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# II RAMKATHA II

MORARIBAPU

Manas-Dharmaratha  
Aberdare (Kenya)

सुनहु सखा कह कृपानिधाना। जेहिं जय होइ सो स्थंदन आना।।  
सखा धर्ममय अस रथ जाके। जीतन कहँ न कतहुँ रिपु ताके।।



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### Editor

Nitin Vadgama  
[nitin.vadgama@yahoo.com](mailto:nitin.vadgama@yahoo.com)

To subscribe, please e-mail  
your name, address &  
preferred language to  
[ramkatha9@yahoo.com](mailto:ramkatha9@yahoo.com)

### English Translation

Arvind Nevatia

### Design

swar-anim

## PREM PIYALA

Morari Babu's 'Ramkatha' was held at Kenya from the 18<sup>th</sup> of July 2015 till the 26<sup>th</sup> of July 2015. This 'Katha' which started on the auspicious day of the 'Rathayatra' i.e. the second day of the bright fortnight of the month of Aashadha and was based on the topic of the 'Dharmaratha' from the 'Manas'.

In the 'Lankakanda' of the 'Ramcharitmanas', the Lord while explaining the in depth meaning of the 'Dharmaratha' to Vibheeshana says that the chariot which leads a person to victory is different from the one ordinarily seen or envisaged. Such a chariot of Dharma is invincible in the world. The two wheels of this chariot are bravery or heroism and patience. The truth is the flag mast of this chariot and moral integrity the buntings. The four horses that are yoked to this chariot are strength, discrimination, self-restraint and welfare. The reins that control it are pardon, kindness and equanimity. The charioteer of this 'Dharmaratha' is 'Divine Bhajan'. The chariot which was created and explained by Tulsiji was explained very vividly and intrinsically by Babu giving out its deep philosophical meaning.

Morari Babu compared the chariot of the 'Kurukshetra of Mahabharat' and the 'Dharmaratha of the Ramcharitmanas'. He explained that the Divine Himself was the charioteer in the first instance, where as the 'Divine Bhajan' is the charioteer in the second. Babu went ahead and said that when the Divine becomes the charioteer, He fulfills five responsibilities but when the Bhajan takes His place, it fulfills seven responsibilities. The one, who is steeped in the 'Divine Bhajan', receives seven different protections. Bhajan balances our sense organs. It does not let us lose focus of our goal. It protects the passenger seated behind in every which way. It fulfills or nourishes us. It cautions and warns us of the lurking dangers. It unites everyone into one divine thread. The last but not the least, it protects from any sort of bad spot or ill will.

It is well known to all of us that before this, Babu has discussed this particular topic of the 'Dharmaratha' five times. From the Kenyan 'Vyaapeetha', Babu put forth an entirely different interpretation of this very spiritually charged topic. Along with this, the evenings were dedicated towards the presentation of different forms of arts by various artists from 'Saurashtra-Gujarat' who enthralled the viewers or listeners with their unique performances.

- Nitin Vadgama



Manas-Dharmaratha

|| I ||

Rama himself is the embodiment of the 'Dharmaratha'

Sunahu sakha kaha krupanidhaana|  
Jehi Jai hoyi so syandan aana||  
Sakha Dharmaratha asa ratha jaakey|  
Jeeta na kahan na katahu ripu taakey||

Baap! By the truth embodied in the 'Ramcharitmanas', the love of the 'Vyaaspeetha' and the benevolent compassion of Tribhuvan Guru Mahadeva, today we have all assembled here on the auspicious day of the second day of the bright fortnight of the holy month of Aashadha which is also celebrated as the 'Rathayatra; Festival' of Lord Jagannath. Only by the grace of the truth of the 'Manas', the love of the 'Vyaaspeetha' and the compassionate grace of Tribhuvan Mahadeva, we once again have met on this land of Kenya in connection with the 'Ramkatha'. I offer my humble 'Pranams' to all of you from the 'Vyaaspeetha'.

What is that energy or the divine force that is working in the background of this 'Katha'. There is a very devoutly devoted family towards the 'Vyaaspeetha'. Now though that respected lady Ramaben Jassani is no more and her family and especially this 'Tiniya', by the Divine grace they have been blessed with quite a few 'Kathas'. He has been an instrument for many a great 'Kathas'. I express my happiness for the same. All of you have come which has increased the joy and happiness manifold. Last time in Kenya, a few students or students of different forms of art had also come here. This time, elderly and respected Raghuvir Bhai Chaudhary has come along with many a great learned worshippers of our prosperous Gujarati literature who care and protect this beautiful language are present here. The literature that was lying in a hut of the Gir forest, starting from there up to many luminaries from the folk traditions and

*'Balakanda' is an excuse of presenting the 'Nirguna as Saguna'. The 'Ayodya-kanda' is an excuse to present the world with the divine love of Sri Bharat after churning the deep ocean in the form of Bharat. The 'Aranyakanda' is an excuse to spread the message of devotional love right up to the last person. The 'Kishkindhakanda' is an excuse for 'Hanumant Darshan'. 'Sunderkanda' is an excuse to abhor us to seek devotional love (bhakti). The 'Lankakanda' is a mere excuse to present the mankind with the 'Dharmaratha'. The 'Uttarkanda' is an excuse to reveal the scientific philosophy of Sri Kagabhusundiji Maharaj.*

folk culture have come for this Katha. On my special request and prayer this elderly Shayar Vigyanvrat Dinkauri Sahib too has come. So many people from the department of our 'Santvaani' have come along. One 'Devipoojak' youngster along with our 'Deviputra' Labhodada, Maayo Bhai and others too have very kindly consented to come for us. When these great worshippers of literature, music and singers collect together, my joy knows no bounds. This 'Radhakrishna Mandali'. In this way many a field of knowledge, art and culture have all gathered here. This has been possible only by the grace of the 'Divine Existence'. Eid has just gone and I extend my Eid greetings to all of you. And to the entire world my greetings of this auspicious Rathayatra festival. For the Kutch region, it is their new year. Today is also an auspicious day for the worshippers of 'Ramdeva Peer'. You all have come and I extend a warm welcome to all of you from the Vyaaspeetha.

Today, I read in the newspapers that this is my one hundred and eighth 'Katha' on foreign soil. This journey did start from Kenya and today the completion of one mala of 108 mankas of 'Kathas' has also come to Kenya. In 1976, I came here for the first time all alone for my first 'Katha' abroad. And I am reminded of this line of our dear Nitin Bhai Vadgama, 'Pothe ne partapey kyan kyan pugiyani'. Nahitar aapnu shun gaju? So, we have one more yoga that it happens to be the one hundred and eighth 'Katha' abroad. One 'Mala' is being completed.

On which topic should I discuss was the question? Today is the auspicious day of the 'Rathayatra'. It is not of any one cast or religion, it is the 'Rathayatra Festival' of the Lord of this entire world. The festival of the chariot of the Divine. It has been on my mind for a while and I thought that once again I should discuss the 'Manas – Dharmaratha' with all of you. After a gap of nearly twenty years I once again feel like reciting the 'Dharmaratha'. You all are already aware and knowledgeable about the 'Ramcharitmanas' as you all are the students of this great text, it happens to be the topic in the 'Lankakanda' and on the first day let me just discuss the introductory points a bit. In the battle ground of Lanka Ravan comes for war on his chariot. Kumbhakaran has already been killed.

Indrajeet, has been martyred. Many great warriors of Ravan's army have been killed in combat and finally, Ravan himself comes to the battlefield. As Ravan appears before Sri Rama opposite each other in the battle field, the weapons from the hands of Ravan started slipping down. This is supposed to be a bad omen. Tulsiji says that for the egoistic Ravan there was no good or bad omen. The reason behind this is his bloated ego. When the ego crosses all limits and rides amok on an individual, bad omen does not exist. This 'Dharmaratha' has all the nine Rasas in it and I shall try to discuss it with you. The environment of war signifies the 'Veer Rasa'. Tulsiji writes that the tune of the 'Bheris' changed and the 'Shahnaayi' started to play the 'Maaru Raga'. Three instruments are playing this tune together. The entire battlefield resounds with the resonance of this tune. What were those bad omens which appeared? The warriors started falling off their mounts. The horses and elephants started braying and trumpeting out of fear and started running helter skelter. Goswamiji as if, is seeing and writing. Jackals, eagles, crows and donkeys started creating different disturbing noises. So many ill omens. And the most ferocious, who is supposed to be the symbol of death, the owl started squeaking in a very fearful tone. Overlooking so many bad omens, Ravan is not bothered and comes for combat saying that he will take revenge from the two brothers and teach them a lesson at war. He asks his army to fight all others excepting Sri Rama and Lakhan whom he alone will handle. Each one is engaged in mortal combat fighting one another. I am not at all in favor of war or weapons. War, weapons, destruction, and massacre all this somehow are beyond my comprehension. I do recite the 'Manas' and when someone asks 'How is the war between Rama and Ravan then its straight forward answer is like the battle of Rama and Ravan'. It is beyond compare and beyond normal comprehension. Even the battle of 'Kurukshetra' does not compare to it. An epic battle is fought in Lanka. And I have taken up a topic which does not fit into my normal thought process. But my Guru had told me that 'My child. Lankakanda is just an excuse for the Divine to give to the world the great "Dharmaratha"'. The Existence is always on the lookout for excuses.

I would like to say that we all have seen the huge massacre that took place in the battle or Kurukshetra. If Lord Krishna wanted would He not have prevented it? We address Him as 'Prabhu' and it means 'Samartha' or one who is accomplished to do anything. He can do what can be done and even that which is impossible to do. 'Kartum, akartum, anyathakartum..etc, one who does all is called 'Samartha'. Now, could Krishna not have done this? I am sure it could have crossed His mind that all this destruction and annihilation is corollary to what is the destiny is and for something new to be created the old has to make way. Now, after such a long time in the present age and time if we try to evaluate this by keeping the destruction or war on one side of the weighing scale and the great divine text 'Madhye Mahabharatey, the Bhagwadgita' on the other, then positively the scale will tilt towards the Divine words spoken by the Lord. Thus, it may be concluded that the war of the 'Kurukshetra' was just an excuse to provide the world with the nectar of the 'Bhagwadgita'. So, the existence finds excuses to shower us with grace. My Grandfather had told me that my son, 'The battle of Lankakanda was only a mere excuse to give the humanity the ambrosia of the Dharmaratha'. Baap. 'Balkanda' was an excuse to present the 'Nirguna' in the 'Saguna' form for all of us. By providing a human form to the Divine for uniting the creation with one another and for the upliftment of mankind the one without any form took a human form in the 'Balkanda'. When I go to the 'Ayodhyakanda' I see that there too was an excuse for what? It was just an excuse to churn the ocean of Bharat and give the creation the ambrosial nectar of Sri Bharat's divine love. It is just an excuse or a façade to provide the nectar of the Divine love of Sri Bharat. When I go into the 'Aranyakanda' then I feel that it was an excuse of providing us with the simplest form of devotional love so that it can reach right up to the hearts of the last person to be steeped in devotional love, to declare this universal message of devotion. If the 'Aranyakanda' was not there then we would have not got the 'Navadha Bhakti';

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

The 'Kishkindhakanda' was merely an excuse for giving us all the 'Hanumant Darshan'. Without 'Kishkindhakanda' we would not have got

the glimpse of 'Buddhimataam Varishtham'. Sri Hanuman enters in the 'Kishkindhakanda'. The 'Sunderkanda' is an opportunity given to all of us to look for devotion and eternal peace. It shows us the path which leads us to 'Ma Sita'. Mostly everybody's 'Sita' either in the form of forgiveness, or as the divine energy, or as compassion or take any divine form of the Divine Mother has been taken away by some evil Ravan. We need to set out in search of it. This search is the eternal search of mankind and will go on and on. That is why the 'Ramayana' is relevant at all times.

This beautiful topic of the 'Ramcharitmanas' when the Lord himself preplans the entire act of Ma Sita being abducted by Ravan and my dear Goswamiji coins a very beautiful phrase for it and calls it a 'Lalit Naraleela' (Lissome human act). At that moment He tells Ma Sita;

Tumh paawaka mahu karahu niwaasa|  
Jau lagi karaun nisaachar naasa||

At this moment Sri Lakhan has gone to the forest to get some fruits and flowers. The Lord tells Ma Jaanki to kindly hide her present form in the safe custody of the 'Fire God'. She is the 'Divine Mother' of the creation. She enters the 'Sacred Fire' and leaves behind her image. The story goes that Ravan takes away the shadow of Ma Sita along with him in the 'Vimaana'. I think that it is an irony and also a fact of life that the true devotion has always got to pass through a test of fire where as the imposters or duplicates are flying around. Sita is the embodiment of devotional love. Tulsiji has created a beautiful picture of the Divine couple in Chitrakoot. As if the 'Saticcitananda Rama is seated along with the devotion in the form of Sita. So our Sita, whether she is in the form of tolerance or forgiveness or any other attribute, has been stolen by the evil forces represented by Ravan. In order to show us the way to reach or find our true divine energy 'Sunderkanda' is just the excuse. Ma Jaanki was found or searched in this 'Kanda'.

So, 'Lankakanda' was the excuse for the Lord to bless us with the deep and profound 'Dharmaratha'. The sages or the creators of our scriptures have enumerated ten characteristics of 'Dharma'. Goswamiji has described or explained the 'Dharma' in eleven dohas. My 'Katha' is not a 'Dharmashala but it is a laboratory'. Something

divine should come out of it. When we discuss any Sutra of a great thinker then we should not be worried for any result out of it. There should be the excitement for the fruit without any expectation. My 'Katha' is a 'Premayagya'. Everybody should contribute and offer ablutions in this sacred yagya. I am not one who goes or walks on any old outdated principles or traditions. That is why at Washington I have started a new experiment. I used to ask that if anybody has any questions on whatever I have spoken for the last one hour, is free to ask. In the West, my first 'Katha' was at Vancouver. When it is daylight here, it is night there. So much of a difference in the time. The couple with whom I was staying, were both working. The 'Katha' used to be in the evening. They used to leave me alone and leave for work. I like solitude and would savor each moment of this 'Ekanta'. One day they told me that there is a hill close by and hearing it, I was excited and requested them to leave me there in the morning and pick me up in the evening. So Sahib. In the morning on their way to work, they used to leave me there. I used to keep on singing this sitting all alone. I very distinctly remember that beautiful place.

Na mey mrityushanka na mey jaatibhedaha|  
Pita naiva mey naiva mata cha janma||  
Na bandhurna mitram gurornaiva shishyaha|  
Chidananda roopaha Shivo ham Shivo ham||

So, I was narrating this in Washington in context of a particular topic, so the person who had organized the 'Katha' got up and asked me a question. He said that as you have just mentioned that when the couple used to leave you at home and go away then when you used to eat, did you wash the utensils yourself? To that I had replied that I used to wash or clean my behavior and not the utensils.

Sometimes, one should sit down quietly and ponder over Jagadguru Shakarachaya's divine poetry or shlokas. There is so much grandeur in our Sanskrit language. At that time, there was particular 'Sher' circulating in my mind;

Yadi nafrat karni hai toh irradiy mazboot rakhna|  
Zara si chook honey pur mohabbat ho hee jayegi||

My Shankar is Shankar. Once again I remember Shankar, I am reminded of Ghalib, Iqbal will come to mind, then where is the place for hatred?

Yun toh Sukraat nahi tha,  
Zahar bacha tha kyaa karta?

- Vigyanvrat

If there is no preconceived notion or predetermined thought then even if for any reason there is a slight animosity or ill will towards the other person, when the truth is revealed, you are bound to 'love'. Because, you are seeing the 'truth'. When we go into space, we are beyond the gravity of the earth. Am I right? Sahib. The gravitational force of the truth, love and compassion is present everywhere.

Baap. The divine existence finds out an excuse to shower the benevolent grace, like in the 'Lankakanda' in the midst of war. Somehow this cruelty and war etc does not appeal to me one bit, yet I sing. In the battle field, the 'Veer Rasa' is produced and the creation is filled with 'Rasa'. So, the war was an excuse to deliver the 'Dharmaratha'. The 'Uttarkanda' was an excuse to present the scientific spiritual philosophy of Bhusundiji Maharaj. All the lines are most scientific. What the science is researching today has already been told by Bhusundiji, God knows how many ages ago. Tulsiji has just edited it for our benefit.

Kindly excuse me, in the 'Utterkanda' when Goswamiji was editing the characteristics of the 'Kali' age as spoken by Sri Bhusundiji then he says that in this age wherever you go, you will come across a poet. And I experience it. They come to me and say that 'Bapu. I have created this new piece'. I welcome them. These are mere excuses. Don't you think that we will be meeting here? 'Katha' has become an excuse for our meeting. What should I say about my dear Tiniya? It is a very difficult task to arrange for all this and that too in a foreign land. But my son. These lines from the 'Hanumanchaalisa' are proof of it;

Durgama kaaj jagat ke jetey|  
Sugama anugraha tumharey tetey||

So, Ravan overlooks the bad omen out of his bloated ego. When the Lord is moving ahead bare footed to face the enemy, this topic springs up at that point. Vibheeshana is with the truth, or in other words has sided with Sri Rama. He sees his elder brother coming from the opposite direction and he knows his brother very well. He is aware of Ravan's strength, his guile, his knowledge and he

sees him galloping towards the Lord riding his chariot on this side he sees the Lord, walking bare foot to face him. On seeing this, he gets disturbed and his eyes well up with tears of fear and concern for the Lord. His throat choked. Seeing him, the Lord says, 'Vibheeshana. Friend, do you want to say something? Why are you so disturbed?' in reply, Vibheeshana says;

Ravanu rathi biratha Raghubeera|  
Dekhi Bibheeshana bhayahu adheera||  
Adhik preeti mann bha sandeha|  
Bandi charana kaha sahit saneha||  
Naath na ratha nahi tana padatraana|  
Kehi bidhi jitaba beera balwaana||

He becomes impatient and is very upset. Due to his divine love at the lotus feet of the Lord, the arousal of fear or concern is very natural. He bows down with utmost humility at the feet of the Lord and says, 'Lord. You are not on a chariot and are walking bare footed in the fierce battlefield. How will you defeat this formidable enemy?' Hearing this, the Lord smiled and speaks the lines which we have taken as our focus of discussion;

Sunahu sakha kaha Krupanidhaana|  
Jehi jai hohi so syandana aana||  
Sakha dharama maya uss rath jaakey|  
Jeetna kaha na katahun ripu taakey||

In the 'Ramcharitmanas' we see three very close friends of the Lord. The very first friend of the Lord is Guharaj of Shringaberpur. The second is Sugreeva and the third is Vibheeshana. Now, here Vibheeshana's question is that how can Ravan who is astride on chariot be defeated in combat? Because, on this side he sees neither chariot nor even any slippers. 'My dear friend, the chariot which leads one to victory is entirely different from what you are seeing'. Then using the chariot allegorically, he goes ahead and says that 'One who has this chariot of Dharma with him, he is invincible and can defeat any foe.' Dharma means, truth, love and compassion. We should always bear this in mind. Because, the ones who do not understand what Dharma is are today lecturing on it, for me this is the biggest curse of this twenty first century. Masoom Ghazibadi says;

Ussey kisney izaazat di gulon sey baat karney ki|  
Saleeka tak nahi jisko chaman mein paon rakhney ka|



People ask this frequently these days that why has the message of Dharma not reached the people? Baddhaney khabar chey ke dharm dawaara humaaru kyaank shoshan thayi rahyu chey. Please, I am talking about the so called 'dharma', kindly don't misunderstand me. Baki toh ghanaani dukaan chaaley chey. So Baap. By using the chariot of dharma as a metaphor for understanding, the pure core essence of a universal dharma has been explained. In the battle of 'Kuruksheetra' in the beginning we read the 'Arjuna vishaad Yoga' and here we have 'Vibheeshana vishaad Yoga'.

The 'Ramcharitmanas' has three points of focus; in the beginning there is a question or doubt, in the middle its resolution or clarification and in the end it culminates into a total unconditional surrender. The 'Ramayan' embraces these three focal points. And whenever a devotee or a spiritual aspirant will go to any Awakened Being, he goes with a question or doubt in the mind. Such a doubt is essential. I remember Ramanbapa Pathak, who is no more amidst us. He had started a series of writings titled, 'Sanshayani Saadhana'. The spiritual evolution begins with a question mark?' But as we progress and reach midway, we nearly have the answer to our question. This is followed by total unconditional surrender in the end. When we say, 'Karishye vachanam tava'. This is surrender. 'Rama samaan Prabhu naahi kahun'. Surrender. The beginning starts with despair, despondency, doubt, uncertainty etc. Thakur tells us as to what are the wheels of this chariot?

Sauraja dheeraja tehi ratha chaaka|

The two wheels are valor and patience. Sri Rama, Himself is an embodiment of this 'Dharma Ratha'. He has both of these in Him. The detailed explanation of each and every aspect of this chariot of Dharma done by Tulsiji is the answer to the various problems faced by all of us in our day to day lives. I think that as of now, by churning this ocean of 'Ramayan', only three priceless jewels have been found, eleven are still hidden in its depths and to discover or understand they might take ages. Just these three are sufficient for us to declare, 'Paayo parama bishrama'. When the total churning will be completed then what will happen? This philosophy embedded in this chariot of dharma is truly wonderful. Just awesome.

Now the introduction of this sacred text. Sri Valmiki is the first poet whereas Shankar is the eternal poet. Valmiki has used the term 'Kanda' whereas Goswamiji has used 'Sopaana'. This ladder comprises seven steps to climb up to the Divine. A human starts climbing and becomes Narayan by the time he reaches the top rung. And the Narayan who is at the top, climbs down to become a human. I like Tulsiji's usage of the steps of the ladder. They represent the seven levels of knowledge as per the Vedantic philosophy. And Shankar says, 'Sakala loka jaga paawani Ganga'. Seven regions above the earth and seven below. This 'Ramkatha' permeates all these seven regions. So, 'Balkanda, Ayodhyakanda, Aranyakanda, Kishkindhakanda, Sunderkanda, Lankakanda, and the Uttarkanda'. It was first created by Valmikiji. Tulsiji says;

Rachi Mahesh nija manas raakha|  
Paai susamaya Siva sann bhaakha||

The creation of the 'Chaupayi' is considered to be very ordinary in the field of poetry, but this very creation which seemed very ordinary by the divine touch of a Saint, became 'Extra ordinary'. It was touched by my Tulsi. That very simple 'Chaupayi' has become today the Queen of poetic creation. Goswamiji says that it was originally created by Lord Shiva himself and named it the 'Ramcharitmanas'.

A lake has generally four sides to it. Tulsiji too has created four sides or 'Ghats' of this 'Manasarovar'. The first side is known as the side of divine knowledge which is represented by Lord Shiva as the speaker and Ma Parwati as the listener. The second side is that of worship or devotion, represented by Sri Kagabhusundiji as the speaker and Sri Garuda as the listener. The third side is that of action or 'Karma', represented by Sri Yagyavalkaji Maharaj as the speaker and Sri Bharadwajji as the listener. The fourth side is that of unconditional surrender, or refuge, or seeking the shelter of the divinity or where the helplessness leads to seeking the divine protection, represented by Tulsiji himself and he is speaking to his own mind.

Tulsiji narrates the complete historical background of the text wherein he explains as to how it was given to Sri Kagbhusundiji Maharaj by

Lord Shiva. From the first seat of knowledge, it got transferred to devotion. From there it came down to the seat of action at 'Tirtharaj Prayaaga'. From here, his Guru got it and finally gave it to him at the seat of unconditional total surrender. My gracious and benevolent Guru narrated it to me again and again, after which just a bit was understood by me and that too by his sheer grace. At that point he decided that he will pen it down in his own words, 'Bhaasha baddha karabi mein soyi'. Because, he received it in Sanskrit but he wanted it to reach right up to the last person and make it as simple and easy to understand. The entire Tulsi philosophy does not oppose the mind, instead it believes in tutoring or reasoning it out with the mind. 'Morey mann prabodha jehi hoyi'. Tulsiji is doing self talk with his own self or in other words, his own mind. It was the year 1631 according to the Indian calendar, mid afternoon, and the auspicious day of 'Ramnavami'. It is so believed that all the conjugations that were present in the 'Treta Yuga', when Lord Rama was incarnated, all those combined or gathered once again on this auspicious day of the creation of this sacred text. So we can say that 'Ramnavami and Manasnavami' are one and the same.

I was asked by someone, 'Bapu. How happy you are on the Ramnavami?' I replied, 'It is the day of the advent of Lord Rama, who shall not rejoice on this day? But this day is also the auspicious day when my 'Ramcharitmanas' also came into existence, I am doubly glad for it'. Because I have not seen Rama, if have only seen His name as a divine word. I have not been able to comprehend Sri Rama yet, but this 'Manas', I daily tie it and open it. Bhagwan haathvago hovo joiyee.

Rama as we see in the temples is not sufficient; we should also experience Him in our hands. That is why it is said, 'Apna haath Jagannath'. The Vedas too have declared, 'Ayam mey hasto Bhagwan. Ayam mey Bhagwattaraha.' The scriptures say that, 'I am the medicine for all the ailments of the world'. First of all, in the 'Mangalaacharan', we have seven shlokas;

Varnanaam artha sanghaanam  
rasaanam chandasaamapi|  
Mangalaanam cha kartaarau  
vandey vaani vinaayakau||

And in the 'Manas', where Sri Garuda asks the seven questions to Sri Kagbhusundiji, the text comes to an end. After the seven Mantras in Sanskrit, he moves on to the local simple spoken language in his effort of bringing the 'Shloka right up to the loka'. Therefore;

Jo sumirat sidhi hoyi Gana Naayak karibara badana|  
Karahu anugraha soyi buddhi raasi subha guna sadana||

First, five 'Sorthas' are written. They represent the worship of the 'Panchadevas' as prescribed by Jagadguru Shankar. Ganesha, Durga, Shiva, Surya and Vishnu. These are the symbols of eternal worship in our 'Sanatana Dharma' prescribed by Acharya Shankar'. Tulsiji has enjoined the Shankari ideology with the Vaishnavi ideology and right in the beginning itself, he has created a bridge between two different belief systems. This is followed by the 'Guru Vandana' which is the very first topic taken up in the text. My 'Vyaaspeetha' considers this to be the 'Manas – Gurugita'. For people like us, we do need a guide;

Bandau Gurupada paduma paraaga|  
Suruchi subaasa sarasa anuraaga||

The glory of the Guru is infinite. In a sense the 'Gurupada' could also mean that any verse or line uttered by the Guru. We can just catch that or in other words his divine lotus feet. Then he worships or prays to the Bramhins. He worships the Sages and the Saints. Tulsiji covers the entire creation just in one line and says;

Siya Rama maya sab jaga jaani|  
Karahu pranam jori juga paani||

The entire creation has been united and tied in a single thread of adoration. This is followed by the adoration of the entire Raghukula. While individually worshipping each and every member of this great clan, in between he adores Sri Hanuman;

Mahabeera binawau Hanumana|  
Rama jaasu jasa aap bakhana||

Pranawahu Pawankumar  
khala bana paawaka gyaana Ghana|

Jaasu hridaya aagara basahin  
Rama sara chaap dhara||

Mangala murti Maarut nandana|  
Sakal amangala dosha nikandana ||

Bandahu Rama Lakhana Baidehi|  
Ye Tulsi ke parama sanehi||



Manas-Dharmaratha

|| II ||



## The word is Divine as well as it is a delusion

*The Word is Divine as well as confusion. If you want to hide yourself then the word can be used for the same. Under the shadow of clever words, a person can camouflage his personality. And the word is Divine too. That is why a devotee sometimes, unburdens himself from the weight of the word and keeping it aside moves towards the 'Divine Sound' (Naad-bramha). Where there is no word, just a primordial sound. This sound is also of two types. One is known as the 'Aahat Naad' and the second one has been very beautifully termed by our thinkers and seers as the 'Anahat Naad'. Wherein, you don't have to clap, and yet a sound can be heard. Where you don't beat or play anything whatsoever. But even this sound which is created manually isn't bad. In fact, it is the first step towards the ultimate.*

Baap! Let us all proceed to the battlefield in order to be enlightened or in other words to become a 'Buddha'. The armies of Sri Rama and Ravan are standing opposite to each another. They are doing their own pronouncements to their respective soldiers. They are ready for combat and one of the most powerful, strong and clever Dashaanana is entering the battlefield astride his chariot. As opposed to him, my Lord Sri Rama who is far beyond in strength or power or wisdom in comparison to Ravan, is walking bare footed in a very simple and a natural way to fight the enemy.

I have discussed this in the past as well that, the Almighty has given wings to the birds to fly, but why have they been given two legs as well? This is the question which I keep on asking myself. The birds can fly with the help of the wings, wherever they want to go. They get used to flying right from their birth as flying comes to them very naturally, but by giving those legs, the Divine wants to convey a very important message for the mankind. 'Even if you can fly, always remember to keep your feet firm on the ground.' We have seen that when people get some sort of recognition, they begin to fly and forget walking on the ground. Similarly, when Ravan attained some power, he began to fly with pride and forgot that he needs the support of ground. And he does not stop at that, he even commits the gravest mistake of abducting the daughter of mother Earth. But my Lord is above all this pettiness. Why do we have temples dedicated to Sri Rama everywhere? Why does the 'Vyaaspeetha' say 'Ramchandra Bhagawan priya ho.' Is there nobody else who is worthy of our love? After being the One and only, the 'Whole', yet He does not forget that as a human, one has to walk on the ground and he is not even wearing slippers out of respect and love for the mother Earth. There are two scenes very important in enlightening the mankind. One 'Sher';

Talab deedar ki hai toh hardum taakatey rahana|  
Latein ho ya lakeer, ek din toh hutt hee jayengi|

The fate will be altered. What did the poor folk of Vrindavana do in front of Sri Krishna? They just kept on waiting to get his glimpse. This eternal wait and seeing the Lord produced the divine dance. Continual seeing or observing even moistened their eyes with tears of love. They experienced a divine thrill or goose bumps just by seeing the Lord continuously. Love is not a promise, nor a complaint. It is a pure authentic experience and a divine realization. People say that we love so and so. It is not a true statement it is just a delusion. By my Guru's grace, I have come to this conclusion the word is Divine as well a delusion. If you want to hide yourself then take the help of the words. We tend to protect ourselves behind the wall of words. The word undoubtedly is 'Divine'. That is why we come across instances when the aspirant unburdens himself of the burden of the word and moves in the realm of sound. Where there is no jargon of words just an eternal primordial sound. The sound is also of two types; one is the 'Aahat Naad', like the sound created on the beating of cymbals. Touching the flute to the lips and it creates music out of the wind. This is all the 'Aahat Naad'. The Indian Seers and thinkers have given a very beautiful name to the second, known as the 'Anahat Naad'. In this you don't need to clap but can hear a deep resonance both within and without. There is no human outward effort in its creation. Even the first one is very sweet and melodious and in fact it is a step leading us to the second. That is why, one of the songs from a film it says, which kindly connect it to the spiritual context and understand;

Zara see aahat hoti hai toh dil sochata hai,  
Kahin yeh woh toh nahin,  
kahin yeh woh toh nahin.

The branches of the great Kadamba tree which would be pointing downwards and the Gopis of Vrindavana would feel that they are the legs of their 'Shyama Sundar' which are dangling. When a leaf would flutter, they would feel that Govinda is moving His feet. Aahat too is very beautiful, because we need to progress through it. But the 'Anahat' is further beyond. Even beyond this is also another state, which maybe a 'Total silence' (Sannata), or 'Shunya'. Absolute silence. So, the word can deliver us as well as delude us. I very humbly pray that if by the divine grace, you have

got wings and have begun flying, but please don't lose your legs. This alone is called a 'position' or a 'title'. There should be proper valuation and assessment. And kindly assess or value those who walk very correctly and diligently. Therefore, the scene comprises of Dashaanana and Daasharathi Rama standing against each other. Now let us start our journey through the battlefield to awakening. The line which paints this scenario is the beginning of the 'Dharmaratha'.

Ravanu rathi birath Raghubeera|  
Dekhi Bibheeshana bhayahu adheera||

The first Sutra is that Vibheeshana became impatient. The second is that doubts start cropping up in his mind. By the grace of Guru, my understanding is that impatience or delusion is born when we are in between lack of confidence and influence or clout. On one hand he sees a person wielding clout and on the other he sees plain and simple behavior. When in the society, we see too much wealth on one hand and on the other hand total poverty is observed then an ignorant person starts thinking and blaming the stark difference. When this difference is noticed in the battlefield of the world there it is very common for anybody to lose patience. There is a line in the 'Manas';

Dheeraj dharama mitra aru naari|  
Aapat kaal parakhiyahi chaari||

These four are tested during an emergency or when one is faced with difficulties. The first is patience, second is Dharma, the third is friend and the fourth is woman. The reason for Vibheeshana's nervousness is the scene in front of him. And the chariot which Sri Rama is explaining in this case, He says that one wheel of this chariot is patience or steadfastness. Allow me to say that Vibheeshana has mostly travelled by a 'Vimaana' and hardly travelled by a chariot. When he goes to seek the refuge of Lord Rama, he goes by his own chartered flight. If he would have driven a chariot, he would have known about the wheels. Though he is the follower of 'Dharma' but he does not know much about the chariot. Because Tulsiji says that in his house he has the sacred 'Tulsi' plant and a 'Hari Mandir'. When the tears of the poor will be understood? When will man be worshipped? When the poor and hungry man will be spoken to with respect and love? Please worship the living. The one who is present right now in front of you. We lost the Buddha. We even lost Mahaveera. We even

lost Adi Shankar. We are very dishonest and infidels. There was a slight sound, but it was only recognized by the Gopis. We missed it. Thus, confusion arises in such situations. Vibheeshana could not muster enough courage. Being a 'Dhaarmic' he was not seated on the 'Dharmaratha', so he became nervous.

Just see, in the 'Balkanda', when in the court of Sri Janaka, nobody could lift the great bow, a wise person like him too loses patience. The situation compels the person into confusion. But our patience can only be tested in such trying situations. Everybody can remain still in the Himalayas. When there is a great churning or the thoughts are dancing in the mind at a ferocious pace then who can remain still? One minute this thought, the next one right opposite. How disturbed and confused the man has become? Lao Tzu has said that the thought is a double edged sword. If the thought is right then it will lead to Buddhahood and if wrong, it shall lead to destruction or war.

So we see that a great soul like Sri Janaka too becomes nervous. Such a wise man. The situations test one and all. The second word which comes here is fear. Thus we see that Vibheeshana at first is confused. An unstill mind is bound to be confused. The more unstable the mind, greater will be the nervousness. But here the reason for this doubt is very loving;

Adhik preeti mann bha sandeha|  
Bandi charan kaha sahit saneha||

It is a very psychological Sutra, because of excessive love, the nervousness crept in. Vibheeshana's extreme love for Rama gave birth to this confusion. It is so believed that excessive love by nature will have a nervous tendency, in general. Just think very coolly about it. I have understood that this excessive love happens at three places. The mother and child relationship is that of excessive love. Second, between two friends, and the third, the devotee and the Divine. There is excessive love between friends, we can see it. 'Maitri' is a beautiful word used by 'Patanjali'. If there is no such feeling then that friendship is not true. Similarly, between the mother and her child we see this excessive love. I think towards the child the mother is not selfish but it is just the excessive love that is the cause. Suppose, when the young child does not return home in time, she will not

think that maybe, there was function in the school or some birthday celebration, and the child must be enjoying a few sweets, instead the rickshaw fellow must have delayed or may be it has broken down on the way, these thoughts are the result of excessive love. No mother will want ill of her child but the excess of love induces her into thinking in this way. The third is between the devotee and the Lord, till a particular level only. Why did Meera sing like this? Maybe, because of her excessive love for Krishna made her say so.

Jo mein aisaa jaanti preet kiye dukha hoya|  
Nagar dindora peetati preet na kariyo koya|

Was Meera against divine love? Or was opposed to Krishna? No, not at all. Her excessive love for Him made her say like this. The moral guardians have said that there are two more points of doubt. Changing moral ethics cause confusion. And the different behavioral pattern of man also gives rise to confusion. We were not invited, then why were they invited, such negative thoughts crop up. Even we have seen that because of excessive love, at times the devotees have even cursed or abused the Divine. Excessive love induces such uncharacteristic behavior. I repeatedly say that the 'Dharma' of today has snatched away the smile of man. Forget smiling, you are free to dance with joy here. In the houses of the 'Kshatriya', the Sun is not allowed to enter, in spite of them being from its lineage. The Sun does not enter, but the Sadhu is welcome. 'Sadhu' means 'Bhajan', Meera broke the doors and threw them open;

Havey taro Mewar Meera choddshey,  
Meera vinaanu sukha gheri vallshey ne raaj,  
Runvey runvey thi tanney toddshey,  
Gadhney hunkaaro toh kaangraya deshey,  
Punn gadhma honkaro konn deshey?

'Paga gunghroo baandh Meera naachi re'. In my land, Chaitanya danced in ecstasy. Even Sri Krishna danced. The Gopis of Vraja too danced. In my land, the creator of the 'Bhaktisutra', dances in sync with the primordial sound. The one who resides above all, my Mahadeva too dances. My Rama also has danced. He danced and made others dance to His tune.

Naachahi nija pratibimba nihaari|  
Somebody said, 'Your Rama does not dance.' If someone will say, will I just accept it? Those whose doubts are without basis then who

will believe them? Our doubts are also not original. They are based on hear say. Those who have not even bothered to read the 'Ramcharitmanas' go on to say that Rama did not dance. One devotee even asked me, 'Has your Rama ever played Holi?' Please look or read my Tulsi's texts. In the courtyard of Sri Dasarath the Lord sees his image in the jewels embedded in the pillars and Rama dances.

So, at times because of the excessive love sometimes the devotee harbors doubts about the Divine or even goes to the extent of abusing Him out of sheer loving affection towards the Almighty. Here we see that Vibheeshana and Lord Rama are friends as well as the devotee and the Divine. In the entire duration of the war, the Lord addresses Vibheeshana three times as 'Sakha' (Friend). As if by saying it thrice, he wants to cement his affection and as per our noble tradition, is doing the 'Trisatya'.

Sunahu sakha kaha Krupanidhaana|  
Jehi jai hoihi so syandana aana||

The extraordinary loving affection, gives rise to such nervousness. At times, our doubts are not our own but have been borrowed from others by mere hearsay. Though the confusion is the servant, but it assumes gigantic proportions and becomes the master. My dear listeners, the confusion will only be put to rest by only and only holy company of an Enlightened Being. 'Satsanga, for me would mean, healthy discussion, hearing or talking noble and loving words, or even reading a great text. Read inspiring poetry, sher-o shaayari, or seeing good and beautiful nature, etc.

Garuda also is under the grip of a very grave doubt in the 'Manas'. He is sent to the learned Kagabhusindiji by Shiva and going there he sits down in humility and very quietly. He pleads to the learned one to kindly help him get over the doubts which have made him restless. I want to throw out this servant but, unfortunately, he has become my master and is making me dance to its tune. At times, we ourselves feed out doubts and make them so strong. I sincerely would like to tell my youngsters that please try and keep away from the doubts entering your mind. What is important is to be alert or conscious of the danger and if at all it comes then it should be to attain something and not to test the other person or run him down. 'Athaatoh

Bramhajigyaasa. Athaatoh Dharmajigyaasa. Athaatoh Bhaktijigyaasa. And the 'Manas' says that Garuda goes to Sri Bhusundi Ashram. There are certain places wherein, instantly the moment you enter its energy field, the doubts are automatically eradicated.

Dekhi param paawan tava ashram|  
Gayahu more sansaya nana brham||

In the 'Uttarkanda' when you read the 'Bhusundi Charitra', at the end you will see this humble submission. After hearing it, Goswamiji writes;

Gayehu more sandeha sunehu  
sakala Raghupati charit|  
akala Raghupati charit|  
Bhayahu Ramapada neha  
tava prasaad baayas tilaka||

Our doubts are also not our very own. Somebody passes a remark, and without understanding or reasoning, we believe it and the journey of doubt begins thereby retarding our spiritual growth. But here we see;

Adhik preeti mann bha sandeha|  
Bandi charan kaha sahit saneha||

The extreme love and affection gave rise to the doubts. You have the liberty to express and get your doubts clarified respectfully in front of an Awakened Being. In order to blessed and not to test the other person. And secondly offer your respects and 'Pranams'. Our tradition declares that if you have a doubt in your mind, then try and clarify it as early as possible. Even the 'Upanishads' say so. In the 'Manas' you will see that each and every instance, the 'Katha Ganga' flows out of doubts expressed by their respective listeners. These people have all raised doubts about the Divine and in the end it culminated in the Divine birth. The 'Ramkatha' was born. So we see here that first Vibheeshana bows down to the Lord and then with respect and love expresses his doubts. Then;

Naatha na ratha nahi tana pada traana|  
Kehi bidhi jitaba beera balwaana||

How will Sri Rama who is walking barefooted defeat the strong and powerful Ravan who is astride his chariot? I am overcome with this despondency and doubt. Kindly help me, O' Lord. From this point, the divine wisdom of the 'Dharmaratha' begins to flow;

Sunahu sakhaa kaha Krupaanidhaana|

I feel that one whose internal faculties are in sync and in a surrendered state of mind, then he is worthy of grace and understanding. One, who has these four things in him, will never be able to attain peace in life. I am reminded of this line of Bhagat Babu;

Jhadpelu ami amar karshey pun abhaya nahi....

If you snatch the ambrosia from someone and drink it, is might grant you immortality but cannot grant you fearlessness. One which gives us freedom from our fears, then what use is such an 'Amrit'. And the fearlessness cannot be achieved without truth. The more one will be truthful the greater will be his fearlessness. For him there is no good or bad omen.

Once a late Barrister from Mumbai and a few of us were sitting together in Mumbai and were talking to each other. He all of sudden got up as he had go for an important meeting. I said fine, we shall meet again. Vinubhai was sitting next to me and he sneezed. Such a big barrister sat down, thinking it to be a bad omen. I said, Sahib. You had go for an important meeting, what happened? He replied, I cannot go for the next five minutes because he sneezed. Such silly superstitions have even not spared the well educated and well placed people in life. Please get out of all these petty beliefs. If our mind and heart are pure, all the directions will eschew only and only, 'Mangal'. Well, there are some factors and my 'Manas' also declares;

Taahi ki sampati saguna subha  
sapnehu mann bishraam|  
Bhoot droha rata mohabasa  
Rama bimukha rati kama||

Goswamiji says that the one who has these four in him can never ever dream of having inner and outer wealth, maybe he can somehow still manage outward wealth but certainly internally he will be very poor. He shall never be blessed with divine indications or good omens and shall never feel the inner bliss or joy. One who is opposed to mankind or harbors animosity with anybody or everybody for no reason. If at some time for a particular reason you are opposed to someone, well it is understandable but to be opposed for no reason is not at all acceptable. As far as possible, kindly desist from this, please. The second is that one who is steeped in attachment. After all we are mortals,

we might experience attraction, there may be attachment, and in the darkness may be we might feel loving attraction towards another and shall be infatuated by it for some time. The last 'Mantra' of the Gita says, 'Nashtho moha smritirlabdhaha'. My attachment is gone. Let us not be a hypocrite and show off falsely. We all religiously read the 'Sunderkanda'. In it he says that 'O'Lord. I am steeped in attachment and totally ignorant.'

In 'Ravan' all these four evils can be seen. He is steeped in sensuous attachment. Tulsiji goes to the extent and says that Ravan is an embodiment of delusion or attachment. His brother is an embodiment of ego. This is Tulsji's spiritual philosophy. In order to understand the subtle meaning of the 'Ramcharitmanas', the study of 'Vinaya Patrika' is essential. It shall embolden you to understand the in depth hidden truths of this great sacred text. There, ego is said to be the brother of delusion. Kumbhakarana was a voracious eater. For an egoist, as much you may praise him, he will want more and more. And an egoist will be lazy, always in deep slumber. The dark night of delusion, a sort of carelessness. Sri Vyasa has equated this careless inactivity as death. A lazy inactive person is as good as dead.

Tulsji's spiritual philosophy of the 'Vinaya' says that the son of delusion is 'Meghanaad' or 'Indrajeet' who is the embodiment of 'Kama'. Just see, how beautiful and minute is Goswamiji's observation. Sri Lakhan is accompanying Sri Rama on his journey into the forest and for fourteen long years, he did not sleep a wink. Therefore, Lakhan has conquered his sleep. An arrow fired by Indrajeet hurts him and he becomes unconscious. How educating and enlightening this allegory is. Even such an alert and conscious person like Sri Lakhan can be hurt by a wish or desire. Though there is no energy on this earth that can disturb Sri Lakhan. But to give us a lesson and to alert us, this example has been shown. Even the strongest willed persons can be felled by sensuous desire or 'Kama'. So the one who is drowned in delusion, will never get wealth, nor will he be blessed with good omens, and neither will he feel inner happiness or joy. Therefore, the one who is opposed to Rama, meaning, against truth love and compassion, he can never get any wealth nor will he ever be happy or peaceful. Similarly, one who is

drowned in lustful desires or is 'Kaami', shall never be peaceful, and will never be lucky or blessed with good omens.

One who is confused, kindly be kind to him, be compassionate towards him. The truth resides on our tongue, the love resides in our heart and the compassion resides in our eyes. They are their respective abodes. Baap. If someone comes to you to clarify his/her doubts, kindly patiently hear and try to assuage the uncertainty to the level possible. If the other person is in doubt and you indulge into either scolding or quarrelling with him the problem will get compounded. How many people then shall remain healthy or equipoise? The ocean of kindness and compassion, very lovingly explains to his friend Vibheeshana, the chariot which enables one to be victorious is totally different from what you are seeing. This is an internal chariot. Now, he begins explaining the characteristics of this chariot. It first begins from the description of the wheels;

Sauraj dheeraj jehi ratha chaaka|  
Satya seela dridha dhwaja pataaka||

Whether you call it the 'Dharmaratha' or the chariot of life, the two wheels on which it runs are valor and patience. No chariot can run on one wheel. We see that many people are 'Dharmic', but they lack in valor. Some are very valiant but lack patience. Sometimes, we see that even a 'Dharmic' person becomes nervous or confused. The moment the wheel of patience breaks, the chariot can't run. Many people are blessed with immense patience but lack in valor or courage. They get disturbed over small-small issues. The wheels have to be similar and well balanced for proper straight movement. But the empty space between the two lines holds within the real meaning or the underlying truth. My Dada used to say that say that the wheels are balanced the tie rod holding the two wheels is not aligned then? Tulsiji has openly not touched upon this aspect in the 'Manas'. And Baap. The wheels have to be in motion but the tie-rod has to be stationary. If the connecting rod moves, the chariot will not be able to move, so it has to be firm and stationary. And Dada had named this tie-rod as 'Nishtha'. In other words the steadiness or firmness of devotion. You could also call it a firm belief or a firm faith. At times we see that this belief is shaken under the pretext of suffering or any other

extraneous reasons. In the 'Pushthimarga' there is a very beautiful 'Ashraya Pada';

Bharoso dridha inha charanani kero, bharoso,  
Sri Vallabha nakha Chandra chata binu,  
sab jaga maahi andhero....bharoso...

A firm determination. I have always said that 'Bharosa alone is Bhajan'.

Harine bhajata haji koinee  
laaj jaata nathi jaanni re|  
Jeni surta Shaamalliyanny  
saath vaddey Veda vaani re|

I can say this with total confidence that one who has an Awakened being in one's life, for such an individual, the parents never die. Why, because;

Tu jahaan jahann chalega,

Mera saaya saath hoga, mera saaya, mera saaya|  
There will be a Divine spirit always in and around us providing total protection.

So, Baap. Our belief or faith is not firm or steady. If this connecting rod or the axle breaks, what will be the state of the vehicle? The similar situation arises, when the devotee's faith or belief breaks. I was speaking at the Washington Katha. Our Dr. Neeraj Bhushan who was my host. He used to follow the 'Katha' very seriously. Sometime, I must have said that when one constructs a house, there should be an 'empty room' or the 'Shunya Room'. If you get time then try and spend a few minutes alone in this room, which is totally empty. So, this doctor made one such room at his home. He told me, 'Bapu. That room is mostly empty excepting, a few books, a TV set and a photo of the 'Vyaaspeetha'. Now how do I move further?' I replied, 'Whether you may like it or not, this room will be totally empty once you remove everything from there, even the photograph.' After a while, even the picture shall become an impediment for you. Please remove it. Even the 'Vyaaspeetha' should not stand in your way as an obstacle. I have learnt this from Thakur Ramkrishna Deva. Even my 'Manas' has taught me this, but;

Kabhi toofan kabhi kashti  
kabhi majhdhaar se yaari|  
Kisi din lekey doobeygi  
teri yeh sabhi hoshiyaari|

- Masoom Ghaziabaadi

Our alternating beliefs or shaky faith has killed us. Therefore, valor and patience are the two wheels and the firm faith or 'Nishtha' is the axle.



Manas-Dharmaratha

|| III ||



### The 'Bhagwadkatha' is an experiment to initiate or purify our thoughts

*After hearing so many 'Kathas' can't we give up the enmity? In each and every field we observe that there is jealousy and enmity amongst the people of the same vocation. Just think. Conflict shall always create heat, but no light. We should rise above this pettiness. The Lord has given us plenty of oxygen free of cost out in the open, why do you indulge in a race to take it? Absorb as much as your lungs can hold. But unnecessarily people engage in one upmanship. On one hand I see that all the fields getting richer in knowledge day by day and on the other hand I see conflict and opposition. No one should overtake me. Why this race? Why this conflict?*

Baap! Come let us all proceed through the battlefield into the realm of Awakening. There is a lot of similarity between the battlefields of 'Kurukshetra' and 'Lanka' and yet a lot of differences as well. In the 'Ramayan's Yuddhakanda' Ravan's chariot is right in the front of Sri Rama. And in the 'Mahabharat', Arjuna instructs the Lord to place his chariot right in the middle of the two armies, at an equal distance from both sides. There also we see despondency and here too is the same case. The minute difference between this despair is that Arjuna was nervous because of attachment and Vibheeshana was nervous because of excessive love towards the Lord. The reason behind the arousal of this doubt or confusion is what is of importance. We see that Arjuna's doubts or questions are arising out of his attachment though subsequently, it turns into curiosity.

Today I have a question, 'Bapu. Why does Lord Rama address Vibheeshana to begin with by "Sunahu"?' When you are trying to explain something of utmost importance, then it is imperative to draw the attention of the listener towards you, as such when we speak, the entire cosmos hears. Though having ears, at times we become deaf towards important things in life or the subtle messages which the Divine sends us from time to time. When you are riding, you don't need to tell the horse to listen to you. Only we see in the society these days that the son does not listen to his father. The daughter does not listen to her mother. The disciple does not obey his Guru and even the servant disobeys the master. The word 'Sunahu' has been used here just to draw the attention and alert the listener. It is also a word which denotes respect. You have to ask a man to get up but the horse understands the master's command and obeys. In fact when on duty the horse will normally never sit. As far as I can remember, I have not seen the horse sit in the battlefield. But the man is such that if he sits down, it becomes very difficult to make him get up.

So by saying 'Sunahu', the Lord is drawing Vibheeshana's attention and inviting him for an invaluable treat. Also, if you remember, hearing is the very first type of 'Bhakti' as indicated in the 'Navadha Bhakti'.

Shrawanam kirtanam Vishnoho  
smaranam padasevanam|  
Archanam vandanam daasyam  
sakhyaam aatmanivedanam||

In the Vedanta, the spiritual journey begins with hearing. In our Vaishnava tradition, Amardas Bapu has written a bhajan;

Shrawana mannana nidhidhyaasan karta,  
Sahajey mukti thaaye Hari,  
Jeeva tun bhaji leney Raghurai|  
Thaaro phero safal thayi jaaye, bhajiley ne....

What is the definition of 'Moksha' given by my 'Vyaaspeetha'? Salvation from Dharma, liberation from 'Artha' and deliverance from 'Kama' is 'Moksha'. Death is liberation. Dying is redemption. No botheration, no hatred or jealousy. Why after death, everybody is respectful towards the person? They bathe the body, make it wear new clothes, apply sandal paste, offer garlands, because now is the end of sin. Please remember, the body does not sin, but the mind or the thought induces the body into doing a sin. That is why; the holy Ganges purifies the body but not the intellect. Allow me to say that this holy Manasi Ganges of mine even purifies the thoughts. What is the 'Bhagwadkatha'? It is an experiment to purify our thinking. It cleanses and initiates proper thinking. A very pure experiment to uplift our minds. In other words, to free what is already free is in other words religion. And as such, who can liberate the religion? Religion liberates. Some things appear to be true, though they are not.

So, Baap. When a person is free from these three, Dharma, Artha and Kama, my 'Vyaaspeetha' would call the resultant factor as liberation or total freedom or 'Moksha'. I am not at all in favor of salvation or 'Moksha'. I have to come back again and again to the earth. Don't be adamant of going to heaven, instead lead a heavenly life here itself. Victory will become your servant and serve you. That is why I say, 'Ramchandra

Bhagwaan priya ho.' Jai and Vijai are His watchmen. When you will lead a heavenly life then these two will walk along side protecting you. I had heard this from a saint that when your attachment for the Dharma, Artha and Kama falls off or is destroyed then this state is that of 'Moksha' or total liberation.

Jai Hanuman gyaan guna saagar|  
Jai kappeesa tihun loka ujaagar||  
Randoot atulit bala dhaama|  
Anjani putra Pawan suta naama||

Everyone has a different definition for their respective religions. That is why I say that the ultimate freedom or the 'premapurna swatantra' is Dharma. 'Premapurna satya' is Dharma. 'Premapurna karuna' is Dharma. Therefore, a man has to be asked to get up, but not so to a horse.

Sunahu sakha kaha Kripanidhaana|  
Jehi Jai hoyi so syandana aana||

Arjuna first felt all those opposed to him are his very own friends and relations but later on he could make them out as his enemy. Similarly, Vibheeshana too thought Ravan to be dear to him. That is why he offers so many suggestions and expresses his fondness. But in the battlefield, he appeared to be very strong and powerful. Vibheeshana's effort in changing or altering the Lord's mind goes in vain.

It is expected in the battlefield that you should always encourage and motivate the army, who is fighting for you and not in any way demotivate them. Here Vibheeshana just does the opposite. By saying that Ravan is strong and is mounted on the chariot, he is trying to dissuade or weaken the Lord's determination. The reason given here for this behavior is his excessive love for the Lord. Even the charioteer should motivate the passenger sitting behind. So he tells the Lord that Ravan is mounted on his chariot and you are walking bare foot. You are not wearing armor nor are you having slippers on your feet. How the hell are you going to defeat such an opponent in combat? He tries to prove the strength and power of his brother. If he would have said this to anyone else other than the Lord, he would have scoffed at him. You are in my refuge and you are trying to

project my foe as strong. But very calmly and sweetly, the Lord explains to him assuaging his fears. He says that a chariot has four horses yoked on;

Bala bibeka dumm parhita ghorey|  
Chhama krupa samata rajju jorrey||

The 'Dharmaratha' has four horses yoked to it, they are, strength, discerning understanding, self control and welfare. Vibheeshana, your brother may be powerful but he just has one horse pulling his chariot. The horse which we see is only strength, the rest have all been killed or are not there. Therefore, the one you think is very powerful, according to me appears to be very weak.

So the word 'Sunahu' is very respectful and loving. Earlier, the mendicant never had to go begging for alms but they were called. Truly speaking, a giver or in the real sense a charitable person is the one, who removes the malady of poverty or gives so much that there is no further need to ask or want. The Lord is an ocean of kindness, so take as much as you can. Come and take benefit of the kindness. My Raghuvēera is filled with loving kindness. That is why He is inviting Vibheeshana and saying that 'My dear friend. That which delivers one to victory, is not what you see but is entirely different from it.' Now what does this mean? The chariots are generally made out of wood and metal. And you are saying that it is different, how? Vibheeshana just catches the word 'Aana'. 'My dear Lord. Which is that different chariot you are talking about?' The Lord asks him that how many chariots have you seen so far. He replies that he has seen his brother's chariots and they are made out of gold. His nephew's chariot is made from copper. Kumbhakarana walks instead of using the chariot. He fought all alone. So what was the result? He got killed. By whom? By the Lord. Who killed Indrajēt? Sri Lakhān. Did we have any chariot at that time? At that time also we were walking bare foot. So how come you did not say anything at that time? That is the simple reason that the victory is achieved by a totally different chariot. The chariot which you see in front of you on which Ravan is seated but the chariot which I

am talking about, you have to install it within. We don't sit on the Dharma; instead it has to be seated within us. A chariot which is fitted within.

Dharma is very innocent. But the so called Dharmics, are willing to fight in its name. Ravan took away many a chariots from the Devas. He took away the 'Pushpaka Vimaana' from Kubera. Even though, he happened to be his brother in one way.

The Sufis have sung. At Nizamuddin's Dargaha Amir Khusrau had sung it proclaiming the actions of the Enlightened One or his Murshid;

Chaap tilak sab cheeni re,  
Mosey naina milaikay|

The Awakened Being takes away everything from you.

Innhi logon ne le leenha dupatta mera|  
'Dupatta' here means duality. They take away our duality and establish us in the 'One and only'. This Hindu, that Muslim, the other Buddhist and yet another Christian. The world religions need to expand their arms and reach.

Humri na maano toh sipahiya se poocho|  
Rama duarey tumh rakhwarey|  
Hota na aagya binu paisaarey||  
My Hanuman is the watchman or guard. Why?  
Sadhu santa ke tumh rakhwaarey|  
Asura nikandana Rama dulaarey||

Knowingly, on purpose this person has got cheated. Because within him a great art or secret is hidden. Some pure energy is residing within, that is why he is getting fooled or cheated.

Waisey toh theek rahunga,  
mein uss sey bichad ke Faraz,  
Bus dil ki sochta hun ki  
dhadakna na chod dey|  
Such 'Shers' for me establish the 'Oneness' in Urdu.  
Tumh merey paas hotey ho,  
koi doosara nahi hota|

If this is not non-duality then what it is? Is this not Vedanta? It is one of my favorite lines. There is none other here. Narsih Mehta said, 'Bramha latka karey Bramha paasey'. This is pure 'Advaita'. What does the 'Sadguru' do? He takes away our duality. There is a difference between 'Ekanta and Ekagrata'. There is very subtle spiritual

difference. 'Ekagrata' means that there is one that is in front, one is still left, one is there, and one is affront. Here you at least are accepting the existence of one. And where there is no one or none, it is 'Ekanta'. The end of even 'one'. Where there is none, or nothingness. 'Chidananda roopah Shivoham Shivoham'. So what does the awakened one do? He takes away our 'Dupatta'. He snatches our duality.

There was a great Fakir named Abu Hasan. A person goes to him and respectfully bows down to him. He expresses the desire to become a Fakir and give up the worldly way of living. He wanted to be purified and become 'Pak' or in other words divine. For this, please give me the gown that you are wearing. Give me something that you use. If I will have it on my person, automatically I shall be purified. For some time Hasan was very quiet. Then he said that I want to ask you a question. If you wear the clothes of a woman, will you become a woman? No, not at all. By wearing feminine garments will your masculinity go away? Never. Or vice-e-versa. If a woman wears men's clothing, will she become a man? No. Therefore, if you can't become a woman by wearing her clothes, then by wearing my gown, how will you become a Fakir? Alter your thinking my child; I am sitting here to take away everything from you.

The 'Bhagwadgita' is unique and beyond compare. But it has given a formula by which we the householders too can become ascetics. The ascetic wears saffron clothing or a Fakir wears a coarse garb, they must be respected for sure. But just an outward garb is not enough to become an ascetic. The 'Bhagwadgita' has given us that we can understand and follow. 'Arjuna. That person is always seated in asceticism that never ever neither harbors any malice or enmity nor expects anything from anyone. Just two things, to be devoid of malice and no expectations from anyone. Sri Krishna declares him to be always an ascetic. So Abu Hasan says that by wearing my clothes you won't become a Fakir, but you need to change your inner self. A true Enlightened one will not give you a 'Kanthi' instead he will catch you by your throat and change you. We always live in ifs and buts. To

live as 'Maybe' is the way of the 'Sufi'. Probably, I would have heard the 'Katha' or maybe I could have chanted the 'Divine name'.

My dear brothers and sisters, this 'If' has ruined us. Please get initiated and experiment. I am with you on your path, walking hand in hand and shall always do so. I want to be with you. After hearing so many 'Kathas', can't we give up the malice or enmity? I have not asked you to give me any 'Dakshina'. In each and every field or sphere, we find this malice eating into the psyche like the white ants or borers. Just think about it seriously please. Conflict always produces heat, not light. There should be brightness in the society. Differences or arguments produce heat and a dialogue emits light or is enlightening. The enmity should end. The Lord has given us abundant oxygen out in the open free of any charge, why do you enter into any competition? Inhale as much as your lungs can store, but people are involved in fighting amongst each other. Enmity, jealousy, hatred everywhere. Everywhere opposition. On one hand I see the richness of these different schools of knowledge, and on the other hand I see conflict. No one should overtake me, such petty feeling. When the King's children try and disturb or seek others, then the King feels ashamed. We are all the children of the Divine. We have our own effort, our individual fate, our destiny, why this unnecessary competition. The one who never indulges in any hatred or enmity and does not expect anything from anyone, Sri Krishna pronounces such an individual as an ascetic. There is no need of any particular clothing of any 'Tilak' for this sort of a life. Though, we respect it if anyone has it on.

Once I was on my way from Mumbai to Rajkot. There was a person travelling with me. He was a big income tax official. The flight was in the night and I was sitting quietly and doing my 'Mala'. I didn't recognize him. So how could I get into any conversation with him. So I was busy doing my 'Mala'. He started staring at me again and again. When I would look at him, he would look the other side. Somehow this went on and I understood that he is getting upset seeing me do my 'Mala'. Then,

he could not control himself. This is a factual incident happened with me. So, I looked once or twice then left it thinking that it is a waste of time. It was an hour long flight. He was getting impatient and seeing him I asked him if he wanted to ask something. He said, 'I don't want to ask anything but I want to say'. He said;

Mala pherat jaga mua gaya na mann ka pher|  
Kara ka manka dari ke, mann ka manka pher|

What does this mean? I said, 'Wah. What is it that you want to convey and what is it that is disturbing you? I am not disturbing you in any way. When you accept your salary do you count it?' He said, it is necessary to count. So you count your money and I count my 'Mala'. But this did not satisfy him. If the doubts have to be cleared then you require a proper understanding. How could I explain to him? To say in Gujarati, 'Khakhrani khiskoli ambaana rasa ne shun jaaney?' You have never taken 'Hari Naam'.

I pray, my dear brothers and sisters, it is my wish that may God bless us and no one should be defeated in life. But for any reason of by our fate, if at all you are faced with any difficulty in life then please seek the refuge of 'Hari'. Hey Ma, Hey Maula, Hey merey Thakur, just remember Him and call the Divine.

In the 'Mahabharat' there is a character, 'Lakshmana', the daughter of Duryodhana. The daughter-in-law of the Lord Yogeshwara. Certain characters till date are still untouched. This is a very glorious character in my opinion. Dhritrashtra was wicked but Duryodhana was naïve. The people who knew it were aware that Duryodhana was being instigated. Being Lord Krishna's daughter-in-law, she served the Lord during the latter part of His life. At that time Sri Krishna must be near about a hundred years in the physical plane. He was a very rare and a unique incarnation in human form. We have always found Him in evergreen youthful state. But in this instance He must be above a hundred years in age. The human body is subject to natural changes as per time.

It was the hour for the Lord to rest. Lakshmana prepares the bed for the Lord and tells Him that please do not go off to sleep; I shall be

back in a moment. She goes to fetch some hot milk with turmeric added to it in a gold cup for the Lord. She offers the milk to the Lord and requests Him to drink it. Govinda has the milk, had a little water, she helps Him to pull up the blanket, touches His feet and takes leave.

Today, Lakshmana just stops in her path and on seeing this, the Lord asks her, 'My dear child. Do you want to say something?' She says, 'Respected Father. We are ordinary mortals but you are the Divine himself. I am unable to comprehend your divine play. I am not interested to know it also. I have been blessed with your service that is enough for me. But when the human comes to this age, then if you guide me, it shall become guidance for the entire human race'. Lakshmana is asking the Lord on our behalf. He is the Divine no doubt, but when an ordinary human comes to this state then what should one do to feel relieved. At that point in time Sri Krishna's reply was, 'My child. Nothing but the Divine name, Hari, Hey Hari, Hari..'. I too would like to share it with my listeners that any name that attracts you or you may like, or any pleasant thought of anybody, doesn't matter. There is no wall around the 'Vyaaspeetha'. It maybe Thakur, or Buddha, or any other personality, the core essence is 'Hari Naam'. Who can define the glory of the greatness of the 'Divine name'? It has to be experienced and not explained. After all, how can the 'Khakhara ni khiskoli' know it and use Kabir sahib's 'Saakhi' wrongly. I just thought, it's best to leave it alone, Sahib. Then he asked me a second question that what was I seeing from the window? That day was the night of 'Dooja', and I was seeing the moon. And behind that moon I could visualize my Mahadeva.

Yasyankey cha vibhaati  
Bhudharsuta Devapagaa mastakey|  
Bhaaley baalvidhurgaley cha  
garalam yasyorasi vyaalaraat||

So I would like to submit that the 'Chaap and the Tilak' are the glory or the beauty of the ascetic. There should be no compulsion and in fact the Preceptor, ultimately rids us off all these external implements or signs. He takes them away to free the disciple completely. So there is a

difference between the 'Ekagrata and Ekanta'. Till the time even one is present, the situation is different and when even this One is gone, nothing remains then it is total nothingness or 'Zero'.

Vibheeshana says that he has seen quite a few chariots in his life but he is unable to visualize the chariot for which Sri Rama says, 'Jehi jai hoyi so syandana aana'. Now what is this new type or a different 'Ratha' which the Lord is referring to? The Lord now proceeds to explain this different and the great chariot. In an ordinary chariot, we are seated and the one that is being described by the Lord has to be seated within us. This is the 'Dharmaratha'. Valor and patience are the two wheels which are supported by the axle of firm determination or belief. The wheels rotate but the axle is stationary.

In other words our beliefs have to be firm, they should not vacillate. Valor is of two types, one is very violent and the other is very peaceful. We notice this around in the world that someone's bravery is very violent and the in some it is very peaceful of gentle. Sri Parashurama and Sri Rama both are divine incarnations. But Parashuramji's chariot has only one wheel and that is extreme valor but no patience at all. He gets angry or is very short tempered. Sri Rama's valor is gentle; we don't see any violent streak in it. Where ever Sri Rama had to pick up arms according the need of the situation, we don't see Him seething in violent rage of extreme anger. The brave should be gentle and peaceful.

Sri Hanuman has both the attributes of valor and patience in equal measure balanced by



his firm unshakeable belief in the Divine. My Bharat too is very brave and very patient. Similarly, Sri Shatrughna also harbors these very traits. But in Sri Lakhna, there is valor but he lacks in patience. He does not have the most important trait of patience and that is why the 'Dharma' at times gets wounded. What is his 'Dharma'? For him, it was Rama and Rama alone, nothing else. Rama himself is the embodiment of 'Dharma'. My Tulsiji, when he begins the topic, he starts with the first wheel. Then he goes on to talk about what is in between or a little higher state, which he takes up in the middle. Our problem is that when we talk about 'Dharma', we straight away jump at its lofty ideals instead of going gradually from the ground level. If you a 'Dharmic' you will attain salvation. If you follow 'Dharma' then a 'Vimaana' will come for you. In fact the 'Dharma' has to be understood at the ground level first where ever we are.

Satya seela dridha dhwaja pataaka|

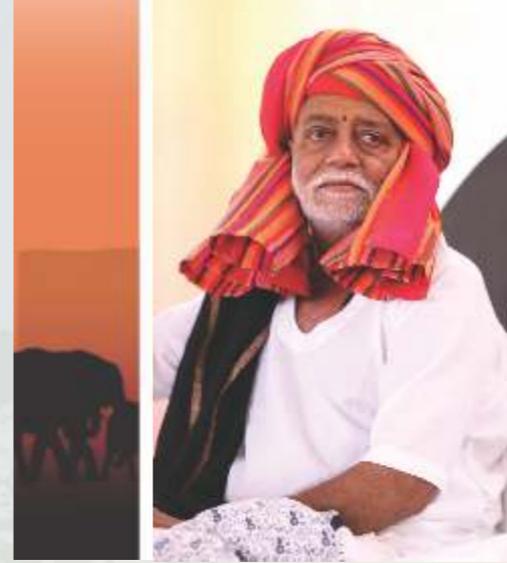
Now here the loftiness can be seen when the flag and the mast are being explained which are obviously above the ground. Vibheeshana, the chariot by which the victory is achieved, its mast is the truth and the flag is humility. The mast is one and is firm. Therefore, Tulsiji says that the truth is this mast and humility is the fluttering flag. Truth is one but humility can be varied, like Gunasheela, vinayasheela, vidyasheela, kshamasheela, vivekasheela, dharmasheela etc. The mast stands erect but the flag moves. The truth must spread all around but it must not flutter. The flags are of different sizes and shapes. But our scriptures say, 'Ekam Sat'. By my watch it is 12:24 hrs. Now sit for five minutes it will become 12:29. Now if you ask me what is the time then factually both the times are correct. The people who raise fingers on Sri Krishna's 'Truth', they unfortunately have not seen the movement of His flag. His truth was based on the time and the situation prevailing at that time. Like we just saw about the different timing in the watch.

I want to make a humble submission. As per my Talgajardi eyes could see, I feel that Karna is a Vaishnava. He was initiated into it by Bheeshma. May be their views were different. Bheeshma is a 'Mahavaishnava'. In the

'Mahabharata' the grand sire is right at the top rung in nobility. Karna was not initiated by any ritual, but just by observing Bheeshma, he got it. Sahib. Keen observation is very powerful. Keep on keenly observing the 'Bhakti', you shall feel energized by it. So, Karna is a Vaishnava of the spear, and not the 'Mala'. He was tricked into giving away his armor and the ear studs. He was aware because he is a Vaishnava. Karna's mother Ma Kunti is also a Vaishnava. For sure, injustice has been meted out to this man. When Dronacharya was tutoring the children of Pandu and Kuru in the different forms of warfare, and Karna enters the scene. There was roar of valor when he entered. Stop. You can't enter. Who are you? Asks Kripacharya. This is the place where the royal princes are being taught and examined. Karna's reply to him was that which family I am born is not in my hands, but what I do and my labor is in my hands. Because he is Kunti's son, so he too becomes a Vaishnava by that score.

'Satya seela dridha dhwaja pataaka'. And the truth shall be unfurled till the time its mast is strong and erect. In the battlefield, till such time the flags were visible, it was an indication of the person's existence. One whose flag of truth is unfurled, that person is bound to get the ultimate in life (Paramgati). Even to this day, when an important personality of a nation goes, the flags fly half mast in his honor or an indication of the bereavement in the country.

So the Lord tells Vibheeshana that the flag of this 'Dharmaratha' is truth and the humility is the small buntings or the fluttering tiny flags. Vibheeshana. Please tell me that when your brother kicked you, what made you come to me? What made you think of me? 'I had seen the unfurled flag of truth My Lord.' if that be the case then without a chariot how did you see the flag? I am able to understand a little as to what you are saying. I told Ravan that I am going and taking the refuge of the 'Truth'. And the wheels that were on the ground as we have discussed earlier. Then he talks about the high flying flag unfurled. Now after telling him about this aspect he moves further to explain the horses and the reins. We shall discuss this in detail tomorrow. Today, let us stop here.



Manas-Dharmaratha

|| IV ||

To leave everything and flee is not Dharma,  
to stay amidst everything and awaken is Dharma

*All this is not preplanned by me but it is the blessings of the divine grace. I want my listener to be totally free and live as per his own natural traits. No discourse or no doctrine should burden or push him down. I want to bring the busy tired person into the realm of their own self. He should not be again drowned by the burden of any bondage. I am saying this because I am seated on the 'Vyaapeetha', but from my last fifty five years of experience I most certainly can say that there is no other medium other than the 'Katha' which can purify the human mind. 'Katha' does not only refer to my 'Vyaaspeetha', each and every stage is becoming so prosperous and popular. I think, it is a great service.*

Baap! In the beginning of the fourth day of the 'Ramkatha', I offer my 'Pranams' to all of you from the 'Vyaaspeetha'. Yesterday evening, at the Green Hills Hotel a mini Kaathiwaad was created and I express my happiness for the same. Everyone's philosophical observation started going high and at that point so many different 'Rasas' were merging into one another, I welcome it from the core of my heart. One should never be lazy in studying, speaking and singing. And I am observing this in the new budding talent full of divine energy and because of it; each and every stream is becoming prosperous and is being enriched.

I am not in a position to bless but indeed express my good wishes. This twenty first century is not to curse anybody, but it is the age when one needs to be cautioned. Be careful and tread cautiously. Our 'Puranas' are filled with curses. Sometimes I feel that the result of severe Tapas is anger? What have you attained? The result of your penance is that your words are filled with curse and anger. I also very strongly feel that unless one does not have a first hand experience of it himself, he can't curse. 'Muradein ho poori.' Now for a surrendered disciple what would he want or wish for? Is it to earn money? No. The 'Shiva Sutra' says that one who walks the path of knowledge, for him, 'Shreeyaam Paadukaha'. The wealth becomes his slippers or in other words the wealth walks behind that person. I would like to declare this very openly in front of you all that these worshippers of different art forms do not perform for a charge; instead they perform to be 'Re-charged'.

Become like the moon but of the second day of the dark fortnight because, from this point, you shall grow or progress every minute. Because the moment you become the 'Full Moon', the dark phase sets in. The full moon is afraid of 'Raahu' but this crescent moon is fearless. The crescent adorns the forehead of Shiva. Knowledge or any art form adorns Lord Shiva. The simplicity or humility in your voice, the purity and asceticism in your words will add beauty to your art. The 'Jeeva' wants to become the 'Whole'. Shiva says that you will become a loser on attaining fullness. Khumar Sahib has said;

Merey raahbar mujhko gumraah kardey|  
Sunahai ki manzil kareeb aa rahi hai|

My crescent should keep on growing. But not up to fullness or Poornima. 'Garava karyo soi nar haaryo'.

Charaagon ke badley makaan jal rahey hai  
Naya hai zamana, nayi roshani hai|  
Na haara hai ishq, na duniya thaki hai|  
Diya jal raha hai aur hawa chal rahi hai|

Neither those who love loose nor the critics get tired. Like two parallel lines can never join. They may seem one from a distance but they are not. Therefore, in the present age and time, the one living in this lane should walk up to the next lane and establish unity. What we see is not unity because all are on parallel paths who can't meet.

In a town there were two parallel lanes. One day, a sage set out in one of them. From there he suddenly turned into the other lane. Now what does this mean? I feel that a 'Sadhu' can very easily go from one lane to another, whether it is a Temple, or a Mosque, or a Gurudwara, or a Math, or some Peetha, what difference does it make? But if some great Sage or a person of importance does it then the people of the lane have a problem with it. Some children see the Sadhu going. There were tears in his eyes and seeing this even the innocent little ones started crying. They spread it all around what they had seen. They told a youth that we saw a person crying, looks like some near or dear one has passed away. The youth told the elderly. The elders

spoke to the inhabitants of the second lane. They in turn spread it all around town. None bothered to find out the reason. These lane dwellers are not bothered to know that why a Sadhu was crying? He was cutting vegetables and the veggies were hot so his eyes were watering. The rumor spread like wild fire that some dreaded curse is going to befall the town so we must leave the town and go away. They are willing to leave the town but not their lane. Parallel viewpoints will always be at a particular distance from each other. This rumor was spread by the children. Who spread canards? Those, who have unbaked knowledge or (Balpandit). They are so called learned but in fact their knowledge is like that of a child. May the Almighty save us from such ignorant wise men. The devotee does not leave his path of devotion and the society does not stop criticizing or insulting him.

Kuch toh loga kahengey,  
logon ka kaam hai kahanaa|  
Chodo bekaar ki baton mein,  
kahin beet na jaye raina|

So, I salute yesterday's Kaathiawaad. In the 'Ayodhyakand', Sri Rama asks Ma Jaanki to stay back in Ayodhya. You will be able to support our parents and also you are very delicate and small still. You are not fit for the forest life. The path is laden with thorns and you have such delicate soft feet. Siyaju says that if you would not have spoken like this, it would have been better because your words have shaken up my confidence in you. I have heard and even know that you never speak harshly. Today, my belief has been shattered and I see that you are very harsh. Second, I know that you never lie but today, you have lied to me.

Mein sukumaari naath banajogu|  
Tumahi uchit tapa mo kahun bhogu||

I am soft and delicate and you are fit to do 'Tapas'? Exile for you and comforts for me? You are lying. But my dear. Please believe me when I say that you are not fit for a hard life. She replies that when I shall see you walking and out of exertion or heat when I see sweat on your forehead, I will feel happy. Now, if you're beloved is unhappy or tired

out of exertion and sweat, and to say that you will feel happy then what sort of love is this? My Lord. When I shall look at you in this state then I will forget the forest and instantly remember the 'Pushpavatika' of Mithila, where you had sweat on your eyebrows while plucking flowers early morning. From the forest, I shall be transported to Janakpuri. The thatched hut for me will be the 'Sunder Sadan' of Mithila or the 'Kanak Bhavan' of Ayodhya. The sages and their wives for me shall be just like my in-laws. Sri Rama says that you are used to be surrounded by your friends always, where will they come from? She said I will lovingly leave them behind. The deer and birds will become my friends. I shall meet them in the forest. Things or implements can only provide comfort but they can't give happiness. Happiness can be experienced even in a hutment. Jaankiji says that the grass mat will be my comfortable bed. After all she is the Divine Mother Herself.

Balkal basan jatil tanu syama|  
Janu munibesha keenha rati kama||

When Sri Bharat came to Chitrakoot, then a saint like him saw Rama as Kama. When Sri Rama stepped out on the forest path then Ma Sita sees the Lord bowing down and offering respect to Mother Earth. This is not written anywhere. Don't go looking for it. If you look, you will get lost. Osho used to say that stop looking, just lose yourself. When the Lord was walking, one or two thorns pricked His feet. The Lord sat down for a bit. Siyaju comes and sees. Sri Lakhan got some water in the 'Kamandala'. He washed the Lord's feet. Sri Rama is lying down cross legged, i.e. one leg folded on top of the other. He asks brother Lakhan to remove the thorns. He started removing those prickly thorns in a manner that it would be least painful for the Lord. But the thorn was embedded so deep that it was not coming out. Sri Lakhan then realized, why can't he take it out? He asks the Lord to get up and start walking. The Lord asks him the reason. He replies, that one who has taken the refuge of your lotus feet, who can remove it? Whether it is a flower or a thorn. And Sri Lakhan is

representing the human race and his duty is to get us surrendered at the Divine feet. Those who have taken refuge, the Guru will never remove them. The Lord bowed down to the Earth. Siyaju says that you are praying or worshipping my mother? The Lord said, yes. I am requesting her to kindly hide all the thorns in her bosom because if I am pricked, there is no problem, but when my Bharat comes, he should not be pricked by them. Bharat is a saint, for him pleasure and pain is the same. But if he gets pricked he will become sad feeling that if it has pricked me then surely how many time my Lord would have been pricked who walked before me? Thinking of Sri Rama's pain, he will be doubly upset. That is why; the one who has taken refuge should not suffer or must be protected at any cost.

So Baap. I am expressing my happiness. The chariots are of three types. One is for the marriage; the second is for a joy ride. The rich and wealthy go out to the gardens for a ride seated on their chariots. The third is for the battlefield which is the chariot of 'Vairagya' or detachment. What is Dharma? Dharma is total detachment. To leave everything and flee is not Dharma but living amidst everything and to awaken is Dharma. Renunciation is easy but total detachment is very difficult. Swami Nishkulanandaji has written a beautiful pada;

Tyaag na takkey re vairaag vana,  
kariye koti upaayaji;  
Antara undi ichha rahey,  
te kem kari ne tajaayaji|

So Vibheeshana. The chariot by which one in victorious is different from what you see. The truth is the flag and humility is the fluttering buntings. Now let's move further-

Bala bibeka dummm parhit ghorey|  
Chamaa kripa samta rajju jorey||

Lord Rama is explaining to Vibheeshana that this victorious chariot has four horses yoked to it and they are namely, strength, understanding, self control and welfare. These four horses are controlled by three reins, namely, forgiveness, kindness and equanimity. In the Upanishads a very

allegorical description is given wherein it is said that consider your body to be the chariot and your soul to be the charioteer. Your intellect is the horseman and your mind is the rein. Your sense organs are the horses yoked to this chariot. The intellect being the horseman controls the senses. Generally we see that the sense organs move in a particular direction, the intellect is used just as a stamp of approval. Because the intellect is overlooked. Also the senses entice or lure away the intellect. Thereby, rendering it useless.

My dear youngsters please remember this. Your thinking gets corrupted in three ways. Firstly, the company you keep corrupts your thinking. If you can't do 'Satsanga' don't worry but please save your thinking to be polluted by wrong company. Second, the thinking is corrupted by doubts. Or apprehension. We all suffer from it. Kindly remember a Sutra of this 'Katha' that even our doubts are not ours. Somebody said something, and without thinking we accept it blindly. Even our beliefs are borrowed. They too are not ours.

The problem with us is that our sense organs that are represented by the allegoric horses are running amok and are not in control of the charioteer i.e. the intellect. The soul is a mere spectator. The thinking has been polluted by various allurements and when the horses are unbridled you can very well imagine, where will the chariot go? That is why Tulsiji writes, 'Bala bibeka dumm parhit ghorey'. When there are four horses yoked to the chariot, it can be done in two ways. In the 'Mahabharat' the four horses are yoked together and their reins are in the hands of Sri Krishna who in this case is the horseman. Another way is that the horses are two in the front and two behind and that is why three reins are defined. Now the first horse is strength and the second understanding. The strength is in front followed by understanding. This means that one who is strong; he must have a proper understanding, lest he may misuse the strength. The third horse, by the side of the first one is self discipline which is followed by welfare. Man by exercising self control is able to

control the senses and thereby attains various supernatural powers. Slowly and gradually by performing austerities he accumulates these powers but this is followed by welfare which means that whatever has been attained should be used for the welfare of others. If you have attained something then distribute it in welfare. Charity or welfare is the best use of the powers that have been acquired.

Each horse has four legs and two eyes. Now, the first horse is strength. What are the four legs and two eyes of this horse? The 'Vyaaspeetha' feels that the four legs of the horse of strength are, first is the strength of one's knowledge, the second is the emotional strength. The front left leg is the strength of knowledge. The hind left leg is the emotional quotient. When the horse trots, you notice that the legs have to follow each other in sync in order to enable the sound gait of the horse. Therefore, the knowledge has to be followed by emotion. If there is just plain knowledge without love then, 'Soha na Rama prema binu gyaanu'. Just knowledge will make the person dry or rigid. Without emotion, he can never be soft and wet from within. That is why the Lord says that a 'Gyaani Bhakta' is very dear to me. Without the two being in sync the horse will not be able to trot. The right front leg is the scientific strength. Bhagat Babu says;

Dharti tanyo pindo kariyo,  
rajji laawato kyanthi hashey?  
Jaga chaak pheranhaar haa,  
ae kumbhaar betho kyan hashey?  
Aakashna ghadnaarna gharney  
ghadya konney hashey?  
Aakashni mata tanna  
kotha kaho kewda hashey?

So the front right leg of this horse is scientific reasoning and the right hind leg is right perception. The science without proper perception will cause destruction and nothing else. In a few moments Hiroshima and Nagasaki were destroyed by the atomic bomb, what came out of it was just misery and pain. It is said that the person who had

bombed Japan, ultimately became insane out of the severe guilt he suffered for his senseless action. Gandhi Babu used to say the science without a proper perception or without sensation is nothing but a societal sin. Therefore, science has to have proper sensation behind it. Thus the horse of strength must have the four legs of knowledge, emotion, science and perception. The two eyes of this horse of strength are morality and natural propensity (Neeti and Reeti). The strength must be used morally and in a proper manner. If we are blessed with strength and we misuse it to cheat or torture someone then such strength is no good and in my eyes such an individual cannot be called strong. It is an insult to the God of strength. Also the amount of strength required in doing a task must also be assessed correctly. Such should be the vision. Ravan's use of his strength which was a waste when he says that the messenger of Rama should be killed. At that moment Vibheeshana

comes and stops him from doing so and explains that it is an immoral act to kill the ambassador. You may be very strong but the strength should be used judiciously. So please use proper protocol and think of any other punishment, if at all. Our traditional morality is unparalleled in history. 'Paachallthi ghaa karwano toh riwaaj hattoj nathi.' Nitin Bhai had recited this poem;

Samey maleeney sauye  
owaarna leedhan chey,  
Paachall phareeney paachhan  
karta prahaar nokho.

So Baap. The strength has to be used with morality and proper perception. Many people are strong but not necessarily brave. In the 'Ramayana' there are so many such examples where the characters are strong but are not brave. When Sri Rama asks Vibheeshana that when Indrajeet and Kumbhakarana came to fight, you did not forewarn me but when Ravan came, you became restless? He



says that my Lord. I had to forewarn you in this case because Ravan is strong as well as very powerful.

Mine nothing is preplanned, instead it is the result of the divine blessing. I want my listeners to be totally free and live as per their own original nature. Any discourse or any doctrine should not suppress the intrinsic nature because I am trying to take out a busy tired person into the realm of the basic nature. One should not again be drowned in any sort of a burden or bondage. It is not because I am speaking from the 'Vyaaspeetha' but it is my last fifty five years of experience which says that there is no other nobler medium other than the 'Katha' which will enable to purify the human mind. 'Katha' does not mean referring to this 'Vyaaspeetha' only, every stage is becoming so prosperous in every which way. It is a very great service that is being done. Dila has given me three shers, the first one is of Parween Shakir;

Chehra tha mera nigahein usski|

Khaamoshi mein bhee baatein usski|

The second is Dixit Dinkauri's;

Nami aankhon mein hai lab per muskuraahat hai|

Hothon per dua hai ghazal ki baadshaahi hai|

This is by Faraaz Sahib;

Itnisi baat pe dil ki dhadkan ruk gayi Faraaz,

Ek pall jo tassavur kiya terey bina jeeneka|

In the 'Manas' after the 'Hanumant Vandana' comes the 'Naam Vandana'. The glory of the 'Hari Naam' or its worship. And Tulsiji total regard is in the divine name.

Yeh sach hai ki tuunney mujhey

chaaha bhi bahut hai|

Lekin meri aankhon ko

ruulaaya bhi bahut hai|

Jo baantta phirtaa thaa

zamaney ko ujaaley|

Uss shaks ke daaman mein

andheraa bhi bahut hai|

I very humbly like to pray that we may be the followers of any path or beliefs, please be careful about your 'Nishtha'. 'Ek Granthnishtha'. All the wise are united in this opinion. But one

should have this firm belief in a scriptural text. The second is 'Naam Nishtha'. The firm belief in any divine name. 'Mantra Nishtha' is very important but there are a number of rules and regulations attached to it. And we are so weak hearted that if there is even a slightest of mistake; our mind is gripped by unnecessary worries or doubts. That is why chant the holy name, any name, there is no difference. Khalil Zibran used to say that love your child, give him freedom, but don't impose upon him your old outdated knowledge of right or wrong. Our forefathers also said the same thing. So, 'Naam Nishtha, Grantha Nishtha, if we believe in the Guru then most important is Guru Nishtha. Give respect to the entire world but your unshakeable faith and belief only to your preceptor. 'Guru Nishtha'. As soon as I utter the word Ishtha, I think of Shankar.

Namaameeshmeeshaana nirvana roopam

Vibhum vyaapakam Bramha veda swaroopam|

Nijam nirgunam nirvikalpam nireeham

Chidaakaash maakaash vaasam bhajeham||

Tulsiji says;

Rama naam sur sari salil|

The Divine name and the holy water of the Ganges are the pronouncement of Goswamiji. When the 'Ramcharitmanas' was complete, the scholars came to him and asked that what does this text contain? Is it Vedanta? No. It is there but not very prominently. Is it Sankhya? No. Is it logic or law? No. Then what does it have? Tulsiji's reply is;

Ehi maha Raghupati naam udaara|

Ati paawan puraan shruti saara||

The glory of the divine name. Then he created the four shores of this sacred lake and began narrating the text from his seat of total unconditional surrender. Bharadwajji Maharaj asks Sri Yagyavalkaji;

Naath ek sansau badd morey|

Kargata beda tatwa sabu torrey||

Kindly destroy this doubt plaguing my mind. There is great glory of 'Rama Naam' and Mahadeva constantly performs the 'Japa' of this name, so who is this Rama? The son of King

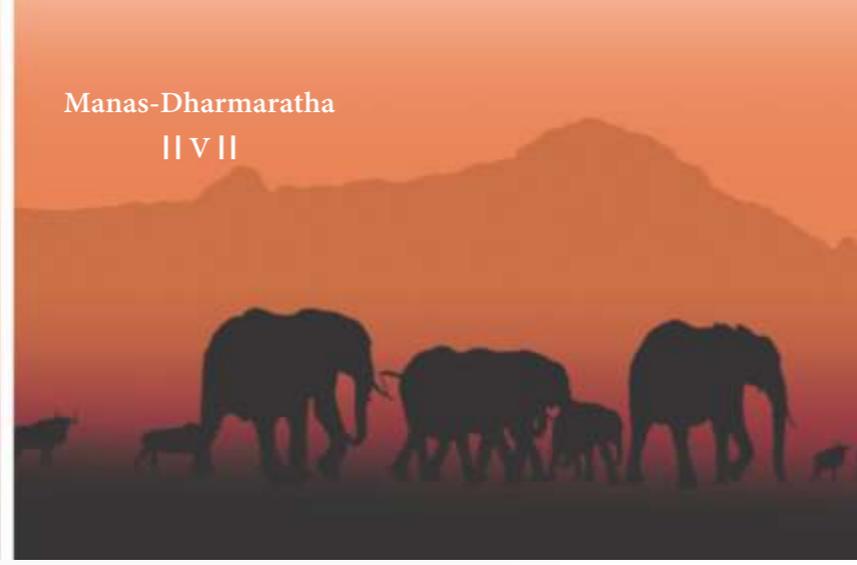
Dasaratha is known to me but I want to know what is the prime element called 'Rama'? Therefore, the core essence of all the scriptures in only the 'Divine Name'. Then at 'Tirtharaj Paryaag' the discussion about this prime element begins. Before the 'Rama Katha', Sri Yagyavalkaji narrates the 'Shiva Katha'. Once Lord Shiva and Sati went to the ashram of Kumbhaja Rishi to hear the 'Bhagwadkatha'. The sage worshipped the Divine couple. Sati misunderstood the humility of the sage and thought that one who is born out of pot, how he can possibly recite the vast ocean like 'Katha'. Shiva listened to the narration blissfully and devoutly. Sati did not pay any attention. Both, Lord Shiva and Sati set out to return back through the 'Dandakaaranya forest'. In that 'Treta Yuga' of that time, Lord Rama had incarnated and His divine play was on. As per the plot, Ma Sita had been abducted and performing the human role to perfection, the Lord was lamenting in her grief and was trying to find her. Lord Shiva instantly paid obeisance to the Divine but Sati did not. She started doubting the Divine existence. Finally, she takes the form of Sita and goes to test the Divine. She is caught and the Divine unveils the Divinity in front of her. She runs back to Shiva and lied to him. Shiva realizing that something was amiss sees everything as it was enacted in his mind and immediately decides that as Sita is his Mother, so in her present physical form, he will look at Sati also as Sita and shall not have a conjugal relationship with her. On reaching Kailash, the Lord is immersed in deep meditation for eighty seven thousand long years. After this He comes out of this state and started narrating sweet and profound divine texts.

In order to insult and defame Lord Shiva, Daksha Prajapati, the father of Sati organizes a 'Yagna'. Sati goes to her father's place but is unwelcome. There, other than the 'Tridevas' all the other deities had been accorded a place of honor. She could not bear this huge insult and cursing the congregation, jumps into the sacrificial fire. In her next birth, she is born as Parwati, the embodiment of faith to King Himalaya and his wife Maina. Sri

Narada arrives at the Himalayan kingdom. Parwati goes to perform severe 'Tapas'. As a result of her austerities the Divine blesses her and tells her that she will get Shiva as her husband. On the other side, Lord Shiva is in deep 'Samadhi'. Lord Rama appears before him and requests him to marry Parwati. Shiva agrees to the Divine request.

'Dhurjati Shiva' gets ready for the marriage procession. He is astride his sacred bull. Tulsiji says that he is the embodiment of all the 'Rasas' but is displaying outwardly only the 'Shaant Rasa'. The marriage party leaves for Himachal Pradesh. All the ghosts and spirits comprise the marriage party of the Lord. Mahadeva is the embodiment of all the various art forms and is the primordial being. He has the 'Trishul' in his hand and the procession reaches the destination. All the celestial beings are welcomed and provided necessary accommodation. The Queen herself comes out to welcome the groom. Seeing the scary outward appearance, she faints. The bridesmaids carry her into the palace.

Narada, the Saptarishis and King Himalaya all come in. Sri Narada explains that your daughter is the Mother of the entire Creation. And the one standing at your door is none other but Lord Shiva. The Divine energy is already with us and Shiva is at our door but till an Awakened being like Narada does not explain, we remain ignorant. The news spread all over and a wave of love and renewed respect came forth for the Divine couple. Afterwards, the way my Lord dresses up for the marriage ceremony is unexplainable. Exquisite. Lord Shiva sits on the throne and Parwati is brought in by her bridesmaids. The Lord and the Divine mother are married and the heavens shower them with petals and fragrance. When his daughter is leaving, Himalaya is unable to control his emotions and starts to melt or cry. The Divine couple arrives at Kailash. The Devas and the Gandharvas sing the praises of their divinities. After some time, Kartikeya is born. When faith and belief unite, righteous pursuit in the form of Kartik Swami is born. He then destroys the demon Tarakasur or delusion.



### An honest effort in assimilating any propitious knowledge is 'Satsanga'

*Please do not make the 'Satsanga' so narrow minded that Morari Babu narrates the Katha and you hear. Lest you would be meting out injustice to my 'Vyaaspeetha'. 'Satsanga' means a good healthy discussion, good 'Shaayari', beautiful poetry, a wonderful dance performance, or seeing the amazing dance of the peacock and the dancers with an unbiased mind. I keep on saying that this is not a 'Dharma' gathering. Well, there is no problem in calling it a 'Dharmic gathering' but the 'Dharma' should be pure, rid of any adjectives. From the laity point of view we are all divided in our thinking but still call it 'Dharma'. We have put up so many walls around ourselves. And if in the name of 'Dharma' walls are built then the doors shall weep. Keep the windows open my dear friends. Satsanga in my opinion means an honest effort in assimilating any noble information or knowledge.*

Baap! For the last two three days we are noticing that we do not feel cold in the evenings. Such beautiful programs are being presented. I am being asked, 'Bapu. Why are you not wearing any warm clothing'? I am no yogi or a 'Siddha'. I am a very simple person like you all but I am habituated of accepting everything in life. When a person learns to accept heat and cold in equal measure then he can remain happy in all situations. Acceptance is pleasure or eudaimonia. Non-acceptance is pain or misery. I keep a heater in my room. Santaram lights the fire. But when I am leaving the room, I have this firm belief that behind me there is a very powerful heater. Why did Tulsi write;

Pranawahu Pawankumar khala bana paawaka gyaana Ghana|  
Jaasu hridaya aagaara basahi Rama sara chaap dhara||

I may ask you that why don't you cover your face? Because you have accepted the fact that you shall keep the face open and not cover it. Acceptance gives happiness and non-acceptance results in misery. So my life 'Mantra' is acceptance. You are in deep sleep and if someone kicks you or pushes you, you wake up because this is not acceptable to you. Or say if you are sleeping and someone massages your feet for three hours, you will not get disturbed because you have accepted it.

We are in the battlefield of Lanka and Ravan is seated on his chariot. The most surprising thing is that in His father's name 'Dasarath' the word 'Ratha' is there, and He is without the chariot and whose name is 'Dashaanana' or 'Ten faced' and the mouth is the symbol of sense enjoyment, he has got it. This is the reality of the world around us which is totally opposite. Yesterday, I had

mentioned the 'Sutra' from the 'Kathopanishad'. The body is the chariot and the intellect is its horse man. But the horse man should follow the instructions of the charioteer and not the horses. Our thinking is guided by our sense organs. That is why we have become body centered. Instead, we should be soul centered. So, I am able to see a number of chariots running here and there. But the description of the chariot given in here is very different and unique.

The four horses that are yoked to this chariot are strength, proper understanding, self control and welfare. With strength we have proper understanding and with self control we have welfare. These horses are controlled by three reins of forgiveness, kindness and equanimity. Now let us see the second horse of understanding. What are the four legs and two eyes of this horse of understanding? I am saying this with the total responsibility of the 'Vyaaspeetha' and the four legs of this horse are: the first leg is 'Profane understanding' (Laukik viveka). The simplest etiquettes of how to sit, speak, getting up, listening, eating, drinking, to separate or enjoin etc. All these are normal worldly understanding. Every individual should have proper understanding and we shall get it in this way –

Binu satsanga bibeka na hoyi|  
Rama kripa binu sulabha na soyi||

This understanding will come only from holy company or 'Satsanga'. 'Satsanga' is not only that Morari Babu speaks and you listen. Please do not make it so narrow or you shall be committing injustice to the 'Vyaaspeetha'. 'Satsanga' means any good and a healthy discussion or dialogue, or the recitation of good poetry, recitation or reading of good shaayari, a beautiful dance performance, or in other words 'Satsanga' would mean that watching the beautiful dance of the peacock and the dancers with an unbiased and pure state of mind. I always keep on saying that I do not have a congregation of

Dharma. There is no objection in calling it a Dharmic gathering but my Dharma has to be pure without any adjectives. For all practical purposes they are divided in the society and yet they have called it Dharma. I am reminded of the great Rabindranath Tagore, who had said, 'Narrow domestic walls'. How many walls have been created in the name of Dharma. And if one takes the aid of Dharma and erects these walls, then the doorways will weep. Please keep your windows and ventilators open my dear. The Bharatiya Vedanta has proclaimed, 'Aano bhadrara kritawo'. Take truth from wherever you may get it. We have been all tied up and are closed in a cocoon.

Raashid kissey sunaon gali mein teri ghazal,  
Unnkey makan ka koi dareecha khula na tha|  
Yesterday, Shobhit Bhai wrote and gave me;  
Kawadawama khunpaayun nahi kadi,  
Oliyaney bhekh bahu bharey padyo|

Some poems sprout from the earth and some come down from the skies. Some come out from the waters. Like the poetry in the form of Lakshmi, came out from the water. The poetry in the form of Parwati, came out from the Himalayas. The poetry in the form of Draupadi came forth from the 'Yagya Kunda'. My Ma Jaanki is the poetry of the earth. These are all poems, not characters in my opinion.

The five 'Ks' of the 'Mahabharat' are very dear to me. Krishnaa-Draupadi, Sri Krishna, Kunti, Karna and Krishna Dwaipaayan Vyaas. How wonderful has been Vyaasdeva's creation. And Vyaasa is the creator as well the poet of the great epic 'Mahabharat' and also a character in this divine text. 'Namostutey Vyaasa vishaala buddhey'. Not a narrow minded intellect but a very vast broad thinking. Rama did not create a chariot of the Hindu Dharma. Nor did He create a Buddhist chariot. Neither did He create a Muslim one. No name just pure Dharma. The chariot of love, mercy or compassion and truth.

Unnki rahmat ka jhumar saja hai,  
 Kamliwaaley ki mahfil saji hai|  
 The Sufi says,  
 Mujhko mahsoos yeh ho raha hai;  
 Teri mahfil mein karuna bhari hai|  
 Just listen to this sher Sahib.  
 Ek samandar ne aawaz di,  
 Mujhko paani pila deejyie|  
 Dard ne gaaya vina roya karo,  
 Premama je thaaya tey joya karo|  
 Lo havvey Kailaas khudney kaandh pur,  
 Raha koini kyan sudhi joya karo?

The meaning of Dharma for me is truth, love and compassion. There should be no hanky panky in the Dharma, there should be no networking involved in it and there should be no 'Kaawadaawa'. The more popular you get, be prepared to pay the tax for it. Narsih Mehta was sent to jail. Now what was his crime? He chanted the divine name, was that his crime? What crime did Meera commit? She loved the Lord dearly, that's what? And if love is a crime then I am prepared to commit it a thousand times. Because this is the principle of my Lord and is the main foundation of the 'Ramrajya'.

Sab nara karahi paraspar preeti|  
 Love one and all. Keep the truth for yourself, love others and compassion for the entire world.

So Baap. You get this discerning intuitive understanding from 'Satsanga'. And by 'Satsanga' I mean collecting the good and noble from wherever you can get it. If the truth is harsh, even then hold on to it. In a sense, 'Sang' or company could also mean harshness. We say that so and so is a 'Sangdil'. If the rock inspires us because the Ganges springs out from it, so we respect and honor the Himalayas. From wherever you can get good, just grab it. Take it from the blossoming of the flowers, a star twinkles and a flash of light crosses your mind, just be enlightened by it. The one who worships and studies the scriptures, my salutations to them. Why should we unnecessarily

want to hurt anybody's beliefs? We should live within our own natural ways and lead a simple life. The theft of one's intellect. If I forget by mistake then it is a different matter but whenever I quote any line or sher, or the thoughts or any joke or anything for that matter, I always try to mention its source. Because I do not want to carry any burden. Bashir Badra Sahib's lines;

Achha tumharey shahar ka dastoor ho gaya|  
 Jisko galey lagaaya who toh duur ho gaya|  
 Kaagaz mein dub ke raha gaye keeddey kitaab ke|  
 Deewana bin padhey likhey hee mash hoor ho gaya|  
 That is why; it is very easy to call the enlightened one, 'Mad'. Meera gaandi, Narsih gaando, Tukaaram gaando, Jalaaram toh evo gaando ke potaani patni aapi deedhi.

My dear brothers and sisters, an honest effort in acquiring any good knowledge is 'Satsanga'. 'Naat jaat no jowaye'. The one, who has applied the corrilium of the holy Quran in his eyes, will not see anybody as an outsider or an alien. He will not see duality anywhere. Where are there eyes filled with love?

Kabhi roti kabhi hansati  
 kabhi lagti sharaabi see|  
 Mohobbat karneywaalon ki  
 nigaahein kuch aur hoti hain|

There is no language like the language of the eyes. What language does a small child speak? He looks into the eyes of his mother and starts smiling. Who says that eyes don't speak? Recite Shankar and salvation is in your hand. If you do or don't do the 'Mala' don't worry. Even if you touch it, it is enough. Acceptance is what is important. Greet every one with a hug, whosoever you meet. No differences of caste or creed. 'Shunya' Paalanpuri—  
 Chun shunya ae na bhool O astitwa na Khuda,  
 Tun toh hashey ke kem pun hun toh jaroor chun.  
 Almighty, whether you are there or not, I can't say but I am there for sure.

There should be no differentiation. When you wash clothes with soap, the dirt should be

removed, and simultaneously even the soap must also be removed. Similarly, after washing away the sins by performing virtuous deeds, in the end even the virtue should go. Otherwise, this too will become a burden. What happens is, 'I am charitable', and this in my opinion is the dirt or the burden of virtue. I am an ascetic; this is the dirt of virtue. I perform Yagyas, I speak on the sacred texts or I listen to the 'Kathas', all this in my opinion is the dirt or burden of virtue.

In the 'Ramcharitmanas' Sri Rama kills both Ravan as well as Baali. Ravan is sin whereas Baali is virtue. You will be surprised. Yes, Baali is a good person and is virtuous. Ravan claims that whatever right or wrong he has learnt, it is from Baali. I was not so bad. 'Tammey cha mahina bagalma gulaabnu phool raakho toh tamari bagalma gulabni vaas aaway. Vaaliye cha mahina Ravan ne bagalma raakhyo aetley Vaaliyeaena bhaini patni chori aajjey Ravaney Ramni patni chori. Aa sanskaar aavya. Jeno sang karo aena sankaar aavya vina rahto nathi.' Even then Baali is virtuous. If he was not good, he would not have uttered such words, 'Raaghav. I was trying to test you. But unfortunately, my cleverness or smartness didn't work in front of you. Lord. Who is more virtuous than me that I am able to see you before I leave my body?' The one, who can give the hand of his child in the Divine hands, is in my opinion a true Vaali. Rest all are 'Mavaalis'. Vaali hands over his progeny in the hands of truth. Sri Dasarath is a Vaali who handed over Rama and Lakhan to sage Vishwamitra. But the Lord killed both, Ravan and Baali. He removed sin as well as virtue. The soapy virtue should not remain in the clothes.

Aa taraf majaa mooki chey panditey|  
 Beeji baaju sheikh bahu bhaarey padyo|

Baap. Our petty mindedness has made us an atheist. Please do not enclose the 'Satsanga' in a frame. 'Daairo mharo satsanga chey'. 'Mushairo mharo satsanga chey'. 'Mehfil mharo satsanga

chey.' I get what I need for my internal growth and eternal peace, it makes me happy and I enjoy it. 'Baaki, mhaarey 'Ramayana' poortun chey, mhaarey aama baddhu aavi gayuu.'

Now the four legs of the horse of understanding. The left front leg is worldly understanding followed by the proper understanding of speech, the proper understanding of hearing. How must we listen, needs a proper understanding for it. For the last few 'Kathas' I have been saying that Lord Krishna under a well thought out plan to takes away the armor and the ear studs of Karna. I feel that he took away the Karna's 'Art of hearing', because if he retains his divine ornaments he will hear and grasp the 'Gita' much before Arjuna. And if he will listen then the entire complexion of the 'Mahabharat' would have changed. Arjuna will still argue and ask questions but in case of Karna, he will just catch it as it is without interrupting in between. Why, because he has the God gifted 'Art of hearing'. Similarly, listen to the Katha and pick and choose from it. Select what you like as per your personal choice and this selection will be your own. Why was the armor taken away? It was to make him immune to any sensation. If he was not in that state, he would not have tolerated the transgression of Duryodhana in the court of Hastinapur. And Sri Krishna wanted the pot of sin to be full so that it could meet its end. At that time, Karna was rendered devoid of any prudence or sensation.

I would like to share with you my personal experience. We are walking on the road. Our eyes are fine and we can see properly. We are cautious. Treading carefully on the path. In spite of all this, all of a sudden you stumble and your toe nail comes off. Now just go back a few minutes in your memory and try and check that before you stumbled, what were you thinking? This is the result of the thoughts. The skin is the point of sensation. The science or art of hearing, the art of



seeing and the art of speaking. You need to have a scientific vision. Allow me to say that one should also understand how to dress up. The clothes you wear. If you have reached a certain position in life and then if you are not careful about your appearance then criticism abounds. And in a spiritual aspirant, as he progresses in his spiritual pursuits, this automatically comes in him.

The second leg of this horse is supernatural cognizance. To touch the feet of your parents is a normal understanding but when talking to an unknown person also proper attention and etiquette is maintained then this is what is called 'Alaukik viveka'. One who considers others small, in my opinion he is giving the introduction of his own shallowness. Goswamiji has given us Sutra, 'Cutting the tree and watering its leaves'. 'Hey Kaikayei. You have cut off the tree and now by watering its leaves, you will get nothing.' she missed out on her understanding or 'Viveka'. In order to save the fish, you are emptying the water? The third is 'Atmaviveka'. The understanding of the soul.

Jyan sudhi aatma tatwa cheenyo nahi,  
Tyan lagi saadhana sarwa jhoothi|

You as well as I should have this understanding of the soul. Harishchandra sold his body but he did not sell his soul. As far as possible, never sell your soul or compromise it at any cost. Don't sell your intellect, your mind, your chitta or your self respect. The fourth leg is the 'Parmatmaviveka' or the Divine understanding. The two eyes of this horse of understanding are equanimity and affection. With proper understanding comes the equanimity and we treat everyone as equal. And if he feels that affection will ruin him then he must be a 'Yogi'. But for people like us, we need to have affection. 'Sabkar mamta tag batori'. Tulsi is writing the words of the Lord wherein He says that collect all the threads of your affection or attachment, inter twine them into

one twine or rope, and tie it to my feet. I will be tied by this composite thread of your affections. The one who has a proper understanding will never differentiate.

Therefore, equanimity and affection are the two eyes of this horse. The third horse is self control. The four legs of this horse is the mind, the intellect, the 'chitta' and pride. Goswamiji uses the word 'Dum or daman' which means to suppress or to control. If you want to control then control your own mind and that too with proper reasoning. The mind is not bad. The Lord in the 'Gita' says that out of all your senses, I am the mind. Mind is Divine. Why should we fight it. We just need to control it with proper understanding. The second leg is the intellect. It should be accurately balanced. Over intelligence puts one in trouble. And less also will render one as a fool. May we be blessed with an enlightened one who can accurately balance our intellect. It must a very common experience for most of us. Wherever we go, say in a hotel room, within a few minutes we will figure out what is where. It is really strange that for eighty long years the room of this body in which we are staying, we yet don't know which the switch of anger is, or where is the socket of my understanding? When we are not able to find the switch then seek the guidance of an Awakened being. 'Samyak buddhi' is the word of 'Tathaagata Buddha'. Accurate thinking or understanding. 'Samyak'.

Chitta, 'Yogaha chittavritti nirodhaha'. Lord Patanjali says that the control of the various tendencies of the sense organs is what is called 'Yoga'. I find this word 'Nirodha' to be a bit strong. It is not meant for ordinary mortals like us. The 'Yogis' can do it. For us it means that our sense organs should be accurately balanced with proper understanding. Give direction to the tendencies of the senses.

Vikretukaama khil gopakanya|  
Morari padaarpita chittavrittih||

The direction of the tendency of the chitta has been diverted towards the Divine. We are living in the world and materialistic minded so are bound to have pride within. But Goswamiji just changes its direction a bit;

Asa abhimaan jaayi jani bhorey|  
Mein sewaka Raghupati pati morrey||

The 'Sutra' of the 'Manas' states that, 'My dear Lord. Let this pride never leave me. Which pride? That you are my master and I am your servant'. 'I' has come in here i.e. this tiny ego, but in here it is not a waste, instead it will prove useful. And if you can find out the weakness of the other person, then he has to be under your pressure always, in lieu of the weakness. Now the eyes of this horse are one to be able to see our own shortcomings or being able to read our own mind. What is weakness of our mind, sahib? The mind cannot be at two places at the same time. We have worked a lot on our minds but never thought about it and behaved irresponsibly. The sages and the seers have done a lot of work on the human mind. Try and read your mind correctly and understand the weakness that at any given point in time, it cannot be at two places. It is impossible. This is its nature and also its biggest weakness. The one who can understand this correctly and is able to control and balance the mental faculties will be able to master it. It can only be at one place at a time. Catch or identify its weaknesses, it will immediately sit quietly like an obedient child. The second eye is to see the plus point or the strengths. It has to be good in order to be included by Sri Krishna in the list of His 'Vibhuti's'. If we are able to identify its pluses and minuses, it can be very useful in our spiritual growth.

This is true story from the life of Nizamuddin Auliya. The 'Peer' was sleeping. Amir was pressing His feet and massaging them. His mind which was always singing paeans of his master today wandered a bit off course. Is he the Awakened one or I an intelligent person is pressing

his feet? Please be very careful in your spiritual pursuits. Lest you might get a blot of misconduct on you. He is just like me; he eats sleeps, sits and talks exactly as I do. Then is he truly a great revered Fakir? At that very moment when this thought was going on in Amir's mind, the master turns over to the other side and says, 'My son, Amir. You too change position now. Turnover to the other side'. Alter your thinking. Nizam is not worried about his thought but was worried that his spiritual progress will be stunted. Instantly, Amir realized his mistake and begged pardon from his great Master. Any Sadguru feels bad and hurt when his disciple errs or commits a mistake. For a ripened devotee, he can get the beautiful fragrance of his master. He will feel that his master has just looked in his direction or has remembered him in his thoughts. Amir was coming to India and on the way he met someone who was going with the slippers of his Master. Amir, seated on his camel, instantly gets off and starts looking to find the fragrance of his Master like a musk deer looking for the smell of the musk. He asks his men to look in all directions. He spots that man and asks him to wait. On enquiry he was told that he is coming from the great Fakir as he had gone for some help for his daughter's wedding and in return Nizamuddin gave him his slippers. Amir couldn't believe his ears. 'My Masters holy slippers are with you? Please show me where are they?' His eyes welled up with tears of love and respect for his preceptor. Seeing them, sobbing he pleads to the man that he is willing to give him all his wealth in exchange of the 'Divine pair of slippers'. The man was overjoyed and on the receipt of the Divine slippers, Amir runs to his Master and falls down at his divine lotus feet placing the slippers in front of him. The master asks him that where did he get it? He said, from that poor man whom you had given it. How much did you pay for them? All that I had with me, my Lord. The master replies, 'You got it very cheap, my child.'

The fourth horse of the 'Dharmarath' is welfare. The four legs are goodness, the ascetic nature, Chittabhaava, and the person's own nature or 'Swabhaava'. If you want to give something or help or serve someone, then please do it with loving respect and purity of mind. There is difference between goodness and ascetic nature. Goodness is on the ground and the ascetic nature is in the air or sky or in other words a flying horse. At times while doing good the thought may crop up that he did this to harm me so if I think about it or hold it against him it does not matter. But in the ascetic nature, whatever the other person might have done, it will be totally forgotten and no ill feeling will enter in the mind. The third is the 'Chittabhava' means, a noble feeling will come that may the Divine bless him and may his desire be fulfilled. I can say this with experience and authority that in a spinning wheel, the wheel will rotate once and the spool will rotate a hundred times in this duration. We are the spool. The Lord remembers us once and we here complete one 'Mala' of 108 beads. Our thought in a great one's mind, what a blessing. Who knows whether once we go to sleep, we will wake up next morning or not? But there is someone who takes care. The question is of belief. The fourth leg is personal nature. Please do not do charity under any influence or for personal gains, but do it out of your natural instincts. 'Sewaana jeney hewa hoye aeney rupiyo na hoye toye ae sewa karto hoye. Not trying to emulate or copy anybody just be natural. The two eyes of this horse of welfare are namely, not feeling any pride that you have been charitable, such egoistic pride should not bother us. Service without any ego is what needs to be done. The other eye of this horse is not expecting anything in return of your service. You should be thankful that the Divine chose you to do this service. There should be a feeling of joy out of charity. So, this was the description of the four horses.

Bala bibeka dumm parhit ghorey|  
Chama kripa samta rajju jorrey||

There are three reins controlling the four horses. The first of the reins is forgiveness. For a strong and a brave man the control will be forgiveness. The second is kindness. You can be kind only if you have the right understanding. Without the grace of Rama you will not be blessed with 'Satsanga', and without this you will not get proper understanding. And the third rein is equanimity. At times, while being charitable, if there is no equanimity in our nature then we might tilt towards our affectionate side. Therefore, the rein of equanimity has to be handled with patience.

Ees bhajan saarathi sujaana|  
Birati charma santosh kripaana||

The next point to be seen in the 'Dharmaratha' is that who is the horseman driving the chariot? So the Lord says that in this unique chariot of victory, the prayer or the Divine 'Bhajan' is the horse man. The various different types of 'Bhajan', we shall see tomorrow.

Ma Parwati asks Lord Shiva about the core element 'Rama'. Why did the omnipresent, the formless reality take over a particular form? Lord Shiva explains just five out of the many reasons behind the Divine incarnation. Explaining the reason for the curse of King Pratapbhaanu, who became Ravan in his next birth. He started annihilating the entire world with his cruelty. The mother Earth was distressed by the hardships and cruelty unleashed by Ravan. Before the advent of the Divine, the reason behind it i.e. to eradicate this evil is narrated. First the story of the demonic forces and then the Divine Raghukula. The night is followed by the day. Mother Earth collectively goes to the Grandsire Bramhadeva for protection. He expresses his inability in the matter and they all together pray for the Divine intervention.

Jai jai Surnaayaka jana sukhdyaayaka  
pranatpaal Bhagwanta|  
Go dwija hitakaari jai asuraari  
sindhusuta priyakanta||

The celestial voice blessed the congregation. 'Be patient, I along with my divine potencies will appear in Ayodhya. Please wait patiently'. The present ruler of Ayodhya is King Dasarath. He has Kaushalya and other loving queens but is perturbed because he does not have a child. The King goes with his worry to his preceptor. Guru Vashishtha asks him to be patient. You will be blessed with four glorious sons. Sage Shringi is summoned and the 'Putra Kaameshthi' Yagya is performed. The divine 'Prasad' is handed over to the queens by Sri Dasarath. Half is given to Ma Kaushalya, half of the remaining is given to Ma Kaikayei and the balance is divided into two parts and handed over to Ma Sumitra by the other two queens respectively. The holy month of Chaitra, the ninth day of the bright fortnight of the moon, mid noon, the 'Abhijit' constellation and Tuesday. The entire creation is filled with joy and a divine bliss. The rivers are filled with the ambrosial nectar. The divine moment of the advent of 'Hari' is at hand. The 'Devas' offered their prayers to the Divine and returned to their celestial abodes. The omnipresent Lord incarnates in the room of Ma Kaushalya. On seeing this, Tulsiji writes;

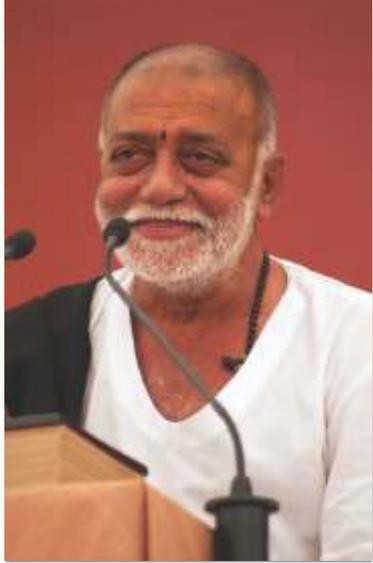
Bhaye pragat kripaala  
deenadayaala Kaushalya hitakaari|  
Harshit mahataari muni manhaari  
adbuta roopa bichaari||

The Mother says that you have to come to me as a human and not as the Lord. Instead of four hands, I need two hands like a human. Also please become a newborn baby. The mother picks up the 'Divine child' in her lap and as a human child does cries. Hearing the cry of the newborn, all the other queens and women run to see. They see the 'Divine child' in the arms of Ma Kaushalya. The bridesmaids started singing congratulatory songs and rushed to inform the King that a Son is born to Ma Kaushalya. From this 'Vyaaspeetha' of Kenya I offer my best wishes to all of you on this joyous occasion of 'Ramjanma'.

## *Kathā-Darśana*

- Katha is the best medium to purify the human thought.
- What does an Awakened Soul do? He takes away the duality of the disciple.
- Any Awakened Being feels hurt when His devotee falters.
- In love and spirituality there is no scope for contentment, there is only thirst.
- The tongue is the seat of truth, love resides in the heart and the eyes reflect compassion.
- To give up everything and run away is not Dharma, to awaken being in the midst of everything is Dharma.
- The arms or the expanse of Dharma have to be vast.
- The twenty first century is not the time for cursing anybody, instead it is a period when the person is cautioned and supported.
- Do not insist upon going to heaven instead lead a heavenly life.
- Offer dignity to the world but offer your devotion only to your Guru.
- The one who is not attached will be able to spread all over.
- Greatness cannot be attained from any tools but it is obtained by the purity of the inner self.
- Art does not become a slave to anybody nor does it allow anyone to possess it.
- If you get good thoughts even from your enemy, kindly accept it and if your friend tries to influence you with negativity, please turn away.
- The affection of a wicked person is short lived like the glow of the thunder.
- One whose mind is unstable will harbor doubts.
- To give a smile to someone, is in my opinion a very great act of charity.
- Heroism should be gentle.
- Argument will always generate heat but a dialogue will emit light.
- Acceptance is happiness and non-acceptance is sorrowful.
- Things and implements can provide comforts but not happiness.





Manas-Dharmaratha

|| VI ||



### The 'Chaupaayis' will give you such a high, that it will never come down

*It was Sri Rama's mission that He would meet the pious and pure later but before them He would like to uplift the downtrodden. He followed it religiously in his journey on the earth. He went on building bridges. We are unable to follow him because we are fragmented by our narrow beliefs. Even Sri Bharat did not go straight to the Lord. He first went and met 'Guharaj'. Just see his greatness. He first embraces the lowly. He followed his Dharma that he will uplift those who are neglected, backward, deprived or the very last person of the society. The one, who embraces the last person, is always embraced by the Lord very heartily.*

Baap! Before we enter into our main topic of discussion, yesterday evening in our 'Satsanga', we had the presentation of 'Santavaani', folk songs and music. All the artists presented their individual performances and gave us all immense joy. I want to ask you that yesterday's presentation of 'Krishna's Raasleela' transported us all into a different plane, then just imagine the 'Raasleela' of five thousand years ago must surely must have been of a different dimension altogether or in other words, it would have been 'Heavenly Divine'. I would like to take the help of the very pious word from the 'Srimadbhaagwat', 'Adharaamritam'. This feeling of ecstasy at that moment was of this plane as well as of a totally different celestial plane. The Gopi's of Vrindavana sing;

Tawa kathaamritam taptajeevanam  
Kavibhireedhitam kalmashaapaham|  
Shrawanmangalam Shrimadaatatam  
Bhuvi grhinanti tey bhuuridha janaaha||

On this 'Adharaamrita' there are so many commentaries starting from Shriman Mahaprabhuji Vallabhacharya and downwards. Yesterday, while seeing the performance of Bheema's troupe, I felt it for the third time. In every performance they are moving a notch higher than the previous one. Art is always a bachelor, wherever it may be. Nobody should carry the false notion that he/she has mastered it or owns it. It never allows itself to be subservient to anyone. I express my happiness on this, 'Always be happy Baap. And God bless you all.'

There are few questions with me. 'Bapu. Kindly tell us about your daily routine.' Now what will you do by knowing my daily routine? If I tell you that in the morning, I drink boiling hot tea, will you be able to drink it without being used to drinking it? Now since you have asked me this question, I would like to tell

you what was daily routine followed by Lord Krishna. If you will know the routine of that Morari then it will not be necessary to know the routine of this Morari. And the life style of the Lord is so practical that if we try sincerely to do it, we all can follow it in our daily lives. Sri Veda Vyaasa has given the daily routine of the Lord in his text. And Sri Vyaasa is a creator of the same time span as Sri Krishna. He says that at the appointed hour, whatever that would be but I presume it should be early morning; He would first of all practice 'Dhyaana' after waking up. The commentators then started speculating about whose 'Dhyaana' or on whom did He meditate? Somebody has speculated that He used to meditate on Lord Shiva. Someone has conjectured that He used to meditate of 'Radheyju'. Some other has interpreted it that He used to remember Draupadi or Krishnaa. Another thought is that He used to meditate on 'Pranava'. These are all just speculations without any proof. Every commentator has tried to decorate this particular exercise of the Lord as per their own ideology. To catch the real factual truth is difficult. On whom did He meditate is not important but what is important for us that He used to meditate in the mornings. Whatever appeals to you fit it in there. If you have the interest, the inclination, you can do it and if you want to do it then please do so. 'Dhyaana' is Patanjali's science.' in the eight steps of Yoga he enumerates them as 'Yama, niyama, aasana, praanaayam, pratyahaara, dhyaana, dhaarana leading to samaadhi. Sri Krishna used to do plain and simple 'Dhyaana'. It is not necessary that everybody should and must do it. If you feel cold early in the morning then you may not do it. 'Dhyaana' is a stage in the journey of a spiritual aspirant. The Lord then used to have His bath. I am giving you the sequence followed by Sri Krishna.

This does not mean that if we want to bathe first, we can't. But there should be no rigidity. If you can't, you can't. The third in this sequence was the 'Japa' of the sacred mantra. Even on this point, there has been a plenty of speculation. Somebody said that He used to repeat 'Om Namu Bhagwatey Vaasudevaya'. Another said 'Om Namaha Shivaya'. Somebody felt that He used to

repeat the single letter mantra 'OM'. Another conjecture was about the 'Gaayatri Mantra'. The followers of the 'Path of love' believed that He used to repeat 'Radhey-Radhey'. Some others believe that He used to remember His friend 'Arjuna'. I would just like to say that what is the need for all this speculation? When it is clearly written that it was an undisclosed mantra then let us just leave it at that and accept it. What is need for this unnecessary speculation? In fact the mantra should not be disclosed. The 'Manas' says;

Joga juguti tapa mantra prabhaau|  
Phalahi tabahi jab kariya duraau||

Yoga, strategy, austerities or tapas and the mantra are effective and fulfilling only when they are concealed or hidden. That is why, the mantra given to us by our Guru is meant only for us and not for public consumption. That is why it is said, 'Kaan phunkya aem kehavaya'. This indicates the secrecy. I would just like to add that whatever could be the mantra being chanted by the Lord, mantra also means a thought. This was the third item in His daily routine.

Therefore, so far we have seen dhyaana, snaana, followed by the mantra japa. The fourth is that the Lord used to perform 'Yagya'. Sri Krishna was an 'Agnihotri'. Daily He used to do 'Hawana'. Even in the battlefield, before taking up his responsibility of driving the chariot, He used to complete His routine very religiously. You may ask that how can we perform 'Yagya' daily? There are many types of 'Yagya'. 'Yagyaanaama japayagyosmi' – 'Bhagwadgita'. Or my Tulsi has established a new type of Yagya in the 'Vinaya Patrika' wherein he says;

Sansaya samidha agini chamaa|

Perform Yagya, but how? For doing the Yagya, a fire is needed and something to be used as ablutions. You need ghee, a sacrifice has to be performed, and this does not mean the killing of an animal or anything like that.

Prema baari tarpana bhalo, ghrita sahaja sanehu|  
Sansaya samidha agini chamaa mamta bali dehu||

If you want to offer your prayers for your ancestors in the form of 'Tarpana' then perform it with the 'water of love'. This means use your tears

for this purpose. Natural love is the ghee. All oily substances in Sanskrit are referred as 'Sneha'. Therefore, the ghee of love. How easy he has made it for all of us. The doubts which you carry in your mind about others or even yourself use it as the ablutions for this Yagya. Use it as the firewood. And the revolutionary concept of this great saint is that the fire you light are of forgiveness. We have heard anger being referred to as fire but the fire of forgiveness is the invention of my Tulsi. If someone has doubted you or questioned you, don't go after them in revenge. Forgive and move on. Yesterday we had seen that the rein for the horse of strength or bravery is forgiveness which controls it. If someone cheats you or deceives you, please remember that his action will not let him rest peacefully. If by cleverness he may try to hide himself, it is a different matter. How can you and I be spiritual, how? How can we reach there? How do we achieve our goal? Cleverness or cunningness is a lie. Hapudidada's sher;

Apna chehra dekha na paaye,  
Auron ko sheesha dikhlaaye|  
Iss duniya mein kaun bujhaaye  
Jab paani hee aag lagaaye.

It is an absolutely domestic household sher. Beware. If you want to live a happy and a contended life and live it to the fullest then you will have to give up playing these cheap or petty games. If we are strong and if we have defeated the opponent, then this is no great victory. I like the statement made by Kansa. Dinkar Bhai Joshi writes that when Kansa was punished and killed by Sri Krishna, then he puts these words in his mouth and I feel like offering myself on this line. The Lord is standing and Kansa is moments away from death. He says, Govinda. Kansa can digest victory as well as defeat. I am going. And that person is truly great who can remain unaffected by victory or defeat.

Atha Sri Mahabharat katha....

The great epic 'Mahabharat'. The most delightful fact is that the dialogues of that serial were written by a Muslim. What can be a greater unifying or a nobler thing than this or a bridge between two religions. My country is truly unique and wonderful. Here, the so called people, I would not like to name them have made us fight.

Otherwise, those who have reached have only tried to unite by building bridges and removing petty differences. When I was teacher in the primary school at Mahuva, at that time in the girl's school there was farewell for one of the teacher's. Our municipality's president Ibrahim Bhai was also present in that function. I was an assistant. So I had to be present. In fact I was teaching in the school whose staff had started the recitation of 'Hanumanchaalisa'. Bapu will be pleased. What I like, you are not aware only. I beg of you. Please don't attach any labels to me kindly. I am a stranger here. So the 'Hanumanchaalisa' recitation began. Now in the front, there were three or four Muslim girls. These girls too were reciting the 'Hanumanchaalisa' along with the others. I thought for a minute that these girls must have been compelled into learning it and are being forced to recite it. I could not tolerate it. If they are doing naturally, it is a different matter but what is the need of doing all this? I was thinking and contemplating in my mind. My curiosity was somehow in wraps but Ibrahim Bhai was a Muslim. He could not stop himself and he asked the girls, 'My dear child. You are Muslim and yet you are reciting the 'Hanumanchaalisa'? I salute that girl for her courage. She replied, 'These differences of a Hindu or a Muslim have been created by you people. We have got nothing to do with it. Why are you murdering the innocent ones like us?' This was the reply of that Muslim girl. We are the ones who have created these differences. I keep on singing these lines;

Gorey ussuke kaaley ussuke,  
Purab Paschimwaley ussuke|  
Sab mein ussee ka noor samaaya,  
Kaun hai apna kaun paraaya|  
Sabko kar parnaam tujhko Allah rakkhey,  
Dey daata ke naam tujhko Allah rakkhey...  
Siya Rama maya sab jaga jaani|  
Karahun pranaam jori juga paani||

'Vyaasa' means kindness or elongation. Where did this narrow mindedness come from?

My Grandfather, from whom I got this 'Prasaad' of 'Ramcharitmanas', used to narrate the 'Mahabharat Katha'. But he taught me the 'Ramayana'. My liking for the 'Mahabharat' is only by his invisible grace. So we are discussing that for

some time, we somehow accomplish what we want by cleverness or by cunningness. But are restless and full of guilt within. Greatness cannot be attained by implements but only by internal purity. If you want to perform a Yagya then in the fire of forgiveness burn the doubts and the pettiness of your mind. And if at all you want to perform a sacrifice then please sacrifice your frugal attachments. 'Mamta bali dehu'.

So, dhyana, snaana, japa of the secret mantra, followed by Yagya. After this, the Bramhins used to come and do the 'Swastivaachan'. The Vedas were recited. After this Sri Krishna would give charity or 'Daan'. In this 'Kaliyuga' out of the four pillars of 'Dharma' only charity is left. The rest are all destroyed. That is why you should give as per your capacity. Arrey. Come on. If you can't give anything else, at least give a smile. In my opinion, to give a smile is a great act of charity.

The Lord engages in doing charitable activities. After this when He used to leave to attend to the responsibilities of the State, He used to touch all the pious things present in the house. To touch auspicious things daily was a part of Sri Krishna's daily routine. Now you may ask what these auspicious things are. Allow me to say that the small child at your place, to love him or to greet him affectionately is truly very auspicious. To touch any sacred text is very auspicious. The 'Tulsi' plant is very pious. If there is a cow then it is also very pious. If a lamp has been lighted in your 'Puja Room' by your mother, then this too is very auspicious. These are all very pious indeed. It is also written that if you have gold at home then to touch it is also considered to be very pious. Gold is supposed to be a symbol of purity. Ganges water or Jamuna Jal is also a symbol of purity.

Namaami Yamunamaham  
sakala siddhi hetum muda|  
Morari pada pankajam sfuradmanda renutkatam||

It is the life source for the Vaishnavas. One firm belief (Eknishtha), 'Dridhaashraya' or a total unconditional surrender, but no ill feeling towards others. This is a bridge between the Shaivas and the Vaishnavas.

Sri Vishwamitraji came to take Sri Rama for the protection of his 'Yagya' and takes him along with Sri Lakhan. After that, he must hand Him back once his work was done. The mission for which he had taken Him was accomplished and the 'Yagya' has been done. Then Sri Vishwamitraji tells Sri Rama that there is one more 'Yagya' at 'Janakapuri'. Hearing this, the two brothers merrily agree to accompany him there. Now, the Lord had to go to Janakpuri because of Ma Jaanki. Also Sri Janakraj is there. Jaanki means the primordial energy. Sri Vishwamitraji's main intention of taking them to Janakpur was mainly Ma Sita, who is the embodiment of divine energy, 'Bhakti' or whatever spiritual attribute you may like to attach to her. The second reason is Sita's father, the great and wise Sri Janakraj. It is mystery to me that how did Sri Rama go to the Ahilya ashram? You may argue that because it was on the way. Fine agreed, but I am sure on the way, a number of ashrams would have come. I would like to draw your attention to Sri Rama's greatness or kindness and the unifying effort of this great epic the 'Ramcharitmanas'. What was the Lord's idea of unity here? Rama wanted to meet Ahilyaji before He met Ma Jaanki. The one who is down trodden, He wanted to first uplift that person. This was the objective of His journey.

Sri Vishwamitraji Maharaj is leading and Sri Rama and Lakhanlalji are following him. As they neared the Ahilya ashram, Sri Rama's feet stopped and he asks, 'Baba. Whose ashram is this? Who is lying still like this? Why is this eerie silence?' Sri Vishwamitra replies in the 'Manas';

Gautama naari shraapa  
basa upala deha dhari dheera|  
Charana kamala ruja chaahati  
kripa karahu Raghubeera||

This is sage Gautama's ashram. And his wife is lying still as a rock here. She is waiting to be blessed by the holy dust of your Divine lotus feet. Raaghav, kindly bless her. Now please listen to the private unwritten discussion between Sri Rama and Sri Vishwamitraji Maharaj. 'What is this rock like figure? Is she stone like from before or she has turned into one?' Sri Vishwamitra says, 'She was

not cast in stone, she has turned into one.' 'Has she become like this on her own or somebody has turned her into one'. Vishwamitra says, 'A Sage's curse turned her into one. She had committed a mistake.' Sri Rama asks, 'What should be done?' The benevolent Rishi says, 'Kindly place your Divine feet on her head, as she has lost everything in her life.' Indra, the king of the celestial beings was attracted towards her beauty and he did what he had to and ran away leaving her to be cursed. He was a very selfish character. Even Sage Gautama went away cursing her. 'Go and become a stone, your intellect has become stone like out of lust so go and become a stone.' Vishwamitra asks the Lord to place His divine feet on her head.

Sapta maryaadahakavayasthatakshuhu|

- The Rigveda

The poet has seven restrictions. Poet also means a creator in other words. Poet also means a 'Sadhu'. Saayanaacharya has given a commentary on the mantra from the 'Rigveda'. Any human being must follow these seven restrictions or boundaries. In this present age and time of 'Kali' how many of these we can follow, is a different matter. The farmer is also a creator. He too is a poet in my eyes. These apply to him as well. Whatever you are able to assimilate that is new or fresh. A new thinking, a new mantra, which can grow new flowers.

Please do not speak the words that are created out of the 'Rajoguna'. This is the first point that not to utter words which have been created out of the 'Rajoguna'. The 'Kshatriyas or the Raghuvanshi' never speak in this way. Why did my Rama stop here? He was feeling awkward to touch the 'lady' with His feet. After all she is woman of a Sage. The second restriction indicated by the 'Saayanaacharya' is that don't consume intoxicating substances. The third is, don't gamble. Even though he may be called an embodiment of Dharma, but Yudhishtira was a compulsive gambler. He gambled and what was the result? So shun speaking the language of the 'Rajoguna', don't drink and don't gamble. If I know the art of drinking then what is there for me that will not intoxicate me? The 'Chaupaayis' of the 'Manas' are

intoxicating. The 'Mantra' is intoxicating. The 'Mala' too is a potent intoxicant.

Tannet peeta nathi aawadto moorkha mann mhaara, Padaartha aevo kyaan chey ke jey sharaab nathi?

What is there in this world which will not give enjoyment? 'Naam Masti' is such an intoxicant that which will never come down. We are not asking you to become an addict here but my effort is to rid you of your petty addictions. One meaning of the word 'Vyasana' is misery. A person steeped in addiction or vices also means that a person steeped in misery and sorrows. Our effort here is to wean you away from your miseries. The one who is ethical will never be immoral in spite of any hardships he might have to face. Like a lion will never eat grass. He hunts for his prey and that is his nature. The protectors must protect even the tiniest of creatures and not to hunt them. As much as possible, maintain unity with everyone. Not to quarrel is the fifth restriction. Don't behave harshly with anyone. Not to criticize anybody and the reason due to which this Veda Mantra came to my memory is never to insult or mistreat a woman. These are the seven rules of prohibition. Sri Rama says that my familial traits don't allow me to touch a woman with my feet.

I am not saying it of my own accord, but I can hear Ahilya saying it. If you are keen to hear then this entire creation speaks. Even the trees or the nature speaks. So, what is Ahilya saying? She is saying that please request Sri Rama on my behalf to place His divine feet on my head. He blesses me with His kindness. Raaghav replied, 'I bless only once I have seen and secondly, when I bless someone, I touch the other person with my hand.'

'Rama, now kindly listen to what she has told me as to why she does not want you to bless her with your benevolent eyes or hands'. Sage Vishwamitra goes on to explain. He says, 'She told me to request you to kindly close your eyes and bless her.' Now why does she ask the Lord to close His eyes at the time of blessing her? She says, 'if the Lord will see me and then bless me, then in that case He will not be able to do so because He will see that I am unworthy of His kindness as I am downtrodden and on seeing my character He will

feel ashamed and turn back. 'If He blesses you with His hands then?' She says that He carries the divine bow and arrow in the hand and on seeing my impurities might decide to punish me, therefore I feel scared and want Him to bless me closing His eyes with His feet. Why does she insist on the Lord's feet? Because she knows that the holy Ganges has come out from His toenail. On hearing this, the Lord quietly accepts her request and;

Parasat pada paawan soka nasaawan pragata bhayi tapa punja sahi|

Dekhat Raghunaayaka jana sukhdaayaka sanmukha hoyi kara jori rahi||

Here two very beautiful words are being used, one is 'Pavitra' and the second is 'Paawana'. There is a difference between the two. Though you can even say that they are synonyms yet there is a very subtle difference as well. 'Pavitra' or a pure soul will also be concerned and careful about 'Apavitrat'. 'Paawan' is one who can cleanse even the downtrodden by sheer merciful grace. And the moment she got the 'Divine or the God touch', instantly all the impurities were cleansed and she arose in her beautiful enchanting form. She appeared as if she has just come out of a deep meditative state, lustrous, bright and elegant. She could not stop herself from praying and singing the divine praise. She says, 'If Shiva touches somebody, that person immediately receives fulfillment, but by your divine touch you have made me Shankar'. How? She further adds, 'In my stony state I used to endlessly think that what is the difference between me and Shiva is? Shankar stays in a 'Digambari' state and I too because of my transgression had become unclothed. This so called nudity enveloped my psyche. On the forehead of Shiva, is the denigrated moon and I too am tainted. Shiva has the holy Ganges on his head and by touching me with your feet; you have installed the Ganges on my head too. Your grace has turned a 'Kankar into a Shankar'. That is why when Ahilya stood up; she had crossed over from being a Jeeva into Shiva. She was no more a downtrodden or a discredited person, instead she became pure as Shiva or became His divine consort Durga.

So my question was that Sri Rama's and Vishwamitra's mission was to reach Janakpuri and meet Ma Jaanki and King Janaka. So why did they stop here on the way? Sri Rama's mission is to uplift those who are oppressed or downtrodden and then proceed to meet the pure and pious. Such is His journey in the world. He goes on building bridges as He moves. We are unable to follow Him because we have been broken by our narrow thinking and a very shallow approach. My effort has always been to say 'Vallabhaadheesha ki Jai' followed by 'Hara Hara Mahadeva'. And Bharat also did not go directly to Sri Rama. Just see his greatness. He first goes and meets 'Guharaj'. He first embraces the lowly in the society. The moment he learnt that the Lord has befriended him; he does not bother to know anything about his caste or creed or religion and name etc. And joined the 'Dharmaratha' here in context. He felt that his duty or Dharma is to first eradicate differences from the society and embrace the last person as well so that no one should feel left out or neglected. Rama shall embrace me only once I do all this. The one who does this, Sri Rama is waiting to embrace such a person anxiously.

I want to do a 'Katha' for the 'Kinnar Samaj'. They also go to our parliament. They came to me and I accord a warm welcome to their entire community Sahib. In the 'Manas' there is a very exhaustive description given about them. This 'Ramkatha' is a 'Setubandha'. This has been shown by Sri Bharat as well.

Jaati na poocho sadhu ki|

Sri Vashishtha could not leave his position in the society. He is a 'Dharmacharya'. He thought that he is an untouchable, how can I touch him? Therefore he remained seated in his chariot. This misconception remained only till Chitrakoot. Once he reached there, he was totally changed. When he sees Rama and Bharat embrace each other, and he was reintroduced to Guha then;

Ramsakha muni barbasa bhentaa|

That what eluded him on the banks of the holy Ganges was acted upon in Chitrakoot. All the austerities practiced by him were fulfilled once he embraced the Lord's friend Guha. Let us stop here today.



### 'Ramkatha' is the formula for initiating the demonic traits into human traits

*If you ask my 'Vyaaspeetha' then I would like to define 'Bhajan' as the very broad and vast outlook of living life, and live your life in this way or in other words handover the reins of your life to such an outlook. To constantly remember a noble thought given by an enlightened soul is also 'Bhajan'. To serve others by your body, mind and wealth or by providing motivating thoughts or good counsel to help others is also a 'Bhajan'. Therefore the horseman or the 'Saarathi' of this 'Dharmaratha' is the 'Divine Bhajan'. In my dictionary, one of my favorite words is 'Bhajan'.*

Baap! On this seventh day of our 'Ramkatha' kindly accept my warm regards on this cold morning. Yesterday evening, the backbone of the 'Santvaani' sphere, 'Revered Bhajneeka Jagmaalbapa' installed the Ganesha amidst us. After him Paribapu anointed Ganesha by applying the 'Sindoor' on his forehead in his unique style and Birju dressed him up in his own way. After this our Keerti, enjoined various pieces together and garlanded the Ganapati. This was followed by the artist from the 'Samanta Gharana' of Kutch and the one who was playing the 'Dholak' put the 'Modak' in the Ganapati's hand. 'Modak' also means happiness or joy. He presented a big 'Thaal' of 'Modak' as 'Prashad'. The 'Bhairavi' performed the 'Aarti' in the end. We really enjoyed the program thoroughly. Have any of you seen a 'Vaishnavi Pushthimaargiya Mala'? In the 'Pushthimaarga Mala Service of Thakorji' they have big Dolar flowers in the garland but after each flower there are double knots. So my 'Maya' was this knot in between and he did a great job in conducting the program. Can I dedicate a line for this?

Khush raho har khushi hai tumharey liye|

Chod ddo aansuwon ko hamaarey liye|

Most dear 'Amitosh's' book was to be released today. He is a very good singer. In 'Amitosh's Ghazals,' there is a distinct indication of an Awakened being. We can see this hint very clearly.

Kabhi zameen kabhi aasaman sa lagta hai|

Who ek shaks jo mujhko Khuda saa lagta hai|

Hazaaron phool mahakthey hein usski sanso mein|

Woh bolta hai toh ek gulistan sa lagta hai|

So, Lord Rama is addressing Vibheeshana and saying that my dear friend, the chariot of victory is different than the one

you are seeing now. Valor and patience are its wheels. Truth and humility are the flag and buntings. Strength, discerning understanding, self control, and welfare are the four horses yoked to this chariot. These four horses are controlled by the reins of forgiveness, kindness and equanimity. And a very vibrant and important aspect of the chariot is the horseman. Who is this person in the 'Dharmaratha'? We have read and seen quite a few of horse carriages in life. Now from where do I start? The king of the 'Heavens', Devaraj Indra he has a chariot. When the battle of Lanka was more or less coming to its final conclusion, the selfish Indra thought that the Lord is about to win the battle without any support of any of us, he sends his chariot for the Lord. His chariot was manned by 'Maatali'. The horseman named 'Maatali' brings this chariot in the service of Sri Rama in the battlefield. But the Lord knows that chariot for victory is not this but entirely different. He had no need or use of Indra's chariot but my Lord is very humble and understanding. That is why he just touches it for while out of decency and respect of Indra.

In the case of Lord Buddha, Tathagata Siddhartha, when he sets out in search of realization on his chariot, then his horseman was instrumental in planting the seeds of Buddhahood in him. There also there is a chariot. In Buddha's life there is no war but he was awakened towards realization by the words of his horseman to find out the causes of old age, sorrow, illness and death.

In the 'Krishna Charitra' we see a very rare and a very blessed horseman, who drives the Lord's chariot, whose name is 'Daarooka'. While abducting Ma Rukmini, he was the horseman. At some places, the Lord himself has driven His chariot. Then we see that when Vasudeva and Devaki get married, Kansa, Devaki's brother who was very fond of his sister and respected his brother-in-law, himself takes the reins of the chariot in his hands and goes to leave his sister to her husband's home. As he takes the chariot out, he hears the celestial voice warning him that the eighth child of your sister will be the cause of your death. On hearing this, he turns the chariot back towards the prison. The friendship or goodness of a

wicked person is just like a bolt of lightning. First he appears as a very caring and a loving person and as soon as he hears about his death he pulls out his sword to kill. He breaks the rule of the horseman or 'Saarathi'. He is about to kill his own sister. Now where did all the love for his sister evaporate?

Your creation is beyond comprehension, Hey Hari. No one can understand your divine play. This world is very strange. If you look at the creation you will be miserable but when you look at the creator, you will be filled with joy. Such is His painting of this world around us. It is painted on the blank space. There is no canvas used here. How the hell have you created it?

Kala aparampaar vaala.

Aema pahonchey nahi vichaar,

Aewi taari kala aparampaarji|

Morna indaama ranga Mohan.

Kem bharya kirtaarji?

In the 'Mahabharat' the thirsty Pandavas come across a 'Yaksha' and have to reply his questions correctly in order to quench their thirst. Sahadeva goes to drink water but as he was about to drink it, he is stopped by a 'Yaksha' and told to answer his question or otherwise face death. Sahadeva was very thirsty but tried to be smart and as he was about to drink the water he was killed. Then, comes Nakula. He too disobeyed the 'Yaksha' and met with the same fate. Then Arjuna, followed by Bheema also meets death at the hands of the 'Yaksha'. Finally, it is the turn of 'Dharmaraj Yudhishtir'. He is able to satisfy the 'Yaksha' with his answers and thereby gets back his four brothers. Yaksha asks Dharmaraj that I shall bring back only one of your brothers to life. Tell me who it should be? He replies that either of Nakula or Sahadeva. But the 'Yaksha' says that your own brothers are Bheema and Arjuna? To this he replies that out of the three sons of Mata Kunti I am alive and at least one of Mata Maadri's son's must be alive too. On hearing this, the 'Yaksha' is verily pleased and he brings back all the four to life. This is very famous story from the 'Mahabharat' the 'Yakshaprashna'. But in this story the 'Yaksha' catches them. In Tulsi's Pada there is a 'But'. That is without a face. And when a person goes to this lake of the world, then this creature that does not have a face stings



and traps the person. 'Keshava. Kahi na jaaya teri leela apampaar'. So, Kansa pulls out his sword to kill his own sister. Then he is somehow pacified but he imprisons his sister and her husband. Therefore, he does not follow the rules of an able horseman.

In the 'Mahabharat' we see one more horseman 'Shallya' and he too de-motivates Karna. And in another instance we see at 'Madhye Mahabharatam' we see Sri Krishna driving the chariot for Arjuna. These are all tales of yore. Who would not want to have the Lord himself driving their chariot? We all will welcome it gladly that the Lord drives our chariot. But in today's age of 'Kali', Sri Krishna is not present in person. So in case He becomes our horseman then we can't see Him because He is invisible. The Lord fires an arrow at Baali. To which Baali retorts that you killed me by guile and hiding yourself. You are supposed to be the one for the 'Dharmaratha'. You have come to protect the Dharma. The Lord asks Baali, 'what do you think me to be a human or Divine? If you consider me to be human then your argument is tenable but before you came out to fight Sugreeva, your wife told you;

Sunu pati jinhahi mila Sugreeva|  
Te dwau bandhu teja bala seenwa||

Those two whom Sugreeva has brought for his protection is the Divine, so please stop and don't go to oppose them. Baali says, 'You seem to have gone mad my dear. My 'Samadarshi Raghunath', even if He kills me, I shall become His very own and not an orphan'. From this he felt that he knows everything because he is the indweller. Now how did you know?

Binu pada chalaha sunahi binu kaana|

Baali says, 'It's very difficult to answer. Since you have heard what was spoken inside, it proves that you are God.' 'Fine. If I am God then whom have I killed from the front? I am always at the back. In fact one's own Karma kills the person.' In the 'Vinaya Patrika' Tulsiji has equated the Karma to a tree. Therefore, the Karma is visible whereas the Divine is invisible.

We want to Have Sri Krishna as our horseman but the problem is that He is invisible. That is why; my Tulsi has opened a new avenue for all of us when we can see the horseman physically-

Ees bhajan saarathi sujaana|  
Birati charma santosh kripaana||

The 'Bhajan' of the Almighty is the horseman of this victorious chariot. When the Lord becomes the 'Saarathi' then sometimes due to destiny, for the benefit of mankind or in order to accomplish the purpose of His incarnation, shall instruct the charioteer that go ahead and shoot Karna without any hesitation. Arjuna objects and says that how can he shoot unarmed Karna? But Krishna abhors him to lift his bow and shoot without questioning and wasting any more time. When the God becomes the horseman, such a scenario is possible. But Morari Babu can say it under oath that when the horseman is Eesh Bhajan then under no circumstance will it push the devotee to do anything like this. 'Eeshwar bhajnaara, kadi paachall thi ghaa karwaanu sutra shikhvej nahi.' 'Sujaana'. This is a very lovely word from the 'Manas'. An internal wisdom or understanding or maturity. Now, what do we mean by 'Bhajan'? Tulsiji have given us a few pointers;

Uma kahahun mein anubhava apna|  
Sata Hari bhajanu jagat sab sapna||

Lord Shiva tells Ma Parwati, 'Hey Uma. I am sharing my experience with you. In this world, it is only and only Hari Bhajan that is true'. Shankar does not say that the world is untrue but Shankaracharya has proclaimed the world as untrue. Shiva says that the world is like a dream. Vinobhaji says, 'Bramha satyam jagat sfuurti'. Many a Sutras in our scriptures have been given according to the need of that time or age. From time to time, an amendment is necessary. It should be flowing and vibrant. A Patel of our village Talgajarda. Tyaarey hun nano; manney aem kahey -

Arka jawaas paata binu bhayahu|  
Jasa suraaj khal uddyama gahayahu||

Goswamiji has given a wonderful description of the rainy season. The monsoon season is such that one has to sing its glory. Tulsiji has painted a beautiful picture of the rains in the 'Kishkindhakanda'. When you read it you will see that in each line, half is the description of the season and the other half is the explanation of 'Rut',

the Upanishadic word 'Rut'. Each line has the 'Ritu and the Rut'.

Ghana ghamanda nabha garjat ghora|  
Priyaa heena mann darpata mora||  
Daamini damaka raha na ghana maahi|  
Khala kai preeti jatha thir naahi||

How is the earth tolerating the blows of the heavy showers of the rain? Just like the Sage suffers the onslaught of an evil person. In the first half is the season and the second is an allegoric spiritual explanation. The rivers run to go and pour themselves in the ocean and then are still like the human pursuit for the Divine, once attained it is 'Shivoham Shivoham'. A very wonderful explanation. 'Aemaa aevun lakhun chey, arka jawaasa, aankado anney jawaaso chomaasama paandada vagarna thayi jaaya. Chomaasu aawey aetaley paandada khari jaaya. Ghanaa uuper krupaana baadall varssey anney phuley phaley aetaley jawaasa aney aankadajewaa hoyaa ae kharwaa maandey. Aem jyaarey mouj hoyaa tyaarey ek ek lahar karta hoyaa punn aemaay hoyaa jawaasa. Karnataka ma aajpunn chomaasama aankada ne jawaasana paan khari jaaya chey. Je tey samaya pur je sarjaka lakhun hoyaa, desh - kaalney anusaar baddhu lakhaatu hoyaa chey'.

I shall very humbly request you that whatever has been said will have to be studied carefully and where ever necessary an amendment will need to be done. Some 'Sutras' were fine for a particular time and age, but they now need to be relooked as per the current situations. We should not become tight jacketed. Therefore, the great saint Vinobha went ahead and said that 'Bramha is truth but instead of saying the world as untrue, he says that the world is perky. The divine is filled with vitality. Now with this statement of Sri Vinobha no Sage or Seer will be annoyed. Therefore, even the scriptural text need to be studied in this context. By holding of the root, everyday, new flowers must blossom. Sri Veda Vyaasa says that the speaker must be adept in using proper explanation by giving right examples to simplify his speech. Without a proper example, it is difficult to explain the main point to the listener. There should be patience. But my words are very

aptly put by Sri Veda Vyaasa is, 'Veda shastra vishuddha krita'.

The Indian philosophy is very adaptive and free flowing. The male child on becoming seven years old is given the sacred thread. But after having given the sacred thread, it should never be removed; such dead insistence is not there in our culture. In our tradition, we have the 'Bramhacharya ashram, grihastha ashram, the vaamprastha ashram and in the last sannyas ashram both the Shikha and sutra are removed'. Certain things are necessary to begin with as a foundation. The tradition which gives the sacred thread, ultimately removes it in the 'Sannyas'. Let us study and observe these flowing and practical traits of our scriptures. But when we hold on adamantly to a statement of the scripture said at a particular time, this will create unnecessary conflict. Shobhit Bhai says;

Dhaaga ganatrina kadi na paheriye|

Maanavta matra aapnu yagyopaveeta hoye|

The word is a vital vibration and my Mahadeva says that the world is a dream. Aapney baddha jaaniye chiye ke sapnaama hoyiye tyaare gammey aetlo daayo hoye aeney saachuj laagtu hoye, ae toh jaagya pachi kahey baddhu khotu. Therefore;

Uma kahahu mein anubhava apna|

Sata Hari bhajana jagata sab sapna||

In this 'Eesha Bhajan' as our horse man we need to understand, which 'Bhajan' is it? What do you mean by 'Bhajan'? Then we get the reply from Shiva that the 'Eesha Bhajan' is 'Hari Bhajan'. The word 'Eesha' reminds us of Shankar. The moment 'Eesha' comes, it has a very subtle reference of Lord Shiva hidden in it.

Namaameeshameeshaana nirvaanaroopam

Vibhumvyaapakam Bramhavedaswaroopam|

When Lord Shiva is explaining about 'Bhajan' then He will never say about himself so He says that 'Hari Bhajo'. But Sri Rama says in the 'Ramayana';

Sankara bhajan bina nara mukti na paavey|

The two great teachers seated on the two sides of this 'Manas sarovar', one is Shiva and the other is Sri Kaagabhusundiji. I am personally in

favor or the seat of Sri Kaagabhusundiji because here, the speaker and the listener, both are birds. 'Pakshi' has two meanings, one who has wings, who can fly. And the second meaning is that one who is favorably inclined. Some 'Bhaktipaksha, or Gyaanapaksha or the Yogapaksha'. Tulsiji says it very beautifully that keep whatever you want but without any obstinacy. No adamancy.

Mein khayaal hun kisi aur ka,

Mujhey sochta koi aur hai|

Mein naseeb hun kisi aur ka,

Mujhey maangta koi aur hai|

- Ahmad Faraaz

The 'Vyaaspeetha' of Hindusthan can also make use of Pakistan. My 'Vyaaspeetha' is taking full advantage of the scientific and technological advancements and surely why not? There needs to be amendments from time to time. Leave untouchability and establish unity.

Mein kareeb hun kisi aur ke'

Mujhey jaanata koi aur hai|

Just see the pain of the creator. All the different streams of the literary world have provided yeoman service to the world of spirituality. All the philosophies need to be flowing and always vibrant. Once a man Awakens, that's it. Please be attuned to constant change and be flowing. My fear is that the man has not been allowed to remain a man anymore. This one has been made a Hindu, that one a Muslim, the other a Buddhist and the next a Sikh, etc, etc. Just think for a moment how many such imitation jewellerys are available these days. The ornaments are for enhancing the beauty but not to suffocate the wearer. If you are a Hindu, fine. If you are proud to be a Hindu, good. You should be. But please remember that it is an ornament which is adorning you. Your true religion is humanity. I am a human first. This is the great text to create humaneness in us. Here even the Divine is asked by Mata Kaushalya that first become a human if you want to come down to earth.

Swami Ramtirth was in Tokyo during his Japan trip. In his memoirs we get this reference that there he sees a house of a wealthy person on fire and people were running here and there to

extinguish the fire. The owner, the wealthy man was out but returned at that time. He ordered his servants to take out his belongings from that burning house. They began salvaging whatever they could and at this the wealthy person became happy seeing his possessions being saved. Swamiji writes in his diary, that after a while the man remembers that his only child, who was sleeping in the house, has been left inside. We too somehow are in a similar state. Swami Ramtirtha says that we are eager to save what is immaterial and in the process overlook that that which is alive. Badshah Rama had a great command over Urdu, Pharsi and English. He was a professor at the 'Youngman College'. And I feel overjoyed because he is from the Tulsi lineage. He is the child of a Goswami family. And another great joy for me is that he stayed and studied Vedanta at the Kailash Ashram at Hrishikesha, where my Grandfather used to stay. Yes, he was before my Dadaji. His original name was Tirathram Goswami. His words;

Jangal mein jogi basata hai,

Kabhi rota hai kabhi hansata hai|

Mujhey badal snaana karaatey hein|

Aur ye panchhi geet sunaatey hein.

That is why he called the 'Baadshah' or the Emperor. When the Americans used to abuse him, he used to smile and say, 'Today Baadshah Rama has been beaten with stones'. The people of the world have never let the Awakened One's live. Why, because the majority is of ignorant people. Sometimes Tukaram, or Tulsi, or Eknaath, or Jesus, or Naanak, or Mansoor and Raabiya. They all came. The root of the noble traditions should remain safe but new flowers must blossom every day. Dharma is our first ashram, please pay attention. Then for maintaining our relation with the world, money becomes the second ashram (Artha). Then because this world should not come to an end, the third ashram is 'Kama'. And after awakening when we drop all these and proceed into 'Sannyas'.

The 'Ramkatha' is a formula to convert the demonic traits into humanness; it is an effort or experiment. So if 'Bhajan' has to be made the horseman then it has to be 'Hari Bhajan'. Sri

Kaagabhusundiji is also talking in the same tone.

Nija anubhava abb kahahu khagesa|

Binu Hari bhajan na jaahi kalesaa||

O the King of birds. As per my own experience the only one thing that is true in the world is 'Hari Bhajan'. Both are teaching us 'Hari Bhajan'. In other words, Bhajan could also mean 'Hari'. 'Hari' means omnipresent or all encompassing (Vyaapaka). If you ask my 'Vyaaspeetha' then I would like to interpret it in this way, 'Hari means all encompassing and living with a very broad and an open outlook is Bhajan and make it the horseman of your life's chariot'. Handover the reins of your life to such a broad outlook. 'Shankar bhajan bina nara bhagati na paawahi'. Sri Rama says so. Therefore, Shankar Bhajan too is a Bhajan. The idea of welfare of all is in my opinion Shankar Bhajan. Shiva means welfare. There is a third Sutra of Bhajan in the 'Manas';

Mantra jaapu muma dridha biswaasa|

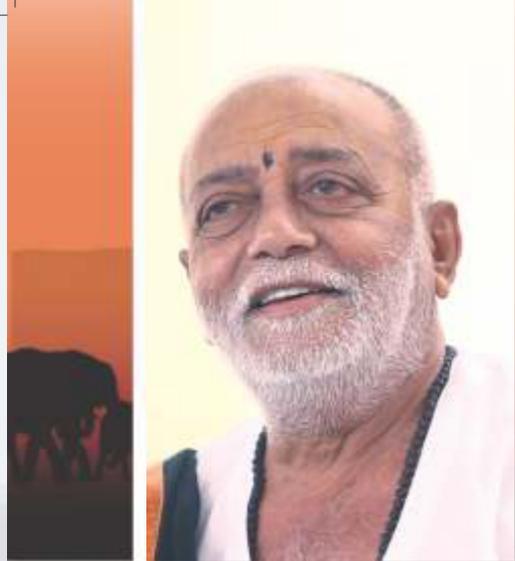
Panchama bhajan so beda prakaasa||

Any 'Mantra' provided by an enlightened being. 'Mantra' in a sense is of course the 'Mantra' but it could also mean any noble thought given by an enlightened being; to keep and live by it is also a Bhajan. Therefore, Haribhajan, Shankabhajan, and Panchambhajan. Tulsiji says that by churning plain water, you will not get ghee but suppose if you do, similarly, if you grind sand you will not get oil but suppose you do, or in other words that impossible may become possible say, but one thing is for sure and that is; 'Binu Hari bhajan na tariya bhava yaha siddhanta apela'. One more definition of Bhajan;

Tumharey bhajan Rama ko paawai|

Janam janam ke dukha bisraawai||

The 'Hanumaanchalisa's' Bhajan is awakening, carefulness or caution and continuous remembrance. The natural effortless remembrance is Bhajan. 'Bhaja dhaatu sewaayaam', in Sanskrit 'Bhaja' means service. To serve with your mind, body, wealth or by providing enlightening thoughts or motivating pep talk to help others is also a Bhajan. Therefore, the horseman or 'Saarathi' of this 'Dharmaratha' is the 'Divine Bhajan'. In my dictionary, one of my favorite words is 'Bhajan'.



Manas-Dharmaratha

|| VIII ||



The 'Saarathi' in the form of 'Bhajan' will always caution us

*The 'Bhajan' as a 'Saarathi' fulfills seven responsibilities. 'Bhajan' keeps our senses balanced. When 'Bhajan' is our 'Saarathi' we don't forget our goal. It takes care of the charioteer. The fourth is that it nourishes us. The fifth responsibility it fulfills is that it cautions us in advance. The sixth responsibility is that it unites one and all. And the seventh obligation fulfilled by 'Bhajan' as our 'Saarathi' is that it never lets any blame or a blot come to the charioteer. The 'Bhajan' shoulders the blame itself.*

Baap! Nearly forty years ago, when I had gone to Rishikesh for a 'Katha', it was my second visit with my 'Pothiji'. I was staying in hut inside the 'Kailash Ashram'. I had my 'Yagyakunda' there. At night whenever I felt like I used to sit beside the fire. Because the fire will always keep us awakened whether it is of 'Gyana' or 'Viraha', or 'Viraaga' or it could be a text which will burn you up from within and turn you into ashes. After three days an incident took place. A 'Fakir' would come in very stealthily at about two AM from the small gate of the 'Kailash Ashram' and quietly sit in front of me next to the fire. He came for a couple of days. He would sit for 2/3 hours and go away. After that I used to wait for him. He came and broke his silence.

Faasley sadiyon k eek lammhey mein mit jaatey|  
Yadi dil mila letey haath milaney waley|

The distance or differences of centuries can be overcome in a minute if our hearts could meet. He said, 'Bapu. I came to know that you are doing a Katha here. For three days I was wondering as to how do I enter. This huge crowd of the Sannyasis, Mahamandaleshwars, Vedantis and Mayavaadis and I a follower of Islam. I could not fathom that what will they think? That is why I chose to come at night. But today I have a desire.' What I asked? He took out a small little box from his shoulder bag and asked me, 'Can I put some 'Lobaan' in your sacred fire?' My eyes welled up. I said that this fire is neither Hindu nor Muslim. If he would have told me earlier, I myself would have taken it. 'Please go ahead.' Why am I sharing this with you all today is that yesterday evening in this nine day 'Ramkatha's Premayagya' Urdu's 'Lobaan' was being put. And the very respectable and well cultured poet of the Urdu language, Dada Haapudi, Masooma

Sahib, Parwaaz Sahib, Vigyaanvrat Sahib, Dinkauri Sahib, Raj Kaushik, Kunwar Sahib, all these honorable creators poured their 'Lobaan' in our 'Yagyakunda'. I could feel the beautiful combined fragrance of 'Guggul and Lobaan'.

Teri khushboo ka pata karti hai|  
Mujhpey ahsaan hawa karti hai|  
Mujhko iss raaha pe chalnaa hee nahi|  
Jo mujhey tujhsey judaa karti hai|

Why should we walk on such a path, which in the name of religion, or caste, or the language, or the creed, or different nationalities tears us apart. Now I would very respectfully and with utmost humility express my heartfelt feelings to all of you who are very dear and respected by me. You all came and poured your 'Lobaan' in our 'Premayagya' and I assure you that this fragrance shall remain in the air for years to come. You are most welcome for a 'Surprise Visit' to my 'Yagyakunda'. I always keep both, 'Lobaan as well as Guggul' close to my 'Yagyakunda'.

I remember a story. There was a King and he ordered that tomorrow everybody should pour milk into the lake and fill it up. At night the smart ones were thinking that as most of the people will be following the Royal command, if we pour water who would know? It so happened that everybody thought the same thing. But one person thought that he shall pour milk only. His wife tried to reason out with him that he should do what everyone else was doing. He replied that if by my alone pouring milk into the lake, it does not get filled with milk, fine. But at least it will change the color of the water. Therefore, these are all efforts to at least change the complexion a bit.

Whenever a change has to come, please remember that the governments can't do it, but the truth can. Change takes place by a right and not by sitting idle or doing nothing. I have expressed it for a while now that I have to carry my 'Pothiji' to Pakistan, whenever the Divine wills it and the opportunity comes. The situation between these two countries changes so rapidly, that one can't predict when the opportunity will come? But my 'Vyaaspeetha' is always ready to go there. I have

this desire that whenever such an opportunity does come, we all must go there. In this, the one who shares or gives, is the one who gets. Christ had said, 'The one who gives will be given much more and the one who hides, will lose everything or it shall be taken away from him.'

Aasman se utaraa gayaa hai|  
Zindagi dekey maraa gayaa hai|

Many a divine spirits descended on this earth but they were brutally killed. Somebody had to do 'Hizrat'. Somebody was poisoned. Narsih was imprisoned. Why? Because they had all descended to execute a divine plan. All these great spirits or souls who visited this planet were not by any accident or a matter of chance; instead it was the plan of the Divine to send them. Is it possible to find such a horseman who knows how to look after the horses as well as knows how to drive them? How come Sri Krishna became such a person? Because He had fed and cared for His cows and knew how to ride a horse as well. The life chariot too can only be handled by such a person who cares as well as who guides or drives. So, I am expressing my happiness for yesterday's program. Yesterday, we all were offered such a divine 'Sufiyana Wine' which shall keep us drunk for life.

In the 'Dharmakshetra of the Kurukshetra' also there is a very symbolic chariot. The Lord Himself is its 'Saarathi' and the passenger is Arjuna. The horses are white in color. There it is the 'Dharmakshetra and here we have the Dharmaratha'. There is a very basic difference between the 'Dharmakshetra and Kurukshetra'. The chariot, driven by Sri Krishna comes before the war started and this 'Dharmaratha' of the 'Manas' comes nearly towards the end of the war. Kumbhakarana and Meghnaad, both have already been killed. Most of the brave lieutenants of Ravan's army have been martyred. In the 'Dharmakshetra', not even a drop of blood has been spilled and the 'Bhagwadgita' incarnates. And in the 'Ramkatha's Dharmaratha', the battlefield is soaked in blood and the war was towards its conclusion, then it comes because it is a very spiritual chariot created by the Lord.

'Mahabharat's Gita' and the 'Dharmaratha's chariot'. There we see that Arjuna does not want heaven to begin with. If by killing these friends and relations he would go to Heaven, he is not at all interested. In the 'Gita', we see the disenchantment of Arjuna before the war followed by bloodbath. But here, the blood has already flowed like water and then this world weariness sets in. There are few differences as well a few similarities. In the 'Mahabharat', Sri Krishna is the 'Saarathi' and Arjuna is the warrior. There the Lord is not going to fight but in here, the Lord Himself is fighting. In the 'Ramcharitmanas's Dharmaratha' the 'Saarathi' is not the Divine but His 'Bhajan' is seated on that seat.

The 'Saarathi' has three things to do or he has three responsibilities. One, the yoked horses should be well controlled or else the chariot cannot run as the horses will break loose. He should be adept at reining his horses properly. His second duty is to take the chariot to the desired destination. It should not go in the reverse direction. And the third is to protect his passenger at all cost and at all times.

These are the general rules for the horseman but in the 'Mahabharat', Sri Krishna is no ordinary horseman, He is the Divine himself. In this case there are five responsibilities. In the spiritual sense, the horses represent our sense organs. In the 'Mahabharat' the horses are of different colors. Each horse of a sense organ is of four colors. Sometimes our senses are red in color. The eyes are red, the tongue is red, the touch is red and our thinking is also red. In our 'Antahakarana Chatushtaya' or the internal senses. The red color stands for the color of love. The moment we hear, the love is expressed, the speech is filled with love, the touch is loving and the tongue displays love, then you should understand the horses are red in color. The red color is very important but be careful of black. In our Gujarati, it is written;

Shyama ranga sameepey na  
jyaun sakhi aaj mhaarey|  
Ek darrey mein rekh na  
khenchu bhaley hassey vrajvaam|

Rakhey nayanthi neera vahey  
toh sanga vahey Ghanshyama|  
When all your senses are filled with love, consider the horses to be red in color. The red color provides enjoyment.

A 'Sadhu or a Fakir' is one whose all the senses of the body are always overflowing with the love for the mankind. When our senses are quietened and composed then the color of the horses is white. Raabiya was told that come out and see the beautiful sunrise. Hasan invites her to come out. She replied that she is seeing from inside. When all the senses are quiet, the eyes look inwards and the speech is silent. Yesterday, I missed out on one 'Nishtha'. And that is 'Maunanishtha'. 'Naamnishtha, Gurunishtha, Mantranishtha, etc, etc. Please do not go advertising all over that this name or that Mantra or my Guru is so and so and is very powerful etc.

When the senses think wrongly and go in the wrong direction then, pretence, misery, wrong actions, conceit, hypocrisy, senseless argument etc prevail. But when they are quiet, their color is white. But if they go haywire as mentioned above herein then their color is black. And when our senses are going in the right direction, we speak the divine words, we hear divine talks, our hands perform right actions, our legs move in the right direction or the senses are moving towards good and noble then the horses are of green color. Why do the 'Fakirs' wear a green robe? Green is the symbol of goodness.

Osho once said that Arjuna and Duryodhana both went to Krishna at the same time. This is a very famous story in the 'Mahabharat' when they both go to seek His help before the war. So, Duryodhana sits towards the head and Arjuna sits at His feet. Duryodhana thought that it is not befitting for him to sit at His feet. So, Osho says that the moment Arjuna sits at Sri Krishna feet, at that very moment he had won the battle. Only the formalities were left to be completed.

Please remember. When we surrender ourselves at the feet of an Awakened person leaving all desires and expectations at that moment

the liberation is in our grasp. One day, Amir asks his master Nizamuddin, 'Baba. I don't see you praying in each and every form. Doing this, doing that, or whatever has been given as the ritualistic form of worship which is very mechanical. Many people ask me about your daily routine or what all you do?' Nizam's reply was, 'Son. I neither pray nor do have any desires or expectations'. 'Never having any expectation from anyone of anything is in my opinion the greatest form of divine worship'. So Baap. The great Master's reply to Amir was;

Mera sar wahin jhuka hai  
jahan khatma bandagi hai|

Two more characteristics of the 'divine horseman'. He looks after our nourishment and takes care of us in all circumstances. Last but not the least is that He always gives us the precedence to sit. In the 'Mahabharat' at the end of the war, Sri Krishna asks Arjuna to get off the chariot first and at once. As per his human nature, he could not understand why the Lord is so insistent and doing this? If at any time, just out of a fluke, our preceptor to whom we are surrendered totally, gets annoyed or says something then please celebrate. Think it to

be a good omen. Something good awaits you. The 'Manas' says that whose anger too opens up the doors of liberation. He tells Arjuna three times and the last time with a slight display of annoyance. Now who can understand the Divine? When at 'Prabhaas' the arrow comes and strikes His feet, in spite of the pain, He does not remove it. The existence was surprised at this behavior and asks Him that why He is not removing the arrow? His straight forward reply was that, those who have come to my refuge or are surrendered to me, to remove them is not possible. Even if I bleed or feel the pain. If someone will call me once and say, 'I am yours and seek your sole refuge. I provide protection to the entire creation and how can I ever remove the one who has come to me? So He commands Arjuna to jump off immediately. Arjuna thinks that there must be a particular reason why the Lord is doing so and he gets off the chariot. As he got off and was a bit away from the chariot, the Lord gets off and instantly the chariot is reduced to ashes. Then the Lord sings the glory of Karna.

But if the 'Saarathi' is the 'Divine Bhajan' then it fulfills seven responsibilities. Those who do



'Bhajan' are protected in seven ways. 'Bhajan' could be prayer or worship, whatever you feel it to be. When 'Bhajan' is holding the reins of the chariot of our life then it will never let it go in the wrong direction. Tulsiji says that when the 'Kama' as a horse tries to go out of control then it is 'Bhajan' that comes to our rescue.

Rambhajan binu mitahi ki kama|  
Thala biheena taru kabahi ki jaama||

Without the ground can a tree stand? Similarly, without the 'Bhajan of Lord Rama' this horse can never be controlled. 'Bhajan' keeps our senses balanced. It stops us from missing our goal. It takes full care of us. It nourishes us and looks after our well being. It cautions us from time to time. For those who are 'Bhajanandi or Bandaginishtha' know how they are protected and cautioned? So, for an ordinary horseman, there are three responsibilities, for the Divine, there are five but for 'Bhajan' there are seven. The 'Bhajan' unites everybody with love. Rituals have their limitations but 'Bhajan's' reach is infinite. Guru Nanak went to Kaashi as well as Kaaba. Kabira too was symbol of this unity that after his death, a few flowers were taken by the Hindus and a few by the Muslims. The one, who has the spiritual wealth of austerities, can very well do it. This becomes a part of the nature. In Bhajan, there is no compulsion and no fastidiousness. He never differentiates between anybody in the society and keeps everyone together strung in a thread of love. It does not allow any fragmentation or destruction. If Bhajan would not do so then Narsih Mehta would not have gone to the Dalit houses and sung his Kedars. He was a Naagar. My Tulsi says that Naagar is not a cast but it is a way of life. One who is adept and a master in the art of speaking then he can very well be called a 'Naagar'. Therefore, a 'Bhajanandi' will unite everybody. Nanak, Kabir and Narsih all of them united the society. The last responsibility of the 'Bhajan' is that it will never let the reputation be sullied under any circumstance. The 'Bhajan' will take over the blame on itself and protect the devotee. The prayer will speak for us. So the 'Bhajan' is a savior. This is the responsibility of the

horseman. 'Hari Bhajan; in this way fulfills seven duties for us. My Gangasati says, 'Jeney sadaaye bhajan no aahaar'. Going forward to explain the pure and essential truths about this great topic, my Tulsiji says;

Birati charma santosh kripaana|

Now comes the description of the weapons used in war and the protection of the warrior. For describing the weapons, Tulsiji explains the protective shield followed by the sword. He believes that in the battle, you don't know when you will be attacked so one has to be alert with proper protection. You don't need to be the first one to attack but must be prepared to ward off any attack on you. In the olden days, the shield used to be made from very strong and hard leather. Goswamiji says that for the warrior of the 'Dharmaratha' his total detachment is the strong shield. Dispassion itself is a strong protective shield. For such a warrior protected by the shield of detachment, the enemy in the form of Kama, anger etc cannot touch or disturb him. Here the dispassion should not be just an outward garb or must not be a subject of speech, instead it should be the intrinsic nature like the very skin which protects the human body. The ideology of detachment itself becomes the skin and forms a protective layer for all the organs of the body.

Now, we come to the weapons. Contentment is sword or the sharp knife. The arrow can be used to kill from a distance but for a close combat the knife comes handy. Though I am not at all in favor of war or conflict, yet I am describing it for the sake of understanding. I appeal to all the countries of the world that please make a charter for at least a five year period wherein there is no discussion of war but only peace and love. If I have my way then I would like the UN Headquarters to be highlighted with the words 'Prema devo bhava'. When the enemy in the form of greed attacks us then this knife of contentment should be very useful to ward off the attack. Mind you, the knife can be sharp from both the sides. When you use this knife of contentment then the devotees as well as the devotional exercise both are blessed. That

which blesses both is what is called contentment. People say that once they get X amount of money then they shall be contented, this idea itself is wrong. It will never happen. Tulsidasji says;

Binu santosha na kaam nasaahi|

Kaama achata sukha sapnehu naahi||

'Hey spiritual aspirant. If you can be contented then the desires will wait outside your doorstep.' In the 'Ramcharitmanas', contentment is the eighth form of devotional love (Bhakti). Here it is compared to knife.

Daana parasu budhi sakti prachanda|

Bara bigyaana kathin kodandaa||

An axe is a very potent weapon used in combat. It produces instant result. Tulsiji says that in the 'Dharmaratha', charity itself is the axe. The moment you give, the result can be seen instantly. When you feed the hungry, the smile on their face on feeling satiated itself is the instant result. Clothes to the naked, bread to the hungry show immediate result. But beware. There should be no pride nor selfish motive attached to it. Sri Parashurama, twenty one times destroyed all the 'Kshatriyas' and handed over the earth as a gift in charity to the 'Bramhins'. He is charitable but carries the pride in the form of the axe on his shoulder. Even has added it as a prefix to his name, 'Parasu+Rama'. Even my Lord Rama carried his bow and arrow but He never wanted to be known as 'Dhanurdhaari Rama'. But it is commonly seen that one who is charitable, wants his name to be known. I request that do charity without any expectation of name or fame. 'Daana aevi reetey karaaya jeynee daataneya khabar na padey'.

Therefore, charity is the axe and the intellect too is recognized by Tulsiji to be of importance. He respects the intelligence for he knows that the one form of the Divine Mother is 'Buddhiroopena sansthita'. So, the intellect is the strong thunder bolt. Sri Krishna had asked Arjuna that seek the refuge of your intellect. We can't deny or negate the growth or development of intelligence in today's times. The intelligence indicates the divine energy or in other words if may say that let the intelligence be ordained by

'Mother'. It should not be wandering or wavering but should be still.

Bara bigyaana kathina kodandaa|

The charioteer must have a bow and arrows. The scientific intuitive knowledge is the bow of this warrior. Saint Vinobhaji was very keen to coordinate the Dharma and Science during his lifetime. Science needs to be respected. The bow which was used by the Lord in the war came to Him from Sri Parashuramji Maharaj. If it was used judiciously earlier then the anarchy of Ravan would have ended much earlier but it was never used instead just used as an adornment by Sri Parashurama. Science should not become a burden but it should be a tool of deliverance.

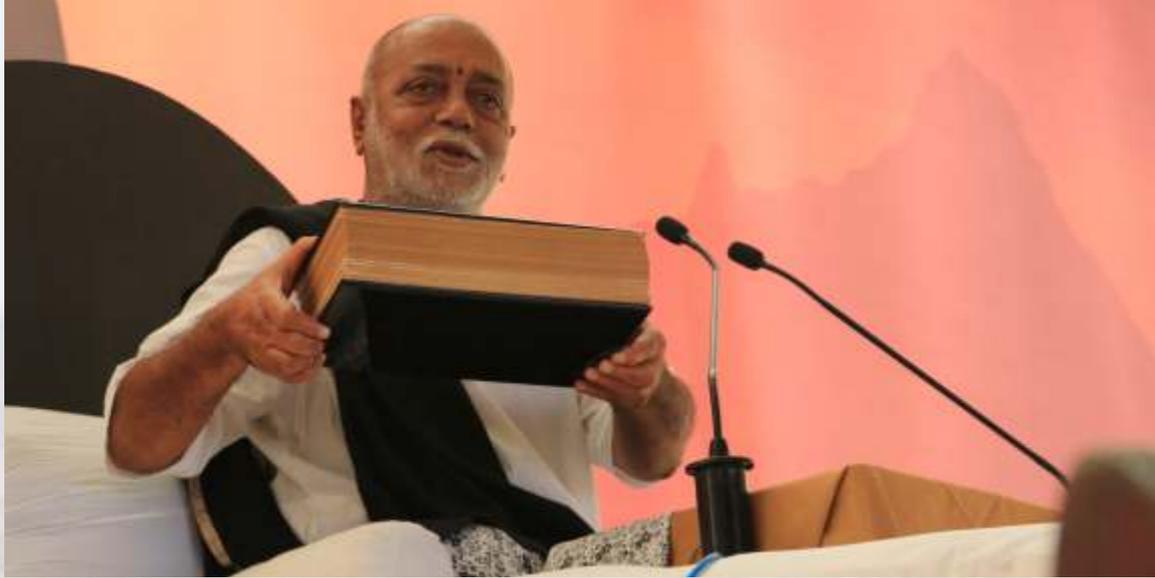
Amala achala mann trona samaana|

Sama jama niyama seelimukha nana||

One needs a quiver to hold the arrows and arrows are needed to strike. There is a very beautiful word used for quiver and that is 'Nishanga', which means unattached. In the 'Dharmaratha' what is the quiver? A pure unpolluted and stable mind is the quiver. Our mind should be serene and pure. Also it should be stable or unwavering in resolve. This is the quiver. We all have the bow of Science in our hands but unfortunately do not have the quiver of this pure and stable mind. The mind that is not belligerent and devoid of deceit. The mind must be pure and quiet. That is why Tulsiji says that the quiver needs to be clean. A quivering mind will not lead us to our goal.

The arrows are many and of different types. So Tulsiji says that in the clean and stable quiver, you must have the arrows of self control and ethical conduct. Therefore, in a stable and a clean quiver the arrows of self discipline, ethical conduct and firm resolve are the different arrows stacked in this quiver which can be strung on the bow of scientific knowledge and fired to hit our goal in life. In this way one can attain internal victory.

Now, decorated with all this a warrior when goes to battle, must be wearing a protective armor or a vest. And it should be very strong and



impermeable. If the arrows or other weapons strike, the armor should be totally impermeable. Now we shall see what is this armor?

Kawacha abeda bipra Guru pooja|  
Aehi sama bijaya upaaya na dooja||

The refuge of your Sadguru is your impermeable armor. The refuge or total protection of an Awakened being is our protective armor. 'Dridhaashraya' is the impermeable armor. 'Vipra' means one who is devoid of delusion, is filled with great thinking and is the student of the Vedas. One meaning of 'Vipra' according to my 'Vyaaspeetha' is that the person who has a discriminating understanding. Our understanding is our protector.

In our flow of the 'Katha' we have seen that the Guru performs the 'Naamakaran Sanskaar' of the four brothers. They go to Sri Vashishthaji's ashram for their studies. Sage Vishwamitraji comes and takes Sri Rama and Lakhan for the protection of the 'Yagya'. The 'Yagya' is completed and the two brothers along with Sri Vishwamitraji go to Janakpuri for the 'Dhanush Yagya'. On the way Ahilyaji is liberated. At 'Mithila', the famous 'Pinaaka' Bow of Shiva is broken and Ma Jaanki offers the 'Jaimala' to Sri Rama. The messengers are sent to Ayodhya with an invitation for Sri Dasaratha to come and solemnize the wedding

ceremony. On the auspicious fifth day of the bright fortnight of the holy month or 'Margasheersha' Sri Rama and Sita get married along with the others brothers as well. Sri Janakraj, with teary eyes bids goodbye to his daughters. The wedding party reaches Ayodhya and is heartily welcomed. All the guest leave one by one and in the end at the time of the departure of Sage Vishwamitra, the entire family of Ayodhya is filled with the pain of the Sage's departure.

Naatha sakala sampada tumhaari|  
Mein sewaka sameta suta naari||

Sri Rama's father is addressing a Sage as 'Master' and says that 'I am your servant'. We the worldly minded people can still forget but request you that whenever you find time in the midst of your austerities please come and bless us'. The Sage leaves and at this point the 'Balakanda,' comes to an end.

In the 'Ayodhyakanda' the question of the King's word, comes which results in Sri Rama's exile. The Lord goes to 'Chitrakoot' and in His absence, Sri Dasaratha leaves for his heavenly abode. Sri Bharat along with the entire 'Ayodhya' set out for 'Chitrakoot' to meet the Lord. Sri Bharat will return back and manage the affairs of the state in Sri Rama's absence and seeks a symbol of support from the Lord. The Divine gives His

'Paaduka' as a symbol to Bharatlalji Maharaj. Sri Bharat returns and installs the 'Paadukaji' on the throne of Ayodhya and goes to stay at the 'Nandigram' till the Lord's return. At this point the 'Ayodhyakanda' is concluded. In the 'Aranyakanda' realizing that He has spent nearly thirteen years at 'Chitrakoot' the triumvirate decide to move on to accomplish the task of their Divine incarnation. They come to Sri Atri Ashram. Sage Atri welcomes the Lord by composing a beautiful hymn in His praise. Meeting the Saints and Sages on the way, the Lord come to Sri Kumbhaja ashram and seeks his guidance. They come to the 'Panchawati' on the banks of the 'Godaavari River'. Sri Lakhan asks five spiritually important questions to the Lord and is lovingly answered by the Lord. Surpanakha comes and is punished by Sri Lakshmana. Khara and Dooshana are killed and their army is vanquished. Surpanakha goes and instigates Ravan against the Lord. Ravan plots to abduct Ma Sita with the help of Maareecha. Here the Lord establishes Ma Jaanki in the sacred fire for safe custody and in her place her Maayic form or shadow is installed. Ravan abducts her and Jataayu is martyred trying to save her. The Lord enacting the human role to perfection is wandering in search of Ma Sita and seeing the dying Jataayu comforts him and then performs his last rites as if He is doing it for a father figure. After liberating 'Kabandha' the Lord reaches the 'Shabari' ashram. He explains the nine sacred devotional practices in front of her which is known as the 'Navadha Bhakti'. Shabariji enters into Samaadhi by burning her mortal form in the fire of 'Yoga' and goes to her eternal abode. The Lord goes to the 'Pampa Sarovar' and meets Sri Narada and clarifies his doubts. At this point the 'Aranyakanda' concludes.

At the beginning of the 'Kishkindha-kanda', with the help of Sri Hanuman, the Lord befriends Sugreeva. Baali is liberated. Sugreeva is anointed the King and the 'Chaturmaas' begins. Then the search for Ma Jaanki begins. Under the leadership of Angada and the sane counsel of the elderly Jaambuwanata along with Sri Maruti and other important leaders the search party goes south to look for Ma Sita. Sri Hanuman bows down to the

Lord before leaving and the Lord gives him the sacred ring to be given to Ma Jaanki. Sri Hanuman places the ring in his mouth and leaves. Knowing the way from Sampaati and that Ma Sita is seated at the 'Ashok Vatika' in Lanka, they are now worried as to who should go? Sri Hanuman is reminded of the reason of his divine advent and on hearing it he assumes a gigantic form and flies off to Lanka.

On his way, he encounters quite a few obstacles and meets Vibheeshana. Under his guidance he finally meets Ma Jaanki. The mother and son have a heart to heart talk and Sri Hanuman is profusely blessed. He destroys the forest garden and burns down Lankapuri. He returns back and informs the Lord. Sri Rama says that the army should depart to Lanka without any further delay. The Lord's army reaches the sea shore. There is a disturbance in Ravan's court and Vibheeshana requests Ravan to respectfully return Ma Sita to the Lord which infuriates Ravan and he is kicked out. Vibheeshana comes to the refuge of the Lord. The Lord accepts Vibheeshana as a friend and tries to appease the oceans to give Him the way. Ultimately, the Ocean comes and surrenders at the Divine feet and it is decided to construct a bridge to crossover and the 'Sunderkanda' concludes at this point. Then in the 'Lankakanda', at the sacred place of the 'Setubandha', Lord 'Rameshwara' is installed by Lord Rama and the Lord's army crosses over to the other side. They pitch their camp on the 'Subela'. Sri Rama interrupts the entertainment of Ravan and in a way signals His arrival to him. The next day, Angada is sent as an emissary of peace to Ravan as a last ditch effort to avert war. The mission fails and the war becomes inevitable. Kumbhakarna, Indrajeet and the other warriors of Ravan's army have all been killed. Ravan himself comes to the battlefield and seeing him, Vibheeshana becomes upset. He asks the Lord that how He will win. The Lord replies;

Sunahu sakha kaha Kripaanidhaana|  
Jehi jai hoyee so syandana aana||

The Lord's 'Dharmaratha' gets ready. We shall fight Ravan tomorrow. Today, let us stop at this point.



Manas-Dharmaratha

|| IX ||



### Guru is our impermeable protective armor

*The one whose consciousness is attached with the five elements should be considered as an Awakened being. One, who is connected to the fire element, as fire is the source of light. The fire is the symbol of purity. Second, he must be connected to the air element. Sri Hanuman is the symbol of air plus it is the life force. The third is the sky element. By being connected with the sky element means that one who is not bound by any boundaries, who is infinite. The fourth is the water element. One whose eyes are always moist. These eyes are filled with spiritual austerities. And who is a grounded. He may have attained an exalted position in the spiritual field yet is very down to earth. The person who is connected to these five elements, consider him to be a Guru.*

Baap! Yesterday, in a flight mode, we had reached the focal point of the 'Dharmaratha' in the flow of the principal text. But, before I discuss the concluding 'Sutras' of this topic, the Lord and Ravan are engaged in a fierce combat. It is very hard fought battle from both sides. If this reaches the core of your hearts, I would like to make a very humble submission that conflict always creates heat but it cannot emit any light. The world today needs the divine light of love, of mercy, of honesty and integrity. The sandalwood, which inherently has a very cool and a soothing core but if you rub it against one another, there too heat or sparks are produced. What has the world got out of this unnecessary argument or invectives? That is why, my Goswami very benevolently established four dialogues are four places. The dialogue of knowledge. Then, the dialogue pertaining to various types of worship. A dialogue regarding different actions of various fields and in seeking the refuge of an enlightened being too there is a dialogue and no coercion or force.

Baap! The war was an excuse to present the creation with something truly divine. The Lord used to cut Ravan's heads and hands again and again but they would regenerate. He remains unperturbed. Pluck flowers from a Rose plant, the next day fresh flowers will blossom. By plucking the flowers, the fresh blossoming will not stop unless the root is disturbed. When the root is struck, only then can these evil tendencies be destroyed. We just try and weed out from the surface but the next day, find the same position. The Lord fires one arrow at his navel and sucks out the ambrosial flow, only then he is killed. The navel here is the root or the source. It is referred to as the 'Moolaadhaar' in the Yogic parlance as well as in the Tantra. Nothing is hidden from the

Divine. Who has to be killed and with whom He has to fight a bit longer is known to Him. The 'Manas' says that just a twitch of the eyebrow the entire creation can come to an end. But He asks Vibheeshana about the reason of Ravan's longevity or not being affected by His blows. Then Vibheeshana discloses that he has an ever flowing, life giving 'Amritkumbha' in his navel that is why? Unless and until this flow is not dried, he will not die. On hearing this, the Lord mounts thirty one deadly arrows on his sacred bow and fires then all at once on Ravan. The earth began to tremble as to what will happen? The arrows looked like fire spewing snakes flying towards Ravan. At once all the ten heads and twenty arms are cut and the thirty first one dries his life giving source. Ravan falls on the ground and for the first and the last time utters, 'Where is Rama'? It is said that what is hidden within comes out at the last moment. Only in the end the reality comes to the fore. Like you and me, he did not take a 'Mala' and sat down to perform 'Japa'. What was this ambrosia flowing within him? It was nothing else but 'Ramnaamamrita'. He would chant it within.

Today, someone has asked, 'What was Ravan's Bramhatwa'? His 'Bramhatwa' was this that he used to chant the name 'Rama' in his 'Moolaadhaara'. Not on his tongue or lips like us. The Divine name should be in our heart of hearts. The scriptures also prescribe it. But this man is inverted or upside down if you ask me? He had the 'Rama' name hidden in his navel, and then was his heart empty? No. Ma Jaanki was seated in his heart. This is Ravan's 'Bramhatwa'. Ma Jaanki is the Divine. One single divinity had taken two separate forms. Its one form was Rama and the same energy in another form was Sita. A combination of the 'Ying and Yang'. The water and the waves appear to be separate but factually are one and the same. Similarly, Sita and Rama are 'One'. The other reason why he was not getting killed was that Ma Sita was seated within. Sri Rama was confused that if He fired at his heart then along with him, even Ma Jaanki would have been hurt.

My sincere feeling is that Ravan was not an ordinary person. And we can't emulate him. If you want to become Ravan, I bet it is impossible. Ravan is Ravan, without a second. Mandodari and the other women come. Ravan is about to breathe his last and at that moment, the Lord tells Sri Lakhan, 'My dear brother. If you want to take lessons in politics then go and take it from him before he closes his eyes forever'. And Sri Lakhan goes. He goes and stands close to his wounded head. Seeing him, Ravan asks, 'What brings you here, Respected One'? He says that he has been sent by the Lord to learn some political wisdom. Ravan says that I welcome you. But you are not qualified to hear something good from me. He takes pride in his existence. 'I am not qualified'? The shocked 'Ramanuja' asks. He said yes because for good understanding you need a proper qualification. Sri Lakhan returns to the Lord and annoyingly asks Him that why the hell was he sent? He told me very bluntly that I don't qualify to hear anything good. The Lord asks him that where was he standing? He says that close to his head. If you want to get knowledge or understanding, then you need to be near the feet. Now go again and don't miss this opportunity. He goes the second time and stands close to his feet. He says, 'Dashaanana. I am standing at your feet. Will you now tell me'? Ravan did not say anything in spite of pleading and cajoling him. Please go back. He once again returns empty handed.

Sri Lakhan feels that now it is going a bit too far. He tells the Lord as to why is he being troubled in this way? The second time around also he did not say anything. What could be the reason? Even Sri Rama was worried. Then Sri Hanuman says, 'Lakhan Bhaiya. When you want to learn something from someone, then you should not go empty handed. Please take something for him'. Now what to take in the battle field? He said, Hanuman. Even a blade of grass is not available as everything has been destroyed. So what do I take? Sri Hanuman says that take a little grass from the Ashok Vaatika which has grown from the tears of Ma Jaanki. Sri Lakshmana carries it in his hand and



then Ravan gives him the sermon of political wisdom.

A true thought or a noble idea, even if you get it from the enemy, please accept it and if you are getting evil or negative vibes from a friend then please turn away. Mandodari comes and prays to the Lord.

Jaanyo manuja kari danuja kaanana  
dahana paawaka Hari Swayam|  
Jehi namata Siva Bramhaadi sur piya  
bhajehu nahi karunaamayam||

'My dear husband. I got tired of telling you, yet you considered the Divine to be man. He is the Divine himself. Who is worshipped by Shiva and all the other Devas, you considered Him to be a nobody. Even then I know because I have lived with you. Every moment you were involved only in enmity, but His grace is still on you and you are being given His 'Pada'. I salute such a benevolent Lord.' The soul energy of Ravan travels and merges with the Divine energy. In a way, it denotes that the Lord has accepted Ravan as it is. This was Ravan's

'Bramhatwa'. The celestial beings come and pray to the Divine. The last rites for Ravan are performed by Vibheeshana. Vibheeshana is made the King of Lanka.

After that, the Lord asks Hanuman to go and inform Ma Jaanki. The Divine Mother is informed. The shadow is brought and it merges in the divine fire and her original form comes out from the fire safe and sound. Like the ocean offers Ma Lakshmi, Himalaya offers Ma Parwati, in the same way the Fire God hands over Ma Jaanki. The fire signifies purity. After this, all leave to return back and Vibheeshana is requested to get the 'Pushpaka Vimaana' for the return journey. If there is any delay even for a bit, my brother Bharat will not live.

'Pushpaka Vimaana' is brought and the Lord along with Ma Jaanki and everybody else get on it. The Lord shows Ma Jaanki the spot of the 'Setubandha' and tells her that He installed 'Rameshwara Shiva' on this spot. Shiva does not belong to any one religion like Hindu or Muslim. Shiva means welfare or well being. Therefore, the

establishment of well being of the mankind. Welfare was established towards Lanka because till now only selfishness had prevailed there. The Vimaana reaches Shringaberpur. For fourteen long years these poor backward and neglected people were anxiously awaiting the Lord's return. The Lord alights from the Vimaana and meets one and all. The boatman fell down at His feet. The lord picks him up and embraces him. My dear friend. Fourteen years ago, you made us cross the holy Ganges but did not take anything in lieu of the fare and had said that you shall take it when I return. A promise is spiritual in nature but a promise without any desire or expectation is strong and long lasting.

Rokey zamaana chaahey tokkey Khudaayi  
Tumko aana padega,

Jo vaada kiya woh nibhaana padeyga|

'Maharaj. You have kept your promise'. The Lord asks him that what He can give him. On hearing this poor boatman burst into tears. He said, 'Lord. I had said this just be able to see you again. The Lord was very insistent on which he says that since I took you to the other side in my boat, you can take me with you to Ayodhya. All the people proceed to Ayodhya. At this point the 'Lankakanda' ends.

In the beginning of the 'Uttarakanda', Ayodhya's pitiable state in the absence of the Lord is explained. If Rama does not return today, what will happen? Tulsiji says that Sri Bharat was just about to drown in the deep ocean of the misery from the absence of the Lord, a ray of hope or a life boat in the Form of Sri Hanuman appears. 'Bharatlalji. The Lord along with His entire party is returning to Ayodhya'. Sri Bharat is overjoyed and begs to know that who is the person who has given him the most auspicious news of his lifetime? For the first time, Sri Hanumanji Maharaj gives his own introduction taking his name.

Maarut suta mein kapi Hanumana|  
Naama more sunu Kripaanidhaana||

I, the son of 'Pawan', Hanuman bow down to you. Sri Bharat embraces Hanuman. Sri Bharat runs excited to tell this great news to each and every one. The news of the Lord's arrival spread faster than the speed of air. Sri Hanuman returns

back to Sri Rama and urges Him to go without any further delay because Ayodhya is just clutching the last straw of hope, steeped in the misery of your absence. From the Vimaana the Lord pays His respects to the 'Tirtharaj Prayaag'. Then he offers 'Pranams' to Sarayuji and the 'Vimaana' descends on the banks of this holy river. The Lord along with His party alight on the sacred Motherland and instantly all the monkeys and other people are transformed into beautiful humans. The 'Ramkatha' is a formula for making of a human.

The Lord pays his obeisance to His Motherland and Sri Bharat runs to greet the Lord. The Lord lifts him up and holds him in a tight hug. Sri Rama offers His respects to Gurudeva. At this point, he leaves His bows and arrows behind. This in my opinion is a very important symbolic event. Taking cue from this, in our 'Rama Temple' at Talgajarda, we have removed the bows and arrows from the hands of the deities installed therein. I requested, 'My dear Lord. I have been singing your divine song for the last fifty five years now I request you to please give up your bow and arrow.' This beautiful world, my country and this beautiful mother earth does not need weapons anymore. After the surgery is over, the surgeon too removes his gown and does away with his operating implements. Vinobhaji says that the conflict is never between two 'Dharmas'. It is only between the 'Adharmas'.

Aag apney hee laga detey hain|

Gair toh sirf hawa detey hain|

Our very own have been responsible in killing us, Sahib. So, all those who have boldly declared the truth in the world, either had to undergo 'Hizrat' or were martyred. The massacre in the Karbala. Seventy two people were killed. Whether it one or a lakh, this tendency of killing must stop. Qurbaani has nothing to do with the numbers. Therefore, my humble prayer to all and that too when we all call out in unison from one platform that the soul is neither a Hindu nor a Muslim. But the divinity within my heart says that those martyrs were, "Woh bahattaer nahi they, wey behtar they". Please don't count it in numbers.

When you want to talk to a flower then kindly do it sans weapons. This world is very innocent. Who will listen to me and follow but at least allow me to sow the seeds. Sometime in the future, I am sure it will sprout and its fruit will be available to the future generations. Even if it does not happen, no problems. At least I have done my duty. Sri Krishna has declared, 'Maa phaleshu kadaachana'. Tu taara daayitwa nibha. Forget the fruit. Just enjoy the juice. And surely the juice has to be had. Normally, the juice comes after the fruit but we have got it beforehand. We are thirsty for the juice. Our Vedas say, 'Rasovai saha'. The Divine is Rasa. So, the Lord bows down at the feet of His preceptor. He is profusely blessed. He individually meets each and every one. Sri Rama felt that if He will not meet each and every person personally, they will not be satisfied and He had to take innumerable forms or expand His divinity;

Amita roopa pragatey tehi kaala|  
Jatha joga miley sabahi kripaala||  
The Divine took innumerable forms and met everyone as per their individual tendency. He goes and meets Ma Kaikayei first. The mother who was filled with despair bursts into tears as if a dam bursts open. 'Ma. If you would not have sent me to the forest, how would I have known the love of a brother? I would not have known the love between a father and his son. What is a wife like, I would never have known. And even I would not have known how the enemy is? Also, I would have been unaware of the service.' Then He goes to Ma Sumitra and finally, meets Ma Kaushalya along with Jaankiji and Sri Lakhan.

Sri Vashishtha asks all the Brahmin Devtas that should we do the coronation today itself? In one voice, everybody said that 'Who has seen tomorrow? Now without any further delay,

the coronation should be done'. Sri Rama personally bathes all the three brothers and finally bathes himself. He wears the royal dress befitting the occasion and the Guru asks for the divine throne to be brought. In other words, the Lord did not go after power, the power was given to Him. Before alighting on the throne, He pays His respects to the 'Mother Earth', the Sun God, the Celestial Beings, His Mothers, the Guru and all the countrymen and He ascends the throne of Ayodhya. Announcing the creation of the divine 'Rama Rajya' to this entire creation, the Guru anoints the Lord's forehead with the sacred 'Tilak';

Prathama tilaka Vashishtha muni keenha|

Puni saba vipranha aayasu deenha||

The coronation is done and the entire creation reverberates in glorifying His divinity. The rule of divine love is established. Seeing this awesome sight, the holy mothers are overjoyed and come forward to perform the 'Aarti' of the Lord and His Divine consort. The Lord distributed more than the respective needs so that no one should ever be hungry or poor. He eradicated poverty. Nobody goes to see it; these secrets are revealed from the 'Guru Vaani'. Sri Mahadeva comes to the royal court and prays;

Jai Rama ramaa ramanam shamanam| Bhava taapa bhayaakula paahi janam||

Avadhesa suresa ramesa vibho| Sarnaagata maagata paahi Prabho||

Whether you will be able to get it or not, only Allah knows. And it is said that on the way Ceaser died. So, in the rule of love or in the 'Rama Rajya', only the 'Fakirs' are interested. That is why, Shiva came and prayed. The Lord gave adequate accommodation to all his guests. After about six months, all the guests excepting Sri Hanuman leave for their respective homes. After the lapse of the adequate time, Ma

Jaanki gives birth to two beautiful Princes. In the same way, all the three brothers were blessed with two sons each. Declaring the names of the heirs to the throne of 'Raghukula', Tulsiji concludes the 'Ramkatha'. The second exile of Ma Sita and the other disputed topics have not been touched by Goswamiji. He says that once Sri Sita – Ramji Maharaj are seated on the heart throne of mankind, he does not want to entertain any confusion or argument.

The 'Ramkatha' in reality ends at this point. After that the King of birds, Garuda comes to Sri Kagbhusundiji. The entire life sketch of this great devotee is narrated by himself. Finally, Garuda asks seven very important questions, which in my opinion is the core essence of the seven chapters of the 'Manas'. After satisfactorily replying to his queries, Sri Bhusundiji asks Garuda that is there anything else that he would like to ask? He replies, 'Baba. You have filled me up.' By bowing down again and again at his feet, Sri Garuda returns to 'Vaikuntha'. On the 'Neelgiri' mountain in the Himalayas, Sri Bhusundiji Maharaj concludes his discourse in front of Garuda. Here, at the 'Tirtharaj Prayaaga' whether Sri Yagyavalkaji concluded his discourse in front of Sri Bharadwajji is not clear. Mahadeva concludes the sacred discourse at the 'Gyaan Peetha' of Mount Kailash. Parwati is overwhelmed with gratitude and says, 'My Lord. I am totally immersed in divine bliss by your sweet words and have got a sense of fulfillment. In the spiritual field as well as in love there is no fulfillment as such. And at the 'Peetha' of total unconditional surrender, the divine incarnation in this age of 'Kali', Goswami Tulsidasji who was narrating the sacred text to his own mind, as he moves towards the conclusion, says that a wee bit of His Divine grace could transform an ignorant fool like me, and



take me into the realm of eternal peace. All the four great 'Acharyas' have concluded their respective narrations and seated under their divine patronage, I too am proceeding towards the conclusion of my words from this land of Kenya, then;

Kawacha abheda bipra Guru pooja|  
Aehi sama bijaya upaaya na dooja||

Explaining the details about the 'Dharmaratha' the Lord says the charioteer needs a solid protective armor. The refuge of the Guru, or any Awakened soul or any exalted Fakir is the armor. On the thirty first falls the 'Guru Purnima'. At Talgajarda we do not have any celebration for this day as such. The people who come there, to them I would like to make a humble request that please there is no celebration there because I am not a Guru but surely I am belonging to some 'One'. Yes I have my Guru, my 'Turbaned Baba. Who has blessed me with this divine wealth. If I can live his teachings, I shall consider myself to be blessed. I have no separate 'Pantha' nor do I profess any separate sect. Truth is my Dharma and love is my path. I have millions of listeners. Majboor Shaib used to say;

Na koi Guru, na koi chela|  
Akeley mein mela, meley mein akeyla|

I call the 'Guru Purnima' as a universal day. Today I salute all the Awakened beings of this entire world from my Kenyan 'Vyaaspeetha'. All the divinities must spread and blossom after all who is a Guru? Guru is our armor. Now the question is that who is a Guru? The one who keeps an eternal connection with these five things, in my opinion can be considered a Guru. The one whose divinity or consciousness is connected to these five things, please consider him to be an Awakened being. The one who is connected to the fire element. In whom the divine fire is always burning. And this fire will emit light. Fire is the symbol of purity. And the fire does a great job of keeping the devotee awake. Second, he is connected to the air. Here by air I mean Hanuman or the life force. The air in neither a Hindu nor a Muslim. Because air is essential for the survival of one and all. Air is neutral. And the element that is unattached or unrestricted can alone spread anywhere and

everywhere. That very consciousness is connected to this value will be an Awakened being. The third is the Sky element or ether. For me the connection with the sky would mean that whose consciousness is not bound by any boundaries. One who is infinite. The fourth is the one who is connected to the water element. Whose eyes are always filled with the water of love and compassion. The source of this water is his devotion and austerities. So the 'Teary eyed Fakir'. And the fifth and the last is that he should be grounded. In his spiritual realm he might be in a very exalted position yet is grounded and very down to earth. Even though he might have wings but is walking on the ground and whose base is strong. He does not have any pride in him. The one having these five elements should be considered as a Guru and such a Guru or his service is our protective armor.

It is a true story. Swami Ramtirtha was returning to India from Britain. As he was about to get on to the ship the Captain of the ship welcomed him and said that it has been a great coincidence that in the same ship the ruler of the Indian subcontinent the Viceroy is also travelling. Badshah Rama asked who is going. And on hearing that the Viceroy was travelling refused to get on the ship. The Captain shouted that the ship is about to leave but Swamiji replied, 'In one ship two Emperors can't travel together.' This is the unique nature and temperament of a 'Fakir'. This is not any pride, it is the fervor of divine love. Such a 'Sadguru' will be our armor.

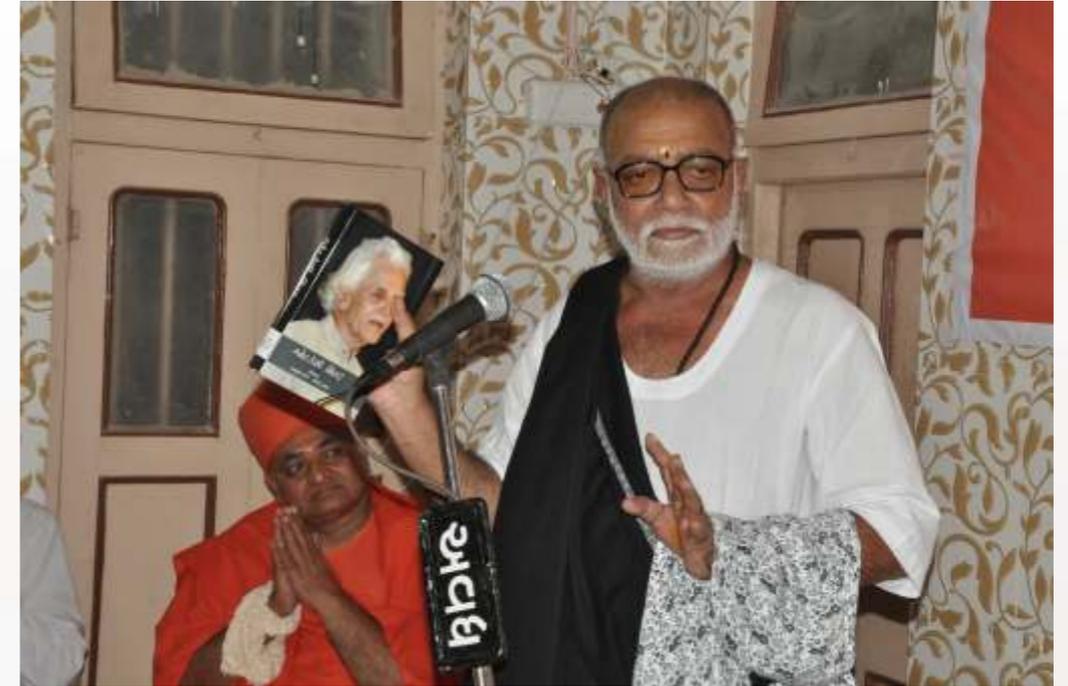
Kawach abheda bipra Guru pooja|  
Aehi sama bijaya upaaya na dooja|  
Sakha dharamamaya assa ratha jaakey|  
Jeetana kaha na katahun ripu taakey|

'Hey Vibheeshana, the one who is blessed with such a Dharmaratha, can never be vanquished.' We had started with, 'Sunahu sakha kaha kripanidhaana' and the 'Dharmaratha' concludes with—

Suni Prabhu bachana bibheeshana  
harshi gahey pada kanja|  
Yehi miss mohi upadesehu  
Rama kripanidhaana punja||

## कवचिदन्यतोऽपि

The Creator has the stability of thought, stability of words, stability of behavior, the stability of discrimination and most importantly the stability of faith



Morari Babu's speech delivered during the release of 'Shwetakeshi Mitter', the laudatory text of Narottam Pallan

I feel that before I speak, I should offer my humble respects to all the great people assembled here by touching their feet. In the courts of our country, there is a tradition wherein before making any submission, one has to either hold or touch the holy 'Gita' and declare that whatever he/she will speak will be nothing but the truth. In the same way, whatever I shall speak by holding the 'Shwetakeshi Mitter' in my hand will be the truth and 'Satyanarayan' will be my witness. All of you bless me with so much love and respect but from my own personal point of view as a 'Sadhu from Talgajarda', my respected parents, Swamiji Maharaj seated on the dais, my revered Swamiji

who has edited the text with a faith that is beyond the realm of the 'Gunas', and such respected brethren and learned revered Gurus, who do not hurry in publishing texts after texts but are always eager and excited about bringing out noteworthy literary works such Gopal Bhai of 'Praveen Publications', who uses his wisdom and discerning understanding in whatever he does, such my dear Nitin Bhai, Kariya Shaib who delivered the welcome address and Doctor Sahib who made us laugh by his jokes, in fact the Doctors should always be smiling and jovial. If he does not smile then he is not a doctor in my opinion. I pray that the clinics of such imposters remain empty by the

grace of Almighty. It is not a curse, and a Sadhu will never curse, and if he does so by chance, it never sticks. If the curse of a Sadhu comes true then I feel his sanctity and divinity is put to shame. Respected Gunwant Bhai Shah says that the day when the teacher is unable to smile, he should apply for 'CL'. Similarly, if the doctor can't smile then he should start diamond cutting. Bhikhudan Bhai is also with us. During these two days of our travel, we were continuously remembering 'Bapa' again and again. Maya Bhai is also with us, in fact we have a full group accompanying us.

You just now said the word 'Shwetakeshi Pitter' of Sunderam, you have changed it to 'Mitter'. I was not aware that Sunderam had said it in this way. When I left Dwarika, I was struck by this lightning thought and in its light, I instantly threaded the pearls. I wanted to say this very fact and Sunderam has already said it, makes me doubly glad. With utmost humility and respect I would like to submit that he could be the 'Shweta Mitter' for the world but for me he shall remain my 'Shweta Pitter' only. The 'Upanishad's declare, Pitradhevo bhava'. By the divine grace of my Guru, the blessings of Sri Hanuman and with the jubilant good wishes of all of you, as a singer of the sacred 'Ramcharitmanas' I have nearly travelled all around the world. Sahib. For the first time, I have seen a 'Rishi without a beard'. His white hair is liked by everyone. I feel like putting my fingers in them and twirling them. But if a child tries to do this to his father's hair, it does not look proper. Sahib. Porbandar is a sea shore. The foam of the ocean is white. We have seen many oceans. The color of the water too varies. At some places it appears black, at another it is deep blue, somewhere it looks muddy and at another it seems white or colorless. We have seven oceans engulfing this earth of ours. We can see various examples of oceans or seas being described in our texts. But this white haired, roaring sea of Porbandar is always evergreen. Its waves appear to be white. The future generations will be able to identify the jewels embedded in its depths and shall churn its waters to unravel them.

In my view, this is very important town. I may be whatever I am but surely, I am the

worshipper of words. I know that the words can unravel the Divine as well as create confusion. I neither want to establish the word as Divine nor do I want it to create any confusion. But who cannot feel attachment or affinity towards this place? In the beginning itself, Nitin Bhai respectfully remembered Mahatma Gandhi Bapu. I do not remember exactly, whether it was at Pujya Bhaishree's Harimandir or at an award function or during any of my 'Katha's' that in this town, there was the great worshipper of truth, Gandhi Bapu, that is the Stayam and Shivam is the 'Sudama Mandir'. The purpose of a noble Bramhin is to work for the welfare of mankind and who can be better than Sudamdeva in performing this noble act or welfare? We have a very young 'Kathakaar' Bhavin Pathak. He is young, energetic and learned too. He is not a poet, though he writes. He makes an effort to write. Tulsidasji has said in the 'Uttarkanda' of the 'Manas' that in this present age of 'Kali' there will be many poets. To fulfill this prediction is our Dharma. Bhavin says, 'Bapu. Though I may not be a poet but would like to say a few lines'. I said that please go ahead. He said that for all of us he may be 'Sudama' but he has his own 'Ada' (style). Sahib. Sudama without his uniqueness will not be natural. He has his own definite and typical identity.

Morarini paasey kayin nava maangyun,  
Aeji dhan dhan dhanya aeni dhaarna.....

This was his style. A small lane, a small locality and a small hut. Putlibai and Gandhi Bapu, this is the 'Satyam Mandir'. Sudama mandir is Shivam. The Sunderam mandir is 'Hari Mandir'. The temple which has been done by Bhaishree at Sandipani is Sunderam in my opinion. As such I like this place because of Gandhi Bapu and who will not like it? Because of my inability or for any other reason I may not be able to go but as a routine, before leaving Porbandar, I make it a point to pay my respects at the Bapu Smarak and then proceed. Then pay my respects to Saint Sudama. And time permitting, visit Hari Mandir as well. In this town the flag of 'Satyam-Shivam-Sunderam' flies gloriously. This is my personal opinion.

If I speak about Nitin Bhai, he might not like it. We all live in the world and have to accept so

many things without our liking them. He keeps on sending me letters or poems from time to time and I quote one of his sentences here. It generally has eight or ten lines at the most and in the last one I received from him, he says that 'Praise may be unwarranted but the belief or conviction must be expressed. 'Ae rut aaway anney na boliye toh haiya faat mara'. I have not come here to praise or glorify 'Bapa' but I have come to express my inner conviction. If you can understand it correctly. For me, he is a 'Rishi without a beard'. There are so many Devarishis, Bramharishis, etc. I have coined a new word. In the Saptarishis there are Bramharishis, Rajarishis and so on. At Bhaishree's place we have awards instituted with these names. For me, this Rishi is 'Premarishi'. He is neither a Devarishi nor a Rajarishi. If he was a 'Rajarishi', he would not be sitting here with us. In my view he is a sage of love. His writing is being released today. At such a pious occasion, to be able to visit this holy town of 'Satyam-Shivam-Sunderam' is a pilgrimage for me. I have come for this pilgrimage. Sahib. I touch his feet with respect and humility. If I start speaking about my feelings for him, he might feel awkward because of his purity of heart.

In the literary field, a word which is being very commonly used is 'Sharansheelta'. I too was a teacher in a primary school. I have a little experience of teaching and that is why I know. Now a days, every where the litterateur or this 'Sharansheelta' is being criticized. Vinod Joshi has given a fitting reply that 'I am in the shelter of my own breath and it is no crime.' If one is not in the shelter of his own breath, his survival is impossible. If a literary figure is not in the shelter of his word then for him it is as good as death. Everyone has the right to have his own opinion. We have freedom of speech in our country. But this Bapa, or Naginbapa or Nitinbapa also might not be aware. But now, they must have got a bit of its knowledge. Because of me, how much they all have to suffer and tolerate. They must be thinking that why the hell have we chosen to be in this Sadhu's company?

This is the 'Satyanarayan temple'. The trustees are sitting here. The priest is here too. I have done the 'Darshan' of the presiding Deity. This

place is most suitable for such a function. It must be held in the precincts of 'Satyanarayan'. It happens only when the 'Joga, lagan, griha, baar and the tithi' are favorable. There are so many halls in Porbandar and may be they could also be free for this day but it was destined to be held here only. The program of the 'Rishi' has to happen here only. Nitinbhai is a very discerning and understanding soul. He said that, 'A Sadhu purush is honoring a Vidya purush'. I love this word 'Sadhupurush'. I shall try my level best to become one. But it is said that Sadhu's both are wasted and those who are in his company, their all three are wasted. Now you will ask that what are these two I am referring to for a Sadhu? I leave it for you to try and define or explain it by your own self. I shall not say that I am a Sadhu but for sure I have my own distinct identity and I take pride in it. Please try and decipher it. Our Narsaiya has said;

Aewa re ammey ae waarey,  
tammey kaho cho vali te waarey|  
Bhakti karta brashtha thayishun,  
toh karishun Damodar ni sewa re|

We are 'Sadhubabas'. Our both have gone waste. I know what it is. If Kabira was spoilt then even I am spoilt. When you put a bit of curd in the milk in order to set it then you will not say that the milk is spoilt. You will get solid, well set curd which can be cut into pieces. You will get butter out of it as well. From this butter, you can get absolutely pure ghee. At Jamkhambhaliya there is a very big market of pure ghee. Today, the roti that we shall eat, I hope will have the ghee from here. Good. Now, today when we see people seeking the refuge of Dharma, then just imagine how much Bapa would have had to tolerate in order to uphold his ideals. Ramanbapa Pathak, a rationalist. Now, 'Keda nokha kaagda...', where will this path lead to? I am an out and out faithful person having a firm belief in God and Ramanbapa an outright rationalist. Being diagonally opposite in our views, yet we can sit together and discuss. So one who is in the company of the 'Sadhubaba' his three are bound to get spoilt. The two that of the Sadhu, I know but I shall not tell you. The Pandits unnecessarily blamed Kabir sahib saying, 'Kabira bigad gaya'. Let us leave this point but be careful of the fact that a Sadhu's company is bound to affect

the three of the person. I don't want to go into explaining it. May be that God wills it and the three get bad but thirty three crores of Devas are satisfied. When we talk of 'Sharansheelta' then Narottambapa's coming to Talgajarda is 'Sharansheelta'? Will father not go to visit his son? Does it mean anything bad or wrong on the father's part? Nitinbhai came and started editing the 'Ramkathas' being published only for 'Swantaha Sukhaaya'. I have this sacred book in hand and I am standing in the 'Satyanarayan temple', here you may not be able to see God but the devotees who come can be seen. Maybe, you are unable to see but I am seeing from here. So what I see is what I say. By the grace of God, may no one seek the refuge of a Sadhu. It is his glory and greatness, but does the Sadhu have no right to seek refuge? Do I not have even this right to study or read a good novel or text? Am I not within my right to accept the Sutras given by the reviewers or critics and analyze it for my benefit? Don't I have the right to sit along with this great personality, who is a discoverer in his own right and be illumined by his words? It is not his but my 'Sharansheelta'. Let this recorded speech go ahead and reach as many as it could.

During the Bardoli Katha Nitinbhai, for Ramnallbapa it was said that he is sitting in the lap of Morari Bapu. Are such words correct? Not he but I am seated on his lap. My country, my Vedas have taught and my entire ancestral lineage has taught me, 'Aano bhadra kratawo'. From wherever you get truth, take it. This entire ideology of untouchability or disregard of the other person that is going on all over, when will it end? May the Lord save us from this evil. Uncouth untouchability can be excused to some extent but where it is practiced knowingly and only to undermine the other person, I pray that the Almighty protects us from it. But I respect and welcome this word 'Sharansheelta'. Today, a new word is added to my dictionary. At the 'Bhumipujan' ceremony of a high school in a village of Kutch, after watching the dance performance, K. Ka. Shastri said, 'If I can I would like to establish a battalion in this country for doing this'. Now, if 'Talgajardu' goes and takes the refuge of this great dance form of 'Raas', is it a crime? Just observe their range of expertise. What

untouchability we are talking about? Any beautiful voice, poetry, literature, I would not like to name that particular religion, let it remain in its limited environ because they have not been able to come out of it. Foreign literature, art etc should be considered to be vast like the sky and national identity is undermined. Please, let us try and come out of such narrow mindedness. You can examine a person from close quarters. Such irrational and loose talk should be shunned. All are not the same.

Now, why have I come to Porbandar. As such, I had to pass through here and I wanted to request Bapa that if it is convenient let us meet at Dwarika for two days and shall have a great time. Then Bapa mentioned about this book and then I said that I will come down here for this purpose. We agreed instantly. I don't play any tricks with my words. If at all I indulge in it, Ma Saraswati will curse me, Sahib. I have to speak quite a lot and for quite some time. Why should I knowingly suffer a loss. These two have already been lost, now I don't want to lose the third. Now again, let the secret remain and the mystery continue about the two.

Ghir aayi hai sham yaaron,  
chalo maikadey chalein|

To go and attend a fair of 'Satsanga' is not taking refuge. Even if it is then, 'Pranat kutumbapaal Raghurayi'. Bhagwan Shukadeva says that that the refuge of the Divine frees you from the fear of this entire creation, 'Sarvabhutebhyo'. 'Na abhayam sarvabhutebhyo dhyami yetad vachanam muma'. We need to understand the actual meaning of 'Sharansheelta'. What were those two who got spoilt? You have to continue listening to unravel the mystery. Maybe, I do not reveal it at all, who knows? I am not bound by anything. If I want I speak, if I don't then I don't. In my next birth also, I shall continue with doing the 'Katha' only. You too please come. I am inviting you in advance.

Now what is this 'Sharansheelta'? Sahib. Without a protective shelter, we can't survive. I feel like speaking a lot in praise of Bapa today. We have finished our meals and by One PM, the program has to conclude. I keep my watch in my pocket and I also keep a pocket comb, which I have, no use now. I am habituated since my childhood to keep a

pocket comb. Somehow, it has stuck on till now. Now please think on this as to why do I carry a comb? The one who has lost both, he is not conscious enough to decide what to keep and what not to keep. Now do you see any connection here between a watch and a comb? Even such a combination cannot be imagined in poetry. You can't think of it in the literary sense. It is not praise, but it is a conviction. This conviction is such that any creator say while worshipping or writing a text forgets the word and in such a state I have noticed by my 'Talgajardi eyes' and found five clues. They are present in this book. For the creator, the first is his stability of thought, (Vichaarnishtha). We too can write. If I sit to write, maybe I can write seven or eight pages in a go. In these pages, you can find more than eight hundred grammatical errors of punctuation etc. Then the practice of 'Unjha and hijjey' came, which proved to be a great boon to me. Forget these punctuations and grammar about the letters. Come on and 'De Danadan Yaar'. We can write but the stability of thought is not there. We can get it in Gandhiji's 'Satyagraha'. In any learned scholar, the first quality we notice is his stability of thought. I would like to say from the core of my heart that in this Creator, I have been able to see it.

Once, during 'Triveni', our 'Kathakaar conference' he spoke. At that time, I used to do a lot of introspection and he gave such an able advice and guidance to the 'Kathakaars'. After the stability of thought comes the stability of speech (Vachannishtha). The third is the stability of action or behavior (Vartannishtha). A person's behavior, his body language and eyes reveal his entire life like an open book. Such great service, yet discreet and minute understanding. My Tulsiji says, 'Binu satsanga bibeka na hoyi'. The fourth is the stability of understanding (Viveknishtha). I am not saying to please him but his service or worship of the word and the treasure he has given to the future generations.

This a one day is match. Not T 20. He has worked on Saints and for literature. He has contributed to archeology. So the stability of word, thought, and understanding. Then is the stability of behavior or action but one who does not have a stable faith, for such a person all the above four

become null and void. Now faith is one of the most riled words today like people say 'blind faith, etc'. Someone has commented on a Gujarati literature that it reeks of blind faith. I would like to just say this that for a blind person the most valuable possession is his/her faith. What else is there for them? When he is walking holding the wall he has this faith that at the end he will get to the door. Faith or belief is the synonym of Lord Shiva. Similarly, it holds for a blind person too. Therefore, if a blind has no faith, then he can't survive. To have the stability of faith at the feet of the Divine. Let us leave the core essence aside for a while. It could be the pursuit of some divine discovery, or a divine word or say for a divine sentence they could have this firm unshakeable faith which prods them towards coming to edit the same. The complexion is fair, the clothes are white topped with white hair but I thought to myself that a black shawl will not match; it will be a stark contrast. I usually present a black shawl to everyone. One poet even taunted and said that I have distributed more than a hundred and eight black shawls till date. Jayantibhai said that we always carry a stock of black shawls but where to find a white one? Shawl is just a symbol. For the last few years I have started saying that now we should stop giving shawls to the worshippers of the words, singers, the Vaktas, and the respected people seated in the dais, instead we should present them with the firelights (Mashal). Therefore, come forward to hold this firelight and in case you burn your hands with it then you will come in the category of the Gopi of Vrindavan and like Narsih Mehta you will get the membership of 'Maharaj'. 'Yaaron, ghir aayi hai shaam, chalo maikadey chalein'. This 'Maikada' is not a bar where wine is served.

Yaaron. Ghir aayi hai shaam  
chalo maikadey chalein|  
Yaad aa rahe hain jam,  
chalo maikadey chalein|  
Saaki hai, sharaab hai azaadiyan bhi hai|  
Hai sabkuch intezaam, chalo maikadey chalein|

(Narottam Pallan salutary text, 'Shwetkeshi Mittar' release function held at Porbandar, Gujarat, Bapu's valedictory address delivered on 18/8/2015)

Evening Performance



Prof. Vasim Barelavi



Dr. Kunvar Baichen



Vigyanvrat



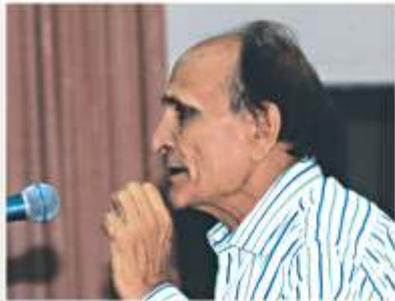
Dixit Dankauri



Jamil Hapudi



Andaz Dahelavi



Dr. Vijendrasinh Parvaz



Raj Kaushik



Masum Gaziyabadi



Mirza Aarif

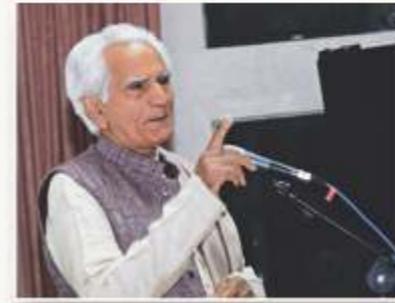


Sharaf Nanparavi



Amitosh Sharma

Evening Performance



Raghuvir Chaudhari



Suman Shah



Jay Vasavada



Bhagyesh Jha



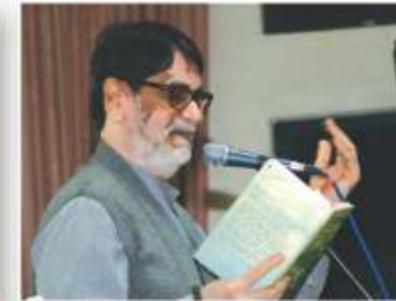
Vinod Joshi



Madhav Ramanuj



Harshad Trivedi



Harishchandra Joshi



Nitin Vadgama



Pranav Pandya



Shobhit Desai



Milind Gadhavi

Evening Performance



Hakadan Gadhavi



Bharatdan Gadhavi (Ranghola)



Anubha Gadhavi



Morardan Gadhavi



Hareshdan Suru



Rajbha Gadhavi



Hareshdan Narayanswami



Birju barot



Mathoor Kanzariya



Piyush Maharaj



Ranjitbhai Vank

Evening Performance



Parasottam Pari



Ghanshyam Lakhani



Jitendra Gadhavi



Madhubhai Lachchhivala



Bharatiben Kunchala



Bharatiben Vyas



Chetan Gadhavi



Digubha Chudasama



Bharatdan Gadhavi (Gondal)



Gambhirsinh Gohil



Munnabapu



Hardev Ahir

Evening Performance



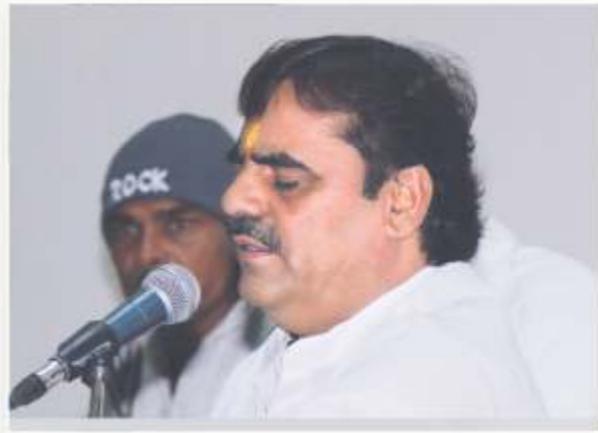
Labhubha Bhasaliya



Bhikhudan Gadhavi



Kirtidan Gadhavi



Mayabhai Ahir



Devraj Gadhavi (Nano Dero)



Jagmal Barot

Kan-Gopi Rāsmāndali (Porbandar)



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रावनु रथी बिरथ रघुबीरा । देखि बिभीषन भयउ अधीरा ॥  
अधिक प्रीति मन भा संदेहा । बंदि चरन कह सहित सनेहा ॥  
नाथ न रथ नहिं तन पद त्राना । केहि बिधि जितब बीर बलवाना ॥  
सुनहु सखा कह कृपानिधाना । जेहिं जय होइ सो स्यंदन आना ॥  
सौरज धीरज तेहि रथ चाका । सत्य सील दृढ़ ध्वजा पताका ॥  
बल बिबेक दम परहित घोरे । छमा कृपा समता रजु जोरे ॥  
ईस भजनु सारथी सुजाना । बिरति चर्म संतोष कृपाना ॥  
दान परसु बुधि सक्ति प्रचंडा । बर बिग्यान कठिन कोदंडा ॥  
अमल अचल मन त्रोन समाना । सम जम नियम सिलीमुख नाना ॥  
कवच अभेद विप्र गुर पूजा । एहि सम बिजय उपाय न दूजा ॥  
सखा धर्ममय अस रथ जाकें । जीतन कहँ न कतहुँ रिपु ताकें ॥

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