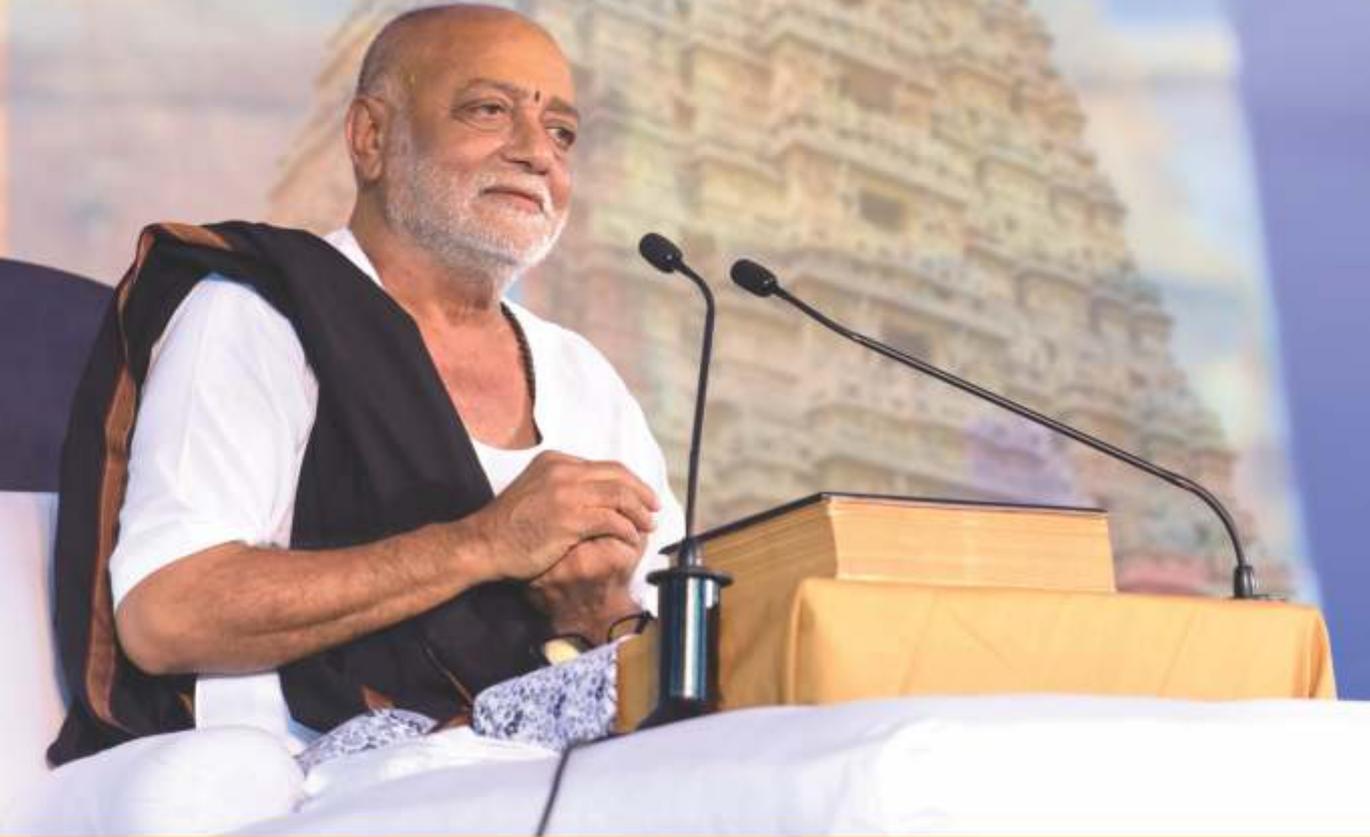


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# II RAMKATHA II

MORARIBAPU



Mānas-Rudrāshtak

Kaanchipuram (Tamilnadu)

निराकारमोंकार मूलंतुरीयं । गिरा ग्यान गोतीतमीशं गिरीशं ॥  
करालं महाकाल कालं कृपालं । गुणागार संसारपारं नतोऽहं ॥



## II RAM KATHA II

Manas-Rudrashtak

### MORARIBAPU

Kaanchipuram (Tamilnadu)

Dt. 14-11-2015 to Dt. 22-11-2015

Katha : 784

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## PREM PIYALA

At 'Kaanchipuram' (Tamilnadu), Where Lord Shiva, Lord Vishnu and the Divine Mother Ma Kaamakshi are seated; Morari Bapu had the 'Ramkatha' from the 14-11-2015 to the 22-11-2015. 'Manas-Rudrashtak' was recited in the precincts of the famous 'Ekambareshwara Temple'. Prior to this, two other 'Kathas' have been done studying the varied facets of the 'Rudrashtak' at Ujjain and Omkareshwar. This was the third on the same subject. In this 'Katha', Bapu tried to explain the characteristics of the Guru based on the tenets of the 'Rudrashtak'.

The Guru is a living, moving and the eternal 'Rudrashtak'. By such 'Sutratmak' presentation, Bapu sang the glory of the Guru as well as the 'Rudrashtak'. By equating the 'Rudrashtak' to the 'Ashthamoorti', Bapu explained them in light of the Guru. He drew the outline or the sketch by talking about the mirror, lamp, means, state, direction, vision, door and the heart and went on to elucidate it.

He highlighted the thirty two characteristics of the Guru as indicated in the 'Rudrashtak'. Shiva, who has assumed the form of Hanuman in the 'Manas', his fifteen virtues were extolled by Bapu. The form of the monkey, Brahmin or vipra, the tiny of the subtle form (laghuroopa), fierce, Bheema, messenger, son, servant, friend, Deva, mosquito, Mahaveera, Mauna, and the Mangalmurti were explained by him as his natural virtues in detail. Explaining the monkey form of the Guru he said that 'Guru Vaanara hona chaahiye par vaanarveda nahi hona chaahiye'. Remember the three monkeys of Gandhi Bapu. They are the attributes of the Guru. Who is a Guru? The one who does not lend his ear to any sort of criticism about anybody, does not see evil in anybody and does not speak ill of anybody.

The core element or form of Guru is formless but our feelings give it a form. The Guru is the 'Eesha of the Eeshaana'. He is the form of liberation. He is the supreme, all encompassing, Bramha or the Divine, and the Veda swaroota. He is fearsome in some ways and is the greatest of all, and he is radiant. He is attribute less yet with attributes and is bereft of all desires. These and so many natural virtues of the awakened being or the Guru were presented by Bapu.

Trying to establish that the 'Rudrashtak' is beyond all religions or in a way the characteristics of the Guru are applicable to one and all and in this vein he expressed that the entire cosmos is singing it from all the directions. There is no differentiation here. It is bereft of any differences related to caste, creed, religion, language, ideologies, country or even time.

From this third 'Katha' on the 'Manas – Rudrashtak', we have been able to see the divine and a very rare form of 'Mahadeva' and in its light we saw the characteristics of the Guru as well.

- Nitin Vadgama

Manas-Rudrashtak : I

## 'Ram Charit Manas' is a scripture that effaces our evil destiny

Nirakaramomkaramulam Turiyam I Gira Gyan Gotitamisham Girisham II  
Karalam Mahakal Kalam Kripalam I Gunagar Sansarparam Natoham II UTK-108 II

I bow to the supreme Lord, who is devoid of form, transcendent and extra-cosmic, beyond speech, understanding and senseperception, terrible yet gracious, the seed of the mystic syllable Om, the ruler of Kailas, the Devourer even of the great Time-Spirit and the abode of virtues.

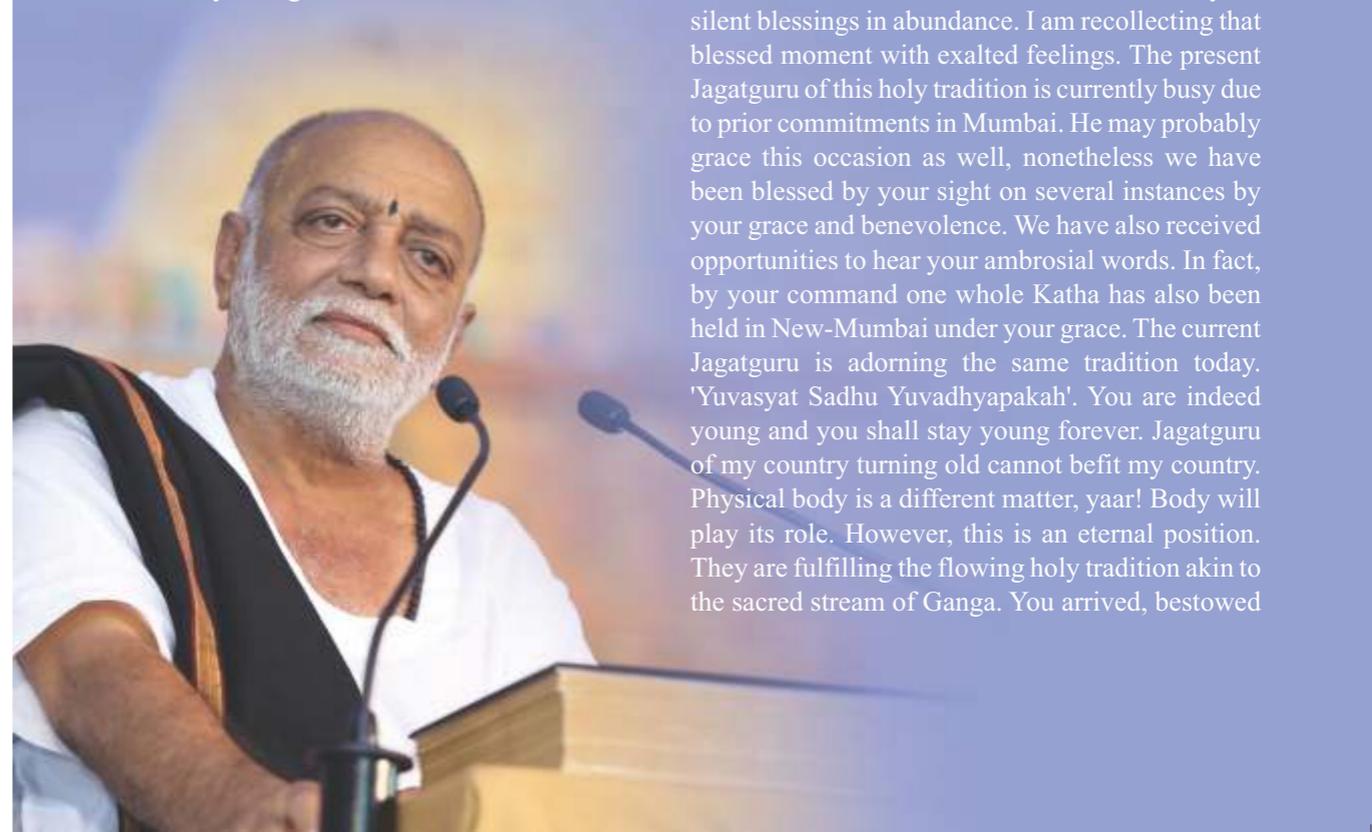
Baap, first of all the wish of reciting RamKatha once in this utmost holy pilgrimage is set to fulfill today. This supremely sacred occasion is graced by the divine presence of Lord Mahadeva, Lord Vaikunthapati in the pilgrimage of Harihar and in between we have Pramaba Parashakti Goddess Kamakshi. Also,

Shankaram shankaracharyam keshavam badrayanam I

Sutrabhasya kruto vande bhagvanto punah punah II

Offering obeisance in the divine feet of supremely-eternal consciousness of Jagatguru Lord AdiShankaracharya and Lord Jagatguru Parmacharya descended in this utmost holy tradition, we are fortunate to behold his divine sight, several years have passed though! When Katha was being recited on Mount Pravashan in Karnataka where Lord Ram had observed holy austerities in Chaturmas during His exile into the woods, Lord Parmacharya had graced the occasion with his assemblage of ascetics during his journey. He innately took a seat in a temple opposite to the Katha venue. Everyone was immensely blessed by his sight. Your Holiness had also listened to the Katha for some time and we also obtained your

silent blessings in abundance. I am recollecting that blessed moment with exalted feelings. The present Jagatguru of this holy tradition is currently busy due to prior commitments in Mumbai. He may probably grace this occasion as well, nonetheless we have been blessed by your sight on several instances by your grace and benevolence. We have also received opportunities to hear your ambrosial words. In fact, by your command one whole Katha has also been held in New-Mumbai under your grace. The current Jagatguru is adorning the same tradition today. 'Yuvasyat Sadhu Yuvadhyapakah'. You are indeed young and you shall stay young forever. Jagatguru of my country turning old cannot befit my country. Physical body is a different matter, yaar! Body will play its role. However, this is an eternal position. They are fulfilling the flowing holy tradition akin to the sacred stream of Ganga. You arrived, bestowed



immense graced and blessed us. I had also requested that if your busy schedule or your evening observances don't permit then feel free to leave midway. Not out of your generosity but out of your grace you chose to sit here for the entire event.

New Year of Ramkatha is commencing today. Traditionally the New Year of Gujarati community begins after Diwali and similarly for other communities. However, in our mindset our New Year is commencing from today, whenever the divine discourse starts. Hence, many, many greetings of the New Year to all of you and that too in the utmost holy pilgrimage. Lord, we usually begin New Year Katha in some pilgrimage. It's our good fortune that we all could come here in this pilgrimage in the New Year; therefore, I along with everyone here offer obeisance in your divine feet to this holy tradition. You honoured VyaasPeeth and bestowed blessings. When our Tulsī commenced 'Ram Charit Manas', He very firstly offered obeisance,

Bandau pratham mahisur charna I

Moh janit sansay sab harna II

First in order he offered obeisance to the gods on earth, what do the gods on earth in form of Brahamanas do? They dispel all doubts born from ignorance, therefore the most worthy of obeisance are these gods on earth. My obeisance in your divine feet and to all listener men and women arrived in this Katha and the host family. Eminent classical singer Balkrishnadadaji had come on HaumanJayanti during Hanumant Award Felicitation function, but he was unwell then; today we are benefitted by your classical singing performance which you presented by heartfelt generosity in the beginning.

Lord, you speak extremely beautiful Hindi and you understand it equally beautifully, it's our good fortune. Besides you aptly mentioned that the audience is comparatively more for this place! Truly so, who is going to listen to me here! There is language problem, but even if Your Holiness listens to Ramkatha for few minutes then it's will

be deemed as listened by the whole Tamilnadu, whole earth and whole cosmos. And it's indeed a very great matter that such a high-souled Supreme Preceptor blesses us by his presence often. They do grace our events. And Lord, the fact that you smile looks good. Else Preceptors never smile! Guruji smiles by a great extent. You thus bestowed immense grace on us. Else you are the dweller of solitude. And solitude is assimilated only by rare people! Shall I recite one couplet? Hope there is no objection. Thank you, thank you. What is thank you called in Tamil? Nandri-Nandri? I will try to learn somewhat just for joy.

Suna hai ki vo farishta ho gaya hai I  
hay bechara kitna tanha Ho gaya hai!

Because when an individual becomes too great, he turns lonely. He cannot go anywhere at his will. He cannot talk with anyone at his will. So, you graced this occasion and your presence is giving us joy and strength. By the grace of yours, saints, preceptors, pundits and very firstly by the grace of my Supreme Godhead Sadguru and by the grace of Ramkatha in form of Sadguru, I wish to recite Katha about 'Rudrashtak' present in the 'Uttarkand' of 'Ram Charit Manas'. Three Kathas have already been recited on this. One was in Ujjain and another was in Omkareshwar. Have only two Kathas happened? I though believe in three! Alright, I want to recite five Kathas. So, this is the third Katha. I shall recite fourth and fifth elsewhere. Let's see, if it happens!

Namamishamishan nirvanrupam I

Vibhum vyapakam brahma vedsvrupam II

Nijam nirgunam nirvikalpam niriham I

Chidakashamakashvasam bhaje'ham II

So Baap, pick up any lines. We have selected initial two lines wherefrom begins 'Rudrashtak' and on the basis of these two lines we shall seek shelter of Ramkatha. I thought that probably this is the fourth Katha. But it's the third one. Otherwise I had thought that if this is the fourth Katha then I would recite one more in Ujjain as 'Na Janami Yogam Japam Naiva Pujam' and

conclude 'Rudrashtak'. Anyways, Lord's wish! Thus, once again in the town of Lord Shiva, in the town of Mother, in the utmost holy town of Lord Vishnu we have obtained the opportunity to envisage Lord Mahadev in an especial way for which I express my pleasure. Probably in the last Katha I had announced that I wish to talk on 'Rudrashtak' in Kanchipuram, my VyaasPeeth will thus focus on the traits of Guru in 'Rudrashtak'.

Lord Shiva is Guru of the three spheres, we all know 'Tumh tribhuvan guru bed bakhana'. From one viewpoint 'Rudrashtak' recitation, singing and analysis helps us identify traits of an enlightened man by Guru's grace. In one context, we can obtain all traits to identify Sadguru in this Kaliyuga and feel gratified in our life. We shall thus discuss 'Rudrashtak' once again by divine grace in this form.

Saying nothing specific, all I would say for today is that should disciple walk behind Guru? Should one walk to the right of Guru or to the left? Or should disciple walk ahead and leave the Guru behind? Or should Guru walk on feet and disciple fly above him in a helicopter? What should be the right place for the surrendered dependent to walk by? This must be determined in the Twenty-First Century. People say, we are his followers. It's a truly lovely word. Composer of 'Manas' has said, 'Gur binu bhav nidhi tarai na koi'. One cannot cross the ocean of mundane existence without a Guru. But what should be the direction and position? The way some men say that people run like crazy behind him! They run everywhere behind him! The so-called intellectually dominant people say such things even as criticism. On the basis of 'Ram Charit Manas', it's most apt for a disciple to walk behind Guru. Guru walks ahead and disciple follows. Though there are other options like walking to the right, to the left or in some specific directions! But it's important to decide the direction.

Hanuman Jayanti has passed just two days ago a.k.a. Kali Chaudas or Ashwin Chaturdashi.

According to Gujarati Calendar and as per one opinion of scripture, it's believed as the birthday of Hanumanji. In many regions of Gujarat, Hanuman Jayanti is believed to occur on Chaitra Shukla Punam. Many such opinions are found in scriptures. Lord shed light on few such topics in a beautiful manner. I heard for the first time that Dasrathaji had come here to visit Goddess Kamakshi, after which Mother bestowed blessings and he was blessed by four sons by Goddess Kamakshi's grace! I heard this for the first time! One's consciousness is pervaded widespread, all throughout. Therefore, this is also one story. 'Hari Ananta Hari Katha Ananta', this opinion also sounds good by this justification.

Thus, there are several opinions about Hanuman Jayanti as well. I would like to request everyone my brothers & sisters. Lord Shankar is Guru of three spheres, He is supreme-guru. There is no one above Shiva, 'Nasti Tatvam Guru Param'. Let me state one more point that he who has forsaken the root would not endure longer. However lushly, blossomed, flowered and fragrant may the branches be; but he who has broken all connections with the root will collapse some time or the other. Vedic religion, Vedic tradition, Sanatan Dharma, our Vedas, our Upanishad and Lord Mahadev are the roots. These days many opinions are given out in our country stating that we are independent! We don't get subdued by anyone! Everyone is giving their own opinions! But how long will you live if you cut yourself from the root? The element of Shiva is the root, it's primordial, it's transcendental. And the incarnation in form of Rudra from this every element of Shiva is Hanumanji. Tulsiji has written it down in 'Vinay Patrika' that 'Vanarakar vighra purari'. As if Lord Shiva has assumed an embodied form in shape of a monkey. So, let me and you learn from Hanumanji because our core intent is to know how to stay with Guru?

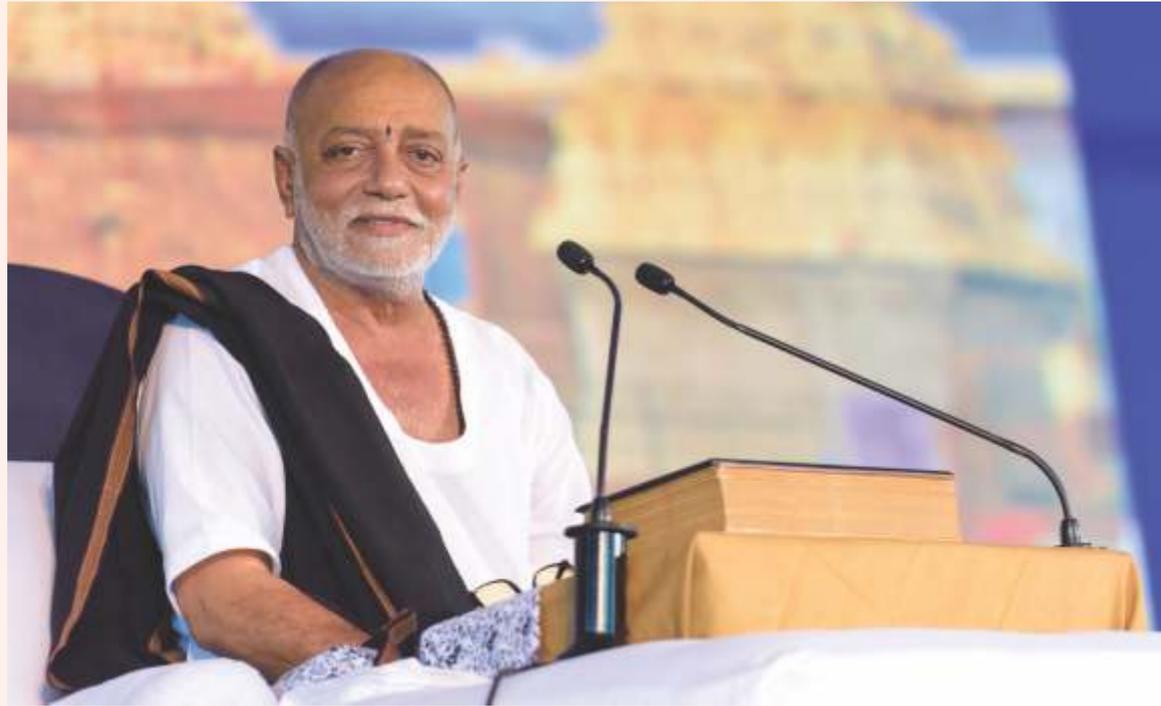
Guru confers culture, pay attention. Today itself I heard an aphorism, I truly loved it

that parents give shape, Guru imparts culture. We instead say that it's parents who impart culture in us. Oh, that's not really true! They can impart if they possess it in the first place. Parents seldom impart culture. Had the parents begin doing this, VyaasPeeth's job would have become much easier. But parents never initiated this task.

A teacher told students in the class that the way students say 'Present' or 'Yes sir' when class teacher takes attendance e.g. Shrikant Upadhyay? Yes sir. Bakul Pandya? Yes sir. Sangitadevi? Present. The teacher said, children I will not pronounce your name, say 'Yes sir' if you are present but I shall not utter your name. Students said, you are teacher, we shall do as you say. Ego? Yes sir. Hatred? Present. Criticism? Yes sir. Condemnation? Yes. Dishonesty? Yes sir. Pretence? Present. Lies? Present. Robbery? Present. Everyone started marking their attendance because all were present! The teacher asked in the end, Truth? There was no reply. Love? There was no response. Compassion? No answer! The teacher

wondered aren't Truth, Love & Compassion present in the classroom today? As the teacher looked closely, they were standing on the door! Teacher enquired, why are three of you standing outside? They replied, the classroom is so jam packed that we did not find any room to enter! The classroom of our life is so filled with ego, criticism, jealousy, hatred, revenge, dishonesty, robbery etc that only three students are marked absent! Essentially they are not absent but they there is no room! How can they fit in? The classroom is completely full! So, parents give shape, enlightened man imparts culture. Parents could be giving culture, it will not be right to say that they don't impart culture but culture is truly imparted by Guru. It's about the culture (sanskar) which scriptures have talked about.

It's an amazing divine-word of our literature. Culture is imparted by Gurus, by the Preceptors. In order to attain culture or erudition in right manner one needs to be present facing towards Guru, not physically but mentally. And if



Guru moves forward then don't walk behind Him because we can never catch hold of his journey. Stay in front of him and walk backwards so that even Guru stays in his limit thinking that the more I move forward, the more will the disciple walk backwards and may hurt himself or fall down! Walking behind Guru or following him is good in the Twenty-First Century. However, when we see Hanumanji's exploits, it looks like Hanumanji's has kept him at a distance as well. I often say that sun gives us light. Sun gives us life. We obtain water because of sun. Sun flourishes herbs. Light plays a big role in this. Everything in this world is owed to sun but sun doesn't keep us close to him, it keeps us far. Today many people criticise that why doesn't an enlightened man let us stay with him? Why do they distance us by some reason or the other? He will confer us life, light and fill us with all the joy. What is it that he will not give us? But he will not keep us with him forever, he will always maintain a distance which my VyaasPeeth calls a definite-distance or rightful-distance.

So, we shall especially perceive Guru's traits through the medium of 'Rudrashtak' for our inner development and restfulness so that society and world comes out of discrimination, division and distinction of superior and inferior. In the town of Lord Tripurari, Morari has arrived to recite the Katha. Once again we are making 'Manas-Rudrashtak' are the central thought of this nine-day Katha. And by the grace of enlightened men, by the blessings of Sadguru, by the benevolence of saints, by the grace of scriptures, by the cognition of our inner-consciousness we shall collectively have a dialogue for next nine days. May I pray to God that your nine day stay be peaceful, restful, revolt-free and may Truth, Love & Compassion be present in the classroom. And we shall perform Lord Shiva's anointment of words for coming nine days.

Let me now talk about the tradition of Katha. On the first day reciter needs to introduce the scripture and extol its glory. What is the need to show or tell you the glory of 'Ram Charit Manas'?

World Reverend GandhiBapu said that those who don't know 'Ramayan' and 'Mahabharat' have no right to be Indian! It's natural, we all are aware, nonetheless let's fulfill a holy tradition. The scripture about which we shall talk for next nine days is 'Ram Charit Manas'. It has been categorized into seven cantos. Ancient poet Valmiki has called it as 'Kanda'. Tulsi has used the word 'Sopan', yet we use the word 'Kanda' for ease of use. 'Balkand', 'Ayodhyakand', 'Aranyakand', 'Kishkindhakand', 'Sundarkand', 'Lankakand' and 'Uttarkand'. This is a ladder of seven steps to attain the Supreme Entity. This scripture of seven cantos is capable to efface our ill fortune written by the providence. Whatever I am talking, I am saying so with immense responsibility. 'Ram Charit Manas' is such a scripture that it effaces our evil destiny, Saheb! The important question however is, do we have total faith?

This scripture is composed in seven cantos. In the first canto named 'Balkand', Goswamiji has performed opening invocations in Sanskrit. Seven mantras are written there. The number seven has been prime in Tulsi's life. The number nine is definitely associated with Ram's birth. He is also exclusively devoted to Hanumanji who is the eleventh Rudra and therefore, his life also has a great importance of the number eleven. Seven, nine and eleven are most adored numbers of Tulsi, hence I see these figures more than anything else by my Talgajardian eyes. Tulsi cruises in the complete number nine. So, Tulsi wrote seven mantras in the beginning. Let us recite couple of mantras,

Varnanamarthsanghanam rasanam chandsamapi I  
Mangalanam cha kartarau vande vanivinayakau II

Our country follows a lovely tradition. Auspicious utterance comes later, first comes auspicious practice. Regardless of whether you speak or not, your practice should be auspicious. Whether you know shloka or not is immaterial. Recitation has indeed taken place, but the seers have named it as auspicious practice. My brothers

& sisters, silent people also follow auspicious practice from within. Practice or conduct holds glory. First mantra of opening invocation is 'vande vanivayakau'. O Mother Sarasvati and Lord Vinayak, I am offering obeisance to you. Thereafter, Tulsi sang the hymn of praise of Mother Parvati and Lord Shiva. He offered obeisance to Lord Shiva considering Him as Guru of three spheres. Conferring the title of skilled in science, ancient poet Valmiki and Sire Shri Hanumanji were offered obeisance. By the verse 'Sitaramgungram', Lord Sita and Ram were made obeisance. With the verse 'Udbhavsthisamharkarinim', the universal goddess Janki was offered obeisance. Lord Ram was made obeisance. While performing opening invocations Tulsi thus clarified the intent of his scripture, 'Svantahsukhay Tulasi Raghunathgatha'. I am commencing to recite the ballad of the Lord of Raghus for the bliss of my inner faculty. Opening invocations were performed in seven mantas. Tulsi thought of the last man who is disregarded and deprived, for whom aphorisms or mantras are a far cry, who is far away from scriptures and who is even out of reach from the rich – if I want to explain to element of Ram to him, if I want to wake up Ram sitting within him then I will have to bow prostrate to the shlokas and by the blessings of shloka I will have to compose the scripture in folk language, therefore after writing seven mantras in opening invocations, Tulsi resorted to folk dialect and wrote down five sorthas.

Jo sumirat sidhi hoi gan nayak karibar badan I  
Karau anugrah soi buddhi rasi subh gun sadan II

Five sorthas were written in absolute folk dialect. Jagat Shankaracharya has advised Vedic and Sanatandharma adherents like us to worship five deities in the beginning. And by establishing this idea in 'Manas', Goswamiji has formed a uniting bridge between Shaivs and Vaishnavs. He created a unity. He establishes five deities in the beginning of the scripture. Just to remind us Lord Shankar's opinion to worship Ganesh, Parvati,

Shiv, Sun and Durga. We must worship Ganesh, but we would not be able to do so constantly. In this situation, Ganesh means discretion. We must live in discretion 24x7. This is Ganesh's worship. What if one worships Ganesh for eight hours but doesn't live in discretion? Young men and women need discretion. And discretion cannot be attained without spiritual discourse.

Binu satsang bibek na hoi I  
Ram kripa binu sulabh na soi II

Worshipping Ganesh means prevailing discretion. Thereafter, sun's worship means offering water to sun, performing sun-salutation, reciting Gayatri mantra etc. which all Indians must practice and people do so. Those who practice are worthy of obeisance, but even if you are unable to do so then the resolve to live in light is sun's worship, 'Tamso ma jyotirgamaya'. As long as we live in light it's sun's worship in one context. Vishnu's worship; the Lord of Vaikunth Vishnu should be worshipped in sixteen steps by reciting Purushsukta. But if the busy world is unable to do so then Vishnu's worship can be interpreted as keeping our heart, our feelings, our thought-process pervasive and generous like Vishnu. Vast viewpoint is Vishnu's worship. Attributeless reverence or reverence beyond three virtues is Parvati. Shakti should be worshipped i.e. reverence should be kept intact. And Shankar is symbolic of faith. Shiva himself means welfare. Begetting others' welfare, wishing others' auspicious is Lord Mahadev's anointment. One must indeed perform anointment in temples, but wish everyone's auspicious and welfare. We can assimilate the five deities even in this context. Tulsi recollected five deities in five sorthas and offered obeisance to Guru in the last sortha,

Bandau guru pad kanj kripa sindhu nar rup hari I  
Mahamoh tam punj jasu bachan rabi kar nikar II  
Guru's obeisance is commencing. My VyaasPeeth has talked umpteen times that seeking shelter of one Guru will deem Ganesh's worship, Gauri's worship, Mahadev's worship, Vishnu's worship and Sun's worship as done. Everything gets

included in Guru's worship. And the first chapter in Tulsi's chopai is the obeisance to Guru. Let us sing few of its lines,

Bandau guru pad padum paraga I  
Suruchi subas saras anuraga II

Guru was offered obeisance. We are anyways going to discuss Guru for next nine days, therefore let's recall this. Tulsi says, I am about to recite RamKatha by hallowing my eyes by the dust of Guru's divine feet. The moment his eyes were hallowed by Guru's grace, the entire world appeared worthy of obeisance to Tulsi.

Siy Rammay sab jag jani I  
Karau pranam jori jug pani II

The entire cosmos turned full of Supreme Spirit. And Tulsi offered obeisance to the whole world and in the same sequence he offers obeisance to Mother Kausalya. He renders obeisance to the four brothers. In between he offers obeisance to Hanumanji. We always recite first day's Katha till Hanumanji's obeisance.

Mahabir binavau hanumana I  
Ram jasu jas aap bakhana II

I often say during Hanumanji's obeisance that you may worship any deity as you wish. But by seeking Hanumanji's shelter your vital strength in spiritual solemnization shall augment. He is the son of wind-god. Hanumanji has saved five vital characters in 'Ram Charit Manas'. The element of Hanumanta is non-secular. No one can claim it to belong to one specific religion. Seek Hanumanji's

shelter. There is a false notion in our country that women cannot worship Hanumanji! One must obey rules, but Hanumanji doesn't worry about any such thing. It's written in 'Ram Charit Manas' that the demonesses have worshipped Hanumanji. I thus keep saying that if demonesses too have the right of Hanumanji's worship then why not the sisters and daughters of my country? God knows, who has spread this notion? Of course, everyone should obey scriptural rule, if any. Women cannot recite 'HanumanChalisa', women cannot recite 'Sundarkand', women cannot behold Hanumanji's sight – who has put these fetters? Who is he? I am searching this man! Sire Shri Hanumanji is breathing air, the vital element of life. You cannot touch him, but he touches you every moment. Where will you escape? So, one must seek Hanumanji's shelter. The element of Hanumanta gives immense inspiration. Let's pause today's Katha after reciting couple of lines from 'VinayPatrika'.

Mangal-murti marut-nandan I  
Sakal-amangal-mul-nikandan II  
Pavan-tanay santan-hitkari I  
Hriday birajat avadh bihari II

So, this is the chapter of rendering obeisance in 'Manas'. Hanumanji was offered obeisance. Thereafter, lord's companions were offered obeisance, followed by the obeisance of SitaRam, lastly lord's auspicious name was rendered obeisance.

*World Reverend GandhiBapu said that those who don't know 'Ramayan' and 'Mahabharat' have no right to be Indian! The scripture about which we shall talk for next nine days is 'Ram Charit Manas'. It has been categorized into seven cantos viz. 'Balkand', 'Ayodhyakand', 'Aranyakand', 'Kishkindhakand', 'Sundarkand', 'Lankakand' and 'Uttarkand'. This is a ladder of seven steps to attain the Supreme Entity. I am saying so with immense responsibility. 'Ram Charit Manas' is a scripture that effaces our evil destiny, Saheb! The important question however is, do we have total faith?*

## Guru is living 'Rudrashtak'

The central point of Katha is 'Rudrashtak' and through the medium of 'Rudrashtak' let us envisage Guru in an especial form. First of all, this 'Ashtak' is recited before Rudra to alleviate the dreadfulness of Rudra. Rudra had turned harsh before some time and in order to transform that harshness into graciousness this 'Ashtak' has been sung by a monk. It has eight verses and Goswamiji composed this 'Ashtak' because Lord Mahadev, Shiva has eight forms. Keeping Lord's eight forms in mind, this 'Ashtak' was sung. The meter in this 'Rudrashtak' is bhujang-prayat. Bhujang means serpent or snake. And the supreme monk is present in the temple of Mahakaleshwar, whose disciple KagBhushundi rebels against him. Remember one point my dear. This is not to scare you, but just to caution. Rebelling against Rudra is good, rebelling against Vishnu is still fine, but rebelling against Guru is extremely horrid. Although, He alone frees you from that.

So, this meter is composed as bhujang-prayat. Let's not get into the grammar part of this. Nonetheless, its meters totally conform to the specification. But why was this meter of chosen in form of bhujang-prayat? Guru had raised a piteous wail. And the pain, the anguish, the loud cry flows out as bhujang-prayat. Mahadev, Mahakal, Lord Shankar pronounced a curse to Kagabhushundi to become a python. And in order to free his disciple from the species of serpent race, this monk used bhujang-prayat. These days medicines have been discovered and therefore, please don't use these great mantras for trivial things. But the world of faith vouches that if someone struck by the sting of snake recites the meter of bhujang-prayat then his poison is neutralised. So, the meter of bhujang-prayat is used to free the disciple from the species of serpent race. Alternately, my VyaasPeeth also feels that Shankar adores serpents. He adorns the ornaments of serpents. And everyone embraces those who are extremely dear to us. Parvati is also not as dear to Shankar as poison and serpent. Lord bears both poison and serpent in throat and neck respectively. Alternately, it may also mean that Bhushundi who is disciple of this monk will get

transformed into a serpent but serpent present in my neck would not be too poisonous due to the touch of my body. They way Lord keeps crescent moon on his forehead, he can keep Bhushundi in the neck.

Scriptures conform that sins committed by disciples are reaped by the Guru. Do remember one point, we only reap the karmas we do. This is the principle of all worldly souls, not of the enlightened men. Enlightened men also have to reap the sins of their surrendered dependents. King has to reap the sins of his kingdom. The law of karma breaks here. Analogous to owner of a factory who has to reap all consequences of whether the employees work or not, whether they do any mistake, whether the production is enough or deficient, whether there is profit or loss. King has to reap the sins committed by the subjects. And if king commits a sin, his royal priest has to reap its

consequences. Women should understand this: when wife commits a mistake, husband has to reap it; the scriptures say so. The verse was short of space, hence it was not written. But allow me to say, if husband commits a sin, wife has to reap it. This is Morari Babu's redaction of Twenty-First Century. There should be a balance. Guru has to reap sins of the disciples. This is found in ChanakyaNiti.

So, 'Ashtak' was written. Shiva has eight forms. Shiva is Guru of three worlds. Let us envisage these eight forms in an especial manner. Guru is manifestation of eight forms for us. He is the whole 'Ashtak'. Guru is living 'Rudrashtak'. Guru is moving 'Rudrashtak'. Guru is perpetual, eternal 'Rudrashtak' in my understanding. Guru is our mirror. Guru is an embodiment of mirror. Our rank or position is delusive. Money reflects our arrogant form. It shows our idiocy and deformation. We cannot see our real form amid illusions. In this 'Rudrashtak' of Lord Shankar, the word 'Nijam' is used. 'Nijam' means Guru makes us realise our true form. We can see who we are in Guru. He is our mirror. We see nothing by sitting behind the mirror. By leaving the mirror behind, we cannot see any reflection. It only creates a delusion, which is far from our innateness.

Righteousness has ten traits. Listen carefully. Even if we don't possess any single trait out of ten, it's fine. This is Kaliyuga. I am saying this from VyaasPeeth, yaar! Religious heads may argue that if it's fine to have no single trait out of ten, your listeners will forsake righteousness! No, beware! Preceptors will indeed be able to understand my point of view, probably pundits may fail to understand! I would like to tell all my listeners worldwide. Sire Manu has reckoned ten traits of righteousness. You may read those, I am not recollecting it now. Nonetheless, worry not even if you possess no single trait of righteousness. 'Sakha soch tyagahu bal more', I am reciting chopai, not promising anything. Listen to one point, Guru never promises, Guru always does in abundance. Whenever Guru does, he does so in abundance. His grace is immeasurable, boundless, limitless. This is about Sadgurus. It's about

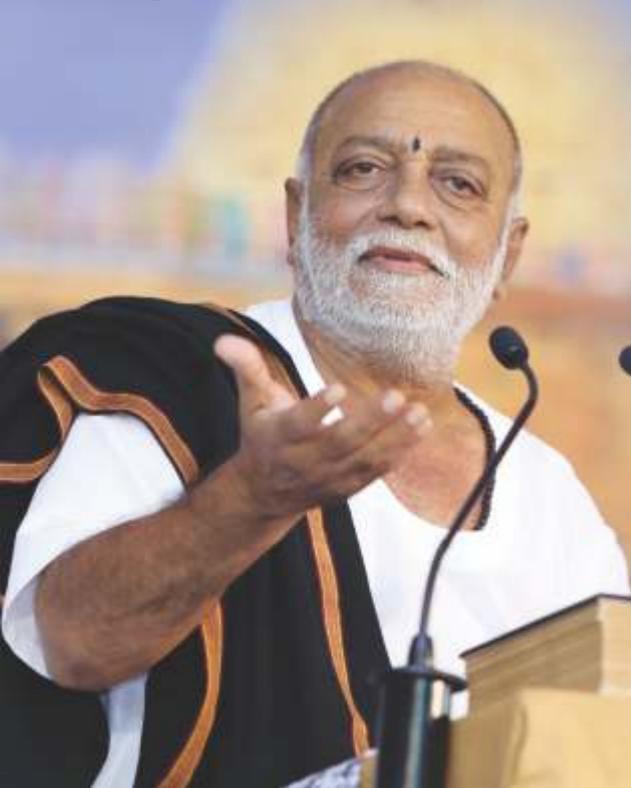
Jagatguru Shankaracharya, Nanakdev, Kabir, Mahavir, Buddha, Narsinh Mehta, Diwani Mira, Gangasati, Goswami Tulsi. As for us, even if we get something from them we shall be gratified. So do remember, he doesn't promise, he always does in abundance. And we would realise if we think from within that Guru has done in extreme abundance.

Hu to khobo magu ne dai de dariyo,  
Savariyo re maro savariyo...

An individual should think honestly, the Guru whose dependent we are, what is it that he has not given us? We are turning dishonest instead! What has he not given? Ram says in Sabri's episode, 'Nav mahu ekau jinh ke hoi'; MorariBabu says even if you don't possess a single devotion out of nine then do not worry, leave it! It's also not about denying the aspect of devotion without due thinking. Everything will get relinquished after reaching the state of awakenedness. Everything is worth forsaking after reaching certain spiritual state. Now step down one by one. Eight, the Ashtang Yoga of Patanjali. My bows to you if you practice yoga, you are a yogi. However, even if you cannot practice a single yoga out of Ashtang Yoga, do not worry. Seven, seven states of spiritual wisdom. Six schools of philosophy, even if we possess none out of six, no worries. It's good if we possess though. Step down by one, five – earth, water, ether, air and fire. We are made up of these five elements. Despite containing these five elements in our own body, we are unable to assimilate none of these, that's fine. Kishanbihari Noor had sung this ghazal,

Aag hai, pani hai, mitti hai, hava hai mujh me I  
Tab to manna padega ki khuda hai mujh me I

Even if we don't realise five elements within us, do not worry. Four; there are four spiritual states – Jagrat, Svapna, Sushupti and Turiya (wakeful, dream, deep-sleep and enlightened respectively). Even if we don't realise any of the four states, do not worry, leave it! It will do. Three: the path of karma, the path of devotion or the path of wisdom. Even if we are not the wayfarer of any path, it will work. Two; Is God



non-qualitative or qualitative? Is he formless or does he have a specific form? Worry not even if you don't possess its realisation. One, 'Chidanandrupah Shivoham Shivoham I', 'Ekoham Bahusyam', this is only spoken in stotras. It will work even if this does not materialise. We counted down from ten to one. What remains after one? Zero. But what I want to tell you is to walk backwards by two feet. Take care of two things Baap! In my view, give the love of your mind and the thought of your intellect only to your Sadguru. That's all, it includes all ten traits. It includes all nine devotions. It includes AshtangYoga. It includes seven states of spiritual wisdom. It manifests six schools of philosophy. Let us resolve to devote the love of our mind and the thoughts of our intellect to none other than our Sadguru. We should fulfill mundane and supramundane duties with due discretion. But cherish the love of our mind and the thoughts of our intellect only, only and only on our enlightened man; do so either by walking forward or backwards. This is true at mental level. And he who assimilates Guru extensively cannot even go closer to Him. The closer Guru approaches him, the more backwards he is bound to move.

So Baap! Stay facing towards Guru and maintain that distance. He wishes the necessity of distance. One may get burned by Guru's consciousness! Gurus have so much consciousness that even their own body cannot endure its degree, there is no question of others! Do remember, Guru is cautious of supreme-truth being descended in some enlightened man. This worldly body made up of five vital elements cannot endure supreme-truth. Body cannot tolerate when supreme-love incarnates in someone and body also cannot endure supreme-compassion. Therefore, enlightened man departs at the right moment. Because the limit of body gets exhausted. So, let us as well stay a step behind to behold Guru's sight. One needs to stand slightly isolated. Only then shall the door open. Only then Guru becomes our mirror in an apt manner, only then will he get assimilated in us.

So, this 'Ashtak' of Rudra is symbolic of Shiva's eight forms. And this is the first form in my

understanding, Guru as a mirror. Second form; Guru is our lamp. And this lamp doesn't contain anyone's borrowed oil. No one has provided its wick. It's self-illuminated. And where is it kept? Where is the lamp in form of Guru kept? Our philosophy has a principle of DeepDehli-Nyay. Lamp when placed in a room cannot light up external area and when placed outside cannot lit the room. Therefore, second form of Guru exist on our sill, he eternally stays on our sill by being a lamp so that our conduct as well as our spirituality gets lit simultaneously. It lights up both the areas. In my thinking, this is the third form which VyaasPeeth calls as the form of light. I am picking the third form from ShivaSutra. Guru is the remedy. Let me iterate once again, I am sitting staunchly with the only resort because I am totally convinced that Guru alone is our only and only remedy and no one else. Everyone will escape at the testing moment. Guru is the remedy in my understanding, the third form of AshtaMurti. There is no remedy except Guru and if you possess devotional faith in Guru then don't even search for any other remedy. Fourth form, Guru is our state. If you ever feel the surge of emotions in life then realise it's your Guru. If you feel depletion in emotions then consider that state also as Guru. Guru is the presiding element of our every state.

Mirror, lamp, remedy, spiritual state and fifth form is directions. Guru is our direction, Guru is our course of life. Who is our course of life? How can we progress in life? Guru alone is our course of life. Guru is our spiritual state, Guru is our direction as well. Sixth form, our vision is Guru. Because we have obtained our vision from there itself. We lacked the vision earlier. Guru is our vision. Seventh vision is door. Guru is our door. Sikh community chose an apt word 'Gurudvar'. Guru is our gate. Our door is Guru. Rest everything is walls, Saheb! Even as we manage social relationships, but after experience one realises that it is only about breaking our head! Social reputations, relationships etc. are standing like walls. Door is one and only our Guru. We realise things only through him. We experience liberation

only through him. Eight form in Talgajardian eyes, Guru is our heart. Our heart beats. Experience every day, our Guru is beating.

So, these are eight forms of Lord Shiva. This is the 'Ashtak' of Rudra. Keeping it in the center, we have gathered to envisage Guru in an especial way. Come, let us envisage further. Note my listener brothers & sisters, if you reckon in entire 'Rudrashtak' you may find few or many aphorisms in your way. However, the way it has been counted 'Rudrashtak' contains thirty-two traits of Guru. Ethicists say that a virtuous king contains thirty-two traits. A good son born in someone's family is considered having thirty-two traits. People like us live by assertively facing towards Guru, we live on Guru's smile, therefore we witness thirty-two traits only in Guru. The word 'trait' is also not appropriate; but language has limitations, what can I do?

One gentleman has asked, "Bapu, bliss and sorrow come again and again, what to do?" Live it! If it's bliss, enjoy with discretion; if it's sorrow, live it with tears. What else can be done? I have one medicine. It's not bitter, but it's sweet and tasty. I have taken this medicine. It has benefitted me. I often include myself while talking with you because I regard you all as mine. Shall I share something about my Dada. Ohhhh...! When I was about ten years old. When old memories get refreshed, we never knows! I was learning 'Ramayan' from my Dadaji. You all also demand that Bapu, please do share these incidents as and how you recollect. I have no personal interest in sharing but since I consider everyone as my own, I feel like sharing with you. The home where we stayed in the lane of Ramji Mandir is still kept secured. It was a small home of mud. It had a door to enter and exit. There was a small lobby as soon as the door was opened. By sitting there, I learned the lessons of 'Ramayan' as Dadaji taught me. I don't know drawing, else I would have sketched that door for you. No one in the world would have such a door! Allah willing, may none have it! The way Saheb, people sew tiny patches of clothes on a torn shirt or trouser, similarly the door was patched

sometimes by a small wooden plank and at times by the piece of Brooke Bond Tea box! It was sometimes patched by bamboos, at other times by some leaf! Such was that door! Iron bars or hinges were seldom available in that age year! Due to utmost poverty in villages, people used porous stones as hinges to fix the door. One such stone was placed on the top and another at the bottom. The stones were etched to fix the top and bottom corner of the door. The door thus moved tucked between two stones. It would open and close. This was the course of door, to open and to close. It was such a door that it had all doors in it! Anyone could see outside from inside and inside from outside. And when it was to be closed, one needed to lift it up by force, only then it could be closed. In order to open, it was required to be lifted again, only then could it open! I must probably be ten years old. I could not manage to open or close the door. Ma did it. She lifted it to open; she lifted to close as well. Father used to do it. Dadaji did it as well. My grandmother had passed away then.

This pain constantly prevailed in my mind that mother had to take so much pain! What was the alternative? From where could we have got another door? God knows, how that door was. 'Manas' was being taught to me and with childish disposition I happened to ask Dadaji that Dada, can we do something to fix this door this year? I knew this was not possible. Dadaji was also aware it was difficult. Saying no to a child is also painful! And my pain was the trouble that mother had to undertake. My pain was that father and Dadaji had to lift the door now and then! And the door was to be lifted several times in a day! Now see Saheb, the aphorism that was sown in my unconscious mind at the age of nine or ten sprouted this morning in my tearful eyes! At that moment Dadaji had said, son, I am the door. Imagine! I feel that enlightened man sows the aphorisms at the right moment. It can sprout anytime though. Now, these were profoundly enlightening words for me! Today as I think, I feel this is hundred percent truthful that Guru himself is the door. What concern do I have with this door? This was said to

avert response to my question, for He realised that I am in pain! Guru is the door, Guru alone acquaints us with everything.

So my brothers & sisters, it was said at that moment that I am the door and today it feels that everything else is only walls. What are honor, reputation and greatness, if not walls? People's happiness is also walls. Till what point can you stay pleased and happy? If I say or do as per your wish, you shall be happy else you will be displeased! No one can be predicted! So, bliss and sorrow trouble us a lot, what should we do? Live it. But I usually tell you one point that if God has not made water, he has no right to give us thirst. God will be dishonest if he gives us thirst without creating water. God will be dishonest if he gives us hunger without creating food. Likewise, God makes keys before making the locks. The locks of problems are formed later. Guru already possesses bunches and bunches of keys well in advance. There is no problem without a key. The problem is that keys have either been placed at the wrong place or they have been given in wrong hands! Or we are resorting to a wrong place to search the keys! We feel that we can find resolution from here or there! Or the keys have gone in the hands of pretentious and fraudulent men. Although I am not a Guru, but I do have one key which I feel is apt in my experience. While assimilating Dada day by day, now His memories are being refreshed so I don't know how much I will be able to take care. So, there is one key. Bliss and sorrow can do us no harm, make acceptance your disposition, that's it. Come bliss, accept; come sorrow, accept. Come insult, accept; come honour, accept. He who makes acceptance as one's disposition, to him bliss and sorrow cannot trouble. Although it's a tough penance. To accept everything is extremely difficult, it's tough.

So, these are not thirty-two traits, they are thirty-two dispositions of Guru. If I analyse further, there could be even more or less traits. But I have culled out thirty-two traits on the basis of 'Rudrashtak' to share with you in this Katha. First innate trait of Guru,

Namamishamishan nirvanrupam I  
Vibhum vyapakam brahma vedsvrupam II  
Nijam nirgunam nirvikalpam niriham I  
Chidakashamakashvasam bhaje'ham II

First innate trait of an enlightened man, "O the Lord of north-east quarter, please accept my obeisance." Who is Guru? Lord of north-east quarter (Ishan). Every quarter or direction has a presiding deity. The presiding deity of eastern quarter is Sun. The presiding deity of western quarter is Tamas and the one of the Gods having dominance of tama (dark ignorance or wrath) is Yama. Scriptures call the god of death also as Tamas. He is believed to be the presiding deity of western quarter. The presiding deity of northern quarter is Lord Vishnu, Lord Narayan, Hari or whatever you may like to call. The Supreme Godhead in form of righteousness is the presiding deity of northern quarter. And the presiding deity of southern quarter is called as Yam. I don't wish to scare you but if you dream of rushing towards southern quarter again and again then realise the time has come for your heirs to perform your last rites! Why fear yaar! But do earn something. He who has more money doesn't get affected by surge in price of turmeric, gold or dal. How can death fear the one who has accumulated the earning of worship? Let it come, if it has to! It's certain, it's definite.

So, don't fear. If you are forced to rush to southern quarter, do visit Kanchipuram, but do not fear. Here there is no death, Mrutyunjay Mahadev is sitting instead. The presiding deity of upper world (skywards) is Indra. The presiding deity of nether region (downwards) is Nag. The god of air is the presiding deity of north-west quarter. Prajapati is the presiding deity of south-west quarter. The god of fire itself is the presiding deity of south-east quarter. But the presiding deity of north-east quarter is my Mahadev. Guru is Lord of north-east quarter. The word 'Ishan' is immensely lovely and its Lord is Mahadev. The question is, what does Ish mean? Dictionary can provide several meanings of the word 'Ish', but for me 'Manas' is the only universal dictionary. My 'Manas' is the



encyclopedia for me. I obtain all meanings from it. Who is called as Ish? He who can glorify any individual whom he wishes is called as Ish. He can confer greatness, honour or reputation to whosoever he desires. And Shankar does this job. He confers greatness. He who confers the outcome of karma after thinking from heart is called as 'Ish' in 'Manas'. He who performs the job of obliterating the impediments occurring in our life again and again is called as 'Ish' in 'Manas'. Ish is also called as protector. Ish means God, Supreme Entity, protector, father as you may call it. So, when we observe Guru He is a protector as well. He removes our obstacles. He confers us greatness. Who confers us greatness except Guru? If you regard 'Ramayan' as Guru then 'Ramayan' confers greatness.

I would like to tell you with deep honour that he who has complete faith for Guru's surrenderance should never talk about liberation. Because Guru Himself is nirvana. After reaching Himalaya you cannot say that you aspire cold. Because Himalaya is the very form of coldness. Having obtained an enlightened man, nirvana comes in our fist. Guru's very form is nirvana. Guru

is attained, liberation is attained. Why am I not an adherent of liberation? I am not in favour of liberation at all. What is liberation is a question mark for me. What is liberation? Guru is attained, we are liberated. 'Nirvanrupam'; it's the innate trait of an enlightened man, the very form of nirvana. Reaching to Guru is reaching nirvana. This is Guru's innate trait. I wish to conjoin the words Vibhu and Vyapak because I understand that he who is all-pervading alone is omnipresent, apart from this everyone else is trivial and insignificant. I would request all of you so that we may not stay in deception! He whose viewpoint is highly all-pervading, regard him as Guru. Why only omnipresent, regard him as Lord. Why only Lord, regard him as Shambhu. Omnipresent entity itself is Lord. Omnipresent entity itself is Shambhu. We have become extremely narrow minded and parochial! So, he who is omnipresent is all-pervading. He who is all-pervading is alone worthy of being called omnipresent.

Vibhum vyapakam brahma vedsvrupam II  
Now comes two words, 'Brahma' and 'Veda'. You can regard them as two innate traits of Guru or even as one single trait. But my mindset considers

them as two separate traits. One innate trait of Guru is that He is the very manifestation of Brahma. The way he is the very form of nirvana, similarly Guru is the very form of Brahma in Vedanta. 'Guru sakshat parabrahma', we have called him Parabrahma. Guru himself is the very form of Brahma. There is no other Brahma, no other Brahma for the devotees surrendered to Guru. My Guru is my Brahma. This can be the only slogan of staunch devotional faith. Recite Vedas, read them. Vedas are extremely necessary. They should be spread more than ever. But if a disciple devoted to Guru cannot understand Vedas or cannot find time to read Vedas or if one lacks interest in Vedas then Guru Himself is the very form of Vedas. I really like this point, Osho once said that an enlightened man is reincarnation or rebirth of all scriptures. Sometimes such enlightened man descend in this world by sitting near whom we feel that he contains Vedas, he contains Bible, he contains Quran, he contains Dhammpad, he contains Agam and all that one could imagine. Do read books. And widespread research is happening on Vedas. It must happen. Not everyone has the right of Vedas, because they are tough and intricate. Guru is the very form of Vedas for us, certainly.

Whenever my memory is recollected I feel almost benumbed thinking that from where Dada must have shared this point about Vedas! Dada never went to study in a Vedic school. I have told umpteen times that there was a small almirah in green colour in our home, it contained all Sanskrit scriptures. Indeed, He kept going through Sanskrit scriptures in His own way. He would also mark certain verses. But as I recollect and as I understand in my memory, a flash of lightning runs through me! I feel, He is the very form of Vedas. Deem Guru as Vedas. Vedas in form of scripture hold infinite glory, but adherents of other religions will criticize Vedas! This can happen. But for whom Guru himself becomes Vedas. Veda means to know. What is worth knowing? Guru. Read your Guru. Study your Guru. Behold your Guru. Don't miss if you get an opportunity. Behold any

enlightened man's sight wherever you find him. And we are human beings. We are in human form and therefore we want to see Guru also like humans. As we see Guru in human form, we cannot stay away from attachment and hatred! The same Guru who has established the concepts till an extent of nirvana in us, people will begin to hate him! Because people perceive him in a specific form. And since past two or three Kathas, I have been making this statement before the society that please, please, please don't ever make monk a means to fulfill your interests. Monk is our ultimate accomplishment. Our goal is Guru. You may be chanting any mantra, performing any solemnization or reciting any scripture, but the moment your Guru arrives, deem the solemnization as complete. Sitting still at that moment! It's rebelling against Guru as in this episode. Poor man was anyways rebelling against Vishnu. Unknowingly he may have also rebelled against Shiva. But as soon as he rebelled against Guru, Mahakal was shattered! At that moment, one word specifically came as a trait of Guru,

Prachandam prarushtam pragalbham paresham I  
Akhandam ajam bhanukotiprakasham II  
Prachand means gruesome. He turned utmost horrid, how dare you? How dare you insult your Guru? Horrid, gruesome. Prarushta means superior. Prarushta means best. Who is superior to my Guru? This is not a comparison to regard others as inferior. No, but one doesn't get time to look elsewhere? I have already seen the best now. Only if I see others, will they appear inferior. Discrimination will arise. 'Pragalbham' means radiance, luster. This is the trait of an enlightened man in form of Shiva. 'Nijam', one meaning of Nijam is he who is absolutely independent, who is ever-free, who lives in no one's bondage, he is self-authoritative till such an extent. If you understand my point, I would like to tell you as a request, let everything get looted if it happens so, but ensure that your innateness is not lost anytime, that's it. Ensure that our disposition doesn't get proselytized. Trait of an enlightened man is to stay steady in his own state.

'Nirgunam'; he is an enlightened man who is beyond all virtues, who is free from satva, raja and tama or who is beyond the dualisms of specific form and formless entity. We are unable to present any specific virtue for an enlightened man e.g. we can never say that he is tamoguni. Sometime you will feel that he has spoken fiercely! At times you may feel that he is enjoying the most! Further sometime you will feel that he is exceedingly calm! Even though we try to impose virtues on him, we shall fail. He is non-qualitative. 'Nirvikalpam'; he whose life is free from resolve or discrimination! Resolve means rising beyond all choices. Not choosing between alternatives; it simply means being undifferentiated. And the trait of enlightened man that I liked the most is 'Niriham'; 'Niriham' simply means desireless. He who has no desire, no wish, no aspirations, no wants in life. 'Chidakashmakashvasambhajeham', O Mahadev! We worship you. You are the god who dwells in sky. You are spread all across sky. Sky is not only confined upwards, it also covers the area on earth. Sky pervades everywhere. No space is devoid of sky (ether). Alternately, it also means you have wrapped yourself with sky. You are sky-clad. The way directions are attires. His attires are directions. But they are limited. His attire is sky. He who is clad in sky is you. Meaning, he who dwells in sky, he who is completely contained and blended in sky. Sky - he who has covered voidness around him, he who is affluent with emptiness, it can mean this. This first piece about Guru's innate traits in my understanding begins by 'Namami' and ends by 'Bhajeham'. 'Namami' is an action. I offer obeisance, I offer a bow. It's an action. The way we bow prostrate, fold our hands, bow down – these

are part of actions. 'Bhajeham', I worship you, we are forced to say that I worship you but it (worship) is not an action, it's the affluence of the world of sentiments. These are thirty-two traits marked from 'Rudrashtak'. We shall discuss this primarily in coming days. Let's see how it proceeds further! Rajendra Shukla says,

Na koi baru na koi bandar, chet machandar I  
Ape tarvo aap samandar, chet machandar I

Let me recite some chronology of Katha. Yesterday on the first day we offered obeisance to Hanumanji. Thereafter, Lord's companions were offered obeisance followed by the obeisance of Lord SitaRamji. Next, Tulsidasji rendered obeisance to Lord's Name. Goswamiji extolled the glory of Lord's Name. And this itself is the quintessence. This itself is the ultimate element for people engrossed in the felicity of worship. Name is the only mainstay in Kaliyuga. It's not my opinion but it's indeed my decision that ultimately it's only Lord's Name; my eternal and everlasting decision shall only be this. Probably it must be this even in the past. It is indeed so in the present and it will be so in my infinite journey in future – Lord's Name. I tell young ladies and gentlemen again and again that choose any Name for which your mind is innately inclined. You need not sit down for one hour or five hours at a stretch. I often mention by resorting to Madhusudan Sarasvati Maharaj that once all your work is done for the day and if you don't feel sleepy then all my VyaasPeeth expects from you is, recollect your cherished god two to five minutes. Name is a spark. Remembering the one whom you believe or your cherished god is the primary spiritual discipline in Kaliyuga.

*Guru is our door. Sikh community chose an apt word 'Gurudvar'. Guru is our gate. Our door is Guru. Rest everything is walls, Saheb! Even as we manage social relationships, but after experience one realises that it is only about breaking our head! Social reputations, relationships etc. are standing like walls. Door is one and only our Guru. We realise things only through him. We experience liberation only through him.*

## Supreme Entity is supreme-enjoyer as well as supreme-yogi

In this Katha we are humbly trying to envisage the innate traits of enlightened man in an especial way by Guru's grace through Lord Mahakal's hymn of praise sang by a supreme realised man in Mahakal Temple situated in Ujjain. Do remember yesterday's statement that I have been able to extract thirty-two traits of an enlightened man from 'Rudrashtak' in my personal view. Guru is infinite. His traits know no bounds. There is no limit to his traits and his disposition. Although we have made a humble attempt to do so limited to our capacity. Sometimes I feel that someone is singing 'Rudrashtak' from all ten directions. Someone in north, someone in south, someone in east and someone in west. The entire cosmos is echoing with this sound. In my personal experience there is no 'Ashtak' like this one being sung by all ten directions. Therefore perhaps Reverend Goswamiji Tulsi has composed this in Bhujangi. Each of its line contains ten syllables. Ninth is always laghu. This is its composition, which alludes something. It hints that someone is singing this in all ten directions. Hope our ears can hear! A spiritual seeker has asked, "Bapu, should we sing 'Rudrashtak' before Lord Shiva?" Shiva is indeed a Supreme Entity but I have reached till an extent that sing 'Rudrashtak' by recollecting your Guru. 'Rudrashtak' is the hymn of praise of our respective enlightened men. Because it contains all innate traits.

Though this hymn of praise was sung in the temple of Mahakal on the bank of River Shipra, but the eyes are fixed towards Kailas. And I am happy to know that Kailas is located in north-east quarter (Ishan). Kailas is situated in Ishan quarter. Shiva is black and white. Although Shiva contains several colours. Those who have personally seen Kailas know that it is black and white. It is a snow clad mountain, it's pure white. Areas uncovered by snow are black in colour. I offer obeisance to the Lord of north-east quarter who is the very form of nirvana. Here Goswamiji has picked up the discussion of both outer-form (rup) and inner-form (brahma). Guru's outer-form is manifestation of nirvana (NirvanaRupam) and Guru's inner-form is manifestation of Brahma (BrahmaSvarupam). Rup is external, svarup is internal. Deem Guru's outer-form as nirvana. Deem Guru's inner-form as evident Brahma. Kailas is located in north-east quarter. Another point to note is that eleven incarnations of Rudra dwell in north-east quarter. Therefore, Shri Hanumanji is also the deity of north-east quarter. Essentially both are one and the same.

Namamishamishan nirvanrupam I

Vibhum vyapakam brahma vedsvrupam II

Nijam nirgunam nirvikalpam niriham I

Chidakashamakashvasam bhaje'ham II

Lord of Kailas is the presiding deity of north-east quarter. His outer-form is nirvana. His inner-form is Brahma. An individual needs to undertake the journey from outer-form to inner-form. Look at this entire episode of 'Uttarkand'. Kagabhushundi was earlier shudra (the servitor class). Thereafter, he went

on ascending. Originally he was shudra, later he became Brahamana. What progress does Shiva's worship restrict? And eventually he became a crow. Bhushundi rose beyond all races and classes. While undertaking the journey from inferiority to superiority, he rose beyond everything. 'Paresham'; this is 'Paresham'. This realised man has progressed tremendously by Guru's grace! And this man Bhushundi is extremely fortunate to have benefitted by Katha from two utmost supreme reciters. He heard Katha from Shankar; later from Lomas. So, this is the process of a spiritual seeker's constant ascension. Finding such a glorious episode related to Guru is almost rare in my personal opinion.

There is a question, "Bapu, in 'Manas' Lord Ram has asked Valmikiji about the places where they can stay. He has responded with fourteen destinations. Can you tell us where should we stay?" Shall I tell you few places? Will you stay there? If you wish to stay anywhere, stay at these places. First, stay in thoughts. A spiritual seeker needs to stay in thoughts. Stay thoughtful. Katha is heard in two ways, because Katha has two sources. First, 'Sakal lok jagpavani ganga', Ganga flows from head. Thus, the provenance of Katha is shown as intellect or wisdom. Wisdom is territory of intellect and intellect dwells in head. So, Katha has originated from wisdom or intellect and Goswamiji also says,

Rachi mahes nij manas rakha I

Pai susamau siva san bhakha II

'Manas' means heart. I request my listeners, listen to Katha by intellect and know by heart. The reciters also need to talk intellectually and reinstate the same by heart. When we studied scientific principles, first we were explained intellectually and later we practically experimented in laboratory, ItiSiddham (thus proved). It means Katha should be listened by intellect and experimented in the laboratory of heart. Only then does it give true result. Some of them question, even though people

listen to many Kathas, why is there no result? The fact that people listen itself is the result. No one listens to anyone in this world! And the fact that people listen in large numbers itself is the result. Man must stay in thoughts. It's neither about excessive thoughts, nor about thoughtlessness. It's what Buddha calls as moderate-thoughts. Yogic discipline recommends one to sit on a flat ground. Man should be thoughtful.

People were also pained by my yesterday's statement, Bapu, you mentioned that Guru has to reap the outcome of disciple's mistake. Yes, he has to. Though Guru is gracious. Even God is not as gracious as Guru. Guru's contempt is deemed as a great sin in 'Manas'. A blocker in our spiritual progress is that we don't even spare Guru of hatred! Let us not hate each other. I am only cautioning you, please don't fear. This is not criticism, it's a cure. Even the greatest religious benefactors could not escape hatred, Sahib! When an enlightened man honours someone else and doesn't treat you at an equal footing then doesn't the feeling of Guru's contempt arise in you? This attitude of hatred arises even between Guru and disciple. This man for whom Guru sang 'Rudrashtak' exhibits hatred against his Guru again and again! He felt till an extent that my Guru is immature. Bhushundi's hatred went on growing day by day. And why be confined to Guru's contempt alone? No man in this world should be hated. Don't you harbor an attitude of vengeance in your mind? I have witnessed this even in people organising the Katha. I am reciting since many years now. One organiser goes till an extent of taking revenge from another, we were not honoured aptly in your Katha, come my Katha and I will show you! On one hand, while you spend Lakhs of rupees, but only for this vile intent! I have witnessed organisers literally fighting. You (listeners) are no way lacking in this! On top of it you ask me, please tell us what is Guru's contempt! If me answering this would have reconciled you, it

would have happened long time ago! Ask your soul. Although Guru is extremely gracious. Curse was pronounced by Shankar, piteous wail was raised by Guru! I feel at that moment this enlightened man must have screamed at top of this throat, beware Mahadev! Don't you dare pronounce a curse on my child! However he may be, he is mine. And the one who sent him under your surrenderance is also me.

Guru's piteous wail proclaims boundlessness of his compassion. Let I and you, we all stay safe from Guru's contempt. Let's introspect deeply. If we are the worshippers of Truth, Love & Compassion, we ought to be ready to sacrifice few things. You must. He who is dedicated to truth must be ready to sacrifice six aspects like a blade of grass. Only then can one become the worshipper of truth, else it's nothing more than a definition! First, body; come appropriate time one's physical body needs to be sacrificed like a blade of grass. If woman is a worshipper of truth then she is bound to sacrifice her husband like a blade of grass; if man is a worshipper of truth then he is bound to sacrifice his wife like a blade of grass. Worshipper of truth needs to sacrifice his children and family like a blade of grass when time comes. Worshipper of truth should also be ready to sacrifice his monastery, his home, his hermitage etc. Money, worshipper of truth also needs to sacrifice money like a blade of grass. When the time comes, he has to sacrifice the whole earth as well.

Tanu tiya tanay dhamu dhanu dharni I  
Tulsi made Kaikeyi speak these ambrosial words,  
Satyasandh kahu trun sam barni II  
"O Lord of earth, worshipper of truth needs to sacrifice these six aspects like a blade of grass." Now come to VyaasPeeth. Tulsi wrote about truth. What about love? Even for love, these six aspects need not be sacrificed like a blade of grass, but they have to be devoted to someone like a flower. Worshipper of love need not sacrifice these six aspects, they have to spread its fragrance like a

flower. It contains felicity. It contains blessed aroma. Man of love doesn't break anything. He will keep his body as well in good fashion. He will not devastate his body. Love says, do not break your body but spread its fragrance. He who is Supreme has both the aspects. Having one and lacking another only makes the Supreme Entity incomplete. Tulsidasji writes in 'Manas',

Anan rahit sakal ras bhogi I

The Supreme Entity enjoys all tastes. Tulsi is extremely revolutionary man. By alleging Tulsi as a stereotyped rut, many people have committed his offence! Tulsi says, the Supreme Entity is supreme-enjoyer. The Supreme Entity is supreme-yogi. This is not my statement, it's Goswamiji's statement. What is Shankar? What is the lord of north-east quarter? Supreme-yogi. Supreme-yogi Shankar is supreme-enjoyer on the other hand!

Karhi bibidh bidhi bhog bilasa I

Gananh samet basahi kailasa II

Mahadev's supreme enjoyment of amorous sport. And Shiva is the supreme-yogi. Supreme Entity is everything. Tulsi stopped. They are parents of the universe, hence I refrain from describing their amorous sport. So Baap! The Supreme Entity is complete in all respects. These revolutionary statements of Goswamiji were given blind eye and deaf ear! It depends from which point of view we look at the Supreme Entity's yoga and pleasure. Therefore, listen by intellect and experiment by heart. Else we don't take a moment to commit an offence! When Parvati was asked, why did you choose Shankar? Mahadev is the abode of inauspicious entities and demerits. Parvati said, this is the precise reason of choosing him. Because we match each other very closely. In what way? She replied, he has eight demerits, I have nine demerits. Our horoscope matched! Thus the wedding took place!

Agun aman matu pitu hina I

Udasin sab sansay china II

'Manas' has described each and every demerit. Maina began to cry, Parvati too was crying, as and

how Narad began to describe Mahadev's demerits! While both of them cried, their interpretation was different. Because Maina only thinks and listens by intellect, she doesn't experiment in heart. Whereas Parvati experiments by heart, by reverence and realises how valuable is every demerit for me. I must indeed marry him. Who will give their daughter to a boy who has no single merit? Parvati experimented by her heart that these demerits will turn out beneficial. Because merits keep on changing, its degree fluctuates. This man has no merit at all and I shall love him more than anyone because love is beyond merits. Intellect thinks something, experiment of heart thinks otherwise. "Maina, your daughter will receive a suitor who has no merits, no self-respect." Who will give their daughter to such a man? Parvati interpreted this nicely. She thought, I should indeed marry this man because he is free from ego. Ego spoils our life. Ego of man and woman clashes. Ego clashes spoil people's life! Without ego clashes our world will be blissful. He has no parents or elder at home. But Parvati thought, I am not marrying a worldly soul, I am about to marry Shiva. He is unborn. Indifferent; Mahadev's fourth demerit, the one whom your daughter will marry will be indifferent. Parents thought, who will give him a daughter who sits silent without uttering a word? Parvati thought, it's advantageous for me. Man enters the state of indifference after rigorous penance! Indifference doesn't mean being sad. It means sitting in a position from where one only witnesses the world with a feeling of an indifferent spectator. The feeling of doership causes war. Parvati interpreted this incident by experimenting in heart, parents interpreted by intellect. Parents thought, how will he live a worldly life who has no questions or no doubts? Parvati thought, doubt is natural in men's as well as women's mind. My suitor is free from all doubts, which means he is a dense form of faith. He is all faith. He will have devotion. Where there is devotion, there will be love and hence, my life will be completely filled by love. Jogi, next demerit of

Mahadev. Parents broke down, he who is a yogi cannot enjoy amorous pleasures, hence their family will not expand. My daughter will suffer endlessly! Marriage is a means of amorous pleasures (bhog).

I thus began to discuss this aphorism that Supreme Entity is supreme-enjoyer (bhogi) as well as supreme-yogi (yogi). Supreme Entity accepts both the aspects and attains perfection. Consider this as an innate trait of a Supreme Entity. This is the rule, else the Supreme Entity is incomplete. Note that it's not about the enjoyments or pleasures for which we are habituated. It's about the enjoyment of the Supreme Entity, which is eternal enjoyment. We experience bliss in trivial things! We aim for trifling unimportant bliss! There is no bliss equivalent to the spiritual discourse of a monk!

So, how can one marry their daughter with a yogi? Parvati thought, life can be easy and successful only with a supreme-yogi. Living life with the one who is only engaged in sensuous pleasures is only a waste! Leading life with a yogi is akin to the flow of Ganga. Parvati transformed the meaning in the laboratory of heart. 'Jogi jatil', he will have matted hair. Even when Lord Shankar went to marry, he went with matted hair. Akam, how can we marry our daughter to him whose mind is bereft of desires? Parvati thought, the fact that he is bereft of desires means he is fond of worship. And I shall marry a home of worship. I am truly fortunate!

Jogi jatil akam man nagan amangal bes II  
Narad said, her husband will be stark naked. Who will give him their daughter? Who will give him a girl who has no clothes to wear? But Parvati derived a lovely interpretation, since he is stark naked, he should be supremely generous for he even gives away his own clothes to others! The god of north-east quarter who is wearing no attire of desires. He whose all desires are burned to ashes. So, Parvati was pleased to know that she has eight

demerits and Mahadev has nine demerits. We shall make nice pair with each other!

Stay in thoughts. Listen, listen, listen; where should one stay? In thoughts. But moderate thoughts. Neither excessive thoughts, nor deficient thoughts. So firstly, stay in thoughts. Stay in thoughts, simultaneously stay in humour. Because thoughts alone will make you serious! Stay in humour, stay relaxed, stay in joy. Because people staying exclusively in thoughts become too grave! People don't live in humour especially in religious fields! Thoughts, thoughts! And contemplators stay extensively serious! They can never smile! Such people are forced to show their teeth to dentist in old age. Third aphorism, stay in faith. An ascetic of India says, faith is life, doubt is death. His earlier name was Narendra, who later became Vivekananda. Tomorrow I shall wake up, one should have this faith. It's an extremely lovely word of my dictionary, 'Vishvas' (faith). People

ask, till what extent should we keep faith? Forget it, have faith birth after birth. Live in faith. This is the fourth plot to stay, whoever likes it may take it; it costs nothing! Live in dispassion; O Lord, bestow me with dispassion. And bestow on me such a dispassion that the world would not even realise that he has been separated from me! Such is this succulent dispassion. And fifth, stay in discretion attained by listening to Katha. Stay in these five plots.

So Baap, innate traits of Guru as found in the first verse of 'Rudrashtak' are: the very form of nirvana and the manifestation of Brahma. Rup is external and svarup is internal. Rup is interpreted by intellect. Svarup is realised by especial eyes of heart. Let's proceed further.

Nirakarmonkarmulam turiyam I  
Gira gyan gotitmisham girisham II  
Karalam mahakal kalam kripalam I  
Gunagar sansarparam nato'ham II

Let's perceive Guru in an especial form through the medium of 'Rudrashtak'. 'Nirakar'; Guru has no form. Form is only physical. The fact that we keep an idol of our Guru is a question of our faith. Keeping a picture of Guru is good. Because we want some support, but until then dualism prevails. Although there is also an aphorism which states that dualism should prevail between Guru and disciple. This is my Guru, I am his disciple – this dualism is maintained in the tradition of Guru. The matter of Shankaracharya is different. We at least need a form. But essentially, one should also understand that the element of Guru is formless. The fact that he assumes a specific form for us is his compassion and his form is not caused by worldly illusion or the result of past karmas. It is by his self will. The moment he feels that I want to get manifested, he manifests himself. So, essentially Guru is formless. The fact that people like us need a

form is a different matter. We have formed the idol of Shiva and Parvati sitting together to offer our reverence. We have conceptualized idols also in words, poetries, stories, episodes etc. Essentially he has no form. Yet our ancient civilization has presented him in form of Shivaling. It has no face, no ears, no nose, no hands and no legs. It has no organs of sense. Nothing at all. We just worship Lord in form of Shivaling. It is symbolic of formless entity. Yet in Tulsidasji's opinion the formless entity assumed the form of a monkey for people like us.

By my Talgajardian eyes from 'Ram Charit Manas' the form that Hanuman assumed from Shankar's formless form has fifteen forms in all. The very first form is, 'Vanarakar vigrah purari'. This Hanuman in form of monkey has assumed fifteen forms. His first form is that of a monkey. If you want to stay close to Hanumanji or live under his surrenderance in Kaliyuga then don't use horrific idols of Hanumanji. Since centuries we have only worshipped the idol of Hanumanji with a mace standing in a hero pose! Let him sit down peacefully now. Else the idols in temple usually have a mace and a mountain! Let him rest now. I may be biased because it's mine but I really like this form. Not sure how you feel about it! My Hanuman is different, he is immensely lovely. See, how he is sitting? He looks good. He is sitting at peace; this form will bestow rest even if one wants to meditate. Sit before him if you want to practice yoga. If you want to recite 'Manas' or practice some erudition, sit in front of him and do so. He is the conferrer of strength, intellect and erudition. First form is that of monkey. Second form is,

Bipra rup dhari kapi tah gayau I  
As per this line, Hanumaji has assumed the form of a Brahmana in 'Manas'. Hanumanji has fifteen forms and all fifteen are the forms of Guru. The very first form of Guru is that of a monkey. You will not like it, but it's not about Guru who is immature and frivolous like a monkey! It's about the one who has sat down in enlightenment, who has given a



thought that take away mace from my hand and give me a sitara. I am talking about this Guru. Free me from mace now! Now give me some musical instrument. He is not a Guru who acts immaturely and frivolously like a monkey. He is a Guru coloured in the hue of enlightenment, golden-guru. I shall describe slowly and gradually before you, as my thoughts flow and as my Guru pushes me. Because there are seven notes and Tribhuvandada touches one of the notes hinting me to take it up. I am subjugated! I am completely subdued.

At times Dada used to utter, 'Gurudev Samarth'. At all other times, his berkha would continue. He spoke too scanty. I feel that whatever little he spoke with me, he had spoken everything in it. This is an extremely ancient word. It is not only confined to Talgajarda. Samarth Ramdas in Maharashtra also calls Guru as 'Samarth', but this divine word came to my mind from Talgajarda. So, even I say 'Gurudev Samarth' sometime. I personally believe that my everything is Guru. For me, Guru alone is everything. For me, Guru himself is my ultimate accomplishment. Guru is not furniture like a chair which you move from one place to another! Guru is the Supreme Godhead. This is my very personal thought. You need not follow me blindly! I had brought one couplet, it was forgotten in other discussions!

Tu is qadar mujhe apne karib lagta hai I  
Tujhe alag se sochu to ajib lagta hai II  
Dualism will efface after listening to this couplet.  
You are my everything.

We were discussing that fifteen forms of Hanumanji are innate traits of a Guru. First,

formless; second, form of a monkey; another innate trait of Guru is monkey. So, one of Guru's innate traits is that of a monkey. It doesn't refer to immaturity or frivolousness of monkey! It doesn't mean unsteadiness, it points to steadiness and enlightenment. Guru neither carries the burden of mountain, nor the burden of mace in his hand. Such a Guru akin to a monkey who is burdenless. In the Twenty-First Century, Guru should be like the one who tells us that take away the mace from my hand, give me sitar instead! So the form of monkey is Guru's form, Brahmana's form. Hanumanji's various forms are described in 'HanumanChalisa',

Sukshma rup dhari siya hi dihava I

Bipra rup dhari lank jalava II

The form of monkey, the form of Brahmana, subtlest form, monstrous form, colossal form, minutest form, giant form – Guru is presenting in various forms. We are especially envisaging Guru. Another form of Hanumanji is that of an emissary,

Ramdut main matu janki I

Satya sopath karunanidhan ki II

Yet another form of Hanumanji is the form of a servant.

So ananya jake asi mati na tarai hanumanta II  
Hanumanji assumes the form of a son before Mother Janki. The form of a servant, the form of a companion. One more form of Shri Hanumanji is that of Goddess. As he went to nether region, he assumed the form of Goddess. He also assumed the form of a mosquito. Hanumanji also took the form of a great hero, a monstrous form, a colossal form; utmost adored form of Hanumanji is the form of silence. I shall discuss it tomorrow.

*Sometimes I feel that someone is singing 'Rudrashtak' from all ten directions. Someone in north, someone in south, someone in east and someone in west. The entire cosmos is echoing with this sound. In my personal experience there is no 'Ashtak' like this one being sung by all ten directions. Therefore perhaps Reverend Goswamiji Tulsi has composed this in Bhujangi. Each of its line contains ten syllables, which alludes something. It hints that someone is singing this in all ten directions. Hope our ears can hear! 'Rudrashtak' is the hymn of praise of our enlightened men. Because it contains all innate traits.*

## The element of Guru is formless, but our sentiments give him a shape

Baap! This Harihar pilgrimage of Mokshpuri is graced by the presence of Goddess Kamakshi and where Jagatguru Adishankaracharya's tradition is flowing like an incessant stream of Ganga, moreover the blessings of Lord Paramacharya are already with us for Ramkatha. Reverent Sire is not here in person, but his best wishes and blessings are with us. The current abbot is extremely pleased. I offer obeisance in everyone's divine feet. Yesterday evening Lord Mahadev's anointment was offered through music, a sitar performance was presented. The entire anointment was extremely serene. You all know that the summary of every Katha is compiled in three languages viz. Gujarati, Hindi and English and our affectionate Nitinbhai compiles the matter with utmost discretion. His entire team works with the sentiments of surrendered devotees towards VyaasPeeth. And the Katha of 'Manas-Mangalbhavana' which was recited in Kutch was offered to everyone. I express my pleasure and goodwill. Extremely good work is being done. It's not my disposition to praise because it is being done on behalf of VyaasPeeth and ChitrakutDham, but I truly feel that a good job is being done. Because I am unable to watch my Katha. I don't remember what I have spoken in which Katha! I spoke as per the flow! Many people ask me, Bapu! Do watch your Katha sometime, but I am short of time! I often tell Nitinbhai, he might not like but as you give me this compiled summary, you distribute to others as well in form of gracious offering and when you give me one copy, I keep it with me in my journey. Whenever I read, I feel truly amazed that Dadaji made me speak this! Revisiting old Katha also gives me strength. Else the flow just passes away! Whatever is spoken, flows away! So, in my view this activity which is being done is a matter of pleasure. I once again express my pleasure. Come, let's begin the Katha.

'Manas-Rudrashtak', while analysing Lord Shiva's hymn of praise sang by a supreme monk, this Katha is specifically focused on the innate traits of an enlightened man or Sadguru. Since yesterday we are discussing the second meter in chronology,

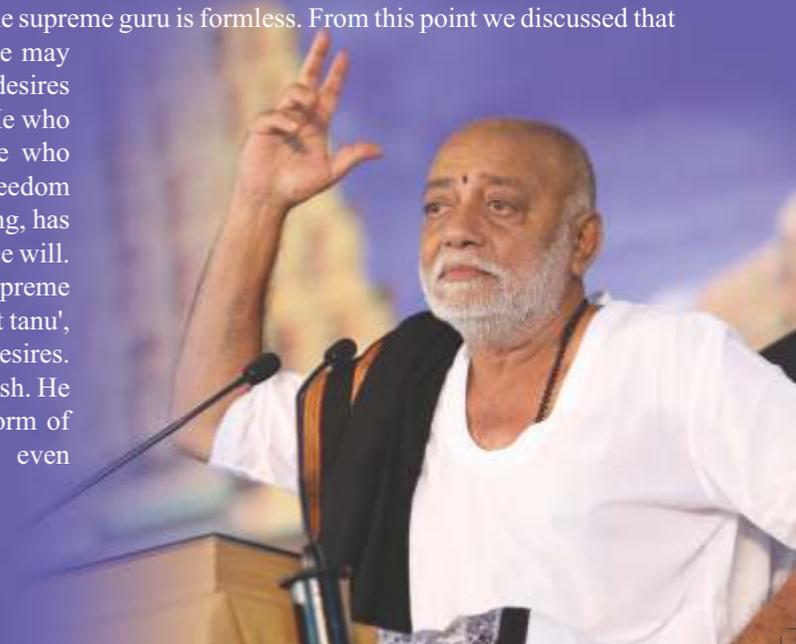
Nirakarmonkarmulam turiyam I

Gira gyan gotitmisham girisham II

Karalam mahakal kalam kripalam I

Gunagar sansarparam nato'ham II

Lord Mahadev, the Guru of three worlds, the supreme guru is formless. From this point we discussed that even if the Supreme Entity is formless, he may 'Nija ichha nirmit tanu', though he has no desires at all. He is desireless, he has no wishes. He who has no desires ever is free to desire. He who desires now and then should not have the freedom to desire. But he who never desires anything, has the freedom to manifest anything by his free will. Therefore, yesterday I hinted that the Supreme Godhead is formless. Yet 'Nija ichha nirmit tanu', he can make independent decisions as he desires. If he wishes, he can assume the form of a fish. He incarnates as a boar. He also arrives in form of Vaman (dwarf god), Ram, Krishna or even



Buddha. Similarly, while we are discussing about Guru, the element of Guru is essentially formless. We form shapes in him out of our sentiments. I keep saying, imagine... imagination is good. E.g. let us imagine we are sitting on the bank of Kalindi and singing Yamunashtak, peacocks are dancing, gentle fragrant cool breeze is blowing etc. Imagination is good. It feels good. But ultimately it's fictitious. Pure-white marble extracted from the mines of Rajasthan appears extremely lustrous. Its luster can even outshine silver. However, this stone prevails only till an extent of our imagination. But beyond this imagination, when certain sentiments arouse in a spiritual seeker, an idol gets formed. Our sentiments give it a shape. The element of Guru is formless, but our sentiments give him a shape. An idol gets formed by our sentiments. It's sold. The idol of Vishnu may be sold in Rs. 10,000 but they would negotiate till Rs. 9,000. Despite being an idol of God, it's negotiated! Suppose we purchase it. We imagined. Sentiments aroused. A shape was given. We made a small temple in home and placed the idol there. At that moment, Guru performs the sacred ritual of idol-enlivenment. Thereafter, it's worshipped, offered frankincense etc. So, sentiments give it a shape. Essentially it is formless.

So, the formless Shiva in our philosophy assumed the form of a monkey. Even yesterday I stated that Shiva has no idol but when I went to behold Lord Shankaracharya's sight, he was sharing everything. He said that Lord Shankar sleeps here after retiring for the day. One of his thoughts exactly matched my thought that new temples should not be built. The existing once should be restored. I really liked this thought. Building temples at every nook and corner! Of course, every village should have at least one temple. But too many temples are not needed. Restore the old worn out temples. It also gives rise competition in building temples. Everyone wants to break the record! Anyways, I liked this thought. So, you are thinking for the future generations with extremely broad vision. It's highly worth

welcoming. Lord Shankaracharya told one good point to me that we Shankaracharya are worshippers of Goddess from within. This is absolutely true! I am aware as well. The entire spiritual discipline of Acharyas is related to Goddess. They are the worshippers of Shakti. They are constantly engaged in TripurSundari, Shriyantra etc. Here Shankaracharya himself has made a Shriyantra on Shaligram and it is being worshipped. I saw it. Lord Jagatguru was sharing good thoughts that we are Shakt (worshippers of Goddess) from within, Shaiv (worshippers of Shiva) from outside and Vaishnav (worshippers of Vishnu) in conduct. He made a very good point. Acharya should be like him. This could be a good Prasthanatrayi. So, this thought gave me immense joy. These aphorisms can beget great harmony and unity! You made one more point that if intellect of north and superhuman powers of south unites together then the entire country will emancipate. This is a good point, young men and women; these are the aphorisms of the Twenty-First Century. Too good! The matter of greatest joy for me was that a plant of Tulsi (Holy Basil) is planted in the black stone over the samadhi of Acharya. Imagine having a plant of holy basil right above Shankaracharya's samadhi! The matter is small, but the message is big!

Essentially the enlightened men are formless but they assume several forms for people like us subjugated by compassion. But they are desireless. We are envisaging Shankar's form through the medium of RamKatha. The formless element assumed a specific form as a monkey. So, few forms of Hanumanji are also the forms of the enlightened man. First, monkey; Guru is monkey. The so-called religious people may feel a jolt! Guru Dattatreya had made a dancer named Pingala as his Guru; read his stories of Gurus. The formless element of 'Rudrashtak' assumes a specific form. One form of Guru is monkey. Guru should be monkey, but Guru should be free from the frivolousness of a monkey. Recollect three monkeys of Gandhiji. This is Guru's trait. Who is

Guru? He who doesn't hear evil of anyone. Who is Guru? He who doesn't see evil of anyone. Who is Guru? He who doesn't speak evil of anyone.

So, Guru is the form of monkey. Try to understand couple of points about this. Now, Hanuman who is Guru in form of monkey is being given a sitar instead of mace by Talgajarda. Twenty-First Century's golden-guru Hanuman should not be a weapon-bearer. He should be scripture-bearer, instead of weapon-bearer. Deities can keep weapons, not Guru. Gandhibapu worshipped truth. He carried no weapon, just a stick. This stick was not meant to attack anyone. Guru doesn't possess any weapon. Although when Hinduism was in danger, Sikhism has resorted to weapons. It must have happened in that age, but in this Twenty-First Century Guru should be scripture-bearer instead. Many people wrongly interpret scriptures and make it a weapon! Because of different interpretation of few religious scriptures a sense of fear has smeared the whole world! Terror has spread all across! Mace was taken away from Hanumanji and he was given a sitar, which means Guru in form of monkey should be tuneful and rhythmic. The embodiment of Guru should be musical. When we relinquished weapons from Lord Ram's hands, it became a topic of discussion! The pundits who themselves talk of non-violence in the world, criticized my initiative! Such thoughtful people said, Bapu has not done the right thing by taking away weapons! You always talk about non-violence! I have initiated this from my Ram, at least be pleased! Yes, when I placed sitar near Hanumanji by replacing the mace, there was not much discussion! Guru should be musical. Gurunanak said, Mardana strike the guitar.

A rich man came to me from Mumbai several years ago. He has passed away now, but he was originally from Kutch. I used to stay at his home. He told me several times that please have Hanumanji's tail removed. Hanumanji is a human being. No one will disagree with you. If you say this in Katha, it will be done. I said, Dada, I cannot do this. As for me, I have liked this Hanuman with

tail! Hanuman without tail appears impotent to me! Because my mind has a specific form of Guru. He is Guru who has extended reputation (analogous to long tail). But he doesn't keep his reputation in front, he always keeps it behind. Therefore, Hanumanji's tail is behind. Is Guru's reputation lesser? Hanuman with tail is not a beast. He is wealthy with divine reputation. This tail is symbolic of reputation. Even if Guru doesn't wish reputation, it follows him. He cannot escape. Wherever he goes, it will not spare him! Guru should be the one who seldom cares about reputation; nonetheless, his reputation is extensively stretched.

Second point, Guru in form of Hanuman has the form of monkey and he lacks mustache. Yes, many people form a Hanuman with mustache! They specifically do so when I object! But Hanumanji doesn't have a mustache, but he has his face or mouth. Face is in front, tail is behind. It means he doesn't look at the reputation received from others. He keeps his face in front. What does he carry in mouth? Tobacco? What does he carry in mouth? Seeds of marijuana? What does he carry in mouth? Intoxicated substances? What does he carry in mouth? Vicks tablet? What does Hanumanji carry in his mouth?

Prabhu mudrika meli mukh mahi I

Jaldhi langhi gae achraj nahi II

Hanumanji keeps a signet ring etched with Ram's Name in his mouth. A great mantra is present in his mouth. He did not place reputation in the front, but worship is kept in forefront. There is an old statement of mine, do nothing at the cost of worship. I would like to request you that if you decide to dedicate one hour for recitation, chanting etc., once you innately decide that you have to practice specific spiritual discipline for one hour or thirty minutes then please do nothing at the cost of this worship. Even if you decide to pray for five minutes before leaving for college then do nothing at the cost of this, however important it may be. If five is too much, worship for three minutes.

Shri Hanumanji is Guru in form of a monkey. And we have called him made up of

golden body. It means, Guru should be gold who doesn't get rusted by the world. This is the embodiment of Guru. He is Guru who leads the society in the moment of crisis e.g. if the society is starving due to shortage of food or water, if people's basic needs are not getting fulfilled, if calamities are striking one after the other, if people are on the verge of dying – in such situations Guru in form of Hanuman always leads everyone. Come, follow me, if it's the matter of death I shall stand foremost. Guru will walk in leading position. Hanumanji has done this. Monkeys and bears spent long time in Janki's quest. They were thirsty and starving due to lack of food, at that moment Hanumanji took the lead. On all other instances, Hanumanji has constantly stayed behind. He is Guru who stays the last. Guru has no preference of first or last.

Fifteen forms of Hanumanji who is the manifestation of formless Shiva are the innate traits of Guru. First, form of monkey. Second, form of Brahmamana. Guru is indeed Brahmamana.

Bipra rup dhari kapi tah gayau I  
There is no rule that an individual of Brahmamana caste should be a Guru. He who is Guru will indeed be a Brahmamana, this is natural. Brahmamana (Vipra) means he who has primacy of discretion (vivek), who has primacy of dispassion (virag), who is free from artifice; he is Brahmamana (Vipra). I have been stating these three points about Brahmamana (Vipra) since a long time now. My Goswamiji has written a line that if such a Brahmamana (Vipra), who has primacy of discretion and who is free from artifice, tries to reform us verbally and yet if we disagree then he may turn more aggressive in convincing us! Guru is Vipra. Being called Vipra by wearing the sacred-thread of yajnopavit is fine, but Jagatguru doesn't wear the sacred-thread across their shoulder. They don't bear a top-knot. They would either shave all hair from their body or would keep panchkesh. Form of monkey, form of Brahmamana and third,

Sukshma rup dhari siyahi dikhava I  
Bikat rup dhari lank jalava II

Third form of formless Shiva when he manifested as monkey is subtlest form (sukshma rup). What does this mean pertaining to Guru? We will have to understand its two to three interpretations. Subtlest form means Guru provides utmost subtlest meaning. He doesn't elaborate or make it lengthy, he doesn't give aphorisms that become a burden, subtlest. And it's said in 'VinayPatrika' that Lord is an embodiment of compassion. Guru is an embodiment of love. The physical body made up of bones and flesh is only a worldly arrangement. But his each and every limb is filled with love. And in Narad's terminology, love is utmost subtlest. Narad has cited six characteristics of love viz. virtueless, desireless, incessant etc. etc. The form of love is utmost subtlest. Therefore, Hanumanji assumes subtlest form. It means, his is a form of love. Love is not corporeal, it's immensely subtlest. Impulsive outburst is corporeal, it's aggressive. Love exists in utmost subtlest form. Guru's subtlest form is love but the influence of Kaliyuga is widespread Baap! And further in my opinion women need to be more discreet than men. Because women are more emotional. VyaasPeeth will not deceive you, but there are many such places in this world, you may get deceived! Stay cautious. Keep spiritual discourse out of three virtues. Eyes say a lot. When it rains, we carry an umbrella even if it's broken. The influence of Kaliyuga is widespread. I request my listeners to keep the umbrella of discretion. Because minds are turning foul due to the influence of Kaliyuga! When Guru is in the state of love, he exists in utmost subtlest form. He is not impulsive. Your height may be of five feet but if you recollect your children who are abroad, if you recollect your Guru, if you recollect your mother then even if you may be stone-hearted but when you sit down quietly at home in their memory, you take a fetal posture.

I am recollecting Talgajarda. Let me show you the way Dada used to sit (in a posture with limbs bent and drawn up to the torso). One hand constantly held berkha, another hand was idle. Sometimes I have seen, probably because of Lord's

remembrance or emotional spiritual state, He would shrink his posture further. At that moment, not only me but almost everyone who saw that posture felt a deep pain! When He would shrink his posture further and lay his head on the knees (almost in a fetal position) for an hour or half at a stretch, the walls of our home wept endlessly! This is Guru's subtlest form. Love is not corporeal, Love makes us subtle. This is Hanumanji's subtlest form. This is my habit as well. You haven't seen it. I will neither even let you see. But when I am alone, I sit in this posture in some corner. Even if someone mistakenly happens to see me in this posture, it causes deep trouble! Because this is the trait of love. We are perceiving Hanumanji in an especial form through the medium of 'Rudrashtak'. One more form,

Ati laghu rup pavansut linha I

How to measure laghu rup? Laghu rup means utmost simplicity. Laghu rup means utmost guilelessness. Laghu rup means utmost gesture-free state. Assay the Gurus. Enlightened men are endowed with utmost simplicity. Even a single rosary around their neck feels like a disturbance. Absolute simplicity is the trait of an enlightened man. Their guilelessness and simplicity is making me recollect Ramesh Parekh,

Aj koine faliye, kale koi aranye jade I

Pade na sheje khudno dagho em jagatne ade I

Durlabh ae darvesh ke jena kal sachve pagla I

This kind of simplicity, innate simplicity, this is their laghu rup. Innate guilelessness is laghu rup. Mannerisms before the world is a different matter. And it's also a question of protocol. When Indian ministers go abroad, they have to dress up formally! Dr. Radhakrishnan always wore dhoti. But protocol should be for us, we should not be for protocol. Forget it, this is the influence of Kaliyuga! Changes keep happening in the nation. At that time I had few aspirations of VyaasPeeth. And they were the aspirations of the Universe. But it did not materialise, else we would have achieved a milestone! I wish in my mind that may every individual reach a great height in their respective

fields. I wish in my mind that may our country's dignity rise higher. I was to visit Canadian Embassy. Lalitbhai Patel was with me. The man from Canada told me, Bapu, how will it look wearing a dhoti there! I said, I shall not go there, take my passport and get the Visa done! He said, you need to be present in person. I replied, this bava will come decked in this attire only! When you are your own self, the universe assists by a great extent. Nonetheless, the influence of Kaliyuga is widespread Baap! The influence of Kaliyuga is spread everywhere. It's playing its role. Few things should be happening, but it's not!

So, the form of monkey is Guru's innate trait. Subtlest form is Guru's innate trait. Laghu rup is identity of Guru's simplicity and guilelessness. He doesn't wish to become a pundit by having a difficult and intricate discussion about anything. He doesn't want to become a genius by decking a pomp garb. This is laghu rup. Guru keeps himself meek despite being endowed with greatness, this is laghu rup. Poetries mention a term laghu-guru. Guru himself is the greatest poetic epic. He is supreme-guru. But he keeps himself laghu. So, form of monkey, subtle form, laghu rup. Consider colossal form (bhim rup) and monstrous form (vikat rup) together. There is indeed a difference between the two because these are two different words but I will not get into the scriptural interpretation. Bhim rup means horrific or monstrous; these are cognate words. Guru is bhim rup. Guru is vikat rup. Lord Shri Krishna displayed his universal form before Arjun. Krishna is Jagatguru. When he portrayed his horrific form, a great heroic warrior like Arjun trembled in fear! The Lord of yogis Krishna may have felt the need that this man is thinking he is the doer of everything. Let me show him the scene between my ferocious jaws that the one whom you are refraining to kill are playing in my mouth! It's only a matter of closing my mouth that would kill everyone! This is five thousand years ago. Think about it today.

What does Guru's bhim rup and vikat rup mean? I feel that Guru is not in form of bhim rup

and vikat rup. When a surrendered dependent commits a mistake and when he realises that he has committed an offence may be out of due understanding, out of selfish interests, out of hatred or anything else, when he realises having committed an offence, at that moment even if Guru is not in horrid form, he appears so! He appears horrific. It can be interpreted in several ways. Personally I am not in favour of Guru's bhim rup and vikat rup. No, if an enlightened man becomes horrific then the poor disciple will only suffer! If Guru appears so because of the disciple's mindset then it's not the responsibility of Guru! Baap! Sadguru cannot be bhim rup and vikat rup. Another form is that of an emissary. The role of an emissary, carrying message from one place to another. Passing the message on right address. What does the enlightened man do? He transports the letters of aphorisms from his own experiences, scriptures, Gurus etc. to the inquisitors. This is his role as an emissary.

The enlightened men have served this world extensively, we ought to believe this. What service are we able to offer them? Buying the ticket, arranging their travel etc. etc. is fine! We are bound to do this! But it's the enlightened men who have offered the greatest service to the world like Kabir, Nanak etc.! They serve everyone by being servants, therefore Shri Hanumanji passes Ram's message to Janki and Janki's message to Ram by being an emissary. This is enlightened man's trait of a messenger. One more trait of an enlightened man is form of a son; he becomes akin to son. If you have seen or known Anandmayi Ma (Kankhal), she was an extremely realised soul among monks;

everyone regarded her self-realised. She was extremely guileless; her inner realm was utmost pure. She always treated herself as everyone's daughter. On meeting any realised man, she would offer a bow by addressing him as father. Whether Akhandanand Sarasvati Maharaj came, Ramsukhdasji Bap came, Bhaiji Goenkaji came, Swami Sharnanandji came, our Vidhyanandji came or whoever came, she always addressed them as 'Father'. This is the trait of an enlightened man that they stay very much like a child. They pass their life in this form. So, these were the forms of Hanumanji who manifested in a specific form from a formless entity and in form of a monkey he further assumed several forms. I behold Guru's innate traits behind this. 'Masak saman rup kapi dhari', the form of mosquito. He did not become a mosquito, he became figurative to mosquito. Hanumanji wanted to assume tiniest form so that no one could catch him in Lanka. Thus, in my personal mindset he must have become mosquito itself. I feel that the signet-ring in Hanumanji's mouth must have also become subtle and Hanumanji was humming 'Ram, Ram, Ram'. Thus, as Hanumanji hummed 'Ram, Ram, Ram' around Lankini's ears, she thought him to be a thief and forthwith caught the mosquito! Guru or Sadguru is the one whom even if the world regards as a tiny insignificant mosquito, he will keep humming because Lord's Name dwells in his mouth. Another form of Hanumanji is,

Pavan tanay sankat haran mangal murti rup I  
One form of Guru is auspicious form. Yet another form of Hanumanji is to stay silent. Silent penance is the form of Sadguru..

*The element of Guru is essentially formless. We form shapes in him out of our sentiments. Pure-white marble extracted from the mines of Rajasthan appears extremely lustrous. Its luster can even outshine silver. However, this stone prevails only till an extent of our imagination. But beyond this imagination, when certain sentiments arouse in a spiritual seeker, an idol gets formed. Our sentiments give it a shape. The element of Guru is formless, but our sentiments give him a shape.*

Manas-Rudrashtak : V

## Don't look at Guru's glory, perceive Guru's disposition

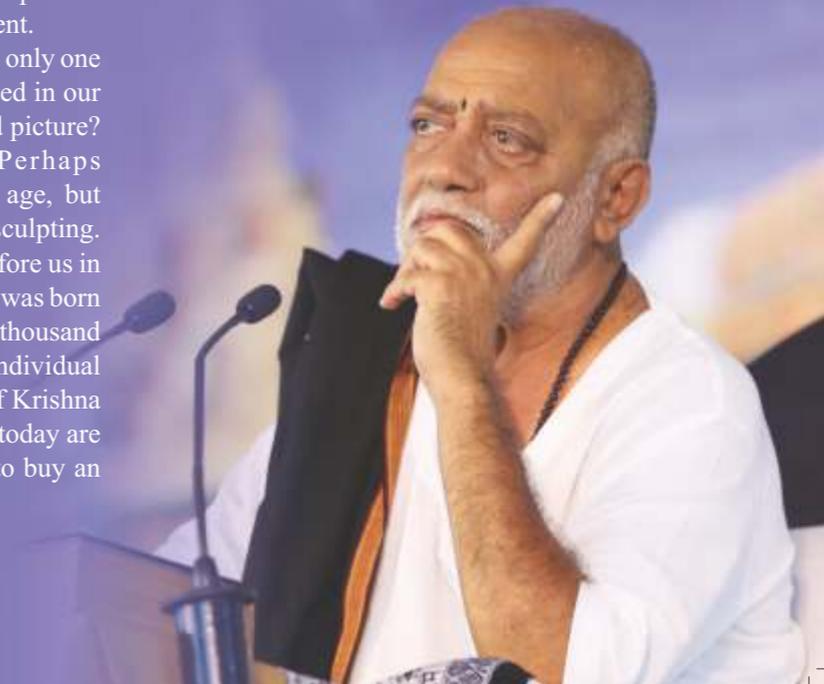
In 'Manas-Rudrashtak', I and you are collectively analysing innate traits of an enlightened man in an innate form,

Nirakaramomkaramulam Turiyam I  
Gira Gyan Gotitamisham Girisham II  
Karalam Mahakal Kalam Kripalam I  
Gunagar Sansarparam Natoham II

Just like the way formless Supreme Spirit assumes a specific form by its free will, the element of Guru too despite being formless sometimes assumes a qualified form by its free will and he manifests in several forms. Listeners have raised several curiosities. One of the curiosities is that although I deeply like this discussion, but I am into a dilemma as so many forms of Guru are being discussed? Why can't one specific form be told to us? It's a good curiosity relevant to the topic of discussion. As VyaasPeeth vocally mentioned on the second day of Katha that this 'Ashtak' represents eight embodied forms of Lord Shiva.

This formless entity assumes a specific form and I further stated that this Shankar manifested in a qualified form as Hanuman from a formless entity. He further assumed various forms like minute-form, colossal-form, monstrous-form, awful-form, etc. Few forms are pending, I shall discuss those today. So the question is extremely lovely and relevant to the topic, it's worth asking as well and I also feel like talking about it. Why more than one form? It's better if we are given one specific form. Why the discussion that confuses us? This discussion exists because every individual has a curiosity of one specific form. The form for which I am curious or inclined might possibly not be the one of your interest. And by agreeing to my inclination, you will only proselytize yourself. You should refrain from doing so. You should have your own choice of interest, just like I mentioned umpteen times that I like this specific form of Hanuman. This is my choice of interest. If you like Hanuman in heroic form carrying a mountain then it's your interest. Essentially, by presenting diverse forms this is only a pious attempt to associate a spiritual seeker to the real inner-form of that element.

Have you ever thought that why only one specific form of God has not been created in our country? Why Ram doesn't have a fixed picture? Ram incarnated in Tretayug. Perhaps photography was not invented in that age, but painting indeed existed then and so did sculpting. Then why was Krishna not presented before us in his very original form? Agreed that Ram was born long time ago, but it's been only five thousand years to Krishna's era. At least one individual could have drawn the original picture of Krishna or Radhaji for us. The pictures we have today are of our imagination. If you visit Jaipur to buy an



idol of Ram, you will find idols with different looks. If God is almighty then He could have inspired anyone in that age to sketch his picture that could stay constant till centuries and ages to come. This could have happened naturally. But why did it not happen? Why did God not wish to have one fixed sketch for him? God could have done this. It would have been better if Lord Shankar would have given his one specific form to us. This was extremely easy, but it did not happen. And there is a divine indication behind this, which my VyaasPeeth feels is that God must have thought that people who would be born in years to come will have different mindsets and inclinations. They may possibly not like one fixed picture or form of mine. Let there be a picture or sculpture respective to every individual's inclination and therefore the Supreme Godhead has stayed formless. Later we created idols in our own ways.

The discussion of diverse forms of enlightened man's trait is quite relevant here. This discussion is not necessary for me because I have already decided one fixed form of my enlightened man for me. I am not having this discussion because you are unaware, but because VyaasPeeth is in process of medically healing everyone. This is a mobile hospital. Everyone's is being treated spot-on here. I am already settled. I have absolutely no need to wander or get entangled in diverse forms. This is not pride, it's Tribhuvan-Grace. And it's beyond your imagination, but I don't behold crown in the picture of Hanuman before me, I instead see a paghadi. I am helpless! Because one specific form is fixed for me. If it's fixed for you as well then you may only enjoy. Just like when someone sings a ghazal which you already know, you still enjoy. Even afterwards you hum the tune. So Baap, my work will lessen if a specific form is fixed in your mind as well. If not then listen to the ghazal. 'Ramayan' is my ghazal. A ghazal written by Tulsi, sung by Bapu and heard by my listeners. The way Dushyant had said,

Main jise odhta bichata hu I  
Who ghazal apko sunata hu I

I am in the same state. I recite you the Katha which I live day in and day out. Decide for once. If you cannot then enjoy, you will get hold of some form gradually. If not then he has infinite forms. Enjoy all the forms. The discussion of an enlightened man's countless innate forms is very much relevant. Therefore, the enlightened men have always discussed this. And so is VyaasPeeth doing. A painter may paint a picture, but Tulsi is not a painter. Tulsi is the creator of character hence he named his RamKatha as 'Ram Charit Manas'. He is character-builder. Yet being a poet he creates pictures through words. And reciter also needs to seek shelter of words. Therefore, reciter also sketches some or other form of God by words. Any poet will resort to words. Reciter as well will present new and novel idols through words. He will establish the one in you which is worthy of your inclination.

Let me present few examples from 'Manas' itself because you have asked a good question, relevant to the topic. I like such questions. Otherwise, people ask strange questions! I have already cleaned your utensils and handed over to you. I have already washed your plate. Now you should at least decide for yourself where you want to keep the plate and where you want to keep the utensils! Why do you come to Katha with trivial complains? If you want to have food foremost in the queue then why don't you sit at home! This only reflects your vileness! It looks funny! We got this kind of food! That volunteer ill treated us! You say nothing at home! At least organize one Katha and see how tough is! What result are you giving me after listening to me for several years? Although my place of lodging is mostly good. This is your respect, nonetheless sometime even if my arrangement is not good enough then I do not complain. Let any organiser ever say that I have complained! I never do. I rearrange things in my room as per my convenience in half an hour. You can never understand, friends! At least think about it! A

complaining consciousness cannot undertake spiritual journey. Oh, a complaining consciousness can even not succeed in worldly formalities. What are you up to? Many people come only for leisure! They seize the passes by hook or crook! They let in their relatives for lunch foremost! They ensure a good lodging and do private practice! Do you come here to make fun of my VyaasPeeth? Think about it! Please move ahead a bit, you will be able to enjoy more, but these petty complains...! And Tamilians might not even be able to understand my language. Though many are Hindi speaking listeners as well. However, all these complains are only from Gujarat! Think about it! Organizers do arrange everything taking care of minutest thing. I usually don't answer such questions. I am only cautioning with the hope that it helps you! Many people say, come to Katha, we will make you sit in the front! Are you trading with them? Why do you make fun of VyaasPeeth? Katha can awaken me and you in a single minute. Yes, if there be a question then be like this, why are you confusing us by discussing several forms? It's a question worth welcoming. Make acceptance your disposition. This is the greatest mantra, friends! Any issue will become lighter, accept it!

So Baap! Tulsi sketches a picture in 'Ram Charit Manas' by words. There is one picture of Ram,

Rajivnayan dhare dhanu sayak I  
Bhagat bipati bhanjan sukhdayak I

If someone likes bow-bearer Ram, they can choose this picture. As Ram enters Pushpavatika, Tulsi presents Janki's Ram. When Tulsi wants to present the same Ram in battlefield, he will have to sketch an appropriate picture. Further, breaking bow is a heroic task hence as Ram rose on his elevated seat, Tulsi compares him to the morning sun rising on the mountain. However, Ram in Pushpavatika is not similised to sun. 'Jug bimal bidhu', as Ram emerged in Pushpavatika from a bower, Tulsi compares the two brothers as a pair of spotless moon that shone forth tearing the veil of cloud. He would become sun after some time. If you want Ram's heat, choose

Ram's sun-form. And if you seek coolness in your heart, choose Ram's moon-form. If you feel interested in valour, choose 'Ranarangadhiram'; if you desire utmost gentle and adorned form then 'Rajivnetram raghuvanshnatham'; one line of Tulsi is enough. Grab the form as per your inclination. And after grabbing a particular form, hold on to it staunchly. This is my cherished god, this is my lord. Countless forms of Lord Ram are presented in RamKatha! This is the subject of study, research and you can also do Ph.D on this. How many forms does Lord have? Countless. If you want to explain RamKatha to children, it's a book of pictures. It contains countless forms. And if you note then in one single individual the inclination of our eyes or the dualism of attachment and hatred of our eyes don't permit us to see another form in him. He is the same individual, but one individual is crying on beholding him and another is feeling jealous by looking at him wondering why are countless people running behind him? What is the matter? Countless feelings get associated with one and the same individual from all perspectives. Make your own idol. Decide for once that he is like this, in whichever form you may wish to see him e.g. laghu rup, virat rup or masak rup.

My brothers & sisters, formlessness of one and the same enlightened man assumes a form and this form also has to be witnessed in different ways. Hope we find a form useful for us. God assumes infinite forms! Why did God assume ten incarnations? Fish, crocodile, boar etc, etc.? He also assumed a form of a mosquito. Yesterday an elderly gentleman was asking, what if we interpret masak as cat? Yes, Guru is cat. Considering traits of an enlightened man, Guru is also a cat. In which form? You must have observed that only after a cat moves its kittens to seven different homes, their eyes open. Guru in form of cat grabs his disciple and moves him in rooms of seven stages of spiritual wisdom, only then our eyes open and we are awakened. Alternately, he will take us through nine rooms. At times in the devotion of listening,

on other instances in devotion of singing divine hymns, this way our eyes will open in one such room. The quintessential purpose of RamKatha is three-fold. RamKatha awakens reciters as well as listeners. RamKatha cautions us. RamKatha staunchly establishes love in Lord's divine feet. We need to get awakened, after getting awakened we need to stay constantly cautious and while being cautious we need to ensure that our love for God is not lost and that our love in Lord's divine feet becomes incessant, this is the decision of 'Manas'. When Shri Hanumanji went to meet Vibhishan, he worked on these three processes. The moment Hanumanji went there, Vibhishan woke up. Thereafter, he cautioned him that your brother has abducted Janki of the same Ram whom you worship! You said nothing even when abduction was planned! You are quite even after the abduction! Please be cautious! Why don't you speak up? Why is your truth suppressed? The moment you become cautious, it will be my responsibility to transport you to Lord's divine feet. Let us as well get awakened in our life, let us become cautious and become worthy of loving Lord's divine feet. What a saint does? What did Brahmanandaji say?

Sant param hitkari, jagat mahi I  
Prabhupad prakat karavat priti,  
bharam mitavat bhari I

Valmiki composed 'Ramayan', he is ancient poet. Lord Shiva composed 'Ram Charit Manas', in the opinion of saints the guileless Sire Lord Shiva is primordial poet. Ekambareswarar is primordial. Now, once Shankar had composed the scripture, what was the need for other reciters to talk about it? Why were countless 'Ramayans' composed? Even as Shankar composed 'Manas', why did he present four reciters? It would have sufficed even if he would have recited all alone! Sire Yagnavalk was presented on one hand, on the other hand our Bhushundi was given a seat and lastly, Goswamiji himself sat down. Why? Essentially Katha is one and the same, but based on the opposite person's

inclination and interest, different reciters have recited in different roles. All statements of Shiva would be wisdom-oriented. If you read Bhushundi's statement, worship will reflect prominently. As one hears recitation of RamKatha by supremely pleased and supremely discreet Sire Yagnavalk, one becomes diligent in the discipline of karma. And as Tulsi sings, the aspect of surrenderance, devotion, dedication reflects primarily. Due to variance in one's interest, one and the same form has been presented in diverse forms. In 'Rudrashtak' innate traits of enlightened men are presented in diverse forms.

So Baap! Katha is infinite, boundless. Name is boundless. Sport is boundless. Form is boundless. Tulsi says, do not doubt. He who cultivates pure thoughts will not doubt. So, Sire Shri Hanumanji who is formless assumed the form of a monkey and the form of monkey further manifests in diverse forms. Have a look at the next form. Sakha rup. Guru assumes the form of a companion as per our inclination. Arjun had no clue who was Krishna? After beholding Lord's colossal form he indeed realised that Krishna was not a cowherd. He eats with us in the same plate, jokes with us, let's not misunderstand. He is infinite Supreme Godhead. Nonetheless, he accepts that till date I have regarded you only as a companion! Wouldn't Sudama know? Saheb! Those who stayed close to Govind had already started becoming like Govind, yet they share the sentiments of companion, servant etc. with them. One form of an enlightened man is that of a companion. One form of Tribhuvan Guru Shiva is that of a companion. Evidence,

Sevak swami sakha siya pi ke I  
Innate trait of an enlightened man is that he appears like a companion. Sentiments of companionship. By now even you all must have got habituated and realised why I address you as 'yaar' in between? This is my absolutely gracious address, so that the listeners stay associated with VyaasPeeth's companionship. It's the duty to religion to not

distance people. It's necessary to stay as proximate as possible. Of course, one must abide by the bounds of propriety. But how can religion spread? By making the people burden-free. They should feel utmost proximate. So, one form of Sire Shri Hanumanji is that of a companion. I have already talked about the form of an emissary. Sevak (servant); the only trait of a servant is to not dominate! He is a servant who offers service. Sire Hanumanji i.e. an enlightened man or Jagatguru Shankaracharya has served the world. He is Shankar himself, but why has he descended on earth? He travelled the world for thirty-two years. None in the world can do so in such a young age. What worship can I and you offer to such a realised soul! He who is showered by gold and given countless stotras in our tradition! They have rendered service to us. They have united the world. Enlightened man arrives in form of a servant. One trait of an enlightened man is that he offers service. Another innate form of an enlightened man is that of deity or god. People believed Shri Hanumanji as some god. He is some god in form of a monkey. God or deity means the one in whom all divinity is endowed in accordance to scriptures, it's not externally imposed. Therefore, we call Guru as Gurudev. Enlightened man is filled with divinity. Observe the picture of Lord Jagatguru Adi Shankaracharya, we would not find as innocent picture as his because he is filled with divinity.

Koi ummed jab nahi dikhti,  
Tab mujhe tu dikhai deta hai I  
- Raj Kaushik

This is the trait filled with divinity. So Baap! The description of gods indeed holds true, but real godliness is divinity. Enlightened man is also in form of goddess. Sire Shri Hanumanji has also taken that form. Enlightened man is our mother. Therefore, those who have built absolute faith in one single enlightened man, their mother never dies. Mother in embodied form may pass away, but he who has attained Sadguru their mother never dies. And one more innate trait of an enlightened

man is his form of silence. In the entire tradition of Dakshinamurti, Guru always stays silent. It was silent discourse that ripped off all doubts of disciples. Speaking is helplessness. My brothers & sisters, Guru is the embodiment of silence. His talking can even leave behind the Vedas, his silence can disseminate the dead silence of sky. Do you know the reason why Guru speaks? His talking is a remedy of our sorrows. Man's sorrow is alleviated in four ways.

One point propitious to the ideology of Buddha is that sorrow exists in the world. If sorrow exists, it's cause should exist as well. Because the law of cause and effect has gripped the world. Another cause of sorrow is ego. An individual's 'I' is the cause of sorrow. By the grace of enlightened men, by Tribhuvan-Grace the causes of sorrow as I have deciphered are as follows. First, sorrow of lack or deficiency. Second, sorrow of others' glory. Third, sorrow of grudges towards others. Quest for practical causes, otherwise the course of karma is extremely intricate. O Saheb, mother-in-law cannot tolerate of daughter-in-law is beautiful and daughter-in-law cannot bear if mother-in-law is pretty! Observe this world, the reaction of each other's glory is sorrow. Grudges cause sorrow. Forsake all grudges. Narsinh Mehta has said,

Sakal lok ma sahu ne vande,  
ninda ne kare keni re...

Grudge is the cause of sorrow, attachment and hatred for each other is the cause of sorrow. Our life either has the sorrow of lack or the sorrow of others' glory. If someone sings well, other person feels pained by witnessing his glory! During poetry recitation, if one poet leaves the audience spellbound, other feels pained! Sorrow of lack, glory and grudges. It's possible to dispel these causes by discretion. But the greatest cause of sorrow is the sorrow of one's disposition. Many people are blessed with everything, but they constantly are irritated because of their disposition! It's not their fault, it's only their nature. Sorrow of disposition. VyaasPeeth works on an

individual's disposition. Don't look at Guru's glory Baap! If discretion arouses then perceive Guru's disposition. Enlightened men are kingly by disposition. Kagbhushundi's Guru is pain-free. He is such an enlightened man who has no pain at all. He is constantly immersed in self-joy. And the one whom he extolled is trident-bearer. Guru is pain-free. Mahakal is the bearer of trident and dispeller of pain. If he is pain free then in his company we too should not feel any pain. Just like when we sit in an air-conditioned room, we don't sweat. And if Mahadev is trident-bearer then he wards off and dispels our pain. So, Bhushundi should not feel any pain. But he says, I cannot get rid of one pain, it stings me constantly.

Ek sul mohi bisar na kau I  
Gur kar komal sila subhau II

Once again one memory is knocking, Tribhuvan-Smriti. Ma went to cut wooden sticks required to kindle the stove. I accompanied her. Some grass was also to be cut for cows and in order to burn the stove, few smaller sticks of babul tree were to be cut as well. I always accompanied her. As I was returning with my Ma, a thorn pierced my feet, I did not pay attention out of zeal and hurry and it pierced further deep in my skin! As it went deep inside, I tried to remove it but it broke into half! Half of it was left inside. Seeing me limb, Ma realised. She asked me, has a thorn pierced? I said, no mother, we shall reach home soon. I behaved as if nothing happened else she would have been pained more than me. In this way, we walked home. Dada was sitting there. I tried hard to avoid limping so that Dada doesn't feel pained. But the enlightened men realise our inner pain as well. He rose at once! Asked, what happened child? I said, nothing Dadaji, a thorn has pierced. Ma had covered her face with end of her sari, standing behind the door that I spoke about earlier she said, Dada, a thorn has pierced his feet, if someone is around then please request them to call for Madha. Madha was a barber, who had offered tremendous service to Dada. When Ma requested to call for

Madha, Dada said, who is Madha to remove the thorn? This was a mantra for me. Forget Madha, I am there! He asked for a needle from Ma, today I am his Madha! And Dada removed the thorn very softly and gently while blowing air from his lips. So Bhushundi's pain and the fact that Guru is pain-free; further, Shiva is trident-bearer or dispeller of all pains. But my pain has persisted forever and Allah willing, may it stay incessant so that the memory of my Guru's tender disposition stays in me forever. Memory is the greatest service. If you forget, it's the greatest insult. The greatest honour is an enlightened man's memory. It emancipates an individual.

So Baap! Disposition is an important aspect. Know the disposition of the enlightened man, recall it. We are utmost mindless and immature! We even argue with Gurus for right and wrong! This Guru is wrong, that Guru is wrong! Oh forget it friends, recall his tender disposition and his virtuous conduct. Individuals fail to understand others' disposition because of their own disposition. They even fail to understand the disposition of the enlightened men! So, sorrow exist Baap! Hence, cause of sorrow exists as well. If we find the cause of sorrow, its remedy can also be known. Sorrow has four remedies. Though in one context, sorrow is deemed as dream, bliss too is deemed as dream. If sorrow is a dream then what is its remedy? There is a remedy in my understanding. Suppose we are sleeping and we get a dream, we may feel terribly sorrowful and frightened in dream. Dreams are strange. It's necessary to wake up to free ourselves from the sorrows experienced in dream. There are four remedies to wake up.

What is the remedy if we experience sorrow in dream? First remedy, inform someone to wake you up at a fixed time. If you cannot wake up yourself, inform an affectionate to wake you up at 3 A.M. to catch a 4 A.M. train. State of vigil will dispel the sorrow experienced in dream and vigil needs an affectionate individual. Accompany some

such affectionate individual, who can give us some discretion and patience when we are in pain and sorrow. Accompany such people. Don't accompany people who complain. It's better to stay away from them. Remedy is the company of virtuous men. He will console you, this sorrow is trivial. He will wake us up by sharing various experiences. And he who wakes up doesn't suffer sorrow any longer! Second, if you don't wish to solicit anyone's help then schedule an alarm. As alarm goes off at appropriate time, you will come out of sleep and hence the dream. Cessation of dream will eradicate sorrow as well. What is alarm? Mantras of scriptures, aphorisms of scriptures. They ring a bell in us at the right time, 'Matrudevo bhav', 'Pitrudevo bhav', 'Acharyadevo bhav'. Third remedy, if you have neither put alarm nor have any affectionate individual then the third remedy is when you scream aloud after seeing a terrible dream, your scream itself will wake you up. Third remedy of sorrow is evocative call of Krishna's name, 'He Govind, He Gopal, Ab to jivan hare!' A loud scream, outcry of a Gajraj, outcry of Draupadi. Think about it, 'He Hari', 'He Hari', 'He Mahadev'!

Maine bistar bandh liya hai ghalib,

Kaha rehte hai vo log, mujhe wahi jana hai!

Where a composer wishes to go? He wants to reach out to them who have none of their own. Ruskin's thought, picked up by Mahatma Gandhi. If people who belong to nowhere raise a plaintive outcry, they become completely His. One outcry, pain,

evocative call can awaken us from sorrow. Fourth, practical remedy 'Parsat pad pavan...' touch the divine feet of an enlightened man. When he is sleeping and someone gentle touches. Do remember one point, we have not awakened despite touching Guru's divine feet umpteen times! Now let there be a state where Guru himself touches his feet to you and we wake up from darkness like Ahalya. 'Pragat bhai tap punj...' this is not denial. Guru never disapproves. Guru or Lord never rejects us. Today you have touched my divine feet. Come, today let me touch you with my holy feet. And let your dream disappear, let your sorrow dispel and let you too be filled with joy.

So Baap! There is sorrow, there are causes to sorrow as well, there are remedies to sorrow too and if this is true then there is freedom from sorrow as well. Sorrow will no longer remain.

Sant milan sam sukh jag nahi I

This is not an ordinary bliss. This is called as bliss of soul or scriptures have also called it as self-bliss. Tulsi called it 'Svantah sukh'. So Baap! Another innate trait of an enlightened man is silence. So, we should understand silence of the enlightened men. Osho used to say that realised men were forced to speak because people failed to understand their silence! This sounds lovely. Silence is extremely vocal, provided we possess the art of listening. Unsaid can be heard. Today I wanted to recite the story of Ram's birth before you, but it doesn't look possible today as well!

*The causes of sorrow as I have deciphered are as follows. First, sorrow of lack or deficiency. Second, sorrow of others' glory. Third, sorrow of grudges towards others. Grudge is the cause of sorrow, attachment and hatred for each other is the cause of sorrow. Our life either has the sorrow of lack or the sorrow of others' glory. If someone sings well, other person feels pained by witnessing his glory! Sorrow of lack, glory and grudges. It's possible to dispel these causes by discretion. But the greatest cause of sorrow is the sorrow of one's disposition. VyaasPeeth works on an individual's disposition. Don't look at Guru's glory Baap! If discretion arouses then perceive Guru's disposition. Enlightened men are kingly by disposition.*



## *Kathā-Darśana*

'Ramayana' is a 'Ghazal', written by Tulsi, sung by Bapu and heard by my listeners.

'Katha' blesses us with understanding.

Hear the 'Katha' by your intellect and recognize it with your heart.

The 'Ramkatha' will destroy our sorrows and the 'Santkatha' shall eradicate our doubts.

Guru himself is a great epic.

Guru is our state as well our direction.

'Rudradroha or Vishnudroha' is not all that bad but 'Gurudroha' is very dangerous.

Give the love of your heart and the thoughts of your mind only to your 'Sadguru'.

The 'Golden Guru' of the twenty first century should not be wielding weapons.

The awakened being will be very simple.

The awakened being is filled with heavenly brilliance.

The awakened being can know our internal wrangling.

The awakened being studies our feelings and our emotions or sees our sensitiveness.

There is no greater pleasure than the 'Satsanga' of a 'Buddha Purush'.

The quintessence does not change but the feelings change.

The person should travel from the outer form to the inner nature.

A complaining mind will not be able to traverse the spiritual path.

The 'Satsanga' should be above the realm of the 'Gunas'.

The spiritual aspirants should never criticize anybody.

The symbol of compassion is tears and the nature of tears is to flow.

No need to know life, just live it.

The silence is very expressive provided we have such ears.

## An awakened being desire is only God realization

Baap, I forgot yesterday; it was there in my mind but Sri Bhagwan arrived and I prayed that he blesses us with his gracious words, in the milieu it slipped of my mind. Yesterday was Jalaram Bapa's 'Janma Jayanti' who established the divine glory of 'Rama Naam and Rama-Roti' in the world with sacrifice and dispassion. Though, in the evening program, Nilesh expressed his happiness and heartfelt thanks that in lieu of 'Jalaram Jayanti' the 'Bhajan Sandhya' was organized. Let us all clap and greet 'Nilesh' for this. He concluded at a very beautiful moment.

Baap, Shiva, who is formless and has assumed the form of the monkey God in the 'Ramayana' as we all know. In the 'Manas', he assumes very many different forms. How many of His forms we have discussed, I am not sure but whatever they may be, one or two more I shall discuss with you today. Sri Hanuman's one form is –

Mahabeera binwaun Hanumana|  
Rama jaasu jasa aap bakhaana||

One form of Sri Hanuman is 'Mahaveera'. This is the form of an 'Enlightened being'. He has been a 'Mahaveera' since eternity. Twenty five hundred years ago, the Jain religion began from the time of Sri Rishabhdeva. Please don't try to uproot the tree, for the leaves will wither away. The branches shall be used as firewood and there shall be no fruits or flowers. Only if the roots are intact, shall we be able to get the nectar or its juice. In this holy tradition, as the twenty fourth 'Teerthankar', came Lord Mahaveera. He himself has defined the word 'Mahaveera'. Lord Mahaveera is an awakened being (Buddha Purush). He was the believer in total non-violence. And no awakened being can ever be violent. There is a difference between an enlightened being and a 'Dharma purush'. The so called religious men at times have been the perpetrators of violence. They themselves turn violent. So when an awakened being himself is giving his own definition as we see here in the case of Lord Mahaveera.

Today, I even have this letter which says, 'Can an awakened being become his own Guru?' 'Devo bhootva devam yajet'. This is a very valuable sutra given to us. It means that being a 'Deva', you worship or 'Deva bhajey'. Being one's own Guru and worship yourself is a pure 'Advaita'. Therefore, his definition is, 'Namō Arihantaanam'. Mahaveera is one who has destroyed his internal enemies. Our scriptures have declared that 'Kama' etc is the six enemies like, lust, anger, greed, attachment, selfishness etc. The one who overcomes them is Mahaveera. The one who kills the external enemies are not called 'Mahaveera' by Lord Mahaveera. In fact, he considers them to be cowards. Though, it is a fact. To kill or hurt another is no valor. To be able to kill the greed or lust or anger within is truly an act of valor.

Now my question is that, 'Whether the Buddha Purush is having any desire or is totally devoid if desires?' He has said that he has desires. Does anybody else have a question? In fact, the 'Buddha Purush' is cent per cent pure gold 'Touchnu sonu', who is devoid of the rust of time, age, place, environment, any incident or any dispute. Such a perfect being or an enlightened soul according to

him is having desire. If anybody else wants to add anything to it, is most welcome in my gathering of a healthy dialogue. Thank you so much. Two or three view-points have come up. I would like to submit with utmost humility that what my 'Ramcharitmanas' has said has not been said by anyone else. We have not been able to look for it. I recite this sacred text. I am a mere tiny little worm. We are just a living entity. Who are we to profess that we sing. In fact, I am just starting to attune myself. I am just beginning to do the 'Mangalacharan' now. I have not yet recited the sacred and holy 'Manas' yet. This is just the introduction and as and when the grace of my 'Tribhuvana Guru' will flow, I shall sing. This text is very deep as well as very simple but only if we can get someone who can explain it. This ocean of various invaluable gems has very many precious stones embedded in its udder. I say that the 'Devas and the Demons', churned the holy ocean but did so with prejudice and jealousy, that is why only fourteen rare gems came out. If they would have done so in a spirit of friendship and camaraderie, innumerable precious gems would have come out. When we try and study or churn the Holy Scriptures, such rare invaluable truths are revealed to us. I am not here to establish any principle in front of you. But, undoubtedly, I want to present a thought. Kindly do not construe that Mahaveera Swamy's treatise is wrong, please. One form of Sri Hanuman is 'Mahaveera'. A couple of days earlier, we were discussing that the Divine is the ultimate yogi as well as the extreme world ling. The proof is there in the 'Ramcharitmanas'. I, once again repeat that Lord Rama is the Divine incarnate. Lord Krishna is the Divine himself. But their pleasure is not of the worldly nature like us.

So, one very natural characteristic of an awakened being is that he is 'Mahaveera'. An attribute of 'Mahaveera' is that he is totally devoid of any desires, yet he has desires as well. One another meaning which I got from you is that he is above this duality. 'Paresham', in the 'Rudrashtak', Tulsiji keeps on using the word 'Eesha' again and again. Girisham, Paresham etc. 'Eesha' mean God or the Divine or 'Eeshwara'. In other words, it is neither this nor that. Such is the ultimate or the supreme enlightened one. Herein, we are discussing the formless Shiva, who in the 'Manas'

has assumed the form of the monkey god 'Hanuman' and one of His attributes is that He is 'Mahaveera'. The desire or dispassion about anything is good or bad? Whether the chain is of steel or gold, after all it is a chain and will lead to bondage only. But the desire of the Divine in spite of everything and anything is most revered. Now, what is Sri Hanuman's desire? Even though He is the embodiment of detachment, he is a 'Fakir', a 'Yati' or the supreme Yogi. He is detachment incarnate. In the form of 'Shankar, He is the embodiment of firm belief.

Bhawaani Shankarau vande  
shraddha vishwaas roopinau|

But Sri Hanuman has this desire that as long as the 'Ramkatha' is present on the earth in any form, He will not leave it. Another desire in Him is visible when on seeing Ma Sita He says that He is hungry. Any sort of hunger or thirst is a desire. But the hunger on seeing the Divine Mother is not bad; in fact it is good or revered. The difference is like Mother and Father. The father will ask you have been to college? How is the factory doing? Whereas, the mother will ask whether you have eaten or not? Sri Hanuman is hungry. Ma Jaanki asks him that you have come after such a long and a strenuous journey. You did not ask anyone else for food, why only me? He replied, 'Mother. All those whom I met on the way were only interested in devouring me and not feeding me. Everybody is only interested in eating but only my Mother is keen to feed me and satisfy me'.

In the 'Sunderkanda', she says, 'Taata madhur phala khaahu'. Eat, but only the sweet and ripe ones. What does this mean? 'Raghupati charana hridaya dhari'; only after offering it to 'Sri Thakorji', does the food become delicious and sweet, not otherwise. When you offer it to the Divine seated within you, everything becomes sweet and pure. After eating the fruits, he does three things. Firstly, he kills the demons. Second, he destroys the trees that were bearing the fruits and thirdly, he burns down the Lanka. After a while, someone asked him that the Mother had asked you to just eat the fruits, but why did you go ahead and do things without her permission? He replied that all this was the effect of having the fruits. The one, who has tasted the fruit of devotion, will uproot the tree of attachment. He destroys all

the negative tendencies and burns down the Lanka of predilection. This is the 'Tribhuvana Darshana'. It is a very old and a traditional philosophy. Sahib. For once even the devotion coupled with a noble desire is good. I am hungry or I am thirsty. 'Ankhiyan Hari darshana ki pyaasi'. Being devoid of any desires it indeed a very great state to be in. Please pay attention. I am speaking after balancing out both the scales of the weigh scale. Again I ask another question. Is Sri Dasrathji having any desires or he is devoid of any desires? Absolutely correct that he is having desires. We are discussing under the shelter of a healthy dialogue. The dialogue between Maharaja Dasrath and Sri Janaka –

Ye daarika parichaarika  
kari paalibi karuna nayi|  
Aparaadhu chhamibo boli pathaye  
bahut haun dheethyo kayi||

Kindly look after my daughters who are now going to be your daughter-in-laws and shall be serving you in every which way. They are the very delicate and tiny branches. Sri Dasrathji asks that you are handing over these delicate branches over to me then please also tell me how to look after these girls? How to water these tiny branches or plants? 'Karuna nayi'; kindly water them with the waters of compassion. Every day, shower them with newer compassion.

The compassion needs to flow. Now just see the non-hypocritical expression of being desire-less. 'Aparaadhu chhamibo boli pathaye', what does this mean? It means that kindly pardon my wrongs or trespasses. Sri Dasrathji asks him that what wrong you have done? He says that 'I should accompany my daughters to Ayodhya and hand them over to you, instead, I asked you to come over. This is my fault and I beg your pardon for the same. Kindly accept my daughters along with your sons. I have behaved ignorantly. I sent a messenger asking you to come down. Now just see. When our dispassion grows to this height then the devotion or 'Bhakti' comes to us as our daughter. Dispassion expresses its inability and accepts the others capability. My dear brothers and sisters. Doing 'Bhajan' or listening to or singing the 'Katha', you may become famous or start commanding respect and become able, but till such time you don't

become dispassionate and express your inability, in spite of being able, you shall not be blessed by 'Bhakti'. 'O My Lord. I am incapable to do anything'.

Let me try and enter the sphere of 'Srimadbhaagwat' with your permission. When did Vasudeva and Devaki get Krishna in the prison of Kansa? Tell me please. All the children born before Him were killed. What happens in our lives? The moment divine virtues take birth, the evil tendencies in the form of 'Kansa', kills them. We heard the 'Katha' today and a divine virtue is born within us. The next child is born and here the 'Kansa' is ready to grab it. Dislike or enmity, false pride, deceit etc, are all those evil tendencies who snatch away our nobility in the form of 'Kansa' and destroy them. After the killing of so many children, does the Divine appear. The danger for knowledge is pride. Knowledge is a liberator and is very pure in nature for those who have attained it. This is fine but when do we attain total or pure knowledge? That is why, in the Tulsi philosophy, defining the knowledge he says, 'Gyaan maan jahan ekau naahi'. Where there is no trace of any pride of apathy, or dispassion or detachment. So, Baap. How many 'Yagnas' do we have in the 'Manas'? One is the 'Janaka-Yagya', the next is the 'Dasrath-Yagya and then the Vishwamitra-Yagya'. People compare between the magnificence of Ma Jaanki and Draupadi. Beware before you say so. Is my Ma Jaanki is not radiant? In the 'Ashok-Vaatika', a poor woman is held prisoner and 'Dashaanana' comes in all his glory –

Sunu dasamukha khadyota prakasa|

There Ma Jaanki is resplendent in divine radiance and fearlessly tells Ravana that by the light of a 'firefly', the lotuses don't bloom. By abducting me from a desolate ashram you wretch, aren't you ashamed?

Satha sooney hari aanehi mohi|

Adhama nilajja laaj nahi tohi||

How resplendent is my Mother? But, 'Dharanisuta dheeraj dharehu samau sudharmu bichaari'. She is born of the Mother Earth and hence her radiance is not comparable to that of 'Draupadi'. She is born of fire and hence is very fire some. But even she too calms down in between yet people say in comparison that you should be like 'Draupadi'.



Dr. Sarvapalli Radhakrishnan says that the 'Mahabharata' says the way it is but the 'Ramayana' says what should be. Ma Jaanki and Draupadi, both are great but before comparison please think and be careful. To gather applause is very easy. Draupadi can be a very great personality but after all is the wife of a human (Nara). But Ma Jaanki is the wife of 'Narayana'. Even though, 'Nara – Narayana' both are great. Arjuna is 'Nara' and my Rama is 'Narayana'. In spite of their greatness, the difference is very distinctly visible. These days the fashion is that 'Draupadi' is being considered to be an ideal. How can you compare Ma Jaanki's radiance, her patience, her splendor? They say that Draupadi does not tolerate nonsense but Ma Jaanki is very tolerant. But why should the woman only be tolerant? You may ask her to revolt but the inherent tolerance cannot be overlooked. I would like to stress that the desire of an awakened being is wonderful and his dispassion is very humble. His desire is to attain God and is devoid of any sense of pride of his dispassion. So my dear brothers and sisters. One attribute of a 'Buddha Purush' is that he is 'Mahaveera'.

Mangala moorati Marutinandan|  
Sakala amangala moolanikandana||  
Pawantanaya Santana-hitakaari|  
Hridaya birajata Awadha – Bihaari||

So the formless, takes on the form and comes in front of us as the Supreme Guru and to fulfill different natures and tendencies takes on various forms or potencies.



Pawantanaya sankata haran  
mangala moorati roopa|

One another form of an awakened being is that he is a 'Mangalamurti'. Now, how do we define it? At Nagpur, we have had a 'Katha' on 'Mangalamurti'. I had explained the meaning of the word 'Mangala' as given by Dada, at the Kutch 'Raneshwara- Katha' by writing it on a slate. And the summary of this 'Mangalbhavan' has been released at this holy land of Sri Bhagwan which has been edited by Nitin Bhai, titled 'Manas-Mangalbhavan'. In this 'Katha' too certain salient points were discussed pertaining to 'Mangala'. I have tried to distribute it as the holy Prasad to you all.

So Baap, I had asked Dada that what is the meaning of 'Mangala'? The simple meaning that I received from this innocent villager was discussed during that 'Katha'. 'Man =Mantra'. Now you have many mantras. Om Namaha Shivaaya, Gaayatri Mantra, Rama Mantra, Om Namoh Bhagwatey Vasudevaaya, etc, etc. Many 'Saabar' Mantras are there over and above these. The Buddhists have their own Mantras and the Jainis too have their own Mantras. At that time I was told that the 'Mantra' here means a thought. 'Ga' means the sky. It means that the thoughts should not be narrow or constricted; instead, it should be vast and open like the sky. Narrow minded thought is 'Amangala' or inauspicious. What has happened these days is that our thoughts have become very narrow minded. Bhagwan Adi Guru never professed narrow

minded thoughts. He coordinated and united the entire country as one. He had a very vast and a broad outlook. The so called religious sects fragmented the society by introducing narrow mindedness and propagating fundamentalism. Someone asked me that why do good people suffer? A pebble is left alone where as a diamond has to be cut and polished. Similarly, the gold has to undergo a process of purification. Therefore, 'Man=Mantra or a thought, Ga= the sky or (gagan) and La=aim or (Lakshya). The one whose thinking is very vast in achieving one's goal is what 'Mangala' is. I just want to say this much and proceed that the one who has lofty thinking and prods or pushes others towards attaining their goal or objective in life or leads them unto it is an awakened soul. Sri Hanumanji stays at the back, 'Paachey Pawantanaya siru naawa' as well as, leads from the front.

Therefore, the formless Shiva has taken the form of a monkey as Hanuman in the 'Manas'. We are trying to study the various forms taken by him in conjunction with that of an awakened being for the purpose of our discussion in this 'Katha'.

Niraakaar Omkaar moolamtureeyam|  
Giragyaan goteeta Meesham Girisham||  
Karaalam Mahakaal Kaalam kripaalam|  
Gunaagaar sansaar paaram natoham||  
Namameesha meeshaana nirvana roopam|  
Vibhum vyaapakam Bramhaveda swaroopam||  
Nijam nirgunam nirvikalpam nireeham|  
Chiddakaash makaash vaasam bhajeham||

So, in the light of the 'Rudrashtaka' we are trying to analyze the characteristics of the 'Buddha Purusha'. Now taking up the discussion of the main text a bit further we see that Sri Yagyavalkaji narrates the 'Shiva Katha' to Sri Bharadwajji Maharaj first upon his query about the 'Ramkatha'. This was the sign of unison and conjunction. The query was about Sri Rama and the reply started with Shiva. The first part of the 'Manas' is the 'Shiva Charitra'. This contains two characterizations, one is Uma and the other is Shiva. In the 'Daksha Yagna', Ma Sati sacrifices herself in the sacred fire. She gave up her body wanting an eternal union with Lord Shiva and is born again in her next birth as the daughter of king Himalaya, Paarwati. The dry intellect got burnt and

in its place, faith is born. The so called intellectualism is burnt in the sacrificial fire and the unshakeable faith is born in the home of the immovable mountain. This is the subtle meaning, given by the saints. On the birth of a girl child, the prosperity of the mountain kingdom grew manifold. One day, the knower of the three times Sri Narada comes to visit the king. According to the 'Bhagwadgita', Sri Narada' is supposed to be the divine opulence of the Lord (Vibhuti). The King Himalaya and his wife, Maina welcome the sage. Sri Narada declares that the Divine child has very many names. She will be the upholder of chastity and piety. Besides, her husband will be like –

Aguna amaan maatu pitu heena|  
Paarwati understood that she will get Shiva as her husband. But her parents were naturally, unhappy. She decides to perform severe austerities and she is blessed that she shall get Shiva.

After Ma Sati's sacrifice, Lord Shiva was roaming here and there like a hermit. The Lord appears before Him and requests Him to marry Paarwati who is none other than Sati of the last birth. Therefore, kindly take her as your bride. Shiva accepts the command with utmost humility and gets ready for the marriage. Lord Shiva's adornment by His ganas is described thus –

Sivahi Sambhugana karahi singaara|  
The marriage procession comprising of the ghosts and daemons proceeds towards the Himalayan kingdom. Shiva and Paarwati are married. Once, Lord Shiva is seated under the famous banyan tree on the mount Kailasha and sensing an opportunity Ma Paarwati asks the Lord to narrate the 'Ramkatha'. Lord Shiva first presents the formless characteristics of the Divine. Then how this formless One, assumes a form was explained. Out of the many, five principal reasons were discussed. The fifth reason was the curse of king 'Pratapbhaanu'. In the 'Ramkatha', before the Divine incarnation, the evil incarnation is discussed. The evil Ravana torments and annihilates the creation by unleashing his demonic tyranny. The earth trembles out of this torture inflicted upon its bosom. It assumes the form of a holy cow and goes to seek help of the sages and ascetics. It was decided that they should go and

pray to the grandsire 'Bramha' for help. He in turn suggests that they should collectively pray to the Divine.

Now let us move on to 'Ayodhya', where the present king Sri Dasrathji Maharaj is on the throne. He is the embodiment of all the three forms of worship, knowledge and devotion as enjoined in the Vedas. The kingdom is very prosperous excepting for the fact that the king had no issues or had no heir to his throne. Whom should he go to? Faced with this predicament, he finally goes to his Guru for succor. We should go to the person who has the key to our problems. He goes and narrates his agony and enquires whether he will have a child or not? Guru Vashishtha says that for this purpose a 'Putrakaam Yagna' will have to be performed and for this the sage 'Shringi' is summoned. As the last oblations were being offered into the sacred fire, the 'Yagna Narayana' appears holding the divine urn containing the sacred Prasad. He asks it to be distributed suitably amongst the queens. Half was given to Mata Kaushalya, one fourth to Mata Kaikayei and the balance was divided into two parts and was given to Mata Sumitra by the other two queens respectively. On eating the sacred Prasad, the mothers became pregnant with the Divine and His potencies. God is unborn yet He is all powerful and all pervading. For those who perform the sacrifice with a holy desire then the one who is seated in the heart, comes into the womb too. The 'Joga, lagana, griha, vaar, and the tithi all became conducive for the Divine advent and the almanac became favorable. The entire creation was filled with happiness. The 'Treta Yuga, the auspicious month of Chaitra, the ninth day of the bright fortnight of the moon, Tuesday, mid noon

and the Abhijit Muhurta' all became conducive for the Divine birth. The secret prayers as well the prayers for the one who was in the womb began. The one who resides in the entire creation or in other words, in whom this entire creation resides, such a Divine appeared in front of Mata Kaushalya. There was an effulgent divine light enveloping the entire creation. Mata Kaushalya was dismayed at the Divine appearance.

Bhaye pragata kripaala  
deendayala Kaushalya hitkaari|  
Harshita mahataari muni mannaari  
adbhuta roopa bichaari||

I have heard from the saints that in 'Gyaana', the aspirant has to rise above but in 'Bhakti', he can pull the Divine onto his lap by making Him small by the power of his devotion. The Lord is now in Mata Kaushalya's lap. Like a new born child, He began crying. The divine became a child. It is our great fortune that in this New Year, we all are in this town of Lord Shiva for the first 'Katha'. To you all and to the entire world, taking the blessings of Jagadguru Bhagwaan I offer my heartiest greetings. Thakorji began crying like a new born baby. All the queens and the other women ran in utter dismay on hearing the wail of a new born. They saw the Divine child and ran to inform the king that he has been blessed with a son. His first reaction was that of disbelief and that too of childbirth. To ascertain he called his preceptor and on his confirmation he was steeped in divine bliss on the advent of the Divine. He summons the musicians and offers congratulatory gifts to one and all. Once again, I offer my greetings to the entire world on this sacred moment of 'Ramjanma'.

*One natural characteristic of an awakened being is that he is 'Mahaveera'. He is both dispassionate as well as having desire. What is Hanuman's desire? He is dispassionate, a Fakir, a hermit, and saintly. He is an embodiment of detachment. As Shankar, He embodies total belief. One of His foremost desires is that till such time as there is 'Bhagwadkatha' present on the earth, He shall not leave. Another desire which he expresses after seeing Ma Sita is that He is hungry. Any hunger or thirst is a sort of desire. The awakened being's desire is truly wonderful and his dispassion too is very humble. His desire is to attain God and is devoid of any pride of his dispassion.*

## Truth is not an ideal, it is the reality

Baap, In the light of 'Rudrashtak', let us try and study the characteristics of a 'Buddha Purusha'. During this study, may the Divine bless us with an insight which can enable us to examine our own self. There are quite a few queries today. I shall try to take them up as we go along. I request you to kindly listen to our today's discussion with a happy and a tranquil state of mind.

Niraakaar Omkaar moolam turiyam|  
Giragyaan goteeta meesham gireesham||  
Karaalam Mahakaal kaalam kripaalam|  
Gunagaar sansaar paaram natoham||

Lord Mahadeva is formless. This formless has taken the form of Sri Hanuman. We have discussed the different forms taken by Sri Hanuman in relation to the characteristics of an awakened being by the Guru's grace. What is the root of this creation? This universal play that we see around us of which we too are a part. Though, our presence is tiny and insignificant. Yet, we are united and one. We are joined to one another in some way or another. So, what is the root cause of this creation? How did this universe come into existence? What was there before it? What happened? What will happen ultimately? The Sutra in this context is 'Nirakaar Omkaar moolam turiyam'. The universal science of judgment says so. I shall first discuss the explanation as per our scriptures and shall simultaneously share my experiences with the divine grace of my Guru. The scriptures are external. In order to prove their analogy, we need to take the help of our experiences. But if you have resolved firmly within and have experienced it then Jagadguru Shakaracharya asks us to keep the scriptures aside and go in the flow of the pure internal experience. Once we have attained the knowledge of the Almighty then the scriptures become redundant. For an ignorant fool, what will the scripture do and for a realized soul too it is of no use. Our foremost teacher, Adi Jagadguru has declared it.

In our present state, we need two things. One is the Veda and the second is the firm belief. You may do a lot of pilgrimages and visit different shrines but here you have got time so please ponder and think about it deeply. First of all we need an understanding. I have just said that Sri Shankaracharya has said that once you get the understanding, you no more need the scriptures. If you don't follow them then also the scriptures are useless for you. Then what is the need of this 'Katha'? Why this nine day effort involving such huge expenditure? This is necessary because it induces proper understanding. But mere understanding will not suffice. If one is just steeped in deep thought without any physical effort then what will be the outcome? Or alternatively, one keeps on working without thinking then what shall be the result? Both are incomplete. The fullness is achieved by accurate understanding and correct action. The 'Katha' imparts this understanding to you and me. I will go out to say that even once you have developed an understanding, you can drop the scriptural text but please don't leave the 'Katha'. Because, when our meager understanding will desert us, we don't know. This path of understanding is like walking on the edge of



the sword and it does not take long to trip. If our understanding remains constant and unbroken without a moment of interruption then there is no difference between us and God. Which God? My Narsih Mehta had understood it correctly and declared—

Bramha latka karey Bramha paasey|

Here, the 'Ultimate Reality' is dancing in front of another 'Ultimate Reality'. 'Sarvam khaluidam Bramha'. From a brick of gold, you make a ring, a necklace, bangles etc. 'Joojwey roopey anant bhaasey'. But when all these different articles are melted then what remains as per my 'Narsihji' is, 'Aakharey hemnu hema hoye'. Why, because our understanding is not undivided or whole. In a minute, how many times does our understanding discharge? This discharge means doubt, indecision, and alternation. So many different waves of thought come and go. A fly will come and sit and it will create unnecessary thoughts. It shall render our 'Japa' as secondary and to shoo it away will gain primacy. It is quite natural. A gush of wind blows, there is a disturbance. Yes, if we can develop an absolute unwavering understanding then it is a different story. If we have an absolute and unbroken understanding then there will be no difference between man and God. But we must keep it in mind that He is the ocean and we are its mere waves which dissolve in the ocean. The waves are a part of the ocean. What is the meaning of the worldly play of the Divine? In the 'Srimadbhaagwat', it finds a place of prominence because for our enjoyment, the ocean becomes the waves.

Srimad Vallabh Mahaprabhu says that the unison or mutual opposites are the 'Bramha'. In the 'Rudrashtak', you will find a lot of Srimad Vallabh's theory, provided you have a 'Vaishnavi' vision. Mere symbols or outward show will not do. You must be immersed in the Vallabh thought. I have now said that I shall be doing five 'Kathas' on the 'Rudrashtak' and which Acharya is seated where is bound to form a part of the discussion. I would respectfully bring in Sri Nimbarkacharya once. Who is not included in this? Who has not sung the 'Rudrashtak'? That is why I have said that I feel that

the 'Rudrashtak' is being sung in all the directions all around. Here, there is no differentiation of any sect, or cast, or creed, or language, or for that matter no difference of opinion. There is no difference of space or time or country and my Tulsiji is singing it again and again. He is with attributes and also without attributes. He is the most subtle of the subtlest and grossest of all gross matter. And for the past two days I have been saying that He is a yogi as well as a 'Bhogi'. He is dispassionate as well as with desire. Allow me to submit that in the 'Mahakaal' temple of 'Ujjain', where this 'Rudrashtak' has been sung, Shiva is present along with Bhusundiji's Guru. They are the two faces of the same reality. They are not separate from one another. In fact they are one and the same. Maybe, it is also not right to say that they are one, because then the imagination of the second starts. Therefore, Jagadguru Shankar has established this concept of 'Advaita'. He is neither one and nor can't be two. Look the height that has been achieved by our great thinkers and what a lofty thought. Advaita does not mean negating or specifying a number. You are free to interpret it the way you like, but it is not dual for sure. So, Lord Shiva and that great ascetic sage (Bhusundiji's Guru); one is formless and the other has a form, am I right? Shiva is within and he is without. In reality, they are one single non-dual entity. The only difference is that they are mutually opposite characters or so to say the two sides of the same coin. Shiva is angry and the sage is compassionate in reciting the 'Rudrashtak'. They both are one without any distinction.

I have also been asked today that if everything around us is Divine then whom should we worship? Till such time as this understanding does not become strong and firm, we do need a support. Whatever name or form or word you may like. In our eternal tradition the word precedes the form. The form is in a way the servant of the divine word. We are all the servants or the followers of the word. We have worshipped the sound. We worship the Divine sound. The sages and the great ascetics of my land have equated the word and the Divine in the same vein. Therefore, this in a way is the refuge

of mutually opposite characteristics of divinity. So we see that He is benevolent as well as dreadful or scary. He is both within and without. Till such time as we don't have this stability of understanding, we will need a support and I feel that even after having attained the stability, we shall not be able to give it up because of this only we could understand. We may not know the Divine but does He not know that we too are divine? It is our ignorance. We may be repeating 'Shivoham, Shivoham', but do we experience it? But the Almighty know pretty well that we are divine, yet why does it happen? Sahib. Bharatratna the Late Bismillahkhan, the great 'Shahnaayi' player of our land. We all know that you need to blow into this instrument for it to produce a sound. If you simply blow in the open space, will it produce any music? No, you need an instrument in between. You need a support and in time this support will become natural for you. After God realization, why do people do not give up their Gurus? Because, they have now known that their goal was not God realization, in fact the Guru was their sole objective. They have attained or reached their destination. How can I ever leave Him? Our 'Haka', if he just keeps on moving his fingers without the harmonium, it will be useless. For me, I need my 'Pothiji and the Padukaji'. Then you will get so accustomed to it that even after the God realization, you will not want to give it up. You can, if you want to and may be you leave it but please do not do anything forcefully.

I would like to pray with utmost humility that the spiritual aspirants should never criticize anybody. This 'Mala' is wrong or this idol is wrong or this 'Katha' is wrong, etc, etc. Please refrain from this criticism. This will retard our growth and stall the progress. If those who are mature and feel the need to correct a wrong impartially can surely say that this is so and so, therefore please be careful. Let there be no ill feeling behind your admonition. I would like to repeat that there should be no calumny but a prognosis is welcome. When the doctor says that why did you eat that food then will you consider it to be a criticism on his part? This is in fact the diagnosis of the doctor and his telling us

as to what is wrong. So Baap. If you have developed an unbroken or complete understanding, then it is different matter.

Today somebody has asked, 'Bapu. Please don't reply in a roundabout fashion. 'Meri billi aur mujhsey hee meow'. The question is, 'What do we have to do in order to attain the Gopi – Bhaava? Kindly give a straight forward reply'. For your information, I do not take you around in circles but try and administer the medicine after properly shaking the bottle. Whatever we may do or want to do, after all we have our own limitations. And it will never be complete. Let it be so. After all, we have at least made an attempt. Once you finish the task then another boundary will come in the form of the ego of the doer. According to Narsih Mehta this is the sign of stupidity or a fool that 'he is the doer'. To attain or achieve a certain position mere action will not suffice. We need the Divine grace and blessings.

I always say this and it is my 'Sutra' that nothing can be achieved out of fear. You can achieve a little bit by labor but by the benevolent grace, everything is possible. That is why; I have chosen the path of divine refuge and am seated steadfastly with this firm belief. What can we do? And after all what is our capability? Just sit quietly and patiently at one place. The moment we indulge in too much action, the ego of the doer is bound to catch us. The success will make us proud. And that 'I' will rear its nasty head. This shall result in attachment. What to say about normal worldly affairs, there is a fierce competition going on in the religious field also. Many people say that our Guru has said that, 'Perform austerities or do 'Bhajan' and feed others or 'Bhojan karwao'. 'Allya. Thara Guruye kyaarey keedhun'? I had written this 'Sutra' in a notebook some forty or forty five years ago. I was even shown its copy. Everybody seems to be saying it or rather copying it. In fact, it's a theft going on in my opinion. The 'Sutras' are universal but such false interpolation or trying to take credit for someone else's work in my opinion is spiritual decadence. Even if it is a minor mistake, one should be careful. But at least give the 'Grace' a

chance. We don't give it a chance. The grace is waiting that if one for any reason faults even a bit it just wants to fill it up with mercy and compassion. And what do we do? We boast that we are this; we are that, we are righteous etc, etc. Just by taking the 'Mala' in your hand you feel that you have become a great moralist? The grace is waiting to flow on us and is very patient that the moment you own up even your tiniest of flaws, it will just fill you up with divinity and cover up your smallest mistakes. This false propaganda or morality or righteousness. Come to me the way you are in order to experience the grace. The last word Tulsiji says at the end of this text is, 'Matimanda Tulsidas.....', we are full of shortcomings, yet we claim that we are correct.

Humarey Hari awaguna chita na dhara....

This is a beautiful 'Pada' of 'Surdasji Maharaj', and it has been so long since he came. A little correction as per the need of the time and age is in my opinion warranted. Open your eyes and I feel that we need to say that –

Humarey Hari awaguna chita mein dhara....

When you see my shortcomings and are pained by the thought that my devotee has these shortcomings in him, you will not be able to resist your urge to cleanse me. But we have continued to sing, 'Chita na dhara, chita na dhara...'. Wake up. Open your eyes. Embrace change. The second 'Sutra' is eternal and can never be altered –

Samadarshi hai naam tihaara  
chaahey toh paar karo....

You are the one with an indifferent and an impartial view but I now request you to be favorably inclined towards me for a moment. We need a proper remedy for our afflictions. You can keep your non-partisan outlook for those who seek you with knowledge. We will say that if you feel like it, Dear Lord. (Chaahey toh paar karo). One person has asked, 'Bapu. I regularly speak the truth but yesterday, standing in the line for 'Prasad', I uttered untruth.' So What? No need to curse yourself for it. Do you think that a small little lie is more powerful than the Divine? Don't be scared. If you have become angry, so be it? Please understand one thing very clearly that you will have to move

towards truth only through untruth. 'Asato ma sadgamaya'. In this vein he has asked me this question. He must be standing in the long queue for the 'Prasad' for a while and to suit his purpose, must have taken the help of a lie or cleverness. Then he goes on to say that on listening to your 'Katha', I have made the truth my ideal. And for food I took the help of a lie. Please understand this very clearly that the truth cannot become an ideal. You are committing a fundamental mistake there. Truth is not an ideal, but it is the reality. An ideal can be thrust upon from the top but the truth is eternal and is beyond the realm of time. It was there even when we were not present; it is present right now and shall be there even when we are not there. Please do not make the truth, love and compassion your ideal. They are not an ideal which we want to achieve but they are the reality of life. When it becomes an ideal then the restriction of dos and don'ts come into play and ultimately, we are left doing the very same things. It is really surprising. The ideals are subject to change. The rules and regulations change with time. Lot of things keep on changing places but the truth is intact. Since we do not have any other option, we say that the truth is like the Sun. We also know for the fact that though we can say that the truth is like the Sun, but in reality, it is not so. Because, in some time even the Sun will change. Science confirms the fact that the Sun will extinguish in time but the truth shall remain in spite of everything or anything. We should not commit mistakes but after all we are humans and it is also a saying that 'To err is human'. If knowingly or unknowingly, we do commit a mistake, please let us give the mercy a chance. So what should be done to attain this state? Again, action has a limit. If you want to do, then be patient and wait.

Aawashey, ae aawashey,  
ae aawashey, ae aawashey|  
Tu pratikshama agar  
shabaripannu jo laawashey|

- Krishna Davey

What is the price of being close to the Vyaaspeetha or being in its heart? To stay in the

heart means to stay in love. There are no conditions to love. You cannot value it. The truth is like a blade of grass. In truth, these six things will have to be broken like a tiny blade of grass and discarded whereas, in love, the very six will have to be offered like a flower at the feet of the Divine.

Tanu tiya tanaya dhaam dhan dharani|  
Satya sanga kahun trina sama barani||

For truth, you will have to give up your body, woman or wife, son, place or the attachment for a particular place, wealth and this earth; you will have to give up just as you would discard a blade of dried grass. A few days ago when I had just presented this thought in front of you, I had quoted the example of Gandhi Bapu as a worshipper of truth and believe me; he is very dear to me. Nobody can question his truth. But it is not necessary that all the teachings of Gandhi Bapu are conducive to Morari Bapu. This humble disagreement, I am sure will be respected by Gandhi Bapu himself.

Love is the reality of our lives and not an ideal. Love does not have to break or throw away anything. It itself is very delicate. Love is a beautiful flower waiting to be offered at the feet of the Divine. The one who loves, offers himself as a flower at the feet of the Lord. I have installed Gandhi Bapu as an embodiment of truth. And I shall keep Lord Chaitanya Mahaprabhu as love incarnate. In divine love, He offered himself like a flower at the feet of Lord Jagannath. It is said that this personality of Neelanchal, on seeing the dark color of the sea would rush into it saying 'Haribol. Haribol'. Then someone would come to extricate his body from the sea. He offered his body as the flower at the feet of this creation considering it to be the embodiment of Lord Jagannath. Wife, Vishnupriyaji. I have discussed these things with you in the past sometime. Lord Chaitanya's story of divine love is something different and truly wonderful. When the question of leaving Vishnupriyaji came, but for Him, His love was a reality and He offered this flower too at the feet of the Lord. Offspring or child. He withdrew His attachment from everything and offered it to the Lord. He just kept one attraction in life and that was

love. 'Tanu, tiya, tanaya, dhaam'. He left His place of dwelling and for Him the only place left was Shreedham Vrindavana. He went in that direction. Such a unique incarnation of love came to this land who was the incarnation of Divine Love or 'Premadvaita'. He gathered all his attachments. And the greatest attachment is towards one's mother. 'Dhan', there was no question of any material wealth. His only wealth in the divine state was the holy name of the Lord. 'Srimadbhagwatiji' explains the wealth in detail. Fifteen evils are supposed to reside in 'Artha' or material riches. This wealth too is a flower not for my use, but to adorn my Lord Jagannath. 'Dharani', he was above the earth or in other words was flying into a different realm. He had attained a certain unattainable height in His love. He had offered all these at the divine feet of Lord Jagannath because, for Him, the love was not an ideal but the reality of His life. And compassion. I term it as a flow because we need our compassion to flow. Compassion is fluidic in nature. One, who has the compassion as a reality, should make it flow in the world. Our great thinkers have found a suitable representation of compassion and that is tears. We need to find out a suitable example in order to be able to explain. So, the symbol of compassion is tears and its nature is to flow.

If we try to see it from the outside then the leaving of 'Yashodhara' was compassion or harshness? Apparently, we would say that it was very harsh and even she herself felt it to be so. Tagore has discussed this in quite a detail. Tagore used to address Buddha as 'Buddhadeva'. When the compassion flows, at times we are unable to comprehend it. Physically, He left her behind but in Tagore's words, when He is asked by her that you are the embodiment of compassion, did you ever think of me? The physical body has the right to ask this question. It was a very emotional question. 'Tathagata. We were mentally attached to you always but did you ever think of us?' Buddha replies that once, He was seated on a boat and it was the full moon night. I saw the reflection of the moon in the waters and I instantly thought of you.

If an awakened being remembers someone, then it is not in any way the erosion of His 'Buddhahood', instead it is His compassion that is flowing. And Sahib. If the 'Buddha Purush' even remembers us for a moment, it is enough and the goal is achieved. We need to take the rosary in our hand but for Him, it is not necessary. The thought or the remembrance just comes to Him fleetingly and that is enough. Therefore, the compassion needs to flow and Buddha's compassion flowed in this way. Apparently, leaving Rahul behind too appears to be a very harsh decision, but if this would not have been so then maybe Rahul would have become the king and would have got entangled in the opulence of the world. But when Rahul is asked to go and ask for the share of your wealth from your father, the compassion flows and Buddha hands over the begging bowl to him as the share of his wealth. I feel the Buddha too let His compassion flow in leaving these six things. But the most important thing to understand here is that please do not consider the truth to be your ideal. Truth is beyond the realm of time, it is real and it is eternal. Similarly, love and compassion too are real. We just need two things and they are an understanding and a firm belief. We need both together. Singularly, they will not be so beneficial. The intellect understands and by belief comes the acceptance.

We were discussing that what is the root of this creation? How was it created? There are five elements, earth, water, ether, air and fire. If I were to ask you that out of these five, who is the greatest? Ether or sky, you are right in saying so. The logic says that the property of the sky or space is the word. The next question is whether the space was created first or the word was created first? Here, in the 'Rudrashtak' the 'Buddha Purush' says that the root cause of this entire creation is 'Pranava' or 'OM'. In my own way I would like to say that 'Ra' is 'Rama'. And Tulsiji in his own inimical style states in the 'Aranyakanda' that Shankar is the root of all religions and Shiva's form is that of 'Omkaara'. So Baap. Goswamiji says that, 'Nirakaar Omkaar moolam tureeyam'. The one who understands the root cause is an awakened soul. 'Tureeyam' means

that He is beyond all attributes, etc, etc.

Giragyaan goteeta meesham Girisham|

Hey Mahadeva. Hey Parama Guru. Hey Tribhuvana Guru. You are beyond words, knowledge and all virtues. The Divine is beyond attributes, therefore the Vedas had to say, 'Neti, neti...'. It is beyond the senses and also beyond comprehension. Ultimately, beyond all three. You can't reach there. Therefore, Lord Shiva is beyond knowledge and words and also incomprehensible by our senses. He is Girisha or in other words, 'Kailashpati'. Now these characteristics can also be attributed for an awakened being. We can't measure an awakened being by our words or meager knowledge. They are beyond the realm of all these mundane understanding of ours. We just need to be quiet, in order to be able to assimilate anything. When in the company of a person, automatically, you become quiet or the words just fleet away then consider him to be the enlightened one. Their energy is so strong and unbearable, that is why they maintain a certain distance. Their actions or decisions too are beyond our comprehension. Their words are beyond our understanding. The 'Ramcharitmanas' says –

Ramswaroopa tumhaar  
bachan agochar buddhi par|

Beyond intellect as well as speech. 'Giragyaangoteet', because, it is beyond the realm of our senses. Our sense organs are inadequate to comprehend it fully. The Buddha nature or reality is beyond comprehension by our puny understanding. It is the 'Girish or the Kailaspati Shiva'. Here the mount 'Kailash' is mentioned. 'Himgiri koti achala Raghubeera'. The indication of its stability is given.

Meru re daggey punn jena  
mannda daggey nahin...

Immobility or stability. They are not wavering like us. The one, who has the quantity of 'Rajoguna' in excess, will not be able to sit still for a long time. The 'Tamoguni' is very lazy. Lethargy or laziness is akin to death in our scriptures. The 'Satwaguni' is balanced and has an apt attitude. When he has to work, he will work and when he has

to get up, he shall get up. The awakened being is peaceful and tranquil. He is peaceful from within as well, these are the signs of an enlightened being. He is stable and calm like the mount 'Kailash'. 'Karaalam', means fierce. I said in the very beginning that a conjunction of mutually opposite attributes is there in the Divine as well as an awakened being. He is fierce as well as gracious or full of kindness. He is the 'Mahakaal', meaning that He is the 'Kaal of the Kaal also'. Or in other words is the essential time of the times. 'Karaalam Mahakaal kaalam', it is written about the Guru that He is death. Guru is the water as well the lotus flower floating in it. Guru is the medicinal herb. So we are discussing the commonalities between an awakened being and Lord Shiva.

Kaza ko rok deti hai dua roshan Fakiron ki  
Bhala manzoor hai apna toh kar khidmat Fakiron ki  
The 'Buddha Purusha' has such powers but he respects the guidelines laid down by the Divine. He can do anything as per his free will, but to respect the law of nature is his duty too. Baap. He is fierce as well as very gracious. He is the abode of all that is good or in other words, 'Sakala guna nidhaanam'. 'Gunaagaara sansaar paaram natoham'. He is the store house of all the 'Gunas' as well as is beyond the realm of the 'Gunas'. The world exists till such time as the 'Gunas' abide in it. The very next word depicts the exactly opposite nature by saying, 'Sansaar paaram', beyond the world or out of the world. He is the forbearer of all the 'Gunas'. In 'Sanskrit', 'Guna' means a rope. It binds but they are unbound, 'Sansaar paaram'.

Many a great personalities appear to be in the world but if we observe very minutely, they seem to be away from it. All their actions are for our pleasure, i.e. He eats for our happiness and talks to make us happy.

In the flow of our 'Katha', yesterday, we all celebrated the Rama Janma. Simultaneously, the other Mothers too gave birth to three sons. The 'Naming' ceremony was performed by Guru Vashishtha. When they attained their youth, the sacred thread ceremony was performed. The four brothers went to the 'Gurukula' for their education. In a very short time, they were able to master all the sciences. Sage Vishwamitra comes and demands for Sri Rama and Lakshmana for the protection of the 'Yagya'. India's 'Sadguru' demands our progeny and not wealth. The king gives his sons for the protection of the 'Yagna'. Thus begins the mission of the Lord's advent on earth. Taaraka was liberated and the 'Yagna' was protected. Sri Vishwamitra says that at Mithilapuri, a 'Bow Sacrifice' has been arranged. On the way there is a 'Yagna' of patience which too needs culmination. The two brothers agree and depart along with the sage on foot. The Lord reinvigorates Ahilyaji back to life. The sage narrates the story of the descent of the holy Ganges. The Holy Ganges is the introduction of us Indians. They reach 'Janakpur'. Sri Janakraj is attracted by the Divine Form of the Lord and asks the sage as to who is He? Why is my detached mind all of sudden is being attracted? Sage Vishwamitra explains the divinity of Sri Rama. They are all accommodated at the 'Sundersadan'. They have their lunch and take rest. You too kindly take food and rest.

*There is a question from a person that, 'Bapu. I speak the truth always but yesterday, standing in the queue for food, I lied. Listening to your Katha', I have made the truth my ideal in life. For something as ordinary as food, I lied.' Truth is not an ideal, it is a reality. You are committing a fundamental mistake by holding it as your ideal. And ideal is forced on us or we ourselves take it upon ourselves. Truth is eternal and beyond time and space. It was there when we were not there, it is there while we are there and shall remain even after us. Please don't treat the truth as your ideal. Similarly, please don't make the love or compassion as your ideal. They are not the ideal, in fact it is the reality of life.*

Manas-Rudrashtak : VIII

## The most important region in the spiritual world is the Himalaya and the Mount Kailash is the capital

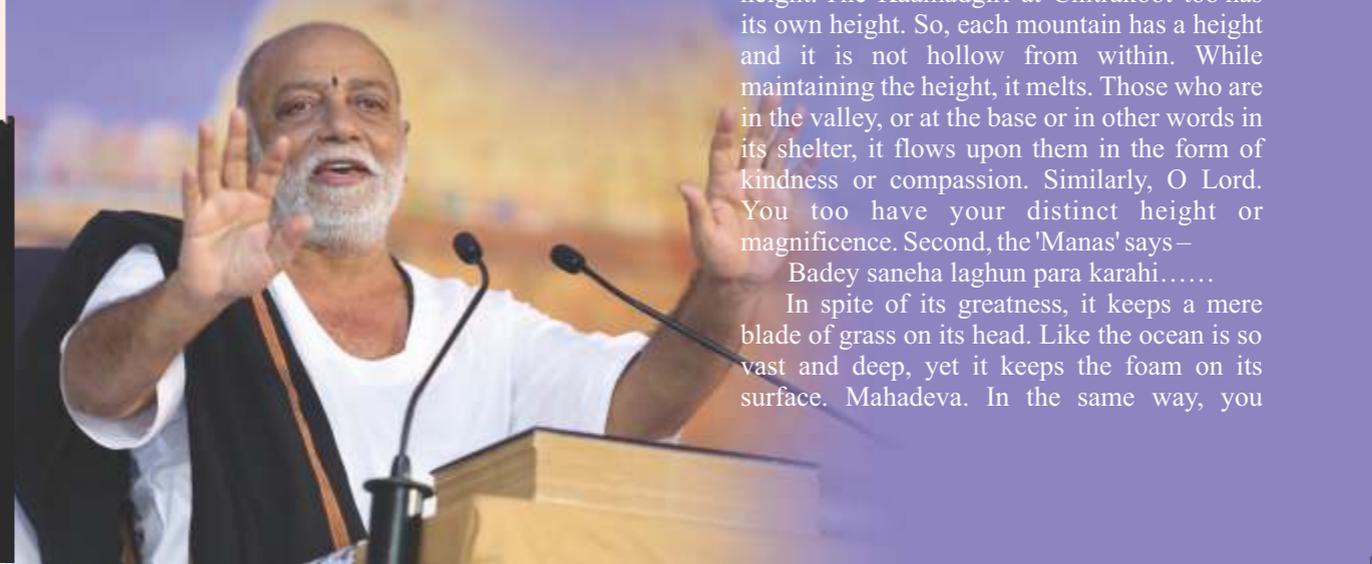
Baap, The focal point of this 'Katha' is the understanding of the natural traits of an awakened soul. Come; let us proceed forward in our journey. In the 'Mahakaal' temple in the holy city of Ujjain, when Lord Shiva became furious on 'Bhusundi', his preceptor recites the 'Rudrashtak' to appease the Lord so that He may be kind and benevolent towards his disciple. 'Hey Mahadeva. Just look at yourself my Lord. You may become angry and you may curse, after all you are the Master of the universe and who can stop you. But kindly think of your benevolent nature for once my Lord. How is your form? 'Tusharadri shankaasha gauram gabheeram'. 'Shankaash' means 'like'. Your appearance is fair or white like the Himalaya and very demure and steady. Now, we have three indications here of an awakened soul. The Himalayan ranges are covered with white snow. Let me tell you one thing in between that the most important region in the spiritual sphere is the Himalaya and its capital is the mount 'Kailash'. It is not restricted to India alone but for the entire world, per se.

It is a very strong belief that even today, five hundred enlightened ones reside on mount 'Kailash'. Out of these when one desire to be liberated only then can another enter and take his place. During certain particular full moon nights in the year, there takes place a special congregation of the enlightened ones. As per my knowledge and belief the three special 'Poornimas' are the; 'Buddha Poornima, Guru Poornima and the Sharad Poornima (Valmiki Jayanti)'. On these auspicious days, the pure, the realized and the buddhas of the creation gather there. Such a great 'Kailash' is the capital of the entire spiritual world. This 'Buddha Purush', i.e. the Guru of Bhusundi is pointing out to Shiva that the Himalaya is stable and firm. My dear Mahadeva. My disciple just erred a bit and you got disturbed. Just think for a moment that he is an ignorant child after all. It is said that you have allowed this fool to reside on the earth for ages, then why are you so angry on him now? Today I want to ask you that I have placed him under your care and refuge then why are you shooing him away? Just see, the extent to which the Guru goes to plead for his disciple. How can you become disturbed? You are the pure white Himalaya. You are the mount 'Kailash' and have your own glory and magnificence.

Come; let us try and understand a few characteristics of the mountain. A mountain is one which has a height of its own. Giriraj Govardhan is a bit spread out but still has its own distinct height. Similarly, 'Girnar' too has a height. The 'Kaamadgiri' at 'Chitrakoot' too has its own height. So, each mountain has a height and it is not hollow from within. While maintaining the height, it melts. Those who are in the valley, or at the base or in other words in its shelter, it flows upon them in the form of kindness or compassion. Similarly, O Lord. You too have your distinct height or magnificence. Second, the 'Manas' says –

Badey saneha laghun para karahi.....

In spite of its greatness, it keeps a mere blade of grass on its head. Like the ocean is so vast and deep, yet it keeps the foam on its surface. Mahadeva. In the same way, you



should keep the lowliest of the lowly in your refuge. Just see, you have even kept the crooked moon on your forehead and have kept the tempestuous Ganges on your head. They are not very cultured if I may say so, yet you have given them a place of respect and honor. Then what wrong has my disciple done? He could not understand you but still was sitting in your temple, in front of you. He is seated close to you and on a mountain you have great rocks as well as small pebbles. This is a gyp on your part. We have seen that when we dig into a mountain, we get diamonds as well as stones. You try to trick us by saying that you don't have anything. You are filled with precious jewels and metals. Because of your stability, people circumambulate you and you are no ordinary mountain, please. A common mountain has four shortcomings which are not present in the Himalayas. Dinginess, immobility, inanimateness, and ferocity. We see a lot of filth on our mountains these days. The climbers will defile it by throwing plastic packets here and there. In some cases there is some other dirtiness.

What is the motive of Bhusundiji's Guru here? Hey Divine. Just think. You are not like other mountains. Your 'Gotra' is different from others. The awakened being is limitless. You are pure, bright & shining and tolerant or liberal. An enlightened soul can never be filthy. He is pure and radiant both within and without. Why are we attracted towards the 'Buddha Purush'? Nitin Bhai says –

Roj aeney dwaar dodi jaawunchun|

Teer saamey jayi anney vinndhaun chun|

The arrow, which is piercing me, why do I go again and again in front of it? It is very beautiful 'Sutra'. It is a poem, no doubt. In my opinion, it is the description of all the enlightened ones. Why are we running mad towards them? Why do I keep on remembering the 'Paaghdi', again and again? Even if he scolds or admonishes us, we can't hold back. Lord. You are pure and white.

Our eyesight is poor and hence it is our fault. The rain water before it touches the ground is very pure. Similarly, the words of the awakened one. We just need to catch them or else they get contaminated by hear-say. That is why Tulsiji says

that always keep your cup clean. Its appearance has become somewhat dirty because we were unable to catch it. This is an absolutely pure and simple 'Tulsi Darshan' or philosophy. How should the 'Katha' be heard? All these great souls like Buddha, Nanak, Gyaaneshwar, Narsih, Meera, who all should I remember? We cannot understand their words and are confused by seeing their lives and mistake it to be faulty. But please remember, they are the Himalaya, which is always pure and clean. Goswamiji, tells us the method of hearing the 'Bhagwadkatha'. Baap. The organizers spend a huge amount of money to arrange the holding of a 'Katha'. In its organization how many people get involved by offering their labor, time, good wishes and pure minds. This water should not get contaminated, please.

Kahin daag na lag jaaye.....

We have not received it as it is. What is Goswamiji's philosophy?

Sumati bhoomi thala hridaya agaadhu|

Baap. Like Srimad Raajchandra had said, 'Lord. I don't seek you. I seek the one who has passed your test and whom you love. Please give me such a person in this life'.

Tamaama umra iss socha

mein main hansa nahi paaya|

Who mujhko choddkar kitna roya hoga?

We were unable to recognize them. There must have been some mistake committed by us in our lives which prevented us from recognizing them. How many people were able to recognize Sri Krishna in His time? That is why; I like this line of Narsih Mehta very much;

Ammey aparaadhi kyaayin na samjhya,

Na olkhya Bhagwantaney.....

Jall kamal chaadi jaaney walla.....

When that understanding does come, perhaps it becomes too late. There is no age like this 'Kali' my dear friends. Do you think that such 'Kathas' would have happened at any other time? God only knows. Wherever you see, thousands of people are listening to the 'Kathas'. Where could there be such a pure and beautiful time? Yet, we miss it. There is a science or an art of hearing. My 'Vyaaspeetha' terms it the 'Shrawan Vigyaan'. Baap. Dada had told me, 'Son. When you get an

opportunity, then speak. I have not spoken much. I have recited the 'Mahabharata' in front of the village folk and the 'Ramayana' is yet to be opened. I have given it to you as a whole. Speak, when you get a chance but understand more and more'. In order to understand correctly, one requires an art of listening. Say it is raining and it is not the monsoon season, and say even after touching the ground the water doesn't get muddy. Because Goswamiji says that when the winter comes, the water clears up. But in this season, the water which may be clear, does not get accumulated, instead, it flows away. For it to stay you need a cupped and a clean marble like surface. Such a surface is 'Hridaya agaadhu'. Listen to the 'Katha' with the right understanding. If you hear with an ill feeling, then even the most pure and nectar like words will get contaminated. Our feet are below and the head is above, so amongst all the parts of the body the head is supposed to be the greatest. And the intellect resides in the head. When we drink the water, our thirst is quenched. When we bathe then it cleanses our body. The water that is supposed to be a source of life for us also contains micro organisms which can make us sick. Tulsiji says, 'Sumati bhumithala'. The intellect is good. The science and technology have advanced so much, yet Gandhi Babu cautioned us by saying that the science should not be bereft of feeling or sensation. Our intellect cannot process everything as it is and in the process sullies it. Now, if are to ask Goswamiji that what is this 'Sumati' like? He says –

Janakasuta jaga janani Jaanki|

Atisaya priya Karunanidhaanki||

Taakey juga pada kamal manawaun|

Jaasu kripa nirmala mati paawahun||

Tulsiji says that our intellect will be purified or cleansed by the grace of the Divine Mother. Just imagine the rain of grace and to what extent these enlightened ones have labored for us. Yesterday evening, I was asked this question that who was the Guru of my 'Dada'? I replied, 'Ramayana'.

Sadguru gyaana biraaga joga ke|

Even though our Guru tradition is 'Nimbaarki', but I have my own personal 'Guru tradition' and I tread or follow it. Though, I am not a traditionalist. In the noble tradition of the Acharyas,

one has to bow down or do Pranam. 'Vandey Guru paramparaam'. Our greatest Guru is the 'Ramcharitmanas'. Now who is my Dada's Guru? He never told me, nor did I ask him. To my knowledge, Dada never went out anywhere. I feel that he didn't even go up to Bhavnagar. There is small village close to ours, by the name 'Tared', he used to go there quite often. Wadal and a few other tiny villages are there, which in our Sadhu tradition are considered as our 'Sevaka villages'. If he was called, then he would go. He didn't visit Rishikesh, nor Haridwar, neither Kashi and nor Kailash. He converted our tiny little house into a sacred place for pilgrimage. He provided our hut with a 'Royal entrance'. I was asked this yesterday, 'Bapu. What is your Guru tradition?' Today, I shall very openly declare my Guru tradition in front of all of you. My first Guru is the 'Ramcharitmanas'. This is my 'Gurugranthasahib'. It is my Guru text. Tulsiji, uses the word Sahib in this sacred text.

Gayi bahori gariba newaaju|

Sarala sabala sahib Raghuraju||

Though you all know that the root of this all is the 'Paaghadi'. The Ganges must have flown from the matted locks of Lord Shiva, but for me, the Ganges did flow from this 'Paaghadi'. That Ganges is a bit far for me and I sing its glory but I am a witness to the descent of this Ganges. The eternal root for me remains unchanged, but still, I shall discuss my simple tradition with you. 'Manas' is the first. Then is 'Shankar'. Followed by Sri Hanuman. You may think it or not but the fourth place goes to 'Sri Shukadeva'. He is followed by 'Tulsiji'. Then come 'Dhyaanswami Bapa, Jeevandas Bapa and Vishnudevanda Giriji Maharaj, the sixth 'Peethadheeshwara' of 'Kailash Ashram'. In this sequence, nearer home are Tribhuvandas Bapa, Amrit Ma, Saavitri Ma and Prabhudas Bapu. But what do I say about my eternal root? People say, 'Baawan baar'.

Baar beejna dhanni ne samroo....

'Maaro aa baar beej nathi, baar purna Chandra chey'. It so happens in our tradition that our uncle ties the 'Kanthi'. Dadaji's Guru is unknown, no one knows. We are enjoying this very tradition. I was told that, speak when necessary, but try and understand as much as you can. The words of an awakened being are pure and bright. There is

no impurity there. In order to enable us to live our life, how much these great personalities have worked. Also, please remember this 'Sutra' that it is not so important to know life, just live it. When you will go to know then the theory of 'Karma' will come. We are reaping the fruits of which 'Karma'? What is the 'Praarabdha Karma'? What is the 'Sanchit Karma'? Just leave it. We just have this very moment at our disposal. Just leave the effort to know. Just live. We can't even understand the life of a tiny little worm. There are new discoveries being done every day. The one who is immersed in the ecstasy of 'Hari Naam' will only be able to do the 'Iti'. Those who have enjoyed it thoroughly.

I have even got this question, 'Bapu. At times we feel that we have heard quite a few 'Kathas'. Now we should sit at home quietly. At times this feeling comes that I need not sit quietly at home and should go for each and every 'Katha'. Now please tell me, what should I do? If after hearing the 'Katha', your mind and your nature as well as taste come to this point that now you should not run about and you should sit down quietly then please go ahead. Or if you feel that by sitting down quietly, your thoughts are going to disturb you and you will not be at peace with yourself then go and listen to the 'Katha'. Many people ask me as to when will I retire? This 'Vyaaspeetha' alone is my ultimate retirement. If you feel that you should sit down and try to digest the 'Sutras' that you have heard then please do so. And if your nature is to hear more and more then so be it. Please don't try and copy anybody. Decide according to your nature.

Today, even this question has come that, 'You say that imagination is like a marble stone. The emotion is a coating on it and out of love, the Sadguru, installs the life into it. Bapu. This is our feeling and insistence but can we pray to the Divine that whatever form or emotion you deem fit for us, decide accordingly and help us to decide whether we should sit down or run'? In a state of total surrender, this is possible. The surrender can be mental, or it can be intellectual, or imaginary and even out of pride. Kindly understand these four types of surrender. In the mental surrender there is resolve that I want to hear the Katha but the very next minute the questions comes as to till when?

Why? What? Why should I unnecessarily go into the crowd? There is this state of indecision. The second is the intellectual surrender. In this there is a certain amount of firmness in resolve that I must do it but in this the intellect starts playing games and tries to trick us by raising unnecessary doubts. Then the surrender gets damaged. The third type of surrender is 'Chaitasik' or psychic. By this I mean that due to the practice or the 'Sanskaara' of so many births, our mind is programmed in a certain way which is controlled by our 'Karma'. Even this can influence our surrender. The fourth and the lowliest of the lowly in my opinion is the surrender due to pride or based on it. Like, you say that you are surrendered to so and so to get mileage out of it. Our entire family for years follows him as our Guru. When all the four senses are calmed down, i.e. the mind, the intellect, the chitta (psyche) and the pride then we reach the state of a total unconditional surrender like Sri Bharat. He says that now you decide and not me. Whatever you deem fit, is acceptable to me.

Jehi bidhi Prabhu prasanna mann hoyi|

Once you have left it on the Master then don't bother to ask as to what decision he has taken? He will decide in your best interest. Once your four internal senses of perception have been totally surrendered unto him. The number nine, is preceded by eight, seven and so on. What is there before one? Zero. The entire numerology is standstill when you arrive at the zero or in other words, a wholeness or emptiness. Only then could my Bharat say, 'Jehi bidhi Prabhu prasanna mann hoyi'. Arrey Yaar. Just see the extent of surrender when Sri Bharat goes on to say that please don't worry about me O Lord. I only seek your happiness. I don't want to do anything that displeases you or is against your wishes. After all we are ordinary mortals even tinier than a worm. The cowherd maids of Vrindavana complain, sulk but their surrender unto Sri Krishna is complete. That is why, just on one word of the Lord, they waited for Him patiently in spite of being just a short distance away. Otherwise, how far was Mathura from Vrindavana. They had this firm belief that Govinda has said so. Even He was aware that He would not return yet He had said that He

would come. They construed it that He has asked us not to go to see Him.

The root of the clouds and the rain is the ocean. Without it the clouds can't form. The heat of the Sun warms the surface of the ocean, it forms into vapor and turns into the clouds and on condensation, it comes down as rain. The huge mass of the sea water is not fit for human consumption, but the rain water is suitable for drinking. The Vedas, Puranas or the scriptures are like the ocean. The saints and the sages are the clouds. They convert the difficult knowledge of the scriptures into the simple words so that we can follow them. Therefore, the deep and the incomprehensible divine text has been presented in very simple language by an enlightened soul like Goswamiji and when we study it only then will we understand its purity and freshness. We can't follow the scriptures straight away. Only when a sage or an exalted being narrates it, it becomes somewhat comprehensible. The awakened being is pure and white. The dirtiness of the mountain is not visible in them. The condition is that we must assimilate it 'As it is'. When we hear something, then a struggle rages within us between our senses. If the mind likes it, the intellect will taunt that you are stuck or trapped. The 'Chitta' opens the book of the collective 'Sanskaras' of so many births and the pride beats its own drum. Only when we hear a scriptural text from an awakened being, do we understand it and see its beauty, otherwise, due to our ignorance declare it to be bad. Therefore, Bhusundiji's Guru says the 'O Mahadeva. You are not like any other ordinary mountain. You are 'Tushaaradrisankaasha gauram...', you are pure as the white mass of snow'.

The second frailty of the mountain is that is immobile. It is stationary in one place. But the Himalaya is not immobile. Himalaya is the king and after the birth of Paarwati, springs and rivers come out it and start flowing. Third, the mountain is inanimate. In other words it means that it is ignorant or stupid. It is said to be stone hearted. But the Himalaya is not so. Himalaya melts and flows. It has on its head the most kind and compassionate of all God's seated on top. Fourth, ferocious. The mountains look very ferocious. 'Ae toh duurthij

doongra ralliyaamna hoy'. 'Kailash' is not fierce. If our eyesight has been cleansed by the grace of an awakened master, then we can see its benevolence and calmness. That is why Bhusundiji's Guru is reminding the Lord of His intrinsic nature. It is unshaken or invariant. Your udder is filled with diamonds and precious stones. Therefore, the characteristics of the awakened being are purity, stability, benevolence, amiable, emotional etc. He is very pure and profound. Yet he is very jovial. We can't measure his inner depth. He is very devout and serene.

Tushaaradri sankaaash gauram gabheeram|

Manobhoot koti prabha shree shareeram||

Sfuranmauli kallolini chaaru ganga|

Lasatbhaala baalendu kanthey bhujanga||

'Manobhoot', means 'Kaamdeva'. Tulsiji describes the physical attributes herein. 'Sri' means beauty. The luster of millions of 'Kaamdevas', means radiance. Your beauty is incomparable or out of the world. Now how do we relate this to an awakened being? We have had an 'Ashtavakra'. He in no way seems to match these attributes of divine beauty. His physical form is bent at eight places. There may be so many an enlightened beings, who may not be very beautiful in external appearance. Here, we are not so much concerned about the outward appearance. The Vedanta says that there is a subtle body inside our gross body. Every enlightened being has a very subtle body. Our subtle body is covered with the sheath of 'Maya' and that is why our subtle body is also not so beautiful. Whereas, the subtle body of the enlightened being is very beautiful. 'Kallolini', means that river which is gushing out of the matted locks of Shiva producing a sound or in other words the Ganges in the form of devotion or the 'Ramkatha' or the flow of right understanding. Innumerable holy rivers spring forth from the head or thru the words of an awakened being. Therefore, the flow of the holy river from the head of the 'Buddha Purush' is also another characteristic. 'Balendu', means the crescent of the new moon. On Lord Shiva's forehead, we see the crescent moon. This means that the divine master even keeps his unruly or in other words crooked disciple on his forehead that means, near him. He provides so

much respect and honor even to a crooked person.

Vandey bodhamayam nityam  
gurum Shankara roopinam|

Since the Tribhuvan Guru has placed this crooked moon on His forehead, it too has become respectable or is revered. Further –

Chalatkundalam bhru sunetram vishaalam|  
Prasannanam Neelkantham dayaalam||

Mrugaadheesha charmaamberam munda maalam|  
Priyam Shankaram sarvanaatham bhajaami||

The large earrings in the ears of Lord Shiva are moving. Tulsi has depicted such a beautiful form of the Lord here that it can put 'Kaamdeva' to shame. Tulsiji, says in the 'Manas' –  
Kundala kankana pahirey byaala|

He is wearing the earrings of snakes and these snakes are moving. The snake has a certain movement. But the eyesight of an awakened being is so pure that he sees the snake as an ornament. The beauty of the earrings of Shiva means, 'Vaani gunaanukathaney shravanau kathaayaha'. None other has the art of listening as my Shankar who can hear the Vedanta. Nor is there a speaker of Vedanta like Him. Nor a creator. There is none in comparison who can equal Him in singing or hearing the 'Bhakti Shastra'. My 'Vyaaspeetha' calls it the science of listening.

There is 'Katha' which is connected to the 'Ramkatha' and we see a hint of it in the 'Manas'. It is the story of 'Shrawan Kumar'; 'Taapasa andha saap sudhi aayee'. A young lad, named 'Shrawan Kumar' took his blind parents on a pilgrimage by carrying them in baskets on his shoulder. Kindly hear with attention and a calm state of mind. The parents are blind, kindly note. The ones who can't see, should they desire to go for a pilgrimage or see different temples? Baap. I want to discuss with

you. We get an indication of the art of listening from this incident. Though, pilgrimage is a very noble act and it results in the attainment of virtue. By going, seeing, bathing and doing the Satsanga at holy places, we are blessed with virtue. It is a very beautiful tradition. This is one reason for having the first 'Katha' after 'Deepawali' at some holy place (Teertha). Pilgrimage is glorious. But to see or for the 'Darshan', you need the eyesight.

So, they expressed the desire to go on a pilgrimage. An obedient son should follow his parents and try to fulfill their wishes, I agree. But in utmost humility, the obedient son could have also pleaded that you have grown old plus are unable to see, so in this state to undertake such an arduous journey will not be advisable. If I can serve you two here itself, staying at home, then our home itself will become holy and akin to a 'Teertha'. But he did not plead to his parents. When your science of listening is weak then you too take the blind on a pilgrimage. This is nothing else but following blindly without thinking. This is blind faith. And please pay attention, my dear listeners that when unthought-of listening, goes on a pilgrimage taking the blind, then they become a burden and nothing else. Our Vedanta does not stop at just hearing. There is a very long practice or process that follows proper listening. 'Shrawan' manan, nidhidhyasan etc, etc, it is long procedure that needs to be followed. String the pearl in the flash of lightning. This is the moment for the awakened soul. But, unfortunately, we aren't awake fully. That is why, before taking a decision after listening, kindly go home and think over it. Are we trying to take the blind on a pilgrimage which will ultimately turn out to be a burden. The result will be that your effort of listening will be in vain. Don't jump at any decision after listening, think over it or ponder.

*Yesterday, I was asked a very beautiful question, 'Bapu. What is your Guru Parampara'? My first Guru is the 'Ramcharitmanas'. It is my 'Gurugrantha sahib'. Though you all very well know that my root is the 'Paaghadi'. The Ganges might have flowed from the matted locks of Shankar, which I have not seen but for sure, it did flow out of this 'Paaghadi'. 'Manas' is first. Then, comes Shankar. Followed by, Hanuman. The fourth place is taken by 'Avadhoot Shukadeva'. So, 'Manas, Shiva, Hanuman and Shukadeva'. Then in my adorable tradition comes 'Tulsi'. Followed by, 'Dhyaandas Bapa, Jeevannadas Bapa, Vishnudevananda Giri, the sixth head of the Kailash Ashram'. In this sequence then come Tribhuvana Guru, Amrit Ma, Saavitri Ma and Prabhudas Bapu. That's it. I am enjoying in this noble tradition.*

Manas-Rudrashtak : IX

## The emotion is transient but the quintessence remains unchanged

Baap, On the basis of 'Manas – Rudrashtak' we are trying to study the natural traits of an awakened being. As we need to conclude today by around noon, let us try to discuss a bit more and conclude. Please listen with a happy state of mind.

Chalatkundalam bhrusunetram vishaalam|  
Prasannanam neelkantham dayaalam||

Here the word 'Kundala' has been used. Yesterday also, I had remembered Srimad Vallabhacharya during the course of our discussion. There is a 'Baithakji' also here. I went there yesterday but it was under renovation. Mahaprabhuji, in his treatise on the 'Srimadbhaagwatji', has given a spiritual explanation of the earrings of the 'Gopis' when they are going for the 'Raasa'. One earring is called the 'Yoga' and the second is 'Vedanta'. It is a very intensive topic to understand. It is not in our nature to be able to understand it easily. By my Guru's grace, I can follow a little bit, but I can't explain it, because it is a bit intense. In the science of the 'Yoga' we have a word 'Kundalini'. The yogis, awaken their 'Kundalini' under the guidance of an experienced master. Here, the shape of the 'Kundalini' is serpent like and that is why my 'Vyaaspeetha' is moving towards it, 'Chalatkundalam bhrusunetram vishaalam'. And Lord Shiva's earrings are, 'Kundala kankana pahirey byaala'. Is it not an indication of Bhusundiji's Guru who is seated inside the 'Mahakaala Temple' and is an expert in the knowledge of 'Yoga', that by the practice of 'Yoga', you can attain the 'Yogeshwara'. For him, this serpent like 'Kundalini' itself is the earring. I would not like to delve deeper into it as it will be an exercise in futility on my part, because I am not a traveler of this path. I just know a little bit that ultimately, progressing in the path of yoga, the yogis gradually try to concentrate their energy in between the eyebrows, known as the 'Sahasraadhaar Chakra'. But please do not tread on this path without the guidance of an expert teacher, instead, just chant the holy name of the Lord, 'Rama, Rama'. Gandhi Bapu says that as per his experience, the 'Ramnaam' can do three things. One is the eradication of fear. Second is the removal of hostility and the third is the removal of illness. Vinobhaji asked Gandhiji, 'Bapu. You never indulge in any sort of jugglery or play of words and you have a very intrinsic relationship with the 'Ramnaam'. Could you kindly clarify a little please?' Gandhi Bapu replied, 'Mantrajaap muma dridha biswaasa'. He used to keep on quoting Tulsiji quite a lot. One who takes the divine name with total faith and belief, for that person it surely removes, fear, hostility and illness. Though, we should use this highly potent medicine of the 'Ramnaam' very carefully in this age of 'Kali' because very many simple and straight forward medicines have come out now. One should use them to get well. But if there is firm faith then it can even cure the most dreadful of illnesses. Therefore, for people like us, the 'Harinaam' is the best and the easiest.

So, this talk about the earrings comes in a very deep rooted philosophy. Let us just pay our respects to it and proceed. 'Prasannanam neelkantham dayaalam'. Now, this is a very typical attribute of an awakened master that in spite of drinking the poison and keeping it within his throat, his face is always smiling. 'Mrigadheesha' means the king of animals, i.e. the lion. The skin of the lion is his



garment. Lord Shiva has two dresses, 'Charmaamber and digaamber'. Sometimes, he wears the cloak of the space or all the directions or otherwise animal skin. 'Mriga' means a living being. The king of these creatures is the lion and the 'Manas' calls all of us also as living creatures.

Ye priya sabahi jahan lagi praani|  
Mannmusukaahi Rama suni baani||

We are all living entities and our skin is the symbol of sensation. In other words, the Lord wears our sensations as His garment. He says that if you want to dress me up then please cover me with your sensations. You need to be sensitive. Being sensitive means that feeling for others. Even after our death, when our body turns into ashes, He is so kind that He smears Himself with our ashes. He says that your feelings and emotions are His garments. What is the essence of this statement? We need to be sensitive. Today, I have a question –

Terey khayaal mein jub bekhayaal hota hun|  
Zara see der hee sahi laajawaab hota hun|

'Bapu, Why this 'Bekhaayali' is so short lived? Why is it not long lasting? And the questioner is trying to console himself by saying that if not for long, at least even for a moment it is good enough. Please say something on it'. Why is this sensation momentary? The 'Ramcharitmanas' has used two words, 'Bhaava and Tatwa'. Sensation here means the feeling or emotion, i.e. love. Why this beautiful state is momentary? It is the rule of this existence my dear brothers and sisters that the feelings keep on changing. Because, the feeling is not the essence and the quintessence never changes. The core essence can only be altered by the Divine. You, me, the earth or the sky, no one can alter it excepting Him. The fire, water, air etc, just change the direction a bit, they will not be able to destroy. But the feelings change. At times the emotions are aroused and at another, they are depressed. It can be short lived or for some time. It can uplift us or can lead us to our downfall. The nature of emotion is to change. And the quintessence will naturally never change. The generator of the emotion is we. Like Lord Rama says that He is the creator of the entire creation. Man cannot change the essence where as the Divine can. So, in reply to the query, I would like to

state that the core essence cannot be changed. What is our emotion or what is our love? It is still at the emotional stage, and has not progressed into the essential state as yet. By God's grace, if it can reach to the core then the doer ship will vanish. And the moment this non-doer feeling will come, it shall become permanent. Don't we experience the change in feelings towards people in our life? In order to make it constant we need to move onto the core essence part of the emotion. Lord Rama says in the 'Sunderkanda';

Tatwa prema kar muma aru tora|  
Jaanat priya ek mann mora||

Sri Hanuman conveys the Lord's message to Ma Jaanki. Is the Lord's message as per the tradition? Does it acknowledge that injustice is being meted out to Ma Jaanki? As per the tradition, this message of the Lord, personally Morari Bapu does not feel and it does not appeal to 'Talgajarda' because when ever two people talk about love, they will say that only it is known to the two of us and no third person is involved herein. Normally, this is what it is. And here Sri Rama is saying, 'Jaanat Priya ek mann mora'. Does it mean that Ma Jaanki is insignificant? In my opinion, the tradition is broken here. And if it is a tradition, which it is supposedly, then why is the Lord breaking it? Or why is Ma Jaanki's love being so lampooned that He says that only His mind knows. But Rama or the Divine is saying and His word has four essential aspects to it. Tulsiji has defined very different types of speeches in his text. In expression, four types are there.

Prema prasansa binaya byangajuta  
suni bidhi ke barr baani|  
Mann hee mann Mahesh mudita  
mann jagata maatu musukaani||

Here, the exemplary speech of 'Bramha' has been explained in four classes. When the Divine speaks or if one is speaking the divine words then these four things will have to be looked for. Where is the love in it? Where is the praise? Where is the humility, understanding and a hint of fun or jocular behavior? When we have the speakers like, Bhusundiji or Shukadevaji then in their words these four things are seen. First is Prema; wherein he immerses us in a stream of

divine love. We will be overwhelmed with emotion and it will be difficult to come out of that state. The second is appreciation. Not any flattery, please pay attention. I liked this statement of Nitin Bhai. If I mention it in his presence, I know, he may feel a bit embarrassed but still. But I liked it and I am saying it openly to the entire world that glorification is not necessary but must not fail in expressing your feeling or experience. Not to praise anybody, but whatever we have experienced, how long can you hide it? Praise here is not flattery. When a charitable creator appreciates, I am talking about it. Sometimes, the speaker will overwhelm us in the fervor of love and when we are immersed in it then he will examine us in and out as if he is seeing us through x-ray eyes, then shall say that today I have got a very good listener. This is not his praise but he is saying what he has understood or experienced. This is the quality of an enlightened speaker and he does not indulge in flattery to please anyone.

Today, I have got a letter saying that, 'Bapu, Yesterday you were saying that please give me ample opportunity to speak and you want to go on speaking more and more. Bapu. Even we want to go on listening'. So, the first is love, and then praise or appreciation like what Bhusundiji says, 'Naath krathaarath bhayahu mein'. Is this flattery? He is

very well aware the Garuda is the king of birds and the Lord rides on his back. He is Garuda or in other words the reflection of Lord Vishnu. When he is flying flapping his wings, the tune of the 'Sama Veda' emanates and fills the creation. There is something divine in him and hence these words of the 'Sadguru';

Naatha krathaarath bhayahu  
mein tava darshana Khagaraja|

O the King of birds. I am grateful and blessed on seeing you. Are they holding a mirror unto each other? They are not trying to praise one another but are expressing their inner feelings. Master. Please tell me, how I can serve you. It is not the shaking or bowing of heads to one another nor are they praising one another. The king of the birds speaks in a very kind and polite manner. And if Lord Shiva is telling about this then would you deem it to be flattery? It is the feelings of the Lord for His beloved disciple 'Bhusundi', because He has heard the 'Katha' from him.

Love, praise, and then is humility. The enlightened one will speak with utmost humility. The speaker needs to be watchful and should always speak without any malice or aversion. Your message will go across, for certain. The mind should be clean and pure bereft of any malice. This



is the great speech of 'Bramha'. 'Vyangajut'; the speech should be simple and interspersed with light jokes etc to make it interesting for the listener. I try and speak in very simple manner and also crack a few jokes here and there because my objective is not to leave you very serious or tensed. I want to make you laugh because you have not even smiled for ages. I have tried my best for so many 'Kathas' but there are a few who are yet to smile.

Therefore, my dear brothers and sisters, apparently, we see that in the words of Sri Rama, there is injustice towards Ma Jaanki. He did speak about the divine love yet 'Jaanat Priya ek mann mora'. He is sending a message that if you share your grief with someone, then it lightens up. But He is saying that whom do I say? There is none who will understand. Then why does He send the message? He then says that knowing fully well that no one will understand, but my own mind understands. This was the message He sent thru Sri Hanuman. Now kindly don't go out looking in the 'Ramayana'. The lines are from it but the interpretation is mine. So Ma Jaanki returns the message saying, in that case, please tell your mind since it knows. Sri Rama replies that He could have done so but His mind is with her all the time. The lovers do not have two minds my dear friends. In the sentimental sphere, there can be two but in case of the quintessence, there cannot be two. In principle, there is no ups and down. If we can understand the principle then we can be in a matchless state all the time. So Lord Rama says that this is the quintessence of love. It is a totally different field altogether. In this, 2=1. Physically, there are two but internally 'one'. Non-duality or 'Advaita'. My 'Vyaaspeetha' would like to term it as 'Premadvaita'.

Baap, In the case of the emotion, we are its generator. We can have any sort of a feeling. We can have a feeling of a son, or a brother or the father with the Almighty. This does not change the definition of God. He is what He is. When I mention the feeling, I refer to the sensation. The enlightened master sees our feeling or studies our emotions and uses it as His garment. You may give him shawls or anything else, which he will use

undoubtedly but it is just an external instrument. In that way, he gives you a chance to serve him. But he drapes our sensation or the sensitivities.

Mrigadheesha charmaamberam mundamalaam|  
Please remember one thing that Lord Shiva just does not pick up the skulls from here and there and strings it around His neck. He is not mad; in fact He is the Creator himself. He is 'Rookhada'. Jagdish Trivedi has sent a poem on 'Rookhada'. Harindra Dave has written a lot on the 'Bhajan of Rookhada'. Even if say the 'Rookhada' is not an entity, still I have no objection. 'Rookhada' undoubtedly is an ideology. I give more importance to the thought than the person. Man rises or falls as per his thoughts. The saintliness is 'Rookhada'.

Bhaley faati paddey prithvi,  
kaddi beevey nahi baawo|  
Samadhi le parantu hothney  
seewey nahi baawo|

Kaagbhusundiji, Lord Shiva goes on reciting even if they need to speak during their 'Samadhi'. They don't stitch their lips. These are all the ideas to be discussed about 'Rookhada'. Now, the garland of skulls that Shiva wears, what do think about it? Will He pick up any skull and string it? He may be a 'Rookhada' but His height is that of 'Kailash'. Please remember my dear listeners that the skull that He wears is the one which when alive has taken the divine name of the Lord. He picks up the flowers very selectively. After His touch, even the skull must have had the sensation of life. That is why, in order to teach us, He repeats the 'Rama Mantra', continuously. Sahib. Who is an awakened being or a 'Buddha Purush'? He embraces the devotees who repeat the divine name. This is the 'Talgajardi' interpretation of this.

'Priyam'; who does not love Lord Shiva? The one, who is dear to one and all, is 'Shankar'. The Divine is dear to everyone. 'Saba muma priya saba muma upjaaye'. 'Priyam Shakaram sarvanaatham bhajaami'. O Lord of the universe. You are the Master of this entire creation. He is also the master of those who are orphans or who have nobody. You are worthy of worship. You are the one to be served. I would like to stop our 'Rudrashtak' discussion on this point.

Lord Rama, moving on from 'Chitrakoot', meets Atri Muni, Sharbhangaji, Suteekshnaji, Kumbhaja Rishi, and Geedharaj Jataayu He reachesthe 'Panchawati' and starts living there. Once, Sri Lakhana asks five questions and the Lord gives a very spiritual reply to the questions. Soorpanakha comes and it punished by Sri Lakhana and goes to instigate 'Khara & Dushana'. They are liberated and she goes and instigates Ravan. He hatches a plan to abduct Ma Sita with the help of Mareecha. Please remember that Ravan did not have any ideal in life. But his objective was to reach the Divine, either thru devotion or enmity. Rama was not his ideal but he was looking for the truth. He chalks out a plan and comes. Sri Rama, Himself had preplanned the whole thing for him and had placed Ma Sita in the safe custody of the 'Agnideva'. Her shadow was kept in her place and Ravan abducts the shadow Sita. Jataayu is martyred.

Ravan takes Ma Sita to Lanka and kept her in the 'Ashok Vaatika'. After killing 'Mareecha', in the form of the illusory deer, the Lord returns and seeing the empty 'Panchawati', begins to weep enacting His human role to perfection. He sets out in search for Ma Sita and performs the last rites of 'Jataayu' like His own father. He liberates the demon 'Kabandha' and comes to the 'Shabari Ashram'. He explains the nine types of devotion to her and 'Shabariji', in front of the Lord, gives up her body in the yogic fire goes to the eternal abode. The two brothers reach the 'Pampa Sarovar' and meet Sri Narada.

In the 'Kishkindhakanda', Sri Rama meets Sri Hanuman and befriends Sugreeva. Baali is liberated and Angad is made the crown prince. The Lord performs the 'Chaturmaas' at the 'Pravarshan hill' and Sugreeva steeped in sense pleasures forgets the promise given to the Lord. Sri Hanuman cautions him at the last moment, and he repents and goes into the Lord's refuge. The expedition to look out for Ma Jaanki begins. Sri Hanuman takes the divine ring and is the last one to leave. Swayamprabha directs them towards the sea shore. Sampaati further helps them in the direction towards Lanka. Sri Hanuman assumes a gigantic form and readies to leave for Lanka after getting saner counsel from the old 'Jaambuwantji'. At this point, the 'Sunderkanda' begins –

Jaamwanta ke bachan suhaaye|  
Suni Hanumanta hridaya ati bhaaye||

Please remember two things that hearing the 'Katha', does drive away your sorrows, no doubt. But if during the 'Ramkatha' you are blessed with the 'Santkatha' then your doubts go away. The eradication of sorrows is not something very great. The doubts getting destroyed, is indeed very commendable. Ma Jaanki hears the 'Ramkatha' but is curious as to how the man and monkey be friends? This doubt arose in her mind. Sri Hanuman did not want to narrate his 'Katha' instead of the 'Ramkatha'. But the Mother wanted to hear the 'Santkatha' and he was forced to narrate it which clarifies her doubts. 'Ramkatha' removes the sorrows and the 'Santkatha' removes our doubts. One of the biggest achievements in life is to be free of any doubts. Ma Sita blesses Sri Hanuman profusely and Sri Hanuman eats the sweet fruits and uproots the trees. He is captured and taken to Ravan's court. He sets fire to Lanka and after collecting the 'Chudamani' from Ma Jaanki, he comes back to the Lord and conveys the message. The Lord's army reaches the sea shore and Sri Rama tries to appease the Ocean God, but the stubborn and belligerent ocean is unmoved which infuriates the Lord. He asks for His bow and arrow and seeing this, ocean god takes the form of a Brahmin and comes to greet the Lord. He proposes that under the supervision of 'Nala & Neela' a bridge can be constructed across the sea for the army to crossover. The Lord is delighted on this suggestion.

In the beginning of the 'Lankakanda', the bridge is constructed and at the point on the mainland Lord Rameshwara Shiva is installed by Sri Rama. The entire army crosses over and the tent is pitched atop the 'Subela hill'. The entertainment program of Ravan is disturbed and the next day, 'Angad' is sent as an emissary of peace. The mission fails and the war becomes inevitable. 'Raavana badha Mandodari soka'. Ravan is cremated and Vibheeshana is ceremoniously crowned the king of Lanka. Sri Rama and Ma Jaanki are united. The Lord's party, aboard the 'Pushpaka', leave for 'Ayodhya' and on the way, it stops at 'Shringaberpur'. Guhraj, runs to greet the Lord and the Lord meets His friends.



Sri Hanuman is sent to inform Sri Bharat in advance because in the beginning of the 'Uttarkanda', Sri Bharat is steeped in the sorrow of separation from the Lord for such a long time. He is reassured and the Lord's 'Vimaana' lands on the banks of the holy 'Sarayu'. Sri Rama pays His respects to His Motherland. Sri Bharat and Lord Meet and it became difficult to make out as to who is who? Leaving aside the bow and arrows, He bows down to Guru Vashishtha. He individually meets each and every single person. First of all He goes to meet Mata Kaikayei as she was overlooked and was in a very sorry state. He tries to uplift her morale by saying that if she would not have sent Him to the forest, then all this could not have been possible. This all is your grace, Mother. Then He meets Mata Kaushakya and Sumitra and the other family members. It was unanimously decided that the coronation should be done without any further delay. The divine throne is called for. After offering His respects to the Sun God, the Mother Earth, the countrymen of 'Ayodhya', all the directions, the preceptor, Mothers, and with utmost humility, Sri Rama and Ma Jaanki ascend the throne of 'Ayodhya'. Giving the just and pious rule of the 'Ramrajya' to the world, Guru Vashishtha applies the 'Rajtilak' on His forehead. Thus, the 'Ramrajya' is established and the Lord teaches the world the 'Raj Dharma, Lok Dharma and all other various Dharmas'. In time, Ma Jaanki gives birth to two sons, 'Luva-Kusha'. The story of the second exile of Ma Jaanki has not been written by Goswamiji as he does not want to take up any controversial subject nor would like to entertain any ill argument. Tulsi is a man of healthy dialogue. By giving the world the divine 'Ramrajya', Tulsiji concludes the 'Ramkatha'

at this point. This is followed by the 'Bhusundi Charitra' and in the end, Garuda asks the famous 'Sapta Prashna'. Narrating his own life, Bhusundiji tells Garuda about the incident of the 'Mahakaal' at Ujjain. He is reminded of the benevolence of his divine master and how to supplicate him from the ravages of the fierce curse of Lord Shiva; his Guru appeases the Lord by singing the 'Rudrashtak' –

Namameesha meeshaan nirvana roopam|  
 Vibhum vyaapakam bramha veda swaroopam||  
 Nijam nirgunam nirvikalpam nireeham|  
 Chidaakaash makaash vaasam bhajeham||

The great master suitably answers the eternal questions pertinent to this day. After this, the 'Ramkatha' is concluded by Sri Bhusindiji Maharaj in front of Garuda. Sri Yagyavalkaji Maharaj as per the common belief still continues to narrate the 'Katha' to Sri Bharadwaji at 'Teertharaj Prayag'. Lord Shiva asks Ma Paarwati that, Devi. Is there anything more that you would like to hear? I have narrated the 'Ramkatha' on your query'. Ma Paarwati says that she is blessed and now all her actions or doubts have ceased and miseries have been eradicated. Sri Mahadeva at this juncture, concludes His narration. The great holy incarnation of this age of 'Kali', My Baba Tulsiji, who was narrating it to his mind, also moves towards its conclusion. In conclusion he says that for people like us the other means are not easy at all, excepting that to recite the 'Ramnaam', listen and remember the divine name at all times. All the four 'Paramacharyas' have concluded the divine text in their own inimical style, and following their holy footsteps, I too proceed to conclude the 'Manas – Rudrashtak' at this sacred 'Teertha'.

*The emotion can never remain constant. The quintessence does not change. Only the Lord can change or alter it. You and I can't change the earth or the sky. But our feelings keep on changing. It grows or ebbs. At times it rises and at another it is absolutely at its lowest. At times it is momentary and at another it is long lasting. The nature of emotion or feeling is to change. And the principle does not change. We all see in our day to day life that our feelings for a person changes with time. In order to make it permanent, the feeling or emotion will have to be the tenet or principle.*

## Sri Hanumanji is the embodiment of total detachment



On the occasion of 'Hanuman Jayanti', Morari Babu's motivational address

Baap, First of all, on this auspicious day of the 'Janma Jayanti' of the 'Buddhimataam Varishtham' Sri Hanuman, who is the eternal and indestructible energy I offer my respectful 'Pranams'. The 'Ramcharitmanas' says that he is incarnation or Lord Shiva, 'Vaanaaraakar vighraha Puraari'. Lord Shiva has come in the form of the divine monkey. Goswamiji says that Lord Shiva is 'Sakalakalagunadhaama'. That is why; we eagerly wait for this day when the representatives of various art forms, knowledge, virtue, and an array of exalted personalities gather here to pay their respects to the God who alone is the Supreme Master of all art forms. To say it in Gujarati, 'Ammey aney paggey laagiye'. So today, respected 'Hemaji', the 'Karna' of Mahabharata, Karanjia Sahib, Kharsaani Sahib could not make it and is represented by his son, Dadaji has flown all the way from Japan, I heartily, welcome all of you. Ghulam Sahib. You have literally filled us all up with your beautiful singing and I bow down to you in respect. And your 'Taballiya', whose strokes on the 'Tabla' was seeming as that someone has been

patting our backs and literally, today we have seen a marvelous exposition of this great tradition. My salutations to you too. And –

Yaad rakha hai,  
toh ab bhool bhi sakta hoon tumhey|  
Dil par sirf aapka hee haq nahin,  
humaara bhi haq hai|

Wherever he may be Sahib, he calls me and offers his greetings. Then he very humbly says that he is free and if it is convenient for me, he could catch the next flight and come over, wherever I want. And Sahib. Atlanta was remembered and the tribute to Michael Jackson. Ghulam Ali Sahib came to Atlanta. Where I was putting up, a small musical gathering was arranged. I asked Ali Sahib that Michael has passed away and he too was a great personality of music, so can we, together offer our tributes in his memory? He immediately said, 'I agree Babu. We should do it'. In the august President ship of Khan Sahib, we offered our humble tribute to Michael Jackson. 'Milley sur mera tumhara'. What has gone wrong with the world that we are becoming

discordant. And even are becoming demonic in nature. We wait for one long year to worship music, speech or different art forms. And Khan Sahib. You might have had any domestic reasons or could be any prior commitment, yet you managed to come for a short while and even recited a few lines for us. We came on the 'Sum'. Wah. Wah. You will always speak in the language of music Sahib. And –

Samaha sannau cha mittrey cha tatha  
manaapammanayoho|  
Sheetosha sukhadukkheyshu samaha  
sangaviverjitaha||

The entire 'Geeta' stresses on the 'Sum'. The one who wants to understand the science of 'Sum' must study the 'Geeta'. The entire 'Upanishad' stresses on the 'Sat'. The one, who wants initiation into 'Sat', must enter the 'Upanishads'. And the 'Ramcharitmanas,' emphasizes the concept of 'Sab'. So, if we want to embrace all then we must study the 'Ramcharitmanas'. Therefore, in my opinion, the 'Sum and Sab' is represented in this line, 'Sab nara karahi paraspar preeti'. This is a 'Sutra' from the 'Manas'. This is in my opinion the 'Tehayi'.

All of you very graciously came and blessed us. Respected Dharmendraji could not come due to ill health, but has sent his good wishes. Respected 'Hemaji' honored us by accepting the award. So Baap. At the 'Kailash Gurukula', this three day event being celebrated as the 'Asmita Parva' for the past nineteen years was celebrated with great fervor. You all know that such great personalities and thinkers come and pour out the essence of their learning in front of us. All the sessions of these three days provide immense joy to all of us. I offer my respects to all of you that in spite of your busy schedules, you still made it convenient to come and bless us. Raghuvver Bhai, has been gracing us by his presence for the last nineteen years. He has been decorated with the prestigious 'Gyaapeetha Award' and we felicitated him for it in our own small way but I pray to Sri Hanuman to bless him with strength and well being. You write more and more and the world be benefitted by your words. I was very keen that 'Bhikhudaan Bhai' could have stayed but he was not feeling very well and that is why he left. I wanted that since he has got the 'Padmashree', we too would have felicitated him

at our 'Asmita Parva'. Yet we could do it somehow. I would not like to say much on this occasion as I have to leave and after all this is my 'homeground', Sahib. I can bat the way I like and no one will be able to catch me. I take pride in it. I am not proud for the sense of pride but I do take proud less pride for it. I have immense happiness of this fact.

I respectfully welcome and honor you. So many people, right from the government to people from different walks of life have contributed in their own way. I would like to remember each one of them and thank them for their support. Shortly before, three small books and an English compilation of the 'Guru – Purnima' talks were released. I congratulate Nitin Bhai and his full team as also Rohit and his colleagues for untiringly working for these publications with a feeling of service. My dear brothers & sisters. I have said this a number of times and repeat it once again that in this holy soil of 'Talgajarda', in a corner of our small little hut, I studied the 'Manas' sitting at the feet of my Divine Master, my 'Dada'. I could only study up to the 'Lankakanda'. After which, he became unwell. He then placed his sacred hand on my head and said that he has given me what he could and now no more. But when he was teaching me the 'Sunderkanda' and in the beginning –

Atulitabala dhaamam hemashailaabhdeham  
Danujavanakrishaanam  
gyaaninaam agraganyam|

Sakalagunnidhaanam vaanaranaamdheesham  
Raghupati priyabhaktam vaatajaatam namaami||

This is the 'Shloka' from the 'Mangalacharana' of the 'Sunderkanda' and he was teaching me the intricacies of it. I thought for that moment that since Sri Hanuman is the 'Sakalagunnidhaanam', I should ask 'Dada' to kindly explain what are all these 'Gunas'. But these awakened masters are all knowing or can read our minds. 'Aena Paaghadina trann aattama bhoot pun hoye chey, vartamaan pun hoye chey anney bhavishya punn hoye chey'. This is my experience. For me, my 'Dada' is undoubtedly the 'Buddha Purush'. He is my 'Sadguru Bhagwan'. I have not seen God and neither am I interested in seeing Him. I have already had the 'Vishwadarshan' in the corner of my hut. So Baap. Before I could ask, he

replied and the surrendered disciple has the right to ask. Our scriptures have given this right. 'Athaato Bramhajigyaasa, athaato bhaktijigyaasa, athaato dharmajigyaasa'. But I did not ask very many questions. But whenever 'Dada' felt that it is necessary to explain any point in a bit of detail, he would just go ahead and would become vocal and reveal the hidden gems. He went on to reveal the meaning in detail. I said that even I had this feeling that Sri Hanuman is Shiva. And what is not there in the Lord of the creation? But what does it mean? How many 'Gunas'? What does 'Sakala' mean? All? And all these 'Gunas' how can we digest them? How can we assimilate them in our life? It is impossible for people like us.

So, what 'Dada' had spoken then, I will share it with you all as the 'Prasad'. He had said that, 'Son. Sakala means principally nine Gunas'. Anney aapnney gujaraatima kahewayaya che, na bolyaama nava gunn'. 'Dada' had told me that you need to concentrate on these nine and the others can be kept aside. Sri Hanuman has these nine principal qualities and as such 'nine' includes all as it is 'Poornnanka'. That is to say that nine=sakala. 'Sakalagunnanidhaanam'. Then He said that they are not just the 'Gunas'. These are the attributes of Sri Hanuman's nature. So Baap. I shall present before you these nine qualities as 'Prasad' and go on to conclude my words. The first virtue of Sri Hanuman is that He is the 'Sakalagunnidhaanam'. 'Dada' had taken out such exemplary attributes and are such that all of us can imbibe them in our lives. The first is fearlessness or 'Abhaya'. There is a difference between 'Abhaya & Nirbhaya'. Intrepidness comes from external elements. Say, if you have two armed security guards walking besides you, eight in front and eight at the back or in other words surrounded from all the sides by a security cordon then this could possibly make one feel secured but this is not the same as being fearless. Because, this person is scared all the time of an impending danger or a security lapse. Fearlessness is that where no weapons are needed. The one, who has entered the realm of the scriptures, can become fearless. The most beautiful explanation I have ever heard of 'Abhaya' from my 'Dada' was, 'Son. We are fearless or not afraid, is of

course 'Abhaya' but in its true sense, no one else should be scared of us'. This is the true fearlessness. Even a small kid can talk freely with his elders. I would like to recite a 'Sher' if you permit me Khan Sahib.

Jiss bulandi se insaan chota laggey,  
Uss bulandi pe jaana nahi chaahiye|

From that height, the other person appears to be small and if you ask this person, for him that person is very small. So Baap. Even a small child feels comfortable and as if the 'Patanjali Sutra, tatsannidhau vaira tyaagaha', comes alive. The 'non-violent' person is one, who is himself steeped in non-violence and the violent people who may come into his contact also become non-violent. Therefore, the first natural attribute or virtue of Sri Hanuman is fearlessness. The second natural attribute which was further exemplified by the blessings of Ma Jaanki is 'Ajarta' or immortal. It means that the one who does not grow old but people have made such pictures of Sri Hanuman, where his appearance is old or aged. Kanubhai is seated here amongst us. Elderly Khantasahib too is here. He has done a very beautiful exhibition of paintings in the 'Gurukula' and provided a new light to it. I am extremely thankful for the same. Such obnoxious pictures are there in which He appears old or disfigured. I salute the world and am surprisingly amazed at their imagination. What to do? We had gone to 'Maansarovar' and after coming back, I saw a very strange picture of an aged looking Hanuman seated with crooked looking legs and reading the 'Ramayana'. I am aghast by such an imagination and the caricature. Can my Hanuman ever be even close to this depiction? Never. And why only Hanuman? Anybody, who has wisdom or is proficient in any art or sphere, cannot be old or in other words 'outdated'. If art or culture becomes old then this shall not be in the interest of the society. He is immortal and eternal. Another meaning of this 'Ajarta' is that He never felt incapable of doing anything in the service of the Lord. We too can try and do it in our lives. The third attribute or virtue is his immortality or deathlessness. Another meaning of 'Amar' is that whose prestige grows day in and day out and we always remember him. This is the

true immortality. Otherwise, the death is a certainty and is inevitable in the world.

Therefore, the third attribute is his natural immortality. The fourth and one that is very dear to me is unshakeable faith. Yesterday, Jai made a very pertinent point that we do have faith in God please don't forget that He too has reposed His trust in us. And we possibly break our faith under the pretext of being human. But He never gives up on us. Belief is an oft criticized word in the world. People say that you have a blind faith. It can be so. But the word 'Vishwas' has come out from 'Amrit'. 'Bhawaani Shankarau vandeey shraddha vishwaas roopinau'. This is belief or faith. It is a must, my dear brothers and sisters. It is my personal view point that how can one live without faith? Those who have abused faith have not entered its domain yet. But, faith is indeed very mysterious. Sri Hanuman is the embodiment of faith. Therefore, this faith or belief or certainty that, 'Woh aayengey zaroor, jo unn tak khabar gayi'. If my words reach him, I am sure he will come. Your voice should reach him. Here, we have to have the confidence or belief in our voice and also the faith that he will come. If your voice is weak, then who can help? What can I do. Sahib. Ghulam Ali Sahib has sung it. So Baap. 'Abhaya, ajara, amar, vishwaas', the fifth virtue is dispassion or 'Vairagya'. Sri Hanuman is supposed to be the embodiment of 'Vairagya'. Padmashri Dulabhaya Kaag lakhey chey –

Raajsattama aenney bhadka bhallya  
Pachhi dhoolma dhaama naakhya|

Jamjall angad nala neela sugreeva koi no riyam,  
Punn haji lagi Hanuman kaayam betho kaagda|

Ae gaamni baher baetho chey, vairagya.  
He is the embodiment of dispassion or detachment. 'Vairrag vagar gyaan safall nathi thatun'. This knowledge is just information. It does not give any satisfaction or you don't feel that fullness without dispassion. In a very crude way of saying that till you don't belch after a fulfilling meal, it means that you are not full. In between I switched over to Gujarati. This is the advantage of the 'home ground'. Therefore, the fifth virtue is dispassion. The sixth is very dear to me and being ordinary mortals or even smaller than a worm, it is a bit difficult for us. He is totally un-attached or independent, in spite of being

in the midst of everyone. 'Asanga shastrena dridhena chhitwa'. To remain detached is not very easy. And to be detached in the midst of the world is the ultimate test of your spiritual pursuits. If one goes to the Himalayas or is staying in a cave atop a hill in a forest, in this situation, one is in a way detached. I see this as a very natural attribute in Sri Hanuman. There is a difference between 'Asanga and anaasakta'. When a person is sitting alone, in a sense he is detached. He does not meet anyone nor does anyone meet him. But he might still be attracted in a way. It could be quite strong, who knows? That is why, it is said that solitude is dangerous. Only those who have been able to digest or imbibed it can only be able to handle it, otherwise, it can topple even the lofty and mighty in no time. Therefore, it is of utmost importance. One must be free from attractions. Gandhi Babu interpreted the entire 'Geeta' as the 'Anasaktiyoga'. It is an important virtue in my Hanuman and I don't want to elaborate on it. You all are well aware about the life and the Sri Hanuman's character. If all the above virtues are present without love, then what? That is why; Nagin Baba calls the truth, love and compassion as the 'Prasthaantrayi'. And in the middle of this trilogy is love. Sri Hanuman is filled with divine love. At times a recluse or a man without any attraction or attachment seems to drift away from love. The so called dispassionate person will flare up on the mention of love.

Jao re.... yeh hai prema ki dagariya,  
Jao re jogi tum jao re.....

If we can sing a bit in front of the great Gurus a little and get their blessings so that we can also learn to be 'Sum', and be in tune. It is fine that we are enjoying it and having a good time.

So Baap. The so called 'Vairaagi' cannot love and will always be in an irritated mood. Our life should be filled with love. Why did 'Rumi' dance? Did 'Rumi' give a stage performance? The sky would be his canopy. This earth would be the stage and his ecstatic dance movements would also double up as the music. He went on dancing and swayed in his own ecstasy of divine love. Sahib. Love is important. All this, 'Asangata, anasakti, ajarta, amarta' are all necessary. That is why; I tried to enumerate them one by one. But if love is not

there, then they all have no meaning or will become lifeless. Hanumanji Maharaj is love embodied.

Karahu kripa Prabhu asa suni kaana|  
Nirbhara prema Magana Hanumaana||

Ajara amara gunanidhi suta hou|

Karahu bahut Raghunayak choohu||

Love has to be there and 'Love is God'. I remember a 'Sher' of Khumaar Barabanqui Sahib;

Yeh misra nahin wazeefa hai mera,

Khuda hai mohabbat, mohabbat khuda hai|

Therefore, Hanumanji is embodiment of love. Love is very important. And I feel that 'Binu biswaasa bhagati nahi hohi'. Without faith, the love cannot progress. What is most dear to Lord Rama? I recite the 'Ramcharitmanas' and I do so after proper understanding. I recite it because it has been given to me by my 'Dada'. Nowhere, it says that Sri Rama wants worship. 'Pooja toh Sahib. Chaar aana ma thayi jaaye. Humma mey ek minitma kari leedhi. Ek phool, abbeerma-gulaalma adaadiney muki deedhun. Pooja toh bahu sasti chey, prema kathin chey'. 'Mohabbat' is difficult, Sahib. And that is why; people take it on and criticize it. 'Ghanna rahi gaya chey'. This 'Baba' has mustered the courage to do it. When I ask him to recite the 'Chaupaayis' Hemaji; he will only sing filmy songs. There was a 'Vaishnav' program. They were those very strict 'Pushthimaargi Vaishnavas'. So many of the 'Acharyas' were present. Even I was a bit afraid lest I should not make any mistake. Afraid, in the sense that I feel a bit awkward in the midst of so many great personalities surrounding me. I requested the Baba to sit next to me. I very jokingly asked him that would he bless us with a few words. I heard him speak for the first time. He asked me that should he speak. I said of course. I also mustered some courage. For him it was a child's play. I said to myself, 'Sankat se Hanuman chudawayai'. Now what has to happen will happen. After all, the ball had slipped out of the hands. Now whatever is there, I left it to the Almighty. He got up and took the mike. He said, Bapu. Allow me to recite two 'Chaupaayis'. I thought that he has saved the day for me that he will recite the 'Chaupaayi'. And he picked up the lines of a film song.

Akelley hain, challey aao, jahan ho.....

This was the 'Chaupaayi', he sang. And if it is directed towards the Divine then for me it is the

'Chaupaayi' only. Please. You can't enclose the 'Chaupaayi' in a frame. 'Chapaayi' is just not a 'Mantra'; it is the 'Mahamantra'. It can alter our fate, it is my personal experience.

Kahaan awaaz de tummkoo,

Jahan ho, chaley aao, jahan ho...

And –

Kaabey se butqaddey se kabhi bazmejaam se,

Aawaz de raha hun tujhey har makaam se|

Where is the difference?

Kabeera kuuwan ek hai, panihaari aneka|

Bartan sab nyaare bhaye, paani sabmein ek||

So, the 'Baba' recited this 'Chaupaayi'.

One more he had recited. And believe me, it was not a filmy music program. 'Sittera varshay aa baddhun hawey saaru na laagey. Punn hun shoonya ganntoja nathi. Nako. Shoonya kaadhi naakho. Shoonya ma chey shun?' Just seven. I feel that I am studying in the seventh standard. I have taught in the primary school up to the seventh standard. That is why; my number is 'seven'. And the number seven is of the 'Ramcharitmanas' too. I don't intend to go into eight at all. I don't want to go into the high school nor do I want to graduate into the higher secondary. I salute the college and university. They call me for the 'Pravachana', just the effect of the 'Kaliyuga'. I, who has failed thrice in my examination, and the Universities call me to speak in their programs, it seems unbelievable.

Lo havvey Kailasha khud ne kaandha par|

Raah saunni kyan suddhi joya karo?

Premma je thaaya te joya karo|

Dardney gaaya vina roya karo|

Don't tell your pain in front of insensitive people.

Just learn to quietly sit and cry.

Kabeera hansna chhodd dey ronney se kar preet|

Kyonki, bin roye kita paayiye

prema piyaarey meeta||

So, I have failed thrice. Yesterday, I was emboldened when I heard that even Jai has failed thrice. The one, who is afraid of failing, will never be able to win in life nor in death. Sahib. The one who has learned the failure the hard way, success comes to him running. Victory follows them. So, this 'Maharaji' recited the two 'Chaupaayis' in this way. The entire 'Vaisnava' community was dumbstruck. What is going on? Who is this 'Baba'?

Just two, 'Chaupaayis'. Whenever he sings, he just recites these lines. So Baap. Sri Hanuman is a 'Premamurti'.

Nirbhara prema Magana Hanumana|

Therefore, Sri Hanuman is, 'Abhaya, ajara, amara, asanga, anaasakta, vairaagi, vishwaas and the eighth is prema'. In the 'Ramcharitmanas', nowhere it is said that worship me. Worship is momentary and very easy but love is difficult. My Rama says –

Raamahi kewala prema piyaara|

This is our old tradition of singing the 'Ramayana' –

Raamahi kewala premu piyaara|

Jaani lehu jo jaanani haara||

Sri Hanuman is an embodiment of love. This is his natural 'Guna'. And the last virtue that I had heard from 'Dada' was –

Karpooragauram karunaavataaram

sansaarsaaram bhujagendrahaaram|

He is an embodiment of compassion. This is the ninth virtue. This was the explanation he had given me to satisfy my query, and I have tried to share it with you all that what is the meaning of 'Sakalaguna'? After this, I gathered some courage and asked that out of these nine, could you further summarize and tell me the most important ones? Because, it could be that all the nine would be difficult to practice. Then he said, 'Bhaagyeshbhai. Ek kaam kar nava.' I asked him that what he means by 'Nava'. To this he replied, 'Be new or fresh, everyday'. Never become stale. Whatever be the circumstance due to your situation or position, or any compulsions of any nature, always maintain your novelty or freshness. 'Dinney dinney navam navam namaami Nanda sambhavam'. Be new or novel. I was thrilled by this and I would like to tell you all as well that be new always. Stale is decadence. The Sun is new every day. Has the full moon ever been old? The river's flow is new every moment bringing in fresh water. A farmer went to sow seeds. A person went and asked him as to what was he doing? The farmer said that He will not tell him because it is his seed, his farm and what is to him? Who are you to ask? That guy was smart and said that it doesn't matter. In two days time, everyone will know what you have sown? You have

sown, the rains will come and the moment the seed sprouts, we will know. To this the farmer said that 'Go. I will not sow.' If someone will see then what will happen? Such despondency should not come, especially in our youth.

The youth of my country, or this beautiful earth, 'Yuvaaswaat sadhu yuvaadhyapakaha.' 'Aa Upanishadno aadesha chey'. The man should always be youthful. Khan Sahib. What is his age, I am not aware, but may by the grace of Allah. May he be so always. Smiling and singing. All these worshippers of arts appear new every day. So for me the core essence of the nine virtues was that to be new always. This is the pure core essence that always be youthful, new, fresh and be happy and smiling. Once again, I offer my greetings to all of you on this auspicious occasion of 'Hanuman Jayanti'. All of you came. How do I express my gratitude? Even if I try to say, I feel that the words will be insufficient. There is a limitation in speech. What the silence and the eyes can speak, words cannot. Love resides in the eyes. The Divine rests in our eyes. I am very grateful that you came and very graciously accepted our honor and made us all happy. Once again I repeat that we all wait for a year when we can once again greet and honor the rare talent at the feet of Sri Hanuman and please Him. By this, we just want to appease Him. We don't need anything for us. What has He not already given us and that too in abundance. 'Amaaro Raj keedha karrey ke Bapu. Aawi sthiti thaya pachi kayaank Mataji ni paassey kaanyi maangiyene toh toh bhontha paddiye, Raj. Bahu manney gammyu Baap. Taari vaatey gammey chey ke havvey aprksha raakhiye toh toh aem laagey ke aa aapnney oolyun karyun'. That is why Baap. 'Khush Raho'. Maarrey paachun attyarey jawaanu chey. Chaar diwas aj vachhey hoye chey. Aaj Kumbha ma Mahasnaan chey. Bahuj motu snaan chey. Snaanma toh hun nathi jawaano.' But I have to reach and all of you too need to proceed to your respective destinations. One again, I express my happiness.

Hansa ke bola karo, bulaaya karo|

Baap ka ghar hai, aaya jaaya karo|

(Hanuman Jayanti-2015, Talgajarda, Gujarat, Morari Bapu's address dated 22-4-2016)

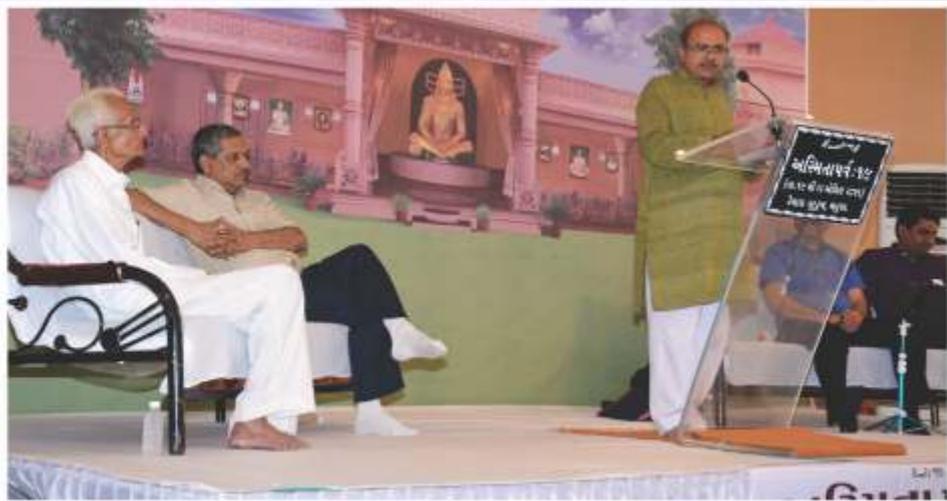
*AsmitāParva: 19 ~ A Pictorial Glimpse*



Morari Babu & Dignitaries inaugurating 'AsmitāParva'



Poem Recitation: Megi Asanani, Yavar Kadari, Khalil Dhantejavi, Shakil Kadari, Chinu Modi, Harsh Brahmbhatt



Poetic Glory : Karshandas Luhar, Mukul Chokshi, Ramesh Mehta, Raies Maniyar



Vocal Expression : 'Dariyalal' Prastuti - Chintan Pandya and Kalakarvrund



Literary Symposium : Gaurang Vyas, Dharmashi Shah, Dipak Doshi, Raghuvir Chaudhary



Vocal Expression : 'Anandtarang' Prastuti - Archan Trivedi and Kalakarvrund



Literary Symposium: Shubhash Bhatt, Muzaffar Ali, Jay Vasavada



Shri Nagji Patel  
Sculpture (Kailāsa LalitaKalā Award)



Shri P. Kharsani (Represented by family member)  
Gujarātī Folk Theatre - Bhavai (Naṭarāja Award)



Release of the text : Harishchandra Joshi, Nitin Vadgama, Moraribapu



Shri Yazadi Karanjiya  
Gujarātī Theatre (Naṭarāja Award)



Shri Pankaj Dheer  
Indian Television Serial (Naṭarāja Award)



Release of the text : Harishchandra Joshi, Rohit Pankhania, Moraribapu



Shri Dharmendra (Represented by Hema Malini)  
Indian Theatre (Naṭarāja Award)



Pandit Shri Suresh Talvalkar  
Classical Percussion Instrumental Music (Hanumānta Award)



Pandit Shri Ulhas Kashalkar  
Classical Vocal Music (Hanumaṃta Award)



Mrs. Hema Malini  
Classical Dance-Bharat Natyam (Hanumaṃta Award)



Ustad Gulam Ali  
Gazal singing (Hanumaṃta Award)



Pandit Shri Debu Chaudhari  
Classical Instrumental Music - Sitar (Hanumaṃta Award)



Classical Vocal Music Performance : Pandit Shri Ulhas Kashalkar



Classical Instrumental Music Performance : Pandit Shri Debu Chaudhari



Dance Drama 'Meera' Presented by Susri Hema Malini and her troupe



Dance Performance : Ms. Rudri Nilesh Bhatt



Dance Performance : Ms. Krupali Vavadia

## रुद्राष्टकम्

नमामीशमीशान निर्वाणरूपं । विभुं व्यापकं ब्रह्म वेदस्वरूपं ॥  
निजं निर्गुणं निर्विकल्पं निरीहं । चिदाकाशमाकाशवासं भजेऽहं ॥  
निराकारमोकारमूलं तुरीयं । गिरा ग्यान गोतीतमीशं गिरीशं ॥  
करालं महाकाल कालं कृपालं । गुणागार संसारपारं नतोऽहं ॥  
तुषाराद्रि संकाश गौरं गभीरं । मनोभूत कोटि प्रभा श्री शरीरं ॥  
स्फुरन्मौलि कल्लोलिनी चारु गंगा । लसद्बालबालेन्दु कंठे भुजंगा ॥  
चलत्कुण्डलं भ्रू सुनेत्रं विशालं । प्रसन्नाननं नीलकंठं दयालं ॥  
मृगाधीशचर्माम्बरं मुण्डमालं । प्रियं शंकरं सर्वनाथं भजामि ॥  
प्रचंडं प्रकृष्टं प्रगल्भं परेशं । अखंडं अजं भानुकोटिप्रकाशं ॥  
त्रयः शूल निर्मूलनं शूलपाणिं । भजेऽहं भवानीपतिं भावगम्यं ॥  
कलातीत कल्याण कल्पान्तकारी । सदा सञ्जनानन्ददाता पुरारी ॥  
चिदानन्द संदोह मोहापहारी । प्रसीद प्रसीद प्रभो मन्मथारी ॥  
न यावद् उमानाथ पादारविन्दं । भजंतीह लोके परे वा नराणां ॥  
न तावत्सुखं शान्ति संतापनाशं । प्रसीद प्रभो सर्वभूताधिवासं ॥  
न जानामि योगं जपं नैव पूजां । नतोऽहं सदा सर्वदा शंभु तुभ्यं ॥  
जरा जन्म दुःखौघ तातप्यमानं । प्रभो पाहि आपन्नमामीश शंभो ॥

रुद्राष्टकमिदं प्रोक्तं विप्रेण हरतोषये ।  
ये पठन्ति नरा भक्त्या तेषां शम्भुः प्रसीदति ॥