am perfectly fine with it, kindly attend to your jobs first and I would love to go to the hill top. I shall be there and as per your convenience you could come to take me back. I used to take some peanuts and puffed rice along with me. I used to sit right at the top. All alone. And I remember that at that time, I used to hum 'Chidananda roopaha Shivoham Shivoham.' Or the 'Rudrashtak'. My mind used to be engrossed in just these two. After sometime, I started to feel that the evening should not come, so that I can stay there longer and they don't come to pick me. So, either in the hills or for that matter, you can have this experience any where.

'Bapu. The Sadguru gives anything used by him to his devotee, now should he be patient and wait to get it or can he ask his Master to give him? Would such a demand hurt the Master?' With the feeling of being His child, you can ask and there is

no harm in it. But in my opinion to be patient is better. Sri Bharat demanded. Now when you ask, there should be no suggestion from your side, but yes, you can surely ask if you want to.

I have brought a 'Shloka' from the 'Mahabharat' with me. It enumerates the list of the households which are virtuous. They are very simple and easy 'Sutras'. In this context, we see the Dhritarashtra is unable to sleep. Sanjaya narrates everything to him in detail. This results in insomnia for him. He goes to Mahatma Vidur to discuss his cause of worries with him. And he asks very interesting and pertinent questions. I like this particular incident. Dhritarashtra is blind and is filled with anger and hatred yet his questions here are truly very intelligent. Though, the answers had no effect on him, that is a different matter and that is his problem.

So Baap. Where you see these seven things, consider that household to be virtuous and filled with kindness. 'Tapodamobramhavittam vitaanaam'. Four things. First is 'Tapo'. Say you have a family of five/seven members, out of them just one is leading a very holy or the life like an ascetic then this household is considered to be virtuous. Now we will again have to look into the definition of who should be considered to be leading an ascetic way of life. Is the one who does lot of fasts? One who does not sleep in the night for days together, should he be one? The definition has to be in accordance with the twenty first century. The first definition according to me would be that, say the family is faced with a lot of problems, and there is one who is absolutely clean and innocent, yet for the sake of the unity and to maintain peace and harmony takes over the entire responsibility or the blame willingly and smilingly and is ready to face the consequences, is in my opinion ascetic. The family, wherein such a person resides will be considered virtuous. Tolerance is very difficult. Such an awakened person will be deemed to be an ascetic though leading a family life. He is the Mahadeva of the family, who drinks the poison alone and distributes the nectar to the entire family. One, who takes over the entire blame upon himself, faces the insult and torment all alone, does not pay any heed to any misunderstanding about himself,

such an individual, whether he is a young fellow, or an elderly or small, may be a man or a woman, then even though you may not have many comforts, but in such a person the 'Punya' resides.

These are the words of Mahatma Vidur, spoken in the Mahabharat. 'Dum' means a disciplined life or a regulated life. I am not the one to give instructions and to order is not in my nature, nor I am authorized to but my suggestion is that since you have so much devotion towards the 'Katha' then can you not give up eating or drinking stuff which is not advisable, slowly and gradually? 'Bramhachittam'. In the house there is a discussion about the Divine, even if it is for two minutes or five minutes. Some study of the scriptures or sacred texts, or a healthy or a positive discussion. One meaning of 'Vitta' is wealth. In our homes we should have the divine wealth, and then only will it be considered to be virtuous. The house from where a 'Sadhu' can get alms. The fourth word is 'Vitaanaam'. 'Vitaan' means a 'Mandap' or a Pandal. Here it means the 'Yagya Mandap'. The house where daily the 'Yagya' is performed, it shall be the house of a virtuous one. Since I am saying then you in order to follow will make a 'Yagyakunda' and start doing 'Homa.' If you do, it is very good, but in today's times when the women folk burn or light the burner to cook food which can be offered as the 'Bhog' to Sri Thakorji, and certain quantity can be given to a guest who may come un announced or a bit for the cow, then this lighting up of the stove or burner is also considered to be 'Yagya' in today's age and times. The worship of the Yagya is the first contribution of the Indians to the world. The 'Rigveda' begins with the word 'Agni'. We are predominantly, the worshippers of the Fire God. In the villages, even to this day, food is first offered to the fire and only then is eaten. This is a very beautiful tradition. The household, in which the husband and wife live in mutual love and respect, will be considered a very virtuous house.

'Punyavivaaha', Sri Vidura says that in the household, where the couple is united in marriage as per the Vaidic traditions and live in love and harmony, then such a household is considered to be very virtuous. A happy married life is a sign of virtue. It seems difficult and rare these days. The

matrimonial relationship is not congenial these days. The next sutra is, 'Satata annadaanam'. The household that engages in distributing or giving food every day and feeds the guests whosoever comes to them is considered to be a house of virtue. The Upanishad says, 'Annam Bramheti vyajaanaat'. Food is Divine, the Indian scriptures declare. To give food has been our custom always. To serve Rotis or a meal with love and devotion is a virtue. Though this tradition continues to be followed till this day but if in case at that time due to some extraneous circumstances it is not being followed, then it is seen that some great personality comes to revive it and it continues. Then someone comes as 'Jalaram Bapa' and revives the tradition. Then some 'Veerbai Ma' comes to restart the tradition. The last characteristic explained by Vidura was that under no circumstances in spite of differences or any sort of a misunderstanding between the families, they settle it amongst themselves and do not go to court. Such a household is an abode of virtue. I understand that in the present age and time, this might appear to be an outdated thought because we see it happening as a very common thing but one can try to avoid it as far as possible. In my opinion, all that has been said is possible if we make a sincere and an honest effort.

Hum sum punya punja jaga thorey|

Jinhahi Ramu jaanat kari morey||

The Lord, Ma Jaanki and Bhaiya Lakhan are in exile in the forest. The tribal's living in the forests and the hunter community, who are fortunate of get the divine glimpse of the Holy Trinity, consider themselves to be extremely fortunate and praise God to bless them in this way. In this context, this line is said where; once again the word 'Punyapunja' has been used by Goswamiji. These tribal folk, who are the backward class, who are considered of a very low caste and the down trodden today can't stop in thanking their good fortune in blessing them with this divine nectar and they are undoubtedly, the 'Punyapunja'. These are the words spoken by these poor nomads. After getting the divine glimpse of the Lord they all declare in one voice that, 'Hum sum punya punja jaga thorey'. In this world no one

can come close to our virtue, and we are the most fortunate lot. What is the reason for this? A very beautiful explanation is given by Tulsiji –

Jinhahi Ramu jaanat kari morey|

Who are considered to be their very own by the Lord. The Divine considers us to be His very own. We all say that God is mine but we become 'Punyapunja' when Sri Rama says, "You are mine".

When these five elements consider you their very own, then you shall be deemed as 'Punyapunja'. And we should feel and experience this oneness or a sense of belonging. Say a Mantra. We say that it is my Mantra. 'Rama' is my Mantra. 'Om Namaha Shivaya' is my mantra. The Gayatri Mantra is my Mantra. This is good. This is a virtue that we can say with pride that so and so is my mantra. I agree that it is a 'Punya' but it is not 'Punyapunja'. After continuous chanting and repeating the divine name or mantra, the 'Mantra' tells the devotee that 'You are mine', and then consider yourself to be a 'Punyapunja'. Please remember one thing that you cannot prove it in a laboratory by any experiment. But the sages and ascetics of our land have experienced that the mantra or the divine name speaks. Like we pronounce or repeat the mantra, similarly, the mantra too will call us. The name speaks.

Kabira mann nirmal bhayo jaiso ganga neer|

Peechey peechey Hari phirey kahat Kabir Kabir||

The Sahib himself calls Kabir. So, when the 'Mantra' speaks. It is a long journey and quite a lengthy practice. Second, any holy scripture. I travel all over with the 'Manas' so I say, 'My Manas, my Vyaaspeetha, my Katha. I speak like this because of the connection I feel and out of my behavior. But Morari Babu shall be considered to be a 'Punyapunja' when the 'Manas' declares that, 'Morari is mine'. When the Holy text itself chooses us and accepts us. My experience is such that the scripture chooses the person who should speak or talk about it. When we choose, it is good that I shall speak on the 'Bhagwadgita' or recite the 'Manas'. But when the scripture chooses us or in other words singles us out to talk about it, then I shall say it to be a 'Punyapunja'.

Third, these all things to be experienced. I shall say that this Mala is mine, is it okay? When I was asked for it, I refused and said that it is my Guru's Mala. I keep it therefore it belongs to me and it is mine, correct? But in the spiritual field the Saints have had such experiences especially Badshah Rama. Goswami Teerathram was a Vedantin. But in the initial stages, Badshah Rama used to have a 'Rudraksha Mala'. Pooran Singh was a very close associate of his or say, his disciple. He has tried to reveal a few rare facts about Swami Ramtirtha. So Pooran Singh had this to say. In his memoirs he writes that one day Badshah Rama came out after a dip in the 'Bhrigu Ganga' and started searching his Mala. Pooran Singh was assisting him in his search. Pooran Singh says that as they were looking for it, he heard a voice coming from the hut that, 'Badshah, I your Mala am here.' A small bed which had a tiny pillow and the Mala was lying on it. Now you might argue that this is fictional faith. No problems with that. But please don't say it to be a miracle. If for any reason, it has not become the truth of our lives and hence we negate it, which is not right. My 'Manas' says that even the Idol speaks.

The fourth is an Enlightened Being. We say that He is my Guru or He is my revered Saint or the Awakened One. But when He declares clearly that you are mine, and then it is 'Punyapunja'. So, this is what 'Punyapunja' is. The fifth is our 'Ishtha'. The Divine Lord Himself. When the Lord Himself says that 'You are mine'. And for Tulsidasji there was just this one wish. He always used to say that he is waiting for that day when Rama Himself shall say, 'Tulsi mero'. Tulsi says that he keeps on saying the 'Rama is mine, He is everything to me', but once Rama says that 'Tulsidas, you are mine'. When the Divine says that 'You are dear to me'. You are empowered to be blessed with my divine knowledge. You deserve my mercy and grace. You deserve my truth, you deserve my love and you deserve my compassion. This is what 'Punyapunja' is.

The 'Ramcharitmanas' says, 'Soi ati priya bhaamini morey'. The Lord is telling Shabariji that one, who lives like this, is very dear to me. When an Enlightened Being on his own tells you that, 'You are mine,' then you are a 'Punyapunja'. One

meaning of the word 'Punja' is great wealth. Let us patiently wait for that moment when our Mantra speaks to us and calls us to be of the 'Mantra's. Maybe our Mala says it. If you are blessed with this great virtue then please do not go about advertising it to the world. It is not something to be made public. Our scriptures say that if we see a dream which has great spiritual connotations to it, then please don't share with anybody else, excepting your 'Sadguru'. It is a sort of a rule with us.

So, the Mantra, Mala, Sacred text, Enlightened Being and our Ishtha. In our tradition we have two, one is a 'Kuladeva' and the other is the 'Ishthadeva'. Please understand the difference between the two. The 'Kuladeva' or the 'Family Deity' is given to us by the family tradition that so and so is your 'Kuladeva'. For the entire family, there will be one common 'Kuladeva'. Mostly, the entire clan or those following that particular tradition shall have a common deity. But the 'Ishthadeva' is personal to each and every one. Each has his own 'Ishtha'. In one family each member can have separate 'Ishtha' that does not mean the two people can't have the same 'Ishtha'. It is dependent on each person's individual mental makeup. Someone may like Krishna, some may like Rama, another may have Buddha, a Sufi might love Allah, and a Christian may like Jesus, and so on. If the entire family has a common Ishtha, then nothing like it but there must be freedom to choose. Each one can have his own Ishtha. The 'Kuladeva' is worshipped and the 'Ishtha' is loved. People go once in a year to worship their 'Kuladeva' but for the 'Ishtha' it is not an annual ritual. Our 'Ishtha' is loved every single moment. We need to surrender ourselves totally to our 'Ishtha'.

Therefore, my dear listeners. 'Ishthadeva' is always 'One'. Does not matter who. When our 'Ishtha' speaks to us and says that, 'You are dear to me', can there be any bigger virtue than this? In the 'Katha' sequence we had seen that Lord Shiva and Parwati are married. Shiva is firm belief and Parwati is faith. All these stories are factual and real and reveal the eternal values and guide us on the path of our spiritual practices. They say that till a person does not have the communion or faith and firm belief in one's life, he cannot experience the

'Ramkatha'. Or in other words it will be difficult see the Divine taking birth. Lord Shiva is seated on the peak of Mount Kailash. Parwati asks Him to tell her about the core essential truth of Rama. To this, Shiva narrates the 'Ramkatha' to her. Lord Rama protects the 'Yagya' of Sri Vishwamitraji Maharaj. He liberates Ahilya. I always want to speak on the episode of Ahilya again and again because she was the reality of that time; she still is very relevant today and shall continue to have relevance for times to come. Who does not commit mistakes? No one is immune in committing mistakes. But, after say a mistake has been done, we realize it and undertake not doing it again and remain steadfast rock like in our resolve then the Lord Himself shall come to liberate us. Some benevolent Saint will bring Him and shall pray for mercy and grace for us.

After liberating Ahilya, the Lord came to the banks of the Ganges. He bathes in the Holy River. He then proceeds to Janakpuri. Sri Janakraj welcomes Him. He is provided with a suitable accommodation at the 'Sundarsadan'. In the evening, Sri Rama and Lakhan go out to see the town and bless the entire Janakpuri with His Divine beauty and benevolence. The next day, early morning the duo come to the 'Pushpavaatika' to take flowers for the worship. The Lord and Ma Jaanki see each other for the first time in person at the 'Pushpavaatika'. They both surrender their eternal love within and are steeped in the divine love. Ma Jaanki then goes to worship Ma Bhawaani and prays to her. She is blessed by Ma Bhawaani and assured that she will get Sri Rama. Along with her friends she returns back to the royal quarters. Sri Rama picks the flowers for His Guru's worship and is divinely blessed by the Master.

The next day, the 'Dhanush Yagya' is concluded by Sri Rama who lifts and breaks the sacred Pinaak Bow in a fraction of a second. Ma Jaanki offers the 'Jaimala' to Sri Rama. Sri Parashuram Maharaj comes. But once the blockages of his intellect are removed, he prays and singing the glories of the Lord, and proceeds to the forests to finish his austerities and return to his eternal abode. The messengers are dispatched to Ayodhya. Maharaja Dasarath comes with the

marriage party to solemnize the Divine Wedding. On the fifth day of the bright fortnight in the holy month of 'Margasheersha' and early evening, the ceremony is performed where in the Divine Eternal Primordial couple is united in marriage. Sri Lakshmana – Urmilaji, Sri Bharat – Mandaviji and Sri Shatrughana – Shrutikeerti ji all get married together and the entire creation rejoices in the blissful joy of this Holy Communion. The marriage party returns to Ayodhya, halting on the way and accepting Sri Janakraj's hospitality. Sri Vishwamitra takes leave of the King and the entire family feels saddened by the news of the Saint's departure. At that moment Sri Dasarathji Maharaj speaks these beautiful and love filled words;

Naath sakal sampada tumhari||
Mein sewak sameta suta naari||

If at all, what and how should we ask of a Saint has been shown very beautifully by Goswamiji. At this point, the 'Balkanda' is concluded.

I move around or travel with the 'Manas' and therefore I say, 'My Manas, my Vyaapeetha, my Katha. I need to say my or mine because of propriety. This is way of conduct. But Morari Babu shall be a 'Punyapunja' when the 'Manas' will say that, 'Morari, you are mine'. When this great text itself owns me. I feel that the scripture itself chooses its speakers. We choose or decide that we shall speak on the 'Bhagwadgita' or recite the 'Manas' but the sacred text itself accepts our ownership, and declares 'you are mine' only then consider that you are a 'Punyapunja'. When an Enlightened Being on his own tell you that 'You are mine', only then you become a 'Punyapunja'.



Manas-Punyapunja || IX ||

'Manas' itself is 'Punyapunja'

Baap! By the grace of our Guru, we have been having a very simple and pure discussion about the 'Manas-Punyapunja'. Today, on the last day, we shall discuss a few concluding points about it and the nine day 'Katha' will be concluded. Before that, let us try and see the topics of the 'Katha' very briefly touching upon them. Yesterday, in a very brief description, we saw the marriage of Sri Rama and Mata Jaanki. As you all know that after this the 'Ayodhyakanda' begins and after extreme happiness the phase of extreme sorrow engulfs 'Ayodhya'. The Lord, Sri Lakhan and Ma Jaanki go to the forests for fourteen years. The King is very distressed and overwhelmed with grief. Sumantraji along with the trio, reach 'Shringaberpur' in the chariot. They halt for the night there. On the banks of the Holy Ganges, the Lord requests the boatman to take them across the river. Reaching the other side, they stay there overnight and next day morning begins their onward journey on foot. At 'Prayaagraj' they are the guests of Sri Bharadwajji Maharaj. Getting proper guidance from him, they finally reach 'Chitrakoot'.

Tulsiji, explains 'Chitrakoot' as the forest of our 'Chitta' (mind). 'Chitrakoot means chitta'. The Lord stays at 'Chitrakoot' for the majority of his exile. Sumantraji returns back to Ayodhya, empty handed. Seeing this, Sri Dasarathji Maharaj gives up his life unable to bear the separation from the Lord. Sri Bharat returns from his maternal home and performs the last rites. The court assembles and a collective decision is taken that they all should go to meet the Lord and do whatever He decides. The entire 'Ayodhya' embark upon the journey to 'Chitrakoot'. Sri Janakraj too comes to Chitrakoot. After many meetings and discussions, it is decided that Bharat should return to 'Ayodhya' and look after the affairs of the Kingdom till the return of Sri Rama. Sri Bharat gets the 'Padukaji' of the Lord as his support and protector and accepting this divine 'Prasad' returns to Ayodhya. The Divine Paaduka is installed on the throne of Ayodhya and for fourteen years, Sri Bharat looks after the affairs of the kingdom as a servant or a trustee. You may all be aware that Gandhi Babu's idea of 'Trusteeship' was influenced by this episode. Sri Bharat too started to live at Nandigram in a hut and lead a life of an ascetic and ran the affairs of the state from there. Extolling the great virtues of Sri Bharat's divine love, Tulsiji, concludes the 'Ayodhyakanda' at this point.

After the 'Ayodhyakanda' the Lord leaves 'Chitrakoot' and moves on. Outside 'Chitrakoot' the Divine trio, come to Atri – Anusuya ashram. Sage Atri prays;

Namaami bhaktavatsalam|
Kripaalu sheel komalam||
Bhajaami tey padaambujam|
Akaaminaam swadhaamadum||

The journey of the Lord moves ahead. Meeting and blessing Sri Sarbhangaji and Sri Suteekshnaji on the way, they reach Sri Kumbhaja ashram. As per his guidance, they come to 'Panchawati', on the banks of river 'Godaavari'. On the way, the Lord befriends 'Geedharaj Jataayu'. They started living at 'Panchawati'. One day, Sri Lakhan asks five very important spiritual questions to the Lord. The Lord replies to them in depth. Surpanakha, Ravan's sister comes there and disturbs the peace and tranquility. She is punished suitably and unable to bear the insult she goes and instigates 'Khara and Dooshana'. The Lord defeats the evil forces and liberates them. Seeing this, Surpanakha seething in rage goes and instigates Ravan to take the revenge of her insult.

Ravan, conspires with Maareecha and draws up a plan of abducting Ma Jaanki. The Lord, realizing that the exile is coming to an end so plans to perform the duties of His taking a human form. Sri Lakhan had gone to the forest to get some fruits and flowers. The Lord and Ma Sita were alone. The Lord asks Ma Sita to take the refuge of the Fire God (Agnideva) and keep her shadow in her place. Ravan abducts Ma Sita with the help of Maareecha. I would like to draw your attention to a point here that it is said that when Ravan comes there in the form of a 'Yati', he first prays and worships her within. Now, this aspect of Ravan when he respects and bows down to Ma Jaanki, seems very holy. Even for a short while, he is praiseworthy. But when Ma Jaanki says;

Kaha Sita sunu jati gosain|
Bolehu bachan dushtha ki naain||

Ravan, on hearing this at once becomes angry. In this fit of rage, he at once abducts her. A moment ago, he was humble and offering his

respects and the very next moment, he becomes an abductor. This is an example of the mental frailty of an ordinary mortal. All of us too have had such an experience in our lives that first we have a respectable feeling towards somebody now, and in the very next minute if we see anything not to our liking or desire, we instantly develop animosity or hatred towards the very same person. Please don't pass a judgment or stamp anyone's action in the heat of the moment. Kindly, pause. The second episode is about Sugreeva. Baali is killed. Sugreeva is crowned as the king of 'Kishkindha'. At that time the words spoken by him are as if he is a great scholarly personality or a renunciate. At that moment he gives an impression of being an ascetic but just within four months, the total complexion changes. He got wealth, kingdom, a beautiful wife and his mind changes. This is a general human trait commonly seen today as well. On the other hand, a demon, 'Kumbhakaran' is woken up by his brother to save him from the ensuing danger. On waking up, when he learns that Ravan has abducted the Divine Mother and he is in the midst of a fierce battle with Sri Rama, then Tulsiji says that on hearing the Lord's name for a moment he goes within and remains still for a bit. But my Goswamiji is very alert and he says, 'Magan bhayahu chann ek'. Ravan calls for pots of wine and large quantity of non-vegetarian food and starts feeding him. After eating and drinking, he is a different person. A moment ago who had gone into a meditative state, jumps into the battle field in a ferocious form.

Therefore, my dear brothers and sisters, on seeing a different behavior than normal, a devotee or a spiritual aspirant should become alert. Don't jump at a conclusion instantly. In Gujarati, we have these lines;

Uparthi ujalla aevan dekhaata sajjanon jeva,
Punn swarthi mann tanna melan
malley tyarey bhayankar chey|

Ravan prays to Ma Sita and the very next moment he abducts her. The shadow form of Ma Jaanki is taken away by him in his 'Vimaana'. My 'Vyaaspeetha' very much likes the meaning of this

particular action. I would like to mention that the original form of Ma Jaanki is in the safe keeping of the Fire God and Ravan has only the shadow, which is just an image but not her true self. What does this mean? The real devotional love has to reside amidst the fire all the time whereas the duplicate or unrealistic devotion keeps on flying around or getting abducted.

So, Ma Sita is taken away. He keeps her in the 'Ashok Vaatika' of Lanka. I would like to ask you all that after Ravan brings and keeps Ma Sita in the 'Ashok Vaatika', how many times he goes to see her? Not even once did he go alone. Now, here again for a moment his goodness is reflected when he just goes once to take care of her. When he goes, he is not alone. He takes along Mandodari and his other queens. This aspect of his reflects his goodness. The other point to be noted here is that he only goes there after Sri Hanuman has entered. I feel that he decides to meet the distinguished lady, not alone but in the presence of his Guru. This is a beautiful side to it. Sri Hanuman is his Master. He goes in his Guru's presence.

I keep on telling the youth that in life, problems will come. But please remember that before the problem, its solution is hiding somewhere close by. Before Ravan's arrival, my Hanuman is already present. Our difficulty is that we only look at the problem. Some unknown or invisible helping hand is already present to help us out, which due to lack of spiritual vision, we are unable to see. There is universal rule of the Creation that if He has not provided for water, then He has no right to make us feel thirsty. If he would not have created food then he cannot give us hunger. Similarly, when we are faced with a problem, our Divine Father has already sent the remedy or its solution is awaiting us to open our eyes to see it. See.

In this way, Ma Sita is held captive in Lanka. On the other side, the Lord goes out in search of Mata Sita and on seeing the wounded Jataayu, He offers a fatherly respect to him and performs the last rites. Both the brothers in search

of Ma Jaanki come to the Shabari ashram. The Lord explains the nine types of 'Bhakti' to Sahabariji. From there He goes to the 'Pampa Sarovar' where he meets Sri Narada. Here, the 'Aranyakanda' is concluded. In the 'Kishkindhakanda' the search of Mata Sita continues. Sri Hanuman meets the Lord. Hanumanji unites the Lord and Sugreeva in a bond of friendship. After this, Baali is liberated. Sugreeva is coronated as the king. Angad is made the crown prince. Because of the vow of indifference or asceticism, Sri Rama along with Sri Lakhan resides in a cave on the 'Pravarshan hill' to observe the 'Chaturmaas'. Sugreeva is steeped in enjoyment of sense pleasures and forgets his promise made to the Lord. He is just cautioned and realizing his mistake he comes back and seeks pardon and refuge of the Lord. The plans are made to search for Ma Jaanki and four groups are made comprising of monkeys and bears and sent in four directions. Under the leadership of Angad, a party comprising of Sri Jambuwantji and Sri Hanuman is sent in the Southern direction. They reach the cave of a great devotee and an ascetic 'Swayamprabha'. They get some guidance from her and reach the shores of the sea. Here they are confronted by 'Sampaati'. He having the 'Eagle vision' can see afar and says that Ma Jaanki is seated in the Ashok Vaatika of Lanka. Now who will go, is the question? Ultimately, they all arouse the valor in Sri Hanuman and remind him of his purpose. Hanuman is ready to take off for Lanka and the 'Kishkindhakanda' concludes and the 'Sunderkanda' begins.

Sri Hanuman flies to Lanka like a thunder bolt. He faces three obstacles on his way. The first is that the Mainaak Mountain, which is of gold, rises up from the depths of the sea to allure him to rest awhile. I have learnt this from many Saints that when a devotee or an aspirant is in search of devotion then the very first obstacle in the way is gold or allurement which tries to retard our progress in the name of providing us comforts. This is the first stumbling block in the path of devotion. Sri Hanuman is very alert. He touches it

and says, 'No thank you. I am grateful that you want me to rest but my definition of rest or comfort is a bit different. Till I do not accomplish the task given to me by my Master, I cannot rest'. In this way, he crosses the first obstacle.

If you master any subject or you are blessed with good deeds then comforts and different allurements follow. But at this time, we must be careful and not get trapped or get waylaid by them. Be careful. 'I have done a sacrifice', such a pride should not creep in. At that point one has to be very careful and alert and respectfully and humbly decline the allurement. Sri Hanuman just touched the gold with respect but did not reject or insult it. His discrimination overtook it with utmost care and humility. The second obstacle is in the form of a gigantic snake, the mother of snakes 'Sursa'. She opened her huge fangs to devour him. He very cleverly complies with her conditions without falling in her trap. The third obstacle comes from the water. A huge demon who tries to catch the overflying shadow and trap the object or person comes to devour him. She too is overcome by him. As he is entering Lanka, the demon Lankini stops him. This means that when we are out to seek devotion or peace then obstacles come from all sides. They spring up from the land, from the water as well as from the sky. One who will cautiously and safely overcome these obstacles will be able to reach up to devotional love.

Sri Hanuman overcoming all of them enters Lanka. He goes and looks in to each and every house but he does not see Mata Sita anywhere. Finally, he meets Vibheeshana, who guides him to where he could find Ma Jaanki. This proves the point that the way of devotion can only be shown by a holy 'Vaishnava'. He succeeds in reaching her. He introduces himself to her as the messenger of the Lord. He explains and tells her everything and narrates Sri Rama's message to her. She feels a bit comforted by his words and her fear is assuaged. She blesses Hanuman. Now, Hanumanji Maharaj feels hungry and seeks her permission to eat some fruits. He uproots the trees

of the orchard after eating the fruits. Akshaya Kumar and his army is defeated by him and killed in combat. Indrajeet comes and by using cunning and deceptive tactics ties him and takes him to Ravan's court. They try to burn his tail and instantly like a whirlwind Sri Hanuman starts spreading the fire and burns down Lanka. The one who has attained 'Bhakti' then this world around will try to burn the person or in other words try to harm him/her. They will provide all they can to burn or insult or harm the person. There is a 'Sher';

Aag toh apney hee lagaatey hain|

Gair toh sirf hawa detey hain|

So, the residents of Lankapuri tried to burn Hanuman. But the one, whose devotion is pure and firm, shall protect himself and will burn all the negativities surrounding him. The wrong beliefs and misconceptions shall be destroyed by him. Sri Hanuman leaps across the sea in haste as his friends were anxiously awaiting his safe return and had not eaten out of their anxiety. They all first go to the 'Madhuvana' and then report to Sugreeva. They are led to the Lord and the Lord's army prepares to march towards Lanka. The Lord pitches His tent on the sea shore.

Ravan gets the news of the Lord's arrival on the opposite shore and calls a closed door meeting to discuss the future course of action. Vibheeshana, offers a sane counsel but misinterpreting it, Ravan kicks him and throws him out. Vibheeshana seeks the refuge of the Lotus feet of the Lord. The Lord always protects and cares for those who seek His shelter or protection. In Sanskrit, the meaning of 'Sharan' is home and protector. This is the meaning from the 'Amarkosh'. Vibheeshana is granted refuge means that the Lord has provided him His protection and after some time is given a home as well. He is crowned the King of Lanka. The Lord sits on the sea shore for three days praying. The Ocean does not listen and in order to teach a lesson, He just scares him a bit. Getting scared of the Divine wrath, the ocean begs pardon and comes to the Lord's shelter. He proposes to construct a bridge to cross for the onward march to Lanka.

At this point the 'Lankakanda' begins. The 'Setubandha' is done. Sri Rama's ideology is to unite or enjoin and not to break. The sages and the Muni's are called for the installation of Lord 'Rameshwara' at that site. As per the 'Ramkatha' Shiva is the devotee of Sri Rama and Rama is the devotee of Lord Shiva. The ignorant people are fighting amongst themselves on account of petty self created differences. Can there ever be difference between 'Hari and Hara'? Their followers are the ones who fan trouble. The word we commonly use for 'Rameshwara' is 'Setubandha Rameshwara'. Any action which tries to unite the people is the 'Tshtha' for Sri Rama. The Lord's army reaches Lanka. They camp on the Subela hill. As a last ditch effort to avoid conflict, Angad is sent as an emissary of peace to Ravan's court. But who can alter the destiny? The meeting for peace fails and the war becomes inevitable. A fierce battle rages between the Evil forces and the Divine army. In the end, the Lord shoots thirty one arrows and liberates Ravan. And for the first and the last time, Ravan' utters the Divine name 'Rama' and his life energy merges with that of the Divine.

Vibheeshana is crowned the King of Lanka. Ma Jaanki is informed about the Lord's victory and she is respectfully brought to meet the Lord. The shadow merges with the original in the fire and Ma Jaanki is united with the Lord once again. The 'Pushpaka Vimaan' is readied for the Lord's journey. Sri Rama along with His friends gets on the 'Pushpaka' and on the way it lands at Shringaberpur. Sri Hanuman is sent in advance to inform Sri Bharat and the people of Ayodhya about the Lord's return. The entire kingdom is overjoyed hearing the return of the Lord. Sri Hanuman conveys the well being of Ayodhya back to the Lord and the Lord's party arrives at their Motherland. Sri Rama and Bharat meet and embrace each other. Seeing them, it was difficult to judge as to who is returning from exile for they both were in a similar state. The Lord throws away his weapons and falls at the feet of His preceptor Guru Vashishtha. All those accompanying the Lord are introduced to the people of Ayodhya. The Lord

meets individually with each and every one according to their individual feelings. First of all the Lord goes to meet Mata Kaikayei because He wanted to remove her hesitation and absolve her of the hurt and pain she was undergoing. He touches her feet and seeks her blessings. They all then meet Mata Sumitra and finally go and seek Mata Kaushalya's blessings. The Guru asks for the grand throne to be readied so that Sri Rama can be crowned the King without any further delay. They were reminded of the incident of fourteen years ago when the delay of a night had pushed them all into the darkness of fourteen long years.

The Lord and Ma Jaanki are asked to ascend the divine throne of Ayodhya. After praying to the Sun God, Mother Earth, All the directions, all the Mothers, the citizens, the ministers and the elderly and revered Guru, Sita – Ramji Maharaj

ascend the throne and the world is blessed with the 'Reign of Rama' or in other words 'Ramrajya'. Guru Vashishtha performs the ceremony by anointing the Lord with the 'Rajtilak' and declaring Him the King of Ayodhya for the entire universe.

In this way the reign of Lord Rama is established. Six months pass in no time. Now, the Lord bids adieu to all his friends and guests like Sugreeva, Angad, Vibheeshana, Jambuwant, Guharaj etc. When the turn of Sri Hanuman came, he looked down and kept quiet. When the Lord and the entire family go up to the banks of Sarayu to see off the guests, Sri Hanuman walks up to Sugreeva and ask for his permission to stay and serve the Lord. At this juncture the lines said by Sugreeva are the lines taken by us as our topic of discussion;

Punyapunja tumh Pawankumaara||
Sewahu jaahi Krupa aagaara||

Sri Sugreeva is telling Sri Hanumanji Maharaj that you are 'Punyapunja', therefore, please stay and serve the Lord. Hanumaji thus gets the permission of his master to serve his Divine Master. The time passes and as because the Lord has come to perform his human role to perfection, Tulsiji tells us that Ma Sita gives birth to two sons and similarly, all the other brothers are blessed with two sons each. Declaring the name of the heirs of the Raghukula, Goswamiji concludes the Raghu Katha at this point. He does not want to go into any sort of a controversy because he is in favor of a healthy and a positive dialogue. Then the Bhusundi Charitra is discussed wherein Sri Garuda comes to Bhusundi ashram and listens to the 'Ramkatha'. In the end, seven questions are asked by Sri Garuda, which are adequately answered by Sri Bhusundiji Maharaj.



Thus we see that the Katha was going on at four places. There, on the Neelgiri Mountain, Sri Bhusundiji concludes the 'Ramkatha' in front of Garuda. At Teertharaj Prayaag, Yagyavalkaji Maharaj was narrating the 'Ram katha' to Sri Bharadwajji, now whether he concludes it or not is not known. I suppose that as long as our holy rivers continue to flow, this 'Kathaganga' shall also go on. If only our ears could hear it. Seated on the peak of 'Kailash', Lord Shiva concludes the narration in front of Ma Parwati. The divine incarnation of this age, Pujyapaada Goswamiji who was narrating it to his own mind moves towards its conclusion and says;

Jaaki kripa lavalesa tey
matimanda Tulsidas hoon|
Paayo param bishraamu

Rama samaan Prabhu naahi kahun||

In totality, all these great revered Acharyas concluded the narration of the sacred text from their respective positions. Taking refuge under their benevolent grace, I too from the 'Vyaaspeetha' of America, move towards the conclusion of this nine days discussion of 'Manas – Punyapunja' which according to me is a 'Premayagya'. I would like to share a few of my concluding remarks with you all.

We have named our 'Katha' as 'Manas – Punyapunja' and were involved in discussing the details by the divine grace. Now since the title of this katha is 'Manas – Punyapunja', it is amply clear that 'Manas' itself is a 'Punyapunja'. Not just one or two but this sacred text if full of virtues or in other words is a treasure chest of divine virtues. So, we were discussing this virtuous text by the grace of God in this holy auspicious month of 'Adhik Maas'. Prithvi vaayu agni jalam kham punyaha prakirtita|

The scriptures declare that, earth, fire, air, water and the sky, all these five elements are virtuous. Now since, we are short of time, I shall not go into its detailed explanation. But earth is virtuous. The scriptures have said that this 'Vasundhara' is full of virtues. This earth, on which we all live, is itself a virtue. There are three reasons given for it. Firstly, it bears all of us on its bosom. To hold on or support of to bear is a virtue. Second,

it is very tolerant. The earth is the ultimate in tolerance. That is why, in the dictionaries, one word for the earth is also 'Kshama' or pardon. To pardon is a virtue. Therefore, because it bears us it is very virtuous. It is tolerant and the supporter or the bearer of the burden of this world. And thirdly, earth is filled with jewels or is full of treasures. The ocean gives us fourteen jewels and that too is on the earth only. So the earth is virtuous and it is called 'Bahuratna Vasundhara'. It is filled with jewels. Thus, the earth is a virtue. Next, the air is a virtue. If there was no air, how would we survive? To support the life of the creation is indeed virtuous and air too is virtuous on this account. The water is a virtue. It is pure. Even without water, there cannot be life. The fire is the very first proclamation of the Vedas. Our entire worship is based on fire. The Sun too represents fire. All that which gives light, represent fire. Therefore, the fire too is very virtuous. And the sky is also a virtue. Everything is moving in space. Innumerable universes are all floating in space.

So, all the five elements are virtuous. When 'Manas' is supposed to be 'Punyapunja,' then they all must be a part of it too. Earth, the daughter of 'Mother earth' is the primordial source of energy in the Manas. Ma Jaanki is her daughter. She is the upholder or the sustainer of the 'Ramkatha'. Fire means the Sun. It is the Sun dynasty. So the Sun is an integral part of 'Manas'. 'Prabhu tumhaar kulguru jaladhi', the 'Manas' says that the ocean is your family's preceptor. So, the water is also there. Like a human body is made out of these five elements, similarly the sacred text too has a physical existence. 'Ramayan' is just not a text; it is a 'Sadgrantha', meaning a very sacred and holy text. It is not a book but it represents the heart of man or in other words it is Goswamiji's heart and soul. So the earth is represented by Ma Jaanki, the Sun as Sri Rama, the water in the form of the ocean, the air as the 'Vaayuputra Hanuman. And the sky is represented by, 'Chidaakashmaakash vaasam bhajeham'. Lord Shiva represents the sky.

In this way, 'Manas' embodying all the five virtuous elements becomes virtuous by default

as well. Now, please look at yourself. Whatever applies to the body, also applies to the universe, and the human body is the representation of a miniature universe in it. We shall be virtuous only when we have the quality of tolerance and the feeling of pardon resides within us. When our life is bright and shining like the Sun or the fire. 'Tamaso ma jyotirgamaya'. If our life is filled with the divine light and virtues abide in us, then we will become a 'Punyaraashi'. We say, 'He is a Punyashloka, or Punyamaya'. We have the sky element also within us. The sky represents flawlessness or purity and absolute detachment. No impurity can abide in the sky. It is said that the human body has a very large amount of water content in it. If it goes down then it becomes a cause for concern in the medical arena. The water level has to be maintained. But I would like to emphasize the point that we shall be virtuous only when our eyes have the tears of divine love, of compassion or just pure tears. Ahmed Faraaz says;

Kabhi rotti kabhi hansati
kabhi lagti sharaabi si|
Mohabbat jismey rahati hai
who ankhen aur hoti hain||

Before going let me tell you that please do not give up tears and the divine refuge, (Ashru aur Aashraya). This is wealth of those who walk the path of love. They make us an embodiment of virtue. The air element. Say that we sense a particular divine feeling with each breath or each breath reminds us of the Divine. Or we can also understand it that in our lives we are blessed with the core breath of Hanuman. Hanuman is our life force, the son of 'Vaayu'. You can't catch air, you can only feel it. If we are blessed with these in our lives while doing 'Satsanga' then surely we will be virtuous or a 'Punyashloka or Punyaraashi'.

As I inch closer to the conclusion of our discussion which was centered on the topic of 'Manas – Punyapunja' from the 'Manas', I would like to recall that this entire arrangement was done at a very short notice. Bharat Bhai contacted Bhushan Sahib, and it was destined to happen so it happened. It has been managed and organized very

well. I don't need to praise anyone nor do I like to. There was no differentiation between anybody, no 'Pass' system, no separate enclosures and best is no VIP. Since, this entire nine day organization is being concluded now, from the 'Vyaaspeetha' I would like to express my happiness and congratulate you for such wonderful arrangements. By the Divine grace everything was accomplished. Now let us offer the virtue that has accumulated from this 'Katha'. I have just sung the 'Manas – Parmarath' and we offered it to the Lord of the Yogis Mahadeva or 'Hara' and now in this 'Purushottam Maas' I would offer this to 'Hari'. 'Harihara ek swaropa...', it is the 'Adhik Maas or the Purushottam Maas or Hari's month, that is why, the Washington 'Ramkatha, Manas – Punyapunja' let us offer it at the lotus feet of Lord Hari.

This sacred text 'Manas' is itself a 'Punyapunja or Punyaraashi'. Earth, fire, air, water and the sky are deemed to be pure and virtuous by our great Seers. The earth is a virtue. It is said that 'Vasundhara is Punyawati'. One meaning of earth is 'Kshama' or pardon. The earth is very kind and tolerant, so it is virtuous. Air is a virtue. How would we survive without air? We cannot live without it. The water is pure and virtuous. Without water there can be no life. 'Agni' is the very first mantra of the Vedas. Agni means the Sun. All that which gives light represents the fire element. So, Agni is a virtue. Also the sky is virtuous. Everything exists in the sky. Therefore, all these five elements are virtuous. Thus 'Manas is Punyapunja' because all of them are present in here.

कवचिदन्यतोऽपि

The creation of the creator will lead us to the Truth



A very illuminating speech delivered By Morari Bapu during the release of the books written by Manohar Trivedi

I am very happy to be present on this wonderful occasion when my dear and respected Manohar Trivedi's two books are being released. My dear Jayu and Manohar Bhai came to see me. I felt nice meeting them. If I did not come on such a pleasant occasion then I would have felt uncomfortable. I can't say about the debility, Dharma would face. Maybe, it is so. But when I feel uncomfortable, then somehow it doesn't suit me. I immediately gave my consent and I am glad about

it. I have gone through Manohar Bhai's books. I will share an incident with you. I was delighted to read the 'Vaachikam'. It is but natural. Everybody, these days is short of time. For Manohar Bhai, we need to organize a full literary festival. We shall be able to do some justice to such an able literary luminary only then. In future, if we can arrange it, I feel it will be really good. I shall begin from 'Latoor'. I liked it and in fact it was liked by everyone.

Recently, Suman Bhai has written an article that we all are trying to search for feelings which shall unite and bring us together. When we used to live in villages, the very common refrain used to be our village, our temple, our locality and there was no 'mine'. Everything was considered to be one and common to all. This fact came out in his address and the Latoor was discovered. I have been fortunate to have done a number of 'Kathas' on the 'Hanuman Chaalisa'. He has given a very beautiful meaning for it. Let me just speak a bit on this and then proceed. I got to learn quite a few new meanings from this. More than a hundred crores of 'Ramayan' have been spoken. 'Charitam Raghunathasya shat koti pravistaram'. Sri Vishwamitra declares this in the 'Ramraksha-stotram'.

One, we have our contemporary Hanuman. Now, a person goes to him every Saturday, reads the 'Hanumanchaalisa' and requests that he should win a lottery prize of Rupees Ten Lakhs. He goes continuously for six weeks on six Saturdays. Hanumanji did not give any answer to his request. Then he got irritated. He started to recite the 'Hanumanchaalisa' very loudly and with a lot of aggression. I must win the lottery of ten lakhs. We have pasted Sri Hanuman's hands by applying so much 'Sindoor' that he is unable to move his hand. He somehow manages to free his hand from that thick paste of 'Sindoor' and slapped that fellow on both the cheeks. On this the fellow was taken aback and sheepishly says that if you can't give it for any reason, fine but why are you getting angry on me? Hanuman said, 'You idiot. First go and buy the lottery ticket.' Nobody wants to exert himself or make any effort. 'Should I go and buy the ticket for you also?' Sri Rama returns to Ayodhya and the 'Manas' says;

Puni nija jata Rama bibaraaye|

Sri Rama untied His own jata himself. He was released from the vow of indifference. He also unties the matted locks of all the brothers. At that point, Ma Kaushalya says that cut off Hanumans knotted hair. Don't leave it so unkempt. Ma Jaanki,

objects to it. At the time of my despair and utter helplessness, this very monkey having such long knotty locks, 'latooriya' came to my rescue at the 'Ashok Vaatika'. Therefore, kindly let his hair remain like this. Please let him be, the one with long matted hair. I think, from that itself we have this 'Lattoriya' or long haired Hanuman. Sahib. When you are going to Jaisor from Saawarkundla, there comes a village 'Hipawdali' on the way where there is a temple of 'Latooriya Hanuman'. The second nature of air is to blow. If it stops, the world will come to an end. Maybe, for this reason alone, the father 'Pawan Deva' must have given a nickname to his beloved son, 'Latooriya'. 'Charaiveti'. The son of 'Pawan' is constantly moving.

I do not want to go into an elaborate 'Katha'. But I really felt very nice. 'Traayato mahatey bhayaat', this is a line from the 'Bhagwadgita'. It says that even a tiny wee bit of confidence is enough to take you to your goal. Manohar Trivedi writes very beautifully. We are all well aquatinted with his poetry and songs. Today, we have got to know his prowess in prose as well. There was a road naming ceremony for 'Nana Bhai Jabeliya Marg'. We were together at that time. He shared his experiences with me then. I was present at that time. He appeared to be very emotional to me. And truly, a literary figure has to be wet with emotion.

Hari maney adhi akshar shikhwaddo.

Aenseney aarey aavyo chun;

Maaro agar jeevaddo.

Hari, maney adhi akshar shikhwaddo...

Bhagwati Kumar Sharma, this is his song and in doing small, long, this or that grammar, while doing so he has reached the age of eighty.

Hari, maney adhi akshar shikhwaddo.

Aenseney aarey avyo chun;

Maaro agar jeevaddo.

Pothi na reengna baddha mein,

pothimaaj vaghaarya;

Aangan sunu, kyaaro khaali,

premni vel ugado.

He has reached close to eighty years in age. Yet, my Nation's and my language's creepers are still green and fresh. The only reason for this seems to me that there is still that spark in his eyes and his heart is filled with emotional love. I felt that he would not be able to speak any further. This particular thought of two and a half words if we have a little bit of confidence it will catch us or attract us. My Dear Jayu Sahib, this is his name. We address him in this way only. He presented such beautiful thoughts about Sri Hanuman. I learnt a lot from it. I am very happy.

Today, we all have assembled for the release of two books. I have always seen Manohar Bhai like this only. The creator takes the form of 'Viranchi' and comes with a nature of giving. Sahib. The creator has five faces. If it so happens that he commits a mistake and starts praising his own work and is running after his own name and fame then the most benevolent Shiva, chops off one head. The main fact is the 'Bramha' had five faces. He ran like a mad person after his own creation and out of compassion, Lord Shiva just cuts off one head and he becomes four faced since then. This is the grace of the Lord. Since then, instead of five headed creators, we now have four headed. There should be elation or feel good about your creation but no pride. Otherwise, be prepared to get your head chopped off. Therefore, how should the creator be? It is an historical topic. Changez Khan buys a slave. He buys many to serve him. Sahib. Out of the entire lot of slaves, there was one who was fearless and was always steeped in his own world and pleasure. He was strong and powerful. He became a slave but, 'Ko vidhi ko nishedaha'. For a creator, what is right or what is wrong. What bondage or what freedom? The creator had contributed a lot to the world. And is giving still. The emperor asked him that what his price was. In those days the slaves were bought for five or ten Dinars. The emperor enquires about his price. He replied, 'One hundred and fifty Dinars'. He explained the value of the creator. As such, the

creator is priceless. If someone tries to do it then he is a fool. But the emperor laughed at his statement and mockingly said that you expect one hundred and fifty Dinars? In the same vein he asks him then in that case, what should be his price? He immediately replied, 'Five Dinars'. Sahib. This is what is self respect or self confidence. The creator possesses such sharpness or boldness. The emperor laughed and said that five Dinars is the price of the clothes he is wearing. Then he replied that he has valued the dress only. In fact, you are worthless. The one who has a sparkle in the eyes and a loving heart is a creator. Only he can show us the right path. We have such four headed creators with us. Following the Gandhian way of life, we used to wear half pants. We would go to study. It used to be a navy blue half pant and a small bush shirt of 'Khadi'. Things change with the times. The way of speaking changes. The behavior changes. We are fortunate that we still are blessed with creators amongst us. The ones who are only four headed. There is a Chaupai in the 'Ramayan';

Nija kabitta jehi laaga na neeka|
Saras hou athwa ati phekka||

Who would not like his own poetry or creation? Whether it is interesting or not. But we are blessed with the four faced creator, and they need to be respected and honored. His two books launched are 'Teo' and 'Gharvakhri'. The things which are not available in the house, he even considers it to be his good fortune and who is free of all desires, it is a collection of such household stories. The poet has tried to unveil his wealth in the book 'Teo'. He calls 'Teo' to be his priceless possession. Most of us have to talk about a common subject but how interestingly he talks about the household simple things in life. We were unaware but Manohar Bhai, you have truly obliged us by writing about it. Otherwise, we all would have been ignorant about such things.

The creation of any literary work should be like this. I am not equipped or in a position to say that do like this. I might want to but I may not be in

a position to. Either as a reader, or a thinker or say your listener, at least this feeling is there that this creation should lead us towards the truth. There is a short story. There were four students who were studying together. It happened to be a Sunday. There was written that there is no power so the lift will not work. It was decided that they will have to climb up to their flat. They used to live on the twenty first floors and it seemed to be a difficult task to climb up. They decided that let us one by one say a story and start climbing, in this way it will not appear so difficult. By talking with one another it becomes easier to travel. One of them started his story that there was king and his queen. Hearing the first story, they climbed seven floors. Then the second one started there was a poor Bramhin. The Bramhin is always poor. I am unable to understand that the one who has the Vedic wealth, and in the 'Srimadbhagwat' both Sri Vyasa and Shuka Muni declare, 'Bramhavittam'. Our Sudama is a 'Bramhavitta', he is wealthy with Bramha. So, the second story is about a Bramhin. They climbed another eight floors. So in all they reached the fifteenth floor. They had to go to the twenty first. The third story began. There was a trader. His story was a short one. In this way they were just a few steps away from their destination. If they would stretch their hands and walk a few steps they could reach the lock of the door. The three who had already told a story each, now insisted on the fourth to start his story. He replied that what is the use, we are already there. Our objective was to get on to our flat, which has been achieved. The three of them said, 'No. Raghukul reeti sada chali aye'. Maybe they must have heard my Katha so that they could remember the 'Chaupayi'. He started reciting the 'Chaupayi' and before it could end, they were in front of their door. The other three said that we will wait till the time your story is not over. Then he said that my story is very short and simple. We have forgotten our keys in the car. The moral of the story is that let it not happen with us that we labor and climb twenty one floors and the truth is left behind.

The general feeling is that the entire literature should lead us to the truth. Such topics touch our hearts. We can relate to it because it has been written with a truthful heart. Reaching the truth is our objective because, 'Bhutall bhakti padaarath motun'. There is nothing bigger than truth. The creator whose writing takes us closer to reality, 'Havey vaalnivel ugado, Hari maney adhi akshar shikhwado'. I will meet Bhagwati Bapa at Surat. He speaks as if it is the core essence of all literature. This entire process of creation, ultimately leads us all up to compassion. I think, in our present time, these three are the 'Prasthaan Trayee'. If we gradually move in their direction then we shall automatically feel lighter. After doing such a gigantic task, to feel light is very difficult, Sahib. It is not something which can be done by anyone or everyone. I was just saying this during our 'Santvaani Programme' that Nizamuddin Auliya made his bed and put over the sheet. He sprinkles the 'Itra' and burns the 'Dhoop'. Then he lifts one sheet. Seeing this, his disciple says, 'Aaka. Master, this is my job. Why are you doing it? It is my duty.' Nizamuddin replies, 'Today, I have put the "word" to sleep'. Now why did he put the 'Word' to sleep? He says, 'It is not letting me sleep'. Like when the mother calls the child to sleep and he immediately goes to sleep in her lap, in the same way. 'Shabad mein jinkun khabran padi'. We have these practitioners or the worshippers of the word with us, and I am very happy about that. The word is very heavy to handle. By writing or expressing it in the literary form makes us feel lighter. The literature gives joy to both the creator and its follower or reader.

Expressing my heartiest good wishes for your great effort, I would like to conclude with a 'Sher'. I really liked the work of my 'Latoor'. It is synonymous with 'Charaiveti'. The one who is always active is 'Latoor'. Like my 'Rukhad Bawa'. Similarly, 'Latoor Bawa'. In big wealthy families, the small kid is lovingly addressed as my 'Bhaturia'. Trust my 'Latooriya but not Bhaturia'. Even if a

little bit but do trust. Sahib. I express my happiness on this joyous occasion. Remain light, without any burden, be sweet and simple. The Dharmic world has really crossed the limit. Even we have crossed the limit. The very serious people, especially the 'Kathaakaars', had all been put onto a ship and had been sent off for a month in the sea, Vinubhai Mehta said so. They were two hundred aboard and each one of them was asked to speak for three hours. Sahib. All those who were there in the end got fed up. They were bombarded with such heavy words that they started to feel burdened. The Dharma should be smiling. Jagadguru Adi Shankar says, 'Prasannachithey Parmatma darshanam'. Be happy. In order to remain simple and natural, be happy.

In the end, I would like to say that having been able to see these two great works of literature, I feel blessed. I am feeling the joy of touch. You are the Revered Gurus Sahib. The killer of his father, the cruel Aurangzeb was religious. He prays and used to religiously do the 'Namaaz' five times and

respectfully touch the 'Holy Quran'. He was asked, what is a scripture? The fruit of the scripture is prayer or 'Namaaz'. Why do you touch it with devotion? He replied, 'I am very cruel and stone hearted. By just touching this Holy book, my aggression abates a bit'. Sahib. If just by touching a sacred book, the evil tendencies can reduce in a person and the truth within him can be revealed, we start feeling pure, we are blessed to have such sacred texts with us. They have decided that every day, they shall create something new. Sprinkle a few Jowar seeds in your courtyard. Not wait for the pigeons to come. Mayabhai, took the initiative, it was very good. In the end, if you want to feel light and unburdened, then please remain happy and smiling.

Kuch iss tarah meiney zindagi ko aasan kar diya|
Kisi se maafi maangli aur kisi ko maaf kar diya|

Addressed delivered on December 10, 2014 on the occasion of the release of the books written by Manohar Trivedi at Bhavnagar (Gujarat)





॥ JAI SIYARAM ॥