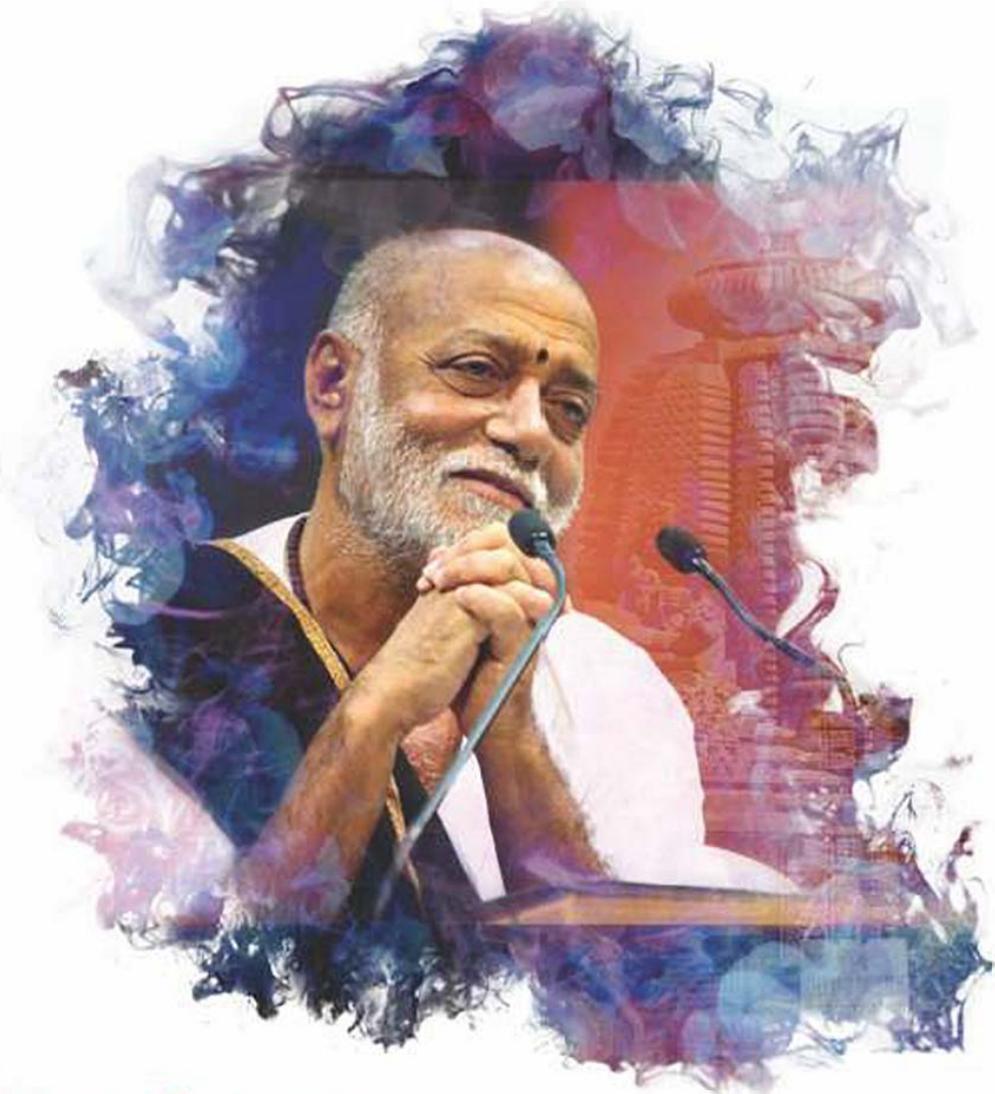


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II RAMKATHA II

MORARIBAPU



Manasa-Bhuvaneshvara

Bhubaneswar (Odisha)

तात राम नहिं नर भूपाला । भुवनेस्वर कालहु कर काला ॥
व्यापक ब्रह्म अजित भुवनेस्वर । लछिमन कहाँ बूझ करुनाकर ॥



II RAM KATHA II

Manasa-Bhuvaneshvara

MORARIBAPU

Bhubaneswar, Odisha

Dt. 09-04-2016 to Dt. 17-04-2016

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PREM PIYALA

Morari Babu recited the RamaKatha on 'Manasa-Bhuvaneshvara' on the holy land of Lord Lingraj Mahadeva in Bhubaneswar, Odisha from April 09, 2016 to April 17, 2016 during the sacred days of Chaitra Navratri.

Vibhishana uses the word 'Bhuvaneshvara' in 'Sundarakanda' for Lord Rama and the word 'Bhuvaneshvara' is also used in 'Lankakanda' when Lord Rama enquires about Lakshmana's whereabouts, saying so Babu mentioned that Lord Rama is 'Bhuvaneshvara'. He not only dwells in Dashratha's forecourt, but He is 'Bhuvaneshvara' or the Lord of the Universe. Even though He sports in Dashratha's confined palace for our sake, He is essentially the Supreme Spirit or the all-pervading Lord of the Universe.

Babu also presented the traits of 'Bhuvaneshvara' as described by Tulasi by stating that 'Bhuvaneshvara' means the one who is the Lord of all worlds, who is all-pervading, invincible, brimming over with inner and outer affluence, he is death to death himself and the very Supreme Personality of Godhead. Babu also extolled the glory of 'Bhuvaneshvara' in the following words, "Chant the Name 'Bhuvaneshvara' if you wish to seek liberation. Chant the Name 'Bhuvaneshvara' to attain the state of eternity. Chant the Name 'Bhuvaneshvara' to experience the bliss of absorption into Brahma or the Supreme Entity. Chant the Name 'Bhuvaneshvara' to become dear to God. Do you want to attain the highest state in devotion? Do you wish to become the crest-jewel of devotees in the discipline of devotion? If so, chant the Name 'Bhuvaneshvara'. Do you wish to become steady? If yes, chant the Name 'Bhuvaneshvara'. Do you want to subjugate the Lord? Chant the Name of 'Bhuvaneshvara' to do so."

While giving the stature of 'Bhuvaneshvara' to His Sadguru, the Supreme Personality of Godhead, TribhuvandasDada, Babu said with utmost reverence that I had witnessed 'Bhuvaneshvara' in one corner of Talgarjarda in that home of mine made from mud; He was wearing a paghadi. My 'Bhuvaneshvara' was sitting in that corner. You may call Him as my God or my Sadguru. Personally, I can say that my 'Bhuvaneshvara' is present there.

Taking the references from 'Upanishad' and 'Manasa', Babu also explained the concept of 'Bhuvaneshvara' by saying that truth is 'Bhuvaneshvara', wisdom is 'Bhuvaneshvara', 'Bhuvaneshvara' is infinite and 'Bhuvaneshvara' is felicity. If you see an individual incessantly happy round the clock then sit besides him/her and realise that you are sitting near 'Bhuvaneshvara'.

This RamaKatha that focused on 'Manasa-Bhuvaneshvara' distinctly acquainted the listeners with the philosophical idea of God and 'Bhuvaneshvara'.

- Nitin Vadgama

Rama is essentially the Supreme Spirit, the all-pervading Lord of the Universe

Manasa-Bhuvaneshvara

: 1 :

Tata Rama Nahi Nara Bhupala I Bhuvaneshvara Kalahu Kara Kala II SDK-38.01 II

Byapaka Brahma Ajita Bhuvaneshvara I Lachimana Kaha Bujha Karunakara II LNK-54.03 II

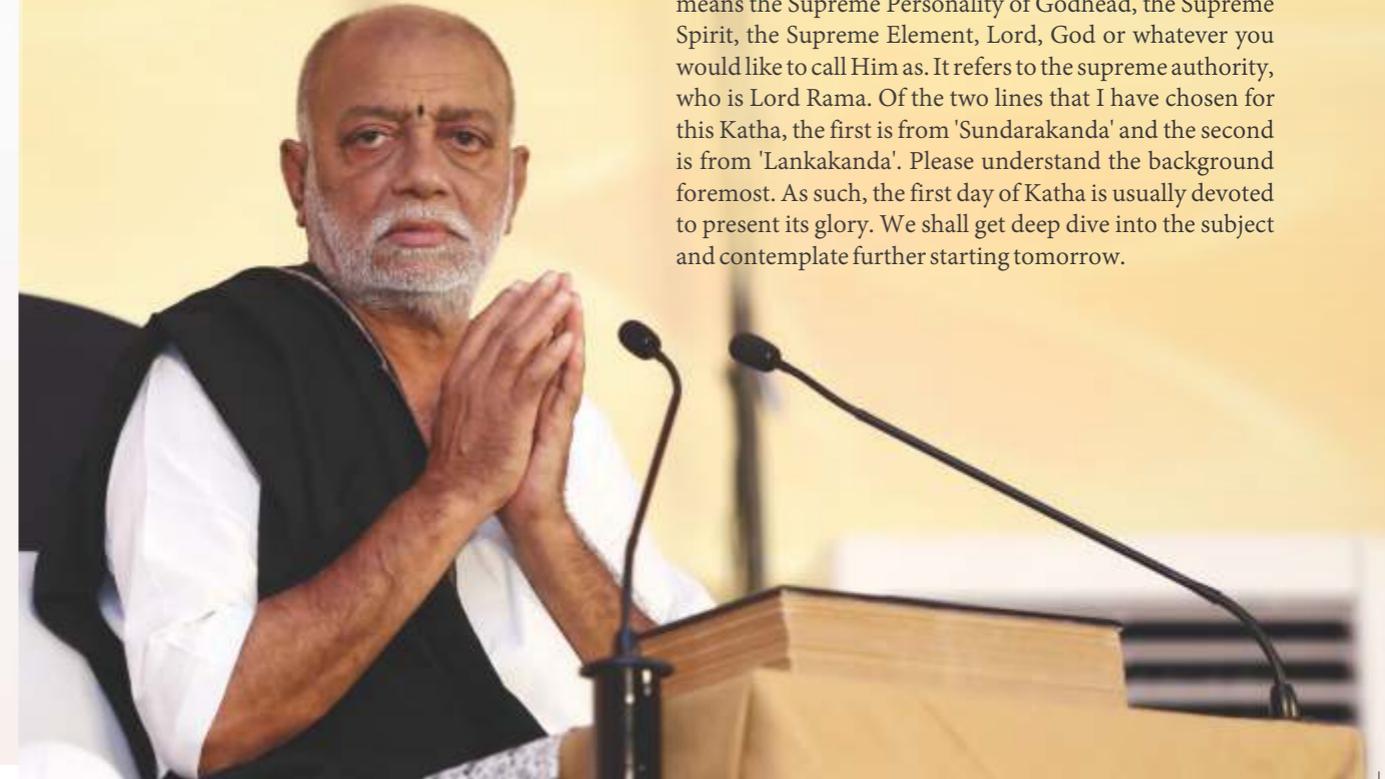
Shri Rama, dear brother, is no mere human being; He is not a mere king of ordinary humans. He is the Lord of the Universe and the Death of Death himself. The All-merciful and invincible Lord of the Universe, the all-pervading, the supreme spirit, asked: "Where is Lakshmana?"

Babu, the New Year has already begun. We are amid the holy days of Chaitra Navratri. RamaKatha is about to commence on the sacred land of Lord Jagannatha. The city of Bhubaneswar is fraught with realised consciousnesses of Odisha. This land is blessed by the divine presence of Lord Lingaraj Mahadev. Offering obeisance to all realised consciousnesses on this land, I am commencing RamaKatha. I welcome all of you and offer my obeisance from VyasaPitha to my listeners and also to Arunbhai and his family who are the host of this nine day RamaKatha. My best wishes of the New Year to all of you.

The days of Chaitra Navratri are especially designated for the solemnization of 'Rama Charita Manasa'. It's by the divine grace that this Katha has been organised here during these holy days. Whenever a Katha is recited during Chaitra Navratri, the main subject of the Katha is always associated with the birth episode of Lord Rama; for instance, 'Manasa Navami', 'Manasa-MadhuMasa', etc. The word 'Bhuvaneshvara' is extremely lovely. Goswamiji has used the word 'Bhuvaneshvara' in 'Rama Charita Manasa'. Hence, I thought that why not name this

Katha as 'Manasa-Bhuvaneshvara'! The main point of this nine-day RamaKatha shall be 'Manasa-Bhuvaneshvara'.

'Bhuvaneshvara' means Lord Rama. 'Bhuvaneshvara' means the Supreme Personality of Godhead, the Supreme Spirit, the Supreme Element, Lord, God or whatever you would like to call Him as. It refers to the supreme authority, who is Lord Rama. Of the two lines that I have chosen for this Katha, the first is from 'Sundarakanda' and the second is from 'Lankakanda'. Please understand the background foremost. As such, the first day of Katha is usually devoted to present its glory. We shall get deep dive into the subject and contemplate further starting tomorrow.



Shri Hanumanaji returned from Lanka after meeting the mother. Lord Rama and His army reached the shore of ocean. Ravana's Intelligence Bureau apprised him of the arrival of Rama's army on the shore. Ravana thus called for an emergency meeting to decide the next steps. Ravana's ministers adulated him to stay in his good books. At that moment, Vibhishana entered the meeting room. When his opinion was sought, he presented his perspective about Lord Rama where he uses the word 'Bhuvaneshvara'. Vibhishana addressed Ravana treating him on an equal footing with his father: O elder brother! Rama is no mere human being, He is not a mere king of ordinary humans, and He is not merely a king of the world of mortals. Essentially Rama is the Lord of the Universe. Ravana, you must also understand that Lord Rama, who is the Lord of the Universe, is also the Death of Death himself. In the latter part, Vibhishana presents Lord Rama's form from the perspective of Upanishad stating that He is all-pervading, invincible etc. etc. Vibhishana has tried to awaken Ravana in the most loving terminology,

Tata Rama Nahi Nara Bhupala I

Bhuvaneshvara Kalahu Kara Kala II SDK-38.01 II In 'Lankakanda', Lakshmanaji was present in the battlefield where a fierce battle was being fought. The armies returned to their respective camps. It was already dusk. Yet Lakshmana did not return to meet Lord Rama and hence, Lord enquired of Lakshmana's whereabouts: "Where is Lakshmana? Why has he not returned as yet?" Please note the way Lord enquires about him,

Byapaka Brahma Ajita Bhuvaneshvara I

Lachimana Kaha Bujha Karunakara II LNK-54.03 II Rama who is the Supreme Personality of Godhead, the mine of compassion, the all-pervading (Byapaka), the Supreme Spirit (Brahma), the invincible Lord (Ajita) and the Lord of the Universe (Bhuvaneshvara) enquired with His companions: "Where is Lakshmana?" In this incident, Tulasi has addressed Lord Rama as 'Bhuvaneshvara' in 'Rama Charita Manasa'.

My listeners: Lord Rama is 'Bhuvaneshvara'. He not only dwells in Dashratha's forecourt, but He is 'Bhuvaneshvara' or the Lord of the Universe. Even though He sports in Dashratha's confined palace for our sake, He is essentially the Supreme Spirit or the all-pervading Lord of the Universe. During these holy

days, we are commencing a new solemnization for next nine-days and I am happy about it. 'Manasa' frequently mentions about 'Caudah Bhuvana' i.e. the fourteen spheres or the fourteen worlds. We shall discuss about it in the coming nine days. Which are these worlds? There can be nothing above and beyond Lord Rama. VyasaPitha is receiving a lovely subject by my Guru's grace. We shall have a conversation about it during the coming nine days.

RamaKatha itself is the greatest mantra. When you read and recite RamaKatha, you are not only performing an ordinary recitation, but in my understanding you are chanting a peerless and transcendental mantra which is superior in every respect. Tulasidasaji has Himself said,

Mantra Mahamani Bishaya Byala Ke I

Metata Kathina Kuanka Bhala Ke II BAK-31.05 II

The first characteristic of a gem is to absorb the effect of venom. Tulasi says that 'Rama Charita Manasa' is a mantra that sucks the venom of the serpents in form of sensuous pleasures that are constantly stinging us. It alleviates the poisonous effects of our carnal enjoyments. By doing so it prevents our downfall, making us conscious and discreet. This Holy Scripture is the greatest mantra. No mantra is as easy as this. I recite 'Manasa'; 'Manasa' is my life; being the holy days of Chaitra Navratri, I feel like talking on 'Manasa' more than ever. However, this is not the reason for my bias towards 'Manasa', Saheb! You must experience it firsthand! Seeking the shelter of 'Rama Charita Manasa', the greatest mantra, alleviates the degree of our sensuous pleasures. It moderates them. Secondly, what role does this mantra play? The greatest mantra, in form of a gem, gives us light. This is its second role. A lamp needs a wick, some oil and a chimney for protection. A gem is self-illuminated. This greatest mantra is a gem that constantly gives us light which never diminishes.

There are many stories associated with Tulasidasaji's life. Niralaji has presented one such story. He said that once Goswamiji was roaming in the dense forest of Chitrakuta with His hand-written copy of 'Rama Charita Manasa'. It was a dark, dense forest. Tulasi had vowed to recite 'Rama Charita Manasa' regularly at scheduled intervals. While roaming in the dark forest of Chitrakuta, it was time to recite 'Rama Charita Manasa'. Goswamiji wondered as to how He

would be able to recite the scripture in dark! He could see nothing in the scripture. At that moment, He closed His eyes for a moment and meditated over 'Ramayana' thinking that Lord Shankara has written in his scripture through Him that this is a gem and a gem must have its own light. Niralaji believes that at that moment the scripture of 'Rama Charita Manasa' produced light. This is Tulasi's personal realisation. We may or may not agree with this incident. However, if it comes from a great poet like Nirala, it ought to contain some truth.

The Holy Scriptures have its own light. It is certain. The second characteristic of a gem is to give light. Thirdly, no one can steal a gem because it's self-illuminated. Whoever tries to steal will get caught red-handed because of the emitting light! Not getting stolen is the third characteristic of a gem. The fourth characteristic of this gem in form of the greatest mantra is that it effaces the deep marks of the most evil destiny contained on our forehead. Ladies and gentlemen, not everything can be comprehended by our intellect. Few matters need to be understood by our reverence and supreme trust. You better know where your reverence lies. As for me, my reverence, my trust, my breath, my faith, my soul, my survival, my rest, my awareness and my everything is 'Rama Charita Manasa'. I am surrendered to no one else but 'Rama Charita Manasa'. In my experience, I can most certainly vouch that this is the greatest mantra, potent enough to efface the evil marks of the worst destiny! It undoubtedly effaces our most evil destiny. However, it demands strongest trust.

A couple of days ago VanrajBapu came to meet me from Junagadh. He said that if ten men dig ten feet in the ground, the total work done will be equivalent to a hundred feet. However, it will have no trace of water. Water could possibly be found if all of them dug at the same spot. This is not criticising or condemning anyone. But we all are living in this state! Two days ago, Shobhitbhai shared an incident of Osho with me. I really liked it. Osho was once travelling by train. He was alone. A beggar approached Osho and begged for One Rupee. Osho gave him the money. The beggar accepted it and went in another coach. About ten minutes later, the beggar changed his clothes and returned to Osho's coach. He begged in the same way. Osho once again gave him One Rupee. He returned to Osho's compartment for the third time ten minutes

later, now wearing a cap and holding an alms bowl in his hand. This time Osho gave him Rupees Hundred. He went back only to return for the fourth time. The beggar again begged Rupees Hundred. Osho gave him the money. The beggar returned for the fifth time, again in new attire. Osho once again gave him Rupees Hundred. The beggar asked Osho: I am the same beggar, couldn't you recognise me? Osho said: I am the same as well, couldn't you recognise me? The Supreme Spirit is one and the same; we are unable to recognise Him! Therefore, we are wandering from pillar to post. I also look at this incident in another way that the beggar's wish was fulfilled because he approached one and the same person again and again! He could have resorted to any of his kinsmen, but he didn't. So, the greatest mantra of RamaKatha effaces the evil marks of our worst destiny!

My listeners, this gem in form of the greatest mantra gives us light and makes us aware. Light also means wisdom. Hence, it gives us wisdom. This greatest mantra moderates the intensity of our sensuous pleasures. It progressively augments the light of wisdom in our life. No one can steal that light from us. Neither can anyone claim his/her right over it. Lastly, this greatest mantra can turn our worst destiny. This is the truth. This is the experience of the monks. RamaKatha is thus the greatest mantra. RamaKatha is the ambrosia. RamaKatha is the divine wish fulfilling tree. RamaKatha is the celestial wish fulfilling cow. What is it that RamaKatha is not? Those who have understood its value by the Guru's grace have gone crazy behind it! If one does not understand the value then it's a different matter!

My listeners, please don't worry if you cannot practice any spiritual discipline. However, I would definitely like to make one request. RamaKatha brims over with compassion. As a human being, I would definitely like to tell you that do not worry if you can't do anything for 'Manasa', but please do not criticise or condemn RamaKatha! Please save yourself from its offences. Although being the form of mother and the manifestation of compassion, Katha will indeed bestow grace; but the Universe will not forgive you. Hence, beware! If you don't arouse interest in Katha, it doesn't matter. If you don't feel like listening to Katha or reciting the scripture of 'Rama Charita Manasa', leave it aside; but please do not criticise.

So my brothers & sisters, this is the greatest mantra in form of a gem. These auspicious days are designated for its recitation and worship. Please do so, if you can. There is nothing to worry, even if you cannot. The fact that you listen to the Katha with so much love is utmost obliging for me. I am pleased. 'Rama Charita Manasa' i.e. 'Ramayana' has been compiled into seven parts. What we call as 'kanda' (canto), Tulasidasaji calls as 'Sopana' (steps of a ladder). They are 'Balakanda', 'Ayodhyakanda', 'Aranyakanda', 'Kishkindhakanda', 'Sundarakanda', 'Lankakanda' and 'Uttarakanda'. This is certainly the spiritual ladder of life.

The first canto is 'Balakanda'. While commencing 'Balakanda', Goswamiji writes seven mantras in Sanskrita. Our time immemorial tradition calls it as opening invocation or 'Mangalacarana'. As you all know that Tulasi has composed the entire scripture in utmost native dialect. However, he has presented the opening invocation in Sanskrita mantras. Let's recall a couple of mantras,

VarnaNamArthaSanghanan

RasaNan ChandaSamapi I

Mangalanan Ca Karttarau Vande

VaniVinayakau II BAK-Shl.01 II

BhavaniShankarau Vande

ShradhhaVishvasaRupinau I

Yabhyan Vina Na Pashyanti Siddhah

SvantahsthamishvaRama II BAK-Shl.02 II

Tulasi has offered obeisance to Ganesha, Sarasvatiji, Lord Shiva (the Guru of the three spheres), Goddess Parvati, Valmikiji and Shri Hanumanaji. This was followed by the obeisance to Janakiji, Lord Rama and lastly,

SvantahSukhay Tulsi RaghunathaGatha-

BhashaNibandhaMatiManjulamataNoti II

For the sake of experiencing self-bliss, Tulasidasaji has composed this utmost Holy Scripture. With the opening invocation in Sanskrita, He has fulfilled our utmost holy tradition by recalling these divine personalities. In order to give access of shloka to the common man and help a common man understand Rama, Tulasi resolved to compose the scripture in a common man's language. Kabira, Buddha and Mahavira have spoken in rural dialect for the same reason. Tulasi as well composes this scripture in the

same language and writes five sorthas in the beginning. Jo Sumirata Sidhi Hoi Gana Nayaka Karibara Badana I

Karau Anugraha Soi Buddhi Rasi

Subha Guna Sadana II BAK-So.1 II

Muka Hoi Bacala Pangu Cadhai Giribara Gahana I

Jasu Kripa So Dayala Dravau

Sakala Kali Mala Dahana II BAK-So.2 II

Tulasidasaji has composed the scripture in folk dialect. He first offered obeisance to Lord Ganesha. Ganesha symbolises discretion. People who worship Ganesha everyday are worthy of obeisance. However, if we cannot then practicing discretion and modesty in life is as good as Ganesha's worship. Thereafter, Tulasiji has recalled the sun-god. If we cannot perform sun-salutation or offer water to the sun-god then resolve to live in light instead of darkness, as far as our awareness prevails. Living by truth instead of untruth is the worship of the sun-god. Lord Vishnu was recalled. Vishnu symbolises vastness. The Vedic followers recite Purushasuktam. We recite Sahastranama of Lord Vishnu from 'Mahabharata'. If we are unable to recite these verses then let us keep our thoughts vast and broad. Not keeping our thought process narrow is Vishnu's worship. Thereafter, Tulasi has offered obeisance to Shiva and Parvati. Shiva symbolises welfare. The thought of others' welfare is Shiva's anointment. Safe-guarding our reverence from fear and allurement is Bhavani's worship; this is the worship of the divine feminine power. Thus, the five deities were worshipped. As per our time immemorial Vedic tradition, Lord Jagatguru Shankaracharya has taught us to worship the five deities. By presenting the same idea in the scripture foremost, Tulasi has established a unity between the followers of Shiva and Vishnu. Thereafter, Tulasi begins the Katha in chopais. The very first chapter of 'Rama Charita Manasa' is about offering obeisance to the Guru.

Bandau Guru Pada Paduma Paraga I

Suruci Subasa Sarasa Anuraga II BAK-00.01 II

Amia Murimaya Curana Caru I

Samana Sakala Bhava Rujā Parivaru II BAK-00.01 II
Goswamiji has offered obeisance to the Guru's lotus feet, the dust of the Guru's feet and the splendour of gems in the form of nails of the Guru's feet. Tulasi has presented wonderful glory of a Guru. As far as my personal opinion is concerned, we need someone or

other in our life. It's essential for a Sadguru or an enlightened being to be the helmsman of our life. The world is progressing like never before. It's growing by leaps and bounds intellectually. Hence, people question the need of a Guru. Nowadays everything is available at tip of a finger. Google makes all kind of information available instantly. What is the need of a Guru? And it's true as well. Everything is available in Google. We cannot deny this fact. But it doesn't reduce the need of a Guru? The question is that which Guru should we resort to? Upanishad has given complex definitions of a Guru. 'Shabde Pare Nishnate Ca...'. Upanishads has given two traits for a Guru. It says that you must surrender unto that enlightened being who completely resolves every concern and doubt of your mind in the words you can easily understand, please resort to the one who is an adept in words understandable by you. The word 'pare' refers to the one who is not only involved in words, but also revels in the Supreme Entity; an enlightened being who holds complete faith in the Supreme Entity. Upanishad admonishes that the aspirants seeking liberation and supreme state after life must resort to such realised beings. So, some or other Guru is indeed required. At least people like us do need a Guru; especially me, I definitely need a Guru. Today's intellectuality questions the need of a Guru. This point is valid, because today Google takes you though the galaxies and the entire solar system! We cannot ignore the scientific progress. But the same incident has happened in the 'Uttarakanda' of 'Rama Charita Manasa' by the grace of a Guru. He was a Vedic monk who offered the incense of guggal. When he bestowed compassion on Bhushundi, he could witness these spatial mysteries! Today what science can do for us has already been done by him in that age.

I cherish complete trust and I am waiting for this to come true. Whether or not I would live so long, Allah knows! Nonetheless, I am waiting for that moment. Allah would probably make my wish come true as well. There will shortly come a time when science will have to look into Tulasi's 'Uttarakanda' to know what he has accomplished? I am not applauding 'Ramayana' just because I am reciting it. My experience says that 'Ramayana' already contains these mysteries. The point is that people like us do need a Guru. And Guru should be as follows,

'Danan Svadharmo NiyamoYamashca I'

Wherever you witness these traits, realise that the person in concern is worth following. Walking by his side will augment our pleasure of life and make it burdenless. The author of 'Bhagvat' cites the first trait as 'dana' or charity. If you witness absolute charity in an individual, realise that such a person is worthy of being a Guru. Here charity is not only confined to money. If one is rich, money ought to be given in charity. The aspect of charity also refers to giving good glance, good thoughts or good aphorisms! Giving a good smile, speaking good words, consoling someone is also charity. There is a lot to give if we are determined to giving. What does an enlightened being do? He offers the charity of glance, aphorism, mantra etc. to everyone! The benefactor or donor is the Guru. He gives forgiveness, he relives the distressed beings, he cooperates everyone and holds the fallen beings.

'Shrimad Bhagvat' cites the next trait as 'svadharmo'. Choose that individual as your Guru who lives in his/her innate nature. Dharma means nature. Lao Tsu and Buddha have talked about our nature. Learn to say no even to your Guru. You may find this strange, Saheb! I am provoking you! If you grab this aphorism without proper understanding, you can go wrong as well! I have the evidence.

One fine evening Nizamuddin Auliya was sitting. Amir Khushrow, his most loving and closest disciple said, O benefactor, I have assimilated almost ninety percent of you. I must feel happy and content for

Tulasi has addressed Lord Rama as 'Bhuvaneshvara' in 'Rama Charita Manasa'. Lord Rama is 'Bhuvaneshvara'. He not only dwells in Dashratha's forecourt, but He is 'Bhuvaneshvara' or the Lord of the Universe. Even though He sports in Dashratha's confined palace for our sake, He is essentially the Supreme Spirit or the all-pervading Lord of the Universe. 'Manasa' frequently mentions about 'Caudah Bhuvana' i.e. the fourteen spheres or the fourteen worlds. Which are these worlds? There can be nothing above and beyond Lord Rama.

assimilating ninety percent of my Guru. I should have no wish left to ask from you. Yet, I am curious to know why I am unable to attain the remaining ten percent? Why have I failed to attain my Guru in entirety? Nizamuddin's answer to this question is highly significant. He said that the last ten percent is pending because you agree to everything that I say. At times you think, sometime you don't, sometime you agree just so that I don't get displeased, sometime you agree because of surrender, at times you agree with the belief that whatever I say must be right. In this way, you have been agreeing to all that I say. Only an enlightened being can say this, please keep in mind! A religious preceptor can never say something like this! A family priest can definitely not advise this! Then how will I attain you in entirety? The Guru said, please learn to say 'no' to me sometime. Please muster courage to say that, "O benefactor, this is not correct." A guru wishes that a disciple should not listen to him/her blindly. A disciple should not be a blind follower else the disciple's spiritual progress will be stopped. He said, O benefactor! How can I tell you this? The Guru said, you would not be able to tolerate me if I scold you. However, if you scold me, I can very well tolerate it. Therefore, please learn to say no for what your soul cannot accept. These words have been spoken for Amir. Please don't mistake them for us. We cannot follow this advice unless we are spiritually mature. Please don't practice it without thinking. Keep in mind. Nonetheless, it's true! Absolutely no one except an enlightened being can grant this extent of freedom.

So, Guru is the one who is constantly immersed in His/Her innate nature or spirit and who lives in the same state. It's fine if you cannot live in your own nature, but please don't commit the violence of drifting away someone who is living in his/her innate nature. This life is invaluable! 'NiyamoYamashca'; the rules that such enlightened beings follow in life don't become their fetters, but they are their anklets. The rules of our life become bondages; but the rules of the enlightened beings become the anklets. Who can follow rules as good as a Guru? Lastly, 'Yamashca'; who can describe the self-restraint of an enlightened being? 'Shrutan Ca Karmani', Shrutan means the self-study of scriptures. Even if the enlightened being has memorised all the scriptures, s/he doesn't forsake the recitation of Vedas. Such an enlightened being is called

as Shrutan, which is the trait of a Guru. 'Shrutan Ca Karmani Ca Sadvratani', while performing the self-study of scriptures if the Guru is leading a householder's life, s/he will also fulfill the duty of her/his worldly life in moderation; s/he will fulfill every responsibility. The next aphorism is 'Sadvrata' and 'Parohi Yogomanashcasamadhi'. The composer of 'Bhagvat' says that look upon such an enlightened being as a supreme yogi because his/her mind has been contained in the Supreme Entity in the state of samadhi.

The point I wish to convey is that the glory of the Guru is awe-inspiring. People like us do need some Guru before whom we can open our heart. By the Guru's grace, Goswamiji perceived Lord SitaRama in every living and non-living being. Tulasi thus offered obeisance to the whole world with this vision. Thereafter, King Dashratha was offered obeisance, followed by the queens, who were further followed by King Janaka and Bharata, Lakshmana and Shatrughna. Before offering obeisance to Rama-Sita, Tulasidasaji offers obeisance to Shri Hanumanaji. Come, let us offer obeisance to Hanumanaji collectively,

Mangala-Murati Maruta-Nandana I

Sakala-Amangala-Mula-Nikandana II VP-36.1 II

You may follow any religion, but seeking Hanumanaji's shelter will bless you with good progress in your religion. Hanumanaji is the element of oxygen or air. What is it that cannot happen if we are blessed by Him? As per rule, Hanumanaji always stays behind us. Air travelers know that when wind blows in the same direction as the flight, we can reach the destination faster. Similarly, one who is backed by Hanumanaji reaches the destination faster. Hence, please seek Hanumanaji's shelter. Don't change your mantra or your beloved god of worship. Don't change your spiritual discipline either. But Hanumanaji is the vital force of life. Hanumanaji is indispensable. Even ladies can recite 'HanumanaCalisa', 'Sundarakanda' and offer obeisance to Hanumanaji. They can even offer puja to Hanumanaji's idol present at home. There is nothing to worry or fear. If some temples or religious places follow strict rules then one must not insist to break them. Besides, everyone has the right to worship Hanumanaji. Surrender to 'HanumanaCalisa', it's proven as well as pure.

Bhavana has a boundary; bhuvana has no boundary

Manasa-Bhuvaneshvara

: 2 :

'Manasa-Bhuvaneshvara' is the main theme of this Katha. We are offering the worship of thoughts to Lord Bhuvaneshvara. Tulasiji writes that Lord Rama is not only a mere king of ordinary humans. The first point to consider is, '*Tata Rama Nahi Nara Bhupala*'. Our philosophy has described several types of kings. Once my VyasaPitha had mentioned about one type of king from 'HanumanaCalisa',

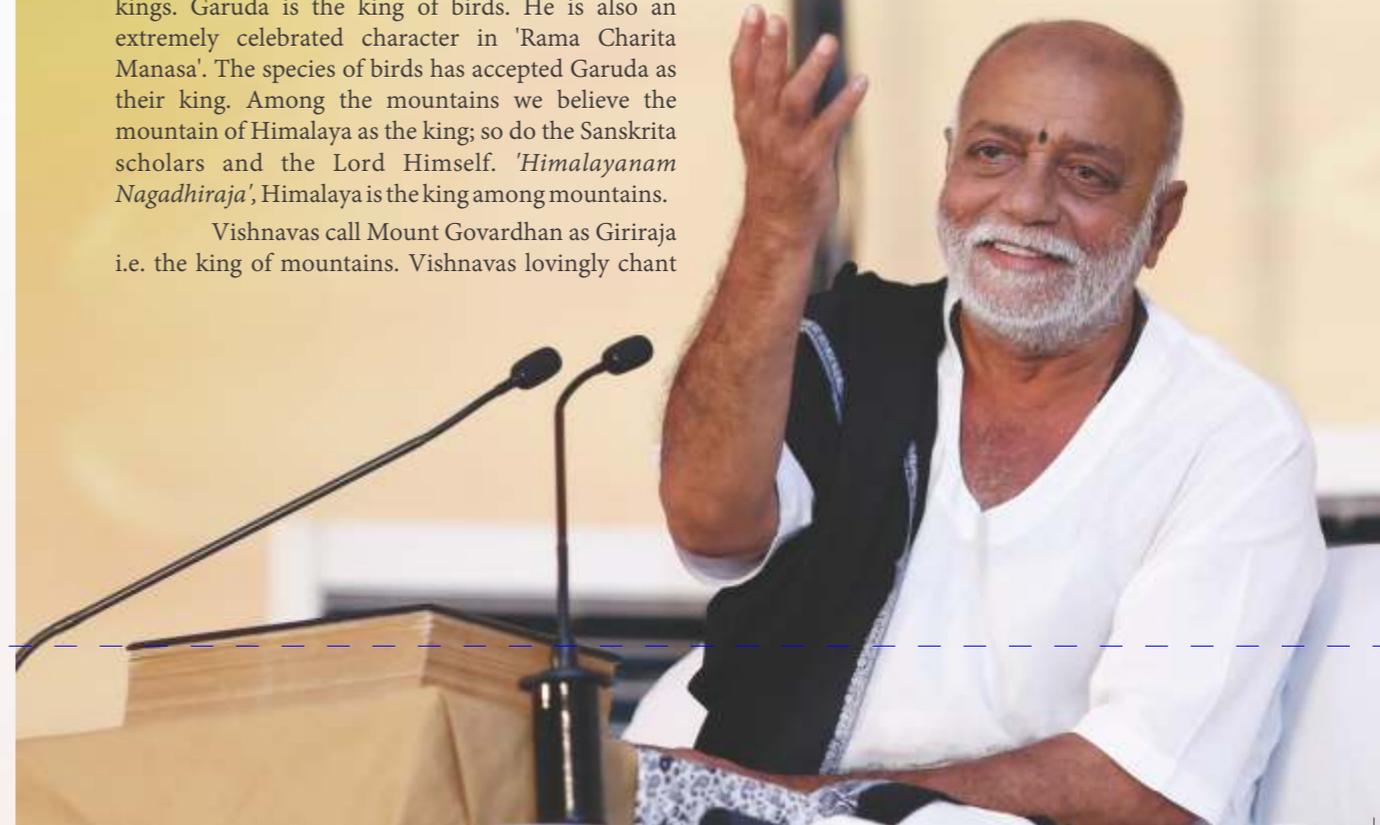
Saba Para Rama Tapasvi Raja I

Tina Ke Kaja Sakala Tuma Saja II HC-27 II

Here Tulasidasaji calls Lord Rama as 'Tapasvi Raja' or penanceful-king. There are three types of kings. Few kings are renowned whom we call as 'Yashasvi Raja'; for instance, King Dashratha, who is renowned in Vedas as well. King Janaka is also an equally renowned emperor. Few kings are absolutely self-willed or 'Manasvi Raja'; for example, Ravana, who behaves utmost recklessly according to his brain-wave! Kansa, to a certain extent, as well falls in this category. In 'Mahabharata', Jarasanga is also a self-willed king. These are ancient stories. However, we have seen many such dictators even in the recent centuries. I don't wish to name them though. Nonetheless, we have had plenty of dictator kings. Ordering genocide has been a mere brain-wave for them! I don't wish to name any country in particular. However, the incidents we are hearing nowadays around the globe, including few smaller nations, shows that they are behaving in self-willed manner. Mass killing is a mere game for them! This is the trait of self-willed kings.

Rama is a penanceful-king. The world today needs a penanceful-king, '*Tata Rama Nahi Nara Bhupala*'. Every species in our philosophy has a king. Among the beasts, lion is the king. Lord Shri Krishna proclaims lion as His own manifestation in 'Bhagavad Gita' and honors lions with the title of '*Mrigendra*'. The birds too have kings. Garuda is the king of birds. He is also an extremely celebrated character in 'Rama Charita Manasa'. The species of birds has accepted Garuda as their king. Among the mountains we believe the mountain of Himalaya as the king; so do the Sanskrita scholars and the Lord Himself. '*Himalayanam Nagadhiraja*', Himalaya is the king among mountains.

Vishnavas call Mount Govardhan as Giriraja i.e. the king of mountains. Vishnavas lovingly chant



the phrase 'Mahaprabhu Shri Girirajadhari'. On the other hand, the saints have also proclaimed Chitrakuta as the king. Among the fruits, mango is considered as the king. On the basis of 'Manasa', the kings of monkeys are Vali and Sugriva. Jamavantaji, who is incarnated as the part manifestation of Brahma - the creator, is considered as the king of bears. Tulasiji calls him 'Rinchapati'. The celestial deities have accepted Indra as their king. He is also known as Devaraja Indra, Suresha etc. etc. The kings of demons have kept on changing. Both demons as well as deities have their own kings. Sometimes, we often casually say that the opposite person is the king of fools. We often call a groom as king. A newborn child is also caress as a king. Hence, every part of creation has some or other king. A king of night is called as Rajnisha. A king of daytime is called as Dinesha. People who assume multiple forms in our society are called as Bhandaraja. Few celebrated poets are also called as 'KaviRaja'. The term 'Maharaja' used for saints and preceptors as well signifies a king.

Hence, our philosophy describes several types of kings. But who is the king in scriptures? It will depend on individual reverence. The Vedic tradition would consider Vedas as the king of scriptures, which is appropriate as well. Purushasukta contains the verse of 'Rajadhiraja Ye Prashakhasatute...' which auspiciously points to Vedas. Islam shall consider their religious scripture as the king. I respect this thought. The Christians will consider Bible as the king of scriptures. I have no objection and I welcome their thought. The Buddhists will call Dhammapada as the king. We should have no objection because it's the matter of their reverence. The Sikhs may consider Guru GranthSahib as the king. Similarly, the Jains will look upon Agamas as the king. However, we shall walk by our own reverence. Everyone has their own reverence. We can call Vedas as the king. Vedas is the king, undoubtedly. However, over a period of time the erudite men have proclaimed 'Mahabharata' as the fifth Veda. Therefore, 'Mahabharata' also becomes the king. 'Mahabharata' is deemed as the king of historic scriptures and the king of poetic epics. My VyasaPitha calls 'Rama Charita Manasa' as Veda. It's my personal reverence. You may please turn a deaf ear to this belief of mine, if you wish. I would continue to speak many such things. However, you are free to listen to only what you feel makes sense. Stay empty from within.

There is a simple couplet by Badayuni Saheb,

Pahale Khuda Ko Khali Kara I

Phira Khuda Ki Rakhavali Kara II

We are stuffed with wisdom, thoughts, scriptures and many such things! The poet advises us to become empty by clearing this clutter. He tells us to become zero or empty. And thereafter, he suggests us to protect our emptiness.

So Bapa! Everyone has their own belief. Keep clearing what doesn't suit you! Make space and welcome something new. While listening to the discourse, the moment you enjoy some aphorism that stirs your inner self is the moment of greatest accomplishment. My listeners, I share my own thoughts. You may also feel that I am biased towards RamaKatha and I often associate RamaKatha with everything because I am a reciter of RamaKatha. I will definitely do so. However, a Muslim poet Rahim has given his opinion on 'Rama Charita Manasa' in the following words,

Rama Carita Manasa Bimala Santana Jivana Prana I
Hindu Ana Ko Beda Sama Jaba Nahi Pragata Quran II

The scripture of 'Rama Charita Manasa' is an immaculate scripture and it's the vital force of life for the saints. For the Hindus, it's Vedas. For the adherents of other religions like Islam, it's as good as the Holy Quran. Rahim Sahib had given this opinion during Tulasi's era. And Tulasi Himself says, 'Gavata Beda Purana AshtaDasa', Vedas have extolled 'Rama Charita Manasa'. I need not prove anything. And if Himalaya is the king, what can we opine about Lord Shiva who sits on top of Himalayas? Lord Shiva is Candrashekhara. I have a mantra from 'Skandapurana',

Vasatasya Mahadeva Patala Bhuvaneshvarah I

Brahma Vishnu Maheshanan

Kritvaikatvan Nareshvarah II

Sayanti Seva Ganah Sevitu Bhuvaneshvaran I

Nivasantih Patale Mahendrapramukhan II SKP II

Lord Shiva is Bhuvaneshvara. I have shared umpteen times with you that the word 'Ishvara' or 'Isha' directly refers to Shankara. The word 'Ishvara' is also used in context of God for Rama and Krishna, definitely. However, the term 'Ishvara' or 'Isha' directly refers to Mahadeva. Shiva is Shiva! We can call Somnath as 'Someshvara'. We call Kedar as 'Kedareshvara'. We call Trimbak as 'Trimbakeshvara'; then there is

'Mahakaleshvara'. More often than not, the word 'Ishvara' accurately personifies Lord Shiva. Shiva is god.

So, Himalaya is the king on earth and Lord Shankara who sits on top of Himalaya is 'Bhuvaneshvara' (Lord of the Universe). What about 'Ramayana'? 'Gavata Santata Sanbhu Bhavani', Shiva and Parvati constantly extol 'Ramayana' and hence, 'Ramayana' automatically ascends to Himalaya. I would like to clarify repeatedly that I am feeling extremely hesitant, because I fear that you may interpret my statement in a narrow context with the thought that I am applauding RamaKatha exorbitantly just because I am a reciter of RamaKatha. But it's not so. The fact shall remain the same. Rahim calls this scripture as Veda. I call it as the fifth Veda based on my reverence. The four Vedas have emanated from the lips of Brahma - the creator. And 'Ramayana' has emanated from the lips of Shankara, who has five faces. This is also another reason I look upon it as the fifth Veda. You are not forced to agree with me. Please don't feel burdened. Nonetheless, 'Ramayana' is Veda. During the coming days, I shall definitely extol the glory of 'Ramayana' because even as Ram Navmi signifies the day of Lord Rama's birth, it's also the day of advent of 'Rama Charita Manasa'. In Krishna's words, Rama is 'Sambhavami Yuge Yuge'. Lord incarnates in every yuga, but 'Rama Charita Manasa' incarnates once after countless kalpas, Saheb! This is extremely unattainable scripture, Saheb! Therefore, please don't look upon 'Rama Charita Manasa' only as a mere scripture.

I am asked a few questions. Let me pick up one of those, "Bapu, yesterday you naturally requested everyone to recite 'Rama Charita Manasa', without forcing anyone. We feel truly interested to recite 'Manasa'. However, please tell us the method of recitation." - From, your flower from Odisha. My listener, first of all, in my understanding there is no method to recite 'Rama Charita Manasa'. Your question is absolutely valid, because the initial part of 'Rama Charita Manasa' does describe its method. Nonetheless, there is no method at all. All I would like to say is that faith itself is the method. What if you follow several methods, but lack faith? It's written in 'Manasa',

Binu Bisvasa Bhagati Nahi I UTK-90(A) I

Many scriptures describe the methods of recitation. However, my Dadaji has never opened the page that

described the method, neither did He let arise the question of method in my mind. I have got 'Rama Charita Manasa' printed as per my Dadaji's esoteric command. You will not find any methods in it. It directly begins from 'Balakanda' and concludes with 'Uttarakanda'. You can follow your reverence, but I have no method to recite 'Rama Charita Manasa'. If there are methods, there will also be interdictions. Both are relative. They are two sides of the same coin. With methods, come interdictions. Leave it aside. Does love have a method? The web of methods has only wasted an individual's enormous time. If you really believe in methods, please do follow, but keep them moderate. Methods will only fatigue you; whereas faith will keep you light, fluffy, fresh and invigorated. Does crying have a method? One cries naturally. Neither crying, nor smiling has methods. In order to smile, one needs to behold someone; in order to cry, one needs to remember someone. It has no training class or workshop. There is no method for recitation. This is Kaliyuga, Saheb! We have a short life. Methods have wasted our enormous time. Those who perform methods or rituals for us, force us to sit with them for hours together! While we gain nothing in return, they do fill up their pockets! However, I would not like to harm anyone's reverence. You are free to follow your belief. But since you have asked about method, please understand the following three aphorisms. My listeners, please keep these three aphorisms in mind not in form of methods, but to experience more pleasure of recitation.

Roshe Doshe Tivra Ghoshe Ca

Vinirmukta Parayane Samacaret I

The scriptures have conveyed us the way of reciting them. Keep these points in mind, if possible. While reciting, don't fall prey to anger (*roscha*). Anger during recitation is scriptural-offence. When we have fever, even the most delicious food tastes tasteless. It's not the fault of food! But our own fever makes our favourite dishes tasteless. You may recite as little as two chopais of 'Manasa' or one mantra of 'Gita' or a single aphorism of Bible. It gives every freedom. But don't recite with angry mindset; else it becomes a scriptural offence. A scripture will not curse us for this. But it certainly pities us because even as it gives us the same degree of pleasure, our own fury and rage deprives us from the relish of pleasure! Why should we then deal in loss? I have been requesting everyone to avoid anger during the following six occasions. We must avoid anger when

we wake up in the morning and while going to bed. Don't get angry during eating or worship. Stay away from anger while stepping out of home and when you return. We would feel too good if we practice this aphorism.

The second point is *dosha*. *Dosha* has two meanings. While reciting scriptures, avoid the *dosha* of recitation i.e. make sure to utter correct pronunciations. I would not emphasize on this much. We are worldly souls after all. We may pronounce incorrectly. However, my personal interpretation of *dosha* refers to reciting without looking at others' fault. No scripture must be recited with other people's flaws in mind. '*Roshe Doshe Tivra Ghoshe Ca...*', don't recite in loud voice. Reciting with musical rhythm or tune is a different matter. But don't recite too loudly! I had once lodged at someone's home. They had given me a room on the first floor and they stayed on the ground floor. The gentleman recited Gayatri mantra in such a loud voice that it shattered the entire home! It's just an exaggeration. Don't recite in too loud a voice. Gaurang Caitanya's chants of '*HariBola... HariBola...*' with his arms uplifted is not a loud cry, but an emotional outbreak. Clamour is justified in war, but enlightened state certainly calls for calm and peace. Firstly, don't recite in rage. Secondly, don't recite with an eye on others' flaws or by recalling others' flaws in mind. Thirdly, don't recite loudly causing too much noise. Recite your holy scripture with a mindset free from the aforementioned aspects. There is no other method.

We were discussing about the types of kings described in our philosophy. Vedas is the king. And since Vedas extol 'Ramayana', 'Ramayana' is also equally great.

Tata Rama Nahi Nara Bhupala I

Bhuvanesvara Kalahu Kara Kala II SDK-38.01 II

Byapaka Brahma Ajita Bhuvanesvara I

Lachimana Kaha Bujha Karunakara II LNK-54.03 II

Dear brother! Rama is not a mere king of ordinary humans. He is the Lord of the Universe. He rules the entire Universe. Our philosophy describes fourteen worlds or fourteen spheres. The number fourteen is only arbitrary. In reality there are countless worlds. In the simplest form we have known three basic worlds or spheres viz. the nether region, the earth and the sky; or the abode of heaven in the sky, the world of mortals on the earth and the nether region below the earth. While teaching alphabets to a kid initially s/he is taught that

'A' stands for 'Apple'. As and how the kid matures, s/he is taught that 'A' also stands for 'Airplane' and 'Amateur'. Similarly, we have known three worlds primarily. As and how an aspirant progressed on spiritual path, s/he was introduced to the fourteen worlds.

Bhuvana Caridasa Bhudhara Bhari I

Sukrita Megha Barashahi Sukha Bari II AYK-00.01 II

This verse describes the fourteen worlds. As an aspirant progressed further, the sages shed light on other worlds as well. Primarily, there are three worlds. Later, fourteen worlds are described. Tulasidasaji could not give a finite number to the number of worlds and therefore,

Mama Udara Bhuvana Aneka Lagata

Bana Saba Kara Nasa Hai II LNK-Chanda-99 II

Lord says, my abode has infinite worlds. It started with three, went on to fourteen and concluded in infinity. There can be nothing beyond infinity. It refers to infinite Universes. I want to discuss with you about three worlds and fourteen worlds during the next nine days. I also want to talk about spiritual worlds. Please note that there is a difference between 'bhuvana' and 'bhavana'. *Bhavana* has a boundary or limit; *bhuvana* has no boundary. The examples of *bhavana* could be 'Dashratha-Bhavana', 'Mangala-Bhavana', 'Kanaka-Bhavana' etc. It signifies a mansion; hence, it is confined by size. *Bhuvana* on the other hand has no boundaries. Therefore, the Universe or cosmos has no boundaries.

There are infinite Universes. There are countless cosmoses. However, we need to find the root or seed of infinite Universes, fourteen worlds and three spheres because any colossal entity resides in the seed. 'Ramayana' always talks about seed. 'Manasa' gives us the subtlest seedling. Knowing the seed will resolve all mysteries! The point I want to convey is that the scriptures are infinite and we just need to grab one seed from the infinity of the scriptures. Therefore, Tulasi extols the mantra 'Rama' as the *bija-mantra* or seed-letters,

BijaMantra Japiye Sava Jo Japata Mahesa I

So, what is the seed of three worlds, fourteen worlds and ultimately, infinite worlds? I feel that if we can quest the seed of the three worlds then we can experience more pleasure in life. The entire mystery can be revealed by a tiny seed. So, Lord Rama is specifically called 'Bhuvanesvara' here; otherwise,

more often than not, the word 'Bhuvanesvara' applies to Lord Shiva.

We all are same as individuals. But as far as spiritual penance is considered, let me share with you what I clearly believe by my Guru's grace. Whenever you worship, remember the Lord, chant on rosary or practice any spiritual discipline, don't do so with the mindset of sitting on the earth. This is a lovely experiment, '*Nivasantih Patale Mahendrapramukhan*'. It's a significant hint. Even though I have found this mantra today, its roots are ancient. Don't practice any spiritual discipline with the mindset of sitting on the earth. You may argue that we all are living on the earth. That's true. But a spiritual aspirant must practice cultivating a mindset of performing worship not on earth, but in the nether region. There are seven worlds above and seven worlds below, which sum up to fourteen. The monks who have gone through spiritual realisation know that the nether region is extremely cold. The hot lava is the matter of the core. But the real nether region is extremely cold. It means that whenever we worship, be it for one hour, half an hour or only for a few minutes, we must think that we are not sitting on the earth or in our house, but in the nether region. While it would definitely take some time, but with this mindset you shall automatically feel colder around you. When an aspirant worships with utmost serene mindset for the sake of penance, the Universe supports extensively. All elements of the Universe are present in us as well. When a particular element of the Universe that exists within us gets activated, the external Universe helps us by a great extent. We contain the element of water. If someone sits calmly on the shore of ocean or on the bank of Ganges, the external water body helps the inner element of water, provided there is no other interruption in between. If you sit down beneath the sky with a calm mind, the external sky will start helping our inner element of sky. These experiments have been tried in spiritual penance. It demands no physical activity or action.

Our inner elements are craving to directly establish a connection with the outer elements. We are causing enormous interruption in this connection! Therefore, our spiritual penance is unable to stay incessant. The spiritual penance needs no equipment or instrument. These elements are the ingredients of worship in my view. Sky, water, ocean, fire, air and

earth are the ingredients of our worship. These are the five ingredients. Since you are interested in spirituality and as you are listening to Katha heartily, please do try this experiment. The nether region signifies a distinct profundity where an aspirant experiences abundant coolness. When we are fulfilling our worldly duties and obligations with our family members, relatives and kinsmen, keep the mindset of being on the earth. Our feet must stay grounded on the earth. It's our responsibility. Practice worship in the nether region and live affluently on the earth. The Universe doesn't take a note of who is born and who passes away. We are as insignificant as mosquitoes! Therefore, my listeners, if the Universe doesn't note the arrival and departure of worldly souls like us, what is our capacity? While we are born as humans in such a world, let's cultivate the mindset of being on the earth while abiding our worldly responsibilities and being in the nether region for worship. If we want to love god, we ought to take a leap. Worship god with the mindset of sky. The element of sky is symbolic of detached and lofty state. All we need is a little practice by the Guru's grace.

Our philosophy describes fourteen worlds. The number fourteen is only arbitrary. In reality there are countless worlds. In the simplest form we have known three basic worlds viz. the nether region, the earth and the sky; or the abode of heaven in the sky, the world of mortals on the earth and the nether region below the earth. As and how an aspirant progressed on spiritual path, s/he was introduced to the fourteen worlds. Please note that there is a difference between 'bhuvana' and 'bhavana'. Bhavana has a boundary or limit; bhuvana has no boundary. The examples of bhavana could be 'Dashratha-Bhavana', 'Mangala-Bhavana', 'Kanaka-Bhavana' etc. It signifies a mansion; hence, it is confined by size. Bhuvana on the other hand has no boundaries. Therefore, the Universe or cosmos has no boundaries.

Pausing the main topic of Katha at this point, let me recite some chronology of Katha. Yesterday we performed Hanumanaji's obeisance. Taking the chapter of obeisance further, Goswamiji offered obeisance to the companions of Lord Rama. Thereafter, while offering obeisance to Lord Rama and Sitaji, Janakiji was offered obeisance first in order. This is because '*Matru Devo Bhava*' comes before '*Pitru Devo Bhava*'. Our intellect is vulnerable to filth time and again. 'Bhagavad Gita' has presented three remedies to purify our intellect viz. yajna, charity and penance. The author of 'Gita' says that no person should forsake any of these means at any cost. Even as you attain realisation in the current lifetime, one must not forsake these means. The reason is that these means purify the intellect of the intelligent beings again and again. Thus, 'Gita' has prescribed the remedy by means of yajna, charity and penance. However, 'Rama Charita Manasa' prescribes only one remedy to purify our intellect,

Take Juga Pada Kamala Manavau I

Jasu Kripa Niramala Mati Pavau II BAK-17.04 II

Tulasi says that He seeks to entreaty the lotus feet of Mother Sita, by which He may be blessed with a pure intellect. Both aspects are correct, definitely. However, if someone analyzes this further then one would realise that the easy remedy is to entreaty the lotus feet of Mother Sita which can bless us with pure intellect, thereby which we will have no need of yajna, penance or charity. All three means are accomplished by seeking to entreaty the lotus feet of Mother Sita. You may ask, how? The reason is that Janaki Herself is the very form of yajna. Janaki has not manifested from yajna. The town of Janakapura was under severe drought. There was no rain. People thought of performing a yajna that may shower rain and help grow the crops. In order to perform a yajna, king Janaka ploughed the land and Janakiji emerged from the furrow of the plough. Therefore, our scripturers have believed Janaki as the very manifestation of yajna. Therefore, seeking to entreaty the lotus feet of Mother Sita can accomplish our yajna. Janaki is also the very form of charity. A girl sacrifices herself for the family. During childhood, she sacrifices herself to parents. After marriage, she devotes herself to husband. As she ages, she sacrifices for her children. A woman is the very manifestation of charity. Therefore, seeking to entreaty the lotus feet of Mother Sita can also

accomplish the aspect of charity as stated by 'Gita', in my understanding. Who has performed as rigorous penance as Janaki? Sita is the very form of penance. Therefore, the aspect of penance is also fulfilled with Janaki's entreaty. And Lord has said,

Nirmala Mana Jana So Mohi Pava I

Mohi Kapata Chala Chidra Na Bhava II SDK-43.03 II
S/He whose mind or intellect is pure can alone attain Me and that individual is alone dear to Me. Hence, Tulasi says now that I have purified my intellect in Mother Janaki's divine feet, I am surrendering to Lord Rama. Tulasi thus presents Lord Rama and Sita as indispensable as water and its wave or a word and its meaning, and offers obeisance to them. Thereafter, Tulasi writes utmost glorified topic on Lord Rama's Name and offers obeisance to the Name god. Tulasiji says, Kaliyuga is the age of Name. He further adds that what was attained by meditation in Satayuga, yajna in Tretayuga and adoration in Dvaparayuga is attained in Kaliyuga only by chanting Lord's Name.

Nahi Kali Karama Na Bhagati Bibeku I

Rama Nama Avalanbana Eku II BAK-26.04 II

Tulasi says, Lord's Name is the royal path. In the end He said that even Lord Rama Himself cannot extol the glory of His own Name. This is the majesty of Name.

So, my listeners, I always tell you that you are free to practice the toughest spiritual discipline. But the eventual quintessence is Lord's Name. People who wish to practice tough spiritual disciplines are free to do so. But we would not be able to perform such tough rituals. Therefore, chant Lord's Name or any Name of your choice. I have realised that chanting Lord's Name also accomplishes the state of meditation without our knowledge. I have only one faith: faith in Name and faith in Katha. My faith in karma has also ended, yaar! It's true that we cannot stay without karma even for a moment. The act is speaking is also a karma. But I have no faith in karma lately! I am not the follower of the path of wisdom either. Neither do I have faith in the spirit of time, where one can choose the appropriate time for worship. I have relinquished the faith in the spirit of time as well as the faith in virtues! I have only one faith now: the faith in my Lord's Katha and my Lord's Name. Whenever you want to experience the epitome of felicity, chant the Name. My Tulasi has known this and therefore, He wrote, '*Ehi Maha Raghupati Nama Udara*'. So, Kaliyuga is the time of chanting Lord's Name.

The Sadguru in the form of 'Ramayana' rises as a new Sun for us every day

Manasa-Bhuvaneshvara

: 3 :

Baap! With 'Manas – Bhuvaneshwara' as our focus of attention, we are having a healthy and meaningful discussion. Let us proceed a bit further. The Lord is 'Bhuvaneshwara'. 'Bhuvan' can be one or three or fourteen or innumerable or even infinite. We see the indications of all these in the 'Manas'. 'Bhuvan' are many but their Lord or 'Eeshwara' is one. 'Kaagbhusundiji' has travelled in almost all the Universes (Bramhandas) as seen in the 'Uttarkanda'. But the Rama, who is being referred as the 'Bhuvaneshwara' here, was only one. Therefore, we come to this conclusion that there are many 'Bhuvans' but only one 'Bhuvaneshwara'.

My dear youngsters. Let us try and understand the definition of 'Eeshwara' or God. Do we consider the different universes as the one God? The simple straight forward explanation is 'that which is without another the one and only is God'. 'Guru Nanakdeva' pronounced Him as 'Ek Omkaar'. The Divine Vedas declare 'Ekam Sadd'. So the first criterion is that which is one and only is 'Bramha or Eeshwara'. The second definition is that He resides in one and all. The 'Bhagwadgita' declares, 'Eeshwaraha sarva bhootanaam'. That divine entity which resides or abides in all is 'Eeshwara'. That is why, while explaining the 'Bhuvaneshwara', Goswamiji uses the word 'Vyaapaka' (All pervading). That which is seamless or all pervading can only reside or abide in all. He cannot be bound. 'Eeshwara' is invincible. If He desires He may lose for His devotee, but is invincible. Please pay attention that in the 'Mahabharata' Lord Krishna had to overlook His vow and it seems that He lost there but ask 'Bheeshma' and he will say that He is invincible. Therefore, in the definition of the 'Eeshwara' three words are seen. One is that He is 'Bramha'. Second, He is all pervasive and thirdly, He is invincible.

Vyaapaka Bramha ajit Bhuvaneshwara|

Lachimana kahaan boojha Karunaakara||



So, what I mean to say is that even Shiva is;

Vibhum vyaapakam Bramha Vedaswaroopam|

'Namaameesha', here 'Eesh' means 'Eeshwara'. So kindly keep these few things in mind. 'Eeshwara' is all pervading, He is invincible even though may seem to have lost and He is the embodiment of divine majesty. Musically, 'Eeshwara' is denoted by a particular sound and 'that is Eeshwara'. 'Eeshwar' is that primordial sound. There is no name for this divine sound. And please understand one more thing that 'Eeshwar' is not a name of any person, it denotes the Almighty. It is a different matter if we name a child as 'Eeshwara' and start calling him by that name like Rama is a name, Krishna is a name, Shambhu is a name but 'Eeshwar' is not. It is not even a noun or an adjective. It is the one and only.

We have a very valuable treasure called the 'Eeshopanishad'. It is a sacred text evolved in the name of 'Eeshwara', the God. Therein it is mentioned, 'Eeshavasyamidam sarvam yatkinchid jagattiyam jagat'. The 'Eeshwara' abides in all. It is that primordial sound that is not very easy to grasp by even great musicians or singers. Even the composers or the writers could not fathom it and if someone could get it, they remained unaware. The yogis are in search of this very 'Eeshwara'. That is why in the very simple musical parlance we say that music or the sound is God. So my dear brothers and sisters, we need to catch a sound or a tone like 'Sa, Re, Ga, Ma, Pa and so on. Whichever way you go, you come back to the same 'Sama'. It is a very interesting exercise and one needs to assimilate this knowledge by studious practice. Why this 'Katha'? Is it for the speaker? No. Is it meant for any word or language or a particular dialect? No. But it may so happen that in the process; unknowingly the speaker or the listener may attain God or 'Eeshwara'? Even yesterday, I had said here in 'Bhuvaneshwara' as well have even said this earlier also that my firmness or devotion is not in action and neither in time but I have been devoted to the 'Katha' (Kathanishtha) or the

Divine Name (Hari Naam). Now, where else to go? There is no other option. The 'Katha' awakens us. The sacred texts are always new and fresh, that is why you like to listen. I love to recite it. I don't know as to what will be the fruit or result? Neither do you know. Like the Sun rises every day, similarly the 'Sadguru' too rises everyday for His devotees.

Let us together seek the refuge of such an Enlightened Master who has the 'Eeshwara' with Him or the particular awakening sound. Who is new to us every day and like the Sun, He rises for us daily. What is this 'Katha'? This Sadguru, in the form of the 'Ramayana', rises for you and me daily. It bathes and cleanses us. It blossoms us with freshness. It spreads our beautiful fragrance all around. It fulfills us in every which way. Seated in this holy place, please think for a moment that why the Sun rises every day? Is there any reason or purpose behind its rising? Suppose, it doesn't rise tomorrow, what can we do about it? What is the 'Sadguru'? I feel, He is the rising Sun for you and me. Similarly, what is the 'Ramayana'? It is our 'Sadguru'. That is why for Morari Bapu it is always new, always fresh. Mostly, even to the listeners of Morari Bapu, it is new. Those who do not come put up this argument that what is there in it, every day the same old thing again and again. I am sorry to say but you too are the same. 'Katha' is new everyday or else we would have got bored. You can raise this question that if the 'Sadguru' rises daily like the Sun then why does it set? It sets so that the star of His devotee may shine. If the sunlight will remain all through then we will not be able to see the stars. The small stars which are symbolic to the devotees also need to shine. Even they should realize their value and revel in its glory. That is why the Guru hides himself for a while so that his disciple can shine. If you plant a seed in the shade of a huge Banyan tree, it shall not grow very well because it shall not get enough light to grow. That is why the great Awakened Souls become like us in our midst and hide their true self in order to let us shine or glow.

My dear brothers and sisters, what I meant to say is that 'Eeshwar' is one, without another. There is no second here. He is all encompassing. He is invincible. He abides in all. He is the embodiment of Divine Majesty and who is cause of all causes and is beyond time and space. He is the 'Bhuvaneshwara' or 'Eeshwara'.

Niraakaar Omkaar moolam tooriyam|

Giragyaan goteetameesham Girisham||

Karaalam Mahakaal kaalam kripaalam|

Gunagaar sansaarpaaram natoham||

Who is 'Eeshwar'? Whi is 'Kaalahu kar kaal'.

Certain human desires are enumerated in the 'Manas'. We can't count our varied desires. At times when you are doing the 'Paarayana' of the 'Manas', kindly pay attention on the different desires mentioned in the 'Manas' and also how are they going to be fulfilled? Kindly sit down quietly and think about it both spiritually as well as materialistically. The materialistic desires are for example; this should be set right, the children should get high marks, they should get married, they should get a good job or the business should do well and so on. These are very common desires of most of the people. What are the spiritual desires? My 'Vyaaspeetha' has selected a few of these great desires. Who shall fulfill these desires? That 'Eeshwara' or the 'Bhuvaneshwara' of the 'Manas', which is the main focus of our discussion. Honestly try to think and take a call about your own desires. We know and understand that all this is not permanent and in time it shall be non-existent but do we pray that we should not exist? Does anybody desire that he or she should perish soon? No one will say so. Everyone will say that please lead me to 'Amrita' from death. In spite of knowing that death is certain and in time we shall all die but still want to be eternal or desire permanency. It is not bad to desire so and in spirituality, such a desire is welcome. If it was not so then the 'Upanishads' would not have said so.

Death is certain. This body will perish. We have taken birth from the mother's womb; we shall pass

through childhood, youth, middle aged, and old and finally die, welcome this. Let us learn to accept every stage in life. When a person grays, he does not like it but it must be respected. How long will you go on coloring your hair? White hair is a sign of maturity. It does not mean that I am opposed to coloring your hair. I am just discussing with you. But you will admit that there is a respect for the white hair. It symbolizes maturity, purity, cleanliness, and a correct understanding. The situations in life keep on changing. We somehow don't accept it. There is a beauty or ripeness in old age as well. Just look at Gurudeva Tagore's old age, how glorious was it? The white hair signifies the ripening of one's life. The body gradually moves towards death from birth which is certain. Knowing this, yet we want eternity or permanency in life.

The second great desire as per the 'Talgajardi' view point. We are desirous of experiencing the 'Bramhasukha' or inner happiness or divine bliss. They are all the words from the 'Manas' and do we not want to experience the 'Bramhasukha'? We all want to experience the Divine happiness. In the 'Balkanda', Ma Shataroopa asks for this very happiness. We all seek this happiness. One is the desire to attain the Lotus feet of the Lord (Shashwatpada). We are sure to die but shall do so after attaining the eternity of the Divine. By repeating the holy name of the 'Bhuvaneshwara', this desire shall be fulfilled. We all want this 'Bramhasukha'. We have had an illusory or a momentary happiness which is more a dream. This is what I term as the 'Bramhasukha'. Permanent is only the 'Bramhasukha'. In order to get that, we have to repeat the divine name of the 'Bhuvaneshwara'. Who all have chanted the divine name? The first name in the list is 'Sukadeva'. He attained the 'Bramhasukha'. The second in this list come the 'Sanakaadi Rishis and the other Siddhas'. All the Mahatmas, Munis like Agastya, Suteekshana, Sharabhanga and the 'Manas' gives a long list of the 'Munis'. The next come the Yogis, 'Naamprasaad Bramhasukha bhogi'.

The third expectation we have is that the entire world should love us or the one who is loved by the entire world should love us. This is a desire mostly we have. Here there is no worldly connotation attached to it. The one, loved by everyone should love us. For this too the divine name is the only answer. The fourth fancy or wish we all have is that in the path of devotion or 'Bhakti' or in the 'Prema Marga', we must attain its peak. By the grace of the divine name of the Lord, Sri Prahalad became the 'Bhagat Shiromani'. The focus in all these is the sacred name of the 'Bhuvaneshwara'. As an ordinary mortal, we also want that our position should be stable and no one should displace us from there. Like, we retire or say have to resign or the tenure is over or there are more claimants of our post, which makes it transitory. A spiritual aspirant seeks permanency in his devotional space. Even though 'Dhruva' repeated the name of the 'Bhuvaneshwara' out of misery but was able to attain an exalted position in the firmament of the Lord's devotees which is also called the 'Dhruvapada' indicating its stationary permanent position. The Lord says that He is always controlled by His devotees or accepts their dominion. He incarnates because of them. So by this rule, we even desire that the Lord should be in our control. He should appear before us when we want. When we offer Him food, He must eat. By repeating the divine name of the 'Bhuvaneshwara', Sri Hanuman has the dominion or the Lord under him. These are a few of our fancies or wishes.

If we want liberation then also the name of the 'Bhuvaneshwara' will come to our rescue. To attain permanency too the divine name is the only answer. If we want the 'Bramhasukha', then also the divine name. To attain the peak in the devotional field, the name of the 'Bhuvaneshwara' is necessary. If you want to control 'Hari' then chant His name and if you want to be liberated then also the divine name is the only answer.

So my dear brothers and sisters, there are innumerable universes but only one 'Universal

Godhead' and i.e. 'Eeshwara'. There can be very many meanings of 'Eeshwara'. Yesterday, we had briefly discussed the 'Anant Bhuvan, Koti Bhuvan, Chaudaha Bhuvan and Tribhuvan'. In connection to yesterday's discussion, I have a question with me which says, 'I want to become an able and a deserving person but this is only possible when the other person plays his role correctly. If I want to become Sita then my husband has to be Rama. If I want to become 'Lakshmana' then the father-in-law has to be Krishna or kindly tell me a way that independent of their reaction or behavior; I can model myself in an ideal mould'. The one who wants to become an ideal person should not have any preconditions. Conditions defile our merits. If you truly want to become the most deserving person then learn to take a solemn vow (Sankalpa). Whether the other person becomes a Rama or not, that is his problem and if you deserve then please remember that even Ravana will have to become Rama. Don't be insistent about the other person's character or role. You can't enter into a conditional bargain. In my view, it is cunningness. It is a sort of evasive tactics. You become 'Lakshmana', forget whether your father-in-law is 'Krishna' or not. At least you become what you intend to. You have played your part diligently. Can anyone ever say that only after I attain God shall I become a devotee. Is it ever possible? You become a devotee; attaining God will be a certainty. Why even worry that you shall attain God, you become a devotee first. Being a devotee is enough. You have done your part.

“Bapu. Yesterday you said that when you sit down for 'Japa' imagine that you are seated in the lower worlds. Bapu. Even these lower worlds too must have their support.” What I meant by saying that imagine yourself to be seated in the 'Pataala' was an indication of the depth. You must have noticed that many people go to the caves for meditation. This denotes its depth. The cave signifies the inner depth or going within. The 'Paatala Loka' is supposed to be the Lotus Feet of the

Lord and when you meditate seek the refuge of the Divine Feet. 'Pada pataala sisa aja dhaama'. The Lord's feet are in the lower worlds and His chest is the 'Earth'. His forehead is the skies. And these three are the 'Satya, Prema and Karuna' of my 'Vyaaspeetha'. The feet is truth, Lord's feet signifies the truth. The 'Pada' or the 'Paadukaji' is truth or 'Satya'. What I meant by 'Pataala' was the inner depth as well as outer depth also. The second is that remember always that you are seated at the feet of the Lord and not on a throne or a 'Gaadi'. You are not seated on any particular mat or a seat; instead you are seated close to the feet of your 'Sadguru'. You are seated next to the 'Paadukaji'.

Today's question was very beautiful, 'Bapu. You use Guru, Sadguru and Buddhapurusha separately. What is the difference between them?' It is a nice question. Listen carefully. Guru is one who is equal to God or 'Eeshwara'. Like Kabir Sahib said, 'Guru Gobinda dou khaddey'. Together, on the same plane is Guru. Guru can be seated along with Bramha, Vishnu as well as Mahesha. Guru is the synonym of 'Bramha' or God. The Mantra that we all recite is explicitly clear. I am interpreting it taking total responsibility of my words. Guru is equal to God but the 'Sadguru' is above God. God is below the 'Sadguru'. But when I use the word 'Buddhapurusha', then the usage can be for either of them. But please remember that there is nothing beyond the 'Sadguru', it is the ultimate.

So, when I was referring to 'Pataala', I meant that meditate or pray seated in truth. When you pray or meditate seated in the earth plane then it means that pray with love and when your meditation is exalted or has risen to the skies then be seated in compassion. The second question is 'Bapu. At the 'Rajgir Katha' you had said that when you partake the 'Prasad', that too should be done with a feeling of 'Bhiksha'. I have already started practicing it in my life. Whatever is there in my plate, I try and mix up everything. Please pray for me Bapu that I succeed in my effort'. It is good but here the

predominance is of the feeling or emotion attached to it. The act in itself is not so important. When you are mixing everything together, saying that because Bapu has asked me to do so, I will mix the sweets, pickles, all the food together. It is good but the thought or the feeling should be that by mixing these varied tastes, I am creating a rare taste which is unique to the 'Mahaprasada'.

Bidhi prapancha guna avaguna saana|

This world around us is a mixture of good and evil. But what is the cause behind it? Whenever you see and good qualities in a person then try to unearth the reason for them. What is the reason behind this goodness or nobility? What are its causes? There are ten reasons behind it. Maybe, thinking in this way we can get hold of God or the magical note or sound can come in our grasp. That is why, it is our sincere collective effort.

Aagmopa prajaha desh kaalam

karmam cha, janmam cha|

Dhyaanam mantrortha sanskaar

dashaittey guna hetava||

- Srimadbhaagwat

The Sadguru in the form of 'Ramayana' rises as a new Sun for us every day. It bathes and cleanses us. It enriches us and spreads our fragrance all around. It fulfills us in every which way. This Sun rises for us. Seated in this holy place just try to think for a moment that why does the Sun rise? Is there a reason behind its rising? What is the objective behind it? If it does not rise tomorrow, what can we do? What is this 'Sadguru'? It is the Sun that rises daily. What is the 'Ramayana'? It is the 'Sadguru'. That is why for Morari Bapu it is new every day. Even for Morari Bapu's listeners, it is new.

The 'Srimadbhaagwat' explains ten reasons behind the human qualities. The first reason given by Suka Muni or Prabhu Veda Vyasa is 'Aagamaha'. The principal reason for our noble qualities is our sacred texts. The reason for our good behavior is the 'Ramayana' or the 'Bhaagwat'. Say you have the quality of deprivation or renunciation. You are non-violent by nature. You are bestowed with quality of not stealing anything. Then please understand that these are due to the sacred texts or the 'Aagama'. You maintain mutual respect and harmony and are non-violent by nature and have love for the mankind as a whole, these are the tenets laid down in the holy 'Quran'. The sacred texts of each religion bestow nobility of character in all of us. 'The second is 'Aapaha', means food and water.



Though the meaning of 'Aapaha' is water but the water is helpful in producing food grains. The food and water form the basis of our behavior. Our food and drinks are instrumental in shaping our nature. That which is pure and delicious and can be offered to the Lord as 'Prasad' by putting a tiny 'Tulsi Patra' to it. Such food becomes the creator of our nature. What sort of the water? What do we drink? I do not want to elaborate on it but a noble step is being taken by the different governments to impose prohibition. It is good sign. Gujarat is already under prohibition. But still, in spite of it the lacunas are found and a via media is created. But by law, prohibition is in force. In Bihar, Nitishji has taken the bold step of declaring prohibition. And today I was reading that Amma, Jayalalitha has announced that in Tamilnadu she cannot impose a total ban but shall be enforcing it gradually. We are seeing that one after the other, the state governments are coming ahead with such steps. The 'Bhaagwatkaar' says that what we drink helps in creating our mind. 'Aagamopa prajaha'. The people are the reason for our noble traits. Here, the 'Prajha' means company or the circle or our friends we keep or the society we move in is helpful in creating our character. Our company plays a very important role in molding our thinking.

Rahahi na neecha mattey chaturaayi|

One should improve upon his company or associates. I would particularly like to point out to my young listeners. There is no religious discourse here, or any tilaka or symbols are being given. These are all the sutras useful in leading a meaningful life. You want to mould your life then the people form the third characteristic. The 'Ramcharitmanas' says that if your company is not good then it can become the cause of your downfall.

Sang ate jati kumantra te raja|

Maan te gyaana paan te laaja||

My dear youngsters go and enjoy yourselves. We have been blessed with this beautiful earth to enjoy, wear good clothes, eat good food and be happy. But

while enjoying, be careful about the company you keep so that our joy can be truthful and wholesome. We shall have to understand 'Prajha' in this way only. 'Aagamopa praja deshaha'. The place where we stay is also instrumental in molding our character. The place is very important as the environment plays a major role in molding our thoughts. Time, a bad time in one's life too has a role to play. In this situation, one loses the confidence and faith and this in turn gives birth to so many evil tendencies which become the cause of his downfall. He will say that I have done so much, but nothing has happened. I have read the 'Ramayana' regularly but to no avail. The faith gets shaken and debility and weakness in the character creep in. When you are doing the 'Paath' during the Navaratri or any other time, the two fruits are happiness purity. There are no third characteristics that you will encounter. When you read it with devotion a sense of purity will set in within and in my opinion it is one of the greatest rewards that we can get.

The company, the period, the place and the actions are the causes of our virtues or 'Gunas'. Both are interconnected because the virtues do influence our 'Karma'. And sometimes, while doing one assimilates good virtues. The 'Gunas' also are one of the reasons of our birth. If we are born in a good family then the growth of the virtues is evident and a surety. 'Dhyaanam'; our concentration is also one of the causes of our virtues. Our inner stability determines our virtues. Patience is a virtue. One who is stable, patient, peaceful and revels in his own company thereby develops his concentration can become virtuous. 'Mantrortha'; your Mantra influences your virtues. If you are doing any 'Tantric' practices or chanting such Mantras then they have a negative effect on you. Many people don't bathe, remain dirty or are involved in some evil practices because they are involved in chanting such 'Mantras'. I am saying this because I am aware of it. Their mind set becomes such. Some dirty or unholy objectives are behind their practice. I use the

word 'Maili Vidya' and in fact even to term it as 'Vidya' is not correct, instead we can straight away say 'Avidya'. So our 'Mantras' influence our virtues. 'Sanksaars'; the social rituals or the family traditions. 'Srimad Bhaagwat' enumerates these ten 'Sankaaras'. 'Dashai te guna hetavaha'. These ten can also become the reason of our vices. This has not been written by Veda Vyasa but they can be the reason behind our vices also.

Griha bsheshaja jala pawan patt,

paai kujoga sujoga|

Hohi kubastu subastu jaga,

lakhahi sulachhana loga||

Tulsji explains this very beautifully as to how the nomenclature changes. 'Aagama'; misunderstanding or if I may say misinterpretation is the cause of our evil today. The fundamentalism or rigidity going on in the name of religion has become the cause of violence in the world. The sacred text in this case becomes the cause of the evil. Because the so called preachers or radicals influence the minds of the people by misinterpreting the words of the scriptures to suit their nefarious means. What they themselves didn't understand are out to explain us. The food, water, air can influence our virtues as well as vices. By eating non-vegetarian food, one becomes 'Taamasic' in nature. If one consumes alcohol, he is bound to be intoxicated for a while. The company of a saint will be virtuous; similarly the company of a wretch will be vicious. The place where we stay can influence us in both ways. The time or the period shall also work in both ways. Our actions and the birth also influence either ways. Concentration; how people concentrate while hating the other person? But such a 'Dhyaana' is not good. Please think, we are not as concentrated on the Divine as we are on our enemy. So and so had hurt me. People are in deep concentration thinking about it. This is the root of evil. We have seen the 'Mantra' and the 'Sanksaaras' in the same vein. Tilsidasji has discussed all these points in the 'Manas' in some

context or the other. But originally, I have taken it from the 'Bhaagwat'. It is a scriptural truth.

Yesterday, while discussing the text, we had seen the glories of the Divine name and prayed to the 'Naam Maharaj'. Let us proceed further. Tulsiji says that the 'Manas' was first created by Lord Shiva and kept it in His heart or mind. He named it 'Ramcharitmanas'. At an opportune moment, he recited it to Ma Parvati. Subsequently, Baba Kaagbhusundiji got it and gave it to Garuda. Then it travelled to the Earth and at the 'Triveni Sangam' at 'Teertharaj Prayaag', Sri Yagyavalkaji gave it to Bharadwaji Maharaj. In this tradition Goswamiji says that he got it from his Guru at the 'Varaha Khsetra'. The merciful Guru gave it to me out of sheer benevolence. In the 'Samvat 1961', this holy text was published in 'Ayodhya'. Tulsidasji has created four banks of this 'Manas Sarovara'. The first is the 'Gyaan Ghat', the second is the 'Upaasana Ghat', the third is the 'Karma Ghat' and the fourth is the 'Prapatti Ghat' or the bank of total unconditional surrender.

Goswamiji, at the beginning of his narration takes us along to the 'Teertharaj Prayaag' where there was the holy congregation on the occasion of the 'Purna Kumbha'. After the 'Kalpa Vaasa', when the sages started to leave, Sri Bhardwaji falls at the feet of Yagyavalkaji Maharaj and begs him to tell him about Rama. As an answer to this question, the 'Katha' is narrated for all of us making Sri Bharadwaji the principal listener. The first topic of the narration is the 'Shiva Charitra'. The question was about Rama but the answer began with Shiva. Once, during the 'Treta Yuga', Lord Shiva went down south to Sri Kumbhaja Ashram to hear the sacred 'Katha'. Mata Sati, the daughter of 'Daksha' was also with Him. Seeing the Divine couple, the sage worshipped them. Pandit Ramkinkarji Maharaj used to say that Lord Shiva appreciated the humility of the sage that though he is the speaker, he is worshipping the listener but Satiji misinterpreted the Sage's humility. If he is

worshipping us, what the hell will he narrate the 'Katha' to us? Sati is proud of her intelligence. The 'Katha' started. Lord Shiva heard the entire narration with utmost devotion and joy. Whether Sati heard or not, can't be said.

Lord Shiva and Mata Sati pass through the 'Dandaka Vana' on their way back. At that point in time, the divine play of Lord Rama was in progress and Ravana had abducted Ma Sita. Enacting the human role to perfection, the Lord along with Sri Lakhana was looking for Ma Sita in the forest. At that very moment, Lord Shiva and Sati pass through. Seeing the Lord enacting His divine play, Lord Shiva pays His respects from a distance saying, 'Hey Sadchiddananda. Hey Jaga Paavana.' Mata Sati was confused that how could a person who is crying for his wife be the Divine? Lord Shiva understood and tried to explain the reality to her in different ways but to no avail. At last He asks her to go and test for herself whether He is the Divine or not? Sati being the intelligent type, takes the form of Ma Sita and goes to test the Lord. The Lord instantly recognized her and asked her about Lord Shiva? Why are you roaming all alone in the forest? Sati understood that she has been caught. She could not answer and ran from there realizing her mistake but it was too late. Lord Shiva smiled and asked her well being? She lied saying that she did not do any test but Lord Shiva immediately saw everything what had transpired through His meditation. He thought that Sita is my mother and now how can I maintain a conjugal relation with Sati? He decides that in this birth from this moment He would not have physical relation with her. They both reach Kailash. Lord Shiva spreads out the prayer mat outside and goes into a deep meditation for eighty seven thousand years. After He comes out of His meditative state, Sati goes and He seats her in front and started narrating different stories or 'Katha' to lessen her grief. At that moment the 'Daksha Yagya' is being held and we shall take it up tomorrow.

For me, this nine day congregation of the 'Ramcharitmanas' is my 'Manas – Mushaira'

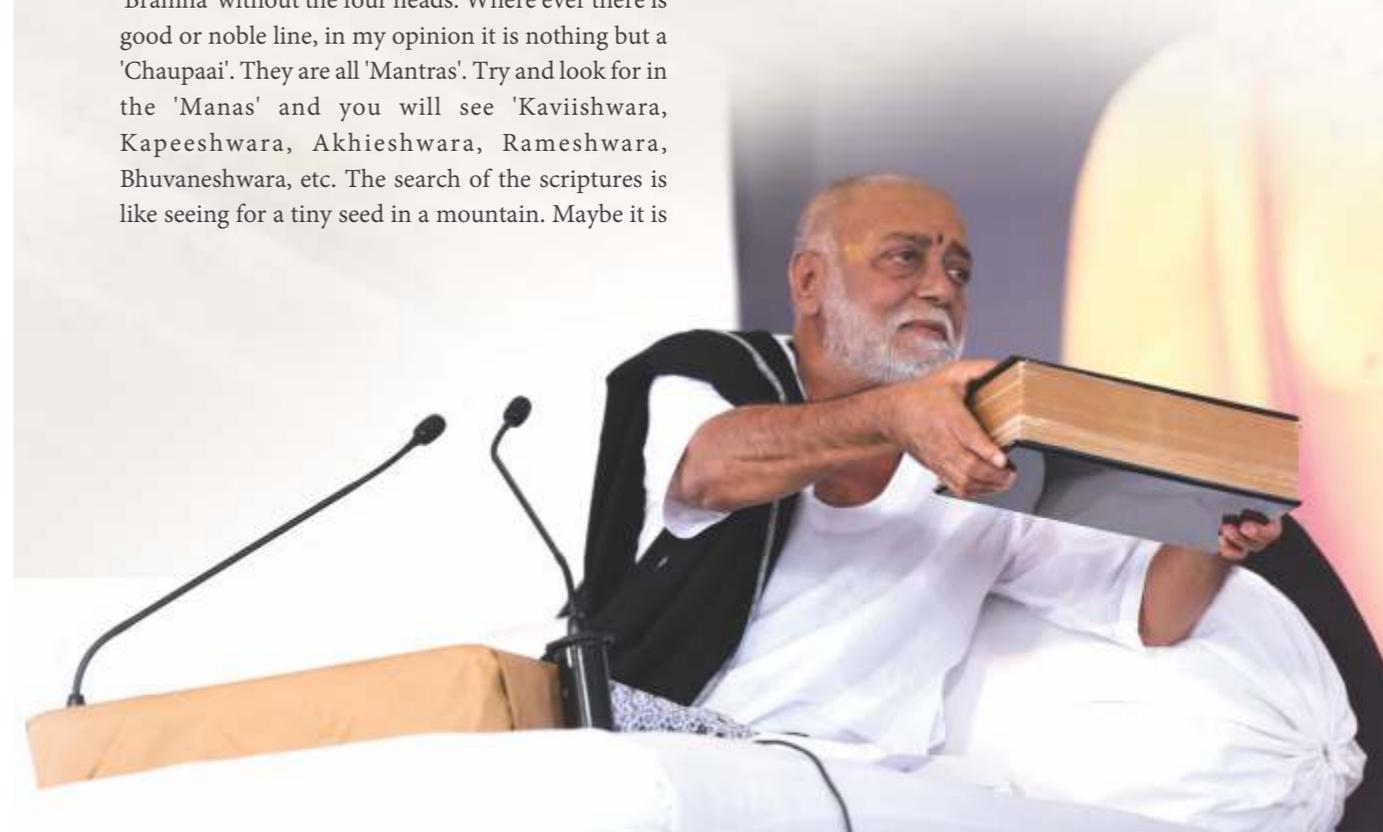
Manasa-Bhuvaneshwara
: 4 :

Baap! With 'Manas' as our principal focus, we are having a healthy and a meaningful discussion. Our main topic for this 'Katha' is 'Manas – Bhuvaneshwara'. The Divine is one but the Vedas declare, 'Ekam sadvipra bahudha vadanti'. By this rule, the sages and thinkers have tried to study the Divine from different angles and by different methods. I am glad that in the 'Ramcharitmanas' the very first usage of 'Eeshwar' is done while saying 'Kaviishwara'.

Vandey vishuddha vigyaanau Kaviishwara Kapeeshwarau|

The 'Ramcharitmanas' first of all venerates the poet as 'Eeshwara'. This according to me is a very beautiful and an exalted thought. Like the primeval poet 'Valmiki' is called the 'Eeshwara'. The eternal poet Lord Shiva is 'Eeshwara'. Sri Veda Vyasa is 'Eeshwara'. I am trying to count these Godly figures but for that matter a poet is the 'Kaviishwara'. It is not necessary that he should be very popular but any 'Shaayar' or creator or a poet has the Divinity in him. For me, this nine day congregation of the 'Ramcharitmanas' is the 'Manas – Mushaira'. What difference does it make whether the terminology is religious or any other? Our destination remains the same.

So, Goswamiji starts with the 'Kaviishwara'. The poet is also considered to be an expansion of the Divine as per the 'Bhagwadgita'. Kavi is a synonym for 'Eeshwara'. That is why the great sages or thinkers of our land have called 'Vyasa' as 'Achaturvadano Bramha'. Like Lord 'Bramha' is four headed, in the same way 'Vyasa' too is 'Bramha' without the four heads. Where ever there is good or noble line, in my opinion it is nothing but a 'Chaupai'. They are all 'Mantras'. Try and look for in the 'Manas' and you will see 'Kaviishwara, Kapeeshwara, Akhieshwara, Rameshwara, Bhuvaneshwara, etc. The search of the scriptures is like seeing for a tiny seed in a mountain. Maybe it is



not impossible but certainly it is difficult or very tough. We will need to look for Divinity whether it is the 'Kaviishwara or the Kapeeshwara'. But in your own way, you must try and look for this Divinity in the 'Manas'.

I have with me quite a few queries in this regard. A student from Odisha has asked, 'Bapu. I am a young student from Odisha. Yesterday, you had said that the white hair is a sign of maturity. People colour their hair. I am twenty seven years old and my hair has already started greying. What is my fault? What should I do? I am confused.' I don't intend to say that you should not dye your hair if you need to. What I meant to say that at a particular age, the white hair has its own beauty. That is all and nothing more. If you want to colour your hair please do so. If due to any reason you develop grey hair at a very young age for any reason then please go ahead and dye them if you want to. Why only this? Even after sixty you feel like doing it, please feel free to do. It is your freedom. Why should I be an obstacle in this? When the freedom or liberties are taken away and bondage is forced upon the people then this gives birth to poverty in the people and the country. Please think about it. There are seven reasons of poverty in the society. The 'Manas' says –

Nahi dardra sama dukha jaga maahi|
Santa Milan sama sukha jaga naahi||

The 'Manas' accepts that there is no misery like poverty. In man's life or the lives of his family or in the society or the nation or this entire world, there are seven reasons for poverty. The first reason is slavery. To be dependent on someone gives rise to poverty. Gurudeva 'Kavivara Tagore' has written a poem in the 'Geetanjali' 'The Heaven of Liberty'. Dependence is poverty. Every individual should have his/her independence. The second reason given for poverty is the lack of labour. The absence of effort or the lack of it shall become the cause of poverty. Kabir Sahib says, 'Kaha Kabir kucha uddyama keejey'. In the 'Gita' the Lord says, 'Uddhaaya krita nishchaya'. Be determined to fight. The third reason of poverty is one wants to

work but the implements or the tools are not there which causes poverty. A person wants to do farming but he neither has the tractor, nor the land and neither the seeds. Mahamuni Vinobha did a great service by starting the 'Bhoodaan' movement. And the most revered Mahatma Gandhi laid emphasis on labour and he termed it as 'Shrama Yagya'. The fourth reason of poverty is the person's stupidity or foolishness. 'Hari karrey so hoya' is an absolute fact but it applies to those who are totally surrendered but not of 'Trishankus'. For a totally surrendered soul;

Aa ahin pahonchya pachi bas etallu samjhaaya chey,
Koi kayin kartun nathi, aa baddhu toh thaaye chey|

This is a Gujarati 'Sher' by Rajendra Shukla. But it is meant for those who are totally surrendered, not for ordinary people like us. Please do not hide your ignorance behind this statement. The fifth reason is that the person is very capable and strong but the entire energy is getting lost due to bad company. Because of this loss of energy, the person is getting weaker by the day. This weakness in turn, gives rise to poverty. The sixth reason is the person's ego. "Nothing can go wrong with me. I am very strong and powerful.' Please be careful that pride or ego gives birth to poverty. The seventh and the most important reason in my opinion is the lack of devotion or worship of the Divine. Whatever maybe your belief system, what difference does it make? But you must have some connection with the Almighty if you want to be rid of both your inner as well as outer poverty. My dear Odiya youngster. If at the age of twenty seven you have got grey hair so feel free to colour them. I just wanted to say the old age has its own glory and beauty. The 'Ramcharitmanas' has glorified the white hair like none other. Tulsiji is 'Kaviishwara'. He says that the old age of the monsoon is winter. After all, we become old only in time. In the 'Kishkindhakanda' we see that as the rainy season comes to an end and the advent of autumn or early winter has been termed as the old age for the rains and used the word 'Parama suhaayi'. I am not saying this but my 'Kaviishwara' says so;

Barash bigata sharad ritu aayi|
Lachimana dekhahu param suhaayi||
Phoolley kaasa sakala mahi chaayi|
Janu barsha krita pragat budhaayi||

Lord Rama says, 'Hey Lakhan. The rainy season has bid adieu and the winter is round the corner, which is 'Parama Suhaayi'. Winter is the old age of the monsoons. And my Goswamiji has termed this old age to be very beautiful (Parama Sundera). In the winter months you will notice that the earth is laden with white flowers. As if, the hairs have become fully white. Indicating the old age of the monsoons and in the winter months the food grains ripen. So the old age is a sign of ripening. You are free to colour your hair but kindly do not criticize the white ones.

Please don't think that if we colour our hair and Bapu sees us then? My job is not to see the colour of your hair. My job is to caution you and save you from falling down. What does the long bushy hair signify? It is a trove of mysteries. Who has been able to demystify it in the world? The Sufis consider the Divine to be their

beloved and have linked the hair to the Divine mysteries. I am reminded of this beautiful line of 'Paarsa Jaipuri Sahib';

Ulljhanon mein khud ulajh
kar raha gaye woh badnaseeb,

Jo teri uljhi hui zulfon ko suljhaaney gaye|

The Vedas have declared, 'Neti. Neti.', meaning that the mystery cannot be solved. A beautiful Sher is coming to mind-

Iss sey badhkar kya milti hummein daadey wafa,
Hum tumhaarey naam se duniya
mein pahachaaney gaye|

In Sufism, the hair is linked to the Divine mysteries. So Baap. Please colour your hair if you want to and if you aren't doing so then please start. At least let the business of the dye makers thrive. I have not come here to advertise. You must beautify yourselves. Tulsji has given us the liberty to do so.

Tumhahi nivedita bhojan karahi|
Prabhu Prasad patt bhushan dharahi||



Like there are fourteen universes (Bhuvan) in the creation, similarly there are fourteen 'Bhavans' in the 'Ramayana'. In these fourteen 'Bhavans' also Sri Rama is there. But what should these 'Bhavans' be like has been explained by a very pure and a great scientific person, Sri Valmiki. The demystification of the universe will also be done in some time to come by a scientist or an astronomical personality. He could be a 'Muni or a Fakir or an external or an internal scientist'. But they are bound to be discovered. As you all know that in the 'Ayodhyakanda' Lord Rama asks Sri Valmiki as to where He should stay? In reply to this, he indicates these fourteen places to the Lord. We are discussing the fourteen 'Bhuvans' in the 'Manas – Bhuvaneshwara' and the fourteen 'Bhavans' have been indicated in the 'Manas'. Just see how practical the 'Ramayana' is. It says to enjoy good food and does not stress on abstaining from it or fasting. Fasting should not become rigid or excessive. I have noticed that those who indulge in very strict fasting are unable to smile. In my definition, smiling is liberation. Love the world.

Kabhi roti kabhi hanstee kabhi lagti sharaabi si,
Mohabbat karnein walon ki nigaahein aur hoti hain|
- Raj Kaushik
So the poet is the 'Kaviishwara' and the 'Brihadaa-
ranyak Upanishad' states-

Vaacham dhenu mupaasita
tasyaat chatwaaraha stanaha|

It says that your speech is a cow and has four udders that give us milk. But the Vedas have not clarified what these udders are? We have to go into the caves and mountains to search the meaning. The speech or 'Vaani' is of four types. They are, 'Paraa, Pashyanti, Madhyama and Vaikhari'. 'Vaikhari' is that which comes out from inside or deep throated. The 'Pashyanti' is that which is not just mere words but are laced with experience. The words of the Fakirs or the Sages or Saints. I really love Nizamuddin Auliya and the way he would sit. I don't know why? I had gone to the 'Dargaah' of Nizam to pay my respects and divine music is played there all the time. When I went there, I

thought that what should I sing for him? I was sitting quietly in a corner. I recited two 'Chaupayis' for Nizam. I hummed them in my mind and they were the subject matter of the 'Katha' at Ajmer, 'Manas – Gharibnawaaz'.

Gayi bahori gharib niwaaju|
Sara sabala sahib Raghuraju||

My Goswamiji calls Sri Rama as 'Gharibnawaaz'. Where is the difference? Who is creating this division? All the awakened souls think alike (Sabhi sayaney ek matt). Someone calls it the water of 'Zam-Zam' and some call it the Ganges. Why do you quarrel? Why do you kill? So, Nizamuddin was seated and it was evening time. Amir Khusrau comes there. He says, Baba. When I ask you a spiritual question, you don't reply immediately, and when you reply I notice that your eyes moisten up. I hope that I am not mistaken in asking. If so then I shall not ask. I don't want to see my 'Peer' cry'. What an amazing reply was given Sahib. 'Amir, my son. I cannot instantly reply from the 'Vaikhari' state because you have attained a certain depth in your spiritual pursuits. Whenever I reply, I speak with my 'Pashyanti' voice. It means that I have to see and in order to see, I need to put on my specs. These tears are my spectacles my child. When my eyes moisten, I am able to see.' So there are four types of speech. One, which is just spoken by the tongue, is 'Vaikhari'. It is mostly spoken in the day to day life. The second one is spoken from the throat or a little deeper. The third is the 'Pashyanti' that which is seen or experienced. And our Indian philosophy terms the last one as 'Paraa'.

The speech described by the Vedas as the cow has these four udders. There are four another as well, 'Swadha, Swaha, Shatkaar and Vashatkaar'. These are the Vedic udders and it will become a very in depth discussion so best we avoid it. With the grace of my Guru and from my 'Talgajardi' view point if I want to discuss the four udders of this holy cow then what shall they be? The first is 'Gurubaani', the words of the Guru or our Peer or the Master. My 'Vyaaspeetha' would like

to call it the 'Gurubaani'. These udders never dry up and continuously give us wholesome milk. The second is the 'Akaasvaani'. This is talked about in the scriptures meaning the celestial voice which we have not heard. But we have a sky or a space within and to put it differently, it may also be called the 'Inner Voice'. The third is the 'Veda Vaani'. If Vedas are the cow then the horns or the tail or the ears of the cow does not give us milk. Milk can only be had from its udder and this is what I feel is the 'Veda Vaani'. The fourth is the 'Chakshu Vaani' or the language of the eyes. Our eyes speak and express a lot.

My friend from Odisha. Please colour your hair and my dear brothers and sisters, please lead a very happy and an enjoyable life. God has gifted us this beautiful earth for our enjoyment. But please remember that the dancer is careful about the stage while dancing. So do enjoy yourself but kindly keep in mind your Indian stage. Kindly pay attention to our culture and our values. I just want to say that please enjoy but respect the white hair also. Have you ever noticed the beard of Socrates? It reflects the value of truth. Our Dewan Sahib of the 'Bhaavnagar State', Sir Prabhashankar Pattani had a white beard. Dula Bhaya Kaag's white beard conveys a message to me. Whatever is being spoken from here is not being imposed upon you, please. I want you to participate in this discussion. I try and share the healthy and meaningful thoughts with you, that's all.

So, the divine words like, 'Kaviishwara, Kapeeshawara, Rameshwara, Bhuvaneshwara, Akhileshwara etc have incarnated in the 'Manas'. At one point, Goswamiji has given a beautiful definition of 'Eeshwara' in the 'Manas'. What is 'Eeshwara'?

Mudha bachana nahin Eeswara kahahi|

A very simple and a straight forward definition. One who will never utter a lie is 'Eeshwara'. Being a 'Eeshwara' is not easy. To be truthful and never utter a lie are the qualities of the Divine. When your conscience says that what this person is saying is not

false then He is 'Eeshwara' for us. Similarly, a sacred text on which you believe fully, that is 'Eeshwara' for you. It is difficult in today's times. That is why I always say that let us try to be as close to the truth. Another definition of the 'Bhuvaneshwara' we get in the 'Manas';

Eeswara ansa jeeva avinaasi|
Chetana amala sahaja sukha raasi||

This means, 'that which is the Whole, is the Eeshwara'. We are a miniscule part of this 'Whole'. Like the ocean is the 'Whole' and a bucket of water taken from it, becomes its part. There is quantitative difference but no qualitative difference. Scientifically as well as spiritually it can be proved that the particle will always move towards the 'Whole'. This is the natural rule. You may try as much to throw the water up but it will come down only, because it moves naturally towards the sea. You may try your utmost to invert a flame but it will only burn upright for it is a part

I am very happy to say that in the 'Ramcharitmanas' when the word 'Eeshwara' is used for the first time, it is used as 'Kaviishwara', 'Vanndey visuddha vigyaanau kaviishwara kapeeshwarau'. It is very mysterious and an exalted fact for me that the poet is Divine. Like the Aadi Kavi Valmiki' is an 'Eeshwara' by this rule. Like the primordial creator Lord Shiva is 'Eeshwara'. Similarly, Bhagwan Veda Vyasa is also 'Eeshwara'. I have started my counting from the first or the eternal or the primavera poet but any poet who is evolved is 'Eeshwara'. This nine day congregation of the 'Ramcharitmanas' is my 'Manas – Mushaayra'. What difference does it make? Whether you give it a religious name or any other, it makes no difference. After all our destination is one and the same.

of the Sun. In the 'Bhagwadgita', Yogeshwara Krishna says, 'Mammaivansho jeeva lokey jeeva bhoota sanaatana'. Therefore, the 'Eeshwara' is the 'Whole' (Anshi). This is also another definition of 'Eeshwara'. One more definition as per the 'Manas' says that the Divine has no difference.

Bataavi davun tamonney hun
abhedhi bheda Eeshwarno,
Tanney shraddha chhey ae
shraddhaj eeshwara chhey|

Probably, it is 'Shunya' Palanpuri's Sher. What is a man like? The 'Gita' says, 'Like his faith'. 'Satyaanuroopa sarvasya shraddha bhavati Bharata'. 'Hey Arjuna. A person is akin to his faith'. The Divine is without any difference or distinction. But between the Divine and the human being there is a significant quantitative difference. Sri Lakanlaji asks the Lord to kindly explain the difference between the Divine and a human. The Lord says –

Maya Eesa na aap kahu jaana kahahi so jeeva|

Banda mochhaprada sarva para maya preraka Seev||

In this way we see that the Lord's 'Bhuvaneshwarness' has been indicated variedly in the 'Ramcharitmanas'. Goswamiji explains that what is the 'Ramkatha'? That which eradicates the doubts, infatuation and bewilderment or delusion in man is the 'Ramkatha'. So my dear brothers and sisters, the 'Ramkatha' removes these maladies in us. Since they have been mentioned separately, surely they have different connotations and when we examine the sacred text carefully, we shall see that all these three have been removed separately for different people at different places. This sacred text comprises the 'Dine Name' of the Lord. This goes to prove that the 'Divine Name' also eradicates the doubts, infatuation and delusion. Bhawani had doubts about Lord Rama. Sri Narada had infatuation towards 'Vishwamohini' the Lord's Maya and Garuda was deluded on seeing the Lord tied up. All these three were resolved separately by the 'Ramkatha'. When Bhawani had doubts on Sri Rama that if He is the Divine then how can He cry for

His wife? Lord Shiva tries to explain it to her but failed.

The doubt arises under three circumstances. One is on seeing. Mata Sati sees Lord Rama crying like an ordinary mortal for his lost wife and asking the plants and creepers in utter distress about Ma Sita. The behaviour of the Lord was completely like that of an ordinary mortal who goes berserk on the loss of his better half. Seeing this, she is totally confused and fails to believe that He is the Divine. This emboldens me to say that the doubt or the uncertainty rises on seeing. Secondly, the doubt crops up on hearing. If you hear something about someone, or so and so was saying like this for you, which will force you to be suspicious about him/her. Thirdly, our own nature at times becomes the cause of our doubts. Many by nature are very suspicious. Two people might be just talking casually amongst themselves and this person starts thinking that they are talking about him. So the doubt because of the personal nature, due to hear say and because of seeing.

Mata Sati had her doubts due to all the three causes. But side by side, I am also coming to this conclusion that the solution or the eradication is only possible on seeing properly, hearing correctly and in the company of an awakened soul. On seeing his family and friends all lined up in the battle field against one another, Arjuna is steeped in utter despondency and on witnessing the 'Vishwaroopa Darshana' of the Lord and His motivational words helped him get out of it. A thorn is helpful in removing another thorn that is stuck in the skin. Therefore, Mata Sati's suspicion was created by seeing Sri Rama weep and it was removed when He exhibited His Divinity in front of her. When Lord Shiva addressed Him as 'Jai Sachiddananda. Jai Jagapaavana', she was confused and when Lord Shiva narrates the 'Katha' to her, this doubt is uprooted. And her doubting nature or questioning mind was satisfied when she heard the sacred text from Lord Shiva with total surrendered devotion thereby the insight is got to comprehend the Divinity.

So because of Sati Mata's doubts, she was forsaken by Lord Shiva. Shiva was immersed in deep

contemplation for eighty seven thousand years and came out of that state only after that time. Seeing the Lord come out of His meditation, Mata Sati who till then had become 'Vimukha' comes to Him and pays her respects. Seeing her distress Lord Shiva seats her in the front or makes her a 'Sanmuka'. In order to lessen the grief of having forsaken by Lord Shiva, He started narrating interesting stories and parables to her to alleviate her grief somewhat. The 'Katha' possesses that power to remove all sorts of pains and miseries and the sorrow is lessened. Our doubts are removed by the 'Katha'. The problems or doubts get cleared by the 'Ramkatha'. The sadness is reduced or even totally removed. At least the suppression or removal is also a great benefit. So all this is possible and you shall experience utmost happiness. But there is condition attached to this. 'Taji sakala aasa', leaving all sorts of expectations. Unfortunately, we are all tied in the shackles of our expectations or desires. We can become very happy but only when the doubts and suspicions die down. You shall question or enquire to know more and this enquiry must be welcomed. Doubt is not necessary but enquiry is a must to grow. We have an 'Upanishad' known as the 'Prashnopanishad'. And nearly all the sacred texts begin with an enquiry. Questions and answers go on forth or back but only he who has experienced can give a correct answer. Tulsidasji says in the 'Dohawali Ramayana', wherein he says the friendship and enmity need to be understood in reverse and Tulsidasji says –

Uttam madhyama neecha gati vaahana sikta paani|

This explains the friendship and animosity between the good, mediocre and an absolute wretch. The friendship with a noble soul is like a line etched in stone which cannot be eradicated. The friendship of a mediocre one is like a line drawn in sand which is conveniently erasable. And that of wretch is like a line drawn on water.

Mhaari hasti mharrey paachhal ae rittey vissrayi gayi,

Aangli jallmathinikklli ne jaggya purayi gayi|

-Ojas Palanpuri

The nature of the water is to maintain its own level. So the friendship of a wicked person is like a line drawn in water, which is insignificant. Now Animosity? I am not at all in favour of this but if you need to then atleast choose your opponent correctly. Animosity with a good hearted person is also like a line on the water, which is non-existent. Animosity with the mediocre one is like a line drawn in the sand. It will there for a short while and then will be wiped away. But animosity with a wretch is like a line etched in stone or iron, which will not be erased. So the Lord's Katha will eradicate all doubts but this person has to be experienced.

So Lord Shiva started narrating interesting tales so that Sati's sorrow can be eliminated. At that very moment, a great 'Yagna ceremony' is announced by 'Daksha Prajapati'. Knowing that there is function at her father's place she is overjoyed and insists upon attending the same. The Lord tried to dissuade her from going but she was adamant to go. Nobody even acknowledged her presence excepting her mother who met her lovingly. She enters the 'Yagna Mandap' and seeing no place for the Divine Trinity, she seethes in rage. Addressing all those who were present in a very fiery manner and jumps into the sacrificial fire. She is burnt to ashes and there is great commotion all around.

Please do not do any noble act with an idea of revenge. Always do it with a feeling of an offering or submission. Whether big or small, please do not copy any action of another person. No 'Satkarma' must be done with an idea of competition. Please don't even think of doing the 'Katha' to exploit. The 'Satkarma' should always be to give or offer and not to take revenge. When Mata Sati was burning in the sacrificial fire, she prays that in her birth too she should be a woman and for births after births should only get Lord Shiva as her husband. With this prayer on her lips, Mata Sati gives up her body. In her second birth, she is born as the daughter of King Himalaya.

Kathā-Darśana

- ♦ Rama Charita Manasa' has stirred the souls globally.
- ♦ Lord's discourse dispels doubts, infatuations and delusions.
- ♦ A Holy Scripture has its own light and radiance.
- ♦ Rama is synonymous of constant progressive motion or constant development.
- ♦ The mainstay of the entire Universe can only be an all-pervading element and not a narrow-minded individual.
- ♦ Spiritual penance needs no equipments.
- ♦ It's essential that we choose a Sadguru or an enlightened being to be the helmsman of our life.
- ♦ The sight of saints destroys our sins and augments our pleasures.
- ♦ Choose that individual as a Guru who is devoted to one's own duty.
- ♦ Our rules become our fetters; the rules of the enlightened beings become their anklets.
- ♦ Paduka is the greatest support for the devotees in this world.
- ♦ Paduka is attained by grace and not by efforts.
- ♦ The state of detachment cannot be attained without becoming totally empty.
- ♦ Not everything is understood by intellect; few things need to be understood by reverence.
- ♦ In order to smile, one needs to behold someone; in order to cry, one needs to remember someone.
- ♦ Virtuous activities must be intended towards sacrifice and not vengeance.
- ♦ Sin can enter through subtlest opening.
- ♦ Old age has a distinct beauty.
- ♦ Old age is a sign of maturity.
- ♦ Pride causes internal unrest in an individual.
- ♦ Possessiveness is external virtue, non-possessiveness is internal trait.

The solution has to be found by man but Shiva supports in the efforts

Manasa-Bhuvaneshwara
: 5 :

Baap! In this ancient place of Lord Bhuvaneshwara, seated in the nine day 'Ramkatha', from the 'Vyaaspeetha' I offer my Pranams to 'Bhagwan Bhuvaneshwara' and all of you. Come; let us delve into a healthy and a meaningful discussion on the principal topic 'Manas – Bhuvaneshwara'. Many of my listeners who also try and study the 'Ramcharitmanas' keep on sending me relevant information from time to time. Our dear Harish Bhai of Baroda has informed me that as per his study, the word 'Eeshwara' has been used eighteen times. 'Bhool chook levi devi'. After all who can fathom the depths of the scriptures. There is a possibility of an error, yet I welcome the information.

So the word 'Eeshwara' which forms a part of the 'Bhuvaneshwara' has been used eighteen times in the 'Ramcharitmanas'. It is a 'whole' number. Is it a coincidence or providence, God alone knows. But when the 'Ramcharitmanas' is explored in detail then the discovery of the number too is of a great significance. Like we say fourteen 'Bhuvans' or fourteen 'Bramhanda'. The word 'Bhuvan' has been used many a times in the text but singularly, the word 'Bramhanda' appears only fourteen times. As such we talk of millions of 'Bramhanda' but in isolation it has been used fourteen times. This I am sure is no coincidence. As if Goswamiji is talking about the fourteen universes.

There is an 'Upanishad' called the 'Sarvasaara Upanishad'. There are a hundred and eight Upanishads. As per the Shankar tradition or the sages and saints give importance to just twelve. Some say eleven. But in all there are hundred and eight. The great sages even say that principally there are only twelve and the rest have been added later on. Whatever be the case but our today's discussion of the 'Manas – Bhuvaneshwara' I would

like to begin with a Mantra from the 'Sarvasaara Upanishad'. This is supposed to be a very important Upanishad and that is why the Seers have named it so. It means that it contains the core essence of all the other Upanishads. It is not a very exhaustive text but it contains the most essential parts from all the others and hence the name 'Sarvasaara'. I shall read out the Mantra and request you all to repeat it after me.

Satyam gyaanam anantam anandam

Bramha satyam avinaashi

Naamdeshakaala vastunimitteshu vinashyastu|
Yanna vinashyatya avinashitatsatyam ityuchyattey|

Let me clarify beforehand that in this piece from the 'Sarvasaara Upanishad', there is no mention of the word 'Bhuvaneshwara', please pay attention, but sequentially the definition of the 'Eeshwara' is given. I am trying to link it with our understanding of 'Bhuvaneshwara'. You may ask that what right I have. You will quietly hear with devotion without challenging me but I must clarify it so that in future there are no questions. To strengthen my own understanding, I am using the definition given in the 'Sarvasaara Upanishad' to explain 'Bhuvaneshwara'. You might exclaim and say that Bapu tries to jump from one to another. I am sure that you know by now that I am not out to gather applause or praise. The applause of the society is of no value and carries no weight age. I have nothing to do with it please. But in the Upanishad the word 'Guru' is there. The Saints during the medieval period have added the prefix of 'Sadd' to Guru to make it 'Sadguru' but it is not there in the scripture. But it is there in the 'Ramayana'. All the Saints or Seers who had come during the mid sixteenth century have all addressed the Guru as the 'Sadguru'. It is a very beautiful word. I have been reciting the 'Ramayana' for the past so many years so 'Talgajarda' should also have the right to add a word from my side. I am not doing so for my personal pleasure. Nor to be accepted or applauded by you. If the Guru can be a 'Sadguru' then in the eyes of 'Talgajarda', 'Eeshwara' can be 'Bhuvaneshwara', because I have seen the

'Bhuvaneshwara' in the corner of a small mud house in my village. Who had tied a 'Dastar' and wearing a 'Paghdi'. My 'Bhuvaneshwara' used to be seated in the corner which was reserved for Him. My 'Eeshwara' or my 'Sadguru', give Him whatever name you like.

You must be aware that Jagadguru Shankar had four main disciples. Padmacharya had travelled the length and breadth of the country, holding Jagadguru's hand. One day, he asks Sri Shankaracharya that if you permit me, I would like to travel alone in the country. I would like to once again go and bathe in the holy rivers and have the 'Devadarshan' at the important pilgrim centres. Well, it was a very good and pious desire. We want to visit these holy places again and again. At that time, Jagadguru kept quiet for a while. Padmacharya felt that he has committed a mistake in saying so. But Jagadguru tells three things in reply. Those who have attained that position are very much free to say this. He said that though I am seated here with you, yet you want to go on a pilgrimage? In other words, in spite His divine presence, he wanted to go and roam about in the holy towns. Second, you said that you want to go for the 'Devadarshan'. I am right in front of you and daily you see me and a near me, yet you want to go elsewhere? Thirdly, you said that you wanted to go and bathe in the holy rivers. So, being seated here at my feet is not enough for your holy dip? All these statements are in inverted commas. These are His own words that I am sharing with you all except for the fact that the presentation is mine. They are born there by Him. By seeing the tears in my eyes, does your wish for a holy bath still remain unfulfilled? Padmacharya is dumbstruck and falls at His Lotus Feet. What I mean to say that everyone has their own 'Bhuvaneshwara'. Each has his own 'Teertha'. All have their own chosen deity and all have their individual pilgrimage.

So, personally speaking, my 'Bhuvaneshwara' is there. I for my personal belief or my own joy and liking I will call 'Eeshwara' as 'Bhuvaneshwara'? Good or bad, it is my responsibility. Please remember one

thing that there is a divine rule. The one, who holds the reins of power, enjoys some privileges. But it depends on the individual how he will use them, whether rightfully or wrongly. But the one, who is endowed with the 'Sadd' or the truth, will never misuse it. So when we say 'Sadguru' instead of Guru then there cannot be any misuse here. So, my 'Vyaaspeetha' is using this definition of the Upanishad to define the 'Bhuvaneshwara, or Eeshwara or the Rameshwara' etc, from the 'Manas'. Who is a 'Bhuveshwara' or an 'Eeshwara'? What are the defining characteristics? How can we recognize Him? The Upanishad says that the truth is God and it is what Gandhi Babu said. 'Satyeshwara, Preshwara and Karuneshwara'. Truth, love and compassion are the three 'Bhuvans'. Love is on the earth or the 'Prithvi Loka'. Truth is very deep so we can take it as the lower world or the 'Patala Loka' and compassion is the sky or the 'Bramhaloka'. Therefore, in a way we can say that the truth is 'Bhuvaneshwara'. The second word is 'Gyanam'. Knowledge is God or the 'Bhuvaneshwara'. By knowledge I mean the true knowledge or the wisdom as explained in the scriptures and not just trivial information from here or there. In this context, the 'Manas' says –

Jo sabke raha gyaan ek rasa|
Eeswara jeevahi bheda kahahu kasa||

So, here we can see a direct reference in the 'Manas' of the linkage between knowledge and God. Thus, truth is God and wisdom is God. The 'Bhuvaneshwara' is 'Ananta' or that without an end. 'Bhuvaneshwara' is 'Ananda' or bliss. When you see someone who is always blissful then please sit with Him and you will experience the 'Bhuvaneshwara' in there. Those who have assimilated their Guru to the fullest, in fact they are the real wealthy kings or 'Amir', and an 'Amir' is only capable of becoming a 'Khusrau'. I would like to call them the 'Amir Khusraus' of the world. Nobody else can be blissful. The rich and famous of the world, are they happy? They are bound by the fifteen disasters. The 'Srimadbhagwat' presents such an accurate analysis given by Sukadeva Maharaj.

They have been explained in the others texts as well but here I would like to take the help of 'Srimadbhagwat' only. Here 'Artha' means money and it is surrounded by these fifteen disasters (Anartha).

Let me tell you that money is necessary. The financial base of the country or the state or the family needs to be strong. We are materialistic people or if I may say so 'Jantu' (Tiny creature). We are not Mahatmas or renunciates who have nothing to do with money. We all need adequate provision for living, Sahib. If someone keeps aside some amount of money for his or the family's future then it is not bad at all or (Adharmic). The one who keeps the self in the middle and others at the periphery is in my opinion unholy. For me the holy or a 'Dharmic' person keeps the others interest as primary and self as secondary. My 'Hari' is in the centre. Where the larger good is in the centre and not money and we circumambulate all around this larger good as if taking a 'Raasa'. The last but not the least, which in my opinion is the topmost peak, i.e. neither 'Dharmic nor 'Adharmic', neither 'I nor You'. What is there is there.

Money in itself is not bad. Many so called great people say that money is nothing but an illusion (Maya). 'Mayaye daan karyun aettley tammey aa AC walla room karya chhey. Tammey Innova ma faro cho.' The truth should not be disregarded. If money was not necessary, our sages and seers would not have given it the second position after Dharma. 'Dharma, Artha, Kama and Moksha'. But it does carry fifteen disasters or bad effects along with it, which we need to, understand so that we can protect ourselves from these dangers.

Stteyam hinsaanruttam dambhaha
kamaha krodhaha smayo madaha|
Bhedoho vairam avishwaasaha
sanspardha vyanasanaani cha||
Aettey panchadasha anarthaaha he
arthamoolaha mataha nrunnam|
Tasmadanartham arthaakhyam
shreyoarthiduuratastyajet||

- Srimadbhagwat(11/23/18-19)

First is 'Stteyam'(Stealing), money prods to steal. If somebody can desist from it, I bow down in respect to him. But the general tendency is to induce stealing. This again can't be rule and there can be exceptions to it too. One who can remain untouched is indeed fortunate and praiseworthy. The second is violence (Hinsa). Money gives rise to violence. People murder for money or kidnap to get ransom. All these happen due to money. Maybe, one does not perpetrate violence in this sense but to showoff and hurt the feelings of the others or trying to showdown someone is also a sort of violence only. The rich and wealthy should first distribute crackers, sweets and clothing etc to the poor before getting it for your family. 'Talgajarda' does it and that is why is empowered to speak about it. When you get the fresh mangoes of the new season, before eating yourself, distribute it to those who can't afford to buy them. To hurt or exploit someone is violence. So money perpetrates violence. Third; 'Anruttam' means a lie. Money makes you lie. One who is not affected by it is indeed praiseworthy. This does not mean that it is a must but generally speaking, it is seen to give birth to untruth. It shall follow us like a shadow. The fourth is 'Dambha' or deceit. A tendency of deception will creep in along with money. The next is 'Kama', money gives you the power to do or behave as you like. 'Kama' does not only mean lust or passion but the hankering for more and more is also 'Kama'. Next is 'Krodha' or anger. Money induces anger. A little bit of loss will give rise to anger, like the father shall blame the son that you did not pay attention and the son shall blame the father that you have no time from your 'Kathas'. Be here and look after the business and guide. So money does give rise to anger. If you don't give enough money to your wife for the household expenditure, she will get irritated. The man will scold the servant. 'Smayo' means pride or ego. Money brings along the gift of pride. Tulsiji says –

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

Being proud of the wealth comes very naturally to people. The next is 'Mada' meaning fully intoxicated or totally drunk. The next is that money gives rise to wrong judgment or imprudence. The other casualty is 'Bhedo' or differentiation or creating differences. It gives rise to me & mine, you & yours and you tend to lose the balance or equanimity. 'Vairam'; animosity is created even between brothers for money or between father and son, partners or employers and employees. The 'Srimadbhagwat' has ages ago forewarned us about these ills that money begets. If animosity is not created, it is a blessing. For sure, it could also be an exception to the rule. The next is 'Avishwaasa'; money creates distrust, suspicion or unnecessary doubts. 'Then is 'Sanspardha'; competition. Money creates unhealthy competition between people. I am not opposed to competition but if you want to compete then compete with yourself. Last year I had earned this much honestly, this year I need to improve upon my own performance. 'Spardha khud se, Khudai se nahin'. 'Vyanasanaani cha'; money begets these three types of vices. One of them is wrongful conduct. Second is a petty vice like drinking, gambling etc. The third is hollow pride or ego. So in all, money begets fifteen maladies. This in no way means that money is bad or evil and we should give it up. Not at all. If a farmer starts thinking that what is the point in sowing seeds because when the harvest will ripen the grains will be stolen or eaten away by birds or animals. This will not deter him from doing his duty and sowing the seeds in time. He must protect his field by fencing it and looking after it. So don't stop earning money but be careful of these pitfalls or evils that it begets. Earn honestly and put it into correct use.

We are talking about the 'Bhuvaneshwara'. From this we transgressed into defining 'Amir' and from there we started talking about 'Amir Khusrau' yesterday and from it we saw that in real terms that person will be supposedly rich or wealthy or 'Amir', who has been able to digest or absorb his 'Sadguru' to

the fullest. And he alone can be happy in the truest sense. Otherwise, the happiness will be just an illusion. Money will beget disasters which is inevitable. Just imagine the wealth of 'Amir Khusrau' but in spite of it he was poor. But after he was blessed by Nizamuddin Auliya and having given away all the wealth to a poor Brahmin in lieu of the holy 'Paduka' of his Master, he became eternally happy and wealthy.

'Satyam, gyaanam, anantam, anandam.....'; the synonym for 'Eeshwara' is 'Ananda' or bliss. To be in a state of bliss, forever. If you see someone always blissful and never even for a moment unhappy, then consider him to be the 'Bhuvaneshwara'. He is a mobile 'Bhuvaneshwara'. Other than the Saints or Fakirs, it is very difficult to be blissful always. What is our capacity that we can be blissful always? That is why it is sung in Gujarat –

Jo ananda santa fakir karein,
Who ananda naahi aameeri mein|
And I very much like this line from it;
Satkarma karrey aur chup rahey,
Chaon milley ya dhoop milley|

There is just no desire left. Just one prostration, I am not aware that what is a 'Dua'? I just prostrate and am filled to the brim. What is supplication or worship is known to Allah.

Ek sajda, buss ek hee sajda,
Mein jaanta hee nahin ke dua kya hai?

•

Ussney dekhtey hee duaon se mujhey bhar diya,
Mein toh abhi sajda bhi nahin kiya tha|

- Raj Kaushik

So, 'Ananda' is the 'Bhuvaneshwara'. 'Satyam, gyaanam, anantam, anandam sarvopaadhivirnirmuktam'; one who is free of any appellation is a 'Bhuvaneshwara'. An appellation means degrees or prefixes or name and fame or adjectives. The 'Bhuvaneshwara' is free from any sort of an appellation (Upaadhi). We all know that we don't need to add 'Pujya' before 'Bhagwan'. Has anybody seen 'Param Pujya Krishna Bhagwan'? It looks so odd. So the Divine

is free of 'Upaadhis'. Has anybody written 'Parampujya Anant Shree Vibhushit Rama Bhagwan'? The one who has prefixes or suffixes added to the name, in the eyes of the world he could be anything but he is not God. Whether seen or unseen, apparent or non-apparent, clear cut or oblique, just no sort of appellation is used for God.

So I have placed before you whatever was available from the 'Sarvasaar Upanishad'. Now let us see another definition of 'Bhuvaneshwara'. The 'Manas' says;

Eeswara sakha dharma humaara|
Jeha Seetey sahit pariwaara||

The one who protects our 'Dharma' is the 'Bhuvaneshwara'. At times we say that it was such a difficult situation that everything was lost but by Divine grace we could save our 'Dharma', we could remain truthful, our honesty remained intact or we could abide by the virtues. The one who protects or saves all this is the 'Bhuvaneshwara'.

Just think quietly for a moment and introspect that how truthful we all are but if someone decides that as far as possible he will try and be truthful, in these circumstances, who protects our truth? None other than the Divine. It is beyond our capacity to be able to protect it. It does not take long to lose the bearings of truth without the Divine grace. Please remember this as a 'Sutra' that if you even get a temporary victory by being untruthful, in reality you have lost and even if the truth loses, ultimately it's your victory. Whatever the people may say, just forget about it. Who protects us in such precarious situations? Every moment there will be the temptations of untruth coming our way. I regularly quote a 'Sher' of 'Nawaz Deobandi' Sahib –

Maza dekh liya miyan sach bollney ka?

Jidhar tu hai udhar aur koi nahin.

Truth can only be saved by God and never take it upon yourself that you can do it. I would like to quote a sentence of Mahatma Gandhi, 'If someone has protected my vow of truth by fortifying it with undue

strength, then it is none other than God'. Our truth can be just destroyed in a jiffy. So, God alone is the savior of the truth as well as our love. You love God, the scriptures and the world at large.

Yeh misraa nahin hai wazeefa mera,
Khuda hai mohabbat, mohabbat Khuda hai|

- Khumaar Barabanqvi

Love one and all. Who shall enable it? God alone will. And even our compassion is protected by the Divine. If someone tries to cheat or deceive us to mislead us from the path of 'Dharma', then it is He who cautions or saves us by way of a celestial voice (Akaasvaani). Your food has been contaminated. Brahmins. Don't eat it. In this way, their 'Dharma' is protected. It is also said that one who tries to save his 'Dharma' and then in turn the 'Dharma' protects him. It is also upon us to try and protect our 'Dharma'. 'Dharma' is truth, love and compassion. Our discussion is on both the internal as well as the external 'Dharma'.

So my dear brothers and sisters, the one who protects our 'Dharma' is the Divine, known as the 'Bhuvaneshwara'. The 'Ramayana' uses two words, 'Upaaya and Sahaaya' (Solution and support).

Hoyiahi jo Eeswara karahi.....|

If you listen to me and do then God will help you or support you. Please try and remember these two words in the definition of the 'Eeshwara', the solution and the support. The solution has to be found by man and the Divine will support his efforts. We need to labor and the results will accrue by Divine grace. We try and God blesses us with His 'Prasad'. So the one who labors or tries, his support is called as the 'Bhuvaneshwara' by the 'Manas'.

Not let us try and go into the text a little. Himalaya is blessed with the birth of 'Parvati'. After the birth of this Divine child, the prosperity of the Himalayan kingdom increased manifold. The material wealth increased but side by side, the sages, seers and saints started coming without invitation. My 'Vyaaspeetha' has mentioned this so many times that

Ma Parvati is faith (Shraddha). What I intend to say is that the moment the faith is born in us, the awakened beings, the Gurus and Sadgurus come on their own. In her last birth, she was the daughter of 'Daksha', Sati. The outward movement of the consciousness is called the intellect and its inward movement is faith. This is my belief. Our intellect draws us outwards while the faith takes us within. Sati being born as Parvati is the conversion of intellect into faith. In fact the Enlightened Master does not come on invitation; He comes the moment the faith is born on His own. You can't lure Him into coming. The 'Upanishads' say that a Saint comes if you have these four in you.

Shraddha bhagati dhyanam yoga|

The first out of the four is 'Shraddha' or faith. When the 'Sadguru' comes to us, He sees these four. Shankaracharya Bhagwan was asked this question, 'Shraddha kim?' What do you mean by 'Shraddha'? He replied, 'Guru Vedanta vakyadishu vishwaasaha shraddha'. Having a total faith in the words of the Guru and the Vedanta is 'Shraddha'. It is a very beautiful description. I am reminded of our Gujarati poet 'Jalanmaatri Sahib'-

Shraddhano ho vishaya toh puraavani shee jaroor?

Qurranma toh kyaan Paiyambarni sahi nathi|

So Mata Parvati incarnates as the embodiment of faith and the sages and saints started coming. Once, the wandering minstrel Devarishi

If you try then the Divine will support you. Please do remember these two words in the definition of 'Eeshwara', one is 'Upaaya' and the other is 'Sahaaya'. The man does the 'Upaaya' and Shiva does the 'Sahaaya'. We need to labor and the result is in Divine hands. We make an effort and the 'Prasad' is given by God. The element that supports the efforts of man is called the 'Bhuvaneshwara' or the 'Eeshwara' in the 'Ramcharitmanas'.

Narada arrives at the Himalayan kingdom strumming his 'Veena'. My stress is on the fact that as the faith grows, the Guru arrives. You don't need to go out looking for him. If the faith is strong then you shall meet Him at the right time. Making the predictions about the daughter, Sage Narada says that she will have many names like Uma, Ambika, Bhavani etc. Reading her palm and predicting the future he says-

Aguna amaana maatu pitu heena|

Udaaseena sab sansaya cheena||

The parents were upset on hearing this that such a beautiful girl and such a husband. But Parvati immediately understood that the description given by the sage is that of Lord Shiva. These characteristics are that of an unshakeable belief. Naradji smiled at the royal couple as if wanting to convey that if your daughter can get Lord Shiva then all these oddities shall turn into a boon. The fortune cannot be altered by 'Deva' but 'Mahadeva' can. There is none in comparison to Shiva in His benevolence and charitable nature. He is the 'Bhuvaneshwara'. Naradji said that your daughter shall get Lord Shiva but she will have to undergo penance for the same. Parvati chooses to go and practices austerities at a very tender age. She achieved the highest point of her practices and a celestial voice says, 'O daughter of the Himalayas. You are truly blessed. You shall get the fruit of your penance in the form of Lord Shiva.' The scriptures say that without 'Tapas' you don't get the magnificence. You should eat healthy food but that will give you physical growth but for luster you need the strength of 'Tapas'.

On the other hand Lord Shiva sat down in deep contemplation. On seeing His 'Nema and Prema' and devotion, Lord Narayana appeared before Him. Here Narayana is 'Sri Rambhadra'. He prods Lord Shiva and says, 'Maharaj. Today I have come to ask you for something. The Sati whom you had forsaken, immolated herself in the sacrificial fire at 'Daksha's Yagna' and in her next birth has been born as Parvati to King Himalaya. She has done severe penance for you and I have already blessed her that she will get you.

Now kindly go and marry her.' Lord Shiva consents and again slips into a deep meditative state. At the time, a fierce demon by the name of 'Tarakasur' appears and started troubling the 'Devas'. Distressed by the torture, they send 'Kamadeva' to disturb Lord Shiva's concentration. He disturbs the Lord and for a moment his concentration lapses. Kama can disturb Shiva is not a very digestible fact. In fact the darkness can never go near the light. Lord Shiva cannot be disturbed by anyone, Baap! But He wanted to teach the worlds that don't be proud or egoistic in life. I being Shiva was also not spared by the force of Kama then who are you? Similarly, in the 'Pushpavaatika', on seeing Ma Jaanki, Sri Rama was also shaken for a bit. All these Divine elements are shown have been disturbed by 'Kama' then who are we? Lord Shiva opens the third eye momentarily and looks at 'Kamdeva' and instantly he is burnt to ashes. All the selfish Devas under the stewardship of Lord Bramha come and start praising Lord Shankar. Lord Shiva says, 'Look here. If you all are Deva then I am Mahadeva. Come straight way to the point and tell me the reason of your coming.' The selfish Devas try to be smart and the Lord smiled at them saying, 'You are trying to be smart with me but the Lord has already asked me to get married, therefore I shall do so and not because you all want me to'.

The 'Ganas' of Lord Shiva started decorating the Lord for the wedding. The matted hair was made the crown, a serpent the peacock feather, ash was smeared all over His body and the holy Ganges was flowing down from His matted locks. The baby moon was adorning His forehead. In the hands He was holding a 'Trident' and a small hand drum (Damru). He was astride a bull (Nandi). On one hand is the groom's description and on the other Goswamiji tells us the spiritual meaning attached to it. The Devas too got ready with their own folks. Lord Shiva's marriage party leaves for the Himalayan Kingdom for the wedding ceremony to be solemnized. We shall take this up tomorrow.

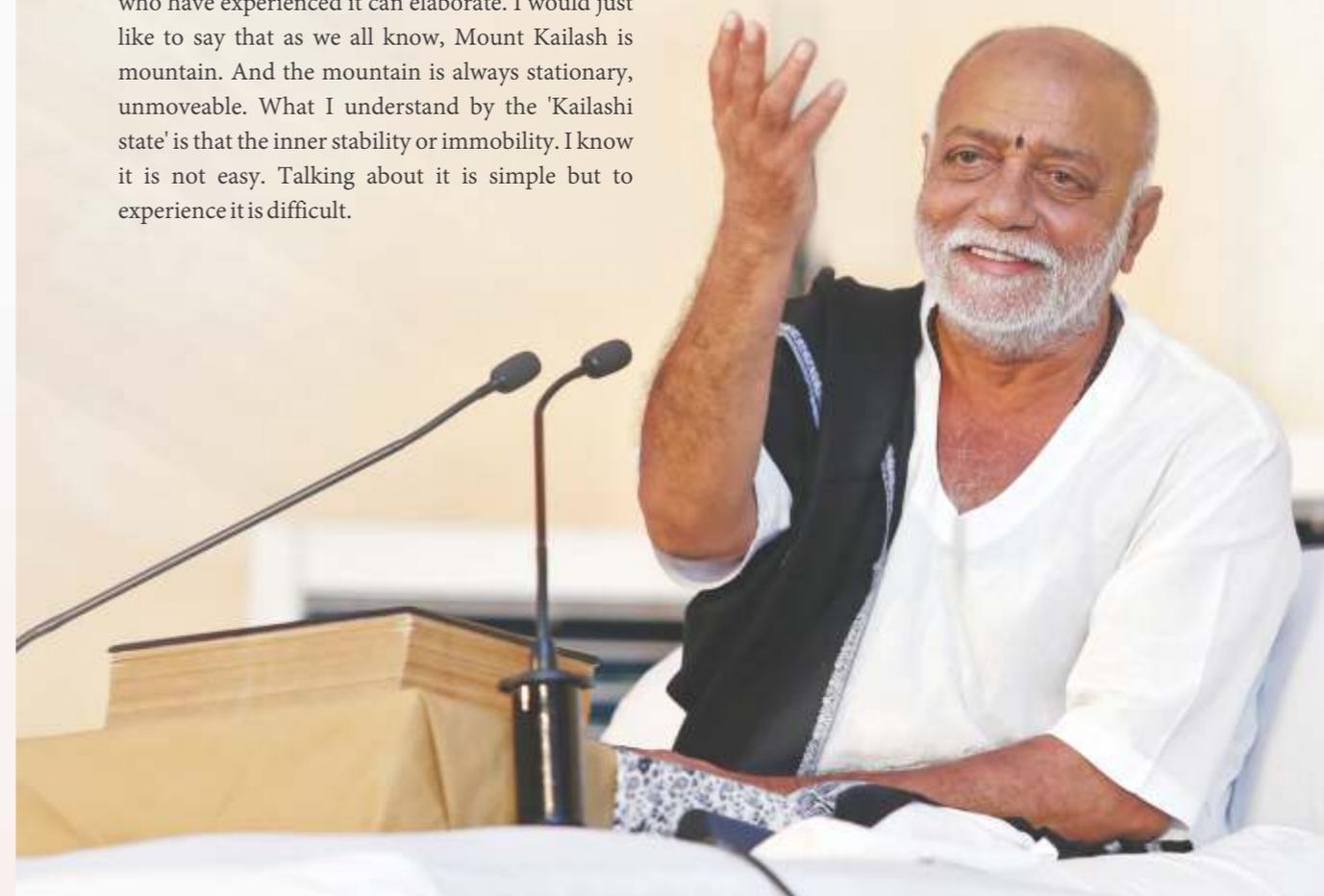
The 'Buddha Purush or the Sadguru' is the 'Akhileshwara', He is everything

Manasa-Bhuvaneshwara

: 6 :

Baap! In this sacred town of Lord Bhuvaneshwara, during the 'Chaitra Navaratri' where this nine day 'Katha' is going on and at the very outset I would like to offer my humble 'Pranams' to all of you from the 'Vyaaspeetha'. 'Manas - Bhuvaneshwara' which happens to be the prime focus of discussion for this nine day 'Katha', we are trying to have a healthy and a meaningful discussion based on the tenets of the 'Manas'. Vibheeshana tells Ravana that Sri Rama is just not an ordinary human king. And if 'Ravana' wants to know then what he is? To this his reply is that He is the 'Bhuvaneshwara'. What else is He? He said that he is the death of death and is omnipresent. Many a times I am forced to think. I am not pained by it but get worried for sure how small we have bound the Lord to be. The brother of the demon knows that He is omnipresent; He is 'Bramha' and is invincible. He is what not? And Goswamiji goes on to say, 'Byaapaka Bramha ajit Bhuvaneshwara.' And this invincible Bhuvaneshwara is asking that what is holding back dear Lakhana for so long in the battlefield of Lanka? So holding on to these two divine words, we are trying to do some 'Satsanga' in this auspicious period.

Before we proceed further on our topic I have a few questions with me. There is an important query, 'During the discussion of this Katha, you had mentioned about the 'Kailashi' state. I request you to kindly elaborate on the same. What is this state? What does it mean?' It has been asked by a resident of Cuttack in Odisha. Regarding the 'Kailashi State' the great personalities who have experienced it can elaborate. I would just like to say that as we all know, Mount Kailash is mountain. And the mountain is always stationary, unmoveable. What I understand by the 'Kailashi state' is that the inner stability or immobility. I know it is not easy. Talking about it is simple but to experience it is difficult.





Yesterday, the program was going on. Kirtidaan Gadhvi was pouring himself into his presentation and I did not even feel the earthquake. In fact I felt that who is swinging me so rhythmically. Honestly, I felt very nice at that moment. There was no question of being scared. At times someone gives me a book of 'Osho' or his magazine or tears off a sheet from his discourses to read so that while sitting in the car, I can go through it. I am not a regular habitual reader excepting the 'Ramayana' and the 'Gita'. They are an integral part of my daily reading and study. But if I come across anything good to read, I like to go through it. I remember having read these words of 'Osho'. Maybe, I have shared it with you sometime. Japan is an earthquake prone country and the construction of the houses there is also done in accordance with this so that there is not much damage in case of the calamity. It is said that in one of the houses, a Jain monk was giving a discourse. At that time an earthquake occurred. At that moment, the host family, the other guests and

listeners all went out of the house but the monk kept on sitting as it is. After ten fifteen minutes when they felt that there is no danger they came back and requested the monk to begin the discourse. One devotee got up and asked that when the earthquake occurred you were unaffected. We all ran outside but you kept on sitting, it was really surprising. The Monk said that when the earthquake occurs, everyone is affected by it and everyone runs but the question is of the direction. You all ran outside and I ran within. This going within is this 'Kailashi state' or the unmoveable state. Our Ganasati says;

Meru re daggey pun jena mannada daggey nahi,

Marrney bhaangi re paddey bharmanda re|

Vipada paddey unnn vannse nahi,

Ee toh Harijanna parmaann re.....

So Baap. The first characteristic of this 'Kailashi' state is the internal stability. I know that it is tough. The second is the exalted state of one's 'Bhajan'. Many people have climbed the Everest but Mount

Kailash still remains untouched. The person who has reached the peak in his spiritual practices (Bhajan) is said to be seated in the 'Kailashi' state. Third, 'Kailash' is absolutely pure and spotless white. And it remains so always. So the third characteristic becomes the total purity. Goswamiji calls it, 'Sant vishuddha milahi pari tehi'. Absolute purity and immaculacy. The fourth characteristic of this state is the calmness. The 'Kailash' is very cool and calm. The person seated in this state will be very calm and serene. Can we even imagine the Buddha to be violent? I can't even dream of Buddha even being disturbed or violent. We tend to get worked up in trivial matters. This tends to pull down a person and the ego totally destroys him.

The Himalaya does not tell anyone to come and circumambulate (Parikrama) it. The Mount Kailash or Girnar do not expect your circumambulation. We revere them because of their qualities. The fifth and the last characteristics of 'Kailash' it can't be mined. Thousands of 'Bhikhus' used to travel with Buddha in the 'Sangha'. Only a handful of people could understand Him. We cannot dig into an Enlightened Master to know what they are. No one can understand these 'Buddha Purushas'. One who tries to find out gets lost. If we see these characteristics in someone then we should consider him to be seated in the 'Kailashi' state. Another listener has asked, 'Bapu. Day before yesterday, in reply to a question you had described the Guru, Sadguru and the Buddha Purusha'. You said the Guru and Eeshwara are the same whereas the Sadguru is above them. In this connection I have a query, Bapu. If Rama is Bhuvaneshwara and Shiva is also the Bhuvaneshwara then please tell me that what is the Sadguru?' The 'Ramcharitmanas' has given the reply to this;

Ek baar treta juga mahi|

Shambhu gaye Kumbhaja Rishi paahin||

Sanga sati jaga janani Bhavaani|

Poojey rishi Akhileshwara jaani||

If 'Rama' is the 'Bhuvaneshwara' then the

Sadguru is the 'Akhileshwara'. This is the straight forward answer to the question. Sri Rama is the 'Bhuvaneshwara' and Lord Shiva is too but He is the 'Parama Sadguru'. Lord Shiva is the 'Tribhuvana Guru'. He is the 'Parama Buddha'. That is why the 'Manas' uses the word 'Akhileshwara'. The 'Eeshwara' is 'Bhuvaneshwara' but the 'Sadguru' is the 'Akhileshwara'. The one who has everything is the 'Akhileshwara'. What I mean to say that 'Akhileshwara' means the Supreme personality of Godhead. I see the 'Sadguru' in this form. Here, in the divine play (Leela) Lord Rama is the 'Bhuvaneshwara' but in His primordial state, He is the 'Akhileshwara' as well. This is a matter of one's own faith and belief. I do not want to impose anything on anyone but in my humble opinion the 'Buddha Purush-Sadguru' is the 'Akhileshwara.'

Come, let us proceed a bit further in our discussion of this 'Bhuvaneshwara'. There is very popular statement and specially the spiritually inclined people use it very extensively and that is 'Pinddey Bramhanddey'. What is in the 'Pinda' is also present in the 'Bramhanda'. When we are discussing about 'Bhuvaneshwara' the inside our 'Pinda' there are seven lokas and seven are outside. Even though we are ordinary mortals, there are seven lokas within and seven lokas without. The outside Loka has been described in the scriptures and one lok out of them is the 'Chandra Loka'. The other is 'Bramhaloka'. One is called the 'Vishnuloka'. Another loka is called the 'Shivaloka'. The other is the 'Suryaloka'. The sixth loka is known as the 'Sur Loka' or the heaven, or the Devaloka or even the 'Indraloka'. But I shall use the most commonly used word the 'Surloka' here. So, the Chandraloka, Bramhaloka, Shivaloka, Vishnuloka, Suryaloka and the Surloka'. And the one on which we all are living is the 'Prithviloka'. They are all external.

Now, outside where will Vishnuloka be, God only knows. But the name is there. For the 'Kailashloka' we can even say that this is 'Kailash' let's go. Where is the heaven, I am not aware nor I am interested to know.

Listen and sing the 'Ramkatha', by doing so you don't get the heavens but you can get your 'Swa'. 'Ramayana' gives us the 'Swa' but not the 'Swarga'. It gives us our address. You could be the residents of the 'Suryaloka' I am not aware. In the 'Chandralok' a human had gone and collected a piece of rock and came back. And we all are living on this 'Prithviloka'. My dear brothers and sisters, these are all outside. We shall have to look within to find their essence. They are the seven lokas that are within us.

Let us begin with the Chandraloka first and the one connected to it is our mind. It known as the loka of the mind and it is an independent. A word used very commonly in the Vedanta is 'Manolokay'. Moon is without and the mind within. When we talk of the mind, we know that it thinks. But essentially what is this mind and what is its loka we are not aware. Sometimes Lord Krishna has said something or the 'Yogavashishtha' has said something and at another the Upanishads have said something. On these explanations we keep on thinking about the mind. But one thing is certain the 'Chandraloka' is outside and the

'Manoloka' is within. The 'Shuklapaksha' and the 'Krishnapaksha' is also applicable to the 'Manoloka'. The mind is dark as well as bright. Mind is good and at times it is bad also. People will travel to the moon. Neil Armstrong has already been there and others will follow. The flight of science is capable of doing anything. But how many have reached the 'Manoloka'? I am reminded of the poet from Surat, Ghani Dahiwala-

Na dhara sudhi, na gagan sudhi,
nahi unnati na patina sudhi|
Ahin aapnney toh javun hatun
fakta ekmekna mann sudhi|

The poet has made such a profound statement. In my opinion this is the 'Urdu Advaita'. Where do we have to reach? Up to the mind. The Mahatmas have taught us tie up the mind and try and block it. It could be possible and if the sages are saying so, it must be true. But where is the time that we go and control it? Many people come to me and say that the mind is very naughty. I feel happy when I hear this. Its naughtiness or slippery nature alone is its beauty, let me tell you. (incomplete)



Don't look at the Guru's glory, know His nature

Manasa-Bhuvaneshvara
: 7 :

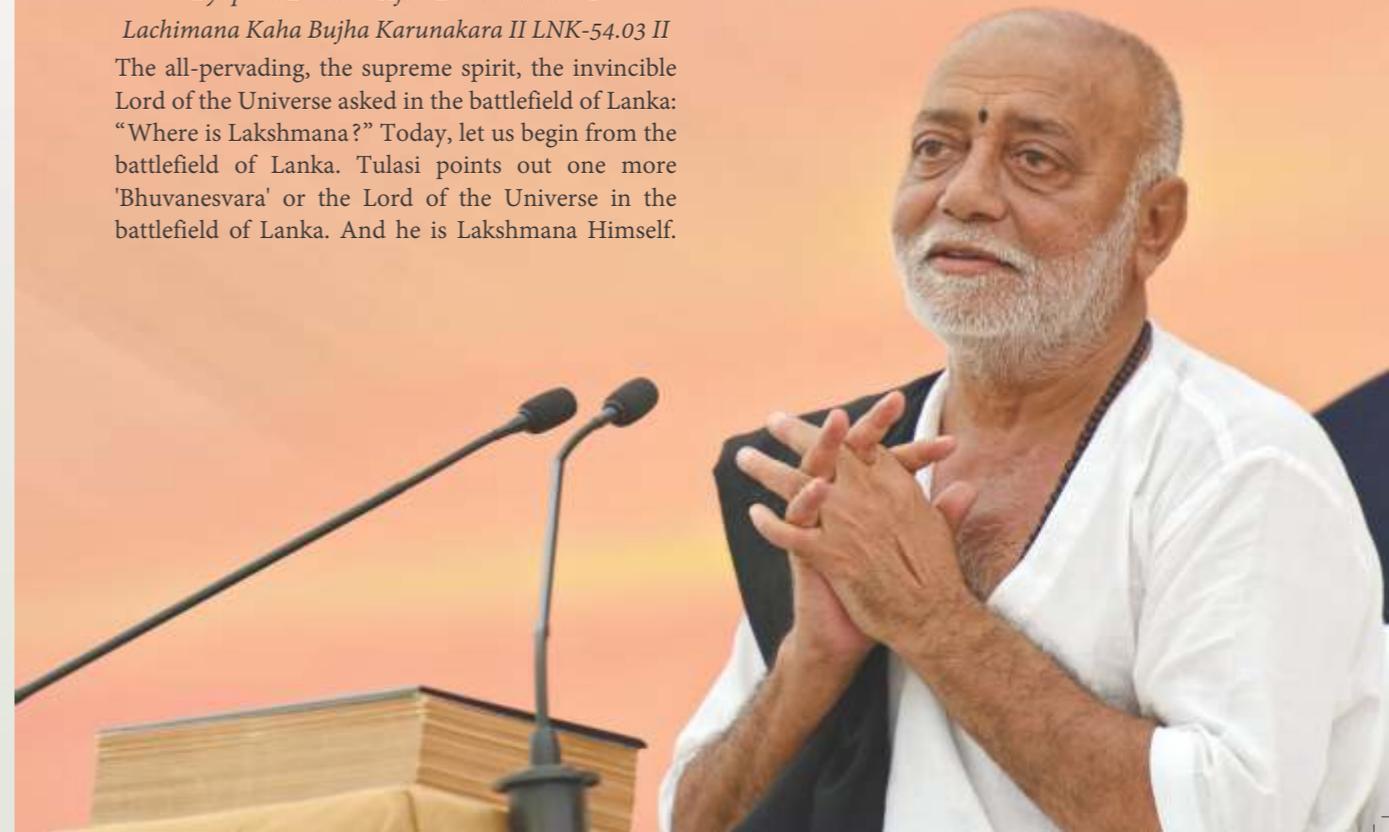
Before starting with the discussion on the main subject of the Katha, let me state that today is an utmost auspicious day of RamNavmi, it's also the anniversary of 'Manasa'. Many, many greetings from the VyasaPitha of 'Bhuvaneshvara' on today's utmost auspicious day to all of you, the whole world, the entire Universe and the fourteen worlds. Secondly, 'Bhae' the reciters of RamaKatha who have been born in the past, 'Ahahi' the ones who are presently reciting and those who will be born in future, I offer my obeisance on today's auspicious day from VyasaPitha to all such reciters of RamaKatha or the reciters of Lord's Katha. Every individual soul is the part manifestation of Shiva and hence, on today's auspicious day I offer my obeisance from VyasaPitha to every one right from Shiva to an ordinary mortal. My obeisance from VyasaPitha to all those who offer the oblation in the yajna of RamaKatha, however small it may be. My obeisance from VyasaPitha also to all those who have thought or written something about 'Rama Charita Manasa', in whichever form it may be. Thus, while sending my greetings of RamNavmi again and again, I am expressing my pleasure. Greetings to everyone for the anniversary of 'Manasa', Bapa! And I am extremely pleased to know that those who are devoted to VyasaPitha have treasured 'Rama Charita Manasa' in their hearts. These devotees exist not in thousands, but in lakhs. Today I also offer obeisance all such lovers of 'Manasa' from my VyasaPitha. The provenance of the felicity that we experience in RāmaKathā, the birth place or the very foundation of this joy is the corner of that house in Talgajarda to which I offer my obeisance, for it's the place wherefrom began my journey of RamaKatha. Many, many greetings!

'Manasa-Bhuvaneshvara' is the center of our discussion. Vibhishana told Ravana, O brother, Rama is no mere human being. He is the Lord of the Universe and the Death of Death himself. Tulasi and 'Rama Charita Manasa' also state that,

Byapaka Brahma Ajita Bhuvaneshvara I

Lachimana Kaha Bujha Karunakara II LNK-54.03 II

The all-pervading, the supreme spirit, the invincible Lord of the Universe asked in the battlefield of Lanka: "Where is Lakshmana?" Today, let us begin from the battlefield of Lanka. Tulasi points out one more 'Bhuvaneshvara' or the Lord of the Universe in the battlefield of Lanka. And he is Lakshmana Himself.



The line '*Byapaka Brahma Ajita Bhuvanesvara*' that is chosen from 'Lankakanda' also means that Lakshmana Himself is the Lord of the Universe.

I have learnt RamaKatha till 'Lankakanda'. I have sequentially studied all episodes of 'Lankakanda' until when Ravana was not killed. Thereafter, Dada had been unwell and then He had just blessed me with His eyes, by which I could decipher the mysteries. There is no need to say much now. Nonetheless, time and again I do keep sharing the interpretations as and how I recollect to the point till where I have studied. Dada had said that these adjectives have also been used for Lakshmana. Lakshmana himself is all-pervading. How can Lakshmana be all-pervading? The tiny corner of Talgajarda is speaking now! Dada had applied the Vishnavi *tilaka* of Gopi Chandan, He was wearing a *paghadi* and these were the words emanated from His lips: Lakshmana is also all-pervading. How? Dada stated its reference from 'Balakanda',

*Lacchana Dhama Rama Priya Sakala Jagata Adhara I
Guru Basista Tehi Rakha Lachimana
Nama Udara II BAK-197 II*

Son, if Lakshmana is the mainstay of the whole Universe then he ought to be all-pervading. Thus proved, based on the Guru's words. The mainstay of the entire Universe can only be an all-pervading element and not a narrow-minded individual. Hence, Lakshmanaji is all-pervading. Lakshmanaji is considered as the preceptor of all living beings in 'Ramayana'. He is the Guru of the living beings. And a Guru cannot be parochial. He can only be all-pervading. S/He who is parochial is not a Guru. It's as simple as that. So, '*Byapaka Brahma...*', Lakshmana is the Supreme Entity. How can Lakshmana be the Supreme Entity? Let's refer to Upanishad, '*Brahmavida Brahmaiva Bhavati*', the knower of Brahma himself becomes Brahma (the Supreme Entity). Who would have known Rama as good as Lakshmana? He has known Rama from head to toe and therefore, Lord loved him so much. So, as per the verse of Upanishad, the knower of the Supreme Entity himself becomes the Supreme Entity. Hence, Lakshmanaji is also the Supreme Entity. And from essential viewpoint, everyone is the Supreme Entity. '*Sarvan Khalu Idan Brahma*', this as well proves that Lakshmana is the Supreme Entity. He is all-pervading,

Supreme Entity as well as invincible. Who can conquer Lakshmana? None! You may argue that Lakshmana was swooned by Indrajit in the battlefield of Lanka and only a medicine could cure him. It's true. Bapa! It was a human sport. Lakshmana is invincible. No one can defeat him. He intentionally getting defeated is his choice. God intentionally loses on several occasions. I stated earlier as well that Lord Rama loses intentionally, but He does not get defeated, He is invincible, He is unconquerable. No one can win over Him. Lakshmana is invincible and no one can win over him.

Byapaka Brahma Ajita Bhuvanesvara I LNK-54.03 I
The All-merciful Lord enquires about my Lakshmana who is all-pervading, who is the Supreme Entity and who is the Lord of the Universe: Where is Lakshmana? Lord enquired about Lakshmana. Listen to another clear evidence from 'Lankakanda' proving that Lakshmana is the Lord of the Universe.

A fierce battle was being fought in 'Lankakanda'. Ravana was turning out extremely dreadful. Lakshmanaji saw that his army was extremely terrified by Ravana's attacks. At that moment, Lakshmanaji offered obeisance to Rama's divine feet, mounted an arrow from his quiver and stood furiously before Ravana and challenged him: Ravana, look at me! I am your death. Why are you killing these insignificant bears and monkeys? As Ravana saw Rama's younger brother challenging him, he said, O slayer of my son, it's you whom I have been looking for. Saying so Ravana discharged a flight of fierce arrows, but Lakshmana foiled them all by reducing them to particles as small as sesame seeds. 'Manasa' then presents a sight where Lakshmanaji released hundred arrows hitting each head of Ravana. Tulasi says, the arrows hitting Ravana's forehead appeared like serpents boring their way into the caves of a mountain! In the end, Lakshmana hits hundred arrows in Ravana's chest, following which Ravana fell senseless to the ground. At that moment, Ravana thought he would not survive! Ravana then gets ready to hurl a lance that had been bestowed on him by Brahma (the Creator). At this moment, my Goswamiji presents Lakshmana as Bhuvanesvara or the Lord of the Universe,

So Brahma Datta Pracamda Sakti

Anamta Ura Lagi Sahi I

Paryo Bira Bikala Uthava Dasamukha

Atula Bala Mahima Rahi II LNK-82 II

Ravana hurls the fierce lance, bestowed upon him by Brahma, on Lakshmana. '*So Brahma Datta Pracamda Sakti*', whom did this fierce lance hit? Here Lakshmana is addressed as Ananta (endless). Only the Supreme Entity can be without an end. Here, Lakshmanaji is called as Ananta. The Supreme Entity is Ananta or endless. An endless entity is all-pervading. No one can conquer an endless entity. The lance struck the chest of Ananta. The hero dropped to the ground full of agony. The ten-headed monster wanted to lift Lakshmanaji and carry him off. Tulasi writes, '*Atula Bala Mahima Rahi*'. The word '*Atula Bala*' has been used for Ravana. '*Atula Bala Mahima Rahi*', Ravana's matchless strength proved ineffective. Why?

Brahmanda Bhavana Biraja Jake Eka Sira

Jimi Raja Kani I LNK-82 I

Lakshmanaji, who is an incarnation of the king of the multi-hooded serpent race, has thousand heads and all spheres of the universe rests on one of his thousand heads like a mere grain of sand. Who can be as wonderful Bhuvanesvara as him? Tulasi says, how foolish it was on the part of Ravana to have sought to lift him! He is the Lord of the three spheres. Hence, Lakshmana is Bhuvanesvara or the Lord of the Universe.

Tehi Chaha Uthavana Murha Ravana

Jana Nahi Tribhuvana Dhani II LNK-82 II

As part of the discussion in 'Manasa-Bhuvanesvara', I have thus presented a sight from 'Lankakanda' where Tulasiji recalls Lakshmanaji in form of Bhuvanesvara or the Lord of the Universe by addressing him as '*Tribhuvana Dhani*'. Hence, Lakshmana himself is Bhuvanesvara or the Lord of the Universe.

One youth has asked me today, "Bapu, many greetings to You for the anniversary of 'Rama Charita Manasa'. When 'Ramayana' did not exist, which scriptures did humans read to awaken their dormant consciousness?" The world has never been barren. Several scriptures have come in our world time and again in order to awaken our dormant consciousness. We have had Lord Vedas, Upanishads, Agama-

Nigama and many other Holy Scriptures! In the same sequence, we have had 'Mahabharata' and Valmiki's 'Valmiki Ramayana'. However, 'Rama Charita Manasa' has raised the bar! I am not saying this because I am reciting this scripture. It's my firsthand experience of this scripture that compels me to say this. It has played a big role in awakening the consciousness of countless people. Even earlier people recited some or other scripture to awaken their consciousness. However, 'Rama Charita Manasa' has awakened consciousness at mass level. 'Rama Charita Manasa' has stirred the souls globally.

'Rama Charita Manasa' has been instrumental in awakening the dormant consciousnesses of countless individual right from the ancient age when Shiva had composed it. When I was studying 'Rama Charita Manasa', these types of references were sought to explain the verses. These interpretations have come from my Guru's lips, they cannot be found in the scriptures. I would like to tell my listeners and devotees who revere VyasaPitha that please don't look at the glory of your Guru, Sadguru or enlightened being; try to know their nature instead. We miss the opportunity as we get carried away in the Guru's glory! When someone gives a beautiful discourse, we grab the glory of eloquence! They trap us in the glory of fluent speech. Glory definitely holds value, Bapa! But know their nature. For people like us, our Guru Himself is the Supreme Personality of Godhead and we must try to know His nature. The one who knows the nature of his/her enlightened being begins to have good experiences. One needs to get involved deeply to know the nature of one's Guru. I have said umpteen times before you that when Lord Rama was alive only nine or eleven people could know Him rightly. Tulasidasaji has mentioned only three names,

Sunahu Sakha Nija Kahau Subhau I

Jana Bhushundi Sambhu Girijau II SDK-47.01 II

And pay attention Bapa, God can reveal His nature openly, but a Guru never reveals His nature openly. While a Guru may even do so, but He studies the disciple's worthiness very minutely and keenly to ensure that an unworthy disciple doesn't get to know what he is not rightful of. The nature of the Guru must be known gradually just like SavaBhagat, '*GuruNa*

GharaNa Badha Khuna Joi Leva'. The disciples who sit at the place where the Guru removes His footwear have become adept in scriptures without reciting or studying them! A Guru will not reveal His nature, but we will have to know it. Therefore, we will have to undertake an extremely in-depth and intricate journey. Bharata had known Lord's nature. He had known Lord's nature despite staying far physically. It would become my personal matter, but I can share with you since you are mine. I can confess from the bottom of my heart that nowhere have I heard or seen, such a kind of disposition that I can compare to my Dada. I can proclaim without any hesitation to the world that I have neither heard, nor seen the nature like my Dada. This chopai of Tulasi comes true for me,

*Asa Subhau Kahu Sunau Na Dekhau I
Kehi Khagesa Raghupati Sama Lekhau II*

Everyone must hold this faith in their enlightened being. He would not articulate His nature before you because He has no desire to get worshipped by you. If we can know this about our enlightened being, do we really need another god? I can thus sing like Bharata,

Mai Janau Nija Natha Subhau I

Aparadhihu Para Koha Na Kau II AYK-259.03 II

I wish to recite one Katha on the nature of Guru and Lord.

Eka Sula Mohi Bisara Na Kau I

Guru Kara Komala Sila Subhau II UTK-109.01 II

Jasu Subhau Arihi Anukula I

So Kimi Karihi Matu Pratikula II AYK-32 II

My listeners, Lord can reveal His nature openly and many devotees know it as well. But we have to decipher our Guru's nature. One who knows the Guru's nature, has no need to study the scriptures! Such an individual attains everything. By sitting at the place where the Guru keeps His paduka, one can attain everything. Such enlightened beings hold immense glory. I am glad that I could study in this way. I consider this as my greatest fortune.

Dada thus taught me in this way. He said that Lakshmana is also Bhuvaneshvara, the Lord of the Universe. Those were the golden days. We used to sit at length at the porch of Rama-Mandir. I am talking about the old Rama-Mandir where my Dada used to sit, my father used to sit and I accompanied them as well. The porch had witnessed the penance of three

generations, Saheb! I am happy about it. In the night we all would sit there – Trikambapu, NarahariBapu, ChaganBapu, BansiBapu, RamdasBapu – they were the Hariyani family of Talgajarda. We would sit till 12 AM or 1 AM when we were kids. Those were the days! There was no issue until 12 AM. But the moment it was past 12 AM, my Guru would start looking out for me! We never search for a Guru! I feared when the clock crossed 12, for my Dada would call out! But I loved His voice and therefore, at times I would delay intentionally so that my Dada can search for me! I wished that he caught me! Even during those instances, He never scolded me. He would scold Trikambapu and ChaganBapu, but not me.

'Rama Charita Manasa' itself is Sadguru. Today being the birth anniversary of 'Rama Charita Manasa', which exists in form of Sadguru or an enlightened being, and also the day of birth of my Lord, let me recite the episode of Lord's birth to you. Let me further the chronology of Katha on today's glorious occasion. Lord Shiva has taken a seat on Mount Kailasa beneath the banyan tree whose glory is known even to Vedas. Finding it a good opportunity, Parvati called on Shiva and asked a question. Lord! Today you look extremely pleased. I have few curiosities in my mind. Please fulfill my curiosities by reciting RamaKatha. When Parvati requested to recite RamaKatha, Lord Shankara was immensely pleased and began to recall His cherished god in His mind. A curiosity was raised before Shiva. Shiva recalled the child form of Lord Rama who sported in Dashratha's forecourt. Offering an obeisance to the child form of Lord Rama, Shiva joyfully spoke from the peak of the mountain: Parvati, you are indeed worthy of applause! There is no such benefactor as you in this world. You have asked me the story that purifies the whole world. You are a benefactor. I have repeated time and again that those who become an instrument of Lord's Katha are truly benefactors. Certainly, the event of spiritual discourse is indeed a benevolent incident. The guileless sire expressed pleasure. He said, Goddess, now listen to who is Rama?

*Binu Pada Calai Sunai Binu Kana I
Kara Binu Karama Karai Bidhi Nana II*

His ways are supernatural in every respect. Vedas take

a pause with the phrase 'Neti Neti' expressing their helplessness in describing the Supreme Personality of Godhead. That Supreme Entity had arrived at Dashratha's home as his son to enact a human sport. Lord's incarnation knows no definite cause. He bestows grace causelessly. Yet Tulasi discusses few causes of Lord's incarnation in 'Rama Charita Manasa'. Tulasi presented the ideology of 'Bhagavad Gita' in His chopais. Dharma is never destroyed. It may though suffer decline for some reason. Dharma can never be destroyed, because it's eternal. Lord incarnates on the earth to dispel the pain of saints and virtuous beings when demonic tendencies thrive abundantly.

Shiva stated the first cause of Rama's incarnation as Jaya and Vijaya, the gatekeepers of Lord's abode in Vaikuntha. Sanatakumara had visited Vaikuntha to behold the Lord and there was an argument with the gatekeepers. Consequently, Sanatakumara pronounced a curse on them. The second cause is about the great chaste woman Sati Vrinda, who had cursed Lord Vishnu stating that, since you have deceived me, Ravana too shall deceive you and abduct your wife and you will have to suffer. The third cause was Narada's curse. The fourth cause was the rigorous penance of Manu and Shatrupa. The fifth cause was the curse pronounced by Brahamanas on King Pratapabhanu who was reborn as Ravana. Arimardana was reborn as Kumbhakarna. The chief-minister named Dharmaruchi is born as Vibhishana from the womb of their second mother. 'Manasa' describes the story of Ravana's birth before the story of Lord Rama's incarnation. It contains the story of demons foremost. The story of darkness precedes the story of light. Ravana, Kumbhakarna and Vibhishana performed rigorous penance and attained unattainable boons. But they misused their boons and troubled the whole world. The earth was terrified by Ravana's tyranny. She assumed the form of earth and broke down before the seers and sages. She began to articulate her pain to the deities. Finally, she approached Brahma. Patriarch Brahma consoles the earth. The whole society is standing before Brahma. He said, there is only one remedy, let us call upon the Supreme Personality of Godhead, Rama, who has created all of us. He alone can show us the way out. The whole world prayed to the

Supreme Personality of Godhead under the leadership of Brahma. Come, let all of us partake in singing this devotional hymn (DevaStuti) so that Rama can manifest in the Ayodhya of our heart, in form of peace. Let us sing a few verses,

*Jaya Jaya SuraNayaka Jana SukhaDayaka
PranataPala Bhagavanta I
Go Dvija Hitakari Jaya Asurari SindhuSuta
Priya Kanta II BAK-185.01 II*

It's 12 PM in my watch. Many greetings of Lord Rama's birth to the whole world from the land of Bhubaneswar. Let me recite the story further. I just expressed my pleasure and greetings to everyone because it was 12 PM. The deities sang the Lord's hymn of praise. The divine announcement sounded from the sky.

It was Tretayuga. King Dashratha who hailed from the solar dynasty and a descendent of Raghu's race presently ruled the town of Ayodhya. He led a life conforming to Vedas. He was married to his beloved queens like Kausalya and others. King Dashratha's life was blessed in every respect. However, one fine day King Dashratha was sad to realise that he lacked the bliss of a son. He thought that people approach him for their problems, but where should he articulate his pain? Tulasidasaji thus shows a global path to the world. He says, when no reconciliation is found to our

I would like to tell my listeners and devotees who revere VyasaPitha that please don't look at the glory of your Guru, Sadguru or enlightened being; try to know their nature instead. We miss the opportunity as we get carried away in the Guru's glory! When someone gives a beautiful discourse, we grab the glory of eloquence! They trap us in the glory of fluent speech. Glory definitely holds value, but know their nature. For people like us, our Guru Himself is the Supreme Personality of Godhead and we must try to know His nature. A Guru will not reveal His nature, but we will have to know it. Therefore, we will have to undertake an extremely in-depth and intricate journey.

problems, resort to your Guru. Today the royal throne was resorting to the doors of the Guru. King Dashratha reached the Guru's hermitage and articulated his bliss and sorrows before the Guru. Vashishthaji tells the king, Emperor, I have been waiting for this moment since a long time for you to come and raise a curiosity into the Supreme Entity, so that I can make the Supreme Entity sport in your forecourt. Now be patient. You shall father not one, but four sons. We will have to perform a yajna begetting the boon of a son.

Lord Vashishthaji called for Sage Shringi. Shringi conducted a yajna for the boon of sons in Dashratha's palace. The three queens consumed the offering of yajna and began to experience the state of being conceived. Every since Lord has entered the mother's womb, the whole world is prospering with bliss and wealth. Few days elapsed. The moment of Lord's appearance arrived closer. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the lunar month (*yoga, lagana, graha, vara, tithi respectively*) turned propitious. The living and non-living beings are joyful because Lord Rama's birth is the very fountain of bliss. It was TretaYug (the second age of this world), sacred month of Chaitra (start of Spring), 9th day of ShuklaPaksha (the bright fortnight of a month), the sun was at the meridian and the asterism of Abhijit was shining in all glory. The serpents of the nether region, the Brahmanas of the earth and the deities of the heaven were singing the hymn of Lord's advent. The sun reached absolute meridian. The Lord who dwells in the whole world and the one in whom the whole world dwells incarnates exactly in the noon or midday.

Bhae Pragata Kripala

DinaDayala Kausalya Hitakari I

Harashita Mahatari Muni Mana Hari

Adbhuta Rupa Bicari II BAK-191.01 II

The all-gracious Lord appeared in a wonderful form! Mother Kausalya beheld Lord's form. I have heard from the saints which I always repeat that the mother turns her face away. Lord asked, mother, why are you turning your face away on my arrival? The mother said, you are most welcome, but the reason I am

turning my face away is because You had promised to arrive in human form, whereas You are here in the divine form with four-arms. Secondly, You had promised to arrive as a son, whereas You are in form of a father! You don't look like a human being. Kausalya added, humans have two hands instead of four. Please assume two hands. Lord did so. He now appeared like a human. On the mother's request, Lord also assumed the size of a newborn infant. He asked the mother, do I now look like a child? She replied, even though You look like a child, You speak like elders! A newborn baby must cry. The Supreme Personality of Godhead assumed the form of a newborn infant and began to cry in the mother's lap. The birth of Lord Rama has taken place now. Tulasi announced,

Bipra Dhenu Sura Santa Hita

Linha Manuja Avatara I

Nija Iccha Nirmita Tanu Maya

Guna Go Para II BAK-192 II

Bipra Dhenu Sura Santa Hita; Bipra means the Brahmanas i.e. righteousness (*dharma*). *Dhenu* means cows i.e. wealth (*artha*). *Sura* means the deities i.e. desire (*kama*). *Santa* means saints i.e. liberation (*moksha*). Lord has assumed incarnation for the sake of these four elements. Yet His incarnation knows no reason, He has assumed a human form on His own wish. Essentially He is the Supreme Personality of Godhead. Lord began to weep in mother Kausalya's lap like a newborn infant. King Dashratha was given the news of the son's birth. As soon as the news fell in the King's ears, he was instantly drowned as it were in the ecstasy of absorption into Brahma! As he stepped out of this ecstasy, King Dashratha began to think that the same Lord, whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house. Who would believe this? Guru alone can determine whether the newborn child is the Supreme Godhead or our mere delusion. Therefore, Lord Vashishthaji was called urgently. Lord Vashishthaji arrives in the King's palace with the Brahmanas. Guru confirmed that the Supreme Godhead has manifested in your home. The tidings of Rama's birth began in the entire Ayodhya. Once again many greetings of the holy RamNavmi and the anniversary of 'Manasa' to the whole world from the land of Lord Bhuvaneshvara.

Bliss and sorrow are relative and not absolute

Manasa-Bhuvaneshvara

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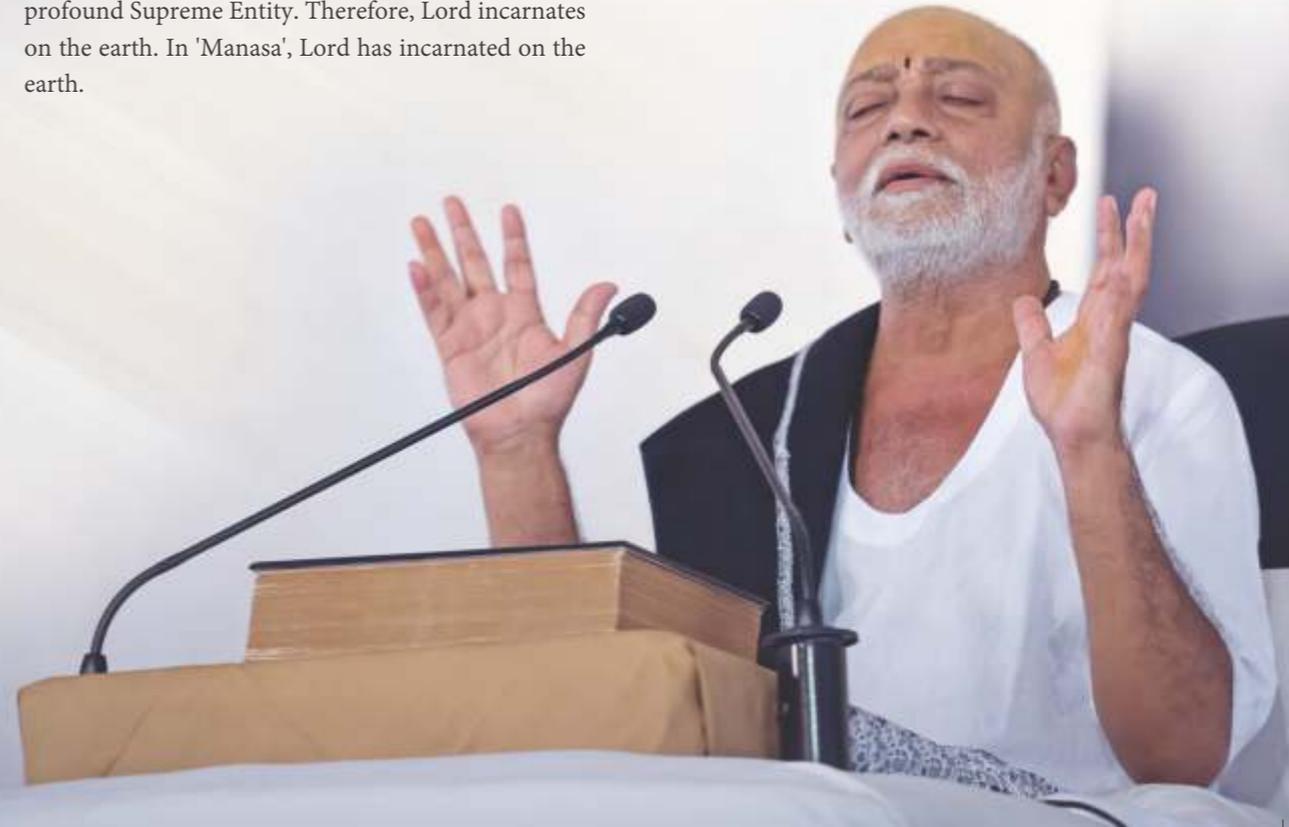
'Manasa-Bhuvaneshvara' is the central point of discussion in this Katha. I have a couple of lovely questions from Odishi youth. Before I take those questions let me remind you that we have had a discussion about a renowned word in our philosophy called as 'PindaBrahmanda'. I would not deep-dive into the discussion, but just touch the topic. The portion of our body below the waist is called as Patala or nether region. Our scriptures have enumerated seven nether regions. Our body contains fourteen worlds in all. The portion of our body above the waist contains seven parts, which are symbolic of seven worlds. Hence, they sum up to fourteen. And 'Manasa' says,

Chaudaha Bhuvana Eka Pati Hoi I

BhutaDroha Tishtai Nahi Soi II SDK-37.04 II

Our waist being the center, there are seven worlds above and seven worlds below. Indian sages have considered the section of waist as extremely important. People who have described erotic episodes have given importance to the section of waist. Spiritually, our waist is symbolic of self-restraint for the penance of our life. It's symbolic of aesthetic sentiments as well. There are seven nether regions below and seven skies above this line of self-restraint in form of our waist. We would not discuss much about it due to lack of time and intricacy of the topic.

Earth being the center, there are seven skies above and seven nether regions below. I like the fact that Lord has incarnated on the earth because it is the center. The god of sky is not practical for us; He is unreachable. Our hands are tired by lifting up! We could neither touch Him, nor see Him, nor feel Him! The nether region also alludes towards extreme profundity. It's beyond our reach as well. We cannot attain or understand the profound Supreme Entity. Therefore, Lord incarnates on the earth. In 'Manasa', Lord has incarnated on the earth.



Sanga GoTanuDhari Bhumi Bicari

Parama Bikala Bhaya Soka I BAK-184 I

It would become utmost convenient for us if Lord incarnates on the land where we are present. He comes till our lap. He sports with us. We can sport with Him and talk with Him.

So, earth is the center with seven skies above and seven worlds below. We have seen and breathed on the earth. We have used its water, air etc. In the end, we disappear in the earth. Thus, earth is the center. There are seven worlds above it, one of which is called as 'Patakasha'. In Vedanta terminology, *pata* means cloth. Every individual's skin tightly covers and encloses the internal body parts. But the clothes we wear are not tightly covered, whether it's dhoti, kurta, saree etc. Please note that Indian attire is scientific. Anyways, I would not like to criticise the dressing style adopted by people nowadays. Nonetheless, every dressing style has scientific justification. The colour of attire also has its own science. Our philosophy has contemplated to such an extent that it has prescribed the colours that we must wear on the specific day of the week. It has scientific rational. Why do renunciants wear saffron robes? The Jains are dressed in white. Few wear green coloured attire. The reason is that colours have scientific reason.

I have a couple of questions. Firstly, "Bapu, when we perform a yajna, why do we offer the oblation of rice grains, barley seeds and sesame seeds? What is the scientific justification?" A youth has asked this question. His name is Niraj Mahapatra. The three colours of rice, barley and sesame are scientific in nature. The sesame seeds are mostly black in colour. The rice grains are white in colour. Barley is yellowish in colour. What is a yajna? The core idea behind the Indian practice of yajna is the process of mass distribution after offering mass oblation in the fire sacrifice. Rice is white in colour. Hence, spiritually its colour scientifically represents the virtue of serenity. Barley is yellowish in colour. It spiritually refers to the

virtue of passion or restlessness. The black sesame seeds are symbolic of the virtue of dark ignorance or wrath. Indian philosophy refers to sacrificing the three virtues. Please pay attention and try to understand its science. People do argue about the need to offer these grains in fire? Why not distribute these grains to the poor instead? This argument appears valid on the first thought. However, we cannot deny the scientific rational behind it. The three grains turn into ashes after offering in fire. The ash of yajna adorns the foreheads of many devotees. When the same ash is applied on the forehead of an enlightened being, it becomes vibhuti in scriptural terminology. The term vibhuti means opulence. The act of yajna causes rain. Rain aids the growth of crops. Food helps build our mind. This is a scientific process. But the colours also have distinct significance. Every colour either activates or inactivates our inner cells. The colours have the capacity to suppress our cells or make them insensitive.

My listeners, our attire and their colours directly affect our instincts. After wearing the clothes, the space that exists between the clothes and our body is called as 'Patakasha' in our scriptures. It refers to the space inside our clothes. There is another term known as 'Ghatakasha' in our Vedanta. It refers to the empty space inside an earthen pot that's partially filled with water. Further, the houses we stay in also contain empty space or void. Even though it may have almirah, television set, refrigerator etc. there is an empty space or void in the house. It's called as 'Mahakasha'. The fourth term is 'Ghanakasha', which exist on a higher plane. Yes, if we are staying on higher floors the clouds may enter our homes, which is scripturally known as 'Ghanakasha'. Ghana means clouds. Ghana also means corporeal or harsh. The fifth sky is known as 'Nilakasha'. Let me take the second question of this same youth, "Bapu, I am studying medicine and I listen to Your Katha as time permits. I also recite 'Manasa' as per your order-free advice. I am failing to

understand one line of 'Manasa' written in 'Kishkindhakanda' while describing the rainy season,

Dekhiata Cakrabaka Khaga Nahi I

Kalihi Pai Jimi Dharma Parahi II KKK-14.05 II

My son, I welcome your curiosity for you not only recite 'Manasa', but also ask such questions. Let me take this question as it's related to Ghanakasha. This RamaKatha is not a canal. It's the gushing flow of Ganga. It cannot have a defined map of flow. While describing the rainy season Tulasidasaji has written that at the onset of monsoon the birds named Chakravaka disappear. In order to save themselves from rain, the birds named Chakravaka move to a safer place such that they cannot be spotted. '*Dekhiata*' means not being visible. Another meaning of Chakravaka is Chakava. The birds named Chakravaka disappear. Why? They disappear because of monsoon. May I ask you a question? Can we manifest the monsoon season or does it rain automatically? Fundamentally, monsoon arrives according to the cycle of seasons. We cannot manifest it forcibly. Although science is trying to manifest artificial rain, in general we cannot do it. Rain showers as per the cycle of seasons, it cannot be manifested. As soon as the rain begins, Chakravaka birds disappear. Similarly, the age of Kaliyuga cannot be manifested, it arrives when it's due. As soon as Kaliyuga begins, the virtue of dharma or righteousness present within us disappears. In this episode, Tulasi wants to describe the season and also talk about the truth. The age of Kaliyuga arrives without our realisation or knowledge! When our virtue of dharma or righteousness disappears or begins to get destroyed, realise that Kaliyuga has arrived! The age of Kaliyuga arrives without our knowledge. When this happens, please become cautious. 'Ramayana' is an amazing scripture. Young boy, you have grabbed the most appropriate line, thereby giving me an opportunity to speak. Thank you! It triggers my memory,

Samprasthiti Manasa Vasa Lubdha I

Sapriyatva Samprati Chakravakaha II VR II

This line is from 'Valmiki Ramayana'. Valmiki is a scientist. Valmiki says that Chakravaka birds are greedy to stay in Mansarovar, '*Manasa Vasa Lubdha*'. At the onset of monsoon, they leave Mansarovar in their pairs. In 'Kishkindhakanda', Lord Rama is not with His wife. Therefore, this description is for Rama. Imagine the references of Valmiki!

Kaliyuga arrives automatically. Monsoon arrives automatically. At the onset of monsoon, Chakravaka birds hide themselves. When Kaliyuga arrives in our life, the virtue of dharma or righteousness disappears. On the arrival of Kaliyuga, the quantum of truth starts declining! Realise that Kaliyuga has arrived when people say that, "We have to speak untruth! It's to run our business! To pass our tender, we have to speak lies! We need to bribe etc. etc.!" The very arrival of Kaliyuga dispels the virtue of dharma or righteousness. Although the signs of dharma like tilaka, bindi, rosary, white attire etc. shall prevail, but dharma itself will disappear. Sin can enter through subtlest opening. Sin finds out utmost subtlest door to enter within us. It needs a micro-opening to enter! We don't realise when Kaliyuga starts. However, we must become cautious when we realise the evidences. The evidences could be decline in the quantum of truth or our love transforming into hatred or our selfish instincts etc. etc.

Jara Dekha Yahi Farqa Meri Fikra

Aura Teri Socha Mein I

Mere Dila Mein Darde Jahan Hai

Tujhe Sirfa Apana Khayala Hai II

- Masoom Ghaziabadi

The poet says that this is the difference in my concern and your thinking. While I am carrying the pain of the whole world, you are only thinking of yourself! I loved the question from this youth.

There is Patakasha, Ghatakasha, Mahakasha, Ghanakasha and the fifth is Nilakasha or Nilambara. Ambara means sky. Ambara also means clothes. Ambara also means directions. The next is

Shunyakasha; utmost empty or utmost void. The state of detachment cannot be attained without becoming totally empty. Therefore, we describe the sky as being detached. The next word refers to utmost spiritual sky which is 'Chidakasha'. It refers to the space or void in our subconscious-mind. In 'Rudrashtaka', my loving monk has described the same sky,

Nirakaramonkaramaulan Turiyan I

Gira Gyana Gotitamishan Girishan II UTK-108 II

Karalan Mahakala Kalan Kripalan I

Gunagara SansaraParan Nato'han II

Nijan Nirgunan Nirvikalpan Nirihan I

Cidakashamakashavasan Bhaje'han II

This is Chidakasha. Krishnamurti never discussed any religion. The talks of worldly soul and supreme soul were also sparse. However, he has discussed about Chidakasha in of the chapters, which I really liked. He mentioned that he doesn't believe in the tradition of Guru. Yet when an individual is totally surrendered to a Guru and by the Guru's grace if his Chidakasha opens up completely then the disciple gets enlightened about every type of sky (as described above) effortlessly. Several realised men in our country have given the precise distance between two planets by merely sitting on the earth. Tulasi has written down one such distance and the scientists are researching about it,

Juga Sahasra Jojana Para Bhanu I

Lilyo Tahi Madhura Phala Janu II HC-18 II

The scientists are trying to measure the distance. Our seers and sages have given enough hints for their scientific research. Therefore, I say that my Katha is not a caravanserai, it's a laboratory. We are experimenting in this laboratory. Everyone interprets the discourse in their own way. The fact that such students and youngsters are getting interested in Katha and that they are raising curiosity about such points is a good beginning of this laboratory in my viewpoint.

There is another question from the youth which may please you. "Bapu, we enjoying listening to the Katha live on television and also on the venues in person. However, when we listen to Katha on the

venue personally, it gives more joy despite the hot weather." The joy of listening to Katha on television is obviously less, because someone can even switch it off! However, no one can stop me from speaking here. Though, I can pause the Katha if I turn silent for a few minutes. Listening to Katha at the venue is definitely more than live streaming! But his question is: "I heard from You for the first time yesterday that yesterday was the birth anniversary of Lord Rama as well as the anniversary of 'Rama Charita Manasa'. Bapu, if Lord Rama and 'Manasa' have appeared on the same day then what are the similarities and differences between them?" I welcome such questions. Friends, there are several similarities. Rama was born in the month of Chaitra on the ninth day of bright half of the lunar fortnight, and so was 'Manasa'. Rama was born at 12 am, midday, when the sun was at the meridian. When 'Manasa' shed its luster in Ayodhya the same almanac had manifested as the one on Lord Rama's birth. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (*joga, lagana, graha, vara, tithi*) had turned propitious. In Tulasi's opinion the same almanac had manifested in Vikram Samvant 1631 that had manifested when Lord Rama was born in Tretayuga. This is also a similarity. Rama was born in Ayodhya, so was 'Manasa'. Rama is a god who listens to His heart more than mind or intellect. 'Manasa' also means heart. Tulasi's 'Rama Charita Manasa' also has prominence of heart. Both Rama and 'Manasa' have love in the center. If we compare 'Manasa' with Mansarovar Lake, it contains water. Lord Rama also contains the water of compassion.

KarunyaRupan KarunaKarantan

ShriRamchandran Sharanan Prapadhye II RRS-32 II

Who is walking besides Rama in an illusory form? Sitaji walks besides Lord Rama. Lord Shankaracharya has compared Sita with peace. Therefore, peace

constantly accompanies Lord Rama. In my experience, 'Manasa' is constantly accompanied by our inner peace. In absence of peace, no one would have listened to the Katha. Lord Rama is also accompanied with Lakshmanaji. It means 'Manasa' is also accompanied with awakenedness or the state of vigil. Lakshmana represents the bounds of propriety. 'Manasa' is accompanied with the bounds of propriety, which does not compel anyone, but cautions us. It's analogous to what Lakshmana told Mother Sita: Mother you are free, you can very well cross the delineated line, but this line is drawn to restrict outsiders from entering your surroundings. You are free to walk over it. This kind of caution accompanies 'Manasa' in form of Lakshmana, which keeps us mindful and hence safe. You are free to cross it, there is no compulsion. 'Manasa' can never subdue your freedom. Where there is Rama, there will be Hanumana. And wherever there is 'Manasa', Hanumanaji ought to be present! Katha cannot run without Hanumanaji. Therefore, you and everyone else in the world know that we begin the Katha with '*Aiye Hanumanta Birajie*'. As for me, I am of staunch faith that such events can only be organised in the presence of some supreme element! It's undoubtedly beyond our capacity to organise such huge yajnas for nine days! Rama abodes in 'Ramayana' 'Ramayana' = Rama + Ayana (to abode). Ayana also means the state of constant motion or progress. 'Ramayana' or 'Rama Charita Manasa' is also in the state of constant motion. Lord Rama represents the state of flow. I had once said that constant progressive motion is the synonym of Rama. The state of constant development is the synonym of Rama. Lord Rama is symbolic of such a state. 'Manasa' also represents a similar state,

Sakala Loka Jaga Pavani Ganga I BAK-111.04 I

The Katha of 'Manasa' constantly flows like Ganga. Rama is the greatest mantra and so is 'Manasa'.

Mantra Mahamani Bishaya Byala Ke I

Metata Kathina Kuanka Bhala Ke II BAK-31.05 II

And 'Ramayana' is the greatest poetic epic. 'Valmiki Ramayana' is already known as the greatest poetic epic. 'Manasa' is also the greatest poetic epic, and so is Rama. '*Rama Tumhara Charitra Svayam Eka Kavya Hai. Koi Kavi Bana Jae Sahaja Sambhavya Hai*', Mithilisharan Gupt. Rama is of the swarthy form. 'Manasa' has also been written in black ink. The colour black symbolises depth. Clean water is transparent. The more deep the water, the darker it is. The colours of beauty have changed periodically in our culture. There was a time when swarthy form was most appreciated for beauty. Therefore,

Manu Jahi Racheu Milihi So

Baru Sahaja Sundara Sanvaro I

Ehi Bhati Gauri Asisa Suni Siya Sahita

Hiya Harashi Ali I BAK-236 I

We have conceived Lord in the swarthy form. Tulasidasaji assigns the metaphor of black colour to 'Rama Charita Manasa',

Syama Surabhi Paya Bisada Ati

Gunada Karahi Saba Pana I BAK-10(B) I

'Manasa' is of the swarthy form as it has been written in black ink. The swarthy form is comparative to a dark cow. But the cow's milk or the essence of 'Manasa' is extremely white and bright. It brightens and

We believe that the reward of sinful karma is sorrow and that of meritorious karma is bliss. These are the two rewards in our view. But essentially they are not two because bliss and sorrow are relative, instead of being absolute. As a rule when a swing oscillates, as much forward as it moves, equally backwards it goes. Its natural oscillation in both the directions remains equivalent. Both bliss and sorrow are relative, but we tend to oscillate in its swing. And hence, a seeker must understand that the degree of both bliss and sorrow remains almost equivalent.

enlightens our subconscious-mind. This is also one similarity. Rama represents the most excellent fame. Shukadeva has used the word '*Uttama Shloka Lilaya*' for Lord Krishna. As Rama and Krishna are considered same in 'Bhagvat', they possess the most excellent fame. While Rama represents the most excellent fame, 'Manasa' represents the ordinary folk masses. Let's have a look at one more difference, '*Sakala Loka Jaga Pavani Ganga*'. Lord Rama has concluded His human sport of incarnation. My 'Manasa' will not conclude its sport of incarnation. It shall continue till infinite ages. It will not take a samadhi in water. 'Manasa' shall incessantly continue its journey with everyone together. It has no goal or destination. Reaching the destination will kill the joy! There is a couplet by Khumar Barabankvi,

*Mere Rahabara Mujhako Gumaraha Kara De,
Suna Hai Ki Manzila Kariba A Rahi Hai I*

Be a traveler, a wayfarer. Forget about the destination! '*Caraiveti Caraiveti...*'. Lord Rama incarnates only in Tretayuga; whereas RamaKatha existed in Satayuga, Tretayuga as well as Dvapara. There is no remedy



except this in Kaliyuga. This is also one point. The birthplace of Lord Rama has the River Saraju flowing. The 'Manasa' of Tulasi has the poetry flowing in form of a river. It contains an incessant flow of a beautiful poem. Lord Rama's wedding took place according to Vedic and traditional rituals. Rama belongs to shloka as well as loka. So does 'Manasa', '*Lokabeda Dui Manjula Kula*'. 'Rama Charita Manasa' is touching both Vedas as well as ordinary people. Tulasidasa said, remember Rama, sing Rama's glory and listen to Rama's glorifications. This same idea applies to 'Manasa' as well. Recall 'Manasa', try to memorise some chopais. Listen to 'Manasa' and extol the glorifications of 'Manasa'. Vedas sing Rama's hymn of praise. The hymn of praise of 'Manasa' is also sung by the Vedas. '*Gavata Beda Purana Ashtadasa*', Lord Shankara Himself sings Rama's hymn of praise,

Jaya Rama Ramaramanama Samanam I

Bhava Tapa Bhayakula Pahi Janama II UTK-13.01 II
He extols 'Manasa' as well,

Gavata Santata Sanbhu Bhavani I

Aru Ghata Sanbhava Muni Bigyani II SRA-03 II
There are plenty of similarities. Rama has 'Manasa'. 'Manasa' means heart. 'Manasa' has Rama,

Ehi Maha Raghupati Nama Udara I

Ati Pavana Purana Shruti Sara II BAK-09.01 II

So Bapa! We were discussing about 'Manasa-Bhuvanesvara'. There are seven worlds above and seven worlds below considering earth as the center. The seven worlds in the nether region are *tala, atala, vitala, talatala, rasatala, patala* and *satala*. Our scriptures have mentioned these seven nether regions. Thus, seven nether regions and seven skies sum up to fourteen worlds. The Lord that rules these fourteen worlds is one and only Supreme Entity, it could be Lord Shiva or Lord Rama or Lakshmana etc.

Tata Rama Nahi Nara Bhupala I

Bhuvanesvara Kalahu Kara Kala II SDK-38.01 II
The fourteen worlds can be discussed in diverse contexts for our inner development and inner peace.

Pinda and Brahmanda are compared simultaneously. What exists in pinda, exists in Brahmanda; and whatever exists in Brahmanda, also exists in pinda. It can also be discussed that five organs of sensations, five organs of actions and four-fold inner faculty could also be considered as fourteen worlds of our pinda. And every world must be ruled by the Lord. As for us, we ourselves become the Lord of our organs instead of the Supreme Personality of Godhead; it's we who take the reins in our hands instead of surrendering it to Lord Mahadeva; and that is what ruins our worlds! In absolute non-dualistic philosophy the only aspect that remains is '*Cidananda Rupah Shivo'han Shivo'han I*'; Adi Jagatguru has sung this. While we can enjoy pleasures via our organs of body, we ought to have a Lord who can control and moderate our pleasures. Our eyes must only see whatever is worthy of seeing; there must be some control over it. Our tongue must speak only what is worthy of being spoken; it must have a Lord to control its actions.

Let me now present the brief chronology of Katha before you. Yesterday during the Katha we all celebrated the occasion of Lord Rama's birth and the day of advent of 'Manasa'. You are acquainted with the story. Mother Kausalya gave birth to a son. Sumitra was blessed with two sons and Kaikeyi with one. Jagatguru Shankaracharya has spiritually called Kausalya '*Jnanashaktischya Kausalya*'. Jnana means wisdom. Wisdom does not have countless rewards. Wisdom has one and only reward. The only and ultimate reward of wisdom is liberation. Lord Rama has manifested from Kausalya who is the very form of wisdom, '*Jnanashaktischya Kausalya*' and hence, Lord Rama represents liberation. Rama is the Highest Reality. Rama is salvation. He is the conferrer of final beatitude.

Lord Shankaracharya has compared Kaikeyi to the power of karma. Karma too has one and only reward. We believe that the reward of sinful karma is sorrow and that of meritorious karma is bliss. These are the two rewards in our view. But essentially they are not two because bliss and sorrow are relative and not

absolute; especially in Vedanta. I have told you on several occasions that as a rule when a swing oscillates, as much forward as it moves, equally backwards it goes. Its natural oscillation in both the directions remains equivalent. As I understand by my Guru's grace, both bliss and sorrow are relative, but we tend to oscillate in its swing. And hence, a seeker must understand that the degree of both bliss and sorrow remains almost equivalent. We tend to accept bliss utmost instantly and we deny sorrow upfront and therefore, bliss appears more pleasurable than sorrow. And hence, we feel the difference. Thus, the reward of karma is bliss and sorrow, which are essentially one. Therefore, Kaikeyi was blessed with one son named Bharata.

Sumitra is personified as worship and Shankaracharya compares Dashratha with Vedas. Worship gives two rewards. You will find two aspects in a seeker who practices worship in true sense, because worship has two rewards. Its first reward is silence and its second reward is awakenedness. A worshiper will not keep talking, s/he will stay silent. S/He will speak when there is a need, instead of speaking causelessly. A worshipper will choose to remain silent. A worshipper is called as upasaka in Indic languages. Upasaka means sitting close to the one who has attained the divinity. If we want the reward of our worship after sitting close to such an individual then please stay silent after sitting there. Do not blabber. Lakshmanaji has stayed with Rama for fourteen years. He is awakened; he could have asked several questions. But only once he asked five questions in Panchavati. On most of the other occasions, he has stayed silent. He spoke when there was a need. In my understanding, the result of worship is staying silent. We must learn to stay silent. Sumitra personifies worship, which has two rewards. Hence, she was blessed with two sons. Shatrughna is constantly silent. And one who is silent is Shatrughna. If you don't speak or comment on anything, there is no

question of controversy, because you have not spoken at all. The second reward is awakenedness. If you want to sit near the yajna of fire and practice worship, you will have to remain awake. One who worships is blessed with the reward of awakenedness and silence. Therefore, Kausalya gave birth to one son, Kaikeyi gave birth to one son and Sumitra gave birth to two sons. The four sons personify the four aforementioned rewards.

The days began to elapse. It was time to conduct the naming ceremony ritual of the four brothers. The King sent for the enlightened Gurudev Vashishthaji and the assembly of Brahmanas. Gururji names the four sons of Dashratha. He who gives peace is Rama. He who satiates everyone is Bharata. He who frees us from enmity and stays free from animosity is Shatrughna. And the abode of all virtues and supremely generous is Lakshmana. The four princes were thus named. They soon reached boyhood. The Guru invested them with the sacred thread ceremony. Thereafter, they went to Sage Vashishthaji's hermitage for studies. It's written in 'Manasa' that Lord attained all branches of knowledge in a very short duration. What has He to study whose every breath has Vedas? But Lord demonstrated the significance of education to the world. Education, initiation and erudition are equally essential. After attaining every branch of knowledge in a short while, the four brothers returned to the royal palace. They practiced the teachings of Guru in their daily life.

In the chronology of Katha, a sage named Vishvamitra practiced yajna, chanting, penance and solemnization in his hermitage, Siddhashrama. Marica and Subahu impeded his solemnizations time and again. Vishvamitraji comes to Ayodhya and solicits Dashratha's sons. Initially, King Dashratha denies out of fatherly attachment. However, he agrees on Vashishthaji's mediation and hands over his two sons to Vishvamitraji. After seeking the mothers' blessings, Rama and Lakshmana start the feet journey

for Vishvamitra's task. They met Tadaka on the way. Lord gave her a divine state post death and arrived in Vishvamitra's hermitage. Subahu arrived to impede the yajna. Lord Rama gave him a divine state by shooting an arrow of fire. Then came Marica. Lord threw him towards Lanka by hitting a headless shaft. The demons were given nirvana.

Lord stayed there for few days. On Vishvamitraji's suggestion, they left for Janakapuri for the bow-breaking ceremony. Sage Gautama's hermitage came on the way. Ahalya was lying there like an immovable stone in utmost silence. The society had denied to accept her. Vishvamitra narrated the story of Sage Gautama and Ahalya and said, Lord, please bless Ahalya with the dust of Your divine feet and by Your iota of grace this woman will be reaccepted in the society. Lord Rama blessed Ahalya by the dust of His divine feet and bestowed an iota of grace on her which manifested consciousness in her. Ahalya was given the courage to live her life. This was Rama's role. After this incident, Lord Rama becomes the sanctifier of the sinners. I have said umpteen times that we have many contemplators, but we need people who can emancipate the lowly beings and thereafter, everyone must be accepted. The contemplators present very good thoughts. But people who genuinely practice these thoughts to emancipate such beings are very few. Even if we have emancipators, people who accept such beings are too rare. While people may emancipate the lowly beings, but who would accept them? Rama has accepted Ahalya and sent her to her husband's abode i.e. Lord has reinstated her complete honour. Krishna has played the same role.

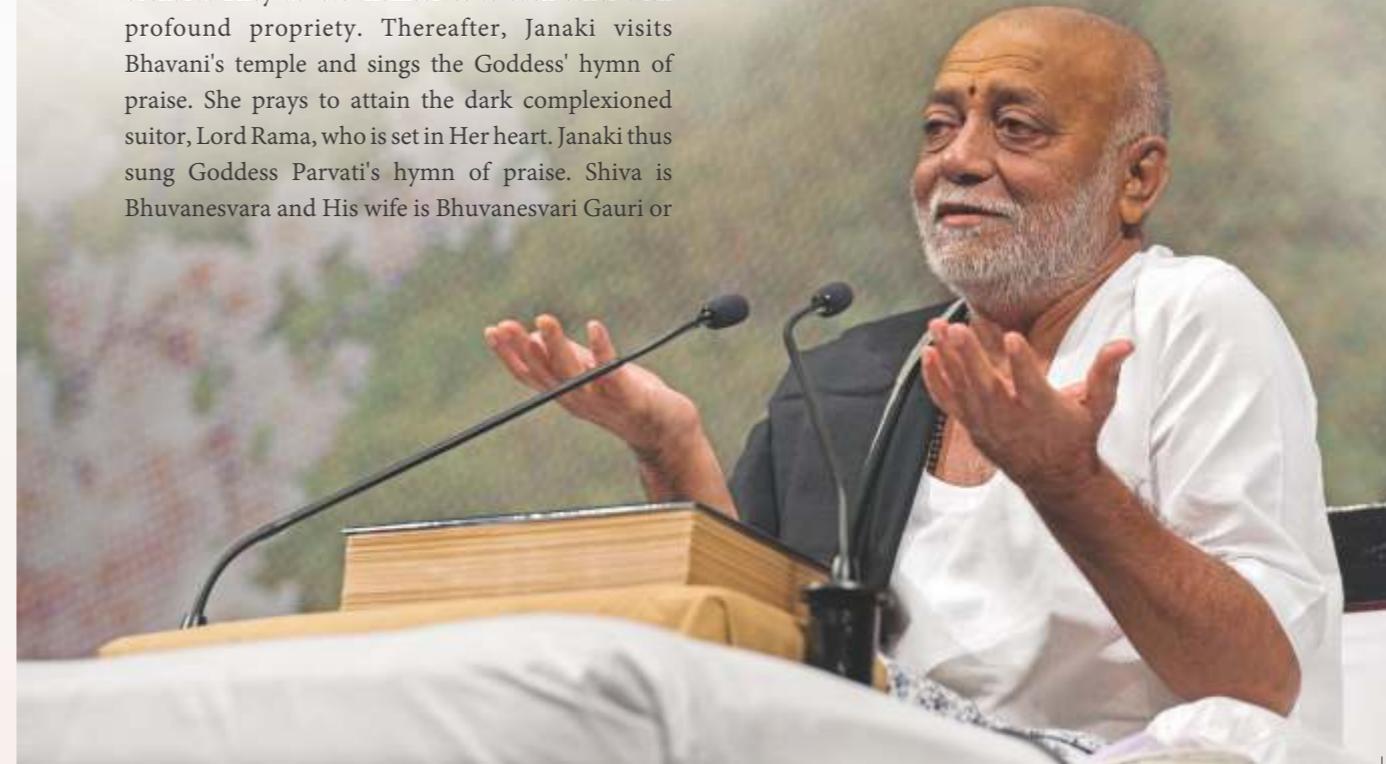
Lord proceeded to the bank of Ganga and heard the story of its incarnation. He then reached Janakapuri. The King of Mithila, Janaka, welcomed them. Rama-Lakshmana and Sage Vishvamitra were lodged in 'Sundara-Sadana' along with the other sages. It was noon. Lord Rama had His lunch and rested for the noon. I would request you all as well to have your lunch and rest for the noon, if you can.

The fear of mind is evil hope,
the fear of intellect is crassness,
the fear of subconscious-mind is
its disturbed state and the fear of pride is idiocy

Manasa-Bhuvaneshvara
: 9 :

We have had spiritual discussion on 'Manasa-Bhuvaneshvara' in this Katha since last nine days. Before we discuss the concluding aphorisms, please listen to the chronology of Katha. Yesterday we talked about the arrival of Rama and Lakshmana in the town of Janakapuri along with Sage Vishvamitra. They were lodged in a palace named 'Sundara-Sadana' (beautiful palace, literally). In the evening, Lord Rama sought Vishvamitraji's permission to see the town of Janakapuri with Lakshmana. The Supreme Personality of Godhead, who by His spell is capable of creating countless Universes in a matter of few moments, shows the sight of Janakapuri to His brother Lakshmana. They returned by dusk. They spent the first night in Janakapuri. The following morning, both the brothers sought the Guru's permission to fetch some flowers from Janaka's PushpaVatika for the Guru's adoration. Rama and Janaki see each other for the first time in the orchard of Janakapuri. The two brothers were busy collecting flowers. Empress Sunayana, the mother of Sita, sends Janaki to the orchard along with Her eight companions to worship Goddess Gauri. My VyasaPitha has always been saying that during olden days young boys and girls would visit the gardens. They do so today as well. It's nothing wrong. But mind your intentions. Janaki's intention of visiting the orchard was the worship of Goddess Bhavani. Her intent was pure. Rama visited the orchard with the intent of collecting flowers for the Guru's adoration.

Rama and Sita meet each other in the orchard. They devote themselves to each other with profound propriety. Thereafter, Janaki visits Bhavani's temple and sings the Goddess' hymn of praise. She prays to attain the dark complexioned suitor, Lord Rama, who is set in Her heart. Janaki thus sung Goddess Parvati's hymn of praise. Shiva is Bhuvaneshvara and His wife is Bhuvaneshvari Gauri or



Parvati. Lord Rama is also Bhuvaneshvara and His would-be wife, who is Herself Bhuvaneshvari, is singing the hymn of praise of another Bhuvaneshvari (Gauri). It's written in 'Manasa' that the idol moved because of Sita's love and entreaty. The idol smiled as well as spoke. Our intellect would refuse to accept this incident! However, if it's Janaki who is singing the hymn of praise then it's no surprise to me if Parvati's idol speaks up. The words would though be different. It's written that Bhavani bestowed blessings on Sita that the swarthy suitor who is set in Your heart shall be Yours! The young girls must gain Gauri's blessings to marry a husband of their choice. And boys must attain the Guru's grace to marry a wife of their choice. This incident highlights these two aphorisms.

I wish to share three points with the young boys and girls. Firstly, keep Vedas in mind. Even if we are unable to get hold of it or understand it, do remember that Vedas are the supreme scriptures of our country. Secondly, be mindful of your respective family lineage. Thirdly, be mindful of this world. One who keeps these three aspects in mind can never bring disgrace to the family. And therefore, it's necessary to hear the spiritual discourses, recite the Holy Scriptures and recall such aphorisms whenever time and opportunity permits.

Janaki sought Gauri's blessings and returned home. Empress Sunayana bestowed blessings as well. On the other hand, Rama and Lakshmana returned to the Guru with flowers. The Guru showered his blessings. The second day elapsed. The bow-breaking ceremony was held on the next day. Janaki's destiny was to be decided. Several kings and monarchs had arrived to fetch Janaki's hand. Rama and Lakshmana entered the arena with Vishvamitra. The bow-breaking ceremony is kick-started. The kings try their hands one after another, but with no luck. None could break the bow. In the end, Lord Rama rises to break the bow on Vishvamitra's command. Everyone is eyeing Rama wondering what would this prince do next? Lord Rama walked to the bow and circumambulated it.

As the bow belonged to Lord Shiva, He recalled Shiva in His mind. Lord offered obeisance to the Guru. None could see or realise how Lord lifted and broke the bow! While everyone was trying to understand the unfolding moments, a terrible sound echoed in the Universe in the middle of a moment and the next moment everyone saw the bow lying on the ground in two pieces! Lord's glory was hailed. Janakiji adorns the Lord with the victory wreath. Parashuramaji arrives. After realising Lord Rama's glory, he takes a leave by singing Lord's hymn of praise.

The messengers went to Ayodhya. King Dashratha arrives with the wedding procession. The fifth day of Magshara month was chosen for Lord Rama and Janaki's wedding. The wedding rituals begin with a fanfare. Vashishthaji tells King Janaka that, you have one more daughter Urmila and your younger brother's two daughters named Shrutakirti and Mandavi are unmarried as well. We have three more princes to be married. Why not have all four children married together? Thus, Sita was devoted to Lord Rama. Urmilaji was devoted to Lakshmana. Mandavi got married with Bharataji. Shrutakirti was wedded to Prince Shatrughna. The wedding takes place by Vedic and traditional rituals. The wedding procession stayed back for few days, post which the moment of farewell arrived. The entire town of Janakapuri was gloomy. King Janaka is a dispassionate individual who does not identify himself with the carnal body. He is the man of wisdom. The finest ascetics approach him to seek the initiation of wisdom. But he is a father after all. Any father breaks down while bidding farewell to the daughter. The wedding procession returns and reaches Ayodhya while encamping on the way. Ayodhya's joy knew no bounds. The mother of the Universe, Janaki, had arrived in the town Herself. Ayodhya's prosperity began to multiply myriad times. The days began to elapse. The guests were given farewell. In the end, Sage Vishvamitraji takes leave of the royal family. The royal family offers obeisance to Sage Vishvamitraji's divine feet and says, Sire, we are

living under your grace. My VyasaPitha always says that one must never ask anything from an enlightened being, a monk or a Sadguru. However, if you wish to seek something then please do as 'Manasa' says,

Natha Sakala Sanpada Tumhari I

Main Sevaku Sameta Suta Nari II BAK-359.03 II

King Dashratha requested the Sage on behalf of his entire family: O Vishvamitraji, my wealth is all yours. I and my entire family are your servant. It's against the protocol for a king to beseech. But O Lord, today I solicit from you despite being a king: whenever you get time amidst your spiritual penance and if we come to your mind then please be kind to bless us with your sight, be ever affectionate and loving to my children and ever shower your grace on them. What can we solicit from the monks? Ask them to bless us with their holy sight, because the sight of saints destroys our sins and augments our pleasures. The sight of monks is the source of different types of purities. Vishvamitra left.

Goswamiji begins 'Ayodhyakanda' describing the prosperity of Ayodhya. Then comes the event of Rama's coronation, on hearing which Manthara brainwashes Kaikeyi. Rama's coronation was halted and He was pronounced an exile into the woods instead. Rama-Lakshmana-Janaki left for the woods. Ayodhya was absolutely drowned in grief. Rama-Lakshmana-Janaki reached Shringaverapura and stayed there for one night. They return Sumanta the next day. Kevata laves Lord's feet and helps Him cross the holy Ganga. Lord furthered the journey thereon. On reaching Prayag, they sought Bharadvajaji's guidance to choose the next route. Bharadvajaji sent four disciples with the Lord to show them the way. The four disciples represented the four Vedic paths. Lord Rama furthers the journey. They arrived at Valmiki's hermitage. Lord enquired with Valmikiji about the destinations where they can stay. Ultimately, Chitrakuta was chosen. Sage Valmiki showed fourteen places to the Lord. They were spiritual places like a devotee's heart, mind etc. Thus, Rama-Lakshmana-Janaki reached Chitrakuta and

began to dwell on the bank of Mandakini.

Sumanta returned from Shringaverapura with an empty chariot. Sumanta arrived in Dashratha's chamber. Dashratha, an ardent lover of Rama, was lamenting deeply. Finally came the moment when Dashratha told Kausalya that, I can see Shravan's parents on the wall in front of me. I recall their curse, "Despite having four sons, none of them will be around you when you shall die." I keep stating in Katha that karma spares no one, not even the father of god. I and you are too insignificant! Therefore, one must think deep before initiating any karma. King Dashratha utters the mantra of 'Rama' six times while abandoning his life. Tulasi says, King Dashratha, who reaped the reward both of his life and death, his untarnished fame spread through a number of universes.

Vashishthaji arrived and sent for Bharata. When Bharataji returned, he saw the entire town grieving. Bharata is a saint. He bore utmost soft heart. He was shocked. Everyone consoled him. Vashishthaji handled the situation. The King's obsequies were performed on the bank of Saraju. Bharata said that I am not the man of sovereignty, but the man of truth. He said that he was not the man of power, but the man of paduka. He suggested visiting Chitrakuta to meet Lord Rama and follow His decision. Bharata's suggestion brought a new hope to everyone. Bharata reaches Chitrakuta with the entire Ayodhya. Janaka reaches Chitrakuta as well. Several meetings were held. Eventually it was decided that Bharata must return to Ayodhya and fourteen years later, the two brothers can mutually decide who rules the kingdom. Rama must obey the father's command by staying in the woods and Bharata by running the state-affairs. The moment of farewell arrived. On beholding Bharata's eyes, Rama realised that Bharata needs some support. By bestowing grace, Lord gave his paduka to Bharata. Paduka is the greatest support for the devotees in this world. Paduka is attained by grace and not by efforts. Bharata placed the paduka on his head and returned to

Ayodhya. Bharata kept the paduka on the royal throne and ran the state-affairs as a servant by taking pāduka's permission at each and every step. Tulasidasaji also describes Bharata's sacrifice and dispassion. Shortly, Bharata clad himself in a hermit's robes consisting of the bark of trees and runs the kingdom by staying in Nandigram. 'Ayodhyakanda' was thus concluded.

In 'Aranyakanda', Lord stayed in Chitrakuta for almost thirteen years. In order to accomplish His core intent of incarnation, Lord migrated to another place. Rama-Lakshmana-Janaki arrived in Atri's hermitage. Atri sang Lord's hymn of praise,

*Namami Bhakta Vatsalan I Kripalu Shila Komalan II
Bhajami Te PadAnbujan I Akaminan Svadhamadan
II ARK-03-Ch.01 II*

Janakiji meets Mother Anasuya and gets to know about the duty of a chaste woman. Rama-Lakshmana-Janaki move further. While meeting the saints on the way in the woods, they reached Sage Kunbhaja's hermitage. Kunbhaja advised them to inhabit in Panchavati on the bank of Godavari. Rama-Lakshmana-Janaki thus proceeded further. They met Jatayu on the way. Lord began to dwell near Godavari in a hut-cottage. Looking at a good opportunity, Lakshmana asked five spiritual questions to Lord Rama. Lord answered those questions. 'Manasa' lovers call this episode as 'RamaGita'.

Shurpanakha arrives and gets punished. She provoked Ravana. Khara-Dushana are given nirvana. Ravana plans Sita's abduction. Before Ravana arrives to abduct Sita, Lord jotted a plan and asked Sita to abide in fire so that He could carry out His sport. He asked to keep Her illusory form with Him, which Ravana could abduct. Ravana arrives with Marica. Lord rushed to kill the deer. On finding the opportunity, Ravana abducts Sita in the garb of an ascetic. Janaki was abducted. Jatayu sacrifices himself. Ravana imprisons Janaki in AshokaVatika beneath the Ashoka tree. Lord returned after killing Marica. On witnessing the cottage without Sita, Lord began to weep as part of human sport. He left Panchavati in the

quest of Sita. Jatayu met on the way and narrated the entire incident. Lord moved further. After emancipating a demon named Kabandha, Lord arrived in Sabri's hermitage. Sabri was overjoyed on beholding the Lord and she said,

*Kehi Bidhi Astuti Karau Tumhari I
Adhama Jati Main JadaMati Bhari II ARK-34.01 II*

Lord said, Sabriji, I recognise no caste, kinship, lineage or dharma, except devotion. Lord talks about nine types of devotions. Sabri sings Lord's hymn of praise and dispels her body in the fire of yoga. Lord left for PanpaSarovara Lake. Narada came to meet the Lord and had a brief discussion. They later talked about the traits of the saints.

After 'Aranyakanda', begins 'Kishkindhakanda'. Lord reached Mount Rishyamukha. By Hanumanaji's grace, Sugriva was extremely blessed to behold Rama's sight and befriend with Lord Rāma. Vali was killed. Sugriva was enthroned. Angada was appointed as the crown prince. Lord inhabits on Mount Prabarshana to observe holy austerities in the sacred month of Chatura. Thereafter, the campaign of Janaki's quest was initiated. The monkeys were dispatched in every direction. Angada lead his team comprising of Hanumanaji and headed to the southern quarter. Everyone left for Sita's quest. Lord had given His signet-ring to Hanumanaji. Sampati guided them about Sita's presence in Lanka. Everyone showcased their might. Hanumanaji was quite. Eventually, Jamavantaji invoked Hanumanaji. Hanumanaji was thus set to accomplish Lord Rama's task. Thus concludes 'Kishkindhakanda'.

'Sundarakanda' commences. Hanumanaji enters Lanka while overcoming the obstacles on the way. He ransacked every temple, but could not find Mother Janaki. He later saw a mansion having Lord Vishnu's temple and a plant of Tulasi in the forecourt. It appeared as a saint's home to Hanumanaji. Vibhishana and Hanumanaji meet each other. Hanumanaji enquired about Mother Janaki's whereabouts. Vibhishana revealed the tactic.

Hanumanaji reached where Mother Janaki was present and hid Himself amid a tree. As Hanumanaji beheld Sita, Ravana arrived. Ravana exhibited fear and lured Janaki, but she stayed unaffected. Ravana left after warning Sita to accept his proposal in a month's time. Janakiji grieved deeply wishing for a star to drop to earth to burn Her into ashes! She expressed Her desire of not living anymore. At that moment, Hanumanaji dropped the signet-ring embossed with Lord Rama's Name. Janakiji picked the ring with surprise. As Sitaji was wondering, Hanumanaji began to extol Rama's glory while hiding amid a tree. Janaki asked, please reveal yourself, who are you to narrate such a beautiful story of Lord Rama? Hanumanaji thus appears before Janaki and introduced Himself. The mother bestowed blessings considering Hanumanaji as Her own son. Hanumanaji then tells the mother that He is hungry. The mother advises him to have delicious fruits. Hanumanaji had the fruits and also uprooted the trees. The demons rushed to capture Him. Hanumanaji fought with them, killed a few and beat some.

Finally, Indrajit captures Hanumanaji and presents him in Ravana's court. Ravana announces a capital punishment for Hanumanaji in a fit of rage. Vibhishana entered the assembly and opposed that an envoy cannot be given a capital punishment. He advised to choose an alternative punishment instead. His point was accepted. It was decided to burn His tail. The foolish demons accepted this proposal and Hanumanaji's tail was set on fire. It means that the society will try to harm those who are on path of devotion. But those who have attained devotion in entirety and whose life has become absolutely devotional will not get harmed, but the attackers beliefs will turn out to be false. Goswamiji says, the entire Lanka was set on fire, except for Vibhishana's house. Hanumanaji returned to the mother. The mother handed over the lotus-shaped hair ornament. Hanumanaji returns and meets Sugriva. Everyone went to Rama and narrated the whole story. Lord said,

let's proceed without any delay. The army started. They camped on the shore of ocean. Ravana called for a meeting. Vibhishana gave a genuine advice,

*Tata Rama Nahi Nara Bhupala I
Bhuvanesvara Kalahu Kara Kala II SDK-38.01 II*
Saying so, Vibhishana talked about Rama's universal Lordship. Ravana disagreed. Vibhishana was expelled. He surrenders to Rama with his ministers. Rama accepts the surrenderer. Lord sat near the ocean hoping to get a way. When the ocean did not budge after three days, Lord thought of using His might. On seeing this, there was a panic in the ocean. The ocean surrendered in form of a Brahamana and proposed to build a bridge. Lord accepted the proposal. The ocean returned after offering an obeisance. Thus concludes 'Sundarakanda'.

The fourteen spiritual worlds comprise of five organs of sensations, five organs of actions and our four-fold inner faculty. The five organs of sensations are: sound, touch, form or beauty, taste and smell. The five organs of actions are: eyes, ears, nose, mouth and skin. The four-fold inner faculty consists of mind, intellect, subconscious-mind and egotism. These are fourteen spiritual worlds. The Lord of these fourteen spiritual worlds is Lord Rama. He is the Supreme Entity. However, each of these fourteen worlds has some or other fear. What are the fears of our four-fold inner faculty? What is the fear of mind, the fear of intellect, the fear of our subconscious-mind and the fear of our ego or pride? The fear of mind is evil hope or evil desire. The fear of intellect is crassness and corruptness. Repeated interruption of mental connectedness with our supreme being is the fear of subconscious-mind. The fear of pride is idiocy.

In the beginning of 'Lankakanda', the ocean is bridged. Lord Rama installed Lord Rameshwar. It symbolised unity between the worshippers of Shiva and Vishnu. The initiatives of uniting everyone are nothing but RamaKatha. Lord crossed the ocean and camped on Mount Subel. Ravana's great revelry was interrupted. Angada went with the proposal of treaty on the next day. The treaty failed. The war became inevitable. A fierce battle was fought. The demons began to attain nirvana one after another. In the end, Lord gave nirvana to Ravana by releasing thirty-one arrows. Ravana's brilliance got blended in Lord's countenance. Mandodari arrived and sang Lord's hymn of praise. Vibhishana was enthroned. Janakiji is brought back to Rama. Pushpaka aircraft is prepared. Hanumanaji went to Ayodhya to inform Bharataji. Lord's aircraft alighted in Shringaverapura. After fourteen years, Lord went to meet the destitute families who had then laved Lord's divine feet. They were gratified. Here concludes 'Lankakanda'.

In the beginning of 'Uttarakanda', only one day was left for fourteen years to complete. Ayodhya is inundated in sheer distress. Hanumanaji arrived and gave the auspicious news of Lord's arrival to Bharata. He returned and updated the Lord. The aircraft landed on the bank of Saraju. Rama-Lakshmana-Janaki alight the aircraft with the companions. Lord manifested in countless forms and met everyone personally. Vashishthaji talked with the Brahamanas and suggested to perform the coronation ceremony on the same day. Everyone bathed and wore the royal ornaments and robes. The divine throne was sent for. Offering an obeisance to the mother earth, the sun-god, the directions, the Brahamanas, the subjects, the mothers and the Guru, Lord Rama and Janaki sat on the royal throne. Vishvamitraji applied the sacred coronation mark on Rama's forehead while establishing the reign of love in this world.

Goswamiji has described the divine reign of Rama. As Lord's human sport progressed, Janaki gave birth to two sons namely Lava and Kusha. All three

brothers were blessed with two sons each. The story of Raghu's race was paused after naming its heirs as Lava and Kusha. Tulasi doesn't mention the further controversial story of Sita's abandonment while She was conceiving, because Tulasi wanted to establish an amicable dialogue. The next part of RamaKatha is about KagaBhushundiji's life-story. Garuda asked seven questions which Bhushundi answers. It's a spiritual discussion. Bhushundi concludes RamaKatha before Garuda. Lord Shiva concludes Katha before Parvati. Whether or not Yajnavalkya concludes the Katha before Bharadvajaji is unclear. However, as Tulasi proceeds to conclude RamaKatha while convincing His own mind, He says,

*Jaki Kripa LavaLesu Te MatiManda Tulsidasahu I
Payo Parama Bishramu Rama Samana Prabhu Nahi
Kahu II UTK-130 II*

'Manasa-Bhuvaneshvara' was the theme of this nine-day Katha. We were having a pious discussion in accordance with highest reality on the word 'Bhuvaneshvara'. Today on the concluding note, what I want to talk about is that every world has one fear. No world is free from fear. Every field including scientific and spiritual must keep this in mind. The fourteen spiritual worlds comprise of five organs of sensations (*jnanendriya*), five organs of actions (*karmendriya*) and our four-fold inner faculty (*antahkarana chatushtaya*). The five organs of sensations are: sound, touch, form or beauty, taste and smell (*shabda, sparsha, rupa, rasa and gandha respectively*). The five organs of actions are: eyes, ears, nose, mouth and skin (*ankha, kana, naka, mukha and tvacha respectively*). The four-fold inner faculty consists of mind, intellect, subconscious-mind and egotism (*mana, buddhi, chitta and ahamkara respectively*). These are fourteen spiritual worlds. The Lord of these fourteen spiritual worlds is Lord Rama. He is the Supreme Entity. However, each of these fourteen worlds has some or other fear. Please listen about it briefly.

Let me begin with the organs of actions. Our eye is an organ of action. The fear of eye is that it starts

seeing the moment it opens. It starts accepting every sight that appears before it. The enlightened beings believe that the fear of eye is that it might register the not-so-good sights because of its natural trait of seeing. The fear of eye is viewing a wrong sight. The worship of Bhuvaneshvara can free us from this evil. The speech uttered from our mouth is an organ of action. The fear of speech is what if we speak untruth? It's advised to think twice before we speak to avoid speaking untruth. However, my VyasaPitha would suggest you to think thrice before speaking so that we can avoid speaking untruth. Alternatively, you may stay shrewdly silent as far as possible to outgrow and cease the fear of speech. The fear of ears is hearing wrong things. The ears cannot be closed and hence, anyone can foul it with criticism, gossip and slander. Therefore comes the aphorism of 'VaniGunanuKathaneShravaneKathaya'. Listen to good words, or else the fear of ears would prevail.

Touch manifests two things: good instincts or bad instincts. Touching the feet of an enlightened being manifests good instincts in us. However, if we are unmindful about who we touch, it can manifest bad instincts as well. This is the fear of touch (which is another organ of action). Nose is also an organ of action, which cannot be shut. It's considered as the organ of detection. Those who are blessed with sharp sniffing sense can detect whether an individual is saintly or demonic. Dogs are endowed with sharp sense of sniffing. Therefore, we use sniffer dogs. The fear of nostrils is that they work in wrong direction.

Now, let's talk about the five organs of sensations namely sound, touch, form or beauty, taste and smell. You may consider these as the organs of actions or even sensations, as you wish. Word is associated with speech. As stated above, the fear of word is speaking untruth or wrong things. The fear of touch is manifestation of bad instincts. 'Kolahalobhayatkarne', extreme clamor or uproar is the fear of ear. Please safeguard your ears from inordinate clamor. Word must not enter our ears in

form of an uproar, or else it becomes our fear. Words must not enter our ears in form of bad virtues, or else it becomes our fear. Beauty has the fear of pride. Narada fell prey to pride because he thought that no one in the world is as good-looking as him! Taste is associated with good or bad i.e. ambrosia or poison. It can also be associated with soft-drink or hard-drink. The fear of taste is consuming illicit beverages or food items. We will have to analyse and categorise what is good for consumption and what is not. May we not lose the power of sensing what is good and what is bad. These are the fears of spiritual worlds.

Now comes the point that I actually want to convey: the fear of our four-fold inner faculty. What is the fear of mind, the fear of intellect, the fear of our subconscious-mind and the fear of our ego or pride? The fear of mind in the context of 'Manasa' is evil inclination. Evil expectations or evil hopes arouse in our mind time and again. Although hope is considered worthy of obeisance in 'Bhagavad Gita'. Being individual souls, we may cherish hopes; for instance, the hope of listening to a spiritual discourse etc. But Tulasi says, do not cherish evil hopes. Being worldly people we may cherish hopes, expectations or desires. But stay away from evil hopes. Evil hope is the fear of the world of mind. Let me and you try to stay utmost cautious to safeguard ourselves from evil hopes. I am not preaching, but only confirming my lesson along with you. I am sailing in the same boat as you. I am doing my homework along with you. We are doing collective self-study.

The fear of mind is evil hope or evil desire. The fear of intellect is crass-intellect or corrupt-intellect. Our intellect either becomes corrupt or crass, which is its fear. The fear of subconscious-mind is disturbed state or the state where we are unable to stay mentally connected with our Supreme Entity. The disturbed state is the fear of subconscious-mind. Ego is standing with the fear of extreme idiocy. 'Rama Charita Manasa' contains its illustrations. The evil hope of mind is Tadaka. Bhuvaneshvara has broken this fear.

The fear of intellect i.e. crassness and corruptness, is symbolised by Ahalya. Lord Rama, in form of Bhuvaneshvara, breaks the fear of intellect thus freeing Ahalya from crassness and corruptness and blessing her with consciousness. The fear of subconscious-mind is repeated interruption of mental connectedness with our supreme being. The fourth aspect is egotism or pride which contains idiocy. Lord Shankara's bow is compared with ego, which was broken by Lord Rama. The fear of egotism or pride is idiocy.

The five worlds in form of the organs of sensations have their own fear and so do the organs of action. Similarly, the four-fold inner faculty namely: mind, intellect, subconscious-mind and ego have their own fear. I hope that discussing the fears of these fourteen spiritual worlds eases our spiritual journey. Due to lack of time, I am only touching pass these points. Though I want to speak a lot more. May Allah grant me the time to speak! May the Supreme Personality of Godhead give me more time so that I can talk on and on! Not only will it confirm and fortify my lesson, but you too would get smitten with the habit of listening. May you never be able to forgo the addiction of listening, even if you wish to! I feel too good to speak incessantly.

My listeners, you may wonder why I have raised the discussion of the fourteen worlds on the concluding day! I want to make you happy and leave you smiling before leaving this place. It would be incorrect on my part to leave you fearful on the last day. Pushpadanta says in the 'Mahimna-Stotra' of Bhuvaneshvara Shankara that: Mahadeva, you have an addiction; Bhuvaneshvara, you are the only one capable of breaking forth the fear of the fourteen worlds. You can free the world from the fear of the fourteen worlds. Shankara is not addicted to *bhanga* (an edible form of cannabis), but he is addicted to free the world from every fear.

Having obtained an opportunity to recite during the holy days of Chaitra Navratri in the town of

Lord Bhuvaneshvara a.k.a. Lingaraj Mahadev, I was reciting the Katha before you all. Shiva concluded the Katha. So did Sage Bhushundi. Sage Yajnavalkya might have continued; we are unaware. The divine incarnation of Kaliyuga, Reverend Goswamiji, concludes the Katha while cautioning His mind. This VyasaPitha was talking with you beneath the gracious shade of the four supreme preceptors. Now, let me as well proceed towards conclusion. First of all, I express my pleasure for the entire organisation. Everyone has experienced immense pleasure. I would like to mention the instrumental host family and everyone else who has contributed in this Yajna-of-Love; I express my pleasure for them and I pray to the almighty for their pleasure as well.

Bapa! I especially address the younger generation: If any point has touched your heart after listening to the nine-day RamaKatha which includes the aphorisms, the episodes, the characters and other references, then please treasure it as your own possession. I truly feel that it shall help you at some turning point in your life and it may augment your pleasure. You all have listened to the spiritual discourse with immense honour. You all have offered the contribution of your discretion in a disciplined manner in this Yajna-of-Love. I wish the very best for all my listeners from the VyasaPitha and pray for one and all. Come, let us collectively offer the meritorious reward of the nine-day RamaKatha 'Manasa-Bhuvaneshvara' to Lord Bhuvaneshvara, Lingaraj Mahadeva, "We were performing your anointment by words, by listening, by organising this discourse and by the arrangements since last nine-days. O Lord Bhuvaneshvara, please be kind to accept this oblation and anointment from us."

Abbreviations: AYK-AyodhyaKanda, BAK-Balakanda, HC-HanumanaCalisa, KKK-Kishkindhakanda, LNK-Lankakanda, RRS-RamaRakshaStotra, SDK-Sundarakanda, Sh-Shloka, SKP-Skandapurana, So-Sortha, SRA-ShriRamayanajiArati, UTK-UttaraKanda, VP-VinayaPatrika, VR-ValmikiRamayana.

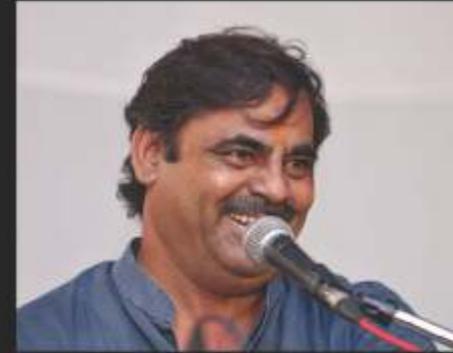
Evening Performance



Kirtidan Gadhavi



Osman Meer



Mayabhai Ahir



Shobhit Desai





II JAI SIYARAM II