

॥२१७॥

Manas-Karunanidhan
Shillong (Meghalaya)

एक बानि करुनानिधान की।
सो प्रिय जाकें गति न आन की॥
चरनपीठ करुनानिधान के।
जनु जुग जामिक प्रजा प्रान के॥

II RAMKATHA II

MORARIBAPU



II RAM KATHA II

Manas-Karunanidhan

MORARIBAPU

Shillong (Meghalaya)

Dt. 26-09-2015 to Dt. 04-10-2015

Katha : 782

Publication :

November, 2016

Publisher

Shree Chitrakutdham Trust,
Talgajarda (Gujarat)
www.chitrakutdhamtalgarjarda.org

Copyright

© Shree Chitrakutdham Trust

Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

To subscribe, please e-mail your
name, address & preferred
language to

ramkathabook@gmail.com
+91 704 534 2969 (only sms)

English Translation

Arvind Nevatia

Design

swar-anims

PREM PIYALA

From the 26-09-2015 till the 4-10-2015, Morari Babu's 'Ramkatha, Manas-Karunanidhan' was instituted at the idyllic Shillong (Meghalaya) for nine days. If the salient points about 'Karunanidhan' are accepted by us and are established in our hearts then not only the individual, but the family, the nation, the world and the entire existence can become free from a lot of misery, worries and can feel unburdened. With this noble objective in mind, Babu chose the topic of 'Manas-Karunanidhan' for this 'Katha'.

In the 'Manas', there are a number of usages of the word 'Karuna' as, 'Karunasindhu, Karunakar, Karunaayan etc have been used a number of times but the word 'Karunanidhan' has only been used five times and Babu explained the five things that are enjoined herein. The first is 'Karunanidhan's Padukaji, then His 'Baani' or word, the most dear i.e. Ma Jaanki, the oath of truth taken on 'Karunanidhan' and the noble virtue of the 'Karunanidhan' were explained by him. Babu also went a step further and declared that 'Manas' itself is also 'Karunanidhan'.

Explaining what is compassion and how does it come to the fore, Babu explained seven sutras regarding it and said that compassion is such an exalted state that it does not differentiate between the down trodden or well-off. It flows equally for all. Compassion cannot be got by any labor or can't be bought, but one has to pay a price for it. Compassion flows as the benevolence of an awakened being. It is established in the heart of a Yogi but does not stay with an individual who is engrossed in sense gratification. Anger is hell and compassion is heaven. Compassion is not solid or still its nature is that of a liquid and it flows. And the compassion of an awakened being in the form of his 'Padukaji' adorns our head.

Explaining about who is a 'Karunanidhan' Babu said that even if we don't remember him, the awakened soul or our 'Sadguru' as the 'Karunanidhan' always thinks about us. He will wait for us, even though we may not wait for him, such a person is 'Karunanidhan'. The one, who only knows how to give but doesn't know how to take, is 'Karunanidhan'. Even he gives himself up for our sake. The 'Karunanidhan' is such a charitable person. The 'Karunanidhan', is unaware about the amount of compassion he possesses.

In the 'Manas-Karunanidhan', Babu explained the various definitions as per the 'Ramcharitmanas and the Vinaya Patrika' and shared his personal experiences pertaining to it.

- Nitin Vadgama



Manas-Karunanidhan : I

'Ramcharitmanas'
itself is Karunanidhan

Ek baani Karunanidhan ki| So priya jaakey gati na aanki||
Charanpeetha Karunanidhan ke| Janu jugu jaamik praja praan ke||

Babu, By the unlimited grace of the Divine, from today for nine days the 'Prema Yagya' of the 'Ramcharitmanas' or in other words the 'Ramkatha' is about to begin. It is only and only by the divine grace. It was a wish that where ever the 'Vyaapeetha' has not been up till now, we should go there and recite the nine day 'Ramkatha'. And that opportunity did come in the form of the love and devotion of our dear Ravindra Bhaiya and the entire Chamaria family who upheld this wish and as a result of which we all are assembled here and starting to recite the 'Ramkatha'. These North-Eastern states wherein there are many small places where my 'Vyaapeetha' wishes to go. Out of these, one such place is this. We see all around the beautiful nature. It gives me immense pleasure that amidst such a beautiful and idyllic surroundings, the 'Katha' of Lord Rama is taking place.

Now, there was this question in my mind as to which topic should I take up for our discussion here? As such, once we have already discussed 'Manas – Karuna' based on the 'Ramcharitmanas' earlier. But since the time I heard this particular line-

Ek baani Karunanidhan ki|
So priya jaakey gati na aanki||

This very important line from the 'Manas' since the time I heard recently, it has been going around in my mind that why should I not speak on 'Manas – Karunanidhan' once? I have already spoken on 'Karuna' in the past. What did I speak then and which direction the flow went, God only knows. That is already over. But this thought was haunting me for some time. Therefore I thought that why not we have a specific discussion centered on 'Manas – Karunanidhan' here? Though in the 'Manas' there are a number of words used to indicate 'Karuna' of mercy. 'Karunasindhu, Karunakar, Karunaayein etc. But the word 'Karunanidhan' has been used only five times in the entire text. And after all an enlightened soul like Goswamiji uses it so sparingly and that too at points of utmost importance, it prodded me to study this in

detail. If these salient points about 'Karunanidhan' are not understood by someone then God help but if once the understanding comes and we imbibe it firmly into our minds then leave alone that individual, his family, the entire nation or for that matter the entire world or the creation, most of the ennui, worries and burdens could be destroyed. We have got nine days at our disposal to do it. You and I shall talk about 'Karunanidhan'.

Janaksuta Jaga janani Jaanki|
Atisaya priya Karunanidhan ki||

Here also the word 'Karunanidhan' is used.

Rama doot mein maatu Jaanki|
Satya sapatha Karunanidhan ki||

Here, we see that when Goswamiji adores Ma Jaanki in the 'Balkanda', he uses the word 'Karunanidhan' and says, 'Atisaya priya Karunanidhan ki'. Then again in the topic of the 'Padukaji' we again see that 'Charanpeetha Karunanidhan ke' is being used. 'Ek baani Karunanidhan ki' is the third usage and the fourth is in the 'Sunderkanda' wherein, 'Rama doot mein maatu Jaanki|Satya sapath Karunanidhan ki||' But in the 'Balkanda' itself there is one more usage and i.e.

Mana jaahi raacheu milahi
so baru sahaj sunder saawaro|
Karunanidhan sujaan seela
saneha jaanat raawaro||

Though the grace is always flowing on its own, one does not need to do it. And one can feel the grace. There is no need to elaborate or argue on this point at all. But we need to experience the grace of this 'Karunanidhan'. It will eradicate all our miseries. One shall feel light and free. So, our main focus of attention for this Katha shall be 'Manas – Karunanidhan'. Based on this we shall recite the 'Katha' and shall discuss it amongst us. Let us once again sing these lines –

Ek baani Karunanidhan ki|
So priya jaakey gati na anki||

Charpeetha Karunanidhan ke|
Janu jugu jaamik praja praan ke||

So Baap. There are five things to be seen and I shall try and discuss around them. The first is the 'Charanpeetha of Karunanidhan', i.e. 'Paadukaji'. Here a lovely word has been used. Whose slippers are these? No name of a person has been given here but just the word 'Karunanidhan' has been used to say that they belong to so and so. The second is, 'Ek baani Karunanidhan ki'. One word of the Lord is 'Karunanidhan', just one word. The third sutra says that Ma Jaanki is 'Karunanidhan's beloved. The fourth is the promise or on oath of 'Karunanidhan' and the fifth is 'Karunanidhan sujaan seelu saneha jaanat raawaro'. Some indication is being given about the noble character of 'Karunanidhan' here. Therefore, in my opinion, in order to get rid of misery, tension and worries in life we need to establish 'Karunanidhan' in our lives and we shall be able to enjoy this beautiful creation of the Lord. So this is the main or gist of our topic of discussion. The sixth sutra will come that 'Manas' itself is 'Karunanidhan'. It is surely a very benevolent text. We shall try and examine this aspect too. I say it with conviction the 'Manas is undoubtedly a Karunanidhan'. I will go to the extent that for one who has attained the 'Ramcharitmanas' in one's life, should not bother about getting 'Rama'. Whether one gets Rama or not is immaterial, if one has got 'Ramcharitmanas'. I am living and surviving on this one belief.

So, 'Ek baani Karunanidhan ki', what a reassurance and Sahib. It will strengthen one's belief. Just one word from the Lord that 'He loves you'. Just knowing that you are loved by Him and are dear to Him is the ultimate. For such a person cannot even dream of any other path or way in life. 'So priya jaakey gati na anki'. One such word from the Divine.

Ek baani Karunanidhan ki|
So priya jaakey gati na anki||

We first need to have confidence in ourselves. Any such divine energy on whom we have faith then this reassurance shall come handy.

The first day of the 'Katha' is usually when the speaker introduces the text to his listeners. He will try to establish a dialogue with his listener about the text in question. You all are aware but this text has been arranged in seven chapters or seven steps. Valmikiji uses the word 'Kanda'. This is its outward form. We are starting the discussion based on such a text from today. Tulsidasji has expounded it into seven steps or 'Sopans'. As you all know that in the 'Manas' a lot of importance has been given to 'Seven'. The Saints and Seers have tried to throw light on the purport of 'Seven' herein.

So there are seven 'Sopans'. If my memory doesn't fail me then I had once said that according to my understanding, these seven 'Sopans' of the 'Manas' are the seven 'Saptapadi' or the seven steps of our spiritual journey. Like we have the seven vows or steps one takes at the time of wedding and the 'Saptapadi' is a very important part of the entire ceremony between the bride and the groom. As a result of this ceremony they are united in matrimony. The 'Ramcharitmanas' is the betrothal for us with the Divine. It unites the man with Shiva. It unites us in a manner that we experience our oneness with the Divine.

'Balkanda' is the first step of this spiritual 'Saptapadi'. My 'Vyaaspeetha' would like to name this first step as the 'Untainted mind'. By calling it the 'Balkanda', the Saints have hinted towards this purity and childlike innocence. As an effect of the technological advancements being made and the children of today are turning out to be so very smart and intelligent but I fear such advancement should not deprive the child of its innocence and the power of pure knowledge. It is undoubtedly a matter of concern. Just today we were discussing that a student of Cambridge University was asked that who is God? The student replied, 'Google'. Why, because it replies to all my questions. Somehow, the innocence or the purity of the mind should remain intact. So the first step in the spiritual world is the 'Untainted mind'. Somehow, the children are losing their sense of curiosity. The scientific advancements are welcome but the parents need to be cautious about its overdose.

The second step is 'Ayodhyakand'. The second step in the spiritual field as per the 'Manas'



is the adherence of truth. If the mind gets polluted during the childhood then it will become difficult to follow truth during adolescent times. In certain people we see that untruthful behavior happens to be in their DNA. Therefore, we must be careful that our mind remains pure. Only then will we be able to follow the second step of truthfulness.

The third step of the 'Manas' is 'Aranyakand'. Even the slightest of devotion by the grace of a saint happens to be this third step. It is not necessary that we should be fully steeped in devotion. We may not be able to digest it wholly. The statement of the Lord in front of Mata Shabari in the 'Aranyakand' is very dear to me, wherein He says;

Nava mahu ekau jinha ke hoyi|
Naari purush sacharachar koyi||

Sadhu is not the means, he is the goal. At times we make saintliness as the means. A few days ago, I received a message. It came from quite a higher level saying that 'Bapu. You are going to have a Katha in America. You have a good number of listeners and followers there. So kindly appeal to them so that everything is in order'. I replied with utmost humility and dignity that I am sorry, this is not my work to appeal. Please do not make the Sadhu as your means or instrument. In fact he is your goal. If by divine grace, you get a Sadhu or a Saint then you have achieved your purpose or goal. Then to use it as your means is foolishness.

'Shabari', these nine types of devotion are complete in itself but even if one develops one, 'Soyi atisaya priya bhaamini morey'. This too is one 'Baani' of the Lord that even if a person has one out of these nine, that person is very dear to me. For a person who is drowning, even the support of a mere blade of grass can be sufficient for the individual to save him from drowning.

The fourth step is the 'Kishkindhakand'. In the spiritual field, as far as possible, taking the cue from Patanjali Bhagwan I would like to say that one should not harbor ill feeling even towards one's enemy as far as possible. This is the fourth step. 'Maitri' is a very beautiful and a lovely word. It is one of the good qualities or attributes one can imbibe. So, we should inculcate friendship in life. A poet had once said that please do not hate a person so much that if we need to befriend him, we shall feel ashamed to even look at him. Lao Tzu says that a monk never loses. None can defeat a monk. It might seem a bit strange. A Sadhu never loses. Why? Because he has already accepted the fact that he is not out to win but has accepted defeat at the hands of the Lord. That is why we say, 'Haarey ko Hari naam'. No one can defeat such a person. I remember Narsih Mehta, who says, 'Evaare amey evaare...' and while talking about the Sadhu let me state that 'Sadhutwa' is not the means, instead it is the goal. We at times consider saintliness as the means. Just a few days ago, I received a message. It was a message from the some higher-up saying, 'Bapu. You are going to have a Katha in America. You have many listeners there and kindly appeal to them that everything should be in order'. I replied with utmost humility and respect that it is not my work to appeal. Please do not use a 'Sadhu' as your means of appeasement. After all, saintliness is your goal. If we get a Saint or a Sadhu then it means that we have achieved our purpose. To use it as the means is foolish. So, a Sadhu never loses nor has any enemy.

The fifth step of the spiritual journey is the 'Sunderkand'. Ravan has everything but is bereft of beauty. On seeing him, we don't see beauty from any angle. What we mean here is also referring to the inner beauty. Which is not there in Ravan? So this fifth step in the 'Manas' is pure inner beauty. In whichever way, we can be beautiful both within and without.

The sixth step is 'Lankakand'. Goswamiji says that the demons are evil and sinners. It should be destroyed. I feel that once a spiritual aspirant crosses these five steps then he is emboldened to destroy the shortcomings or the evil tendencies lurking in his mind. The seventh and the last step is the 'Uttarkand'. Herein, we see one particular aspect for certain and that is;

Tarahi na binu sayye muma swami|
Rama namaami namaami namaami||

Without serving my Lord, man can never cross the sea of life and death and to such a Divine personality I offer my respects again and again. So these are the seven steps or the 'Spiritual Saptapadi'. One who wants to experience oneness with the Divine, for such a person, the 'Manas' is the way.

Such a divine 'Katha' of 'Ramcharitmanas' is beginning today at this lovely and serene locale of Meghalaya by the Divine grace. So lets us sing the adoration of Lord Ganesha, Ma Saraswati and the Guru and proceed towards the conclusion of the days formalities.

Varnaanaamarthasanghaanam
rasaanaam chandasaamapi|
Mangalaanaam cha kartarau
vandey Vaani Vinaayakau||
Vandey bodhamayam nityam
Gurum Shankara roopinam|
Yamaashrito hee vakroapi
chandraha sarvatra vandyatey||
Nanapuraan nigamaagam sammatam yadd
Ramaaney nigaditam kwachidanyatoapi|

Swantaha sukhaaya Tulsi Raghunaath gaatha-

Bhaasha nibandha matimanjula maatanoti||
Jo sumirat sidhi hoyi Gana naayak karibara badan|
Karau anugraha soyi buddhi raasi subha guna sadana||
Kunda indu sama deha Uma raman karuna ayana|
Jaahi deena par neha karau kripa mardana mayana||
Bandau Guru pada kanja kripa sindhu nara roopa Hari|
Mahamoha tama punja jaasu bachan rabi kar nikara||

Goswamiji offers his adoration to the five principal Deities and the sacred Guru tradition. By cleansing and purifying his eyes with the collyrium of the sacred dust of the Guru's lotus feet he begins to recite the 'Ramkatha'. As soon as his vision was clear, the entire creation became honorable for him. He goes to adore each and everyone in this creation irrespective of good or bad.

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

Goswamiji, visualizing the entire creation as an embodiment of Sitaramji bows down in respect. Then he proceeds to individually offer his respects to the members of the Divine family. In between, he breaks the sequence and offers his adoration to Sri Hanuman.

Mahabir binawau Hanumana|
Rama jaasu jasa aap bakhana||
Pranawau Pawan kumar
khala bana paawak gyaan ghana|
Jaasu hridaya aagara basahi
Rama sara chaap dhara||

Tulsiji goes on to worship Sri Hanuman. In the first day's Katha we normally stop at this juncture. I would like to submit in utmost humility that 'Hanumant Vandana' is the pre requisite for us to get an entry into the 'Ramkatha'. The grace and the benevolent shelter of Sri Hanuman is most important in order to get the devotion of Sri Rama, Ramkatha, 'Ramvishram', faith in Rama, to attain Rama's abode or to enter the field of His Divine name. But the problem is that people do believe in

Sri Hanuman but out of fear. No need to be scared. The one who scares cannot be God, he could be a demon. If someone scares us in the form of a Deity then he is more a demon than an object of worship.

So, try and seek the divine shelter of Sri Hanuman as far as possible. He is our life force, the energy behind our faith, in fact he is everything. Sri Hanuman comprises of the holy trinity of Rama, Krishna and Shiva. Just by worshipping Sri Hanuman, all the three are worshipped and the devotee gradually begins to imbibe their divinity within him. There is no exaggeration here.

Aur Devata chitta na dharahi|

Hanumant seyi sarva sukha karahi||

Tulsiji goes on to worship Sri Hanumanji Maharaj –

Pranawahu Pawan Kumar

khala bana paawak gyaan ghana|

Jaasu hridaya aagaara basahi

Rama sara chaap dhara||

Mangal moorati maarut nandan|

Sakal amangal moola nikandan||

Sri Hanuman takes the form of a Brahmin in the 'Ramkatha'. He is a renunciate and therefore wears the sacred thread made out of the Munja grasses.

Bipra roopa dhari bachan sunaye|

Sunat Bibheeshana uthi tahan aaye||

Kandhey moonja janeu saajey||

Sri Hanumanji Maharaj is also a Guru, 'Kripa karau Gurudeva ki naai'. He is both, a Vipra as well as the Guru. In the 'Ramcharitmanas' it is written that the devotee has a very strong armor for his protection;

Kawacha abheda bipra Guru pooja|

Aehi sama bijaya upaaya na dooja||

The literal meaning of this line is that if you worship a Brahmin who is worthy of worship, you shall be blessed with the solid protective armor. But this is not impregnable. It can be pierced or destroyed. There are many different types of armors but they are not essentially

impregnable. That is why Tulsiji goes a step further and adds that if you worship and seek the divine protection of your preceptor, the armor becomes strong and unbreakable. Therefore, Sri Hanumanji Maharaj is both, a Brahmin as well as the Guru and his worship shall provide us with total security and protection. You could be following any faith or religion; it makes no difference in Hanumant worship. Because, he is the life force, our very breath. There is no distinction of gender here too. This false notion that the women folk cannot worship Sri Hanuman must be totally uprooted from the society. If any pandit says that by doing so, it will be sacrilege, then please give that blame to me. In this age of Kali, desist from difficult Tantric worship of Hanuman.

Our life itself should become a spiritual practice. Wake up smiling in the morning, it is a spiritual practice. Physical purity or cleanliness is also a part of spiritual practice. Recite any Sanskrit shloka that too is a part of devotional exercise. Offering of Namaaz is also a part of it. Sit down with your children to eat and play, that too is a part of our daily spiritual practice. You love to be 'Tip-Top', fine. Wearing good sober clean clothes too will be a part of it. To eat simple healthy food is also spirituality. To speak carefully and sweetly, only when necessary, is undoubtedly a spiritual practice. Why do you separate spirituality from your daily life? Those who want to do it may please go and live in the caves of the Himalayas. We have separated spirituality from our daily life. Life in itself is a spiritual practice. What else? To run your family, to take care of your neighbor, to perform a noble deed, to live without expectations, to keep smiling in all situations are all in my opinion a part of spiritual life. Let our life become our spiritual exercise. So, let us seek the shelter of Sri Hanumanji Maharaj. This is followed by other adorations but let us stop today's discussion with Sri Hanumant Vandana at this point.



Manas-Karunanidhan : II

The means are always communal in nature whereas the goal is not

Baap, With regard to yesterday's discussion, there are some beautiful questions. 'Bapu. Yesterday you said that please do not make a Sadhu your means because he is your goal.' The listener is submitting here openly that 'Bapu. I have extensively used a Sadhu for my selfish gains. I sincerely would like to apologize from the core of my heart'. The first thing to be noted here is that when I am talking about Sadhu, please do not constrict it to any particular religion or sect. Sadhu cannot be enclosed in the four walls of any religion or sect. He is eternally free. Sadhu is not Brahmin, nor a Khsatriya, or a Vaishya nor can he be a Shudra. For me a Sadhu means an awakened consciousness or an awakened person. Sadhu means our Sadguru. Or the 'Buddha Purush'. It is my great fortunes that I come from a Sadhu family. So, it does not mean that you have to beg for pardon. You don't need to apologize because of me. Kindly understand the correct meaning of Sadhu. Do not relate it to a particular individual. I feel that just by using the title or the name Sadhu will prove to be very beneficial. One might feel great if he or she is called a Sadhu. I admit from my heart that I like it. You cannot use an exalted Sadhu as your means of appeasement. Because, the means are always limited. Like there is a limit to one's age. There is a physical limitation as well. Similarly, the means or any instrument for that matter has its own limitations. How long can you go on using it? If we consider the Awakened being to be our goal or purpose then you and I will not need to use him. Instead, he would work on us. Let me tell you that because we all are worldly or material minded we all follow it. Say, if someone in the family is unwell and is admitted to the hospital, because they construe the Sadhu to be a means they will forcefully drag him to the hospital. But if you genuinely respect him and have regard for him you will understand that he shall act upon it from wherever he is without physically going. This is an eternal rule. It is not a figment of my imagination but it is a universally accepted reality. The word I have used 'Shashwat' is also not mine, it is the word of the 'Tathagata Buddha'. Please do not construe that you should not call him or take him if you want to. Because, we have our own limitations. Because it is self fulfilling. Therefore, you have very openly admitted but there could be others who would be doing so with various Sadhus. After all we are ordinary mortals. Yes, by the grace of my Guru, my effort has been –

Kabahunk haun yaha rahani rahaungo|

They are the nectar filled words of Tulsiji. He says that may it so happen by the Divine grace that I can lead a life of an awakened being. Such a wish or hope we all should have. And he says 'Kabhahunk' meaning sometime, even it be for a moment. Or a few seconds. And Goswamiji says may this befall upon me by the benevolent grace of the Lord.

Sri Raghunath kripaalu kripa te
sant subhau gahaungo|
Parihari deha janit chinta,
dukha-sukha sama buddhi sahaungo|
Tulasidas Prabhu yahi patha rahi
abichala Hari bhagati lahaungo||

Therefore, my listener need not beg for pardon. Just be aware or careful. Please also understand that if you consider him to be a means then it will be always shrouded in a communal veil. A Sufi will show you one path. A Jain will direct towards another. The Vaishnava will show you some other. The Muslim follower will show his own. Therefore, please understand that the means is always communal but the goal is not. It cannot be imprisoned or enclosed into any four walls. One of the most sacred and pure words is 'Sadhu'. If somebody asks me that what is the synonym of Sadhu? As per my understanding anything which could come close to Sadhu is 'Bhajan'. And then how do we define 'Bhajan'? It is indefinable. It is. It just goes on. Every moment it is on. And one whose life itself becomes an embodiment of 'Bhajan' then his each and every action is most auspicious. That is why, Lord Shiva whose outward appearance may seem inauspicious but is considered to be the most auspicious.

Naam Prasad Sambhu abinaasi|
Saaju amangal mangal raasi||

Yesterday it was said, 'Sadhu is not the means but is the goal'. There is a question related to it. 'Does a Sadhu who becomes the Divine in a human form as the goal for an aspirant then does he come forward to accomplish all the tasks of his devotee?' Of course. If someone comes and does

holds our hand and gets it done or travels along with us only then we consider it to be true. For such an exalted Divine in human form, it is not necessary to physically come forward to do anything. It is just your misconception. When has he ever left your hand? If you say that he has held your hand now then all that has happened was it your effort or power? No, never. When the Sadhu is in the form of our goal or the ultimate destination then he just creates a memory or reminds us of our duty. He himself does not do anything but tells you or creates such a memory that you are able to accomplish your task. Say if the Lord is our goal then what does He do or who is the Lord? What does He give? If I justify it from the 'Bhagwadgita' then he just gives us the memory or understanding. This understanding helps us in accomplishing our task. He Himself does not come or do anything because He is inert or He is unattached. We seem to have lost our memory, but here we have forgotten that we are the travelers of many a lives. So this memory or understanding does the work. Like the work can be done by 'Shruti matrena', similarly, also 'Smriti matrena'. Like, 'Yogakshema-vahamyaham'. Sri Krishna declared, 'I will do everything for you'. This does not mean that Krishna will go to the grocer and get you five kgs of wheat. But faith accomplishes everything. It happens and for certain. Here, it is done by the 'Non doer'. The question here is that let the understanding act on its own. Do not harness your memory to act as per your puny interests.

The understanding acts. Does the remembrance or memory of our beloved does not alter the chemicals in our mind? May you never face any problem by the Divine grace but suppose you feel some difficulty and at that moment think of the 'Vyaaspeetha', then instantly don't you start feeling that why am I getting depressed? I had once heard from the 'Vyaaspeetha', it changes or alters the treasury of our lives. 'Satsanga' is not something very ordinary. That is why in the 'Srimad Bhagwat' Bhagwan Kapil says, 'Sa eva sadhu-sukrato'. 'Dear Mother, Even if for a few

moments your mind is attracted towards a Sadhu, then your salvation will just be awaiting me.'

'Bapu, At Nashik you had explained the method of doing the Rudrashtak paatha.' Firstly, I have no methodology. I just simply talk to you. I am not the one to bind you with any methods or dos and don'ts. Please do not rely on me. I am most unpredictable. What method? No method. You have even asked that can a women also recite it. If you are referring to the statement wherein I had said that if you remember it by heart then recite it while having a bath. At that point if you imagine that your head is not there on your body then the shape of your torso will resemble to that of a 'Shiva linga'. So, while bathing don't feel that you are having a bath but feel that the 'Rudrabhishekam' is performed over your 'Atmalinga'. 'Vidhi' or method means memory or understanding. Why do you differentiate between a man and a woman? In spirituality there is no difference of gender. It only exists in the worldly plane for the purpose of behavior or conduct. There can be a differentiation in our behavior or outward actions but even any sister can also feel like this. Before reciting the 'Rudrashtak', you become 'Raudrashtak', try to eliminate that first. I once again remember Jagadguru Shankaracharya—

Na mey mrityushanka na mey jaatibhedaha
Pita naiva mey naiva mata cha janma|
Na bandhur na mitram gurur naiva shishyaha
Chidananda roopaha Shivoham. Shivoham||

There is no difference in the spiritual sphere. But this does not mean that we don't enter the spiritual realm and start behaving as if there is no difference. This is wrong. You cannot be promiscuous, but you should be in tune or in other words orderly. My Tulsiji uses this word 'Suchanda'. One spiritual aspirant is asking, 'My actual position is that of easy and instant dhyana. On the day of Krishna Janmashthami, the pandal was full right from the early morning. I sat on the ledge of the well outside and started listening to the katha. When I looked below, in the well then I got a

glimpse of Lord Krishna in the water. In fact it was my own reflection and was creating this illusion in my mind. The leaf of the big tree behind me was creating an impression of the peacock feather. Bapu. You had once said that consider yourself to be Khuda. At that very moment, a friend from behind placed his hand on my shoulder and asked what I was seeing? A pebble just fell in the water. The ripples it created appeared to me to be the Sudarshan Chakra. I told my friend, look down, you will be able to get the glimpse of Lord Krishna. At that point the reflection of the two of us was only visible. My friend walked away. I had a conversation with Krishna. What a divine scene it was. Why do you keep me entangled in such heavenly dreams? Why don't you show me the straight forward path like the Maryada Purushottam Rama? This momentous dhyana of mine filled me up with the eternal and infinite. All the listeners were being benefitted with the Katha but I am able to experience something more by the divine grace'.

This has been written by one of the listeners. He says that please explain like Maryada Purushottam Rama and don't delude me. What is the delusion here? Just by looking into the well you have got it. What can be easier than this? Or otherwise the 'Ramayan' says that do this, do that. For you this incident happened just like that so go and enjoy yourself. If it was a delusion or a reflection, either ways it was good. When you see a person or a thing, or a waterfall or a tree or the stars or for that matter anything and after seeing you are unable to express the experience in your own words then please understand that for that much time you have had a divine experience. Just for that much time only. Say you saw a bird and on seeing it you got lost in its flight and could not express your experience excepting just said 'Wow'. Then for that moment it was not the bird but you were experiencing the Divine. And on going to the temple and seeing the divine images therein, if you don't feel anything then you got to decide as to what

are you seeing. So, it is like this. I have a few lines of Imroz with me –

Usskey saath miltey miltey,
usskey saath chaltey chaltey
Aur usko dekhatey dekhatey
zindagi iss mukaam tak pahunch gayi
Jahan mein ussmein se bolta hun
aur who mujhmein se sunta hai.

This is a wonderful experience. This has been explained by Imroz Sahib with a lot of difficulty, I presume. He indeed appears to be courageous. Who could valiantly write just these many words? Otherwise, it is impossible to write. As long as such an experience lasts, for me it is Satsanga. That is why don't miss such opportunities. I keep on singing –

Yeh ghadi na jaaye beet,
Tujhey merey geet bulatey hain|
That which catches the present moment is what is called Satsanga. Have you ever thought as

This is the age of 'Kali'. We are all ordinary mortals. Continuous remembrance or repetition is not our cup of tea. But whenever we get time and for whatever duration, just repeat the divine name of remember God not necessarily 'Rama'. Any form of God. This is the season of the divine name. For people like us, the divine name is our sole support of existence. It is the main source of our sustenance. These days the government has introduced the 'Aadhaar Card'. In my opinion, the divine name is the 'Aadhaar card' for our lives.

to how many different types of drops are there? One is that which drops in the form of sweat from our bodies. Sometimes we see a droplet of rain falling off from a leaf. At times a few drops of tears flow from our eyes. At another even a drop of blood can ooze out from our body. Early in the mornings we can see the dew drops falling. But one single drop of water which falls during the 'Swati' nakshatra and a particular type of a wish, which is waiting for it, just collects it within itself and goes underwater. In time, this very drop comes out in the form of an invaluable 'Pearl'. What I intend to say is that in our life, if we get a moment of such a rare divine experience then, 'Vijleeny chamkaarey moti pirovi lewun'. The 'Satsanga' is not for a very long time. It happens just for a few divine moments. If we can behold and grasp them then in my opinion that is Satsanga. You and I are moving towards such a Satsanga jointly. Which is not gross?

Therefore, my dear brothers and sisters these were a few of your questions. The straight forward literal meaning of the lines which we have taken up for our discussion for this 'Katha' is, 'The ever benevolent Lord out of His sheer benevolent grace, hands over the 'Padukaji of Karunanidhan' to Sri Bharat. After receiving the 'Padukaji', how does Sri Bharat feel? He feels that he has not been given barely the wooden slippers of the Lord but in their form, two bodyguards are going for the protection of the people of Ayodhya. This is for saving the 'life force' of Ayodhya. They are the saviors of Ayodhya. And we see that this duty has been executed by them with utmost sincerity and integrity. I have heard from saints that for fourteen long years after their arrival, there was not a single death in Ayodhya. The life of the people of Ayodhya was protected by the Lord's 'Padukaji'. The reality thus was revealed. And this is the truth of the 'Treta Yuga' only, it is not so. It is true for every age and time. It can become the reality for each and every one. I very strongly believe that the speaker should speak with proper discrimination and understanding while the listener should hear with a total faith. At least for the time one is

speaking and listening. Let there be the hullabaloo after that. But if the speech delivered with a discerning and an awakened mind is heard with unshakeable faith and conviction then it can become a point of one's experience and realization and this very fact that the 'Padukaji' performed the role of the soldiers is no big deal. The 'Padukaji' of an awakened soul will undoubtedly protect us. So, this is one meaning.

My 'Vyaaspeetha' would like to add that if you are shown a pair of 'Padukaji' and if it is covered, then you may ask whether it has been made out of wood. You might further go to question of what wood? Or is it made out of silver? And if it refers to a normal shoe or a slipper, it could also be of leather. And if it is leather then what leather? Many a questions may be asked. I would just like to say that the 'Padukaji' is not of a Sesame wood nor is made out of any precious metal, it is of none other than 'Karunanidhan'. Tulsiji here wants to unravel something of great importance for us. And that is, 'The Divine can become a crown on someone's head and can also become a pair of slippers for the protection of His devotee. After all He is the Almighty.

So the 'Padukaji' is of 'Karunanidhan' and not of wood or any other material. It would mean that the basic ingredient of this 'Padukaji' is only grace and benevolence. 'Karunanidhan'. Khalil Gibran says that the lover does not give love to his beloved, instead he gives himself. The biggest gift to anybody is to give up your-self. So the slippers made of grace. Sometimes out of sheer benevolence the Divine takes the form of the 'Padukaji'. The benevolent Lord became the 'Padukaji'. And the Lord gave it to Sri Bharat. The tradition of the 'Padukaji' is that it is the symbolic representation of our beloved or our Master which acts as a support or a savior. Because, to walk along an awakened one always is filled with danger. There is a couplet of Raj Kaushik and I am forgetting the exact words but the gist of it was that 'I have just walked a few steps with Him and the

world is already staring at me'. Therefore, the journey along with an awakened soul is difficult; instead this flowing tradition of the 'Padukaji' is of importance. This is a very holy and a vibrant tradition of the 'Padukaji'.

Now the next question is that what is grace? We will need to think about it deeply. I keep on saying 'Truth, love and compassion (karuna)'. For the youth in particular I would like to say that gather truth from wherever you can even if you are unable to speak or follow it always. Let us learn to accept the truth of others. Accept truth. Give love. If I am loved, I will love in return, no. Just share love unconditionally. The nature of love is to give. And live in compassion. Live in mercy. To live in harshness, is it life? Let us understand as to what is this compassion? Kindness comes and goes. Compassion is that which is permanent, doesn't go. How will this compassion come? A few drops of compassion which I have understood, I shall share with you. It is not necessary that you agree.

Say you see a poor beggar and instantly are filled with kindness towards him but if you see a wealthy person, you don't feel the same. Compassion is non-discriminative in nature. It is an inherent virtue. Compassion will feel that this person is poor but for the other person too is poor differently. I have been saying this for some time now that the religion, rich and the political class of my country should never try to enslave or bind the rich cultural heritage, art and knowledge of this land. It should be respected and honored. Therefore, compassionate grace flows equally on one and all. Just look at Lord Rama, 'Soyi kartooti Bibheeshana ker'. The very reason for which Baali is punished is done by Sugreeva but the Lord just takes a pinch out of His benevolence and upholds the compassion. So, in my opinion, 'Karuna' is a very exalted state. Tulsiji says this about Lord Rama in the 'Vinayapatrika' –

Bandau Raghupati Karunanidhan|

Why do we use the word 'Karunanidhan' for the Divine? 'Karunakar, Karunasheel, Karunasagar etc, there are so many words used for

Him. But why is the word 'Karunanidhan' used particularly in this line? Because compassion never differentiates. The grace or compassion flows indiscriminately on the sinner as well the pious. If one is a sinner, so what? Who has not sinned in life? No one is exactly flawless either. Let us try and gather at least five percent of the courage the saint who goes to say, 'Mo sama kaun kutil khal kaami'. So, who has not sinned? If a servant working in your house commits a mistake, then gradually just overlook it and leave him. Life is very valuable. Two lines of Late Majboor Sahib –

Mazaak zindagi mein ho
yeh toh koi baat hai,
Par mazaak zindagi se ho,
who dil ko naapasand hai|

Let us be careful. Let us not fool with anyone's life.

If somebody commits a mistake, just see how fast the life is moving and before it ends, just pray and remember the Divine (Hari Bhajlo). That is why 'Satsanga'. The 'Ramkatha' is not a hospice, it is a laboratory. Say if one commits a mistake then please don't call him/her names that you are a sinner etc, etc. What sinner? Vinobhaji, once went to visit a jail and while speaking to the prisoners he said in the very beginning, 'There is no difference between you and me. You are a culprit as well as me too. The only difference between us is that you have been caught and punished and we are yet to be caught.' Therefore, compassionate grace flows equally on the poor as well as the rich. That is why my Tulsi bows down to and worships 'Karunanidhan'. He has not used the word 'Karunanidhi' here. Why? 'Jaakey chootey bhava bheda gyaan ki'. This difference goes away or is eradicated. When compassion comes, the difference goes. And please pay attention to the word 'Chootey'. It is the creation of a Saint. If I leave it then my ego of 'I' will remain that 'I am the leaver' will entrap me. The intrinsic nature of compassion is that the difference is abolished completely. Our eyes also create difference. Sometimes you will see that when you cry, the tears flow from one eye and not from both.

The 'Padukaji' that was given to Sri Bharat was made out of a non-discriminative compassionate grace. Sahib. We have seen that at times our affection is instrumental in seeing things differently. Compassion cannot come by labor or any outward exercise. You can't even buy it. Though, you have to pay a price for it. For example take Jesus Christ's compassion. He paid such a heavy price for it. Another example is of Mahaveer Swamy. He too paid the price. Even Shiva paid the price for His compassion. There is a Gujarati ghazal of Jallan Matri –

Peendha jagat na jher ae Shankar bani gayo|
Keendha dukho sahan ae Paigambar bani gayo|
So, one needs to pay a price for compassion. That does not mean the truth comes free. Even we pay the price for love also. Therefore, the compassion creates non-discrimination and is made from this ingredient. And for such compassion, one must pay the price. There is a pada in Gujarati –

Santney santpana manwa.
Nathi mafatma mallta|
Nathi mafatma mallta,
Aena mool chukavwa padta|

When 'Karunanidhan' took the form of the 'Padukaji' then what is this 'Karuna'? The third reason according to the 'Vyaaspeetha' is that the compassion is obtained as a blessing of an Awakened being. Look at 'Angulimaal or Jaesal Jadeja', by the grace of a 'Buddha Purush' the compassion is aroused. I am glad that gradually the harshness is decreasing in the minds of people. If I am unable to look at someone and he or she in turn abuses me for it then it brings tears to my eyes. Just like the grace of the Buddha totally changed 'Angulimaal' from within. This is the third reason according to me. One might change under the influence of a social reformer, but this change is temporary. Because the ever benevolent Lord's grace itself takes the form of the 'Padukaji', I have picked up this particular line.

So, 'Manas-Karunanidhan' implores us to explore this 'Karuna'. Like Narsih Mehta says the

'Bhatal bhagati' is a thing, similarly, 'Manas' too is out to find out about 'Karuna'. I have placed before you all three sutras in this regard. Four are still left. I am able to see seven distinct parts. We shall take them up for our discussion tomorrow.

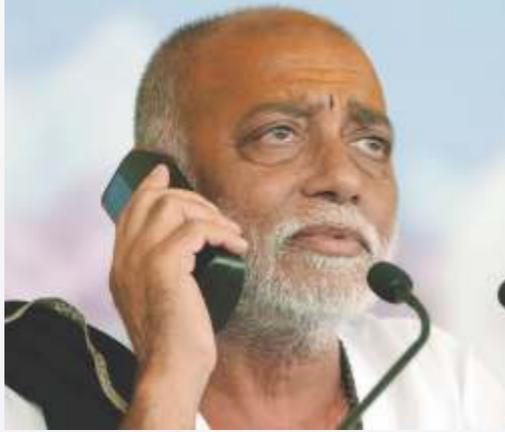
In the sequence of the 'Ramcharitmanas' as you all know that after Sri Hanumanji's vandana, the adoration of all the friends of the Lord comes. It is followed by the vandana of 'Sita - Ramji' Maharaj and the 'Rama Naam' Maharaj. The 'Rama' name is akin to 'Om'. Lord Shiva just repeats the word made from these two letters 'Ra' and 'Ma'; therefore it becomes eternal and primordial. The practice of repeating the holy name of the Lord has been a very ancient and a universal practice on earth. The sustenance for Goswamiji Maharaj has been the divine name of the Lord. That is why he has shared with us his experiences with the Divine name. It has been nearly five hundred years for Goswamiji. Everyone is aware of the influence of the 'Rama Naam' in Mahatma Gandhi's life. And even to this day, so many great divine personalities are immersed in the repetition of the divine name.

We are in the age of 'Kali'. We are all ordinary mortals. Continuous repetition or remembrance is not our cup of tea. But whenever we get time and for any duration remember the Divine or repeat the divine name. The present season is of the 'Rama Naam'. For people like us it is our only refuge. And it is the main support of our existence. These days the government is also issuing the 'Aadhaar Cards'. According to me, the divine name is the 'Aadhaar Card' of our lives. Whatever be our feeling or ill feeling or laziness or even anger, the divine name will never fail us. Sahib. If you abuse someone, how effective it is that people are even prepared to break our head. If an abuse be so effective then will the divine name not be? Goswamiji goes to the extent saying that even if the Lord is asked to sing the glory of the divine name, He is not able to do so. Tulsiji says –

Kahau kahan lagi naam badayi|
Rama na sakahi naam guna gaayi||

Thus the 'Rama Naam' is glorified. This is followed by the history about this sacred text. How did this great scripture come into being is discussed. First of all this holy text was created by Lord Shiva and kept in His heart or His 'Manas'. At an opportune moment, He narrated it to Ma Parwati. The same text in time was given to Sri Kagbhusundiji. He in turn narrated it to Sri Garuda. From there, this sacred text flowed down to the earth and the most learned Sri Yagyavalkaji narrated it to Sri Bharadwajji Maharaj. In the similar manner, Goswamiji says that he heard it from his Guru. Somehow, he could not assimilate it and the ever merciful Guru repeated it again and again for his understanding. When he could grasp a wee bit, he immediately decided that he would pen it down for his own mind but in our larger benefit.

He tries to create an imaginary scenario for our understanding and compared it to the 'Mansarovar'. He created four banks of this sacred lake. The first one is known as the 'Gyaan ghat' where Lord Shiva is narrating it to Ma Parwati. The second is known as the 'Upaasana or the ghat of devotion' where Baba Kagbhusundiji is narrating it to Sri Garuda. The third is the 'Karma ghat' on the 'Triveni Sangam at Teertharaj Prayaag' where Sri Yagyavalkaji is narrating it to Sri Bharadwajji and the fourth is the 'Ghat of total unconditional surrender or pity' where Tulsiji is narrating it to his own mind. Tulsiji journey of surrender begins here. People ask that whether the surrender should be in the end or the beginning? Normally we see that a person surrenders only in the end but Tulsiji says that the surrender has to be in the beginning. A surrendered being will also act responsibly. His devotion too will be fragrant. His knowledge also will be free from ego or pride. In my personal opinion, I feel that one should seek the refuge right in the very beginning. Therefore, the journey of the 'Manas' starts with humility and taking the shelter of the Divine. Now, Goswamiji takes us all to 'Teertharaj Prayaag' where the narration is taking place between two great sages. We shall take it up tomorrow.



Acceptance is life, non-acceptance is death

Manas-Karunanidhan : III

Baap, We are discussing the 'Manas-Karunanidhan' based on the 'Manas'. Yesterday, we were talking about what is this 'Karuna'? I had also said that Narsih Mehta says that what is the 'Bhagati padarath' on this earth? Tulsiji goes on to tell us what this 'Karuna padarath' is. And in this entire world what is the 'Satya padarath' is explained by Morari Bapu. I am giving my name purposely because I stand by what I am saying. Here when we are using the word 'Padarath' it does not mean a thing or a substance. Though 'Bhakti' or devotion is said to be a 'Rasayan' or a chemical compound. Even 'Karuna' or compassion is a chemical compound. Likewise, truth too has chemical properties. Therefore, it can be referred to as a 'Padarath' also. I would just like to say that the truth is the highest peak of the world, 'Himalaya'. Even though the truth is like the Himalaya but this statement is also not fully correct. Because, a time will come when the Himalaya will also be destroyed. The truth can never be destroyed. It is said that 'Suraj jewun satya' but even the Sun cannot be compared to truth. Sooner or later, even the Sun shall not be there. My 'Vyaaspeetha' had said that the Sun too will be destroyed at the end of the creation and it is a fact. We need an example for a better understanding. Therefore the truth is the 'Himalaya' and love is the river Ganges which is flowing from the 'Himalaya'. Just try to understand that if in the context of love, if truth is missing then the love will not be the Ganges instead, it will become a dirty nullah. The foundation of the Himalaya like truth has to be there. Therefore, the truth is the Himalaya. And the love is the river which flows from it. And the compassion is the sea.

Baap, Yesterday, we discussed three sutras. One was that in order to understand the 'Padarath of Karuna' we need the grace of an awakened being. One needs to pay a price for compassion. Let us proceed a bit further. 'Karuna' is born in the heart of a Yogi and not a frat. Whenever compassion is born, the Yogi is behind its revelation. Here we are not talking about the 'So called yogis'. Because we have seen a few yogis sometimes even get angry and curse. Here no compassion is visible. 'Karunanidhan' word has been used for Lord Rama and the 'Vedanta' states, 'That what is present in the hearts of the Yogis is Rama'. So this 'Rama' element is present in the hearts of the Yogis which implies that compassion resides in their hearts. That which is in the frats is nothing but a sense of sadness or dejection. We address Lord Shiva as the 'Karunavataar' because He is the 'Yogeshwar'.

Jogi jatil akaam mann nagan amangala besha|
Asa swami aehi kahan milahi parri hasta asi rekh||

So, in order to understand this chemical composition of compassion we will have to look into the hearts of the Yogis. And I have no hesitation in saying that when we are compassionate then for that period we too are seated in Yoga. No need to feel proud about it, instead express your humble gratitude to the Divine for it. In pride, everything is lost. With a humble submission it grows. So the fourth sutra is that the compassion takes birth in the heart of a Yogi.

The fifth sutra. Maybe, it has been discussed earlier. Though I don't believe in heaven or hell and trust in whatever is given to me. And if you accept something then it can't cause you any pain. In acceptance the pain goes away and gradually you become noble or decent. I would talk about myself. When I was told to go in for the 'Contact Lenses', it was a very new concept then. I was deliberating whether it would be right or not? I decided to have one and in the very first instance, it matched perfectly. It is a very small thing but I wanted to place before you all the nature of acceptance. Just accept it, whatever be the circumstance. If you have suffered a loss in your business, then go ahead and honestly accept it. If you are growing, accept it. If you are being criticized or insulted, just accept it. Acceptance makes a person great. After some time the question came about my teeth. At that time my worry was that if I go in for tooth implants then would it hamper my voice. Because speaking is my life and want to go on speaking to my heart's content. Even this I accepted out of my Guru's grace and there was no problem. Why am I discussing these small insignificant instances with you all only to impress the importance of acceptance? Acceptance is life and non – acceptance is death. The moment you refuse, you are gone. In today's lingo it is referred to as positive or negative thinking. One who wants to progress in this direction has to learn to accept everything. See, how Sri Bharat accepts

everything. The 'Gopis' of Vrindavan accept all. Sri Bharat says –

Jehi bidhi Prabhu prasanna mann hoi|

Karuna sagar keejiye soi||

May the Lord bless everyone with good health but if a devotee learns to accept the gravest of diseases, the suffering or pain will decrease. What can the doctor do? Your acceptance itself will pave the way for your recovery. I agree, it is difficult but still acceptance is of utmost importance.

So, I don't know anything about heaven or hell, whatever it is. But I have understood that anger is hell and compassion is heaven. If you snap on small things every now and then you don't need to go to hell to experience it. Sri Krishna explains anger as the doorway to hell. My 'Manas' says, 'Nath narak pantha karai'. Compassion is heaven. What is it in the 'Katha'? The grace of the ever benevolent one is flowing. That is why we all are experiencing immense joy. So, compassion is heaven. That is why the chemical compound of compassion is produced from the hearts of the Yogis. Anger is hell and compassion is heaven.

The next sutra. Compassion is not solid in nature, it is a flowing liquid. Because of its flowing nature, the tradition of the 'Padukaji' is intact even today. It is not solid or gross. If you have with you the 'Padukaji' of your 'Buddha Purush' then never consider it to be inert or stationary. It might seem to be an exaggeration but I am saying my own experience. The household expenses are also taken care like running the household. Kindly remember this line from the 'Manas' –

Pranat kutmba paal Raghurai|

Who takes care of this universal family of ours? The slippers of the ever benevolent and graceful one. This is the flow. So, the chemical compound present in the heart of a Yogi in the form of compassion is completely different which gives us a totally divine experience. Its flow is ever flowing and touching us gracefully.

The seventh and the last Sutra. The 'Padukaji' of our 'Buddha Purush' even though are

on his feet but it adorns our heads. Another meaning of 'Karuna'. Please do not trample the compassion under your feet. Every now and then we commit a sin of someone's compassion. Tulsiji talks about keeping it on our heads –

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

The 'Padukaji' of a 'Karunanidhan' or your 'Buddha Purush has all the five ingredients imbibed into it. These five ingredients are, 'Shabda, rasa, roopa, sparsha and gandha'. The 'Padukaji' has all these ingredients engrained into it. If we touch the 'Padukaji' it is gross but the divine touch of the 'Padukaji' to us is subtle. If every moment we can experience the divine touch of 'Sri Padukaji' then it is the 'Padukaji of Karunanidhan'. The 'Padukaji' also speaks. We have not heard it but they say that the 'Samadhi' speaks to the devotee. But I cannot refute this truth also. It is said that the language of 'Srimadbhagwat' is the 'Samadhi bhaasha'. What does it mean? The 'Samadhi's speak. Those who are blessed with the divine hearing can hear it even from a distance. In the same manner the 'Padukaji' also speaks. Allow me to say that the language of the 'Padukaji' is very sweet and melodious. It sings but you can't say which 'Raga'? But I say it with certitude that the 'Padukaji' sings. There was a co – disciple brother of Amir Khusrau. Both of them were totally surrendered to Nizam. One was Amir and the other was Omar. Amir stayed away from his preceptor quite a bit. But Omar was mostly living close to his Master. Amir did get the divine fragrance of his Master's slippers. But Omar had heard the divine slippers sing Quawaali. This is a spiritual truth. In our physical self we have a spiritual self too. Our gross body is made from the five principal elements like, fire, water, earth, sky and air. What are the ingredients of our spiritual body? Just don't blindly accept it but hear carefully and try to experience it and then believe. The one, who has discovered his spiritual self, has to take a spiritual birth. The spiritual form grows within and remains within only. But the five spiritual ingredients are

different. If you are able to discover your spiritual self within then please don't go on beating your drum. Take its fragrance and be blessed.

The first ingredient of this spiritual body is non attachment. Like the sky is un- attached. Like a person who remains aloof or un- attached in the midst of the world and seems to be a bit different.

Achha bhi bahut hai pyaara bhi bahut hai|
Yeh sach hai ki toonhey mujhey
chaha bhi bahut hai|

Those great awakened souls who have experienced this divine sky of non-attachment within themselves like Guru Nanak, Meera Bai, Tulsiji, Surdasji and many more. When we can notice this non-attachment within ourselves then we should understand that the spiritual being is growing within. Where there is this sky of non-attachment. One meaning of 'Pawan' is that which purifies as per the dictionary. As if there is dust accumulated on our clothes and the air which flows, comes and blows it away. In whom we are able to see more and more purity then it is the confirmation of our spiritual body taking shape. The air of purity is the second ingredient.

The fire is that eagerness of attaining our goal which burns within is the third ingredient. Love is also equated with fire. One eye of Lord Shiva is truth and the second eye is of compassion. The third eye is love. 'Vanhinayanam'; this is fire. We can also term it as the 'Virahagni'. In the scriptures, ten conditions of the lover have been explained. The first condition is known as 'Abhilasha' or wish. 'Asa abhilasa nirantar hoi'. The desire or wish of attaining the Divine or Almighty. The second is 'Chinta' or worry. The thought that whom I have desired all my life, why can't I get Him? These very famous lines –

Duniya bhi mili, gammey duniya bhi mila hai|
Who kyon nahi milta jissey maanga tha Khuda se|
Sunney hain ke mil jaati hai har cheez dua se,
Ek roz tumhey maang kar dekheingey Khuda se|

There is a particular type of a worry. And by the grace of my Guru, whenever I see it I am

compelled to say that in the 'Ramcharitmanas' all the ten conditions are explained. Sri Rama has this wish that when could He see Mata Sita. Try and see Him as a human. Why to go up to Rama? Let us all try and see ourselves. If we are desirous to get something and when we have not been able to get it then a worry engulfs us. The third state is its remembrance or 'Smriti'. The fourth is talking about its virtues. We start singing paeans of the one whom we are remembering. 'Hari tumha bahut anugraha keenho'. This is the fourth state. The fifth is anxiety or distress. Whose praises I am singing whether that person is alright? This anxiety grips us. Yaar. At times in this state, we don't even want to hear any message from that person out of the fear that it may be a bad news. The sixth is insanity or madness. The next state is a sort of a disease or ailment. A type of fever which does not finds a place in the annals of medical treatise.

Kya roga laga baithey hain|
Dil hum ko luta baitha hain,
Hum dil ko luta baithey hain|

The next state is inertness. The person just freezes. The inertia or senselessness blinds the person to such an extent that even if he is seeing the Divine, he does not believe and questions its truth. The last state is death. In between there is a state of crying. What I am trying to discuss with you is that when the spiritual body is formed then the fire element is love. That what you desire or wish, if you don't get then, you start worrying. The fourth element of this spiritual body is pardon. This is the earth element. In whom the spiritual person resides, you will notice that his nature will be very kind and will always want to forgive or forget. Lord Jesus had told His friends that if someone errs even up to seven times, even then forgive him. The disciple then asks that if he commits more mistakes then. Go on forgiving seven hundred times. In Gujarati, we say –

Khundi re khamey Mata Prithvi,
Vaadi re khamey vanraya|
Kathin vachan mhara sant sahey,
Jharna samo nahi....

The fifth and the last element of this spiritual body is 'Karuna' or compassion. It is the water element. These are the five ingredients of the spiritual body. 'Durlabh hai aisa darvesh'. Ramesh Parekh says –

Paanchikaana hoya,
hoya nahi kadi sant na dhagala|
Sant sahuney mukti vahenchey,
nahi vagha, nahi dagla|

So Baap, What substance is this compassion? I am trying to place before you some 'Sutras' pertaining to it. So, compassion is liquid and it is flowing. Therefore, the slippers of 'Karunanidhan' comprises of all the five elements which we have just seen. Omar heard the melodious songs of the 'Padukaji' continuously for seven nights. This is true, true and true. Have you

Whatever you accept will not bother you. By acceptance you shall not feel the pain and you shall gradually move towards greatness. Just accept, whatever be the circumstance. You are incurring a loss in your business. Accept it honestly. If you are growing. Accept it in humility. You are being criticized or insulted. Accept that too. Acceptance makes a man great. Acceptance is life and non-acceptance is death. Refuse and you are gone. What in today's words is called the positive thinking and the negative thinking? And the one who wants to proceed in this path will have to learn to accept everything.

ever thought about it that we need to protect the truth and the truth protects us. All the five are present in the slippers of an awakened being. Goswamiji's experience is –

Suruchi subaas saras anuraaga|

There is of course an outward form of the 'Padukaji'. But there is an internal form as well. The internal form is that of a boat. The shape is somewhat like a boat. The Guru's 'Padukaji' is boat for us to cross over this sea of material existence. This is its inward form. It is very strong and a sea worthy boat. This is its form. Now, the 'Padukaji' has the 'Rasa' as well. You can even sit in front of the 'Padukaji' and meditate, and then it becomes the 'Dhyarasa'. You can keep it on your lap and experience the feeling of emotional attachment or the 'Preetirasa'. And the 'Padukaji' can also immerse you in the 'Maharasa'.

Therefore, all the five aspects are enjoined with it. That is why for 'Karunanidhan' it will become a lengthy mantra, but if we just simply say, 'Hey Karunanidhan.....' Sahib. You shall get an answer. Sri Rama's 'Padukaji' is nothing but 'Ramavatar'. And Sri Krishna had sent saris for Draupadi, they were not saris, instead it was His 'Vastravatar'. That was the 'Vastravatar and this is the Padukavatar'. The condition is this that the 'Padukaji' has to be of 'Karunanidhan'.

Charanpeetha Karunanidhan ke|

Janu juga jaamik praja praan ke||

Ek baani Karunanidhan ki|

So priya jaakey na gati aanki||

Thus, what this substance of 'Karuna' or compassion is has been placed in front of you. Don't just accept it for the sake of accepting, but once you experience it, only then accept it. And once you have experienced it fully then please don't turn away from it. Thirty years ago, I had not even heard about Lao Tzu. But then, when I heard about him and tried to understand his teachings and weighed it with my own experiences then I am able to enjoy it more and more. Now I can say that it is in tune with my own experience. No need to blindly accept anything. Since Lao Tzu has come to my

mind, I would like to share one of his sutra, 'A saint is always on top. But the people beneath never feel his burden or pressure.' What a wonderful definition of the saint. The one who is always on top. My Narsih Mehta sings,

Unchi medhi te mara santni.....

Now you may ask that if some is on top of me than how come you will not feel his weight? In the case of a saint, how is it so? Allow me to ask you a question. Is the sky above us or not? In spite of it being on top, yet we don't feel its weight. Why? Because, it appears above us but in fact it is below us. Factually, the sky is below us. A saint is one who is always below us. He never exhibits or unveils his presence. He may appear above us and therefore we don't feel the weight. The one who is willing to lie low, he does not gain by any post or name or fame, he gains of his own accord or by his own greatness. And then Lao Tzu adds that everybody follows the saint. Though he does not want to be followed yet, people follow him. Because, you can't be jealous of him. These are all Lao Tzu's sutras. I have a few couplets with me –

Ikrarey mohabbat rahey waqt ki mauj nahi|

Krishna chaahiye 'Majboor' Krishna ki fauj nahi|

Dil ke rishtey ki nazaquat

who kya jaaney 'Faraaz',

Narm labzon se bhi lag jaati hai chot aksar|

Jab bhi dil kholkar roye hongey|

Log araam se soye hongey|

Now let me take up a little bit of the main text. Will you allow me to ask you a question? Physically, do we have Sri Rama with us today? No. Alright. I would like to state that even though we cannot see Him yet His divine name is there. In this age of 'Kali' Rama is not seen but His divine name is seen. Rama is not physically present and we don't even need Him. Rama is very kind and benevolent yet at times He has shown some anger however artificial or real it could be like in front of the 'Sea Lord'. Rama is seen becoming angry, but I can promise you His divine name that is present in this age is always and forever kind and benevolent. It never angers. Thus, the divine name is most

beneficial. Our 'Sawa Bhagat' says, 'Naam valaney nahi nadey'.

When Lord Rama stayed in the forest during exile, He stayed at four places. His first stop was Chitrakoot. The second was Panchawati. The third was Kishkindha and the fourth was Lanka. He stayed a few years at the first, then a few months, then a few weeks and subsequently a few days. Now, when Sri Rama was present physically, who made the arrangement for His stay at these places? At 'Chitrakoot' the celestial beings made the arrangements for His stay. At 'Panchawati' these celestial deities were missing. By the divine grace of the Guru, if we try to see minutely then we find that these celestial beings were afraid of the 'Khara and Dooshana' and that is why, they didn't dare to come there out of fear. Then Sri Lakhan is seen sharpening the bamboo sticks. Ma Jaanki gets a few bundles of grass and the Lord Himself digs the earth to put in the bamboo pillars for the hut. The Divine cannot become human so easily. This journey is cumbersome and tiresome as well. He makes His own dwelling. Then He arrives at 'Kishkindha'. Sugreeva is made the king. The monsoon follows. Now where will He stay? Sugreeva didn't even bother to ask. But here, the celestial beings had readied a cave for His stay on the 'Pravarshan hill'. Who made the arrangements in Lanka? No one. The Lord climbs the 'Subela' peak. There, my Lakhan made the arrangements.

Therefore, the time when the Lord was physically present in human form, the arrangements were made in this way. I have experienced this in my life and therefore can say that by the power and glory of the divine name of the Lord, the celestial beings make our arrangements beforehand. If you seek the refuge of the divine name, then where ever your mind is concentrated, the deities gather to arrange everything for you. But let me also warn you that even though you are surrendered totally to the divine name but still sometimes do make your own arrangements. Don't argue or insist upon making

your arrangements or demanding it as your right. For the devotees of the 'Hari Naam' the Devas make the arrangements but the Lord Himself comes to test us whether we at times gladly arrange for ourselves or not. If you pass this test then like on the 'Pravarshan hill' the celestial beings make the arrangements in advance and keep it ready. Now the question arises about Lanka. This was done by Sri Lakhan. He is the 'Ramanuja'. The 'Acharya'. He is our Guru. When faced with the adversities like in Lanka, then our arrangements are taken care by our preceptor Himself. Lanka is a difficult situation. Who will come forward to welcome you there? There is a ghazal by 'Mareez' Sahib –

Peethama mharu maan satat haajreethi chey|

Masjidma roz jaaun toh konn aawakaar dey?

Bas aetli samajh manney Parwardigaar dey,
Sukh jyaarey jyan malley tyan badhana vichaar dey|

So, who will come forward to welcome the Lord in Lanka? It is an adverse situation. But for one who is devoted completely to the divine name, then even in adversity, some 'Ramanuja' will come forward and welcome us. And when our Guru does everything then how minutely he takes care of everything. Sri Lakhan knows that the Lord is a 'Rasik'. He is a witness of the Lord's Yoga as well as Viyoga. In both the situations the Guru is right at the center. Here, in Lanka where Sri Lakhan is taking care of all the arrangements, he knows that the Lord is the state of 'Viyoga', yet he knew His interest and therefore, he arranges everything in such a manner that He was able to see the entertainment going on right across. He thought that the Lord would enjoy the program in spite of the adversity. See, how much the Guru's benevolence cares. Only if the divine name has been worshipped. My main objective here is to point out that in this age of 'Kali' the divine name is visibly present and if it becomes the principal focus of one's devotion then the Lord goes all out to see His devotee's comfort and care. My humble prayer is that seek the refuge of the divine name as much as possible.



The 'Sadguru' who remembers us
will surely be 'Karunanidhan'

Manas-Karunanidhan : IV

Baap, We can get a number of definitions of 'Karunanidhan' based on the 'Manas'. My 'Vyaaspeetha' would like to begin today's discussion with five well understood definitions. Who is 'Karunanidhan'? Goswamiji even goes to this extent to say in the 'Vinayapatrika' that the physical body of Lord Rama itself is made out of compassion or 'Karuna'. Like we have bones, muscle and the blood in our bodies, the Divine form is not made out of the common five elements like us. His form itself is compassionate. The Lord's body is made out of compassion. Compassion is His form as well as the nature. And this compassion has two colors. One shade is black or dark and the other is white or fair. Though, when we were discussing the nine rasas at the 'Kailash Gurukul' then the learned scholars had identified each rasa with a distinct color. What is its constant emotion? Therein, one learned poet goes on to point out a different color and emotion to the same rasa. Some are common as well. Here it is not so. My 'Vyaaspeetha' would like to say that 'Karuna' has two distinct shades, black & white. Maybe, that is the reason whenever the form of the Lord is explained by our learned sages they either talk about the dark complexion or the fair complexion.

Neel saroruha neel mani neel neeldhar shyama|
Laajahin tana shobha nirakhi koti koti sata kama||
Manu jaahi raacheu milahi so baru sahaj sunder saawaro|
Karunanidhan sujaan seelu sanehu jaanat raawaro||

The color of 'Karunanidhan' is dark.

Kandarpa aganit amit chabi nava neela neeraja sunderam|
Putt peeta maanahu tadita ruchi shuchi naomi Janaka sutaawaram||

So, it is very clear here that the color of compassion is dark. This is a scripture, so please pay attention. What are the other colors, don't unnecessarily indulge in exploring them. Till such time the scripture is our guide, it is fine. This very scripture should not become a hindrance on our onward journey. The scriptures provide us with a doctrine but no satisfaction. Satisfaction is obtained from the realization of an awakened one. That is why, the scriptures follow their footsteps or in other words their footsteps

become the scriptures. Science provides equanimity and the spiritual realization gives satisfaction. The discoveries of Science are innumerable but they can't give us satisfaction, they will only give us equanimity. But in a spiritual pursuit, we get both, satisfaction as well as equanimity. I would like to tell the little children and the youth that study in whichever language you want. Tulsiji has given such scientific sutras. People who say that he was very conventional have not understood him at all. A very scientific sutra of his is –

Binu bigyaan ki samta aawai|
Kou awakaas ki nabh binu paawai||

Without science, there can never be equanimity. It is a scientific advancement that we see such sophisticated speakers around us but it can never be that because one is big, he or she will hear better and the others will hear less. Science is always equal. H₂O will be water for both the sinner as well as a pious soul. We should respect and welcome science. But here, we will not get satisfaction. Science is 'Karma Yoga' but not a 'Continuous Yoga'. Continuous yoga is satisfaction. 'Santushthaha satatam yogi'.

So, one color of compassion is black. It is a very beautiful color. One word which is derived from this darkness is 'Sanwariya'. A Gujarati poet has written a song on it –

Sanwariyo re mharo Sanwariyo,
Hun toh khobo mangu ne dai de dariyo....

This black color attracts. It is a fact. We all know that a black umbrella on a hot and a bright day shall catch more heat as compared to a lighter shaded one. The other color is fair or white.

Karpoora gauram karunaavataaram,
sansaar saaram bhujagendra haaram|

When Lord Shiva is seen as a 'Karunanidhan' form. One listener has asked, 'Bapu. What is a Shiva Linga'? There can be many meanings to it. Shiva linga is the symbol of 'zero'.

Even though it is not fully round, it is oval in shape but still it denotes 'zero'. And the 'zero' denotes oneness or also a 'whole'. Because it is 'zero' it is 'whole'. If it had been any other number from one to nine, it would not have been complete. So, the Shiva linga represents the wholeness or oneness of the Divine. And I go back to my thought that the Divine represents the truth, love and compassion.

Shiva is depicted as a fair complexioned One. Therefore, the second color of compassion is white and the other is black. When the Divine assumes a form then the body is made out of compassion. Even while talking about ordinary humans like us, Tulsiji says –

Kabahunka kari karuna nara dehi|
Deta Eesa binu hetu sanehi||

Therefore, in order to experience the divinity of this word 'Karunanidhan', we need to examine a few definitions from the 'Manas'. Who is a 'Karunanidhan'? One; the one who always remembers us even though we might not do so is called a 'Karunanidhan'. 'Sumiran mera Hari karey'. Many a Saints have said that I don't remember Him but He repeats my name, because He is 'Karunanidhan'. The beautiful word 'Sumiran' has come in here so let me point out that the 'Japa' that you do is your 'Saadhan', whereas the 'Sumiran' is your 'Saadhya'. 'Japa' is very glorious but it is a means. After all, can we remember the Divine? Because He is 'Karunanidhan', He thinks about us and we once again wake up from our stupor and our memory comes back. If an awakened being or the Sadguru, remembers us then please take it that He has to be the 'Karunanidhan'. This is a factual truth. The Divine remembers us. 'Udho. Mohey Braja bisarat naahi', Lord Krishna says. Lord Krishna is God but if you take up His human form then also He is such a great human that it is difficult for Him to express His emotions very easily. That is why; He is always on the lookout for a quiet absoluteness to hide His

tears. The sole reason for His tears is the memory of 'Braj'. That Nand Baba. Ma Yashoda. Sri Radhika. In the 'Bhagwadgita', Sri Krishna has talked about 'Nishkama Karma' but in the 'Srimadbhagwat', Sri Sukadevaji talks about 'Nishkama Kama'. During the 'Raasleela', Krishna and Kama were engaged in a duel to defeat each other. 'Nishkama Kama' meaning, that Kama was there but bereft of any lust or desire. There were efforts but devoid of any expectations. A 'Yogiraj', who is said to be the incarnation of Shiva, 'Alakshalinga Shukadeva'. A similar discussion of a desire less desire is there is Sri Janakraj's Pushpavatika. If this is not the 'Raaspanchadhyaayi' of the 'Manas' then what is it? It is a very subtle and allegorical 'Raaspanchadyaayi'. Where, Sri Kishoriju and the Saawara Kunwar meet for the first time. It is a very concise description and I say it with total responsibility that it is surely an abbreviated form of the great 'Raaspanchadhyaayi'.

So the Lord very openly says that He misses Braja and remembers it continuously. And when we stop dreaming and wake up from our slumber and think of God, then think that He has remembered us. After all, we the unconscious lot, would have just wasted our life in dreaming and wasteful exercise. We are just living in our dream world. And the dream is such that what is near, we can't see and what is afar cannot become a reality for it is an illusion. I was reading an article. There was survey done in England to find out as to how many people have seen the 'London Tower'. What came out from that study was that a million of Londoners had not seen the tower till then. Tourists throng to see it but its very own citizens had not seen it. When these people were asked that why have you not seen the tower, their reply was just this that it is close by, therefore they would see it sooner or later. A similar thing has happened in relation to great souls also. What is at hand does not appear true or interesting and what is far away can

never become the truth of their realization. Just see. How are we missing the bus? Five thousand years is not a very long time in the calculation of time. Just stretch out your hand and you will be able to catch Sri Krishna, He is that close. But, we are missing out. If at all, you think of Him then understand that you have not remembered Him; it is the benevolence of the 'Karunanidhan'. In the 'Geetawali' it is written –

Satya bachan sunu Matu jaanki.
Janke dukh Raghunath dukhit ati,
Sahaj prakriti Karunanidhan ki||
My 'Karunanidhan's' nature is such that on seeing the sorrow or troubles of His devotees, He is troubled much more. Such is His nature. Now, a few characteristics of 'Karunanidhan' –

Kabahun samaya sudhi dhyayabi,
meri Maatu Jaanki|
Jana kahaai naam leta haun,
Kiye pun chaatak jyon,
pyaas prem-paanki||
Saral kahaai prakriti aapu
jaaniye karunanidhan ki|
This simplicity and humility is your nature. But we are those who always look at the power or influence. Your nature is only understood by a 'Bhusundi'. To feel distressed by seeing the pain of His devotee is Sri Raghunath's nature.

My dear brothers and sisters. One very important and proven definition is that because He is 'Karunanidhan' He keeps thinking about us. The second characteristic is that even if we don't wait for Him, still He continues to await us thinking that we have lost our way, and shall come to him sooner or later. He patiently and anxiously waits for us. This is not possible without 'Karunanidhan'. He waits for us. In the 'Manas' Sri Bharat says that why has the Lord not yet come? The time is about to lapse and still the Lord has not returned. On the other hand, in the battlefield when Sri Hanuman was delayed in getting the medicinal herbs for Sri

Lakhan, the Lord is waiting for him anxiously. Please remember. It was not a simple worry of His brother. He was also worried about His dear Hanuman. He is even anxiously waiting for Mata Sita also. Based on the 'Manas' is this second definition of 'Karunanidhan' that the Lord waits anxiously for us that, why has he not come? But, is also sure that he will come sooner or later.

The third characteristic. An awakened being who only knows how to give but does not know how to take is 'Karunanidhan'. When He gives, He does not hesitate in giving Himself up too. He declares openly that for my devotee nothing is ungiveable. He only knows how to give. And if we see properly, for worldly people like us, has He not given us much more than we deserve? He has incarnated us as a human on this earth. He is the biggest charitable person because He is 'Karunanidhan'. Let us proceed. The fourth characteristic. Even though He is complete in every respect, yet He says that without us, He is incomplete. None other than the 'Karunanidhan' can say like this –

Purnamadaha purnamidam
purnaat purnamudachyatey|
Purnasya purnamaadaya
purnamevaav shishyatey||
'Bina Radhey Shyam aadhey'. Without Sri Radha, Krishna feels incomplete. He loves us.

Sab muma priya sab muma upjaaye|
Sab te adhik manuj mohi bhaaye||
You can see in the 'Manas' that many people are dear to Him. Some are very very dear to Him. And some are most dear to the Lord. Who is most dear to 'Karunanidhan'?

So priya jaakey gati na aan ki|
This is a universal declaration that for whom, there is nothing else other than God, that person is most dear to Him. But there is a very sweet partiality in love, visible here when from the 'Vimaana' He is pointing out and saying;

Ati priya mohi ihan ke baasi|
The people of my Ayodhya are very dear to me. And for Mata Sita –

Ati saya priya Karunanidhan ki|
She is most dear to the Lord. Just see, on one side He says that Sita is most dear to Him and on the other he says that the tribal Shabari, 'Soyi ati saya priya bhaamini morey'. He tells her that you are most dear to me. The so called rationalists have misinterpreted Tulsiji's usage of 'Bhaamini'. I pray that as far as possible please do not cause any offence towards an awakened being. He will surely pardon you because he is an embodiment of mercy but the existence will not spare you.

Sunu suresh Raghunath subhau|
Nija apraadh risaahi na kaahu||
Jo apraadh bhagat kar karahi|
Rama rosha paawak so jarahi||
The Divine in this case does not pardon. This is the rule. The word 'Bhaamini' is always used for a young maiden. Yes, my 'Shabari is young, and she should be young'. Because she is the embodiment of devotion and;

Sakal prakaar bhagati dridha torey|
Devotion is forever youthful. The knowledge and renunciation can age. The Lord uses the word 'Bhaamini' thrice in this context as if He is trying to assert its importance –

Kaha Raghupati sunu bhaamini baata|
So, Mata Sita has got this privilege, 'Ati saya priya Karunanidhan ki'. And here Mata Shabari has been addressed as most dear because she is the embodiment of devotion. Devotion or 'Bhakti' is forever young. So, 'Karunanidhan' is He who says that even without an ordinary human like us He is incomplete. He weeps for us and says that without us He is nothing. If my brother Lakhan is not there, then I am worthless. When Sri Lakhan is unconscious He says that if I would have known this beforehand then I would not have listened to Sita. Without Hanuman, Rama is incomplete. Similarly, without Ma Sita, Rama is incomplete.

For the Divine who is 'whole', feels restless without the ones who are not 'whole' like us.

Another characteristic of 'Karunanidhan' is that He is unaware about His own compassion. 'Nidhan' means a repository. Many people have such huge store houses that they themselves are unaware of what all they have. The ocean was churned and it stopped abruptly so only fourteen jewels came out of it. If the churning would have continued for some time, then God only knows how many jewels would have come out. The ocean is unaware about what lies in its depths. Similarly, the earth is unaware about the number of seeds lying embedded in its bosom. The sky does not know, how many stars twinkle in it. We have counted a few. The Ganges is unaware of its own purity. The 'Vyaaspeetha' is unaware of its magnitude or greatness. Mount Kailash is unaware of its height. The Sun is unaware of its energy. Similarly, the 'Karunanidhan' is unaware about His compassion. And if we unconditionally surrender at His feet then the compassion will flood us and we will not be able to comprehend as to how much 'Karuna' is being bestowed upon us. That is why, He is worthy of our devotion.

Bandau Raghupati Karunanidhan|
Jaatey chutai bhava bheda gyaan||

Rafi Sahib had sung this 'Pada'. Music is devoid of any sectoral boundaries. The 'Pada' is of Rama and is being sung by 'Rahim'. Yesterday, Wasim Barelwi Sahib was telling me that this conflict between India and Pakistan cannot be stopped without a spiritual approach. These people in power will go on breaking and uprooting. The disturbance is not from the opposition but from the knower and the so called favorable ones. In democracy, only the opposition thrives. Opposing just for the sake of opposition, without any logic. Why are we turning into pygmies. Just be a bit mature and keep a little bit of tolerance. I maintain a qualified distance from politics. I don't

unnecessarily go on to praise anybody. I am speaking as a citizen of India. Let us try to understand the truth. I am not trying to favor anyone but if everyone wants to submit then it should be done responsibly.

We were discussing the 'Karunanidhan' is the one who Himself is unaware about His own compassion. If you have a lakh of rupees in your safe then you know that you have one lakh with you. Does the safe know what is kept in it? Similarly, the spiritual chests of the world don't know how much of compassion they have.

O karunana karnaara,

Taari karunano koi paar nathi|

Thus we saw a few characteristics of 'Karunanidhan'. This 'Pada' gives a clear description of 'Karunanidhan'.

Bandau Raghupati Karunanidhan|
Jaatey chutai bhava bheda gyaan||
Raghubansa kumud sukhaprad nisesa|
Sewat pada pankaj Aja Mahesa||
Ati prabal moha tama maartanda|

Therefore, who is 'Karunanidhan'? The most powerful who is invincible, the 'Karunanidhan' is amidst such a darkness of delusion. 'Maartanda' means the Sun. 'Agyan gahan paawak prachanda'. The one who is capable of destroying the ignorance like fire.

Bhava jaladhi pota charanaarvinda|
Jaanki –ravan ananda kanda||

Whose divine lotus feet are the boat to carry us ashore in this vast deep ocean of this illusory world.

Hanumant prema baapi maraal|
This 'Karunanidhan' swims like a divine swan in the lake of Sri Hanuman's heart.

A few questions. 'Bapu. What is the difference between heaven and liberation or 'Moksha'? Please don't ask me this, because, I am neither in favor of heaven nor liberation. I don't know what heaven is and what liberation is. Kindly ask a great person about it who knows.

'Can spiritual austerities be done while leading the life of a householder?' Yes, of course. This is your test. If you leave everything and practice spirituality, it is no big deal but while staying at home, if one does then truly it is something. If we are a householder and a guest arrives unannounced, at that moment you welcome the guest as truly 'The Atithi' then it proves that you are practicing spiritual austerities. It only blossoms while you lead a householder's life.

'What is Bramha? And how does one know it?' You are 'Bramha'. 'Tat twam asi' – Upanishad. And knowing one's own self is very difficult. Everything is 'Bramha'. 'During the Pitru Paksha, if we feed a Brahmin then do our ancestors feel satisfied?' Brahmin means the one with a pure mind (Nirdosha chitta). A small child, born anywhere, is of a pure mind, so in my opinion, he is a Brahmin. I would like to emphasize my dear listeners that kindly hear the 'Katha' without any feeling of enmity in your mind. Never hear anybody with your mind tainted with enmity. If you harbor enmity in your mind, you are gone. In the bar people go and drink wine and some just throw it away. Many are just lying on the floor intoxicated and in a semiconscious state. Some are still conscious and just walk away. Those who have tasted this sweet elixir and not the bitter wine, for them –

Zindagi shamma ki maninda jalata hoon 'Nadeem',
Bujh toh jaaunga lekin savera karkey jaaunga|

I will be extinguished, no doubt. But before I go, I will ensure it is daylight. This is the presentation of a pure mind. I am ignorant about offering ablutions to the ancestors. When you feed the cow then by doing so the ancestors shall be happy or not, I have no idea but the cow surely will be delighted and bless you. If you satisfy somebody and lovingly if you feed the cow, I am sure it will make your ancestors happy. I am not interested in any rules or obligations. Let me be honest about it. A few lines of Imroze -

Ghadi aksar badalti rahti hai,
Kabhi merey haath par, kabhi uskey haath par|
Par waqt kabhi nahi badalta,
Who mera waqt hai aur mein uska waqt hun|

Now let us take the main text a little bit. We did the adoration and worship of the divine name. This is followed by the adoration of Sita-Ramji Maharaj. Then we see the four 'Ghats' or banks of this 'Manas Sar'. Sri Bharadwajji seated on the bank of 'Karma' and Sri Yagyavalkaji Maharaj narrates the 'Shiva Charitra' to him. Lord Shiva and Sati go to Sri Kumbhaja Ashram to hear this sacred 'Katha'. Knowing them as the creators and the mother and father of this universe, the humble Rishi worships them with utmost humility

One characteristic of 'Karunanidhan' is this that He himself is unaware of His own 'Karuna'. The earth is unaware of the seeds embedded in her bosom. The sky is unaware of the stars in it. Though, we have counted a few. The Ganges is incognizant of its own purity. The 'Vyaaspeetha' is unmindful of its own greatness. And the Mount Kailash does not know its own height. The Sun is oblivious about the amount of energy it possesses. Similarly, the 'Karunanidhan' does not know about the quantum of compassion He has. And if we are totally surrendered towards Him then the floodgates of compassion burst open.

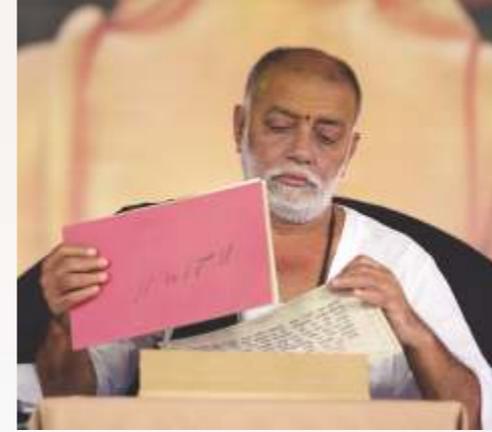
and love. Sati misunderstands the humble objective of the 'Rishi' and thinks that if he is worshipping us then how the hell will he be able to narrate the sacred text? If someone respects you then please do not think that you are worthy of this adulation instead consider it to be the other person's greatness. Lord Shiva understood it in the right perspective but Sati did not. On the return journey they both pass through the 'Dandakaranya' and at that very moment, it was the 'Treta Yuga' of that 'Kalpa' and the incarnation of Lord Rama had taken place and His divine play was on. Ma Sita had been abducted and the Lord and Sri Lakhan were roaming in the forest like an ordinary mortal seeped in sorrow and enacting this human role to perfection. Lord Shiva seeing it, recognizes the Divine and bows down with utmost humility and love from a distance and hails the Divine glory by uttering, 'Hey Sachhidananda'. Sati is confused on seeing this. Lord Shiva tries to explain and convince her again and again but to no avail and He finally thinking that the Divine's Maya is powerful, just smiles and lets it be. Sati being very intelligent decides to go and test Rama. In the process in fact she was tested and to her utter dismay, sees infinite forms of Rama all around. Ultimately, she realizes her mistake and goes to Lord Shiva and lies to Him. The Lord decides to leave her from within and goes into a deep meditation for eighty seven thousand years. Sati's present form is burnt in the sacred fire and she is reborn as the daughter of Himalaya. I feel that cleverness was dissipated and instead faith takes birth. The parents are overjoyed by the birth of this beautiful divine child. The entire Himachal Pradesh rejoiced. The prosperity of the king started to grow manifold. With the advent of the girl child, seven vibhutis follow her into our homes. Sri Narada arrives. He names the divine child. He foretells about her as well about her future husband. Sri Narada says that if your daughter shall

observe austerities, she will get Lord Shiva as her husband. She chooses the path of severe austerities. Her penance concludes and the Lord appears before Shiva. He asks Him to marry Parwati, the daughter of Himalaya. Lord Shiva accepts the Lord's command graciously. He goes to Himachal Pradesh as the groom astride His sacred bull. Seeing Him, Sunainaji faints. Sri Narada explains to her about the reality of Shiva and Parwati. Everybody is filled with a new regard and respect towards Shiva and Parwati. The wedding ceremony is solemnized. King Himalaya and the Queen bid adieu to their daughter. Lord Shiva and Mata Parwati reach Kailash. On the completion of the requisite time, the mother of the creation gives birth to Kartikeya who is the embodiment of valor and human pursuit. He destroys Tarakasur in battle and frees the world.

Lord Shiva was once seated beneath the well known 'Vatvriksha' at Kailash. Sensing an opportunity, Ma Parwati comes forward and bows down to the Lord in utmost humility and is seated on the left hand side by Lord Shiva. In the description of Lord Shiva all the nine rasas are present. Even the 'Shantarasa' has been explained –

Baithey soha kamaripu kaisey|
Dharey sareeru santarasa jaisey||

During our 'Sanskrit satra', when the discussion about the 'Rasa' was going on, then a professor wrote a letter to me saying, 'Bapu. Which Rasa appeals to you the most?' My favorite rasa is for sure the 'Santarasa'. Because all the rasas are born from the 'Shantarasa' and ultimately culminate in it as well. Tulsiji adds one more 'Rasa' to this list of nine rasa and i.e. the 'Dhyana Rasa'. So, Mata Parwati raises her doubts and requests the Lord to narrate the 'Ramkatha'. Lord Shiva thanks her profusely for this noble act of hers. First He tries to give the 'Upanishadic' description of the Divine and then begins to recite the 'Ramkatha'. We shall discuss it tomorrow.



Manas-Karunanidhan : V

The 'Karunanidhan'
can never be harsh

Baap, There are quite a few beautiful questions today. I shall take them up too for our discussion in the flow of the 'Katha'. But I got a 'Sutra' today and I just loved it and would like to share it with you all. 'A Sadhu will never reply back, instead he will awaken us'. Why not we start today from here itself? If I use the word 'Karunanidhan' in place of a Sadhu, I am sure you will have no objection. The one who does not reply back on our face is 'Karunanidhan'. You enquire about darkness but He does not think it warrants a reply, so he won't reply nor will he try to give you a scriptural reply. He will just light a lamp and that is the answer. He accomplishes his 'Swadharma' just by this simple action. This lighting of the lamp is verily the 'Ramkatha'.

Charagey husn jalao bahut andhera hai|
Naqaab rukh se hatao bahut andhera hai|

I have no problem with the word 'Husn'. For me, 'Husn' means the ultimate beauty. Your beauty is covered by the veil of ignorance. We just need to unveil it, that's all.

Ghungat ke patt khol,
Tohey piya milengey|

So, the Sadhu will not deliver a speech on the darkness. He will just light a lamp. I just love this 'Sutra' that the 'Sadhu does not reply but awakens you'. And I don't think that anyone will refute it. And if from the 'Vyaaspeetha' I say that I will like to reply to it even then, the reply will not serve any purpose.

There will be a new question for every answer. This question & answer is nothing but an exercise in futility. It is not the dance of the heart. And each question necessarily does not warrant a reply. If I feel it necessary, then by your grace, I try and reply it with a pure mind. I am blessed from before by my 'Sadguru Bhagwan'. I went to the 'Kumbha' at Nashik. So everybody knows that I love visiting the various Sadhus and Saints by going to their respective ashrams. I am also aware that I am being misused. The very next moment a clip goes out to the entire world that Bapu came to me to seek my blessings. Now how do I explain him that I am already blessed from before. Please, do not look at it as my pride or anything of the sort. It is neither my pride nor my hollow humility. Allow me to say that it is neither my pride, nor my self-respect, but it is my nature. People say that one should have his own self respect. I would like to say that

forget the self respect bit too and just take care of your nature. But regarding me, a lot like this goes on. I feel happy about it. When I visit so many ashrams, I feel nice about it. The only reason is that I feel good about it and no other reason. But their disciples take off from there in planting stories like, 'Bapu came to seek the blessings of our Guru and when he had come fifteen years ago, since then he has become very popular.' Arrey pyaarey. Mine is going on for so many births, which you don't know. But such stories abound. And I enjoy it for it is my entertainment. I talk about Gandhi Bapu and I adore him. His truthfulness forces me to bow down in utmost respect to him. But a few followers of his also propagate this that I am an out and out Gandhian. Gandhi Bapu was very strict. And this reminds me that the 'Karunanidhan' can never be harsh. Neither with the world nor with himself. He will also not be strict with his physical body as well. Because, he knows, 'Badey bhaag maanush tanu paawa'. He will not indulge in torturing his body.

Today, I have a question, 'Bapu. Yesterday you had said that Lord Shiva is Ashutosh and is pleased very soon. He is immediately pleased with Rati but then why did He make Sati undergo such severe austerities'? I am glad that you listen so well. Sati is strong and powerful but Rati is a weak woman. Because Rati happens to be a woman and weak, He is instantly appeased. Therefore, the 'Karunanidhan' is one who is ever merciful on the weak and down trodden and tells the strong to labor hard for they can endure. Karunanidhan is not the one who shall break or destroy his body. 'Karunanidhan' is compassionate towards his mind too. We all know that the mind is unsteady. But the 'Karunanidhan' is compassionate towards the mind, intellect, chitta as well as pride. Gandhi Bapu was a bit harsh and strict. To follow his footsteps is not easy at all. He walked on the edge of a sword.

Aandhi mein bhi jalti rahi Gandhi teri mashaal|
Saabarmati ke sant tunhey kar diya kamaal |

Baap, So, many a followers of Gandhiji say that Bapu is one of us. Surely, I am yours but I am not a Gandhian. I talk about Osho that does not mean that I am his follower. I collect truth, from wherever I get it. I don't keep my windows closed. Don't enslave yourself. You should be your own idol. Yesterday, a youngster had asked, 'Bapu, While doing one Katha after another, where do you want to finally reach?' I want to reach within myself. I am reminded of Ghani Dahiwalaa –

Diwaso judaaina jaayechey,
Ae jashey zaroor Milan sudhi|
Fakta aapney toh jawun hatu,
Bas aekmekana mann sudhi|

What is the goal. To know or reach to oneself is the ultimate liberation. Therefore, I take truth from wherever I get it and have no hesitation in declaring its source openly. But, I am not bound by any sectoral boundaries or isms in life. If I have to give you a name then you can call me a 'Tribhuvan Maargi' Bawa. And let me clarify that please don't bind yourself to me. You by nature and birth are totally free. And you should remain unfettered always. After all, this relationship is internal. There should be no hindrance or impediments on your path.

Try and gather noble and good from wherever you can get it. And see, the topic of 'Karunanidhan' is being discussed. In the 'Ramcharitmanas', how many 'Nidhans' are there?

Ati sabheet kaha sunu Hanumana|
Purush jugal bala roop nidhana||

Sri Rama is the store house of beauty as well as strength.

Aasish deenhi Rama priya jaana|
Hohu taat bala seela nidhana||

In the 'Manas' you will see storehouse after storehouse. 'Gyaannidhan', 'Gunanidhan'

, 'Kalyannidhan', 'Shobhanidhan', 'Sheelnidhan'. Innumerable storehouses. But I would just to add this and proceed that without 'Karuna' everything else is worthless. If there is no compassion then what will sheer beauty do? Without compassion, strength is meaningless. Even the virtue does not blossom without compassion. The focal point is compassion. The definition of 'Karunanidhan' is beautifully given in this couplet –

Yeh jaantey hee nahi ki kisko kya diya meinney,
Yeh jaanta hun ki mujh par udhaar kitna hai|

'Karunanidhan' is unaware as to the quantum of compassion He has given to the creation. He only knows this that there are so many left on whom He could not shower His compassion.

I have brought along this line of 'Karunanidhan' from the 'Vinaya Patrika'. Eighteen characteristics of 'Karunanidhan' have been indicated therein. Tulsiji, if he worships any divine word in the 'Ramcharitmanas' then he also elucidates on it in his other texts also. Though I would not say that it is the characteristic, instead nature of 'Karunanidhan' will be more suitable I feel. The first nature is that He will be a very well known personality. His compassion makes Him world renowned. This is his first nature that He gains popularity because of His compassionate nature. The compassion of Hazrat Mohammad made Him well known in this world. In fact this is the truth and there can never be any harshness in the 'Dharma'. It is merely the label for those who treat it as a source of income. Dharma does not want any 'label'; instead it wants a 'level'.

Mohammad was going along with Ali. All of a sudden some people opposed to Ali came to attack them. Mohammad is standing still. He became a mute spectator. Ali is being tormented, abused and pushed around but Mohammad did not intervene. For a while He just remained silent.

When the situation became precarious for Ali, Mohammad Sahib walked away from there. Due to the 'Rahmat' of 'Rahman' Ali was saved. He did not face much of a problem. He runs to Mohammad and says, 'It is so strange. I am yours and you are mine, and yet you just walked away'. Ali let out all his pent up emotions and after a while Mohammad Sahib says, 'Ali. For the one who is compassionate, ten divine angels are there for his protection'. This is a truth in Sufism. And I like this that when the compassion is born within us then ten divine protections protect us. 'But why did you walk away?' asks Ali. 'When I saw you becoming a bit harsh then the ten angels went away. At that moment I thought then that if Allah has walked away, what is the point of my being here? So I also walked away. Because your compassion was damaged. There was no need for you to oppose them and enter into a harsh argument. You rolled up your sleeves and boasted haughtily that you are not wearing bangles. At that point I decided to walk away.' We see many a men who for no reason get agitated and roll up their sleeves and say that they are not wearing bangles. Goswamiji has done a yeoman service for upholding the women rights. Those who have not understood him, indulge in unnecessary talk. Though in the 'Manas' it is written about women –

Kata bidhi naari sruji.....

Why did the Divine create women? Because, she has to lead a life of dependency or bondage. The straight forward meaning is the women folk are not free and there is no other pain greater than leading a life of dependency. In other words if she becomes independent then she would be happy. But Tulsiji immediately cautions us. He does not reply but awakens us. Tulsiji says that dependency is a pain but a greater pain is the misuse of freedom. And we see that Ma Jaanki became a victim of this malady. Goswamiji is

sitting with a scale to weigh everything. You all are aware of the text when Ma Jaanki tells Sri Lakhan to go for she feels that his brother is in distress. Sri Lakhan replies, 'Mother. My Lord can never be in trouble. And He has deputed me for your protection'. At that moment Sitaji utters a few words which were hurtful in nature and the Sanskrit Ramayans speak about what it was. And taking cue from such statements, the ignorant or those with half baked knowledge just pounce upon it. The interpretation is not correct. Let the interpretation be both, conducive to the mind as well as the heart. Once Sri Parthaswamy Swami was asked that Dronacharya demanded Ekalavya's thumb? Can a Guru do such a thing? How can it be? At that time a beautiful interpretation was put across by him. He said that Drona is great no doubt.

Many a followers of Gandhiji have started saying that Babu is ours. I am yours but I am not a Gandhist. I talk about Osho but I am not his follower. I gather truth from wherever I can get it. Please don't keep your windows closed. Don't be enslaved. You should be your own idol. I openly declare about the source of my truth without any hesitation. But I am not constricted in the narrow boundaries of any isms. Though, if I have to name my path, I would say that I am 'Tribhuvanmargi'. Let me also clarify that please do not tie yourself with me. You are born free. And you should remain so.

He asked for the thumb because all of Ekalavya's desires were extinguished excepting the one of defeating Arjuna. So the Guru thought that this one desire will stand as an obstacle in his liberation, so he demanded the thumb in order to eliminate this thing about competition completely. I feel that the interpretation should be such. And I keep on saying repeatedly that even in scriptures there needs to be some revision. Earlier, when I used to do the 'Ramkatha' I used to hand over a long list to the 'Yajmaan' that kindly keep these things ready for the 'Vidhi'. There used to be a 'Vidhi' involved in the 'Katha'. Though, there is an importance of this and I shall not negate it. If someone is in the 'Karmakanda' then my objective is not to upset him in any way. In our body we have three things – the body, the life force and the soul. The Vedanta says that the human body is divided in these three parts. If you perform any 'Yagya' then its body is the 'Vidhi'. But the belief in the 'Yagya' is its life force. And the soul of any 'Karmakanda' is Lord Narayan. Daksha, missed out here. He performed the 'Yagya' but did not respect the 'Vidhi'. The second is the belief and on purpose he did not invite Lord Shiva who is the life force. And the soul of the Yagya, Lord Vishnu, he overlooked Him too. So there is importance of the 'Vidhi' but for so many years all this just got left. Gradually, with time we need to do some corrections. I would emphasize once again that I in no way want to upset any 'Karmakanda'. The body is necessary. But after all it is the gross body. The Divine Names includes everything.

Even at that time, there must have been some talk about Ma Jaanki but my Tulsi has made some subtle directions and said, 'Maram vachan Sita jab bola'. He just leaves it at that. Tulsi just refers to it in such a subtle manner without elaborating or opening it. According to the time and place, we need to hold on to the root and help new flowers to blossom. Just one jug and one peg

are not sufficient. In this 'Vasu', or the Sustainer of this entire existence, there has to be diversity in it. Tulsi cleanses and purifies according to the need of the times. If we just go on following the old rudimentary traditions, we shall be retarding the growth of mankind. The misuse becomes very painful. Sri Lakhan when he drew the line he did not tell Ma Jaanki that 'You should not come out' but he had said that no one will be able to cross over the line and if you remain within you will be safe. The line is nothing but the limit or dignity. The 'Karunanidhan' shall try to protect you by drawing a line of dignity but will not pressurize or force you into doing anything. An awakened being never gives you any order or compels you to follow his instructions. After reciting seven hundred shlokas, Sri Krishna left it on Arjuna to do as he pleases.

So Baap, Even if He does not want, the 'Karunanidhan' will become a well know figure in the world. Like, Jesus, Buddha, Shankaracharya, Mahadev, Tukaram, Narsih, Gandhi Babu, all of them are well known the world over. Then comes the word 'Vishwesh'. The one who is a 'Karunanidhan' becomes venerable in the world. His words are respected and followed by the world. He in other words becomes the 'Master' of the universe. The next word is 'Vishwayatan'. It means that all his efforts or actions are only for the benefit of mankind. 'Vishwamarjaad', means that no one else can adhere to the noble values of living. These are not a binding but are merely said and showed. The 'Karunanidhan' is 'Gagangaami'. The sky is His path means that He is not narrow minded, but He has a very broad outlook. These are not traits but the nature. The people will start revering the 'Karunanidhan' like God. He will be called Bhagwan and worshipped as one.

'Vaageesha' means the master of speech or voice. His words cannot be annulled or ignored because of His compassion. 'Karunanidhan's'

nature is 'Vyaapak'. He is not puny or narrow minded. Just think that there are so many religions in the world but why do you need to propagate a few religions? Why does our 'Sanatana Dharma' need not be propagated? Where you need to indulge in any propaganda, it is a proof that the ideologies of this are very narrow minded.

'Vimal', when the mind, intellect, chitta and the pride all four become unsullied then it is called 'Vimal'. 'Vipula' means that he is strong and powerful. There is none more powerful than the 'Karunanidhan'. One who is wealthy can give wealth; one who is respected will give respect, but the 'Karunanidhan' is the master of liberation, so He can give liberation or 'Nirvaan' in a jiffy. He distributes liberation to one and all. Even if any of His devotees turn their backs on Him, the 'Karunanidhan' will always be favorably inclined towards His devotees, 'Bhakta Anukool'.

'Bhava shool nirmoolkar', He uproots the thorns that prick us in our lives. 'Tool-agma-naam', His name destroys the cotton wick of our sins like a fire. 'Tarala-trishna-tani-taran', when we are engulfed with the deep darkness of craving, the 'Karunidhan' comes and destroys it like the Sun. 'Dharanidharan', the 'Karunanidhan' upholds the earth on His shoulders. He becomes the sustainer of this entire creation. 'Sharana – Bhayaharan', He destroys the fear of those who have taken His refuge. Now just hear the four lines from the 'Vinaya Patrika' together –

Vishwa-vikhyaat, Vishwesh, Vishwaayatana,
Vishwamarjaad, Vyaalarigaami|
Bramha, Varadesha, Vageesha, Vyaapaka, Vimal,
Vipul, Balwaan, Nirvaanswami||
Bhakta-anukoola, Bhavashoola-Nirmoolakar,
Tool-agma-naam paawak samanam|
Tarala-trishna-tami-tarani, Dharanidharan,
Sharan-Bayaharan, Karunanidhanam||
Hey 'Karunanidhan'. These eighteen attributes of your nature adorn you always.

There is a question, 'Bapu. Yesterday you had said that you have affection towards your listeners. So what are the characteristics of a good listener so that we can imbibe them in order to be able to be worthy of your affection?' My affection is not based on any qualities or characteristics. If it be so then my affection shall become a culprit. What will I say about the qualities of a 'Shrota'? My Tulsi has already said -

Shrota sumati suseela suchi katha rasik Haridasa|
Paayi Uma ati gopyamapi sajjan karahi prakasa||

Goswamiji says that if the listener has these qualities in him then an awakened being will not hesitate in even revealing the secret of secrets in front of him. The first quality is that the listener must be a 'Sumati'. He must be of a good disposition. That is why I repeatedly say that please hear with a pure and a clean mind. The listener must be favorably disposed towards everyone, and should not harbor any ill feeling. The second quality of the listener is that he must be 'Susheel'. He must be affable and of good conduct like how to sit, how to speak, how to behave etc. When it pertains to the scriptures, it is different but I think I have said it a number of times that there are three types of listeners, a Rajasi listener, a Taamasi one and a Sattwiki one. The Rajasi listener is one who only seeks entertainment. A Taamasi listener is one that he is eager to listen but listens with a scorn or ill feeling. A Sattwik listener will just keep his hearing faculty open and concentrated on what is being spoken. He has no questions, nor is interested to knowing anything, he just wants to drink the ambrosia being poured into his ears. But above all these three is the one who is beyond them, i.e. 'Gunateeta Shrota'. The speakers are also of three types. The 'Rajasic' speaker is in a lot of pomp and show. Some are 'Taamasic' in nature and scornfully just want to catch hold of the listener and exploit him. Some are of a very quiet and of a simple disposition but the best is the

'Karunanidhan' speaker who is beyond all the three. Bramhananda Swami says –

Trigunaateeta firat tanu tyaagi,
Reet jagat se nyaari|
Bramhananda santan ki sobat,
Milat hain pragat Morari|

So the listener has to be of a noble disposition and affable. He should be 'Suchi' means pure. A listener being clean is not enough, he must be pure inwardly. The fourth quality is that he must be 'Katha rasik', meaning he must be thirsty of the elixir of the 'Katha'. And he must be 'Haridasa'. He must be a surrendered soul.

Now let us proceed towards singing the glories of Sri Rama and sing the beautiful text of His Divine birth. Baap. Yesterday, very briefly we saw that Lord Shiva is seated underneath the well known 'Vata Vriksha' on Mount Kailash. Ma Parwati pleads to Him to kindly rid her of the delusion through the narration of the 'Ramkatha'. The Lord expresses His pleasure and thanks her profusely. He says, 'Hey Parwati. Rama is that Divine Himself who walks without feet, and acts without hands. There is no reason attributed to His efforts. Without touch he feels everything and sees everything without eyes and speaks without a tongue. He appears like us but His actions are divine in nature. Even the Vedas are unable to sing His infinite glories and He comes to earth taking a human form only and only for the salvation of His devotees. Goswamiji, indicates five principal reasons for the advent of the Divine. The first is 'Jai-Vijai, the curse of Sati Vrinda, the curse of Devarishi Narada, the penance of Manu & Shaturoopa and finally the curse of Pratapbhanu.

In the 'Ramcharitmanas' before the divine birth of the Lord, the birth of the demon has been explained. By severe austerities, Raavana acquires many boons and by its virtue becomes very powerful and invincible. Austerities are good and in lieu of one's penance, the Gods have to bless one

with certain boons also. He began misusing his power and started driving the world towards annihilation. At last, being unable to bear the tyranny unleashed by the tormentor, the Mother Earth is very upset and taking the form of a holy cow, goes to the sages and the celestial beings for help. They expressed their helplessness and they all decide to knock of the 'Grandsire Bramha's' door. They all join in a collective prayer to the Divine to protect them and save them from annihilation. The Divine voice reassures them and says that don't despair. I shall come down to earth and rid you of your sufferings.

Here, there is an anxious wait and Tulsidasji changes the topic. He now takes us all to the Holy city of Ayodhya where the Lord is going to incarnate. Maharaja Dasaratha, who is called the 'Dharam Dhurandhara'. Meaning, that he has all the three yogas imbibed in equal measure, i.e. the bhakti yoga, karma yoga and the gyaan yoga. He was blessed with all sorts of happiness. Even his matrimonial life was very happy. He had just one sorrow that he did not have any issues. With this pain he goes to the door of his preceptor and submits before him what was bothering him. When we can't get satisfaction anywhere in the world then that is the only door where we can go and cry our heart out. He narrates all his pleasures and pain in front of his Master. Guru Vashishtha says that he wanted to bless him with the Divine playing in his courtyard but till date, he never came to him with this query. Now that he has come, a 'Putrakaameshthi Yagna' will have to be performed for it. You shall be blessed with four divine sons and they will be well known and worshipped in this entire creation. He believes in austerities, instead of any mystical wonders. Therefore, Shringi Rishi is summoned for the conduct of the 'Yagna'. The holy sacrifice is performed and the 'Yagna Purush' appears with a sacred 'Prasad' at the culmination of

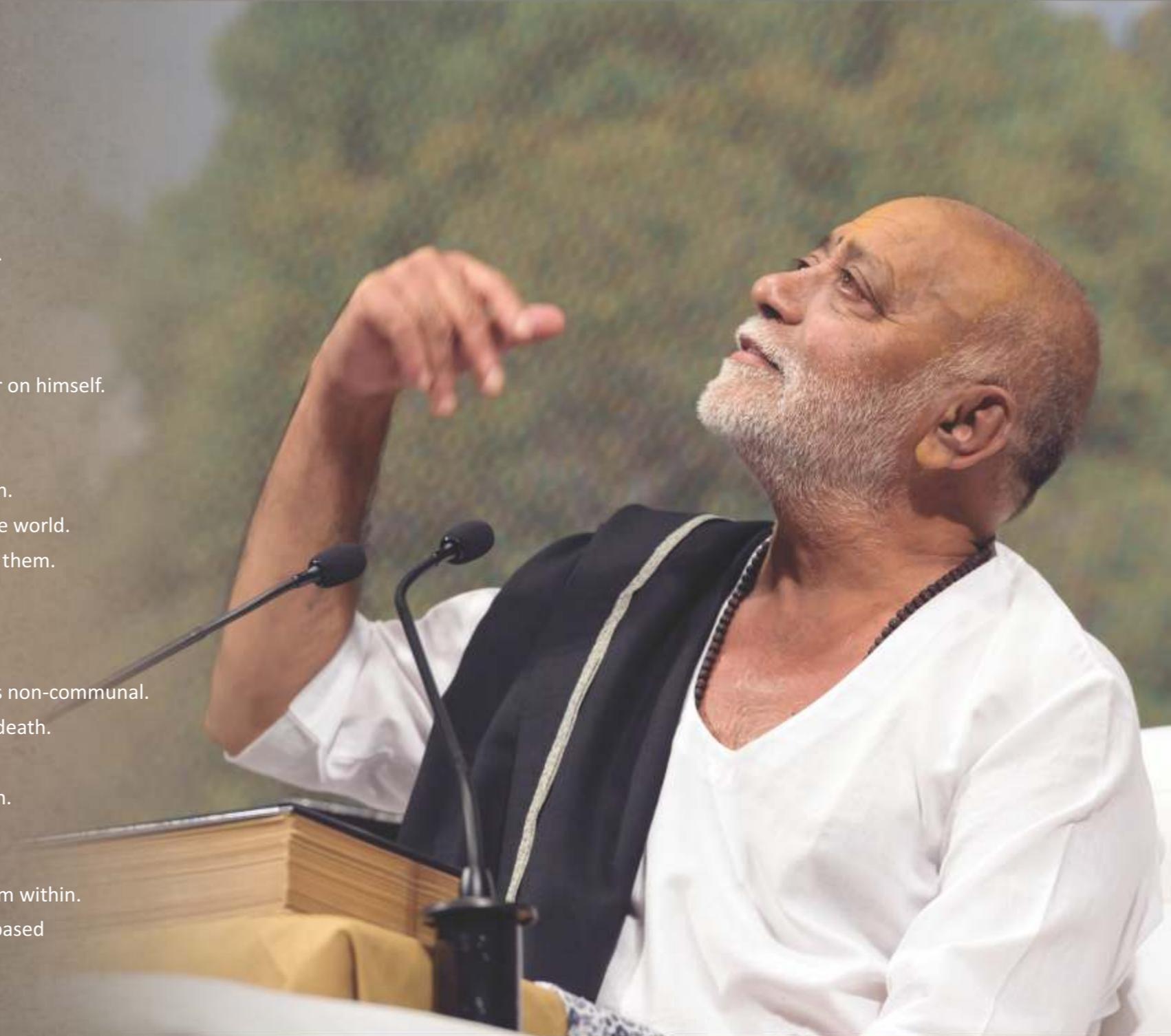
the sacrifice. The sacred 'Prasad' through Sri Vashishtha is passed on to the king for onward distribution to the three queens. On eating the sacred 'Prasad' the Divine enters the womb of Mata Kaushalya. All the creation was filled with immense joy. After the passage of the prescribed time, the moment of the Divine advent was at hand. 'Joga, lagan, griha, baar and the tithi', all became favorable for the Divine incarnation. The entire creation, animate as well as inanimate were filled with joy and divine bliss because the birth of the Lord is the root of all pleasures. That divine moment arrived. The ninth day of the bright fortnight, Tuesday, the auspicious month of Chaitra, the 'Abhijit muhurta', mid afternoon, all the celestial deities gathered in the sky awaiting the Divine advent. A light fragrant breeze was blowing and the holy Sarayu was filled with the ambrosial waters. The entire surroundings were filled with unprecedented joy. The Gods started to pray and the Omnipresent Lord incarnates in the quarters of Mata Kaushalya. Tulsidasji writes –

Bhaye pragat kripaala deenadayala
Kaushalya hitkaari|
Harshit mahataari muni mann haari
adbhut roopa bichaari||

Seeing the Divine form of the Lord, the mother was awestruck and was unable to pray. Then she realized that the Lord Himself has come to play in her lap. On the request of the mother, the Lord assumes the form of a human new born and Sri Hari began to cry like a baby. The shrill cry of the new born was heard outside and the news reached the king's ears. He experienced divine happiness and called for Guru Vashishtha who will determine whether it is truly the Divine or a mere delusion. The preceptor confirms the advent of the Lord and hearing this, the entire creation was immersed in 'Paramananda'. The congratulatory messages started to abound everywhere.

Kathā-Darśana

- ♦ The 'Ramcharitmanas' is the 'Saptapadi' of the spiritual world.
- ♦ The Divine can become the crown adorning a king and can also become a 'Padukaji' for His devotee.
- ♦ 'Bhakti' is always young. Knowledge and renunciation can be old.
- ♦ An awakened soul is always a 'Karunanidhan'.
- ♦ As much as possible, please watch out from committing an offence towards an awakened being.
- ♦ The 'Karunanidhan' can never be harsh, neither on the world nor on himself.
- ♦ Compassion showers equally on everyone.
- ♦ Kindness and compassion are both similar in nature.
- ♦ The 'Padukaji' of any awakened being can be our great protection.
- ♦ The Guru's 'Padukaji' is the boat for us to crossover the sea of the world.
- ♦ Out of the few very pure and auspicious words, 'Sadhu' is one of them.
- ♦ A 'Sadhu' is not the means, he is the goal.
- ♦ The truth is the Himalaya, love is the river flowing out of it and the compassion is the sea.
- ♦ The means are mostly communal in nature but the goal is always non-communal.
- ♦ Acceptance makes a man great. Acceptance is life and refusal is death.
- ♦ The scriptures can provide us with a doctrine, but it can't satisfy.
- ♦ Science provides equanimity and spirituality provides satisfaction.
- ♦ The speaker should always speak with total understanding and the listener should hear with a firm belief.
- ♦ Remain unattached from the outside but be wet in emotions from within.
- ♦ Happiness and joy are not related to anything; instead they are based on our internal make-up.





This is my 'Manas Sutra'

Manas-Karunanidhan : VI

Baap, We have been doing some valuable and aphoristic discussion regarding 'Manas – Karunanidhan'. Let me begin with yesterday's question. A few questions are with regard to yesterday's Sutra I shared with you all that 'A Sadhu doesn't reply but he awakens instead'. In connection to it and a few questions with regards to 'Karunanidhan' as to how does he eat, how does he drink, how does he sit, how does he get up, how does he see, how does he speak, etc?

Firstly, let me tell you that in our culture, inquisitiveness or curiosity holds a much higher position in comparison with a question. If you ask me a question then I can reply according to my understanding or I may not be able to reply. But when you inquire then please don't put up a query with an expectation of a clear cut answer because it should be to broaden our understanding and to fully awaken us. The question could also be put with an objective to test. In an exam we are generally given this leeway that reply to any three out of the five questions and so on. The question may have the objective of testing or measuring the other person. But in a curiosity, there is no such angle. Inquiry is done in a 'Upanishadic' manner, with teary eyes and bowing down most respectfully and humbly at the feet of the Master to broaden our understanding and a burning desire to be enlightened in the process. You can either express it by speaking or writing it down or it could be a query in your mind and you just keep quiet about it. The answer is given as a reply to the question asked but not for further evolution. An inquiry is not a question. That is why, in our tradition we say 'Athaato Bramhajigyaasa'. An inquiry or curiosity about 'Bramhan'. Yes, there is a 'Prashnopanishad' as well. Then there is a 'Kenopanishad'. In this, in the beginning, you will find innumerable questions. In fact, they are not questions, they are inquiries. 'Athaato Premajigyaasa, Athaato Bhaktijigyaasa'.

So, a very adorable word is inquiry or 'Jigyaasa'. In this, there is no question of measuring the awakened being; instead there is a sincere effort to absorb more & more. An inquirer never writes, 'Hey Param Pujya Vasishtha Muni'. An inquiry should be made to the 'Karunanidhan' who is devoid of all adjectives. Just think, have you ever read, 'Param Pujya Krishna Bhagwan'. It really looks so graceless and clumsy. We want to become 'Param Pujya' or we make one. Those who ask questions will attach

adjectives. In love there are no adjectives whatsoever. Friends. In love even there is no name. When you love God, then automatically all adjectives fall off. When you worship, you can say 'Puja' but in love, nothing. Why do we normally do not take our Guru's name? Because, we are devoted and surrendered to Him and in love, the name just falls off. Just 'Guru'. Sufficient. Because after all, we need some name or some word of expression. So we use the words like, 'Thakur, Bhagwan, etc'. Love wants everything to fall off. In a question, exhortation is necessary but not in case of a query. A query is a strong desire to grow, coming out of pure love. Therefore, my dear brothers and sisters. One definition of 'Karunanidhan' in our scriptures is that one who creates is 'Karunanidhan', one who sustains or looks after and the one who dissolves is also 'Karunanidhan'.

Yesterday's query was that what does the 'Karunanidhan' eat? What does he drink? Our discussion is very aphoristic in nature (Sutratmak). Everything is in the form of small-small aphorisms. These aphorisms are very glorious. That is why Sri Vyaasa says 'The Bramhasutra'. The precious stones are not as valuable in comparison to the thread which holds them. That is why Veda Vyasa got the 'Bramhasutra. Narada and Shandilya got the 'Bhaktisutra'. Bhagwan Kapil gave us the 'Sankhyasutra'. Kanaad, Gautam and the other Maharishis got the 'Nyayasutra, Dharmasutra, etc. Bhagwan Patanjali gave us the 'Yoga Sutra'. The Jains have the 'Kalpasutra'. Our discussion too is 'Sutratmak'. This is my 'Manas-Sutra'. So our discussion is also very 'Sutratmak' in nature. With regards to your query, let me ask you that according to you, what would the 'Karunanidhan' be eating? What would he be drinking? I feel that the 'Karunanidhan' must be 'Gham khatey hain' (Must be eating the sufferings or our sorrows). Even if He is absolutely true, still He will eat 'Gham'. For me, this word 'Gham' is very exalted. Have you ever

noticed that the one who is a 'Karunanidhan' the amount of 'Gham' he digests? He prepares and nurtures His devotees for years together and in a moment the devotee just goes and dirties or sullies himself up then the 'Karunanidhan Sadguru' just swallows a lump even if all His efforts have gone in vain saying that after all he is mine and it is my responsibility.

One day, Ananda told Buddha that, 'Hey Tathagata. In our 'Sangha' we have some 'Bhikhus' who do not follow the rules of the 'Sangha'. Tathagata asks Ananda, 'Brother. Tell me whether you still consider me to be 'Gautama' or the Buddha?' He replies, 'I have addressed you as 'Tathagata'. Of course, I consider you to be Buddha'. 'So if you know that a few are doing so, then would I also not know about it?' Yesterday, Wasim Sahib recited a beautiful sher –

Mein ussey nazar milatey huwey bhi darta hun|
Ankhon ankhon mein who zahan padh leta hai|
He can read even the unopened cards that's why I cannot look him in the eyes. A very beautiful sher –

Tujhey paaney ki koshish mein
kuch itna kho chukka hun|
Tu mil bhi agar jaaye toh
milney ka gham hota hai|

Just see, the height from which this person is talking? So, Buddha said, 'Ananda. Even I know what you are saying.' But I feel that my Buddha 'Gham kha gaye hongey'.

Kuputro jaayeta kwachidapi kumaata na bhawati|

Chorun kchorun thaiya,
Tu toh Mawter kawai|

This 'Mawter' word is very beautiful. The word parent appears to be tiny in front of this word 'Mawter'. 'Pitrudevo Bhava, Matrudevo Bhava'. They too seem to be very exalted and beyond reach. But the moment this word 'Mawter' touches us, something starts happening and chemicals within begin to change.

So, according to me, the 'Karunanidhan' eats the pain and sorrow. Even though he might be right but smilingly, he will admit and take the blame on his head and just keep quiet. Raj Kaushik's sher –

Yun kahaney se pahley bahut sochta hun|
Mein job hi kahoonga who sab maan lega|

If I ask you for anything, then kindly don't just give it to me, my Lord. Because you will give me whatever I ask for. So 'Gham khana'. We have had a number of great personalities who have thrived in the practice of 'Gham Khana'. Like, Saint Mooldas, Lord Buddha who ate the poisonous food. Each awakened being has one last supper. Maharishi Dayananda of Saurashtra too was given some such food which became his last supper.

Let us proceed. In my opinion the 'Karunanidhan' eats 'Gham' and drinks poison.

Take Lord Shiva as a glaring example. The Devas partake the 'Amrita'. Gandhi Babu drank poison all his life. Once, in a prayer meeting he confessed that this is his 'Aranyarudan'. Gandhi drank the poison in the form of a bullet. That is why, Meghani says –

Sur-asurna aa navayugi udadhi-veloney;
Shey chey gatagam ratnanakaamijanoney?

Tun vina, Shambhu? Konn peeshey jher donney?
Haiya lagi galwa garal jhat jaao re, Babu.
Aa saumya-raudra. Karaal-komal. Jaao re Babu.

When India was liberated then kindly pay attention to this sentence spoken by Churchill. At that time Churchill was very sad. He had said, 'The country was liberated, good. I am not an astrologer but my heart tells me that this country will now go into the hands of scoundrels and wicked people.' So, Gandhi drank the poison so that we all could drink the 'Amrita'. You must have seen in so many

families that some elderly or saintly person drinks all the poison on behalf of the family and takes care of the family. To drink the poison is his fate and he is ordained to do so. Why, because he is the 'Karunanidhan'. Therefore, I feel that an awakened soul will drink poison. And I am reminded of that very famous line of 'Kavi Kaag Babu, -

Jhadpelu amee amar karshey
punn abhaya nahi aapi shakshey|

Baap, The 'Karunanidhan' drinks poison for the emancipation of mankind. Now, where does he sit? How does he sit? How does he get up? Here this is not in the general context; it is being referred to its subtle nature. First, his sitting, for which I shall take the help of 'Acharya Shankar'. 'Ekantey sukhamaasyatam'. The awakened being sits in solitude and silence. Now his posture of sitting entirely depends what suits him. We shall have no

objection in calling Shankar as 'Karunanidhan'. Now His sitting posture is akin to an awakened soul –

Nija kar daasi naagripu chaala|
Baithey sahajahi Sambhu kripaala||

Let see the usage of the word 'Kripaala' here. The most surprising thing is that in the idols we see in the temples mostly Sri Rama and Krishna are standing but we rarely find Lord Shiva standing. He is sitting very casually and effortlessly. In this tradition, Acharya Shankar says, 'Ekantey sukhamaasyatam'. So the straight forward meaning will be that He is the one who lives in solitude. Take the 'Bhagwadgita'; 'Arati janansadi'. Who stays away from the crowd, or His nature is to be alone. The 'Karunanidhan' is seated in solitude. How does He sit? The 'Manas' says –



Baithey sahajahi Sambhu kripaala|

He sits in a very easy and a casual manner. No tradition or method applies here. So, the most benevolent 'Karunanidhan' Shiva is seated at Kailash in a very comfortable and easy fashion. An awakened person will sit very slowly but will get up speedily. Pay attention. Why? Because He sits for Himself but He gets up for the benefit of mankind, 'Kis par bheed padi'? When He gets up, He provides succor to the mankind that is why He is in hurry to get up and get moving. The one who is compassionate does not delay; he is always in a hurry to reach out as many as He can. If a daughter comes to her father weeping, will her father tell her that I shall listen to you and wipe your tears after a while? No. His getting up is speedy for the benefit of the world at large.

Let's proceed a bit further. How does the 'Karunanidhan' sleep? He sleeps in an awakened state. His sleep also is steeped in an awakened state of mind. When we sleep, we have dreams. He sleeps in an awakened state. There is no awakening like a 'Samadhi'. Adi Shankar says that, 'Nidrasamadhistiti'. Alert even in sleep. My Lakhan did not sleep for fourteen years at a stretch. A yogi can do it. I have no doubts about it and Sri Lakhan can do it. But our intellect cannot accept it that a person can stay awake for so long. If we can accept it fine but in case it does not seem plausible then at least you can agree that he must have slept with total awareness. Sleep is necessary for the human body but someone can be refreshed with just an hour of sleep. Therefore, the 'Karunanidhan' sleeps in an awakened state. Now how does He see?

Par dukha dukha sukha sukha dekhey par|

Here the 'Manas' comes handy in comprehending this. The one who feels sad seeing the other person unhappy, and on seeing the other's happiness he feels double the amount of happiness,

this view is of 'Karunanidhan'. Our problem is that we are 'Kathornidhans'. We are in fact half meaning that we might feel sad on seeing the other person unhappy, but can't feel happy seeing the other person's happiness. In whichever sphere you are, just think about it. Where do people rejoice on seeing the other's progress. Why don't we learn to be happy in other's happiness? At least after listening to the 'Katha', develop this attitude that on seeing the other person's progress, quietly pray that he does better and better, and that he be blessed with the right thinking so that he can help the needy. When the other person is praised and get's fame, how bad we feel? Though, my Tulsiji says that, 'Moha sakal byaadhin kar moola'. This is correct that attachment is the root cause of all suffering but we are ordinary mortals and if we see something nice, we are bound to develop an attachment towards it. If we see a chocolate, then immediately a desire to have at least half of it springs up. The attraction is quite natural. Now, how do we save ourselves from this attachment? Agreed, that attachment is not good but I personally feel that something even more dangerous than attachment is enmity. Please, beware. Your daily spiritual practice is eaten up by this enmity. Why do you become jealous seeing the other person's progress. I have even said during this 'Katha' that this enmity is death. Shankaracharya Bhagwan states that, 'Na me dweshaagau'. If someone is singing beautifully, just enjoy it. If someone writes well then read it and bless him. If someone speaks well standing on the stage then please pray that he speaks even better. But jealousy, enmity just gets the better of us. In my opinion, it is the most dangerous of all maladies. But, 'Par dukha dukha sukha sukha dekhey par' is the viewpoint of 'Karunanidhan'.

Manu jaahi raachehu milahi
so baru sahaj sunder sanwaro|

Karunanidhan sujaan seelu
sanehu jaanat raawaro||

Even in the 'Gauri temple' if you look at it minutely, then there are three distinct qualities of 'Karunanidhan' that have been revealed. 'Sujaan, Sheel and Saneha'. And out of the usage of 'Karunanidhan' five times, thrice Ma Jaanki is the central focus and once is the 'Padukaji' and the other is the 'Suteekhsna Prasanga'.

Janaksuta jagajanani Jaanki|
Ati saya priya Karunanidhan ki||

Then again in the 'Sunderkanda' –

Rama doot mein matu Jaanki|
Satya sapatn Karunanidhan ki||

In both these instances we see that Ma Jaanki is the central focus. Ma Gauri is the soul and knows everything. She knows that Jaanki is most dear of 'Karunanidhan'. That is why, in her blessing she uses the very word and says that you shall get 'Karunanidhan' who is your beloved. And Sri Hanuman takes His oath. Therefore, according to Ma Gauri, we can interpret 'Karunanidhan' in these three distinct definitions. The one who is 'Sujaan' is 'Karunanidhan'. 'Sujaan' is a very beautiful word of the 'Ramayan'. The farmer sows the seed and whatever he sows shall grow in time. But apart from the crop, there are a lot of other things which grow all around. In the 'Katha' Tulsiji sows a few noble traits in all of us, but even then we are jealous. Why, because certain things we carry for innumerable births which spring forth like the weeds or wild grass. The farmer just picks up the spud and removes the unwanted grass or weeds. By weeding out the unnecessary, the essential is retained. It is quite possible that while doing the weeding out exercise, even the main crop gets damaged, it is quite likely. But, 'Krishi nerawahin chatur kisaana'. 'Chatur means Sujaan'. He knows that whatever he has got from the 'Bhagwatkatha' should not get dissipated. In fact, what should be

discarded are all those impurities that have been stored since so many births. Now what does a clever farmer do? 'Jimi budha tajahi moha mada maana'.

Therefore, by the 'Bhagwadkatha' we for sure are blessed with noble traits but along with it certain weeds like attachment, ego and pride do grow which needs to be removed in time to protect the offshoot of the Divine text. One word is 'Mada'. The moment there is a little rain of certain importance or fame, instantly, the weed in the form of pride springs up. This 'Pada' gets converted into 'Mada' in no time.

Nahi kou asa janmeu jaga maahi|
Prabhuta paai jaahi mada naahi||

There is great importance of the 'Sutra'. The precious stones are less valuable in comparison to the thread that holds them together. That is why; Sri Veda Vyasa has given the 'Bramhasutra'. Shandilya and Narada came along with the 'Bhaktisutra'. Bhagwan Kapil gave us the 'Sankhyasutra'. Kanaad, Gautam and many other sages came and someone gave us the 'Nyayasutra', another 'Dharmasutra', etc. Bhagwan Patanjali gave us the 'Yogasutra'. The Jains have the 'Kalpasutra'. Our discussion is very 'Sutratmak' or aphoristic in nature. And this is my 'Manassutra'. So, the discussion of the 'Vyaaspeetha' is very aphoristic.

So, a lit bit of appreciation of the position turns into pride in no time. When there is praise and adulation from all sides then at that moment the ego should not raise its ugly head, that is why like a clever farmer, we should immediately weed it out. We must just instantly remove it. In the blessings of Ma Gauri and while referring to 'Karunanidhan' we have seen three different definitions and the first out of them is 'Sujaan';

Bharadwaj muni basahin Prayaaga|
Tinhahi Rama pada ati anuraaga||
Taapasa sama dama daya nidhaana|
Parmaratha patha param sujaana||

So, the one who is 'Sujaan' is my 'Karunanidhan'. The Guru knows exactly how much should be revealed to whom and he ensures that the requisite amount is revealed. This is the 'Sujaan' nature of 'Karunanidhan'.

Second, the 'Karunanidhan' is the knower of modesty or virtue. Always remember that an awakened being is always 'Karunanidhan'. But my 'Gangasati' says that one who is endowed with 'Sheela' is 'Karunanidhan' –

Sheelwant sadhuneey
vaarey vaarey namiye Paanbai.
Jena badaley nahi vratmaan re;
Chittani varati jeni sadaaya nirmali,
Jeney maraaj thaya merbaan re...

The 'Karunanidhan' must be very modest and virtuous. This is his nature. And thirdly, he must know what affection is. It may so happen that you are extremely affectionate towards somebody but they are unaware of its value and remain aloof.

Now in the 'Manas' and the other scriptural texts, wherever Hanumanji Maharaj has been referred as 'Karunanidhan', Lord Shiva and Lord Rama have also been addressed as 'Karunanidhan', then if we bow down respectfully we are able to see all the aforesaid three qualities in their nature. So, in the 'Manas', out of the five

usages of 'Karunanidhan', thrice Ma Jaanki is the principal focus, once it is Sri Padukaji and once the love of Sri Suteekshnaji. And in the 'Bhakti Tradition' the Lord's 'Name, form, divine play and the abode' have all been addressed as 'Karunanidhan'. We find the usage of 'Karunanidhan' by Tulsi at a very exalted position.

Now let us take up a little of the main text. Along with the birth of Lord Rama, Mata Kaikayee also gave birth to a son and Mata Sumitra had two sons. The joy of the festivities grew manifold. Goswamiji says that these festivities continued for a month. As if the Sun did not set for a month. Now, this will be difficult to comprehend, it is but natural. But because of the flow of divine bliss and ecstasy, the people of Ayodhya forgot the passage of time and were steeped in supreme joy. While narrating this, Lord Shankar tells Ma Parwati, how He along with Kagabhusundi came to Ayodhya as an astrologer to get a glimpse of the Divine. Through the science of astrology, Lord Shiva is able to see Sri Rama. I would like to mention here that all the lines of knowledge are good but their efficacy or utility is only if they are conducive in our Divine realization. The four brothers started growing and in time the Guru came for their 'Naming ceremony'. Guru Vashishtha says, 'O mighty King. The dark complexioned One, who is in the lap of Ma Kaushalya, I am naming Him Rama because those who will chant this name shall be blessed with virama, arama and vishrama. They will be blessed with cessation of continuous activity, peaceful rest and tranquility. The second prince, who is quite similar to Rama in every which way and is in the lap of Mata Kaikayee, will be the caretaker and fulfiller of this creation; I go on to name him 'Bharat'. Out of Mata Sumitra's two sons, the youngest child is named 'Shatrughana' by Guru Vashishtha saying that he will prove to be the destroyer of animosity and the one who is the store

house of all that is good and noble, very dear to Lord Rama and the upholder of the universe was named 'Lakshmana'.

Thus, all the four brothers were named by the learned Guru. I have said this a number of times that for the one who wants to chant the holy name 'Rama' the traits of the other three shows us the manner in which we should do it. Firstly, when we repeat 'Rama' let us remember that like Sri Bharat we should try to satisfy everyone and not exploit. We should prove to be the fulfiller to the society and not a usurper. Secondly, by remembering Sri Shatrughana, we should ensure that we don't harbor any enmity in our hearts. And thirdly by thinking of Sri Lakhan we must try and be supportive to as many as we can and develop kindness in our heart. At least be kind towards all those who may not see eye to eye with you so respect their choice and understand their point of view. So, these three should become our guides on the path of chanting the 'Rama Naam', or for that matter any divine name.

After the 'Naming ceremony', all the four brothers were given the sacred thread known as the 'Yagyopaveeta Sanskaar'. Then they go to the 'Gurukula' for their studies. Even though, the Vedas are supposed to be the breath of Rama, yet to establish the doctrine of 'Acharyadevo bhava' the Lord along with His brothers went to the Guru ashram to study. The Lord established the importance of the 'Gurupada' and the refuge of the Master. In a very short time, they mastered all the arts & sciences. Then they lived and practiced all what they had studied. At this juncture, Goswamiji turns the topic and the coming of Maharishi Vishwamitra is shown.

Vishwamitraji Maharaj used to stay at his Siddhashram and perform his austerities. The demon twins, Mareecha & Subaahu used to obstruct his austerities and were a nuisance. Being

perturbed by this he was worried about the culmination of his austerities. He was meditating and he sees that the Divine has already taken birth at King Dasratha's household. He decides to go to Ayodhya. He bathes in the pure and holy waters and reaches the royal court. The King accords him a respectful welcome. The Maharishi has his food and the four brothers walk in to pay their respects. On seeing them, the sage was stunned for a moment. He narrates his problem and demands Sri Rama and Lakhana to accompany him for his protection. Out of his affection and attachment the king is hesitant. The Guru comes and saner counsel prevails. Seeking the blessings of the mother, the two brothers depart with the sage. On the way, the mother of demons, Taadka attacks them and she is liberated by the Lord.

The next day, they ask the sage to begin his austerities. The 'Yagna' begins. Mareecha is flung far away by the Lord and Subahu is liberated. The 'Yagna' is performed and on culmination, Sri Vishwamitra tells them about another 'Yagna' which is taking place at Janakpuri, known as the 'Dhanush Jagya'. Hearing this, the Lord and Sri Lakhan agree to proceed to Janakpuri. On the way, Sri Ahilyaji is liberated. The principal work of the Lord's advent is progressing in this way. He is walking and moving on to uplift the down trodden and embrace those who are neglected and backward. The one who had lost all hope and had turned into a stone due to her rejection, such a grief stricken Ahilyaji is again brought back with respect by the sheer grace of the Lord. The Lord reaches the banks of the holy Ganges and bathes in the holy waters. From here, the Lord and His party proceed to Janakpur. Sri Janakraj welcomes them and puts them up at the 'Sundersadan' according respect to their position. They all have their lunch and rest. Now, all of you too please have lunch and rest.



'Karunanidhan' is a universal and a very well-known word in the 'Lokas'

Manas-Karunanidhan : VII

Baap, At the beginning, before we enter into the discussion of our main topic, today is the 'Janma Tithi' of our revered Gandhi Babu and on this auspicious occasion I offer my humble respects to this great personality. Let us all together offer our respects on this 'Non-violence day' at the feet of this holy man. Along with this, one who was short in height but his thoughts were very lofty, the past Prime Minister, Sri Lal Bahadur Shastri, whose birthday also falls on this day, I offer my humble respects to the spirit of this great and noble personality of our country. Gandhi is as relevant today as he was years ago because the 'Truth' never ages and he was a worshipper of 'Truth'.

We are discussing 'Manas-Karunanidhan' in this 'Katha'. How many instances of 'Karunanidhan' are there? In the 'Manas' as we have seen that this word has been used five times. But the word 'Karuna' has been used many a times. 'Karunaeyan, Karunasindhu, Karunasagar, Karunabhawan, Karunakar' these words have been used many a times. And in this word 'Karunanidhan', the principal word is 'Karuna'. We are trying to understand it from various angles. Our dear Harish Bhai of Baroda has labored and sent me a full list of the usage of 'Karuna'. I was going through it. I have marked a few in there. In the beginning of 'Ramcharitmanas,' there are five 'Sorthas'. There is one referring to Lord Shiva-

Kunda indu sama deha Uma ramana karuna ayana|
Jaahi deena par neha karahu kripa mardan mayana||

Herein, we see a very distinct description of 'Karunanidhan'. Whom shall we call a 'Karunanidhan'? This word, 'Karunanidhan' is a universal and a very well-known word in all the 'Lokas'. If we talk about an awakened being or a 'Buddha Purush', then a few indications of His physical attributes are given. There is no talk of the complexion here. Though Shankar is fair complexioned. It is said that, 'Kunda indu sama deha'. How is He? He is like the moon. Generally, while describing a very divine personality, the simile of moon is used. Even though the moon has a curse. Goswamiji has revealed quite a few shortcomings of the moon in the 'Manas'. But when he refers Sri Bharat as 'Chandra' then –

Nava bidhu bimal taata jass tora|
Raghubar kinkara kumud chakora||

'Hey Bharat. You are the moon. And such a moon where, 'Gur avamaan dosha nahi doosha'. That moon is devoured by Rahu, but O' Saint. The moon of your glory is devoid of any such shortcoming and it is pure. When Sri Bharat goes to 'Chitrakoot' to appease the Lord, then on the way, at Sri Bharadwaj ashram the sages when they saw the radiant moon of his face, one of them remarked very carefully because he knew that the moment the allegory of the moon is used, the people at large will first see the black spot. Therefore, he says in a manner wherein he is using the dark spot to enhance its beauty. So, Sri Bhadracharya says –

Tumh kaha Bharat kalanka
yaha hum sab kahan upadesu|
Rama bhagati rasa siddhi
hita bha yaha samau Ganesu||

Just see. The sage is sitting with a weighing scale. 'Bharat, you may think that it is spot of blame on you but no. It is a matter of great respect. Sri Bharat felt that it was a blot on him. What blame? That Sri Rama was exiled because of Bharat. Though Sri Bharat was far away from all that happened but a few were pointing fingers at him and saying that there must be a mute acceptance on his part to his mother's plan. The very same Bharat today has taken everybody along and going to Chitrakoot, this becomes his fame or noble conduct. In reality, this entire plot was hatched by Lord Rama himself. Because He wanted that the bright moon of His brother's goodness should shine through this darkness. A special characteristic of his personality should be revealed to the world. Therefore, what is being thought as a blot is a matter of great pride and a teaching for the world. You are taking everyone along. Those who were busy in criticizing are also today standing in line with your admirers. This

fame is a lesson for all of us. So the reference of the blot there is this. But in reality, the moon of your fame is such that it is lighting up the dark spot as well by its divine glow.

Therefore, the physical form of 'Karunanidhan' is 'Kunda indu sama deha'. The physical form is like the 'Shaardiya moon'. The darkness of the blot is in the background and the noble act of leading us to God is glaringly visible, such a Saint is 'Karunanidhan'. Goswamiji, giving us one more description of 'Karunanidhan' says, 'Jehi jana par mamta ati chohu'. The one who is attached to this world with affection and who never gets angry whatever be the case, then such a person is 'Karunanidhan'. You will never see Buddha getting angry. Even Mahaveera does not get angry. Once having blessed with their compassion, there is no scope of anger. There cannot be both. It is either compassion or it could be anger.

One definition of 'Karunanidhan' can also be this that the nature of the Divine is compassionate.

Karunamaya mridu Rama subhaau|
Prathama deekha dukhu suna na kaaau||
Karunamaya Raghunath gosain|
Begi paaihin peer paraai||

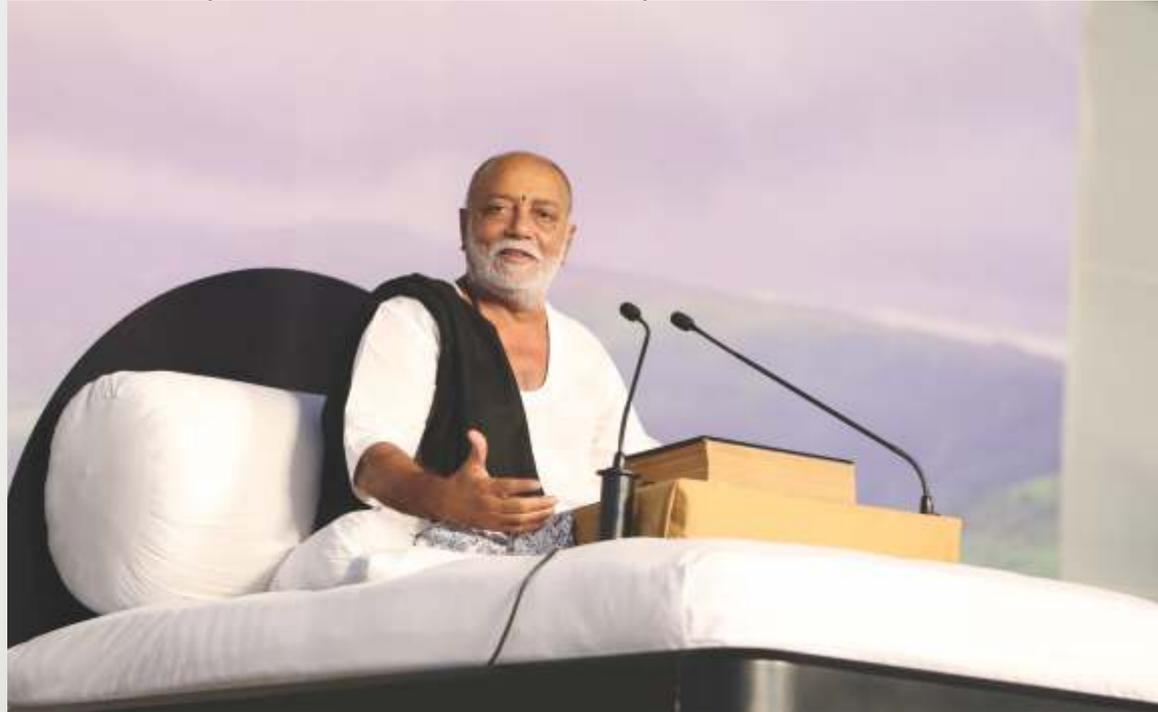
The Lord being 'Karunanidhan' or 'Karunamaya', i.e. ever compassionate, feels the distress of His devotees instantly. The feeling of personal pain is understandable but for Him, His pain becomes secondary and that of His devotees becomes primary and He runs to help them. Like, we hear this incident in the life of Thakur Ramkrishna Paramhansa. He was travelling by boat and was immersed in 'Bhaav Samadhi'. Far away, a washer-man was beating his wife. Suddenly, as he came out of his 'Samadhi', he stated wailing in pain as if he is being whipped. Later on it

was found that he was in sync with the distress of that poor woman and was experiencing her pain. This is the trait of 'Karunanidhan'. Such is their nature. Now let me ask you that can such a person ever hurt anybody, who undergoes suffering for them? Once, there was a reference about the mother of our Prime Minister and maybe I had said something. Today, I feel that a few people have felt hurt by that statement of mine. In this case, because of my 'Sadhu' tradition, I beg to be pardoned if my words have hurt the sentiments of a few. I am sorry because of my nature, not out of fear. People of all the different spheres are respectful. I very humbly and respectfully tell the world that I am not born to hurt or annoy anyone. I roam all over with my truth; try to share as much love as I can and am compassionate towards the world. For me, all are revered. I have nothing to do with anyone. And everybody knows that I maintain a necessary distance with everyone.

So, we are discussing some salient facts about 'Karunanidhan'. The person who is subjected to His compassion can never become the target of His wrath. He will suffer for others. Therefore, let us proceed a bit further with these beautiful Sutras.

Karuna sukha sagar saba guna aagar
jehi gaawahin shruti santa||
So mama hita laagi jana anuraagi
bhayahu pragat Srikanta||

'Karunanidhan' is 'Sukhsagar'. Nobody can ever make Him sad. If He feels hurt due to the pain or sorrow of others, it is something different. But He is the ocean of bliss. Let me just put across a very humble suggestion that in the morning when we wake up, let us have this resolve that whatever be the circumstance, we shall not be sad or sorrowful. In such an event, there is no power on earth which will upset you. But if you are circumspect since the time you wake up. After all, why? You are the child of the ocean of bliss.



Iswar ansa jeeva abinaasi|
Chetan amala sahaj sukhraasi||
Being the child or a part of the Divine, who is ever blissful and happy, why should we despair. But still we wake up with a sorrowful state of mind. Happiness and bliss are not based on any substance, but it is based on our internal resolve. Many a people have got substances in abundance, but are they happy? At least try and see. When we see these awakened beings, like Buddha, Mahaveera, Kabir and Meera. For Meera, people said;

Loga kahey Meera bhayi baawari,
Saas kahey kula naasi re|

But she just went on smiling. And our Bhagubhai Rohadiya says, 'Ranaji ne kahajo, paacha jher mokaley'. Today, one of my Gujarati Bhai has asked that Meera asking for poison the second time, is it not a sign of arrogance? It is not an admonishment? Why this streak of arrogance in a saint? It is an interesting point. No, I don't think so. Meera must have liked the poison so much that she must have thought, 'Rana. The poison was really good, can I have some more? So, Bhagubhai's lines are really very beautiful –

Ranaji ne kahajo, paacha jher mokaley|
Mererabai karey che pukaar,
Jherney jheerawwa jeevann maro aawshey|

This was a demand for some more poison because she enjoyed it the first time round. So, 'Karuna sukhsagar saba gunn aagar'. The second definition we can get here is that the one who is compassionate is a store house of all the virtues. We only need to have that discerning eye. If our attitude is of collecting all that is good and noble then even in the wicked of all we will read only the goodness or the nobility in them. And if our eyes are tuned in picking out the negative then even in a

treasure house of goodness, we shall only see the dark spots. But the 'Manas' says that the 'Karunanidhan' is a treasure house of goodness.

Another definition of 'Karunanidhan' being given is that He is very watchful about any growth of an ego or pride in the mind of His devotee then –

Karunanidhi mann deekh bichaari|
Urr ankureu garab taru bhaari||

Seeing even an unseen danger lurking in the mind of His devotee, He just rushes to his aid, and I had even said yesterday that the awakened being sits very slowly and casually but is very alert and swift in getting up lest He should be late in reaching to His devotee's help. Sahib. In the spiritual world, there is this story in Nabhaji's life where the ship of a trader devotee of his is stuck in the midst of a sea storm. In distress he calls upon his preceptor for help and there, the Master heeding to the distress call asks the direction of the hand fan to be changed and here the storm changes its course. It may look to be a mystery or something unbelievable but such stories abound in the world of faith and devotion such incidents are facts of life. Wasim Sahib, the other day had recited a couplet which meant that when that 'Someone' is around then we see a light engulfing us from all directions. The faith has to be total and rock solid. A total unconditional surrender will truly unburden us to a very great extent. Yesterday, the ghazal that Osman sang –

Tumharey bagair mukammala zindagi na hui,
Khushi ka naam suna tha, khushi hui|
- Jigar Muradabaadi

But if we relate it to the divine name or with the total unconditional surrender at the lotus feet of a 'Buddha Purush' then these lines will have to be altered thus; 'Tumharey saath zindagi

mukammal ho gayi'. Hey Baap. In you, I have got everything. I had heard about happiness but in you I have got the ultimate bliss. The question is of unshakable faith.

A person, keen for initiation, was wandering from one Guru to another for nearly fifty long years. The problem was that wherever he would go, the other person would not fit in his mind. He found one, who was only laughing. The other was only serious. The third was only doing difficult fasts. The fourth was only eating all the time. In this way, he was nearing sixty and thought that his end is round the corner. Since he has not got a perfect Guru, what does he do? If I die without having a Guru, it is not right. Therefore, he decided to finally settle for anybody he gets. He gathers courage and goes to a Guru and insists for his initiation and agreed to abide by his instructions. And the moment he fell down and surrendered himself at his feet then when he raised his eyes, he found that the one who was eating all the time was seated in front of him. The one who was fasting was also the same person. The laughing Buddha was also this very person. But when did this happen? When he decided to surrender and not test. There is a beautiful 'Pada' in the 'Vinaya' –

Jaaun kahan taji charan tumhaarey|
Kaako namm patita paawan jaga,
Jehi ati deen piyaarey , Rama.

There is another 'Pada' also, which says –

Hey Hari. Kavan jatan sukha maanahu|
Jyon gaja dasana tatha muma karani,
saba prakaar tumh jaanahu||

Like the tusks of the elephant, which are only for show whereas, the teeth are separate. Similarly, O' Lord. My conduct is also like this. Hey Hari. I have infinite shortcomings and faults in me but I request you to kindly see my sparse virtues

only while delivering your benevolence. Should I say something? Lord Rama is undoubtedly 'Karunanidhan', but how many have known His divine nature? This is the most important question we need to ask ourselves. The influence or authority can be seen from far but to know or understand the nature, one needs to see the person from close quarters. Sri Rama is courageous, powerful and a 'Dharma Veera' is known to everyone but His compassionate nature is known to how many? In the 'Sunderkanda' the Lord says –

Sunahu sakha nija kahahun subhaau|
Jaan Bhusundi Sambhu Girijaau||

The Lord says that, 'Dear friend. Let me tell you my nature, which is known to very few people. The very first name He gives is that of Sri Bhusundiji Maharaj. The second is Lord Shiva and the third is Ma Girija. And then –

Jau nara hohi charachara drohi|
Aavaiya sabhaya sarana taki mohi||

Tulsidasji says that the Lord is declaring openly, that forget His nature, if someone comes and seeks His refuge giving up the ego and the pride, even if someone comes to me with fear, even such a person I accept and make him a 'Sadhu' instantly. Such is Lord's nature. This is Sri Rama's nature and not that of a 'Sadhu', because the 'Sadhu' is even greater than Rama. Rama's nature is;

Taji mada moha kapat chal nana|
Karahun sadya tehi Sadhu samaana||

In both these 'Chowpayis' the Lord says that even if a person has faulted and caused grievous pain to this creation, and out of fear comes and seeks my refuge leaving behind deceit, ego, etc, I instantly accept him and make him a 'Sadhu'. Such is Sri Rama's nature. But the 'Sadhu' goes a step further and says that come to me but without any fear. Rama shows a bit of fear but the Sadhu

makes us fearless. Just come to me, leaving aside everything. Sri Rama also is attaching one or two conditions that leave your pride and attachment behind and then come, but my 'Sadhu' is unconditional. He says that come as it is, the way you are. Therefore, to go in the shelter of a 'Buddha Purush', there is no binding.

So, the Divine nature is known to very few. Sri Bharat knows His nature. 'Mein jaanahu nija nath subhaau'. My Lord. I am aware of your benevolence that you are not upset, even with a culprit. In the 'Manas' Devaguru Brihaspati is aware of the Lord's nature –

Sunu Suresa Raghunath subhaau|
Nija aparadh risaahin na kaau||
Jo aparadh bhagat kar karahi|
Rama rosha paawak so jarahi||

When the seed of pride sprouts within His devotee, then the 'Karunanidhan', awakened soul very subtly uproots it. Now;

Suni kewat ke baina premalapetey attpathey|
Bihansey Karunaeyana chitai Jaanki Lakhana tana||

The boatman was making all sorts of excuses and stories in order to wash the Divine Lotus feet. But the Lord, being a 'Karunanidhan' just takes it into His stride and laughs. The one who takes even the most serious of things in a very light manner, and does not let the other person feel anything, is also a 'Karunanidhan'.

The 'Karunanidhan' is one whom even the Vedas can't define. The Divine, who is even incomprehensible by the great sages, such an enlightened being listens to the talk of the smallest person as if He is hearing the sweet words of a little child. This too is a characteristic of 'Karunanidhan'.

Beda bachan muni mann
agam te Prabhu karuna aeyana|
Bachan kiraatan ke sunat jimi pitu balak bayena||

Just see, where these tribal folk or the 'Kaul-Kiraats' and where the Divine, yet He is talking to them as if they are His very own. He comes closer and talks to them plus He mixes with them as if He is one of them only. This is the trait of the 'Karunanidhan'. In the 'Lankakanda' you find that the Lord destroys the demons. He wins the battle and then Indra comes. He asks the Lord as to how can he serve Him? At that point the Lord asks him to create the rain of 'Amrita' so that all those monkeys and bear that are killed can come back to life. Indra obeys the Lord's instructions but the surprising part was that the demons did not come back to life. Why? The Lord wants to tell us that the evil tendencies, once destroyed should not be restored. But these bear and monkeys represent the good and the noble traits and they should be

The 'Karunanidhan' feels the pain of others early. This is his nature. Now, I want to ask you that the one who suffers for others, can he ever hurt anybody? One day, there was a statement regarding our Prime Minister's mother, and I had said something. Today, I feel that a few people are disturbed by my statement. If it be so then because of my 'Sadhu' nature, I sincerely, beg to be pardoned. I am sorry because of my nature, but not out of fear. People from all spheres are respected by me. I declare this very openly that I am not born to hurt or annoy anyone in this world.

brought up again and again. After this, Vibheeshana comes and he too asks for some service. He was instructed to shower upon them clothes and ornaments to adorn themselves. All these creatures get dressed up and come to Lord individually and ask Him, 'Lord. Please tell me how am I looking?' This is the trait of a 'Karunanidhan' who talks to everyone. Further;

Pranatpaal Raghunayaka
karuna sindhu kharaari|
Gaye sarana Prabhu rakhihain
saba aparaadh bisaari||

The Divine, also protects the one who seeks His refuge.

One, whose life is devoid of any partiality, the one, who is an apple of every eye, then very comfortably you, can conclude that this awakened being is the 'Karunanidhan'. 'Pragat bhaye saba jalachara brinda'. To see Sri Rama's compassion, all the sea creatures came out. One more definition of 'Karunanidhan' is visible;

Akala aguna aja anagha anaamaya|
Ajit amoghasakti karunamaya||
Je nath kari karuna bilokey
tribidha dukha te nirbahey|
Bhava kheda chedana dacha hama
kahun rachha Rama namaamahey||

This too is the trait of 'Karunanidhan'.

Bhaava basya Bhagwan sukha
nidhaana karuna bhavana|

Taji mamta mada maan bhajia sada Sita ravana||

Baap, The compassion can never be shallow or narrow minded. I had once said that the gold mine is unaware about the quantum of gold it has. The ocean does not know as to how many pearls are embedded in its floor. Similarly, the 'Karunanidhan' is unaware about the compassion He has.

In our discussion of the main text, we had seen that along with sage 'Vishwamitra', Sri Rama and Lakhan stay at the 'Sundersadan'. After lunch, everyone took a little bit of rest. The news of their arrival had spread in 'Janakpuri' and the youth of their age group, came at the door and began to enquire about them. Some of them began to climb up to have their glimpse and some of them fell down. Seeing this and reading their minds, the innermost soul of the world, the Divine walks up to the Guru and says that 'Lakhan' is keen to see the town, so can He show him around? Both the brothers come out. People see them and get them to their respective houses according to their individual tastes and mental makeup. My 'Vyaaspeetha' has said many a times that the elderly folk too came out on the streets and stood quietly in a queue. They neither asked nor were interested to know anything. Yet, the attraction was evident. They were under this impression that they know everything and there is nothing more to be known. This is a very dangerous state when one considers himself to be all knowing. The maximum benefit was derived by those who were of their same age group. Goswamiji says that from their windows, the women folk of Mithila were seeing the duo with lot of dignity and decency. I have heard from the Saints that the young children were catching hold of the Lord's hand and taking them to their homes, the elders were mute spectators and the women folk were absorbing in the Divine beauty and were trying to learn more about the Princes of Ayodhya.

Both the brothers return and offer obeisance to their Guru. The 'Evening ritual of Sandhya' is performed followed by dinner. They all retire for the day. Early in the morning, the two brothers go to the 'Pushpavatika' to get some flowers for their Guru's worship and are seeking

the permission of their preceptor. When the two of them were gathering flowers, Jaankiji enters the garden with her eight handmaids. They have come to perform the 'Gauri' worship. One of them was lagging behind who got busy in seeing the two Princes. Goswamiji wants to point out a very subtle fact here that the Divine is not only present in the temple, He is also all around so please keep your eyes and ears open. This maiden was so stricken by the divine beauty that she comes running and announces the presence of the Princes in the garden and asks Jaankiji to first come and catch their glimpse. Jaankiji, is also excited to see them and following her friend goes to see the Divine beauty. The maiden who has been playing the role of a Guru in this episode, once bringing Sri Rama and Jaanki face to face hides herself. I have heard from the saints about this very spiritually important topic that the one who wants to catch a glimpse of the Divine should first go to the garden. Jaankiji and her friends first go to the garden. Now, what is this garden?

Santasabha chaun disi amraai|

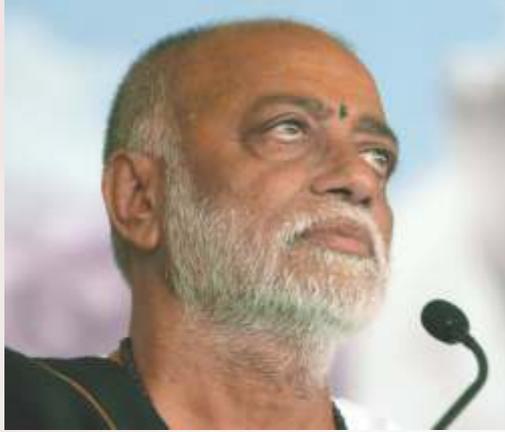
The garden is equated to a gathering of the Saints and a devotee must go to this gathering of Saints or 'Satsanga'. So, in order to have the 'Hari Darshan' one must first go to the Saint. In other words garden also means relaxation or rest. For getting the Divine glimpse we must first go to place where we feel relaxed and rested. To go to the garden means going for the 'Satsanga'. In Gujarati we say –

Shanti pamaadey teney santa kahiye|

Then Ma Jaanki has a bath in the pond of the garden. This is the second characteristic of Divine audience that one must take the holy dip. Tulsiji compares the pure and clean waters of the pond to the Saint's heart. Taking a dip here would mean to find a place in the heart of a Saint. We

should do 'Satsanga' in such a manner that we are able to find a place in the Saint's heart. In other words, the Saint remembers us in his prayers. When you are told that an awakened being was remembering you or enquiring about you, on that day please celebrate. To be in a great soul's memory is in itself a very big thing. So this is the second step. Then Jaanki goes to Gauri temple. Gauri means faith. Going in front of 'Faith' and to worship with devotion.

Jaankiji was about to ask for the boon and at that very moment her friend enters. It means that we first do 'Satsanga', then find a place in a Saint's heart and are seated in faith and devotion, then the Sadguru will have to come in some form or the other. The Guru should not only be respected, but he must be equally loved. One, whose life journey is like this, is bound to attain his goal. And this 'Sadguru' will also move aside, once he brings us face to face with the Divine. He will in the gross form move aside, in order to not being an obstacle in between us and the Divine. The other day I even got a note saying that 'Bapu. On one hand you say that a Sadhu is not the means but he is the goal and on the other hand you say that even remove his picture. So what should we do?' The picture which I am asking to remove is the one which may have become a means to you. If it is your goal then please go ahead and keep it for as many births. If that is your goal then you are free to leave God also. I don't say this, our Sahjo Bai says it. She must have been a truly very radical woman who goes to say that I do not see the Divine in the same light as my 'Sadguru'. Sahjo Bai says that 'Hari' binds us in His Maya but my Guru liberates me. 'Guru bina bhava nidhi tarai na koyi|' The next line is very revolutionary, which says, 'Jau Biranchi Sankar sama hoyi|' Even if He is one of the God's from the Holy Trinity, without the Guru there is no way.



Kindness is the eye and
compassion is the tears

Manas-Karunanidhan : VIII

Baap, Based on the 'Manas', we are discussing the two lines under the topic of 'Manas-Karunanidhan' for our inner awakening. Sri Bharat felt that Sri 'Karunanidhan's Padukaji' is coming along with him for the protection and savior of the people of Ayodhya. Otherwise, the people would not have been able to live in the absence of the Lord. The second line which we have taken, tells us very simply that the Lord says that the one who is totally dependent upon Him and Him alone is very dear to Him. In both the lines, the divine word 'Karunanidhan' is there and keeping this as our principal focus, we are discussing this nine day 'Ramkatha'.

There are a number of queries. Firstly, a letter which I had got yesterday says, 'Bapu. How many types of lives are there?' They can be of many types. I think that I have discussed this aspect earlier but now would like to say that there are mainly four or five types of lives. The first one is that what we refer to as the 'personal life'. Every individual has his/her personal life. And as per a very normal behavioral conduct, one has the right to their personal lives. As you all are aware that in the 'Aranyakanda of the Manas', Sri Lakshmanji goes to the forest to fetch some fruits and flowers. Sita Ramji are all alone. On the banks of the holy Mandakini, the Divine couple is seated on the 'Sphatik Shila'. Jaankiji's feet are dangling in the flowing waters and she is in a playful mood. Lord Rama picks up a few flowers and strings them together as a garland. He makes two armlets and anklets and adorns Ma Jaanki with them. At this very moment, Indra's son Jayanta comes down to 'Chitrakoot, and seeing the Divine couple in a very playful and a sensuous mood. Somehow, he could not fathom what he was seeing. On one hand an ascetic form of the Lord and on the other such romantic behavior. He takes the form of a crow and goes and hurts Ma Jaanki's feet. Blood starts oozing from the wound and Jayanta starts running. Now this is my Tulsī. In a Sanskrit text there could have been a very elaborate description which could have even gone off track. Tulsiji says that even though Jayanta is Indra's son, if he decides to poke his nose in the personal life of the Divine couple, he can only hurt the divine lotus feet of the Divine mother. Tulsiji tries to view the incident from a very spiritual and impartial view point. This is the outlook of a Saint. Subsequently, on Sri Narada's advice, he goes and surrenders at the Divine Mother's feet and begs pardon. The Lord does punish him and

makes him one eyed. The Saints say that the Lord wanted to tell him that from now on have a single viewpoint, instead of duality. He is in the form of a crow, which goes to teach us that one who pokes one's nose into others personal affairs will never become a swan; he will be a wretched crow. So, the first life is the personal life. And the 'Manas' tells us that we should not interfere in anybody's personal life.

The second life is 'family life'. I pray that the family person should stay with the family and devote some 'quality time' to one's family. As far as possible, try to eat and pray together. The members of the family should give time to one another. We may say that we give time but we don't give 'quality time'. Are we not a part of the family? But the moment when the time comes to give some 'quality time', on some pretext or the other the people walk away.

In a family, the father was sick. His son got ready to leave for work. The father, who never spoke, but today says, 'Son. I am not feeling all that good. Kindly stay back and don't go to work.' To this the son replied that he will have to go as there is some urgent work to be attended to. However, if possible, he will try and come back early. This person supposedly did give time to his familial obligations but lacked in giving 'quality time' to his family. In the family, one should devote time to each and every member of the family. Can't you sit at home and quietly discuss anything healthy and encouraging? There will be peace in your household and what else? Vinobhaji used to say that in the twenty first century, a collective or the community prayer or worship will become necessary. This 'Katha' is this very exercise, otherwise, I alone can sit and talk to myself. But why should we all have a collective discussion? Because, this is a collective spiritual exercise.

The third life is the 'Social life'. Some learned one has opined that 'A man is a social

animal'. We have a life with the society as well, because we all live in a society. We need to fulfill our obligations towards the society also. Whenever, you have to fulfill your social obligation or maintain your sociable interactions then according to the 'Manas' please remember one thing that outwardly please remain detached and internally be moistened. Someone asked Goswamiji that where should be the Sadhu's ashram be located, in the forest or in the town? Our common tradition is that generally, the ashram is out of the city limits. Allow me to ask you, where was Bharat's ashram? Whether it was at Chitrakoot or at Ayodhya? Sri Rama's ashram was indeed at Chitrakoot. It was also in the forest but what about Sri Bharat? You may say at 'Nandigram'. In fact, 'Nandigram' is on the outskirts of Ayodhya only. Like you have 'Ghatkopar' in Mumbai. Sri Bharat has been called a 'Sadhu in the Manas, "Taata Bharat tum saba bidhi Sadhu"'. Therefore, my question is that where should the Sadhu's ashram be located? One who is leading a social life, he has to live with various people, but he should be detached from the outside and internally should be emotional or wet with the Rasa. When Tulsidasji was asked this question, he replied;

Bharatahi awasi dehu jubaraju|
Kaanana kaaha Rama kar kaaju||
Nahina Rama raaj ke bhukhey|

Dharamdhureena bishaya rasa rookhey||

This person is most dear to the Lord; it is immaterial, whether he stays in the town or in the forest. If you leave a bumble bee in amidst the garden of the 'Champa' flowers, it will not sit on any flower and shall remain aloof. Similarly, Sri Bharat is living at 'Nandigram', appearing to be totally detached from the outside but internally he is wet with emotional love of the Lord. One trait of the 'Sadhu' is that he is prosaic like a cotton flower, which is absolutely juiceless. Even if you wet it and

try to make a wick from it, it will never burn or emit light. Similarly, the Sadhu is outwardly is like this cotton flower but not internally. The very same wick, you dip it into oil or ghee and then light it, it shall burn continuously. Tulsidasji, thus gives the first description of the trait of the Sadhu –

Sadhu charit subha charit kapaasu|

Thus, you and I, living in this world can still be detached by the grace of our Guru so that abuse or praise does not affect us nor does any name or fame elate us. One thing is certain that this sphere of 'Dharma' is not about wearing garlands, but it is in fact a bed of thorns or one who is yoked in it. That is why; we have this word, 'Dharma dhurandhar', the one who is carrying the yoke on his shoulders. You may garland someone out of respect, but the flowers are going to decay in time.

So, Dharma is the yoke. It is not a garland at all. Living amidst the people, you internally shower everyone with affectionate love and outwardly remain totally detached. This is a 'Sadhu'. The first characteristic of the 'Sadhu' is this detachment. Detachment here does not mean that being aloof or ignorant but he will try to weigh in his mind that if the outward appearance of my Lord is so interesting then what would the true nature be like? If, we can understand the formula of the 'Manas', then even living in the house we can experience the forest. And if we can't then, even the forest will become a crowd. When we are talking about the social life, then Gandhi Babu is one who in fact lived for the up-liftment of the society. But 'Kaag' Babu writes thus;

Hallwo pherawjey junoo chaakdo,

Chaaksdey juney utaarjey nava ghat rey;

Aakha deshna daahyaa,

Hallwo pherawjey junoo chaakdo|

No potter heats his earthen wares in the village; 'Nimbhadoo duur raakhey'. After he got freedom for our 'Motherland', these lines were written for him, 'Nimbhadoo duur raakhjey', means,

remain detached. Therefore, we need to live in the society but with an understanding. Lord Krishna lived in this way. He was living amidst everybody, dancing and merrymaking and I refer to my statement that in His 'Raasa', He invokes the 'Nishkaama Kama'.

The fourth is the political life. This works in its own way. What I want to say is this that certain people live in such a way that we should try and support them. Then we have a Dharmic life or in other words, religious life. Our traditions form our religious life, but with time it entails reforms. Then we have a spiritual life. Now what do you mean by this? I would like to add a seventh one to this list and i.e. truth, love and compassion. And out of these, we are discussing the compassionate aspect for this 'Katha'. 'Kripa and Karuna' are both synonymous in nature. You can call Lord Rama as 'Kripaanidhan' as well as 'Karunanidhan'. But if you try and study them very minutely, then of course, some difference can be seen. There are two people we see in the 'Ramayana' and both are brothers, Baali and Sugreeva. 'Sugreeva' only understands the kindness of the Lord and will only refer to the Lord's kindness in his conversations. Baali only knows the compassionate aspect of His nature and He seeks the Lord's compassion. The Lord asks him that He can make him immortal and grant him eterninty. To which he replies, 'Lord. You are being kindly disposed towards me but I seek your compassion my lord.' The Lord asks, if what I say is kindness then what is the compassion?' He says that just look at me with your benevolent eyes once; I don't want to live any longer. I have lived enough. And please pay attention here my dear listeners, 'Kindness is the eyes whereas compassion is the tears'. Though they are in one another but only when the tears flow, it is seen, in other words, compassion must flow. That is why, Baali says that see me through your compassionate

eyes, which have the tears of compassion lurking at the edge.

Nigaahey paak ka aalam
samajh mein kuch nahi aata|

Na milti toh bechaini,
mil jaaye toh aur bechainee|

- Raj Kaushik

When we don't get your benevolence, we are restless. And if we do get it then we get even more restless because we want more and more or in other words, it overflows. I would like to pray that are we all not blessed? We are blessed but to share the compassion with each other is our duty. Let us try and moisten the world with this compassion. Therefore –

Ab nath kari karuna bilokahu
dehu jo bara maangahu|

Jehi joni janmau karam basa tahan

Rama pada anuraagahu||

My attraction was in the throne of 'Kishkindha', and all that was only by your sheer grace. But now, I am not interested in the throne anymore, instead I seek your Divine lotus feet my Lord.

You have heard that 'Katha'? Lord Krishna sends Sri Uddhava to the bridesmaids of Vrindavana. Such a learned person goes to deliver the Lord's message to the 'Gopis'. He goes with a slight pride of his wisdom. He finally, chucks away all his wisdom into the Jamuna and returns with the precious wealth of tears. He praises the Gopis of Vrindavana and says that he would like to take the holy dust of the feet of these ever fortunate Gopis who are beyond compare and worthy of worship. He gets initiated in Divine love and returns. During the day, after Lord Krishna was free from the daily duties, Sri Uddhava goes to Him to report about his trip. He is carrying the message of the Gopis for the Lord and now, he is a completely changed person, which was what the Lord wanted. At that point, Sri

Krishna does not discuss anything about the Gopis nor shows much of an interest in listening to what he had to say. The Lord catches hold of his hand and says that will you accompany me? Where? 'Let us go to Kubja.' Uddhava's argument started that here I am trying to discuss such an important message of the Gopis and He wants to talk about Kubja. Now where is Gopi and where is Kubja? Allow me to say this that the Gopis are 'Sadhu'. Yes,

Kindness is the eyes and compassion is the tears. They are both one but only when the tears flow, the compassion becomes visible. Is there no kindness in all of us? Kindness is very much there but sharing of compassion with one another, is our duty. Allow me say that the 'Gopis of Vrindavan' are 'Sadhu'. Yes, of course, they are ascetics. She is the ultimate or the pinnacle of love. 'Kubja' cannot come anywhere near the Gopis. Where is the love, virtue, renunciation and surrender of the Gopis and where this unfortunate 'Kubja'. Here, the difference between kindness and compassion is very evident. Compassion does not differentiate between the deserving or non-deserving, between a sage and a wicked. Whether it is 'Kubja or Radha', compassion views everyone alike. And the 'Karunanidhan' awakened ones have always accepted the down trodden.

of course, they are a 'Sadhu' in each and every way. She is the ultimate or the pinnacle of love. Kubja does not stand anywhere in comparison to the Gopis. On one hand we have the love, morality, sacrifice, and surrender of the Gopis and on the other hand we have the unfortunate one, whom Sri Veda Vyasa calls a 'Kubja'. Here, we can notice the difference between kindness and compassion. Compassion does not see whether you deserve or not. Also does not bother to check whether you are a sage or an evil person. Whether it is 'Kubja' or 'Radha', the compassion does not differentiate. And you will see that the awakened beings as the 'Karunanidhan' have always embraced the down trodden or the helpless lot. You may ask this question that if a 'Karunanidhan' awakened soul accepts us then how will we know? It is but natural that this question may crop up in your mind. The Lord is ever compassionate on one and all but what is the proof of that? In the 'Geetawali Ramayan' it is written. If we experience these four things in our lives then consider that you have been filled with the divine compassion. Tulsiji has really done wonders. He has not left any stone unturned in explaining to people like us.

Miti meechu, lahi lanka sankha gayi,
Kaahuso na khunia khayi|

My dear listeners. I am sitting with all of you and discussing it for our benefit. Just these four things. Compassion is flowing unabated. The Lord has blessed us with this human life. We earn. But whether compassion is being showered upon us or not, just these four check points. If we can understand these then we need to look out for it in our life.

'Miti meechu' is the first 'Sutra'. It means that the fear of death should go away. The straight forward meaning will be that death should be destroyed. But, death cannot be destroyed, its fear can be. If you sow a mango seed then a mango tree

will only grow out of it. You can't have the 'Bitter gourd' growing instead. Can death be the fruit of life? The fruit of life has to be life only. Just ponder on this point my dear brothers and sisters that the tree of life will bear fruit of life and not death. But you may ask then why do people die? Ask Lord Krishna? He says that though death is a certainty but the fruit of life is life only. This is just like an act of changing clothes. The fruit of life has to be life only. As per the 'Ramayana', I have said that these six things are in the hands of the Creator. Death is in His hands but we can say that at least the remembrance is in our hands. Here the reference is in the sequence of life and death but it does not mean that life and death but death is followed by another life. Therefore, life follows life, death is an interlude. A new physical form will come into existence. And the fear of death shall be destroyed. I understand that it is difficult but we need to sincerely try for it. There is a Gujarati couplet of 'Mareez' Sahib –

Zindagina rasney peewama jaldi karo 'Mareez',
Ek toh ochi madira chey,ne galltun jaam che|

If we want to get out of the fear of death then the divine name of the Lord or 'Hari Naam' will prove to be very useful. We need to gradually practice it. When we are blessed with the compassionate grace of an awakened being, who is a 'karunanidhan' then this fear of death will go away. If nothing else, at least, by hearing the 'Ramkatha', the fear of death in all of us shall be destroyed, for sure. Drink to your heart's content and live life to the fullest. This world is worth living but keep with you some such things which will make you fearless. 'Lahi Lanka', Vibheeshana got the kingdom of Lanka. Now, what does this mean? When the fear of death goes away then think that 'Karunanidhan' has become one with us and when your external as well as internal, both the wealth has been offered at the feet of the Lord or in

other words, you have acquired by the divine grace then consider it to be God's grace has been bestowed upon you. The one, who is gracious, will never want to see us poor. He never wants to see us in poverty. Like in this case, He blesses Vibheeshana with both the kingdom of Lanka and his internal wealth. Therefore, when your fear of death goes away and you are filled with divine as well as material wealth, consider that you are blessed with the compassion of 'Karunanidhan'.

The third sutra is, 'Sanka gayi'. When all the doubts plaguing your mind are eradicated. Swami Vivekananda says, Faith is life and suspicion is death.' Merely by reading texts the doubts don't go. 'Guru bin sansaya na mitey'. And the state in which the doubts just don't arise at all is when we have been blessed by the 'Karunanidhan'. 'Kahooso na khunisa khai'. 'Khunisa' means unhappiness. When nothing can disturb us or make us unhappy, then we should understand that we have been able to imbibe the 'Karunanidhan' within.

I understand that it is difficult. When nothing can perturb us then of course, we are under the shelter of 'Karunanidhan'.

So, my dear brothers and sisters, the seventh life which I had said was truth, love and compassion. And when compassion is being understood by us in the aforesaid manner, then consider the grace to be flowing on you. Truth, love and compassion should always be enjoined together. If they are disintegrated, then this triangle will be broken. We will find in history that so many people have only followed truth in their lives, they could not express love. Those who have only followed love and negated others then compassion is missing in their lives. That is why I feel that we will need to look at the truth, love and compassion as a whole. The one on whom the grace of 'Karunanidhan' flows, he will be truthful and will share love with one and all.

So, in our discussion of 'Manas-Karunanidhan', these were a few queries about life.



Compassion is a very vast subject. But only listening and speaking will not suffice. The compassion must flow. Say, there is a flower and you love it consider it to be your own. Now, you are seated in 'Premasutra. And someone else is attracted towards it. If you are not compassionate, you will not be able to tolerate this feeling of the other person. So, compassion is a very essential ingredient. The last 'Amrita' of life is compassion. What is this 'Katha'. It is the embodiment of compassion. I very strongly believe that a 'Katha' cannot be organized by anybody's effort; it can only be possible by the compassion of this existence. I have reached this conclusion. Baap. Jaankiji is most dear of 'Karunanidhan' –

Janaksuta jaga janani Jaanki|
Atisaya priya Karunanidhanki||

Now, if we also want to be the dear most of 'Karunanidhan' like Ma Jaanki, then we shall have to imbibe a few of her qualities in us. What is that quality which was so endearing in Ma Jaanki that she could become His beloved? This list in infinite let us just try and examine a few out of the many.

In the 'Pushpavatika', Ma Jaanki is standing. Along with her friend, who has already seen Lord Rama, following her, Siyaju is walking along with the others bridesmaids. The Lord sees Ma Jaanki from a distance and very innocently expresses His feelings in front of Sri Lakhana. 'Lakhan. See, she is the daughter of King Janaka, in whose honor this entire 'Dhanushjagya' has been arranged. I don't know why, on seeing her, my mind is feeling a very natural and pure attraction towards her'.

The Lord will always be carrying the divine bow and arrows, wherever He goes. There are two instances, where He is unarmed. One is in Sri Janakraj's Pushpavatika and the second is in 'Talgajarda's Rama Mandir'. In the 'Pushpavatika', seeing the Lord unarmed, 'Kamadeva' thought that

it is an opportune moment to defeat Him. That is why, as if he has come to conquer. He was a bit successful because, there is a wave of affection and divine love passing in the mind of the Lord. At times, if the child is playing with the father, he feels good. After all, 'Kama' is Rama's son, so He didn't mind the mischief of the child. Seeing the super natural and divine beauty of Ma Jaanki, Sri Rama's mind was naturally attracted towards it. When Sri Rama and Ma Jaanki come face to face then the friend who was leading the path and enacting the role of a Guru, sidesteps. She allows the direct one to one contact between Sri Rama and Ma Sita. The Guru, enjoins the 'Jiva with Shiva'. But this does not mean that the disciple should push the Guru aside. The Guru himself will step aside for he knows his role. Jaankiji is with her friends and is the daughter of nobility. What does she do? She makes her eyes to be the pathway to her heart and invites the Lord within. As His divine beauty enters her eyes, she immediately closes her eyes as if trying to close the doors. She is engrossed in deep love. Her friend catches her by her hand and takes her away and while going, since the Lord is not face to face, she tries seeing Him under the pretext of seeing the dancing deer fawns, the blossoming flowers, flowing fountains and seeing all around. Goswamiji, in this way is telling us that there are so many different ways of seeing the Divine like through the nature all around which is nothing but His expression. Siyaju returns with her friends. Accompanied by the eight bridesmaids, she prays to the Divine Mother –

Jai jai Giribar Rajkishori|
Jai Mahesa mukha Chandra chakori||
Jai Gajbadan Shadanana mata|
Jagat janani damini dyuti gaata||

'Binaya prema bas bhayi Bhawaani'. And Sahib. After all, who will not get attracted to love and humility? And once being attracted, who shall

remain without smiling? 'Khasi maal murati musukaayi'. Slowly, the garland slipped down. Ma Parwati said that, 'You shall soon get the one, seated in your heart.' Ma Parwati gave her blessings to Jaankiji that you will get the 'Karunanidhan, sujaan Rama'. And the line which was the focus of our discussion was, 'Atisaya priya Karunanidhan ki'. What is it that Ma Jaanki has and if we too have it, we too shall become most dear to the Lord? A little bit of 'Jaankiness' is necessary for the same.

One, Jaanki is not born of a womb; in fact she has appeared from the depths of the mother earth. The 'Karunanidhan' shall adore the one, who comes out from the depths of mercy. The earth is symbolic of divine mercy. When, we too become merciful. In the 'Sunderkanda of the Valmiki Ramayan' we see that Sri Hanuman seeing the evil women of Lanka troubling Ma Jaanki gets enraged and goes to punish them, Ma Jaanki stops him from doing so. She asks him to forgive them. Why? Because she has come out from mercy. This is the very first trait of Ma Jaanki.

The second is humility and love. Sometimes, in love, one forgets humility. And at times the false humility stops us from getting closer to love. If in our hearts, the humility of Ma Jaanki is born then surely we too shall become most dear to the Lord. One of Ma Jaanki's wealth is her mercy. And in the 'Balkanda' it states that she is the primordial divine power which can create, sustain as well as dissolve the entire universe. Whatever be the capability, it should not be exhibited but used for the service of the mankind. This is the second trait.

The next Sutra is tolerance. This is a very essential part and has to be there. She has been an embodiment of immense tolerance. Generally people ask that how much we should bear. Ma Jaanki tolerated a lot in her life. If you are tolerant, will the world stop inflicting you with pain? But

when we are blessed by this virtue of Ma Jaanki then we will think that since the world has not stopped to inflict pain, why should I stop to endure? How much does the mother endure? In other words, one who endures is 'Mother'. Who shall be able to attain that height? Yet, to whatever extent, we are able to forbear, think that we are that much closer to the 'Karunanidhan'.

Baap, Ma Jaanki is blessed by Mata Gauri and she returns home with her friends. Sri Rama along with Lakshmana also returns to sage Viswamitra with the flowers for the worship. The sage performs his daily rituals. The brothers are blessed by the sage. The next day is the day of the 'Dhanushjagya'. None of the kings and strong men, who had gathered there, could even move the famous bow of Lord Shiva. The Lord just picks it up in a fraction of a second and instantly stringing it breaks it into two. Ma Jaanki offers the 'Jaimaala' to the Lord. Sri Parashuramji Maharaj comes seething in anger but goes back singing the glories of the Lord. Sri Dasarathji Maharaj comes from Ayodhya along with the marriage party and on the fifth day of the bright fortnight in the month of 'Margasheersha', at the auspicious 'Goraja' hour, Sita – Ramji are united and the divine marriage is consummated. The other brothers are also married simultaneously. For a few days, the wedding party, tied with the strings of love of Mithila, stayed there. Finally, the moment of the daughters' departure came and Videharaj Janaka was steeped in sorrow at this solemn hour. The wedding party along with the newlyweds reaches Ayodhya. Entire Ayodhya is immersed in this ceremonial fervor and gaiety. After a few days, all the guests are bid-goodbye and they return home. In the end, Sri Vishwamitraji Maharaj asks to leave. The entire royal clan gathers and teary eyed bid goodbye to the revered saint.



The 'Bhagwadkatha' is a laboratory to correct our mentality

Manas-Karunanidhan : IX

Baap, Today, on the concluding day of our discussion of 'Manas – Karunanidhan', let us proceed into summarizing our thoughts. There are two or three queries, let me just briefly touch upon them. Yesterday, the 'Vyaaspeetha' had put forth how Mata Sita became the most beloved of 'Karunanidhan'. We discussed a few human characteristics yesterday. Out of these traits, tolerance, mercy or forgiveness and sacrifice came forth. At this juncture, the 'Vyaaspeetha' had made this submission that the one who is tolerant is the Mother. The query pertains to this point and it is, 'Bapu. Does a woman only have to imbibe these qualities in her?' No. If the Divine does not have a gender then sacrificing, tolerance, patience and forgiveness always falls upon the woman, why? The enquirer has also pointed out that in certain areas in our country when the girl is getting married, they do not bless with the name of 'Sita – Ramji Maharaj' because they feel that Ma Jaanki had to tolerate quite a lot and therefore, her name is not used. There is one very interesting query that in today's times when the Science is advancing so much, shouldn't there be some change in this scenario?

I would like to stress upon it and say that a man too needs to imbibe these qualities for sure. But in order to inculcate them, one will need to persevere and strive to attain them. In spite of a sincere effort, how much of it can be imbibed, God only knows. But in a woman, these qualities are natural or in other words inborn. In my opinion, one cannot inculcate these traits with the help of science. Now what is natural for a woman, the man will need to work upon it to develop it. Say for example, when a child is born, the Mother feeds the child with her milk very naturally and that is the symbol of her motherhood. The daughter of the house gives her sweat for her family. The sister will give her tears. And the wife will give her blood for the family. In the eyes of my 'Vyaaspeetha', the contribution of these four different areas of womanhood, come naturally to them. Of course, there can be refinement and amendment according to the need of the present age and time and I shall accept it respectfully. Now let me ask you a simple question. In the past, we used to have crops like millet, wheat, jowar and organic manure was used in their cultivation. Now, fertilizers and chemicals are being used for higher yield etc. The yield has gone up but in turn, we

have sacrificed our health. This should not happen. Let us be natural. And this talk about tolerance, sacrifice etc and I on purpose have coined the word 'Jankiness' for this. These qualities must also be cultivated by the men folk, for sure. Medically, these days, sex-change operations are being performed. Fine, the physical attributes can be altered by science, but what about the mental make-up, which comes naturally or is inborn. That is why, in our tradition when certain eternal principles were laid down, the woman or the mother has always been kept first. In time, there could be changes and I would like to quote this line from Maithilisharan Gupta –

Abala jeevan hai. Teri yahi kahaani,
Aanchal mein hai doodh aur aankhon mein paani|
And then this line from the movie also knocks at the doors of my mind –

Aurat ne janam diya mardon ko,
Aur mardon ne ussey bazaar diya|

The most important aspect about a woman has been in my opinion, her motherhood. This has been a very commonly used phrase that 'A male dominated society'. I will repeat once again that a 'Rishi' or a sage is neither a man nor a woman. A 'Sadhu' is a non-dual consciousness. Creating petty differences is not the work of a 'Sadhu'. The woman should never be exploited or looked down upon. In the past, whatever might have happened, that too needs to be looked into afresh and wherever necessary, it must be suitably amended. I am one for amendment or improvement or correction but do not favor the forcible change by use of any scientific implements which are against nature. The mentality will only change by good thoughts. The laboratory for conducting or inducing this change is 'Satsanga' or the 'Bhagwadkatha'. Therefore, for God's sake, the men folk should

never think that in order to become most dear to the Lord, it is the woman who needs to do everything. These traits of Ma Jaanki must also come in man.

We can become compassionate, or are gradually becoming so or are already compassionate, how will we know or feel it? The very first feeling according to me is that when we start feeling that gradually the jealousy or enmity is going away from our mind then only we can feel that we are moving towards compassion. The Indian spiritual teachings even forbid or warn us that such a feeling should never crop up between you and your Guru. When you feel that now you are totally free of this malady, then automatically, you come in the category to become most dear of 'Karunanidhan'. I have been asked that so far I have been trying to explain the interpretations or Goswamiji as per the 'Manas' but what is my personal take on this?

If you are keen to know the feelings of the 'Vyaaspeetha' then we are face to face, and I shall share it with you all without any hesitation and taking full responsibility of my statement. I shall speak or share my personal experience and not any hear say. First of all please understand this very clearly that 'Karunanidhan's' compassion is flowing on us continually, unabated but we are unable to experience it because of certain mental blocks. If there is a beautiful garden filled with beautiful fragrant flowers and a mild breeze is wafting carrying the beautiful fragrance along with it. If we happen to be suffering from a cold and a stuffy nose, we shall not be able to experience this lovely smell. Now this fault is not of the fragrance, instead our cold is to blame. The existence is benevolent on one and all and is continually raining its mercy. Yesterday also I had said that the existence itself is unaware of its own compassion.

The sky is so vast and great that each planet or star are abiding it and are enjoying their play in their own space. If I may ask you, that as per the 'Ramcharitmanas' can you ever equate Bharat and Sugreeva? Your straight forward retort shall be 'Impossible'. But when Sugreeva forgets his duty and the promise he had made to the Lord, and then goes and seeks His refuge out of fear, four months had passed since he had promised to search for Ma Jaanki, and he has done nothing at all. But when he comes, he says, 'Lord. It is not my fault and tries to put the entire blame on the Lord. Sri Rama, hearing the words of Sugreeva smiles and then says;

Tumha priya mohi Bharat jimi bhai|

Sugreeva. You are dear to me like my brother Bharat. Now, where is Bharat and where is Sigreeva? But is the eyes of the sky, there is no large or small planet. Compassion cannot have any discrimination. Sugreeva should himself understand what is lacking in him? It is a question about his worthiness. On all of us the compassion of the 'Vyaaspeetha' is flowing unabated without any discrimination. If the compassion of the 'Vyaaspeetha' was not there, then mind you, Morari Bapu would not have been able to speak, nor could such a beautiful arrangement be possible. Therefore, whatever you want to know from the 'Vyaaspeetha', I am at your service.

The first thing is that the feeling of enmity should go, if we want to realize compassion. It is being felt. The 'Vyaaspeetha' feels that we will only be able to comprehend it fully, only when the enmity is not there. And this enmity is of no use to us. Will we remain hungry, if we don't have enmity? Even then, we harbor this enmity. A 'Jagadguru' can only declare, 'Na mey dwesharaagau'. Therefore, the mind free of any enmity will help us realize the compassion which is

being showered upon us. You may say that if this be the case then why does the 'Karunanidhan' not eradicate this enmity from our mind? Please bear in mind that he is continuously trying to do so but we are holding on to the enmity with a false notion that it will prove beneficial. So, the first is enmity.

The second is the mind without any regrets or complaints. When we do not harbor and grouse or complain against anybody. The moment the phlegm is removed from your throat, your voice becomes clear. Our constitution is one and the same but the cough and cold has gripped us. When a 'Mushaira' or a 'Dairo' takes place people appreciate the presentation and shower currency notes on the singer or the performer. Till such time as this appreciation is there, in my opinion the peak of the performance has not been reached. The pinnacle is when you are in a state of 'Awe' and can't even clap or appreciate, or it is that 'OMG' situation and everyone is dumbstruck. What was the final form of the Raasa? Was it the tune, or the singing, or the music, or the dance but when it reaches its crescendo then there is a pure silence or a sense of quietitude and we see that Sri Krishna has disappeared from the scene. But in that state, for a while the Gopis were numb and were in a state of awe. I myself have witnessed a few such performances that in the end there was a pin drop silence in the entire congregation, and when the heads were raised there were tears of sheer bliss welling up in the eyes. Baap. Similarly, the compassion can be totally felt when all complaints go away and we are in a state of equioise.

The third thing is that the insistence or claim that we deserve should go away. These are all the thoughts of the 'Vyaaspeetha'. A Brahmin, till such time that he claims that only he deserves to enter the temple, he shall not be able to

comprehend the compassion of 'Karunanidhan'. Similarly, if a 'Kshatriya' insists that only he can protect the society, by this insistence he will miss the bus. Any true 'Sadhu' will never claim or insist. That is why; it is very difficult to be able to recognize these great 'Fakirs'. I am reminded of this story which I read in one of Osho's magazine. It says that an Emperor in Japan goes to visit a Fakir. He sees a person digging a pit. He goes and asks this person that he would like to meet the Fakir and where could he find him? The man replies that you can meet him but after a while and you may rest for a bit. For half an hour the Emperor waits and rests. After a while, a person walks in who appears to be a Fakir and sits on his seat. On seeing him closely, the Emperor says that you are the very same man who was digging the pit. He replied that till now, you have only recognized the garb and not the individual.

Whether this is a true story or not, I wouldn't know but because a Saint has no insistence, he can always be simple and natural. The moment a claim comes in, finished. You have been listening to this Katha so attentively and I pray to all of you that please let this insistence or claim never come to any of you that we have been listening to so many 'Kathas' so we need this facility or priority. Believe me, His benevolence is there, otherwise you would not have been able to come for the 'Katha'. Even after hearing for nine days at a stretch, if we are still not able to assimilate then it is proof enough that we are still the insisting lot. By insistence you can get a place, may be you can also get some position or money, but surely you shall not get peace. Maybe, in today's world you might say that all this is necessary and I would not know. I have to sit here because I have to speak but there is no insistence that the 'Vyaaspeetha' has to

be so big and so high, etc. Please remember, 'Roi leweun pun raav na karvi'. Do not enter into any sort of an argument with anyone. The Gopis were complaining for a while, but after sometime, all arguments, complains or claims just fell off. My Bharat says, 'Jehi bidhi Prabhu prasanna mann hoyi'.

In the Bankey Bihaari temple, we all go for the 'Darshan' and we look at Sri Krishna and he looks at us. You cannot argue that He didn't see you. We are all seeing Him. At least, there is no curtain in between. Baap. I have been reciting the 'Manas' for the past so many years, but can I say

The compassion of 'Karunanidhan' is being showered upon us unabated but we are not able to experience it because of a few mental blockages. Say it is a very fragrant environment, a garden filled with beautiful fragrant flowers, and if we are suffering from a cold and a blocked nose, then we will not be able to get this beautiful smell. The fault here is not of the fragrance but it is due to our blocked nose. The compassion of the existence flows on each and every one. The compassion of the 'Vyaaspeetha' is flowing equally on all of us. If it was not so then 'Morari Bapu' would not have been able to speak and such beautiful organization would not have been possible.

that Morari Bapu is reading the ninth 'Vishram' of the text today and the 'Manas' should know that Morari Bapu is doing so. How can I expect such a thing? My duty is that I should read it. This is a way to imbibe the compassion within.

In the end, the mind should not unnecessarily be agitated. I would go to this extent that even if the situation is compelling, please do not get agitated or aggressive. But after all we are ordinary mortals. We are yet to reach such self control so at least let us try and ensure that unnecessarily, we don't get agitated. You will be able to feel the compassion. The nature has become so agitated and aggressive that even if there is no reason, one tries to find an excuse to vent out his pent up aggression. By the grace of my Guru, I have been able to realize that because of such disturbances within, we are unable to experience the ever flowing compassion.

Ek baani Karunanidhan ki|
So priya jaakey na gati aan ki||

The scholars have interpreted 'Baani' as 'Baana' or nature. This is His nature or behavior or He is well known for it. Now, what is it that tempts the 'Karunanidhan' to move towards the devotee who has taken everything in his stride and goes towards Him with total devotion? What is it that prompts the Divine or what nature of His needs to be seen? An awakened being or the Divine of course has this nature or in other words a weakness that if the devotee giving up everything else and only and only relying on His mercy or grace leads a life facing all odds then He will come forward and say that 'You are dear to me'. This is a compulsion so to say or the nature. Another thing is that if our Guru has given a 'Mala' to us and we wear it then this too will be called the Guru's 'Baana'. The one, who adheres to these norms, undoubtedly will start

feeling the compassion of the 'Karunanidhan'. If someone is not able to do it then it is not so that he will be hated. That is why in Gujarati we say, 'Baanani laaj chey Baap.' Like a Doctor follows this irrespectively that is a person is seriously ill and waiting for his turn to see him, he shall see him first jumping the queue. Similarly, an awakened being will single out the most affected one and lowly of the lowest or in other words a wretched one and shall take him first in His shelter. And one who follows this practice, then it becomes our responsibility to respect it. Swami Hariharanandaji says –

Baanu lajwaai nahi ho,
mala chey dokkma.....

Many people come to me and say that they are in good posts in their offices and are working in well known reputed concerns. Earlier we used to take bribe but now, if at all we are tempted to accept it, immediately your face comes in between and we are restrained from it. This is a 'Baana' my dear friends. In our 'Rajula' Taluka, there is a village by the name of 'Nageshri', and Pratap Bhai Kaathi is the 'Darbari'. He is a 'Kshatriya'. I happened to go to attend a wedding there. All his fellow 'Kshatriyas' were sitting there and he all of a sudden said that, 'Bapu. You say that one should not take revenge. But revenge is our nature or Swadharma'. I thought that what is Pratap Bhai saying? He further went on to say that, 'Bapu. Even though, revenge is our nature but whenever we go to then "Chaupayion aadi aaway chey"!'

So, my 'Baaba' or nature or promise is that the one who is sick when he comes to me, I first treat him. Lord Buddha used to say that a doctor is needed where there are sick and ailing. Even Jesus echoed the same thought. Even Sri Krishna might

have felt that 'Kubja' needs Him much more than 'Radha'. I feel that He left Shreedham Vrindavan to uplift the 'Kubjas' of this land. He left Nanda and Yashoda. How painful it would have been? Only Krishna knows. How stone hearted he must have made Himself to undergo that inseparable separation? He left all that was dear to Him. All the trees and the entire natural surroundings of Braja were dear to Him. The branches and creepers used to be eager for His Divine touch as if used to call Him to come and embrace them. Do you think that Sri Krishna did not have feelings for all of them? Undoubtedly, they were all very dear to Him. I am sure, in the moments of His solitude, He must have cried a lot. There is a couplet of Bashir Badr –

Soye kahan thhey,
aankh ne takiye bhigoye thhey|
Hum bhi kisi ki yaad mein khoob roye thhey|
And experience says that tears are surely a deep sleep.

So, this is the 'Baana' or assurance. Sri Krishna's 'Baana' is 'Paritraanaya Sadhunaam'. 'Karunanidhan's baana' is 'Sakha bachan muma mrisha na hoyi'. Whatever I say, shall never ever be false. This is His 'Baana' or promise or assurance. I would like to pray to all of you that if by the grace of your Guru, you do get an awakened person in life, then please follow whatever he says. We have this tradition of 'Trisatya', but for heaven's sake please don't try and do this in this case. You may ask that the Lord's statement is never false then when Sri Krishna said that He would come and He did not so what do we construe? In this situation let Sri Krishna decide, why do you get involved into it?



Baap, One more nature of His is that if He keeps anyone in His eyes, He never lets them down. This is His promise.

Ek baani Karunanidhan ki|

So priya jaakey na gati aan ki||

Thus, this was the discussion about 'Manas-Karunanidhan'.

In the main text, going as per the sequence there in, in the 'Ayodhyakanda', the exile of Lord Rama takes place. He goes and stays at 'Chitrakoot'. King Dasrathji expires in the sorrow of the separation from the Lord. Sri Bharat goes to 'Chitrakoot' with the entire Ayodhya and returns with the 'Padukaji' of the Lord. Sri Rama after a while decides to move on and comes to 'Panchavati'. On the way the Lord continues to liberate many an emancipated souls and enacts His Divine Play. Surpanakha is punished. Khara and Dooshana are vanquished and liberated. Raavana plots to abduct Ma Sita. With the help of Mareecha, he abducts her. Crying and enacting the human role to perfection the Lord is roaming from one place to another. On the way He meets 'Jataayu'. He comes to 'Shabari Ashram'. He blesses her with the nine types of devotional service or 'Bhakti'. From there, He goes to the Pampa Lake. Moving forward, He comes to the 'Rishyamook hill'. The Lord befriends Sugreeva abiding Sri Hanuman's request. Baali is liberated. Sugreeva is coroneted as the ruler of 'Kishkindha'. Angad is made the crown prince. The 'Chaturmaas' or the rainy season was spent on the 'Pravarshan hill'. All the monkeys and the bears set out in the search of Mata Sita. The group comprising of Sri Hanuman led by Angad went in the South. 'Swayamprabha' guided them on the way and pure water quenched their parched throats. On the sea shore, 'Sampaati' directed them

to Lanka as he could see Mata Sita sitting in the 'Ashok Vatika'.

Sri Hanuman was motivated by Sri Jambuwant and he got ready to go to Lankpuri. Overcoming various obstacles and getting sane counsel from Vibheeshana he stands in front of the Divine Mother with folded hands. He seeks her permission and eats the sweet fruits from the garden and introduces himself as the 'Messenger of the Lord'. He sets Lanka on fire and bathing in the sea presents himself in front of Ma Jaanki. He takes the 'Churamani' as a token from her and returns to the Lord. Everyone was overjoyed that finally Mata Sita was located. Vibheeshana seeks the refuge of the Lord.

The Lord's army departs towards Lanka. At the sea shore, the Lord tries to appease the 'Sea Lord'. He feigns anger and the ocean comes and surrenders at His feet. The 'Setubandha' is done across the sea and Lord Rameshwara Shiva is installed. The Lord's army reaches Lanka and Sri Rama's tent is pitched on the 'Subela hill'. Raavana's entertainment is spoilt by the Lord's arrow. The next day, Angad is sent as an emissary of peace as a last ditch effort to avert war. The mission failed. The war became inevitable. A tumultuous battle is fought from both sides. Finally, the demons are destroyed and Raavana attains liberation at the hands of Sri Rama. Vibheeshana was crowned the King of Lanka. Ma Jaanki's original form was retrieved from the fire and the shadow Sita was merged with it. The Lord with his entire entourage, astride the 'Pushpaka' meets all the sages and ascetics on the way and finally reaches to meet the 'Nishaadpati Guha'. Taking him along they all proceed towards Ayodhya and Sri Hanuman is sent as a vanguard to inform Sri Bharat of the Lord's arrival.

In the beginning of the 'Utterkanda', Sri Bharat, who had borne out the separation of the Lord for fourteen long years was worried that still the Lord has not returned? If He delays any more, maybe, Bharat will not be able to bear the pangs of separation and end his life. At that very moment, Sri Hanuman comes and announces the return of the Lord and His party. All the people of Ayodhya are waiting anxiously and the Lord's 'Vimaana' arrives. The Lord alights and leaving His bow and arrow aside, falls down at the feet of Guru Vashishtha. He runs and clings to Sri Bharat and lifts him up in His arms. The Lord incarnates Himself into innumerable forms and meets each and every person individually. He then goes to meet Ma Kaikayei first. He assures her and tries to get her out of her melancholic state. Then He meets all the Mothers one by one and it is unanimously decided that the coronation should be done then and there. Sri Rama ascends the divine throne of Ayodhya after offering His humble respects to one and all. Ma Jaanki is seated on His left. Guru Vashishtha anoints the first mark of vermillion on the Lord's forehead—

Prathama tilak Bashishtha muni keenha|

Puni saba bipranha aayasu deenha||

All the four Vedas come to the royal court and offer their prayers to the Divine. They are followed by Lord Mahadeva, who comes and offers His humble prayers to the Lord. All the celestial beings come and offer their respects and return. Lord Shiva is the one, who actually celebrates the 'Ramrajya'. Apart from Sri Hanuman, all the rest are bid good-bye.

Goswamiji, goes on to describe the rein if Lord Rama and in time Ma Sita gives birth to two divine sons. The second exile of Ma Jaanki has not been discussed by Tulsiji in his text. All the

disputed and controversial topics have not been touched by this great Saint. At this juncture, the story of 'Raghuvansha' concludes. Then follows Baba Bhusundi's Katha. Garuda asks seven questions and aptly replying them, Sri Bhusundiji is about to conclude his recitation of this sacred text. Whether, Sri Yagyavalkaji concludes his narration in front of Sri Bharadwajji Maharaj is not clear. Lord Shiva too concludes His text in front of Mata Parwati. And finally, Tulsiji, who has been narrating this holy text to his own mind, concludes his description.

All these four exalted and divine 'Acharyas' have concluded their respective discourse. Under the aegis of their divinity, my 'Vyaaspeetha' was also speaking to you for these nine days. I too now proceed towards concluding my discussion. This faultless and guileless Endeavour has surely produced a beautiful fruit but let us not partake any fruit as we have tasted and drank the divine juice of the 'Ramkatha' that has flowed. But because these are the days of the 'Pitrapaksha', therefore I offer the fruit to all the ancestors of the world.

In the end, I would like to express my happiness. In each and every 'Katha', the objective should be noble and in good faith. It should be for the welfare of mankind. And its organization and arrangements should be beautiful. Where the objective is in good faith and noble, my 'Vyaaspeetha' will term it as 'Satyam', when it is for the welfare of one and all, I shall term it as 'Shivam' and when it has been done with purity and beautifully then I would like to call it 'Sunderam'. Thus the triangle of 'Satyam-Shivam-Sunderam'. I once again express my heartfelt pleasure and would just like to say, "Khush Raho Baap".

कवचिदन्यतोऽपि

An educational institution should stress upon the thought, firm belief, recreation, understanding and quiescence



Morari Bapu's talk delivered during the 'Annual Day' function of 'Vidya Vihaar'

Baap, On the annual day function of this educational institution 'Vidya Vihaar', I respectfully remember all the parents, respected personalities including Dholu Bhai, even though he is not present in person. All those, who have presented such a beautiful and a 'Sattvic' program which I have seen and have had the privilege of seeing it for the past so many years, I express my happiness. The program is slowly and steadily becoming even more pure and beautiful year on

year. The choice of the subjects, its presentation as well the costumes and get up is also commendable. I sit everywhere and sometimes it so happens that I have to forcibly sit even if I don't want to out of courtesy. But this program was such, which could be seen by a 'Sadhu'. I do not need to give any certificate to this institution, but I express my feelings. The effect of this age of 'Kali' is visible everywhere. Tulsidasji says in the 'Ramcharit-manas' –

Kali prabhaava birodha chahun orra|

The effect of this 'Kali Yuga' will be rampant and widespread. Out of the five 'Pandavas', excepting 'Dharma', all others ask Yogeshwara Krishna about how this 'Kali' would be? How will it affect the world? Kindly elaborate. Whether the Lord's words are proving to be correct or not, I leave it for you to decide. Please think about it. The Lord asks all four of them to pick up their respective bows and arrows. First of all, He asks Arjuna to fire the arrow in front of him. Arjuna is a great archer and he fires his arrow. The beautiful sound of a bird is heard. The Lord asks him to go there and check in the direction of the sound. Arjuna goes and after inspecting returns back. The Lord says that He shall ask him to narrate what he saw later on. Then He asks Bheema to fire his arrow. Similarly, Nakula and Sahadeva too were asked to shoot their respective arrows and each one of them was asked to go and inspect. After this exercise was done, the Lord asks Arjuna to explain, what he saw? He replies that there was a beautiful bird that had a very melodious voice. This bird was eating out the bird felled by my arrow. Bheema says that he saw four wells. They were all overflowing with water. But the one in the centre was empty. Sahadeva says that he saw the cow licking her calf and thereby cleaning the calf of all impurities. The soft skin of the calf had become red but still the cow did not stop licking it. Ultimately the calf became unconscious and falls down. Nakula says that he saw a huge boulder about to roll down and crush everything. A very surprising thing was that a tiny blade of grass was holding that huge boulder back.

Now, the Lord asks that have you all understood the mystery behind all what you saw. No, My Lord. In fact it is getting more and more intriguing for all of us. The Lord says that all of you asked me as to what will be the effect of 'Kali Yuga' and this is the answer. Arjuna. You fired the arrow. The effect of this age of 'Kali' is that a person may

Speak very sweetly and the sweetness will spread far and wide but only from close quarters you will know, what a blood sucker he is. Bheema. You noticed a dry well in the midst of four overflowing ones. This means that there shall be a lot of name and fame all around but in its midst the poor and the down trodden shall be suffering. Sahadeva. The cow is licking its own calf so much that as a result the calf is unconscious and is in a pitiable state. In the present age, the parents will love their children so much that it might be detrimental to their progress and they will suffer in the long run. Nakula. That boulder could have destroyed everything but a tiny blade of grass protects the destruction. This too is the factual representation of this age when in spite of grave difficulties, the 'Divine Name' will come to our rescue. The refuge of the 'Almighty' will save us from all suffering. Such is the affect of 'Kali Yuga'. The sweet talkers have become the greatest exploiters. We may be speaking sweetly, but we might be relishing blood and filth. Tulsiji says –

Matu pita baalakahi bolaawahi|

Udder bhara soyi dharma sikhaawahi||

I pray to the parents that when you want your children to see any programs then please show them such programs. Let them watch decent and educative TV shows. Today, a five year old girl grows up just watching TV. This is such a pity. Swamiji is seated here and has witnessed the entire program today. Enjoyment is not a crime. What was the message of the program? What is being conveyed is of utmost importance. If we overflow, and a poor family next door remains hungry, then what use is this prosperity? Quawwali too was presented here. A Ghalib's couplet –

Bistar baandh liya hai 'Ghalib' meinney....

Someone said that he hates a Hindu. But when I go to hate then he sees 'Kaalidasa'. How does one hate? Similarly, when he goes to hate a Moslem, he sees 'Ghalib'. Hating a Christian, he sees ever loving Christ. In this way, they come in

between. In this way, slowly this hatred and enmity will end. Ghalib says –

Bistar baandh liya hai 'Ghalib' meinney batao,
Kahan rahatey hain who loga jo kahinke nahi rahtey?

Find out true creators, Sadhus, schools, and educational institutions. Be on the lookout for those, who do not belong to anyone and everyone belongs to them? Don't love your children in the manner in which they become unconscious. A blade of grass shall stop a boulder. It can protect you from this forceful flow of 'Kali'. The educational institutions have a very important role to play. In spite of a small loss, these institutions must run and not close down. But they should never put up a wrong example to the society. As a 'Sadhu', I expect this much. When I see this being done, I feel very happy. The annual day is the result of the entire year's labor. Such programs are the face of the institution. I was asked that 'Bapu. In your opinion, what should be an ideal educational institution'? I shall just share with you these five things and conclude. Let us not talk about the land but the foundation. Guru Nanak used to say the Divine first makes the key then its lock. It needs to be understood. The key of the solutions to all our problems the Divine has already made. But the problem is that either it has been misplaced or has gone into wrong hands. If it comes in the hand of a truthful person then it shall open up the locks of all the problems plaguing our country.

I have to say these five things. I feel more and more confident to say. In any educational institution there has to be thought. Where it is absent, then it is a mere business in the name of education. Wherever you construct a building for it, it will just be a mere building without any glory of education. Like what Buddha had said, there needs to be a thorough thinking. Excessive thinking will create insanity. Gohil Sahib has said that we should not burden but at least can make a beginning in the right direction. To burden is cruel. You have made the uniform dress free for your

students. It is very good. The uniform binds a person. The uniform of the armed forces, make a man into a machine. This is a step in the right direction. Nachiketa had said so beautifully. He was so small. According to Morari Bapu, our educational institutions should propagate such lofty thoughts. If you only think then where will you get the salary from?

Second, the educational institutions should have faith imbibed in them. They should rely or believe in the Divine. Those who differ at the very root can't stay for long. Therefore, there has to be faith and no doubts should be allowed to raise their ugly heads. There can be questions, queries etc, fine. The third, there needs to be some recreation as well. Our thinker, Gunwant Shah always used to say, 'The day a teacher does not smile, that day he should take a casual leave'. The children were really jocular and I enjoyed it.

Fourth, the educational institution should have the right understanding. What will this prudence do? For a few claps or applause, one should not spoil or neglect the dignity of the dais. Today in our country, for a little bit of applause, they don't hesitate in saying 'No'. How harmful it is. In the end, it should not be a tiresome exercise; instead it should be a place for relaxation or rejuvenation. Govind Bhai said that even before the Government, they have decided to impart unburdened education. I openly declare that I would like to present to my listeners a God who does not burden them. Man should be free, light and without any load of any sort. My farming is double tracked, one is 'Manas' and the other is 'Man'. If they are not there, then I am nothing. Therefore, the educational institution should be based on thought, firm belief, recreation, right understanding and should impart eternal peace or relaxation.

On the Annual Day function of 'Vidya Vihaar' held at Mahuva, Gujarat, Bapu's valedictory address delivered on 01/11/2015)





II JAI SIYARAM II