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# II RAMKATHA II

MORARIBAPU

Mānas-Chāmunda  
Chotila (Gujarat)

जोगिनि भरि भरि खप्पर संचहिं । भूत पिसाच बधू नभ नंचहिं ॥  
भट कपाल करताल बजावहिं । चामुंडा नाना बिधि गावहिं ॥



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### Editor

Nitin Vadgama

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

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

[ramkathabook@gmail.com](mailto:ramkathabook@gmail.com)

+91 704 534 2969 (only sms)

### English Translation

Harini Rana, Arvind Nevatia

### Design

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## PREM PIYALA

At Ma Bhagwati Paramba's holy abode at 'Chotila Dhaam' (Gujarat), during the auspicious days of the 'Navaratri', from the 13-10-2015 till the 21-10-2015 Morari Babu had the 'Ramkatha' instituted there.

Bhata kapaala kartaala bajaawahi |

Chamunda nana bidhi gaawahi ||

Choosing this line as the principal line for the 'Manas-Chamunda', Babu said that the 'Chamunda' of the 'Manas' sings instead of killing. Today, the world needs such a form of the Divine Mother that sings and thereby benefits the world.

Expounding on the 'Anushthaan' Babu said that to listen to the 'Katha' for nine days too constitutes a part of this religious practice. Whether it is the 'Ramkatha, or the Bhaagwat Katha or the Devi Bhaagwat or the Shiva Purana' or any form of 'Satsanga'. That which invigorates us with vigor and strength, such folk songs or cultural programs is also a part of this 'Anushthaan'. You will need to accept poetry, garba, shlokas, dohas and for that matter various forms of arts that are performed. These are all a part of the 'Shakti Paatha'.

'Shaktiroopena, buddhiroopena, kshamaroopena, vaaniroopena, vidyaroopena, santiroopena' and the different forms of the Divine Mother were explained by Babu and he went on to say that in the twenty first century, the non-violent form must be established in our hearts. He emphasized that she was, is and shall forever remain non-violent. She might have chosen to pick up the weapons that we see in her hands for a specific reason. No doctor in the world is violent but in order to perform a surgery, he has to pick up his implements. In our scriptures, the gods and goddesses are shown carrying weapons in their arms but this is not for destruction, instead they were to protect those who were being tormented. Then Babu proceeded to establish the Divine Mother as the 'Satyaroopena, premaroopena and karunaropena', i.e. as the truth, love and compassion in the entire creation.

Babu very earnestly appealed to end the barbaric practice of 'Bali' which entails the taking away of innocent life in the name of appeasement of the deities. This should stop, is the sincere appeal of a Bawa. He said. All the practices that are not very endearing to our hearts should be stopped forthwith in the present age and time. He went on to say that if you feel that by doing so, you will be cursed then he is willing to take the curse upon himself. I will take it all over but the killing in the name of religion should be stopped.

During the auspicious days of the 'Aashwin Navaratri Durgapuja' at the divine abode of Ma Chamunda, Morari Babu worshipped the Divine Mother in the form of 'Manas-Chamunda'. The 'Ramayan' itself is the 'Kaalika or the Durga', as per Goswamiji and in establishing it the importance of our folk culture and arts was established too.

- Nitin Vadgama



Manas-Chamunda : I

The divine creative energy (Shakti) is present  
in all seven cantos of 'Manas'

Jogini bhari bhari khappara sanchahi I Bhuta pisacha badhu nabha nanchahi II

Bhata kapala karatala bajavahi I Chamunda nana bidhi gavahi II

The Yoginis (female attendants of Goddess Durga) took to storing in skulls, while female spirits and sprites danced in the air. Even so Chamundas (another class of female attendants of Durga) sang songs in various strains, clashing the skulls of dead warriors like so many pairs of cymbals.

Baap! During the days of holy solemnization of Ashwin Navratri, by the blessings of the divine Goddess of the Universe, Mother Chamunda, beneath whose benedictory shade as RamKatha begins here in ChamundaDham, I offer obeisance in the divine feet of Reverend Saints and Abbots arrived from various religious places, Baap! The Governor of Karnataka His Honourable Vajubhai Vala who hails from Rajkot has especially graced the occasion. I also welcome the leaders from different walks of life who have accompanied him. You all my brothers & sisters. Extending glad tidings of Mother Durga's Navratri festival to the whole earth, I offer a bow to all of you from Vyaspitha. On behalf of all Reverend saints, Anant Shri Vibhushit Mahamandaleshwar Reverend BhartiBabu bestowed his blessings. The chief abbot of Sayla Reverend Durgadasji Babu also gave us blessings and expressed his best wishes for us. His Honourable Governor shared his feelings as well. As such the thought to perform nine day solemnization was inherently lying in my mind, I had a wish that someday may Talgaajarda sit in Mother Chamunda's lap and recite a nine day discourse. Jayantibhai and his entire family cherished this wish since a long time requesting me that Babu, please grant Chotila Katha to me. The time has come and this Katha has commenced from today. Mother's blessings are already present on the host family. I express my pleasure and supplicate in the Goddess' divine feet that may the host family be blessed with especial blessings and may they assimilate it as well. The chief abbot of Chamunda temple and his entire family as well expressed their pleasure and delight. They too bestowed bountiful blessings. And from today we all have gathered here to play garba.

I had already given the subject of Katha in advance. The word 'Chamunda' is mentioned in 'Ram Charit Manas' with utmost exalted feelings and therefore my Vyaspitha had decided that by Mother Chamunda's grace we shall recite 'Manas-Chamunda' in ChamundaDhama. However, this Chamunda is singing Chamunda instead of destructive Chamunda. This Chamunda sings after duly adorning herself. The world now needs singing Chamundas, whose singing begets welfare of the world. The destructive Chamunda destroys the cosmos by mere play of her eyebrows.

Udbhavasthitisanharakaranim kleshaharanim I

Sarvashreyaskarim sitam nato'ham ramvallabham II

While this ParaShakti or Paramba is potent enough to destroy devilish elements from this world, it is equally potent to reform everyone's instincts by merely singing. This Twenty-First Century should be the century of singing, instead of destruction; it should be the century of adornment. Just as people play garba by forgetting class, caste, community or race around Goddess Jagadamba in the center, in the same way come let us sing with Mother Chamunda for next nine days. Goddess Chamunda of 'Manas' sings, hence I have chosen this chopai,

Bhata kapala karatala bajavahi I  
Chamunda nana bidhi gavahi II

The divine Goddess Chamunda is singing beneath the portico of sky in the battlefield of Lanka, this scene attracts me more than anything else. Both the lines are picked up from 'Lankakanda' in 'Manas'. Ravana turns unconscious in 'Lankakanda' and his charioteer transports him to the palace in another chariot. Ravan thought in the wee hours, let me perform a yajna and on successful completion of this yajna even Ram fail to kill me. And he begins the yajña. Vibhishan got the news. He apprises Lord Ram that Lord, the ten-headed demon is performing a yajna and if the yajna completes successfully then even though nothing is impossible for You, but successful completion of yajna will definitely impose slight hindrance in Ravana's liberation. And therefore, main attendants from Lord Ram's army are dispatched. Ravana rises forthwith, enters the battlefield and the fierce war that takes place thereafter is wonderfully described by Goswamiji. The atmosphere manifested in the sky during the war is indescribable! I had no clue till now that spirits are also married! But ever since I have taken 'Ramayan' in my hand... and moreover, the days of reciting 'Ramayan' are beginning from today at the outset of Navratri. Today even smallest of the kids are picking 'Ramayan' in hand to assimilate 'Manas'. My joy knows no bounds Baap! Because RamKatha itself is Goddess Kalika, RamKatha itself is Goddess Durga, RamKatha itself is the divine Goddess. Therefore, Tulsidasji wrote in this episode,

Jogini bhari bhari khappara sanchahi I

The Yoginis (female attendants of Goddess Durga) are filling the skulls and playing. 'Bhuta pisacha badhu' the spirits and sprites must be busy in the battlefield, hence their female consorts are playing in the sky, they are taking garba. Which instruments are being played then?

Bhata kapala karatala bajavahi I

He who only wants to play, he who only wants to sing, he who only wants to dance, he who only wants to celebrate – anything that such a person picks up becomes a musical instrument. And he

who only wants to spoil, he who only wants to turn the society tuneless will even convert a tuneful guitar into a weapon, Saheb! This was not a preplanned program Saheb! It was not decided beforehand! Ravana coincidentally stepped out of yajna and began to fight a terribly fierce battle and it's the war that took place then which everyone joined for dancing and playing garba. Since they arrived suddenly, which musical instruments could be played? Hence, 'Bhata kapala' they held the skulls of heroic warriors in their hands and 'karatala bajavahi' created music from it! They made instruments, formed tunes and composed rhythm from it. And on beholding such a festive atmosphere,

Chamunda nana bidhi gavahi II

Divine Goddess Chamunda herself sings and also makes others sing different types of garba. Once again for the third time I say, Twenty-First Century is that of singing. Thus during these holy days we shall talk about the mother through the medium of RamKatha. I hereby express my pleasure and mother's forecourt is unquestionably full of joy, but simultaneously I would also like to express one more pleasure of mine. Yesterday I was blessed to see the Mother's sight in the shrine located on the hilltop and I got a chance to see Meghani as well. A great national poet MeghaniBapo! He is no less than the pilgrimage of literature for us Saheb! I got a chance to behold his sight as well, about which I express my delight. So, these two lines are picked up from 'Lankakand'. We shall ponder about the element of shakti on the basis of these two lines.

Ya devi sarva bhuteshu  
shakti rupen samsthita I

Namastasyai namastasyai  
namastasyai namo namaha II

Seers, sages, aphorists, deities have presented several forms of mother before us! She is depicted sometimes in form of divine creative energy or power (shakti) and other times in form of intellect, forgiveness, compassion, erudition or peace – I want to talk about nine such aspects. On the first day, I want to discuss Goddess in form of divine creative energy or power (shakti). Tomorrow we shall pick the second form

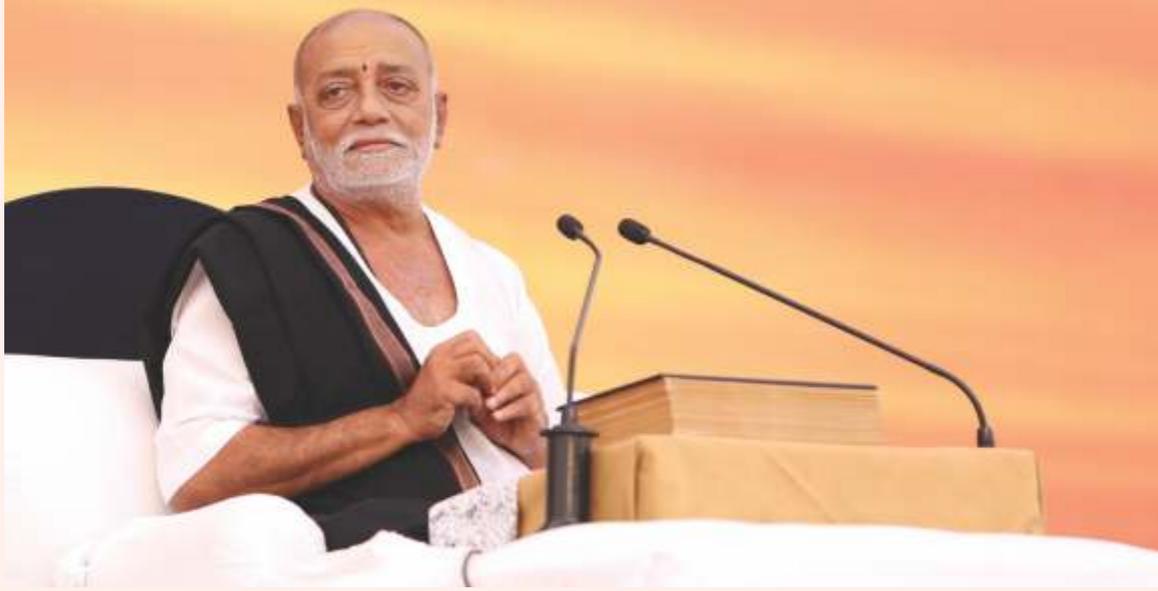
depending on what my God inspires me. But first of all, 'shakti rupen samsthita'. I had never seen the sight of this Goddess in Chotila, yaar! I must have come once probably; however, I don't recollect clearly hence consider this as the first time. Yesterday I beheld the sight of Goddess on the hilltop. I went upstairs in a palanquin. I climbed a few stairs, but my calves stopped me! The effect of climbing is usually realised after twenty-four hours! I thus did not dare to climb! Palanquin was ready. I saw the mother's sight. I am honestly extremely delighted. Thus, I am feeling very happy to behold the Mother yesterday. But Shahabuddinbhai I feel furthermore delighted because the road which I take for coming to Katha, everyone comes by that road shaking violently as if under the influence of a spirit! Some have come from northern Gujarat, some from other places! After looking at their devotion and sentiments for the Mother I felt that hope I don't experience this! However, I saved myself!

The atmosphere here is extremely nice and holy which I am joyous about. However, today on the first day I would like to request the entire country from Vyaspitha that wherever animals are being sacrificed during these days should be stopped. This is a hermit's request to stop the tradition of animal sacrifice. I have taken its repercussions on myself many times in the past. All kinds of sacrifices of any living being must be stopped. Or whatever is distasteful should now be stopped in the Twenty-First Century. And whatever sins one would fall prey to as a result of stopping this ritual, please pass it onto me. I spread my hem before you in the presence of saints, please give me the resultant sins. By my Guru's grace I shall bear all the repercussions on my shoulders as strong as they may be Baap! But violence of any living-being must be stopped! Ritual of animal sacrifice must be stopped. Just a while ago Reverend Mahamandaleshwar and His Honourable Governor used two words: 'Fashion' and 'Vyasana' (addiction). If we can eradicate addictions in this age then Mother will be more than pleased. Mother is constantly with us.

Why is the festival of Navratri celebrated Saheb? When mercury is soaring in absence of air

flow, we usually say that there is no air. It drains us of all energy. In fact, air is very much present everywhere around us but it has just stopped flowing. We then take a cardboard to induce airflow. Analogously, the element of divine creative power is very much present in and around us. These nine days are the days to mobilise and activate this element of divine power. These are the days to set that power in motion. Thus, I request everyone to worship Mother Amba or Mother Bhavani in the purest way. And I am also happy for getting a good response to my request. A young son of Devipujak community was telling me that my father was requesting me, please take me to Talgajarda! Bapu knows you by name, please take me there! The son said, I would definitely take you provided you stop animal sacrifice, without this you cannot enter Talgajarda! I was extremely pleased at the boy's courage! The father said, give me some time, let two or three Navratri pass, I shall implement this gradually. I do see some good response.

Baap! If we can free ourselves from several unnecessary aspects associate with worship then Mother can manifest in a much greater way. We can experience her more than ever. We are living in highly swooned and unconscious state, Baap! Saints composed psalms. The realised souls and devotees sang hymns. Erudite men delivered addresses. Authors of scriptures gave many holy books. Spiritual discourses are being recited. Countless such programs are held, all making an immaculate attempt to awaken people from false beliefs. Yet we still have a lot to come out from. And if our awakenedness evokes during these holy days then I feel that this world can become extremely beautiful and lovely. It can become a begetter of greater joy. This world is utmost beautiful. The planet of earth is astonishingly lovely. So Baap! Saints, devotees, seers, sages, realised men with divine thoughts have made fraught attempts to adorn this beautiful earth and these are the holy days to make it effulgent more than ever. These are the days to step out of swooned state; these are the days to become more conscious. If we want to play



garba in rhythm, if we want to make moves at the beats of music, if we want to sing garba or make others sing tunefully then an individual should be in fully conscious state. Unconscious person can do none of the above. Let us supplicate to gain especial awakenedness during these days and may the mother assist us.

Mother is the very form of divine creative energy and this energy is very much latent within us but we need to do something to awaken it. Just like we fan a cardboard or switch on a fan to experience air, which already exists. Who is devoid of divine energy? During these days of DurgaPuja we perform and hold holy solemnizations to mobilize and activate that divine creative energy. Consider this as a similar solemnization through RamKatha. What are the types of this divine energy? While the composer of scriptures state that mother is the very form of divine creative power or energy, we can envisage her different forms as we think further. Let's pick up the form of divine energy or power as mentioned in 'Ram Charit Manas',

AdiSakti jehi jaga upajaya I

AdiShakti (primordial-energy). There are many Sanskrit verses which we know but we primarily sing the hymn that extols mother's form of divine primordial energy,

Jay adhya shakti ma jay adhya shakti,

Akhil brahmand nipavya...

AdiShakti (primordial-energy), which creates the universe. Second form of energy is MahaShakti (great-energy). Third form of energy is ShivaShakti (masculine and feminine principle). Fourth is GyaanShakti (divine energy of wisdom or thoughts). The energy of enlightenment is also GyaanShakti. Shankaracharya says, 'GyaanShaktishcha Kaushalya'. Jagatguru Shankaracharya says that the divine mother Kausalya in 'Ramayan' is symbolic of the divine energy of wisdom or thoughts. Another form of energy that we all talk about is KriyaShakti (the energy or power of actions), which is distinct in every individual. My energy of activity or your energy of activity is unique to every individual's capacity. DivyaShakti (heavenly-energy) which is something different and endowed with celestial traits. Another Shakti is ParaShakti, which the Indian seers have bowed to. Thus, there are several such forms of the divine mother like AdiShakti, MahaShakti, GyaanShakti, ShivaShakti etc. All these forms are present within us somewhere or other. Here are the lovely days of questing and activating these energies.

Thus with this background of 'Manas-Chamunda' on the first day today, let me take care

of the chronology of Katha, thereby which I can play (garba) with ease going forward. I and you can play (garba) freely thereafter. Let us gradually envisage various form of the divine creative energy for our inner development and restfulness. Chamunda sang, Yoginis danced, female spirits and sprites participated in rasa in 'Lankakanda', but the dais of earth fell short to them and hence, they danced in sky! I had stated in Durg Katha that durg (fort) has a boundary, but boundary of Goddess Durgā is boundless. She has no limit, Sahib! Hence, every dais falls short for her. Thus, as the divine Goddess Chamunda sings and dances in the sky, SavaBhagat invites her,

Gagana gadhma ramvane avo...

RamKatha has a defined chronology Baap! In my view and on my responsibility, the primary divine energy in 'Balkand' is Paramba Bhavani. The center of 'Balkand' is Parvati. Had Parvati not been there, RamKatha would not have progressed. The central divine energy of entire 'Balkand' is Parvati. The central divine energy of entire 'Ayodhyakand' is Mother Janki. In absence of Sita, 'Ayodhyakand' wouldn't exist. The center point of 'Ayodhyakand' is divine Goddess of the universe, Sita. In the center of 'AraṇyaKāṇḍa' is Sabrī, an old woman with ever youthful devotion, forget about her physical body though. As we move to 'KishkindhaKanda', there is a character introduced for a very short time who is its central divine energy and Tulsidasji names her as Tara. Tara is its center. 'Sundarkand' has several characters symbolizing divine energy but its center is Svayamprabha. Self lit lamp is its center. And I have no issues in stating this, moreover I am saying this since the seers and sages have said that the central divine energy of 'Lankakand' is Mandodari. And the utmost central energy of 'Uttarkand' is the divine Katha itself.

So, the divine creative energy (Shakti) is present in all seven cantos of 'Manas'. The sportive enacts have been played around it. It has given ambrosia to the world, it has given light to the world, it has given fearlessness to the world, it has given pleasure to the world and it has also given liberation to those who sought it. Everyone has received what they desired. Thus the divine

creative energy is the center of the seven cantos of 'Ram Charit Manas' which Tulsidasji has commenced with seven mantras. Someone said that the seven shlokas of opening invocations are the seven notes of music, someone said they are symbolic of seven oceans. In short, the saints of 'Ramayan' are of the opinion that the seven mantras of 'Ram Charit Manas' respectively represent the seven cantos. They are like title song representing each canto which Tulasi has written in the beginning of 'Manas'. First mantra,

Varnanamarthasanghanam  
rasanam chandasamapi I  
Mangalanam cha kartarau  
vande vanivinayakau II

When we talk about NavDurga we have three main goddesses: MahaLakshmi, MahaKali and MahaSarasvati. When Tulsidasji wrote the opening invocations in seven mantras for the first canto of the 'Ram Charit Manas', He recalled the three great creative powers. So, opening invocations were written in seven mantras. He explained the intent of the scripture. Its only intent is to attain self-bliss. Katha has changed several forms, Sahib! I am witnessing since last fifty-five years, various forms of Katha have come and gone in front of us Saheb! Yet people are not tired. People only want to hear. What does the host family wish in return of organizing Katha? They just wish to experience joy. It begets liberation of body, liberation of host's mind and liberation of host's money as well. Liberation of all three entities. How can liberation of money occur without Katha, Saheb? We have undertaken these experiments for the liberation of money! Come in an open ground whoever has it. You won't be able to do it. The hermits will get it done. I would iterate once again, don't use monks as an instrument to fulfill your interests; monks are our ultimate attainments. Monk is our goal, don't make him our means, Baap! The day a monk is used as means, our civilizations will bewail. Monk is not a means.

Opening invocations were performed in seven mantras. And I like this word. Our culture holds glory of auspicious-utterances, definitely. However, as a scripture begins auspicious-

conduct is established more than auspicious-utterances. Instead of utterance, conduct is emphasized. It commences from conduct. Opening invocations were performed in seven mantras. Tulsi wanted to pass shloka to laymen. With the objective of having the last man assimilate this divine Katha, Tulsi offered a bow to the celestial language Sanskrit which is also the language of seers and Vedas and after offering immense heartfelt honour to Sanskrit, Tulsi commences RamKatha in folk dialect. And he wrote five sorthas in rural terminology, native dialect, it could be Bhojapuri or any other renowned language commonly spoken in that age. He established harmony in five sorthas. He recalled Ganesha, Goddess Durga, Lord Shiva, Lord Vishnu and the Sun God. If we drop pre-biased notions then these five deities are omnipresent figuratively. As Tulsidasji bows down to Ganesha, it doesn't mean that Ganesha is a deity of a particular religion, Saheb! Ganesha is the deity of discretion. I read in newspaper about four days ago, this news must indeed be true. It stated that a woman of Muslim family gave birth to a baby boy near Lord Ganesha's temple somewhere in Maharashtra and they named him Ganesha. This is such a country. They have employed no discrimination. I salute that mother. My bows to the adherents of such religions who can dare to name their son Ganesha. The meaning of Ganesha is extremely pervasive. Ganesha means discretion, that's it. Which religion can deny the element of discretion? Who can deny? Tulsi talked of worshipping the sun-god, so did Shankaracharya. Who can say no to light? I and you, we all need light. Sun belongs to each and everyone; it's secular. Moon is secular, stars are secular, sky is secular, earth is secular. Thereafter, Bhavani was offered obeisance. Bhavani means faith. We cannot live even for a single moment without faith, Saheb! It should not be blind faith at all, though. I request everyone by joining my hands that leave blind faith behind. Unalloyed faith should definitely exist. How can one live without faith?

Shraddhano ho vishay to puravani shi jarur?

Quranma to kyaya payambarni sahi nahi.

- Jalan Matri

Faith must exist. Blind faith should not be present at all, Saheb! Blind faith is death. Faith is life. Bhavani means faith. This harmony exists in broadest of the context. Then comes Vishnu. Vishnu means vastness, not harboring narrow attitude or ideology. Vast ideology. So Baap, five deities were recalled. These are universal deities, even so in broadest context. I am not interpreting this wrongly. This is the fact. Lastly, Tulsidasji offers obeisance to Guru,

Bandau guru pada kanja  
kripa sindhu nararupa hari I  
Mahamoha tama punja  
jasu bacana rabi kara nikara II

Guru's obeisance was made. Tulsidasji provides the formula of Guru's identification in one tiny sortha. First step of identification, 'Bandau guru pada kanja', He whose divine feet are akin to lotus i.e. whose conduct is detached and free from attachment and hatred, just like lotus. Second trait, 'kripa sindhu nararupa hari', He has grace and only grace, there is no room for harshness. 'Nararupa hari', He appears as an incarnation of evident enlightenment in human form. We feel and experience as if God Himself has descended. He whose words, statements and mantras dispel my and your ignorance and extremely terrible darkness of our idiocy and smears our inner realm with radiance. He who bears these traits is Guru. The element of Guru in this world is such that no one can assay it,

Guru taro para na payo,  
he na payo, na payo...  
Prathavina malika,  
tame re taro to ame tarie...

The glory of Guru is amazing, but Guru's identification is provided here in four aphorisms is what I have understood. The common dialect in which Tulsi wants to compose this scripture has the basis of chopai. He thus composed chopais. And then comes the first line of 'Balkandl',

Bandau guru pad padum paraga I  
Suruci subas saras anuraga II

Tulsi extolled Guru's glory and offered Guru's obeisance in the first dohā and next two lines. And I have stated with deep acceptance that I need Guru in each and every step. We cannot force people who

don't need a Guru. It's good if they can reach directly without too much crowd! Besides people like us especially a person like me needs Guru, needs Guru, needs Guru Saheb. And Guru doesn't subjugate anyone to follow Him blindly. It's also not that you just keep following me everywhere. Such is this element and designation of Guru. Our DalpatSaheb always says a statement which I deeply adore that Guru can be weak, the designated rank of Guru (GuruPada) can never be weak Saheb. And Tulsi constantly repeats the word 'GuruPada', 'GuruPada', 'GuruPada'. Glory of Guru is amazing Baap! Mother can be considered as Guru. Father can be considered as Guru. Teacher can be considered as Guru. Friend can be considered as Guru. A villager can also be considered as Guru. And if your heart is big enough and if you are not biased then a good life-partner can also be considered as Guru. It has no discrimination of caste, class or gender Saheb! Guru is a unique element, Guru is an open ground.

The community of monks was offered obeisance. He called them moving Prayag. Monk is mobile King of Pilgrimage Places. Saints were made obeisance. Tulasi's eyes are now sanctified and hence he cannot see anyone as evil. Because none are evil, he rendered obeisance to the demons as well. Tulsi perceived the whole world as worthy of obeisance. He offered a bow to everyone and while successively doing so,

Mahabir binavau hanumana I  
Ram jasu jas ap bakhana II  
Pranavau pavanakumara  
khal ban pavak gyanaghana I

Jasu hridaya agar basahi  
ram sar chapa dhara II

Goswamiji rendered obeisance to Hanumanji. Hanumanji is vitality of any living being. We cannot live without him. I have clarified umpteen times and I still do so that anyone can worship Hanumanji. Hanumanji cannot discriminate between women and men. Women cannot recite 'HanumanChalisa' or cannot perform Hanumanji's ārafi is merely a myth. I am searching the man who has spread this notion! He is not found even after fifty-five years! He must have probably passed away! Else he should be found by now! But no luck so far! Hanuman is our vitality. He is an amazing element and thereby, anyone can seek Shri Hanumanji's shelter Baap! If the demonesses of Lanka can worship Hanumanji then why can't the women of my country? They should be given freedom. Bondages that are imposed causelessly should be dropped in Twenty-First Century. If we cannot dare to do so then let us at least relax it a bit. These interdictions cannot work now. The element of Hanumant belongs to all of us. Two line of 'VinayaPatrika',

Mangal-murti marut-nandan I  
Sakal-amangal-mul-nikandan II  
Bandau ram-lakhan-baidehi I  
Je tulasike param sanehi II

Sire Shri Hanumanji was offered obeisance. This was followed by the obeisance of companions, Lord Sītā and Ram and lastly, the glory of Ram's Name was extolled. Tulsi has followed this order, which we shall discuss tomorrow.

*I would like to request the entire country from Vyaspitha that animal sacrifice should be stopped. This is a hermit's request to stop the tradition of animal sacrifice. I have taken its repercussions on myself many times in the past. All kinds of sacrifices of any living being must be stopped. Or whatever is distasteful should now be stopped in the Twenty-First Century. And whatever sins one would fall prey to as a result of stopping this ritual, please pass it onto me. I spread my hem before you in the presence of saints, please give me the resultant sins. By my Guru's grace I shall bear all the repercussions on my shoulders as strong as they may be Baap! But violence of any living-being must be stopped! Ritual of animal sacrifice must be stopped.*



Manas-Chamunda : II

## Listening to Katha for nine-days is also solemnization

There are several curiosities. Most questions are being asked for the sake of knowing. I will be able to answer whatever I have known. If your question remains unanswered then consider that Bapu doesn't know it. I am stating very clearly, because we cannot claim of knowing everything! And Upanishad states, there is no wise man than the one who accepts that he doesn't know. Therefore, I shall say whatever I have understood by Guru's grace, by perceiving scriptures and by the company of saints.

“Bapu, Jai Siyaram. When does (our) worship reaches God?” In my view, worship is not a means to reach somewhere. Worship itself is the object of attainment. Never consider worship as our means. Worship is our goal. Employ any means that may help you reach till worship. Forget the very thought of when will worship reach God. Strive to attain worship itself. God is worship's child. Worship means love, worship means truth, worship means compassion; and it's said in 'Ram Charit Manas', 'Prema Te Pragata Hohi Main Jana'. God manifests through worship. Therefore, worship is the ultimate object of attainment. God invariably follows worship. Be it worship of some Goddess or any deity of our faith. Don't make worship as means of attaining something. Yesterday I was saying that don't make monks your means of attaining something. Monk is the ultimate goal of the society. Monk is the final destination of the society. Monk is not at all a race. I am using the word 'Sadhu' in a context that's manifold times wider even than sky.

Ya devi sarvabhuteshu shaktirupen sansthita I

We touched upon the types of divine creative energy or power (shakti) yesterday during the discussion viz. ParaShakti, MahaShakti, AdiShakti, AnadiShakti, GyaanShakti etc. However, one word is specifically used in 'Ram Charit Manas' in context of a weapon i.e. 'PrachandShakti' which is the name of a weapon. Another shakti is the name of a scripture. Thus, shakti means weapons, shakti means scriptures. You may know that 'DeviPurana' or 'DeviBhagvat' are called as ShaktiShastra (scripture of divine energy) since the ancient age. 'DeviBhagvat' means ShaktiShastra or simply scripture. Just as weapon is a great power, so is a scripture. The Goddess in whose lap we are sitting, call her Mother Chamunda, Navdurga or Mahakali, MahaLakshmi or MahaSarasvati is also MahaShakti, ParaShakti, AdiShakti or divine energy that transcends both scriptures and weapons. Scriptures cannot reach her realm. ParaShakti transcends way beyond the divine energy in form of weapons or scriptures, all other aspects are subordinate to it, such is this Mother on the hilltop, Goddess Chamunda. She is the supreme Durga. She is Uma. She is Bhavani of 'Ramayan'. She is Ambika of 'Ramayan'. First of all she is mountain's daughter. The daughter of mountain, Parvati or Shailakumari. When Himalaya was blessed with birth of a daughter, Narada arrived and Himalaya and Empress Maina requested Narada, Sire, a daughter is born at my home in a very old age, please be kind to name her. And Tulsidasji clearly wrote, 'Nam uma ambika bhavani'. Narada kept three names for her: Uma, Ambika and Bhavani. One fine day, the grandsire Shankar was sitting on Kailas, Bhavani arrived, sat next to the Lord and raised a curiosity, “Lord, my Guru has given three names to me viz. Uma, Ambika and Bhavani, but out of the three names you usually address me with the first one in 'Ramayan', why so? You rarely use the name Bhavani and Ambika is not used at all, why does the word Uma comes first on your lips?” Have a look at the evidence,

Uma kahau mai anubhav apna I  
Sata hari bhajanu jagat sab sapana II  
Saheb, experience is shared only with someone who is extremely close. It's not told to everyone. BhagatBapu says, I have many fortunes lying in my treasure but who should I handover these keys? Who should I give these bunches of keys? The realised men are endowed with such creativity that can break forth any lock in the world, but their greatest problem is whom should they handover these bunches of keys? With whom should they share their experience, Baap! He who is utmost close, we are forced to use words for conveying our ideas, but experience should be shared with the one who is not only close but who has almost become our own self. It should not be told randomly everywhere! It's written in scriptures that an enlightened man must answer only after a surrendered disciple asks him thrice with tearful eyes. Else how do we know? They could be asking to test us as well! Many letters present here are also with the same intent of testing Talgajarda! Baap, people have asked strange questions. Someone has asked, do you ever recite ChandiPath? Yes, this ('Ramayan') is my ChandiPath. Saheb, you celebrate Navratri once a year. I celebrate Navratri twice every month. I daily recite ChandiPath. The point of his question is that only he who recites ChandiPath has the right to talk on Chandi! Please keep calm, my Baap! If you know DurgaPath or SaptaPadi in Sanskrit then do recite it. It has wonderful power. Yes, I am also its reader. And I am anyways a listener to everything. But this ('Ramayan') is the recitation of shakti (ShaktiPath) for me.

A woman who has come from village has asked, “Bapu, we know no solemnization. Yesterday you mentioned that Talgajarda had wished to perform solemnization here. What solemnization should we perform?” My Baap, calmly listening to Katha for nine days wherever it's held is also solemnization. I am not saying this so that you attend my Katha. Now I have no concern with crowd. I am myself completely filled from within. Nothing more can contain in my heart

Saheb! And what concern would I have with crowd? I recollect Majbur Saheb,

Na koi guru, na koi chela I

Mele mein akela, akele mein mela I

Be it any spiritual discourse e.g. BhagvatKatha, DeviBhagvat, ShivaPurana, RamKatha, etc. Oh, even a folk tale that teaches the lessons of valour and sacrifice is solemnization as well. All such recitals are solemnizations. We shouldn't discriminate. In the Twenty-First Century people who discriminate between inferior and superior will be left behind. Here you will have to accept poetries, you will have to accept garba, shlokas, Vedic verses, wedding songs and dohas as well. Abstinence won't work anymore. All these domains are adorations of shakti (ShaktiPath). This is easiest ShaktiPath. Sanskrit is difficult for us. We can interpret it wrongly due to lack of knowledge! Listen to RamKatha instead. Listen to lord's discourse instead. Listen to any good story. All these are solemnizations.

Parvati asked Lord Shiva, my Guru kept three names for me: Uma, Ambika and Bhavani. Why do you address me as Uma than any other name? Shiva then explained in detail. Lord has pledged in 'Aranyakand' that I will free the entire earth from demons. I will visit the hermitages of each and every realised man and confer them bliss. Having proudly proclaimed this, the lord of Rahgus entered His cottage. On seeing a sense of pride on Lord's countenance Janakiji enquired, “Lord, has anything important happened?” “Yes, goddess, I have pledged.” “What have you pledged?” “I shall kill the demons and free this earth, the seers and the sages from all suffering.” Jankiji was disappointed, “You should have at least asked me before pledging. Aren't demons my children as well?” This is Chamunda. This is Bhavani. This is Jagadamba. “Can deities alone be my children? I am mother to the entire Universe and how could you pledge without asking me? Isn't Ravan my son? I am sitting in Ravan's heart and the day you would kill Ravan, I will stand in between. You will feel embarrassed because the day you shall mount arrow to kill Ravan, I will

appear in his heart. Dare to kill him if you can!” At that moment Janki said, the syllable 'U' is an additional letter appended to a mantra just for the sake of it, but the name of AdiShakti is 'Ma' and hence Uma. I am that Mother, I am that Paramba. I am the cause of creation, sustenance and destruction. Thus, the word Uma originates from this episode. And therefore, because I like your motherhood, I most often address you as 'Uma'. 'Bhavani' and 'Ambika' are used secondarily.

So Baap, shakti exists in form of weapon, shakti exists in form of scriptures and beyond all is ParaShakti that transcends every form of energy. Jagdamba is Chamunda, she is Durga. You may give any name as you like. While we are sitting beneath the shelter of such a mother, there are many questions. “Bapu, how to interpret eight arms of Jagdamba?” It we who believe that Goddess has eight arms, but she has countless arms. She doesn't need two or thousand hands. Two are enough for her. All women with two arms are also divine goddesses. Goddesses having thousand hands don't make rotlas with thousand hands. Rotlas are made only by two hands. Vessel can be held by two hands alone. Thousand hands cannot hold vessels! While serving food with a bowl in one hand and a serving-spoon in other hand, only two hands come to rescue. Thousand hands is mother's opulence, it's her divine affluence.

AshtaBhuja, eight arms; some grammar will be involved, nonetheless I won't torture you! Shail means mountain. This mountain of mother is Shail and Bhavani's name is Shailaja. One who is born from mountain is Parvati, Shailaja (mountain-born). One name of Janki is Bhumija (earth-born), who is born from earth. But bhuja means eight elements manifested from earth, that's called as bhuja. And this Chamunda has eight arms. Eight elements have originated from the earth. As such earth is affluent with countless jewels, 'Bahuratna Vasundhara'. Countless entities manifest from earth. 'Bhu' means earth. That which is born from earth is called as Bhuja. The part of body that extends from shoulder is called as Bhuja (arm).

This Paramba or Jagadamba has eight hands. This means eight entities originating from earth are mother's arms. I want to have a hearty chat with you. Of all that I present before you, if anything touches you then realise that Chamunda has touched me with her hands. This is no exaggeration at all, Baap! It only needs faith.

One element emanates from earth which scriptures call as fragrance. Whenever a distinct fragrance manifests suddenly that absorbs me and you in our innermost realm, realise that Chamunda has rolled her hand on our head. That day my mother has rolled her hand to wipe the sweat on my nose and I have experienced its fragrance. This fragrance is one arm of Jagadamba. And Saheb, the influence of Kaliyuga has spread everywhere! These aspects still exists. The arms still manifest, they touch me and you. Either our nostrils have weakened or we are suffering the cold of rigidity! Therefore, we are unable to grasp that fragrance.

Second arm; water emanates from this earth. Even in today's context water needs to be given profound thought. Water is stream emanating from earth or mountain. All such streams are arms of the mother, they are mother's playing hand. Not only this but even as our eyes get filled up with tears on remembering the mother then realise that mother's arms is touching my eyes. Element of water is an arm, it's the second arm. Third arm, metals emanate from the earth Baap! Metals like gold, silver, copper, bronze etc. originate from earth. While churning the scriptures if you suddenly discover some jewels by Guru's grace then realise that mother has bestowed a boon in form of metals. Fourth arm; oil emanates from the earth. Sanskrit scholars and Sanskrit dictionaries call the sticky flowing substance as sneha. Sneha (affection) is produced within us from the earth. As earth fills us with affection, realise that Mother Chamunda is rolling her affectionate hands on my body. Affection is the fourth arm.

Fifth arm of Jagadamba is forgiveness. Forgiveness is mother's arm. When someone forgives the mistake of another person, one ought

to be grateful, but essentially it's the mother dwelling within that individual who has forgiven. Don't forget this, Baap! That is her arm of forgiveness. Jagatguru Shankaracharya says, 'KshamaMandale'. Kshama means earth. When we seek forgiveness for our crime and as the opposite person heartily forgives us then the element of Chamunda sitting within that person forgives us with her own hands. This forgiveness is her fifth arm. One trait of earth is Dhruiti, to bear. She bears me and you. Paramba or earth is the one who bears us, be it in womb, be it in lap, be it in swing, be it in bed, be it in forecourt or be it in courtyard. The element that bears us is its sixth arm. Seventh arm is generosity. Sow a single grain of wheat and she will yield abundant crops! This generosity is seventh arm of Jagadamba. Eight arm is endurance. She endures us. There is a huge difference between smoke and frankincense Baap! Smoke and frankincense cannot be compared. Blast and lamp-flame cannot be compared. This not the country of blast, this is not the country of smoke. This is the country of frankincense and incessant lamp-flame. And it always plays the role of mother's arms.

One gentleman has asked, as such this is a personal question. But there is nothing personal for me now. I am just talking with you. He has asked, “Bapu, was Dadaji present when you started reciting Kathas?” No, He wasn't. He had left after giving me everything. Use it with discretion, that's it, this is what He had hinted. Just like when Thakur Ramkrishna's throat was in pain, an amazing young man like Vivekanand's eyes were filled with tears, at that moment Thakur Ramkrishna told him, Vivek, the penance of my entire lifetime and that of countless births which I had accumulated, I am handing over my whole spiritual wealth to you. Dada has not listened to my Katha. I am reciting after He departed, by His blessings. But now He must be listening somewhere! He must indeed be listening somewhere! He must be listening by sitting in one of the listeners here! The consciousnesses don't leave the earth. They keep moving around.

Second form of mother,

Ya devi sarva bhuteshu  
kshama rupen samsthita I  
Namastasyai namastasyai  
namastasyai namo namaha II

Various forms of Mother Jagdamba are described in hymns in our philosophy. One of her forms is that of forgiveness. Mother is the very form of forgiveness, Mother is the very embodiment of forgiveness. Forgiveness is admixed with three virtues and the ultimate essential form of forgiveness is beyond all virtues, non-qualitative. Otherwise forgiveness is reckoned with three virtues. Forgiveness dominant with the virtue of rajoguna. When a son steals money from his own home, everyone in the family condemns it. However, mother tries to convince the son's father that he is a child, had you given him money, he wouldn't have stolen. Now be kind to forgive him without scolding and give him Five Hundred Rupees to spend so that he doesn't steal. This forgiveness is dominant with rajoguna.

Another type of forgiveness is dominant with the virtue of tamoguna. The child would be slapped couple of times before been forgiven! Or he would be kicked from roof to forecourt warning him to not repeat, the parent would further kick him by feet before forgiving! This type of forgiveness is dominant with tamoguna, where the person is beaten. Although he is forgiven, but it's dominant with tamoguna. Another type of forgiveness is dominant with the virtue of satvaguna, where one would analyze the cause of crime and refrain from giving an immediate decision. The decision of whether to punish or forgive will not be taken forthwith. And I as well want to request you Baap! We are sitting in the mother's abode, we are sitting in the mother's lap and therefore, before pronouncing any decision for an individual or an incident a wise man should think four times. Don't blindly jump to a decision! Forgiveness dominant with satvaguna is that Baap which churns both the aspects of punishment and forgiveness. One doesn't decide upfront, one doesn't hit upfront, one doesn't forgive upfront, but contemplates. What situations must have

forced this person to commit a mistake? Man should contemplate over this. After duly thinking whether to punish or forgive, one should think about the quantum of punishment or forgiveness, after neutrally weighing the crime on a balance scale when one forgives with a smile it's called as forgiveness is dominant with satvaguna.

The mother whom we are discussing assumes the form of Chandi. Jagdamba is Chandi of battlefield, not of war. There is a vast difference between battlefield and war. Ram is not war-lover, He is battlefield-lover, 'Ranarangadharam'. War is that which contains only violence and destruction. Battlefield doesn't have destruction, it only has emancipation. It only contains welfare. The benefaction of liberations are being bestowed there, hence the context changes completely. By saying 'Lokabhiramam Rangadharam' Tulsī has changed the entire context. So Baap, the ultimate essential form of a forgiver is beyond all virtues. So, mother's forgiveness is neither with rajoguna, nor with tamoguna, nay with satvaguna; it's non-qualitative beyond three virtues. Such is her forgiveness. Fourth form of forgiveness is the one fraught with heroism. We have an aphorism, 'Kshama Virasya Bhushanam'. Forgiveness of a coward is worth two pennies. But when an individual is all capable, yet as he heroically forgives for the sake of others by consoling him not to worry. He who is truthful, honest, heroic and not coward is alone called as Mahavira, especially in Jainism. Singing Jagadamba, dancing Jagadamba adorns the whole sky. So, being heroic is one form of forgiveness. Who can possess power like Paramba, heroism like Paramba and valour like Paramba? She is the one before whom all deities and demons are defeated. Such is this divine creative energy of Paramba, but her forgiveness is fraught with heroism and I am picking one word from 'Ramayan', 'Chhamasila je para upakari', Chhamasila, forgiveness of many people is fraught with virtuous conduct. Our country should become strong; I wish so as a monk. Country should stay and become strong because neighbours are turning deaf ears to us and China has already started

constructing a huge dam over Brahmaputra River! Today's newspaper has the details. Nation should be strong. But if the country is strong and not virtuous of conduct then it will always cause division, hence virtuous conduct is imperative. Forgiveness with virtuous conduct, when we rebuke someone, we feel guilty of it. Gangasati talks of bowing before people bearing such virtuous conduct,

Shilavant sadhu ne varevare namie panabai!

Jena badle nahi vratamana re;

So, forgiveness filled with heroism, forgiveness dominant with rajoguna, forgiveness dominant with satvaguna, forgiveness dominant with tamoguna and forgiveness dominant with virtuous conduct. Another type of forgiveness is helpless forgiveness. When we realise that it will be a problem if we don't let go now! Let go and close the chapter. End the matter else it will cause trouble in future. This type of forgiveness is the one fraught with helplessness. But the form which I wish to present before you is forgiveness beyond three virtues which is of Mother Chamunda. The Goddess might probably be assuming a fierce form while destroying the demons, but if someone interprets this in a different form then it would be utmost apt. Redaction must happen. But the incident of drinking blood in the war might probably be present since the very beginning. But how do we interpret this now?

Jogini bhari bhari khappara sanchahi I

They took to storing in skulls; with rakt (blood) comes another word 'Virakt' (dispassion). I feel that some supreme power, supreme goddess, supreme mother of the universe, supreme entity drinks our blood i.e. she drinks our passion and establishes our dispassion. She sets up our dispassion. Rakt means deep red eyes (with strong feeling of love or attachment), which in turn means completely intermixed just like blood flowing in our body without any realisation. It's only when some vein gets blocked and we face difficulty in breathing that we realise there is some problem in blood flow. Otherwise blood flows in our body through and through. Meaning, it flows thoroughly

in such a way that it cannot be separated. My and your selfish interests, my and your attachments, my and your infatuations are thoroughly infixed in us. When Mother Jagdamba bestows grace, she takes away our infatuations, our attachments and resurrects dispassion lying within us.

You are aware of the Kathā. Sire Shri Hanumanji enters Lanka.

Nam lankini ek niscari I

Many personalities are unique and only one of their kind! Lankini is only one of her kind. Ravana is only one of his kind. Manthara is only one of her kind. Shurpanakha is only one of her kind. You won't find any other Lankini in global literature. You won't find another Manthara in entire Lanka. Vibhishan is only one of his kind. In the entire Ashoka Vatika, there only one Trijata of her kind, Saheb! Lanka will have several women, but Mandorai will be only one of her kind. So is Lankini, Tulsidasji adds the word 'Eka' hence we are forced to think. The moment Hanumanji was about to enter Lanka she said, where is this monkey going by sidelining, disregarding and ignoring me? Lankini raised a loud challenge in this way. The truth is Baap that the town of Lanka itself assumed the form of Lankini and guarded Lanka in the night. She stopped Hanumanji, where are you going? Hanumanji thus faced another obstacle while he was on the way for Ram's service. Lankini stopped him and therefore Tulsidasji writes,

Muthika ek maha kapi hani I

Here again the word 'Eka' is mentioned, one attack of fist is enough. One need not hit again and again,

Rudhir bamat dharani dhanamani II

One attack of fist is done on her head and it's written in 'Manas' that she vomited blood! She toppled down and oozed out blood. Hanumanji is a monk. Oh, not just a monk,

Sadhu sant ke tumha rakhavare...

He behind whose armor all monks and saints enjoy, what can be said about his monkhood? Can a monk hit anyone with a fist? Why did he hit her with a fist and it was so hard that she vomited blood? The word used for blood is 'rakt'. Pundit Ramkinkarji Maharaj interpreted this episode differently, I had

heard this from him. He said when a monk hits someone with fist, he removes his blood and manifests his dispassion and thus one becomes dispassionate. And she truly became dispassionate. Monk is understood only when our infatuation is dispelled. As soon as she vomited blood she said,

Tat mor ati punya bahuta I

Dekheu nayan ram kar duta II

As blood oozed out, her vision transformed. Lankini earlier perceived Hanumanji as thief. But after the blood was oozed out, after her infatuation was dispelled, after her intellect of selfish interest was destroyed the monk Hanuman whom she was earlier alleging to be a thief, she now said, I am blessed with the sight of Ram's own messenger. Her entire vision was transformed. Chandika's incident of drinking blood should be interpreted in this way. Mother never drinks blood. She rather nurtures us by carrying us in her womb of blood. She nourishes us at the cost of her own blood. Once again I would like to tell you that the mother sitting on the hilltop is indeed the divine Goddess. She has been so in the past and will indeed be so in future as well. But many Chamundas are present in our homes as well, only if our eyes open! She is flowing her blood and sweat for us,

Sukama suvadi bhine podhi pote...

Pida pamu pade taje svad to te

Mane sukha mate katu kon khatu

Maha hetavali dayalij ma tu.

- Dalpatram

Lord Shankaracharya was compelled to write an entire hymn on mother, 'Deviaparadhakshamapanastotram'. "O Goddess, O Mother, if your grace doesn't bestow on me then it will wrought a great distress!" O, look at the poetry. He is not only Jagatguru, he is an eminent composer as well. Shankaracharya's hymns create a new benchmark for poetries. Take his various Sanskrit meters Saheb! Observe his chandas. Jagatguru has wrought an astonishing job!

Pruthiviyam putraste janani bahavah santi saralah Param tesham madhye viralataraloham tava sutah I Kuputro jayate kvachidapi kumata na bhavati II

Child can be disobedient, but mother can never turn averse. Thus, her utmost real form which is her absolute essential form is not that of drinking blood. She destroys my and your blood cells of inner infatuation and becomes the benefactor of dispassion. And it is mother's very job to confer dispassion. This doesn't mean not getting the son married. No mother in the world can discriminate between rich and poor. When a son gets married, no one is as happy as the mother. Be it Ram's mother or Krishna's mother or anyone for that matter. Yet her fundamental intent is to feed the milk of dispassion.

Monk never lets the present moment become past and he also never lets it become future. He who constantly enjoys in the very present moment is a Monk. Monk never lets the present become the past. Monk will never crib that my moment is lost. He is well aware of having grabbed the moment. I shall live when that moment arrives, monk also doesn't stay in such a future. He constantly lives in present. Perhaps Gangasati has said in two contexts that he is a monk who stays only in present,

Nizamuddin Auliya was sitting. He had two Islam disciples. One was Umar and other was Amir, Amir Khushrow. They were utmost close. They were the ones who had acquired Auliya's love and third was a Hindu. Auliya, hermits or monks have no discrimination Baap! Disciple cannot be Hindu. Disciple cannot be Muslim. Disciple is a human-being. Guru cannot be Hindu. Guru cannot be Muslim. Guru is only a human-being. He is

*Calmly listening to Katha for nine days is also solemnization. Be it any spiritual discourse e.g. BhagvatKatha, DeviBhagvat, ShivaPurana, RamKatha, etc. Oh, even a folk tale that teaches the lessons of valour and sacrifice is solemnization as well. All such recitals are solemnizations. Here you will have to accept poetries, you will have to accept garba, shlokas, Vedic verses, wedding songs and dohas as well. Abstinence won't work anymore. All these domains are adorations of shakti (ShaktiPath). Listen to RamKatha. Listen to lord's discourse. Listen to any good story.*

'Nararupa hari'. The day religion harms, it can never be mended. If it's utmost dark, we can light the lamps. But if the lighted lamps do the job of burning then Baap it becomes extremely difficult to mend! Kabir had done this job, Nanak had done this job, Dada Mekran had done this job, Saint Devidas had done this job, JalaramBapa had done this job. All these religious destinations, reverend institutes and all its late and present abbots are doing this very job. And this ought to be done. This should be the very disposition of penanceful men. I have completely understood Baap that whatever it is, is only the karma of Guru. Our worship is the reason of His grace. We are not capable of turning even a single bead of rosary, Saheb! Fingers are ours, actions are someone else's, allusions are someone else's. Someone is sitting behind in form of Durga, in form of Krishna, in form of Ram, Buddha, Mahavir, Kabir, Tulsi, Mira, Gangasati, Narsinh Mehta. Devotion kills an individual Baap! And therefore indeed Narsinh Mehta must have said that this (devotion) is not a trivial constituent.

Bhuta bhakti padarath motu,  
brahmalokama nahi re,  
Punya kari amarपुरी pamyā,  
ante chorasi mahi re.

The state of worship is extremely distinct. Monk neither lets it become past, nor does he let it become future. We thus discussed mother's form of forgiveness before you. After offering obeisance to Hanumanji, Lord SitaRamji were offered obeisance and thereafter, Tulsidasji extolled the glory of Ram's Name.



Manas-Chamunda : III

## Chamunda doesn't keep skulls, she keeps AkshayPatra

'Manas-Chamunda' is a battlefield of war. I have presented the background of Lanka. Ravan has stepped in the battlefield with the intention of do or die. During this incident Tulsidasji has described four aesthetic sentiments of literature in the battlefield of Lanka. War is the only incident where all four aesthetic sentiments of literature can be described; although, I am on a mission to promote end of war era on the earth and in the world. However, when we read and narrate the descriptions of war then the only field that includes all four aesthetic sentiments is battlefield; it contains the aesthetic sentiment of wrath, the aesthetic sentiment of heroism, the aesthetic sentiment of horror and the aesthetic sentiment of disgust as well. Further as countless ladies, daughters, mothers and widowed women bewail, it also raises the aesthetic sentiment of pathos. And as thoughtful men fight without any concrete cause, the aesthetic sentiment of humor also gets manifested with a thought that people are dying for no reason!

Goddess Chamunda of the Twenty-First Century is singing Chamunda. Look at Tulsi's vision. Even if you have prejudice for Tulsi, do read Him once. Please, Talgajarda invites you to read Him. What does the chopai say?

Jogini bhari bhari khappara sanchahi I

It means that in the battlefield the Yoginis (female attendants of Goddess Durga) took to store everything in skulls beneath the sky. It's however not written what they are storing. The poet could have written specifically, Baap! What did they fill? Did they fill ghee or water in the skulls? What are the Yoginis filling? The composer could have clearly written about what was filled, 'khappara sanchahi'. Sanchahi means to accumulate. But what was accumulated? The expounders who interpreted this chopai wrote that they were filling blood. Although, the word 'blood' doesn't occur here. The word 'khappara' is used instead. If Talgajarda wishes to interpret this on its own responsibility then this Mother or Jagdamba of mine is not filling blood, she is rather accumulating ambrosia and that's not skull, Goddess Chamunda is holding AkshayPatra in her hand. Several descriptions of war have been written. In this Twenty-First Century let the poetries of gentle goddess be written, Baap! Let the poetries of benedictory goddess be composed. This is utmost necessary. Mother fought the war. Mother destroyed the demons. I can certainly not turn a blind eye to these descriptions. This was the process of creation and destruction. And storing blood in skull is the aesthetic sentiment of disgust. Goddess has stopped drinking blood. But we have started exploiting everyone! Why doesn't Tulsi write that blood was being stored in the skull? In fact, this is what it really means, even so in 'Gita Press'. Almost all translations have given the same interpretation, which is true as well. Probably this interpretation could be correct on the basis of ancient descriptions, but since my Tulsi doesn't write I feel that now Chamunda doesn't keep skulls, she rather keeps AkshayPatra and fills it with ambrosia.

Look at Gauri's temple in King Janaka's town Mithila, where else in the world can we find such a glorious temple? Janaka is extremely prosperous. He could have built an opulent temple of Gauri. But Tulsi did not use the word temple ('mandir') in this incident at all. Mother rather stays in a home. Performing arati in temples is our faith. But mother can only dwell in home,

Gai bhavani bhavan bahori I  
Bandi charan boli kar jori II

Janaka's entire town contains the word 'bhavan' (home or abode). Lanka contains the word 'mandir' (temple) everywhere. The word 'temple' is used in carnal town, whereas the term 'home' is used in dispassionate town. This composer is Creator or Providence. Look at his choice of words! 'Bhavan', the homes in Janaka's town also contains windows. Home without windows becomes a prison. We must have windows to accept new and novel thoughts. And he whose home contains windows can alone see Ram when He steps out. Otherwise even if Rāma has stepped out on the royal road, people without terraces and windows cannot behold Him. Every form of gods and goddesses must be rethought in the Twenty-First

Century. Of course, while catching hold of the core idea Baap! Jagdamba will indeed be Jagdamba, Mother will indeed be Mother, the Goddess of Chotila will indeed be the same, this cannot change; but instead of skull AkshayPatra will have to be given and instead of blood ambrosia will have to be filled. This temple of Chamunda is indeed accepted. We cannot deny temples. This is certainly a place of faith. Ours is a country of temples.

In most temples of goddesses, tantric practices are followed by large before the goddess. Even the primordial realised men are no exception from this rule! Even today a gentleman has written to me, “Bapu, Lord says 'Mohi kapat chal chidra na bhava', then does even God fear the recitation and practice of black magic and tantra?” I have no idea whether or not God fears, but what I have understood is that black magic only harms others and it harms the doer as well. Black magic can never beget anyone's welfare. Show me one example. When Tulsidasji drew Mother Jagdamba's sketch in 'Mānasa', he did not describe any methodical ritual. I don't deny rituals. Rural men and women are asking me similar questions that, “Bapu, we know no method to worship the Goddess. All we have is two hands and a head to bow down!” There is no need of doing anything more, apart from this. Let me ask you, was Janki educated or uneducated? Sitaji is called as nagari daughter. Wouldn't she know the method of worship? Wouldn't she know specific methodical rituals? Wouldn't she know the word 'mandir'? What did she do? My rural men and women, I would like to tell you by bowing to your reverence that even if you do all that Jankiji did, Goddess Chamunda will be pleased. What did Janki do?

Gai bhavani bhavan bahori I  
She went to the mother's temple. Gauri's abode, Girija's residence, Parvati's home. Tulsidasji doesn't use the word 'mandir' at all.

Sar samip girija griha soha I  
'Girija griha', Few so-called religious men have wrongly used Tulsidasji's word 'Girija griha' to setup networks to establish girija-griha' (churches) in unethical context! Fools should not be repented! Either walk on the highway or walk on government roads; or make foot-tracks in your own land, but don't etch foot-tracks on others' soil! People wrongly interpreted Girija griha! So Baap, it's written in 'Ramayan' what did Sitaji do after entering?

Bandi charan boli kar jori II  
She bowed in mother's divine feet and joined her hands. This includes every worship of the world.

Take the prior reference of this episode,  
Majjanu kari sar sakhinsha sameta I  
Gai mudit man gauri niketa II

The word 'mandir' doesn't occur at all. 'gauri niketa', niket means home or abode. Let me and you understand couple of aphorisms. This is not an admonition; it's only a conversation with you. Firstly, while visiting Mother's home keep our mind pleased. Go there with delighted mindset. Tulsidasji gives the first aphorism of Mother Gauri's worship, go there with pleasing mindset. After going there, offer obeisance and bow down in her divine feet.

Puja kinhi adhik anuraga I  
Nij anurup subhag baru maga II  
It's definitely written that mother's worship was performed. Janki offered worship to the goddess. However, it's not written whether she followed sixteen, five or ten processes of worship or if she offered abila, gulala, kumkum, sindur, red thread, black thread, coconut, five betel nuts, naivaidya etc. etc. By which ingredients did Janki worshipped the goddess? We often feel that we don't have any ingredients. How do we worship the mother? Those who offer parasol (of gold) are worthy of bow for me. But if we cannot offer anything, if we don't have gold to offer, if we cannot buy coconut then how should we worship? In this situation, Tulsi provides us the ingredients of worship. Which ingredients of worship did Janki choose? Janki could have taken two priests with her. Royal family priests and several attendants could have accompanied Janki with various ingredients of worship in gold plates. However, no single man has accompanied her. Only eight companions are present in Gauri's worship. Moreover, no ingredient of worship has been specifically mentioned with Jankiji. Infinite love itself is the ingredient of worship. Enter the temple with pleasing mindset, bow the head and worship the divine feet. Do not worry at all if you have no ingredient of worship, Baap. Infinite love of our heart is enough.

We being householders are bound to have wishes. Today a listener has written to me, “Bapu, you were citing names of all forms of Shakti; however, you missed one. It's called as IcchaShakti, will-power.” Do possess IcchaShakti, will-power; but don't possess AshaShakti (hope). There is a huge difference between iccha (desire) and asha (hope). Hope binds us, will-power opens many doors. Tulsidasji writes in Dohavali that there is a goddess named Hope who gets irritated when worshipped. And she is the goddess who feels grateful if you shove her away! Such is this strange goddess named Hope. Worshipers should not harbor hopes from

anyone but possess willpower, don't give up. Certainly cherish desires. Why can I not attain God? Lokmanya Tilak said, freedom is my birthright. Gandhiji said, I shall die the worst death ever but I shall not return to Sabarmati until I free my country. And this man proved it. Similarly, to attain god and mother is my and your birthright. Why can't we attain God? But one should possess willpower. These are very small aphorisms, written in 'Ramayan'. I am not saying anything outside of this scripture. If I step outside this scripture, I will state the phrase 'on my responsibility'. I do share points out of this scripture, definitely. Yes, monk is independent, composer is free. I have one demand in this nation that those who possess literature, those who possess true religion and those who possess true society, god willing may no authority subjugate them. They should remain independent. No one can buy them.

So, go with pleasing mindset. Go there treating it as your own home. Even as it's a temple, visit it with a feeling that it's my mother's home. Bow your head in the divine feet and join your hands. Love itself is the ingredient of worship. Worship god with love. However, we being worldly people desire to beseech something from the mother and we have beseeched as well, it's our right. We have right to beseech from this mother Chamunda. We can solicit. What did Jankiji solicit?

Nij anurup subhag baru maga II  
“O Mother, grant me something good propitious to my level. Don't give me anything evil, that's it.” Subhag means beautiful. While visiting goddess, we can solicit as per our capacity. If you tell Goddess Chamunda that, please give me two elephants, she would probably give you. But where shall you tie them? We are unable to tie a pony, we are unable to foster a goat, how shall we keep an elephant? She is though kind enough to bestow! The reason she is not giving is because she understands that, where will they tie? Else what does she lack? Nonetheless, we should solicit with due understanding.

This is the only method of Gauri's worship in 'Ram Charit Manas'. And this should be acceptable to any individual. It includes no black magic. It includes no practice of tantra. It includes nothing evil. Neither shaking violently under the influence of a spirit, nor beating a tabor! Lord Shankar kept only one weapon. He also kept a musical instrument simultaneously. Weapon will behoove only if flanked with a musical instrument. Else weapon will become destructive. Tulsi writes,

Kar trisul aru damru biraja I

He has kept a trident. Shiva also carries the same trident in his hand, 'Trayahshula nirmulanam shulapanim' but he carries a divine sound as well. Music plays a greater role even than scriptures Saheb! This is the sound of worship has begotten mystic revelations! Sound has a great power. While visiting Jagdamba, we need to solicit as much as we want. You may tell the mother that I have offered you a golden crown. This is good. But sometime sponsor the wedding of few unmarried girls, my Baap! On that day, a true crown will be offered to the mother. We must offer crown etc. to the mother, but draw inspiration from it and if a couple of women are working at your home, whether they have come from Madhya Pradesh or Godhra, but if they have young daughters to be married then do a bit for such people as well. Gauri's worship definitely holds true, but such activities are much truer workshops. All unmarried girls are Jagdamba, Paramba. Bhavani has not got subjugated to worship. She is subdued to Janki's humility and discretion, she is subdued to Janki's love. This is what Tulsi writes,

Binaya prema basa bhai bhavani I  
Khasi mala murti musukani II  
Paramba subdued by humility and love is exceedingly elated. The garland in her neck swayed. As a priest gives us the garland offered to goddess or flowers offered to Lord Shiva, it's amazing. But what happened here is that the goddess herself evidently moved the garland in her neck and gave it to Janki with smile and pleasure. And the garland offered by the hand of goddess herself makes us opulent. As soon as the garland was given, Janki held it on the crest of her head. Looking at this the mother smiled and then she spoke. Garland was offered in grace. There is no surprise if Janki sings the hymn of praise and if the goddess speaks. What did she speak? Jagdamba told Janki, Siya, the suitor who is set in your heart will be yours. And then Tulsi writes a chanda where the word 'devmandir' occurs. Till now the terms like 'girija-griha', 'gauri-niket' and 'bhavani-bhavan' were used. Now he says, 'mandir chali'. He who worships Jagdamba in this way, their homes will then become a temple. Thereafter, their own home will get converted into temple. So Baap, this is all one needs to do. You may follow all rituals. But if we cannot then just visit mother's home with pleasing mindset. Join your hands. Offer obeisance in her divine feet. Keep the ingredients of love for worship. And solicit wish as per our worthiness.

So, one of the two lines picked up from 'Lankakanda' of 'Ram Charit Manas' doesn't mention about storing blood specifically. And

therefore, mother must have filled up ambrosia in that AkshayPatra.

Bhuta pisacha badhu nabha nanchahi II  
'Nanchahi' means to dance. Who is dancing? The wives and daughters-in-law of evil spirits and ghosts. Now, what would be the definition of evil spirits and ghosts in Tulsi's mind, we have no clue! But he has described evil spirits and ghosts in Ramayan,

Tan chhar byal kapal bhushan  
nagan jatil bhayankara I  
Sang bhut pret pisacha jogini  
bikat mukh rajnichara II

What is ghost? Our past is ghost. And what is evil spirit? Our future is evil spirit. Their shadows are dancing. All around me and you countless ghosts our past are dancing. I and you have been encompassed and possessed by the karmas of our past! What aren't we blissful? We should rather be living a blissful life. Vedanta says, an individual soul is the very form of joy. If our very form is 'Sat Chit and Anand' then why are we suffering? Because the ghosts have encompassed and possessed us! And only a bearer of tabor can devour this ghost. So, now remove the weapons and adorn such musical instruments. A competent litterateur of this soil, Meghani says,

Ghan re bole ne aeran sambhale ho... ji.  
Bandhudo bole ne benad sambhale ho... ji.  
Bahu din ghadi re talvar,  
Ghadi kai topu re manvar;  
Pach-sat shurana jaykar,  
Kaj khub khelana samhar;

This is not my admonition; it's my dialogue with you. This world is strange. People will bow in our feet and felicitate us on witnessing our fame and the moment someone talks ill about us, they will run away! Such is this world. Therefore, we need to take a great care. Shall I recite one couplet. This crowd is capable of understanding it. This is a rural crowd. It's the composition of Ghalib, a couplet related to the mother. Chamunda must be sitting in him as well? So what if he is Ghalib? The divine mother dwells in everyone's heart, whoever it may be.

Bistar bandh liya hai maine 'Ghalib',  
Batao kaha rahate hai vo log  
jo kisi ke nahi rahate I

Those who have no one, those who have no home, where do such people stay? Show me the road to such a last man. I have packed my bag, says the poet. This is the temperament of monks and hermits, who have no one in this world, who belong to nowhere! Whom does this mother succor? He who has no one, he who belongs to nowhere, to such people this goddess of eight arms succors! She lifts us in her lap

right from there. Her ways of lifting are different, but we do experience that she has lifted us. 'Unto This Last', Gandhi's thought inspired from Ruskin. Last man, who is helpless and has no one of his own. Mother rushes to succor him. Baap, Amba steps out in quest of those who have no one. When we feel that everyone is felicitating us, a trifling individual highlights the real truth before us. We only need to accept it. Now we don't need blood-drinking goddess, we rather need ambrosia-drinking mother. Now we don't need the goddess who fills skull, we now need the mother who fills AkshayPatra. And this is her core disposition. Now the world needs this Jagdamba, this Chamunda.

Today on the third day of mother's festival, I wanted to talk about Buddhi rupen Sansthita. Mother you are the very form of intellect. Now the weapons should be melted into the strings of guitar. Let us take these steps. Let blind faith and false notions dispel. Tulsi has eradicated several stones of rigid tradition. Evaluate this scripture with 'Valmiki Ramayan'. You will find many dissimilar episodes. And composer has every right to do this. He can present in his way. And therefore, my Tulsi gives a new form to Chamunda. So the ghosts of past have encompassed and possessed us! I don't know of any other ghost. I have travelled extensively by blessings from all of you, but I have not met a single ghost as yet, Sahib! I have still not met any evil spirit! However, I find several people possessed by their past on each and every step! Tulasi wishes that let the daughters-in-law of ghosts in form of our past and that of evil spirits in form of our future dance not within any boundary but in free sky, let them be burdenless, let them be free from bondage. Who can dance? He who is free from bondage, one cannot dance with fetters in feet. Let our past pass away. We are worldly souls. We are not gods. We can err. Who doesn't? I always tell one thing to the society that any man should be accepted with all his weaknesses. We initially make him god and later criticize him when he falls short to fulfill our expectations! But why don't you accept him with his weaknesses! He is a human being after all. Late Jayant Pathak wrote,

Ramta ramta ladi pade bhai, manas che.  
Hasta hasta radi pade bhai, manas che.

Man should be reckoned complete only with his weaknesses. This will sound a bit difficult. God is complete without any weakness and an individual soul must be deemed complete with all weaknesses. And saints have accepted. I and you cannot dare to do so! Is god only found in temples? Definitely, temple is a consolation. Temples give peace. They are the centers of meditation. We feel a

sense of coolness from within, which is essential. But this should not become a principle. There is a couplet by Manohar Trivedi, who is the recipient of this year's Adhya Kavi Narsinh Mehta Award. He is the man of this region who says,

Nathi kashini ke nathi kabani,  
Mari astha che gamtabani.

I hold glory of my small village. Kashi, Mathura and Kaba are holy places but I won't be able to go there. For me my village holds a great glory; therefore I keep singing.

Re maru talgajardu rudu,  
vaikuntha nahi re avu.

One should possess such a faith in our own village. My point is Baap, free the shadow of past from every bondage. Let it dance. So that the matter can end. And the shadows of future are encompassing me and you like evil spirits! We are too much encompassed by these shadows! We all have experienced this. Someone has made a key point, Saheb! The day our shadow appears long realise that the day is about to set! It's when we get intoxicated by the pride of our past or future greatness!

Jis bulandi se insan chota lage,  
Us bulandi pe jana nahi chahie!

Wise man should not climb a height from where people in the society appear too dwarf, one gets a feeling that others are appearing small because I have climbed such a great height. But ask them, they are unable to speak! Even you appear dwarf to him because you have climbed so high! So Baap, if we are able to eliminate few principles, which are either useless or obstacles, by offering a bow then the original composers of scriptures will be extremely pleased because such aspects are now out of date. They are no longer relevant. Mother's Navratri is going on. These are the nights of observing vigil. These are not the nights of sleeping. These nights of Jagdamba are not the nights of dreaming in illusion and faithlessness! These are the nights of light; therefore,

Ya devi sarva bhuteshu  
buddhi rupen samsthita I  
Namastasyai namastasyai  
namastasyai namo namaha II

O, look at the broad-minded contemplation of seers and sages for they perceived mother in diverse forms! They perceived her sometimes in form of forgiveness and at times in form of creative divine power or energy (shakti). We are talking about it since past two days. And today we shall talk about 'Buddhirupen Samsthita'. It's written in my 'Ram Charit Manas' that Baap, no one can purify our intellect except shakti. An element to purify intellect

is only and only shakti. There is an irrefutable write-up of 'Ram Charit Manas' that divine goddess alone can purify our intellect. Tulsi says O mother,

Take jug pad kamal manavau I  
Jasu kripa nirmal mati pavau II

"O Jagdamba Janki, I clasp your feet. May I obtain immaculate intellect by your grace." This is solicited only from a mother. Jagdamba, Chamunda can purify our intellect. It's written in our scriptures that he whose intellect has been fixed or stabilized in some core supreme entity till an extent of experience, whoever such an individual beholds is freed from all sins. It's written that sins efface on beholding a saint's sight. On beholding some monk, our sins are eradicated. Evidence? How to confirm if our sins have effaced? On beholding a genuine monk when our eyes moisten or when we feel joyful that we could meet and talk with him. This joy or pleasure itself is the evidence of abating our sins. Why do we feel pleased after beholding mother's sight? Because our sins have dispelled. However, scriptures talk of something else. One is freed of sins on beholding the sight of a saint, but that saint's intellect should be fixed in the supreme entity till an extent of experience.

So Baap, one's intellect should be fixed in the essence of Katha till an extent of experience. Our intellect is involved only till an extent of definitions, our intellect is involved only till an extent of divine recitations, our intellect is involved only till an extent of self-study, our intellect is involved only till an extent of admonitions. We are able to teach others. Intellect is only fixed till definitions, but how much is our intellect involved till an extent of experience? Preceptors of 'Ramayan' say that we have experienced everything. Some such enlightened man, some such monk, some such hermit whose intellect has been involved till an extent of experience is capable of liberating us from sins, which other medicine could be greater than this? Scriptures say, he whose intellect is fixed in the essential entity till an extent of experience, whoever he looks at will be freed from all sins; even if he looks at the birds flying in the sky, he will liberate them as well. He will liberate all living creatures. What I want to tell you is Baap, he whose intellect is fixed in the essential entity till an extent of experience and the essential entity over here means Jagdamba or the element of divine creative power or energy. Which other essential element could it be? Tulsidasji has defined the essential element,

Dhare Nam Gur Hriday Bichari I  
Bed Tatva Nrip Tav Sut Chari II

O Dasrath, Vasisthaji says, these four sons of yours are the essence of Vedas. Ram is the essence of Vedas. And Ram means,

Durga koti amita arimardan I  
Ram is countless millions of Durga i.e. the essential element of divine creative power or energy. He whose intellect would have been fixed in this way till an extent of experience, the day some such personality beholds me and you, our sins will be dispelled.

Mukh dekhat patak hare,  
parsat karm bilahi I  
Bachan sunat man mohgat,  
purab bhag milahi II

Goswamiji says, on beholding whose countenance sins dispel, whenever some such enlightened man touches us by placing his hand on our shoulder and asks, Baap, how are you? Our karmas of countless births will burn down to ashes. On hearing whose speech frees our mind from illusion. Some such Supreme Entity is attained only when our fortunes of countless births fructifies. Come, let us approach JagatGuru Shankaracharya with the alms bowl asking him, what do you think about this element of Shakti? How is this element in your view, is it in form of reverence, erudition or power? What is the essential element of Bhavani? Jagatguru Shankaracharya says,

Atma tvam girija mati sahchara  
prāṇa shariram griham I  
Puja te vishayopabhogarachna  
nidra samadhi sthiti II

Shankaracharya endorses. Jagdamba is the very form of intellect. Shiva is soul. Girija is intellect. I just said that intellect is of three types – satvaguna, rajoguna or tamoguna. 'Bhagavad Gita' has done a beautiful analysis to explain us with discretion about what is intellect. Jagdamba Chamunda is the very form of intellect. I and you have witnessed the intellect of seers in countless forms extending till an extent of experience.

*You may tell the mother that I have offered you a golden crown. This is good. But sometime sponsor the wedding of few unmarried girls, my Baap! On that day, a true crown will be offered to the mother. We must offer crown etc. to the mother, but draw inspiration from it and if a couple of women are working at your home, whether they have come from Madhya Pradesh or Godhra, but if they have young daughters to be married then do a bit for such people as well. Gauri's worship definitely holds true, but such activities are much truer worships.*

RamKatha commences from surrenderance. Tulsi says, 'Ramayan' has first begun on the ghat of surrenderance. Thereon, this RamKatha reached the ghat of karma. This RamKatha proceeded further and reached the ghat of spiritual wisdom. And as we go to 'Uttarkand', this Katha reaches the ghat of worship. Tulsidasji commenced the Katha from the ghat of surrenderance. Tulsi's ghat is that of surrenderance, it's the ghat of absolute submission, it's the ghat of meekness. He says that karma, spiritual wisdom and worship are beyond my capacity. I am surrendered to you, I am lying in Your divine feet. And what I have understood from this for my joy is that he whose spiritual discipline begins from surrenderance, their karmas will be extremely beautiful. After surrenderance comes karma and while doing the karma one attains discretion, sense of understanding and spiritual wisdom. Their Katha or their life or their spiritual wisdom will attain a great height. It will surpass the peak of Kailas.

Tulsi listened to Katha from his Guru on several instances and ultimately resolved to versify it. And thereafter, in Sage Bharadvaj's hermitage located in the King of Pilgrimage Places Prayag, Sage Bharadvaj raised a curiosity before utmost discreet Sire Yajnavalkya about what is the element of Ram? When a curiosity is raised in our mind, ask some utmost discreet individual. And many fail to understand this essential element! All questions need not be answered. When the right time comes, awaken that individual. Monks don't answer our questions, they only awaken us. People as trifling as lady's finger are challenging the civilization as grand as banyan tree! Indian values are the immortal banyan tree. Britishers poured poison in the root of Prayag's banyan tree! They want to eradicate our values from the root! But they are the immortal banyan tree. It's indeed so. Ram's lordship cannot be known without Ram's grace.



Manas-Chamunda : IV

## The 'Guru' has doors and not windows

Baap, Sitting in the lap of Ma Chamunda, during these auspicious days, in the form of 'Manas – Chamunda's Premayagya', the dialogue is going on. To those Revered personalities, present in the Katha, I offer my humble respects to them. To the folk artists who are the worshippers of this 'Lok' tradition I offer my 'Jai Mataji'. The respected personages of our society and my dear brothers and sisters please accept the greetings on the birthday of 'Rukhad Bawa'. The fourth day of the 'Navaratri' is the day of 'Rukhad's' creation and disappearance (Nirvaana). 'Rukhad' means a wandering saint. This is the scriptural definition. Wandering means a godly mad sadhu or a 'Paramhansa'. 'Rukhad' is a word from the folk language. In other words it would mean that the one who is always on the move. What difference does it make? The cultured language will say a wandering monk and the local folk language will use the usage 'Rukhad'. A 'Sadhu' should be always on the move. Wasim Bareilvi Sahib says –

Who jahan bhi rahega roshani phaelaayega|  
Charogon ka apna koi makan nahi hota|

A lamp does not have a fixed address. Wherever you may light it, it shall spread light. So, 'Rukhad' means the wandering soul. He is not a listless roamer but is wandering with a purpose. The one who is broken from within will be just loafing listlessly. Outwardly, he may appear to be alright but within, his mind is in a state of constant disturbance and anxiety.

I have a few letters with me today. 'Bapu. Kindly change my name today. My name is Kapil. But now kindly change it to "Kapil Rukhad".' One fellow has written that kindly name my house thus. In the original scriptural description, the thinkers have given this name after a lot of due thought. Therefore, today is the 'Rukhad Day'. Lord Rama is also a 'Rukhad'. Where did He sit on the throne? He wanted to go from place to place. He wanted to establish 'Ahilya' in the society. He wanted to uplift the boatman by proving that he is no longer poor. In the material sense, we have nothing with us. But when the Divine asks and we are in a position to give Him something to go across, such power we all have. He wanted to establish the backward and downtrodden in the society. The bears, monkeys, tribal, aboriginals, nomads, neglected, disregarded and the lowest of the lowly were to be uplifted by the Lord. For fourteen long years, He was wandering in the forest, instead of sitting on the throne of Ayodhya. When we study the discussion that took place in 'Ayodhya & Chitrakoot' we can easily conclude that the Lord was an astute ruler. This was a fact which was well known and accepted by one and all. Raaghav felt that if I keep myself ensconced into the small periphery of Ayodhya, the 'Ramrajya' can't be established. Gandhiji toured the length and breadth of his Motherland for attaining freedom or self rule. He witnessed the poverty of his countrymen. He had seen the tears of the downtrodden. Thus my Rama too was a 'Rukhad'. Sri Krishna as well as Shiva is also 'Rukhad'. The truth, love and compassion in my opinion are also 'Rukhad'. They cannot be imprisoned or held captive by anyone.

What has 'Ramayana' done? Why is it as relevant today? Does it grant salvation? Can it send anybody to heaven? If there is anything as the so called heaven then surely it can grant it too. For me, the reality of anything like heaven per se is a question mark. I don't know whether it exists or not? For now, I know that heaven is in the lap of Ma Chamunda here. It is in her hands just now. Heaven does not serve khaman, or doodhpaak or puris. Unfortunately, it does not have dew. Where there is no dew, that place is

not worth living. Where you don't have tears, that life is not worth living. Heaven does not have tears or dew. Allow me to say that there is no sweat in heaven. My folk poet says, 'Mharun vanravan raddun, hun vaikuntha nahi re aawun'. Baap. Heaven is a question mark? Right now, this 'Chamunda Dhaam' is heaven for me.

On the first day, we observed the 'Shakti' roopa of the Divine Mother. The second day, her ever forgiving form was studied and on the third day her form as Saraswati, the goddess of learning was worshipped. Today on the fourth day, we shall see her as 'Vidya roopena sansthita'. Hey Bhagwati, hey Paraamba, hey Ma Chamunda, You are installed in the form of divine knowledge. Knowledge is of five types. In 'Tantra' even the negative or its crudity also comes into play. We can't even touch it. I request you all also to be away from it. If we fall in a ditch, we are bound to get dirty or sullied. In the twenty first century, all this must be avoided. What is unholy, in my opinion is not worth as knowledge at all. Ma Bhagwati is the embodiment of knowledge. There are many forms of learning. We can't even count them. When the counting starts, then the argument begins. Goswamiji is the saint who propagates dialogue and therefore does not indulge in any sort of numbers.

Gurugriha gaye padhan Raghurai|  
Alapa kaal saba bidya aayi||

Sri Rama acquired all the streams of wisdom. By enumerating them separately, He did not leave any scope for argument. There is a doubt prevailing as to how many wives did Sri Dasarathji Maharaj have? By one count, they were seven hundred. Maybe in those days it could have been possible. But my Tulsiji did not enter into this at all. He just gives an indication in his texts about it. In the 'Manas' there is a sense of dignity. 'Manas' is the holy Ganges which flows in between the banks of folk and 'Shloka'. 'Kausalyadi naari priya', he just leaves it at that. The counting is being done by the traders and not by Sadhus. Being a 'Sadhu' is a matter of great respect.

Ma Chamunda is the embodiment of five streams of learning. The first is 'Veda Vidya'. The second as what Lord Krishna says, 'Out of all the

knowledge, I am the "Atmavidya".' By this He established it as one of His Divine splendors. The third is once again I shall take the help of the 'Bhagwadgita' wherein; 'Bramhavidyayaam yogashastrey Sri Krishna Arjuna samvaadey Arjun vishaad yogo naama prathamodhyaaya'. The fourth is Bhagwan Patanjali's Yoga vidya. And I am glad to say that the fifth but not the least is the 'Lokvidya'. 'Yadevi sarvabhooteshu', we have seen the three different fruits so far. Let us think and discuss it. These are all the fruits of the Divine wisdom. What is the fruit of 'Bramhavidya'? She is the 'Bramha Vidya roopini'. 'Veda Vidya roopini'. 'Lok Vidya roopini'. 'Adhyatma Vidya roopini' and the 'Yoga Vidya roopini'. If we look at the 'Bramha Vidya roopini' form of the Divine Mother than what should be the fruit? Even if we don't want, yet she blesses us with the fruit. Sri Krishna says, 'Maa phaleshu kadaachana'. Don't be desirous of any fruit of your actions. Even if you don't desire, still you shall be blessed with the fruit. The Lord abhors us to go on working diligently without expecting any fruit in return. You are bound to get the fruits of your actions. If you have sown so you shall reap. But don't have any expectation. If I have sown then my family shall drink the mango juice. Take the juice and forget the fruit. The one, who wants to do 'Bhajan', should forget about the hankering for the fruit. The fruit of liberation, fruit of heaven, fruit of salvation, don't worry about getting them. Narsih Mehta is deep into the nectar.

Rama sabhama ammey ramvaanet gnya tha,  
Pasali bhariney ras peendhorey|  
Baap, What is the fruit of 'Bramha Vidya'?  
I shall try to explain it very briefly. The human being gradually comes to know that, 'I am that'. This is the fruit of 'Bramha Vidya'.

So teha tohi nahi bheda|  
Bari vidhi reeva baavahi dekha||  
This is the fruit of 'Bramha Vidya'. One should have a personal experience of it. It is difficult. But those who have experienced it are true. Man realizes that he is truly Shiva. Sri Shankaracharya says that if you do this much then you too can declare, 'Chidananda roopaha Shivoham Shivoham'. The fruit of the 'Bramha Vidya' is the experience of 'Bramha'. For this

Tulsiji says, 'Sohamasmi iti vritti akhanda', (Utterkanda). What is the fruit of Veda Vidya? It reveals the secrets of our life. The Vedas have unraveled infinite truths or mysteries. They began with the 'Pranava'. I have heard that NASA has recorded it too. The sound that reverberates in the space for centuries is none other than 'OM'. India is after all INDIA. Today after so many years, NASA has been able to record it. This primordial sound can be heard is proved by this finding. The so called people in my opinion are still new born babies. They point fingers at the great sages of my land. Who know, how old or ancient is this sacred sound of 'OM'? Our Dharma has been saying this for so long but science has been able to prove it now. Guru Nanakdeva has recharged all of us by saying, 'Ek Omkar Satnaam'. The sound echoes in space thrice. Being the son of a Rishi and as an Indian, I felt very happy. The fruit of the Vedic knowledge is to unravel the mysteries of life. 'Parcho' is the word used in the folk language but it means to introduce. The Divine mother gives this introduction from time to time. In the twenty first century, false miracles won't suffice. Today's generation and the science shall not accept it. Introduce or acquaint them instead of mesmerizing or duping them. Is there any greater miracle than the rising of the Sun every day morning? As soon as the first rays of the Sun caress the buds, they bloom. Such a great mystery unfolds in front of our eyes daily. Unknowingly, so my mysteries are unraveled daily. Why do we need to show miracles by networking? What is the use of all this Year?

Maadi thaarun kanku kharyun ne suraj ugyo|  
Jaga maathej jaanney prabhutaaye paga mookyo;  
Kanku kharyun ne suraj ugyo|  
Aha! The Mother is climbing down the hill. What a beautiful usage 'Prabhuta'. There is nothing more beautiful than this on earth.

So, Baap, That which reveals the Vedas is known as the Vedic knowledge. Such a small line of the Vedas unravels such great truths. Just in three words. Every individual has an equal right on the Vedas. The one, who has the general of the 'Lok' Vidya, does not require the knowledge of the Vedas. I will not say that he has no right but he does not need it. I would like that the Vedas must be recited by one and all. One 'Richa' of the 'Riga

Veda' comprises of just three of four words. The first two words are, 'Navonavo'. Please repeat after me. All my village folk can also recite the Vedas. In the twenty first century, give this liberty to all. Please destroy the narrow walls of differences. The Holy Scriptures (Bhagwati Shruti) is the mother of all. We all have equal right to lie down in her laps and drink the divine milk of our scriptures. Babu, Mata, brothers, Gurujan and all my dear brothers and sisters from the villages, all must speak. When you go home your family should be eager to enquire about what happened in the 'Katha'? At that point, recite this 'Richa' to all of them –

Navonavo bhavatijaayamaanovhaam  
keturukhsaametyagrama|

It means that the moon which rises every day is new. The Sun rises and appears in front of all of us. The meaning is that every day you are born new. It has a very subtle and deep rooted meaning. Those who were in front of me yesterday are all new today. Yesterday's Morari Babu is not there. Today is new. When you light a lamp then every moment new oil or wax burns in it. After the first drop burns, the new drop comes forth. Every moment it is new. The western philosophers have declared that every moment new water flows in the river. The Vedas are not narrow minded at all. They unravel our lives for us. Tulsiji makes it simpler for us. The love is new daily. The life is new everyday. On a plant, if a new leaf is born, then the next one is again new. The second is not a copy of the first, it's new. The dew drops are always new. This newness or freshness is the secret of our lives. My experience is that my listeners are forever new and fresh. You may also find the 'Vyaaspeetha' to be new everyday. For me, the worshipper of each and every sphere of knowledge is always new. We cannot have a bath in the same water of a river twice. The moment we dip our feet into it, the very next moment new water comes in. The waterfalls flowing in the Gir forest is forever new. Therefore, the knowledge of the Vedas, demystifies our lives for us.

The third is the 'Yoga Vidya'. This provides the well being of our mind and body. We do want to go in a detailed description of Yoga. The clear cut result of Yoga is our mental and physical well being. Both these fruits are derived from the

'Yoga Vidya' of 'Patanjali'. You may perform Yoga. Pujya Ramdeva Baba has made it so simple for all of us. He has brought it from the recesses of the caves out into our homes. The physical well being is necessary for 'Bhajan'. 'Ramayana' openly declares that without the physical body, 'Bhajan' is next to impossible. Look after your body. If you practice yoga, then please go on doing so. Somehow, I am not comfortable doing it, so I don't do it. When I sit on the 'Vyaaspeetha' and sing or speak, it fulfills all the yoga's for me. Physical and mental well being is the result of the knowledge of yoga.

The fourth is 'Atmavidya'. In my opinion, the truth, love and compassion are the triumvirate of 'Atmavidya'. We may be very spiritual but do not have truth then? Without love, we shall become serious and dry. Without compassion, we will become harsh and our knowledge will turn into grave ignorance. The fifth is the 'Lokvidya'. This enjoins the last straw right up to the flying flag. The Sanskrit in the 'Aranyakanda' of the 'Ramcharitmanas' is in my opinion the 'Lok Sanskrit'. The 'Stuti' or prayer of sage 'Atri' is not as per the tenets of pure Sanskrit. After all the forest folk are not well educated or perfected lots. It is the 'Lokvidya's Sanskrit –

Namaami bhaktavatsalam|  
Kripaalu sheela komalam||  
Bhajaami tey padaambujam|  
Akaaminaam swadhaamdham||

This is the fruit of the folk knowledge. Sahib. This folk knowledge unites everybody. The knowledge of the Vedas is indeed great. As per stable and solid foundation of the Vedas, they have always tried to unite one and all. Unfortunately, the forbearers of this knowledge have done just the opposite. But my folk tradition has not created any differences. That is the reason why it has become so popular and universal in its appeal. The spiritual knowledge too must have evolved from here only. At its origin also the sage who is seated speaks the language that can be easily understood by everyone. Therefore, the folk knowledge is the mother of these spheres of learning. Knowledge is that which unites.

Ya Devi sarvabhooteshu  
buddhi roopena sansthita|

Namastasyei namastasyei  
namastasyei namoh namaha||  
Hey Ma, You are the giver of divine knowledge. In Gujarati, we sing;

Vishwambhari akhila vishwatanni janeta,  
Vidya dhari vadanma vasajo vidhaana|  
Durbuddhine duurkari sadbuddhi aapo|  
Maam paahi O Bhagwati bhava dukha kaapo|  
Five spheres of knowledge and their respective fruits. Now let me proceed towards the birthday celebration of my Rama Rukhad. But let me tell you a very old incident. 'Bechahin beda', those who shall try to sell their knowledge, my Bharat says that the predicable state that he faces, may it befall on me if I have been a part of the plan to exile my Lord.

Bechahin beda dharama duhi lehin|  
Pisuna paraay paap kahi dehin||  
In the 'Ayodhyakanda', Sri Bharat pours his heart out. His words are touching to such an extent that they bring tears to our eyes even to this day. He has placed his head in the lap of Mata Kaushalya. He enumerates very many miseries and says that he qualifies to suffer all of them. He says that leaving aside the pure and simple devotion of the Lord, those who indulge in different dirty and unholy practices, the fate that awaits them, May I suffer. If I have been in anyway involved in the exile of Sri Rama than all these miseries be mine. Those who sell the Vedas, squeeze the religion to meet their nefarious ends and exploit the poor people for their selfish interests shall attain to destruction and great misery. When I was small, I had seen my Saavitri Ma milking the cow at home. At that time, the milking process would create a rhythmic sound. She would first wet the udder of the cow, then feed her and then would try and pacify the cow with loving affection. Her objective was milking. At times we entice the other person to achieve our goal. Some food will be offered and water is being sprinkled as if the Dharma may feel that it is being purified. But the underlying objective is not pure. This is in a way the milking of religion. My Bharat says that this will lead to misery. Misery here means hell good fortune means heaven. This is wrong. Misery means that happiness will vanish and good fortune is when the

happiness quotient will be quadrupled. We need to see Tulsiji's examples from all sides. It compels us to think that what we must give and how much return should we expect? Today, the religion is being used for furthering self interests and it is being exploited instead of being nurtured. The words are of my Goswami but the presentation is mine. I live on my words. I believe fully on the word. Please beware. The word should not curse us. It should not be wasted. Our words should not exploit the society; instead, they should nurture it. The knowledge must be distributed. Those who will not indulge in selling Ma Saraswati, Ma Lakshmi will come running to them.

Lord Shiva is seated under the famous Banyan tree on the Mount Kailash and He spreads the prayer mat Himself and is seated very comfortably and happily. Ma Parwati, seeing an opportune moment, comes there and the Lord welcomes her. He seats her next to Him. Ma Girija very humbly says that My Lord. In my last birth I was the daughter of Sri Daksha. I doubted the glory and divinity of Sri Rama and thus was abandoned. I sacrificed myself in the sacred fire of the 'Yagna'. In my next birth, I am born as the daughter of king Himalaya. Even after one birth, the doubt still lingers whether Sri Rama is the Divine or an ordinary mortal? Kindly explain. By narrating the 'Ramkatha' kindly dispel my misconceptions. Sri Mahadeva is delighted and says;

Dhanya dhanya Girirajkumari|  
Tumha samaan nahi kou upakaari||  
Hey the daughter of the mountain. You are truly blessed. There is none other more charitable than you. The 'Katha' that you have asked me to narrate is like the holy Ganges and shall purify all the nether worlds. Hey Devi. By being instrumental in asking this question, you have indeed done a great service to mankind. From the 'Kailashpeetha', Lord Shiva begins the narration of the 'Ramkatha'. Devi. You want to know the divinity of the Lord?

Binu pada chalahi sunahi binu kaana|  
Kara binu karama karahi bidhi nana||  
Tulsiji has encapsulated the entire Vedanta philosophy in this line. He is the formless primordial reality. He takes birth because of the love of His devotees. The Divine is beyond the cause and effect but still for some reason or the

other to enact His divine play, He comes to the earth. Out the innumerable reasons of His Divine advent, one is the curse of Jai-Vijaya by the Sanatkumars. The second is the curse of Sati Vrinda. The third is Sri Narada's curse to Sri Vishnu. The fourth is the boon obtained by Manu & Shaturooppa at Naimisharanya where they are blessed by the Lord and He agrees to be born as their son. The fifth is the curse of King Pratapbhanu, who in time became Raavana. His brother 'Arimardana' became Kumbhakarana and his minister 'Dharmaruchi' became Vibheeshana.

In the 'Ramkatha', prior to the advent of the Lord, the birth of Raavana has been declared. First is the night and then comes the day. That is why the emergence of the demonic forces is discussed first. This is followed by the description of the Sun Dynasty. All the demon brothers perform severe penance to appease Lord Bramha. All three are blessed with great and very rare boons. Raavana started misusing his powers which he had attained. The entire world was troubled by his torture and the earth takes the form of a cow and along with the sages, ascetics and the celestial beings comes to Lord Bramha praying for protection from the tyranny or Raavana. They collectively decide to pray to the Almighty for help. A universal prayer for protection is made to the Divine. A Divine voice reassures them. 'Don't worry. Be patient. I shall come to your help along with all my divine potencies.' Now Tulsiji's pen takes us all towards 'Ayodhya'. It is the 'Treta Yuga' and the 'Raghu Dynasty' is in power. The present ruler is King Dasrathaji Maharaj'. Kaushalya etc are his queens. They are leading a happy life but there is a slight aberration. And i.e. they are childless. The world approaches the king but whom shall he go to? In order to guide us Tulsiji says that the seat of power is today going to the seat of mercy of the 'Gurudwaar'. Go and seek the refuge of your preceptor. He is carrying the oblations of his happiness and sorrow. One should never go to the Guru, empty handed. Carry some oblations for his sacrificial fire. It is an 'Upanishadic' thought. One place where you can speak without any hesitation is the place of the Guru. The door of Guru Vashishtha. Vasishtha means the one who is special and revered. Don't

knock on any other door. Just by our knock the preceptor understands that his devotee or disciple has come. He begins to turn his rosary in prayer for his disciple. The 'Ramayana' teach us to follow this path. Please don't try and clothe it in the garb of pseudo religion. The abode of our Guru is too great. It has only doors but no walls.

King Dasratha has come. He salutes his Master and narrates his happiness and sorrow. Shringi Rishi is called for. As per the 'Chandogya' tradition the 'Putrakaameshthi Yagna' is performed. Sri Yagya Narayana appears carrying the sacred Prasad of the rice pudding. He gives it to Sri Vashishtha to be distributed by the King to the queens respectively. Half is given to Ma Kaushalya and one fourth is given to Ma Kaikayei. The remaining quarter is further divided into two and is handed over to Ma Sumitra by the other two queens. On consuming the holy Prasad, the queens became pregnant with divinity in their wombs. The almanac becomes conducive for the Divine advent. The holy month of Chaitra and the 'Treta Yuga'. Mid noon. Fragrant, mild breeze was blowing across. The rivers were filled with nectar. The entire creation is agog with the expectancy of the Divine advent. The flowers are being showered from the skies. The gods in heaven, the Brahmins on the earth and the Nag Devta of the nether world have begun their prayers for the Divine. At this moment, the primordial One, in whom this entire creation resides, or in other words, who abides in the entire creation appears in front of Ma Kaushalya. The Divine or God or the ultimate reality or the Almighty, whatever we may call Him, appears in His four armed divine form. Goswamiji sings the felicitation of the Lord.

Bhaye pragat Kripaala Deenadayaala  
Kaushalya hitkaari|  
Harshita mahataari muni mann haari  
adbhut roopa bichaari||

The entire palace is swept with a divine light. The mother sees the Divine form of the Lord and gains divine knowledge. The Lord smiles. The mother turns away. The Lord asks, 'Mother. I have come for you and you are looking the other way?' She replies, 'Lord. You have come, most welcome. But you have forgotten your promise. You had said that you shall come as a human and as our son but unfortunately none is fulfilled. You have come as the father and that too in your Divine form. Therefore, please follow your words'. The Lord folds His hands in respect and bows down. He then asks whether it is fine now. Yes but you still speak like an adult. A new born cries, therefore please cry. The Lord starts crying in the lap of Ma Kaushalya. The other queens run on hearing the cry in utter dismay. The Divine has come yet confusion prevails. The maids and the others came running hearing the child's cry. They run to the court to congratulate the King. O King. Congratulations. You have been blessed with a Divine child. Hearing this, the king is immersed in divine bliss. He says that the Divine has come to me. But who shall ascertain the factuality? He asks for the Guru to be called who can only decide. Guru Vashishtha comes and confirms the Divine incarnation. On hearing this, the king is overjoyed and summons the royal musicians to play the celebratory music. The festivities begin. Sitting at the feet of Ma Chamunda my 'Vyaapeetha' extends the greeting of the advent of Lord Rama to all of you. Congratulations.

*Love is new everyday. When a new leaf sprouts then another, this is also new. It does not sprout to copy or imitate. The dew drops are all new and fresh. This every day, being a new experience is a mystery of life. My experience says that my listeners are new everyday. Even you may feel that the 'Vyaaspeetha' is new everyday. The worshipper of each and every sphere of learning or wisdom is new. We can't bathe in the same river twice. As we step in, that water has already flown past. The water- falls in the Gir forest are always new.*



Manas-Chamunda : V

In the twenty first century, we need the Divine Mother  
as an embodiment of non-violence

Ya Devi sarvabhooteshu buddhiroopena sansthita|  
Namastasyei namastasyei namastasyei namo namaha||

Baap, With your good wishes I would like to see the non-violent form of the Divine Mother. And please do not think that she was ever violent. She has always been non-violent and shall forever be. For a specific purpose, she would have taken up the weapons in her hands. In the world, no doctor will be labeled as violent yet during the operation, he has to pick up his knife and scissors. If by nature, he happens to be violent, then the University should not give him the degree of a doctor. When a doctor goes in to perform the surgery, his appearance somewhat resembles to a ghost. He is generally wearing green colored clothes, he has mask over his mouth and nose, and to me this seems to be a very ghostly appearance. But, he is not a ghost. For a while, in order to remove certain diseases or unnecessary things from the patient's body, he has to pick up his surgical implements to remove or help the patient. He does this in order to make the patient healthy once again. Whenever my Ma Chamunda had to take up arms, she must have seen that this creation needed a sort of a surgery and to rid the mankind of its malady, she must have picked up some weapons. That is why, we see her armed against the 'Chanda-Munda, or Mahisasur or say Raavan' in order to remove these horrific diseases. Till date, I have never seen a doctor going home after the surgery in the same dress and carrying his knife or scissors in hand. In the 'Ramcharitmanas', in Ma Bhavani's 'Bhavan', no weapons are visible.

Gayi Bhavaani bhavan bahori|  
Bandi charan boli kara jori||

The world should not forget that always weapons are necessary to hurt somebody. The holy texts too, when take on the garb of bigotry, they too become fierce is causing harm. In the world, you will see that most of the battles are fought in the name of religion. Compared to the wars for usurping the rule or a state, the war in the name of religion will outnumber them. This is not my finding but it is the survey of the United Nations and other such worldly bodies. I was delighted when the UN declared Gandhi Babu's birthday, the 2nd of October as 'Non-violence Day'. The propagator of 'Self-learning', Late Panduranga Dada had said that holding a sword in one hand and the Holy Quran in the other, you cannot propagate the religion, nor with a revolver in one hand and the Holy Gita in the other. Religion was instrumental for so many wars in the history of mankind. And that is why; my 'Vyaaspeetha' would like to see the 'Non-violent' form of the Divine Mother. Mother, you are free. Whenever you feel, that the society needs surgery, you are free to take up whatever is necessary but kindly bless us with such an understanding, that we only see and worship your 'Non-violent' form. Let new songs be written, which only propagate non-violence.

Gandhi Babu used to say that according to him, the 'Bhagwadgita' represents the 'Anasakti Yoga' or the science of detachment. If you ask the 'Vaishnavas' they will say that it teaches us the art of total unconditional surrender to the Divine. Those who are influenced by violence and war will say that it is text

which teaches or instigates us to fight. I pray to you all that kindly study these two sacred texts firstly the 'Bharadwaj Meemansa Darshan' and the second is the 'Angeeras Meemansa Darshan'. If you can lay your hands on them then if not devotionally, even try to see it casually. It will give you the answer. It says that whenever the Divine Mother has spoken, her words normally don't literally mean what they say. Her words flow in the waves of the 'Sadchidananda'. The first characteristic to her Divine word is that it grants eternal life. Eternal knowledge is the second characteristic. And eternal infinite bliss is the third characteristic. That is why; her words are filled with 'Sadchidananda'. In my opinion, I am free to sit down and interpret the 'Ramayan' in any way that it proves beneficial for my personal growth. But this in no way means that 'Morari Babu' has interpreted the 'Ramayan' fully covering all its aspects. Everybody have their own interpretations. But we should study it from all the various angles. Our sages have given this beautiful practice to us that when we go for 'Darshan', we normally circumambulate the deity. This means that you first bow down at the divine feet then go around, see carefully and then again bow down. This in my opinion is the Indian way of all-round 'Darshan'.

Swami Ramtirtha was a great Vedantist. If any villager used to come and would bow down to touch his feet, he would stop him from doing so. He used to say that I am going to live for quite a while and may God bless you with a long life too. There is an arrangement for your stay and food here. Stay for a week and enquire all around about me and if you are convinced about my worthiness, only then touch my feet. This practice of circumambulation is not a morning or an evening walk. It is an awakening walk. We need to see the Divine from all the directions. Why do we circumambulate the 'Vyaaspeetha'? I am proud that this practice has been started by 'Talgajarda'. When our ancestors and forefathers used to come and sit on the 'Vyaaspeetha'. They had told me that kindly see the

'Vyaaspeetha' from all the sides. Don't get into this blind race that whatever they speak is always true. When 'Kutch' was hit by an earth quake then I had made a statement. I had gone there straight from Allahabad. I had said that, 'From the Mangal Bhavan, amangal can never take place'. There must be some reason of the Divine behind this act. A new creation might be hidden in it. When can we see this and understand it? Similarly, we need to see the Mother from all directions.

So, the Divine Mother is non violent. Rama is non violent. Krishna too is non violent. But when the need to perform the surgery and eradicate the disease in the form of 'Chanda-Munda or Mahisasur', they might have had to pick up some special weapons for the same. But in the very root of it is compassion. They are the embodiment of compassion. Gandhi Babu has done quite a lot. He too was out and out non violent. That is why; he followed the vows of 'Patanjali' completely. When he followed the 'Yama-Niyama' then 'Truth' became all in all for him. If he had to accept anything after 'Truth', then it was 'Non-violence'. Therefore –

Satya ahinsa chori na karvi,  
Vannjotun nava sangharavun|  
Bramhacharya ne jaatey mehnat,  
Koi addey na abhadaawaun. ....

So Baap, Non violence was given the second spot in his life. In the 'Ramcharitmanas', 'Khagapati Garuda' asks his the awakened 'Kagbhusundi' seven questions and out of them one is, 'What is the greatest Dharma in the world'? The world of 'Ramayan' is fully aware of these seven questions. The great master 'Bhusundi' says –

Parama dharma shruti bidita ahinsa|  
Para ninda sama agha na Gareesa||

In our culture, the gods and goddesses have all been depicted as carrying weapons. The prayers are filled with quite a detailed description of this. But mind you, they were not to kill or harm anybody. They were for the protection of mankind. Therefore, the Mother's original divine form is

rooted in non-violence. I have been going hoarse shouting in front of you for the past fifty five years and so I have the right to say that please give up any streak of violence that you may have within you. The temples and others places of worship should shun violence completely. Stop violence in the name of Dharma. Stop war for the boundaries. Some maturity should come now because this violence which has been going on for ages has yielded no fruitful result excepting destruction. The feeling of revenge should go. Four days still remain. Please think. What will get out of this revenge? The Mother is indeed as non-violent. Our mothers get annoyed on us some times. If she is busy and the child is troubling her for something, she might scold him or even slap him but we all know that she will cry three times more than the child because by nature she is non-violent and means no harm.

The ones who are ignorant about Dharma and are only busy in flimsy arguments will say that Sri Rama used to carry weapons and indulged in violence. Krishna had the 'Sudarshan Chakra'. For these stubborn ignorant people what can you do? They should first read and understand Rama's description. By propagating false ideologies, they are trying to harm the society, and what can be done about such people? The society is being way laid by false propaganda and who shall be held responsible for it? The violence is just not perpetrated by weapons only. Injury caused by weapons can be healed but injury caused by wrong ideologies or misleading the society is very grave and cannot be healed. It may warrant the advent of Lord Krishna once again to uplift the society from the dungeons. If you have any differences between your family, friends or relatives, please desist from taking it towards violence my Baap. This 'Baba' is begging from all of you. Just give me this much as my alms and then see how glorious and beautiful my 'Chamunda' will appear. She shall sing the 'Garba'. If you will recognize 'Chamunda' correctly, your animosity will go.

Yesterday I was asked that what is the difference between a 'Garba' and 'Garbi'? I have seen the villages. In my Village, 'Talgajarda' I have seen that in our 'Ramji Mandir' the 'Garbi' used to be at one place only. 'Garbi' is made out of wood. I have tied festoons around it. It used to be a very joyous occasion. Our 'Phoolchand Dada' was a Jain. He was adept in making paper flowers. We used to put them up. There used to be the images of all the forms of the Divine Mother. This used to be the 'Garbi'. It used to be placed in the centre and all around it the 'Garbi' used to take place. 'Garbi' signifies the female aspect and 'Garbo' the masculine. The joint understanding of the two is the brightness of the 'Garba and Garbi'. I have seen it in my village that the men mostly used to take the 'Garbi' and the women used to do the 'Garba'. You have to see to believe this unity. Jagadguru Shankaracharya says, 'Na mey mrityushanka na mey jaatibhedaha'. I have no differentiation between the male or female potencies. These days you have so many 'Navaratri' celebrations all over. They don't hurt you with arms instead; hurt you by faulty or wrong interpretations of the scriptures. They place something else in place of the 'Garbi'. Just think. 'Garbi' has to be in its designated place. The Divine Mother has to be there. Then it depends on your individual faith. Now, what can be the difficulty in doing so? In the village, everybody goes to the 'Mota Kothda'. The women also go all the way prostrating. The men too prostrate. Many people exclaim that these people are unnecessarily troubling themselves. I think that why should there be any criticism? Leave it to their faith. Fine, the faith is beyond the realm of the 'Gunas'. Of course, there should be no stupidity or false rudimentary practices, I agree. So Baap. Violence is perpetrated in various ways in the society. The weapons are depicted to adorn the Divine Mother, but they are not for destruction instead they are for our protection. It is way of adornment for her. She took hold of the weapon to annihilate Mahisasur. We need to worship her non-violent form, Baap. This

twenty first century needs the non-violent form of the Mother. Because, my 'Ramayan' says-

Parama dharma shruti bidita ahinsa|

Tulsidasji has declared that non-violence is 'Parama Dharma'. Try and understand the divinity of the Divine Mother in the doctrine of non-violence. If a sick child comes to you and on seeing him/her you don't even smile and just stare with a very non-bothered expression, I feel instead of this behavior it would have been better if you would have slapped the child. Some people do not smile at all. At least 'Smile'. Violence is of many types and it is quite subtle as well. If you harbor animosity with someone without any reason, then this too is violence. Then smiling wryly you comment saying that you speak in this manner because of your animosity, this too is violence. The society is born with this hatred and the feeling of differentiation on the basis of caste or creed; all this should be uprooted completely. This can't go on for long. Before you are proved to be wrong, just throw it away. A new generation is taking shape. Or, the manner in which my 'Vyaaspeetha' is working, they will not tolerate such petty differences. During the 1008 'Ramayan', when I touched the feet of Narmadashankar Bapa and said that today I am going to get the 'Aarti' performed by my 'Harijan Brethren'. You have organized the 'Ramkatha' for these nine days and I shall need to make an announcement to this effect. Therefore, I ask you that you are OK with this Dada? In case you have any difficulty then you are free to stop me.' Sahib. Where this elderly Dada and in front of him this youngster? I distinctly remember his words and he said, 'I feel that whatever you do is always right. I shall be present during the Aarti.' At that time, those who were always treated as lowly or untouchable and downtrodden, such girls ran and came up. That day, I had felt that they are not mere girls; in their form the Divine Mother has come to bless the 'Vyaaspeetha'. We all need to do this. Why? Because, this idea of differentiation itself is violent.

When Buddha set out for His Vihaar, he felt thirsty. He came by a village and went up to a well. There, a ten/eleven years old girl was pulling out water from the well and after filling up her pot was about to leave. At that very moment Gautama reaches there and asks the girl for water. On seeing his countenance and garb the girl thought that he seems to be of a high caste and he is unaware that I am of a low caste. After drinking water from me, if he should feel sullied so it will be better that I should point out my low caste. On hearing this, tears welled up in Buddha's eyes and he said, 'My dear child. I asked for water and not your caste.' Water is beyond these petty differences. Twenty five hundred years ago, this experiment was carried out and Gandhi Bapu spent his entire life after it.

Therefore, there are many minute forms of violence. Three of them are very common and known to all. Or in other words we can say that they have been described by the scriptures. One is the violence perpetrated by self. Many do not do it themselves but induce others to carry it out on their behalf. This will be termed as induced violence. This is done from the background. You go and insult so and so. I shall not speak but you go and speak. The third type is when you support it. You don't do it nor instigate someone to do it but support it from outside. That is why I pray that please give up violence, neither instigate nor support it.

'Ahinsaroopena sansthita'. This form of the Divine Mother should be installed in our hearts. Don't we see in so many temples that the Deity wears the dress as per the time or the day or the season etc? If the atmosphere is of war then even the military uniform. I have seen at one place where the Deity was bursting crackers. When they think of Gandhi Bapu then the 'Gandhi Cap' is put on. So, depending on the time and space, the Deities are adorned accordingly. In that case then why can't we accept the non-violent form? We must do it. Only then can we eradicate the three

types of violence seen above. I would like to repeat this 'Chaupayi' from the 'Manas' that the result of violence is regret or sorrow.

Sochiya pisuna akaarana krodhi|

Janani janak Gur bandhu birodhi||

Sri Bharat says that dear mother, if in the absence of the person, if his/her own relative or family speaks against then it is a matter of great regret. In a way this proves that criticizing a person in absentia is an act of violence. Earlier, the perpetrators of violence were at least honest. They used to come out and say. Now the back biting or stabbing from the back has become the order of the day. The 'Bhaagwadkaar' says that Dharma emanates from the Lord's chest. And the unrighteousness from His back. I very humbly pray to you all. In villages there is a very common refrain that so and so is after me. If you ever feel that somebody is after you then please feel happy. This Gujarati word is very educative. The meaning of that the person is after me is one that he is behind me and in other words is standing behind me. It gives you such a great boost my dear. This feeling is non-violence. To get angry uselessly is violence. Anger has become the nature of many people. Without any reason they will take up an issue and fight. Whoever may be your chosen ideal or 'Ishta', please don't criticize the Divine Mother. She is the mother of this creation and your 'Ishta' too has come out of the womb of this Divine. In order to take a birth on this earth, one has to take birth from the womb of the mother. The father comes later but the mother comes first. 'Matrudevo bhava'. To oppose your father in my opinion is also violence.

I wished that if at the President's Estate there would have been a dairy then I would have sent some cows from 'Gir'. The Honorable President acceded to my request and on the completion of the 'Hrishikesh Katha' I was informed that the cow has entered the presidential estate. As a 'Sadhu', I felt nice about it. Within no time the criticism started that the cow was already

there, what is new about it? Just find out for yourself as to how many cows were there? I was doing the 'Katha' at 'Dakorji' at that time. There, a sage who was the follower of 'Kabir' was deeply interested in the 'Katha'. We don't see such 'Sadhus' these days. The moment my car used to leave, he would stare at me. I thought that my words are troubling him. I just like that say 'Kabira, Kabira' and he would feel offended because for him it was an insult of his chosen deity. Immediately on the conclusion of the day's discussion, he would come up to the door and wait. Then I asked him that is something bothering you? A 'Sadhu' cannot be afraid of another 'Sadhu'. I very humbly said that if my words have in any way hurt you then I sincerely apologize for it, Bhagwan. Then he spoke, 'Kindly address Kabir Sahib as Kabir Sahib'. Say, 'Sahib bandagi'. The ordinary mortals utter the word 'Kabira, Kabira'. Then I felt that how can I possibly hurt someone's feelings? I am not here to hurt anybody. Everyone knows that during the course of my discussion, 'Kabir' is bound to come. We were having a 'Katha' in the USA once. One religious leader came to attend the same but sent me a word that till such time as he is present, I should not utter the name of 'Kabir'. I am sorry. I can't accept such restrictions. Then I discovered that one who is uncomfortable with 'Kabir' will be uneasy with the entire world. We have had such Saints or 'Sadhus' in our land, with whom everyone feels at ease. I sing this 'Pada';

Sadho. So Guru satya kahaavey.

Koi nainana mein alakha lakhaavey|

Bheetar baahar ek hee dekhey,

dooja drishti na aawaey|

Kaha Kabir koi Satguru aeisa,

aawagamana chudaawaey|

Sadho. So Guru satya kahaavey.

Those who do not unnecessarily exert or tire out their disciples, I like such Gurus. I sang the entire 'Pada'. He was large hearted, so he heard. I told that 'Mahatma' that if I have hurt your sentiments in anyway, I sincerely apologize for it.

From the next day, I became conscious and whenever the word 'Kabir' used to come in the flow of my thoughts, I would hesitate for a bit and then say 'Kabir Sahib'. Since that day, during the entire 'Katha' I had to be very careful and made a conscious effort to say 'Kabir Sahib' only. I think it was the eighth day and a very interesting thing happened. Again I noticed him standing at the gate. I got a bit confused now thinking that what mistake have I done? He was teary eyed and said, 'Bapu. Just a minute. I am listening to the discussion for the last so many days but somehow am not enjoying it as I was previously. Please speak in which ever manner as you may deem fit and don't check your flow.' This is what I say is saintliness. The one who is opposed to his Guru, he commits violence. But one who is accustomed to it will not bother and go out and even be violent towards his Guru also. He will oppose his own brother. After all, each one of us has our own small world. We have our mother, father, and the place of our faith. At least do not be opposed to them. If you do then it is violence. Swami Sachhidananda says that the life full of hatred comes to us as our inheritance or is hereditary. Right from our birth itself the mindset is very shallow. We will need to change it.

Third point. We generally notice that people consider the widows to be inauspicious. I regularly try and delve on these maladies afflicting our society even to this day. I very humbly appeal that please stop all this. Rise above this shallow thinking. If you have built a house then please let your daughter of your widowed mother inaugurate it. Any new beginning should be blessed by them. The society must understand all this. On one hand you equate her to the holy Ganges and on the other hand consider her to be inauspicious? Raavan had ten heads and all were good. I am saying this with responsibility as a singer of 'Ramayan'. But how many heads do we have, we don't know. How many heads are hidden within, who knows? How will you destroy this ten headed Raavan lurking within? That Raavan was killed by Rama. But I think that

this ten headed monster lurking within can only be killed by the 'Ramkatha' because it is 'Kaalika or Chamunda'.

You and I can hear the celestial voice daily. Sometimes, in it we hear the voice of 'Kama' and sometime 'Rama'. I need to talk personally with all of you. Four days remain with us for it. 'Vaaniroopena sansthita', how many forms does the Divine Mother have? The 'Ramayan' gives us so many different types of 'Vaani'. I would like to impress that she is 'Kaalika'. 'Ramayan' is undoubtedly 'Kaali'. For me, she alone is 'Kaali' as well as 'Kalyani'. Baap. Non-violence has many minute or subtle forms. Many a times we commit violence in our actions. When we unduly torture our body, this too is violence. This is called the violence in practice or behavioral. World only sees when we kill someone, or hurt, or push. Other forms of violence like insult, or abuse, or shoot, or cuirass someone. The behavioral violence is committed by us directly. Many people try to camouflage their actions of violence by doing violence in words or thought. They themselves will not push but will exhibit such hatred which is more than pushing. There is Ghazal by Nazir Dekhaiya of Bhavnagar –

Aevan na venn kaadho ke  
koina dilney thesa vaagey|  
Vaani uupar badho chey  
aadhar maanvino|

So, the violence in expression. If you speak about someone filled with hatred then this is violence. If there is no underlying feeling of hatred and you speak to caution or to alert the other person then it is totally different. To criticize is not the nature of a 'Sadhu' but to diagnose is truly his job. The doctor does not criticize but he diagnoses our illness. When a sick person comes to him, whatever may have been the consequence behind it, he forgets everything else except tries to find out ways and means of curing him. By speaking harsh words out of hatred or animosity is undoubtedly

violence. Many people who are very smart and do not commit any violence in action or in words, but they harbor violent thoughts. Let us try to awaken our Ma Durga as an embodiment of total non-violence to rid us from all forms of violence.

By keeping our main focus on Ma Chamunda we are praying and we have seen that this 'Ramkatha' is Durga herself. We all have celebrated the birth of Lord Rama. The other two queens of Sri Dasarath also simultaneously give birth to three divine princes. On the birth of four divine princes, the blissful joy of Ayodhya grew fourfold. 'Manas' says that after the birth of Lord Rama, the Sun did not set for a month. As if the span of a day became equal to a month. Now, this fact seems to be rather intriguing. It doesn't seem very plausible but the Saints have explained it very beautifully. One interpretation is that in our lives if the Divine comes or takes birth then there will always be the light of divinity and the darkness of ignorance shall be removed. The Lord can come into our lives unannounced as He may please. We will not have to await an auspicious moment for this to happen. On any day or date, in our inner 'Ayodhya', Lord Rama may come as the embodiment of bliss, joy and peace.

The four brothers had their naming ceremony performed by Guru Vashishtha. The eldest of them, the dark complexioned one is the

embodiment of bliss. By taking His name the world was and will be filled with peaceful rest. The one, who is in the lap of Mata Kaushalya was named Rama. Whose appearance was similar to Rama in every which way in character, nature and piety, the son of Mata Kaikayei, will fill the world with love and sacrifice, and was named Bharat. Man is fulfilled by love and sacrifice and one who sacrifices in its true sense, will always be full within. The one who will fulfill and look after the world is Bharat. Whose name will eradicate animosity amongst men is named Shatrughna. One who attributes are innumerable and is the bearer and sustainer of the world with his benevolence in the form of 'Shesha' plus will also be dear to the Lord, this child of Mata Sumitra is named Lakshmana. We must understand it in this way that if we chant the Divine name 'Rama' then the other three indicate the way or the process of doing it. So, if we want to seek the refuge of 'Rama' by chanting His name then firstly, we should look after and fulfill everyone around us like 'Bharat' and not to exploit anybody. We should be careful of not harboring any animosity and must be supportive and helpful to others. In my opinion, this is the prime elemental meaning behind the names of the four brothers. After this, the divine play of the Lord goes on and Sri Vishwamitraji Maharaj arrives. We shall take this up tomorrow.

*Violence is not only perpetrated by weapons. When the scriptures too put on the garb of fundamentalism and rigidity, they too become fiercely violent. In the world, many a battles have been fought in the name of religion. The figures are really alarming. Baap, The war for usurping of power have been far lesser in number than for religion. The war for radicalizing the view of mankind has been very few in number. This is not my figure but the statistics given out by the world body like the UN. Wars in religion outnumber all other battles. Please stop. That is why, my 'Vyaaspeetha' is desirous in seeing the non-violent form of the Divine Mother. May she bless us with such an understanding that we adore her benevolent non-violent form? New songs should be written with non-violence as their message and focal point.*

## Kathā-Darśana

- 'Ramayana' is the formula of converting the unsteadiness and the evil traits of the monkey into man.
- 'Ramkatha' is the tale of sacrifices.
- When we tread the path of devotion then we encounter both the helpful as well as the opposing forces.
- Truth, love and compassion are a spiritual triangle.
- The 'Buddha Purush' will not bind us; instead will make us a 'Buddha'.
- The 'Sadhu' will never let your present slide into the worries of the past or the future.
- Please don't make the 'Sadhu' your means but he should be the goal for the society.
- The day a 'Sadhu' is being used as a means, that day our cultures will shed tears of sorrow.
- The Guru has only doors of entry and no walls of imprisonment.
- Like weapons are very powerful, similarly, the scriptures too are very powerful.
- The knowledge of the Vedas, unveils the secrets of our lives.
- 'Bhajan' is not the means, it is the goal.
- The fort is limited in its expanse but the 'Durga' is infinite or unlimited.
- In this twenty first century, we need the non-violent form of the Mother.
- This twenty first century should be the age of song and music and not of bloodshed.
- The Divine blesses us with 'Himself' and we need to protect and maintain it.
- The Almighty presents the solution before the problem.
- One who can't be in terms with Kabir Sahib will not be conducive with anyone.
- The 'Ravana' lurking within us must be killed.
- The darkness too has its own light within it.
- Faith is life and a blind faith is death.





Manas-Chamunda : VI

## If we need to give out the message of truth, love and compassion then we all must be united

Baap, Before we proceed with our discussion about Ma Chamunda in the light of the 'Manas', the summary of two of the earlier 'Kathas', 'Manas – Dasarath' at Kolkata and 'Manas – Karnadhaar' at Baroda have been released here. For the past few years, we have started this exercise of editing the words of the 'Vyaaspeetha' in a concise book form and distribute it free of cost to those who are keen to have it. Our dear Nitin Bhai and his team are doing this work just for inner joy and their love for the 'Vyaaspeetha'. It is a small effort towards distributing this 'Prasad' to you all. In the 'Premayagya' of the 'Vyaaspeetha' so many of such ablutions are poured in. I express by sincere heartfelt feelings and happiness to all of them. I need to recite the poem that Nitin Bhai gave me yesterday. He has expressed his feelings in it. I would like to offer the same to 'Ramayanji' or towards the 'Vyaaspeetha'. For me it is with justification. The heading is 'Veendhaun chun'-

Roj aeney dwaarey dodi jaun chun,  
Teer saamey jayi anney veendhaun chun|

I have not known any other door, so where will I go? Just imagine, where to go? I every day have to come to the doorstep of 'Ramayan' or the refuge of the 'Vyaaspeetha'. Please remember my dear brothers and sisters; the word used here is 'Sharan'. In the Sanskrit 'Amarkosh' the meaning given is 'Sharan graham rakshito'. Here the meaning of 'Sharan' is 'Griha' or home. Because, where does one go? Ultimately at the end of the day, we all go back home. This is also used for the protector or the one who protects. We define him also as 'Sharan'. Normally, the house owner and the protector are different. But it leads to problems. When the house owner and the protector are the same then the word 'Sharan' is more meaningful. Where do we go? The devotees of the Divine Mother have nowhere else to go other than her. I am reminded of the famous line of 'Meera'. A very able singer and commentator of the 'Manas', Damodar Dutt Sharti used to classically compose it in the 'Bhairavi' Raga and sing –

Tori preet todi Krishna kaun sanga Jodi|

Hey Govind. You may forsake us for you are all powerful. Who can tell you anything? But if we leave you then we shall be of nowhere. Bhagat Babu says, Baap. Where shall we go?

Thaakar humney Thelma meli,  
Tun toh chey ekalno beli|

What does the poet say? We are a part of you. Your beauty is because of us, without us, you will appear to be handicapped. When Shiva feels like dancing then He looks for the man. When Sri Krishna wanted to perform the 'Raas', He thought of the 'Shrutiroopa, Rishiroopa or the Gopiroopa.

Amey tara anga kehwayi|  
Jeevan koney aashrey jaaiye?

Where will the child go leaving the Mother? The woman becomes a Mother when she bears a baby. Can a man deliver a baby? He can only have pride or ego. This is the difference between the motherhood and fatherhood. So, where do we go? Tulsiji says in the 'Vinaya Patrika' –

Jo tum tyaago Raghav haun toh nahi tyaagaun|

Hey Raghav, You can beseech me if you so desire for you are all capable but I shall not leave you. I cannot even dream to loving anybody else or seeking shelter elsewhere. Where do we go? This is the feeling conveyed in Nitin Bhai's first line. The words are his and the presentation is mine. Where can I go leaving the 'Ramayana'? In each and every 'Katha' there is at least one letter. I honestly tell you from my heart. Earlier, it used to happen that where ever I would go for the 'Katha' a rumor always preceded me that this was going to be my last 'Katha'. Such baseless rumors. When they could not lay their hands on that 'Bapa', they caught hold of this 'Bapu'. For me they had spread that Baroda was my last 'Katha'. After this, 'Bapu' will not do any more 'Kathas'. Then an enthusiast asks that how long I will continue to do 'Kathas'? What is your problem? Why are you in a hurry? May you be blessed with a long life so that you can listen to my 'Kathas'. After all, I can only extend my good wishes. The Upanishads have declared a life span of a hundred years. Till such time as you are eager to listen, I will continue speaking. The day the Lord wills against it, I shall stop. But the 'Sharan' for me is my 'Ramayana'. I have no other place to go. Hey Amba. Hey Chamunda. Where else do I go? I only have your refuge. I know they shall kill me. They shall pierce me through and through. Yet, I purposely go forward to get myself pierced. Because, my Guru's words are out to pierce me. The 'Chaupayis' of the 'Ramcharitmanas', will pierce me through and through. In the Vedas, the Guru is proclaimed as 'death'. They just don't let you be at peace. They don't let you sleep. As the days go by, your appetite reduces and you are more and more filled with this divine fervor. Every day, we get closer to the stotras and the sutras. Do you know, all these will just not let us be. Sahib. Just one 'Doha' is good enough to finish us. One 'Chanda' or a poem can do the job; still we go running towards it.

'Laagya shabdna baan'. We know, yet go to get shot by the arrows. The word will come and strike, we await. It shall pierce us and shall make us restless.

Prashna ae hun khud manney poochya karun,  
Ae dishama kaa satat khechaun chun|

I keep on asking this question to myself as to why do I go pulled along in that direction? It takes twenty minutes and all the people come to the 'Katha' enclosure by their respective modes. For this is the only address. Why do all these people get pulled here? The poet asks this question? Why does the 'Ramayana' attract me? Why do the enlightened ones pull me towards them? This is the question.

Naam aena hoth par aavya pachi,  
Hunya kaevo paanchma puchaun chun|

When I take the divine name, five people will question me. He recites the poetry so well. People will ask? If I did not have the 'Ramcharitmanas' with me and I would have come to 'Chotila', so many people would not have come to me. Please understand this fact. Morari Babu is not important. 'Manas' is all important. Five people recognize me only because of that. They worship us. So please be careful and do not falter.

Jyot samjhanni jalaawi aemney,  
Hun manney pan aetley samjhaun chun|

In the 'Utterkanda' of the 'Ramayana', the lamp of knowledge is lit. 'Deep sikha soyi parama prachanda'. 'Ramayana' gives us the light of understanding. If we would not have got it then it would have been impossible to recognize one another. 'Koham? Koham?' The answer is in the 'Manas', 'Soham'. 'Sohamasmi iti vritti akhanda'. These are all the examples from the 'Manas'. If I take upon Nitin Bhai's creation on myself then, it is cent percent true for me. Other than this, whose refuge do I seek? The sole refuge is the divine name of the Lord. 'Sharan' is also one of His names. In the 'Bhahwadgita', twelve names of the Divine are given, out of which one is 'Sharan'. This could also be an interpretation. Every day, new meanings must be discovered.

Ya Devi sarvabhooteshu  
buddhi roopena sansthita|  
Namastasyei, namastasyei,  
namastasyei namoh namaha||

I had known this that when I had mentioned this yesterday, it will surely crop up. And it did. I had said that this particular stotra of the Divine Mother, 'Shaktiroopena, Dayaropena, Kshamaropena' is there but 'Ahinsaropena' is not there. Now where did this 'Baba' bring it from? I have got it by the grace of the 'Sadhus' and the love of my dear listeners. My country and this world, today needs a non-violent form of the Mother. We have discussed this in detail yesterday. When the need arose for 'Chanda-Munda' etc, she took up weapons to protect and eradicate the disease. Hey Mother. If you can bleed us without any sort of violence, then please do so. Please bleed us in such a manner that we become the 'Virakta'. We can become totally detached. Such is the 'Ahinsaropena sansthita'. I am asked that which 'Stotra' says this. It is from the 'Talgajarda's stotra'. When I speak about 'Talgajarda', please don't take it otherwise. Because I am responsible for it, so I use this word. You just listen attentively. This 'Baba' spoke after twelve years, no. But this 'Baba' speaks thus every twelve minutes. My eyes long for the non-violent image of the Divine Mother. She has distinct nine forms which keep on changing and here she is seated in her form of 'Chamunda'. Yesterday she was 'Mahalakshmi' and today she is 'Mahakali'. She is new every day and so are her very many different forms. She is not annoyed by it. The non-violence needs to be established. We shall keep our feeling intact and proceed further.

Ya Devi sarvabhooteshu  
vaani roopena sansthita|  
Namastasyei, namastasyei,  
namastasyei namoh namaha||

'Vaaniroopena sansthita'; Ma Chamunda,  
Durga whose one form is of the Goddess of speech.

If I take the support of 'Ramcharitmanas' then herein nearly forty or forty five different types of speech have been explained. I shall edit them and let you know tomorrow. But if we ask the sacred texts about how many types of speech are there? We ultimately need to go to the 'Vedas' for the answer. They say that the speech is of seven types. In the 'Rig Veda' there is mantra to this effect. I shall pronounce the mantra before and you repeat it after me. Please listen carefully. The village folk will also be able to repeat it.

Ekam garbha dadhirey sapta vaanihi|

The divine Vedas declare that in a single womb, seven different types of speech reside. Someone asked the Rishi of the Vedas that you say that seven types of speech reside in a womb but how do they come out of it? Vinobhaji gives us a beautiful interpretation. Mahamuni Vinobhaji says that the seven types of speech are 'Sa, re, ga, ma, pa, dha and ni'. These are the seven different speeches. They reside in each and every house. They come forth either as music or a flowing tradition. An able and learned personality like Vinobhaji can speak on it with authority. The seven intonations are the seven types of speech as per the Vedas. They are instrumental in producing music. The tunes are composed. Melody comes into existence. The seven types of speech look different from outside but they are in harmony with one another. They have unity and compatibility which produces a great piece of divine music. Vinobhaji has his own distinct style of interpretation. His philosophy is that if the Hindu, Moslem, Christians, Jains, Buddhists, Sikhs and the Sanatans come together then unity, harmony and coordination are produced. Each of them has their own distinct form of worship. They all need to be respected. When they come together then great work can be done and beautiful harmony can be produced. On the day of our independence, the great Pandit Bheemsen Joshi sang, 'Miley sur mera tumhara, toh sur baney humara'. Our country needs this type of harmony.

I very humbly pray to you all that we need to work towards the unity and harmony. This is the duty of each and every one of us. Our literature, poetry, songs and mantras all need to unite. These seven intonations should work in uniting all in one thread in one home that is our 'Motherland'. The musicians believe at the time of the Divine incarnation all the different sounds produced in the existence are a beautiful musical tone. Nanak, Kabir, Gyaneshwar, Tukaram, Meera, Narsih Mehta, Gangasati and all others have worked towards the unity and harmony in the society. With your blessings, 'Talgajarda' is also doing it in its own humble way. All my young energetic listeners know what they need to do. The ones who are concerned about India as well as this entire universe as a whole shall need to take such steps. When the lady in her house walks around a beautiful music emanates from her anklets and fills the air. But if all sit together at home and play the cymbals then the music of unity will emanate and the statement of the Vedas will be alive, i.e. 'Sangachwadham'. Walk together. People will ask with dismay that where is this beautiful music coming from. The Vedas tell us to walk together. People who want to create misunderstandings, well good luck to them. But those who come to me regularly know that they will always be welcomed with love and respect. I invite you to come to 'Talgajarda'. People may have either affection or animosity, but may Ma Chamunda bless one and all. Each sphere, may it be religious or spiritual, political, general, familial or educational, the literature helps us to keep all our differences aside and work together towards nation building and giving truth to the world. The nation where the truth is worshipped, mutual love is respected and universal compassion is shared then such a country moves ahead on the principles of truth, love and compassion and the music of unity emanates from its core and hearts of its people.

In the daily, 'Phoolchaap' there is a column 'Khabar ki Khabar' penned by Kaushik Bhai, who has written that, 'Morari Bapu should do a Katha for them'. The argument he has put across that Morari Bapu has done a 'Katha' particularly for the 'Devi Poojak' and the Nomadic community. If all my Muslim friends come forward, I am ready. At Rajkot I had declared it openly. The nomads, 'Devi Poojaks' and the Valmiki community, in fact I have done 'Kathas' for four eighteen communities. When we were in Kenya, Kaushik Bhai and the representatives of 'Chitralkha' were with us and they asked, 'Bapu. Now whose Katha remains'? I had said that this has been in my mind for a very long time that I would like to do a 'Katha' for the 'Kinnar' community or in other words the 'Transgender'. Laxmi, who lives in Thane, is likely to come in a day or two. She has taken the fight for their rights up to the UN. She knows many languages. They came to know about it and came to 'Talgajarda' to meet me. They asked, 'Bapu. Will you do a Katha for us'? I said of course and I shall look for a suitable organizer as well.

Kaushik Bhai had mooted this point that is Bapu going to do a Katha for them? He meant that for the political class of the country. I said that I am ready. I shall speak on 'Manas – Rajdharma'. If the people of the political fraternity approach me then I shall surely give them a 'Katha'. But I will also raise a question or a query? Will the PM come and attend the 'Katha'? I welcome him. When he was the CM, he had come. People from all the parties should participate. Maybe on the national level or may be the regional level. All the Chief Ministers, MPs and MLAs. I invite on behalf of 'Talgajarda' that for lighting the inaugural lamp, Honorable President Pranabda should come. By keeping a well defined distance, I want to share quite a few thoughts. All these respected people are extremely busy. They are busy in running their own individual networks at their own levels. Am I not busy, Yaar? As soon as one 'Katha' concludes, there is a back to back

program which awaits me. Some inauguration or foundation stone laying ceremony, who says I am idle?

If all agree to come together then I am game. I am always ready. Even at the middle of the night, I am prepared. But all should come and approach me collectively. For me, all are the same, without any differentiation. If not then it will be a blot to my uprightness or honesty. If you don't understand then it is your fault. I am not responsible. What can I do? Maybe, they are all very busy or whatever is their reason of not coming for the 'Katha'. But I will say what I have to. And I shall say with utmost humility and respect. If not today then tomorrow, one day the existence shall surely play my recording, I am sure of that. My 'Hari' will play my LP and that day generations will listen. In short, I welcome the suggestion. Who is where, how is my 'Vyaaspeetha' concerned about it? I maintain a definite distance.

So, 'Miley sur mera tumhara, toh sur baney humara'. When you are out on a fault finding mission then I would like to remind you that we are ordinary mortals and all have some or the other weakness. Proof? Lord Vishnu. When He is in His Divine form, it is different. But when He takes a human form and comes down then our learned scholars have found certain aberrations are there. On having deceived Sati Vrinda, she burns and Vishnu smears or rolls in those ashes. That goes to prove that this mortal body does have certain short comings. We bow down to the Grandsire Bramha. Even He too has some shortcoming. That is the reason that the fifth head was chopped off. Or else, He was 'Panchamukhi'. But now He is 'Chaturmukhi'. Though Lord Shiva is without any definite form or in other words He is symbolized by 'Zero' or 'Shunya'. But when we sing the songs of His divine play, He is depicted as having a form. Even His idol is established as the 'Nataraja'. Even Lord Shiva, carried the corpse of 'Sati' on His shoulders and was roaming all over the universe in

a very disturbed state. Any sane person would not behave in this fashion. There was a weakness. If the Divine Trinity have certain weaknesses on taking a human form then as compared to them, we are just ordinary mortals or in other words just a 'Jantu'. In any sphere you take, there will be some weakness or the other. Accepting them as a part and parcel of life, we should discard the garb or the mask of being sectarian or non-sectarian. I have on purpose included both here because many to serve their own selfish motives put on these masks. But if people are willing to cast this pettiness aside then I am more than willing to do a 'Katha', for sure. For me, my listeners occupy a special place in my heart and I feel attached towards them. What do you feel? I have no objection, whatsoever.

Kyan re javun tun ne kyan jaayi chadya?

Amey bhavna musafar bhula re padya...

Where were we going and now where are we headed to, Baap? 'Dadhirey sapta vaanihi'. The Vedacharya says that for the sake of saying we classify as five or seven but 'Para, pashyanti, madhyama, and vaikhari, these are the four principal 'Vaanis'. As per Mahamuni Vinobhaji or the other learned scholars, which are these seven different types of speech? Vinobhaji simply says that 'Sa, re, ga, ma, pa, dha and ni', that's it. If I need to interpret it in my own way then whatever I say, you can accept it provided you agree with it. The first 'Sa' for me is the speech of equanimity. Any singer, when he will sing in between these notations, he will have to hold on to this very note of 'Sa'. 'Sa' stands for 'Sam' or equanimity. Here there is no difference between mine or other. The music teaches us this equanimity. 'Re' means that speech which is filled with grace or 'Rahmat'. The speech that is filled with grace or benevolence, or blessing or beneficial. The Divine word or 'Noorani'. This is word commonly used in Sufism. There is a filmy song –

Hansta hua noorani chehra,

Kaali zulfein ranga sunehra...

When I sing this then I am reminded of the golden hued Hanuman. The third is 'Ga'. 'Ga' stands for 'Gambhir' or deep or sedate. As if the thunder of the clouds. 'Ma' means the middle path or the midway. Neither raucous nor very soft. In between. Buddha used the word 'Samyak'. 'Pa' stands for 'Param'. That which is free of all restrictions. Either in speech or meaning, we can even call it the 'Pashyanti Vaani'. 'Dha' means the speech of Dharma. If case of Hindus, the words of the 'Geeta' or the 'Manas'. For Islam, it would be the holy Quran. For Christians the holy Bible. For the Buddhists, the Dhammapada. For the Jains it is the 'Aagama'. For the Sikhs, the words of the 'Guru Grantha sahib'. 'Ni' stands for 'Nirdhambha' or non-hypocritical. Thus speaks my 'Vyaaspeetha'. These are the seven different types of speeches.

Baap, Let us speak in a manner that no differences are created. Let us try and imbibe the Divine Mother as her benevolent form wherein grace flows. I have tried to share with you my interpretations, standing fully responsible for my words. If we take the four principal 'Vaanis' and add three to it, it becomes seven. If we take the 'Para, pashyanti, madhyama and vaikhari' then the fifth is the 'Veda vaani'. I would include the scriptures and the Upanishad also in this. The sixth is the mother tongue. Like for me it is Gujarati. At many levels, there are different campaigns held for the Gujarati language. I would like to point out to the Gujarati speaking people that kindly make your children speak Gujarati or else, the rich literature of our language will all go in vain and they will not be able to understand it. The seventh is the folk or the common language which is the pure and simple words. Narsih Mehta, Gangasati, or Aai Sonal's words. The 'Lokvaani' is doing great service in the world.

These are the seven different speeches according to me. Now, Krishnashankar Dada's viewpoint. The great ascetic saint Dada had said

during the 'Kathakaar Sammelan' that the speech should be truthful. Figure of speech and imagination is exempted. But at its root, it has to be true. The words have to be short and meaningful or 'Sutratmak'. The 'Bhagwadgita' too has criticized the one who speaks unnecessarily and without any meaning. A lot of Sutras have come at our place. Like, 'Sankhya, Yoga, Bramha, Bhakti and the Dharma sutra etc. They have all come in the original Sanskrit. Dadaji used to say that your speech should be as per your own experience. The fourth way of speech Dadaji used to say that above all your speech should be filled with love.

Ma Chamunda is an embodiment of this divine speech. Listen as if you are hearing her words. Listen with the feeling that the words are nothing else but the Divine Mother herself. She is the embodiment of potent energy and of forgiveness. We see her in her different divine forms.

In the 'Katha' we had seen that the four brothers were named by Guru Vashishtha. The Lord attained youth. All the four brothers were given the sacred thread. They go the 'Gurukula' for their education and training. Tulsidasji says that in no time, they mastered all the subjects. After all, He is the Divine Himself. The One, whose each breath is the 'Richa' of the Vedas, what does He need to learn? Still, to establish the noble tradition of the Guru, He went to the Guru Ashram. Whatever He studied, He inculcates it in His daily life.

The great sage Vishwamitra, used to live in his 'Siddhashram' and perform austerities but was disturbed continuously by 'Mareecha and Subaahu'. They came and disrupted his austerities. Sage Vishwamitra sets out on foot and goes to Ayodhya. He goes to the court of king Dasarathji Maharaj and puts forth an argument that you have been blessed with four sons by to the grace of the 'Yagna', therefore you are duty bound to give me two of your sons for the protection of my 'Yagna'.

So kindly ask Rama and Lakhan to accompany me for my protection. Maharaja Dasarath was upset by such a demand. But Guru Vashishtha intervened and said that how long will you keep Rama enclosed within the four walls of Ayodhya? He is a universal being. Put Him out in the open. Obeying the preceptor, he hands over the two brothers to Sri Vishwamitraji. Seeking the blessings of the Mothers, both of them leave to accompany the sage. Enroot, Taadka comes to attack them and just with one arrow the Lord grants her liberation. In other words, the root cause of all evil is destroyed first. One day, Sri Vishwamitra says that his 'Yagna' is complete but there is one more yet to be accomplished. What is that? It is the salvation of 'Ahalya'. A stone like still consciousness is waiting for your arrival. Kindly finish that and then proceed to 'Janakpuri' for the 'Dhanush Yagna'.

We can call it the Lord's 'Yagna Yatra'. The brothers along with sage Vishwamitra proceed. They see an ashram on the way which was absolutely empty and devoid of any form of life. An eerie silence prevailed. The Lord enquires about it and He is told that it is Muni Gautama's ashram. The stone figure is his wife Ahalya who has been cursed. Indra fulfilled his selfish motive and fled. Muni Gautama also left. Maybe, he must have thought of freezing the flippancy of Ahalya. Ahalya is not the stone but appears stone like in her frozen and still state. Even today, we have so many

characters who are leading a stone like existence. Nobody calls them or acknowledges them. Since you all hear the 'Ramkatha' please try and reach as far and deep as you can go. Right up to the last person of the society. Those of you, who are seated here, at least take a vow to eradicate disparagement. Sri Rama went ahead and uplifted and embraced them. Ahalya is liberated and given her eternal abode. It is a big thing. Who does not sin? If we can develop the stone like patience of Ahalya then we will not need to go to the temple. The Rama seated in the temple will come bare foot looking for you. The sage Vishwamitra stands in her favor. Ahalya is uplifted and established with honor. The Lord thus became the up lifter of the down trodden or 'Patitpaawan'. Proceeding further, they come to the bank of the holy Ganges. They bathe in its holy waters and reach 'Janakpuri'. King Janak comes and welcomes them. The one, who was established in the absolute non-dual Bramha, is attracted by the divine form of the Lord. He enquires about His Lordship? Sage Vishwamitra replies that He is the One who is all endearing. He is son of king Dasarathji of Ayodhya and according to their stature is accorded accommodation at the 'Sunder –Sadan'. They all have the afternoon meal. I too now give you the liberty to go and take your food and if you are destined then go and get some rest.

*The 'Vyaaspeetha' or the places of worship all have one principal objective to collect and unite everyone. Even the literature should encourage unity. The songs and the mantras too must work towards assimilating and uniting the seven different 'Vaanis' in one womb. The musicians believe that the different sounds produced in this existence at the time of the Divine incarnation are nothing else but music. Nanak, Kabir, Gyaaneshwar, Meera, Tukaram, Narsih Mehta, Gangasati and so many more have all toiled towards creating harmony. By your blessings, even 'Talgajarda' has also done it. Those who have the welfare of this country and the world in their hearts will all need to do it.*



Manas-Chamunda : VII

From the 'Propitiatory oblations' or sacrifice,  
the idea of violence should be totally eradicated

Baap, Before I go into our discussion of 'Manas – Chamunda' I have a few questions and queries. One is regarding the usage of 'Ahinsaroopena Sansthita'. There are a lot of queries from the village folk as well the scholarly. One is, 'Bapu. Who has established non-violence in the world'? He has particularly referred to Buddha. This is true. The 'Ramcharitmanas' says;

Parama dharma shruti bidita ahinsa|  
Para ninda sama agh na gareesa||

All the scriptures talk about non-violence. It is the most important aspect of 'Dharma'. From the time of the Vedas, it has been accepted. However, even during those times the so called pseudo ritualizes accepted or included it in the 'Yagnas' and have committed violence in its name. We have even got instances where the human sacrifice too was performed in some rituals. In today's times I would like to request the 'Brahmin' community who control these ritualistic practices with utmost humility to please discard such barbaric acts. Please do not kill the poor mute animal in the name of religion. It should be stopped. Yesterday, I went to have a roti of pearl millet to a village close by. There I saw a platform of the Divine Mother. There I met a 'Nomad'. I asked him, 'Are these sorghum seeds?' 'Yes. If not then please make do with wheat. If not semolina then we can even use wheat flour to prepare the sweet dish (Seera) in the 'Satyanarayan Katha'. We never offer any animal sacrifice to the Divine Mother. We rear goats and sheep but do not slaughter them'. I felt like touching his feet. In certain places of the Mother's worship still, rampant massacre of innocent birds and animals goes on. Seeing all this, I am forced to ponder whether it is temple or a slaughter house? These boys have seen it. I too have seen it once. I turn back from the entrance itself as I cannot see it. I have visited the 'Kali Temple' at Kolkata but did not even dare to go near that place, designated for this act of violence. Now, I think they have stopped doing it. But the place reserved for it still exists.

As a 'Sadhu' I pray to you to please stop it totally. It is not an order, just a humble request. The feeling with which I pray to the Divine Mother, I pray with the same feeling to her devotees that please stop this bloodshed. At some places, they smear a pumpkin with vermilion and perform a symbolic sacrifice. It is better than sacrificing a living creature but why this attitude of cutting persists? In the name of 'Bali', this violence should stop. I would say that stop even this symbolic cutting of the pumpkin or if at all offer the entire pumpkin as a whole. Don't cut it. This idea of cutting or dissection itself is wrong, in my opinion. The philosophy of Tulsiji asks us to totally change this attitude of 'Bali'. Change the way you give oblations to your ancestors (Tarpan). In the 'Vinaya Patrika', Tulsiji shows us such a beautiful 'Darshan' or philosophy. 'Prema baari tarpan bhalo'. Tulsiji says that as an oblations to your elders or ancestors or respected people, while remembering them if you drop a tear in their memory, it is the greatest offering that you could have made towards them. Please remove wrong ideologies. 'Prema baari tarpan bhalo, ghrita sahaj saneha'. Thousands of tons of ghee are poured in the 'Yagna Kunda'. In the olden days it is said that rivers of ghee & Milk would flow. But to pour such huge quantity of ghee, does it make sense? Even in Gujarat, I have seen it being done. Well, as is one's faith. Tulsiji says that our natural love with one another itself is the ghee. Let us try to light up the sacrificial fire with it. But, when we perform a 'Yagna' then fire-wood is required or 'Samidha' is necessary. Tulsiji tells us;

Sansaya samidha agini chhama ...

In spite of being troubled by our doubts, false ideologies, suspicion or delusion we don't leave them. These according to Tulsiji are the items to be used as oblations in the fire of forgiveness. A new form

of 'Yagna' has been established here and i.e. that in the fire of forgiveness, use the oblations of your doubts or suspicions and light up the fire by using the fuel of love and sacrifice your attachment, 'Mamta bali dehu'. It is the greatest sacrifice. Tulsiji had declared this, five hundred years ago. The one who performs the austerities in this way, Tulsiji says that his 'Bhajan' shall be deemed as true and will become dear to the Lord. This is true devotion not mere rituals. It is not 'Gyaana Yoga', but is 'Bhakti Yoga'.

Jinnha yehi bhaanti Bhajana kiyo,  
milley Raghupati taahi|  
Tulsidas Prabhu patha chadhyo,  
ab toh lehu nibaahi||

Tulsiji says that now I have embarked upon this path of 'Bhajan'. Why should Bapu do a 'Katha' for the 'Kinnara' community? Because, my Tulsji has accepted them. The saints and ascetics as well as the six 'Darshans' of our land have accepted them. There is the entry of this community in the 'Kumbha'. In the 'Royal Bath' or the 'Shaahi Snana' their name is there. The 'Ramcharitmanas' says,

Deva danuja kinnara nara shreni|  
Saadar majjahi sakala tribeni||

I have been asked, 'Bapu. Who is your Kula Devi'? As per my family tradition, I am a 'Nimbaarki'. I bow down in respect. I adorn a black dot on my forehead. We are the worshippers of Lord Krishna. Our roots are at the 'Nimbaarka Peetha' at Salemabaad, where to this day Sri Sri Maharaj is seated. Our 'Dharmashala' is Mathura. Circumambulation is Govardhan. Our Gaayatri is 'Gopala-Gaayatri'. The divine 'Hari Naam' is our food. Our Veda is 'Saamveda'. Our gotra is 'Achyut' and Kula Devi? She is 'Rukmini'. The 'Kula Devi' or the 'Maargi Sadhus' is 'Rukmini'. This is the tradition. But now my 'Kula Devi' is 'Ramayana'. My circumambulation now is the 'Vyaaspeetha'. My food is 'Hari Naam'. Now all this is one and the same.

Let us try and do something which will remove the shackles of our doubts, delusions and false notions. Do whatever you want but be free. The one who is the creator of this entire creation (Bramhanda Bhandodari), who always enables or facilitates our victory such a benevolent Ma Chamunda shall never let us lose. Just think or utter 'Ma' and leave, you shall conquer or overcome.

This 'Ramayana' too is that Ma Chamunda –

Samara bijaya Raghubeera ke  
charita je sunahi sujaana|  
Bijaya bibeka bibhooti nita  
tinhaahi dehi Bhagwaana||

How many proofs do I give? The first name is 'Jayanti'. This 'Ramcharitmanas' blesses us with victory or 'Jaya'. Sri Rama's incarnation starts with 'Jaya- Vijaya'. This 'Ramayana' is 'Mangala' or auspicious;

Mangala karani kali mala harani  
Tulsi katha Raghunaath ki|  
This 'Ramkatha' is Ma Kali, 'Ramkatha  
Kaalika karaala'. The other name of 'Bhadraakaali'  
is 'Kaalraatri'. The 'Manas' says;

Kaalraati nisichara kula kerii|  
Tehi Sita para preet ghaneri||  
Kapaalini;

Bhata kapaala kartaala bajaawahi|  
Chamunda nana bidhi gaawahi||

Tulsiji has joined both 'Bhatakapaala and kartaala'. Both have the 'fate line' ingrained in them, i.e. the forehead as well as the palm. Try to catch the indication. It is said that our luck or fate is written in the lines on the forehead. Durga; 'Durga koti amita arimardana'. Tulsiji says that 'Ramayana' is Durga. Siva; 'Sumiri Siva Siv paai pasaaui'. She is 'Swaha'; 'Bhagati sahita muni aahuti deenhey'. The attitude of surrender is 'Swaha'. All these come under the 'Kula Devi'. Tulsiji, years ago, by the inspiration of the Divine had set foot in giving us such great exalted thinking. He had already given the right of the first holy bath at the 'Purna Kumbha' to the 'Kinnaras'. 'Deva danuja kinnara nara shreni' and he has used the word 'Saadar', 'Saadar majjahi sakala trbeni'. Sri Rama accepts the eunuch community also and that too respectfully. The 'Ramkatha' and Bapu, both accept them. Those who want to have the idea of untouchability may do so. Please don't touch me also as I am also untouchable. Ravana too accepted them –

Laagey kinnara guunn gann gaavana|

In the gathering of courtly entertainment, Ravana too welcomes the kinnaras and Gandharvas (Heavenly beings). This is a very bold step of Tulsiji Maharaj. There should be a change in our society now. Tulsiji has established a new form of 'Yagna'. He has given the 'Mantra' of

acceptance to the world. Since when did non-violence become popular? Since the Buddha. There are two meanings to it. Sri Parashurama, twenty one times destroyed all the 'Kshatriyas', for they were the perpetrators of violence. One, such 'Rishi' came and decided to rid the earth of all the destructive forces. It is said that He did perform this act. 'Samara Yagya', is performed by him. He proudly declares this fact. Therefore, the violent elements were destroyed by violence. The attitude of violence should be destroyed. Offer the pumpkin as it is. Don't chop it. By putting the vermilion is a symbolic representation of 'red blood'. After all, the idea remains the same. These are all small talk to appease the Divine Mother. So, 'Ahinsaroopena sansthita' which is not a part of the 'Durga Saptashati'. 'Tushtiroopa, pushtiroopa, nishtharooka, lajjarooka, etc. etc. How many different forms of her divinity are depicted? But this 'Ahinsaroopena' is new. Our world today needs this non-violent form. Even if we can't remember 'Vidyaroopena' etc, it does not matter but we must surely keep in mind her 'non-violent' form, i.e. 'Ahinsaroopena'.

Ya Devi sarvabootesu  
satya roopena sansthita|  
Ya Devi sarvabhooteshu  
prema roopena sansthita|  
Ya Devi sarvabhooteshu  
karuna roopena sansthita|

I also try and visualize her in this form also.

It is the question of the 'Saptavaani'. The 'Ramayana' gives us forty five or fifty forms. If we try to analyze all of them it will be a very lengthy discussion that is why I had said that I shall edit them. The 'Ramayana' is also the 'Vaaniroopena' form of the Divine Mother. Tulsji in the very beginning has said, 'Vandey vaani Vinaayakau'. 'Shivavaani' is the 'Kalyaanvaani'. 'Bhadramastu kalyanamastu'. The words that are uttered must be auspicious and beneficial or helpful. 'Shubh ho, Dhanya ho, Khush raho', these are all the 'Shiva vaani'. The 'Manas' says;

Sahasa naam sama suni Siva baani|  
Japi jehi piya sanga Bhavaani||

The 'Shiva vaani' in the 'Manas' is the form of Ma Jagadamba. 'Shankar' is the word of the similar potency.

Rati gavani suni Sankara baani|

Here, instead of saying 'Shiva vaani, Shankar vaani' has been used. Now, what is the meaning of the 'Shankar Vaani'? The meaning of 'Shankar' is 'Bhavaani Shankarau vandey shraddha vishwaas roopinau'. In the 'Mangalacharan' of the 'Balkanda', Tulsiji has given the meaning of 'Shankar' as a firm unshakeable belief. Therefore, the 'Shankar vaani' is the speech or voice of belief. Sri Hanuman is the incarnation of Lord Shankar. Therefore, His words are full of confidence and worthy of belief. Whatever mission He has undertaken, will be accomplished. He shall find Ma Jaanki and return. There is no doubt or vacillation about its success. How can we hear the 'Bramha Vaani'? We can just bow down to it. Many people speak the most noble or excellent of speeches in the 'Manas' -

Raja Rama Awadha rajdhaani|  
Gaawat guna sur muni bara baani||

'Bara baani' means the most excellent speech. We might think that what could be greater or better than these words? Sri Rama becomes the king and Ma Sita is the queen, what can be greater than this? When love, truth and divine knowledge is the king and devotion is the queen of our inner kingdom, then what else would one want? This is a very sweet language. There should not be any harshness in life. Sweetness is an attribute of the Divine Mother.

Nija maaya balu hridaya bakhaani|  
Boley bihasi Rama mridu baani||

Eva na vaenn kaadho ke koina dilney thesa vaagey|  
Vaani uupar badho chey aadhaar maanvino|

-Nazir Dekhaiya

This entire creation runs on the word. The sound or on the divine vibrations this world runs.

The speech that is filled with deep rooted mysteries and secrets. Though, the Sadhu, seeing an able recipient reveals the divine word in front of him. The nomadic tribe sings the song of the 'Sarju'. Their tune, music and beat appear as though a folk 'Saam Veda' is being sung. The words are not necessary in there. In the 'Ramayana', we have one such speech –

Kaha muni bihasi goodha mridu baani|  
Suta tumhaari sakalguna khaani||  
The Lord's 'Samartha Vaani';

Suni Bidhi binaya samujhi Prabhu baani|  
Aesehi hou kaha sukhu maani||

'Prabhu' means 'Samartha' or the most capable and strong. This is the definition of the scriptures. Maharashtra and the entire country address the great Saint 'Ramdas' as Samartha. One who has the faith in the awakened soul needs to decide. If you have faith in your Guru then, 'Gurudeva Samartha'. None can compare with Guru in his capability or strength. I have got a lot from my Tribhuvan Dada. He spoke very little. He was mostly busy with his contemplation and would be constantly turning his rosary. Sometimes, I heard him utter, 'Hey Gurudeva Samartha'. So, 'Prabhu Vaani means Samartha Vaani'. Where, you have no scope of doing any change here or there. 'Boley so nihaal'. Such loving words. The scriptures declare, 'Satyam bruuyaat, priyam bruuyaat'. It has become a fashion I think and we hear people saying it with pride that because they speak the truth that is why they may sound a bit harsh or bitter. But Yaar. Why can't you make the truth sweet and loving? Along with the lime juice add a bit of sugar and make it a beautiful lemon squash or a lemony refreshing drink. Kindly establish this sweet speech as the Divine Mother.

Pati hiya hetu adhik anumaani|  
Bihansi Uma boli priya baani||

The 'Jagdamba' spoke. Uma or Bhawaani speaks very sweetly. It is filled with mystery. You cannot make out easily, the meaning. In the 'Ramayana' the boatman says –

Suni kewat ke baina prema lapety atpattay|  
Bihansey Karunaena chitahi Jaanki Lakhana tana||

Kabir Sahib has written a lot. The opposite usages of words are used in the spiritual language very extensively. 'Beti ae jannyo baap'. 'Nao mein nadiya doobi jaaye', these are all very mysterious words. Without the Guru, we shall not be able to understand it. Next is the 'Nabha vaani or the aakash vaani'. The sky is of two types. One that we are able to see outside and the other is within that is known as 'Chiddakash'. At that time, it was the 'Nabha vaani'. In the 'Manas' we see, 'Mandir maajha bhayi nabha vaani'. In the temple of Ujjaina, there was a celestial voice which spoke. In the present, we are unable to hear this celestial sound. Maybe, the thunder also can be termed as the celestial sound. One thing is certain that one

who has done a bit of 'Bhajan' and by the grace of his Guru has tried to cleanse his 'Antahakarana', if he is unable to hear the celestial voice, but I am sure, he will be able to hear the voice within. This inner voice is also called the 'Aakash vaani'. This too is the form of the Divine Mother. 'Nirmalvaani'; 'Ati nirmal baani astuti thaani gyaangamya jaya Raghuraayi'. 'Anuchit vaani', that which is spoken due to the pressure of time or compulsion –

Kahi Janaka jasi anuchit baani|  
Vidyamaan Raghukulmani jaani||

'Nirbhaya vaani', the fearless voice. The words must be true. The son of truth is fearlessness or 'Abhaya'. The manner in which I have planned the family of truth, this is what it is. In the world, when the words come out from the womb of truth, will be without fear or intrepid. Gandhi Babu was fearless because he was truthful. In our old 'Padavali' also the words 'Nirbhayapada, abhayapada' have come.

Bhriyupati suni suni nirbhaya baani|  
Rissa tana jarahi hohi bala haani||

In the 'Manas', Sri Lakhani speaks fearlessly because he follows the truth, i.e. Sri Rama. 'Sheetal vaani', or soothing words.

Ati bineeta mridu seetala baani|  
Bolley Rama jori juga paani||

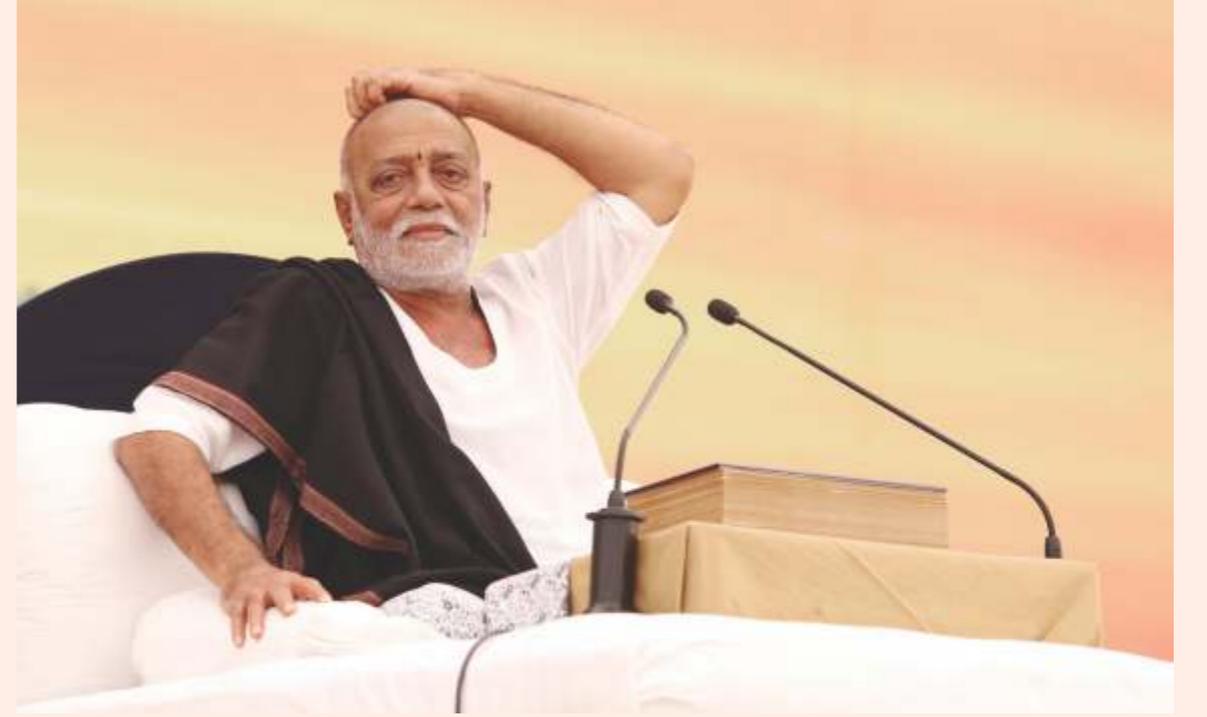
'Mangal vaani'; 'Padhahi beda muni mangala baani'. Auspicious words. 'Veda Vaani'; 'Jaya dhuni bimala beda bara baani'. Veda vaani-Lok vaani should be included. I would like to see in my life time that our villages recite the 'Veda Mantras'. The educated and people of the higher strata of the society sing the folk songs. Only then will there be a bridge between Loka & Shloka. Every individual has the right to the Vedas. 'Katu Vaani', many people speak in a bitter or displeasing manner.

Kaikaya suta sunata katu baani|  
Kahi na sakai kachu sahama sukhaani||

'Deva Vaani or Sur Vaani'; 'Lakhani Rama Siya suni sur baani'. 'Santavaani'; this is very important for us. In the 'Manas', Tulsiji has established this form of the Divine Mother –

Suni ati bimal Bharat bara baani|  
Aarati preeti binaya naya saani||

Sri Bharat is a saint. The words of the saint are always truthful. 'Seeya maatu kah satya



subaani'. 'Adbhut vaani'; the words spoken by an 'Avadhoot' is always strange. Because, they come out of the depths of ascetics'-

Jyon mukhu mukur mukur nija paani|  
Gahi na jaayi asa adbhut baani||

Sri Bharat speaks in this manner because he is a born ascetic and renunciation is his skin. 'Aarta vaani' is that which comes out of pain or distress.

Geedharaj suni aarat baani|  
Raghukula tilak naari pahichaani||

'Lokvaani'; I consider it to be the foundation. Tulsiji uses the word 'Purjana' for people.

Duutinha sann suni purjana baani|  
Mandodari adhik akulaani||

'Amrita vaani'; 'Sudha sama baani'. The all acceptable eternal Guru Vaani, 'Jaani guruhi gur gira bahori'. On the basis of 'Manas', I have tried to put across a few types of speeches or words.

Ya Devi sarvabhooteshu  
shaktiroopena sanstitha|  
Namastasyei namastasyei  
namastasyei namo namaha||

Markandey and the other sages have prayed to the 'Lajjaropena' or the bashful form of the Divine Mother. Bashfulness, decorum, modesty are certain qualities which are inherent and not forced or compelled to follow. Meera danced. Today also, some one might be dancing. But while performing, the boundaries of the stage or the place are not restrictions; they are just norms which are naturally acceptable. Sri Lakhani did not tell Ma Sita that I am drawing this line with my arrow and you should not cross it, because he knows that she is the Divine Mother. He said that he was drawing the line for her protection so that no one could even dare touch or cross that line. The restrictions which are self imposed are not forced or compulsions. These are what we term as bashfulness. The women folk in the villages go to fetch water. When they cross the market place, even their heels are not visible. The husband and wife when they walk also maintain a certain distance between them out of respect and bashfulness. All the directions are the witness. Our ancestors see us from where ever they are. This bashfulness is the 'Lajja' form of the Divine

Mother. When you notice it around you then think that Ma Chamunda has come in the form of this bashfulness. We have worshipped the 'Navaratri' but are yet to dispel the darkness.

Today, I have got a letter, 'Bapu. You have taken away the weapons from Sri Rama and Sri Hanuman is strumming a sitar instead of his mace, then how will the Ravana be killed'? Let me ask you, 'Has he been killed till date'? We only see the burning of the Ravana. Even if the weapons were there, when was he killed? Ravana is ignorance or 'Moha'. Has he been killed yet, in spite of Rama being seated within all of us? Please don't follow this principle that only weapons can establish peace in the world. Follow what is necessary as per the need of the hour. Ravana is still there.

This 'Lajja' or bashfulness is an ornament of the lady. Even the men folk should try and follow some restraint. The society does not let the bashful or the shy to come forward. They are kept enclosed within the four walls of their homes. Not one woman has been ordained as 'Jagadguru'. Just give them an opportunity and see. The Divine Mother 'Jagdamba' seated on the seat of the 'Jagadguru'. In Christianity too, not a single 'Pope' has been a woman. It is good the women can become the 'Mahamandaleshwara'. They are given this title now. The woman has not gone and pleaded. The bashful qualities which they inherit, works in their favor. They have not revolted against the patriarchy out of respect and not to expose the so called respected men folk. In the US history, till date there has never been a woman President. They go on advising the whole world. They advise us and help someone wise. It is the limit of hypocrisy, Yaar.

India has borrowed the political ethics and the social ethics from the West. Our laws have been framed on that basis. Our 'Speaker' of the 'Lok Sabha' is a lady. We had Smt. Indira Gandhi as our Prime Minister and our CM too is a lady. I want you to do an impartial comparison and judge for yourself that the amount of respect India has accorded to the Women has any other country done that? The women, themselves don't come forward is their shyness and propriety. The women have it inbuilt and it is our duty to protect it. Just chuckling or clearing of the throat will not help, you must protect them, and it is your duty.

I would specially like to request the present generation who are influenced with quite radical and bold attitude. At the time of the wedding ceremony, the bride glows and looks vibrant. Why is it that in comparison the groom looks dull? The youth should come forward and dance. Try and show your frustration or irritation at home in front of your mother. But, this is the land of sages and ascetics. Please maintain propriety of conduct. I have heard that the youngsters get drunk and create mischief or play around. If it be so then the light burning within me shall dim. Please don't indulge into any sort of obscene acts. Sahib. We have a huge repertoire of dance and music in our tradition. Sahib. What great forms of arts we have. What is the need to borrow it from the West. In the 'Ramcharitmanas', we have had the 'Darshan' of bashfulness of the Mother quite a lot. This text, moves ahead following the restrictions of propriety.

Soha naval tanu sundar sari|

Ma Jaanki is seated in the 'Mandap'. Imagine the divine beauty of the Divine Mother. One can't but remain from describing her divine beauty. In spite of it, the propriety and the bashfulness should not be disturbed, has been kept in mind. In Ma Jaanki's description of beauty all the different forms of adornments have been covered. According to her age, it is her innocent and naïve beauty. Tulsiji is very careful of not crossing the line. Kaalidasa, did not follow this decorum. After all he is Goswamiji, my Tulsu. He has been able to exercise control over his senses. So, one form of the Divine Mother is 'Lajja'.

Yesterday, we all discussed the arrival of the Lord at Janakpuri. Outside the 'Sundersadan', the abode of the Lord, the young boys are waiting to see Him. They were not allowed to go in. After all, they were the 'State guests'. Seeing them outside, the brothers felt that since they can't come in, let us try and go to meet them. Some sections of the society are unable to go up to the higher echelons of the people. In such a case, these so called big people should go out to meet them. This tradition will have to be followed. It is not new, but we have forgotten. Sri Lakhan is the teacher or the Guru of mankind. He thought that the Lord needs to come out for the sake of these people. Sri Rama understood and immediately consented. He seeks

the permission of Guru Vishwamitra. Both the brothers go out to see the town of 'Janakpur'. The young boys tried to befriend them. The elderly developed an attraction towards the Lord but hesitated to find out more. The women folk developed a sort of affection towards the Divine. This means that there are three types of 'Rama Darshan'. The 'Gyanis' will be attracted but not speak. The young are holding their hands or touching them and showing them around. They were able to imbibe the divinity within. But blessed are the women of 'Mithila' who are trying to catch a glimpse of the Lord from their respective homes. Those who look down or in other words bow down shall get a glimpse of the Lord. The 'Gyaanis' try and understand but 'Bhakti' or devotion gets to know Him, in and out. The glory of devotion is great. The next day, early morning, the brothers go to collect flowers in the 'Pushpa Vatika' for their Guru's worship. At that moment, on the instructions of Mata Sunaina, Sitaji comes to the garden for the worship of the Divine Mother. One of the bridesmaids sees the Divine duo and through her, Ma Sita is able to see Sri Rama.

Sri Rama and Lakhan return to their Guru and Ma Sita along with her bridesmaids enters the temple of Ma Bhawaani. Here we have the 'Gauri-Stuti' of the 'Manas'. The daughters of my land should practice this divine prayer and as a blessing they too shall get a groom like Sri Rama. Maybe, you might not get Rama but someone like Him or at least you shall not get a 'Haraam'. This is such a prayer which shall protect you from any ills or troubles. How come? Because, this is not

something done by Tulsu or Morari Bapu. In front of one 'Jagdamba', another of her form is praying. And she prays –

Jaya jaya Girivararaaj kishori|

Jaya Mahesa mukha chanda chakori||

On hearing the prayer of Ma Jaanki, Ma Bhawaani blesses her profusely. The idol smiles and the garland adorning it fall off as the 'Prasad'. Keeping the miracle aside, I believe and agree to this happening. The language could be different. But kindly unknit that which stops us from hearing that divine sound. A new chemical reaction takes place within us. Yes, the idols do speak, provided we have the ears to listen. Today's intelligence may not accept it and after all only one part of our brain is functional. Its total potential is still untapped. The science too believes that the day it will awaken to its full potential, at that moment the Divine Mother will be realized in her potency of divine wisdom. 'Buddhiroopena sansthita'. If the idol does not speak then I would say it to be our weakness. Sri Krishna spoke, Hanuman spoke. We do not need a dumb god. Ma Jaanki prays and Bhawaani does not speak? Tulsiji's Gauri is so serene and peaceful, devoid of any weaponry. 'Hey Jaanki. The dark complexioned one, who is seated in your heart, you shall get Him.' A few of His attributes are that is the all benevolent one. He is very adroit and understands your love. He is of a very pious and noble character. On hearing these words, Ma Jaanki was overwhelmed with emotion. Her left part of the body started to twitch. She returns home.

*From the Vedic period, non-violence has been accepted. Though, even in those days the so called rituals enjoined in the 'Yagna', committed violence like the killing of animals in the name of sacrifice or have supported killing. We have even heard of the human sacrifice. Even the 'Ashwamedha Yagna' used be performed. In today's time and age, I pray to you all and especially to the Brahmin community who get the rituals performed by people to desist from such barbaric practices. It may be a practice of some bygone era but now it should stop. It is no more relevant. In some cases, the Acharya asks a pumpkin to be cut in place of an animal. Well, it is better than taking away a life but this idea of cutting of killing should be eradicated. The violence perpetrated in the name of sacrifice must be done away with completely.*



Manas-Chamunda : VIII

## In each and every living being, the Divine Mother resides as the truth, love and compassion

.Baap, Last evening, by the grace of the Mother, the third program was organized. A section of the society, which is despised and overlooked by the society at large. They are not included as a part of the society or the families themselves give them up or discard them. Such a very large part of our society is the 'Kinnara community' or in other words 'eunuchs'. A few learned and educated members of this community came to see me. Some of them even work in films. They are trained dancers. They presented their art here. I express my happiness towards the same. In order to establish the love for another human, to accept them in the mainstream of society, and to get back their lost glory, we had some discussions. I express my respects for them. Then the 'Manavadar Raas Mandali', their performance with swords and shields etc was presented. Somehow, I don't approve of the use of weapons even if they are artificial. Non-violence has been a major thrust of my 'Vyaaspeetha'. In the presentation of art and culture, we must have the scriptures and not weapons. The sword is a symbol of destruction and not of 'Raas'. The world has made an extensive use of weapons but could the world be improved or changed? The result has always been negative. I once again would like to quote my Tulsi in this context, 'Raktabeeja jimi baadhath jaahi'. It keeps on multiplying like the demon 'Raktabeeja'. For so many years, wars have been fought, battles have been waged against one another, and the curse of war has mutilated the face of this beautiful earth of ours to no avail. I was asked that you have removed the bow and arrow from Sri Rama's hands in the 'Ramji Mandir' at 'Talgajarda' then how will Ravana be destroyed? I would like to ask a counter question that even on the day, physically Sri Rama killed the demon king Ravana, was he actually killed in our hearts? On every 'Dussehra' he comes alive again. Or otherwise it is just a way of celebration? Whatever it may be. This is not acceptable by my 'Vyaaspeetha'. A caricature of a ten headed monster is created in Delhi or for that matter every other place and any important dignitary, whether man or woman, picks up a symbolic bow and arrow and kill or burn that effigy, how absurd all this is and don't you think what a silly scene it is to see? There are very many different ways of celebrations. But we need to see within. Where has the Ravana been killed?

In order to kill Ravana, one needs to worship the Divine Mother the embodiment of divine power. No weapons, instead absolute power is required. It is said that Ravana had ten heads. Nine heads have been destroyed by the 'Nine different forms' of the Divine Mother. Whether it is the 'Shailaputri, Bramhacharini, Chandraghanta, Kushmaanda, Bhadrakali or Kaatyayani'. The different forms of the 'Nava Durga' have destroyed the nine heads, one by one. This power is though in the hands of Rama and is under His control, yet the energy or the power that destroyed was that of the Divine Mother. The tenth head was severed by Sri Rama. It is difficult to understand but this is the truth. They are the hidden secrets, which have not been revealed as yet. Sri Rama is the Divine Himself. In His presence, can the Divine Mother chop off the heads? The world will have to come out from this narrow mindedness of looking at the profit & loss in everything. How long will we go on cheating ourselves? The great poet 'Niraala', got the Divine Mother worshipped by Sri Rama. He created a great epic. In the 'Manas' we see that the first prayer is not to Sri Rama. 'Ramayana' even states that there is none other than Rama or like Him. But we

see still, in the sequence of worship, Mata Sita comes before the Lord. Therefore, the worship of the power or 'Shakti' is done first. The 'Chaupayis' of the 'Ramayana' are Ma Durga. The 'Dohas and Sorthas' are Sri Rama and Lakshmana. In the 'Chaupayis' Sri Rama's presence is very scant or sparse. We see the 'Shakti' predominant there. The number of 'Shakti' is more.

Chotiley daakla vaagya Chamundamaana,

Chotiley daakla vaagya...

The instrument for the Mother is normally the 'Duggi'. Mahadeva has the 'Damroo'. Both are inter-related like the 'Ardha-Naarishwara'. There is a communion of the two. In the 'Raas', 'Dungra dolwa laagya'. When Ma Chandi performed the 'Raas' then the hills began to tremble. Which hills? The mounts of our positions, fame, pride and riches began to shake. When the Mother's 'Duggi' reverberates with the divine sound, then the ego begins to tremble. She does not want to destroy but wants to caution us by giving us a jolt or shaking us up out of deep slumber. It is very easy to break. She just wants to awaken and caution us. The one who can shake can even uproot us. The 'Ramayana' talks about ego. It is a dreadful disease.

Ahankaara ati dukhada damaruwa|

It is a sutra which needs a very detailed explanation. Tulsiji says about the ego –

Asa abhimaan jaahi jani bhorey|

Mein sewaka Raghupati pati morrey||

I belong to Rama. I am His. He is mine. Such a pride should never leave me. Sri Rama is my Lord and I am His servant. Ma Chamunda is my mother and I am her son. May the Almighty bless me that this pride never eludes me. If it goes away then the hills will shake. The second line is 'Bhuutada bhaagwa laagya'. We have quite a few such places of worship where the ghosts are exorcized. I have heard that a particular 'Dargaah' and a Hanuman temple are known specially for this. It is matter of individual belief. When the 'Duggi' of Ma Chamunda plays then, do the ghosts have any place left to hide? Here, a number of 'Duggis' are sounded during the course of the day. I am also playing the 'Duggi' of my 'Ramayana' in the

'Navaratri' for nine days. I have tried to maintain the scientific order so that you all can hear it. By the grace of my Guru, I am trying to make an honest and a sincere effort that the society can be awakened. What do we mean that the ghosts are driven away? The weak and twisted thinking is what is termed as ghosts. To lament about the past and keep on cursing is also a ghost. The worry of the future is fiendish or devilish behavior. By the sound of this 'Duggi', the ghosts or demons within all of us in the form of attachment and aversion are driven away.

I attach a lot of importance of the 'Duggi' of our cultural tradition. I respect it. In my village, there used to be one 'Bhawan Bhai Joshi'. He is no more. I tell his sons that please savor and protect the art of playing this 'Duggi'. If nobody calls you then please come to the 'Chitrakoot Dhaam' and play it if front of Hanumanji Maharaj, but don't let this art go in vain. The ghost or the zombie is nothing but our attachment and enmity and they are destroyed by the divine sound of Ma Chamunda's 'Duggi' which has been played for the nine days. If we are unable to hear it then the fault lies with us. Someone has tried to subjugate us by overpowering our mind. People use the dirty tricks in order to trouble someone. We need to come out of all these negativities.

I shall be very happy if this tradition of music, the art of playing and Mata's 'Stuti's' are kept intact and are protected. It should be recorded and preserved. The society as well our universities must have this recording with them. It should remain for centuries well preserved and protected. I even tell the conjuror that the art in which you take out things from your bag must be taught to your children and must be well preserved. I go and visit people living in the huts and small mud houses and meet the people. When they come to 'Talgajarda', I tell them that please teach your art to your children, Sahib. They say that 'Bapu. Who is interested in all that now?' To this my reply to them is that till such time I am there, I shall try and look after it. This art or our folk tradition is truly great and truly intriguing. It needs to be preserved. I try

and analyze from my heart that this new generation is full of tremendous potential and possibilities. The Divine, when He blesses us with this intimacy or oneness then our duty is to respect it and preserve it. When some act is performed then copying others if we clap without understanding the head or tail of it then I would say it is foolishness. Let us be in our own individuality.

Aapnney potanujeevan  
dhanya jayinejeeviye|  
Shaaney kaajey aapnney  
ko anya thayinejeeviye?

- Shobhit Desai

Present your art by the help and inspiration of your parents, your family, your limbs and specially your throat. All these presentations are in their own unique style and it is really nice. I would once again like to appeal to the governments, religious sects and the rich and wealthy that, please don't try and enslave the art and knowledge of my land. Let it be free of all restrictions. If one has benefitted in any way in the progress by one's wealth or support then being obligated is another thing but no control should be exercised. Even if you get less money or support, please don't worry about it. Please hold on to your self-respect. When you perform on any stage, please take whatever is due or apt without any compromise. No one takes anything less. Let our artists be paid their due and not any less. When you take the payment for your performance, you in no way have mortgaged yourself or your art to anybody. Lead your life on your terms and progress. I have never tried to copy anybody and that is why till today, this seventy years old 'Sadhu' roars and speaks fearlessly. Why should we be subjugated towards anybody? Suresh Bhai Dalal used to ask me that what my ideal is. He thought that I would say either Tulsi or Ramcharitmanas or Hanuman but was shocked when I said that 'I am my own ideal'. I need to reach till me. Ghani Dahiwala's Ghazal –

Na dhara sudhi, na gagan sudhi,  
nahi unnati na pattana sudhi,

Ahin aapnney toh jawun hatun  
fakhta ekmekna mann sudhi|

We need to reach us. I speak this openly. My artists, scholars, musicians, dancers, speakers etc, all need to be honored by the society.

By the grace of my Guru, I do not harbor any ill feeling towards anybody. When the objective of the 'Satsanga' is different and when it is treated as a means then once it is done, even if you go on looking for one, you may not get a sponsor. Here, till the time, the 'Katha' is not allotted, they just don't spare me. This has been my experience. In other cases once the decent amount has been collected their work is done. Now I make it very clear that if the objective is to build a school or a cow shelter or a dairy then please say so. Please don't keep me in the dark. Unfortunately, I can even see in the dark. Well, it is not that I have any super powers as such. If you have experienced the darkness of the villages then you will know that the darkness too has its own light. All alone at three AM, I used to leave the house to speak to the 'Babool tree' in my village. In the month of 'Ashaadha' and that too in the dark fortnight, in pitch darkness of the night, there is a light one can see in it too. The world gets waylaid in light. But generally, the darkness does not drive you astray. The paths can be found because the light emanates only from the darkness. 'Tamasoma jyotirgamaya...', this journey begins from the darkness only. Please think.

Many people approach me and all the organizers are ready. They all are fine. We have to do the 'Katha' for 'Swantaha sukhaaya'. Those who are going to sponsor the event are waiting. Only you need to come. Then see the fun and merriment. Then I received some reports that on some or the other pretext, money is being charged for small-small things. Kindly clarify. After all, I am responsible and my 'Katha' is not a tradable commodity, please. If you have a problem with it then it is your look out. Being a Sadhu, if I don't work for the Dharmic field then what sort of a Sadhu am I? Therefore, please don't keep me in the dark and do things behind my back. I have been

saying this for the last two 'Kathas'. I am saying this with extreme anguish and I pray to the society, not to use a 'Sadhu' as your means to achieve your selfish goals. The Sadhu is himself the goal. Please don't make the 'Fakir' the means. The 'Fakir' should be our aim or goal. Or else, please state clearly beforehand that we want to have the 'Satsanga' for such and such purpose.

Ya Devi sarvabhooteshu  
shaktiroopena sansthita|  
Namastasyei namastasyei  
namastasyei namoh namaha||

The Vedas have declared the 'Saptavaani' and we all have it within us. In each and every living entity, Ma Chamunda is present. Yesterday, we all have seen a bit of it.

Ya Devi sarvabhooteshu  
lajjaropena sansthita|

Bashfulness and decorum is Ma Chandi.

We all should have bashfulness; we maintain our decorum, and etiquette. When we have these attributes or see them in others then it means that the Divine Mother's presence within. She is seated with so many divine attributes. We have been given this teaching that do 'Bhajan' and be awake. You don't need to be awake for twenty four hours. We find that mostly the people are in stupor. How can they ever do 'Bhajan'? When we read about the forms of Divine Mother then we read in the scriptures –

Ya Devi sarvabhooteshu  
nidraropena sansthita|

Now, who will install the simple form of my Mother? Excepting the sages of my land, who else? My brothers and sisters of the villages, who toil the entire day in the fields, who are unaware of the scriptural doctrines, after listening to the 'Katha' feel like doing certain rituals. But, if you feel sleepy don't worry about it that you are unable to do anything. I would like to share with you the simple tenets laid down by Ma Chamunda that if you fall asleep that too is Ma Chamunda herself. Otherwise, how will you feel relaxed or rested? 'Nidraropena sansthita'. Jagadguru Shankar terms sleep as 'Samadhi'. Bhagwan Patanjali even goes

on to say that even the awakened state is the Mother as well as the sleeping state. Even the dream is her. What can be simpler than this? Our sleep also is the Divine Mother. She is seated within the entire creation. Sleep as much as necessary and to be awake more than necessary is not required. The severe austerities done by the sages and ascetics should not be treated as a bench mark and it cannot become a universal rule.

If you feel sleepy, go off to sleep. After the day's hard work, the sleep is 'Samadhi'. It is a part of Ma Bhagwati. The 'Bhagwadgita' says that excessive sleep or being awake beyond a certain time cannot attain 'Yoga'. Similarly, excessive eating or fasting too will not be helpful in 'Yoga'. That is why the necessary diet and activity is necessary for the fulfillment of 'Yoga'. I like this particular form of the Divine Mother, 'Nidraropena sansthita'. Even a short nap invigorates you or peps you up because it is a Divine blessing. The sleep in the entire creation is the benevolent form of the Divine Mother. This is as per the tenets of the scriptures. There are many aspects, which are not a part of the scriptures explicitly, I would like to discuss with you all. Like the non-violent form is not mentioned. When a realized soul adds or supplements any aspect which is a bit away from the main text then the so called 'Pandits' say that he has tried to negate the scriptural facts. They do not know that nothing can be added or removed from it. It is not the part of the eternal 'Sanatana Dharma' as prescribed by our scriptures. In the offshoots of this one religion or the sects which are not true to its origin say such things. Our scriptures are not narrow minded or constricted in nature. Kabir Sahib had said and I like this statement of his. Someone told Kabir Sahib that in our ancient eternal religion, the tenets of ritualistic practices are included to be part of it. You negate it. Kabir replied, 'A Sadhu never negates anything. He tries to complete that which is fragmented. The time too is anxiously awaiting the arrival of such an enlightened one who can come and fulfill it. Therefore, the 'Shaastra' can never be fragmented. As per the need of the time and the

prevailing circumstance, the awakened soul comes to fulfill or complete it'. Kabir Sahib's reply is so apt and to the point. What will the Sadhu achieve by negating the scriptural tenets? Is he looking to get any certificate or an award? His job is to fulfill. So, 'Ahinsaropena' does not form a part of the original Stotra. But please do not construe that anything has been added or subtracted here. It is just an exercise in complimenting the original. By these 'Sutras' we shall proceed towards the fulfillment.

Today, what I want to discuss that which is not openly visible and I do it with total responsibility. If you are in agreement then kindly bless me. If not then I remain responsible for my statement.

Ya Devi sarvabhooteshu  
satya roopena sansthita|  
Ya Devi sarvabhooteshu  
prema roopena sansthita|  
Ya Devi sarvabhooteshu  
karuna roopena sansthita|  
Namastasyei namastasyey  
namastasyei namo namaha||

My 'Vyaaspeetha' would like to have this dialogue with you. Hey Ma. Hey Chamunda. In this entire creation you are present as the truth, love and compassion. In the 'Stotra', we have the 'Dayaropena'. We can very well add the

'Karunaroopena' therein. We can even add 'Kriparopena' there. I feel that in the twenty first century, these 'Sutras' are necessary. In fact there is nothing new in them. The Divine Mother is seated in all of us in the form of truth, love and compassion. Ma Chamunda is represented in the truth, love and compassion. To whatever extent the truth is there, after all we are not 'Harishchandra'. We are not cent per cent truthful. But to whatever extent it may be, her Divine presence is within us. What is the definition of truth. It is a golden ladder. They have got a piece of rock from the moon. Is it true? Is it the golden ring that we are wearing? Or is it this harmonium? Or the mike? A synonymous word in my opinion for truth is 'Bhajan'. Even if we have a wee bit of 'Bhajan' within us, then Ma Chandi is seated within, no doubts. Sri Shankar has said this in the 'Ramayana';

Uma kahau mein anubhava apna|  
Sata Hari bhajan jagat saba sapna||

What is the truth? It is nothing but 'Hari Bhajan'. To sing the 'Bhajan', or to write or to speak are all different expressions of the same 'Bhajan'. To hear and understand is also 'Bhajan'. What is the proof? It is a simple straight forward calculation. The simple proof is her divine presence within, without which we are lifeless. The first characteristic is discrimination. This is the scriptural meaning. When someone is singing the

'Bhajan' then to appreciate it in all earnestness is 'Bhajan'. This understanding is proof enough of her divine presence within. When we are blessed with 'Viveka', it means that Ma Chamunda is seated in the form of truthfulness.

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

The Mother as an incarnation of truth resides in us. We must have this understanding.

Ya Devi sarvabhooteshu  
prema roopena sansthita|

We all have truth as our intrinsic nature and according to our worthiness; she resides as faith in our hearts. If it is not there then we are as good as dead. Her another potency is love. Sri Narada has explained the various characteristics of divine love.

Guna rahitam, kaamana rahitam,  
avichhinnam, pratikshana vardhamaanam|

If we don't have such feelings pertaining to love within us then we are devoid of love. Ma Chamunda is present within me as well as the entire creation. The love in our heart denotes her divine presence. But how do we know it? What do we achieve from love?

Bharat daras dekhehu khulehu  
magg loganha kar bhaag|

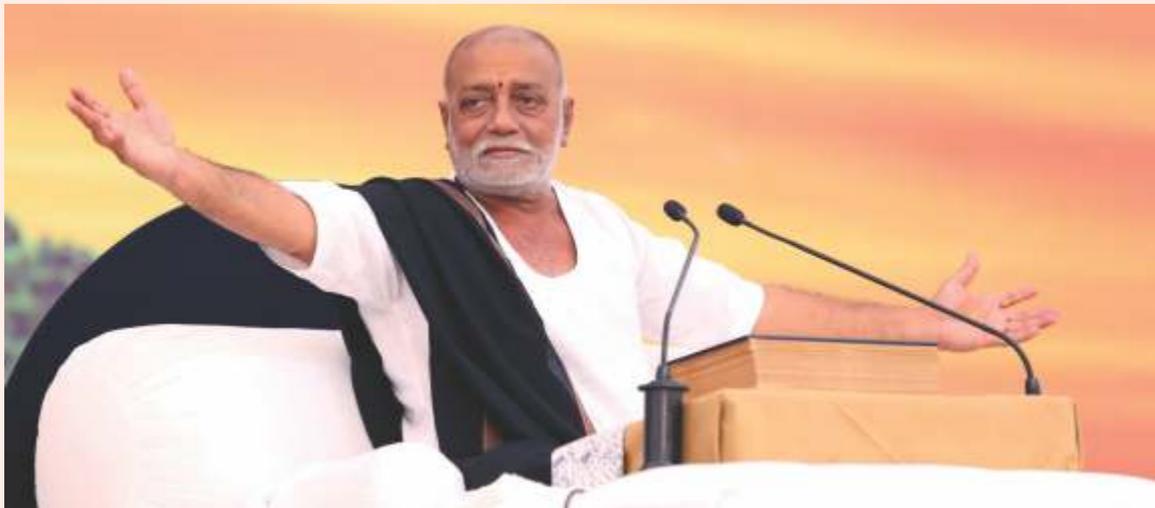
Sri Bharat is the embodiment of love. The 'Ramcharitmanas' says that those who have seen the love incarnate Sri Bharat; they could not thank their good fortune enough. We might feel that we are the unfortunate ones. But when you feel energized and a sense of happiness and well being prevails then Ma Jagdamba is seated within in the form of love. We have been blessed with her divine presence. Love inspires one to live. That which prods one to commit suicide is not love at all. That is ignorance, attachment and a false attraction. A true lover will never commit suicide. If the society goes on to kill the lover, it is a different matter. Jesus did not commit suicide. His own people killed him. The Divine Mother lives in the form of love in all of us. Her divine presence invokes good fortune. I feel that 'Ramayana' is truly the love potency. It is the truth form as well. It helps in

imparting a proper understanding in us. We are blessed with a proper understanding of how to speak, how to behave, how to balance between young and old, all this is imparted by her divine presence. In the presence of the 'Ramayana' as the divine love our fate opens up. We need not need to unnecessarily ponder over our past. If the 'Ramayana' was not there, what would we have done? All the doors of good fortune would have closed. My Tulsiji says that the divine name or the 'Hari Naam' has seated me atop the elephant like a king. Whose glory is it? I never forget this thought from my mind. The infinite grace of my Guru, the grace of the 'Vyaaspeetha', the compassionate grace of my 'Manas', the blessings of so many saints, and the good wishes of all and sundry reverberates where ever I go. People come in such large numbers Sahib. In fact I would say that I consider myself to be most fortunate. This is only because of my company with the divine love. The third sutra –

Ya Devi sarvabhooteshu,  
karuna roopena sansthita|

Hey Ma, You reside as the compassion in the hearts of mankind. If you notice compassion in someone's eyes then think the Divine Mother resides therein in the form of that compassion. Sri Rama is truth incarnate and therefore, Tulsi calls Him 'Kaalika'. Sri Rama's grace too is akin to 'Kaalika'. Goswamiji calls the holy Ganges also as 'Kaalika'. Ganges is also 'love'. Sri Rama is truth and His grace is compassion. Tulsidasji Maharaj calls all three to be 'Kaalika'. This proves the fact that the 'Satyaropena, premaropena and karunaroopena' are the forms of the Divine. This is the spiritual triangle. You can't separate them in different parts because they are joined to one another. All the three are present in all of us and that the Divine Mother resides as the truth, love and compassion in all of us. We need to add all the three. I do not negate it but try and discuss it for my own individual progress.

In our flow of the main text, the wedding of all the brothers is solemnized at the same time. The second 'Sopaan' is the 'Ayodhyakanda' and it



represents the 'youth'. During this time, the 'Jeeva should perform the Shiva Stuti'. By doing this the strength, intellect and the knowledge are developed. It is a guiding 'Sutra' for all of us. Ma Parwati is on His left, the holy Ganga on His head, the crescent moon on the forehead, the deadly poison in the throat, ash smeared body and the ornaments of snakes and scorpions. My dear youngster. In your youth you shall marry. Keep your wife on your left and respect her or love her like the heart which too is on your left. The Ganges on the head is the symbol of the devotional upliftment of the downtrodden. Keep the understanding and discernment like the holy Ganges. In the youth, enjoy life but with self control, not in a non-bothered way. Keep the mellow light of the crescent moon to lighten up your path. You will have to drink the poison of hardships so keep it in the throat and let it not burn you. You are a part of 'Shankar'. He has smeared ash all over which means that this body too will turn into ashes one day, please keep this in mind. Gradually, attachment will develop. My dear youngsters, this is the 'Guru Vandana'. When you walk the ladder of your youth then seek the guidance of a Guru. In the youth, the mind, intellect, chitta and the pride push you from within then it is an indication that you need to seek the refuge of the Guru. Seek the refuge of a 'Buddha Purush'. The 'Buddha Purush' is one who does not bind anyone, instead liberates or frees them to

become the 'Buddha'. The refuge of such an enlightened soul is very important in life. Therefore this 'Guru Vandana'. There is someone who controls our negativities. That person is the 'Guru'. He does not switch off the 'Kama' and anger in us but controls it and only releases that much as necessary for our all round growth. This is controlled by our 'Guru'. So to be in the divine shelter of such an awakened soul is very much necessary. Our youth needs to be guided properly.

Ussney dekhtey hee  
duwaon se mujhey bhar diya,  
Meiney toh abhi  
sajda bhi nahi kiya tha|

- Raj Kaushik

In the 'Ayodhyakanda', there is the description of the happiness and prosperity of 'Ayodhya'. Excess of anything is harmful. Happiness is necessary in life but it needs to be inter-mixed with a little bit of sorrow. Goswamiji says that the entire 'Ayodhya' was filled with happiness. But somehow, we can't digest this fact completely. After the excessive happiness come the extreme pain and sorrow. Dasrathji Maharaj looks in the mirror and sees that the grey hair close to the ears are telling him that it is time to pass on the reins of the kingdom to Sri Rama. He asks his preceptor and it is decided that tomorrow, Sri Rama will be coroneted on the throne of 'Ayodhya'. Kaikayei's greed or attachment comes in the way and we shall see the Lord's exile tomorrow.



Manas-Chamunda : IX

## 'Ramkatha' is all about sacrifice

Baap, Today on the ninth day of the 'Ramkatha', 'Manas – Chamunda', I offer my humble respects to you all. There is a question. 'What is the benefit of reading the Ramayana?' You all read the 'Ramcharitmanas' from the beginning to the end but My 'Dada' had advised to read it from the end to the beginning. The last line of the text has to be read first. But read it straight and not in the reverse order of each word. His understanding was –

Ulta naamu japat jagu jaana|  
Baalmiki bhaye Bramha samaana||

There is great importance of chanting in the reverse order. Whichever way you may do it. If you are not desirous of any miraculous powers then if you follow the reverse order, it will be very beneficial. I am trying to discuss the core essence of the exercise or practice. On particular occasions, I do the special 'Navaratri Paath'. The 'Ramkatha' may be completed in a month but every evening, I do read one page. In this about four or five 'Dohas' are included. It does not necessarily mean that you should follow the same. I am saying all this because you have asked. But what is the benefit, is the question? If you want to calculate the profit and loss, then please go and do some business. Kindly pursue the pursuits of human excellence and use the intelligence given by the Lord. You shall be benefitted by it. But please don't do it with a motive attached to it. In my opinion the fact that we are able to do the 'Paath' itself is a big thing. Is it possible? You are able to offer the 'Namaaz', that in itself is a great thing. This is the greatest profit. Whatever happens in the present moment if we can't live it fully then to try and revel in anything that is borrowed is of no use. By chanting the divine name, what is the benefit? The chanting itself is the biggest benefit. Because every other moment we keep on chanting all that is useless. If the religious field talks about benefits then, what to talk about the material world? They offer many temptations or at times fear to delude us. We need to be aware of this danger. In the spiritual experience, 'Laabhalaabhau Jayajayo', profit-loss, and victory-defeat this duality does not exist. I would even do the 'Paath' of the 'Bhagwadgita' in the reverse order. Well, this is my way. Every day, one chapter.

Goswamiji in his entire texts and in the 'Ramcharitmanas' has explained Rama, the Ganges, the Lord's grace and the text itself as 'Kaalika'. In Tulsiji's 'Kavitavali' and some other texts we see the usage of 'Chamunda or Chandika'. By the divine grace of the Guru we are able to see that in the 'Ramcharitmanas' as well as the entire Tulsi texts the maximum usage of 'Kaalika'. Whichever way you read it, it remains the same 'Ka-li-ka'. You do a business with a view to always make a profit, and then chances of failure go up. 'Srimadbhaagwatji' says for those who follow the path of truth and dharma, gradually their wealth decreases or I would say that their hankering for wealth will diminish. People say that if you follow the dharma then you will become rich. Now what does this mean? The wealth of firm belief or faith will increase. Introspection will increase. The motivation and courage to live a good life will go up. Money is immaterial here. With the increase in material wealth, the attitude should also become more charitable. All this might look great from the outside but in reality it is just the opposite. Generally we see that with the increase of wealth the greed or miserliness increases. When the wealth was not enough then the heart was of eight feet but on the increase of wealth it has shrunk to two feet. By your blessings and the grace of my Guru, I go around the world with my 'Ramcharitmanas' and have a great deal of experience of the society. Not the mind but its craving increases. It is true that when we become large hearted, our prestige and

*Many people come to me and tell me that, 'Bapu. We have been able to arrange for the organizer. Everything is settled and we want to have the 'Katha' for the 'Swantaha Sukhaya'.' Then I get to hear that on small pretexts the collection drive begins. Please be frank and honest or let me just handle the affairs on my own. Have I not done the 'Katha' for hospitals or other noble causes? If in your noble endeavors, I am not able to support you then what is the use of my being a 'Sadhu'? But please don't keep me in the dark. I am sharing my experience with a lot of pain. Please do not use a 'Sadhu' as your means. Let him be the goal for the society. Please don't make the 'Fakir' your means. Instead, he should be our goal. Or else, say openly that this is your objective and we need to have the 'Satsanga' for the same.*

respect too goes up. One whose wealth decreases, his mind too shrinks. This to me does not seem to be correct. In fact the one who has little wealth is generally found to be large hearted.

Here there is one benefit. I could go to the village for my 'Bhiksha'. This was my biggest benefit. In this 'Navaratri', I could reach out to the last person of our society, could sit and talk with him. I gave my 'Gangajal' and could eat a few 'Baajari bhaakhris'. They may not be wealthy but they all had very big hearts. They do not know the dos and don'ts of the Dharma. There used to be quite a few people with me but they would insist on feeding each and every one of my party. With a lot of difficulty I would persuade them from doing so. Riches can never make you peaceful or provide with you rest. When the wealth coincides in doing a noble act of charity or virtuous deeds only then it provides eternal peace and complete relief. In different religious congregations, certain temptations or allurements are offered. Take for example the 'Durgasaptashati'. If you chant this Mantra then you shall get this benefit, so on and so forth. All this is fine. But the one who has entered into the realms of spirituality or one who has entered the sphere of truth, love and compassion for such a person, loss or gain, victory or defeat, acceptance or rejection make no difference. He rises above all these dualities. What gain? In my opinion the biggest gain is that we have got a human birth.

Yesterday, a few reporters came to see me. I was asked as to what is my ultimate aim? What is my wish? I said that I have no aim as such. There is poem of Rajendra Shah –



Nirudeshey nirudeshey,  
Sansaarey muj mugdha bhramana  
paanshu malin veshey...

Our Niranjan Bhagat says –

Hun toh ahin pharvaa aavyo chun|  
Hun kyan tamarun ke maarun  
ekey kaam karva aavyo chun?

I said that in ginormous creation, there is the planet earth and in it is the Asian continent, of which India is a part. In this land the holy Ganges flows. There is a state of Gujarat and in this state there is a district of Saurashtra. A tiny little village 'Talgajarda' is in it and close to the 'Ramji Mandir' of this village there is an old small house and in a tiny little room of this house, my mother Savitri Ma gave me birth. My Grandfather blessed me with the 'Ramayana' and in turn I am blessed with respect, love and affection of one and all. Now after all this, what could be my aim? I have got this rare human birth, which is sufficient. Tulsiji says –

Badey bhaag maanush tanu paawa|  
Sur durlabha saba granthanhi gaawa||

What profit can be greater than this? We try and sing the divine glories either with feeling or without. What more do we want? Please do not look at everything with an angle of profit. Do labor. Today in the presence of Saints and Ma Chamunda I declare that I have never done the 'Ramkatha' for any selfish motive. Those who were involved in its organization have reaped enormous benefit out of it. What can be a bigger profit that being able to sing the Lord's divine glories? No one can ever cross over this great act. Please do not think for any other profit or gain from it. When you think of profit then please be prepared for the loss as well. It



works hand in hand. They both are inter-related. You cannot isolate them. By practicing spirituality, one gets over the duality in life. Or he becomes a mere witness of all this play of duality. This is the boon of spirituality.

The 'Ramkatha' itself is 'Chamunda'. It is 'Kaalika'. Today we all are going towards the conclusion of our discussion so let me talk to you briefly. Yesterday, we concluded the 'Balkanda'. In the beginning of 'Ayodhyakanda', there is an excess of happiness in Ayodhya or in other words there was a flood of happiness. In such a situation a little bit of sunshine in the form of the sorrow of exile was necessary to have a proper balance. Sri Rama, Ma Jaanki and Sri Lakhan are exiled for fourteen years. On the bank of the Ganges, the boatman is accepted by the Lord as His dear friend. Then the Lord resides at 'Chitrakoot'. Sri Sumantraji returns to Ayodhya empty handed. On hearing this, Maharaja Dasrathji gives up his life in the sorrow of Sri Rama. Sri Bharat is summoned from his maternal home. He is very upset with his mother, Mata Kaikayei. The last rites are performed and the court assembles for the first time after the demise of the king and the exile of the Lord. The succession is discussed and the majority is in favor of Sri Bharat taking over the reins of the kingdom. He expresses his inability in doing so and declares that Sri Rama alone is the cure of his agony or malady. Finally, everyone unanimously agree to go to Chitrakoot to meet the Lord and do as He decides. At Chitrakoot the Lord is pained at the loss of His father and Sri Janakraj arrives with his party. Many a meetings take place but they remain inconclusive. Ultimately, the Saint Bharat submits, My Dear Lord. May Thy will be done. Love always willingly and gladly sacrifices. It was decided that the Lord would complete His exile and Sri Bharat will return and look after the affairs of the state. At this moment, the Lord feels that my Bharat needs a support to survive and I should give him something.

Prabhu kari kripa paavari deenhi|  
Saadar Bharat seesa dhari leenhi||

People question that where did the 'Paduka' come from? Where did the sari for Draupadi come from? That was the Lord's 'Vastraavatar'. Similarly, here was the Lord's 'Padukaavatar'. How and when

did the incarnation take place? Till such time as people argue, the incarnation comes and goes. Here, the 'Paawari' has incarnated. Sri Bharat places them on his head with utmost loving respect returns. At an auspicious moment, he installs them on the throne of Ayodhya. Then, after asking Guru Vashishtha and seeking the permission of Mata Kaushalya, he proceeds to 'Nandigram' at the outskirts of 'Ayodhya' and leads the life of a hermit. This too is a form of exile only. He too is wearing tatters and eating just wild fruits like his Lord. The 'Ramkatha' is an epic of sacrifices. Here, you will see each character is in a race of sacrifice.

In the 'Aranyakanda', the Lord after meeting the sages and the ascetics proceeds to the 'Panchawati' on the banks of the 'Godaavari'. Sri Lakhan is instructed in proper perception and 'Soorpanakha' is punished. Khara and Dooshana are liberated. With the help of 'Mareecha', Ravana abducts the illusory form of Ma Sita. Mareecha is liberated. Jataayu is martyred. On not seeing Ma Sita, the Lord laments at her loss and enacts the human role to perfection. He performs the last rites of Jataayu just like the son doing it for his father. The demon 'Kabandha' too is liberated. The Lord comes to the ashram of Mata Shabari. He explains the nine types of devotion (Navadha Bhakti) to her. Shabari enters the yogic fire and attains salvation. Then at the 'Pampa Sarovar', Sri Narada comes and is instructed by the Lord. At this point the 'Aranyakanda' concludes.

In the 'Kishkindhakanda', with the help of Sri Hanuman, Sri Rama and Sugreeva become friends. Baali is liberated. Angad is made the crown prince. The Lord and Sri Lakhan, spend the 'Chaaturmaas' or the rainy season in a cave on the 'Pravarshan' hill. The plan to look for Ma Jaanki is made. Different groups of monkeys are sent in all directions to look for her. Under the leadership of Angad and along with the learned Jaambuwantha, a group comprising of Sri Hanuman goes south in search of Ma Sita. Before departing, Sri Hanuman bows down in front of the Lord and seeks His blessings. The Lord hands over the divine ring to him as a token to be given to Ma Sita. They go on searching and seek proper counsel through 'Swayamprabha'. On the sea shore, 'Sampati'

shows them the way. On the path of devotion, one gets the necessary help as well as obstacles. Finally, Jambuwantji awakens Sri Hanuman and reminds him of his prowess. At this point the 'Kishkindhakanda' concludes.

In the 'Sunderkanda', Sri Hanuman proceeds to Lanka with the divine blessings. On the way, he sees the 'Mainaak' mountain. Then 'Sursa and Sinhika' come and block his path. At the entrance of Lanka, 'Lankini' comes and stops him. We need to encounter these obstacles and await help or divine support. Our journey must go on even though it may be slow. If the train is moving, it is bound to reach the destination. Sri Hanuman meets Vibheeshana at Lanka. He gets the suitable guidance to get to Ma Sita and finally reaches her.

He is hiding behind the leaves in the 'Ashok Vaatika'. At that moment, Ravana comes and tries to first lure her and failing he tries to scare her. On the basis of the 'Manas', I would like to tell my youngsters that in life you shall be faced with many challenges but please look up, the solution is awaiting you. In advance the solution in the form of Hanuman is waiting for us. Just be patient. Don't lose focus. 'Whether I shall be helped or might be duped' is the question? Just repeat 'Hey Hari, Hey Hari' and look up in faith. The branches will shake or the tail will come down. The answer or the solution is already there. It is a rule of the creation that before one feels thirsty, the water is ready. Otherwise, He will be deemed to be unreliable. The food and water has to be created in advance and only then can He give us hunger or thirst, or else, His Divinity will be questionable. Similarly, the Divine has the solution ready much before the problem. At that moment, our understanding or discrimination should determine our point of view. Sri Hanuman meets the Divine Mother and is profusely and overwhelmingly blessed by her. Feeling hungry, Sri Hanuman eats the fresh fruits and uproots the trees. The demons arrest him and take him to Ravana's court. The question of meting out a suitable punishment is discussed. Vibheeshana intervenes and it is decided to set his tail on fire. Sri Hanuman ceases the opportunity and burns down the Lanka.

Sri Hanuman returns to the Lord and describes his travails and encounters. The Lord's

army is readied and departs for Lanka. They arrive at the sea shore. Here, Ravana is a bit worried and summons an emergency meeting to take stock of the lurking danger. The 'Yes-men' in Ravana's court, try to underplay the gravity of the situation and boost his ego. Vibheeshana, tries to place the reality and facts as they are and is booted out. He seeks the refuge of the Lord. The Lord welcomes him whole heartedly and asks him the way to cross the ocean. Sri Rama sits on the sea shore trying to appease the ocean gods but in vain. Seeing the Lord's anger, the ocean god surrenders. He suggests the way to cross the sea and it is decided to build a bridge across. The Lord accepts the suggestion and the 'Sunderkanda' concludes.

In the beginning of the 'Lankakanda', valor and the divine grace unite to build the bridge. The Lord expresses His delight on seeing it and installs 'Rameshwara Shiva' on that spot. What a beautiful harmony has been shown here. It is a reality and an historical truth as well, not a mere story. I shall say that it is a spiritual fact. Lord Shiva is present where there is unity or the bridging of differences. Wherever in the world, unity, peace, harmony and universal brotherhood shall be eschewed; the charitable Divine form of Shiva shall preside. Not elsewhere. This is a bridge between man and God. The entire army crosses over. The camp is pitched on the 'Subela' hill from where the Lord and His army are able to inspect and gauge the opposite party correctly. Ravana gets this message and to divert attention goes to his entertainment parlor. The celestial beings, eunuchs, Yakshas, Gandharvas have come there. The music begins and is stopped abruptly by the Lord's intervention. The next day, Angad is sent as an emissary of peace as a last ditch effort to avert bloodshed. This has been India's tradition always. The mission fails and the war becomes inevitable. In the 'Mahabharata', the Lord Himself goes as an ambassador of peace.

Today, I shall conclude at one o'clock and leave. I have learnt that in this region, certain sections of the society don't see eye to eye. They are constantly fighting amongst themselves. Even the police are helpless. The Gurus don't want this to continue. At a request of a Sadhu and after listening to the 'Katha' for nine days, at least pledge and get



up from here that all the differences shall be set aside from this moment. Please unite and forget all your differences. There is no benefit from it. Fighting one another will only turn the society blinded. How long will this continue? Does Ma Chamunda like this bloodshed? I don't accept anything in lieu of my 'Katha'. If you will just think in this light, I will be overjoyed. The mature and intelligent people came to 'Talgajarda' and say that 'Bapu' please come to Thaan. First talk and discuss it amongst yourselves. There has to be a solution. Resolve this pettiness. At the earliest opportunity, I shall immediately come. And today, that opportunity is at hand. In front of this huge gathering, this Sadhu is begging of you. Please ponder. If you think that what I say is correct then believe me, I shall come again and again. For the past nine days, I have eaten your bread. At times at a Koli's place, at another at an Aahir's place and yet another at a shepherds place. It must be done. Only then, the true fruit of 'Navaratri' shall be attained. The 'Dussehra' will look brighter. The inner Ravana must now be killed. Till when and how far? After all, for whom? This 'Paanchal Pradesh' is known for

its great sons who have laid down their lives in the love of their motherland. 'Ghanna re bolley ne aerunn saambhaley'. The poet Meghaani is also from here only. Please respect one another. On hearing the good news of unity, my 'Talgajardu' will be mightily pleased. There must be pact of friendship and unity.

So, the peace mission failed and the war became inevitable. One by one, the Lord liberates everybody. In the end, uttering the divine name 'Rama' for the first and last time, Ravana too attains liberation. The evil forces are destroyed. The noble forces too suffered a few casualties but they were all resurrected as they were required in building the 'Ramrajya'. Along with rotten and decayed the fresh and ripe fruit should remain. All the goodness should remain intact to rebuild the society of truth, love and compassion. Vibheeshana is coroneted as the king of Lanka. The Lord, accompanied by Ma Jaamki, Sri Lakhan, Sri Hanuman and all others proceed towards 'Ayodhya' aboard the 'Pushpaka'. Sri Hanuman is sent in advance to inform Sri Bharat. The Lord's Vimaana lands at Shringaberpur. The Lord comes to the tribal and

aboriginals. He goes to meet the boatmen and says that He owes the fare of the ride across the river to him and wants to know what He should give? The boatman very humbly says that it was an excuse to see the Lord one more time. If you are desirous of giving me something then as I took you across the river, you take me along to Ayodhya. The Lord takes him along.

Sri Hanuman reaches Ayodhya. At this juncture, the 'Lankakanda' concludes. Sri Bharat was about to end his life in the separation of the Lord. Just like a support of a straw for the drowning, Sri Hanuman becomes his savior. He says, 'Please be patient. The Lord is coming back with Ma Sita and Sri Lakhanlalji Maharaj. The 'Vimaana' circumambulates the periphery of Ayodhya and lands on the banks of the holy Sarayu. Tulsiji says that the Lord's party comprising of the monkeys who were all in a human form along will the entire party alight from the 'Pushpaka Vimaana'. 'Dharrey manohar manuj sareera'. 'Ramayana' gives us the formula of becoming a human by casting aside our base instincts. Sri Rama runs and casting aside His bow and arrow, He prostrates at the feet of His Master. He tries to give us a message that till such time as it was necessary, the weapons were used and now leaving them aside, I bow down at the feet of the one who holds the scriptures. He instantly transforms Himself into infinite forms and meets each and everyone, individually. He first goes and meets Mata Kaikayei as she is feeling left out and forsaken by one and all. He re-establishes her respect and bows down to her and gives her the due importance. 'Ma. It is because of you that today I have been able to present a benevolent face to the world.'

Taaro chey partaap Maaddi,  
Vanma leedhi jonney saath|  
Maaddi baddho chey taro partaap.

If you would not have asked me to go to the forest, how the world would have known the value of wife, a friend and a foe? The world would not have been able to get the 'Ramrajya'. For you too, after listening to the 'Katha', why should you not go and meet those who are unhappy with you? Only then will the 'Ramayana' be truly established

in achieving its objective. One brother should go and tell the other that 'My dear brother. I have heard the "Ramayana". Come let us forget our differences and take back the litigation'. Only then will the society be beautiful. We should try and move in this direction. The Lord has now come to meet Mata Kaushalya. Ma Jaanki is bathed and cared for by the Mother. The Lord bathes His brothers Himself. Guru Vashishtha arrives along with the senior statesman. The divine throne is called for. Sri Rama did not go after power but the throne came to the Truth on its own. The Divine couple is dressed in the royal fineries. Offering His obeisance to the Sun god, the mother earth, all the directions, the family members, mothers, the preceptor and the elders and in fact to one and all, in utmost humility the Lord ascends the throne of Ayodhya. Giving the world the rule of truth, love and compassion Tulsiji writes –

Prathama tilak Basishtha muni keenha|  
Puni saba bipranha aayasu deenha||

Guru Vashishtha anoints the 'Rajtilak' on the forehead of the Lord. The entire creation reverberates with the divine sound of the glory of the Lord. Six months go by. Excepting Sri Hanuman, everyone else is bid adieu by the Lord to return and take up their respective duties. Ma Jaanki gives birth to two sons. Tulsiji does not go further in the Ramkatha beyond this point. He does not want to go into anything that is controversial or disputed or that which is unpleasant. Tulsiji is not inclined to talk about the second exile of Ma Jaanki. I too would not want to tread there. The name of the heirs of the Raghu dynasty is declared. The Bhusundi Charitra follows. Sri Garuda comes to the Neelgiri ashram of Sri Kaagabhusundiji Maharaj. He listens to the divine text and then asks the famous seven very pertinent and eternal questions. He is suitably convinced by the Master and returns to his eternal abode. This part of the text too concludes at this point. Lord Shiva also concludes His discourse to Ma Paarwati. Whether Sri Yagyavalkaji Maharaj concludes his discussion with Sri Bharadwajji is not clear. I feel that till such time as the flow the holy Ganges, Yamuna and Saraswati continues, the 'Katha' too shall continue to flow. Provided, our ears are able to grasp it.

Tulsiji is about to conclude his discourse too. Let us also just try and discuss the concluding points of our discussion very briefly.

Ya Devi sarvabhooteshu  
shanti roopena sansthita|  
Namastasyei namastasyaei  
namastasyei namoh namaha||

The 'Durgasaptashati' gives us many such divine forms of Ma Durga. They are all very practical and subtle references like –

Ya Devi sarvabhooteshu  
nidra roopena sansthita|

Everybody feels sleepy. At that point the Divine Mother abides in all of us in the form of 'sleep'. Our sleep is Ma Chamunda. Such practical and exalted thinking can only be provided by this holy land of Bharat. Starting from the 'Shakti' on the first night, the final conclusion is in the form of 'Shanti' or peace. Ma. You reside as peace in this entire creation. The value or importance of 'Shakti' is only in peace. The result of the full day's labor ultimately is in the rest at home at day end. Where not is 'She' there? That is why the Rishi says, 'Sarvabhooteshu' meaning the omnipresence of the Divine Mother. But I would like to speak about a few particular places with you.

The Mother is present as peace in each and every atom or particle in this creation. Then why do we see so much of discord everywhere? How can we know that there is peace? Come; let us try to find out on the basis of the 'Ramayana'. Peace abides in our minds. Ma. You reside within me. Our 'Chitta' should be devoid of any disturbance. The intellect should be pure. The pride should be dissolved in

'Mahadeva'. The address of peace is our mind. We use a very common phrase that my mind is disturbed. A naughty child too gets tired and goes to sleep. So our mind too is naughty and lazy. But it is very strong. After all, by nature we are peace loving. Peace means 'Aman'. It means when the mind is at rest.

The second is peaceful home. The second address of peace is our residence. If it is not there then I am sorry to say it is nowhere. To have a peaceful home is a very good thing. When the atmosphere is not peaceful we leave and go out. Maybe even a half a piece of bread, we should all sit together and eat. Please eat and pray together. The prayer or worship should be done collectively. Be practical. The third is the peace of the village. Where, the Divine Mother is seated. The peace of the entire region is important. This is followed by the peace of the state, the nation and moving on to the entire world.

Sarvey bhavantu sukhinaha  
sarvey bhavantu niramaya|

The fourth is the peace in nothingness. Jagadguru calls it 'Aham nirvikalpo'. Total quietude. As such there is a peace in the cemetery or the cremation ground. When a close one departs there is a quietude which could be a bit eerie in nature. The corners of the house weep. On the death of the father, if the daughter reaches late then she only will settle after she has cried her heart out. This is the fifth type of peace which we experience after the cremation or burial. The peace which we feel by sitting close to an awakened being is unparalleled in the world.

*Here, in this region, certain sections of the society are opposed to one another since ages. They keep on taking revenge. The police have also failed in doctoring a truce between them. The Gurus don't want this to happen. After listening to the 'Katha' and as a 'Sadhu' I beg you to set aside your differences and unite. To be beaten by one another is of no use. How long shall this madness continue? Do you think that Ma Chamunda will be pleased with this bloodshed? I don't accept anything in lieu of my 'Katha'. But if you all think on this issue, I shall feel happy. It should be so. Only then the true Prasad of the 'Navaratri' shall be fruitful. The 'Dusshera' will appear to be brighter. The Ravana seated within must be destroyed.*



Shanti pamaddey aney sant kahiye|

Such a great personality, who is factually away from the world but lives as if the entire world is his, we feel peaceful in their presence. The Divine Mother is present there. She is either present physically or in a very subtle form therefore is 'Sarvabhooteshu'. Who is without the divine power? Even a stone has the latent energy in it. Our divine energy prods us to reinvigorate the latent energy hidden in the stone. On throwing a stone the fruit that falls off on its impact too has energy within it. The divine energy is scattered all over the creation. Our sages have tried to visualize the divine energy in all its various potencies. My 'Talgajardi' eyes have tried to add a few 'Darshans' which I have experienced. Specially the one of 'Ahinsaroopena sanstitha'. 'Hey Jagdamba. You abide the creation in your non-violent form'.

Sitting in the lap of Ma Chamunda, my 'Vyaaspeetha' was singing her divine glories for these nine days. When we are moving towards its conclusion then I feel that so much is left out. That is why it is said that the Lord's glories are infinite or endless and all encompassing. I am extremely

happy to see the faith and devotion of my dear village folk towards the 'Ramayana'. I salute your discipline, patience and piety as a 'Sadhu'. The governmental departments, the social organizations, and so many others have contributed their energies to this 'Premayagya'. I would specially like to salute and congratulate the volunteers who have put in their best even at times leaving the 'Katha' for the sake of proper conduct and organization of this great 'Katha'. My humble 'Pranams' to all the revered saints, who have blessed us by their divine presence. The worshippers of our folk traditions, who came and participated in the 'Premayagya', in spite of their busy schedule during the 'Navaratri'. I offer my respects to them. There are so many people who contribute in the arrangements of such a huge organization. There is a divine energy working in a very subtle manner through all of them. It cannot be done by mere human effort. That too, for nine-nine days at a stretch? So many people had the holy Prasad. There was happiness on their faces.

Aa ahin pahunchya pachi bas aetlu samjhai chey|

Koi kain kartun nathi, aa badhu toh thayai chey|

- Rajendra Shukla

For a very long time, I had this wish to sing at the feet of Ma Chamunda. Jayanti Bhai and his family would always tell me that they should get the opportunity to organize the 'Chamunda' Katha. This 'Navaratri' the Divine Mother made it possible. This family became instrumental for the same. The entire organization has been well executed. I express my happiness towards the entire family. I could go down into the villages and meet my dear village folk there. I have come to you now whenever you have the time, please come down to 'Talgajardda'.

Sitaron ko ankhon mein mehfooz rakhna,  
Bahut duur tak raat hee raat hogi|  
Musafir hein hum bhi, musafir ho tum bhi,  
Kisi modd par phir mulaquat hogi|

- Bashir Badr

Where else? We shall meet only at the turn of 'Chitrakoot'. In the 'Premayagya' of 'Ramkatha', when we get the support from all and sundry then a great propitious fruit is obtained and we are not desirous of any fruit. So let us all offer this virtuous divinity that has been gathered at the divine feet of the Mother. Hey Ma. We offer this entire fruit of these nine days at your divine feet.

## कवचिदन्यतोऽपि

In the twenty first century, a teacher's job is like doing a great penance or tapas like the 'Panchadhuni'



Morari Babu's stimulating speech delivered during the inauguration of 'Shivam Primary School'

Baap, First of all I apologize for being late by thirty five minutes. My nature is to be on time as far as possible. But because I came pretty early in the neighborhood, so I returned back, hence this delay. You all are respectfully inclined towards me therefore, you tolerate it but my pain is that these small children who have been waiting patiently for the past two hours or so. They must have had to suffer. My first observation is directed towards them. My love filled blessings to all of them. All the teachers of the 'Shivam Primary School, the honorable Principal, the 'Sarpancha Sri' of the common 'Panchayat' of the three villages, the deputy 'Sarpancha', my brothers and sisters who

have gathered here and all the respected luminaries seated on the dais, please accept my respectful greetings. First of all, I need to pay my respects to two Mothers today. One, who is from the Valmiki community, and was responsible in the progress of her children by educating them, I bow down to her. The other is my sister from the Kol community who also toiled for her children. I offer my respectful 'Pranams' to her as well. On such an auspicious occasion, I greet all the respected Gurus who are seated on the dais and have come here to express their happiness for the same. Specially, I would like to welcome Sri Ashwin Bhai who has

come all the way from Muscat and honored us by his presence. All the other respected teachers and Savita Bahen, whose book was released today, I offer my humble greetings and express my happiness for the same. Sri Makwana Sahib and Bharat Bhai, who facilitated my coming here, I express my gratitude. I am not saying this to flatter them but truly, I am blessed to be here. I love going to the villages. 'Seenva' does not just mean a farmhouse. I have been a teacher in the past and I like to participate in programs like these which are related to schools. I am glad that I am present here today; otherwise, I would not have had the good fortune of having the 'Darshan' of so many people.

These little girls so beautifully presented the 'Raas' based on the 'Pada' of Narsih Mehta, 'Dhanya aaj ni ghadi te ralliyaamanni'. The good or great moment is always the present moment. That, which has passed, remains just a memory. Just now, Sahib was discussing on a 'Gita Shloka'. Today's time is of knowledge and learning. If we are able to string the pearl now, the future will be rewarding. This tiny little village has been blessed with this beautiful school. We saw a number of schools on our way. But I find this building to be clean and beautiful. As per my habit, I did go into the classroom as well. By your good wishes and the grace of the 'Ramkatha' I travel in India as well as abroad. At some places I have found the school buildings to be better than that of the colleges. Some or the other donor, puts in the money for the same. Our Jaani Bhai and Ashwin Bhai from Muscat had this idea and came forward with their donations. At Muscat, I have done a Katha, 'Manas - Mastak' and he was instrumental in helping us to organize it. I am able to do a bit of 'Face reading' and I am not seeing any 'Rajoguna' on Makwana Sahib's face and I find them to be virtuous. This is my feeling. The teachers and the Principal should ensure that this 'Satva' is not sullied. The children are so guileless and naïve. You can mould them the way you like.

This holistic goodness should be protected at all costs. Whether it be a School or a college or an university, in this twenty first century, teaching is a very difficult job not short of sitting in the middle of burning fire (Panchadhuni). In the heat of summer, the monks of Ayodhya come to the villages and in the scorching sun, perform these (Panchadhuni) tapas. They light fire on all the sides and sit in between with the hot sun on their heads. But we don't need to do all that. It is neither practical nor pertinent in this time or age. It can only be done by these great ascetics. I bow down in respect to them. Though, I feel that the teaching field today is as tough as this 'Tapas'.

Maharaja Krishnakumar University, Bhaavnagar's Ex Vice Chancellor had shared his experience that what needs to be distributed is being marketed today. This begins from the top level. Today, there is no question about the primary schools. But in the bigger schools, all this happens at a very large scale. Earlier it used to be a centre for education, now it has become nothing less than a shop. Where, business is being transacted. Sahib. Those who study by giving donations, later on they recover everything back. It is but natural that one who has paid a hefty sum as donation, he has to recover it in some form or the other. Mayabhai says, 'Bapu, My school is running at a loss. I have to borrow from the bank to make it up.' Therefore, this is the first 'Tapas' of the educational 'Panchadhuni', Sahib. It should not become a place of profiteering. Only then, we will be able to give something valuable to the society. At least in the primary schools the teachers do teach and don't take false leave. They first apply for leave and then with an backdoor understanding, this application is destroyed. At least, they don't do it here. It is not a profit making centre. This is the first penance. But surely, it is a place for an internal profit. It will have to be done from the primary stage itself. A scholar once asked me, 'What Katha do you do?' I replied, 'I

do Ramkatha'. He was trying to test or evaluate me. But, I understood. Then he asked, 'Vaalmiki Ramayana'? I said, 'No. Tulsi Ramayana'. Then he said, 'Now I know because it is easy, that's why. Because, Vaalmiki is in Sanskrit'. He tried to say it very sarcastically. After all he was right. I said, 'After all I have been a primary school teacher. We just try to build the foundation so that the student can go up to the university without any difficulty'. Here we have up to the seventh standard and I try and work at the primary level with my seven 'Kandas' of the 'Ramayana'. How many have reached the university, I am a witness of that.

Those who will exert and prepare the students after doing the 'Tapas' of this so called 'Panchadhuni', then in such a case the teacher will play an important role. It was very well said that the people at the village level should come forward to donate their single day's earnings. This is a very noble suggestion. Each family should come forward to contribute in this manner to improve the standard or education in the society. It is not difficult and I feel that must be done. When I was a student, at that time the teachers of the high school used to say that if the result of the university was not good, they used to be blamed for it and they in turn used to blame the primary level for the same. The primary used to blame the nursery and the blame game would never end. They would ultimately blame the parents that they do not pay attention to their children. And ultimately, all the blame used to be attributed to the Divine that He gave us such children. Nobody wants to take up any responsibility. The blame game or passing the buck goes on. Starting from the parents, it goes on right up to the Vice-chancellor or even the head chancellor. Therefore, instead of blaming or passing on the buck to take up the responsibility on oneself is the second 'Tapas'. We will need to do it.

The third is of implementation or practice. I have been a teacher in the primary school. We

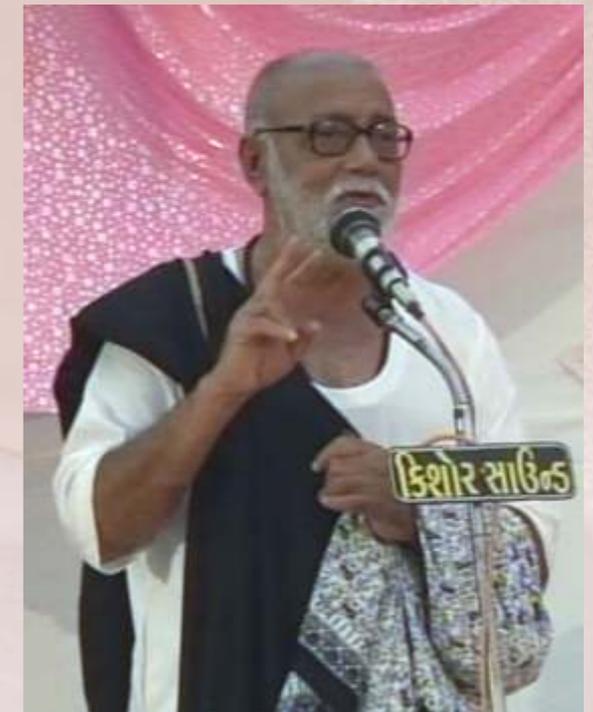
need to give lessons. We need to demonstrate everything practically to make the children understand. Those who have done the PTC are aware that we needed to ask the students the root cause. We had to do all this. The teacher used to go to the class. He would take a bottle. Fill it with water. Then, would question the students, 'What is this'? The reply would come, 'It is a bottle'. Then he used to turn the bottle upside down and ask, 'What have I done?' They would say that you have inverted the bottle. The next question would be, 'What is in it?' 'Water'. One drop of water would fall and the question, what has fallen down'? The reply, 'A drop of water'. Now we shall talk about 'Tipu Sultan'. This used to be the method. Socrates used to say that I cannot give anything to anybody. I can only try to unveil or unravel or awaken what lies within him. The midwife cannot plant a baby in anybody's womb but can help in bringing out the baby that has been there for nine months. So, we need to work on the potential of each and every child. A sincere effort to make the child realize his/her potential is in my opinion the third 'Tapas'.

The teaching does not end within the class rooms. It continues even outside the school. I know so many retired teachers who call the students home and tutor them. Retirement as per the age limit is a different matter. In an overcrowded football stadium in London, the English boys were teasing the girls. On seeing this, an elderly gentleman, caught hold of the boys and slapped them. One of them asked, 'Why did you slap me'? He replied that, 'I am retired army man. How can I possibly tolerate indiscipline around me'? 'But how does it concern you? After all, you are no more in service'? He gave a very beautiful reply, 'I am retired but I am not expired. That is why, I cannot tolerate indiscipline'. This is the fourth penance. A teacher never retires. He tries to teach and spread knowledge in his own way. The fifth 'Tapas'; just a

while ago Makwana Sahib was remembering Baba Sahib Ambedkar. His one hundred and twenty fifth birth anniversary was celebrated. We need to educate ourselves. Can't we do it? Somehow, I don't like the word deprived. How long will we also tolerate 'Neglected'? Is it all right? Still we say it. These words were somehow removed by the grace of the Almighty. Then a new word was coined, 'Dalit'. Gandhi Babu used the word 'Harijan'. Whenever I hear this word 'Deprived', I feel scared. Why should there be deprivation? I we are dishonest then we too will be called deprived. If we are not truthful and we exploit the other person then we too fall in the same category.

During Vinobhaji's 'Padayatra', Ravishankar Maharaj was also on his 'Padayatra' in the district of 'Dang'. In a tribal's hutment, he went to see the arrangements for the accommodation of Dada Dharmadhikari and Vinobhaji. He said, no further facilities are required. The hut was decorated with colored mud and the Calotropis (Aak) flower. Everything was good. There, Dada saw a very peculiar hut which did not have a door. He enquired, 'There is no door. Is there no fear of thieves?' The reply was that there is no fear of thief. Then he asked that the police must be there? He was told that the police is only there to punish the people who come from the cities and are used to stealing. In order to be in such a society, we will need to educate ourselves. Who went to teach these simple village folk? It was their inborn quality or nature, if I may say so. This was the golden age and seeing this only Babu had said that 'My India lives in the villages'. We will have to come out of our own depravity. It is a very difficult penance. To self educate ourselves. How did the son of this mother reach the US? Where all have her children gone? What a great service. I am glad that the education has grown. I am truly happy that our daughters are now getting proper education. Even the boys should get proper education.

Mahaveer Swami used to say that till such time as you give to your own society, you are a gentleman. When you move out and contribute for others then you are a 'Mahajan'. You cannot attain this so easily. You need to reach up to the last person in the society. This was Gandhi Babu's dream and promise. My 'Vyaaspeetha' also wishes that it should reach up to the very last person. That is why I go and visit the huts in the villages. Whenever I find time, I go there. Recently, after giving away the awards at the 'Lokbharti Auditorium' I went to a tiny little hut. Makwana Sahib. We gave our 'Gangajal' and requested the lady of the house to make some tea for us. Burdened by the wrong ideologies of our society that poor woman asked whether she could touch the bottle of 'Gangajal'? It is very pure & holy water. If we make tea and offer it to Babu then out of a curse, our children may fall sick. Just imagine? Who is bigger here? This Babu or that Bai?



Undoubtedly, that Bai is much bigger who has such lofty ideals.

I very distinctly remember this experience which I had years ago in the 'Deesa' or the nearby village. Lalbapu was also with us. On the bank of a pond was a small hut made for me. Every day, in front of the pond, I used to see a lamp lit. On the third or fourth day of the 'Katha', I could not see the lamp. Sitting on my swing, I was wondering why the lamp is not there? Maybe Kerosene oil is not there. Or the inmates might have gone out. The next day, I asked a person to go and enquire. In case of need kindly provide the same for them and find out? He returned after a while and said that the people were overjoyed that Bapu has enquired about them. On hearing this, I decided to go and eat at their place. I asked the 'Gangajal' to be given and asked that my food should not be prepared where I was staying. I requested the Saints who were with me to come along if they so desired. They said that they are in agreement to all what I am doing, but ultimately they excused themselves by expressing their prior commitments. I said that for me this is my worship and I am going. Now, since I had not got any food prepared here, they got stuck and because of this were forced to come and join me later. I sent the person before me to go and enquire whether it is convenient for them if I go now. He returned with the message that they had not prepared the food for me because they said that if we feed Bapu with our own hands then a curse will befall our children and we shall face problems in our community. Now please tell me, how can such unfounded fears be removed? I went there and sat with them. Somehow, I managed to convince them and made them agree. We all should go to this extent. I would like to say that amongst all of us seated on this dais, after the function the one that is the last to get up, in my opinion, he is the first. The one whom we count as the last, in fact he alone is the first. He will be first to be liberated. Those who

just lecture on liberation will be the ones to get it last. Every village should have such institutions. The teachers have a very significant role to play in this. This is what I call the 'Panchadhuni Tapas'. If we all work keeping these things in mind, I am sure good results will come.

I am very happy to see the unity of this village. The entire world talks about the Hindus & Muslims. If you have taken any vow then you will have to first visit the Peer Baba or go to the Dargah to fulfill it. Who has got this unity? Four hundred or five hundred years have passed. We just shout slogans in the name of unity just to gain publicity and appear on the TV and newspaper headlines. Who has created the unity we are seeing? When people live in harmony and in unity then what a beautiful message it conveys to the world at large? What a great thing it is? Let the literacy increase of our villages. I pray at the divine lotus feet of Sri Hanumanji Maharaj that may such noble and pure efforts be always done and grow. Ashwin Bhai, and his family have contributed towards this, I bow down and salute them. All of you will continue to give. Whether it is the Ramji Mandir or any other, we have the 'Annakoot' celebration. If the entire town does not contribute towards it then how can the poor priest do it all alone? He puts the 'Tulsi Patra' for the 'Thakorji' to accept it or else the entire effort will go in vain. We are the Sadhu or the priest of the temple. All of you collectively have done a beautiful work. Sri 'Thakorji' should become eager to accept the 'Bhog'. All of you have created such a wonderful 'Bhog' for Him in the form of this beautiful school, then I as a Sadhu of 'Talgajarda' would like to offer five thousand rupees as the 'Tulsi Patra' in Sri Hanumanji's Prasad. I pray that kindly accept it. I offer my 'Tulsi' with utmost humility.

(Morari Bapu's stimulating speech delivered during the inauguration of 'Shivam Primary School', in Velan (Kodinar); Date: 09-12-2015)

## Evening Performance



Laxman Barot



Kirtidan Gadhavi



Bharatiben Vyash



Osman Mir



Devraj Gadhavi



Morardan Gadhavi



Anubha Gadhavi



Parasottam Pari



Devraj Gadhavi (Nano Dero)



Hakadan Gadhavi



Rajbha Gadhavi



Digubha Chudasama



या देवी सर्वभूतेषु मातृरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

II JAI SIYARAM II