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# II RAMKATHA II

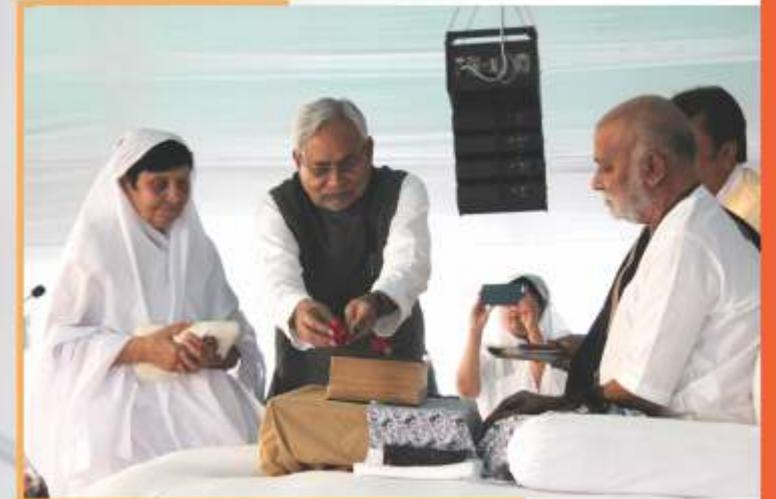
MORARIBAPU

Manas-Mahabeera

Rajgir (Bihar)



महाबीर बिनवउँ हनुमाना। राम जासु जस आप बखाना॥  
महाबीर विक्रम बजरंगी। कुमति निवार सुमति के संगी॥



## II RAM KATHA II

Manas-Mahabeera

### MORARIBAPU

Rajgir (Bihar)

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## PREM PIYALA

At the holy place of penance of Lord Mahavira at 'Rajgir' in Bihar, within the hallowed and sacred precincts of 'Veerayatana', Morari Babu's 'Ramkatha' was held from the 19-03-2016 to 27-03-2016. At the spiritually awakened place where Lord Mahavira had performed fourteen 'Chaturmaas Vratas' the discussion was centered on the topic, 'Manas-Mahabeera'. Based on the word 'Mahabeera' as used by Tulsiji in his entire expositions, Babu elucidated on the similarities of Lord Mahavira and Sri Hanuman.

Babu went on to explain the four different types of valor namely 'Dharmaveera, Balaveera, Daanveera and Kshamaveera' and said that we can see all of them in Lord Mahavira.

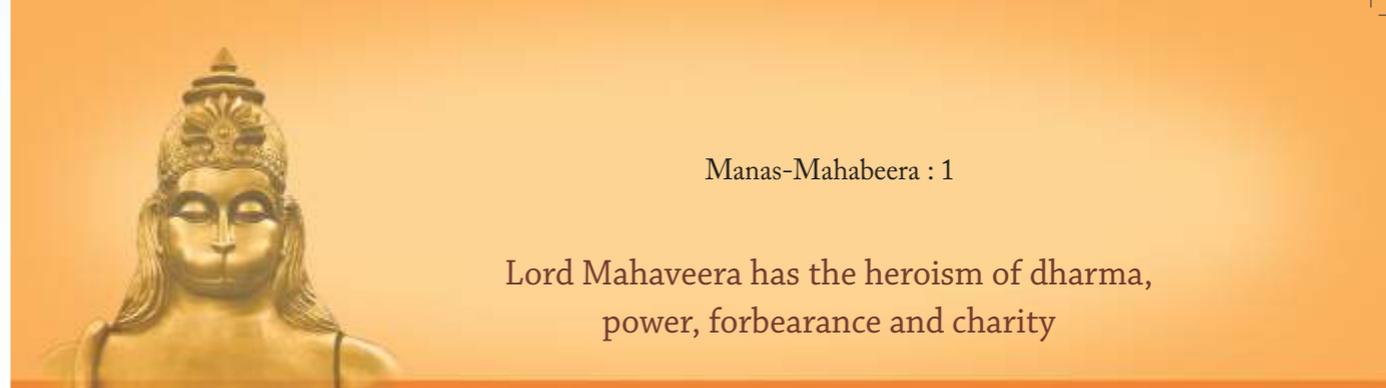
'My Hanuman is an Arihanta in its true sense', expounding on this Babu said that an 'Arihanta' is one who is able to destroy all the evils within as well as without. Sri Hanuman destroys the evil outside in the form of the demons, burns down the Lanka and they seem to be an act of violence but factually speaking, what appears outside, reside within as well. Too much of action or unnecessary exertion is the inner Lanka and to burn this down and proceed into cessation of action is the true 'Arihanta'.

Babu explained the deeper meanings of Lord Mahavira's 'Uttaradhyayan Sutra' and Srimad Rajchandra's 'Aatmashthiti'. The four fold path indicated by Mahavira Swami like knowledge, Darshan, character and penance were unfolded in the course of the discussions. The paths as indicated by Kripalu Deva like, kindness, peace, equanimity, forgiveness, truth, renunciation, and freedom from all desires for a seeker were co-related to the sutras of the seven 'Kandas' of the 'Manas'.

On the final day of the 'Katha' Babu said that in a few days time, the Mahavira Jayanti is going to come and I have come to 'Veerayatana' to offer a 'Birthday Gift' to Him. This nine day 'Ramkatha' is his gift in advance. The divine fruit of this 'Katha' was offered at the Lotus Feet of the Lord.

At Lord Mahavira's place of spiritual austerities, through the 'Manas-Mahabeera' a parallel understanding of the Mahavira philosophy and the Tulsi philosophy was undertaken.

- Nitin Vadgama



Manas-Mahabeera : 1

Lord Mahaveera has the heroism of dharma,  
power, forbearance and charity

Mahabeera binavaun Hanumamana| Rama jaasu jasa aapu bakhana||  
Mahabeera bikrama bajarangi| Kumati nivaar sumati ke sangi||

Baap! At this holy and sacred land of Bihar wherein, at 'Rajgir', the divine abode 'Veerayatan' is situated and in its blessed precincts we are beginning the nine day 'Ramkatha'. I respectfully bow down to the divine consciousness of Lord Mahaveera and all the visible as well as invisible divinities of this land. The Motherly affectionate and loving 'Mataji', 'Acharya', who heads this institution was very keen that this 'Katha' should be held within the area of 'Veerayatan' and has blessed us all and I feel hesitant to take her name but I offer my humble respects to her. Along with her, all the 'Sadhis' and 'Sadhus', who have dedicated their lives in following and living the teachings of Lord Mahaveera, many saints of our 'Sanatana Dharma' are also seated here, I offer my salutations of one and all. I am extremely delighted with the fact that, the sixth head of Hrishikesha headquartered 'Kailash Ashram', Param Pujya Vishnudevandanagiri Maharaj used to come here as there is a branch centre at the 'Kailash Teertha' and stayed here. And Sri Vidyanandagiri was born here and even practiced spiritual austerities at this place. I bow down to him as well. The Chief Minister of Bihar, Shri Nitish Kumarji came here and by his presence the seat of power has shown respect towards the seat of learning (Rajpeetha ne Vyaaspeetha ka aadar kiya). This is his duty as well his greatness. He has carried out this responsibility with due understanding. He expressed his happiness at being present during the inauguration of the 'Ramkatha' and if I may say I am overjoyed at having come to this sacred land of Lord Buddha and Mahaveera. Whom all do I remember and offer my humble respects? We all have come to such a divine place. And if we go further, this land is the birthplace of my Ma Jaanki.

Janak suta jaga janani Jaanki|  
Atisaya priya Karunanidhan ki||

So, coming to this land of Ma Jaanki fills our hearts with unparalleled joy. CM Sahib also said that he is not a man or worship but for him, his work itself is worship. Also, he said that the love and faith expressed by the people of the state in his leadership enthralls him to serve them more and more to the best of his abilities. What can we say respected Sir but can only pray at the feet of my Lord Hanuman that he empowers you in a manner that your efforts can reach right up to the last person of this state. I pray that the fruit of your selfless service should uplift this state of Bihar and in turn help in nation building.

Ma! I can't take your name. What can I say? I was asking Raju as to how should I address you? Yesterday, when I came and when I went to offer my respects, I was informed that 'Acharya Mataji' has gone out of her way in ensuring that 'Babu's Katha' should be held within the precincts of 'Veerayatan' only. Now, if I share with you about my personal feeling then I was very keen to do a 'Katha' at a place of importance for Mahaveera Prabhu, but where, was not final. This was my sincere and humble 'Shiva Sankalpa'. Whether it could be 'Pawapuri', or Nirvaanbhumi, or birth place, which is all around this place only. But somehow or the other, the focus came and zeroed down on 'Veerayatan' only. Fourteen 'Chaturmaas' were performed by the Lord here and on this surrounding hills. This is the land of Mahaveera Swami's spiritual pursuits and 'Sadhana'. You have arranged for me a beautiful residence and seeing these beautiful hills I think whether I am seeing Arunachal or Rajgir or Girnar? I am coming here straight from Girnar. Just now the honorable CM Sir was saying that the experts seem to say that these hills are pretty ancient of nearly three thousand crores of years or even more. So old are these hills. When I look at them, I feel that Lord Mahaveera is seated right here in front of me. Why do we term it as the hill. Its steadfastness is that of Bhagwan Mahaveera. This calmness, tranquility and stability is of the atord Mahaveera.

So, providence has chosen this very spot for our discussion. I was just inclined to sing the 'Katha' at a place of importance for Mahaveera Swami. Like, I have recited the 'Katha' at the place of Lord Buddha

also. In the past, we also went to the place of Jesus Christ as well. Sometimes here or there, God knows wherever He wills. My 'Vyaaspeetha' would like to go to each and every enlightened soul and recite the 'Katha' there. This is my wish, my 'Manorath', my practice of austerities. And Mataji, you remembered Pragyandaji Maharaj which has pleased me no end. Also, you have 'Ramayana' as your tradition and you are engaged in such selfless service. I have seen the educational facilities at 'Pawapuri'. At all these places, I have noticed more of purity and honesty in comparison to outward cleanliness. To make a show of cleanliness, anybody can hold a broom in his hand and get a photograph taken. I noticed purity and sincerity here. When I came for the first time, let me tell you honestly that I wanted to have a cup of tea but was wondering that how could I ask for tea from the Jains? But you said that you shall not let me go without having a cup of tea. Not only tea. It was accompanied by 'Bhajiya's' as well. We thought that we shall fit in here and why not? After all, it is Ma's court. Leaving the domestic life, you have immersed yourself in service and spiritual austerities and after accomplishing it you are involved in serving the mankind. I salute your noble feelings, work and your vows. I am overjoyed and humbled seeing all this.

Before we began the 'Katha', 'Sadhvi' recited the holy 'Navkaar Mantra' in her melodious voice, which is both perfect and pure. In my opinion, the 'Navkaar Mantra' is both pure and perfect (Shuddha and siddha). Please bear in mind that there are many mantras which are perfect but are not necessarily pure. I am a spiritual aspirant. I travel all over the world by the grace of these divine personalities. I have seen many a practitioners of mantra. I do not want to name any particular religious practice but in them the mantra is pure no doubt but it is not perfect. The purity and perfection both are enshrined in this 'Navkaar Mantra'. Its recitation has been done with purity and with a devotional fervor. The mantras from the Vedas and the Upanishads have been recited along with the wonderful 'Rama Pada'. I express my utmost happiness for the same. The religion should be in tune and musical. That which is only filled with scorn and admonishment, may Allah save us all from such a religion. That which sings, smiles. So such a smiling and melodious Dharma has come forward in such a unique and a revolutionary manner. In order to do this what all you might have had to face that only you know. I welcome this

openness. Keeping your own spiritual pursuits intact you come forward to serve the mankind both in the country as well as in foreign countries also. I express my heartfelt happiness on such selfless service. Now, talking about the chief patron for this 'Katha', i.e. Raju and his family. Bhagwan Mahaveera is getting it done through 'Raju'. The blessings of his parents and the holy tradition that he is in, the Lord himself has blessed him to be instrumental in organizing this 'Katha' at this sacred and spiritually awakened place. He is truly fortunate. He and his family have also been blessed from here. I too attach my prayers towards the same. Plus all of you my dear brothers and sisters, and the noted respected guests from different fields I offer my humble 'Pranams' to you all.

I would like to keep 'Manas – Mahabeera' as the subject of our discussion. In the 'Ramcharitmanas' the word 'Mahabeera' has been used three or four times. In the entire 'Tulsi Philosophy', the word 'Mahabeera' has been used eighteen or nineteen times. Wherever the reference is to Sri Hanuman, the 'word 'Mahabeera' is used and the second line I have taken from the 'Hanuman Chalisa'. Earlier, keeping Sri Hanuman as the central focus, we have had a 'Katha' as 'Manas – Mahabeera'. But here, in a different aspect, our principal focus shall be 'Manas – Mahabeera'. We shall discuss the virtuous and real aspects of Lord Mahaveera as well as Sri Hanumanji Maharaj to purify our speech and enlighten us. My central figure here is 'Mahaveera'. Both of them are 'Mahabeera'. Even you said that both Lord Rama and Mahaveera are one and the same. The truth is always one. 'Ekam satt vipra bahudha vadanti'.

So the main topic of our discussion shall be 'Manas – Mahabeera'. We all shall perform austerities for these nine days to attain inner peace. We are just not assembled here to listen to or recite the 'Katha', but also to perform spiritual austerities. And respected Acharyaaji has also said that here there is 'Bhajan and bhojan'. She has very kindly given us a lot of liberties. I salute her. If the 'Sadhu' will not show such daringness then who else will? Those who care for the truth and welfare of others can only be courageous. I have even told Raju that please don't anything which shall break or overlook the tenets of Jainism. But I must compliment her magnanimity. I am glad that this organization has been done on a very large scale and in order to reach out to my brothers and sisters of Bihar, I have come here. A year ago we had a

'Katha' at 'Bharol' in Bihar. There too we had a great time and enjoyed ourselves thoroughly. Bipin had arranged that 'Katha' during the summer months. And every year I am keen to come to Bihar at least once. Because, in order to become a 'Bihari' my Lord had to come to Bihar. Very jokingly, the saints of Bihar or 'Mithila' say that your Rama too is a 'Bihari'.

Drawahun so Dasaratha ajir bihari|

On the first day, I would like to remember all my brothers and sisters of Bihar and pray at the feet of Sri Hanuman to bless you all with happiness and may you all be prosperous. May you all be surrendered in devotion, may you all be blessed with happiness and may you all be prosperous in life. This 'Prasthaantrayi' may flow in your lives, with this prayer I move on to the foundational points of this 'Katha'. The first line is from the 'Balkanda' and the second one is from the 'Hanumanchalisa'. The 'Hanumanchalisa' too is in a way, the 'Ramkatha' only. My personal belief is that the core essence of the entire 'Ramcharitmanas' is the 'Sunderkanda' and the exposition of the 'Sunderkanda' is the 'Hanumanchalisa'. Goswamiji has nearly put in all the topics of the 'Ramkatha' in the 'Hanumanchalisa' very briefly. Therefore, that too is a synopsis of the 'Ramkatha' only. In a way, we can even treat both these lines to be the part of the 'Ramcharitmanas' only. Based on these lines and with the benevolent grace of our Guru, the blessings of all and by your good wishes we shall pour in our ablutions in this 'Premayagya'.

So Baap! Talking about 'Manas – Mahabeera', 'Veera' or valour has been defined by all the religions in their own way and by the grace of my Guru and my own understanding, there are four 'Veeras' and I think that these are common and accepted by all. The one who has these four attributes is deemed to be the 'Mahaveera', whether he is twenty fourth 'Tirthankar, Bhagwan Mahaveera' or Sri Hanuman. We can count so many brave and heroic personalities. But these four are mostly common in all.

One is 'Dharma Veera'. To show bravery in unrighteous deeds is inconsequential but true valor is only seen in the path of Dharma. This valor has been called as the 'Dharma Veera' by different thinkers and writers. The second is 'Bala Veera' or in other words who is strong and powerful. The third is 'Daan Veera'. If one is blessed with either wealth of for that matter anything which one may have to use it for the benefit of others is 'Daan Veera'. The fourth is 'Kshama Veera'. The one who

is forever forgiving in spite of anything is called a 'Kshama Veera'. In today's world we can hardly see a 'Dharma Veera'. Instead we see people who are mostly scared of Dharma or who scare in the name of Dharma. People follow Dharma out of either enticements or fear. There is no feeling attached to it. So, when we see all these four types of valor in a person then such a personality is 'Bhagwan Mahaveera'.

Ma! I take alms everywhere, and therefore I am also a 'Bhikhu'. I am the son of a Vaishnava Brahmin of Saurashtra. We go and beg for flour or bread from door to door. So, seeking alms is my tradition. Based on the different literature available on Jainism, having heard from various Jain Munis, read in different texts without any exaggeration I would like to say that Bhagwan Mahaveera has all these three types of bravery or 'Veerta' in him. Who can dispute or negate this fact? Sri Hanuman is also a 'Dharma Veera'. In the 'Lankakanda' of 'Manas', in the description of the 'Dharma Ratha' it is said;

Ravanu rathi biratha Raghubeera|

Dekhi Bibheeshana bhayau adheera||

Seeing Ravana astride a chariot and Lord Rama standing bare foot in battle, Vibheeshana gets nervous and doubts that how can Sri Rama vanquish such a foe? At that point, the Lord elucidates the 'Dharma Ratha' in front of Vibheeshana and says, 'Dear friend. The one who is astride the 'Dharma Ratha' is victorious'. Manu Maharaj has enumerated ten attributes of Dharma whereas, the 'Manas' gives us fourteen. And with utmost humility and total responsibility I would say that all these attributes can be seen in Sri Hanuman, Sri Bharat and Bhagwan Mahaveera. That is why I can say it with authority that Bhagwan Mahaveera is 'Dharma Veera'. To show valor in Dharma is not an easy task.

When I see from the 'Kutiya' and wonder that how could have Lord Mahaveera stayed here for his 'Chaturmaas' so many years ago? What would he have eaten? How would he have lived? I salute his penance. To sit in a place where such severe penance has been performed is in itself a part of austerities. I went to see Nalanda which is now just in the form of ruin. Raju got some mud from the spot and I anointed it on my forehead as it is the 'Gyaan Bhumi'. Just now respected Chief Minister was saying that we are doing the restoration of Nalanda. I am happy to learn and of course, it should be done. Sahib. If such a place of ancient importance would have been there in any other country then it would have been restored long

ago. Better late than never. With the aid of technology, Nalanda should again be restored to its glory. What a great store house of knowledge was there on this land. Centuries have passed. The State Government along with the Central Government should jointly work towards restoring this sacred place back to its erstwhile glory. It can even be in and around this place of learning. I welcome the decision taken by the Honorable Chief Minister. This should be done as it is the glory of our Motherland. I am unable to hold myself from saying that 'Ma! You have taken certain decisions out of your sheer magnanimity and benevolence.' Otherwise to come out of dead and decadent traditions takes decades. Undoubtedly, it is a very bold step.

On a few occasions I was restricted on speaking about a certain personality. I with utmost humility excused myself. But here I am seeing the sky like vastness. We had gone to Navadweep – Mayapur for a 'Katha'. I was keen to do a 'Katha' at that holy place. The followers of Sri Chaitanya Mahaprabhu sent a word to me that I should not speak on Thakur Ramkrishna and Gurudev Ravindranath Tagore. I am sorry. I have not sold my speech, instead I have shared it. This 'Premyagya' is to purify my speech. A similar incident once happened abroad. An Acharya of a particular tradition came to the 'Katha'. Before coming he sent a message that I should not mention anything about 'Kabir' Sahib. Unfortunately or fortunately, this message did not reach me and it so happened that on that day I spoke relentlessly for about an hour on 'Kabir Sahib'. I had no intention of hurting the sentiments of anybody. What is all this narrowness all about? Come out of such strictures and narrow walls. But here I am seeing great valor. The name 'Veerayatan' is becoming meaningful. At times I feel that Lord Mahaveera has incarnated in the form of compassion amidst us. An embodiment of true non-violence. Like-

Kshama roopena sansthita|

Ahinsa roopena sansthita|

Therefore, Lord Mahaveera is an embodiment of the valor of Dharma, compassion and power or in other words will power. Mahamuni Vinobha had once said that the power of the soul is far greater than the atom bomb. Our intelligence or knowledge of the self. As in any chariot, the 'Dharmaratha' too has its horses. Which are these horses? Tulsiji says in the 'Lankakanda';

Bala bibeka dum parahita ghorey|

Chama kripa samata rajju jorrey||

The one who is bold and powerful then what are the horses of his 'Dharmaratha'? One is strength or power, second is discrimination or understanding, self discipline and charitable or selfless attitude. Don't we see these attributes in Mahaveera Mahaprabhu? The Jains are doing the 'Katha'. Though there is equanimity but just look at it through our ancient Indian thinking. Why should untouchability be practiced? Why should there be criticism? In my 'Dharmaratha' Sri Mahaveera can visualize all the attributes. Is this great personality not endowed with great strength? What to talk about his discerning understanding. We call him an incarnation or the Divine himself. The penance of Mahaveera Swami is beyond words. We will have to stand hundreds of miles away; such is the power of his penance. Though we don't get to see such pictures today but my heart says that in spite of such penance, Lord Mahaveera must be ever smiling.

For me a 'Muni' is one who has these five qualities. The one who is steeped in silence (Mauna) is 'Muni'. Who only speaks when it is most necessary otherwise remains quiet? Second, the one who recites the 'Navakaar Mantra' by his soul is a 'Muni'. Thirdly the one who never transgresses the path of 'Mahaveera' is a 'Muni'. The one who serves the humanity is a 'Muni' and lastly the one who smiles looking at us. I have seen many serving the society, they remain quiet, they keep on repeating the sacred mantra also but the smile is missing. Tagore had said that the blossoming of all the petals of a rose is in his opinion liberation or 'Moksha'. To admonish the weak and down trodden by saying that they are sinners or ridiculing them is not at all acceptable. I would say that such a feeling also is violence. But coming out of penance there should be an acceptance of all with a smile. Can you imagine that even after being tortured with having nails hammered through his ears, could he be angry on his tormentor? He was smiling in compassion and forgiveness. At that point in time there was no arrangement of photography. Therefore, we have to be satisfied with the inner proof of the soul. We need to visualize it through our inner senses only. So, the one who is always smiling is a 'Muni'. I very solemnly request the religious sects, the society, the educationists, those in places of power, industrialists that if you cannot give anything it does not matter but at least welcome the last person who is weak and poor with a smile, that itself shall be a boon for you and you shall be profusely blessed by him. Smiling is the greatest charity.

Thus, we see that the valor of Dharma, power, compassion or forgiveness and charitable nature is profuse in Lord Mahaveera. What not has the Almighty given to mankind? In Lord Mahaveera and Sri Hanuman we can very clearly see these seven attributes of 'Mahaveera'. So in this holy town of 'Rajgir' and in the sacred precincts of 'Veerayatan', based on the tenets laid down in the 'Manas' and the various topics as depicted in this holy text, we shall try and study and perceive both the 'Mahaveeras', i.e. Lord Mahaveera as well as Sri Hanuman so that the message of truth, love and compassion can be transmitted in the world. This was the introduction to the 'Katha, Manas – Mahabeera'.

On the first day of the 'Katha' we follow a certain tradition. I am the follower of the enlivened flowing tradition which forever remains fresh. I would like to share this 'Sutra' with you that your belief too should be steadfast or firm but it should not become decadent. There is difference between firm and decadent (Dridha and jada). Sometimes our belief or faith becomes decadent or dry but not firm. That is why the 'Pushthimargi Saint Surdasji', seeking the refuge of the divine feet of Mahaprabhuji has said;

Dridha inha charananhi kero bharoso,

Dridha inha charananhi kero|

Sri Vallabh nakha Chandra chata binu,

Sab jaga maahi andhero...

The water of the Ganges purifies the soul, cleanses our body as well as irrigates our lands. But if the same water solidifies into ice and if we try to wash our clothes with it, the clothes will get spoilt. The dead or rudimental traditions do more harm than good. The traditions should always be vibrant and in tune with the need of the times. It should be transformative and very practical in its approach. New flowers should blossom through it but the roots need to be grounded and running deep.

On the first day the text needs to be introduced which is called the 'Mahatmaya'. Many

introductions of different texts are laced with temptations and fear. Somehow, this is not in line with my thinking. Who is unaware of the 'Manas'? 'Adi Kavi Valmiki' wrote it first and it was called the 'Ramayana'. He called the different chapters as 'Kanda'. Tulsiji calls these chapters as 'Sopana'. Because the usage of 'Kanda' is very popular, therefore we too refer to them as 'Balkanda, Ayodhyakanda' and so on. In other words, they are the seven steps of the ladder to lead us to the Almighty. After having attained enlightenment, these seven steps also enable the individual to come down on the earthly plane to enlighten one and all. In the first chapter, i.e. the 'Balkanda', seven shlokas have been written as the 'Mangalacharana'. Goswamiji was an erudite Sanskrit scholar.

Varnanaam artha sanghanaam

rasanaam chhanda saamapi|

Mangalanaam cha kartaarau

vandey Vaani Vinaaykau||

In these seven 'Mantras' Sri Ganesha is worshipped followed by the worship of Lord Shiva and Mother Parvati who are the embodiment of firm steadfast belief and faith. Continuing in this vein Tulsiji explains his objective in writing this holy text. Therein he uses the word 'Aagama';

Nanapurana nigamaagam sammatamyad,

Ramayanau nigaditam kwachidanyatoapi|

Swantaha sukhaya Tulsi Raghunath gatha,

Bhaasha nibandha mati manjula maatanoti||

The objective given is 'Swantaha sukhaya'. I am writing it for the pleasure of my soul. In the beginning the shlokas are in Sanskrit and then it shifts to the simplest folk lore so that it is accessible to even the very last person of the society. In what language did Lord Mahaveera speak? He spoke in the local and commonly understood language of the time. What was the language used by the 'Buddha'? What was the language of 'Kabir Sahib'? Goswamiji too, paying due respect to the language of the 'Devas', i.e. Sanskrit, switched over to the most prevalent

*One is 'Dharmaveera'. To show valor in unrighteousness is no great deal but to be brave and firm in Dharma is true valor. The second is 'Balaveera' meaning strong and powerful. Third is 'Daanveera'. Whatever one is blessed with by the Almighty, to use it to serve others is in my opinion a 'Daanveera'. The fourth is 'Kshamaveera'. In spite of the other person having ruined him, the one who only shows compassion and is ever forgiving is in my opinion a 'Kshamaveera'. Where do we find 'Dharmaveera' in the world today? Generally, we find people who are afraid of Dharma. People follow the Dharma out of fear or a temptation. The embodiment of all these four types of valor is called 'Bhagwan Mahaveera'.*

language of the time so that the text is easily followed by one and all. He thus does the 'Mangalacharan'. There is great virtue in the 'Mangal' speech (Uccharana), but even more virtuous is the 'Mangal' behavior (Acharana). Tulsiji writes five 'Sorathas' in the local dialect thereby serially worshipping Lord Ganesha, the Sun God, Lord Vishnu, Lord Shiva and Ma Parvati. Adi Shankaracharya had enumerated the worship of 'Panchadeva Upasana' which was followed by Tulsiji here. Tulsiji himself being a Vaishnava, creates a bridge herein between the Shaiva and Vaishnava ideologies.

Ganesha is worshipped for a correct understanding; Ma Parvati is worshipped to attain faith, Lord Shiva to be blessed with selfless service, Sun to attain light in our life and Lord Vishnu to get a broad outlook in life. Ultimately, all these five merge into one single entity and i.e. 'Guru'. 'Naasti tatvam Guroho param'. If we are fortunate enough to be blessed by a Guru, then in him alone all the five different worships of Ganesha, Shiva, Parvati, Vishnu and the Sun are present. Singing the glories of the 'Guru', Tulsiji begins the sacred text with the 'Guru-Vandana'. Many people may say that they don't need a via to the Divine and would like to go alone, so be it but for ordinary people like us we need an enlightened soul as a guide like Mahaveera, Buddha, Shankar or whosoever be our spiritual master who can enlighten us. I repeat this again and again that 'Morari Bapu' needs a Guru compulsorily. We need a guide to show us the path. When we are distraught, we need someone as our support that can hold us. One should strive hard but if we fail then we need someone to reassure and motivate us. And when we succeed, he will tap us and warn against pride or ego. We need a Guru who can protect us from dejection and false pride.

Bandau Guru pada paduma paraga|

Suruchi subaasa sarasa anuraga||

The divine lotus feet of the Guru, the holy dust of his feet or in other words the sacred pollen of this lotus, the glow of the toe nails of the divine feet have been worshipped by Tulsiji. This is of great spiritual importance. Goswamiji says that if one is blessed by the divine glow or even if you can just think or focus your attention on it, it shall provide you divine eyesight. I would like to tell my young listeners that if you forget your Guru it doesn't matter that much but never forget his mercies. Because they alone are our protection,

they are our protective armor. As Tulsiji's eyesight got purified by the holy dust of his Guru's feet, this entire creation appeared to him as the embodiment of Lord Rama. All distinction between a demon and a celestial being was lost. He started glorifying one and all. Firstly he praised the Brahmins who are the deities of the earth. Thereby, offering his respects to one and all, he utters this famous line in the 'Manas';

Siya Rama maiya saba jaga jaani|

Karahun pranam jori juga paani||

The eyesight that has been purified by the holy dust of the Guru's lotus feet cannot see any evil anymore. For him all will be praiseworthy. In this way, he goes on to worship Sri Dasaratha, Ma Kaushalya, Sri Bharat, Shatrughana, Lakhanlalji and in between he brings in the worship of Hanumanji Maharaj. We have picked up this line from there only –

Mahabeera binwahun Hanumana|

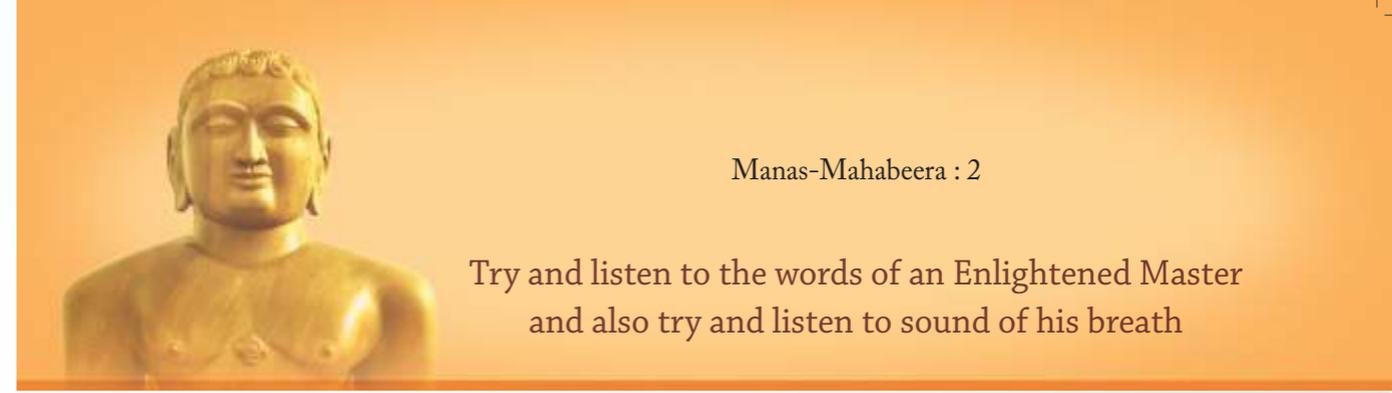
Rama jaasu jasa aapu bakhaana||

A few lines from the Hunumanta vandana of 'Vinayapatrika';

Mangal moorati Maarut nandana|

Sakala amangala moola nikandana||

My dear brothers and sisters, you may be the followers of any sect, hold on to your beliefs but if you seek the refuge or recite the 'Hanumachalisa', you shall progress faster in your faith, the refuge in your Guru shall become stronger, and your confidence and belief in the sacred word of the holy text shall grow manifold. 'Hanumanchalisa' is not at all of any particular religion, instead it is universal in its appeal. The 'Hanumant' energy or consciousness is our life force or the air element of this universe. In spiritual practices one has to concentrate on one's life force only. We have to accept this life energy or the 'Hanumanta' energy in our austerities. Irrespective of your gender, men and women can recite the 'Hanumachalisa' or the 'Sunderkanda' or perform the 'Aarti'. Womenfolk are free to perform all this. If the witches or the she demons of Lanka can worship Sri Hanuman then are the sisters and daughters of my land worse off than them? Tulsiji was worshipping the divine family of the Lord and in between he has included the vandana of Sri Hanuman. Let us all seek refuge of this Mahabeera as well Mahaveera Prabhu so that our progress in our faith gathers speed and solidity. Let us conclude our first day's discussion with the 'Hanumanta' Vandana.



Try and listen to the words of an Enlightened Master  
and also try and listen to sound of his breath

Baap! With 'Manas – Mahabeera' as our focal point of discussion, we are trying to have a very pure and in depth study based on the tenets of the 'Manas'. I have with me a few queries which I shall try and take up as we go along according to my understanding.

Mahabeera binawau Hanumana|

Rama jasu jasa aapu bakhana||

Tulsji, while venerating Sri Hanuman says that 'Hanumanji. I am praying to you with humility'. 'I know that you shall not be pleased by my words or praise or my humility because, the Lord himself has praised you'. In spite of such glorious praise by Sri Rama, you have remained humble and down to earth. Even then, I am taking the liberty of saluting you by offering my prayers at your divine feet. Hanumanji. What does your valor, prowess and your physical attribute like that of the thunderbolt, what does it do? It eradicates the ignorance of people like us and initiates us into divine knowledge. Lord Mahaveera is also saying similar points in his Sutras. After all it is spoken by the Divine himself. I try to search or find the reference in the 'Ramcharitmanas' and I am glad to find it. Let me begin with that. Please listen with a happy state of mind.

In the 'Ramcharitmanas' a lot of emphasis has been put upon 'Listening'. Many people say that mere listening is worthless. There is a very popular saying that people listen from hear from one ear and it goes out from the other. Fine, it is an old and an often used phrase but still my 'Vyaaspeetha' would like to enter into a dialogue. To hear with one ear and take it out of the other is good because only when there is an empty space can anything enter. Always keeps your doors and windows open to welcome newer thoughts. As criticism our speakers as well as the listeners have been beaten up or so to say ridiculed no end. If you want to empty the water from the pitcher then the other vessel has to be empty in order to take in that water. Just think for a moment. Otherwise why the Creator would give us a pair of ears? They are the ventilators for us. If it is only restricted entry then what ever has come in will be stored and nothing new can enter. Kindly try and listen to the Jain Sutras or the Bramhasutras or the Sankhyasutra, Premasutra or the Nyayasutra etc. It is not that we have heard the 'Chaupayis' and now nothing else needs to be heard. Please don't become constricted or closed receiving new ideas. Keep your ears open and empty. Ventilate in the 'Veerayatan'.

Kanaka koti bichitra mani sunderayatana ghana|

In the 'Manas' there is 'Sunderayatana' and in Junagadha it is 'Roopayatana'. Here, I have come to the 'Veerayatan'. This 'Veerayatan' is a very spiritually enriched place. For these nine days let your ventilators be open. Go on listening, on and on. The scriptures will always give us something new. Go on discarding the old and outdated ideologies and respect the new. Welcome the new flow. A Sufi, nomad or a 'Rukhad' says;

Rashid kissey sunaun gali mein teri ghazal,

Unnkey makan ka koi dareecha khula na tha|

I wanted to sing but unfortunately in his lane all the doors, windows and even the ventilators were shut. Welcome the new and fresh ideas. What remains to be done after you have been able to listen and have imbibed it in your life? I want an answer from you. Lord Mahaveera says that listening attentively is enough. I don't say it but these hills reverberate with this message. The 'Ramcharitmanas' stresses the importance of proper listening. If you hear the divine words, the path of welfare and piety will open up. Only on listening correctly, will you be able to understand what is a sin or unworthy and shall recognize what is noble and good. Thus spoke Tirthankara Mahaveera. I am talking to you very intimately and from my heart. Just listen once and the matter ends. Listening alone is sufficient. You should listen carefully. You cannot categorize any specific result of hearing. While listening if your eyes get wet, there is a sense

of delight in your heart and you feel satisfied or contended, that's all. I need the fruit of speaking and you want the result of listening. At this point we are sadly mistaken and lose focus. We have been told that if you hear then you will go to heaven. Where is heaven? I will say that at this moment it is in 'Veerayatan'. Let us not hanker about getting any fruit of our effort. Even if you get one, have the courage to give it up. Please bear in mind Lord Krishna's declaration that any living being cannot remain without performing any action neither can he give it up totally. Therefore, the definition of sacrifice or renunciation shall be to give up the desire of any fruits of our actions. We should understand renunciation in this way. Give up the desire of any fruit resulting from our actions. When I am speaking, I am not doing so to garner applause, or appreciation or any honor or a certificate or award. And when you are listening then you too do not desire that you should go to heaven or your business should do well, etc. Please don't be in a state of delusion. I am warning you beforehand. The 'Bhagwadkatha' lifts us from shallowness and places us into greatness. Leave aside any aspirations and give up the desire of any fruits of your actions. Today, I have been asked, 'When we come for the 'Katha' and hear you address us as 'Baap' is all that we seek. We feel that this is all what we came for and we should go back.' If that be the case then this feeling itself is the fruit my dear. Just hear the 'Katha'. Your inner happiness quotient will increase. If you have such a feeling then you are welcome to walk along the 'Vyaaspeetha'. You will need to follow the five principles laid down by Lord Mahaveera. 'Ahinsa, aparigraha, aprabhaava, akaama and achaurya', (Non-violence, non-covetousness, unassuming, non-desirous and non-stealing) – these five sutras will have to be ingrained in us. I have brought a ghazal to share with you. Here, 'Mudaam' means continually.

Mudaam chalna hai mushkil  
toh merey saath chal||  
Haazatein hain tujhey mahamil  
toh mere saath na chal||

If you need a palanquin then please don't walk with me. If you are willing to walk all the way, only then accompany an Enlightened Master. You will need to walk without any expectation. If you are fortunate enough to be blessed with the proximity of an awakened one then try to grasp his words, try and listen to the music of his breath and the divine sound of his heartbeats. Krishnamurthy

terms it as 'Real listening'. Tathagata Buddha calls it 'Shrawan'. My 'Vyaaspeetha' would like to term it as 'The Art of Listening' or in other words, 'Shrawan Vigyan'. The words are in fact a very poor medium. Osho had once said that man was unable to understand the silence of the Enlightened Master which compelled them to speak. Alas. We could comprehend the 'silence'.

Bahut azeez hai mujhey mera adhurapan,  
Tujhey hona hai mukkammil  
toh merey saath na chal||

Even if I am a tiny part but I belong to you. After all we are mere tiny worm like but we are your offspring. The Sufis refer to the Almighty as their beloved. The human being is the lover. You are great but still we being tiny in comparison are walking beside you. You are the Master of the Universe and I am yours. You art thou the Brahman and I a mere mortal. I am okay with my incompleteness. We don't strive to become Lord Mahaveera but would like to follow his footsteps. My dear brothers and sisters, we will have to walk continuously. We will need to empty ourselves. Many people ask, 'What will you achieve by listening to Babu's Katha'? Yes, you should maintain proper understanding (Viveka), propriety of conduct and modesty. Then, reply to your questioner with humility that a lot happens by listening to the 'Katha'.

I would like to talk about the tenets laid down by Lord Mahaveera while trying to observe Him reverentially during the course of this 'Katha' so that I am able to assimilate his teachings. Lord Mahaveera stressed that just pay attention and listen. I loved this declaration. Please remember the five sutras laid down him. When you listen, then try and be seated in non-violence. You may ask that how come listening will have any sort of violence? In the 'Katha' if on the next day, someone else comes and occupies the place where you were sitting, then just see the state of your mind and looks? This is violence. How dare he take my place. So try and be seated in non-violence. There was eighteen akhsauni army in the battle of 'Kurukshetra' (39,36,600 humans and 15,74,640 animals=18 akhsauni) standing in opposition but only Arjuna could hear the teachings of the Lord. The Gopi says, 'Hey Govinda'-

Tava kathamritam taptajeevanam,  
Kavibhireeditam kalmashaapaham||  
Shrawana mangalam Shrimadaatam,  
Bravi grunanti-te bhoorida-janaha||

The 'Upanishads' too go on to say the same thing. Bhagwan Mahaveera also says that just listen which will open the path of your welfare. You will understand what is sinfully wrong. You will learn to differentiate between the milk and water (Ksheera-neera viveka). Goswamiji also declares it very openly, 'Sunata shrawan paaiya bisharama'. After listening, empty the ear pot and be ready to pour in what is coming next.

Eahi kalikaal na sadhan duja|  
Joga jagya japa tapa brata puja|  
Ramahi sumiriya gaaiya Ramahi|  
Santata suniya Rama guna gramahi||

Listen continually and always. Kabir Sahib says, 'Suno bhai sadho'. We generally have too many pre conceived notions. When you come to listen then ensure your total emptiness.

Ya toh qubool kar meri kamzoriyon ke saath,  
Ya phir chhodh dey mujhey meri  
tanhaayion ke saath||

O' Benefactor. Only you are complete, we are incomplete. When you sit close to an awakened being try and listen to his heartbeats, the sound of his flowing breath. Sahib. You can also hear the sound of the blood gushing in and out of the veins. It can also be heard from a distance, not necessarily from closed quarters only. Physical proximity too has its own value, but it is not a pre-requisite. Lord Mahaveera inhabited this physical plane nearly twenty five hundred years ago but he is still very much present and if our ears are equipped then we still can hear his words. Only a very select few are endowed with such hearing capacity. When Sri Valmikiji was denoting to Lord Rama the places suitable for his stay then the very first place he indicated was that those who are engaged in listening to your divine word or your 'Kathas', O 'Lord. Kindly reside in their hearts. In my opinion, my listeners are very valuable to me. In the 'Srimad Bhagwat', the very first form of 'Bhakti' or devotion is said to be 'Shrawan' or listening.

Shrawanam kirtanam Vishno  
smananam paada sevanam|  
Archanam vandanam daasyam  
sakhyaam aatmanivedanam||

Jinhakey shrawana samudra samaana|  
Katha tumhari subhaga sari nana||

So Baap! Listening is very important and meritorious. We all keep on listening. Let us also try and have this feeling that the 'Sadguru' is calling us. Indeed, the words are a very weak medium of

expression, yet they need to be spoken. We see different idols of Lord Mahaveera and Gautama Buddha. Just try and observe their ears, they are very long and big. I feel the sculptor who has made them must have surely been able to hear their heartbeats or must be a real expert. The message I would like to convey is that keep your ears wide open and have big ears. Let your hearing be broad not narrow minded or shallow. The Guru's heartbeat must be heard. To be able to listen to your Guru is also an art; it is a science which we need to learn. But for this, we need to understand these five vows.

Listen with the feeling of non-violence. While listening, you should not harbor any malice that Babu has praised such and such a person or has taken his name. If you listen in this way then it will be deemed as violence. Lord Mahaveera has gone right up to the minutest core essence of non-violence. The ignorance of not realizing everything as the embodiment of the Divine will give rise to violent thoughts or actions. To have the knowledge of Brahman is in fact non-violence. At times you will notice that in an outward show of violence, somewhere, in its core the non-violence is embedded. If I try and compare both Mahaveera Swami and Sri Hanuman as non-violent then how will you agree or digest such an argument? You will argue the Sri Hanuman carries a mace and fights the demons with it and is seen in a scenario of a tumultuous battle. But please try and understand that what to us outwardly appears to be violent, behind it at its very core, the seed is of non-violence. But please don't be surprised that the so called practitioners of non-violence are internally filled with a very violent streak. Lord Rama engaged in war. Somehow, outwardly Rama and Mahaveera can't be placed on the same pedestal because Sri Rama carries the bow and arrow in his hands. But we need to do something. I am proud to say that 'Talgajarda' has gone and done it. I requested my Rama to give up his weapons. Sahib. He is no more armed. There was a lot of opposition to it but I am of this firm opinion that we do not need an armed Lord in our heart in the twenty-first century. In our Ramji Mandir, the Lord is unarmed. All the 'Tirthankars' have been 'Kshatriyas'. Sri Rama, Buddha, Mahaveera are all from the warrior clan but they all have proved to the world that there cannot be lasting peace without non-violence. Outwardly, we might notice violence. The doctors perform surgery with their knives, scissors,

scalpels and other equipments and apparently it is a violent act but in its core, the benefit or the cure of the patient is hidden.

Yesterday, Pujniya Ma established the unity between Lord Rama and Lord Mahaveera. Outwardly we will not know. The ones who have not seen the basic tenets of Jainism will be very critical about it. We too have to be subject to a lot of scorn and abuse. Yet, we need to examine the underlying non-violence. He kills and thereby liberates. His killing is not to destroy or hurt but instead to liberate to provide eternal freedom. Those who beat the drum of non-violence are in fact blood suckers. Sitting on their shop counters they loot their customers. Ignorance is violence and self knowledge is non-violence. Therefore, listen from the standpoint of non-violence.

'Achaurya'; listen with the attitude of non-stealing. If you have heard or read or have a fixed mindset and you have come with the understanding that Bapu will support or corroborate my thinking then this according to me is a cunning attitude plus in other words I shall call it the attitude of theft. One should rid oneself with such an approach. I like the statements made by Osho but this does not mean that I have to agree to everything that he says. This is my own personal freedom. Similarly, I accept the teachings of Sri Krishnamurthy but certain statements which I can't follow, I cannot accept blindly. Many people come to me with an idea that if I agree to what they say then they feel happy and proud and if I don't then they become unhappy or metaphorically speaking they get fever. Therefore, listen with an open mind and without any preconceived notion.

The third point is that listen in a state of total desire-lessness (Akama). Just feel delighted. You have enjoyed the bliss then what else remains? The next is 'Aparigraha', means non-accumulation or non-acceptance. It is fine that you note down the Sutra or store it on your mobile but desist from the tendency of hoarding or accumulating things. Or for that matter anything. Staying away from all these, listen with a pure and unsullied heart. Empty your mind and let the new come in. 'Apramaad' means casting away your lethargy. In other words try to listen with total awareness and cast away all ignorance or negativity from your mind. Whether you sit in the 'Katha' for five minutes or for any length of time, please be attentive to what is being said. Like this listener just said that the moment 'Baap' is said, for him the 'Katha' is done. I

appreciate and welcome this. Be energetic and fresh when you listen. Unfortunately, we have not given any importance to the art of listening. In Lord Mahaveera's sutras, this very fact is elucidated. Listen correctly and follow the truth. By listening, you will know the right path. Kindly keep the five vows in your mind and then listen. I have received a few letters from those who are followers of Jainism. They are all very learned scholars. I shall call them but I know that they shall be busy and will not call back. When this 'Katha' was finalized then it was said that amongst the followers of Jainism what will Bapu speak about the 'Ramayana'? Arrey. You come for yourself and see. When you will listen only then will you be able to differentiate between virtues and vice. The Lord's words are just like the 'mother's milk' which is easily drunk and digested. You will know what is auspicious and desirable (Shreyas and preyas). I would like my listeners to be light and unburdened. Listen and pick out what you need. Picking up is fine but people gather it and then distort it to suit their own purpose. Be honest and be bold enough to declare the source or its origin. Learn to distribute, instead of accumulating. To hoard is a sin and to distribute is a virtue. Please pay attention to these five principles. Listening or (Shrawan) is our first means and one of the main pre-requisites to attain salvation the path of liberation.

Let me take up a few questions now. 'In the 'Srimad Bhagwat' three attributes to eternal bliss, they are, 'Bramha, Almighty and God'. In the 'Ramcharitmanas' also, three different attributes of Lord Rama have been indicated'. Yes, there are. Rama is Bramha.

Rama Bramha parmaratha roopa|  
Abigata alakha anaadi anoopa||  
Rama is the Almighty, thus said Shankar himself;  
Rama so Paramatma Bhavani|  
Rama is God himself, Ma Jaanki says;  
Tau Bhagwan sakal urr baasi|  
Karihi mohi Raghubar kai daasi||

At the time of the 'Dhanushjagya', Ma Jaanki had said this prayer. Therefore for Lord Shiva as well as Mata Jaanki Sri Rama is God. Lord Mahaveera, Lord Buddha. Many people do not consider Buddha to be God. Ravindranath Tagore calls Buddha as Buddhadeva. Many used to address him as Mahatma. Fine, so Sri Rama is 'Bhagwan'.

'Bapu. I have been hearing your Kathas since 1996, but till now have been unable to

develop love for Lord Rama.' Let me ask the questioner that are you married? If so then please love your wife. Forget loving Rama. If you can't love your wife or children or your neighbors, how the hell will you be able to love Rama? A youth went to Sri Ramanujacharya. He said, 'I am unable to develop love for God. I am unable to see the Divine in spite of Him being omnipresent'. He replied that what he can do in this. Your eyes are still shut.

Hari vyaapak sarvatra samaana|  
Prema te pragat hohi mein jaana||

If you have decided that God is four armed or he should carry a bow and an arrow or should be playing the flute then it will be difficult. If you see a poor, hungry sick person around you and are unable to see the Divine in him then I am sorry, you can't see him anywhere. People want to establish their own viewpoint in it. New temples are being made every day, they are welcome. But the living shrine should not be overlooked. No one should remain hungry, or unclothed or without medicines or education.

Mandir taarun vishwa rupaalun,  
sundar sarjan haara re,  
Pallpall taran darsha thaaye,  
dekkhey dekkhan haara re|

Hanuman without the mace or Rama without his bow and arrows is there with me. I have a very deep pain and i.e. we see so much of violence and bloodshed in the name of religion all over the world so at least give disarmament and non-violence a chance. What is the harm in doing this experiment? Violence has converted the earth into a massive cemetery. Lord Mahaveera came just to establish the non-violence.

Coming back to Sri Ramanuja, he asked the youth, 'Have you ever loved in your life?' Hearing this question he was taken aback and his respect for the Acharya was crushed. He said, "I have come to you seeking God and you are asking

me about love?' 'If you have been unable to love the people around you then I am sorry, loving God will be next to impossible' was Sri Ramanuja's reply. Mahatma Gandhi had said that the unfortunate man is his God. Just look around and see the innumerable deprived and suffering humanity. The religions, powers that be and the society should come forward to reach out to them.

Jyot se jyot jagaatey chalo,  
prema ki ganga bahaatey chalo|  
Raaha mein aaye jo deena dukhi,  
sabko galley se lagaatey chalo||

Since 1996, in spite of hearing the 'Katha' if still the love for the Divine has not developed then this pain or realization itself is the beginning of the 'Divine Love'.

'Yesterday's sutra was that our belief should be firm and not innate. Bapu. What is the difference between firmness and inertia (Dridhata and jadhta)? How can we know as to which type of faith we have?' Belief is Shiva himself. There is a lot of difference between a firm faith and an inert faith. At times we start believing in dead and decadent beliefs. To be superstitious that by tying a thread or by some different types of rituals or practices all our evils shall be eradicated is according to me an outdated, typecast and a dead belief which has no basis. There is no need to bring the dead to life. At least let the living live in peace. Live and let live. It is said about Jesus Christ that he miraculously brought a dead man alive. Maybe, at that time it could have been necessary to perform such miracles. That might have been the demand of that time and age. I welcome it. He blessed the blind with eyesight and cured the sick and ailing. But Lord Buddha has not performed any such miracles. An old lady, whose only son had passed away, goes to Buddha crying to bring back her dead son. Buddha told her that he would do it but in order to do so, she should get him a seed of grain from a household where there has been no death till date.

*Lord Mahaveera says the just listening is enough. My 'Ramcharitmanas' has also emphasized its importance. By listening, we shall be able to see the right path. By listening the discrimination of sin shall be clear to us and we shall be able to decide what is beneficial. Tirthankara Mahaveera spoke thus. I am talking to all of you from the bottom of my heart. If you listen attentively even once, matter ends. Listening is sufficient. Just go on listening. You cannot pin point as to the exact fruit of listening. If while listening, tears flow from your eyes, you feel a sense of contentment, or you are filled with great joy, this alone is the result. Do not carry this notion that as a result of hearing you shall go to heaven or your business will prosper. If you are blessed with the intimate company of an enlightened master, then try and grasp his words, listen to the music of his breath, in his proximity try to hear his heartbeats.*

The old lady goes knocking on each and every door of the town but she could not get a single house where no one had died in the past. She returns to Buddha enlightened with the factuality of death and totally rid of her delusion. She understood that death is a certainty in the world. If by chance something gets done out of sheer idiocy it is fine but later on it assumes a very unhealthy form of falsehood. It gives rise to animosity, anger and jealousy. The 'Vyaaspeetha' would like to term it as dead or a blind belief. A firm faith will only happen once and forever. Tulsiji says;

Ek bharoso ek bala ek aasa biswaas|

Ek Rama Ghanshyam hita chaataka Tulsidas||

Have an absolute faith on the 'Mantra' given by your Guru. Leaving aside one 'Mantra' and holding on to another is not called faith. People from all faiths come to my 'Katha'. I never insist upon anyone to give up his faith or 'Mantra'. My Jain brethren should never leave the 'Navkaar Mantra'. If by listening to the 'Ramayana' your faith in your 'Mantra' strengthens then please listen but do not give up your root 'Mantra'. I tell my Muslim brothers also the same thing. The 'Vyaaspeetha' has to be all encompassing, that is why it is known as the 'Vyaaspeetha'. Firm faith, unconditional hope or regard, not dependent on any selfish motive alone is a firm faith or unshakable belief.

Keeping 'Manas – Mahabeera' as our principal focus, we shall try to study its relation and similarities in the 'Ramcharitmanas'. Yesterday, in the course of our discussion of the main text, we had done the veneration of Sri Hanuman. The 'Hanumant' element or consciousness is the life force and in the spiritual field specially, it is most essential and needs to be built upon. Goswamiji goes on venerating Sugreeva, Jambuwanta and all the friends of Sri Rama one by one. The daughter of Sri Janaka and the beloved of the Lord, Ma Jaanki is worshipped. We refer 'Gayatri' as our 'Veda Mata'. Everyone has got intellect but only a very few have the unsullied or pure intellect.

Jahan sumati tahan sampati nana|

Jahan kumati tahan bipati nidhaana||

By the grace of Ma Jaanki, our sullied mind is cleansed or purified. Tulsiji says that 'Ma! I want to reach Rama but before that please purify me or in other words make me fit and worthy to stand before him'. After my mind, speech and actions are all pure and in consonance only then do I become fit to pray to the Lord. Rama and Sita are two names of that one & only Primordial force,

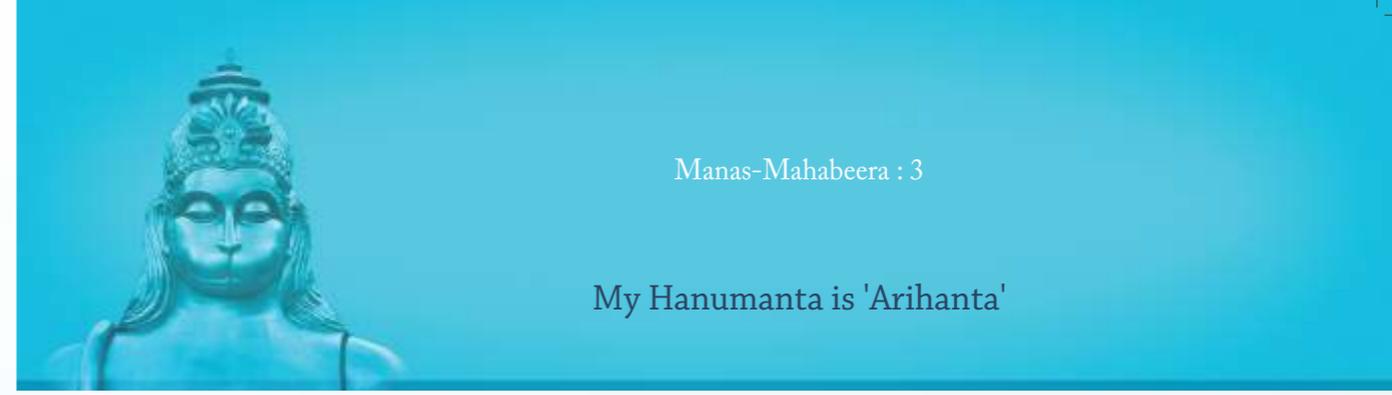
God. In order to perform the divine play that 'One' has turned into a male and a female form. In reality they are inseparable just like the sea and its waves. Shiva and Parvati too are one entity. After this, Goswamiji goes on to venerate the glory of the Divine 'Rama' name of the Lord and this description is done in a sequence of nine 'Dohas' which is a whole number. In this age of 'Kali' the divine name is of utmost importance. The 'Satyuga' was the period of 'Dhyana'. In the 'Treta', Yagna assumed prominence, the 'Dwapara' was mostly ritualistic worship but this 'Kali' is based on the divine name. It does not mean that meditation or yoga or worship is not done today. Many people follow it but the most simple and easy to follow is the chanting of the Lord's name.

Lord Rama has infinite names, like there is the 'Vishnu Sahasranaam'. But 'Rama' is a 'Mahamantra' as well as the divine name. For Lord Shiva it is his 'Mahamantra'. Ganapati wrote it and thus worshipped it. Valmikiji repeated it in a reverse manner and in turn became pure. Lord Shiva drank the deadly poison with it in his throat and thus experienced eternal rest or peace (Bishram). The divine name is very glorious. You can take any name like Ma or Mahaveera or Christ or Allah or Krishna or Buddha or Rama, all are one and the same. Chose any name, that appeals to you. There is no restriction whatsoever. Keep on working and go on repeating the divine name. Spiritual practice (Sadhana) is a bit difficult the practice of chanting the divine name is very simple and uncomplicated. You make repeat it with feeling or say just for the sake of repeating. Remember. It will have its effect on you and shall bless you because this is the age of 'name'. Rajendra Shukla says;

Pukaaro gamey te swarrey hun mallish je,

Samayna koi pun starrey hun mallish je|

Take any name it makes no difference. Whatever may be your tradition, please do not leave it. If you follow Lord Mahaveera then please do not leave his equanimity. Let the 'Sanskaras' change as per the need of the hour but please don't change your religion. If you are a non-vegetarian, you can convert into a vegetarian. If you so desire, repeat your own name. I respect all the religions in my 'Katha' and try to establish a unity amongst them. Essentially, all are one and the same. Even Lord Rama is unable to describe the glory of His name then who are we? Such great is the glory of the divine name.



## My Hanumanta is 'Arihanta'

Baap! By the benevolent grace of the Guru and the Saints, we all are trying to discuss the pure and essential features of 'Manas – Mahabeera'. The two lines chosen by us as the focal point for this 'Katha' prove the 'Arihanta' or the destroying power of Sri Hanuman. This Mahaveera is the eternal and an ancient 'Arihanta'. The sacred land of Mahaveera where we all are seated and in the beginning Pujniya Sadhviji recites the divine 'Navkaar Mantra' in her sweet melodious voice, in it we see, Namu arihantannam, namo siddhannam'. This is not a salutation of a particular 'Arihanta', in fact it is the salutation to all the 'Arihantas' that have, are and will be in this creation. If not then Mahaveera Prabhu would have clearly stated that we salute only the 'Arihantas' who have come in our tradition. But Lord Mahaveera is a 'Mahaveera' in its true sense; he is neither a coward, nor a miser. He is compassionate and very liberal.

Today one of my listeners has asked me and in fact, the same question was there yesterday also that 'Bapu. Why do have so much affection for Mahaveera Prabhu'? Allow me to say that if you don't have it then it is your bad luck. I am fortunate to have this feeling. After all who can overlook Lord Mahaveera? I am not saying this to please anyone. Since you have asked so let me take a cue from this itself and add that Sri Hanuman is the eternal and the most ancient 'Arihanta'. I shall speak very carefully and very authoritatively because in his land Lord Mahaveera himself is blessing all of us. An unfettered mind shall not dispute this fact. If the mind is bound in negativity and is always complaining, he has no place in the spiritual field. Can anybody have no love or respect for Lord Mahaveera? People harbor this misconception that Bapu recites the 'Ramkatha' so is bound by the principles of the 'Sanatana Dharma'. These are all the different paths leading us to the same reality. That is why many people ask such questions and even at Junagadha this talk was going on that Bapu is going to 'Rajgir' and will be speaking on Lord Mahaveera. Some said it with respect and some tauntingly. Who can possibly convince an ignorant fool?

A Buddhist bhikkhu went to Lord Buddha and said, 'Tathagata. I cannot tolerate it anymore.' 'What is it?' asked Gautama. 'Some people are criticizing and ridiculing our religion. I am your Bhikkhu, I am educated, I have studied the Sutras and remember the scriptures by heart. If you allow me, I can win them over by my perceptual argument?' Tathagata Buddha replied smilingly, 'My dear. Are you a Bhikkhu or a wretch?' These were Buddha's words. How does it matter what the people say?

Arihantey sharanam pravajjyami....

Saahu sharanam pravajjyami....

Mahaveera Swami gave us so many sutras of total absolute surrender. Our 'Katha' starts with this surrender, 'Sri Ramchandram sharanam prapaddye, and Sri Ramdootam sharanam prapaddye'. So the singer of the 'Ramayana' must love Sri Mahaveera as well. If not then I would say that it is a losing proposition. Such a single pointed total surrender that now not to fall here or there but to surrender oneself at that one place only. Today is the 'World Poetry' day. There is 'Sher' by 'Jallan Matri';

Shraddhano ho vishaya toh puraawani shi jaroor,

Qurranma toh kyyanya payambar ni sahi nathi|

In the 'Ramcharitmanas' the 'Saptarishis' went to Mata Parvati to convince her that she should forget Lord Shiva. They described the numerous ills present in Him and venerated the qualities of Lord Vishnu. 'O daughter of the mountains. Please give up your insistence because marrying Shiva is of no consequence.' On this, Ma Parvati replies, 'O Learned ones. Please note that a total unconditional surrender is not based on qualities or ills.' Thus Buddha too told the Bhikkhu that, 'We are no wretches. Don't waste your time and energy on senseless arguments'. We don't realize the value of time and therefore

keep on wasting it. Do we understand its value, my friend? We are wasting it in jealousy, criticism, animosity, hatred, lustful attachment, etc, etc. To become a religious fanatic and espouse hatred towards others is not at all good and that too attempting to kill the enlightened ones or great masters out of hatred? Is love and respect for Mahaveera a crime?

Yesterday evening a few people were sitting with me and we were discussing that in our Hindu pantheon we have principally ten 'Avatars' like 'Meena, Varaaha, Vaaman and finally Buddha and Kalki'. But the sum total or in other words the Krishna Avatar is supposed to be complete in all respects. Similarly, in Jainism there have been so many 'Tirthankars'. I was asked that why is Mahaveera Swami the most important out of all the others. Because, Mahaveera is the sum-total of all the rest. He imbibes all the virtues eschewed by others and that is why he is 'Whole'. Dharma has been hidden deep inside the caves and therefore it has become difficult to comprehend it completely. Now the question is that how do we decide to understand Dharma? 'Mahajano yena gataha sa panthaha'. The path walked by the great enlightened ones is the path to take. So the path taken by Lord Mahaveera, Buddha, Krishna and Rama is the path we should follow. But how do we decide that which is most suitable for us. The problem is that when we try to define Dharma, we do it keeping our own petty selfish thinking in mind and color it with our own mindset and thereby defile the true essence of 'Dharma'. In the 'Ramayana', we see Ravana as well as Bali talking about Dharma. It depends upon who is the person defining Dharma? When a Universal consciousness talks about Dharma, only then can we take it to be authentic. We people, who follow narrow minded approaches and our minds, are tainted with sectored ideologies we try and trespass into others fields and create narrow paths and thus define Dharma to suit ourselves. We need to understand the soul of Dharma. In Jainism, compassion is supposed to be the nectar of their Dharma. Baap! Dharma is meant for those who are courageous and not meant for small traders. Sahib. Bhagwan Mahaveera Swami has shown great courage. Dharma cannot be established by counting money, you need courage to establish it.

So defining Dharma correctly is not very simple. In my personal opinion, Dharma can be defined by one who owes allegiance to truth, love and compassion.

Therefore, to love Lord Mahaveera is a matter of great fortune. I feel that when I am seeing the idol of Sri Hanuman at my 'Chitrakoot', it appears as though Mahaveera Swami is seated there. For that moment, my 'Chitrakoot Dham' becomes 'Derasar' for me. We all will need to understand Dharma in this way. A self-centered definition of Dharma shall not be acceptable by the youth of the twenty-first century. So Baap! It is but natural to be attracted towards Lord Mahaveera. Who shall not love Lord Buddha? To have this 'Katha' at 'Veerayatan' is a matter of pride and good fortune. All those who are present in this sacred 'Teertha' of Lord Mahaveera are truly blessed and very fortunate. This is also in a way the bridging of two ideologies (Setubandha). And those enlightened ones are very revolutionary and radical in their approach and from a very rare and dignified 'elite'. They respecting and valuing their lineage, family background, dignity and modesty at the same time are also not bothered about any obstacles that may come in their way. One attribute of a 'Sadhu' as indicated by Mahaveera Prabhu is 'Sayi'. While explain the attributes of a 'Sahu', he compares him to an animal. When I went to 'Pawapuri' the place of Lord Mahaveera then Saadhviji was telling me that below therein, the animals would bow down in reverence. Lord Mahaveera was very compassionate towards all living beings including animals. He could follow their language and could converse with them. I have not heard a better definition of a 'Sadhu' as given by Mahaveera Prabhu.

We have all come to this great sacred place of the Lord's austerities, is a great blessing for all of us. If we are sincere, then within these nine days, some divine experience can touch us and transform us within. In my opinion, 'Veerayatan' is not a wayside inn (Dharmashala), instead it is a laboratory (Prayogashala). We can be differently awakened here. This is the special 'Holi' festival in 'Veerayatan'. 'Holi' or holy means pure. We all have come here to become holy during these nine days. If you try and go down into the old traditions of it, you might find it to be very monotonous. But here

there is singing and that too very melodiously. We need to have vibrancy and enjoyment in life. Buddha, Mahaveera, Shankar were all very great and noble personalities. We could sit and talk to them. You have asked me that why do I have so much of love for Lord Mahaveera and his teachings? All the sutras, whether they are from the 'Ramayana' or spoken by Sri Hanuman or Mahaveera Swami, are quite similar. I would like to demonstrate it with an example. I shall not be doing a plumbing job of taking something from here and joining it there. It is the flow of the 'Ganga'. That is why; my submission is that my Hanuman is 'Arihanta'. He is devoid of any lethargy and is opposed to any deceit or any idea of stealing. He is desire-less a renunciate. He is the eternal and a 'Mahaveera' in its true sense. What is the definition of 'Mahaveera'? In the 'Hanumanchalisa' it is written,

Bhut pisacha nikat nahi aawaiye|  
Mahabeera jab naam sunawaiye||

If would like to interpret the usage of 'Bhut' (Ghost) here as the past. 'Pisacha' (Fiend) is the future. So the one who is beyond the reach of the past or the future is 'Mahabeera'. We should live in the present. Pondering over the past and worrying about the future is of no consequence. So, the one who is living in the present is 'Mahabeera'. I am not here to prove or say 'Iti Siddham' but this fact has not been opened earlier. Because of the contours or narrow mindedness of different sects or beliefs, it has been left untouched. Such a valuable thought and it has been neglected for so long.

When I used to learn sitting at the divine feet of my 'Grandfather', in our tiny village we had four Jain families living there. Now, none of them are there and they have moved out to Mumbai. One of them is in Baroda. One family is there in 'Mahuva', i.e. 'Heerachand Motichand Shah'. They still have a shop in 'Talgajarda'. They come in the morning and go back in the evening. Out of the four, one is Popat Phulchand, Umeed Phulchand and the youngest brother Chandubhai Phulchand. We were classmates of the primary school in 'Talgajarda'. So at that time, in an old house, there was a small temple of 'Mahaveera Swami'. Two or three 'Acharyas' came from Bombay along with a few Sadhus and Saadhvis. There was an eight day

festival organized at our village. There used to be regular talks and discourses given by these monks. The children of the 'Sadhu' families, Trikam Bapu, Narhari Bapu, Chagan Bapu were all there and are still present. Trikam Bapu said that let us seek Dada's permission first to go there. I said that my Dada will never refuse. And when we asked him, his simple answer was that 'Do you need to ask me this? Go.' Wherever there are good and noble thoughts, we must go there. Sri Mahaveera has come to our homes. Specially, it is happening at 'Talgajarda' so you must go and listen. What is the reason of my love? This is one of the reasons. We daily used to hear the sacred chant, 'Namo arihantannam, namo siddhannam'. Since then, my thinking had started that my 'Hanuman is also Arihanta'. Let us not try to constrict the greatness or omniscience of the Divine. I am delighted that I have got an opportunity to recite the 'Sutras' of Sri Bhagwan'. How simple are these Sutras, Sahib?

Arihanta is one who is able to overcome the enemies within. And we see Sri Hanuman having accomplished this fully. When we see his outward play (Leela), he is seen killing the demons and the evil forces. Tulsiji goes on to say that the demonic forces represent the evil or the negativities in the society. When we see that he set fire to the Lanka, outwardly, it appears to be an act of violence but here it refers to the Lanka that is present within us. Excessive predilection is Lanka and the one who weans us away from it into perdition is 'Arihanta'. That is why I have chosen this line and it defines the 'Arihanta' for us.

Mahabeera binawau Hanumana|  
Rama jaasu jasa aap bakhana||

Sri Hanuman is 'Mahabeera', because he is a 'Hanuman'. The literal meaning of the word 'Hanuman' is that the person, who has annihilated or overcome the ego and has risen above the sense of honor. Thus, he becomes 'Arihanta'. Just imagine that Lord Rama himself is praising him and still he remained unmoved. One who can understand the 'M-Kaar' is Mahabeera. To be able to control the insolence and understanding what is pride? This can only be destroyed by the divine grace. Second is 'Madan', i.e. who understands the intoxication of passion. The third is 'Matsar', i.e. envy, jealousy, revenge or hatred. The fourth is 'Mamta', or in other words who can understand or

differentiate with attachment and equanimity. The fifth is that after having overcome the aforesaid and reached a particular state, no temptation or enticement shall effect him and the one who has digested this 'Mahatta' or greatness completely, I would like to call him the 'Mahaveera'. Just try and see Lord Mahaveera'. Do you see any pride or ego there? There is no question of any passionate desire. Totally unattached. Just now, Poojniya Saadhiviji said that shaving off the head is only symbolic but in fact we need to shorn off our internal allurements.

Na kewal mandirna ae  
toh mannana hoye mahanta,  
Bhagati ne maarag layi jayeene  
dekhaaddey Bhagwant|  
Aenu naamaj Sant.

-Nitin Vadgama

One needs to be the head or the Seer of one's mind, heading a monastery is insignificant. Thus we see that this 'Arihanta' had overcome all the enemies namely attachment, pride, passion, envy, etc. This did not in any way made him feel great or important and he was always composed. Therefore, seeing from the viewpoint of the 'Manas', I find that both the 'Mahaveeras' are in the true sense 'Arihanta'. Sri Hanuman is a 'Siddha'. Why to just talk about his being a 'Siddha', he is one who is the giver of 'Siddhi'.

Astha siddhi nava nidhi ke data|  
Asa bara deenha Jaanki Mata||

Sri Hanuman is an 'Acharya'-

Jai jai jai Hanuman gossain|  
Kripa karahu Gurudeva ki naayi||

Salutations to the 'Sadhu'. In the Mantra the word 'Sahu' is used. Is my Hanuman not a 'Sadhu'? He is not only a 'Sadhu' but is their protector or their savior.

Sadhu santa ke tumha rakhawaarey|  
Asura nikandana Rama dullarrey||

His being an 'Arihanta' too is clearly visible here. An 'Arihanta' has to be wise, brave, strong and victorious (Vikram), he can also be a 'Mahaveera'.

Mahabeera bikrama bajrangji|  
Kumati niwaar sumati ke sangi||

His physical body shall be strong just like armor, his hands would never have been sullied and whose feet never would have taken a step

towards evil. His eyes would have never looked in an indecent fashion or in other words whose eyes are filled with purity and respect. In a true sense, Sri Hanuman is innocuous. Sri Hanuman is far from theft or trickery. Lankini tells him that the thieves or burglars are her food. Sri Hanuman is surprised at her statement and questions her insinuation. He replies that the king of thieves is her master Ravana. He has deceptively stolen or abducted my Mother and you are calling me a thief? He has proved his point convincingly that he is far away from all this nonsense. He is an absolute celibate or dispassionate. When he enters Lanka in the middle of the night the women, Snake women, celestial beauties and singers were all seen around but even an iota of passion did not even touch him. Such was his renunciation. He embodies pure declaration or purpose. He is a total destitute of possession. He is an embodiment of total renunciation (Vairagya). He is in no way lethargic or lazy.

Rama kaaju keenhey binu mohi kahan bishraam|

This proves his alertness or eagerness to serve the Lord. Therefore, Sri Hanuman is 'Arihanta', in its truest sense.

Nnamo Arihantannam, nnamo siddhaannam.

Where else will you find a simpler, purer and more potent mantra than this? It is just that we salute and reverentially bow down to our 'Siddhas'. We salute all those who are the 'Arihants' in this world. We bow down to all the 'Sadhus and the Acharyas'. These five salutations form the core essence or in other words 'Pancha Prana' of the Jain Dharma.

We are trying to discuss the pure and intrinsic values of 'Manas – Mahaveera'. Let us try and scratch our brains a bit more. This is no discourse. By the divine grace and by the benevolence of Pujniya Ma we are just sitting and talking. Listen with your ears wide open and empty out from the other ear so that fresh and newer thoughts can enter. Yesterday, as per the 'Manas' and the divine eternal words or Sri Mahaveera, we saw that it is repeatedly being said that, listen, listen and go on listening. The same 'Ramcharitmanas' further says that surrender totally, unconditionally and seek refuge. Lord Mahaveera also says that, seek the refuge or surrender unto the 'Arihanta', take refuge at the feet

of the 'Siddha', surrender at the divine feet of the 'Sahu'. I have written it down. Kindly listen carefully and repeat after me. They are words of God and a very pious sutra.

Arihanntey sharanam pravajjyami|

Siddhey sharanam pravajjyami|

Saahu sharanam pravajjyami|

Kewalipanna sharanam pravajjyami ?

We accept or seek the refuge of these four.

Five thousand years ago, Lord Krishna had said, 'Maamekkam sharanam vraja'. It's an order. A command. 'Come into my shelter'. Many people say that this statement reeks of a proud proclamation. But twenty five hundred years later, the sutra declared by Lord Mahaveera says, 'We accept the shelter or the refuge of the Arihanta'. There is a proclamation by a 'Siddha' and here we see the surrender of the disciple (Sadhak). We notice a difference in the language of the Buddha also. 'Buddham sharanam gachhaami'. I am going in the shelter of the Buddha or I am seeking his refuge. Here it is said that 'I accept the refuge'. There is a difference in the two. One who goes or seeks can even refuse or go back for any reason. But here we see that there is a total acceptance. There is 'No Exit' here. I find this a bit more practical. The 'Ramcharitmanas' declares both, 'Come into my shelter or refuge and the seeker too says that I seek or take refuge'. 'Manas' walks or in other words balances both the ideologies and moves ahead.

Teu suni sarana saamuhey aaye|  
Sakrita pranamu kiye apnaaye||  
Shrwana sujasa suni aayahun  
Prabhu bhanjana bhava bheera|  
Traahi traahi aarati harana  
sarana sukhada Raghubeera||

Morrey sarana Ramahi kee panahi|  
Rama suswami dosu saba janahi||

Goswamiji is trying to thread all the sutras relating to total unconditional surrender together. Here, the very first statement of Lord Mahaveera is; Arihanntey sharanam pravajjyaami|

We accept the refuge of the 'Arihanta'. My dear brothers and sisters, for tiny worm like us, if we are fortunate to be blessed with an 'Arihanta', just accept his/her refuge. Just live in their shelter. That's all.

Second, accept the refuge of the 'Siddha'. You all know that for so many years I prefer a 'Shuddha' to a 'Siddha'. It can be a rare occurrence that maybe the 'Siddha' is not a 'Shuddha' or pure. Here, in my opinion, both 'Shuddha and Siddha' are relatively the same or similar. Here, we are referring to and out and out completeness or 'Whole'. Tulsiji says;

Santa bisuddha milahin pari tohi|  
Chitawahi Rama kripa kari jehi||

I am accepting the refuge of the 'Sadhu' or an ascetic or a sage. 'Sadhu' is a beautiful word. My definition of 'Sadhu' is very simple, 'Saadu jeevan, aenu naam sadhu'. One whose behavior or conduct is austere, speech is unpretentious, food is simple, appearance or clothes are Spartan is a 'Sadhu'. Or in other words, whose life is clean like soap. One who shall be scrubbed for the sake of cleansing others is a 'Sadhu'. 'Jenu jeevan samu, te sadhu'. One whose life is an open book in front of the world and who does not hide anything is a 'Sadhu'. There are fourteen traits of a 'Sadhu' which I have understood by the grace of Lord Mahaveera and blessings of Ma!

Saahu sharanam pravajjyaami|

Now, who is 'Saahu'? Sahi..., sahi means a lion. A 'Sadhu' possesses the chivalry of a lion. Don't be afraid of an association or a group of people. The trustees should not ruin it. The sage should be chivalrous like a lion. It is said that a lion never eats alone. I have seen it in the 'Gir' forest, myself. A lion had killed the prey and after

*My 'Hanumanta' is 'Arihanta'. The one who is able to overcome the enemy within is in the true sense an 'Arihanta'. Sri 'Hanuman' has destroyed all the enemies within. In the outward play (Leela), we see that Sri Hanuman has killed so many demons. Tulsiji has stated that the demons stand for the evil tendencies. Outwardly, when we see him burning down the Lanka then it appears to be an act of violence but Lanka is not merely an outside territory, there is one within as well. Extensive and unnecessary propensity is Lanka one who can burn it down and move towards renunciation, he is a true 'Arihanta'.*

devouring a little, he stepped back and waited for the other animals around to come and eat as if a community feast (Bhandara) was going on. The lion is very chivalrous. It will not roar if you say or ask him to. A 'Sadhu' at times too walks alone like the lion. You can see a flock of sheep but not of tigers. Mahaveera Swami has travelled all by himself and mostly alone. Wherever we see these thirteen or fourteen characteristics, we must immediately accept their shelter. Don't delay. The second trait is that of 'Gaya', means an elephant. One who has the self-esteem like an elephant is a 'Sadhu'. An elephant has a very unique and great amount of self-esteem. An elephant does not need to prove that he is one. Similarly, a 'Sadhu' does not need to prove that he is a 'Sadhu'. The 'Sadhu' revels in himself and his mannerisms and nature reveal his saintliness on its own. We see that the stray dogs will bark hoarse and stop but the elephants do not get perturbed by his barking and go on in their stately gait. People might criticize abuse, run after him, try to create a network behind his back or do anything but he goes on unperturbed like the elephant. He is very independent. Tulsiji says that Sri Rama is a 'Sadhu'. He has even compared Him to an elephant. The criticism and scorn of the other kings and rulers assembled in Sri Janaka's court during the great 'Bow Sacrifice' was overlooked by Sri Rama just like an elephant.

The third is 'Basaha', ox. In our scriptures, an ox is said to be gracious or courteous. He is seated in front of Lord Shiva and this creature has to be blessed or auspicious. It is disposed to Dharma. The strength of the bull is such that if they attack man in a herd it shall be very difficult to ward them off. They symbolize enormous strength. But the bull is considered to be very affable (Bhadra). The 'Sadhu' has immense inner strength and the power of his austerities he never uses it to harm or hurt anybody. Fourth is the deer (Mriga). The 'Sadhu' is gentle or docile like the deer. Just try and see the deer carefully. Specially the eyes. They are so innocent and generally their eyes are compared with that of women, and they are called 'Doe-eyed'. Their heart is pure and an innocent heart. Absolutely blank or spotlessly clean. While explaining the traits of the 'Sadhu', Mahaveera Swami says that his eyes are innocent and without any malice. Please do not forget the eyes can be

very aggressive and piercing or in other words seem very violent and scary. The tongue and eyes are our introduction. So a 'Sadhu' is 'Doe eyed' or whose eyes are filled with purity and innocence. He is supposed to be apathetic like the animals. In other words, desire-less. Animals generally do not have desires. An animal will eat whatever it gets. Similarly, the 'Sadhu' also will eat whatever is given to him as alms (Bhiksha). This word 'Bhiksha' is truly very beautiful. Since the body needs foods for its sustenance, the 'Sadhu' will eat but with a 'Bhiksha Bhava'. He, who is un-attached like the air (Nisanga). He is non-inclined like wind. The wind blows through a garden and carries the beautiful fragrance but does not stop there. It just blows in an absolute detached way. Even if it is blowing through a garbage dump, it remains pure and unaffected. The one who is bright and illumined like the sun is a 'Sadhu'. It is quite natural that all the attributes that we have seen earlier, when one is blessed with those then he will automatically become radiant. He will illumine or enlighten us and maintain the requisite distance so that we don't get singed by the powerful radiance. We all are benefitted and illumined by the rays of the sun but we can't go near it. Similarly, the 'Sadhu' too keeps a certain distance.

The 'Sadhu' has the depth like an ocean. Lord Mahaveera talking about the 'Sadhu' says that he is still and deep in contemplation like the ocean. He is unmoved or firm like the 'Meru' mountain. The 'Meru' has its importance even in the Jain Dharma. He is unmoved by acceptance or rejection, happiness or sorrow, praise or criticism or so to say that nothing affects his inner poise and tranquility. He is calm and cool like the moon. The moon has this property of uplifting our moods and creates hilarity within us. On a full moon or a new moon night it is not only the ocean which gets turbulent but we can notice a change in our mental state as well. The moment we come in the calming influence of a 'Sadhu' we start feeling a sense of calm and peace enveloping us. Whose presence or proximity makes you happy and peaceful, consider him to be the enlightened one and accept his refuge. He glows like a bright jewel. An aura, a divine light, radiance and an enlightening brightness are the characteristics surrounding the 'Sadhu'. He has the tolerance; patience and enduring like the earth.

Now, the last two characteristics of the 'Sadhu'. One is that he is disengaged and non-inherent like a snake. The snake does not have a dwelling of its own. The snakes are not known to be creating their own dwellings. Its dwelling is not fixed or uncertain. Similarly, the 'Sadhu' also remains unrestricted. Wasim Barielvi Sahib Couplet—

Who jahan bhee rahega, roshani lutaayega|  
Charagon ka apna koi makan nanhi hota|

A lamp does not have any fixed place. Wherever you light it, it will spread light all around. The 'Sadhu' is always on the move without any permanent address. The last attribute is that he is independent and vast and open like the sky. The sky does not rest on pillars. Similarly, a 'Sadhu' is not dependent on anybody or anything. He only accepts his Guru's grace and the austerities he has been able to do that also by his Guru's grace. That is why Mahaveera Prabhu says that we accept the refuge or shelter of the 'Sadhu'. In the 'Ramcharitmanas' too there are a number of surrenders we see like that of Vibheeshana, Ma Parvati, Sri Bharat, and so on. So Baap! When I find a co-relation between the sutras of the 'Manas' and that of Lord Mahaveera, I feel emboldened.

Now, let us take up a little bit of the main text. As of yesterday, we had seen the glories sung by Goswamiji about the Divine name of the Lord. In this age of 'Kali', the divine name is the simplest and easiest of all austerities. It can be any name of the Divine, it makes no difference. The original creator of the 'Ramayana' is Maharishi Valmiki. He is referred to as the 'Adi Kavi'. But the creator of the 'Manas' is Lord Shiva. He is the 'Anaadi Kavi' or the eternal poet. After some time, He gave it to Sri Kagbhushundiji and he passed it on to Sri Garuda. The same 'Katha' after a very long time was given by Sri Yagyavalkaji Maharaj to Sri Bharadwajji at the 'Triveni Sangam at Teerthraj Prayag'. Tulsiji says that following this very tradition, he was blessed by it by his Guru at the 'Sukar Khet in the Varaaha Kshetra'. Goswamiji went to Ayodhya and in the year of 1631 as per the Hindu almanac, on the auspicious day of 'Ramnnavami' this great text was unveiled and presented for the benefit of the mankind. Tulsiji says that Shiva is the writer and he became the publisher.

He compared the 'Katha' with the 'Mansarovar'. There are four embankments of this lake, namely the 'Gyaan Ghat', where Ma Parvati is the listener and Lord Shiva, the speaker. The second is the 'Upaasana Ghat', where on the 'Neelgiri mountain', Sri Garuda, and so many birds swans are the listeners and Sri Kagbhushundiji is the speaker. The third is the 'Karma Ghat', where the learned and erudite Sri Yagyavalkaji Maharaj is the speaker and Sri Bharadwajji is the listener. The fourth is known as the 'Ghat of total unconditional surrender (Prapatti), where Tulsiji is narrating the 'Katha' to his own mind and many other Saints too listen. Goswamiji begins narrating the 'Katha' and transports us to the holy 'Teerthraj Prayag', where on the embankment of Karma, the speaker is Sri Yagyavalkaji. It is very interesting and a great leap from the seat of surrender suddenly towards action. Surrender does not mean that we should become lazy. If so then in the pretext of surrender, one shall become lazy.

Every year, the great 'Kumbha' takes place at 'Teerthraj Prayag'. During one such holy gathering, after completing the 'Kalpavaasa', all the seers and mahatmas began to depart to their respective hermitages. Finally, when Sri Yagyavalkaji was taking leave, Sri Bharadwajji falls down at his feet and begs him to stay back as he has a doubt lurking in his mind. He is curious to know about 'Rama', whose name is being chanted continuously by Lord Shiva and the 'Upanishads' keep on singing its glories? Sri Yagyavalkaji began narrating the sacred text to the keen listener Sri Bharadwajji. He began by narrating the 'Shiva Charitra'. The question was about Rama but the answer begins with Shiva. This is the bridging of the two ideologies of the 'Shaiva and the Vaishnava'. We must try and unite everyone. Why should there be any difference between the 'Shaiva or Vaishnava or the Shakta'? In fact, the Dharma is that which unites and not that creates differences. All the different sects and sub-sects are quarrelling for nothing. Goswamiji, believes in unifying one and all so right in the very beginning he has created a bridge between two ideologies. Shiva is the doorway, leading us into the temple or abode of Rama. Lord Shiva and Mata Sati, once go to the ashram of Sri Kumbhaja Rishi to listen to the sacred 'Ramkatha'.



The 'Shraman' culture is easy, the 'Brahmin' culture is even easier but the most difficult is 'Remembrance'

Baap! Based on the 'Ramcharitmanas', we are discussing the salient points of 'Manas – Mahabeera'. In my view, Sri Hanuman is the eternal and the primordial 'Arihanta'. He has attained the seat of 'Arihanta', he is free of lethargy (Apramaadi), and he is bereft of possessions (Achaurya), devoid of passion (Akaama) and is non-violent (Ahinsak). It is written for him that 'Khala bana paavaka gyaan ghana'. This indicates his 'Arihanta' nature. He is that blazing fire of divine knowledge which burns down the inner foes, the evil tendencies or the weeds of vices covering our mind. Goswamiji prays to him who showers us with the divine knowledge and the Divine is seated in his heart as Sri Rama. In this light I say that Sri Hanuman is the 'Arihanta'. Yesterday, Ma mentioned that Lord Mahavira goes to the extent to say that an ascetic who is a 'Digambara' but has a wee bit of attachment for tatters, then he cannot be called an 'Ascetic'. On the other hand, even if a person is seated on a golden throne but has no attachment to it or his glorification then he is a 'Arihanta' or non-attached in the true sense.

So Baap! Sri Hanuman embodies all these virtues. We shall engage in this discussion during these nine days. One is the text of 'Ramcharitmanas', but we need to see and understand the 'Valmiki Ramayan' with this standpoint. We can notice a distinction between the characterizations of Rama in both the texts though, Rama is 'One'. Each one has their own Rama and it should be so. Tulsji's Rama, Morari Babu's Rama and your Rama. Each one of us has this right. But in reality, Rama is 'One'. When I examine the sutras of the 'Ramcharitmanas', I see them in the life of Bhagwan Mahavira Tirthankara who is free of all bonds. Who is Lord Rama? Tulsji says in his 'Chaupayi'-

Aadi anta kou jaasu na paawa|  
Mati anumaani nigama asa gaawa||

This Divine source is referred differently as Rama or Krishna or Buddha or Mahavira or Jesus. One can choose any ideal as per one's liking. This Divine, that has been explained by Tulsji in the 'Ramcharitmanas' is akin to Lord Mahavira. The visual difference we might notice is that Sri Rama is wearing a 'Pitaambara' where as Lord Mahavira is 'Digambara'. The third is Sri Hanuman. What we see in Lord Mahavira who had straddled upon this earth twenty five hundred years ago are then in Sri Hanuman. Today, I would like to discuss three sutras with you as per the 'Manas' that is evident in Sri Rama and Hanuman.

I have written it down and brought it with me and the pronunciation is a bit difficult for me. Kindly excuse me for my mistakes. Please try and repeat after me. Lord Mahavira says;

Dhammo mangalamukkitham,  
Ahinsa Sanjamo Tavo.  
Deva Vi Tam namansanti  
Jassa Dhamme Saya Mano.

These are the sacred and divine words of Lord Mahavira. I shall share with you the similarities I see in the 'Manas'. That 'Dharma' is the greatest or the best or that Dharma is 'Parama Mangal'. When I hear the word 'Mangal', the 'Ramcharitmanas' begins to dance within me because 'Mangal' is showered in this text all over.

Mangal karani kalimala harani Tulsji katha Raghunath ki|

So many times the word 'Mangal' is interspersed in the 'Manas'. Lord Mahavira says, 'That Dharma is the greatest or most auspicious.'. Which Dharma is he referring to? The one, that is most auspicious or the greatest. Each and every religion proclaims that they are the greatest and in proving their point this earth has been covered with corpses every now and then. If we study the 'Ramcharitmanas,' we

will find so many different definitions of Dharma. I shall try and discuss as many that come to my mind.

Para hita sarisa Dharma nahi bhai|  
Para peeda sama nahi adhamaayi||

Goswamiji says that there is no greater Dharma than to work for the benefit of others. At another place he says;

Aagama nigama prasiddha purana|  
Sewa dharamu kathina jagu jaana||

The 'Aagama, nigama and the puranas' state that there is no Dharma greater than service (Sewa). This is the second definition. He goes on to say that there is none greater than truth and untruth is the greatest sin. Then at another place he says;

Dharma na daya sarisa Harijana|

Hey Garuda. Compassion is the greatest virtue of Dharma. Out of all these the greatest Dharma as per the words of Lord Mahavira is;

Dhammo mangalamukkitham|

Lord Mahavira goes on to proclaim the greatest of all Dharma and is corroborated by the

'Ramcharitmanas' also. It says;

Parama Dharma shruti bidita ahinsa|

The 'Manas' says that the most auspicious and the greatest Dharma is non-violence and Lord Mahavira too says the same thing. I am saying this with ample evidence and it is just not the fiction of my imagination. It is only my presentation. It has been revealed in the past. Non-violence is the greatest Dharma. Lord Mahavira gives us three explanations for the greatest Dharma. The three most important characteristics of Dharma are one, non-violence. The second is self-control or restraint. The 'Ramcharitmanas' gives us a very clear cut explanation of restraint (Sanyama). The third is penance or (Tapas). This too has been extolled in the 'Manas'. I am not trying to somehow break up and fit in the jigsaw puzzle. It is already there. So Lord Mahaveera says that the three attributes of the greatest Dharma are non-violence, self-control and penance.

Deva Vi Tam namansanti|

Such a Dharma which gets attached to us or in other words can be ingrained into our psyche.

Dhaarnaat dhamram ityahu|

What is Dharma? That which upholds or bears is Dharma. The question here is that Dharma bears or upholds us but who shall uphold the Dharma? Somebody should uphold the Dharma. When I try and see with my 'Talgajardi eyes' in the

'Ramcharitmanas' then I see that Sri Bharat is the one who upholds Dharma. Sometimes Lord Rama or Sri Bharat. Such saints, or mahatmas, messiahs or messengers of God or Tirthankars are the ones who uphold Dharma. So the Dharma which embodies non-violence, self-control, penance and that which gets ingrained in us is worshipped even by the celestial beings or (Devas). It becomes a sort of compulsion for them. They bow down with respect in front of such a being. That what has been revealed twenty five hundred years ago has verily been established by the 'Ramcharitmanas'. 'Ahinsa paramodharma' and 'Param dharma shruti bidita ahinsa'. In the 'Uttarkanda' Sri Garuda asks seven questions to Sri Kagbhusundiji Maharaj. Out of these, one is that which is the greatest Dhrama? What is the greatest virtue? What is the biggest sin? Going on to explain Sri Bhusundiji says that the greatest of all Dharma is non-violence. Non-violence has been a very talked about subject and there are many interpretations of non-violence. Very detailed and subtle definitions have been provided by the Jain monks, thinkers, philosophers and sages. Please allow me to give my own interpretations taking total responsibility of what I speak. Kindly listen and then ponder over it. If a statement identifies with you then let us understand that no truth has been patented by the speaker and it can become universal. It is your truth as well. To copy or imitate anyone to gain popularity, name or fame or money is deemed to be violence. I am referring to a similar field. You take a shawl on your shoulder and move about then it is a different story. I have been seeing for the last fifty years that people have tried to copy the principal or the root that is original. This is violence. When the people become clever they change the color but in reality they have tried to copy and fool the world. Yes, this is violence in its intricate sense.

My Vyaaspeetha thinks that one is the power or culture of 'Shramana'. This is the tradition of Lord Buddha and Sri Mahavira. The object of human pursuit (Purushartha), labor (Parishrama), spiritual austerities (Sadhana), penance (Tapasya), and (Shramana), the art of listening are the tenets laid down in the Buddhist or Jain traditions. And on one side we have the Bramhanic tradition. Vedas and the Upanishads are apart of the Brahmin tradition as enjoined by the scriptures. I am not using the word Brahmin to indicate any

differentiation of caste. Lord Mahavira says that one who practices celibacy (Bramhacharya) is a Brahmin. So, one is the Brahminic tradition and the other is the 'Shramana' tradition. I feel that between these two traditions there should be a third tradition and i.e. the 'Smarana' or the tradition of divine remembrance which shall encapsulate all the holy traditions within. The culture of divine remembrance (Smarana), which shall join all the sacred traditions thereby prodding us to remember Buddha, Mahavira, Rama, Krishna, or Mohammad or Jesus. Reminding us to constantly think of or remember the Divine. The culture of 'Shramana' is easy and the 'Brahmin' culture is even easier but the culture of 'Smarana' or remembrance is difficult because it comes only after seven hundred shlokas. In the 'Bhagwadgita' after listening to seven hundred shlokas, Arjuna says; 'Smritirlabhdha', my memory is now refreshed. This is the culture of remembrance. May the Almighty bless us that we are able to be blessed by it and thereby try and unite the other two traditions.

With your blessings I would like to submit with utmost humility that if you want to understand Lord Mahavira, Lord Rama, and Sri Hanuman or if you want to be a keen spiritual aspirant then please keep a definite distance from the world at large.



These two youths who are seated close to the Vyaaspeetha are able to see me and I am able to see them but if they get closer or say are seated at the base of the Vyaaspeetha then neither of us can see each other. In order to be able to see correctly, there has to be a definite distance. A 'Sadhu' is one who maintains a definite distance with the world at large. This world is a very variegated. It is the world full of masks. There has to be unity but a certain definite distance needs to be maintained. Lord Mahavira has given a very clear-cut explanation about the 'Sadhu'. Like the nature of air, 'Asanga shastrena dridhena chitwa'. Non-attachment is such a 'Shashtra'. On purpose I shall not call it a weapon (Shashtra), though it has been mentioned as one. Somehow, I have a problem with weapons. May the Lord bless the world and rid it of all weapons. There should be no weapons whatsoever on this beautiful earth.

I do not like Sri Rama holding a bow and arrow in His hands. That is why, in our temple at 'Talgajarda', we have removed the weapons from the hands of the Deities. After performing a surgery when the doctor comes home, he is not carrying his surgical implements in his hands. He leaves it behind in the OT. Here, Sri Rama is sitting at home and at home Rama in the twenty-first century should not be carrying the bow and arrows. The amount of money that is spent by different countries in amassing weapons. In the name of friendship treaties so many different weapon systems are bought and sold. Just see the hypocrisy that is going on in the world. Just think for a moment that twenty five hundred years ago, at this very place the dust of His divine lotus feet intermingles and the vibrations of peace and tranquility we are able to experience. How would Lord Mahavira have stayed and moved around in this terrain? His one point religion is 'Non-violence'. Only weapons, armory, killings and destruction. If these weapons could establish peace and harmony then why has it not been able to do so? Centuries have gone by on this pretext. There has been war or destruction going on from ages. This somehow, does not appeal to me at all. They may not speak out openly but certain followers of some religions harbor such thoughts within. What is all this that Morari Babu is doing? He has the audacity of taking away the bow and arrows from the hands of the Deities. I very humbly say that He

is my Rama. I can deal or treat my Rama the way I like. My Rama holds a lotus flower in His hands. The bow and arrows which we see in His hands in the 'Ramcharitmanas' are not real. Without reading or understanding the text people say that Rama propagated violence. They are ignorant people who say so. Some beliefs are just hundred or two hundred years old. They are still small thumb sucking children sleeping in their cots. They too come forward with this idea that Sri Rama has weapons in His hands. Have you even opened the 'Ramcharitmanas' even once? It is written therein that, 'Bara bigyaan kathin kodanda'. Tulsji gives us the intrinsic meaning of the bow. The most evolved scientific thought is the 'Bow'. Mahatma Gandhi had said that the science devoid of feelings of compassion is a social evil. So the bow that we see in hands of the Lord is an evolved science. 'Bara bigyaan' means the most evolved or the greatest of all sciences. Such a science is one that is filled with compassion and that which unites. Now what are the arrows? 'Sama dama niyama seelimukh'...., this is also in line with what Lord Mahavira says. Tulsiji says that the arrows that are in the quiver of Lord Rama are that of self control. My Rama is very happy holding a flower instead of weapons. Well, there is a lot of criticism. Our incarnations need not carry weapons in their hands anymore. We had a 'Katha' at the 'Chotila' Dham where Ma Chamunda is seated. There, the Divine Mother 'Chamunda' is offered 'Bali' or sacrifice of animals. This violence in the name of religion must be stopped. What a stupid and foolish evil tradition is this? The Mantra in the 'Durga Saptashati' is;

Ya Devi sarvabhooteshu  
shradha roopena sansthita|  
Namastasyayi namastasyayi  
namastasyayi namo namaha||  
Vidyaroopena, Kalaroopena, in the same vein with your good wishes and the blessings of the saints, I would like to add –

Ya Devi sarvabhootena  
ahinsa roopena santhita|  
Namastasyayi, namastasyayi  
namastasyayi namo namaha||  
I have cried hoarse singing and shouting that now the Goddess Mother has to be the embodiment of non-violence. This world should be free of all weaponry. But our psyche is mixed with both good and evil. At times the evil tendencies are

in prominence in us and at other times the godliness takes over. The violence takes place due to unbalanced mind or thinking. We need to balance it out by maintaining the definite distance with the world. There is a poem of Keshu Bhai Desai;

Adhado hun kaagdo anney  
adhado hun hansa chun,  
Adhado hun Kaanji anney  
adhado hun Kansa chun|

This world keeps on oscillating between the evil and the Godly tendencies. I very humbly would like to submit that there is no need of weapons in the world. I pray the UN should declare that for a period of ten years no country will be allowed to have any weapons. If after this period, peace is not established then pick up weapons. The hands that are clasped in a hand-shake, those very hands sign the contract to buy weapons. Just imagine, what has become the state of the world today.

Faasley sadiyon ke ek pal bhar mein duur ho jatey,  
Dil mila lettey agar haath milaney waaley|

This is a couplet penned by Bashir Badra Sahib. The distance or animosity in hearts of people can be eliminated if the hearts could embrace one another instead of mere handshakes. We have even removed the mace from the side of Sri Hanuman. We requested him to give up the mace and hold onto peace. I call him 'Arihanta' so the mace here is not in line with this. Kindly honor my words. He is the eternal and primordial 'Arihanta'. Unfortunately, the people are used to seeing the mace by his side, so we have only retained the frontal shape of the mace and I invite you to come and see for yourself at Talgajarda and there is a 'Sitar' placed there. We have placed this classical instrument by his side so that whenever he feels like it, he can play the 'Raga' he likes. So what is violence? What is non-violence? When one tries to copy or imitate someone in the same field for name or fame or for money or to impress the people is violence. Why can't we all learn to live with our own unique individuality? I have seen people even trying to copy the way of dressing. Copying the attitude, copying the programs, even they go on to copy the 'Vyaaspeetha' also. What to talk of the world Sahib? Everyone is only interested in getting themselves photographed. They will go to any extent or run anywhere. There

is no harm or restriction in going anywhere but after hearing so many 'Kathas', please try and examine your attitude. That is why I say that maintain your fundamental individuality or originality. Copying or faking is violence for money or name or fame. Being as you are or maintaining your originality is non-violence.

Non-violence is the foremost dharma or the most auspicious of all Dharmas, declares Lord Mahavira and my 'Kaagbhusundi' also says so in the 'Ramcharitmanas'. Yesterday, someone asked me, 'Bapu. Does knowledge gives us salvation'? It is very clearly stated in the 'Manas' that 'Gyan mokshaprada Beda bakhaana'. Divine knowledge is indeed liberating but when I said that smiling too is liberating, Ma was happy with my statement. If you look at the other person with a smile, is it not liberating? My dear brothers and sisters, if you meet someone and go on staring with a frown then this in my opinion is violence. Ma! I see something different here and it gives me immense pleasure. To embrace the down trodden is non-violence. Please smile. Keep on smiling. Keep on humming or singing. When Sri Bhardwaji asked about the 'Ramkatha' to the learned Yagyavalkaji, he did not get annoyed. What was his first reaction? It is said about Lord Rama that whenever anyone would come across the Lord, He was always smiling. He greeted everyone with a smile and then spoke. Smiling. If someone honors you so much and still you can't smile then this in my opinion is violence.

At your place of worship or your residence or say if anyone comes to you and you shoo the person away saying that he is un-touchable then this too is an act of violence. For centuries or ages this country has suffered or lagged behind with this practice of untouchability. You can't enter or you cannot come closer. 'Veerayatana' has not treated anybody as un-touchable. I salute them for this. The so called Dharma Gurus or religions have drilled this into the psyche of mankind that the very last person in the society, the lowly or the down trodden, the dalits are to be shunned. These people because of such behavior till today feel uncomfortable or hesitate to come forward. In my village nobody is stopped from entering in the 'Rama Temple' we have there. You can freely go in and touch the lotus feet of the Lord. When I am in my village, I notice that the Dalits or my 'Harijan' brethren stand on the

steps at the entrance and pay their obeisance to the Lord. I asked them that why aren't you coming inside? I catch them by their hand and take them inside right up to where the priest can go. They very hesitatingly say, 'No Bapu. You have let us come to this point, that itself is too much for us'. See, the mindset of the people has become such due to the behavior or treatment meted out to them for centuries.

The Dharma will have to carry out a lot of transformation and amendment. Lord Rama goes up to the lowly and the poor boatman and embraces him. If on seeing him, the so called higher casts used to bathe thrice, the Lord puts forth His foot by acceding to his request and allows him to wash His feet. The Lord accepted and adopted these jungle folks and the down trodden huntsmen. The Lord went up to 'Ahilya', who was considered to be an outcast and a wretch by the society and awakened her with His feet. 'Wake up my Dear. If no one accepts you, don't despair, I am there for you'. There are many a thinkers in the society, there are innumerable saviors also but there are hardly any acceptors. Plenty of thinkers who are immersed in deep thought and contemplation and act as the redeemers but they are not ready to accept. Lord Rama accepted 'Ahilya & Shabari'. Man should be ready to accept. Mahatma Gandhi, Mahamuni Vinobhaji, Jayprakash Narayan were all acceptors of mankind. Accept. My 'Vyaaspeetha' has set out to accept one & all, the way you are and I am not here to reform or rectify anyone. I have not taken a contract of improving anybody and those who have set out in doing so have all failed. Love and embrace everyone. Love the world, keep on singing and smiling. Whom should we improve? Let us accept unconditionally. If someone would go to meet Buddha and on seeing him one of His closest 'Bhikhu' would say that he is sinner then Buddha would say that you have known him now but I know him from ages. In spite of his being such a wretch or a sinner, he has gathered courage to come up to me then it befalls me to accept him the way he is. It is good to have a bath. If one is working in the farm and there is a shortage of water, then? Since we are on this topic and the 'Holi' festival is just round the corner. Please do not indulge in any act of wasting water. Kindly do not put synthetic colors or chemicals on someone lest he should suffer. Don't dirty the place or spread

filth around. You are free to play 'Holi' and I hereby wish you all a very 'Happy Holi'.

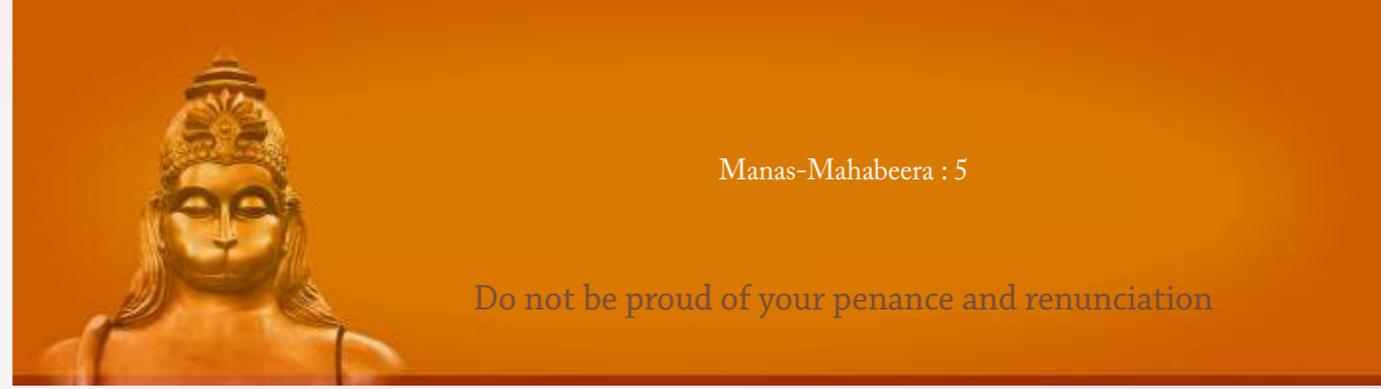
Today, I have got a letter asking me, 'Bapu. Will you play Holi'? This is my daily occupation. Every day is 'Holy' for me. This is my holy book. The 'Ramcharitmanas' is a holy book. It is a sacred text. In this context, I would like to tell the entire nation or for that matter the entire world that let us all strive to protect the nature and play without disturbing the harmony. The festival of 'Holi' should not become 'Unholy' and it should not create any disturbance. So, one should bathe but for any reason one could not bathe then does he or she become un-touchable? My simple understanding is this that one who considers the other to be lower than him is himself a very low person. Every person is at a peak in his own right. Every individual has his own stature. We may be ignorant about it but Lord Mahavira knew. This is the difference. Everyone is great in his own way. Who is banal here? One who does not know or the so called religious leaders or their flawed interpretations of the texts keep the people away, this in my opinion is violence. To accept one and all is non-violence.

The fifth and the last Sutra of the 'Vyaaspeetha' is that after accepting the refuge of an awakened master, to go running after others is according to me an act of violence. Total unconditional surrender, which has also been pointed out by Lord Mahavira. He declared, 'I accept the refuge of the 'Arihanta', I accept the refuge of the 'Siddha' and I accept the refuge of the 'Sadhu'. Lord Krishna terms it as adultery of the mind, wavering or wandering mind, unstable mind. After all we are ordinary mortals and our state is like this because our intellect is gross. We are bound by our expectations. If the result is not as per our expectations then our faith begins to waiver. This as per the 'Vyaaspeetha' is termed as decadent or dead faith. Our faith should remain firm in spite of

anything or everything. Even if one has to die but the faith should remain unshakeable at the feet of the Master. This is called 'Firm Faith'.

So my dear brothers and sisters, we have seen the meaning of non-violence as per Lord Mahavira. It has been further analyzed and interpreted very minutely. Merely killing someone is not alone violence. Killing should stop but violence should not be viewed in such a narrow perspective. That is why Lord Mahavira has given us a very broad outlook of non-violence and has established it as the greatest Dharma. While we are on the subject let me also say that continuously trying to degrade one-self or go on cursing the self too is violence in my opinion. Why do you degrade yourself? We all are His. On the path of devotion or total surrender, we may say that the Lord is all powerful and the protector. But on the social stage, desist from cursing yourself all the time. Ahilya was blessed by Sri Raghupati and she attained salvation. So kindly give up this self depravation. Sri Rama has shown us by example. To help the needy or the poor is good but to eradicate the feeling of despondency from their hearts is truly a great thing. Centuries have gone by but still the people hesitate in entering the temples or places of worship. We should hold them by their hand and take them inside respectfully. Yet they hesitate. Seeing this I have changed my resolve a bit that I too stand on the steps of the temple and pray to be one with my brethren. I also will not go into the Sanctum Sanctorum. I shall go up to the point the last person of my society feels comfortable in going. To think of others as low is violence towards them and to think of oneself as low is violence towards self. To come out of both the forms of violence will be truly non-violence. Tulsiji says, 'Parama dharma shruti bidita ahinsa'. Lord Mahavira calls it the 'Parama Dharma' or the greatest Dharma. The very soul of Mahavira's Dharma is non-violence.

*After accepting the refuge of an awakened being to run after another is in my opinion violence. This one total unconditional surrender has also been extolled by Lord Mahavira. I accept the refuge of the 'Arihanta', I accept the refuge of the 'Siddha', I accept the refuge of the 'Sadhu'. Lord Krishna terms this unsettled mind as an adulterous mind which is not stable and wavers. After all we are ordinary mortals and such is our state because our faith is gross or dead. If things are not as per our liking or expectations then our faith starts giving way. My 'Vyaaspeetha' calls this as a dead or decadent faith. Come what may, my faith should be firm. Once having accepted the refuge of the Master, even if one has to face death, no problem but will not let the faith die. This is the firm faith.*



Do not be proud of your penance and renunciation

The second sutra Lord Mahavira has given is self control (Sanyama). We must have self control or discipline in life. Yes, this rightness is necessary. A prudent or discretionary discipline. The self control or discrimination should not become rigid or aggressive. We see many people with a lot of rigidity in their lives. I prefer to observe silence (Mauna). Normally, after the 'Katha' I maintain silence. After my evening worship, I start talking. But my nature is to be silent. I pray to you all that if you can observe silence, it is good. Till such time as you are practicing austerities, try and maintain silence. Now if you have to sing then this singing too shall be a part of your silence. The happiness of the heart is silence. But till such time as you are in 'Bhajan', observe silence. Even while eating, maintain silence. There is a very beautiful ghazal of Badayuni Sahib. Just one couplet from it-

Tumhey mohtaat hona chaahiye tha,  
Bagaire ashkon ke rona chaahiye tha|

Mohtaat means awakened. You should have been cautious. Hey Sadhu. Cry without shedding tears. Seeing your tears how many will weep? That is why you need to be cautious. When a 'Sadhu' will cry you will not know. Do not expose what is private. Tears are the most valuable treasure of the aspirants. When I used to speak at the time of 'Guru Purnima', I used to say that the aspirant should seek the refuge of two things. For the spiritual aspirant (Sadhak), one is the refuge of his Enlightened Master and the other is his tears. There is none that can compare to tears. For your Master or Buddha or Mahavira or any such awakened Master in whose patronage you are then this couplet can act as a Mantra to be recited in front of him. If your 'Sadguru' or Master asks you, 'How are you?' In reply you can say;

Humara haal tum bhi poochathey ho?

Tumhey toh maloom hona chaahiye tha.

You are the giver or benefactor. You should know about the state of your disciple or your child. And the Guru is fully aware. For people like us, 'Ashru & Ashraya' are our only support. There has to be a proper discrimination in self-control. Second, there should be no deceit in practicing self control. I travel all over the world and see so much of falsehood or show off in the name of self control. Seeing this I don't feel sad but on the contrary feel sorry for them. The self-control

devoid of any falsehood or show off is Lord Mahavira's Dharma. There is so much of hypocrisy that has crept in the self control. Many people when they go to visit any awakened being or a spiritual master and if they are offered tea or Prasad then they will sheepishly say that they don't eat anything outside. And stepping out they are seen drinking Coca-Cola and gorging on wayside food. This is total hypocrisy. So the self control should not be hypocritical. It should not be just to impress others. Your self control should satisfy or fulfill yourself first. Such self control is Mahavira's Dharma. What is the most auspicious and the greatest of all Dharma? Lord Mahavira says that it is self-control. Goswamiji in the 'Uttarkanda' uses the word 'Sanjama'. Tulsi's definition of self-control is, 'Sanjama yaha na bishaya kai aasa'. One who is desire less or whose desires have died down, such a state according to Tulsi is self-control.

Sadguru baid bachana biswaasa|  
Sanjama yaha na bishaya kai aasa||

In the 'Uttarkanda' while talking about our mental afflictions (Manasik Roga), Goswamiji says that a specialist to cure this is only our 'Sadguru'. To have total unflinching faith in his words is the only answer. All those desires that have led to our downfall or have hurt us, we should not hanker or greed for them. Tulsiji terms this as self-control.

Lord Mahavira says that the third most auspicious Dharma is penance (Tapas). Goswamiji also has extolled the virtues of 'Tapas' in his text.

Tapa bala rachahi prapancha Bidhaata|  
Tapa bala Bishnu sakala jaga traata||  
Tapa bala Sambhu karahi sanghaara|  
Tapa bala Seshu dharahi mahi bhaara||

Goswamiji says that with the power of 'Tapas', the creator creates this universe. On the basis of 'Tapas' alone Vishnu sustains this entire creation and Shiva annihilates it or liberates it for a new creation. Only on the strength of 'Tapas' the great 'Shesha' upholds the earth on its hoods. 'Tapas' has very many virtues. Lord Mahavira says that 'Tapas' is the most auspicious Dharma. That what has been corroborated by the 'Manas', those very sacred words were spoken twenty five hundred years ago by a great and a wonderful being who had straddled this very land. Today, seated at His divine lotus feet we all are basking in His glory. My 'Vyaaspeetha' calls it 'Manas – Mahabeera'.

Baap! We are having a discussion about 'Manas – Mahabeera'. There is no effort to impart any instructions or to teach. We are just trying to assimilate the teachings of Lord Mahavira in the light of the 'Ramcharitmanas' and at least listen to these sacred words. We are engaged in a pure spiritual discussion here. I have a question with me which is in line with our topic, 'Bapu. Just to remind you that yesterday you had enumerated the different types of violence. In the same context, in one of your 'Kathas' you had said that if we try and build a huge famous magnificent ashram or an institution next to a tiny quiet lesser known ashram or institution then this in your opinion is an act of violence looking at it very minutely specially in the Dharmic field'. Yes, I remember it quite well and in order to down grade or showdown a silent, quiet, simple service oriented or a center for spiritual studies in the natural surroundings a huge magnanimous loud institution or an ashram is built to show down the smaller one this surely is an act of violence and is inexcusable. Kindly pay attention. I would like to elaborate it a bit here. It is a good question. One is free to construct his ashram or a centre for service wherever one wants to or within the same premises and it is the need of the society. But there should be no ill feeling or competition or animosity behind it. If it is done with an objective of competition or to show down the other then indeed it shall be deemed to be an act of violence.

Ma! If I speak about you or sing your praises, you might not like it and it does not suit my nature to do so but for the past two days I have been receiving letters saying that you look like Mother Teresa. They have asked me about my opinion. If I may put it very simply and plainly then of course she is but not famous in that sense. She is 'Mother' and here we have 'Ma'. Please understand the difference. It is like the difference between the East and the West. She has done great works of service and is well known all over the world. Her organization is widespread. Her institutions of service, Nobel Prize, Bharat Ratna and what not. We all can take pride in her achievements and her service. But people have raised questions about her organization and have pointed fingers at her. Maybe, she had the silent objective of propagating her own religion in the name of service. Whether it will be a selfless service or the service for the sake of service is a disputable matter and I would not like to venture therein. There could have been various motives attached to it and it is none of my business. I try and put forth my clear cut views and may by the grace of the Almighty, my words be true. Here, I see no motive whatsoever. There is no inducement of any conversion of religion behind the service being rendered or an effort to spread out or grow by offering allurements or temptations. Yesterday, I went around and saw the entire ashram, the hospital, the museum and its precincts. Ma will not like it that I praise her in front of her but please allow me to say that it is an act of great selfless service. Mother Teresa too has done great acts of charity and service no doubt. Pope Francis has even decreed her sainthood on the fourth of September as I learnt from the newspapers. I would like to express my heartfelt congratulations to her in advance and I send my greetings to her soul wherever it may be. But, at such places where global work is being carried out very silently, and no great awards or citations have been given, what about them? In service, there is no question of big or small, Sahib. Service is Service. Tulsiji in his 'Vinayapatrika' says;

Hetu rahit anuraaga Rama para|

Love without any motive or objective is what matters. So many people are involved in service, it is good. But I hope, the service is not for growing one's institution. I hope the service is not to convert somebody from his origin. These are all the dangers which we need to be cautious about. If the service is being done with genuineness then it is appreciable. I did not get an opportunity to meet Mother Teresa and was not eager also, I don't know why? But all over the world there could be many institutions which are engaged in quiet selfless service which we are unaware of and one such place in my opinion is 'Veerayatana'. I find this 'Veerayatana' to be very pious and pure. There is no comparison or distinction of good or bad here. Let us leave aside the comparison between Mother Teresa and 'Acharya Ma'. All have

their respective places in the world. Why should we indulge in unnecessary comparisons? Let us just feel it from the heart or the soul. This is the place for feelings. In Christianity, you become a Saint if miracles are attributed to you but in my land the saint hood is obtained by personal experience or self realization. Becoming a saint by performing miracles is great and I might be the first few to congratulate Mother Teresa prior to her being ordained as a saint. We welcome it heartily. But please, don't indulge in any comparisons. Who knows what works behind the service? Mother Teresa is truly great and my salutations and greetings to her. But undoubtedly, here too there is service. Service for serving without any motive attached to it. You can see peace and tranquility on the faces here, otherwise Sahib. Institutions make you forget prayers and austerities. They get so engrossed in the work that spiritual austerities, prayer, self reading, everything is set aside. My very clear cut understanding is that a 'Sadhu' should not engage in any act or work which takes him away from his worship or spiritual practices. If the prayer is done regularly, only then will the efforts bear fruit. And I see it happening here. Learn to spend some time in such places or in the company of such great souls. This is a true 'Satsanga'. My Tulsi says that it is very rare to get.

People come to me and ask that the God has so many hands and so many mouths? I say that come to the 'Katha' and see for yourself. So many hands and so many mouths, don't you see here? Where else shall I go to look for Him? I have not seen a four armed God I have surely seen Him the world who earn with two hands and distribute their earnings for charity with four hands without any motive attached to it. I can see God in the form of a farmer. In the students I can see God. In my laborer I can see God. I can see Him in a small child. I would like to say very clearly that if a four armed God comes to me, I might not find Him to be very conducive. I surely don't want a thousand armed one. Who is the Almighty? We read the description about His form, beauty and are enthralled by it. The multi arms or eyes etc are nothing but His glory. This entire creation gives us the indication or defines or expresses the Divine. We are unable to even come close to Him. We are looking for Him here and there. In the 'Ramcharitmanas' the king of birds, 'Geedharaj Jataayu' knew about Him. We have hardly known Him. Goswamiji says;

Jo agama sugama subhaava nirmal  
asama sama seetala sada|  
Pasyanti jum jogi jatana kari  
karata mann go basa sada||

So Rama Ramaa niwas santata  
daasa basa tribhuvana dhani|  
Muma urr basau so samana  
sansruti jaasu keerati paawani||

Who is the 'Almighty'? If you try to know Him, He is the most difficult and with an innocent mind and with loving devotion He is the easiest of all to know. If we try to know Him by our intelligence then He is just beyond reach. For the simple hearted outwardly poor of lowly, He is closest to them but for the so called intelligent class like us He is non-comprehensible. One who considers himself to be very strong and powerful, He is beyond reach and for the simple hearted surrendered soul He is easily known. He may even be in a human form, it makes no difference. Those who boast that they are very close to so & so and can talk whenever they want, can meet at their will, we travel with Him and are all capable is in fact living in an illusory world of his own imagination. If He wants, He will catch an ordinary person by his hand and go along with him without any hesitation, such a person is the Divine cloaked in human clothing. A culture of my land could comprehend the Divine. We boast that we are 'Siddha'. The vulture (Giddha) knew but the so called learned (Siddha) could not.

The next sutra is 'Subhau nirmal'. 'Jataayu' says that whose nature is pure and simple like a child. 'Shabari' didn't go and declare that she is incapable in every which way. For her, Sri Rama came looking for her. 'Ahilya' knew that she is incapable and unworthy and she cannot go to meet Sri Rama. Having realized her plight, Sri Rama came all the way from 'Ayodhya' and liberated her. My dear brothers and sisters, what is this 'Divine'? Let us try to see Him all around us. Whose nature is simple and pure, whose heart is clean and loving. Tulsiji has written a beautiful 'Chaupayi' which is worth remembering;

Saral subhau na mana kutilaayi|  
Jatha laabh santosh sadaayi||

Where the mind is free from all malice, wickedness, shrewdness and there is no effort for any sort of a game or network. 'Ahilya' knew her inability and Rama came to rescue her. 'Shabari' said;

Adhama te adhama adhama ati naari|

Kindly excuse me for saying this but wherever it was said that a woman is not capable of God realization is not true.

My Tulsi says that even though she is a woman and that too of her own volition is accepting that she is the lowest of the lowly, even

for such a person my Rama goes for her salvation at her doorstep. This is Rama's duty. She may be incapable but Rama is all capable. May be the last person of the society is unable to reach a Saint for any reason but the Saint can go up to him/her. Who is stopping him from going? The 'Sadhu' is a free bird. You all know that when I travel all over for the 'Kathas', in the evenings, without any prior information go out to the interior villages and enter a small hut and give them some 'Gangajal' and request them to give me a 'Roti' to eat or make a cup of tea for me. After giving away the award on the 'Sharad Purnima', I just went to a nearby village close to my place. I wanted to have tea and saw a small hutment close by. There were two small children playing outside and their parents were there. We went in. They recognized that I am 'Morari Babu'. There were two three more people with me. They just pulled out a cot and laid it in front of the hut. I went there and requested them to come to me. They were feeling hesitant to come out. They said, 'Babu. How can we come to meet you? We are low cast and sinners'. I told them very humbly that please do not say so. If you were indeed sinners then how could we have met? I requested her to make some tea for me. I feel like having some tea and want to have some food cooked by you. I will sit here and have the 'Chapati' along with a chilly, don't worry. These simple poor people had become so shy and afraid or hesitant and we need to embolden them. Vinobhaji used to say that in our country, people have become so big that they are unable to climb down and the poor man of my country is unable to reach up to them. Somehow this gap has persisted even to this day. The need of the day is a 'Veerayatani' thinking which shall reach out to the last person of the society. I repeat a couplet very often;

Jiss diye mein ho tela khairaat ka,  
Uss diye ka ujaala nahi chaahiye|  
Jiss bulandi se insaan chota laggey,  
Uss bulandi pe jaana nahi chaahiye|

-Shahud Alam Afaqui

If we attain a certain position and if the common man seems to be worthless or we overlook him then such a position is in my opinion worthless or despicable. Please remember, if we feel that the other person is small then you are smaller in his eyes. Don't forget.

To be kind and simple hearted is God's nature. Where will we go looking for Him in skies? He abounds all around us. It is just like putting out your hand and catching Him. If you find an innocent kid, an old simple lady, an ordinary village folk, any one for that matter. There is no differentiation here and even if a big man is kind and simple hearted then he too is God like. 'Asama sama sheetal sada'. When you see His glory or grandeur, He appears to be very far and difficult to get but the moment you go closer, you feel that there is none closer than Him. He is always serene and calm. The Yogis who control their mind and senses to realize the Divine that Divine is easy to get and is also equanimous in nature.

Soyi Rama Ramaa niwaas santata  
daasa basa Tribhuvandhani....

This Rama, who is with His Divine blissful potency (Aallahadini) Ramaa is not bound or influenced by those who consider themselves to be big or the 'Swamis' but is easily approachable and available to His servants or devotees. What are His attributes? 'Tribhuvandhani'; the master of this entire creation is in the control of His devotees or the lowest or the lowly. Such a Divine may please reside in my heart and whose remembrance shall rid me from this cycle of birth and death and this world ceases to exist for me.

So Baap! We are discussing the 'Manas – Mahabeera' on the basis of the 'Ramcharitmanas'. Now let us try to understand a few more 'Sutras' for our inner growth and experience inner peace. Lord Mahavira has given us many sutras. I first read these sutras and try and understand their meaning and purport and then share it with you all. In them there are a few sutras known as the 'Brahmin Sutras'. They tell us the definition of a Brahmin as per Lord Mahavira. It is a very universal thought. I

*The one who is devoid of the pride of his penance or renunciation is a 'Bhikhu'. The pride of renunciation will kill us. It is very difficult that you can manage to desist from the pride of renunciation. At times, the 'Tapas' makes the person very irritable. I have seen quite a few 'Tapasvis' who become very agitated or irritated. They have not smiled for ages. Sahib. 'Tapas' is very fragrant. If a 'Tapaswi' touches you and me, our latent energy shall be instantly awakened. There is a lot of glory of 'Tapas'. Therefore, your penance should not make you proud nor should your renunciation make you proud. It is a bit difficult. Lord Mahavira says that a 'Bhikhu' is one who has no pride whatsoever of his penance and renunciation.*

was able to see a beautiful sutra, 'The Pujyasutra'. Herein, He tells us that who is a 'Pujya'. Some are 'Moksha Sutras'. Then there is 'Bhikhu Sutra'. I have written down one from these and brought for our discussion. First let us recite it together and then we shall try and talk about it. This word 'Talk' is from Krishnamurthy. Talk here means that we shall discuss it. Please pay attention and try to listen to the sutra carefully. First I will say then you all repeat after me. This is a very wonderful 'Bhikhu Sutra' and if we all can understand and imbibe it in our lives then in spite of leading a worldly life, internally can become a 'Bhikhu'. Becoming a 'Bhikhu' by nature can indeed be a blessing. Please pay attention-

Na param vassijasi ayyam kuseeley jennam|

Chakuenja na tama|

Vayejja jaanniya Pateyam,

Punnyam paavam ataannam|

Na samuktassey je sa bhikkhu|

If the pronunciation is wrong then I beg to be excused but please try and understand its purport. These are the sacred words of Lord Mahavira. Who is a Bhikhu? One, who does not consider a sinner to be a 'Sinner'. And who never speaks harshly and hurts anyone. The principal thought of this entire mantra according to me is that whatever I see is nothing but the result or effect of the different good or bad 'Karma', why should I indulge in unnecessary judgment? Why should I not try to improve and correct myself by learning from it? And finally, I should be careful of any pride as a result of my penance and renunciation. This is a 'Bhikhu'. In a way it shall appear to be a very difficult sutra for people like us. But if we can understand it and imbibe it into our lives then we can truly be blessed by it. Lord Mahavira has given a very clear cut definition of a 'Bhikhu' here. These sutras are such that need not be elaborated upon. They are simple and very straight forward. Just hear and drink them through your ears. Listen. 'Socha jaaiye kalyaanam hum'. A very simple statement saying that one who does not consider anyone to be a sinner or bad. In a way to think of anybody different than the self is in itself a fallacy. This world exists only from duality. Therefore, not to think evil or bad about anybody is a virtue. The 'Manas' also speaks in the same vein. Tulsiji says that this demon, sinner, evil, good or bad, etc are all attached to the world. But by the divine grace of my Guru, I am unable to see any difference between me and the world. I feel;

Siya Rama maiya saba jaga jaani|

Karahu pranam jori juga paani||

This entire creation appears to be the incarnation of the Divine. A very simple and a straight forward definition is given by him. The second sutra says that he does not hurt anybody by speaking harshly. The 'Manas' says;

Parusha bachan kabahun nahi bolahi|

Who is an aspirant ( Sadhak)? Who is a 'Bhikhu'? One who does not utter harsh words? 'Satyam bruyaat, priyam bruyaat'. In the 'Bhagwadgita', Yogeshwara says, 'Satyam priyam hitam cha yatt'. People have just made it a principle that because we are truthful, we sound harsh. We have seen harsh or bitter discourses (Kadwey Pravachan). After all we are all ordinary mortals. My dear listeners, let us understand that we should try and speak the truth as much as possible but desist from being harsh. Speak sweetly, lovingly but not harshly. No need to do it. I request all of you to try and give up your vices like drinking alcohol etc but I am not insistent for it. If you can please try to give it up but kindly leave untruth completely. We must be free from vices. It is not good at all. For any reason you can't give it up but at least give up jealousy, enmity, criticism. Are they necessary in life? We can talk about giving up 'Kama' but to be able to do it may be practically difficult. It is a natural force within all of us and it cannot be controlled without 'Bhajan'. As much as we try and suppress the passion but when it gets an opening it attacks us with double the force. But there is no need of jealousy. Why are we jealous of one another? Why should we harbor enmity or ill feeling towards anyone? Why should we speak harshly or in a hurtful tone? But unfortunately, it seems to have become a habit. So Lord Mahavira says that the one who does not hurt anyone is a 'Bhikhu'. If we honestly think about it, we can do it very easily. It is a very simple 'Sutra'. What is the need to speak hurtfully? People have got used to it and then try to qualify their action by giving it the color of being truthful. Every living being experiences the effects or result of the past 'Karma' whether good or bad. Tulsiji says –

Nija krita karma bhoga saba bhraata|

There is a lot of similarity between the sutras. 'Sabhi sayaanney ek matt'. The energy that is wasted in criticizing others, the spiritual aspirant (Sadhak) who utilizes it in improving and correcting himself is a 'Bhikhu'.

Morrey mann prabodha jehi hoyi|

Tulsiji says that this 'Katha' is not for others or to teach anybody or to correct someone or to criticize the other person. It is for my own self so that I can utilize my energy in improving myself and to purify or sanctify my words and thinking.

Swantaha sukhaaya Tulsi Raghunath gaatha|

I should get inner peace and happiness and must correct or improve myself. Ma was telling me yesterday that people talk and lecture that the 'Sadhu' should live in a particular way but are not willing to hear in what way the disciple should live. People will try and teach the Guru. Earlier, a lot of people used to come to me and lecture, specially the period when we had Pujyapada Dongrey Bapa and Krishnashankar Dada, two great personalities of the 'Bhagwat' firmament talking on 'Srimadbhagwat'. In fact, the credit of bringing the 'Katha' into an open field and on a very large scale goes to Dongrey Bapa and I was blessed to sing the 'Ramkatha' in the precincts of one of his 'Bhagwat Katha's'. So I used to recite the 'Ramkatha'. People used to come to me and say that Dongrey Bapa wears such a short dhoti, therefore I also should wear one like him. Everyone has his own individuality and follows his own 'Swadharma'. But some people have to give their unasked for suggestions. Since he does so you too must do so. No. No. No. Please do not copy or imitate anybody. Ishaara koi kyan samjhi shakkey santo fakiron na|

Ahina lok toh chey lok bas kewal lakiron na|

-Jatush Joshi

Everyone bears the fruits of their good or bad actions. Why should we put in our energy into it unnecessarily and do a wrongful action? It would be better to harness that energy into improving ourselves and if we do so then we are a 'Bhikhu'. Lord Mahavira calls such a person a 'Bhikhu'. If we seriously want to do it, we can do it very easily. Free advice is available in plenty that do this or do that, but how does it matter? A 'Sadhu' should live as per his own individual nature. So at that time, I too used to be told that close your eyes, do this do that and so on. To play or sing these songs is not right. This is my personal enjoyment or whoopee. Please know this for sure that if not today then tomorrow or if not in this life it may be the next life or next but ultimately liberation is my birth right and I shall attain it. The question is to enjoy and be happy. If you want to have good times then sing merrily and live blissfully. At some point the boat of this life shall reach the shore. What is the hurry? We shall take one more birth. And I have to be born again and again to recite the 'Ramkatha'. And finally Lord Mahavira says; just see the simplicity in his words. Delhi's famous 'Shaayer' Sharaf Sahib says;

Mohabbat ka kaano mein rass gholathey hain|

Yeh Urdu zaban hai jo hum bolttey hain|

I keep on repeating;

Mohabbat ka kaano mein rass gholatthey hain|

Ye Tulsi zaban hai jo hum bolttey hain|

Just think, how simple and easy these words are. The last characteristic of the 'Bhikhu' is that the one who has no pride whatsoever of his penance and renunciation. As such there are many Sutras about the 'Bhikhu'. The question is that the pride of the penance and renunciation (Tapa and tyaaga) should not be there at all. That is enough.

Maanadik shatru maha,

nija chandney na maraaya|

Jaata Sadguru sharana ma alpa prayaassey jaaya|

- Srimad Rajchandra

The enemies like name, fame etc. The pride of one's penances that 'I am a very big Tapaswi or I am a great Tyaagi'. The last seventh part is difficult to conquer. In the Jain Dharma, four most important things are discussed – Anger, honor, maya and greed. This is as much that I have understood. Srimad Rajchandra breaks this sequence. He does not begin with anger; instead, he starts with honor or fame. Someone must have asked 'Kripalu Deva' that why have you altered the sequence? His answer was that anger is the characteristic of one's nature. Goswamiji goes on to say that anger, 'Pitta and vaata'. If they are balanced in a human body then one is healthy. If it goes up or goes down or there is a misbalance between them then the person becomes sick. Anger is present in everyone and if it is not there in anyone then he become a 'Siddha'. We salute such 'Siddhas'. Such teachers or 'Acharyas' are respected and honored. Even the birds and animals have this element of anger in them. Kindly do not misunderstand that anger is a good thing, but we shall need to understand this anger. By sitting in the holy company of saints, slowly and gradually we can over-power or eradicate this anger. Anger and knowledge or cognition cannot co-exist. When anger comes, there can't be the right perception and when true knowledge or understanding is there, anger takes flight. Here the word 'Maana' means being very famous and it is a great enemy. Srimad Rajchandra says that 'Nija chandney na maraaya', 'Aapni jaathey aeney na maari shakaaya'. It can only be removed if you seek the refuge of an awakened being. I often speak some words synonymous to 'Maana' or pride. The first is 'Abhimaan' means arrogance. The second is 'Sanmaana', there is a suffix of 'Maana' in all of them and that is why they are very dangerous. At two places where 'Maana' is used, there is no fear but at all others, it is fraught with danger. Tulsidasji writes;

Skala shoka daayaka abhimaana|

This arrogance or self-conceit is the cause of misery. 'Maana', listen to me or you will be in trouble (Meri baat maana nahi toh khatra hai). If you get more and more honor or respect, even this is dangerous. High esteem is very dangerous. There should be self-respect. One should command self respect. There is one danger. Please remember, wherever the word 'Maana' will come, please 'Beware'. Mehmaan (Guest), great danger. To handle some great guests of different personalities is very difficult, may God save us from it. The guest who lacks decency is a pain. So, 'Maana, sanmaana, abhimaana, bahumaana, all are dangerous. Similarly, 'Yajamaana, mehmaana' are also fraught with danger. 'Anumaana' too is danger. Therefore, the moment you see 'Maana' anywhere, beware. But my dear listeners, at these places the same 'Maana' shall bless you. One is 'Vardhamaana Mahavira' and the second is Hanuman. Vardhamanna means that which grows continuously. The second is my Hanuman. At these places the same 'Maana' becomes our benefactor or up-lifter.

So the person who is rid of any pride of his penance and renunciation is a 'Bhikhu'. Because, the last bond is very difficult to break. The pride of 'Tapas' and 'Tyaaga' goes on to kill us or destroy us. At times we have seen that a person doing a lot of severe penance becomes very irritable. I have seen many a 'Tapaswis' of this type. They seem to have

not smiled for ages I presume. The 'Tapasya' spreads its own fragrance and very endearing. If a 'Tapaswi' can touch us then the dormant energy can be awakened, for there is a great importance of 'Tapas'. And kindly do not look down upon the person who does not respect the 'Tapas'. Because I recite the 'Ramkatha', the people are certain in their minds that I must be surely fasting on the 'Ramanavami' day. I don't do it. The day I am fasting, I remember to eat the 'Bhajiya' most on those days. When our energy is totally diverted into food then it is better to eat than to stay hungry. I keep a fast for 'Shivaratri' but 'Janmashthami' I don't. This in no way should imply that you should not do it. Please follow whatever you have been doing. Please do, it is 'Tapas'. Please continue doing it and I have respect for it in my heart. But please be careful about the fact that do not have and pride of the 'Tapas; or 'Tyaaga'. The Upanishadkaars have said that 'Tyaga' or renunciation alone can provide you with the nectar or ambrosia (Amrit). So there should be no pride neither of renunciation nor of and penance done by you. It is difficult. Lord Mahavira says very clearly that the 'Bhikhu's one who is devoid of any sort of a pride or ego.

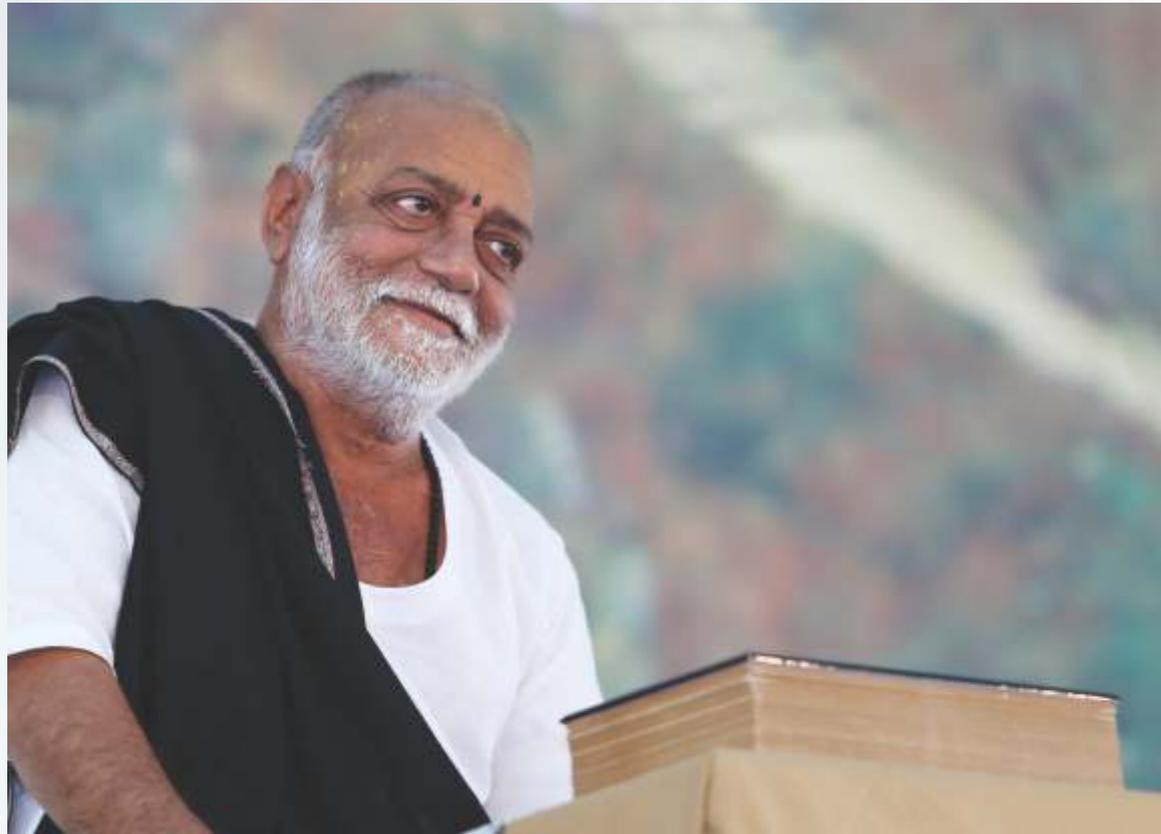
Now, let us take up the flow of the main text a bit in the remaining time. Yagyvalkaji Maharaj on the request of Sri Bharadwaji is ready to recite the 'Ramkatha' but he begins with

narrating the 'Shiva Katha'. This is what was Tulsiji's 'Setubandha' or the bridging of the different ideologies of Shaiva and Vaishnavas. Maharishi Kumbhaja was overjoyed that the Mother and Father of this entire creation have come to me to listen the 'Katha'. He worshipped the primordial deities and offered them a respectful 'Aasana'. On seeing this, Mata Sati misunderstood the Saint's humility and thinking that we have come to listen from Him and beforehand he has started worshipping us, what or how can he be able to give us the Katha? He being the speaker is worshipping the listener. If someone respects you or honors you then please do not misunderstand his humility. It is the example of his upbringing, family background and character and simplicity. We start thinking that we deserve to be worshipped and bloat up with this pride. Lord Shiva thought that he being the speaker is worshipping the listeners, how humble and simple he is. Lord Shiva heard the entire 'Katha' with a lot of respect and with happiness but Sati could not hear. At times we see that we are seated in the 'Katha' but still are not listening a word. Lord Shiva Himself is the creator of the 'Ramkatha' but still listens with love and devotion. One, who wants to become a great speaker, shall first have to become a good listener. One who is not prepared to listen, he can never be an effective or an impressive speaker. Lord Shiva is the first speaker, yet listens very attentively and with devotion.

On their way back to Mt. Kailash, both of them were returning through the 'Dandakaaranya' and the Lord's Leela was on at that point in time. Ravana had kidnapped Ma Jaanki and unhappy about her abduction, Sri Rama and Sri Lakhanalaji were crying and trying to look for Her. At that point Lord Shiva and Mata Sati just happen to cross that place. From a distance, Lord Shiva offered His Pranams saying, 'Hey Satchidananda. Hey Jagapaawana. I offer my sincere pranams at your lotus feet'. Sati was besieged with doubts in her mind. Lord Shiva is the soul of every being and instantly knew what was going on in her mind. He said, 'Devi. Because of your feminine nature, you are in doubt. Please get out of it. Please do not harbor any doubts. The Father of this entire creation has become someone's son now. The all pervasive has taken a human body for all of us. Lord Shiva was very clear and forthright in his explanation but he could not satisfy Ma Sati one bit. A mere intelligence will never understand. For that you need a moist heart. Lord Shiva

understood. An intelligent person or one who just trusts him own intellect will only be satisfied if he goes and examines in his/her way and thereby satisfies the doubts. He told Mata Sati that kindly go and test them and satisfy yourself. Let your intellect take a call and tell who He is in reality. She prepares to go and test Lord Rama. Because the intellectuals are ready to go and measure but are not ready to accept it. Rama is the One, who is beyond any measure; he is merely a subject of attainment. The Divine can't be tested but we need to wait for Him patiently. We can patiently wait for him. It is not the field of examination. Sati goes to test and in turn starts giving her own test. She gets stuck and understands her folly. Scared and feeling low for her conduct, she comes to where Lord Shiva was seated and on asking lies to Him. The Lord instantly saw everything in His mind and came to know what exactly had transpired. Lord Shiva felt that Ma Sita is my Mother and so now if I maintain regular relationship with her, it shall be totally incorrect and He takes a vow to break of all relations with her inwardly.

Eighty seven thousand years go by. Lord Shiva awakens from His deep 'Samadhi'. Sati goes to Him with fear. She was respectfully seated in front. At times when the disciple is not in tune with the Master (Vimukha), then the Guru seats him right before him, i.e. (Sanmukha) and by this his sins are all destroyed from ages. Lord Shiva is very benevolent and kind. He starts to narrate to her very interesting topics from the 'Katha' which in itself was truly out of this world. At the point in time, Sati's Father, Sri Daksha Prajapati was organizing a grand fire sacrifice. The objective behind this entire sacrifice was to take revenge and try to showdown Lord Shiva. Yagya is for 'Balidaana', not for 'Badla'? All the celestial deities were invited but the Holy Trinity of 'Bramha, Vishnu and Mahesh' was missing. The various Devas were going in their respective 'Vimaanas' and flying over the Mount 'Kailash' on purpose. Sati enquired, 'Where are all of them going?' Lord Shiva explained the entire background to Sati. Sati insists upon going and decides to go in spite of her not being invited. She was insulted by her father and at this she became furious. She jumps into the sacrificial fire and gives up her body. In her second birth, she is born as Parvati to the King Himalaya and Maharani Maina. Mere intellect got burnt and instead pure faith was born as a beautiful girl child. We shall discuss the Shiva Vivaaha in short tomorrow.





## *Kathā-Darśana*

The greatest companion is our 'Sadguru'.

If you have a sincere yearning and extreme patience,  
you will not have to go out to look for the 'Guru', He will seek you.

At times the disciple can be opposed or disturbed  
but the 'Guru' shall correct you and get you back.

If you forget the 'Guru', it is not so much of an issue but never forget His grace.

Never disobey the Master.

A 'Sadhu' maintains a definite distance from the world.

Tears are the treasures of a spiritual aspirant.

'Hanumanchalisa' is not of any particular religion, it is universal.

The scriptures give us something new every day.

The tradition should always be flowing and ever evolving.

The moral values should be refined but do not change your 'Dharma'.

Nothing much can be achieved from efforts but with grace  
or 'Prasad' everything can be achieved.

Do not harbor any pride of your renunciation or penance.

Anger and realization cannot co-exist.

Smiling is one of the greatest charities.

Belief should not be rigid, but it should be firm.

To think small of the other is violence towards him  
and to think small of one's self is violence towards self.

In the society we see many thinkers, quite a few redeemers  
but we hardly get to see acceptors.

The speech and eyes reveal your personality.

The creator needs to be free. Even the religion should not bind it.

If you want to become a great orator, you first need to be a keen listener.



The behavior can be momentary but humility is permanent

Baap! 'Manas – Mahabeera' which is the focal point for our discussion during these nine days, let us try and proceed further. Our Harish Bhai of Vadodra has informed me that in the 'Ramcharitmanas' and the entire 'Tulsi Darshan', the word 'Mahabeera' has been used eighteen times. 'Bhool chuk levi devi'. The sacred text is eternal and infinite but still for our understanding, as much we can see or understand, the usage of 'Mahabeera' has been done eighteen times. This would include the 'Hanuman Chaalisa, Manas, Vinaya Patrika, Kavitaivali, etc. At one point instead of 'Mahabeera' the usage is 'Beera Maha'. This is the nineteenth if we consider it to be the same and has been used in a 'Pada' of the 'Vinaya Patrika'. After all it is all about 'Mahabeera' only. The prayer starts with,

Beera Maha avaraadhiye, saadhey sidhi hoyi|  
Sakala kaama poorana karrey janney sab koyi||

So, in the entire 'Tulsi Darshan' the word 'Mahabeera' has been used for Sri Hanuman. Even at some places, the word 'Mahabeera' has been used for demons as well. In them their valor was outward. They were capable of destroying the enemies outside and in that context the word 'Mahabeera' was used. Even Lord Rama has been addressed as 'Mahabeera'. In this way, we see that the usage has been varied. Goswamiji, in one of the 'Padas' in the 'Vinaya', also refers to Sri Lakhanlalji as 'Mahabeera'. Both the brothers have been called 'Mahavira'. Lord Rama is undoubtedly the most powerful but in a different context Tulsiji in the 'Pada' in question refers to Sri Hanuman as 'Beera Maha' and goes on to say that by praying to Him one can attain success in the spiritual practices. Now, we all are seated in this sacred land where Lord Mahavira had practiced austerities and people staying here and involved in their spiritual practices have indeed been fortunately blessed. So, even this 'Mahavira' grants spiritual success to the aspirants. Now this success or 'Siddhi' is of many types. The texts give a detailed description of these 'Siddhis'. But let us try and see the 'Siddhis' of the twenty first century. To become very tiny or assume a gigantic form is this pertinent today? To perform different types of feats, this or that and so on. No doubt, they are all dexterity or 'Siddhis' which are attainable after intense practice. But in the present time and age, we need a lot of reformation. The great souls, awakened beings or divine personages accept these reforms gladly.

Twenty five hundred years have passed and we are still stuck into those rudimental practices which need to be re-interpreted. It has been five thousand years since Lord Krishna strode on this earth but certain ideologies which were necessary then are blindly being advocated even to this day. After all this while, we still feel that animal sacrifice during the 'Yagna' is a must and should be done. Why? Just think. There is need for reformation. In the interpretation of the Vedas as well or for these different practices that are connected to 'Yagna', need to be re-visited and reformed. Why talk of animals alone, in the past we have even read about human sacrifices. Sacrifice of horses, 'Ashwamedha Yagna'. What is all this? Does this have any significance or relevance today to kill these mute animals. This is nothing but the portrait of an unhealthy and blind society. Violence perpetrated at any pretext is not-acceptable. Slight change has happened only to the extent that instead of the animal now a pumpkin is smeared with vermilion and cut into two as a representation of an animal. But the idea still persists of cutting and the red color denoting blood. If the thought does not change, how does it matter whether you cut a goat or a pumpkin? This slaughter should stop. If you want then offer the entire fruit as the sacrifice in the sacred fire pronouncing, 'Idam Agnaye na muma'. Just offer the fruit as it is. Desist from this practice of cutting or breaking. This should stop.

I say this from the bottom of my heart. Many young Brahmins and 'Acharyas' in Gujarat now write to me and say that after hearing me say it they are no more cutting fruits or vegetables during the 'Yagnas' they perform. If the 'Yajamaana' agrees so far so good or else he may choose whatever suits him best. Gradually, this idea of cutting or slaughtering even symbolically should stop. After all, the underlying thought is somewhere influenced by violence. Even breaking of the coconut somehow does not suit me. Because therein too you need to bang it hard into the ground or break it with a stone, which in a way is also signifying a violent action. I do not want to hurt any religious sentiments of anybody but all these actions express our attitude. Kill, break, cut or hurt. What is all this? I feel that it shows the state of a deceased mindset of the society. We need to get out of this mentality.

If we want to learn the propriety of conduct, we will have to go to Sri Rama. You Must. And if you want to be immersed in the 'Rasa', you will have to go to Sri Krishna. If we have to learn non-violence then we must go to Lord Mahavira. Take whatever you get from wherever you can. But to do this, you need a big and a kind heart. Every year at 'Talgajarda' we have a 'Yagna'. I requested the 'Purohiths' that please don't 'Cut'. No question of cutting an animal here. I even told them not to symbolically even cut the fruit. If you agree to this, then kindly perform the 'Yagna'. The sanctity of the 'Veda Mantra' must be maintained. The principal thought behind the 'Yagna' must be protected. The principal idea is not 'Wah-Wah', instead it is 'Swaha-Swaha'. 'Balidaan aapo'. Offer respectfully. You cannot trust the society to do it but at least let us gather courage and make a beginning.

Uttishtata jaagrata praapya varaann nibodhata|  
Khsurasya dhaara nishita duratyaya,  
Durgam pathatat kavayo vadanti||

This is courage. This 'Saadhvi' sings so beautifully. Everything is accepted here. If we try and outwardly see the old tradition of Lord Mahavira, it will appear to be very dry and harsh. No smile, eyes closed, not looking at anybody and so on. Maybe, at that time, it could have been necessary. If we can enjoy a good meal then to enjoy the 'Bhajan' is also equally important.

Yesterday, Pujya Ma was saying that the spreading of love (Raaga) is in a way to be dispassionate or in other words the expansion of love. She has been a 'Saadhvi' and it has been eighty years. Ma! I very much respected and liked what you said and that is why I am saying it openly in front of you. She admitted that she still loves her mother, her family and all. But her love did not stop there; it kept on multiplying from there and encompassing the entire world. She accepted each and everybody. When our love or compassion grows in this way it leads to dispassion in a way. When the whole world seems to be our very own not just a very few. This 'Samavistaaraka' is a Jain word which means to spread or become all pervading. When you attain a position of pre-eminence, and respect, you are provided with all that you need like, food, shelter, clothing, everything that you need is taken care of, at that point you use even less than necessary and lead an ascetic lifestyle, only then you are worshipped and become truly respectable. Lord Mahavira tells us about this respectability. Who is a 'Pujya' according to Him? Today I want to share this sutra with all of you. One who has everything that one may need but still survives on the bare minimum or even less is a 'Bhikhu' or a 'Sadhu' and only he will be revered. Now, if someone has no idea of love, what will he know about tears? Who has never loved and has cursed love all his life. I am not talking about the so called love that we see around being paraded by the youngsters and is assuming a very fierce or distorted view of love. What I am talking about is divine love.

Many people have pledged their hearts somewhere and have only got their mere intellect with them. They have gathered so many degrees by mortgaging their hearts. Mere intelligence devoid of any feelings or emotions. Who shall free them? If you come to me, I shall free you for sure. Till when you will only be an intellectual celebrity? Come down a bit, get into your heart and see. How compassionate would be Lord Mahavira's eyes? He has spoken very little. We have interpreted or misinterpreted his words in our own ways to suit us. When you try and see the 'Sanatana Dharma', there too you will find the same scenario. Everywhere you see fighting or bloodshed in the name of religion. Specially, when we see the so

called religious people fight, we feel pity for them. We feel really sorry at the state of affairs. When I see a 'Sadhu' standing in the court, I feel that truly this age of 'Kali' has engulfed everything. A 'Sadhu' has to be in the heart and not in court. This is a matter of heart.

So, by practicing austerities one surely will attain fulfillment or perfection (Siddhi). If someone practices the austerities for Lord Mahavira, he can surely attain perfection. But let us understand what this 'Siddhi' means? Suppose, I attain the art of becoming small in size or vanishing completely, how is that of any help to me? First of all I don't agree that this is at all possible. Or maybe it is who knows. Sri Hanuman has all the perfections in Him, 'Asthasiddhi'. He has become tiny like a mosquito and gigantic like a mountain in the 'Manas'. This perfection will be with the perfectionists, rest is all just glib talk. I have seen very many big 'Siddhas'. Sitting next to me, one of the so called 'Siddha' tells me that 'Bapu. I am troubled with heart disease'. What use is the 'Siddhi' now? The 'Asthasiddhi' in my opinion is the eight types of purity or 'Shuddhi'. Purity of speech, purity of mind, purity of vision, purity of thought, the purity of determination and so on. 'Siddhis' are there, no doubt, I don't deny it. But these also are 'Siddhis'. Whether you pray to Tulsiji's Mahavira or this Mahavira all your tasks or work shall be done. Or, 'Sakala Kama poorana karrey' means that all your noble desires shall be fulfilled and also in other words, no desires will be left in you. It could be both ways. You will have no desires whatsoever. So you can either become desire- less or all the desires are fulfilled. To be in the middle is very difficult.

So, who is worthy of worship in the world (Pujya)? What a wonderful Sutra it is. Who is a 'Pujya' or 'Param Pujya', 'Adi Pujya', 'Sada Pujya' and so on? Now who is this 'Pujya'? It is a very simple and straight forward definition. I have noted down a Sutra from this and brought it with me. I shall say it and you repeat it after me. Ma! If my pronunciation is faulty then please excuse me for the same. Because the language is a bit different and I try my level best to break it into smaller words

and write them so that it may become easier for us.

Lord Mahavira is giving us the definition of a 'Pujya' in very simple words. Twenty five hundred years ago, these immortal words were uttered for the benefit of all of us. I have it written down with me and please try and repeat it after me. I sincerely beg to be pardoned for any wrong pronunciation. Please repeat after me;

Aacharmattha vinayam paunjey  
sushuyallow parigajja rakkam,  
javo vai tam Abhikunrava maallo  
Gurum tu naasaayahee pujyo|

These are the four sutras. One who has these is a 'Pujya'. Very easy and simple words. Lord Mahavira says that the world should call us moral, ethical and civilized. In order to become that what Sutra should we follow? He replies that be humble or practice humility. Humility is the greatest of all characteristics. Our ancient texts declare that you may study as much as you like but without humility all this knowledge is worthless. One who is well cultured and humble can be understood by observing how he sits, walks, speaks, sleeps, sees or each and every action tell us about his humility and high moral standing. All these are actions but their controlling key is humility. Sometimes, you might find the behavior of an awakened being a bit confusing. An 'Avadhoot's behavior cannot be understood or could be misleading. Similarly, you can't possibly fathom the actions or a 'Paramahansa'. But if you see his humility then his actions will be understood.

Mahakavi 'Nirala', the poet of 'Rama ki agni pareeksha', it is said that when someone would come to meet him, he would normally stretch out his legs sitting on his chair. Now, just observe his action. It seems so indecent to do so. He was indicating by stretching his legs that please press my feet. What a queer person? The people who used to come to see him were not anybody or everybody. Say the Governors, or CMs, or members of parliament and other wealthy and well known people of that time would come to see him. Seeing anyone, he would just out stretch his legs. The world of the creators is very different and queer. I pray with utmost humility that the governments, dharma, wealthy folks and the

people at large should not restrict the creator in any way. They are all carefree Fakirs and no one should bind them or restrict them in any way. If you are presenting some awards to these littérateurs then please remember that you are not obliging him in anyway. It is like putting a coin in the holy Ganges. The worshipper of the words of my land should be free. A very noted 'Shaayar' from Pakistan, who is no more, was present during the 'Mushaira' at 'Nathdwara' where Ahmed Faraz Sahib was also present. When the emergency was imposed, a sort of dictatorial rule was being thrust upon the people and there were restrictions on the freedom of expression then the amount he had written and said against all these things. He was jailed for his words. He declared, 'Do what you may, I won't back out because I am the servant of the words and kept on writing his heart felt things to awaken the people against the tyranny. The powers that be would shiver against the force of his words. Our Parwaaz Sahib says;

Shabb bhar raha khyaal mein takiya Fakir ka|

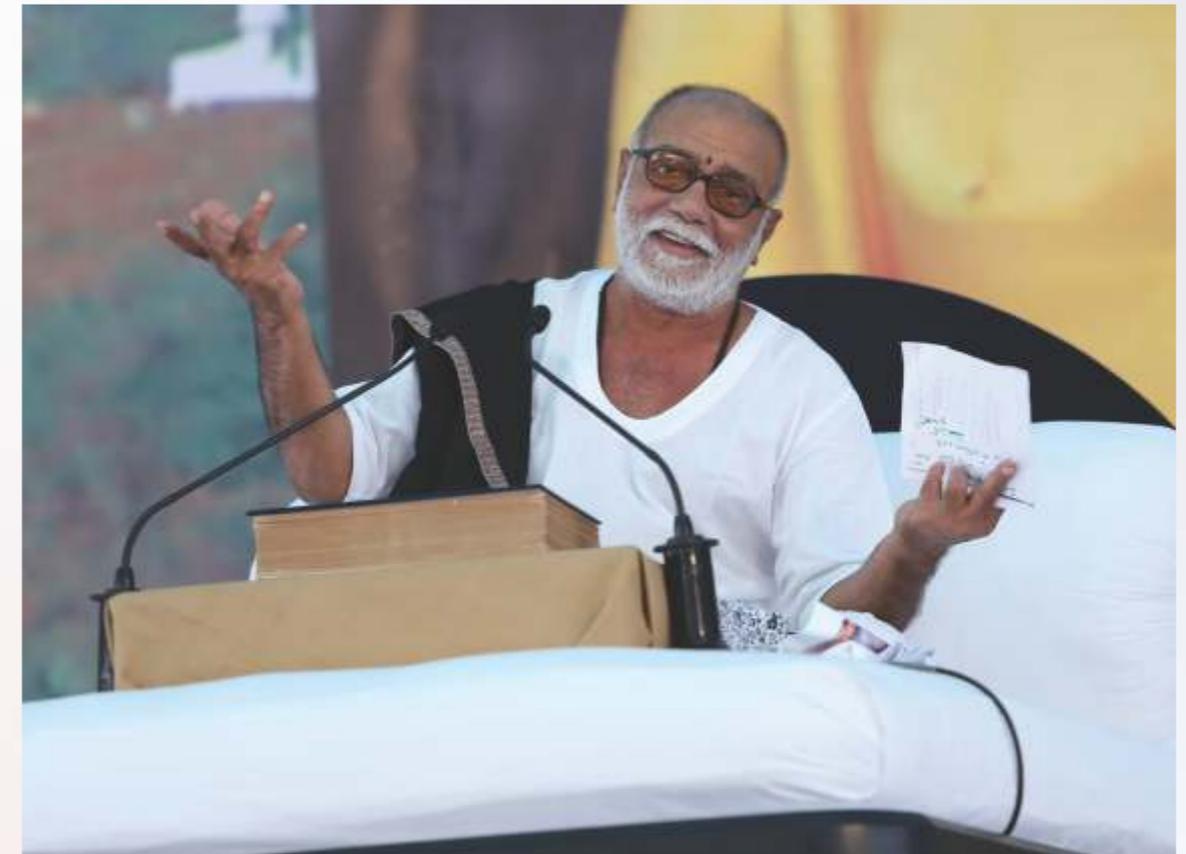
All night, we were busy thinking about a tiny little hut of a Fakir. We kept on remembering a Saint.

Shabb bhar raha khayaal mein takiya Fakir ka|  
Kissa sunaunga phir mein tumhein koi Fakir ka|  
Hillney laggey hain takhta,  
uchhalnein laggey hein taj|

Shahon ne jab suna kissa Fakir ka|

When the Emperors heard the tales of the Fakir, their thrones began to shake. This is the liberty of the creators. The creator has to be free, unfettered. Even the Dharma should not bind it. On the contrary, they should serve or help him. The government and the political class should also respect them. So, Niralaji used to stretch his legs. How indecent it is Yaar. At times, even some great men are oblivious of normal decencies. Sri Mahavira says that those people will try and establish social customs and decency in behavior with humility.

I abhor the youth in particular that please be careful about your behavior and maintain decency. But hypocritical behavior is not acceptable at all. We can see that even the smile or the laugh of the people has become so artificial. When they meet, Hi. Hello. How are you? But there is no feeling attached to it, just mockery. The



behavior can be hypocritical and it could be momentary but humility is permanent. So Lord Mahavira says that one who establishes noble behavior with humility is 'Pujya'. This is the first Sutra.

The second sutra is very beautiful, 'Susumallo parigijja vakkam'. My dear young listeners, these sutras of Mahavira Mahaprabhu are very simple and He says that the one who listens to the words of his Master with respectful devotion and imbibes them in his life. Now can there be anything simpler than this? The one who listens to the words of his Guru respectfully with devotion is 'Pujya'. That's it. Just listening to the words of your preceptor or the one whom you respect with devotion. One of Gujarat's awakened women Gangasati says;

Vachan viveki je nara naari Paanbai.

Tenney Bramhadik laaggey pay;

Sadguruna vachanma thaav adhikaari,

Meli dhyo antarnu maan|

And the 'Ramcharitmanas' says;

Sadguru baid bachan biswasa|

Sanjama yaha na bishaya kai aasa||

I would like to tell my young listeners that don't be in a hurry to get a 'Guru'. Wait, patiently. But when you get one then kindly follow his words and live by it. It is quite possible that he may scold you sometime and speak very affectionately at another. An enlightened Master or 'Sadguru' can never be angry but say for any reason he does speak to you in an angry tone or scolds you then please celebrate that he has considered you his very own that is why he has spoken you in this way. If the 'Guru' scolds, it is a very auspicious moment but these days we see that the moment the disciple is told something not to his liking the faith gets shaken. Here it is said that one who listens to the words of the Guru respectfully. To digest the words of the Guru is also there but before that to listen carefully is very important. Listen to the words of the 'Guru'.

The third sutra, 'Jahovaitatham abhikhambham maallo', whatever the 'Guru' has said, to respectfully follow it and try and live by it, such a person Lord Mahavira says is 'Pujya'. So listening with devotion is the first and the next is to

try and follow what one has heard. Sometimes if we have faith in the words of the 'Guru' and have not been able to follow them completely in life then the Divine Himself helps us in doing so. We can see this happening in the case of Shabariji. Normally the disciple follows the words of his 'Guru' but if for any reason he could not fulfill it but has a firm faith that it will be so then with the Divine intervention it is fulfilled. The awakened ones always fulfill their word. It is a very lofty thought and ideal. The words of Lord Mahavira have to be profound. He has spoken coming down from His perch but the words are heavenly divine. He wanted to address the people around Him and in order to do so must have come down in a manner that they could follow. All the Enlightened Masters climbed down. They must have thought that ordinary mortals like us will be unable to climb up to that height so they came down for all of us. The amount of penance that has been done by these exalted beings. Undoubtedly, the 'Tapas' has its own glory. But the people who have done the 'Tapasya' in this way, it has its own distinct fragrance and its own light. The 'Ramcharitmanas' says that there cannot be any light without 'Tapas'.

'Guru tumh nasaayaahi sapujyo'. The one who never overlooks the instructions of his 'Guru' is a 'Pujya'. Wonderful. I pray to all of you with folded hands and utmost sincerity that please don't be in haste in accepting a 'Guru' but if once you have accepted and surrendered yourself totally at the feet of the 'Guru' then kindly do not disobey His words. 'Prabhu aagya apela Sati....' the instructions of the Almighty are final. Ultimate and unassailable. The 'Manas' says, 'Sadhu avagya turata Bhavani....'. When we disrespect or disobey the words of the awakened one then the salvation which was in our grasp just slips out of our hands. So please never disrespect the words of the 'Guru', come what may. If you have to wait for the Guru it doesn't matter. If your patience and longing is truthful you will not have to go looking for Him, He will come to you on His own looking for us. But please never disobey His words. It is very difficult. I am reminded of a thought of Srimad Rajchandra-

Sevey Sadguru charanney

tyaagi dayi nija paksha|

Giving up one's own favor or insistence or viewpoint who whole heartedly serves the Lotus feet of his 'Sadguru' shall certainly achieve the ultimate truth or realization. No insistence on your views instead believing unconditionally in the words of the Master as final. Sri Bharatlalji says;

Jehi bidhi Prabhu prasanna mann hoyi|

Karunasagar keejiye soyi||

My 'Guru' has said so, the matter ends. The 'Ramcharitmanas' says that other than this, there can be no other service of the 'Guru'. You and me, what service can we render unto Him? Its fine that we offer Him as per our capacity and capability and He accepts it in order to bless us out of His sheer compassion and love for us thereby enabling the purification of our material wealth. But in fact what service can we render? Then someone asked Goswamiji that how we do serve our 'Guru'? He replied that we are incapable in serving the 'Guru'. But on further insistence he replied, 'Aagya sama na susaahib sewa'. Obeying his words is the only service if at all you can render. If He says do this then no questions, just go ahead and do it.

My dear brothers and sisters, there can be no other service of 'Sahib' other than obeying His words. Kindly understand a few things, please. One, when you are asked by your Guru to do something then consider you great fortune that you have been chosen to do this for Him and just go and do it. Second, if for any reason He scolds you then celebrate that He thought you to be His very own that is why He said so. And the third, if at all He calls you and asks you for something then just dance in ecstasy that the One who will never ever ask the Divine for anything has today asked me to be of service to Him. It will be the most important and the only momentous occasion for which you have taken birth. The 'Gurupada' it truly wonderful

and greatest. What I mean to say is that there are four things. One who fulfills his duties with utmost humility is a 'Pujya'. Second who listens to the words of the 'Guru' with devotion? Third, one who obeys and follows the words of the Master is 'Pujya' and fourthly, who never overlooks or disobeys the words or instructions of the 'Guru' is 'Pujya'. Lord Mahavira has given us very many sacred and divine thoughts.

There are four types of 'Guru'. The first is the 'Kulguru', 'Guru Basishtha kula pujya hummarrey'. Guru Vashishtha is the 'Kulguru' as per the 'Manas'. So, the 'Kulguru' is the generally respected within the family or the clan, like Devaguru Brihaspati is venerable for the 'Devas' and 'Shukracharya' for the demons. The second is 'Rashtraguru' or 'Rajguru'. In Gujarat, we have a surname also as 'Rajguru'. The corrupted form of which became 'Rajgor'. The third as per the 'Manas' is, 'Tumha Tribhuvana Guru Beda bakhaana', i.e. 'Tribhuvana Guru Mahadeva'. The fourth is, 'Sadguru baid bachana biswasa'. The 'Sadguru' or the ultimate Master, who is beyond all creation and the realm of the 'Gunas'. My dear brothers and sisters, kindly maintain respect of your 'Kulguru' to fulfill the family tradition. The elderly need to tell their children the importance of the 'Kulguru' and how to respect them. Respect him without any fear or temptation.

I would like to tell this especially to the youngsters that those who are elder to you are ahead of you or your superiors, please greet them daily and seek their blessings. Smritikar Manu says that the person who greets or respects the seniors, great men, parents, elders, teachers and the Guru, then these four things will grow, 'Ayurvedya yasho balam'. He leads a long and a fulfilling life. Now what is meant by a long life? It means that the days

*My dear brothers and sisters, there is no service equivalent to obeying the words of the 'Master'. Please understand these three-four things. Firstly, when The Guru asks us to do something then consider yourself to be fortunate and fulfill what you have been told. Second, if by chance he scolds you then celebrate that he considered you to be so close or his own that he felt free to tell you something. And the third and most important thing is that if at all, at any time, he calls you and asks for something to be done for him then for you at that very moment, the purpose of your birth is fulfilled, because who will never even ask God for anything has chosen you and wants something from you to bless you in turn. The Gurupada is truly great and wonderful. After all who can fathom the Guru's greatness?*

of life are filled with joy and happiness. After all the period is fixed, which cannot change but the life becomes meaningful. Life is worth living only when it is meaningful. The one who respects an urbane person then in turn his knowledge grows and the divine knowledge that liberates grows daily. The one who respects the 'Kulguru' his glory and fame grow. And the power increases. The physical strength will grow or not, I wouldn't know but the will power increases and the determination becomes stronger to go out and achieve.

Therefore, I would like to attach this first Sutra with the 'Kulguru'. Then comes the 'Rajguru'. We can even refer to them as the 'Jagadguru'. They are the 'Guru' of our nation. Many may accept this title or may even decline. Without the title, the welfare of the nation could be a priority with him. Any great personality, or a wise man, any awakened being or even a non-proclaimed 'Rashtraguru', their words, or directions must be heard by the Powers that be of the rulers of the country. He might be living only for his motherland or the development and growth of his country is his sole objective. What the rulers or the governments can do is being done by the small institutions and it is duty of the government to thoroughly verify the details and encourage them or empower them. When I talk about the government then I am reminded of a couplet of 'Jigar Moradabadi Sahib' wherein he says;

Usska farz kya hai who  
ahalley siyasat jaanney|  
Mera paigham mohabbat hai  
jahan tak pahunchey|

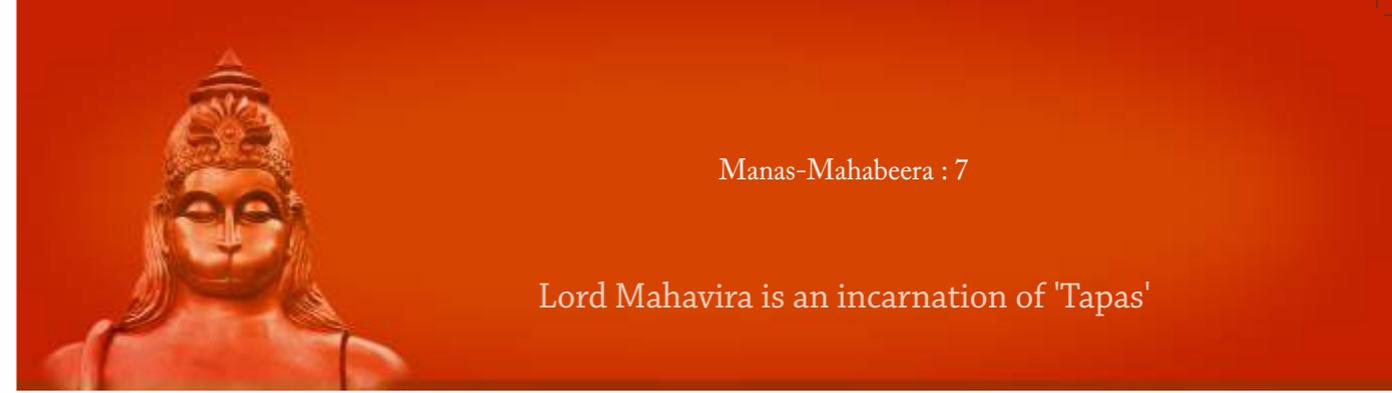
Our message is truth, love and compassion, as long and far it can reach. The humility needs to be practiced with the 'Kulguru'. To listen to the sermon or instructions, applies to the 'Rajguru'. 'Tribhuvan Guru' is one who fulfills his words or lives by them. Lord Shiva in the 'Ramcharitmanas' we see that has given his word to Sri Rama that he will marry because he wants him to. He fulfills his commitment and is the 'Tribhuvana Guru'. Then comes the 'Sadguru'. For me it is a very beautiful word and is very pure. In the 'Upanishads' there is the mention of only 'Guru'. There was no need to add the prefix of 'Sadd'. The

usage of 'Sadguru' started around the medieval ages. Maybe, some 'Asadgurus' might have sprung up. That is why the word 'Sadd' was attached and it became important to use it. And whose words are being used by me extensively during this 'Katha', that 'Kripalu Deva' talks about the 'Sadguru' at length. Guru Nanak, Kabir, Raidas, Tulsi who are the saints of this medieval period, have used the word 'Sadguru'. It is very beautiful word. To listen to the words of the 'Sadguru' and then try to fulfill it as has been said. Never to disobey the instructions of the 'Sadguru' and to live by them with utmost humility. Lord Mahavira says that such a person is 'Pujya'.

So my dear brothers and sisters, we all can do it very easily. I personally feel that in this age of 'Kali' to be able to live in the refuge of an awakened being is in itself is a blessing and fulfilling in every which way. Yes Sir. After all how much can we do? We are the tiny 'Jantu' in this world, what is our capability? Salvation or our happiness is solely dependent upon the refuge of an awakened being. Please try to remember these two lines of the 'Manas', Tulsi says;

Je Guru charan renu sir dharahi|  
Te janu sakala bibhava bass karahi||

One who anoints his head with the holy dust of his 'Guru's' feet, he attracts all the wealth of this universe towards him? Dasarathaji Maharaj says that other than him, no one else has understood the power and glory of this sacred dust. By worshipping this holy dust, he has achieved everything. Even then, after seeking the refuge or shelter, we are still not settled, we are shaky, we are steeped in the worldly affairs and are materialistic in our approach and are filled with astringency. The Awakened one is very kind and compassionate and overlooks our mistakes. Listen to his words, maybe you are not able to follow them totally, but please don't overlook or criticize it, nor ridicule it in any way. Lord Mahavira goes on to say that to ridicule or make fun of somebody is also an act of violence. So Baap! Our discussion of 'Manas – Mahabeera', based on the 'Ramcharitmanas' is in a way a discourse and in another matter of personal in-depth study.



## Lord Mahavira is an incarnation of 'Tapas'

Baap! 'Manas-Mahabeera' is the focal point of the nine day 'Prema-Yagya'. We all are circumambulating around it. Let us hear a few more thoughts with a happy state of mind. There are a few queries which are more or less similar in nature. Yesterday, we had discussed that as per the time and place, keeping the root intact new flowers should blossom. Amendment or reformation is necessary from time to time. So the query is that as per the philosophy of Tulsiji, where using the word 'Beer Maha' Goswamiji has established a new form of 'Yagna'. Now, 'What sort of a 'Yagna', what type of 'Ghee', what type of water, what sort of ablutions and what should be the type of the sacred fire'?

In the 'Gita', Lord Krishna has said, 'Arjuna. Under no circumstances you should give up Yagna, Daana and Tapas because these are essential in purifying the thinking or the intellect of men'. And the Lord further states that in the age of 'Kali', the poor down trodden, neglected and the deprived last person of the society will not be in a position to perform the 'Yagna'. So five thousand years ago, He had already established a new form of 'Yagna'. He declared, 'Yagyanaam Japayagyosmi'. 'All the various types of 'Yagnas' being performed whether Vedic or Pauranic or any other type, out of all I am established in the form of the 'Japa Yagna'. Any form of 'Japa', i.e. 'Mahavira- Mahavira, Jai Jinendra, Rama- Rama, Krishna -Krishna, Allah- Allah, Allah-hu-Akbar, Buddham Sharanam gachhaami or any other form as you may like. After all, the importance of 'Yagna' has been established. But he made a correction or an amendment. In the same vein, five hundred years ago my Tulsi made a further correction and said;

Prema baari tarpana bhalo, ghrita sahaaj saneha|  
Sansaya samidha agini chhama mamta bali dehu||

Lord Mahavira too establishes a 'Yagna'. He said that not the sacrifice of mute animals any more. No need to go on pouring 'Ghee' in the fire. Not a sacrifice which becomes an avenue of spending huge amount of money out of ignorance. Lord Mahavira too established the importance of 'Yagna, Daana and Tapas'. Today, the President of a Jain Organization has also sent a letter saying that when the 'Sanatana Dharma' was being bifurcated into different sects like Shakta, Shaiva and Vaishnava and they started drifting apart, then in order to unite them the 'Ramcharitmanas' incarnated. Is it not possible today that unity can be established? See, our great 'Avatars' or Enlightened Souls were never separate or divided. All these differences have cropped up much later and just a few thousand years ago. Have Lord Mahavira and Buddha fought over any ideological differences? Later on certain disruptive elements might have put in different divergent views or thoughts and so many identical thoughts could have been removed to create the differences. Who shall go and prove all this? Mahavira, Rama, Krishna or Shiva, what difference does it make? But in the present time and the current environment we are seeing a lot of changes taking place. No need to worry but indeed we need to think about it.

Ma was saying yesterday that she has been here for the last forty five years but she has never experienced such pure bliss. This is Ma's expression. It is not for Morari Bapu but it is for the 'Ramkatha'. 'Morari Bapu' is a tiny 'Jantu'. 'Ananda' is our nature. Why should we be deprived of it? To deprive anybody from experiencing divine bliss by establishing different unwanted thoughts is in my opinion an act of violence. To experience bliss and be happy is our birth right. Adi Guru Shankar has declared, 'Prasanna chithey Paramatma darshanam'. If you want to experience the Divine then remain in a happy state of mind. What could be a simpler philosophy than this? Man should remain happy and experience Divinity. Those who have understood, have no opposition whatsoever. Those who want to fight by nature but could not do so at home so are now fighting in the Ashrams. Fighting has become their nature, what to do.

Yesterday, one more letter was there which said that in our country at different times we have had these three great personalities, Parashurama, Mahavira and Gandhiji. Parashurama annihilated the 'Khsatriya' or the warrior community twenty one times thereby rendering the country weak and enabling foreign invasions. Then came Mahavira and Buddha, who propagated non-violence. Compassion was their breath of life. They ingrained non-violence in the society. What did the world get out of it? Our

country went on getting enslaved. Then came Gandhi who too talked about non-violence. Has this non-violence been of any good to mankind? This was the purport of the letter. I shall share with you the views of our Pujya Sachhidanandaji Maharaj. I think he has picked it up from there. I would only like to ask my country or the entire world that if Gandhi's non-violence and Lord Mahavira and Buddha's compassion in comparison to the violence of Parashurama were responsible for our slavery then please tell me what has violence achieved in the world? For ages the society has undergone violence, please show me one example where the violence has given a positive result. Whenever, anything positive needs to happen, it can only happen through non-violence. If not today then tomorrow the world will have to wake up and appreciate the positive effects of non-violence. Of course, I know that many people are not in favor of this thought because they believe in the ideology of war or weapons. When the world will experience peace and harmony, man could sit down under the tree of be in a palatial mansion, he will be able to sit quietly and meditate and experience peace within only by non-violence. If violence had to bear fruit we could have seen it by now. Unfortunately, we see the increase in violence all around.

My dear brothers and sisters, all are one. To experience pure bliss is our right. Our happiness has been suppressed for ages and joy has been stifled. Is this not violence? Burdening or suppressing even by the way of Sutras. If we see it very deeply then I feel it is a type of violence only. There were never any differences between the different 'Avatars'. For my personal knowledge and to confirm my thinking I try to study the texts and see that these ideas were expressed five hundred years ago by so and so. I think it is crime to tamper with or distort the primal thought of these great souls. In this way we pollute the original flow. Lord Mahavira held on to the original idea of 'Yagna' but made certain amendments to it. Has Lord Mahavira not advocated 'Daana'? He has given the biggest 'Daana' and that is 'Kshama Daana' or forgiveness. 'Michhami dukkadam'. Can there be a bigger act of charity than this? He is an embodiment of 'Tapas'. In Him we can say that the 'Tapas' itself seems to have incarnated.

Therefore, the Lord has restrained us from giving up the 'Yagna' that purifies our mind and intellect. In the same vein, Sri Krishna goes on to declare that for the common folks, the chanting of the Divine name or the 'Japa' is one of the foremost of all 'Yagnas' and He equates it to be His divine

potency (Vibhuti). Further to it, five hundred years ago, Tulsiji incorporated a further amendment which we had discussed yesterday. And Mahavira Swami too has discussed about a 'Yagna' in his sutras. 'Yagna' has not been overlooked but its form has been amended looking at the need of the particular time. Now the 'Yagna' which carries the stamp of approval of Lord Mahavira is given in this sutra. The language is a bit difficult for me so in case of any mistakes in pronunciation or expression, kindly excuse me for the same. I make you all recite the 'Veda Mantra'. I request you all to sing the 'Chaupayis' along with me. Similarly, I feel excited and enthused when I ask you to repeat the Mahavira Swami's words. In reality all are the same excepting their expression could vary. They are such pure and sacred words. Those words which were spoken twenty five hundred years ago are today cleansing us from within by which we feel fresh and energized. Now listen to Mahavir Prabhu's words;

Tapo joi jeevo joithannam  
Joga suyaatam shareeram karisanga|  
Kammeha sunjama joga sannihoma  
Hunnami eseennam pasattham|

Lord Mahavira says that He performs the 'Yagna' daily as directed by the Rishi-Munis. Vedic Yagna, Lakshachandi, shatachandi, in fact all the Yagnas are great and very meritorious. Rudra Yaag or Varuna Yaag, all are welcome. But, in today's times, it will be difficult to perform these 'Yagnas'. Let us try and exert ourselves by the grace of our 'Sadguru'. If it be so then we can do it easily, in spite of it being difficult.

Lord Mahavira's defines the 'Yagna' as follows. In the 'Yagna' you need to light and install the fire. For this, He says, 'Tapo joi...', here the 'Tapas' itself is the burning flame. If we want to define 'Tapas' then we can get it from Mahavir Prabhu's life. And that too which is closer to us and can be easily understood. You hear criticism, you smile, you hear praise and you smile, this is His 'Tapas'. If you are supported or you are pushed away, your mental state remains unchanged; this is 'Tapas'. You are enthroned and you are suddenly asked to get off it, with no effect on your mental being is 'Tapas'. Renunciation and accumulation should not be done without understanding. Lord Mahavira somehow liked to sit under a tree and meditate. A palace or a tree was immaterial for Him. For Him, it was 'Tapas' which was most important. Lord Mahavira performed such severe penance. This 'Tapas' is the flame or light. I don't think that anyone else could have done this sort of 'Tapas' on this Earth. In the 'Manas', Manu &



Shaturupa perform austerities, Mata Parwati too did severe penance but the manner in which Lord Mahavira did the 'Tapas' I think has been unique and extra ordinary in history.

I have learnt that when Lord Mahavira was engaged in sever penance, He used to take a vow in the beginning of the day that when He would go to beg for alms, then He would accept it only from a black robed woman and that too she must be blind with one eye. If such a lady was not available or seen, He would starve for days together. My breath is also not mine but someone is running it, similarly, He alone shall provide for the 'Bhiksha' also, why should I worry and exert myself? Sahib. Saying that God is running everything, saying it is the trait of a trader and to live by it is the way of Mahavira Prabhu. Lord Mahavira used to say that my breath is controlled by the Almighty, so the decision about his bread will also be taken by someone else. What choices can I make? That is why, in order to prove that it was not in his hands He took this vow that a black cloaked woman with one eye will give me alms, only then he would accept it. It was a very strict and a difficult vow to take. We can't do it nor have the courage to even try to accomplish it. Mahavira is

'MAHAVIRA', one without any second. Once, He took this vow that he will accept the 'Bhiksha' from a lady whose one feet is tied and the other is free, she should be smiling but at the same time have tears in her eyes, if such a lady shall give me alms, I would take it. Now where such a lady could be found? It is said that after certain time, Mahavira Swami did find one such lady who was willing to fulfill His criterion after months. Her one leg was chained and she was imprisoned. The other leg with a lot of effort, she could just manage to keep it out. Because she was in Jail, she was crying and as Lord Mahavira was accepting alms from her she was happy. And Lord Mahavira did the 'Paarna' with the alms that he got. Is there anybody else who can dare to do 'Tapas' on such difficult terms? The Lord Mahavira is the burning Surya of Tapas. His 'Tapas' is that burning fire of renunciation. We need to light a lamp though. For that Mahavira Swami says we shall need to perform a Yagna that can be done by everyone. There is no need of possession, neither any 'Punyas' no need of any charity or Daan, no need of any 'Varna' and no need for it to be established by me, no need of a 'Yagna Kunda', no need of any ghee to be poured, neither the 'Yajmaan' is required, nor the 'Acharya' is needed. In fact, no one is needed.

Tapo joi jeevo joithannam|

If 'Tapas' is the flame or light and our being is the seat of installation of this flame then where will we install the sacred fire? What will be the altar (Vedika) for this 'Yagna'? Our being is the sacred altar. Perform the 'Yagna' within and place the fire inside. Unite your mind, speech and action into one and make it the instrument of pouring the ablutions into the sacred fire. So the mind speech and action are the means. Lord Mahavira tells us that you should pour in the ablutions by your mind, by your speech and by your actions. When we offer the ablutions we say, 'Iddam agnaye na mamaha swaha'. Ablutions or (Aahuti) is an act of surrender or to offer yourself completely and be empty within. Yesterday, our 'Badayuni' Sahib quoted a Sher-

Pahaley ghar ko khaali kar,  
Phir uski rakhawali kar|

When you try and guard your house which is filled with things, it is no great deal, because it is normal. An empty heart, blank mind, where there is a void or 'Shunya' in the words of the Buddha. Protect this emptiness or innocence of heart. We are all material minded and to guard our 'Safe' is a very natural thing for us. But in the path of spirituality, it is said that the emptiness of the heart needs to be protected from the impurities that may creep in. Evil should not get in and pollute it. Become your own 'Watchman'. 'Appa deepo bhava'. Here, an outsider or another guard will not do. The guard will be the one to kill you if you have another person other than you. But first you need to empty yourself. What we need to guard is our emptiness, our innocence, a thoughtless mind, a total void or 'Zero', a non-transgressive mind or intellect is what needs to be guarded or looked after. 'Badayuni' Sahib, you truly gave us a wonderful Sutra to ponder. One more of his Sher-

Dukan pe apni bikta kuch bhi nahi,  
Wajah yahi hai ki sasta kuch bhi nahi|

The reason is this that these are very valuable sutras and they are not on sale, Sahib. All are interested in 'Wah. Wah.' how many are keen to do 'Swaha'? Therefore, our mind, speech and actions are the means or implements to offer our ablutions. Just speaking about it is one thing but to feel it within is another and to put it into action is something which is very rare. Lord Mahavira tells us that perform a 'Yagna' where your 'Tapas' itself becomes the sacred fire, your being becomes the altar and by your words, mind and actions provide the ablutions. He further says that your body is the dried 'Cow dung' which aids in keeping the fire burning. The body itself is the fire wood. To use

anything outside as the fire-wood is easy but to burn your own body is what is difficult. This does not mean that you should jump into the fire and burn yourself but I think that to give up the ego or self pride is what the Lord is telling us. Our Narsih Mehta says;

Hun karun, hun karun aej agyaanata,  
Shakatno bhaar jem shwaan taanney|

The ego or the pride becomes the fire wood. During the fire sacrifice (Hawana) not only the fire wood or dried cow dung is used but the oblations to fuel the fire (Samidha) is also used. Lord Mahavira says that your actions or 'Karma' itself is the fuel for this sacrificial fire. The 'Bhagwadgita' says, 'Burn all your Karmas'. In the topic of the 'Gyaandeepta', Goswamiji says that our good or bad actions are nothing else but the 'Samidha'. In the 'Balkanda' of the 'Ramcharitmanas' there is a reference to 'Saptasamidha'. I refer to the 'Ramkatha' as the 'Premayagya' and not 'Gyaanyagya' purposely. The 'Bhagwatgita' is generally referred to as the 'Gyaanyagya'. Of course, 'Manas Katha' can and is also a 'Gyaanyagya' but I don't seem to have the courage to term my 'Katha' as the 'Gyaanyagya'. Because, I don't have the capacity or the status to talk on 'Gyaan'. We are the people out to love and embrace everybody openly. The path of knowledge is tough and what we can't ourselves follow, we go out and talk about it to the world? Therefore, burn the karma in the fire of tapas. The 'Balkanda' tells us about seven different types of 'Samidha'. Now a different 'Yagna' and what sort of a fuel?

Kupatha kutarka kuchaali kali  
kapata dambha paakhanda|  
Dahana Rama guna gram  
indhana anala prachanda||

Tulsiji is telling us to put these seven types of fuel into the internal fire sacrifice. The first fuel is 'Kupatha'. If you are walking on the wrong path, leave it, this is the first fuel. Now the question is that what is the wrong path? My straight forward and simple explanation to it is that where your soul feels languor or uneasy, that is the wrong path. Any action or speech or thought which makes you feel uneasy or your soul does not agree to it is the wrong path.

The second is 'Kutarka'. Well, we have indoctrination by the name of logic. Tulsiji says that burn away all unnecessary or illogical arguments. 'Tarka chodo, satarka raho'. We are engaged in trying to win over others by unnecessary arguments. By arguing you might earn money but you can never win hearts. What comes from the heart is love and what is the

conjecture of the intellect can only be self interest. To shun useless arguments is offering ablutions in the fire sacrifice. The 'Bramhasutra' of Veda Vyasa also declares that nothing can be achieved by sheer arguments. Even the 'Narada Bhakti sutras' say that nothing can be got out of arguing, whenever you shall get it, it will only be out of firm unshakeable belief.

'Kuchaali', means improper behavior or undesirable actions. In other words a behavior defying all norms of decency. One who gives up indecent behavior or in today's language one who desists from creating false network for selfish or puny gains will be offering the third fuel in this sacrificial fire. Tulsiji has explained the ill effects of this age of 'Kali' in the 'Uttarkanda' of the 'Manas'. The negative impact of the ills of today has negatively impacted our thinking. To eradicate this negative impact by a proper understanding which can only be had from 'Satsanga' is the third fuel in this 'Yagna'. 'Satsanga' is the only answer in this age to eliminate the ill effects of 'Kali' and to attain a proper insight.

'Kapat', people make use of deceit in their business or relationships and argue that it is necessary. But this can never give mental peace. Maybe, a short term gain could accrue. I would go to the extent to say that earn less if it be so, even do less of Dharmic work and refrain from deceit. 'Dambha', trying to project what we are not to the world is hypocrisy. We are not charitable, yet we try and project that we are. We are not religious but behave or show that there is none more religious than us. We are living in untruth but put up an act of being very truthful. Lord Mahavira did not wear clothes. He did not give up wearing clothes, instead the clothes dropped off him. But I don't see it as nakedness, instead as truthfulness or non-hypocritical. Being as it is. Absolute transparency.

Lord Mahavira tells us to pour in our ablutions through our thoughts, words and actions. The dried cow dung is our body. The 'Tapas' is the burning fire. When we perform any 'Yagna' it is

followed by a 'Shantipaath'. Invoking all the elements of this creation a prayer of eternal peace is made. Water, air, vegetation, food etc all be peaceful and benevolent towards the mankind, such is the prayer. After each mantra there is 'Om Shanti, Shanti, Shantihi'. But Mahavira Prabhu has made a very radical and a progressive approach. He said that self control or discipline in your life is this invocation of peace. Only He can come forward with such a wonderful statement. Self control was forced or thrust upon us which resulted in dissatisfaction or disharmony. There is no need to pierce your eyes. You may try your utmost to shut your eyes but if there is a storm raging within, what will be the result? So discipline with the right perspective is the invocation for peace or the 'Shanti Paath'. The Vedanta states that this outside world is the scene and we are the looker. Swamiji. We have to do a 'Katha' on Vedanta, 'Manas – Vedanta'. It may be slightly difficult. I shall try my best to make it as easy as possible because my nature is to keep it simple. Now if this world is a scene then we too are a part of it and the world has an equal measure of attachment and animosity. It is quite natural. Whether the child passes or fails in the exams, in either case the mother is unable to sleep, either she will be happy or she will be unhappy. In this creation of the Almighty, we see both happiness as well as unhappiness. But if the person is neutral (Udaseena), he can rest peacefully because in that case he becomes the seer.

So, the invocation of peace is the self discipline. I am enjoying explaining and sharing with you the interpretation of these great sutras. What wonderful and deep rooted are the Lord's words. It also means that what disturbs us is self indulgence and what gives us peace is self-discipline. Say, if you are fasting or practicing silence or are engaged in austerities and internally you are disturbed then it is not self discipline, nor it can be called 'Tapas'. In the Jain Dharma it is said that to eat a little less than your appetite is 'Tapas'.

*To experience absolute bliss is our right. Our joy has been curbed. Our happiness has been trampled upon. Is it not an act of violence? To bombard with scrupulous sutras. Then hurt by outdated traditions. If we try and see it deeply, is it not violence? Many people claim that these thoughts are very recent but they were declared five hundred years ago. One of the biggest crimes is to pollute or toy with the original words spoken by the 'Absolute Being'. We pollute the main original flow of ideology. Lord Mahavira held on to the practice of 'Yagna' but he introduced certain amendments. Did Lord Mahavira did not offer 'Daana'? He gave the biggest charity of forgiveness. 'Michhami dukkaddam'. There is no other form of charity that is bigger than this. He is the embodiment of 'Tapas'. Lord Mahavira is the incarnation of 'Tapas' in a human form.*

Lord Mahavira says that He practices the 'Tapas' declared by the Rishis as the greatest of all austerities. So, Lord Mahavira did not give up the 'Yagna, daana and tapas' but he amended them suitably. Never give up the 'Japa Yagya' and never become uncharitable. It is not necessary that charity only means to give money; you can give or share a noble thought. Generally, people associate charity with money but our nature has to be charitable and we can give anything. Just lovingly hold a person's hand and share a beautiful thought, this is also charity. Forgiveness too is charity. Recite a poem to someone or share a sher, it will be an act of charity. So, I wanted to discuss the main thought that I had written down and got with me. A wonderful Dharma Sutra of Lord Mahavira;

Jaraa marana vegeynam  
 wujjamaannana paanninam|  
 Dhammo diwi payatthi  
 ye gayi sharanamuttamam||

In very simple words a great sutra has been given. In my personal opinion, this one sutra is the core essence of the entire philosophy of Lord Mahavira. Like the essence of the Vedas is the 'Upanishad', the essence of the 'Upanishad' is the 'Bhagwadgita'. My 'Vyaaspeetha' says that the 'Sunderkanda' is the essence of the 'Manas', the 'Bhusundi Ramayana' is the essence of the 'Sunderkanda', the essence of 'Bhusundi Ramayana' is the 'Hanuman Chalisa', and the core essence of the 'Hanuman Chalisa' is 'Hari Naam'. Let us just understand it carefully. All the sutras are important and valuable. Lord Mahavira's last few Sutras are known as 'Uttaradhyayana'. These contain the core essence of His teachings. But whatever little we can understand, is good enough.

'Jara'; each moment we are going closer to death. 'Vayameva yaata'; Bhartuhari says that death does not come closer to us, we go closer to it. 'Jara marana vegeynam...'; Lord Mahavira says that we are moving towards the end at a very great speed. In such a case what do we do? Mahavira Swami gives us four sutras for this. One, Dharma alone can rescue you, Dharma alone is your dignity and Dharma is your only refuge. Nothing more other than this. All the Sutras given by Lord Mahavira are universal and they should not be compartmentalized only for Jainism. The Jain community certainly can take pride in it. What a beautiful explanation of Dharma. The Lord says that Dharma is like an island surrounded by water on all sides. By island He means a support or a rescue or a place to rest. For us, the one and only abode is our 'Sadguru'. We are drifting along in the tide, who will rescue us? I have written down the words of Srimad Rajchandra-

Aatmagyaan samadarshita|  
 Vicharey udaya prayog|  
 Apurva vaani paramshruta|  
 Sadguru lakshana yogya|

Five characteristics of the 'Sadguru' have been given here. Maharaj Sahib has given a very detailed explanation of this in his book 'Aatmasiddhi'. The 'Sadguru' is our island of rescue. The island is far away tucked in the bosom of the ocean awaiting the arrival of a marooned or shipwrecked traveler, similarly, the 'Sadguru' too awaits the arrival of a deserving disciple to empty his treasure of divine knowledge into him.

'Atmagyaan samadarshita'; Guru is the one who is filled with self realization, who has risen above the physical plane, or the one who has attained the divine knowledge. 'Samadarshi'; what a simple but a profound word. In the 'Bhaasya' a lot of practice and wisdom has been put forth. But the straight forward meaning is that the one who has equanimity in all respects is the 'Sadguru'. Even the 'Gita' declares, 'Samoaham sarvabhuteshu'. Maharaj Sahib says that to have an all round equanimity is difficult. If it is done with a proper understanding then one can differentiate between the milk and water. The Divine can be said to be seated in equanimity. 'Vicharey udaya prayoga', it is very philosophical and a scriptural explanation. 'Aurva vaani'; whose words are unique or unprecedented. Once you hear the words you feel that such words are unheard of. It is an original and a novel presentation. 'Paramashruta'; there are many different meanings of this.

I would just like to emphasize here that the Dharma alone is our island or rescue and in my opinion the 'Sadguru' embodies Dharma. The second Dharma Sutra states that the Dharma shall establish you in a manner that no one can uproot or disturb you. This is impossible for 'Adharma'. The third part of the sutra is 'Gayi or Gati'. Dharma is our only movement or motion and finally, 'Sharanamuttamam'; it alone is our refuge or the most suitable place of surrender. The 'Gita' says;

Sarvadharmaan parityajya  
 maamekam sharannam vraja|

Just leave aside all the religious beliefs, Lord Krishna says that He alone is the ultimate dharma or the sole refuge. 'Maamekam sharannam vraja'.

Let us delve a bit into our main text. Sati goes to the 'Dakhsa Yagya' and could not bear the insult of Lord Shiva. As a result, she burns herself in the sacrificial fire. In her next birth, she is born as the daughter of the 'Himalaya'. When the girl child is born in the family, please celebrate. The daughter

is endowed with seven splendors. The 'Gita' says that the woman is blessed with seven great powers. The daughter started growing up. When she was the daughter of 'Daksha', she was simply the intellect but as the daughter of 'Himalaya', she is the profound faith. Our faith should grow. Saint Narada came and sang the paeans of the daughter 'Parvati'. He foretold her future and narrated the characteristics of her future husband. On hearing that the husband will have no parents, who is in a way the storehouse of attributes or in other words is without any attributes (Aguna), and who is above respect or disrespect (Amaana). Sri Narada further clarified that all these features are those of Lord Shiva but your daughter will have to do severe penance in order to attain Him. Parvati goes and performs severe 'Tapas'. The Divine voice blessed her. Lord Narayana appears before Shiva and says, 'Today, I have not come here to give a boon but I have come to ask you for something. Sati, your wife in her previous birth had sacrificed herself in the sacred fire and has been born as Parvati, the daughter of Himalaya. I have already blessed her and now please accept her as your bride.' The 'Devas' collectively come to Lord Shiva and pleaded their suffering. They requested Him to get married and the Lord consents. The preparations for the wedding began. Lord Shiva's marriage party arrives at the Himalayan kingdom. The ghosts and ghouls are a part of this congregation. Queen Maina comes to accord the ceremonial welcome to the groom. Seeing His fierce form she faints. Sri Narada arrives along with the 'Saptarishis'. They explain that Ma Parvati is the Divine Mother of this universe and unveil her divinity in front of them. A feeling or reverential love engulfs the Himalayas. The divine wedding takes place.

The Divine couple returns to Mount Kailash. Who can explain the nuances of their matrimony? After a while, Sri Kartikeya is born. Lord Kartikeya destroys the demon 'Tarakasur'. Once, the Lord was seated under the eternal and the primordial 'Banyan Tree' on Mount Kailash. Sensing an opportunity, Ma Parvati comes and surrenders at the feet of the Lord. With utmost humility Ma Parvati put forth her doubts in front of the Lord. She asked her explanation through the medium if the 'Ramkatha' as to whether Sri Rama is Divine or man? Thanking Ma Parvati for her most benevolent question, Lord Shiva goes on to explain the glory or greatness of this sacred text. Out of the many only five principal reasons were given for the advent of Lord Rama. The first reason was the curse of 'Jai-Vijaya' for which the Almighty had to assume a human form and come to the Earth. The

second reason was the curse of 'Sati Vrinda'. The third is Sri Narada's curse. The fourth reason was the boon obtained by Manu and Shatarupa which compelled the Lord to take a human birth. The fifth and the last reason was the curse of the Brahmins to King Pratapbhanu, because of which the Lord had to incarnate in a human form.

Before the 'Katha' of the Sun dynasty, the details of the birth of the evil forces of Ravan or the demons has been explained in the 'Manas'. Ravana, Vibheeshana and Kumbhakarna performed severe penance. By appeasing the Grandsire Bramhadeva, the three of them obtained very rare and unheard of boons. By misusing the powers he had thus got, he began tormenting the society. There was total anarchy in the world. The mother earth was distressed by this tyranny unleashed by him. Taking the form of a cow, the earth goes to the sages and seers to help her out of this mess. They in turn went to the 'Devas' and ultimately, they all decided to go to the Grandsire Bramha for help. Bramha Deva reassures the earth and collectively, they all pray to the Divine for help. Lord Shiva says that the Divine is present within all of us as our soul so we should pray to him from where ever we are. A collective prayer rose up and the Almighty Lord replied by way of a celestial proclamation of reassurance. Now, Goswamiji takes us all to the sacred city of 'Ayodhya'. It was the 'Treta Yuga' and King Dasaratha was King. The King was troubled that he did not have children. To plead and express his plight he goes and knocks at his Guru's door. Today, the 'Rajdwaar' is going to the 'Gurudwara'. The king narrated his sorrows and happiness to the preceptor. He was advised to be patient. The 'Putrakaameshthi Yagna' will have to be done and the necessary arrangements were made for the same. Shringi Rishi was called to perform the 'Yagna'. The 'Agni Narayana' appeared holding an urn containing the 'Divine Prasad' and asked it to be distributed suitably to the three queens respectively. After consuming the divine Prasad, after a certain time, the queens started experiencing the pangs of pregnancy. At the opportune moment, the Lord assuming His four armed form appears before Ma Kaushalya. By the mother's instructions, the Almighty become a small new born and started crying in the lap of Mata Kaushalya signaling the beginning of His human play. King Dasarath heard about the divine birth and he announced festivities and celebrations in the entire kingdom. From this sacred land of 'Veerayatana' I offer my heartiest congratulations to you all and to the entire world greetings on this joyous advent of the Lord. Badhai Ho. Badhai Ho. Badhai Ho.



When the kindness grows and rises up,  
it assumes the form of compassion

Baap! 'Manas – Mahabeera' is the focal point of discussion for our 'Mahavirayatra'. Let us proceed a bit further. There are quite a few queries. One point that has been asked is that Lord Mahavira and Gautama Buddha were both personalities of the same generation and time. We have heard from Acharyas and read about it that they both were at the same place once upon a time but did not meet each other. Because, they did not find any reason to meet. What was known to one was also known to the other. A similar story is in circulation that once Baba Farid and Kabirdasji were in a 'Vihaar' at the same time. The followers of Kabir Sahib felt that we must meet Baba Farid. And Baba Farid's followers too felt that they should meet Kabir Sahib. But when Baba Farid was asked about it, he replied in the negative, saying 'No need'. Similarly, Kabir Sahib was also asked the same question. He too said, 'No need'. Because, what is known to Him, is known to me and vice-versa. What is the need of wasting time? Many a great personalities have lived amongst us at the same time which alone has been our greatest fortune. So, at this sacred and holy place of Bihar where so many great personalities have set their holy feet on this land, we are fortunate to be seated in such a divinely sacred place and are trying to study a few sutras of Lord Mahavira.

Let me start with the words of Srimad Rajchandraji. Kripaalu Deva has mentioned seven things to be careful of. And I can see these seven in the seven 'Kandas' of the 'Ramcharitmanas', therefore, I would like to start from here. There was no need to unite, but unity already existed. In between, for our own selfish interests or short term gains we have broken this thread of unity. We need to re- unite or enjoin them once again. By the blessings of Ma, and by the good wishes of all of you, my 'Vyaaspeetha' is trying to accomplish this. And Ma is already engaged in doing so. Just imagine, 'Sadhviji' singing a 'Ghazal'? Unheard of. Acharya Ma has given this liberty, what a great revolutionary step it is in my opinion. These things will be understood maybe after decades or who knows centuries. And yesterday, Ma broke free and danced in the 'Raasa'. Just imagine, an Acharya doing Raasa. It must have created a stir at many places. I am sure, it must be happening. 'Dushyantkumar, had sung-

Ho gayi peer parwat si pighalani chaahiye,  
Iss Himalaya se koi Ganga nikalni chaahiye|

Just now, Pujya Sadhviji was singing, 'Prema ki ganga bahaathey chalo....' This message should go far and wide. It is being practiced here. It is not a mere message but is in full practice. I get phone calls asking me that what all is going on in 'Veerayatana' these days? What should happen in 'Veerayatana' is happening right here. Maybe, after centuries it is happening. I am sure that many a few must be running high temperature by now. But with time, they will subside. The youth of this country shall bring it down. Let Allah protect everyone. A Muslim lady is in service of Ma! The way in which she touched the feet was truly great. I instantly thought that this is the correct message to go out.

Kudrat ne toh bakshi thi hummein ek hee dharti|  
Hummney kahin Bharat kahin Iran banaya|

Tu agar basti mein hai toh veeranney mein kaun?  
Tu agar mandir mein rahta hai toh masjid mein kaun?

So what I meant to say that even a Muslim youth bows down and touches the feet. Saadhviji recites a 'Ghazal'. The Sadhu should be free from all adjectives. The name given by his tradition is welcome like a Vaishnava sadhu, a Jain Monk, a Buddha Bhikhu, a Christian missionary, or a Muslim

Fakir. These are just necessary for recognition and introduction. But ultimately, the 'Sadhu' should be shorn off all adjectives. This is the tradition of this place. It feels very nice. And this 2016 journey for me has really been very different from the very beginning. I am just moving around 'Samadhis' only. It started off with the enlivened Samadhi of Gandhi Babu. After that, I went straight to Saurashtra and recited the 'Katha' at 'Kamijada' on Sri Bhaannsahib's Samadhi. Then at Junagadh (Girnar), we paid our respects to the 'Rukhadd Samadhi'. From there I came here where Lord Mahavira and so many other divine personalities have blessed this place with their presence and practicing several austerities in these hallowed precincts. We all are walking together on this noble path. All this is happening at the special 'Ramkatha' taking place in this holy land of 'Veerayatana'. Where, Acharya Ma, on the occasion of 'Ramjanma' is participating in the 'Raasa'. First she would stand up and participate in the 'Kirtan' that in itself was surprising. But yesterday, she did 'Raasa'. I salute her for this. A Jain Sadhu and sitting thru a 'Mushaira'? What is happening Yaar? But Ma was showering her love so respectfully. It should be like this only. And the 'Vyaaspeethas' should come forward to do it. The 'Gyanpeetha' should also encourage it. Even the seat of power should come forward. It is my humble suggestion. But this must be done.

Ma! I am enjoying talking in front of you but to talk about myself is not significant at all. But with your blessings a lot can be achieved, that is why I am saying. Ma! I was doing a 'Katha' at 'Surat'. The intellectuals and the social reformers came to me with a suggestion that if the 'Prostitutes' want to come and meet you, would you be willing to do so? They even asked me that if you meet them, will it put you in any sort of a difficulty. I said, 'Please forget this baseless talk and come to the point. If they want to see me, my doors are always open for everyone. If they feel hesitant to come then tell me, I shall come to meet them. I would go to the extent of extending my invitation to them that they should come to my 'Vyaaspeetha' and perform the 'Vesper' service of Sri 'Ramayanji'. But they don't venture out during the day time as they operate only at night. They have their own constraints. But we made a breakthrough

and they agreed to come to the farmhouse, where I was putting up. I checked up with the organizer that he should not have any difficulty. He consented and left the decision to me. At that time, nearly two hundred ladies came to see me with utmost humility and respect. We sat together and spoke for nearly an hour. We gave them a meal. I abhor the 'Vyaaspeethas' to come forward and join in bringing about this change. It is necessary and the need of the times. I could see tears in their eyes. They were narrating their stories and also said that they did not want their daughters to come to this trade. There was also a talk about arranging for the education of their children. They should be adequately employed. They were given sewing machines.

So I feel that it was good beginning. And they all knew that it might be difficult for Babu to take such a step. Jesus had said that the doctor should go up to the sick. Lord Buddha too advocated this idea. Lord Mahavira leads us by example. So this must be done. If it is not done then it is a matter of concern. Next December, we have decided to have a 'Katha' especially for the 'Transgender community'. 'Laxmi' who is the well known representative of this community came to me. She was surprised and when she came to 'Talgajarda', she said, 'Babu. You will do it for our community?' I told her that you need not worry. I can even arrange for the organizers. You will not have to spend anything for it. Just collect the people of your community to come and participate, that's all. I will do a 'Katha' for them. Because I am doing it myself, I invite others to come forward and take some bold radical steps. We are now in the age of acceptance. Forget to change or improve anyone, let us try and accept everyone. I see this change happening at 'Veerayatana'. Here, there is no difference between a Hindu and a Muslim. Here there is no difference between Buddha and Mahavira. There is no differentiation between the 'Sanatana Dharmi' and a Jain. This is a very great message that is going out from this place. All are happy. I too get a lot of letters. Many people from the Jain community are saying, 'Babu. We are also listening to the Katha and we feel that it is truly a great change that is taking place'.

So, Srimad Rajchandra Bhagwan started with the divine word 'Katha' while enumerating the

seven things which are visible to me in the seven chapters of the 'Ramcharitmanas'. This is what is called unity or meeting of two ideologies. Srimad's words;

Daya, shanty, samta, kshama,  
satya, tyaaga, vairagya|  
Hoya mumukshu ghat vishey  
aeha sada sujaagya||

He says that that person is considered to be awakened or desirous of liberation who has these seven within him. Srimad has given us this great treasure in his text 'Atmasthiti'. I think that it is one of the last few sutras given by him in there. So his first point is 'Daya' (Kindness or mercy). There is a difference between kindness and compassion. There are a lot of commentaries on kindness and it should also be. At times, kindness is also referred to as the root of Dharma. 'Daya dharma ka mool hai'. The 'Ramcharitmanas' says, 'Dharama na daya sarisa Hari jaana'. Hey Garuda. There is no dharma equal to kindness. And when the sages or seers commented on the characteristics of Dharma, there too kindness is supposed to be one of the pillars. When there is a reference to the four pronged theory of Dharma then truth, purity, kindness, tapas etc are discussed. Here Srimad Kripalu Deva starts with kindness. 'Daya' is very beautiful and a sacred word also used by Kabir Sahib. There is a difference between kindness and compassion. Both have their own distinct positions. Till the time it is suppressed within, it is kindness and the moment it bursts out it becomes compassion. I am not a commentator. I try and study at night, or whenever I get some time, sitting next to my fire, like a musician practicing on the harmonium presses the key and the musical note 'Sa' comes out, similarly the finger of my Guru's grace touches the brain and what comes forth, I come and share it with you all. And Sahib, believe me. With efforts you can achieve something but with grace (Prasad) you get everything. If this point made by my 'Vyaaspeetha' touches you then please think about it. The 'Vyaaspeetha' believes that nothing will come out of fear, efforts may give you something but by the divine grace you get everything'.

Please keep this in mind my young listeners that fear will not give you anything. Your sincere efforts of course might give you something

but certainly, the divine grace will fill you up. What remains within is kindness and what comes out is compassion. The wealth hidden inside is kindness and that which comes out in the forms of tears is compassion. I see this much difference. The nature of water is to flow downwards but the kindness and compassion are a very beautiful combination. It starts with kindness and it begins to grow within. Then the tears well up and flow down. 'Daya' is a very sacred word, extensively used by Kabir Sahib and my Tulsi says;

Deenadayal birada sambhaari|  
Harahu nath muma sankat bhaari||

Kindness is our basic nature. But sometimes evils like pride, greed, anger or Maya suppress the wealth of kindness. These evils can only be eradicated by the divine glance of an awakened being or his touch or his silence or any signal or any indication given by Him. So the kindness begins to rise up within us and the tears start rolling down our cheeks in the form of compassion. But kindness is very important. I pray to you all with utmost humility that to show kindness by going up to the dwellings of the poor is not enough but put it in practice even in your work by not cheating or deceiving anybody. Practice it in your business, in your place of work. People cheat without even batting an eyelid. People don't mind slitting somebody's throat for nothing and then the heinous act of theirs pricks them throughout their life. What sort of a life is this? Kindness is very much essential in our lives. And the ones who are comfortably placed in life, if they will not practice kindness in life and start exploitation then mind my words; he will not be able to last long. Therefore, kindness is a very valuable treasure for mankind. We had a Muslim poet of 'Bhaavnagar' named 'Nazir Dekhaaiya' and he used to play in the band party. He was very poor but used to write some truly great poetry. He wrote a 'Ghazal' in Gujarati. I remember a 'Sher' from it-

Je dil ma dayane sthaan nathi,  
Tyaan vaat na kar dil khollinney|  
Aewa paanni vinaana sagarni,  
Aa Nazir ne kkashi zaroor nathi|

Even at the cost of the biggest sacrifices, our kindness should never desert us. If our kindness does not grow into compassion, don't worry but at any cost our kindness should remain

intact for which the proper insight from the 'Satsanga' is very much essential. In 'Saurashtra', close to 'Amreli' there is a small village called 'Laathi'. And the ruler of this village was Sursinhji Gohil. He died at a very young age. He was a great poet. His poetic name (Takhallus) was 'Kalaapi'. He had penned the poetry on the 'Gramya Mata'. A woman was working in a field of sugarcane and the King passes by and goes to her field. The woman offers the King a glass of sugarcane juice. He drinks that sweet juice and while he was drinking he begins to think that the farmers of my state are very prosperous. I should levy more taxes on them. While this thought was going on in his mind he pushes the glass forward for more but as the lady was busy in cutting the sugarcane sticks, the juice stopped flowing from the cane press. The glass remained empty and he wondered as to what was the matter? The woman started wondering that she is cutting more sugar cane yet the juice is not coming, what is the matter? At this point a line comes;

Rassheen dhara thhayi chey,  
dayaheena thayo nrupa;  
Nahin toh na banney aawun,  
boli Mata phari raddi|

Kindness is the fountain of nectar (Amrit). Allow it to flow and arise so that it can come into our eyes. So Kripalu Deva says that if these seven things are present in the house of a seeker then consider him to be awakened. Sahib. Goswamiji has discussed about kindness openly and discreetly in the 'Balkanda' of the 'Ramcharitmanas'. So, in other words the 'Balkanda' embodies kindness from where the text begins. If Tulsiji's heart was not overflowing with kindness, he would not have sat down to write the 'Katha'. So kindness is the foundation of the 'Balkanda'. The flow of the 'Kandas' is bottom to top. In order to be converted into compassion, the kindness begins its upward

journey. The incarnation of Lord Rama was also out of His kindness of heart for His devotees.

According to my 'Talgajardi' eyes, the 'Balkanda' is a 'Dayakanda'. The spiritual discussion starts from the womb of kindness. Kripalu Deva's second point is peace (Shanti). This is the foundation or the core essence of the 'Ayodhyakanda'. You may ask that in the 'Ayodhyakanda' we see a lot of turmoil and heartburn. The exile of Sri Rama and the grief of the entire Ayodhya. So where is peace visible here? Jagadguru Shankar has called Ma Jaanki as 'Shanti'. Sita means Shanti or peace. Ayodhya's peace should not be enclosed in the four walls of 'Ayodhya'. Similarly, the peace should not become imprisoned in the palaces of the rulers or kings. Peace has to follow Rama right up the last person of the society then it is meaningful. That is why, the travails of Ma Sita along with the Lord in the forests is the journey of peace. The peace should flow all over and spread. Tulsiji does not want that it stays within the four walls of 'Mithila' or 'Ayodhya'. In this way, the peace in the form of Ma Sita set out to touch every nook and corner and even go up to the last person of the society. That is why the 'Ayodhyakanda' is the 'Shantikanda'. So my dear brothers and sisters, Kripalu Deva's second point of peace is fulfilled in Tulsi's 'Ayodhyakanda'. The third attribute given by Srimad Bhagwan is 'Samta' (Equanimity). The third 'Sopana' of the 'Manas' is 'Aranyakanda', and it is filled with equanimity. The equanimity between the Geedharaj and Rama and between Shabari and Rama is seen. In the first instance, it's the Father and son and in the second instance, its mother and son. Another name for the Almighty is Equanimity. He has passed through so many of instances where He has gone establishing equanimity like between the Adivasis living in the forests, the sages and seers and so on. The Lord is on an expedition of making everyone equal. The

*There is a very slight but specific difference between kindness and compassion. Both have their own distinct variation. Till such time as it is subdued, it is kindness and when it comes out in the open then it is compassion. That what is dormant within is kindness and that what come out in the form of tears, is compassion. The nature of water is to flow down. But this kindness and compassion are a very great combine. The beginning is with kindness and then it rises above. They finally come down in the form of tears. The kindness rises and the eyes begin to rain and take the form of compassion.*

differences of cast, creed, religion, lineage, untouchability etc have all been done away with in the 'Manas'.

The fourth point is 'Kshama' (Forgiveness). The fourth 'Kishkindhakanda' is the one which embodies forgiveness. Even a proud and a culprit like Bali is also excused by the Lord. A materialistic minded Sugreeva who is always on the run was also pardoned by the Lord and befriended him. This was an act of empathy. The fifth 'Kanda' is the 'Sunderkanda' and it embodies 'Truth' the fifth tenet given by Srimad Bhagwan. In the field of 'Rasa' what is more beautiful than the 'Truth'. With my responsibility, I would like to state that the fifth 'Sunderkanda' is Kripalu Deva's 'Truth'. The sixth is the 'Lankakanda' and in Srimad's words it is renouncement or 'Tyaaga'. To offer things to the Divine is one thing but what shall be greater than giving up your life in the service of the Lord and attain liberation. Kripalu Deva's last and the seventh tenet is 'Vairaagya' or non-attachment. The 'Utterkanda' of the 'Manas' talks about going and meditating on the Lord in a far away place. It talks about the 'Param Vishram'. Till such time the non-attachment does not result into total restitute, consider it to be half. The culmination of non-attachment is in eternal rest (Param Vishram). Tulsiji's 'Uttarkanda' says;

Jaaki kripa lavalesha te mati manda Tulsidashun|  
Paayo param bishraam

Rama samaana Prabhu naahi kahun||

Kindly remember that Goswamiji is a 'Vairagi Sadhu'. But in the end he says that the highest point or achievement of my detachment is eternal peaceful rest. 'Paayo Param vishrama'. And Swami Nishkulanandaji says, 'Tyaag na takkey vairaga vina...'. The renunciation does not stay without non-attachment. As per my puny little understanding, that which you leave from your hands is renunciation (Tyaag) and that which drops off on its own from the heart is non-attachment or 'Vairaag'. So once again repeating Srimad Kripalu Deva's sacred words,

Daya, shanti, samta, kshama,  
satya, tyaag, vairag|  
Hoya mumukshu ghat vishey  
aaha sadaya sujagya|

Those aspirants who have all these seven in them are an awakened one. He is always alert.

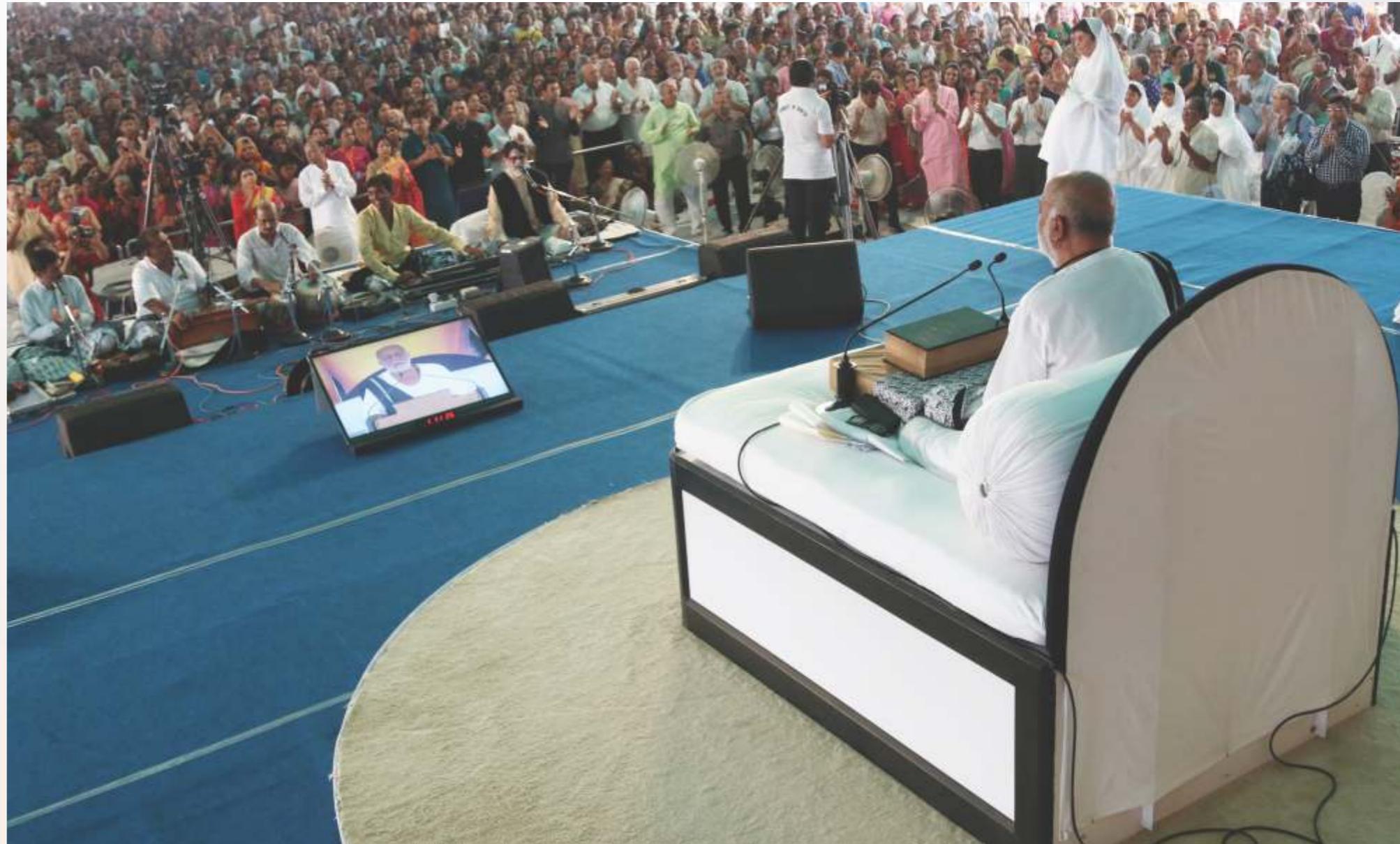
These were a few principles shown to us by one who has lived Jainism throughout his Life, Kripalu Bhagwan. I shall now talk about the four Sutras of Lord Mahavira and proceed into the main text. The 'Uttaradhyayan' contains the last few Sutras of the Lord and I have taken this sutra from there only. I shall share it with you all. I shall say first then please repeat after me.

Nnannam cha dasannam cheva,  
charitam cha tavo taha|  
Aeyam muggamannupatta,  
jeeva gachhanti suggayee||

Lord Mahavira points out four things to us. If an aspirant shall follow these in his life, he

shall achieve salvation. 'Nnannam' means knowledge; 'Dasannam' means philosophy or ideology, 'Charitam' means character and 'Tavo taha' means tapas. If we follow these four in life, we can attain bliss and the ultimate goal in life. Therefore, the first is the path of knowledge and the divine knowledge is a liberator. The 'Manas' says, 'Gyana mokshaprada beda bakhaana'. 'Gyana te virati joga te gyana'. So the knowledge undoubtedly leads us to liberation but in the 'Uttarkanda' it is said the path of knowledge is akin to walking on the edge of a sword. To be able to tread on it is tough. The second path is 'Darshan' or the philosophy. Now the question arises, 'Whose

darshan'? Whether of the divine word or the scriptures or the sutras or the sholkas, what do we see carefully of minutely? Or of the idols of the deities in the temples whose ideal can be the guiding light in the journey of our life? I don't know about any other 'Darshan' but the study or mere looking at our 'Sadguru' can surely be a liberating experience. Just studying or seeing the awakened one, that's all. Go to see such a person that the moment you decide to go from that very moment your happiness quotient goes on multiplying. I shall go, he will look at me and smile, shall enquire about me, I shall touch his feet, I shall become emotional, he very lovingly will



wipe my eyes and so on. This is not a discussion of any philosophy but it is the philosophy of 'Darshan'. The scriptures are glorious but they can also confuse us. Another beautiful sher of Paarasa Jaipuri;

Uljhannon mein khud ulajh  
kar rah gaye who badnaseeb,  
Jo teri uljhi hui latton ko suljhaaney gaye|

O Lord. You are the unknown, and beyond knowing. Those who set out to know you, get lost. That is why just see or do the 'Darshan'.

Please remember my dear brothers and sisters, choose the path on which your joy grows by leaps and bounds. That which plunges you into unhappiness or despair is not the path at all. That which confuses us is just a bluff. People waylay us in the name of showing us the right direction. A Jain family is the organizer of this 'Katha'. His original religious belief is Jain. I have never ever told him that you chant the 'Rama' mantra, or take a rosary in your hand; he is free to follow his own heart or his own calling. But I can see that he is happy. He was telling me that 'Bapu. After listening to the 'Katha' I feel overjoyed when I visit 'Derasarji' and want to go. Ma was saying about another Katha. Why, because the joy is growing manifold. I am also very happy and you are also very happy. My 'Rama' will not prove to be an obstruction for your 'Navakaar Mantra'. If 'Rama' does prove to be an obstacle then let me tell you frankly that He is neither Morari Bapu's Rama nor is He Tulsi's Rama. He could be an imposter Rama or something else that I have no knowledge. 'Rama' is eternal and the primordial one. Many people come and tell me that 'Bapu gives initiation'. Arrey Baap! I have already made it clear that I don't give initiation but I surely indicate the direction. Those who initiate must be enjoying it, I am sure. But I feel that pointing the direction is more enjoyable. To initiate is indeed a very holy and noble thing but it must not be forced upon anybody. I express my sheer joy on the fact that I am seeing a change emanating from 'Veerayatana'.

So my dear brothers and sisters, Lord Mahavira has shown us these four noble paths to liberation. The path of knowledge and the path of 'Darshan'. The third is the path of noble character or humility and dignity. I don't need to prove it because the name itself suggests 'Ramcharit

Manas'. This sacred text is nothing but the explanation of noble character. In other words, character also would mean humility. To behave humbly with ourselves and also with others. If we want an example of this noble character, who is filled with humility, understanding and whose eyes are dripping nectar of respectful love. Whose speech is truth but not harsh. His actions are devoid of pride and the behavior is saintly. This in my opinion is the definition of character. The fourth path as indicated to us by the Lord is 'Tapas'. I have repeated again and again during this 'Katha' that Goswamiji has given us very many definitions of 'Tapas'. 'Tapas' makes our lives interesting and very amiable. But the 'Tapas' has to be appropriate because if it is more then it shall singe us. When I was studying Lord Mahavira's Sutras, I noticed that He has indicated a few external 'Tapas' and a few internal 'Tapas'. With regard to the internal 'Tapas' He says that if one has committed a mistake then to accept it and to atone it within is the internal 'Tapas'. 'Michhami Dukkaddam'. Throughout the year the mistakes we might have committed to beg for pardon is an internal 'Tapas'. I was just telling you about the poet 'Kalaapi', in one of his poems he says;

Kismat karaavey bhoool ae  
bhoolo kari naakhun badhi,

Chhey aakharrey toh ekali ne ek yaadi aapni|

If my destiny pushes me into committing a mistake, then maybe I would but I know this much that a mountain of sins can be destroyed in a jiffy by the Divine Name of the Lord. My dear youth. We should not commit mistakes, but after all we are humans and it is said that 'To err is human'. Please do not lament over them, just atone for them. Our biggest problem is that we hurt another human and seek pardon from God. This is wrong. We ought to seek forgiveness from the person whom we have wronged. Just imagine the cleverness we employ. The paradox of our lives is that we commit a mistake at home and go to 'Haridwar' seeking forgiveness. What is all this? If we have hurt our parents or children or wife, seek pardon from them. Atonement of our sins is the inner 'Tapas'. The second is 'Vinaya'. Mahavira Prabhu says that modesty or humility is 'Tapas'. To be promiscuous is very easy but to be disciplined or understanding is difficult. Service is an internal

'Tapas'. The 'Pushthimarga' has explained different types of service. One is the 'Tanuja Seva' or the physical service. Second type of service is 'Vittaja', the service done with the help of money and the third is 'Maanasi' or the service by the mind. If none of the first two are possible then to think good for others and pray for their well being is the 'Mansik Seva'. So in Sri Vallabha Tradition, these three types of service are mentioned.

Thus, we have seen that service is considered to be an internal 'Tapas' by Lord Mahavira. 'Swaadhyaya' means the study and the practice of the Jain Sutras. The study of the scriptural texts, the 'Bhagwadgita', 'Ramayana', 'Upanishads', 'Koran' or the study of its tenets, 'Bible', 'Dhammapada', 'Guru Grantha Sahib' and all the holy books for that matter. Another meaning of 'Swa+Adhyaya=the study of the self' or in other words to study your own soul or your 'self' or your own nature or to think about who you are? Self study would be to analyze how many times you uttered a lie? To keep a watch over it whether it increases or decreases. If it has increased then to cautiously try to reduce it. Express happiness when you succeed in gradually reducing your short comings. I used to write and confess it to my 'Dada' that today I have spoken a lie this many times. Again if I would repeat it, I used to again confess it in writing to him. He used to look at me and smile. This in my opinion is the study of the scriptures as well as the study of truth. This is called self study. Reading books is easy but to read your own mind is difficult. But practice to read it slowly and you will learn to master it. Therefore, this 'Swadhyaya' is a great 'Tapas'.

The 'Dehotsarga or the Kaayotsarga' is referred to as the inner 'Tapas'. This too is difficult. Certain external 'Tapas' has been indicated by Lord Mahavira. Fasting is an external 'Tapas'. In the Jain tradition, so many difficult and very hard 'Upavaas' are prescribed. The 'Atthai' etc are very tough to do. In our Vaishnava tradition also we have several fasts like the 'Ramnavami, Janmashtami, Maha Sivaratri, Shraavan Maas, Chatur Maas and so on. These are all external 'Tapas'. In the Mahavira tradition, the begging for alms is considered to be an external 'Tapas'. To ask for food as alms and to be satisfied in whatever you have got. This attitude too is the external 'Tapas'. To give up taste i.e. to eat

whatever you get not bothering about its taste is also an external 'Tapas'. It is a bit difficult to give up the 'Rasa Tyaaga' or to give up the taste. If one is yet to taste the 'Parama Rasa' then in the spiritual field, one will have to strive to give up the normal taste. But the one who has already tasted the 'Parama Rasa', he will not have to give up it will fall off on its own. For one who is immersed in the Parama Rasa God, Paramananda Paramatma, Paramaprasannata Parmatma, who is totally immersed in this 'Rasa' then for him the ordinary Rasa is insipid. The Rasas of this world will become tasteless for him, who has tasted the 'Paramrasa' or the 'Paramananda'. There is some extent of pride in giving up and an element of hostility can be seen in those who are very rigid in their approach. Let it fall off on its own. The one who has tasted the Divine Rasa, for him he does not have to make any special effort to give it up, it falls off on its own. Lord Mahavira considers this to be an external exercise and external tapas.

'Kayaklesha', to keep the body away from experiencing any comforts on the contrary, it should be made used to sufferings. The one who indulges in providing great comforts for the physical self he will very soon become weak and sick. Once your physical enjoyment increases, the body gets disproportionate and will need correction by way of this and that sort of exercise. Instead to doing all this, first look after your physical well being. Therefore, 'Kayaklesha' means that you should engage yourself in doing a little bit of physical labor. Gandhiji and Vinobhaji would regularly practice 'Shrama Daam'. This is an external 'Tapas' and in the last it is mentioned, 'Talleenata'. To immerse completely orto be involved completely. There is no distance whatsoever. The 'Talleenata or sanlagnata' have been termed by Lord Mahavira as the external 'Tapas'. These are the four indications that we have been given by Lord Mahavira in the 'Utteradhyayana'. But my dear listeners only consider that path to be yours, which increases your happiness quotient. Then it could be any path, either the path of knowledge, the path of service or the path of "Tapas". So Baap! By enjoining Lord Mahavira's Sutras along with that of the 'Ramcharitmanas' we are trying to study them at this holy and sacred land of 'Veerayatana'.



All the walls of religion should be broken  
and there should be only doorways

Baap! 'Manas-Mahabeera' has been the focal point of our discussion based on the 'Ramcharitmanas', referred as the 'Ramkatha' by me. I have tried to present before you the way I see Lord Mahavira through my 'Talgajardi' eyes. Ma has blessed us profusely. All of you have showered me with love and respect. I express my happiness with all the trustees of this organization 'Veerayatana' and pray for your happiness.

Khush raho har khushi hai tumhaarey liye|  
Chhod ddo aansuon ko hummarrey liye...

My dear brothers and sisters of Bihar, I am indeed very happy. For her small child the mother always tries to get something and in the same manner Ma got something new for me every day. This bridge between us should remain intact. I shall continue to come and I invite you also to come to my place. We neither share any relationship based on material benefits nor desire anything from each other. Our relation is based on the divine name 'Hari Naam'. Lest I forget;

Sitaaron ko ankhon mein mehfooz rakhna,  
Bahut duura tak raat hee raat hogi|  
Musafir ho tum bhi, musafir hain hum bhi,  
Kissi modd par phir mulakaat hogi|  
- Bashir Badra

Baap! Let us proceed further. I shall just try and touch upon the various facets of the 'Katha' very briefly. Day before yesterday, we celebrated the 'Rama Janma'. The 'Naamkarana Sanskar' of all the four brothers was performed. They gathered knowledge at the feet of the Guru. Maharishi Vishwamitra comes and demands for Sri Rama and Lakhana. He does not want any wealth but he seeks the progeny. Rama is truth and Lakhana is renunciation. Without these two, the life remains unfulfilled. Renunciation follows on the footsteps of truth.

Swami Ramtirtha stepped out in the market place of Lahore. He saw a little child crying and the parents were trying to appease him. The child wanted to catch his own image but could not. The mother takes the hand of the child and puts it over the child's head holding on a strand of hair and the child thought that he has been able to catch the image. Swamiji made a note in his diary that the image cannot be caught but we need to catch ourselves. Those who have caught the truth have caught everything. The 'Yagya' was accomplished with the truth and renunciation. At the insistence of Sri Vishwamitra, the two brothers proceed on foot to 'Janakpuri' for the 'Dhanush Jagya'. Rama travelled on foot. The sages, seers and the followers of Jainism travel a great deal on foot.

Rah mein aaye jo deena dukhi,  
Sabko galley se lagathey chalo|  
Prema ki ganga bahathey chalo....

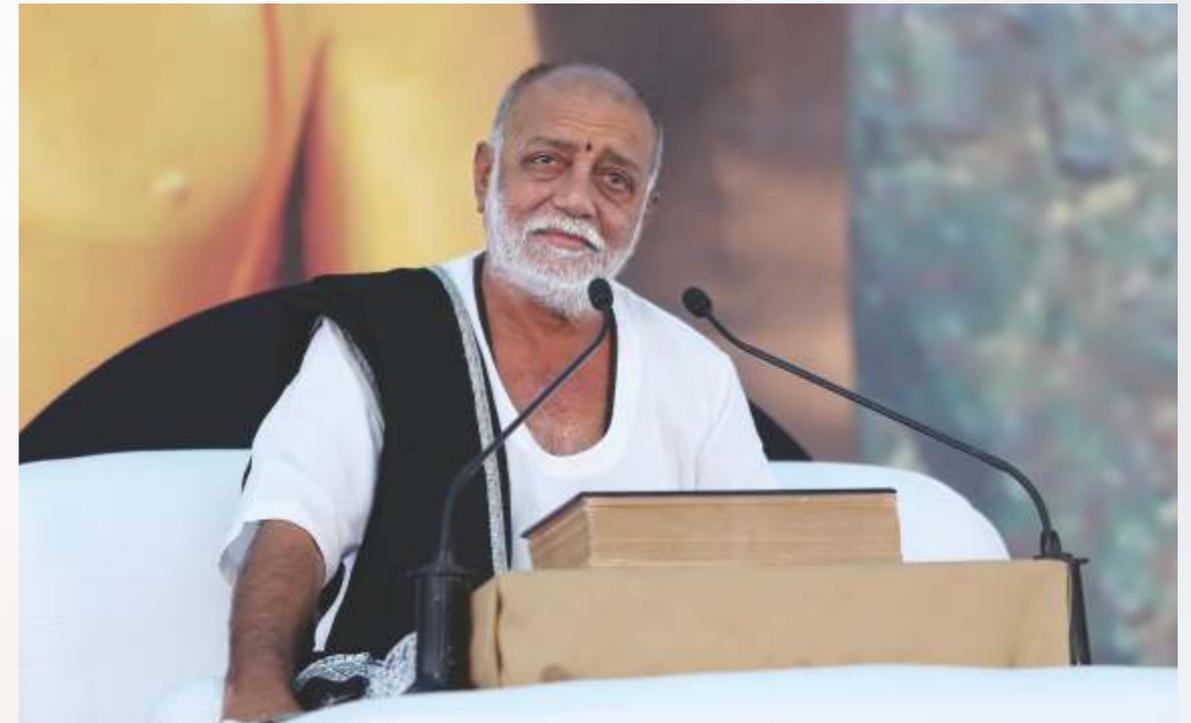
Ahilya is a mere example. The 'Avatars' should walk bare footed. The mistakes of 'Ahilya' should not be scrutinized or there is no need of doing a 'Post Mortem' of them. She committed a mistake and realizing it, she became still or inert like a stone. The wife of Gautama is cursed, not sinned. At times,

certain obligations or constraints compel the person into committing a mistake. The Saints or the sages stood in her defense. She got an entirely new birth by Sri Rama's grace. One should not commit a mistake but if for any reason, you do then sit down quietly in atonement. You will not have to go to the temple but the Lord will come to you for your emancipation. Those who chant the divine name should come forward to motivate and encourage the poor people of the society. Rama asked about the advent of the holy Ganges. The trio reaches 'Janakpuri' and in the evening, the two brothers go out to see the town.

The next day morning, Ma Sita comes to the 'Pushpa Vatika' for the worship of Ma Gauri and sees the Lord there. A garland falls off the idol of Ma Gauri as a blessing and the idol smiles and speaks. This is not going to be an acceptable fact but if we have humility, love and respect within then of course, all this is very much possible. At times, we can notice tears in the eyes if the idols even in this age and time, in spite of it appearing to

be an imagination. The 'Dhanusha Jagya' is accomplished. When Sri Rama picked up the bow, the entire earth appeared to be swirling very fast. The oceans, lakes, rivers overflowed. The Lord broke the bow and threw the broken pieces on the ground. This is followed by the internal churning of Sri Parashura King Dasarathji comes along with the marriage party from Ayodhya. All the four brothers get married at 'Mithila'. Sri Janaka's daughters, Sita weds Rama and Urmila weds Lakhana. His younger brother's daughters Maandvi wed Bharat and Shrutikirti weds Shatrughana simultaneously.

In the 'Ramayana', we have the 'Katha' of four weddings. Firstly the Shiva's marriage is successful. Second, Rama's marriage too succeeds. The other two that of Soorpanakha remains undone and Narada with Vishwamohini too remain undone. King Janaka could sit along with sage Asthavakra and discuss the various spiritual aspects. Such a great personality broke down at the departure of his daughters. Ma Jaanki is from



Bihar. The daughter of India has an internal voice. She tells her mother Sunaina, 'Please look after our father'. When the daughter leaves the house of her parents, she is very concerned about her father. This is the mental makeup of the daughters of my country. The marriage party returns to 'Ayodhya'. Sri Vishwamitra wants to return to his hermitage. If a saint takes your leave then Sri Dasarath teaches us what to ask.

Naath sakala sampada tumhaari|  
Mein sewaka sameta suta naari||  
Karahun sada larikana par chhohu|  
Darsanu deta rahaba Muni mohu||

'I am your servant. During your 'Tapasya' if you think of us, Lord. Please come and bless us'. Because, your remembrance and coming shall recharge us. The austerities of a 'Sadhu' (Bhajan) and the 'Tapasya' of the sages are responsible in maintaining this creation. Never do anything that would disturb their austerities. Also, refrain from providing them with unnecessary comforts. Leave them alone to practice their spiritual austerities. At this point the 'Balkanda' comes to an end.

In the 'Ayodhyakanda', Goswamiji unveils the mysteries of life for us. Our life should be a mix of both pleasure and pain. Kaikayei asks for two boons from Sri Dasarathji Maharaj. Mata Kaikayei is a great woman and just imagine; the mother of a great saint like Sri Bharat, how great she herself would be? My dear youngsters please avoid any company that pollutes or contaminates your mind. The 'Manas' says, 'Rahahi na neecha matey chaturai'. The company of evil minded people is a curse. A stupid fool will have a thousand ideas to confuse us. But a thousand wise men will all have one common idea. Whether it be Sri Rama, Mahavira, Buddha or Shankaracharya. The one with a confused state of mind should always be kept at a distance or stay away from him.

Sri Rama is exiled. Sri Dasarathji passes away and Sri Bharat refuses to sit on the throne of 'Ayodhya'. He says that, 'He is not the one in favor of power; instead, he favors the 'Padukaji'. I am not interested to rule, I am a seeker of truth. Let us all

go to Chitrakoot and do as the Lord pleases'. When Sri Janakraj and Sri Bharat meet Lord Rama, he says;

Jehi bidhi Prabhu prasanna mann hoyi|

Sri Bharat seeks the total refuge of the Lord. He could not bear to be away from Sri Rama, yet he agrees to return back. Looking into his eyes, Sri Rama could read that he wants a support.

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

The Lord gives His 'Charana Paaduka' to Sri Bharat. For fourteen long years, these very 'Paadukas' become the protector and savior of the people of 'Ayodhya' and Sri Bharat's life. We have a very sacred place of Sri Paadukaji in our country. They speak, reply, cry and laugh as per the need. This is the land of 'Paaduka'. Mahatma Gandhi's idea of 'Trusteeship' has come from this only.

Sri Bharat seeks Mata Kaushalya's permission to live the life of a hermit outside 'Ayodhya' at 'Nandigram'. The ever loving mother understands his feelings and consents and says, 'If that is what you want my child, I will not stop you.' Before leaving, he hands over the responsibility of looking after the three mothers to his younger brother Shatrughana. Sri Rama is 'Truth' and Sri Lakhan embodies awareness. Sri Bharat embodies total unconditional surrender and Sri Shatrughana is total silence. Ma Jaanki embodies tolerance and Mata Kaushalya is motherly affection. Mata Sumitra signifies humble mute surrender. Holding Bharat's hand, Mata Kaushalya takes him to Shatrughana and says, 'Son. Would you like to say something?' At that moment as if a dam breaks open and sobbing, this embodiment of silence speaks, ' My father is in heaven, the Lord, Ma Jaanki and dear brother Lakhan are in the forest and Bharat Bhaiya will be at Nandigram, kindly for once tell me that is there any place reserved for me?' There was an eerie silence that emanated and at this teary juncture, the 'Ayodyakanda' concludes.

In the 'Aranyakanda' the trio leave 'Chitrakoot' and proceed to the 'Kumbhaja Ashram' down South and befriend 'Geedharaj Jataayu'.

They stay at the 'Panchawati'. Here, Sri Lakhanaalji asks five questions to Sri Ra The reply given by the Lord is known as the 'Rama Gita'. Soorpanakha comes and is taught a lesson by Sri Lakhana and rushes to the court of Ravana wailing and weeping. She instigates him. He plans to abduct Ma Sita and trying to obstruct him, Jataayu is hurt. He could have blinded Ravana in combat but in those days, there were some sacred rules of war also. Today the dichotomy is that there is war in religion. Jataayu attains liberation at the hands of Sri Ra Ma Sita is kept at the 'Ashok Vatika' in Lanka. Looking for her, the Lord arrives at the 'Shabari Ashram'. Making her as His object of conversation, He narrates the 'Navadha Bhakti' for all of us. From there, they go to the 'Pampa Sarovar and Sri Narada comes there to meet the Lord. At this point, the 'Aranyakanda' concludes.

Moving on, Sri Hanuman comes to meet and greet Sri Rama and requests Him to befriend Sugreeva. This got left out no. The similarity between this 'Mahavira' and that 'Mahavira'. Both used to live in the mountains and were fond of quietness of the hills. The mother of both the 'Mahaviras' saw a divine dream. Their search, their 'Tapasya', their voluntary vow of poverty (Akinchanta), their dispassion and their sharp intellect were very much similar. One looked out for Ma Sita, the embodiment of peace and the other was in search of the non-violent peaceful form of the Divine Mother. The so called followers have tried to distance them and hold them apart to suit their selfish motives. There should be no walls in religion. It should only have doorways. Why to talk about the doorway? I think that it should be like a vast open field without any boundaries. And at 'Veerayatana', Ma even at this age is actively

engaged in selfless service, I express my utmost happiness for it. I salute her with utmost humility. After befriending Sugreeva, the Lord liberates 'Bali'. Sugreeva is anointed the king of 'Kishkindha'. The Lord performs the 'Chaturmaasa' on the 'Pravarshana hill'. The plan for the search of Ma Sita is made and the group comprising of Sri Hanuman is sent to the South. He locates Ma Sita at the 'Ashok Vaatika' in Lanka. But who shall go there? Sri Hanuman prepares to leave. I would like to tell the youth that please come forward to serve the society, to serve the world. But also take the sane counsel of elders like Jambuwanta. Here, the 'Kishkindhakanda' comes to an end.

In the beginning of the 'Sunderkanda', Sri Hanuman goes to Lanka. He meets 'Vibheeshana' and with his guidance, reaches Ma Sita. Ravana comes and torments her. After that he meets the Divine Mother and is blessed profusely by her that, 'Sri Rama will love you dearly'. Sri Hanuman burns down the Lanka and comes back to reassure Ma Sita. He takes the 'Chudamani' for the Lord and he returns back. He meets his brothers and Sugreeva. He hands over the 'Chudamani' to Sri Rama and the Lord gets emotional seeing it. The entire army assembles on the shores of the ocean. Vibheeshana is kicked out by Ravana and he comes and seeks refuge of the Lord. Sri Rama waits patiently for the ocean to give His army a way but getting no answer asks Sri Lakhana for His bow and arrow. What does this signify? Sri Rama even till the last moment wants to wait for an answer that in the interim period also if a peaceful solution can be found. Seeing the Lord about to mount the bow, flames erupted from the bosom of the ocean and taking the form of a Brahmin he comes and surrenders at the feet of the Lord. He suggested that

*There has to be some rules or moral virtues in life. These virtues will speak for you. Your 'Bhajan' will speak. You will not have to reveal anything. Let the fragrance of the virtues spread. It has its own fragrance. And the self control has its own form. The fruit of this is knowledge and the nectar of this knowledge is Divine Love. These are the four types of flowers of 'Tulsiji'. The body of Mahavira Swami' is very delicate. His eyes are filled with compassion. The beauty of self control and the fragrance of the virtues can be seen and experienced in Him.*

'Nala & Neela' are two blessed monkeys in the Lord's army who have the boon that whatever they will touch shall float in the water and with the aid of the Lord's army a bridge was constructed across the ocean. At this the 'Sunderkanda' comes to an end.

In the 'Lankakanda', the 'Setubandha' is made and Sri Rama says that at this auspicious place, Lord Rameshwara Shiva was installed there. This was the symbol of the unity between the 'Shaivas and Vaishnavas'. It proved to be a bridge between the man and the monkey and even the demons. The Lord's army crosses over to Lanka and Angad is sent as a last ditch effort for peace. His mission fails and the fierce battle ensues. One after the other, Ravana's army was dissipated and finally by mounting thirty one arrows on His bow, the Lord liberates Ravana. The divinity of Ravana merges into the Divine. The heavens showered petals. Mandodari comes and the mortal remains of Ravana are cremated. Vibheeshana is coroneted as the King of Lanka. Sri Rama and Ma Jaanki are united. The Lord with his entire entourage takes flight towards Ayodhya in the 'Pushpaka Vimaana'. This is the conclusion of the 'Lankakanda'.

The beginning of the 'Uttarkanda' sees the return of the Lord and the establishment of the reign of love. Sri Rama ascends the throne of Ayodhya. Now before I conclude, let us take a few concluding Sutras of Lord Mahavira. The 'Uttaradhyayana' are the few last Sutras of the Lord. I have written it down and got it with me. All should kindly repeat after me.

Nna vi mundiaenna samanno,  
nna onkaarena bambhanno|  
Nna munni rannavaasennam,  
kusacheeraine nna taawasol|

Mahavira Swami says that merely by shaving the head, you don't become a monk (Shramana). Just by repeating 'Om. Om.' you cannot become a Brahmin. Merely by staying in the forest you don't become a sage and just by wearing tatters you don't become a renunciate. Then what is to be done? How do we become a monk? The answer is –

Samayaaye sammanno hoi,  
bambhacheraina bambhanno|  
Nnannenna munni hoi,  
tavena hoi taawasol|

These are the concluding sutras of Lord Mahavira. You become a 'Shramanna' by equanimity, by chastity you become a Brahmin, a sage by knowledge and a 'Tapaswi' by 'Tapas'. Tulsiji has also said the same thing. Out of His compassion, the Lord says that by maintaining equanimity, you can become a monk. Keep this equanimity with all Hindus, Jains and Muslims. I am seeing it here at 'Veerayatana'. This equanimity alone is the 'Shramana'. Lord Mahavira was not a miser. He embodied equanimity. Please remember one thing that after many years the original root again sprouts up. It has blossomed here at

'Veerayatana'. The 'Dharmaveera' should maintain equanimity.

Sukha-dukha sama kritwa laabhalaabho jayajayo|  
Lord Mahavira and the Buddha said that even if you are abused, maintain equanimity. After all, he will give you what he has. Chastity is Brahmin. 'Bramhacharya', like 'Dincharya', 'Bhikshacharya', say 'Ratrichrya'. Noble kings used to go out at night to get first hand information about their people. 'Bramhacharya' means who lives in the Brahman. To eat, sleep, wake up in Brahman. Dushyantakumar had said;

Mein jisse odhata bichaata hun,  
Wohi ghazal aapko sunata hun|

To lead a life in Brahman. Eat Brahman, 'Annam Bramheti vyajanaat'. The 'Upanishad' declares that the food grain is God. In spite of

living a material existence, who is constantly immersed in the Divine, or to make it even simpler, not just by uttering the 'Omkar' but who is not living in a confused state of mind is a Brahmin. The Lord further states that by merely living in the forest one does not become a sage, he becomes a sage by knowledge. The one who has attained knowledge is a sage. Just by wearing tatters, you don't become a 'Tapaswi'. You can become a 'Tapaswi' only by 'Tapas'. So, because of the lack of time, I will not be able to go into the details but these very sutras have been discussed in the 'Manas' as well.

Sochiya yati prapancha rati bibeka biloka|

Who is a 'Yati' or a 'Muni'? Who is a Brahmin? Who is a hermit? 'Kanana basai reta'. Who is a 'Tapaswi'? We have discussed it many a



times. Lord Mahavira has out of His benevolence, given very simple sutras for people like us. So these were today's sutras. I would like to conclude with the words of Srimad Rajchandra –

Aagall gyaani thayi gaya,  
vartamaanma hoy|

Thasshey kaal bhavishyama,  
bhaagbheda nahi koyi||

He has given us this Sutra. There is treasure trove of the Mahavira philosophy. Gurudeva Maharaj too has taken from the 'Sthannana Sutra'. You are my flowers and not my followers. There are four types of flowers. There is the beauty and sweet smell. It is beautiful but no smell. There is no beauty but a very sweet smell and there is neither beauty nor smell. In the same way the 'Sthannana Sutra' says that man is also of four types. The first type is that there is a beautiful form but no smell of decent character. The second type is that there is no outward beauty but the character is impeccable. Say for example 'Ashthavakra' who was even visited by the great Janakaraj. The third is no outward beauty and no inner beauty as well. Nothing, useless. And the fourth is the saintly person, who has both the inner as well as the outer beauty. The 'Manas' says –

Samana niyama phoola phala gyaana|

Harpada rasa rati beda bakhana||

The self control is the beauty and the moral values or rules are the smell. All this is coming to mind now. What should I present? 'Yeh amiraat kissey pesha karun'? We are all bound by time.

Acharyacharan give us three words, 'Antaratma, Bahiratma and Paramatma'. From the 'Paramatma' we can go to the 'Bahiratma'. And from the 'Bahiratma' we can travel to the 'Antaratma'. The 'Antaratma' can overtake the 'Bahiratma' and can straight way go to the 'Paramatma'. Self control induces a bright luster. It does not burn but enlightens. The 'Manas' says that the moral virtues are the fragrance. There should be some rules and regulations in one's life. Your moral values will speak on their own. Your 'Bhajan' shall

speak. You will not have to reveal it. Let the fragrance of virtues spread. The moral values are very fragrant. And the self control has its own form. The fruit of this is knowledge and the nectar of this fruit is the Divine Love. These are the four types of flowers of 'Tulsiji'. Mahavir Prabhu's body is very delicate. His eyes are filled with compassion. The compassionate eyes have a lot of depth. Raj Kaushik's Sher says;

Kabhi roti kabhi hansti kabhi lagti sharaabi si,  
Mohabbat karnein walon ki nigaahin aur hoti hain|

In a few days time, Lord Mahavira's Jayanti is going to come. I have come to 'Veerayatana' to present Him with a birthday gift. This nine day 'Katha' is my advance gift to Him.

Saya bhi jot era padd jaaye,  
aabaad ho dil ka veeraana|

Chandan sa badan, chanchal chitwan,  
dheerey se tera yeh muskana...

The beauty of self control and the fragrance of the moral virtues are very much there and can be felt in Him. So, we were remembering the Lord in these last few days along with the sutras of the 'Manas'.

Now, going back to the main text, the 'Pushpaka Vimaana' of the Lord lands on the banks of the 'Sarayu' at 'Ayodhya'. The Lord rushes. He salutes His Motherland. He pays obeisance to His preceptor Guru Vashishtha. He leaves behind his bows and arrows conveying this message that the 'Ramarajya' cannot be installed with weapons, it can only happen by the grace of the 'Sadguru'. Ma Jaanki also pays her respects. When Sri Bharat and Sri Rama meet, it became difficult to judge that who was exiled? In order to meet everyone in person and embrace them the Lord creates His Divine powers and meets everyone individually. All were blessed with the Divine realization. He first goes to meet Mata Kaikayei. On seeing Sri Rama she bursts in tears. The Lord consoles her and says that I shall ever be indebted to you Mother. If you would not have sent me to the forest, how could I have ever learnt the power of truth, Sita's truth, the brother's love, the value of service and the miracles of grace? He then goes and meets

Mata Kaushalya and Sumitra. It was decided that without any further delay, the 'Rajtilak' should be done as the last time around, due to the night of attachment in between it had got stalled for fourteen long years. The Lord and Ma Sita are ordained with the royal finery suitable for the great occasion and the Divine throne descends. The seat of power should come at the feet of the 'Truth'. Saluting the mother earth, the Sun God, Guru and the elders, the people, the Brahmins, Mothers, and bowing down in utmost humility, the Lord ascends the throne of 'Ayodhya'. Giving the creation the reign of truth and love, Guru Vashishtha anoints the forehead of the Lord –

Prathama tilak Vashishtha muni keenha|

Puni saba vipranha aayasu deenha||

All the four Vedas came to the coronation court to sing the paens of the Lord. Lord Shiva comes to pay His respects. In fact, Lord Shiva and His likes are the ones who are interested in the 'Ramarajya'. The magnificent reign of truth was established which Gandhi Babu dreamt and we all also dream of. Six months later, all the friends were bid good-bye by the Lord. Only Sri Hanuman stayed back in service. In time, Ma Sita gave birth to the heirs of the 'Raghukula' 'Luv & Kusha'. Similarly, all the brothers had two sons each. At this point, Goswamiji concludes the 'Ramkatha'. The second exile of Ma Jaanki, which was fraught with negativity, false arguments and disputes has not been touched by 'Tulsiji'. He only wanted a healthy dialogue and wanted the Lord and Ma Jaanki to be seated in the hearts of the mankind.

The 'Uttarkanda' contains the 'Kaagbhusundi Ramayana' and the seven questions asked by Garuda and their answers. This in a way is the core essence of the seven 'Kandas'. At this juncture, Sri Kagabhusundiji concludes his narration in front of Garuda. Whether Sri Yagyavalkaji concluded in front of Sri Bharadwaji is not clear. I feel that till such time as the holy 'Triveni' of 'Ganga-Yamuna –Saraswati' continues to flow, this 'Katha' shall also continue to be recited. At the seat of Mount Kailash, Lord Shiva

also concludes His discourse in front of Ma Parwati. Pujyapada Goswamiji, who was narrating the 'Katha' to his mind and the saints, while concluding says –

Ehi kali kaal na saadhan dooja|

Joga jagya japa tapa brata pooja||

Ramahi sumiriya gaawahi Ramahi|

Santata suniya Rama guna gramahi||

Three sutras have been given here. The 'Sumirana' of 'Rama', to sing and hear His glories and to constantly love Him. The one, who will love, shall sing. And to hear, without compassion the 'Katha' cannot be narrated. The Lord's compassion flows in the form of the 'Katha'. Truth, love and compassion, these three eternal sutras were given. At this sacred place of 'Veerayatana' and with the grace of Lord Mahavira and the loving blessings of Ma, my 'Vyaaspeetha' was talking to you. While we too proceed towards concluding our discussion, I repeat my experience that I have spoken a lot in these nine days yet a lot remains to be spoken.

I was reciting the 'Manas – Mahabeera' in front of you. If any sutra has touched you then please hold on to it. In case of difficulty in life, these sutras may prove helpful. Our greatest companion is our 'Sadguru'. All the others may leave but He shall be with us for eternity. Ma has already blessed us. By the grace of Lord Mahavira, this beautiful 'Premaygya' has been accomplished without any hindrance. The organizer family, the 'Veerayatana' institution and all the volunteers helped in making it a grand success.

Prabhu ki kripa bhayahu saba kaaju|

This achievement is not in the hands of man. Someone is made instrumental in the success. The fruit of this 'Premaygya' along with Ma, all the 'Saadhvis', the elders and all of us collectively let us offer it at the Lotus Feet of Lord Mahavira Prabhu. It your place of 'Sadhana' and your consciousness has guided us. O Giver of everything. What can we give you? Your 'Janma Jayanti' is coming and on this occasion what can we give you? I am giving this nine day 'Katha' to you. I offer it with utmost humility to the Lord.

## क्वचिदन्यतोऽपि

The Teacher should have the silence of the 'Muni' and the oration of a 'Rishi'



Morari Babu's discourse given at the program organized by 'Sri Mahuva Taluka Prathamik Shikshaka Sangh'

By the grace of Sri Hanuman, the blessings of Saints and your good wishes we assemble here each year to pay respects and honor the retired teachers of 'Mahuva Taluka'. My Pranams to all of you. Eleven teachers, who have made a special contribution in the field of education in our state, have been selected by the office bearers of 'The Gujarat State Primary Teachers Association'. We have honored them. I offer my 'Pranams' to all of them. How beautifully it has been said. I very much appreciate it. To take inspiration from it and try and live a decent life but it doesn't become possible due to lack of time. Here, everything happens at a particular time. Wherever I go the teachers say that 'Morari Babu was a primary teacher'. It is a matter of pride. It is great 'Award' for me personally. The 'Nagarik Bank' people say that 'Morari Babu had taken a loan of seven hundred rupees from us'. But it was approved after one year can't be said. But I

am saying so. I tell them that my dear brothers. I am not the customer of any bank anymore. So kindly delete my name from your list. But they still continue to have me enlisted. They say that it is a matter of pride for them. 'Talgajarda' says that Morari Babu has been born here and it is matter of pride for us. Many people say that our village hosted the first 'Katha' and it is a matter of great pride for them. This is not true. When shall I feel proud? This does not mean that I don't feel a sense of pride? When the teachers say that Babu is one amongst us, I feel happy about it and do feel proud about it. It shall be a matter of great pride when all of you who listen so attentively come forward and apply yourselves to strive for more honest and sincere efforts, that will be truly special. Please don't think that Babu under rates or thinks very lowly about you. Undoubtedly, I take pride.

I am proud of having been a teacher. Apart from being a teacher, what else could I have done? After completing P.T C. I even did C.P.T.C. My first job was at the 'Swaminarayan School' at Mahuva. The Municipality used to take houses on rent and one such place had the 'Swaminarayan School'. I got a job in 'School No.3'. I had to work because of the family situation at that time. The 'Zilla Panchayat' had given an order. The village was 'Uddas'. I had to do up down and I could not afford a bicycle. I joined the service but my heart was into something else. I could not stay in the school for a long time. I would like to honestly admit that I could not concentrate in my work. But had the compulsion to work. My Principal was 'Vaaljibhai Devjibhai Kukadiya'. He used to sign in short as 'V.D. Kukadiya'. I still remember it. He is related to our village. 'Bechar Laadwa' my fellow student was a professor at J.P. At the cost of deduction in the salary, I used to go for 'Kathas'. In those days the 'Casual System' was not there. I knew that I get my bread and butter from here and could not be disloyal to my job. It is not in my blood. But, what to do? Somehow, I could not force myself into it. My Principal used to scold me. On one hand the Principal Teacher and on the other the assistant teacher. Because of his anger, he did not make me permanent. I am grateful to 'Valjibhai' that because he did not make me 'Permanent', I got permanency where I wanted. This is some time in 1966-67. Once, when he was very angry, he told me, 'You don't work and go away for the 'Katha'. 'But Sir, I go with a deduction in my pay. I don't do anything wrong and I take leave from you and go, Sir'. 'All that is fine, because when you come to ask, I can't refuse you'. He once told me, 'I would like to attend one of your classes'. I used to teach in Class One. I had no standing in front of him but after all work is work.

Kararvindena padarvindam  
mukharvindena viniveshayantam|  
Vatasya patrasya puttshayanam baalam  
Mukundam manasa smaraami||

He said that you do the 'Manas Katha'? In those days there would be a maximum of two or

three in a year. He said, 'Manas' word is also related to psychology; therefore tell the students its psychological purport. At that time I shall also be present in your class'. I said, 'Fine Sir.' I kept a chair for him and requested him to be kindly seated. My students of the first standard were very fond of me. I started off, 'Ka for kamal, Kha for khatara, Ga for Ganpati, Gha for ghadi, Cha for chakli, Cha for chatri, Ja for jamrukh, Jha for jhabla, Ta for tatttu, Tha for thaliya, Da for dagla, Dha for Dhagli, Nna for none, Ta for talwar, Tha for thadd, Da for dadaka, Dha for dhaja, Na for nagada, Pa for patang, Fa for faanas, Ba for bakra, Bha for bhamarda, Ma for mirchi, Ya for yati, Ra for rath and La for lakhota.' Then I asked the boys, 'Pa' for?' The boys replied, 'Sahib'. When they used to address me as 'Sahib. I used to be very happy. I used to be reminded of 'Kabir Sahib'. The boy replied correctly that 'Pa' for Patang and I said, 'Very Good.' I stopped looking at 'Sahib', because he was staring at me as if it was his right. He had a feeling of censure or contempt in his eyes. Vinobhaji has given us a very beautiful word saying that the Sanskrit language is so rich that no other language in the world can match up to it. But in it there is no word as 'Adhikaar or Kartavya'. For a teacher, he should have it as a sacred rule that he does not try and impose any right. Here, we have fewer teachers and more of education helpers. They should get justice. There is a delay. Whatever it is but we are here to fulfill our duty. He rightfully used to behave with me in a manner that I too did not feel like working. He had this impression that, 'What is he in front of me?'

I asked another boy that what 'Pa' stands for. He replied, 'Parinaam'. This was a new word and I complimented him for it. Then the third boy and he said, 'Pa stands for Payadaan'. 'Very good'. Then another child said, 'Pa stands for Palanga'. The next one said, 'Pa for Parmatma'. The Principal's eyes became a bit subdued'. He too was a bit surprised with so many answers. He looked at me and smiled. If you can smile then you can become the President of the United States of America. He became a bit restless and said that

'What is all this Pa, Pa Pa?' I replied that I recite the 'Manas' and try and do mental practice. 'Pa' is for 'Patang' and this boy held on to this meaning because his feeling is that when he gets an opportunity he would do his homework and study hard. If his parents are able to send him for higher studies then he should learn to soar high in the sky without cutting anyone down. He wants to fly high like the kite. He wants to grow, develop, and rise in life but not by downsizing anyone. I can't understand that why do people have this mentality of cutting down the other person? It is a vast open sky where there is ample space for everyone. But instead of flying, people enjoy cutting the other. It is not a question of inhaling oxygen in an airplane. The Divine grace is in itself such a great life breath for us. You can take in as much as your lungs can hold. So, please do not try and cut any other kite. Everybody knows the fate of a falling kite. A song from 'Kati Patang';

Meri zindagi hai kya ek kati patang hai....

Yaar. All these old things are coming out. When the time to study was there, we didn't study and went to watch films sitting in the 'Third Class', Yaar. The third class had benches to sit, the second class had cushions and the first class was surely very comfortable. We used to sit close to the screen and if we have paid money then why should we sit far? We spent our time watching films in those days. A film 'Aayee Milan Ki Bela' had released. A song from that film;

Tumhey aur kya duun mein dil ke siwaay...

I think, it had Saira Banu. The teachers should remember. Asha Parekh and Rajesh Khanna? First decide. I don't have a problem and have enough time with me. Take out the meaning of it. Was it a Raj Kapoor film? Did it have a socialistic message?

Tumhey aur kya duun mein dil ke siwa,

Tum ko humaari umar lag jaaye.....

Sahib. The people sitting in the 'First Class' would throw an Anna or two and the people sitting in the 'Third Class' would pick it up. I have never taken. It is a fact. I used to see. Those who used to pick it up used to buy peanuts and gram

during the interval and yes, I have eaten. If I am offered then how can I refuse? A 'Sadhu' can't say 'No'. Amardas Bapu used to say;

Sadhujana ko swad na bhaavey,

Chhach na hoy toh doodh thi chalaaway.

It is nothing like that. If the house owner would say that there is no butter milk then 'No problem. We can have milk'. Arrey. Wah. What a great artist. You had eaten the peanuts and gram and hummed the song of 'Kati Patang';

Meri zindagi hai kya ek kati patang hai...

We cut someone's kite and he cuts ours, this goes on. Then it gets stuck on a Babool tree and gets torn. Our life has also become like this. I have said this repeatedly that those who are cutting are none other than our neighbors. The kite of Talgajarda can't be cut by the one in Bhadrod, it will be someone from Talgajarda only. People who are more or less similar will only do it. I liked what that boy had said, Sahib. 'Pa' is for 'Patang' and I too want to fly high and achieve something in life. I told Sahib at that time that I have learnt something today from this boy. I can't teach but I can learn. The second boy said that 'Pa' stands for 'Parinaam'. He is interested in the result. He wants to pass. Wants to go up in school that is why he is centered on the 'Parinaam'. It is but natural that one needs to be careful about the results. What should be the goal on this path? That was his mindset. I learnt from it. The third boy said, 'Pa' for 'Paaydaan'. One after the other, going on step by step to the next standard and so on. The fourth said, 'Pa' for 'Palang'. Great. Forget about the homework. Just put aside the school bag and put up your feet and sleep. He was interested in taking it easy and lazing around. The 'Upanishad' says;

Swadhyaya pravachanaabhyam

na pramaditavyam|

The teachers should not be lazy in taking their classes. The students should not be lazy in their studies. If I try and see with my 'Talgajardi' eyes, I have a vision of teachers in front of me and would like to share it with you without any sort of compulsion. I am going on seventy one now. What these seventy one years of eyes see? I have to wear

lenses during the 'Katha' but still there is a bit of a distortion. The doctors keep on saying to get a checkup done but somehow, due to paucity of time or whatever be it, I am unable to get it done. That is why I am very particular about maintaining the time in the functions. If the duration is of an hour, make sure that you finish it within that time. Each and every speaker says that they want to listen to Bapu. I too have come to listen to them. But if you leave the mike, only then can the next one speak. Here by the grace of God, everything is well organized.

My dear teachers. My own family if I may say so that we are anxious to see such a teacher. I am not a pessimist. I live on my belief and optimism. If this does not happen during this life time, no worries, I shall again be born in Talgajarda. Shall start once again from where we had left. I am keen to see a teacher having these four qualities. I would like to see the teacher of my country, of my state or my language, who can break all barriers and become a teacher for the entire world in the mould of Lord Shiva 'Tumha Tribhuvan Guru' or Lord Krishna, 'Krishnam vandey Jagadgurum'. The teacher should possess the deep silence of a 'Muni', whether he is in a forest or a bungalow. Salaries are good. You can take the upper story. I am not interested to know the salary of the teachers. If I show interest then it would have been better to remain a teacher instead of doing, what I am doing. Here, it is free. Well. You should get more because it is the foundation. It should be less than those who merely sign in their attendance and more than a daily wage earner. This is the American method. But it is just the opposite here. The one who rides his motor cycle and comes and signs the register and goes away is very handsomely paid. This governmental approach should change. Modi Sahib should do something about it. I maintain a distance from each and everyone. I have never gone to 'Gandhinagar' for any work. Well, I have gone with the Teachers association once. I have gone there for a discourse and a 'Katha'. What do I have to do with the

'Sachivalaya'? If they want my 'Katha' they have to come to 'Talgajarda'. I don't say it with pride but they will feel happy to come here and so I invite them. I don't have any pride in me. I don't go anywhere as such. Because, I have no such work.

The teacher may be living in a nice bungalow. The dwelling should be good. And why not? They should have a decent dwelling and transport has always been my view. Dilip Bapu said it very nicely that the children should open the door and it should appear that 'Sahib' has come. But the question is that if the teacher comes in car, how will he teach? Well. There should be an improvement, no doubt. The teachers of the world need to develop. The teacher should have the deep silence of a 'Muni' and the oratory of a 'Rishi'. When he speaks, it should appear that a 'Rishi' is speaking wearing a 'Pajama and a bush shirt'. The 'Rishi-Munis' don't have a uniform. Their thoughts are universal. We have a word, 'Paalan-Poshana'. The scriptural word for it is 'Yoga-Kshema'. 'Paalan' is done by the father and the 'Poshana' is done by the mother. The teacher should be both to his students. The four pillars according to me are, 'Paalan, Poshana, Mauna and Vaktavya'. The teachers who would be circumambulating in this enclosure, I can say it with authority as the 'Sadhu' of 'Talgajarda' that he shall be surrounded by the 'Dharma, Artha, Kama and Moksha'.

The fourth boy had said, 'Pa' for 'Palang'. He was lazy. That was his mental makeup. The fifth had said, 'Pa' for 'Parmatma'. After all the central focus is the Almighty. Whether it is Allah or Buddha or God or Eeshwar or Mahavira, with name or without name, with form or formless, what difference does it make? At Girnar there is a Muslim Fakir, who is very benevolent. He sings 'Shaqeel Sahib's' Ghazal;

Tu nishaaney benishaan hai'

Tujhey yaad karna bandage hai|

You may be with form or formless, what difference does it make? Somebody believes in idol worship and the other wants to meditate on a name or sound. But there is that supreme entity that

is within us as the 'Pa' of 'Parmatma'. I am not trying to praise but this is certain that maybe it is not seen very often due to any reason or circumstance, whatever it is. We should not try and create any wedge of differences. But I never consider a teacher to be steeped in sense gratification (Vishayi). I also don't say that the teacher has to be a 'Siddha'. He should forever remain an aspirant. Our work is that of an aspirant. After becoming a 'Siddha', there remains a fear of falling down. The materialist is always in a dungeon but the aspirant is 'Madhye Mahabharatam'. It is the middle path. The teacher is an aspirant and the letter 'Pa' denotes 'Parmatma'. Here, we had a 'Prayer Meeting'. Which is sung in the Vinobha tradition?

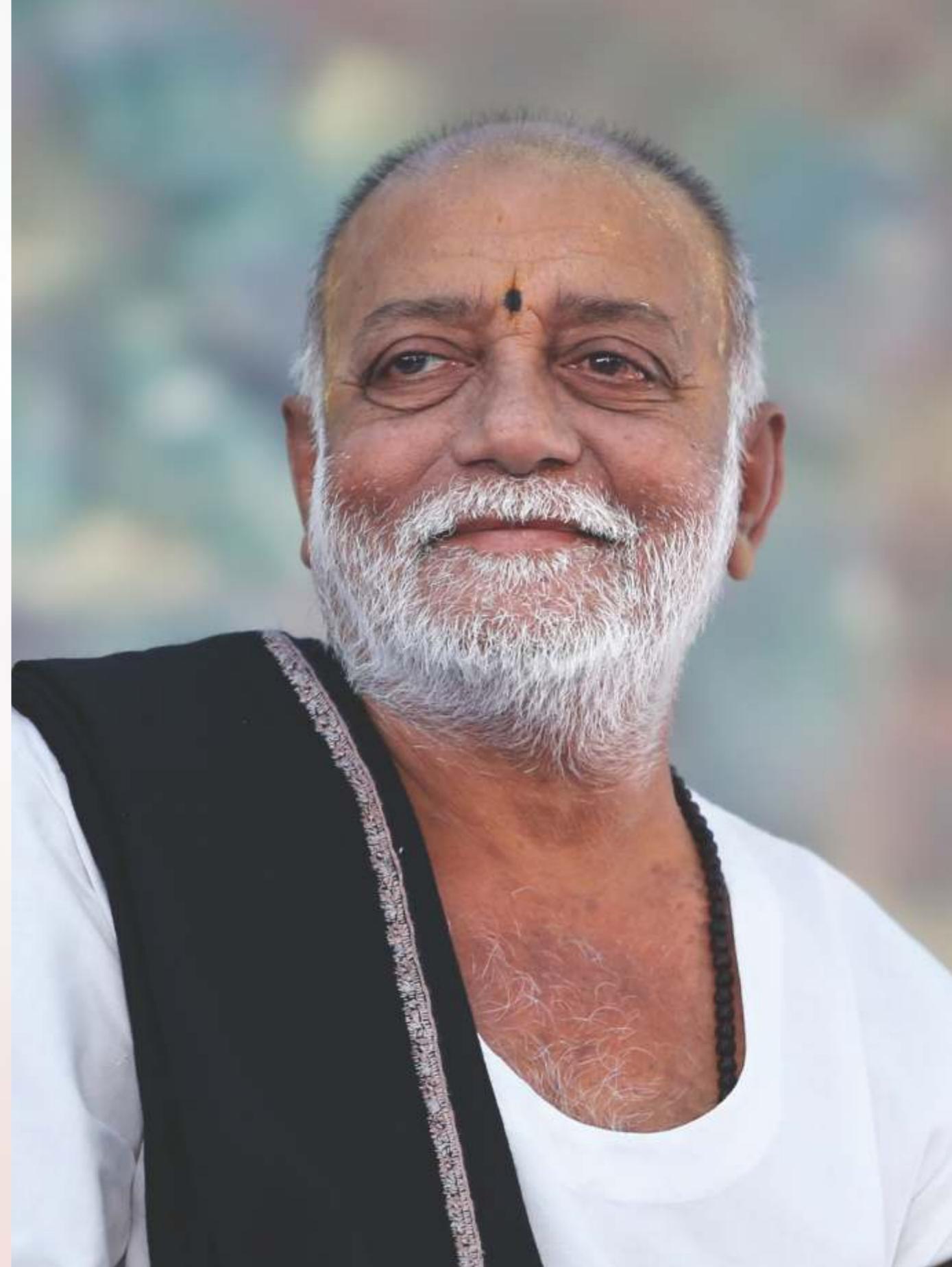
Om Tatsat Sri Narayan tu,  
Purushottam Guru tu....

The teachers should always read it. Vinobhaji has defined each and every word of this prayer. Read it sometime. It is such a universal explanation. We all should have the 'Pa' of 'Parmatma'. I used to go after taking leave and getting a deduction in my salary. I am neither for the cot nor for cutting anyone's kite. I don't need to climb up the steps and get a position. I am not seeking any results. What is the result of my singing or speaking, I don't know. But this much I know that I am centered on the 'Pa' for 'Parmatma'. At my 'Ramji Mandir' at 'Talgajarda', I have my 'Hari' or 'Parmatma'. In all of us let the Almighty be our focus. When we continue in this vein, I am sure in times to come we shall sit back and look with a feeling of satisfaction and gratitude, 'Krithartoham na sanshayaha'. This is the feeling of 'Pushtimarga'. I don't think negatively nor criticize. Many people say that this is a Jain Bhojanalaya meant for their community only. Such criticism takes place and what if? I feel that it will share the burden of 'Talgajarda' a little bit. This is a distribution. Don't have a negative mindset. If my words reach you and touch you, don't try and become a preacher. No one can be corrected. I am willing to accept my society the way it is.

Sitaney ghor jungalma  
ammey putro jannavya chey|  
Anney Krishnaney bheelna banney  
ammey pottey hunnavya chey|  
Aa kalam dhrujje katha lakhta  
amari paap pothini|

Such great 'Avatars' we have had amongst us? What difference a preaching would do? Buddha and Mahavira accepted. Sri Rama accepted Ma Shabari and Ahilya. Sri Krishna went out and accepted everybody. We will have to become acceptors in life.

Yesterday, there was a function of the 'Pushthimarga' at 'Amreli'. The great 'Acharya' of the sect was seated there. Respected Indira Betiji is not there and in her memory a function was organized. I had to speak there. I have great respect for the arts and culture. Two 'Madaaris' came there. Seeing me, they raised their musical instruments. I pointed out that 'Param Pujya Maharajshri' is sitting here. Otherwise I would have asked you to exhibit your skills. I am out to accept everyone. He stood up twice or thrice. I said that here some other instrument is playing and our instruments need to wait. Be patient. But he became restless and again stood up. When the program was concluding I signaled to him to come near my car. I told him that it was not possible here; you come to 'Talgajarda'. If the Americans are there then I will ask them to go. If the Londoners are there or those who have come to take a date, I shall ask everyone to leave. At that time you and I shall enjoy your art and skills. Please let us accept everyone. Many people tell me that so and so people come to you are this or that. I very politely say that what to do. It is my nature to accept everyone. 'Aanno bhadra kritawo....', the 'Rishi' of the Vedas says that take 'Shubha' from wherever you can get it. Keep your doors and windows open. This world is a great voluminous text. Each and every page is filled up. We must know how to take it. We must accept. Baap. You all are doing this with an attitude of an aspirant. Go on doing in right earnest. Whether you get less or don't get, go on doing. I pray to my Shyama Giridhaari to accept your 'Hundi'.



ॐ नमो अरिहंताणं ।  
ॐ नमो सिद्धाणं ।  
ॐ नमो आयरियाणं ।  
ॐ नमो उवज्झायाणं ।  
ॐ नमो लोए सव्व साहूणं ।  
ऐसो पंच नमोक्कारो सव्व पावप्पणासणो ।  
मंगलाणं च सव्वेसिं, पढमं हवई मंगलं ।



II JAI SIYARAM II