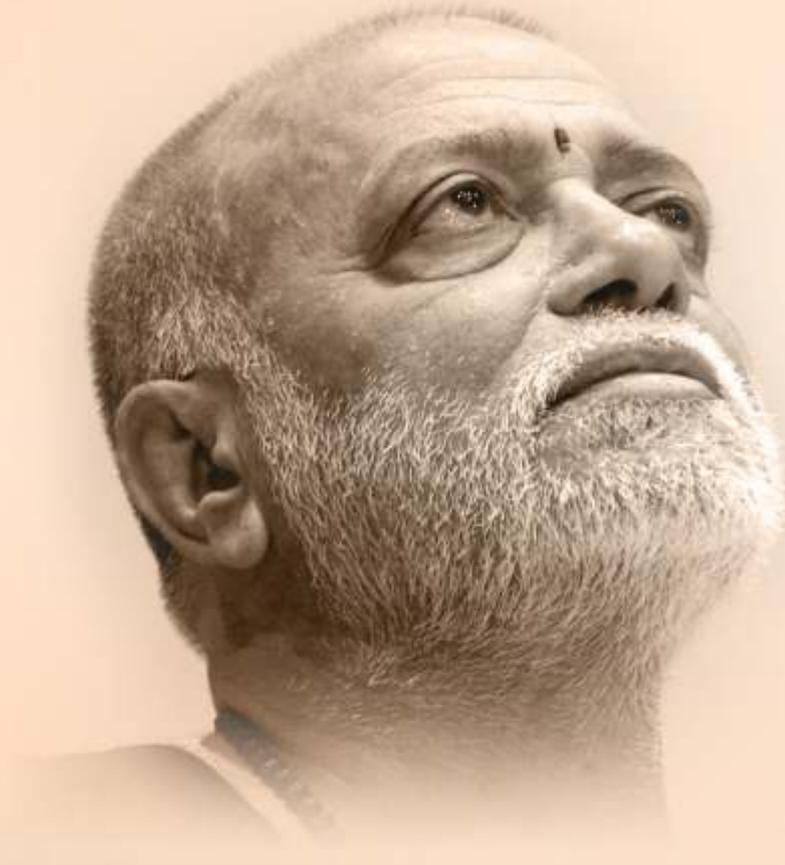


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II RAMKATHA II

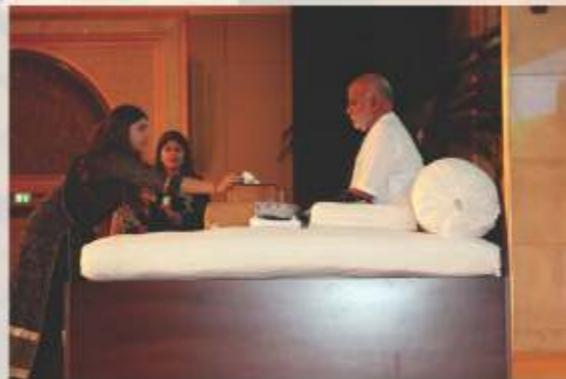
MORARIBAPU



Manas-Kishkindhakanda

Abu Dhabi (U.A.E.)

आर्गे चले बहुरि रघुराया । रिष्यमूक पर्वत निअराया ॥
तब निज भुज बल राजिवनैना । कौतुक लागि संग कपि सेना ॥



II RAM KATHA II

Manas-Kishkindhakanda

MORARIBAPU

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PREM PIYALA

From the 17/09/2016 to 25/09/2016 Morari Babu recited the 'Manas-Kishkindhakanda Ramkatha' at Abudhabi (UAE).

Though, it is very small chapter, yet it is quite big in importance as it comprises nine dialogues, said Babu. These dialogues carry a very important message for one and all i.e. the youngsters, the educated class, young children as well as the elderly. The first discussion is between Sri Rama and Hanuman. The second is between Sri Rama and Sugreeva. The third is short but very valuable discussion between Vaali and his chaste wife Devi Tara. The fourth is in between Lord Rama and Vaali. The fifth is between the Lord and Sri Lakhan. The discussion between Swayamprabha and the group of the monkeys and bears is the sixth one. The seventh is between the monkeys and Sampati. The penultimate i.e. the eighth is between Sri Jambuwant and Sri Hanuman. And finally the ninth is between Tulsiji and his mind. The 'Kishkindhakanda' from its inception till the end comprises of these nine dialogues which can give us the solution to the various problems faced by us.

Babu sang the glories of this great text by saying that the 'Ramcharitmanas' itself has its own identity in the form of a 'Guru Granth'. Sri Hanuman, who is the principal character of this particular chapter, according to Babu, right from the moment he enters the scene, till the end of this chapter, all his actions described in this text define the characteristics of 'Buddha Purush'. Side by side, Babu also gave this sutra that Sri Hanuman is not merely a 'Vachanatmaka Guru' (merely words) but is also a 'Rachanatmak Guru' i.e. a creative preceptor. There is a lot of importance attributed to the spoken word no doubt but the mere chanting of the Divine name by the Guru is not enough.

Babu said that the Divine sends a messenger for each language and he categorised Tulsiji as the prophet of our language, who carries the message of 'Manas' for the mankind.

Babu also mentioned that Sri Rama is contextual at all times even though His incarnation, divine play and the characterisation of his personality are a part of the Treta Yuga'. In fact, it occurred even much before the calculation of time had begun. That is why; many people express their doubts about the existence of Lord Rama. Is this occurrence true? Many intellectuals raise such questions. And why not, everyone is free to think in the light of their own minds. But Rama existed, exists and shall exist for eternity. He will be present at all times and is relevant for all ages, irrespective of time.

Therefore, during the recitation of the 'Manas-Kishkindhakanda' Babu's 'Vyaaspeetha' expounded on the perpetual and a universal greatness of the 'Ramkatha'.

-Nitin Vadgama

Manas-Kishkindhakanda : 1

'Ramkatha' is my way of expressing love

Aagey challey bahuri Raghuraya|Rishyamook parbat niyaraaya||

Taba nija bhujja bala Rajivnayana|Kautuk laagi sanga kapi sena||

Baap! By the Divine grace we are beginning the auspicious nine day 'Ramkatha' in this part of the world and that too during the 'Shraaddha Paksha'. I am verily pleased. In the beginning I along with my innumerable listeners would like to pay our humble respects to the members of the 'Royal Family' who out of their natural wisdom and simplicity are present here. I am not well versed with the English language and somehow manage to speak a few words but I would like to mention that when I said, 'I feel very peaceful here' I got an instant answer and I would like a round of applause for this. I salute the answer which I got. It was spontaneous and filled with a sense of deep understanding. And the answer was, 'Because Ramkatha is here'. This is the clear cut example of the respect of these noble families, their decency and an indication of their lineage. I extend a very warm welcome to this august assembly and offer my prayers at the feet of the Almighty for this Kingdom, the rulers, the members of the Royal family, the Sheikhs and the people of this land that through the medium of truth, love and compassion the country should prosper, all the people should live in peace and harmony and the happiness quotient of the people should multiply manifold. Be Happy. Be Happy. Be Happy. The best part was that with such ease and simplicity you said, 'Jai Siyaram'. This 'Siyaram' is not belonging to only one religion. He is Allah, He is Khuda and He alone is the Almighty. Different people call Him by different names like Allah or Rama or Krishna. What difference does it make? One who has faith will be faithful at heart. Because of this faith, there is faithfulness amongst the different members of the society, between countries and between different religions. Such people will think in this way, understand it and live accordingly. I am sorry to say that in India, it is very difficult for a particular section of the society even to pronounce 'Jai Siyaram'. They are scared that if they utter these words, they might be labelled as communal. And here, we see this great personality, who had not practiced or prepared to speak in this manner, just heard the Divine word and welcomed all of us by repeating it with piety. It is your greatness and amplifies your faithfulness. If there is truth, love and compassion as the foundation then it will be next to impossible to divide the world in the name of religion or nationality or on the basis of narrow thinking.

Hummey bilaga zamana karrey yeh mumkin nahi,

Lekin yeh hukmeh Khuda hai toh koi baat nahi|

I welcome you from the bottom of my heart and also welcome my listeners. Please accept my humble 'Pranams'. I would like to express my happiness to the mother and daughter duo, who have played the role of a mere instrument in organizing this 'Katha', along with the support of Jagdish Bhai, Ashish and his entire family. I was thinking before coming that on which topic of the 'Manas' should I speak? Or on a particular character or which subject? Which 'Sutra' I should pick up for my exposition? I was not able to decide till about two or two thirty this afternoon. But then I got this inspiration that I will talk to you about the 'Manas-Kishkindhakanda'. This year's foreign journey began with Canada, where we recited 'Manas-Sunderkanda'. In between, we did 'Manas-Socrates'. After that in Kyoto we did 'Manas-Sahaja' and now, here we shall talk about the 'Manas-Kishkindhakanda'. That is why; I have chosen the very first 'Chaupaayi' of the 'Kishkindhakanda' as the first line of our topic. The entire 'Kishkindhakanda' is enclosed between these two lines. Though, it is a very small chapter in the 'Manas'. Yet it is very big in its importance.

According to my 'Vyaaspeetha', the 'Kishkindhakanda' contains nine dialogues and these nine discussions carry a very important message for the youth of today, for the educated classes, for the elders and even for the small children. The first dialogue in the 'Kishkindhakanda' is the 'Rama-Hanuman' dialogue. This is very pertinent for all times and ages and more so in today's times. As you all know that the 'Ramcharitmanas' itself is a

text of healthy dialogues. There is no place for any argument, discord or denigration in this text.

Nished koino nahi,
vidaayi koinney nahi,
Hun shuddha aavkaar chun,
hun sarvano samaas chun|
- Rajendra Shulka.

My dear brothers and sisters, you all are my dear listeners. I am affectionate towards all of you. Maybe in a previous 'Katha' or maybe during the veneration function of Respected Bapa at Rajkot I had said that my speaking is my medium for expressing my love. What discourse can I deliver? How many words do I have with me? Though the 'Upanishads' of my land have declared, 'Swaadhyaya pravachanaabhyam na pramaditavyam'. If you deliver a discourse, you purify your speech or words. Yes. But to talk excessively has not been appreciated by the sages or seers and they have labelled such a person as an idiot. If someone wants to worship God, he might express his love by offering flowers. Some may perform the 'Wajoo' with the help of water. The other person might bathe. You need a medium to express your love. Some may write a letter. We try to express our love with the help of a medium or an object. May be by smiling, or by expressing love, or through tears or a note, we all need a medium of expression. I love this entire universe and for expressing that my chosen medium is my 'Katha'. I love you all and have a lot of affection for you. That is why I go on singing one after the other continuously. And if by my doing this you feel happy then my happiness grows manifold.

So, these nine dialogues, my dear youngsters, can give us a lot of solace and provide a reconciliatory approach to our problems. Please try to listen with total attention. Drink the words properly. Then try to live by it. These days the word 'Jio' is on every lip and after sometime, it shall become 'Jayo.Jayo.' 'Jayo, jayo Ma Jagdambe....'Baap. My dear brothers and sisters, if the fire is the problem then the solution lies in the water. Try to assimilate and understand these simple sutras. Now if a fire is raging at someplace and everything is burning then what is the solution? Crying or lamenting or shouting will not solve the problem. Nako. Beat your chest. No. Getting depressed. No please. Running away will indicate cowardice. Then what is the solution? The water is the solution for fire, medicines are the solution for illness, and if you are feeling very cold then you need the Sun or warmth. But

my dear youngsters, we have one element in our hand and that is our mind. The solution of the mind is mind itself. The mind is negative as well as positive. The 'Kishkindhakanda' is also the fourth chapter of our lives. The 'Kishkindhakanda' is the fourth circumambulation taken with the Lord. The first three rounds or (Pheras) are the 'Balkanda', 'Ayodhyakanda' and the 'Arrannyakanda'. I and you all have come to be betrothed with the 'Ramcharitmanas' at this beautiful land of Abudhabi'. If only we can get married to the truth, love and compassion. If the strong mind is the problem then its solution is also the mind itself. If fire is the problem then the water is its solution.

Many youngsters come to me and ask questions to clarify their doubts or discuss, then I ask them that 'Why are you so sad'? This very moment in life is to be happy then why are you so unhappy? Please remember one thing that one who sleeps with contentment and wakes up with enthusiasm is spiritual in nature. What is the definition of a spiritually inclined person? You wear the auspicious mark on your forehead (Tilak), I am happy about that. But does this represent spirituality? Anybody who sleeps at night after fulfilling all his duties with a contented heart and early in the morning wakes up with a lot of zeal and cheerfulness is the sign of his being spiritual. Spirituality is not changing your attire. It is a method by which you can shun your negative thoughts and move towards a positive frame of mind. Sahib. It will be very useful. We should check whether we are sleeping with contentment or not. I was speaking at a meeting in Gujarat on the occasion of the election of the new chief minister and mind you I maintain the requisite distance from everyone. I said that not only Gujarat but the entire world should work and progress from sunrise to sunset and from sunset to sunrise of the next day should take rest. The 'Bhagwadgita' has declared that a contented soul is a 'Yogi'. When the word 'Yogi' comes, so many pictures come to mind. In fact, every individual can become a 'Yogi'. 'Santushthaha satatam yogi yataatma dridha nischaya....'. So, as per the understanding of 'Talgajarda' these nine dialogues that I will be discussing with you represent my love for you all. That is why I have adopted this methodology. I am expressing my love for all of you. There is 'Sher' of Rahat Indori Sahib;

Jannajey pe merey likha dena yaaron,
Mohabbat karneywala ja raha hai|

Don't write anything more on my cortege. Thus the 'Kishkindhakanda' contains nine dialogues which will give us the solution to the problems faced by our mind by reaching up to it. The young age of a person is the period of enjoyment and happiness. By loving one another, we need to dedicate ourselves. At such times the negative mindset creates a lot of problems for us. In such an environment, you and I have got this opportunity at Abudhabi to overcome our negativities. I keep on imagining this in my mind that where will be that 'Vyaaspeetha', 'Nana mota dorda par safed sofa pawanma uddta hoy anney kyaan aava ek aalishaan hall ma Ramkatha'. And behind all this there is this one energy that is working and that is, 'Pothi ne partaapey kyaan kyaan poogiya'. Because of this 'Holy text' we remain in this feeling of sincere gratitude always. Baap. 'Nau samvaad' would also mean nine or 'Nava'. In other words a new dialogue, a new discussion or a new philosophy or maybe a novel experience.

So Baap. In the 'Ramcharitmanas' as such all the chapters are important but this 'Kishkindhakanda' holds a special place because Sri Hanumanji Maharaj enters the text of 'Tulsiji' at this juncture and our Jagdish Bhai is a devotee of 'Bajrangbali'. So the first discussion is between Sri Rama and Hanuman. The second discussion is between Sri Rama and Sugreeva which comprises of the 'Mitrashataka'. We have had an entire 'Katha' delving on this very topic earlier named 'Manas-Mitrashataka'. The third discussion takes place between 'Vaali' and his virtuous ascetic wife 'Tara'. If the husband and wife can have a healthy discussion then quite a few problems can be resolved. Unfortunately, it is very difficult these days. There is an absence of such discussions. Or if I may say so that it has become rare or scarce. Tulsiji is trying to touch upon the very accomplished and perfect beings in the 'Kishkindhakanda'. Discussion between two friends, master and his servant, husband and wife are all necessary. The fourth discussion is between Sri Rama and Vaali. The fifth is between Sri Rama and Lakshmana.

Barsa bigata sarad ritu aayi|
Lachimana dekhahu prama suhaayi||

For a moment I had thought that why not talk on 'Manas-Sharad Ritu'. But I think we have already discussed it once at 'Kutch'. Because the autumn is approaching so this thought came to mind. But the very next moment I thought that why not talk about the

'Kishkindhakanda' with you all. The dialogue between Sri Rama and Lakhanlalji is between brothers. In this dialogue, the sacred and the season both have been used as the medium. When a brother is talking to another, he should see what season it is meaning he should study the time or the situation at that moment and then talk. 'Rrut' means, 'Rritam vadisyami, satyam vadisyami'. This is the declaration of the 'Upanishads' but here the reference is to truth and the truth has been elaborated upon and dealt with in so many different ways by scholars and sages but 'Rrut' is a wonderful element. The sixth discussion is between 'Swayamprabha' and the group of monkeys and bears. 'Swayamprabha' means where or who is enlightened. In this discussion 'Angad' is the central figure. The seventh discussion is between the group of monkeys and 'Sampati'. The eighth is between Sri Hanuman and Sri Jambuwantji. The ninth and the last is between Sri Goswamiji Maharaj and his mind.

Kapi sen sanga sanghaari nisichara
Ramu Seetahi aanihain|
Trailok paavan sujasa sur muni
Naaradaadi bakhaaninhain||
Jo sunat gaavat kahat samujhat
param pada nara paavahi|
Raghubeera pada paathoja
madhukara das Tulsi gaavahi||

Therefore, in the eyes of the 'Vyaaspeetha' these nine (Nao) discussions both from the point of view of a number as well as I hope by the Divine grace or the benevolence of 'Allah' this discussion or 'Satsanga' produces a new perspective in life. Jesus Christ used to say that man should wear new clothes every day. We learn from the life of Jesus that He led a life of material poverty so where from new clothes would come? He just wore a single tattered garment on His body every day, but He proclaimed that we must wear a new garment daily. It means that our thinking has to be new or fresh and must be evolving. I change the cloth of my 'Pothiji' every day. My idea behind this is that my 'Ramcharitmanas' is always new.

So, 'Manas-Kishkindhakanda' will be the title of our nine day discussion which is enclosed between the first and the last 'Chaupaayi' of this chapter which we all have recited. I invite you all to sing along with me.

Aagey challey bahuri Raghuraya|
Rishyamooka parvat niyaraaya||
Taba nija bhuja bala Rajivnayana|

Kautuk laagi sanga kapi sena||

The point in the 'Kishkindhakanda' where this first 'Chaupaayi' begins, the very first word of this line is 'Aagey' (Forward). Rama always moved forward in His life. He never looked back. Man should always look forward and move ahead in spite of adversities. Moving forward is the way of life. A very old oft repeated thought of the 'Vyaaspeetha' is that life is not a railway line that it will run parallel to one another. Life is like the flow of the 'Ganges'. How many twists and turns it goes through. Now on this 'Ghat' and the very next moment another, it is flowing perennially. The water level may keep on varying according to the season but the 'Ganges' flows on. Its purity remains intact. In life, Sri Rama teaches us that go on moving forward. Move ahead, walk on, and don't stop for this forward movement is what the life is all about. Sri Rama Himself kept on moving ahead in His entire journey. After leaving 'Ayodhya' He did not look back and continued His journey forward. He only returned back to 'Ayodhya' after accomplishing His task. 'Aagey challey bahuri.....' means, moving ahead and going on moving forward without looking back. He who is always moving forward is the Almighty.

Aagey challey bahuri Raghuraya|

Now see the difference, because the Lord is constantly moving ahead that is why He is fearless. On the other hand 'Sugreeva' is stationed at one point on the 'Rishyamooka Parvat' and that is his problem. Till such time he is seated at one place he is running scared. The one who steadfastly surges ahead in spite of difficulties that come in the way is fearless. So at this juncture, Sri Hanumanji Maharaj takes upon himself and moves ahead. Under any circumstance, the person who moves ahead is fearless. The one who is sitting quietly is scared. If you want to sit in a place then seek the company of a 'Buddha Purush' which will enhance your fearlessness. My dear youngsters, such a place where our individual sense organs tell us that this is 'The' place then sit down and from there the journey has to surge ahead in the right earnest. What we do is that we commit certain faults beforehand which becomes a problem for us.

So Baap. The Lord kept on moving ahead step by step to accomplish the various goals in front of Him like the goal of attaining immortality. His goals were, eternity, to establish the sacred 'Ramrajya' on the entire length and breadth of the universe, the objective of the 'Premrajya', the objective of the 'Setubandha', and the

aim to start a conversation at least. Therefore, in this 'Sopaan', i.e. 'The Kishkindhakanda' Sri Hanumanji Maharaj enters the sacred text. From that point the discussion between Sri Hanuman and Sri Rama begins. I was explaining this introduction to build a foundation on which the edifice can be built. These nine dialogues that we have identified are individually the subject matter for 'One Katha' but assimilating the teachings of these nine very important and valuable discussions shall help in making our lives happy and contented. Happiness itself is the attainment of the 'Parama Pada'. I am unaware as to what else could be the 'Parama Pada? From my 'Talgajadardi' standpoint, happiness or bliss in itself is nothing but salvation. And if this 'Parama Pada' we don't get wherever we are and as a result we cannot be happy then in my opinion it is a venture of loss. Maybe our happiness quotient goes up, who knows? Happiness is directly linked to the Divine. Jagadguru Shankaracharya says, 'Prasannachithey Parmaatma darshanam'. We can attain the glimpse of the Divine only if we have a happy state of mind. So, dividing the 'Kishkindhakanda' into nine parts, my 'Vyaaspeetha' will be doing these nine discussions with you. Maybe, it results in increasing our happiness quotient. Your views will also be welcomed from time to time. For the next nine days you have no other work here. 'Baddha bahu kahhey ke ahin aa jowanuchhey, yahan jawanu chhey. Havvey aa baddhu joya pachi shun? What is there to see?

Sirf deedaar ke liye terrey kunchey
mein ghoomatthey hain,

Aawargi ke liye toh poori duniya padi hai|
Sahib. Bhatkana hee hai toh poori duniya padi
hai|Lekin ananda aata hai|

Pothinney parataappey kyan kyan poogiya.

It is a direct proof. Yes Sahib. Along with the 'Ramkatha', for me, you and all those who are involved in some way or the other it has been possible only and only by the grace of this 'Pothiji'. It is a very important point to be noted and understood. 'Aa paachi udaan aevi ke akasmaat na thaaya fuel na khutte ke emergency landing karrwu paddey aewun kkyarrey na thaaya. Aa udaan aevi chhey Sahib. Kyaarrey akasmat thyayeh nahi'. We are all in search of such a flight. Once again, we all shall move forward discussing these things during these nine days. Therefore, this is the introduction. So Baap. Goswamiji has compared the 'Kishkindhakanda' to 'Kaashi'. As such, we all shall be residing at 'Kaashi' for these nine days. It begins with

the description of 'Kaashi'. On this planet, the place which grants salvation is 'Kaashi'.

Mukti janma mahi jaani gyaan
khaani agha haani kara|

It is the treasure house of knowledge and 'Agha haani kara', means that it destroys our sins.
Jaha basa Shambhu Bhawaani so Kaasi seiya kasa na||

Lord Shiva and Bhawaani reside there. O living entity. Why don't you worship or live there? In other words it is an allegorical reference to the 'Pauranic Tale' that when the oceans were churned by the 'Devas' and the 'Asuras', the deadly poison which came out, began to burn this universe. All the celestial beings were running scared crying out for help and salvation. At this juncture, the ever benevolent Lord Mahadeva came forward to consume it and save this universe from destruction. O wicked mind of mine. Why don't you seek the refuge or pray to the compassionate Lord? In this way, Goswamiji remembers the holy city of 'Kaashi' and 'Kaashipati' Lord Shiva in the very beginning and the first 'Chaupaayi' which is the first line chosen as our principal focus for recitation.

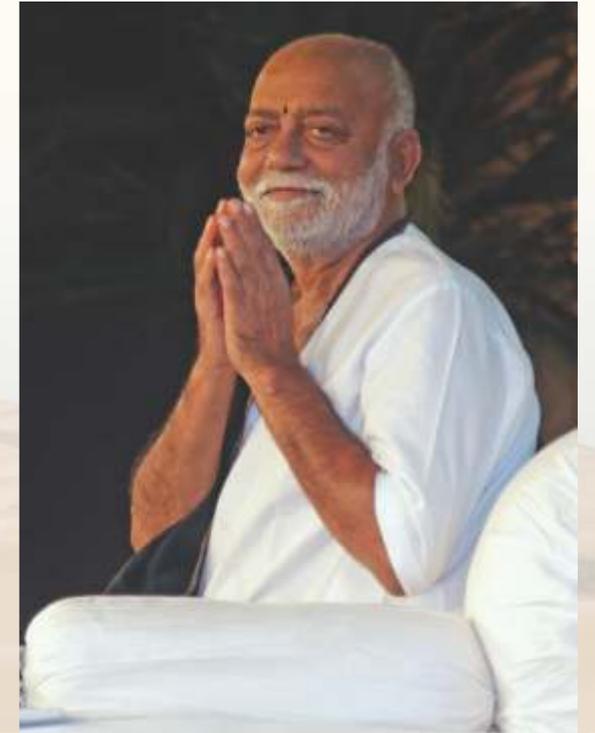
As you all know that the 'Ramcharitmanas' consists of seven 'Sopaanas' (Chapters). They are, 'Baalkanda, Ayodhyakanda, Arannyakanda, Kishkindhakanda, Sunderkanda, Lankakanda and Uttarkanda'. I could also say that the first six chapters present problems or questions and the last chapter the 'Uttarkanda' provides the answers or solutions to the problems. It is the ultimate solution 'Paayo param bishraamu'. This is an exclamation of satisfaction or a relief. So, the 'Ramcharitmanas' is a text comprising of seven chapters. We all have come here to 'Abhudhabi' for the fourth circumambulation. These days people go out for 'Destination Weddings' or not? People live in 'Bhavnagar' but go to Goa for the wedding. Living in Dubai, they go to Muscat for the wedding. In the same manner, we all have come to 'Abudhabi' for this auspicious wedding. But whom are we getting married to? We are getting married to none other but the Divine. Because the 'Kishkindhakanda' is the fourth chapter, I have termed it as the fourth 'Phera or Bhaanwari' and we all have come for our betrothal or to get attached to the Almighty.

In this text, which is subdivided into seven chapters, the first two chapters i.e. the 'Baalkanda and Ayodhyakanda' are lengthy. Similarly, the last two chapters, 'Lankakanda and the Uttarkanda' are also a bit lengthy. In comparison, the 'Arannyakanda and the

Sunderkanda' are short but the 'Kishkindhakanda' is the smallest. It comprises of thirty 'Dohas' and forms 'One Vishraam' of the 'Maas Paarayana' (Month long recitation). I like following the ever flowing tradition which gives us the introduction to this sacred text. The first 'Sopaan' is the 'Baalkanda', here this suffix of 'Kanda' has been taken from Sri Vaalmikiji and we all are using the same terminology. Though, Goswamiji has not used the word 'Kanda'. Goswamiji begins the first chapter i.e. the 'Baalkanda' with the 'Mangalaacharan'. He writes seven 'Mantras' in Sanskrit. The first 'Mantra' is;

Varnanaam arthasanghaanam
rasaanam chandasaamapi|
Mangalaanam cha kartaarau
vanddey Vaani Vinayakau||

The first 'Mantra' is the veneration of 'Vaani and Vinayaka'. The second is dedicated to Lord Shiva and Parvati'. The third 'Mantra' is the veneration of 'Tribhuvana Guru' Lord Mahadeva and the fourth is dedicated to Sri Sita-Ramji Maharaj. The next venerates Sri Hanuman and Sri Vaalmiki. The last 'Mantra' explains the sole purpose of this text which is only for 'Goswamiji's personal joy and the education of



his mind'. Immediately after, Tulsiji steps down into the local folk dialect or in other words 'From shloka into the loka'. Therefore, he chooses to pen the entire text in the simple local dialect which is easy to understand. He writes five 'Sorthaas' which comprises the worship of the 'Panchadevas'. By this he wants to tell us that we the followers of the 'Sanaatana Dharma' should adhere to performing this worship. These five deities respectively are, 'Ganesha, Sun, Durga, Lord Vishnu and Lord Shiva'. These are the five principal deities indicated in our eternal 'Dharma' as explained by 'Jagadguru Shankaracharya'. Tulsiji, by establishing this 'Shankar' philosophy in the very beginning has tried to bridge the gap between the 'Shaiva and the Vaishnava' ideologies.

The 'Vyaaspeetha' has been saying this that we perform the worship of Lord Ganesha and in our country it goes on for fifteen days with a lot of pomp and gaiety. The 'Anant Chaturdashi' was just yesterday. The final immersion of the 'Ganesha' idols concluded yesterday and when I was passing by in the car I saw a 'Hanuman' temple in the middle of the road. I asked the driver to slow down a bit. The name accorded to the temple was 'Kashthabhanjak Hanuman'. I said, 'Roadni vacchey hoye aey kashthabhanjak kehvaaya ke kashthadaayaka? Aanney kashthabhanjak hun na kahun.' Well I am surrendered at the feet of Sri Hanuman but who will listen? Similarly, celebrate the 'Ganesha Chaturthi' but kindly think. I am giving you time till next year to ponder over this. But the deaths which take place during the immersion ceremony are very painful. We out of our own stupidity are sullyng the divine name 'Vighnaharta'. Why do we face obstacles in life? Because, of our own actions. What sort of sheer madness is this? I am not against the worship of 'Ganesha'. It should be done in every household, every nook and corner, of course. There is a thought which is going on that the idols should be made out of mud. I appreciate this idea. Further, do the immersion of the idol in your own courtyard. Plant a 'Tulsi' sapling in the immersed mud. It is beautiful idea and I fully support it. However, it will take time. Whatever it may be, there is no objection in the practice of the worship. Our country revels in festivals. But in this foolishness, the youths drown in the sea, this is not at all appreciable. In my opinion, the worship of 'Ganesha' is nothing but worshipping or giving due importance to your own discrimination. This does not mean that you should do

this just on one day in the year but throughout our lifetime. And you can very easily perform the immersion of this 'Ganesha'. However, your discrimination or proper understanding should never be immersed. But what we see is it's immersion that is going on and how do we check this erosion? In the big towns and cities during the 'Ganesha Festival' there are programs and events on such a large scale. May 'Allah' save us all. This drinking, merry making, this hooliganism, what is all this in the name of worship? If you ask me, it is the ridicule of our Deities. My dear youngsters. Please desist from this nonsense. To be alert and using your own discrimination and understanding every moment of your life is the worship of 'Ganesha'. To vow to lead a bright and meaningful life is in my opinion the worship of the 'Sun'. Decide to stay away from foolishness or stupidity. This is best ablutions we can offer the 'Sun'. To have a very broad outlook and an all encompassing nature is the worship of Lord Vishnu. Being firm and steadfast in your faith is the worship of 'Durga'. This faith is unconditional, unshakeable, pure and eternal. There is no place for blind faith or unfaithfulness here. Faith is an integral part of one's life.

In our tradition, we have established Lord Ganesha first. This means that we need to be established in the proper understanding in life. Once we understand the true meaning or the core essence then the festival will become that much more enjoyable. There will be no stupidity in there and that will prevent any accidents. There is no need of false miracles or superstitions. Therefore, perform the worship of Lord 'Ganesha' with the right understanding. To think and wish for the benefit and good of others is the worship of Lord Shiva. In this way, Goswamiji enumerates the 'Panchadeva' worship and he goes on to add that for him they are all within his 'Guru', therefore;

Bandau Gurupada kanja kripa
sindhu nara roopa Hari|
Mahamoha tama punja jaasu
bachana rabi kara nikara||

From here, Goswamiji starts the veneration of the 'Guru'. The 'Vyaaspeetha' repeatedly says that if one can understand the 'Guru' consciousness or gets a 'Guru' or can comprehend a tiny wee bit corner of His abode then the 'Guru' becomes, 'Ganesha, Sun, Gauri, Vishnu and Shiva'. Most certainly He is all in 'One'. Worship of Shiva is nothing but a firm belief and

worship of 'Paarwati' is to be established in your faith. When no one can hurt or damage your faith. Rock like faith. Always wishing the good for others:

Khushi deyjey jamaanney
manney hardam rudan deyjey,
Avarnney aappjey gulshan
manney veraan vann deyjey|
Khuda tujhney vinanti aatli chey aa Nazirni,
Kamal biddaya ae pahellan
bhanwarnney uddayan deyjey|

To always wish good for others is to be seated in the worship of Shiva. But the 'Guru' encompasses all these into 'One'. If you get an Enlightened Being (Buddha Purush) who is beyond the realm of the 'Gunas' then consider him/her to be the embodiment of 'Durga'. He, who is established in faith and whose discrimination is clear is the incarnation of 'Ganesha'. Please don't let stupidity enter your mind. The 'Guru' is always like the shining 'Sun'. He lives for others and embodies the spirit of Lord Shiva. He has a very broad perspective or vision embodying Lord Vishnu. After worshipping these five, Tulsiji goes on with;

Bandau Gurupada paduma paraga|
Suruchi subaasa sarasa anuraaga||

He venerates the divine lotus feet of his 'Guru'. The lotus feet, the shimmering light of his toenails, the sacred dust of his lotus feet and the feet of the 'Guru' form an integral part in seeking the refuge of an Enlightened Master in the spiritual field. The very first thought expressed here by equating the feet of the 'Master' with a lotus flower is to prove its unattached or uncontaminated nature. Implying, that the Guru is unattached and untainted. His behaviour is nonpartisan. And the sacred dust of his feet is capable in granting us total salvation. This is a very important part of our 'Guru' tradition. Let me forewarn you before I go on to discuss the shimmering light of his toenails which in no way tries to give credence to any personality cult. We need to understand the underlying spiritual meaning. This bright light which emanates

When we want to perform the worship of the Divine, we express our love with the offering of flowers. Some perform the 'Wajoo' with water. Some bathe. In order to express our love, we all need a medium. Some write letters to express their feelings. That is, we find out a suitable medium to express our love. By smiling, with tears of love, through a love letter or in any which way. I am expressing my love for this universe through the medium of my 'Kathas'. The 'Ramkatha' is my way of expressing it. I am affectionate towards all of you and I love you. That is why; I continuously going on reciting.

from the toenails of our preceptor eradicates the false pride or the ego lurking within us. By meditating on it we can be blessed with an insight which will help us in overcoming our ego. Thus speak the scriptures. The 'Padukaji', these are all very significant elements of the spiritual path of an aspirant. Goswamiji separately venerates each of these four elements in his 'Guru Vandana'. Goswamiji says that he has cleansed his eyes by anointing them with the collyrium of the dust of his Guru's divine lotus feet and now proceeds with the 'Ramcharitmanas'. He goes on to venerate each and everyone. He begins with the mention of the Brahmins, Celestial Beings, and nobles. He goes on to compare the Sadhus with the holy place of 'Teertharaj Prayaag'. In this way he goes to venerate the 'Raghukula, Janakkula' and in between moves on to venerate Sri Hanuman.

Mahabeera binawahu Hanumana|
Rama jaasu jasa aapu bakhana||
Prannawahu Pawan Kumar khala bana paawaka
gyaan Ghana|

Jaasu hridaya aagaar basahin Rama sar chaap dhar||
In this way Tulsiji has venerated Sri Hanumanji Maharaj. Let us all follow him by reciting these few lines from the 'Vinaya';

Mangala murati Maarut Nandan|
Sakala amangala moola nikandana||
Pawan tanaya Santana hitkaari|
Hridaya biraaajata Awadha Bihari||

Sri Hanuman is the saviour of our life. He is responsible in saving the life of the five principal elements of the 'Manas'. He is the life force of this creation because life cannot be sustained without air. He is a totally non-communal element. I always tell my listeners that in this age of 'Kali' please refrain from doing any 'Tantra' prescribed worship of Sri Hanuman. Seek his refuge by very simple and natural 'Mantras' or ways of worship. In my view, Sri Hanuman represents the very true and pure consciousness. He is the most important element in this existence. That is why; Tulsiji has included his veneration in between the veneration of the Divine lineage.

**'Tulsiji' is the 'Prophet' of our language carrying
the message of 'Manas' for the mankind**

Baap! Yesterday, in the introduction we had seen that 'Manas-Kishkindhakanda,' the fourth chapter of the 'Ramcharitmanas' contains nine discussions. The very first discussion is between Sri Rama and Sri Hanuman, which gives us the solution to very many problems faced in life. We should pay attention and try and assimilate it but before we do that;

Kundendeewar sunderaavatiballau vigyaandhaamavubhau,
Shobhadhyau varadhanvinnau shrutinutttau goviprevrindapriyau|
Mayamaanush roopinnau Raghuvarau saddharmavarmmau hittau,
Seetanveshantatparrau pathigattaubhaktipraddau tau hi naha||

In the 'Mangalaacharan' of the 'Kishkindhakanda' Goswamiji has written two 'Mantras'? In the first one, we get the 'Darshan' of Lord Rama and in the second mantra we have the 'Darshan' of the 'Divine Name of the Lord'. Those people who had certain issues with the Sri Tulsiji and they felt that his knowledge of Sanskrit is a bit weak, I would like to invite them to carefully study the 'Mantras' given in the 'Mangalaacharan' of each 'Kanda' very carefully. It clearly indicates Goswamiji's compassion. I think that he has avoided using the conjunct letters in his text. He will not write 'Artha', instead, he will say 'Aratha' so that the meaning is understood right up to the last man. In place of 'Varna' he says, 'Varana'. In Sanskrit, the usage will be 'Varnaanaamarthasanghaanam'. But Goswamiji has desisted from writing the conjunct letters knowing fully well that it was a purposeless show of affection. In the 'Vinayapatrika', during the 'Gangastuti' he says;

Tulasi tav teer teer sumirata Raghubansa-beera|

On the bank of the 'Ganges', Tulsiji is remembering Sri Rama at every single step and the bank of the river as he is walking past. It does only indicate the banks of the holy Ganges; instead, the entire 'Hindustan' is 'Ganga'. When, each and every village in the country was not equipped to print it, then how will this text reach each and every household? Who will print it and who will publish it? Then this 'Avadhoot' took it upon himself and set out with the 'Manas' in his hand and went on each and every area, society, town, group or class of people. He went around walking along the banks of the holy Ganges. I would like to make a submission on behalf of Sri Vinobha Bhaaveyji who had said that does the Quran declare that the Almighty had declared that He shall send a 'Prophet' for each and every language. Mohammad Sahib says, 'My dear brothers and sisters of these Arab lands, I bring to you the message of 'Allah' in your own language. Taking cue from this and being emboldened to be saying so each and every language have one of their own prophets who can talk in the same language as what is commonly understood. Herein, Hindi, Lokahindi, Bhojपुरी Hindi, Avadhi Hindi, Tallgajardi Hindi, the 'Prophet' for all these languages is Goswamiji Maharaj. This is his message that we are studying. Sahib. There was time in India when hardly very few people could understand the 'Bhagwadgita'. It is now we see that it has come into the court-rooms but the 'Manas' is our heart. And please pay attention to this 'Pada' from the 'Vinaya'. Where all has Tulsiji not ventured? Not a single household could be found which did not have a 'Tulsi' Plant in the courtyard. The moment Tulsiji saw a 'Tulsi Plant' at a person's place; he would go in as soon as possible with the 'Manas'. In this way, its publicity, popularity and importance was established.

Tualsi tava teera teera sumirata Raghubansabeera,
Bicharat mati dehi moha mahisha Kaalika|
Jai Jai Bhagirathanandini, muni-chaya-chakora-chandini,
Nar-naag-bibudha-bandini Jai Jahanu baalika||

In this way, in order to reach every village, every nook and corner and to establish this sacred text 'Ramcharitmanas', Tulsiji has avoided the usage of conjunct letters to make it easy and simple to understand. I am reminded of another thought of Sri Vinobhaji wherein he had declared that after Gautama Buddha if any other personality has had a spiritual impact on the human psyche it has been Goswami Tulsidasji Maharaj. For a moment let us keep Buddha aside for He tried to reform and eradicate some of the old decadent traditions from our religion and for this reason the so called religious stalwarts of that time, he was expelled from our land. Maybe that is one of the reasons why 'Buddhism' has spread so much outside India. In Japan you cannot enter any house with your shoes on because they believe that each house or place of dwelling is a 'Temple'. This is the influence of Buddha. You don't need to construct new temples; just a little renovation is good enough. Convert your home into a temple. Quite a few people come to me and say that, 'Bapu. You have so many listeners and if you make one appeal then we can construct a temple here or we can do this there'. No doubt, temples must be there and I offer my

respects to those who are involved in doing so but my job is not to get new temples made. I am trying to convert a place of human dwelling into a temple. If there is a temple and within the precincts if alcohol is being consumed then. If poor innocent animals are slaughtered then. In the name of rituals the sacrifice of animals like horses, cows and even in some cases it went up to the human sacrifice. In the name of the temple a network of deceit and dishonesty is being created. I feel, instead of this debauchery, our households should become a place of worship. When Sri Hanuman enters Lanka, the kingdom of Ravana, he sees temples all around;

Mandir mandir prati kari sodha|
Dekkhey jahan tahan aganita jodha||

He saw warriors within the temples.

Wherever there are warriors then either openly or secretly, it creates a war like scenario. The temples should have a 'Buddha' seated inside instead of a 'Yoddha'. Hanumanji Maharaj finds everyone asleep inside the temples of Lanka. That is why, my Goswamiji says;

Bhavana ek puni deekh suhaava|
Hari mandir tahan bhinna banaava||

Hanumanji then sees a beautiful mansion. It had a small temple in the courtyard and a 'Tulsi Plant'. On the walls of the house and the temple the Divine name of the Lord 'Rama. Rama.' was painted. Sri Hanuman got thinking that in the entire Lanka, all the temples had warriors sleeping in them so finding Ma Jaanki there was impossible. Maybe, this house can lead me to her. The temple could not lead me to 'Bhakti' but maybe the mansion can do that. In fact, Ravana was aware of the difference between a mansion and a temple. He used to live in huge palatial buildings no doubt but even the temples have their own importance. Now, we need to convert our homes into temples. There is movie song which is, 'Dil ek mandir hai, prema ki jissmey hoti hai puja'.

Therefore, in spite of Tulsiji being a great scholar and a master of the Sanskrit language, he chose to tread the path of the greater good of mankind because he wanted to reach up to the very last person of the society. Sahib. It is important that we strive to reach there. It is truly a great and a commendable thing. I feel that if Goswamiji would have written the 'Ramcharitmanas' in Sanskrit then personally speaking, I find myself incapable of even trying to enter into it. In each and every language, there happens to be a 'Prophet' who comes and delivers the message if God to mankind. For our language, the 'Prophet' is Tulsiji who has given us the Divine message in the form of the 'Manas'. During the age and time of 'Tulsiji' many were disturbed by this Divine intervention. Even today, there are very many who seem to be having problems in

accepting his words. Now, when they can't lay their hands on him, they have issues with me. After all they need someone to face their ire. I ask them that what is my fault? If you want clarification then please go to 'Baba' and seek. My humble submission to these learned men is just this that kindly study the mantras of the 'Mangalaacharana', you shall be merrily pleased. Folk knowledge is available in Sanskrit too. Even in Sanskrit, there are many folk songs available and presently quite a few scholars of Sanskrit are trying to do a commendable job of once again writing new folk songs in it. I heartily welcome this effort. Baap. I am trying to look for certain 'Chaupaayis' to prove the point to the Sanskrit Pandits that it is not only Goswamiji who has tried to do this. By the grace of my Guru, I am trying to look for these lines which are as such Sanskrit only but they appear to be in the local folk language. If a slight touch of Sanskrit is added to it, it will become Sanskrit. There is no need of altering anything, e.g.

Kundendeewar sunderaavatiballau
vigyaan dhaamavubhau,
Shobhadhyau varadhanvinnau
shrutinutttau govipravrandapriyau|
Mayamaanush roopinnau Raghuvarrtau
Saddharmavarmmau hittau,
Seetanveshan tattparrau pathigatttau
bhaktipraddau tttau hi naha||

'Seetanveshantattparrau', who is God? The Islam or Mohammad Sahib says that He is merely a messenger of God and has come to deliver His message. Allah is only one, the Divine is one or the Almighty is one. There is no one like Him. Please don't make me God. I am the messenger of Allah. Even we say it that, 'Rama samaan Prabhu naahi kahun'. There is none like 'Rama'. We all are also just delivering His message to the world. Let man be 'Man', please don't turn him into God. God is the Almighty. How is my 'Rama'? 'Seetanveshanantattparrau', means one who is prepared or ready to look for 'Mata Sita'. In other words, Ravana who as per Goswamiji is akin to infatuation or delusion has abducted our 'Sita' who embodies our intellect or our 'Bhakti' and in order to regain or search for this enlightened consciousness the source which comes to our aid and helps. Such is 'Seetanveshanantattparrau pathigatttau'. Out of sheer benevolence He is walking bare foot eager to help us. 'Bhaktipraddau tttau hi naha', and help us to rediscover our forgotten 'Bhakti'. He helps to re-establish us back after we had been waylaid and robbed. Thus, Sri Rama's beauty is beyond words. 'Varadhanvinnau', means carrying the Divine bow in His hand. The science has advanced, the weapons or arms also have to be exceptional and to have this additional responsibility

thrust upon His shoulders that do not kill or hurt anybody.

My dear brothers and sisters, kindly keep this in mind that if in your family someone is weak or has committed a mistake then you need to kind or compassionate towards them. He should not be scolded or frowned upon, please. Close your eyes for a bit. After a while, when you will tell him, before that the person would have corrected himself because compassion can never be ineffective or kindness will not go waste. Be patient. It is very important. Man should wait for a while and give it a thought. The criterion is that think as much is needed and not unnecessarily. The problem is that we think too much and it comprises of the things that should not be thought. Today's youth think too much. If I am spoken to like this then what will happen? My intention was not this. Don't indulge in excessive thinking. The toy which breaks, the child just throws it away. The thought which are hindering our growth, discard such broken or idiotic thoughts and move ahead.

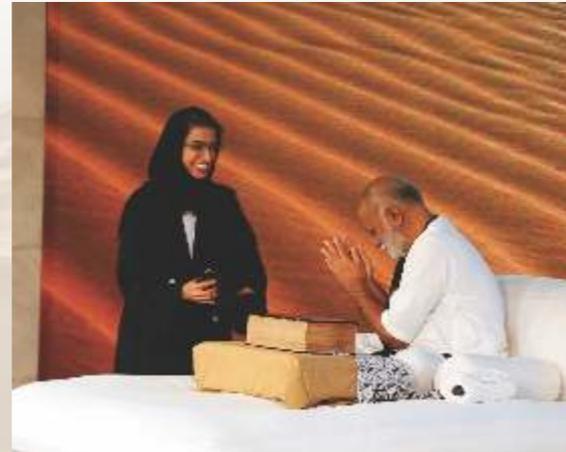
Kindly remember the sentence that was spoken yesterday and very graciously Bapa even mentioned it in English today that 'When you sleep, sleep with a contented heart. When you wake up please do so with enthusiasm. There is no need of putting up the holy marks (Tilak) on your forehead. You do not need to be turning your rosary all the time. If you can do it, most welcome. But on one hand you are turning your rosary and on the other hand go on saying, 'I am dead. I am dying or exclaiming your agony. This is the result of unnecessary thinking being practised by the youth today. The moment you hear it, transform your life then and there. Don't delay. You may ask me that 'Bapu. You do all these things?' Please forget what I do or don't. I would like to share with you the most essential thing to be understood. I am now seventy.



And I don't know much. But my Baap. You have still a long way to go. I have just left the lap of the mother and you are calling out Bapu. Bapu. Bapu. This faith that you repose in me, I bow down to it with reverence. We have to live a long and a fulfilling life. Therefore, I am forewarning you and asking you to desist from these unnecessary thoughts. When I see people these days, I observe that they are in some deep contemplation or worry. The train is going in this direction and you are going in the opposite direction. No idea, where the world is going. Please understand my dear brothers and sisters. And this futile exercise of indulging in unnecessary thoughts should gradually be checked by seeking holy company, the remembrance of good and noble thoughts and by reading or reciting the sacred texts. Read good and noble literature. Employ your mind into doing something creative or constructive. Therefore, the idea behind all this is that we should always think what is good, noble or holy.

Bramhammbodhi samudbhavam
Kalimala praddhwansanam chaavyayam,
Srimatshambhumukhendu
sundervarrey sanshobhittam sarvada|
Sansaaramaya bsheshajam sukhakaram
Sri Jaankijeevanam,
Dhannyasttey kratinaha pibanti satattam
Sri Ramanaamamrutam||

In the second 'Mantra' of the 'Kishkindhakanda' the glories of the Divine name of the Lord are sung. How is this name? 'Sansaaramatabheshajam', meaning it is the remedy for the ailments afflicting the world. 'Aamaya' means the disease and 'Niraamaya' means to be cured or free from the disease. How is the Lord's Divine name? It is the medicine or the cure for the ailments suffered by the mankind. 'Sukhakaram' means the medicine is pleasant, tasty and sweet. 'Sukhakaram



SriJaankijeevanam'. Goswamiji says that Ma Jaanki's life is like that. 'Dhannyasttey kratinaha pibanti satattam Ramnaamamrutam'. That which resides constantly in the mouth of Lord Shiva and Lord Shiva always resides in his mouth.

Tum puni Rama Rama din raati|

In short, I would like to say that in the 'Mangalaacharana' the first mantra gives us the 'Rama Darshan' and the second mantra is the 'Ramnaam Darshan'. After this, immediately, Tulsiji goes into the folk language and says;

Mukti janma mahi jaani gyaan
khaani aggha haani kara|

Jahan basa Sambhu Bhawaani so Kaasi seyia kasa na||
Yesterday, we had recited it once. The holy land of 'Kashi' has been venerated and then;

Jarata sakala Sur brinda bishama
garala jehin paan kiya|
Tehi na bhajasi mati manda ko
kripaal Sankara sarisa||

Tulsiji speaks to his own mind saying, 'O tardy mind. Why don't you pray to Lord Shiva? No one can compare with Him in benevolence. Who can be more charitable than Him?' In the 'Ramcharitmanas' there are five deities I have selected. I can't get along with the 'Devas' yet, I have selected these five. The first is my 'Rama Deva' or my 'Raghava Rama'. The second is the 'Naam Deva' the Divine name of the Lord. 'Dhannyasttey kratinaha pibanti satattam Sri Rama naamamritam'. The third is 'Kama Deva'. You may abuse him as much as you like but the reality cannot be undermined. Goswamiji has delved upon the 'Kama Deva' very extensively in the 'Manas'. He is the deity holding a very prominent place in my opinion. I have spoken about Tulsiji's 'Kama Darshan' at 'Konark & Khajuraho'. By the grace of Allah, I would like to speak one more time on this very subject. My 'Vyaaspeetha' had said at that time that till date no one has said 'Krodha Deva' nor 'Lobha Deva' but we have accepted 'Kama' as 'Deva'. Everyone has a 'Guru' and we have called Him the 'Sadguru'. This is the classification but above all is my 'Mahadeva'. If one has the capacity to give and then he gives is no big deal. But the one who apparently has nothing but just by the slight twitch of His eyebrows can fill His devotee by giving him much more than he could have ever wanted is only my 'Mahadeva'. 'Shankar' as such has nothing. If we try and search His house, we will find these seven things. Nothing more. 'Gandharvaraj Pushpadanta' uses the word in his 'Mahimna', 'Tantropakaranam'. How can He manage His household with just these seven things? The seven mantras are Lord Shiva's implements. His charity or benevolence is beyond compare without apparently having nothing.

Mahoksha khattwangam parashurajinam
bhasma phanninaha,
Kappalam cheteeyattava varada tantropakaranam|
Suraasttam ttamriddhim dadhati cha
bhawadbhruprannihitam,
Na hi swaatmaraamam vishaya
mrigatrishna bhramayati||

'Mahoksha' is the first implement available with Lord Shiva. 'Mahoksha' means the 'Bull'. The word 'Mahoksha' is normally used for an aged bull that is not useful anymore. For the Lord he is of use. 'Khattwangam, aettley khaatu khaat sabha'. Lord Shiva does not have a bed or 'Charpoy', instead he has a one legged 'Charpoy' which only He can use. 'Parashu', is an axe. Lord Shiva lives in the mountains, forests or the wilderness; therefore He requires an implement to clear the thickets etc. The trident and the bow are the ornaments of Lord Shiva. But what 'Gandharvaraj' noticed in His possession is the axe. 'Rajinam' means the garment. Either the tiger skin or the deer skin or in its true sense the cloth of the nature or existence. 'Bhasma', is the ash smeared on His body. 'Phanninaha' is the snakes He uses as garlands. When people go out, they would normally dress up properly, wearing a coat, a cap, smart outfits and a 'Mala' around the neck and here is the garland of a snake. When He goes to meet 'Kubera', He is wearing the garland of the snake. 'Kapaalam' is His utensil which is an emptied human skull chopped off in the shape of a bowl. 'Bhavadbhruprannihitam', means that even though He has nothing to give but by the mere twitch of the eyebrows, He fills His devotees to the brim. 'Swaatmaramam vishaya mrigatrishna bhramayati', the One who is always immersed in His inner self in other words revelling in the self. So, outwardly He might not be having anything but when He gives, it is beyond comprehension. 'Chappti bhabhoot mein hai khazana Kuber ka'. That is why; my 'Mahadeva' is beyond compare.

Before I proceed, I would just to say with utmost humility that if you don't worship Lord Shiva, no problems but kindly don't ever criticize or derogate Him. You can pray to Rama, Krishna, or any Divine form you like but 'Mahadeva' is unique. Shiva is Shiva. No one can even dare to come closer to Him in compassion. And in the beginning of the 'Kishkindhakanda' which is the fourth chapter of the 'Manas', Tulsidasji remembered 'Kashi and Vishwanath' because the Lord of 'Kashi' in the form of a monkey will enter in this chapter. Sri Hanuman is none other than Lord Shiva Himself. 'Vaanaraakar - vighraha Puraari'. This is the firm belief of Sri Tulsiji. In this way, the glories of Lord Shiva are sung. But I am reiterating it once again that Shiva is Shiva. He is just extraordinary. I would like to recite the 'Manas - Mahimna' once. This

'Mahimna Stotra' is truly remarkable, Sahib. Who can compare with Shankar in benevolence? When Goswamiji entered the 'Chaupaayis', the very first line is the one we have chosen as the main topic for discussion for this 'Katha'.

Aagey challey bahuri Raghuraaya|
Rishyamooka parwat near aaya||

Lord Rama moves ahead on His journey from the 'Pampa Sarovar'. You all are aware about the 'Katha' of the 'Arannyakanda'. This chapter concludes at the banks of this 'Pampa Sarovar'. The first clue that the Lord got here was to go ahead and meet Sabariji and subsequently Mata Shabari abhors Him to go and befriend Sugreeva. Therefore, following the advice He got from Mata Shabari, the Lord moves ahead and comes at the foot of the 'Rishyamooka' hill. It is a very beautiful hill. Goswamiji further tells us about who lives there. 'Tahan raha sachiva sahita Sugreeva'. Along with his advisers and the cabinet ministers, Sugreeva lives atop this hillock. As per the 'Manas', his confidant and closest adviser is Sri Hanuman. My dear brothers and sisters, as we all know that the so called advisers are entitled to remuneration, leave, TA-DA and all the necessary perquisites need to be provided. In spite of all these facilities, what this adviser will communicate to his boss, 'Allah' alone knows. If you need a secretary or a confidant then let him be like Sri Hanuman. The 'Ramayana' indicates a few spiritual secretaries or advisers. A true adviser can deliver you to the Divine. The 'Ramcharitmanas' indicates two such people for our understanding. I shall just touch upon them and proceed;

Sachiva biraagu bibeku naresu|
Bipin suhaavana paavan desu||

When 'Goswamiji' goes on to explain the details about Sri 'Kaamadgiri' who is the king of 'Chitrakoot', then who is his secretary? So, the adviser is 'Biraagu' or detachment and the ruler is 'Bibeka', correct understanding. What is the kingdom? 'Bipin suhaavana', the beautiful forests are the kingdom. Similarly, Sugreeva's principal adviser is Sri Hanuman who is the embodiment of 'Bibeka'. Who can compare with him in his total detachment or complete understanding? When Goswamiji is explaining the importance of 'Teertharaj Prayaaga', he appoints another spiritual adviser and i.e.

Sachiva satya shraddha priya naari|
Maadhava sarisa meetu hitakaari||

His spiritual minister is the truth. Sugreeva's minister is 'Vairagya' or total detachment and Sri Vibheeshana's counsellor is the truth. 'Ramu satya sankalpa Prabhu'. His truth is gradually pulling him towards the Eternal truth, i.e. Sri Rama.

My dear brothers and sisters, this is the 'Katha' and in it we have different topics. Since we are

ordinary mortals, we are faced with fear in our lives or if we are chastised or have to confront so many adverse situations in life, this prompted Goswamiji to refer to poison in this chapter. Bishama garala jehi paan kiya'. What does this mean? 'Bishama garala' has been explained by 'Saaket Vaasi' Pandit Ramkinkarji Maharaj as the most potent of all poisons, which was consumed by Lord Shiva. Being a small percentage of this whole i.e. Lord Shiva, we the 'Jeeva' also have to par-take a wee bit of it in our lifetime. We are all faced with our individual problems and they need to be tackled by us only. At such times, the words of Panditji Maharaj come to our help and he had said that these odd difficulties that we encounter in life in nothing else but that poison which has been talked about. This is the factual meaning. Without this clarification or understanding, the 'Sutra' cannot be digested by us and will not help us the way it is supposed to. So, we might not be drinking poison per se, but who does not face problems in life? Someone has this problem, the other person has that problem, someone is faced with financial constraints, if we go on, we can have a very exhaustive list. Each one is faced with different problems and these negativities or the problems themselves are nothing but a poison in a different form. There is no escape from this and each one of us is forced to drink this poison. If these negative situations do not come then how will we ever get to know whether our 'Bhajan' is ripening or not. This is in a way the Almighty's way of testing us as to whether we have become strong enough to overcome these obstacles? We all need to pass through all this. As you move ahead in your 'Bhajan' or austerities, faced with the different problems don't feel depressed or disheartened. On the contrary, think that the fruit is ripening. The spiritual aspirants' will be faced with different problems now and then. This is a certainty because it is test of the devotees' faith and devotion. There is a different joy in all this.

Some problems come to us because of our nature. There are four principal points from where the difficulties arise. Say, if you are used to live in a cold climate and all of a sudden you go to hot place, you are bound to feel hot and the heat is unbearable for you. The place or the land is responsible for this problem. The other arises out of time. If you go the 'Himalayas' in the summer then it will not be so uncomfortable but if you have to face its winter that too without proper precautions then it is a very difficult and a painful proposition. So, this is the case when the particular time or period becomes the problem. The third reason is the 'Guna'. Our 'Rajoguna' becomes the cause of our problems at one time. Our anger creates problems for us. In the final and the ultimate, it is seen that even our

'Sattva Guna' too becomes a problem. The simpler you are, the society will trouble you even more. At this stage, the 'Sattva Guna' becomes the biggest obstacle. 'Guna' in Sanskrit means a rope or to tie-up. The rope is used in this tying process. Say, when a Sadhu is suffering, or an ascetic is faced with difficulties, or a saint or an awakened being suffers, it seems to be a bit intriguing. Did Gautama the Buddha hurt anyone? Or how did Lord Mahaveera bother the society? Was Gandhi a harmful influence on mankind? How could Jesus trouble the people? Sahib. To find another person as soft and innocent like Jesus is next to impossible. Therefore, the 'Gunas' too create problems. If the girl and boy need to be married then desist from matching their horoscopes, instead, try matching their nature. Kundali. Janampatri. Birth Chart and all that which goes on. In short, the 'Gunas' themselves create a barrier of difficulties. If you are simple then you will be tormented more. It is a very simple theory. Baap. I have got Sharaf Sahib's sher with me;

Kisi ki raah mein aankhon ko kar liya patthar,
Ab issey badhkar intezaar bhala kya karta?

While waiting for someone, our eyes have turned into stone constantly watching the incoming path. Can there be any other example of one's patience? In spite of the eyes become motionless as if engraved in stone and you hold the grudge that I did not wait. The devotee says, 'My Lord. I have turned into a stone waiting for you, what more can I do?' Another sher;

Meri talaash thi yaaron phakta woh doh aankhein,
Mein iss jahaan ki daulat ka shumaar kyon karta?

Why should I try and count the wealth of this world? My search is only for the benevolent eyes of my preceptor or Guru. One should try and attune oneself with the nature of the other person or at least try to be tolerant. Many people argue that tolerant to what extent? Don't question why or how much. There is no limit in tolerance, just tolerate, tolerate and go on tolerating. In this twenty first century the greatest austerity or penance in my opinion is tolerance. Even if you are right and yet are being persecuted, my suggestion will be to be patient and tolerant. This is the penance in the present times. So, we face difficulties due to the age or time, due to the place but the toughest

is the problem faced due to our own nature. Some people are so stubborn and obstinate that you may bang your head against the wall, still they won't change. Thus, these are the four points from which the difficulties arise. And these difficult situations are nothing but the dreadful poison. I would just add and move ahead that whenever you are faced with difficulties then please follow the way shown by Lord Shiva, because we are His tiny fragment (Ansh). He drank the poison repeating 'Rama' and it resulted in 'Visha+Rama=Vishrama'. In other words, chant the name of your chosen ideal or repeat the Divine name and face the situation boldly. Please get out of such lamentation that I have prayed so much yet nothing happened. Just go on doing without bothering about the result. In such situations, if total detachment or the truth becomes our adviser then our surrender or refuge is firm.

Tahan raha sachiva sahita Sugreeva||

Therefore, the reference to the context is that on the 'Rishyamooka' hill, Sugreeva is living with his adviser or able minister. He sees two people, possessed with incomparable courage and strength coming towards the hill. He is seated on top of this hill and from there he sees Sri Rama and Lakhanlalji Maharaj who seem to be the most powerful and strong coming towards him and feels scared. Though, Sri Rama is still unaware of any presence on the top of this hill. The Lord is just moving in the direction in search of Ma Jaanki and the reaction which takes place in Sugreeva is explained by Goswamiji. He calls out to Sri Hanuman and says that these two men who are coming towards us appear to be the store house of beauty and valour. He can make this judgement from a distance.

Ati sabheet kaha sunu Hanumana|
Purusha jugala bala roopa nidhaana||

Hey Hanuman. I can see from this distance that the two men approaching us are filled with valour and their beauty is beyond compare. Kindly assume the form of a Brahmin and find out, who are they? If on assessment you recognize them then please don't come back all the way to inform me, just indicate by alluding from there itself. Now just imagine how scared this man is? Sri Hanuman follows the instructions to the 'T' and I shall recite that 'Katha' tomorrow.

Tulsiji, in spite of being a great scholar in Sanskrit, was more inclined towards the common welfare. Sahib. He wanted to reach up to the last person in the society. In each and every language, the Almighty sends a 'Prophet' for the benefit of mankind. 'Tulsiji' is the 'Prophet' for our language who has given us the message in the form of 'Manas'. Many people had issues with him, during his time. Even today, very many harbour misconceptions about him. Because, 'Tulsi' is not there, they find me an easy target to fight. They need someone, after all.

The 'Katha' enjoins the wish with the capability

Baap! Today, on the third day of the nine day 'Ramkatha' organized at this place, once again I offer my respects from the 'Vyaaspeetha' to all of you. I extend a warm welcome to our 'Lady Ambassador' who is also present here. We all express our respects. Before we proceed, yesterday evening, at this very venue a 'Mushaayara' was arranged. A few renowned poets from our neighbor, Pakistan had also come. They presented their recitals with a lot of enthusiasm and fervour. I express my good wishes to all of them, may you all be blessed with happiness. Our Arif Sahib too expressed a few of his thoughts in a poetic form. And in the end, 'Dataari' who has come from 'Girnar' presented two of his creations. I am verily pleased with the entire program.

Let us now proceed with the very first dialogue of the 'Kishkindhakanda' which takes place between Sri Rama and Hanuman. Though, this is preceded by a short conversation between Sri Hanuman and Sugreeva. Please think about the fact that in each topic of the 'Ramcharitmanas' there is a history attached to it and there is a spiritual message being conveyed. Each topic has substance as well as the truth behind it. If we keep this fact in mind and hear the 'Bhagwadkatha', we get enjoyment and because of the truthful and a real discussion we can experience a spiritual upsurge. On one hand there are the incidents and on the other hand they convey a spiritual message. Yesterday, we have seen that in the kingdom of 'Kishkindha' on the 'Rishyamooka' hill Sugreeva resides. He is troubled by the atrocities of Vaali. Vaali has snatched everything from Sugreeva. He was exiled from the kingdom and since then was running scared as he was being chased by Vaali who had threatened to kill him if he gets caught. He was challenged to do whatever was at his command. He was running scared all over without any peace with Vaali at his heels. Ultimately, Sugreeva found this spot on the 'Rishyamooka' hill where Vaali couldn't go because of a curse. In spite of this safety, Sugreeva could not get over his fear. What does it mean? In the 'Vinayapatrika', Goswamiji gives us a spiritual explanation of this entire episode and says, 'Karama kapeesa Baali bali'. My most venerable one says that man's actions are 'Vaali' and Sugreeva represents the ordinary mortal. Such an appropriate understanding has been given by 'Pujyapada Goswamiji' that we, the ordinary mortals can roam or walk or run wherever we like but our actions will always follow us. That is why 'Vaali' represents the 'Karma' here.

Goswamiji is of this firm belief that man is chased by his own actions. In order to be protected, man needs to seek the shelter of the 'Rishyamooka'. This signifies 'Satsanga' or holy company. The pinnacle of holy company is the association of a saint or a sage. The literal meaning of 'Rishyamooka' is the mouth of the 'Rishi' or in other words holy speech. To escape from the clutches of 'Karma' one needs to indulge in a meaningful dialogue or 'Satsanga'. Man is constantly being chased by his actions but the moment he seeks the refuge of 'Satsanga' he is protected. Till such time we are in the safe environs of this hall, the karma can't chase us. The question is what after one or quarter past one? Because the moment we are out of this protective shield, the actions in the form of 'Vaali' pounce upon us plus it is not possible to remain in the protection of 'Satsanga' 24x7. As we have our own professions or predilections to pursue. After all, we are under the influence of time and place. But in order to be safe, we need the protection of the 'Satsanga' which does not mean that Morari Babu speaks and you listen. 'Marij Sahib' has given a beautiful meaning in his sher, wherein he says;

Bey janna dillthi malley toh ek majlis chhey Marij,
Dil vina laakho malley aenney sabha kehta nathi|

Even if just two people meet heartily, it can become a special gathering and if heartless people in millions can assemble, it cannot be termed as one.

I have a few questions and one of them is, 'Babu. When you come and sit on the 'Vyaaspeetha', how do you feel? My short and sweet answer to this is that I feel a sense of purity. I can't feel anything to be more pure than this. Alas. This could even become your feeling, because this is a 'Satsanga'. To speak, sing, listen, playing an instrument during a 'Satsanga' is 'Rucheenam vaichitrya drajukutil nana pathjushaam'. 'Raju' means soft and 'Kutil' means hard. One can choose an easy path or a difficult path to attain the Divine as ultimately, all the rivers

empty themselves in the sea. Each person having a different disposition, choose different paths but the end purpose remaining the same. Therefore, speaking, singing, playing, listening to the 'Vyaaspeetha' is no doubt a very beautiful and a high form of 'Satsanga' but its meaning should not be constricted. Morari Babu alone is not essential for 'Satsanga' but 'Morari' is very much essential. 'Morari' means the Divine or a sacred and a divine discussion.

Yesterday, when I was coming for the evening program, I happened to meet a minister of this government. The minister happened to be a lady. She said that she holds an independent portfolio in the cabinet. Her ministry is called 'The ministry of happiness'. She happens to be the 'Happiness Minister of Abudhabi'. I have learnt for the first time that for a government the happiness of its people holds such an importance. I was very happy to learn about this. I had mentioned this even yesterday that all this is also a 'Satsanga' for me. She asked me, 'Babu. As I am handling the ministry of happiness, I seek your advice as to how can I develop and grow my department'. I noticed a great amount of modesty and decency in her. She sat on the floor. I requested her to kindly sit up as she was a VIP and controlling a very important part of PMO to which she replied, 'My elders have not taught me do this'. I salute this modesty. We were talking for nearly half an hour and during the course of the discussion she even mentioned that 'I have heard that you talk about truth, love and compassion. I try to follow it in my life. I shall try and come one day for the 'Katha'. I was not aware of this fact but she told me that in your country, in the state of 'Madhya Pradesh' though there is no separate department of happiness but it does form a part of the ministry. I was very happy to know about this and thought to myself, 'Aadha hee sahi, meri taraf jam toh aaya'. At least if not fully, some thought is taking shape in my country also. But here, there is a fully dedicated ministry involved in it. I said that I will surely mention this in the 'Katha' tomorrow. I always keep my window shades open and gather or accept the good and noble from where ever I get it. She said that we endeavor to make our people economically strong, empower them with proper health care facilities and provide facilities to the elderly and the aged strata of our society. We try and ensure that the populace is not inconvenienced. We do our utmost to see our people happy and provide them all the

requisites for the same but in spite of all this to be happy or sad is entirely their own choice. This is the most important aspect. The Almighty has not bargained in anyway and has granted this human birth to all of us but our irony is that we are not happy. Has He given us less? Even if we say that He has not given us enough, yet He has given us much more than we deserve. 'Baddey bhaag maanush tanu paawa'. But still, we are unhappy. I notice the youngsters who come to me that they are bereft of happiness, why? What has the Almighty not given us that we have to be sad? How beautiful is the earth. On the earth, all of us have our own motherland. Each one of us is blessed with the birth in a human body, we have our own scriptures, such a lovely family, still we are not happy. If you are determined to be sad then even the Divine can't make you happy and if you have decided to be happy, He can't make you sad.

I receive so many letters saying, 'Babu. What do we do to overcome our jealousy and hatred? My answer is that focus your attention on the 'Vyaaspeetha' and not around it. The cause of your enmity or jealousy is this habit of looking here and there. You have missed out on focusing your attention on the centre. You are responsible for the consequences. Who is doing the 'Aarti'? Who is getting himself photographed? Who is taking undue advantage? Just forget about all this (Choddo na yaar). Have you come to Abudhabi to see the races? Are you here to compete? My simple request to my listeners is to try and follow truth, love and compassion in life. If you cannot do it, leave it but being the listeners of my 'Katha', at least give up jealousy, desist from criticizing anyone and you shall not hate anyone. Is it a lot that I ask from you? What have I asked for? I have not made an appeal that you build an ashram or construct a few rooms there. Let me clarify that I do not have any ashram. I don't request for the construction of any temples. What do I ask of you? Why are you harboring jealousy? Just leave it. Leaving jealousy is nothing short of getting hold of the truth. Leaving criticism is holding on to love and leaving hatred is holding on to compassion. It is united or interdependent. If you are truthful then you cannot be jealous. If you and me have love within us then, 'Sakala lokma saunney vanndey', whom will we criticize? If we are compassionate then hatred will go and non-violence will creep in.

My dear youngsters. I always ask this question that what more could the Almighty give us.

What is obstructing our happiness? The 'Vyaaspeetha' has not labored any less. If an engineer is happy and smiling then this will not render his construction work to be weak. If a doctor learns to smile then I feel that his patient will be half cured just by seeing his smile. But unfortunately, no doctor wants this. If a teacher looks at his pupils smilingly than all the homework, tuition etc shall become redundant. If a religious teacher blesses his followers or devotees with a benevolent smile, it shall open the doors of liberation for them. I have been saying this for a very long time that I do not have any followers. All are my flowers.

Look at the center. Concentrate on the 'Ramkatha', even keeping me aside. Therefore, the 'Vyaaspeetha' is in the center and the 'Ramcharitmanas' happens to be in the center of the 'Vyaaspeetha'. In the center of this text is the history, spiritual thoughts, truth and the most elementary property. So I would like to salute this thought of this country where an entire department has been earmarked towards happiness. The respected lady minister said that we want our people to be economically sound as well their happiness quotient also has to go up. On this I did say that this is just the translation of one of our sutras. We say that there should be progress along with a relaxing and a calm rest. The train of our life should run on these two tracks. On one hand, we have our economic progress and on the other the spiritual calm. Therefore, till such time we are in the 'Satsanga', the karma cannot harm us. But after all, we are ordinary mortals and that's why we are running scared here and there like Sugreeva.

My dear brothers and sisters. Man has got the will but lacks capacity to achieve it. As because we are ordinary humans, we have very many desires but are ill equipped to fulfill them. The almighty possesses the capacity but lacks the will. The Almighty can also be defined as the one who is devoid of any desire but possess profound capacity or capability. We men, lack in the capacity but are filled with innumerable desires. The 'Bhagwadkatha' unites the capacity with the desire resulting in a flood of bliss. Sugreeva is filled with desires but is powerless or incapable in fulfilling them. Sri Rama is all powerful but is totally devoid of any desire. If you consider Rama as the Divine incarnate then, the meeting that is going to take place on the 'Rishyamooka' hill is between a desire filled human and the all powerful God but we need Sri Hanuman to

facilitate this meeting. I would use the term 'Buddha Purush' for Hanuman and this Divine energy is what the 'Sadguru' is made of. Many people say that they don't need a Guru. If one does not need one, so far so good. I would like to mention these three things in front of you. If you do not have any desires, then you don't need a Guru. If you are devoid of any base desires then you don't need a Guru and if you are fearless, then also you don't need a Guru. I am saying this with total responsibility that Sugreeva can't do without Sri Hanuman because he is not fearless, neither he is free of the sensual desires nor is he is devoid of desires. If one is fearless, has no sensual desires and does not harbor any other desires or wishes, such an individual can do without a Guru.

My dear brothers and sisters. Unfortunately, we are running scared and are steeped in carnal sensory desires. There is no limit to our weaknesses, therefore for people like us the Guru is a must or we desperately need the presence of a 'Buddha Purush' in our life. In a way Sugreeva appears to be very endearing. In spite of his weaknesses, we can see sparks of lightning lurking within the dark clouds of his shortcomings. That poor chap sees but cannot rely on his perception so he believes upon the vision of his preceptor. 'O Hanuman. Kindly assume the form of a Brahmin and go and find out who these two men are'? I am unable to recognize the Divine and seek the help of my Guru in recognizing Him. The Guru element is most important in my opinion. Sugreeva first is doubtful about Sri Rama. He wonders whether He is someone with a sordid mind. But more than himself, he relies on the judgment of his preceptor thereby recognizing the Almighty. Unfortunately, people make use of the Guru to further their own selfish interests. Please remember this sutra of mine, 'Kindly never use a Sadhu as the means or the medium. The Sadhu is our goal and we should not use him as a means to further our selfish desires. Do not start your private practice in the name of a Sadhu or a Saint. Nothing can ever be hidden from him. Many people come to make a Guru so that they can use him to suit their purpose. They try and do all sorts of things taking his shelter or by using his name.

So Baap! We are discussing that Sugreeva has many shortcomings. He is a sensualist, he is terrified, and he has many desires, and is an escapist. In spite of these there are few plus points in him like he believes

on the eyes of Sri Hanumanji and requests him to go because his eyes can mistake for he is a sensualist. One, whose mind is filled with different desires and is petrified, will not be able to make a correct assessment, therefore he asks Sri Hanuman to go. Both these characters enter the scene at this point. Both Sugreeva and Sri Hanuman enter from here. The 'Ramcharitmanas' does not have any topic regarding the birth of Sri Hanuman nor any stories about his childhood. He enters directly as the minister to Sugreeva or in other words as a 'Buddha Purush'. In short, I would like to say that let us be seated on the 'Rishyamooka' hill which in other words means the 'Satsanga' so that we are not chased by our karmas. Even then if our mind vacillates then we should take the help of an awakened being for guidance. Like I often speak about this sutra which has been followed by our Rama Bahen that either leave everything on your 'Sadguru' or else leave the 'Sadguru'. There is no other option. The Divine name or the 'Ramnaam' itself is the 'Sadguru'. Anything given to you by the person on whom you have a total faith can also become your guide. It is not necessary that you need a person. Till such time we have weaknesses, we must rely upon the guidance of a proper guide. Seek the refuge of a 'Buddha Purush' who is like Sri Hanuman or possesses his attributes. One who can point out the Divine to us? Sugreeva asks Sri Hanuman to take the form of a 'Bramhacari' and indicate to him from there itself or else they might come here following him and catch him. The 'Bhagwadgita' tells us that if we want seek the guidance from the teacher then we should seek in humility with bowed head and a prayer with folded hands. Following this guideline, my Hanuman, as soon as he came in front of Sri Rama and Lakhanlalji Maharaj he bows down in humility and respect and asks;

Ko tumha syamal gaur sareera|
Chattri roopa phirahu bana beera||

One, the fair looking and the other is dark complexioned. Who are you? Sri Hanuman goes on asking one question after the other. The first question is that one is fair and the other is dark complexioned, who are they? Because you are carrying a bow and arrows on your person, you seem to be strong 'Kshatriyas' and are roaming in the forests. While observing the Lord from head to toe, Sri Hanuman's eyes fell of His Divine Lotus feet and immediately the next question popped up in

his mind, that on such a hard and rough terrain why are you walking bare footed with such delicate feet? What is the reason for your roaming around these forests in this way? And in a very natural manner he addresses the Lord as 'Swami'. Hey Swami. Who are you? Sahib. It is a question of Sugreeva's life and death and he is relying on Sri Hanuman to get the right information about the new comers. And if we want to get the correct information or the personal details on the individual then we must bow down with utmost humility and ask. Firstly, when Hanumanji bowed down, he gave the impression of his being a Brahmin. Second, the place where Sri Hanuman has bowed down ensures our safety. Third, it indicates that we are egoless or have come without any pre concluded ideas. And the fourth is, that as is written in the 'Balkanda' in the 'Hanumantavandana' that Sri Rama resides in the heart of Hanuman. His heart itself is a temple of Lord Rama. Therefore, Hanumanji wanted to confirm that the one who is within and the One who he is seeing outside is one and the same. Sri Rama is an indweller as well as the force surrounding or enclosing us from all sides. He goes within as well as he comes out. Now just imagine for a second that one who resides within our hearts, how soft will be His Lotus Feet. Because, as it is, our heart is very soft. Now just imagine the softness of the Lord who resides within our heart, who is the softest. Now, when he has ascertained that the Rama within and without are one and the same, but His Lotus Feet is so soft and He is walking on this rough and hard surface barefoot. The Lord's physical appearance is so soft, enchanting, bewitching and most beautiful.

Mridul manohar sundara gaata|
Sahat dusaha bann aatap baataa|

He is so soft. You have such delicate and beautiful physique and yet you are moving in the forest tolerating the heat of the summer, rain and the autumnal weather. As Sri Hanumanji Maharaj is coming closer, he is slowly and surely recognizing the Lord. His inner conscience confirmed to him and so he asks;

Ki tumha teeni deva maha kou|

My Lord! Are you the two celestial deities out of the 'Tridevas'? They are known as Bramha, Vishnu and Mahesh to the world are you amongst them? Then he thought that they are three whereas here there are only two. Lord. Are you the 'Nara & Narayana'? Who are you? Continuously, he kept on asking questions one after another. He further queries 'Jaga kaarana', are

you the primordial cause of the creation? 'Taarana bhava', are you the liberator of mankind? 'Bhanjani dharani bhaar', maybe you are the redeemer of the earth. Or, 'Akhila bhuvana pati', the Lord of the universe who has assumed the human form. Please tell me, who are you? Sri Hanumanji asked a series of questions. Now, it is the turn of the Lord to reply. Now this is the 'Hanumanta – Rama' dialogue. Sri Hanuman didn't know who He was but the Lord very well knew who he was, but He replied in the same tone as He was asked. Goswamiji is putting the words in Sri Rama's mouth. The sequence of the questions was primordial cause of creation, redeemer of the earth, the master of the creation and so on. The Lord replies, 'Hey Vipra. We are the sons of Maharaja Dasaratha.' This answer made Hanumanji think that if you are the princes of Ayodhya then how come you are roaming in the forest? 'We have come to obey the instructions of our father'. If that is the case then you should be staying in a hermitage. Why are you bearing the onslaught of the seasons? 'O learned Brahmin. A demon has abducted Vaidehi and we are out in search of her. Now we have told you our side of the story, kindly tell us who are you?' After this conversation,

Prabhu pahichaani pareu gahi charana|

So sukha Uma jaai nahi barana||

Now the dialogue is just this much. The words have the power to awaken a person. While this exchange was going on, Hanumanji Maharaj was able to recognize the Divine and he falls down at His Lotus Feet. I have repeated this many a times but once again would like to repeat it for the benefit of my young listeners. Till the time you are not absolutely sure and certain about someone, pay your respects by bowing down but touch the feet once you are clear. Because, often when we touch the feet without knowing then in no time we are out to pull the leg and try to trip the other person. In a hurry, touch the feet, fall down at the feet, surrender yourself, this goes on. What I mean to say is in a hurry we touch the feet and even in a greater hurry, we try to topple or pull the person down. Hanumanji Maharaj teaches us that once you have surrendered yourself at the Lotus Feet after due diligences then never leave them.

Sri Hanuman makes sure and recognizes the Lord and holds on to His Lotus Feet. The most fortunate character in my opinion who was blessed with the service of the Lotus Feet, the Lord placed His

hand on his head, also touched his feet, held him in a tight embrace, showered him with His tears and seated him next to Himself is only Sri Hanuman. When Hanumanji falls at the feet of the Lord, He picks him up, embraces him and seats him by His side. Seeing him, the Lord has tears of joy streaming down His cheeks. As if the Lord is trying to soothe the burning embers of such a long separation of His devotee. It is very rare to see one single individual who has been showered with so much Divine love. Today, Sri Hanuman has attained the Divine feet. His happiness knew no bounds. Sri Hanuman speaks further;

Eku mein manda mohabasa kutila hridaya agyaan|

Puni Prabhu mohi bisaareu

Deenabandhu Bhagwaan||

Maharaj! First of all I am a fool. I am bound by attachment. I am wicked and deluded. Hanumanji is expressing the human weaknesses he has, openly in front of the Lord. Then he tries to submit very sweetly that 'Lord. I am an ordinary mortal, engulfed in myriad human weaknesses and hence could not recognize you but how come you have beseeched me?' To recognize you, one must have the power of 'Bhajan' behind him. Please try to listen to this sutra of Sri Hanuman very carefully that he does not know how to pray (Bhajan). I am not equipped with 'Bhajan'. At this point, I would like to add something. What is the meaning of 'Bhajan' that Sri Hanuman admits that he lacks?

Does 'Bhajan' have any means? Yes, it has three ways. First is a total knowledge. We shall define 'Bhajan' separately later but for me, it is a beautiful word. In my dictionary or pure words, 'Bhajan' happens to be one of the most important ones. So, one way is that the complete knowledge is 'Bhajan'. The second is complete faith (Bharosa) and the third is love (Prema). Hanumanji Maharaj says that he has none of these. I have been deluded by your 'Maya' because of which I had forgotten you and hence could not recognize you. According to the 'Manas', the union of knowledge, firm faith and love are the means of 'Bhajan'. Chanting or counting the beads of your rosary (Japa) is 'Bhajan', yes, it is good. To do the 'Katha', its great. There are so many different ways of 'Bhajan'. Please don't understand 'Bhajan' in a very narrow sense. You are able to know a person in & out, either be your Guru or a sacred text or the Almighty. You and me are having a total faith in him and thereby develop a natural love for him; this in my opinion is the path to 'Bhajan'. Here, Sri Hanuman submits that he

lacks all these. On this statement, the Lord felt that Hanuman has felt a bit bad. So, in order to please His devotee the Lord says;

Sunu kapi jiyaa maanasi jani uuna|

Taye muma priya Lachimana ttey doona||

Hey Kapi (monkey)! Hey Hanuman. Baap.

You are twice more dear to me in comparison to Lakhan. Now the introduction of the Divine is through. Seeing an opportunity, Sri Hanuman tries to take the conversation a bit further and says, 'Maharaj. On the hill, the king of the monkeys, Sugreeva lives. He is your servant. I pray that kindly accept him as your friend. From a servant, please make him your friend.' To this the Lord says, 'Hanuman. Fine, I agree to do so. Kindly go and get him here.' To this Sri Hanuman says, 'My Lord. He cannot come to you, you will have to take the trouble and go to him'. The Lord asks, why? 'He can't budge from his dwelling because he is dead scared. Maharaj. If the patient is in a condition to move, he can be taken to the hospital but if he is not in such a state then in an emergency, the doctor needs to come and see him in order to save his life. He is sick. He is a sensualist, he is weak and scared. You will have to come to see him. Thus, Sri Hanumanji Maharaj carries Sri Rama and Lakhan on his shoulders and gets them to the 'Rishyamooka hill'. When the 'Jeeva' is in 'Satsanga' then the karma cannot chase him. And with the blessings of the 'Sadguru', the Almighty Himself comes to perform all the actions required for salvation out of His sheer compassion. Sugreeva gets up and welcomes the Lord. Sri Hanuman introduces both the parties to each other. He is the younger brother of 'Vaali' and this is his story. He is the Lord Rama. In order to formalize their friendship and in a way say doing a sort of a registry he gets the fire to stand as the witness of this association and as if he sealed it. Whenever we enter into a friendship then it is mandatory as per the rules of friendship to know the happy and sad part of the friend. When you become friends then first try to know

more about the friend and specially his joys and sorrows. Sri Rama asks Sugreeva that you are from 'Kishkindha', but how come you are hiding here? In reply, Sugreeva narrates his entire story to Sri Rama.

On hearing about the pains of His friend, the Lord vows that He shall eliminate 'Vaali' with just one single arrow. To this, Sugreeva says that it is not as easy as you may be thinking. In the 'Bhagwadgita' the Lord asks Arjuna to leave everything and surrender unto Him completely, 'Sarvadharmaparitayajya'. Here the Lord says that please cast away your worries my dear friend, I shall do all that is necessary. But after all the human nature has the tendency to doubt. The Lord asks him to pick up his mace and go out and challenge the foe. Sugreeva goes out and challenges Vaali in combat and considering the opponent to be a tiny chicken, Vaali comes out as if to crush him. Roaring Vaali gets up and shouts wait a minute, I shall just put you back in your right place. In a way it is good that you yourself have walked into the jaws of death. I shall not leave you now. As 'Vaali' got up to go, his chaste wife fell down at his feet and begged him to stop. My Lord. Don't consider Sugreeva's challenge this time to be hollow. He is supported by extremely powerful brothers who are the store house of strength and authority. They are the two sons of Maharaja Dasarathji Maharaj of Ayodhya, Rama and Lakhan who can defeat even the death in combat. I should not be widowed so please don't go to fight Sugreeva. Vaali tells his wife 'Tara' that you are stupid and getting unnecessarily afraid. I have heard that Sri Rama sees everyone as equal. For him Sugreeva has become dear to Him and I harbor ill will towards Him shall never matter. He sees everybody to be equal. In spite of this equanimity, if He chooses to kill me then what could be greater than that for me in this life to be liberated by the Divine Himself.

Sri Rama is seated in equanimity and during the first round of combat He maintains a neutral stand.

The 'Jeeva' has the desire but no capacity. We are humans (Jeevas). We have so many desire but are incapable in fulfilling the 'Hari-ichha'. The Divine has the power or capacity but does not have the desire. The Almighty has a total absence of desires but the power or capacity is immense. On the other hand, we are filled with desires without and capacity to fulfill them. The 'Katha' combines the desire and the capability together and only then do we immerse in the ambrosia of life.

The fight rages and internally so many feelings were erupting but outwardly, he uses derogatory words in order to infuriate the Lord but He says that I don't want to kill you but I surely would like to decimate your ignorance. I wanted to eradicate the wrong tendencies in you. I can make you immortal and stationary in one place, if you want. On hearing this, lying on his death bed, counting the last breaths he turns to the Lord's side and holds on to His Lotus Feet with tears of love and repentance flowing down his cheeks as if washing the Lord's feet. He says, 'My Lord. For so many births the sages and seers practice that your holy divine name should be on the lips when they die but to no avail. I am so fortunate that I am able to see you, right here, in front of me and I am calling out to you. Now, I have no need to retain this mortal frame of mine. Maharaj. I am through with my desire to live. My Lord. This is my young child, 'Angad'. I am not at all interested that he takes over the reins of the kingdom after me. But My Lord. My last wish is that I would like to give his hand in your hand before I leave on my onward journey. It is a very normal practice of performing the 'Kanyadaan' in our country but this is the first and only instance when the 'Kumardaan' is being fulfilled. This man has written the last chapter of his life very beautifully. Kindly accept my only son as your personal servant. By establishing his heart and soul at the Lotus Feet of the Lord, Vaali leaves his mortal remains. How fortunate is he? Seeing the lord continuously, with His Divine name on his lips and heart and ensuring his son gets the

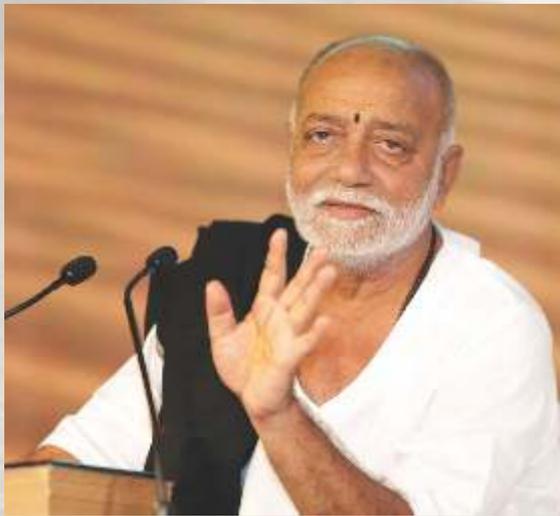
blessings of the Lord and handing him over to Him, he leaves the body as if a garland falls off from an elephants neck.

Sugreeva was installed as the ruler of 'Kishkindha' and Angad was made the Crown Prince. After his coronation, Sugreeva came back to the 'Rishyamooka hill' where the Lord was waiting for him. He asks, 'Lord. What should I do now?' I have done my part of the work now as per your commitment you need to help me in the search of Sita. My bit, I have done, now the ball is in your court. But the monsoons have already arrived and during this weather, the 'Sannyasin' or an 'Udaaseena' or a forest dweller must stick to a place and stay put till such time as the skies don't clear out. Therefore, on this 'Pravarshan hill' I shall perform the 'Chaturmaas' here. You can now go and enjoy your kingdom for this period but as soon as the rains recede, the expedition for Sita's search should begin in the right earnest. The Lord (Paramaatma) is very kind but this man is a sensualist.

The Lord comes on the 'Pravarshan hill'. He performs all the rules and conditions surrounding the adherence of the 'Chaturmaas' vows. During this period, the Lord extensively explains the rainy season. I had indicated that in one line the explanation of the season, in half a line the description of the 'Ruta' or in other words divine truth and the complete topic is quite a detailed and exhaustive description of the rainy season. At this stage, the dialogue between Sri Rama and Lakhalaji Maharaj begins. Hey Lakhan, see the sky is laden with rain bearing clouds and there is an occasional thunderous rapture. You are a householder but that also a mendicant householder. Now if a Vaishnava comes to meet this mendicant and on seeing the Vaishnava the mendicant experiences divine bliss, the dark rain bearing clouds are experiencing the same joy on seeing the peacock. One line is for 'Ruta' and the another for 'Ritu';

Ghana ghamanda nabha garjata ghora|
Priyaheena darpata mann mora||
Damini damak raha nachan maahi|
Khala kai preeti jatha thir naahi||

There is a beautiful 'Ritu' explanation given in the 'Srimadbhagwatji' also. Tulsi has taken something from there as well. He has taken a bit from 'Kalidasa's Meghdoot' and after editing it has come out with a beautiful description of the rain.



One whose mind is free from any allurements, he will not go astray

Baap! On the fourth day of this 'Katha', which has been organized purely for the purpose of experiencing the inner bliss, I welcome you all. I offer my 'Pranams' to all of you from the 'Vyaaspeetha'. Yesterday evening, a group of young 'Qawwals' began their rendition with 'Malkaunsa' under the aegis of the 'Vyaaspeetha' and concluded with the 'Kutchi Bhairavi' of the 'Saamat Gharana'. I express my utmost happiness for the same. I salute the diligent musical practice of all these aspirants. 'Khush raho Baap.' Whenever we have the summarized booklets of the 'Ramkatha' ready with us by the sincere efforts of our dear Nitin Bhai and his entire team which we present during the 'Katha' as per the Divine will. During this 'Katha' at Abudhabi, we are pleased to place before you the edited summary in the form of a booklet, 'Manas – Parmarath, Manas – Punnyapunja and Manas – Dharmarath'. On all these occasions, Nitin Bhai expresses his heartfelt feelings. Nitin Bhai, your Hindi has surely improved over the years. You are speaking very good Hindi now. For this entire gratuitous service rendered towards the 'Vyaaspeetha', I would like to offer my appreciations to Nitin Bhai and his entire team. 'Khush Raho.' 'Manas – Kishkindhakanda' which is based on the first and last 'Chaupaayi' of the 'Kishkindhakanda', during this 'Katha' we will try and discuss all the incidents based on their historical and spiritual aspect so that our life can move on the tracks of truth and facts and thereby provide us eternal peace. Let us proceed a bit further, because 'Raghuveera' always did this, move forward. Move forward. Move forward.

Today I have quite a few questions with me. There are a few from yesterday as well. Let me first take up one from yesterday. One listener (Shrota) had yesterday asked me that what is the definition of 'Kunwari Buddhi' (Virgin mind)? What will be termed as the 'Bhakti Buddhi' (Mind going astray)? And how will you describe a stationary or a stable mindset? It is a good question. Allah only knows whether my reply will also be as good but I must appreciate that it is a very good question. Baap. I will take the help of Lord Buddha to frame my answer. In Buddha's lifetime, modesty or morality has been highlighted. A very straight forward meaning of 'Sheel' can also be a pure behavior (Shuddha vyavahaar). A very simple meaning is pure character. What is obtained by the service of the elders or the 'Buddha Purush' is called 'Sheel'. My 'Manas' puts a stamp of approval.

Seela ki mila binu budha sevakaayi|

We cannot attain this modesty or pure behavior without the service of the elderly and the 'Buddha Purush'. By exercise, proper diet and a regimented lifestyle we can attain strength or good health but modesty or pure character is nearly impossible without rendering service to the evolved and awakened Fakirs. So Baap. 'Tathaagata Buddha' declares that there are five types of 'Sheel' and the mind endowed with these five is termed as 'Kannyaka'. It is termed as the 'Virgin' mind. These are known as the 'Panchasheel'. They are very simple and straight forward. 1) Not to steal is one form of pure character. They are such simple tenets that if we try and become a bit strong with ourselves, we can very easily inculcate them in life. 2) Not to lie is the second virtue. 3) Non-violence is the third 'Sheel'. 4) Keeping away from ill conduct is the fourth form of modesty. 5) To stay away from vices is the fifth form of pure conduct. I will ask myself and you too introspect and see whether our mind is free of these five maladies? If so then you can roar within very boldly and declare to yourself that your mind is 'Virgin'. You might say that there is no chance of being able to proclaim this virginity. I would say that if any of these have struck you unknowingly then it could be pardonable. It is not desirable but still could be excused once. I have accepted this in one of my interviews. Maybe, during the 'Talgajarda Katha, Manas – Morari' I had said that your Morari Babu has once stolen though there was no selfish motive behind it. It was a very dollish incident during my childhood and I had even confessed it to my Grandfather.

I have been asked one more question today but I feel a bit scared to enter into it because once I let myself adrift then I lose control over my emotions. I am asked, 'Bapu. Dandawat Pranams. I love to listen to you speak about Tribhuvandas Dada.' It is in English and as you all know, my English is the 'Kutchi English'. 'Aakha deshma Gujarati paacho na paddey. I pray to people of other districts to please excuse me but even in the Gujarati language, 'Kaathiwaadi kyaanyi paacho na paddey'. A Saurashtrian, no way and after all a 'Kutchdo' has his way throughout the year. I remember 'Anjaar' at this moment. I am reminded of our 'Vellji Gujjar'. 'Aey vaalo asaanjo watan, mooji Maatrubhoomi ke naman'. 'Vandey Mattaram. Vandey Mattaram. Vandey Matarram.' The terrorists who

were pushed into Kashmir and the young soldiers of our armed forces were killed while they were asleep in a manner that will put even cowards to shame, to all those who were martyred and all the martyrs of my Motherland, I along with my 'Vyaaspeetha' and the countless listener family of mine, I offer our humble homage and to the bereaved family our heartfelt condolences. Our army chief has declared that our army shall give a fitting reply to this at the proper time. The time and place shall be decided by the army and not by the government. Though, he very cleverly did not use the word 'Government' but his reference was clear. An experienced editor of the 'Janmabhoomi Group' Sri Kundan Bhai Vyaas has written in his editorial that it is not necessary that this pronouncement should be made in the press briefings, or Twitter, or the various social media platforms, or sitting in air-conditioned rooms. The need of the hour is to take a bold step in the larger interest without an inordinate delay. Though, I am opposed to any form of violence. I am personally against any weapon per se but in the 'Ramcharitmanas' for the ultimate good of Devarishi Narada the Almighty had to take a different decision. Narada even uses abusive language. Maybe, the responsible people seated in high places might be finding it difficult to take decisive action. But the youth of our country are being killed every other day. Today, I was reading the statements of some of the children of these martyred soldiers that they would like to grow up and become engineers; doctors etc and join the armed forces to serve our country. My 'Vyaaspeetha' offers a very painful tribute to the martyrs. Those who are in power, it is their duty and as a citizen of India, I have

the right to express my views. I once again along with all the listeners, both seen as well as unseen, who are devoted to the 'Vyaaspeetha', I bow down in respect at the feet of our brave soldiers and offer my homage and express my heartfelt condolences to their families. May by the grace of Allah, everyone be blessed with well being and good fortune. How long will we be fooling ourselves?

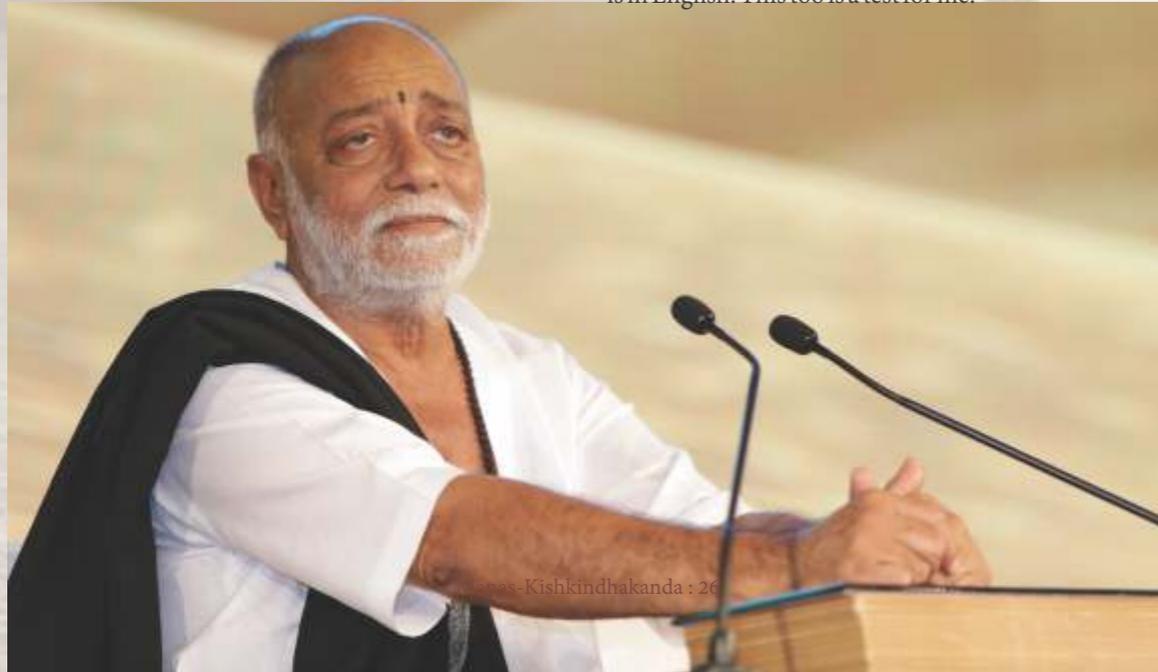
Shart yeh kahati hai ki zubaan se kuch nahin bolun,
Dikhaavey ke liye hans loon, tasalli ke liye ro loon|
Meri ankhon ne dekha hai, merey kaanon ne suna hai,
Sharaafat yeh kahati hai ki kissika raaz na kholoon|

-Jameel Hapuri

Otherwise, my eyes have witnessed and my ears have heard it but my honesty, faithfulness or loyalty or my love does not permit me to reveal any secrets. This is a 'Sher' penned by Jameel Hapuri Dada. No ill feeling towards anybody. The 'Vyaaspeetha' has equal respect out of the sheer largesse of our hearts towards this entire universe or this beautiful creation but the irony is that because of our idiocy or foolishness, we have carved out a separate India or Iran. When will these walls be dismantled? But the sacrifices of so many innocent lives shall not go in vain. But now, the society is fed up with hollow utterances.

Mainney ek ek eent ka sadka nikaala hai,
Merrey makan ki deewar kabhi gir nahi sakti|
- Andaz Dehalvi

The entire creation is ours. The entire mankind is one family. But when so many are dying every day for the sake of their motherland, this outpouring of emotions came out naturally. I remembered the 'Kutchi English' because the question is in English. This too is a test for me.



“Bapu. I love to listen to you speaking about Tribhuvandas Dada. Whenever you speak about your Dada, it brings tears to my eyes. These tears teach me about the true Guru - Shishya. Only if you have time, can you please speak about this samvaad between you and your Dada. Jai Siya Rama. Your, a flower”. So coming back, I had confessed to Dada that your Morari has stolen. Now, this theft was committed when I was pretty small and that too without any ulterior motive, plus the theft was of something auspicious and not inauspicious. Nothing inauspicious, but the 'Mangal Murti' idol from our 'Talgajarda Ramji Mandir'. There was a small idol of Ganesha placed there. I really used to like this tiny Ganesha. So, I thought that it would be just right to place it in my 'Pooja'. No other reason. But I became restless. I could not sleep at night. This is an incident of my childhood. I went and told everything to Dada that I have done this. It was my turn of performing the worship at the temple. Now just imagine that the priest worshipping in the temple begins to steal from there then. If it was someone else, it is understandable but if the priest himself does it then? I was doing the vesper service (Aarti). When it used to be the turn of our Manni Ma or Bhikharam Kaka's mom, they would ask me to perform the rituals in their place. In this way, morning and evening services were being done by me in our 'Ramji Mandir'. So, on one such occasion I picked up the tiny Ganesha. The whole night I could not sleep. The next day morning, I went and confessed it to Dada that “I have done such and such thing. After confessing it in front of you, I shall overcome my guilt and if you pardon me then I shall go and place it back.” When I went to put it back, Manni Ma was present there. She asked me, 'Son. What is the matter? Why are you so petrified?' I said, 'Ma. I had taken the small Ganesha with me yesterday but I became restless after that so I went and told Dada. He said that it's ok but now go and put it back. I had come to place it back.' On hearing this Manni Ma said, 'No Son. If you like the Ganesha so much then I am giving it to you right now. Take Him with you.' So this is the tale of my theft. To take away something belonging to someone, merely is not a theft. To conceal or hide something which needs to be told or exposed will also be termed as theft. So, our discussion is that out of childishness or ignorance, where there is no mala-fide intention behind it, if someone has taken something then though it is not appreciated or accepted but can be forgiven.

Therefore, while declaring the 'Panchasheel, Tathagata Buddha' explaining the very first tenet says that consider the mind to be virgin where there is no

thought of theft. I have also said that whatever needs to be spoken in the interest of the mankind or in the larger interest of all concerned to hide or conceal or remain silent on it is also a sort of theft, in my opinion. So Baap. First is, not to steal. The mind which does not think of stealing is a virgin mind. Second, not to lie is a characteristic of a virgin mind. I know that it is a very difficult proposition. 'Satyam vadishyami. Rutam vadishyami.' This is a profound declaration made by our Upanishads. At least, if you and I can remain alert or conscious about the truthful thought, truthful speech and truthful actions then our mind will be awakened or virgin. It is tough though, I admit, yet doable. The third tenet as per Buddha to maintain the virginity of our mind is to remain away from vices. Vices are not good in any case but some ordinary bad habits can be accepted sparingly. I am not saying this to protect or appreciate any bad habits. A vice is a vice, no doubts but say a habit of drinking tea. I need to place my practice openly in front of you, isn't it Yaar?' We keep on having several cups of tea. But I must say that as far as possible, we must try and keep ourselves away from the vices. You must have understood it clearly that any habit or vice which is harmful to self, to the family, to the society and to the world at large need to be shunned to ensure the virginity of our mind.

Kabhi roti kabhi hansti kabhi lagti sharaabi see|
Mohabbat karneywalon ki nigahein aur hoti hain|
- Raj Kaushik

If you want to get intoxicated then be in love. A dissolute can never keep his mind's virginity intact. I have even admitted openly in an interview and also during 'Manas - Morari' that I have smoked a 'Beedi' once. I must admit that even that too was out of childishness Sahib. I might have been seven or eight years old then. At that time, when I would go out from the lane where we used to live, then we would come to a Dalit locality where the cattle or sheep rearing community of our 'Bharwads' used to stay. When I would cross this area, it would lead to a very quiet and a lonely part of the village. One day, on reaching there and on seeing so many people smoking I told myself that why not try it? Bhikharam Kaka used to roll the 'Beedis'. This was his occupation. There was a cheap cigarette shop of Nemchand Jain Baniya in our village. One of his nephews was of my age. When Nemchand Kaka went home for lunch, his nephew was manning the shop and I went there. I sat down and started a conversation with him. 'When will Kaka come?' He asked that what work you have with him? Have you ever smoked a 'Beedi'? Tell me very clearly, what is your intention? I replied, 'Nothing. Just like that. A

bundle contains how many sticks?' There are twenty five in each bundle. To this I enquired, 'If you take out one piece from the bundle will anyone come to know?' On hearing this, he was surprised and asked me, what is all this that I have started? I replied that we are Sadhus and are not allowed to smoke; but we need to have this experience in life. I must have hardly smoked half a stick and my head started splitting with a headache. I had never even touched it in my life. There was one 'Baawdi Bahen Bharwad' who used to come to my Savitri Ma and give her some milk and butter-milk. It so happens that the day when you don't have a ticket of the journey, that very day the ticket checker will come. This is the problem. Now out of all, where from did this Baawdi come from? 'Beedi'? No, no Mataji. You don't need to say anything, I myself will tell them. After all she was an elderly lady and smilingly she went away. Again, I became very restless and went and confessed it to my mother that Ma. I have committed this mistake. 'Ok Son. Nothing to worry but, one must be careful in future.'

My dear brothers and sisters, one who is steeped in vices, his mind can never be pure or virgin. Not to steal, not to lie and shun all vices. The fourth tenet is that one should stay away from bad conduct to maintain the virginity or the purity of the mind. There is one more word used in the original text, but in my opinion bad conduct includes mostly everything. That is why I am using a very universal word 'Durachaar' (Bad habits) here. One who stays away from ill conduct can keep his mind pure. Buddha's fifth tenet is that one who is non violent can keep his mind pure. Bhagwan Patanjali has given a sutra on non-violence, 'Ahinsa pratishthaayam tatsannidhau vaira tyaga'. Non-violence is very powerful. The world revered Gandhi Babu practiced non-violence and truth all his life. The UN has also declared the second of October as the world day of 'Non-violence'. We should abstain from violence in any form. So, in reply to the question about the purity or virginity of the mind, I have this to say. If we can practice abstinence from these five ills, surely we can ensure the virginity of our minds. However, unknowingly or out of innocence or ignorance if at all any of these five tenets are broken then though they are not appreciated but it is pardonable.

Now the second part of the same question was that how can we stop our mind from wandering? How to ensure the stability of the mind? One, whose mind is away from any sort of temptation, can ensure the stability of the mind.

Riddhi siddhi preraai bahu bhaji

Tulsiji while discussing the 'Gyaandeepra' in the 'Uttarkanda' says;

Buddhi lobha dikhaawahin aayi|

On every step we shall be confronted by various temptations. At that moment the unstable mind shall be enticed and get stuck. The moment we get attracted to allurements, the stability is lost. Mind you, the temptations come in a very attractive package and entice our mind slowly in turn making us unstable. That is why I always say that maintain a definite distance from any incident, from an individual or for that matter in any relationship. The third part of the same question is that how will our mind come into a conclusive or a decisive state? How to stabilize the mind or be focused? Please remember that what is pure it will stabilize in time. Once the mind stays away from these five ills and can be protected from temptations then gradually it will become stable. Your mentality will become pure and focused. I can say it with full responsibility and experience that purity surely leads to the stability of the mind.

So my brothers and sisters, the purer our mind, stable we become. Therefore, this leads to 'Tasya praggya pratishthita'. In the 'Bhagwadgita' there is a very lengthy list. But this is the core essence of all the sutras that purity is very important. Sahib. After all we are worldly people. Our Late Jayanta Bapa Pathak, who was an acclaimed poet in Gujarati, had written a poem;

Dudd-dudd dudd-dudd daddi paddey bhay,
mannas chey|

Ramta ramta laddi paddey bhay, mannas chey|

I am reminded of a sher of Dikshit Dinkauri;

Ya toh qubool kar mujhey meri kamzoriyon ke saath,

Ya phir chod dey mujhey meri tanhaayion ke saath|

Either you accept me as I am meaning I am sinner, or I am poor or I am so and so. Even my Tulsiji says in the 'Vinayapatrika';

Tu dayaalu deena haun, tu daani haun bhikhaari|

Haun prasiddha paataki, tu paap punja haari||

Stability is directly linked to purity. We will need to take out some time and practice it. You will surely enjoy it. So this was in reply to a query raised by you. Today, there are many questions with me.

One listener says that he has been thirsty for so long and now has no words to thank the Almighty for His grace. He has been hearing the 'Katha' for the last twenty years and today he is seeing it live, in person. He shares his experience and asks that why do tears come to his eyes as he is coming for the first time? The tears are your wealth. They are the flowers of prayer. What can be a better worship than eyes welling up in prayer? Tears are a spiritual bath. So, I must say

that it is a very pious and a holy sign. I welcome you.

'Till such time we are in the 'Katha' and we hear very many true and natural expressions, we come to realize that how many desires are we filled with. Innumerable hidden deep rooted sensual desires and ugly mental deformities which raise their heads within. It seems that it will take ages for these ill feelings to get eradicated but here in the 'Bhagwadkatha' I feel fearless and at eternal peace. Babu. But when we leave this place, we are afraid that all these impurities, deformities, desires will engulf us. We tend to forget and it will be just like the bathing of the elephant. In order to maintain this state of safety and protection always and save our 'Sadguru' from all the trouble, can you suggest a way that we can protect ourselves from the clutches of these petty desires? I feel that the pangs of this pain itself will open the path for you. Because, this pain of your inability itself is a positive indication. There are so many who are not even pained. What about them? There is no effect whatsoever. But the 'Satsanga' cannot be ineffective. The 'Katha' will conclude in nine days but after that you shall hum it and recall it mentally. It is a lengthy process but is bound to be effective.

Now, let us proceed a bit further in our main topic of 'Manas - Kishkindhakanda'. Yesterday, we had briefly discussed the description of the monsoon in the 'Kishkindhakanda' and had tried to understand the definition of 'Ritu and Rut' as explained by the Lord to Sri Lakhan on the 'Pravarshan hill'. The autumn has arrived and the season is changing. The autumn is an enchanting season. We shall once try and discuss it separately in detail. The monsoon season has ended. Lord Rama began to speak to Sri Lakhan and He says;

Barkha bigata sarad ritu aayi|

Lachimana dekhahu param suhaayi||

Hey Lakhan! Just see, the wonderful autumn is at hand. After this the Lord adds,

Phooley kaas sakal mahi chaayi|

Janu barsha krita pragat budhayi||

While expounding on the rainy season my Lord says that Lakhan. All these white flowers that have covered the entire face of the earth are very special. It appears that the monsoons have come of age meaning that gradually the youth of the rains has dissipated over time and with the advent of the autumn, it is growing old.

Udit agasti panth jal soshaji

Jimi lobhahi soshahi santoshaji||

During the autumn the star 'Agastya' rises in the sky and with it the muddy water that has accumulated at different places begins to evaporate. How? Like, the moment one becomes content, his greed vanishes.

Sarita sar nirmal jal sohaji

Sant hridaya jasa gat mada mohaji||

The Lord is seated on the top of a hill. Lakhan, just see. We can see that the water in the streams, rivers and the lakes appears to be so pure and clean. The muddiness of the water seems to have disappeared with the advent of autumn. How is the water of the lakes and streams? Just resplendent like the heart of a saint or a sage, which is devoid of any ego or attachment? So how this phenomenon of the water getting evaporated look like? 'Mamta tyaga karahin jimi gyaani'. Like a knowledgeable or an intelligent person without making it obvious, very discreetly reduces his attachments. With the advent of autumn, the sources or the flow of the water in the river does not diminish instantly. The water level comes down very slowly; similarly the wise man very discreetly reduces his attachment which outwardly is unnoticeable.

Jaani sarad ritu khanjana aaye|

Paayi samaya jimi sukrit suhaaye||

Sri Rama tells Lakhanlaji that with the advent of autumn the 'Khanjana' birds have come. The name itself is so beautiful 'Khanjana' (Wagtails). This word is extensively used in the 'Shringar Rasa'. It is a very beautiful bird. They only come in the proper season. How? 'Paayi samaya jimi sukrit suhaaye'. One's virtues rise only when the right time comes.

One whose mind is not lured by any temptations, he can expect stability in life. We will face many temptations in life. At that moment, one whose mind is wandering is bound to get stuck. The moment you get tempted, the instability of the mind begins because the temptations come in a very attractive packaging. The temptations gradually catch hold of the psyche and thereby set the mind wandering. That is why I always say that please maintain a necessary distance from each and every incident, person or any relationship to attain stability of the mental faculties.

Many people come to me and ask that, 'Bapu. We have performed so many good deeds and helped so many people still why do we not get any praise or fame?' Please remember that everything comes at the opportune time. If others don't praise you, why don't you praise them? If you receive the result of your good deeds after a while then think that now your virtues have arisen. The fruit ripens in time Sahib. Sing the glories of the 'Ramkatha, Srimadbhagwadji, Ambbey Ma, Ibaadat of Allah, reading of a Kalma or offering the Namaaz', whatever you do, is indeed very virtuous. Though, I am not one to be guided by virtues or sin. Just a while ago Nitin Bhai also mentioned while defining the 'Vyaaspeetha' that bliss is virtue and unhappiness itself is sin. This is simply my definition. When one experiences immense joy or is blissful then it indicates that his virtues have borne fruit but in spite of having everything, the person is morose, it is nothing but the result of his sins. But the virtues do bear fruit, though it takes time to fructify. As the wagtails come only when the autumn comes, similarly the virtues too arise only at the right time.

Panku na ranu soha asi dharani|
Neeti nipuna nripa kai jasi karani||

The earth is relieved of the muddy water and slush because of the advent of autumn. How does it look? Like a just ruler who is adept in moral ethics and is righteous but devoid of any acerbic tendencies, maintains high moral standards. The earth appears today just like a righteous ruler.

Jal sankoch bikala bhayi meena|
Abudha kutumbi jimi dhanheena||

What a beautiful expression of my lotus eyed Lord. Dear brother Lakhan. Just see that as the water recedes, the tiny fishes swimming in these swamps are getting distressed or feeling deprived. In the rain water, the fishes were very happy but with the reduction in the water level, they are distressed. How distressed are they? 'Abudha kutumbi jimi dhanheena'. Just like the uneducated folks feel in the company of learned. They are hesitant in calling the wise to their home because of their ignorance and poor state. Similarly, the fishes get distressed with the water level going down. Here we see that Tulsiji is trying to go right up to the very last deprived person of the society. So many centuries ago, this great soul prodded us to be educated and gather knowledge for due to the lack of it, one will always feel hesitant and the educated class will tend to overlook you. But I must admit that my village folk though might not be very intelligent or might not be very

moneyed but they have very high moral values and they respect their heritage.

Binu Ghana nirmal soha akaasa|
Harijana iva parihari sab aasa||

Lakhan! Look, the sky is so clear without any clouds just like a devotee who is immersed in contemplation or 'Bhajan', his mind is always spotless bereft of any desires. This is also an allegorical reference to the 'Chidakasha' in which all the gross and subtle activities of the consciousness takes place in a spiritual aspirant.

Kanhu kanhu brishthi saardi thori|
Kou ek paav bhagati jimi mori||

Bhaiya Lakhan! During the rainy season there is heavy rain all around but in the autumnal months, there are occasional showers at some places. It is just like the few devotees who are blessed with my 'Bhakti'. One out of the many aspirants is able to attain my 'Bhakti', similarly the rain during autumn is occasional and not a general phenomenon.

Challey harasi taji nagar nripa
taapas banik bhikhaari|

Jimi Haribhagati paayi shrama
tajahi ashrami chaari||

During the rainy season, as per our custom, the king, the ascetic, businessman and the beggars stay put at one place which is called the 'Chaaturmaas'. These four classes of people perform or follow this practice. In the present times, only the ascetics do so. Even they mostly do it for two months instead of four. As per the time and age, maybe it is advisable also. I see no objection in it. The king for his conquest, the ascetic to spread his knowledge, the mendicant for his alms and the businessman travel to further his business. Once a person attains the devotion or 'Bhakti', people from all these different categories do not need to indulge in any of their pursuits per se. After attaining the 'Hari Bhakti' all actions cease, Sahib. After that you wear the 'Tilak' or keep the rosary, it is entirely your wish. Because, love is the ultimate. 'Bhakti' is Love, or it is total faith or confidence. Whenever you get time, you can read or listen to the 'Ramayana, Bhagwadgita, Bible, Quran Sharif, Dhammapad or the Guru Granth Sahib.' Today, the twenty first century needs the Holy Scriptures. Yes Sahib. Serve these sacred texts. If you are unable to follow then try and sit at the feet of those who have learnt it from their preceptors and make a sincere effort to grasp it. It will be very helpful. Taking initiation from a Master, doing charity, going for pilgrimages, performing religious rituals or practices, in comparison to all these, sitting quietly and listening or singing the glory of the Lord is far more beneficial.

The purification of the mind is only possible by the sacred dust of Guru's Lotus feet

Baap! During the nine day 'Ramkatha' that has been organized at this beautiful place, in the beginning of the 'Katha', a lady minister of the local government handling the portfolio of the 'Ministry of Happiness, came here. She with full decorum and decency presented her respects towards the 'Vyaaspeetha'. I heartily welcome this gesture and sincerely pray at the feet of my Hanuman that may you be blessed with 'Rehman rehmat mubaarak'. The honourable Sheikh of this Kingdom and respected Madam, we respect you, your government and the dignified personalities connected with it. We salute your simplicity and decency. Thank you so very much (Shukriya). And to all of you, my dear brothers and sisters, I offer my humble 'Pranams' from the 'Vyaaspeetha'. With 'Manas - Kishkindhakanda' being our principal focus for this 'Katha' we are involved in a very pure and truthful discussion about the same. As usual, I have very many queries from my listeners. I shall talk to you about them in short and then proceed.

'Bapu! I am a devotee of Krishna. I have been thirsty for a very long time but finally, during this 'Katha', my virtues have borne fruit. My husband worships the formless God. He only believes in the 'True Name' or the 'Satnaam' but is critical of the other deities. He claims that God is only one and that is the 'Truth'. What is all this non-sense of thirty three crore deities? He insists that one should only worship the formless God. But my 'Kanhaiya' or Krishna pulls me into the 'Katha'. Bapu. Tulsiji says, 'Jaakkey priya na Rama Baidehi| Tajjiye taahi koti bairi sum, jaddyapi param sanehi'. As per this declaration, should I not keep any relation with my husband? I feel very disturbed when he speaks ill about the others gods and goddesses. I say that Lord Rama, Sri Krishna and the other deities are all worthy of worship but he argues that God is only one. Bapu. Kindly tell me, how can I convince him?'

Don't go for giving any clarification. When he says that God is one then express your agreement to it. Don't argue. Keep your belief to yourself. It is the twenty first century and there should be no place for any argument. When Tulsidasi says 'Jaakkey priya na Rama Baidehi', he is saying it for an aspirant who has attained a very exalted stage in his spiritual practice. We need to take care of our worldly duties. Without obstructing or disturbing your Krishna worship or in the growth of your 'Ishta Prema', good luck to him for his formless worship. You continue your efforts towards the worship of the God with the form. Please avoid any confrontation. Try and be supportive of one-another and come into an agreement. Breaking off the relation is not at all desirable. Have a healthy dialogue. Just don't try to put forth your individual preference and neither go for any explanation. Because, what he is saying is also true that God is one, Allah is One. Guru Nanakdeva says, 'Ek Omkar Satnaam'. So the one element, whom he refers as one or the Satnaam, You try and see that reality or that divinity in Rama or Krishna. After all, this love, devotion, your faiths are not things to be displayed or advertised. They are your inner wealth. Keep it a secret. So, if your husband insists that there is only one God then rejoice and help him. This is my opinion.

One person says, 'Bapu. You talk about fearlessness but practically speaking how do you become fearless? What are the steps one can take to become truly fearless?' My simple and straight forward sutra for fearlessness is that seek the refuge of truth. Any person, the more he is devoted to truth and shall live in the shelter or seek truth's refuge, he grows in truth in an equal proportion. No one can become fearless without the truth. As per my knowledge and understanding it is an undisputed fact of life. No need to try to become fearless. Increase the quantity or denomination of truth. This is my only suggestion.

One more query, 'Bapu! Yesterday, during the 'Katha' one more point had come up that the stability is directly proportional to purity. But Bapu. We do not know what is the purity of the mind? What do we call as the purity of the mind?' Baap. Since you have asked me, let me try a little bit. When the mind is bereft of any determination or examining an alternative and no currents of this type arise in the mind is what is the purity or stability of the mind. Now, how to achieve this has been spoken about from here. You listen to the 'Hanumanchaalisa' everyday and we begin our daily stuti with this first 'Doha' of the Ayodhyakanda';

Sri Guru charan saroj raja nija mann mukur sudhaari|
Barnau Raghubara bimala jasa jo daayak phala chaari||

The purification of the mind only takes place by the 'Buddha Purush, our 'Murshed, our Masters and only the holy dust of their lotus feet can do this trick. This is the only way and I am saying this with personal experience as I have personally experienced it. As many of my determinations or alternatives have all been controlled or diminished by the divine grace or dust of the divine lotus feet of 'Dada'. It is the direct experience of your Morari Bapu. It can surely happen. After all we are ordinary mortals. Our mind jumps around all over. In order to control it or to calm it down, my one and only experience is the holy dust of the lotus feet of the Guru. For quite some time I used to keep this holy dust of Dada's feet in a tiny little box used for storing collyrium (Kajal). And wherever I used to go, this box would always remain with me whether I go to school or wherever I went. Whenever, I experienced any disturbance or any grief or any sort of affliction and restlessness then at that time this really worked and helped me with purity. You may also try it and see its efficacy yourself. It will work.

Therefore, the holy dust of the Guru's lotus feet purifies our mind. The 'Manas' also gives us the method of purifying the intellect. I call it a mobile hospital or a dispensary. 'Bibudha baida bhava bheem rog ke'. Tulsiji says that this sacred text has the cure for all the maladies afflicting the mankind. So, if you want to cleanse your intellect, then the 'Manas' indicates its process.

Janaka suta jaga janani Jaanki|
Atisaya priya Karunanidhaan ki||
Taakey juga pada kamal manaawaun|
Jaasu kripa nirmal mati paawahun||

Ma Jaanki is the primordial mother, the origin of this creation and utmost dear to the Lord. If we appease her by worshipping her lotus feet and with her Divine grace, we can cleanse or purify our intellect has been declared by the 'Manas'. Become her new born child and win her love. Only by her grace will our intellect be purified. The Divine Mother who lives in the Himalayas as Durga or Ma Amba is undoubtedly there but first of all, serve your mother who has borne you and that is the first step towards intellectual purity. If you want to tread on the spiritual path then this is the first step. This time, if the situation is favourable, I would like to do the 'Navaratri Katha' as 'Manas – Matrudevobhava'. I have already decided about it in advance. By the grace of Allah, I hope the situation is

conducive. The manner in which Kashmir is disturbed at present and so much seems to be happening there. Wherever it is and whatever be the circumstance, my inner conscience says that this 'Navaratri', we shall do the 'Manas – Matrudevobhava'. Begin with your mother. Start with your Ammi. Who is bigger than 'Ma'? Very rightly, the seers and the creators of our Upanishads have first revered the mother by saying, 'Matrudevo Bhava'.

In the practice of spirituality, the blessings of the mother are most essential and provide us with the necessary strength. I was asked, 'Bapu. Yesterday, you were telling us that incident about your smoking a 'Beedi', what about it?' Yes, I first told my mother that I had erred and then confessed it to Dada. I was further asked that when you told Dada then what did He say? Dada just said that you have told your mother, that's all, the matter is over. No need to go up to the Guru, start with your mother. He did not utter a word after that. You have laid bare your guilt at the lotus feet of your mother and that's it. Nothing more needs to be done. Now seek her blessings.

Sukamma suvaddey bheenney podhi pottey,
Peeda paamu paddey, tajjey swad toh ttey;
Manney konn pottatannu doodh paatun,
Maha hetwaalli dayaallija Ma tu|

'Ma' is an 'Ekaakshar Mantra', Hey Ma. Hey Ma. Hey Ma. We are discussing the purification of the mind by the holy dust of the Guru's feet. The cleansing of the intellect is by worshipping the lotus feet of the mother. The cleansing of the 'Chitta' or the psyche is, 'Jaakar chitta aha gati sama bhai'. The movement of the psyche is serpentine. The psyche does not move straight instead it twirls and slithers but by seeking the refuge of the Divine, it gets straightened. Therefore, to straighten the slithery psyche, we need to bow down at the door of the preceptor. If we want to straighten our psyche or make it identical or surrendered then we need to decide and choose a proper place where you can freely place your head and cry. Either a temple or a mosque. Either the 'Kaaba' or 'Kaashi'. It makes no difference whatsoever. Wherever you feel like, you are free to go. These petty differences have been created by those fools who are totally ignorant about religion. This is the game plan of the so called guardians of our religions.

So Baap! We need such place or an abode, the centre of our devotion and faith wherein our psyche can be straightened up. How can our ego be purified?

The ego can only be purified if we can accept a special type of pride. 'Manas' has answered or unravelled all the mysteries for us. Ego is very bad and Goswamiji says, 'Ahankaar ati dukhada damaruwa'. It is dreadful glandular disease just like cancer. Like if you try and operate a cancerous growth, it has the tendency to spread. Similarly, the ego also tends to spread very fast. If the haughtiness of wealth will subside, the arrogance of one's fame will creep in. If that will go then a third one will rear its ugly head. In this way the ego keeps on growing and shifting its position. Then how does one purify it? Tulsiji has given us a cure for this and he says;

Asa abhimaan jaayi jani morey|
Mein sevaka Raghupati pati morey||

I should always be proud of the fact that I am the servant or the devotee of Sri Rama. Pride is not appreciated in any way but I belong to God, I am the son of Allah, I form a part of the Divine, this sort of a light or a decent pride purifies our sullied ego.

Let us go ahead. Sri Rama and Sri Lakhan are discussing about the advent of autumn in the 'Kishkindhakanda'.

Sukhi meen je neer agadha|
Jimi Hari sarana na aekau badha||
Phuley kamal soha sar kaisey|
Nirguna Bramha saguna bhaye jaisey||

O brother. In shallow waters, the fishes flounder but in deep waters they are happy like the person who feels protected and blissful on attaining the refuge or shelter of the Divine. What a beautiful sutra. My Lord entered into such an aphoristically doctrinal summary. His allegorical reference to the natural happiness of the fish to that of a totally God surrendered soul. Without this Divine refuge, there is no peace or happiness. Dear Lakhan. Just see these beautiful lotus flowers in this lake. How do they appear. They look so attractive or beautiful as if the formless creator has assumed the Divine form of Sri Rama or Krishna, such is their pristine beauty.

Gunjat madhukar mukhar anoopa|
Sundar khaga rav nana roopa||
Chakrabaak mana dukha nisi pekhi|
Jimi durjana par sampati dekhi||

Hey Lakhan! Just see these brahminy ducks or the ruddy goose (Chakva). As we all know that the 'Chakva and the Chakvi' are the birds separated by night. The ruddy goose on seeing the autumnal night

sky feels sad like a wicked person who feels jealous and unhappy seeing the prosperity or the wealth of others. There are five types of wealth. The first is the house. Our mind, like this ruddy goose feels sad that how did this person get so much wealth? On seeing the fame or name of others, the wicked minded feel bad. The third wealth is peace. If a person is calm and at peace with himself in spite of the negative situations, seeing this the evil minded feels bad. The fourth is the wealth of having a peaceful rest or tranquillity. The malfeasance cannot bear to see others comfortable or restful. Seeing others tranquil or peaceful, bothers him no end. The fifth is the wealth of beauty. Beauty indeed is a wealth. The scallywag seethes with jealousy on seeing a beautiful person. In other words, the evil minded feels happy if he has money, if he is famous, he should be peaceful and tranquil with exquisite beauty. He might be extremely busy with no time yet, he is very happy. The only way that one can get rid of this jealousy is when one begins to understand that the night or day belong to everyone equally. The moon or the moonlight is of all and sundry. The stars twinkle for you and me alike. Everyone can enjoy the peace and tranquillity of the night. If in a family of four brothers, one of them is more moneyed than the others. In this situation if the other brothers can develop this feeling that after all it is in the family and appreciate it then this negativity could be overcome. If a person in the family is very beautiful then to think that our own family members is blessed with such divine beauty and feel proud of it and enjoy it. But the malfeasance of our mind troubles us. We can with a proper understanding can take advantage of our own family member's wealth of maturity, peacefulness or tranquillity instead of feeling bad about it. This sorrow is self inflicted. Going further with this wonderful description of the autumn penned by my Tulsij;

Chaatak ratat trusha ati ohi|
Jimi sukha lahani na Sankar drohi||

Autumn has set in and the ruddy goose remains thirsty. It suffers from a pain or a sorrow because of a wishful desire. In spite of such lovely weather, it is unable to enjoy it. How? Even after having all sorts of comforts and luxuries if a person has opposed or rebels against Lord Shankar, he can never be happy. What a wonderful thought (Sutrapaat) it is. One who rebels against Shankar can never be happy in spite of all sorts of conduciveness.

Saradaatap nisi seet apaharahi|
Sant daras jimi paatak tarahi||

The autumn sun has its own peculiarity. Autumn or 'Sharad' in the Vedic terms is supposed to be the progenitor of various diseases. People mostly fall sick during the 'Sharad' and the 'Ashwin' months. Ones with low immunity fall sick very quickly. The fasts are prescribed according to seasons at our place. The heat of the summers particularly the month of 'Vaishak' has a different intensity in comparison to the heat during the 'Sharad'. In this season the nights are cooler and it takes away the heat of the day. Specially the moon during these times sucks out the heat from the system and immerses us with the cool and tranquil moonlight. How? Just like the 'Darshan' or the sight of a saint removes our sins. For sure. If the 'Sadhu' is a true 'Sadhu' then his mere sight can remove our sins of not just one birth but many births put together. The proof is that after seeing or meeting a saint we feel genuinely happy. We feel a sense of inner joy and tears of happiness fill our eyes. Which also goes to prove that happiness is directly linked with the removal of our sins? If we don't experience inner happiness then it means that traces of sin are still present. And on seeing a saint-

Mukha dekhat paatak harrai parsata karam bilaahi|
Bachan sunat mann mohagata
poorab bhaag milaahi||

Tulsiji says that by seeing his face, our sins vanish. I also interpret it like this that if we are able to see or not, we might not be able to recognize the 'Sadhu' but if he sees you, your sins will take flight. Well, if a 'Sadhu' or a Fakir sees us, he has the power to take away our sins, undoubtedly because he has that divine power or glow on his face which eradicates the darkness of our sins. Some faces are so beautiful and divine creations wherein the beauty is of their austerities, the jewels of 'Bhajan', the rosiness of the 'Hari Naam' and the earrings of 'Vedanta and Vairagya'. This beauty is incomparable. A divine grandeur surrounds it. I believe in this firmly. We might not be able to recognize a 'Sadhu'. Let's all pray to the Almighty Allah that a saint or a fakir sees us. The second is touching a saint. If the saint or the sage does not allow you to touch his feet then please don't be insistent and break his vow. 'Parsata karam bilaahi', by touching the holy lotus feet the cycle of our karma can be cut but I would also like to add that instead of you trying to touch him, please be patient and let him touch

you or place his hand on your head. He holds your shoulder and asks you, 'How are doing son?' The sins just vanish. The moment a 'Sadhu' holds your shoulder means he is shouldering your burden. His words eradicate the darkness of our attachments but my 'Tulsi' says, 'Poorab bhaag milaahi'. In the 'Ramcharitmanas' there are two ways one can meet a saint. One, 'Punya punja binu milahi na santa', we get a saint if we have a storehouse of virtues. And the second is,

Ab mohi bhaa bharosa Hanumanta|
Binu Hari kripa milahi nahi santa||
Vibheeshana says, 'Sri Hanumant. I am now sanguine that without the grace of the Lord, it is impossible to meet a saint'. Therefore, there is a dilemma or confusion about this that we get a saint by the Divine grace or by the accumulation of our virtues? We get by both of them. And if the accumulated trash of many births gets cleansed then be certain that it has happened by the grace or prayers of a divine soul.

Dekhihu chakora samudai|
Chitwahi jimi Harijana Hari paai||
Just see the large swaths of the Chukar partridge that have become still staring at the moon. How. Just like a devotee immersed in seeing the Divine on obtaining the Divine realization. The Chukar bird sees the moon all around and similarly the God realized devotee sees God all around.

Masaka dansa beettey him traasa|
Jimi dwija droha kiye kula naasa||
In the Kaliyuga, the mosquitoes are also hybrid. Dengue and so many different diseases happen with the mosquito bite especially during the monsoons because of the slush and water accumulation at different places. With the advent of the autumn, this menace of the mosquitoes diminishes. This is Kaliyuga and we are facing the mal-effect of so many chemicals which are being used and so many insects, germs and bacteria are formed. This is our fault. Because, in this creation done by the Almighty, nothing happens without a reason. Mosquitoes are a part of nature but envy or jealousy is not. In comparison to the sting of jealousy, the mosquito bite is nothing. If we get fever due to the mosquito bite, the fever can subside with a proper treatment but the sting of envy is very difficult to cure. Thus, the mosquitoes reduce in number on the onset of autumn. How. Like, if one is malevolent towards the Brahmins or 'Dwijia' or the 'Vipra', the entire clan is destroyed. 'Saavadhan'. Be careful, there is no casteism being referred to here. The word 'Vipra

or Dwija' is not a reference to a particular cast. My 'Vyaaspeetha' has mentioned this many a times that 'Vipra' means the person endowed with a particular type of happiness or a very different sort of humility. One who is very diagnostic? Brahmin is very pure; please do not sully him by giving the colour of any caste. The knower of 'Brahman' is called a Brahmin. 'Dwijia' means twice born. Here it could apply to anyone irrespective of any caste or creed. In other words an awakened being could also be referred to as 'Dwijia or Brahmin'. The first birth is from the mother's womb and the second is through his Guru, one whose life has changed or thinking has changed, is a 'Dwijia'. To oppose or torment such a person is inviting the destruction of the entire clan.

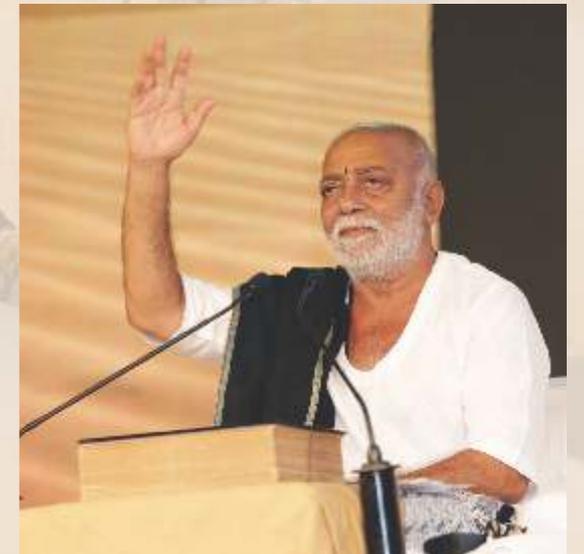
Bhumi jeet sankula rahey gaye sarad ritu paai|
Sadguru milley jaahi jimi sansaya bhrama samudai||

Hey Lakhan! Because of the rain innumerable tiny creatures or worms came out that the face of the earth seems to be covered by them but with the advent of autumn they have all disappeared. How? Just like when we are blessed by our 'Sadguru' or the spiritual master, the doubts or our confusions disappear. Please note that Tulsiji makes it very clear that the doubts we harbour about any incident or a person or a thing or on one-another or for that matter in any form is nothing more than a worm whose life span is very short. The season changes and it disappears. Just wait for the 'Buddha Purush', on seeing him, automatically all the doubts or confusions disappear. You get a Guru and the doubts go. The 'Manas' has many tales regarding doubts. Someone had some doubt somewhere, elsewhere; another person is deluded by confusion but how to avoid it? I shall share as much as I can recollect and proceed towards the 'Ramjanma'.

Firstly, if you get a 'Sadguru' the doubts are cleared. Kindly remember these two things about the 'Sadguru'. Seek the refuge of such a master who is easily accessible and is very strong. Now, if you want Shankar as your 'Sadguru' then clearly it is a very difficult proposition as He lives in 'Kailash' and going there is not easy, though He is the 'Tribhuvana Guru'. Therefore Lord Shiva is the supreme Guru but it is difficult to reach and propitiate him. My 'Manas' says that in spite of severe austerities; attaining Lord Shiva is very tough. Our Guru has to be very easily accessible or approachable. Second, do not make a weak person

your 'Guru'. Guru is or has to be a 'Samarth' or fully able and powerful. Seek his refuge. The 'Buddha Purush', or a true master cannot be inaccessible or weak. A disciple cannot search a Guru, it is in fact vice-versa, the Guru goes out looking for the true disciple. At times your Guru will tell you that he found you at the right moment. This is a definite and an absolute truth. I have got both, one who is easily accessible and all powerful. I shudder to think that if I would not have got Tribhuvandasji Dada as my Sadguru and might have not been in a familial relationship with him as the father of my father then who is Morari Babu? Not even a speck of dust. I ponder over this a lot that, Sahib. Who are we? What is our capacity? This is merely the grace and the glory of this 'Pothiji' that we are, what we are. It is not my hollow humility but it is my personal experience. What is all this? Nothing else but the grace of my preceptor. Only and only, his divine grace. There are so many speakers. This knowledge and experience should remain intact in an aspirant. Maybe, we are yet to see the Sadguru in person but even by seeing his abode our doubts should disappear. Sahib. For a surrendered disciple, the mere 'Darshan' of the Guru's 'Malaji or Padukaj'i is sufficient to remove the doubts or confusions.

The second sutra for the removal of confusion or doubt is we might not be able to find him, but he finds us. Whenever, you meet a 'Sadguru', he will not demand your bread but he will surely ask for



your doubts. Come; give me all your doubts or confusions so that I can use them as ablutions in my fire sacrifice. The mere sight of the Guru, eradicates all doubts. But the most essential part is that the Guru should be a Guru. If you appease or call the other person Guru as a mere figure of speech but it is the duty of the Guru to introspect himself and see whether he has the requisites of being a Guru? It is truly enjoyable to be a disciple but to be a Guru; one has to shoulder a very big responsibility Sahib. Therefore, if we get a Guru, our doubts go. The moment we set our feet at the Guru's ashram, our doubts go away. By listening to his divine words and by going to his ashram our doubts get cleared. Just merely touching the sacred text consecrated by our Guru also eradicates the doubts.

Doubts arise in our mind when we are not able to understand the Divine's play or 'Charitra'. Even the great personalities are unable to understand the Divine play. Lord Rama is roaming around in the 'Dandakaranya' in search of Ma Jaanki and weeping. Lord Shiva and Ma Bhawaani were going back to Kailash after listening to the 'Ramkatha' at 'Kumbhaja Ashram'. Seeing the divine play which is beyond comprehension, Ma Bhawaani was confused that how can He be the 'Bramha'? Does 'Bramhan' weep like this? The confusion that arises after seeing the divine play can only get cleared after getting a proof. When Lord Rama exhibited His omnipresence and glory did she understand that He is the Almighty. The awakening happens once the confusion goes. The sacred text (Shashtra) is also a 'Sadguru'. 'Sadguru gyaan biraag joga ke'. If we accept the sacred text as our 'Sadguru', our doubts are erased. Therefore, the 'Manas' points out the origin of confusion and even gives us the ways of clearing it. If we can get a 'Sadguru' by His grace. Like Shivaaji Maharaj got 'Samartha Ramdas'. Swami Vivekananda got Sri Ramkrishna. Similarly, if we are fortunate enough to get one, our doubts can be cleared in no time. Thus, seeing (Darshan) or just by merely stepping into the precincts of His ashram, our doubts are cleared. By hearing the narration and explanation of the sacred text, our doubts can be cleared. There are many different ways.

Bhumi jeev sankula rahey gaye sarad ritu paai|
Sadguru milley jaahi jimi sanshaya brham samudaai||

We have already got God. Just His recognition is left. God resides within each and everything or everyone. If we get a 'Sadguru', he can lift

the veil of the 'Maya' and bring us face to face with God. The Lord says, 'Brother Lakshmana. The rainy season is over and still we have not heard anything about Sita'. This detailed description of the autumn forms a part of the dialogue between Sri Rama and Sri Lakhan. Now let us all move on to the 'Katha of Ramjanma' in the remaining time at our disposal.

Going serially in the 'Katha', after the 'Hanumant Vandana' the 'Naam Vandana' comes. After this, Goswamiji narrates the background of the creation or the incarnation of the 'Manas'. He created four banks (Ghats) of this 'Manasarovar' allegorically. He installed four teachers (Acharyas) on these four banks and he begins the narration of this sacred text from his 'Ghat' of 'Prapatti' (Total unconditional surrender) and takes us to 'Prayaagraj', which is the 'Karma ghat' where Sri Yagyavalka Maharaj is narrating the 'Katha' to Sri Bharadwajji. Bharadwajji says that he has a doubt pertaining to the 'Rama tattva' or questions about Lord Rama. He requests the learned sage to clear his doubts through the medium of the 'Ramkatha'. On hearing this, Yagyavalkaji Maharaj smiled and narrated the 'Shiva Charitra' before narrating the 'Ramkatha'. This also includes the divine wedding of Lord Shiva with Mata Parvati. Afterwards, on the peak of Mount Kailash, Lord Shiva narrates the 'Ramkatha' to Mata Parvati.

In the beginning, a few reasons for the Divine incarnation or advent are explained. In all, five principal causes are discussed by Lord Shiva. Before the incarnation of Lord Rama, Tulsiji narrates the birth of 'Ravana'. 'Ravana, Kumbhakarna and Vibheeshana' perform severe penance. They obtain extraordinary boons from Lord Bramha and Ravana started tormenting the world by his wicked and evil ways. The Mother Earth was distraught by this tyranny and assumed the form of a cow. Weeping, she goes to the seers and sages and seeks the protection from the atrocities of Ravana. They express their inability and together they proceed to the 'Devaloka'. Even the Celestial Deities or the 'Devas' express their helplessness because of the paucity of their virtues (Punya) and they collectively proceed to the 'Bramhaloka'. Lord Bramha too expresses His inability and says that the only way out is to pray to the Almighty for help and protection. The divine voice consoles them and the Lord says that He will incarnate along with all His powerful potencies.

Now Goswamiji leads us to 'Ayodhya' where the Almighty will incarnate. The present ruler of the 'Raghu dynasty' is Maharaja Dasaratha. Goswamiji introduces him and says that he is respected by Mata Kaushalya and all the other queens. He in turn, loves his queens and jointly they all pray and worship the Divine. Tulsiji says that there was no reason of unhappiness whatsoever. But the king was filled with remorse because he had no issues. Will this lineage of 'Raghukul' stop after me? With whom should I share my sorrow? He decides that other than his preceptor, he cannot see anyone else who can give a solution to his problem. Our Indian tradition says that when in doubt or surrounded by worries, only your Guru can help. The king goes and narrates his pleasures and pain (Sukha-Dukha) to his Guru. Guru Vashishtha calls for 'Shringi Rishi' to perform the 'Putrakama Yagna'. The ablutions are offered with devotion. The 'Yagnapurush' appears out of the fire, holding the urn of the holy 'Prasad'. The milk & rice pudding (Kheer) is given to Guru Vashishtha to be handed over to the king for distributing it among his queens and they shall give birth to divine sons. The three queens on taking the 'Prasad' experience the signs of pregnancy.

After sometime, the auspicious hour of the Divine advent is at hand. 'Joga, lagana, griha, baar and the tithi' or in other words all the auspicious features of the almanac became favourable. It is the 'Tretayug, the holy month of 'Chaitra', the bright fortnight (Shuklapaksha) of the moon, and the ninth day (Navami), mid noon and the Sun is right up in the sky. The very auspicious 'Abhijit muhurta' or the trice came. Along with all the Celestial Beings, Lord Bramha started venerating the Lord in the womb. The Lord appeared in His four armed form. On seeing this Divine beauty, the mother is mesmerized and says that

she is at a loss of words for veneration. Then she says that Lord. I welcome you but we need you in a human form. She says that a human has two hands and instantly two arms disappear. Now is it fine? She says that you look human but you don't look like a child, instead you look like the father. We need a son or a baby. The new born baby is very tiny but you are so big. The Lord becomes a new born baby and says that is it okay now? Mata Kaushalya says that of course, you look like a new born baby but you are talking like the adults whereas the baby cries, therefore please cry. The Lord says that what misfortune has struck Him that He should cry? To this the mother says, 'Hey Hari. No misfortune has come on you but it has befallen upon your creation that is why you need to cry to experience the pain of the world'. Our Nazir says-

Gaganvasi. Dharaa per bey ghadi shwaso bhari toh jo|
Jeevandata. Jeevan kero anubhava tun kari toh jo|

In the form of a new born, the Lord began to cry in the lap of Mata Kaushalya and the queens and the handmaids run in bewilderment that Mata did not complain of any pangs or pains of delivery and we are hearing the wails of a new born. The news of Mata Kaushalya's child birth spreads like wild fire. Maharaja Dasaratha is overjoyed on hearing about the birth of a son whose name is the redeemer of mankind and experiences divine bliss. But who will believe it? Please call my Guru quickly for only he can explain the facts and clarify whether it is my confusion or He is the Almighty? Guru arrives and the entire kingdom is immersed in divine bliss. With this the celebrations of the Divine incarnation begin in 'Ayodhya'. On behalf of this 'Vyaaspeetha' situated at Abudhabi for these nine days, during the 'Shraddhapaksha' I express by compliments, greetings and felicitations on this auspicious occasion of 'Ramjanma'.

The purification of the mind can only happen with the holy dust of the lotus feet of our 'Buddha Purush', our 'Murshid' or our Guru. I say it because of my personal experience. If my resolution or dilemma have come down it is only due the grace of the dust of the holy feet of my Dada. It is your Morari Babu's experience. After all we are ordinary humans. Our mind jumps and does mischief. My experience of calming the mind and cleansing it is only and only the holy dust of Guru's feet. For quite some time, I used to keep the holy dust of Dadas feet in the tiny little boxe used to keep 'Kajal'. Whenever I experienced any disturbance, difficulty, or anguish, I used this medicine and I felt purity and an everlasting calm within.



Kathā-Darśana

- ♦ 'Ramkatha' is the pinnacle of sacrifice. The 'Ramkatha' is the 'Gauri-Shankar' peak of surrender. The highest form of mutual love is 'Ramkatha'.
- ♦ Each and every topic of the 'Ramkatha', comprises of both the history as well as spirituality.
- ♦ Sri Rama is both the soul within and without. Rama is both internally and externally cognitive.
- ♦ The grace of the creator of this universe is showered upon us 24x7.
- ♦ You cannot bind the universal consciousness.
- ♦ The character of the supreme personalities is unfathomable.
- ♦ If we get the 'Sadguru' in the form of the scriptures then all our uncertainties are put to rest.
- ♦ If the text is not holy or sacred then it creates a lot of doubts and misunderstandings.
- ♦ Spirituality is not akin to the changing of clothes.
- ♦ If you happen to meet a 'Buddha Purush', he does not seek any bread from you but begs for your doubts.
- ♦ Don't seek the 'Sadguru' who is not-reachable or weak.
- ♦ The one who proposes to bridge the gulf in today's times is a relevant Guru.
- ♦ The one who is devoid of any ego can only destroy the universal ego.
- ♦ The difficulties faced by us in life are like drinking poison.
- ♦ Life is not a railway track which will run parallel.
- ♦ We must be always thinking or be on the lookout for what is auspicious.
- ♦ Happiness is good but you can get it only by material means or by favorable relationships.
- ♦ Bliss is salvation or in other words, it is synonymous to the Divine.
- ♦ There is importance of the temples, no doubt but try and convert your homes into temples.
- ♦ Information can be adulterated or sullied but knowledge is always pure.
- ♦ The word awakens a person.



Information is the path whereas, knowledge is the goal

Baap! In the beginning of today's discussion during the nine day 'Ramkatha' organized in this land, I pay my respects to all of you from my 'Vyaaspeetha'. Before we enter into the discussion of the principal topic of our discussion, yesterday in the evening, various artists offered their ablutions in this 'Premyagya'. First of all, under the direction of 'Daani Bhai', the members of this huge 'Katha' family wearing the local traditional dress presented a beautiful performance. The elders too participated in it. 'Baap. Khush raho.' After that, under the direction of 'Mayabhai' another enjoyable presentation was there. In this, Bhai Anwar Mir was the first performer. In his own style, he presented a beautiful communion between the Aayat from the 'Quran' and the 'Harirasa' interspersed with his commentary. Then Bhai Girish sang a beautiful song. This was followed by a presentation by 'Mayabhai' who always puts forth his views and experiences in his own inimitable style. We were all delighted by his performance. Then 'Osman' has his unique style of presentation and always comes up with very innovative styles of singing. It was truly enjoyable. Then 'Kutchaddo barrey maas', Bhai Devraj entertained us all by his inimical presentation. Osman's son enthralled us with his singing. In the end, we had the 'Bhairavi'. All of us thoroughly enjoyed the program. I express my heartfelt joy that all of us under the aegis of the 'Vyaaspeetha' are trying to establish such a beautiful harmonious communion which the world needs today. A 'Quwaal' group from Pakistan was dumb struck on seeing that son of 'Mir' is singing 'Allahu' and 'Namameeshmeeshaan' in the same breath. This is a very big and a very important message. Now, 'Aaggy challey bahuri Raghuraya', let us proceed.

Today there are some queries as well. Baap. Our life is filled with questions. 'We have come to the Katha after a very long time with my Sasu. But, as you start the Mangalaacharana she goes off to sleep. What is the reason?' If someone is sleeping in the 'Katha' then how can I tell you the reason behind it? Once the person wakes up, he/she can explain the reason behind their sleeping. But kindly don't disturb the person who is sleeping. At least they are not asleep in the material world; they have fallen asleep in the 'Satsanga'. And this 'Satsanga' will awaken them one day. There was a time when the majority of the listeners would go off to sleep in the 'Katha' but there has been a lot of improvement and now very few people go to sleep in the 'Kathas'. My dear sister. You have come to the 'Katha' after a very long time and you are accompanying your mother-in-law so kindly be grateful to her that you could come. If she falls asleep, let her sleep. And if the 'Saas' sleeps it is very good. Some people like to sleep and some are happy to be awake. At least, she is allowing you to listen. Don't try to find out the reason for everything and please don't bother to correct it. I have noticed quite a few people who are alert when they go for their meetings, are very careful while counting money and are extremely conscious while criticizing others. Therefore, there is nothing to complain. Kindly don't bother about correcting anyone. They are sleeping, let them sleep. My Tulsidasji has written a text named 'Dohavali Ramayana', wherein he has written very many 'Dohas'. There are a few 'Sorthas' as well. A few of them have been taken straight from the 'Ramcharitmanas'. One particular 'Doha' in connection with this question is coming to mind;

Khalā prabodha jaga sodha mana ko nirodha kula sodha|

Karahin te photaka pachi marahi sapanehu mukha na sobodha||

Kindly listen very attentively and try to imbibe this very proven philosophy of Tulsiji in your heart. Please don't try to correct these four things, instead try and accept them. I am a person who believes in acceptance and not in any correction. First, 'Khalā prabodha'; the one who is a loon or stupid, if you try to explain anything it shall be useless. The 'Balkanda' of the 'Manas' also says, 'Khalahu karahi bhal paai susangu|Mitahi na malina subhaau abhangu||' It is foolish to try and explain anything to a person who is loony or stupid or wicked. Please don't try to correct him. Try and accept him the way he is. What to tell an idiot? If I try and define a 'Khalā' then I would like to tell you four things. One who out of envy tries and twists everything or misunderstands purposely is a loony. Second, the one who is always complaining is a loony. Third, one who is always seething in rage and is burning to take revenge is an evil person and fourth is the one who in spite of his personal loss will go all out to harm the other person. You might not get this in the sacred texts. These incidents are taking place in our own

family, our society, and our people, in our company or all around us in day to day life. The scriptures merely give us a hint.

Two days ago when we were sitting then this 'Sarayu' asked me that, 'Bapu. What is the difference between information and knowledge?' We get information from 'Google'. My reply was that Son. Information is the path and knowledge is the goal. The scriptures are the path leading us to knowledge. And please note my dear brothers and sisters that information can be sullied or incorrect but the knowledge is always pure. 'Na hee gyanena sadrusham'. Yogeshvara Krishna says in the 'Gita', 'O Arjuna. There is nothing purer than knowledge in the world'. The information can be profane. Someone might plant some impure things into your ears. Somebody might try to alter your thinking, it's quite possible. Once I had quoted a 'Sher' of either 'Andaz Sahib or Haapudi Sahib' I don't remember;

Meri aankhon ne dekha hai merey kaanon ne suna hai|
Meri fitarat yeh kahati hai kisi ka raaz kyo kholun?

My nature, my trait, my lineage, my decency prevents me from revealing any secrets. Information can be incorrect or impure. Information is generally in words or sentences. Knowledge is expressed through 'Mudras' or cricoids. Knowledge is not dependent on words. Knowledge is beyond words. So my dear listeners, one should read the scriptures. I am sitting here with my scripture. But the destination is something else. The scriptures can possibly create some disturbance and if it is not the true scripture then such texts have created more confusion or have misled the people. The wrong interpretations create unnecessary doubts or waylay the innocent. Therefore, my dear brothers and sisters, this stupidity is a sign of their sickness or unhealthy minds, so please go out to correct them but show love and try and accept them. If you go out correcting them, you will fail and get depressed.

Second, 'Jaga sodha'. Goswamiji is telling us that don't go out correcting or changing the world. Don't expect to change the world, learn to accept it. This world is false or a dream, just leave it Yaar. If you can go on to understand it's fallacy or the impermanency it is a different matter but I say just enjoy it. For those who are awakened beings, it is a different matter. For people like us, acceptance is the key. These beautiful waterfalls, these mountains, sea, the lovely singing of the birds and this compassion of

this entire universe are all so enjoyable. The Sun is visible for twelve hours out of the twenty four hours. The spring season lasts for two or three months at the most out of the twelve months. The monsoons too are for a few months and rest of the time it vanishes. But please remember that the compassion of the creator is showered upon us 24x7 always, forever. And by experiencing His compassion we can get rid of our pathos. Swami Ramtirtha used to say that when you pray to God just ask Him to bless you with His eternal compassion, which in no way is going to affect the Lord but you will be so empowered by it that you will not have to go and ask anyone else. The ultimate reality is raining down continually, just receive it and enjoy.

The third is a very interesting, 'Mana nirodha', those who are engaged in trying to control their mind are going to fail. Tulsiji says that this entire effort of controlling the mind is a futile effort. Try and converse with your mind. Establish a dialogue with your mind. Befriend it. It is the splendor of the Ubiquitous. I have repeated this in the past as well that controlling the mind is a very tough proposition and I am unable to do it myself. If I want to talk about it, I may do so or by your blessings can even try and do a nine day 'Katha' on controlling the mind, but it will be futile. We can converse with the mind. What sort of a dialogue? 'Sri Ramchandra kripalu bhajamana'. Tulsiji is trying to discuss the divine beauty of the Lord with his mind. I am speaking totally on the base or foundation of Tulsiji and sharing with you my personal experiences. What does Tulsiji say?

Bhaasha baddha karabi mein soi|

Morrey mana prabodha jimi hoi||

I shall summarize the attributes of the Divine and try to put it in my own words. Why? In order to illuminate or awaken my mind. No question of trying to control it but engaging it in a dialogue. This was practiced by Soor, Tulsiji, Raskhan and even Mira did it. God has gifted us our mental faculties. So let us not get into a confrontation with them but try and accept them. As per Tulsiji and also by my own personal experience I rate the control of mind as a futile exercise. And the last thing told by Tulsiji which we can easily identify with is, 'Nahi kula sodha'; trying to correct your family is also a futile exercise. Mahatma Vidura could not correct the 'Kuru clan'. Lord Krishna too could not correct His family members. The saintly Vibheeshana also failed in the attempt of correcting

the 'Ravana clan'. Meera failed in explaining to her husband's family. Let us go to Dwarika. I remember 'Ramesh Parikh' -

Havvey tharo Mewar Meera choddashey,
Meera vinaanu sukha gheri vallshey ne raj,
Runvey runveythi tanney toddshey,
Gaddhney hunkaro toh kaangaraaye deshey,
Punn gaddhma hunkaro kon deshey?

Meera couldn't correct or change her family. The path to Dwarika emerged. Could Narsih Mehta correct his 'Nagar clan'? Did Jesus Christ succeed in correcting His own men? Prophet, Aayi Sonal, Kaag Bapu, did they succeed? It is very difficult to correct your own family. Now if the family or clan cannot be corrected then should one take a non-different attitude or refuse? No, just accept your family the way they are. Some families could be an exception to this rule. There could be some families where some correction can happen but in general the correction of the family or the clan is not possible. Acceptance is the key. Dear sister, if your mom-in-law doses off, don't go out trying to correct her. Your mother-in-law helped me in taking a trip to the 'Dohaavali'. After all she is sleeping in the 'Satsanga'. She is not sleeping in the outside world. She will awaken sooner than later. And she must be an awakened soul in some way for sure for letting you come here. Be happy with at least what you have got and leave the rest.

There are many questions, 'Bapu. Between the Guru and his disciple should there be a friendly discussion or a spiritual discourse?' Please leave these adjectives of friendliness or spirituality aside. There has to be a dialogue that is enough. Because you have asked me, I am forced to use the word dialogue or else merely sitting at the feet of your Guru is sufficient. What to say, what to hear or what to do? Just sit and feel or experience. 'Rooh se mehsoos karo'. Be seated close to a 'Buddha Purush'. Please don't give a name to this divine relationship of your preceptor and you. It is a relation without any relation. 'Tohey mohey naathey anek, maaniye jo bhaavey'. Please don't decide about your relationship with the 'Buddha Purush', leave it to him. You just present yourself in front of him and submit, 'You decide my benefactor (Daata) what you want to become, my father or son, or a brother or a sister, the Guru or a disciple? Just leave it on him. If we sit to decide, we might be mistaken and just in case

even if there is an error on his side, it could turn out to be beneficial for us. Beware (Saavdhaan).

There is a very important and a beautiful question I have got, 'Bapu. What is the form (Roopa) of the Katha?' 'Anekarooparootaaya Vishnavay Prabhavishnnavey' is a name of Lord Vishnu. Similarly, even the 'Katha' does not have a specific form or shape. Its appearance varies and it should. It is good that you have raised this point. I am getting reminded about it. My 'Sadguru Bhagwan' is an erudite speaker (Kathakaar) and a good listener. Sri Hanuman becomes the tiniest of the tiny and if need be can assume a gigantic form also. Whenever Sri Hanuman speaks, he speaks very well as he is an accomplished speaker. The 'Aacharya' of all the speakers is Lord Shiva and He himself has incarnated as Hanuman. Our 'Paramacharya' is Lord Shiva. The original speaker is Shiva and some strict Vaishnava speakers don't even utter the name Shiva. They purposely try to bypass or overtake the principal teacher.

Since you have asked me regarding the 'Katha' then please try and remember three things. The first thing to remember is that Katha should be narrated to whom? Now, so many people are sitting and listening. If we are in India then the number of people listening is much larger than those sitting here. Therefore, how do we choose the right listener? We need to take a universal view regarding this but there is a sutra regarding the characteristics of the suitable listener. In the 'Uttarkanda' of the 'Manas' some sutras are given. While concluding the narration of the 'Katha', Lord Shiva tells Mata Parvati, 'Hey Parvati. The Katha should not be given to indecent people who are not pious, who argue just for the sake of argument, stubborn, raise evil unfounded arguments or debates and have no interest in the 'Hari-Leela'. One more 'Doha' from the 'Dohaavali' is coming to mind.

Ramahi sumirata runn bhirata deta parat Gur paaya|
Tulsi jinhahi na pulak tanu tey jaga jeevat jaaya||

Those who don't feel the thrill or get goose bumps in these four situations their life is a waste. 'Ramahi sumirata', while chanting the name of your chosen ideal or the Divine, if you are not thrilled then you are finished. 'Hey Hari. Hey Govinda. Hey Rama. So while chanting or just thinking or remembering your 'Ishtha' thrills you even for a moment that will suffice. 'Runn bhirata', treading the path of Dharma, or walking on the path of truth, love and compassion one has to fight and at times one is faced with the Dharma

sankat or at times one faces the threat to his life and when faced with these grave threats one consoles himself that he is on the right path of truth love and compassion and in thinking this if he feels an upsurge of emotion coupled with devotion. 'Deta', while giving something to someone, he feels a sense of bliss. If this feeling is absent then our giving makes no sense. The pleasure or happiness we feel in giving is incomparable. Just give. Give. Give. My experience tells me that once you learn this art of giving then you will never have to face any shortage in giving.

Please excuse me. Because you all are my very own I am saying so and maybe my experiences may prove useful to you. When I am sitting at 'Chitrakoot' in 'Talgajarda,' I am not aware but I tell everyone that when this 'Bahen' comes, kindly give her a sari. Give a T-shirt to this child. Give him a blanket. We just go on giving. Till date, I am yet to hear that what I have asked to give is not available. You should be firm in your giving and you will see that it will never be over. This is what is called the 'Akshaya Paatra'. Well, it is not any vessel or utensil but I have seen it during my childhood days. Our mother, Savitri Ma, in those days used to mix 'Sudarshan Churna' and make us drink in the morning. This box containing this churna would get over and she would always collect these empty boxes. In one such box she would keep some rye or mustard seeds. Another would have dried fenugreek. One would contain cumin seeds and one would have the asafetida.



We used to have a regular flow of visitors coming to our place. If no one was at home then the sage or the Sadhu who would come to the Ramji Mandir needed to be taken care of and vegetables used to be cooked for him. From such a small container, so much of quantity was indeed a sort of a magic. I have never heard this that the 'Dhaniya or jeera are not there.' I used to think that if this not our 'Akshaya Paatra' then what is? Today I am bewildered by all this. But give. There has to be a proper ventilation. There has to be a free flow of fresh air and newer ideas for the up-liftment of mankind. It comes from one side and goes to the other. If you will close all avenues then it shall stop coming from there. There is immense pleasure in giving.

Lord Shiva indicates the criterion or in other words the qualifications of the recipients of the 'Katha'. One who does not pay any attention to the 'Katha', such a person does not deserve to be given even if he happens to be a great king. What is the crisis we all face? If there is a worthy taker then there is nothing to give and when there is something to give then the worthy recipient is missing. Many 'Buddha Purushas' are overflowing to give but they don't get a suitable candidate whom they can give. At other times the recipients are aplenty but the item to be given is missing. Baap. From whom should we hear the 'Katha'? There are some indications given about the qualifications of the speaker. One who is totally devoted to the scripture is a qualified speaker. One who does justice with the text, he is concerned with the welfare of all and sundry without any selfish motive attached to it is fit to be speaker. One who is treading or is immersed in love and one who is devoted to God or revels in 'Bhajan' (Bhajanandi) is a true speaker. Therefore, who is a true listener? Who is a true speaker? And according to the time and place what should be the form of the 'Katha'? This too is very important. Dadaji used to say that Sri Hanuman is the greatest listener. He is also the greatest speaker. When Sri Rama befriends Sugreeva, at that time Hanumanji Maharaj narrates the 'Katha'. By the grace and power of Hanumanji's 'Katha', Sugreeva became fearless and he is united with Sri Rama.

So, the 'Katha' can make us fearless. But when Sri Hanuman saw that on being fearless Sugreeva has become lax towards his duties then he narrates the 'Katha' which instilled fear in him because he had

forgotten the commitment made to Sri Rama. He uses, 'Saam-daam-danda-bheda' in order to awaken him from his stupor and get him back to the Divine. In the 'Sunderkanda', Sri Hanumanji Maharaj's narration to Ma Jaanki enables her to overcome her grief. When he returns back and narrates the grief and troubles of Ma Jaanki to Sri Rama, his words move the Lord and He is saddened on learning her grief due to their separation. First his words dry up Ma Jaanki's tears and now his narration brings tears to the eyes of Sri Rama. His words gladden on one side and sadden on the other depending on the situation. His words instill a sense of confidence and help in dissipating fear and on the other side; they even create fear and sound a warning. This diversity is necessary.

Let us move a bit further in the 'Manas – Kishkindhakanda'. The Lord describes in detail the characteristics of the seasons to Sri Lakhan. Dear brother. The monsoon season has gone and is followed by autumn which too is on its way out. It reminds the Lord of Ma Jaanki's absence and He expresses concern with the passage of time. There is no news of Ma Jaanki yet. Any how we need to locate her and rescue her. His anguish is expressed in these words,

Sugreevahu sudhi mori bisaari|
Paava raj kosh pur naari||

Sri Rama says, 'Lakhan Bhaiya. We have no news of Sita. Even Sugreeva has forgotten the promise he made to me. Because he has got what he wanted i.e. the kingdom, the treasury and his wife.' Just pay attention here my dear brothers and sisters. Sugreeva, who symbolizes an ordinary mortal (Jeeva), forgets the promise made to the Divine on getting these three things. The first is the kingdom. Here by kingdom we mean power, name, fame or position. I have seen it in my journey of the 'Ramkatha' that those who are not holding position will bow down and try to touch the toe nails of the saints and seers to pay their respects. These very people the moment they get any position will say 'Namashkaar' from a distance. I don't mean to criticize anyone but just sharing my observation. This is the human nature. To serve their selfish motives people go to such lengths that God only knows. Sri Rama's decision, His observation and his 'Darshan' is very clear. He is not blaming anyone but for our benefit is pointing out the weaknesses of man that on getting riches comforts, power and woman, he tends to forget his duties. Bhaiya Lakhan. I think that Sugreeva has

forgotten that the arrow which felled Vaali, is still present in my quiver and can punish him too. Lakhanlaji Maharaj was quick to retort that why delay? Let us do it now. Even I say that please don't waste time in thinking, act. Use your wisdom. Act in the welfare of all. Before the nation is enraged and the army gets diffident, please act. As a citizen, I have the right to speak. I even made this statement while paying my homage. The steps should be decisive and well thought out. It should be in overall good and benefit everyone concerned. Sri Lakhan says, 'Maharaj. If you have to punish him then, why delay.' Just see the Lord's compassion. Even if He has to scold someone, He does so compassionately. This is the fundamental difference between the 'Jeeva and Shiva'.

My dear youngsters please remember that if we do something wrong which infuriates God but still He leaves the door ajar for rapprochement. If we can understand this then under any circumstances our trust will not be broken. This statement of the Lord that I shall punish him tomorrow. By this, he has left the door or a window open that if Sugreeva comes to his senses or awakens before that, He will not be required to take the extreme step. As Sugreeva came and surrendered himself at the feet of the Lord much before time so the eventuality of tomorrow didn't arise. Sri Lakhan along with Sri Hanuman, Sugreeva and the others came to the Lord on the 'Pravarshan hill'. Sugreeva is so clever and smart that he immediately confesses and begs to be pardoned but at the same time says that it was not his fault that he forgot. 'Lord. Your Maya is so powerful. Who in the world can escape from it?' Now, Sugreeva utters some very inspiring lines for our benefit;

Naari nayan sar jaahi na laaga|
Chod krodha tama nisi jo jaga||
Lobha paas jehi gara na bandhaaya|
So nara tumh samaan Raghuraya||

Sugreeva says that Lord. There are three things, greed, anger and passion or Kama. Maharaj. Who has escaped from being pierced by the arrows of a woman's eye? After all I am a monkey and am overtly passionate (Kaami). Even great 'Munis' couldn't escape the sharp arrows shot by the expressions of a woman or a maiden. Who is not deluded by the dark night of anger? Who can remain conscious in it? When the anger strikes and the pangs of greed encircle a person, who can remain safe? In other words, if one

remains unaffected by these three powerful distractions or enemies of greed, passion and anger, he will undoubtedly be the next Rama or akin to the Divine. One who is free from the clutches of these three is Rama. I am a mere mortal. The Lord asks that in spite of knowing all this, why can't you become cautious? Sugreeva, in his own defense as also defending us says-

Yaha guna saadhan te nahi hoi|
Tumhari kripa paav koi koi||

Maharaj. These 'Gunas' cannot be obtained from an external source; instead they are given to someone out of Your sheer grace. Certain areas are such where our efforts or austerities are of no consequence but only and only grace works there. Great men have got stuck because of this. Many a quiet sages became very angry and started cursing people. And people, who have made big sacrifices or are big donors, have got palatial residences. These three ills can be called the 'Shoola' or they are envious. Though, I am not happy with these sutras. I have my own ethical behavior. I need to be careful about it. This pertains to the 'Vaata, Pitta and the phlegm.' All the three are necessary for our well being. Please pay attention that the Kama has to be regulated and is essential for our worldly existence. Lord Krishna says in the 'Bhagwadgita' that Kama which is not opposed to the tenets laid down in the scriptures is Him. Here the scripture has been established. If one does not have any anger in him it is great but a certain amount of anger is acceptable. And even some greed is warranted. The householders have to have the provisions of a fixed deposit to be created for the future of the family. Many a big Mahatmas also have a big amount of FDs in their names, then where are we? These are not my words. I am just explaining what has been written or said. 'Manas' says;

Tapasi dhanwant daridra grahi|
Kali kautuk taat na jaat kahi||

Information is the path whereas the knowledge is the goal. The scriptures are the way leading us to the divine knowledge. Information can be sullied but the knowledge is always pure. 'Na hi gyaanena sadrusham'. Yogeshwara Krishna says in the 'Bhagwadgita', 'Arjuna. There is nothing more pure than knowledge in this world'. Information could be impure. If your ears are filled with wrong information which pollute your mind and people might try and give all sorts of incorrect information from here or there. Information is mostly conveyed in a few words or short sentences but the knowledge is imparted through 'Mudras'. Words are not necessary for knowledge. Wisdom is beyond the realm of words.

Tulsiji has written that in the Kaliyuga, the big-big ascetics will be very moneyed. And the householder, who will be in need, shall be poor. This is effect of the 'Kali'. But I would like to say that the householders should try and save some amount for the future. It is not wrong. If you have some accumulated wealth then kindly take out 10% for charity. This amount can be used for the service of the nation in the hour of need, when the sick or underprivileged classes are faced with difficulty then you should come forward to support them. Or give to the children of the martyrs of our motherland for studies or food or medical aid. And it is universal rule that if we will not do so, the nature has its own ways to take it from us in some form or the other. Maybe, you may fall sick and it is spent on your treatment. Please beware. Ten percent of your income has to be earmarked for charitable or welfare activities. I am glad that after heeding to my call, my listeners have gradually started keeping 10% of their income separate for helping others. At 'Chitrakoot' so many people come with their respective accounts that this is out of our total income and the ten percent we want to handover to you for utilizing it the way you deem fit. Then, I just say that look around yourself and if you find a school with a shortage of classroom, help them build one, if they need a computer then please get them one, if a patient needs medicines then get it for him or a widow mother needs some provisions for her daily sustenance then kindly provide it. I have touched it, now you take a call and distribute it.

In this way, a lot of great work can be done, Sahib. Our situation is that we are aware but are not willing to do anything. Everybody appreciates my suggestion of the ten percent but when it comes to doing then they hesitate or avoid. But quite a few have come forward and are doing it, which is a very good sign. Many children, here as well as abroad, who are

also my listeners, come to me and offer their pocket money being given to them by their parents for charity. This is our 'Dashaansha, or the tenth part as directed by you. I salute these little children silently and appreciate their sincere feelings. Please excuse me. I have to discuss something important in between. If for some reason this ten percent thing does not suit you then give what belongs to someone else and you have been postponing it. By giving the 'Hafta', there is no need to do the 'Saptaha'. When people come to ask me for the 'Katha', I enquire that are you financially equipped to manage the 'Katha'? You have to educate your children. My straightforward question with the person is very clear that by trying to pull here and there, please don't get squeezed in this process. There is no need to go in for such a Dharma or Karma. Think about your children. Those whom you owe any money, kindly do not leave them in the lurch and spend all the money for a 'Katha'. Yaar. We really don't need such Kathas.

Let us take up the main text a little bit in the short time that remains. Yesterday, very quickly and briefly, we sang the auspicious advent of the Lord. Mata Kaykeyi gave birth to a son and Sumitrajai had two sons. After some time, at the auspicious time, Guru Vashishtha after a lot of contemplation performed the 'Naamkaran' ceremony for the four princes. One who provides peaceful rest is Rama (Aaram de vo Rama). One who satisfies or fills us up with his love is Bharat (Bharde vo Bharat). By repeating his name the animosity is removed completely is Shatrughna (Vair mitaye Shatrughna). And the one who is the treasure house of all the good and the support or upholder of this beautiful earth of ours is Lakshmana (Aadhar de vo Lakhan). The divine 'Baal leela and the kumar leela' of the Almighty is going on. All the four brothers go to the 'Gurukul' for their education. In a very short time, they master all that was there to study. Whatever they have studied, they begin to practice the same in their day to day lives.

Tulsiji says, now please pay attention and listen to the 'Katha' further. In between Ayodhyapuri and the Janakpuri, at Buxar is situated the 'Siddhasram', Sri Vishwamitra's ashram where the sage is busy with his austerities, japa, yagya, yoga, tapas and practicing different disciplines of spirituality. He is disturbed by 'Maareecha and Subahu' who obstruct his sacrificial exercises. Sri Vishwamitra goes to Ayodhya

on foot. Maharaja Dasarathji offers him his throne out of respect for the great sage and worships him. He was offered food and then Sri Rama and Lakhanlalji Maharaj were called in to pay their respects at the feet of great sage. On seeing Sri Rama, the sage was awe struck. I have heard about this from the saints then, Sri Vishwamitra has his meal and then had the 'Darshan' of the Lord and in the case of Manu & Shaturoopa, they fast for a very long period of time and their bodies become just like a skeleton after which they have the 'Darshan' and receive the boon. This means that the 'Ramayana' breaks all the doubts or misconceptions. It is very clearly written here that sage Vishwamitrajai after having the 'Rajbhoga' Prasad, meets Rama later which means that please leave such puny doubts that if you do very difficult fasts, you will attain God faster. This does not in any way mean that the fasts are bad. But this sutra that if we remain hungry, we shall attain God is a fallacy.

One should eat proper food at the proper time regularly. In the morning, have your breakfast and then come to the 'Katha'. Then have lunch after going from here. Yesterday, I saw that arrangements for the food were very good. You are getting all seven star facilities, Sahib. And the 'Ramkatha' has seven 'Sopaans'. For the seven chapters of the 'Manas', there has to be a seven star arrangement. Everyone is enjoying the superb facilities being accorded to one and all. In the 'Kathas' at our 'Dehats' or villages, thousands or lakhs of people eat at a time. And by grace, there is no accident. People don't complain of any upset stomach. All this is decided from the 'Top' and certainly there is a divine energy working behind all this. In the 'Ramayana' there is topic wherein we see that Sri Bharadwajji is an ascetic and Sri Bharat arrives with the huge entourage of Ayodhya. On seeing this, the sage is a bit worried that his welcome or hospitality has to be according to the stature of the great guest who has arrived at his ashram. The moment this thought came to the sage, the 'Riddhis & Siddhis' appeared before him and asked for instructions from him as to what should they do? This comes in the 'Katha'. We have not seen it but read it and have heard about it. But in these seventy years of my life, since the time I am doing 'Kathas', I have seen it with my own eyes that even today, the 'Riddhi & Siddhi' are present and are at service providing us all sorts of comforts.

Truth, love and compassion are the 'Prasthaantrayi' (Three axioms) of life

Baap! Before we enter into the pure and essential discussion of 'Manas – Kishkindhakanda', yesterday evening though there was nothing scheduled but we were just sitting in a hall and you also slowly trickled in and we got talking. That too in my opinion is a 'Satsanga' and I would like to express my happiness on the words of our very dear Nitinbhai Vadgama who said, 'Bapu is reciting the poetry of Dharma.' For half an hour we were discussing the Dharma of poetry. He too expressed his views regarding the Dharma of poetry wherein he said that there are three types of poetry. What is the Dharma (Religion) of poetry? What is the obligation of poetry? Baap. Please remember this fact that in our tradition 'Poet' is a name of the Divine. In Urdu or Arabic or in the Islamic tradition he is called 'Khuda-e-sukhan'. The poet happens to be the God of the poetic world. So a creator was telling us about his Dharma of poetry and its obligations or duties. He discussed three modes of poetry and the first Dharma is 'Swabodha' or the perception of the self or the time in which the poetry unites with the society then its understanding of the society at large and relevance at that time. His second reference was the 'Tattvabodha' or enlightenment and the third was the 'Saundayabodha' or the knowledge of beauty. We heard some beautiful thoughts and I express my happiness for the same. 'Khush Raho'. Then our 'Kaviraj' arrived on his wheelchair and we requested him that 'Since you have taken the trouble of coming all the way then why not take a drink because to go back without tasting a bit is bad.' Since you are here, please share with us whatever you feel like. So very kindly, whatever pearls came into his hands, he strung them with the thread of his views. He very beautifully gathered the pearls from different places and strung them together with the thread of his thoughts. 'Jai Mata Di'. After that, our dear Vasantbhai Ghadhvi whom we had the good fortune of listening in the past as well but his words always remains etched in our memories. I am pleased about it. The discourse moves on the track of practice and experience. He shared such beautiful explanations about the values of the 'Ramayana'. 'Sadhuvaad', I express my utmost happiness for the same. This was followed by the rendition by dear 'Ishaani', who practices, learns and also sings very well. She recited a beautiful poem on 'Ma' and a very famous poem of our 'Pingalshi Bapu, Bhaavnagar' titled 'Gujaarrey je shirrey taarrey gazab haatthey gujaarrinney'. You really sang beautifully, Beta. 'Khush Raho'.

Come, now let us proceed. Today I have received very long questions from you all. Some are one and half pages or even two pages long. Seeing the length, I shudder to think about the gravity of your problem. I have been saying this all along that all that you put forth your questions out of the sheer respect and devotion towards the 'Vyaaspeetha', but don't be under this false impression that I know everything. I too have my own limitations. Yes, if my 'Tulsi' shows me the answer or the grace of my Guru reveals it to me and I begin to speak, it is entirely a different matter. Kindly don't expect me to know all the answers. Well, they were very lengthy questions and some were related to domestic issues. What can I do in it? One interesting problem mentioned is, 'Bapu. Since the last one or one and a half months, the 'Astha' channel is not being aired in our country. Or there is some issue, therefore kindly let us enjoy the most because Bapu. We have got this opportunity with a lot of difficulty.'

Poonamni raat Gori, poonam ni raat|

Taalliyon na taalley gori garbey ghoomi jaaye re.....

There are some very special queries pertaining to life issues. I have kept them aside. Yes, one thing I also wanted to say yesterday but somehow it slipped out of memory in the flow of thoughts. Today, I would like to say that in our country when there is a terrorist attack on our soldiers from our neighbour and as a result of this the entire nation upholding the national pride comes forward in supporting the families of the martyrs and many people have expressed very charitable and honourable views. I heartily welcome this and express my happiness for the same. Our Honourable Prime Minister too has said that the government is providing the bank account details

in which the necessary funds could be deposited for the direct benefit of those most deserving. I on behalf of the Hanumanji of 'Chitrakootdham Talgajarda' and as a token Prasad, a cheque of a Lakh of rupees and with these seven people seated here, eighth is Niles, and the ninth will be Naresh and the tenth is from 'Ashtha' making it a total amount of a lakh of rupees wherein, each person is paying ten thousand each. This comes to two lakhs and the Yajmaan Parivaar and Rama Bahens family will provide nine lakhs. Therefore an entire amount totalling to $9+2 = 11$ Lakhs of rupees we shall go and deposit this money as the Prasad of this 'Katha'. I shall depute someone in Delhi to personally look into this and arrange for an urgent deposit to be made. I don't want to take up this responsibility on myself. Because, during the Bakersfield Katha we had collected so much money and to ensure it going in the right hands it took us nearly two years in doing the whole thing. As I am not aware of the details and the procedures involved. Then I personally went out to distribute in the Himalayas and in the Uttarakhand. In that arrangement, even up to last paisa the amount was given to those deserving people. Since I am not a man of any organisation, I cannot take it upon myself for its execution. Here, These eleven lakhs, we will somehow try and ensure a proper use so that it benefits the needy. Now, if someone is enthused and wants to do something, he will have to do it properly himself.

Some queries are in line with the topic, I will take them up-

Sardatap nisi sasi apaharahi|

Sant daras jimi paatak tarahi||

The line that was placed before you that the typical warmth experienced during the daytime in the autumn is removed by the cool moonlight during the night. How? Just like the sins disappearing on the 'Darshan' of a saint. We have discussed this point in short. On listening to the 'Bhagwadkatha' this observation has come that, 'Hey Prabhu. On listening to your words which are just like the cool tranquil moonlight, the heat or the 'Sardatap' of my heart has gone.' This means that on the 'Darshan' of the saint the agony is removed and on listening to the sacred words the anguish goes away. This is followed with the next query that, 'Bapu. Ma Bhavaani also had to undergo

this 'Sardatap' or anguish? What is the actual meaning of 'Sardatap'? Bapu. Tulsidasji says that the autumn months are most ingratiating or unclouded and serene. What is this exalted 'Tapas' being discussed? Further clarification or explanation is desirable.

I had indicated that the Upanishads talk about living for a hundred autumns or a hundred years. But this is the magnanimity of the sages and seers. There are very few who attain that age. But the desire to live for a century is there in mostly all. I corroborate this view that one should have a fulfilling life of a hundred years. But this desire of a long life is of course is a sort of a curse. This warmth of the autumnal sun is this desire. Everyone wants to live long but when life becomes a burden to self and the family then to give it up at the earliest is appreciable. Don't stretch it so much that life becomes a hell. Please try to understand what I am trying to say. I am supportive of an enriched life in spite of the fact that the scriptures saying that the death is certainty. So what. Let us celebrate life. 'Vayam amritasya putraha'. One should live a good life. Have you ever thought on the lines of the different views on life given by our country as well as the western world. Everyone has his own view about life. 'Tathagata Buddha' said the life is a misery. This is his view and I am sorry to disagree. After all he is 'Buddha' whereas we are 'Buddhu' (Fools). 'Chun shoonya', 'Shoonya Paalanpuri Sahib' has written a Gujarati sher;

Chun shoonya ae na bhool O astittva na Khuda,

Tu toh hashey ke kem punn hun toh zaroor chun|

For you we have dreamt so much, God only knows. But we are there, for sure. Please remember this that when you criticize someone, whether he is aware or not you don't know but you are surely indulging in criticism. Similarly, when you harbour jealousy or hatred towards someone please think for a moment that whether that person knows about it or not but you are a victim of this malice. Whether the other person is also envious towards me or not, I am filled with envy. Many Buddhist thinkers who are known to me are a bit angry with me. When I had said that Buddha says that there is misery, there are reasons for it, there are ways to overcome it and one can be totally free of all miseries. But my 'Vyaaspeetha' feels that there is happiness, there are reasons to be happy, there are

ways to be happy and if you can understand it then you can transcend it as well. But the Buddhist ideology says that life is full of miseries. This is the verdict given by Lord Tathagata. Earn your happiness, Yaar. The western world says that be happy by hook or by crook and enjoy it. In our culture the atheists say, 'Runnam kritwa ghrittam pibeta'. Take loan but drink ghee. But please remember my Indian brothers and sisters as well members of my universal family that we are all the flowers of this beautiful earth of mine. Happiness is good but we need material means to be happy as well as good relationships.

Please remember that only two days are left. If my words touch your heart then please tie a knot and take them with you. External means make us happy. If you don't have a colour TV and you get one, you will become happy. There is no denial of comforts. For example, if the facility of air conditioning was not available, there was no arrangement for proper lighting, if the mike and proper sound system was not there and the live telecast was not available then maybe we would not have been so happy. But you need to keep this in mind that your happiness is directly connected with the comforts you get. New discoveries make available for us additional comforts and facilities. The progress that science has made is phenomenal. If one is hard of hearing then a hearing aid can be installed to overcome this problem. The happiness quotient of an individual grows with newer discoveries and the older ones are already available to provide us with more and more comforts. The scientific work requires more new scientists who can conduct experiments and develop newer products to make our lives easier. Newer avenues of happiness are being developed or discovered daily. We welcome this development. Yesterday, Nitin Bhai expressed his concern that because of the availability of the fridge, the 'Panniyaara' has been forgotten.

Kyan gaya chakchakata bedda panniyarra kyan gaya?

Fridgewasiyon O tarasna ae sahara kyan gaya?

- Rajesh Vyas 'Miskin'

The cold mud vessels or 'Matkas' used to be filled with water by those who were smart and adept at doing that work. This way of getting some cold water to

drink has been forgotten by the people who have become accustomed to drink fridge water. All of us have also forgotten because science has created newer avenues of comfort. Happiness is directly dependent on the means for it. For the comforts, we require newer discoveries every day and for these you need newer experiments to arrive at the final product of comfort. For this we need scientists. All this is going on and they are helping to ease up our lives. Now all this is going on, fine. But simultaneously if we don't have the right relationships then what use will it be? The relationship is conducive can only be known once people are sitting together and interacting. If the person is far away then there are tears in the eyes for this separation. If one sits close, it is not appreciated and if the person is far away then one is unhappy. Thus the cordial relationship is what is warranted and appreciated. Well. What seems to have gone wrong with the relationship of husband and wife? There is no agreement between two people. What is wrong with husband and wife. There is no cooperation or agreement. There are a lot of comforts though. But mutual agreement is lacking. Even two brothers are not on the same page.

The relationships are of four types my dear brothers and sisters. You need not accept all what I say. Since I have been asked then I need to say something at least. First is the social relationship. The second is the familial relationship. The third is the religious and the fourth is the relationship with the state. If these four relationships are conducive only then can we be happy. The son is not in agreement with the father or vice versa. Their differences at times even lead to their killing one another. What to talk of husband and wife these days? Just imagine. A favourable familial relationship can spread the sweet fragrance of happiness even in a hut and if there are unfavourable relations then the person gets miserable. Next is the social relationship where you get along well with the society but the problem is that in most cases the people don't get along. This is my philosophy. I have been travelling for the past so many years now. I don't read many books but do read your foreheads or heads. I have read so many heads in my life. If I keep quiet then it is out of my honesty or goodness (Sadhuta). But I do read. Therefore, with the social relations being good

makes the person happy and if not he is unhappy. Many people have relations with the state or the government or the political class. They are very fragile. They have the fragility from both the sides. 'Majaa chey door reh wama', hamaro Trapajkar kahe chey-

Sameep santaap chey jhajha maja chey door rahewama|

The requisite distance is necessary. But it does not happen always. Depending upon the favourable relationships at home provide happiness in spite of difficulties. If the relationship is skewed then it causes pain. In the case of the religious relationship, the follower of Shiva is not conducive to a Krishna devotee that is why they are fighting amongst themselves. The Hindus and Muslims are fighting amongst themselves. In the name of religion, the religious relations have suffered. Today, I have received this question, 'Bapu. Shat-Shat Pranams. My husband keeps a fast on Saturdays. He worships Sri Hanuman but he gets so angry that he tells me, See, I am fasting today. So please don't eat my head or trouble me. Bapu. Why is it so?' Learn to compromise. Was Sri Hanuman having any anger in himself? My Hanuman is not at all angry but may be your Hanuman must be very angry. My Hanuman is very beautiful. Your Hanuman is a monkey whereas my Hanuman is very beautiful. For some, He is a monkey and for the others He is beautiful.

Baap! One sister has asked this question that in our Dubai, we have the 'Rama Mandir', 'Krishna Mandir' and the 'Shiva Mandir' close to one another. Is it good? Someone came and said that the devotees of



Krishna don't come and accept the Prasad from the Shiva temple. They don't even look at Shiva and if they are shouting on us then what is so great in them? And those Shankara devotees are all the time standing with a trident in their hands. This proves that the religious relationship is not conducive. This I feel is stupidity or ignorance. Such differences are no more Dharma, but they will be adharma. Where there are differences, the Dharma cannot survive there. Now if this can't be understood by you then what can be done? Wherever you are devoted then this does not mean that your devotion should become so stubborn and not to accept the other values or even try to cut them, and say that the Krishna mandir people don't come to the Shiva temple. Nothing needs to be done. The crowds will thin down, just think this much. Nothing much needs to be done. Just think that once the crowd thins, automatically, then just think this much. There is nothing to worry. I am leaving day after tomorrow. Now, please do your home work properly.

The favourable and unfavourableness of the religious relationships becomes the reason for a person's happiness and sorrow. Sahib. Even if there is nothing at home and they are living in a hutment, just observe their congenial relation with each other, Sahib. I mean to say my dear brothers and sisters that one should live long. Be joyous but when your life becomes a burden then 'Sant darasa jimi paatak tarrahi'. The words of a 'Sadhu' or merely seeing him (Darshan) shall rid you of your miseries. So, Buddha says that life is a misery. The western world believes in enjoying life irrespective of your circumstances. Kabir Sahib says;

Kabira jaga andha hai jaisi andhi gaay|

Bachhada toh mar gaya oobhi chand chataay||

The calf is already dead but the cow is blind and that is why it keeps on licking the dead calf for two or three days. As per the words of Kabir we are so blinded that we keep on licking the dead things without realizing. 'Moha na andh keenh kehi kehi'. My Goswamiji says that infatuation blinds the mankind. So Kabir sometime says that this world is blind. Bhagwan Shankaracharya's outlook towards life is 'Jaganmithya', that the world is unreal. My Shankar says,

Uma kahau mein anubhava apna|

Sat Hari bhajan jagat sab sapna||

He visualizes the world as a dream.

Kaagbhundiji's philosophy is;

Nija anubhava ab kahahu khagesa|

Binu Hari bhajana na jaahi kalesa||

He does not say that the world is a dream. In my opinion 'Kaagbhundi' has gone ahead and he declares that only the 'Hari bhajan' is the truth or reality and it is the cure for all the miseries. He neither says it is a dream nor calls it unreal. Just pray (Bhajan). Everything shall be good and fall in place. Now, what is Sri Rama's outlook about life?

Baddey bhaag maanush tann paava|

Sur durlabh sadgranthina gaava||

Kabahuk kari karuna nar dehi|

Detta Rama binu hetu sanehi||

'Manas' says that because of the accumulation of a great deal of virtues, one gets the human birth. The human body is a tool or a wonderful medium. Live, pray to God, do welfare, observe truth as much you can, love, remain united with compassion and refrain from envy, jealousy and criticism. Life is worth living so live to the fullest but do not hanker for longevity. When the Almighty calls us, be in total preparedness to leave, only then can a person lead a fulfilling life. Please remember that the 'Vyaaspeetha' believes in life and not so much in death. 'Vasantbhai' had used one word yesterday 'Shaswati', we always seek permanency of everything. The 'Chandogya Upanishad' says, 'Naalpey sukhamasti', we need complete fulfilment. Kabir Sahib says, 'Kah Kabir mein pooraa paaya'. Some scriptures consider life to be a mixture of happiness and sorrow.

Therefore, there are different outlooks for life. I believe just this much and by the grace of my Guru try to fulfil it as much as possible. The closer you are to truth; to that extent you can remain fearless in life. The closer you are to love; to that extent your nature will be of sacrifice. And as you become compassionate, your nature shall become non-violent. My dear brothers and sisters, the child is closer to truth. A child is mostly truthful. Jesus Christ also says that one who is childlike can enter the kingdom of my Father. The childhood for all of us is truth. The youth

should be love. If there is no love in youth, then it's a sheer waste. So, the childhood is truth, the youth is love and the old age is compassion. This is the 'Prasthaantrayi' on my 'Vyaaspeetha' truth, love and compassion. Truth is the right eye of Lord Shiva. Love is His middle eye and compassion is His left eye. Shankar is three eyed or 'Trilochana' and blesses us with his truth, love and compassion. 'Vandey surya shashaank vannhi nayanam, vandey Mukundapriyam'. The right eye of Lord Shiva is the Sun and it represents the truth. In time, the Sun may also go away but at present we need to take support of the Sun and say, 'Sooraj jevddu satt'. And love is the third eye representing fire. Love is fire and my 'Vyaaspeetha' keeps the love in the middle. This eye opens very seldom. For people like us, it always remains shut and we go on living harbouring hatred. The left eye is the moon, representing compassion. Why do I say that the left eye is of compassion? Factually speaking, the compassion has no difference between right or wrong. It does not bother between yours or mine. Compassion is compassion, that's all. So this is philosophy of life or the 'Prasthaantrayi'. I have repeated this many a times but keep truth for self. Whether the other person is truthful or not, don't bother about it. Am I speaking the truth? So, truth for self and love others. Be compassionate towards everyone. In my opinion, truth is singular, love is dual and compassion is plural. This is the grammar of life.

Life's 'Prasthaantrayi'. Love is the middle path or the 'Madhyam Marga'. Truth or 'Satya' is the 'Dakshin Marg' and compassion or 'Karuna' is the 'Vaam Marg'. Please don't take the 'Vaam Marg' in a different sense. Therefore, the childhood should be truthful, youth must be filled with love and the old age must have compassion for all. Some say that life is a misery. Some say it is joyous. Some opine it to be a mixture of happiness & sorrow. You may not ask but if you happen to ask me about my views about life? I have said this in the beginning itself that I stand in favour of life. I am not trying to do a jugglery of words here but sharing with you what I have realized. Some feel that life is miserable and very painful, like Buddha. Some see it to be ruined or depraved. Some others say that life is mortal and man is subject to mortality. Morari Babu

says that life is 'Ishta'. Life is worth living. We are mortals so what? We shall go one day but that does not mean that we should not eat. We should not drink tea because we are mortals. Many people lead a very corrupted life but how does it matter? It is their problem, why are you ruining your life for that? People say that life is very miserable but by my Guru's grace I believe that life is 'Ishta'. Life itself is an austerity. Kindly do not separate life and austerity. Therefore, my dear brothers and sisters, especially the youth, enjoy life and lead a meaningful life. Don't just see it as a fruit or an effect but taste its sweetness and live life fully. I have seen in the villages that there is a mango tree in the backyard. During the season when the first mango ripens, the head of the house does not eat it all alone. He enquires about the children in his neighbourhood. He calls them over and shares the fruit first with them. Therefore this life is worth living. There are so many different views about life. We should lead a life without the desire of longevity otherwise the hundred years will become dreadful like the heat of the bright autumnal Sun. This misery can only go by the 'Darshan' of a 'Sadhu' or his divine words. So, this was in reply to your question.

“Bapu. Yesterday you had said that by realizing the compassion of the Divine (Astitva), we can overcome our own pitiable or the doleful state we experience.” Here this dolefulness is nothing but our lament 'Mar gaye.' etc, and nothing else. When Ma Maina was crying what did Ma Bhawani say?

Jani lehu matu kalanka karuna
pariharahu avasar nahin|

Dukhu sukhu jo likha lilaar hummrey
jaab jahan paaub vahin||

Whatever is my fate Ma, I shall have to face it wherever I go. Ma. This is not the time to lament, so kindly give up your lamenting. To lament in other words means to accept defeat. What will happen now? I am finished and so on. I understand that talking about it very easy but when one is faced with adversities, even great men shudder. Even they are shaken. If even the great men whom we look up to are shaken then the only remedy or the solution is the Divine name or the Ramnaam or Harinaam.

Mhaari hundi sweekaro Maharaj re,
Shyamlla Girdhari|

Just surrender and submit to Him that He is our only refuge.

Aejee mhaarey ek tamaaro aadhar re,
Shyamlla Girdhari|

Ae mhaari hundi sweekaro Maharaj re.....

The Lord says, Mehtaji. Please continue to write more and more such hundis. The 'Dwarikadheesh' tells Narsih Mehta that I am your servant. Those who are big they have to face very many miseries or problems in life. The 'Mobh Wood' has the nail hammered into it from both sides.

Tullyaninda stutirmauni santushtho yena kenachit|
Aniketah sthirmatihi bhaktimaanmey priyo naraha||
'Chinta kwaapi na karya'. Srimann Mahaprabhu Vallabh says that the 'Vaishnava' should not worry. It is difficult. It sounds very easy to speak but it can only be so by chanting the Divine name or 'Harinaam'. The ultimate solution is only the Divine name like the Ramnaam, Krishnanaam, Durganaam, Shivnaam Allah or any name that you may like. Whatever is your chosen ideal in life. I am being told for the last two three days that, 'Bapu. The shraadha paksha is going on.' I am aware. I have understood the intention. And they further say that 'Aastha' channel is not coming for the past one month. And because of the 'Pitrapakhsha' they want me to sing 'Mehtaji's father's shraadha. This has been sung many a times before and again Narsaiyo. For me, Narsaiyo is always new. Baap. Narsih is Narsih. I can say it with utmost honesty that Narsihji came before Tulsiji. For Mehtaji it has been nearly six hundred years whereas Tulsiji was five hundred years ago. That is why Goswamiji has included quite a few aphoristic points in the 'Ramcharitmanas'. What is the 'Vaishnavjan' of Narsih? Tulsiji has nearly included most of the aphorisms discussed in it. 'Peed paraayi jaanneyre', 'Para peeda sama nahi adhamai', 'Sakal lokma sahuney vanndey', 'Siyarama maya sab jaga jaani'. 'Ninda na karrey', 'Para ninda sama aghna gareesa'. All the aphorisms are of Narsihji. He was truly a wonderful personality.

I have spoken about this many times in the past but I am very keen to sing about Narsih Mehta once again. His family or the 'Naagar' clan had ostracised him because he used to visit the houses of the un-touchable. He is only singing the Divine praises

(Bhajans). Thereby troubling all of us therefore he should be ostracised from the community. I believe that the 'Ishthadeva' of the 'Naagar clan' is 'Haatakeshwara' i.e. Lord Haatakesha'. The people of this clan are mostly fair complexioned and their chosen ideal is also very bright golden hued 'Haatakeshwara'. 'Haataka' means gold. The 'Manas' says that Lord Shiva is the stimulant of our mind or intellect. What power did the 'Naagars' have to ostracise 'Narsihji'? Lord Shiva must have induced this thought in the minds of the 'Naagara Clan' that he needs to be ousted because he is no more of a clan or a particular community, he belongs to the entire humanity. Gandhi Babu chose to recite 'Vaishnava jana toh tenney...' thereby delivering or uplifting the entire world. He cannot be imprisoned in the walls of caste or creed. You cannot tie down Morari Babu to a tiny piece. We are proud of our country and are happy for it but we are just not satisfied with a little bit. 'Naallppye sukhkam asti'. How can you tie us up? I cannot restrict myself in just toeing the line. Different thought currents keep on coming. Hindu, Muslim, Sikhs, Christians all are welcome.

Kaabbey se buttkaddey se kabhi bazme jaam se|
Awaaz de raha hun tumhey har makaam se|

Come. Come. Come. Can anybody ever imprison Narsih Mehta in the walls of caste? My Mahadeva must have said, I am Vishwanath. My Vaishnava also has to be universal. Nobody can tie us down. I somehow just don't like it. These so called rich cannot bind me. Instead, they run. Those who hold a position or famous personalities feel scared and I am proud of this because it is by your blessings and the glory of my Guru. Don't get tied up. You cannot imprison the universal consciousness. It is absolutely free. Its nature is total freedom. Similarly, Narsih

Mehta could not be enclosed within the boundaries of a particular cast or a clan. Because Lord Shiva became the stimulant to free him, the drama of ostracising was enacted. Even Gandhiji was ostracised by the business community once. To what benefit? He was ostracised and he became world renowned or revered. You can't imprison him. Sri Vishwamitra says, 'Rajan. Please don't keep Rama enclosed within the four walls of your palace. I am Vishwamitra and would like your Rama too to be friendly with the entire creation. So kindly give Him to me'. But my Narsih Mehta has gained in this march. Many of Goswamiji's thoughts are reflected in Narsihji's padas (Poetry). I have no hesitation in accepting this. 'Sabhi sayaanney ek matt'. There are many topics in the life of Narsihji which are very popular and famous. One is 'Kunwar Bai's maayra'. Please don't see it as a miracle. Our brains don't work there. In that particular topic, Kunwar Bai's mother-in-law sits down to make a lengthy list of what all she wants. After all 'Saas is a Saas'. 'Your father is only busy in singing Bhajans. Is roaming around carrying cymbals and drums. Now invite him on this occasion and ask him to get so many malas, necklaces, two large stones.' In this way she passed snide remarks for him by asking him to get stones. Kunwar sends the invitation letter. Mehtaji comes and the one for whom the Lord Himself or Sri Dwarikadheesh personally supervises and does everything then it is nothing short of a miracle. In place of stones, the Lord placed gold bricks. Each brick was weighing three kilos. Shaamallsha's wedding, this particular occasion of Kunwar Bai, Narsihji's hundi, these five topics have a lot of importance in Narsihji's life. One of the most important and interesting is the Shradha ceremony of Narsihji's father. I keep on reciting it whenever He wills it.

The 'Prasthaantrayi' of life is truth, love and compassion. Truth is Shankar's right eye. Love is His middle eye and compassion is the left eye. The three eyed (Trilochana) Shiva has the eyes of truth, love and compassion. The right eye is the Sun. Sun is truth but in time, even the Sun will set forever. But still we have to take the example of the Sun like, 'Sooraj jewaddu satya'. Love is the fire eye of Lord Shiva. Love is fire. And my 'Vyaaspeetha' keeps love in the centre of this trinity. This eye opens very seldom. We are unable to open it. We are living in envy and hatred. The left eye is compassion or the moon. These are the three pronged sutras of life.

Hanumanji is not just a Guru of words but He is a creative Guru also

Baap! Before we proceed with our pure and conscious discussion of 'Manas – Kishkindhakanda', yesterday even we had a beautiful 'Mushayra' and a poetry reading program conducted by our very dear Shobhit Bhai wherein eighty percent of the presentations were in Gujarati and the rest was in Urdu. We heard some new 'Shers,' expressing new and slightly different thoughts. I express my happiness for the same. Come, let us proceed. In the entire 'Kishkindhakanda', Sri Hanuman is the principal character. As such, even in the 'Sunderkanda' Sri Hanuman has a prominent place but there are a few other important characters as well. But according to my understanding as per my Guru's grace, in the 'Kishkindha' Sri Hanuman occupies the place of prominence. The entire 'Ramcharitmanas' is the 'Sadguru'. We are very fortunate to have the compilation of the sacred words of Sri Guru Nanakdev and the ten Sikh Gurus as well as Kabirdasji and other Gurus in the form of 'Gurugrantha Sahib' as the 'Sadguru'. Similarly, the 'Ramcharitmanas' is also a 'Sadguru' in its own light. Each of them have their individual distinct form. As per Tulsiji, this text too is a 'Sadguru'. We can even call it a 'Gurugrantha' in a way. Proof-

Sadguru gyaan biraag joga ke|
Bibudha baid bhava bheem rog ke||

So this entire text is a 'Sadguru'. They carry their distinction of being the 'Gurugrantha' or the 'Gurugrantha Sahib'. Its greatness is unparalleled. In this sacred 'Ramcharitmanas' there are seven parts. And if you try to study it properly under the tutelage of your Guru, you shall be able to see the image of the Guru in each and every part. Lord 'Mahadeva' is the very first Guru in the 'Balkanda'.

Vanddey bodhamayam nityam gurum Shankar roopinam|
Yamaashritoh he vakroapi chandraha sarvatra vanddyatay||

In Gujarat we had 'Rang Avadhootji', the saint of 'Nareshwara'. He wrote a text by the name 'Guru Leelamrita', containing the divine play of the Guru. The 'Balkanda' of the 'Ramcharitmanas' has Sri Shankar as the Guru, and it describes His divine play. It is a complete 'Leelamrita', describing Lord Shiva's marriage, followed by the recitation of this 'Gurumukhi' text to Mata Paarvati. The second Guru of this chapter is Devarishi Narada. Narada too is a Guru. He is a Guru for whom my Goswamiji says 'Gati sarvatra tumhaari'. He is even seen in the nether worlds, the earth as well as the heavens. His presence can be seen in all the 'Lokas'. Thus, Narada is also a Guru.

Guru ke bachana prateeti na jehi|
Sapnehu sugama na sukha sidhi tehi||

Ma Paarvati says that Narada is my Guru. Hey Saptarishis. One who does not believe in the words of the preceptor, can never ever be happy or attain perfection even in a dream. I shall not forsake the words of my Guru. Whether my home remains or is destroyed, the words of my Guru are final and ultimate for me. So, Narada is the second Guru. This 'Guru Grantha' of mine is very different in the world. Please pay attention and don't misinterpret my words. 'Gurugrantha Sahib' has its own greatness and glory. The third Guru in the 'Balkanda' is Guru Vashishtha.

Guru griha gayehu turrat mahipala|
Charana laagi kari binaya bisaala||

So in the Gurus of the 'Balkanda' Guru Vashishtha is also one. Sri Vishwamitra is also a Guru. Lord Rama is granted the 'Bala and atibala vidya' from him and by his grace and instructions He breaks the bow at Janakpuri. Shatanandaji is also a Guru. One more Guru of the 'Balkanda' is Vamdevji Maharaj.

In the 'Ayodhyakanda' Vashishthaji Maharaj is there for sure. 'Guru bibeka sagar jagu jaana'. In today's times in our search of a Guru in the pages of our life if we are not careful then we get some cheats or imposters also as the fake Gurus. Like in the 'Balkanda' we see 'Kaalketu' is the guise of a Guru who is responsible for destroying Pratapbhanu. In the 'Ayodhyakanda' a similar character comes in as 'Manthara'. She is compared to millions and millions of Gurus who succeeded in turning the mind of Mata Kaikeyi, the mother of a saint. Please pay attention,

the Guru does not have to be special (Khaas), he has to be very simple (Aam). Simple and universal. A true Guru, Sadguru or the 'Buddhapurush' is very simple and readily accessible. For him, no one is special and no one is close to him. However, he is not far from anybody. This is the characteristic of a 'Buddha Purush'.

So coming back, in the 'Ayodhyakanda' Guru Vashishtha is there. Another Guru is Sri Bharadwaji. Manthara is the tainted Guru for that matter. The Guru might be asked 'Athaato Bramha jigyaasa', whom to ask? Or you may ask the 'Buddha Purush'. That is why the Almighty Himself asks Sri Bhardwaji that kindly show me the path onwards from here. During the exile, who can be a reliable guide? Ask the Guru because, there are many paths crisscrossing in the forests. Lord Rama asks Sri Bhardwaji, 'Bhagwan. We have to live for fourteen years in the forests. Therefore, could you kindly guide us to a safe destination further down from 'Prayaag'? Sri Bharadwaji says, 'Lord for you all the paths are very easy.' Therefore, Bharadwaji is the Guru. If I try and look further then Valmikiji Maharaj is another Guru whom Sri Rama asks about a proper place to stay where no ascetic is disturbed by their presence. No 'Adivaasis' or the jungle folk get disturbed by their presence. The birds and animals don't get disturbed. Kindly direct me to a quiet place suitable for austerities. Please ask your Guru to show you the right path and direct you to a suitable place to perform austerities. There Sri Vaalmiki also laughed and said, 'Maharaj. I will surely tell you the suitable places but first of all you tell me whether there is any place in this creation where you are not present?'

Jaahid sharaab peeney de masjid mein baith kar,
Ya who jagah bataa jahan par Khuda na ho|

If there is any empty space then you tell me. Vaalmikiji knows what the Rama consciousness is but to purify his words and for the guidance of people like us, he indicates the suitable places in the 'Ayodhyakanda'. As you all know, he indicates fourteen places where the Lord could stay.

So Vaalmikiji is one Guru. Sri Bharat is also a Guru. Tulsidaji accepts him as a Guru. If Sri Bharat is a Guru then 'Nishaadraj Guh' who shows the place to stay as well the path leading to 'Chitrakoot' becomes the Guru of Sri Bharat. Here, his birth or his clan was no criterion at all. The one who knows can surely help others. Though, on the way to 'Chitrakoot', even

'Nishaadraj' forgot the way. This was because of love. We forget the path in two situations. Either because of extreme love a person wobbles or falters or if we get a wrong guide, we get waylaid and lose our path. Therefore, Guhraj is a guide in this sense and Sri Bharat is in any case a Guru. Tulsidaji in the conclusion of 'Ayodhyakanda' says that, 'I don't know about the others but if Sri Bharat would not have been there who could have managed to uplift a wretch like me? Thus, Sri Bharat is also a Guru.

Now come to the 'Arranyakanda'. There is Guru seated here. It is not necessary that the Guru has to be masculine only. There is no differentiation of any sort. Guru can also be feminine or even a little child for that matter. 'Srimadbhaagwat' enumerates so many Gurus. There is a discussion of twenty four Gurus there. Out of these, there is a 'Gannika' also and 'Bhagwan Dattatreya' made a notch girl His Guru. I have to speak on this topic of 'Manas – Gannika' in detail in the future. When, it will be decided by Morari Bapu. By the grace of the 'Acharyas and Saints' and with your blessings wherever possible, we shall do it. One who is eager to get something will surely get it irrespective of anything or from anywhere. In the 'Arranyakanda' a Guru Ma is seated by the name of Mata Anusuya. She as a Guru enlightens Ma Jaanki. Making Ma Jaanki the medium, she imparts the 'Anusuya Gita' for the benefit of the women folk. Anyone can become a Guru. There Guru Ma Anusuya gives us a beautiful sutra. She says, Hey Jaanki. For a woman her brother is her friend, her father is her root and her mother is the one who has brought her into the world but their contribution is only partial. The mother has birthed her, which is a partial contribution. The father arranged for her education, again a partial contribution. The brother protects his sister wherever she goes; this too is a fractional contribution. All her relations like uncles, aunts, paternal and maternal grandparents and for that matter all her relatives so to say have a limited role to play in her life. Ma Anusuya says, an immortal gift or that which fulfills her or gives her completeness is only given by her husband. For the woman her husband is the focal point and the rest are all are supporters to her. There is no intention to glorify one and treat someone as low or to treat somebody as the master and another one as suppressed. It is a matter of understanding. He does not guide, neither indicates the path nor the place of residence, nor instructs but

simply sitting quietly in a corner is engaged in his prayers, he too is Guru. Like Sri Raman Maharishi of Arunachalam. He did not leave his cave and go anywhere. Many people used to go to him and offer their suggestions that you should organize eye camps, etc. He used to say, 'Why don't you do it. I am serving in my own way.' What is it to man? Even those engaged in the field of service are very cunning. Many people who have a lot of money go to the 'Mahatmas' and say that they are very keen to do service but are ailing from so and so problem. If you are ailing then don't perform any physical service but if you are so keen then you can serve with your wealth. One who does not have money but is physically very strong then he can do physical service. If the person does not want to do anything he will find a hundred excuses. The world is very cunning. Please renovate this world. A new world needs to be created.

Ho gayi hai peed parwatsi, pighalni chaahiye,
Iss Himalaya se koi Ganga nikalni chaahiye|

Merey seenney mein nahi,
par terrey seenney mein sahi,

Ho kahin bhi aag lekin jallni chaahiye|

A young poet 'Dushyanta' went away very early and another poetess from Pakistan 'Parveen' too went away early. What beautiful Ghazals she gave us. What profound thoughts.

Teri khushboo ka pata detti hai|
Mujhpeyehsaan hawa karti hai|
Mujhko uss rah par challna hee nahi|
Jo mujhhey tujhsey se juda karti hai|

Hey Guru. I don't want to step on that path which separates me from my 'Buddha Purush' or my lover or my beloved. She and Dushyanta have given us very beautiful Ghazals and Shaayaris. The wealthy make an excuse that they are not well, so they are helpless. Serve with your money. The physically strong should perform physical labor. Whatever be the capacity one has it should be expended in service. So the austerities of the Sadhu vary from person to person.

So, in the 'Aranyakanda' the first Guru is Mata Anusuya and the second is Maharishi Atri who is immersed in prayers and he has transcended the realm of the 'Gunas' or the five elements. Maharishi Atri is free of three desires (Eeshnas); as well as three 'Gunas'. The 'Aranyakanda' has some very seasoned Gurus. Here, Lord Rama is also a Guru. In this chapter Lakhn Lalji Maharaj asks five questions and Sri Rama

answers them like a Guru and this beautiful dialogue is known as the 'Rama Gita'. Therefore, Rama is a Guru and I feel very happy with this fact. But in the 'Aranyakanda', 'Na daaba maathi ek keru paachi saddeli neekalli' and that is 'Ravana'. He comes in the garb of an ascetic. He tries to imitate the Guru but instead of surrender or dedication he indulges in abduction. There is another Guru called 'Kumbhaja Rishi' who grants the 'Mantra' to Sri Rama and thus is the 'Mantra Drishta Guru'. I am verily pleased to share that a very important Guru in the 'Aranyakanda' is Mata Shabari. You may ask that how is she a Guru? What perception has she given? She did not tell the world but she guided Sri Rama that kindly go to the 'Pampasarovar'. The Lord discusses the nine types of devotional practices or 'Bhakti' which she already had in her. Here, Sri Rama is not performing the role of the Guru. In fact Shabariji shows or instructs Him to go to the 'Pampasarovar' and befriend Sugreeva. I call Nishaadraj as well as Mata Shabari a Guru. Here, I have no differentiation between male and female; bird or animal. Our 'Acharyas, great men, or the Buddha Purushas,' have never created any difference, whatsoever. The so called learned class has created this difference for their own benefit. So, Shabariji is our Guru Ma. Once again Sri Narada is seen here at the 'Pampasarovar' where he asks Sri Rama to explain the qualities of a saint and the Lord assumes the role of the Guru and elucidates on a few distinct qualities of the saint.

So these are the few seasoned Gurus of my 'Guru Grantha'. Now, in the 'Kanda' which is our principal focus at Abudhabi, the principal Guru here is Sri Hanumanji Maharaj. In the entire chapter he is to be found all over just like the air which abounds us always. His prominence is in both, the 'Kishkindhakanda' as well as the 'Sunderkanda'. First let me tell you the seasoned Gurus in the 'Sunderkanda' and then we shall come back to this 'Kanda'. Well, in the 'Sunderkanda', Hanumantlalji is seen here, there, everywhere. Then he proceeds to Lanka and learns the strategy from another Guru. This Guru is the Sri Vibheeshana having a demonic background. Similarly, when Ma Jaanki needed help, she too seeks help from another demon 'Trijata' Guru Ma. A 'Bheel' can also be a Guru and the 'Nishaad' too can perform the role of a Guru. Here we see a demon also in the form of the Guru. Sri Hanuman is 'Tribhuvana Guru' as he is the incarnation of Shankar because when he is

taken to Ravana's court as a prisoner, there too he performs the role of being Ravana's Guru and he says that, 'Today I have got my Guru in the form of a big monkey'. So, Sri Hanumanji is present there. Though the sea is imbecile and the five elements of nature are also supposed to be so. But Tulsiji has given the sea the position of a Guru, 'Prabhu tumhaara kulguru jaladhi'. The ocean is supposed to be the Guru of the 'Raghukula'. The sea kept quiet for a while and didn't respond to the Lord, thereby displaying its stupidity, that is a different matter altogether. Whatever it may be but I consider it to be a Guru because of the suggestion given by the Seelord that you can bridge my two shores by casting huge boulders in the sea. The person who wants to bridge the gap or differences, I feel that in the present situation he plays the role of a very relevant Guru.

The first Guru in the 'Lankakanda' is 'Kala'. Please note that the time is our Guru. One may not be corrected even by a very capable Guru but the rap of 'Kala' can straighten even the most crooked person. The fear of death initiates even the great men. Another Guru visible in this 'Kanda' is Bhagwan Rameshwara. Tulsiji has done the installation of the 'Tribhuvana Guru' in the 'Lankakanda'. Lord Shiva undoubtedly is there. The wife of the demon, 'Mandodari' is another Guru in this 'Kanda' who tries to warn or caution 'Ravana' that please correct yourself, there is still time. There is one deceptive Guru also 'Kaalnemi'. He is a demon in the guise of an ascetic and is sitting in an artificial ashram. He talks about big initiations and high philosophy and tries to trap Sri Hanuman. But he is the rotten mango. He is the 'Kuguru' or the anti Guru. The most able and qualified Guru is my Lord who tries to assuage the fears of His friend Vibheeshana by explaining him the philosophy of the 'Dharmaratha'. This is Sri Rama's Gurupada. Sri Krishna imparted the wisdom of the 'Gita' by becoming the charioteer and Sri Rama imparts the intrinsic knowledge of the chariot of Dharma standing barefooted in the battlefield.

The Guru in the 'Uttarkanda' is very famous. There is one Guru who is beyond the realm of nature or the five elements in the temple of 'Mahakaala', 'Param sadhu parmaratha bindaka'. Kagbhusundi's Guru is a 'Param Sadhu'. Though there is a slight reflection of the 'Tamoguna' in this episode of the other Guru of Baba Bhusundi, 'Lomas'. He gets infuriated indicating the quality of ignorance but it is he who on realizing his

pupil's caliber and nature goes on to give him the 'Ramcharitmanas'. For me one very important Buddha Purush is 'Baba Kaagbhusundi'. So, this is my 'Guru Grantha'. In each 'Sopaan' of the 'Manas', the 'Darshan' of the different Gurus I have shared with you here.

Coming back to our 'Kishkindhakanda', Sri Hanuman is right in its center and he is a Guru. We all recite this in the 'Hanumanchaalisa';

Jai jai jai Hanuman gosain|
Kripa karahun Gurudeva ki naai||
Sri Guru charana saroj raja nija
mann mukur sudhaari|
Barnau Raghubara bimala jasu jo
daayaku phal chaari||

Now, presently you may not ask me for you all are immersed in the 'Bhaav Rasa' but in time this question might crop up in your minds that the various Gurus of the 'Manas' have been discussed but what about the attributes of the Guru? In reply I would like to add that when we try and study all the actions of Sri Hanuman in this 'Kanda' they indicate the definition of the Guru. You can go on counting. Right from his entry in the beginning up to the end, the entire gamut of the actions performed by him, constitute the characteristics of the Guru. Hanumanji is not merely a Guru of words but is also the Guru of action or creation. The words have their own importance. But the creativity is also equally important. If the Guru only chants the 'Ramnaam' it is not enough. He should also do the 'Ramkaam'. 'Ramkaaj lagi tava avataara'. This was said for Sri Hanumant. Therefore, the 'Hanumant Leela' forms the text book giving us the characteristics of the Guru.

Let us proceed with the 'Manas - Kishkindhakanda'. In our study of this 'Guru Grantha' and trying to see the various 'Guru Charitra' therein, in this chapter, Sri Hanuman is all over just like the air enveloping us. We need to see the Guru from all the angles and there is just not one way to see. The Guru is in the front as well as back. He is both in the right as well as the left. He is above our heads and even below our feet. He is everywhere if we could recognize him. And I am doing this 'Darshan' for the first time in as many as seven hundred 'Kathas'. It is not so that I was unaware of this. It was suppressed in my memory which is coming out now. When I was learning the 'Kishkindhakanda' sitting at the feet of my Dada and at that time when the topic of the Guru had come up, Dada had explained me in this way, which is coming to

my mind now. Therefore, it is the 'Prasad' given to me which I am sharing with you all.

Sri Hanumanji Maharaj is a 'Buddha Purush' and the very first attribute is, 'Dhari batu roopa dekhu taye jaai'. We have already seen that seated on the 'Rishyamooka Hill', Sugreeva got scared seeing Sri Rama and Lakhana coming towards him, who were out looking for Mata Sita and instructs Hanumanji Maharaj to go and check who they are? I am feeling scared. You please find out who they are and indicate to me from there itself. He then asks Sri Hanuman to go as a 'Bramhachari'. The Guru is a 'Bramhachari'. We should not look at the 'Bramhachari' from a very narrow point of view. Mostly, a very large number of the 'Acharyas and Rishis' are householders. The correct definition of 'Bramhachari' is the one who in spite of being a householder is continuously thinking about the Almighty or one who always conducts himself in the 'Bramha' or the Divine. Osho goes on to add that one who is busy with the discussion of the Divine is also a 'Bramhachari'. It is a very nice and a practical observation. 'Bramhacharya' is not just restricted to the ashram. We should not take a very narrow definition for it. What about Kabir? He is a householder. Tukaram? We call him the 'Jagadguru'. My Tulsi? In his early life, he was a householder. The person who's waking up, sleeping, thinking, eating, drinking, getting up, sitting, seeing, hearing, or every single activity in life is revolving around the Divine or 'Bramha' is a 'Bramhachari'. So this is the first attribute of the Guru. It does not mean that he has to be a householder and cannot be 'Bramhachari'. In our tradition, leading the family life or a householder is supposed to be one of the duties during the specific

period of life. One who is immersed in the 'Bhajan' or a 'Bhajanandi' is always leading the life of a 'Bramhachari'. This is a simplest and a very straight forward explanation of a 'Bramhachari' that he is a 'Bhajanandi'.

The second distinct characteristic of the 'Buddha Purush' that is visible in the 'Kishkindhakanda' is, 'Vipra roopa dhari kapi tahan gayau'. Hanumanji took the appearance of a 'Brahmin' and went. It is said that the Guru of the different classes or castes is the 'Brahmin'. Brahmanism is the Guru. Here also please do not take it to be connected to a particular caste or a class. Those who have strived to realize the Divinity in life and have been able to achieve it; such a God realized person is a Brahmin or a 'Dwij'. One who has taken the second birth from the womb of his Guru is said to have attained the 'Dwijattwa'. Therefore, this Brahmanism is the second characteristic of the Guru. Then Sri Hanuman goes in front of Sri Rama and Sri Lakshmana and enquires, 'Ko tumha syaamal gaur sareera'. The next characteristic of the 'Buddha Purush' is that he is eager to know or learn, 'Koham? Koham? Koham?' Who is he? While going through this process of enquiry, the aspirant hits the target and as he enters into the zone of self-realization, he hears the sound, 'Aham Bramhasmi'. Tulsiji, in the 'Uttarkanda' terms it as 'Sohamasmi'. What is the 'Buddha Purush' searching? Such an awakened being is only trying to look for the Almighty.

The next characteristic of the Guru as indicated in the 'Kishkindhakanda' is that Sri Hanuman is able to recognize Sri Rama that He is the Divine. Guru is the knower of God. He is a 'Bramhavid'; and out of their sheer benevolence share their realizations or experience. The next characteristic is that since now I have known the Divine, I should request Him to befriend the materialistic minded mortal. The Guru always tries to unite those who have gone astray from God. Sugreeva is an errant, afraid and a worldly minded person. Guru requests the Divine to befriend the materialistic people like us. He unites people like us according to our standard or qualification and establishes a relationship with Him. In our 'Vaishnava' tradition there is a very beautiful word 'Bramhasambandha'. To unite with Sri

Thakorji. Sri Hanuman or the Guru does this by establishing the 'Bramhasambandha'.

Now I would like to point out the salient characteristics of the 'Buddha Purush' for you. Sri Hanuman is totally absent in two incidents in the 'Kishkindhakanda'. Now, where has the Guru gone? Mind you. Guru does not run away. But he disappears from our site (Antardhaan). The first instance is when the Lord is observing the 'Chaturmaas' on the 'Pravarshan Hill'. Sri Hanuman is not seen there not even as a spectator or a listener. At least he could have gone to enquire about their Lordships. But he is not to be seen anywhere. The other instance is before this and i.e. there is no obvious role of Sri Hanuman during the combat between Vaali & Sugreeva. Sri Rama is a witness of this combat but Hanumanji is absent. Therefore, on studying both these incidents minutely, we do not see Sri Hanuman anywhere. I would like to point out these incidents by the Grace of my Guru. One is a 'Raas Prasanga' and the other is the 'Hraas Prasanga'. The 'Hraas' is the fight between Vaali and Sugreeva and 'Raas' is, 'Priya heena darpata mann mora'. It is the remembrance of Ma Jaanki and the description of the seasons by Sri Rama. The Lord is very practical. People who recite His glories have become somewhat stubborn and dumb. How tasteful and elegant is my Lord. Lakhan. If Jaanki is alive then we must find her at any cost and rescue her because the beautiful month or the season of the 'Saavan' is passing away. Sri Rama is telling us that in the absence of the beloved if a person is describing the rainy and the autumn seasons then the 'Buddha Purush' should not disturb the flow of emotions. The 'Sadhu' is very practical.

I keep on saying this in the 'Kathas' that so many children and youngsters come to me from India as well as abroad and say that we want to perform the

ring ceremony in front of your 'Ramayana Pothiji'. Many people circumambulate around the 'Vyaaspeetha'. Then they say that after our wedding, we shall first listen to your 'Ramkatha'. To this I say No. After you get married, please don't come to the 'Katha' immediately. First go to Kashmir. I am very clear about it. You go out, enjoy yourselves, etc. I am very practical and real in such matters. I am a 'Jeevandharmi'. I say it and Shankar has taught this to me. This is the proof. Lord Shiva got married and went to 'Kailash'. But on reaching he does not straight away sit down narrating the 'Katha'. Tulsiji writes, 'Karahi bibidha bidhi bhoga bilaasa'. Lord Shiva very judiciously decides to spend some time in enjoyment and then is seated on the famous peak of 'Kailash' under the Veda described 'Vatt Vrikhsa' and begins to recite the 'Ramkatha'. Till such time He got a son, He was engaged in fulfilling his familial responsibilities and was in sense enjoyment. He roamed around different places but under limitations and decency. Then He sat on the 'Kailash' mountain. The 'Buddha Purush' is very judicious and discriminating. But it is expected of the family members also to be supportive in observing the decency and maintaining the decorum.

Lord Rama and Sri Lakhana are two brothers of the same family. Mata Sita is the 'Allhadini Shakti', of Lord Rama and since the Lord is enacting His human role to perfection, He in the absence of Mata Sita says that His mind is scared as to where would she be? Sri Hanuman is not disturbing the Lord in any way. The other very distinct quality of the 'Buddha Purush' is that whenever there is a family dispute, in the family, he should stay away from any mediation. Sri Hanuman didn't go in between. He is perfect spiritual master. Please, never involve a 'Buddha Purush' in your familial disputes. You will be doing a loss making deal. I find this side of the 'Manas' very beautiful which my



Sri Hanumant is the central focus of the 'Kishkindhakanda' and what all he does therein are the characteristics of the Guru. Right from the point of his entry up to the end, his entire play denotes these attributes. He is not merely a Guru of words but is also a creative Guru. The word is very glorious. No doubt that the word is very powerful but creativity is equally important. The Guru just sits and chants the 'Ramnaam', is not enough. He should also be involved in the 'Ramkaam'. 'Ramkaaj lagi tava avataara', is what is said about Sri Hanuman. Therefore, Sri Hanuman, who is the Guru in the 'Kishkindhakanda' is not only of words but is busy in creation as well.

Dada had explained to me saying that what does the 'Buddha Purush' have to do with your financials? That is your problem. Please don't involve the 'Buddha Purush' into all this. If it's your faith then just put it into the ears of the 'Buddha Purush', that is fine. Then His 'Bhajan' will do everything for you. Just put it across to Him once. Don't sit and lament that this happened or that has happened.

This fact really enthuses me that my Hanuman was absent from these two instances. The 'Buddha Purush' does not indulge in any materialistic or worldly discussion and He stays away from family disputes or matters. These are the few characteristics of the 'Buddha Purush'. Afterward, when the Guru sees that his disciple who's 'Bramhasambandha' was done by him, in time indulges in sense gratifications and tends to forget the sole purpose then, he has to prod him and remind him about the same. Sri Hanuman faces this dilemma with Sugreeva and observes that his disciple has forgotten the promise made to Sri Rama. At this moment the 'Buddha Purush' has to reawaken the disciple. In this process he has to use, 'Saam, daam, danda and bheda' to shake up the aspirant out of his slumber. Here Sri Hanuman uses all these four to awaken Sugreeva and put him back on the right track.

Therefore, this is the characteristic of a 'Buddha Purush'. My disciple has forgotten the word given to the Lord. The Divine should not ask me that he is yours and this is happening. When you say that you are the disciple of so and so then it entails a lot of responsibility. The Guru awakens the sleeping devotee. Sri Hanuman has done this and shown the world. This is the attribute of the 'Buddha Purush'. Later, when the expedition to search Ma Jaanki began or the search for 'Bhakti' started, Hanumanji instead of trying to lead was right at the back, 'Paachhey Pawan tanaya siru naawa'. The one who remains at the back is the 'Buddha Purush'. He respects others and helps them to get the credit. The leader or guide was someone else and Sri Hanuman was right at the end. When Sri Hanuman realizes that all his brothers and disciples are dying of thirst and hunger and their lives are endangered, then he sets out to look for food and water. This entire group was out in search of Mata Sita. From a distance Sri Hanuman sees a cave and notices that birds are flying in and out of it which was an indication that there should be water inside. Hanumanji climbs on top of a hillock. Now this is the role of Guru that he is eager to quench our thirst. Sri

Hanuman leads from the front and enters the cave meaning that treading an unknown path or sensing a danger, the 'Buddha Purush' leads from the front.

Sri Hanuman enters the cave. Goswamiji says that inside the cave there is a beautiful ashram. There is a pristine pond. Seated there is an ascetic woman named 'Swayamprabha'. Here the sutra of Lord Buddha applies, 'Appadeepo bhava'. The Guru says, 'Tu thara dil no deevo thaaya'. Now what does the meeting with 'Swayamprabha' signify? Let me introduce you to your soul light. The 'Buddha Purush' puts you face to face and removes himself from it. 'Swayamprabha' says that close your eyes and sit down quietly and you shall reach your destination. She instructs to be 'Antarmukha' or turn inwards. Leave your outward wandering. Close your eyes and you shall find Mata Sita. There are two things. With open eyes we work and are induced into action and when we close our eyes, we go into the sleep or rest mode. Closing eyes and being quiet is a sign of belief whereas, opening the eyes and moving ahead is the sign or progress. We are not able to see inward otherwise, our own inner light would reveal the 'Bhakti' to us. But we turn outward very quickly. We have done so many 'Malas' still no result. We have read the 'Hanumanchaalisa' more than a hundred times, still no result. We are out to see a result and all the time instant gratification. Then what happens? The entire group opens their eyes excepting Sri Hanuman. Till such time as Sri Jambuwantji didn't prod him, Sri Hanumanji was immersed inwards into a deep meditative state. The 'Buddha Purush' in always indrawn and only if the need arises does he turns outwards. When he wants to be immersed in 'Bhajan' then inwards and the moment he wants to serve the world he jumps out. When an elderly or an experienced person asks you to arise, get up instantly. In the end of the 'Kishkindhakanda', Sri Jambuwantji asks Hanumanji that why are you so quiet? Please get up. Your life is for the service of Sri Rama. Instantly, Hanumanji Maharaj assumes a mountainous form and thunders. The 'Buddha Purush' is so simple that here Sri Hanuman asks Jambuwantji that what should he do in Lanka? He gathers guidance or directions from the wise. He accepts the messages and information from all. Jambuwantji asks him to go and get the information regarding Ma Jaanki. On hearing this, Sri Hanuman darts like a thunderbolt. This is 'Manas-Kishkindhakanda'.

Sri Rama is relevant in all times, similarly the 'Ramkatha' is also relevant at all times

Baap! When Sri Rama incarnated and performed His divine play, that age was the 'Treta Yuga'. We are presently in this age of 'Kali'. There is huge gap in between. There is a distance in time and place. In that age, the 'Leela' of Sri Rama started from Ayodhya then onward to Janakpur, Chitrakoot, Dandakaaranya, the Pravarshan Hill, to the sea shore and moving on to Lanka and returning back to Ayodhya. Therefore, there is a difference in place, time, age and even the country. In spite of this distance and all the incidents being true, even to this day, we go on reciting it to purify our speech and you go on listening to purify your hearing. How do we bridge this gap? It can be done if we listen to this topic with full attention and with emotion and understand the pure and conscious interpretations. The incidents took place ages ago which is why many people, especially the rationalistic minded raise this doubt that did it really happen? Did Rama really exist? Well, everyone has the right to ask questions. Many scholars go out compare the poetic qualities of this sacred text with the poetic works of the West. Fine, they try and weigh it on their own scale. But let me emphasize the fact that Sri Rama did exist. Did Exist. Did exist. Sri Rama is. He is. He is. And Sri Rama shall remain. Shall remain. Shall remain forever. Why after so many ages, the 'Katha' is still so sweet? Sri Rama is relevant in all ages and the 'Ramkatha' is equally relevant at all times. Provided, it is recited, heard and followed with love and emotion. If we do so, we shall experience its closeness. We can make it the truth of our lives. That is why; the 'Katha' is recited again and again.

Each incident or topic has its own importance. How can we ever enclose it in nine days? Still, let us try and understand the essence. Sri Rama incarnated in Ayodhya at that time and age. Now, in what way this Divine birth is relevant to us today? Tulsidasji says that when the Lord incarnated then the span of a day became equal to a month. Now, this appears very hard to believe that the Sun didn't set for a month. But we see that in some places on earth we have the six month intervals in between night and day. Therefore, if in Ayodhya at that time, the span of the day became a month then it is quite comprehensible. Now, how can it be a reality today? What I mean to say is that we should not be in this notion that the advent of the Lord can only happen in the 'Treta Yuga, in Ayodhya, on the day of Navami, a Tuesday, mid afternoon, in the Abhijit muhurta and to Sri Dasrathaji and Mata Kaushalya. We will have to come out of this. Lord Shiva tells Ma Parvati that at the time of the birth of Sri Rama, the day was as long a month and for the entire length of that time, the festivities of the Divine's birth continued in Ayodhya. Everyone felt that Sri Rama has incarnated at this very moment and in this way a month passed. This means that Sri Rama can come at any time of the month. It is not necessary that it should be a Tuesday or the ninth day of the bright fortnight, etc, etc. I would like to say that the day Sri Rama takes birth is the 'Navami Tithi'. He will incarnate only on a Tuesday or 'Mangal or Bhaumvaar', it is not so. The day He comes, that very day will become 'Mangal'. It is not that He will only incarnate in the mid noon but once He comes; there will be no darkness left in our lives. In this way we will have to make it a reality of life.

The 'Naamkaran Sanskara' of the four brothers was performed by Guru Vashishtha. The eldest child was named 'Rama'. Mata Kaikayee's son was named 'Bharat'. Mata Sumitra gave birth to two sons and they were named 'Shatrughna and Lakshmana' respectively. This happened in the Tretayuga. Now, how to make it happen for us today? The 'Vyaaspeetha' has been saying this that when we chant the 'Ramnaam', we need to understand the meaning of the other three names. 'Ramnaam' is the 'Mahamantra'. Rama is a name, it is the core essence of the Vedas, and its form is that of the 'Pranava' or 'Omkaar' but those who perform the 'Japa' of the 'Rama Mantra' should do so under the aegis of 'Bharat'. The meaning of Bharat is to fulfill or to nourish. Therefore, for an aspirant practicing the 'Japa' of 'Rama' should not exploit anyone but nourish them. Only then it can become our truth. My 'Vyaaspeetha' always says that the follower of Rama should destroy animosity and not the enemy. Even if you continuously remove your enemies and the envy is not uprooted, new offshoots will keep on springing. The envy

should be killed not the enemy. The devotee of Rama should be the sustainer and the support for as many people as he can like Sri Lakhana who keeps the earth on his head in the form of 'Shesha'.

Sage 'Vishwamitra' came and demanded that Sri Rama and Lakhana be given to him for the protection of his 'Yagna'. Maharaja Dasarath hesitates but on the counsel of his Guru hands them over. What does it signify? The Rishi or the Fakir of my land does not demand wealth. A 'Sadhu' of my motherland asks for the progeny and not any wealth. Today, we need such a Dervish or a Fakir who comes and doesn't ask for a donation but demands the youth for the protection of the country, its culture and its redemption. And many mothers have sent their sons to protect our borders. So, the wealth was not demanded, the progeny was asked for. What I also appreciate the he did not want to take away Rama for initiation as a monk. This has become the trend today, that catch hold of small children and initiate them. This in my opinion is murder. It is violence. Instead of 'Deeksha' give him the 'Disha' or right direction. They forcefully initiate these young children. What all is going on in the name of religion? Sri Vishwamitra did not take the two brothers to make them ascetics or 'Virakta', in fact he got all the four brothers married and got them back as 'Grihastha'. He did not forcefully tie the 'Kanthis' around their necks or give them rags to wear. Sometimes, some countries or certain ideologies have committed atrocities in the name of religion. People who come for the 'Katha' belong to so many different faiths. Some are the 'Pushthimargis' but they shower their love on the 'Ramkatha'. Some chant the name of Shiva and immerse in the 'Katha'. I am very happy about that.

Yesterday, I got this information. A Pakistani youth came up and asked one of our boys that why do you keep this small rosary (Berkha) in your hand? The boy replied that since it is a bit cumbersome to carry a large rosary, we keep this small one and repeat the divine name of our chosen ideal (Ishta) on it. The Pakistani youth enquired that can I get one? This is a true incident which happened yesterday. The boy replied, why not, sure. I have one with me and I shall give it to you. Then the youth enquired that from where did you get it? Then very respectfully he gave the

name. The Muslim youth accepted it with an equal respect and asked as to what name should he repeat? This boy was my tutored parrot and he gave an apt reply. He said that you can repeat any name of your liking like Allah, Khuda, Rab, etc. The young man queried further as to what name do you repeat? The boy replied that he repeats 'Rama. Rama.' The youth inquisitively questioned that if he too repeats 'Rama. Rama.', then? Am I allowed to do so? I hope that I shall not be doing anything wrong? The boy said no, nothing wrong. This is not a 'Deeksha' but I will term it as the 'Disha'. This happens on its own from within. I am able to see the change taking place in front of my eyes. I shall leave this world with a lot of satisfaction and consolation. And I shall be reborn with this hope and belief and go on reciting the 'Ramkatha' birth after birth. Like what my Tulsi said, 'Paayo parama bishraam'. Even I should experience that eternal peace (Vishraam) within that my recitation which was done without any expectation all over the world is bearing fruit and a satisfactory result is seen. Such incidents are very encouraging.

At 'Daandi' I had this experience. We were doing the 'Katha, Manas – Mahatma Part-1' at the famous place of 'Gandhi Bapu's Daandi march'. There a Muslim youth came up to me on the 'Vyaaspeetha'. He said that 'Bapu. You write 'Rama' on the forearms of so many people so kindly write it on my chest. He lifted his shirt baring his chest. I told him that I shall write 'Allah' instead of 'Rama'. He insisted that I should write 'Rama' because he was saying so. To this I replied that for me there is no difference between 'Allah and Rama' and I shall write 'Allah'. He then said that 'Rama' is asking me to get 'Rama' written and I would like that you write 'Rama' only. I argued that my 'Khuda' is asking me to write 'Allah'. Now, this is its relevance today. In the present time and age all this is very necessary.

Sri Rama and Lakhana go along with the sage Vishwamitra and liberate 'Taadka' first. Her progeny, Mareecha and Subahu disturb the 'Yagna'. The Lord decided that in order to destroy this menace, let me uproot it from its origin and in the process liberate the poor 'Taadka'. Just with a single arrow shot the Lord liberated 'Taadka'. 'Subahu' too was liberated but 'Mareecha' was flung away to the sea shore by striking

him with a blunt arrow. After a while, as per the wishes of Guru Vishwamitra, the two brothers travel to 'Janakpuri'. On the way, Sri Rama liberated 'Ahillya'. She had committed a mistake and who the hell does not err in the world? This topic of the emancipation of 'Ahillya' is very inspiring to the down trodden or fallen. Her husband left her, the other disciples went away and even the birds and animals forsook the place thinking that she was a sinner but Lord Rama stood by her and uplifted her. This world, India and this beautiful earth very badly need the threefold accomplished Fakir. Firstly, he has to be a thinker. Our country today lacks thinkers. Then my 'Vyaaspeetha' asks for the redeemer who uplifts the down trodden. And finally, I ask for an acceptor. The Lord fulfills all these criteria thereby rendering her to be accepted by her husband. Sri Rama elevates her and picks her up from her pitiable state. Tulsiji presents this topic as a thinker in front of us and this is the story of 'Ahillya's' deliverance.

The Lord reaches the banks of the Ganges. The tale of the descent of the Ganges is heard by Him and after bathing in the holy river, the three of them reach 'Janakapur'. They are accommodated at the 'Sunder Sadan'. Sri Rama along with Lakhanlalji go for sightseeing. The next day, early morning both the brothers go to the 'Pushpa Vaatika' to get flowers for the Guru's worship. The daughter of 'Janakraj' comes along with eight handmaid for the worship of 'Ma Gauri'. Sri Rama and Ma Jaanki, outwardly meet for the first time in the 'Pushpavatika'. Jaankiji is walking gracefully. One of the maiden's comes running and says that the worship of the Goddess can wait, Siya. You were enquiring about the handsome princes who enthralled the entire town with their divinity yesterday; they have come to this garden. Come and see them. Jaankiji, on hearing this asks her friend to lead the way for the 'Ramdarshan'. The anklets on her feet, the waistband and her bangles are all making a tinkling sound and hearing it, Sri Rama exclaims that, 'Who is coming dear Lakhana? At that moment, Sri Rama gets a glimpse of Ma Jaanki. The bangles represent charity or giving. The waistband is a symbol of self-control and the anklets symbolize right or correct behavior. 'Sadaacharan, samarpan and

sanyama' are the three ornaments and they compel the Divine to look at us. This stirred the Divine heart and Tulsiji is seeing and writing as it is. 'Lakhana. On seeing this Divine beauty of Jaanki, my naturally still and pure mind is experiencing turbulence.' Nothing is being concealed here. The other day, Bhaavesh had said an Urdu 'Sher'-

Baddnazar se kabhi nahi dekha,
Teri tasveer bhi kunwaari hai|

If the eyes are pure and on seeing the Divine beauty if pure feeling of divine love erupts, it is in no way bad. But if you just close your eyes outwardly and inside, certain un-desirable thoughts crop up, kindly stop this drama, Yaar. All this is a mere copiousness. All this is pretention and hypocrisy. My Rama is teaching us that if your mind is pure and you see the divine beauty then the attraction is natural. If the beauty is ordinary and your feelings are pure then the attraction will not be there. This is the first meeting of 'Bhakti & Bhagwan' and in their Divine play (Leela) they surrender unto one another. Now, Ma Jaanki goes to the temple of Ma Bhawani and worships her. The idol of Ma Bhawani smiles. It speaks. The garland adorning the idol falls off as an indication of the Divine blessing that you shall get the 'Saanwara' as your coveted husband. Good omens began to appear.

Ma Jaanki returns with a sense of contentment and happiness in her heart. And here, the Lord offers the flowers in worship to His Guru. He is blessed. The second night at Janakpur ends. The 'Dhanushjagya' is scheduled for the next day. The famous 'Pinaak Bow' of Lord Shiva could not be even moved by all those who had assembled there for this event. What is the relevance of it, today? My 'Vyaaspeetha' would like to say that this bow belongs to Lord Shiva and He represents the universal ego of the creation. The one who is devoid of any ego can only succeed in breaking it. Sri Rama could do it as He has no trace of any ego in Him. Before going to break the bow, Sri Rama salutes the Guru and one who has the grace of the Guru then the person is devoid of any pride of his action. Just like the elephant uproots a lotus from the pond, in a similar manner the Lord broke the bow of ego effortlessly. Ma Jaanki garlands the Lord with the 'Jaimala'. The sound of 'Jaijaikaar' reverberated all around. On hearing this Sri Parashuram Maharaj

comes and returns to the forest singing the glories of Sri Rama. From this incident we learn that till such time our ego is not destroyed, we shall not be blessed by 'Bhakti'. But once the ego is destroyed and we are blessed with the devotion or 'Bhakti' another danger of anger lurks around. The 'Bhakti' will make us docile and simple (Raank). The world gets after a simple person. When this torment goes beyond tolerance, the aspirant might get frustrated and be angry that 'Enough is enough'. Sri Parashuramji symbolizes anger but only when our anger retreats to the forests for penance, do we feel blessed.

Sri Janakraj bows down to sage Vishwamitra and says that by your grace everything has been accomplished. Now kindly instruct what next? He said that kindly invite Sri Dasarathji Maharaj and solemnize the wedding ceremony according to the Vedic and the local traditions. The messengers hand over the invitation to Sri Dasarathji. The king arrives along with the wedding party. The auspicious 'Panchami Tithi' of the month of 'Margasheersha' and early evening (Goraj Bela) was fixed for the ceremony. Sri Rama pays His respects to the 'Devas' and the 'Brahmin Devas' before sitting on the throne. Sri Shatanandaji and Guru Vashishtha ask Ma Jaanki to be seated next to the Lord. Guru Vashishtha tells Sri Janakraj that there are three more daughters in your

family between you and your brother, namely Urmila, Shrutikeerti and Mandavi. We also have four princes in our family. Why not all the four be married at the same time? Sri Lakhan marries Urmila, Sri Bharat with Mandavi and Sri Shatrughna with Shrutikeerti. Thus all the four brothers got married together. The wedding party stayed on for a few days and then the daughters left their parents home.

The entire party reaches Ayodhya. After some time Sri Vishwamitraji wants to take leave. This is the fact of life. Today, if a Sadhu has to go and attend a ceremony at a householders place and his presence adds value and prestige to the event plus a right direction can be given, then he should go. But as soon as the event is over, he should return back to his ashram to continue with his austerities. My Vishwamitra requests to leave. All the members of the Royal family assemble to bid him goodbye with teary eyes. Maharaja Dasarath says that all our wealth is yours great sage. We are your mere servants. If it does not disturb your austerities (Bhajan) and you happen to remember us then kindly come and bless us. What should we ask of a sage? Just kindly bless us with your 'Darshan'. What should the sage do? He should maintain his requisite distance but without disturbing his austerities should participate in the function of the devotee to grace the occasion and bless him thereby



enhancing his joy. From my 'Vyaaspeetha' I would pray to the 'Sadhus' that at the cost of their austerities or 'Bhajan', they should not be unduly active or busy. Let the society be busy with work. The government should care about the progress of the citizens. The penance and the 'Bhajan' is the biggest contribution of the 'Sadhu' for the country as well as the peace and harmony in the world. Once the purpose is done, he should leave immediately.

In the 'Ayodhyakanda' the day Sri Rama was going to be coronated, on that very day he was ostracized from the kingdom. This is the fact of life. The happiness and sorrow are like the shadow of the day and night which keeps on changing in life. The happiness comes to go after some time. Please don't be morose. Be strong. The misery too will go away. Happiness and sorrow are inter-dependent or are the two sides of the same coin. The Lord was exiled for fourteen years. He is residing at 'Chitrakoot'. Sri Sumant returns back. Dasarathji Maharaj passes away. Sri Bharat comes and expresses his anguish. Thereafter, he performs the last rites. Now the question regarding the acceptance of the throne came up that what should be done? Sri Bharat says that he is not after a position (Pada), he stands by the 'Paadukaji'. I am not for power; instead I stand by the truth. Let us all go to 'Chitrakoot' and offer the entire wealth at the feet of the Lord. After that whatever my Lord will order, I shall obey. This suggestion was merrily accepted by all. The entire kingdom left for 'Chitrakoot'. Sri Bharat reaches there. The people of 'Janakpur' also follow Sri Bharat and arrive shortly thereafter. They all meet each other. The condolence on the demise of Sri Dasarathji was expressed. Highly emotional and long meetings were held without any conclusion. Finally, the final decision was left to Sri Rama to decide. Sri Bharat understood what the Lord wanted and he says that kindly give me something to support me for these fourteen years to be able to conduct the affairs of the state. Immediately, 'Prabhukari kripa paavari deenhi'. The Lord handed over His 'Padukaji' to him and for Sri Bharat it seemed that Sri Sitaramji Maharaj are with him in person and have incarnated as the 'Padukaji'.

On return, Sri Bharat installed 'Sri Padukaji' on the throne. He is conducting the affairs of the state

after consulting the 'Padukaji'. One day, he asks Guru Vashishtha that can he reside at 'Nandigram' in a hut like an ascetic. Guru Vashishtha says, 'Bharat. We all have just defined Dharma but what you say and do is the core essence of Dharma (Dharmasaar)'. So you can do as you please but please be careful that in doing so, you don't hurt the sentiments of Mata Kaushallya. If she is hurt then your 'Rambhakti' shall remain unfulfilled. Sri Bharat goes to Mata Kaushallya and says, 'Ma. Can I live in Nandigram? Can I live like an ascetic? If My Lord is in the forest, I just cannot live in a palace.' The kind hearted mother thinks that if we want the safety of Bharat then it will be most prudent to respect his feelings lest we will lose him. Becoming strong and getting hold of herself Mata Kaushallya says, 'Son Bharat. If this is what you want and you shall be pleased by doing so then please go ahead, I will not stand in your way'. The 'Ramkatha' is a tale of ultimate sacrifice. It is the 'Gaurishankar' peak of surrender. It is the pinnacle of love. Sri Bharat began to stay at 'Nandigram'.

In the 'Arannyakanda', the Lord changed His place of stay. He proceeds to the 'Dandakarranya' on the banks of 'Godaavari River'. He answers the five questions put to Him by Sri Lakhana. A spiritual discussion ensues. Then 'Soorpanakha' is punished. She goes and instigates 'Khara, Dooshana and Trisara'. These demonic tendencies were put to rest. 'Soorpanakha' goes and pokes 'Ravana' to avenge her insult. 'Ravana' plots to abduct Ma Sita. Prior to this, the Lord already readies Himself to enact His human role to perfection and to protect Ma Sita from the ensuing danger when Sri Lakhana was away in the forest to gather some fruits and flowers, He asks Ma Sita to reside in the protection of the 'Fire God' and just keep her illusory form there. Enthroning the Divine Lotus Feet of the Lord in her heart, Ma Sita enters the fire. Her shadow or an illusory form was kept in her place. What 'Ravana' took away was not 'Bhakti' but just the shadow or a mere illusory form. He keeps her duly protected at the 'Ashok Vaatika'. In this way Ma Sita is abducted. On return, seeing the deserted 'Kuti', Sri Rama begins to weep or lament for her like an ordinary mortal. He goes forward and sees the battle scarred 'Jataayu'. He narrates the entire happenings to

the Lord and leaves the mortal remains in the Divine lap. Sri Rama performed his last rites and moves ahead. After liberating the demon 'Kabandha', He comes to the 'Shabari Ashram' and discusses the 'Navadha Bhakti'. Shabariji immolates herself in the 'Fire of Yoga' (Yogaagni) and went to her eternal abode from where one doesn't come back to this world. The two brothers then reach the 'Pampa Sarovar'. Here, He meets 'Sri Narada' and a beautiful discussion ensues. At this point the 'Kishkindhakanda' begins.

Aaggey challey bahori Raghuraya|
Rishyamooka parvat near aaya||

By keeping the 'Manas – Kishkindhakanda' as our principal focus for this nine day 'Ramkatha', we did some special, pure and conscious discussion as per our limited understanding and Guru's grace. Now a few concluding sutras of the same. Till yesterday, we tried to study the characteristics of Guru through the actions of Hanumanji Maharaj in this 'Kanda'. 'Swayamprabha' asks the monkeys to close their eyes and sit quietly. On opening, they find themselves at the seashore. They all started wondering that what they should do now. The time limit given to us is about to expire soon. At that moment, Sri Jaambuwantji tells the leader of the group 'Angad' that do not consider Sri Rama to be an ordinary human. He reveals the Divinity of Sri Rama to all of them. There was cave on the seashore in which an aged 'Giddha Sampaati' used to stay. On hearing the chatter of the monkeys he came out and thought to himself that I was dying out of hunger and today after such a long time, the Lord has sent me enough food in the form of these monkeys. I shall devour them. What shall be the pure and essential meaning? In our life, we all have two caves. One, belonging to 'Swayamprabha' and the other to 'Sampaati'. There is a small pond in 'Swayamprabha's' cave whereas, 'Sampaati's' cave is on the seashore. 'Swayamprabha' has pure and sweet water with her and 'Sampaati' has the salty water. The most glaring difference between the two is that in the first one, when the monkeys enter behind Sri Hanuman, they were asked to bathe in the pristine waters, drink and quench their thirst and eat as many fruits as they like but in the second one, they were about to be devoured. What does this mean? My dear brothers and sisters,

'Talgajarda' feels, that the first cave stands for life and the second one stands for death. When you are in a positive frame of mind, you get the sweet water and with negative thoughts, you get sour salty water. Whether it is the cave of death or life, they both belong to the Almighty. Sometimes the grace is very sweet but at times it appears to be a bit sour. If things happen to our liking then it becomes sweet and if they are not so then they seem to be sour. It can so happen that for our ultimate good, the Divine decides that we need to be given a bitter dose of medicine to cure our ailment. Even a bit of salt or bitter taste is necessary in life to make it tasty. We will have to accept both equally. I live with this premise that whatever happens, it is His will only. Please don't complain and accept it as the Divine grace.

'Sampaati' says that he will eat them up. Angad feels that this seems to be our end. The bird 'Jataayu' was very fortunate that at least he was of some use to the Lord. On hearing 'Jataayu's' name, 'Sampaati' changes his mind as 'Jataayu' was his brother. An important statement or word at the right moment goes a long way in calming our taut nerves. I have become old and weak, so I can't be of any help to you physically. But still my eyesight hasn't dimmed and I can see that in the middle of the sea there is this 'Trikuta' and on one of the peaks is the 'Ashok Vaatika' and I see Ma Sita seated there under an 'Ashok Tree' in deep contemplation. The one out of you, who can reach her, shall be truly blessed. The problem is that who can cross the thirteen hundred Kilometers long (Shat Yojan) ocean? Who shall be able to accomplish this difficult task of Sri Rama? Only my Hanuman is capable to doing it and all eyes turned towards him. Sri Jambuwantji asks that Maharaj why are you so quiet? Your purpose or mission is to fulfill the tasks of our Lord and yet you are quiet. This could also mean that those who talk too much are unable to do anything. Those who are silent are the ones who are capable of doing the work. Those who are turned inwards can attain their goal and the one whose mind is directed towards external objects lag behind. If they are lucky to get the company of an inwardly drawn then soon they shall be able to have the 'Darshan' of Ma Sita. After all

the company of a 'Sadhu' cannot go waste. Sri Hanumanji is invoked and He verily responds to the call of Divine duty. Instantly, he assumed a gigantic form and asked Sri Jambuwant as to what should he do in Lanka? Youngsters. Arise and awake. Stop not till your goal is reached. But be careful of not insulting your elders. Try and take advantage of their experience. Sri Jambuwantji tells him to go to Lanka, meet Ma Sita and give her the 'Mudrika' given to you by Sri Rama. Introduce yourself to her and while returning please request her to give you some token to be given to Sri Rama.

This was the explanation of the 'Kishkindhakanda'. Now the 'Sunderkanda' begins;

Jaamwanta ke vachan suhaaye|
Suni Hanumant hridaya ati bhaaye||

On hearing these words of Sri Jambuwantji, Sri Hanuman felt very happy. There was a small mountain close to the sea shore. Sri Hanuman assumed a mountainous form. Now what is His greatness? His greatness is that in spite of attaining such great heights, he does not forget his Lord (Ramsmaran). On the way he encounters many obstacles. Overcoming them, he reaches Lanka. There, he sees another mountain. He climbs up on it and sees that Lanka is fortified from all sides. How do I get in? He thought that entry during the day will be extremely difficult. I shall assume a tiny form and enter in the night. He tried entering stealthily at night but was caught by 'Lankini'. She says that she devours all the thieves. On hearing this, Sri Hanuman gets infuriated and hits her with his fist on the head. She starts to bleed which means that she became impassioned (Virakta). As she bled, her thinking changed.

Hanumanji Maharaj kept on searching the temples in Lanka. He did not find Ma Sita anywhere. Then he meets Vibheeshana. As per the guidance of 'Vibheeshana' he goes to the 'Ashok Vaatika' and 'Ravana' enters. He threatens Ma Jaanki and goes away. Sri Hanuman drops the 'Mudrika' and appears before Ma Jaanki. Ma and Hanuman converse. He says that he is hungry and after seeking permission he eats the fruits and uproots the trees. 'Akshaya Kumar' is killed. 'Meghnaad' ties him up and takes him to 'Ravana's' court. He tries to reason out with 'Ravana' but the death

penalty was announced. Vibheeshana steps in and says that diplomacy prohibits the killing of the ambassador. Some other punishment should be given. Sri Hanuman's tail is set on fire. What does this signify and what is its relevance for us? The one who performs the work of the Divine and has had the 'Darshan' of 'Bhakti', the society will burn his tail. The tail here signifies fame or high stature. They try to harm or hurt the prestige. But here, Sri Hanuman remained unaffected and those trying to burn got burnt in turn. The 'Ashok Vatika' and Sri Vibheeshana's home were unaffected by the fire.

He came back to Ma Sita. She gave him her hairpin. Taking it, he darts back. He meets his friends on the other side. He goes to see Sugreeva. All of them go to meet the Lord on the 'Pravarshan Hill'. Sri Jambuwant recites the 'Hanumant Charitra' in front of Sri Rama. The Lord became emotional. He embraced Sri Hanuman and said that the 'Raghukula' shall forever be indebted to you. Now, let us not delay any more. The Lord's army departs. They pitch their camp on the sea shore. In 'Ravana's' court, Vibheeshana again says that there is still time to send back Ma Sita respectfully. On hearing this, Ravana gets infuriated and kicks him. Vibheeshana goes and seeks the refuge of Sri Rama. The refugee is given shelter. He was then asked that how do we go to Lanka? Vibheeshana says that the Sea Lord is your 'Kulguru', so let us appease him. For three days the Lord sat in prayer but to no avail. The Lord asks Sri Lakhan to get His bow and arrow. On seeing this, the sea lord gets scared and in the guise of a 'Brahmin' carrying gifts tries to appease the Lord and admits that by nature he is a fool (Jadd). He did not respond in time for which he begs pardon. Lord, please construct a bridge over me and cross over. Sri Rama welcomes the suggestion and the 'Setubandha' takes place. The 'Sunderkanda' concludes.

In the beginning of the 'Lankakanda', the Lord says that it is an ideal land. We should install Lord Shiva here. The Lord installs 'Sri Rameshwara' on that spot and the 'Jaijakaara' reverberates all around. The 'Shivalinga' was installed and Sri Rama performed the prescribed worship. He declared that there is no difference between Him and Lord Shiva. The Lord's

army reaches the opposite shore and pitches their tents on the top of the 'Subela Hill'. It is late evening and the Lord sees that 'Ravana' is steeped in entertainment in his 'Rangashala'. The 'Kinnaras, Gandharvas and the Apsaras' have come down from 'Indraloka' to entertain him. Sri Rama disturbs this program in one stroke and Prince Angad is sent as the messenger of peace. The treaty was refused and the war became inevitable. A fierce battle rages on. In the end, the Lord and Ravana engage in a mortal combat and Ravana falls. Ravana's consciousness merges within the face of Sri Rama. Mandodari comes and prays to the Lord. Ravana is cremated. Sri Vibheeshana is coroneted. Sri Hanuman is sent to inform Ma Sita. She comes and the original form appears from the fire. The Lord aboard the Pushpaka Vimana along with his entire party leaves for Ayodhya. Enroot, they pay respects to Lord Rameshwara and meeting Sri Kumbhaja and the other sages, they come to 'Shringaberpur' where He had met the boatman (Kevata). He calls for the boatman and requests him to take his fare. The boatman bursts into tears. My Lord. It was just an excuse to see you for the

second time. However, if you are so keen to give me something then I took you on my boat, now kindly take me along with you in your 'Vimana'.

Sri Hanuman is sent to 'Ayodhya' in advance to inform Sri Bharat. At this point the 'Lankakanda' concludes. The Lord lands on the banks of the 'Sarayu River'. The entire kingdom rushes to meet the Lord. Sri Rama on alighting first touches His motherland and bows down to her. Tulsiji makes a very universal observation here that the Lords entourage of Vibheeshana, Jaambuwan, Sugreeva etc the moment they touched down at 'Ayodhya', each and every one were blessed with very beautiful human forms. In other words, the 'Ramkatha' is an exercise to make us human. Sri Rama prostrates at the feet of Guru Vashishtha. He meets each and every one individually. Then, He first goes to meet Ma Kaykeiyi. Subsequently, He meets Ma Sumitra and Ma Kaushalya. Guru Vashishtha comes and asks for the divine throne. After paying His respects respectively to the Sun God, mother earth, all the directions, His people, the mothers, Gurus and all His friends, He sits



on the throne. Siyaju is seated next to Him and announcing the installation of the 'Ramrajya' or the reign of love, Guru Vashishtha anoints the 'Rajtilak' on Sri Rama's forehead;

Pratham tilak Basishtha muni keenha|

Puni sab bipranha aayasu deenhal||

Six months pass. All the friends, one by one return. Only Sri Hanuman remained with the Lord. The 'Ramrajya' is described. In time, in this divine play of the Lord as a human, Ma Jaanki gives birth to two sons. All the three brothers are also blessed with two sons each. After giving the names of the heirs of the 'Raghu dynasty', Tulsiji stops the description of the 'Ramkatha' at that point. The disputed topics like the second exile of Ma Sita or the slanderous and reviling topics have been omitted by him. This is followed by the 'Katha' of Sri Kaagbhusundiji Maharaj. Towards the end, Sri Garuda asks very important and pertinent seven questions to his great master. As if, these seven answers contain the essence of each of the seven chapters. On getting the answer to his questions, Garuda spreads his wings and flies towards 'Vaikuntha'. Whether Sri Yagyavalkaji Maharaj concluded the discussion in front of Sri Bharadwaji is not clear. Till the time the 'Triveni' flows at the 'Teertharaj Prayaag', this 'Katha' shall continue to flow perennially. Alas. Our ears can hear.

'Kailashpati Lord Mahadeva' also concludes His 'Katha' in front of Ma Bhawani. All these three 'Acharyas' in their own way concluded their discussions and the great 'Pure Avatar of Kali' my Tulsiji, finally says that with just a tiny wee bit of grace

showered upon him, he is experiencing total peace and tranquility (Vishram). In this way Tulsiji and all the other great speakers concluded their words. My 'Vyaaspeetha', with the blessings of these great 'Masters' of the 'Manas' and the benevolence of my 'Sadguru Bhagwan' was talking to you for these nine days and I too now would like to conclude, then 'Hari anant Hari katha ananta'. Hari is infinite; similarly, His 'Katha' is also infinite. I express my satisfaction with the entire organization. I salute the thirst, peace and the 'Shrvana Bhakti' of my listeners for the 'Rakatha'.

All this divine energy and happiness or the fruit of the 'Ramkatha' that has accumulated for these nine days, whom should we dedicate it to? The 'Pitruapaksha' is going on. Let us offer this to all the ancestors of the world. Without any discrimination, to all my ancestors of this beautiful world of mine, I hereby offer and dedicate this 'Ramkatha' with humility and faith. I would also like to thank and congratulate the Ruler of this kingdom, the royal family, the government and the people of this land for their support in the successful arrangement of this 'Katha'. Young and elderly, whom do I name separately? From the 'Vyaaspeetha' I pray at the feet of my Hanuman that 'Khush raho Baap.' 'Be happy always, Har khushi hai tumhaarey liye'. My dear youngsters and my dear listeners of one hundred and seventy countries, remembering you all from my 'Vyaaspeetha' I express my good wishes for all of you as well. From the First of next month, 'Ma's Navaratri is beginning and I express my greetings for the same in advance.

Sri Rama incarnated, His 'Leela' took place and His 'Charitra' panned out, but all this happened during the 'Treta Yuga'. The incidents occurred much before in a distant era. That is why, people raise the doubt that did Rama exist? Did all this take place? And many scholars keep on asking these questions and after all, everyone has a right to question. But Rama existed. He existed. He did exist. Rama is. He is. And He is for sure. Rama shall remain. He shall remain forever. And He shall be always. Sri Rama is relevant at all times and similarly, the 'Ramkatha' too is relevant at all times. Provided, we hear and sing it with loving emotion, and we follow it in our daily lives. Then we shall feel its presence very closely. We can experience its reality or truth daily.

A teacher must be clean and healthy in his speech, behavior and appearance



Morari Bapu's speech delivered during the 'Chitrakoot Award' presentation ceremony

In this village, every year we have this program which is organized only out of pure love and no other motive. Our revered 'Puja Sitaram Bapu' comes to bless us. This time Vasant Bapu has also graced the occasion. Another matter of immense pleasure is that a new government has taken charge in Gujarat very recently and the 'Education Minister' respected Sri Bhupendra Bhai has very kindly consented to be a part of this function and I would like to express my utmost happiness for the same. I respectfully welcome you. The chairman of the Gujarat State Education Association, respected Digvijay Singh Sahib, Satish Bhai, all the officers of the Bhavnagar District and all those respected members whom we all have honored with the 'Chitrakootdham Award' and my fellow teachers, villagers and last but not the least these young children who have presented such a beautiful program, I welcome and express my respects to one and all. In fact, these young children are the life of all this. We are all the different parts of this beautiful national body of ours. Speaking is our occupation.

There are four types of speech. One is when we speak from the heart. Another is when we speak through the mind or intellect. At times one speaks with the total focus of all our internal sense organs and there is another type when one speaks out of a right or authority. By the Divine grace, here some spoke through the heart, some through their mind, and some

with unison of the internal sense organs and a few spoke out of authority. In this variety lies the success of this event. It is an event at the district level. Once, under the stewardship of respected Dilip Bhai we had an event comprising of the Gujarat state. Every time, all the teachers of district come together for this function. I too love to participate in it. But last time due to some unavoidable reasons, I was unable to attend. Next time we shall plan it during a holiday. This time the problem was 'On Duty'. Sahib. Let us not be so adamant. This is also a part of your job of teaching. Bhupendra Singh Sahib said that whenever the proposal comes to him, he immediately consents for the same. We can even do it on a working day. I don't blame anybody for this. I just give a suitable date from my side. There is a lot of difference between Modi Sahib and Morari Bapu.

I would like to pray to my teacher brothers and sisters that by the grace of God you may progress and reach the pinnacle of your profession but please do not forsake the humility in your nature. This humility has been taught to us by 'Samddhiyalla', that one who wants to do 'Bhakti' should be humble. This humility should be protected at all times. The teachers from my village will naturally accept the date given by me. But from now on, I shall be careful to plan it out preferably on a Sunday or a holiday so that even the students can participate fully. The education department is also worried about this. If this concern would have been

there for the last seventy years then there would be no need to go to the moon. The one who is residing on the moon might have had to come down. But there has been a mistake somewhere. I accept the reasons for it. No one needs to be unduly perturbed about it. Neither the government, nor the ministers nor the bureaucrats should worry about it. I will ensure that it is a Sunday. Next year we shall have our district convention and I shall fix up the date accordingly.

Baap! Please remember one thing. All the people belonging to the political field are by nature quarrelsome. They might not exhibit it but every five years they come out in the open and fight. Therefore, they are fighters. Our teachers are not fighters but they are potters or creators. Arrey Bhai. We should put forth the questions in front of our students instead of putting it to the government. Let them promote us at just thirty five percentage marks, so what? In our country we only have questions, questions and more questions. This land is known for providing the answers to the problems faced by the world.

Hari Om! Purnamadaha purnamiddam purnaat
purnamudachyatay|

Purnasya purnamaadaya purnamevaava shishyatay||

Such is our land and thus questions are necessary. Put forth your questions, problems, difficulties etc. You shall not have to face any objection from there. If you face any then please do let me know. I am Bapu's Bapu. I say it because Dilip Bhai says so. But Sahib. Here we have a minister who expresses the pain of his heart very openly and as a 'Sadhu' I welcome it. I have seen the education ministers in the past. All of them have worked according to their own thinking; they all do so and will continue doing so, why not? One who crosses the limits after attaining a post or position, such a person is useless. He has transgressed the protocol. As per the governmental protocol, the chairman speaks in the end. Even I should respect this. But he has sidestepped this protocol here. Bhupendra Bhai gives it up willingly and gladly. At one time, our Prime Minister Sri Narendra Bhai too had overlooked the protocol. I remember it very distinctly Sahib when he was the Chief Minister. When we used to be on one stage and if he had to leave early there is a security protocol which has to be followed. At that time he used to tell me, 'Bapu. This is my school of deaf and dumb. The commander of the security just does not listen nor does he speak. He just executes the orders and the duty assigned to him.' That is why Narendra Bhai would specially tell me that this is a school of deaf and dumb. 'First let me see you off in your car. You leave first and only then will I leave'. This is a fact. After attaining a

position, this 'Chaupayi' of Tulsidasji Maharaj must be remembered by all. I am a simple truthful 'Sadhu' and am not a candidate for any election. If I am standing here, means that I am standing.

Nahi kou asa janmehu jaga maahi|
Prabhuta paayi jaahi mada naahi||

In this entire universe, not a single person is born who has no pride in spite of his having a position of great importance. But as an exception to this rule, we are still having such a blessed souls amidst us who in spite of their stature have not forgotten God and we are glad about this fact.

I was doing a 'Katha' in Bihar and 'Sri Kashi Naresh' came to attend the 'Katha' for the last five days. Even till this day, when the 'Kashi Naresh' comes out on the streets of 'Kashi', who is considered to be the incarnation of Sri Vishwanath, all the shop keepers and passersby come out and raising their hands start chanting the mantra 'Hara Hara Mahadeva' in one voice. He used to come and sit in the 'Katha'. In the evening he came to meet me. I am used to drinking tea so I asked for some tea to be prepared. Maharaja too was fond of drinking tea. I picked up a cup and offered it to Maharaja. Very discerningly, the Maharani too accepted a cup of tea and kept the bowl on the side. I thought that maybe, she is not too keen to have it or could be any other reason. And if I would have forced her then even if she wasn't keen, it will become difficult for her to refuse. Sahib. They said that in Bapu's presence we will not be able to drink. There is so much respect and dignity still in this country. The Royal copule went back behind the curtain and had the tea and left the bowl behind. This is the protocol.

Spirituality precedes everything else. The worldliness comes later. This does not mean that I am claiming to be spiritual. I do not say that it is a rule but when I see such an understanding, I have to bow down in respect seeing it. Nothing else. Whenever someone respects you or honors you, then please don't feel even one bit that you are getting it because you deserve it. It is the greatness of the person in treating us in this manner. That is his/her understanding and in it there is no distinction of caste or creed. We are Babas. The one who is away from all the four is called a Baba. But this nobility is very distinct and it does stand out Sahib. Say the nature of a 'Kshatriya'. The most interesting fact is that today in the field of education, we find very many 'Kshatriyas' who have chosen to become a teacher. Because, teaching has been my one time profession, therefore I am able to test or understand a teacher very quickly. When I see and examine, I am

able to make out that he is a member of my clan. He can't be any different. I can know by examining his appearance, the manner in which he speaks and mostly the lotus feet never fail me. The slippers or shoes are of different types but there is a very typical way of repairing them which is very distinct in the teacher class and I immediately make out that he belongs to our brotherhood. The reason is that since I am yours and you are mine, I can figure it out easily. But the distinguished dignity that we are talking about is a totally different matter.

Yaha aur baat hai ke who
khaamosh khaddey rahathey hain|
Lekin jo baddey hottey hain,
woh baddey hee hottein hain|

We must have our respect and dignity. Today, what is the problem plaguing our country? For the moment leave the world aside. Though, we all are a part of this universal family of ours. Today, in the biggest of crises, we seem to have lost our individuality or in other words the 'Pana' or being is lost. A teacher is there but the attributes or the quality of a teacher are absent. 'Pana' in other words means 'The beingness' is lost. How many teachers are there? We need them and there may be many but the irony is that the 'Teacherhood' is absent. I am not here to complain or find faults. As compared to the other states in our country, the quality of teachers in Gujarat is far better, no doubt. In comparison, the structure of education is much better the quality of education being imparted is also of a decent standard for sure as compared to the other states. Even our teachers are worth seeing Sahib. I was a primary school teacher in a 'Taluka Level 1' school. Our respected 'Kantikaka Pandya' was our principal. Somehow managing from here and there and saving over a period of time, we managed to get a coat stitched for him during 'Deepawali'. There was no tie shi at that time. And no one knew how to tie the knot. Sahib. We are the ones who untie or unknot. Just now 'Bapu' said that in the present times, one 'Guru' is the Google and the other is the teacher. But the 'Guggul', a Sadhu who has picked it up with his 'Chimta' or tongs and put it into the incense burner (Dhoopdaan) for performing the 'Aarti' with it is the most sacred of all. That has blessed the people with its beautiful fragrance and shown them the right path. So we forgot about the tie but what about the boot? As the slippers would not match with this attire. That is why I went out during the middle break. We teachers generally drink tea which is not very hot or just like water and this is a sign of being a proper teacher of our community. His Tea. His friendly nature, Oh. Ho. Ho.

When we were having tea during the break, we told this to our principal. Now a days the primary teacher looks like a professor. I am very happy. As compared to the teachers of other states, our teachers are much better. Now to become beautiful from within is our duty. Recently, a book has been published, 'Mera Shaher'. People of all walks of life have been asked to contribute to it. In fact I was implored to write for it. I expressed my inability in doing so. I make a lot of mistakes in the 'Matras' and you all learned people are adept in correcting these all the time. You don't see anything else but the mistakes committed in a particular writing. If I receive a letter, I don't reply to it and especially to the scholarly people I just don't reply for there will be hundreds of mistakes in there. Say, if I have written 'Rama', he will not notice it. A person who believes or worships the universe will overlook the 'Rama' element. He will only notice the mistakes therein. That is why I generally telephone the other person in reply, even though it proves to be more expensive than writing. I called and said that I shall speak and you write down for me. At that time I had said that as a 'Sadhu' I am unable to decide a particular village for myself. I can't say that 'Tallgajarda' is my village. Factually, this entire universe is my village. I can't put my 'Sadhu' tradition to shame. Still, how can I deny that there is sense of attachment with your own birthplace? That is why I was asking you that can you show me the type of primary schools we have here, anywhere else? Even their high schools don't match up to our primary and what to say about our high schools? Their colleges also can't compare with our high schools. Just imagine the way donors have built such beautiful institutions. It is time that we color these outlines. It is already being done but still much more is required. In other words, the 'Ness' is missing. Our land is blessed with so many 'Sadhus' but I am sorry to say that somehow, this noble trait has been sullied. The country has many leaders but the leadership is lacking. We need to keep the guardianship intact.

If these five people are healthy and pure then they form the 'Panchamrit' of our country. First is that the government of our country has to be clean, strong and healthy. We need to look closer and focus on our state of Gujarat and ensure its progress. There are certain things which are so glaringly prominent that even our detractors will have to sit up and take notice. I travel across the length and breadth of our land. Just look at Gujarat only first. Can your sister or daughter go out at two O' clock at night? You only tell me. There can be exceptions but can they get a rickshaw to drop

them home at that unearthly hour? Do we have such harmony and friendship amidst our people? The ones who are lacking with the sense of 'Being' are the trouble mongers because one can twist the people the way one wants. These people have given the gift of the cow and its calf together. It is good that it no more forms the part of the 'Party Symbol' anymore. Otherwise, the media would have gone out of their way to distort it and present a very different caricature of it. I have seen it properly and clearly remember the cow and calf symbol. This is a very old matter. In our country, even the sign of 'Lotus' was not given very easily because it was construed differently. You couldn't bless anyone because it will be seen in a different light. Bhai Sahib. Please, just let it be. From the time of my 'Katha' at 'Gandhinagar' there has been this constant demand of mine but who listens to a 'Bawa'? If no one hears, it makes no difference but the 'Bawa' has come and planted the seed. Makaranda Davey had said that, 'I have sown the seed, now I leave it to the clouds and the earth'. During the 'Gandhinagar Katha' I had said that a day will come when the people of this country will be holding a lotus (Kamal) in their hands. That is why I would like to add that please do not tamper with this symbol of the cow and a calf and don't print any distortions because mostly the words or facts are distorted and the people are misled. The government of any country if it is healthy then the face of that country shall be vibrant. The officers who are not clean and healthy will always appear to be gloomy and lackluster. You may see this anywhere in the world you like. The sage or a seer who is not pure and healthy, will appear very spiritless because there can be no vibrancy without any 'Tapas'. We need to preserve this vibrancy and shine. The people of my country should have radiance on their faces and their eyes should be moist. The society is becoming insensitive day by day. Should I recite a 'Sher' for you, my dear teachers? What is it to be sensitive?

Mein khud ko dhoop se kaissey hataaun?

Merrey saaye mein ek aadmi soya hai|

All the departments of the government should be clean and healthy. This was a very beautiful 'Satsanga'. I am a man of words. I am very careful in using my words and just do not waste them here or there. Second, the clothes or appearance or the dress of the teachers should also be clean and healthy. As much as possible, it should be white and simple. Bapu had told us that we all should one day in a week wear only 'Khadi'. I only wear 'Khadi' but my 'Khadi' is not dirty or having spots here and there. A teacher should be clean and healthy in speech, behavior or conduct and

appearance. If one ties a turban and comes, no issues but he should not be proud and shun the 'Rajoguna' attached to his dress. He should neither be a 'Tammoguni'. He should be clean and healthy. I do not possess the finery of grammar in my words. Wherever I go, I try and visit a school in that place. One, they also feel very happy and I revisit my teaching days for I get to write on the blackboards. I have not lost my teaching skills but I have been deprived of my increment. I have not been given a raise. Many times people talk that if they would have been around then what would have been the pension amount? However, it is a matter of luck. All of you are very lucky. I went to our Gujarati school. Now, the teacher was teaching properly and it was also not his intention but on seeing me, he said, 'Bapu has come. Now kindly accept your bath (Snaan). He wanted to say that kindly take your seats but instead there was a slip of tongue. Yaar. He should be excused once at least. But the irony was that he went on saying 'Snaan' the second and the third time as well. Then I said, 'Sahib. In whose post death, purifying bath have you called me?'

Third, the 'Panchayat' of the village should also be clean and healthy. This includes all the members of the 'Panchayat' right up to the 'Patwari' and the chairman in particular. Once a week they should visit the school of the village not just to scold or reprimand the teachers but to ensure that proper studies are being done. The guardians are very careless about their children especially in Maharashtra. The father may go to the field to grow cotton but should also look after the studies of their children. What I mean to say that the various tools or equipments for imparting proper education, the teaching methods, the village 'Panchayat' all should be clean and healthy.

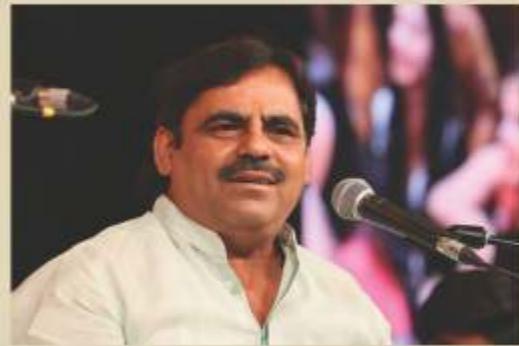
Fourth, the religious sphere of our country should also be clean and wholesome. Why do these people do away with their protocol and show so much of respect? Why does the religion command so much of respect? All these petty differences of caste, creed and religion should be abolished. There should be purity and a healthy approach even in religion. We all have to strive and create such eternal values. Our office bearers, trustees and other executives should follow a clean and healthy way of life. As a 'Sadhu' I must admit that in comparison to others, our officers are much better. This is not a certificate or an award but it is my 'Premapatra' Sahib. Who am I to give a certificate of merit but when I notice this unhealthy atmosphere then it definitely proves that there is some shortcoming somewhere?

The teacher is there but he should value his teaching. Leaders are there but their leadership should be true. Man is there but the humanity should remain intact. There is religion and we respect all the religions keeping our own religious values intact. No other nation can match up to our country. We did not have uniforms and when we studied in the school at 'Talgajarda' it was truly a rewarding and a very blissful experience. There was a lot of respect for the teachers. It is there even now but there is a difference. And when we have such awakened teachers with us there is bound to be improvement in it and if we do it ourselves then it shall be a great service in my opinion.

I like what Dilip Singh Babu says. He said that he will conclude in five minutes but he did not do so. Please determine truthfully and honestly. But at times it so happens that when someone is speaking, we are so enamored by it that we don't want it to end, it should go on and on. This excitement we see in the teachers to speak more and more if the same thing is there in the classroom then just imagine? Why should there be a limit of thirty five or forty minutes only? I will teach for an hour. Even on a Sunday, if my students need to study, I shall do so. When my 'Katha' concludes, I do not stop. Every day, I am seated on my swing and meet all those who come to see me. I am not on a holiday ever. Someone asks a question, someone sings or someone just talks. Someone comes and sings 'Ghazals' or 'Sher-o-shaayari'. Mayobhai talks and entertains all of us. All this is also my 'Satsanga'. It means that I don't take any vacations. I have never taken any leave all my life Sahib. When I was a teacher and had to ask for leave for some pressing work then my salary was deducted for those many days. Or they would say that I am not a permanent teacher and would relieve me the next day. Now where would that deducted portion of my salary go, only my 'Chandamama' knows. We have two witnesses. As such when the moon is in the dark phase, we are not able to see it which means that who has taken away in between goes unnoticed. And Morari Babu had to suffer. We were not given any TA or DA in those days. We were even denied the medical benefits on the ground that we were temporary. At least on becoming permanent give me something. Perform your prescribed duties diligently. Those who have retired have attained superannuation. 'Pravritti in nivritti'. Bhaagwadji says, 'Dharmam satatam.....', what should one do on retirement? You should serve. Only Morari Babu will do the 'Katha', it is not so. All of us can tell short stories. We should all imbibe the values of a teacher within ourselves.



Shri V. S. Gadhavi



Shri Mayabhai Ahir

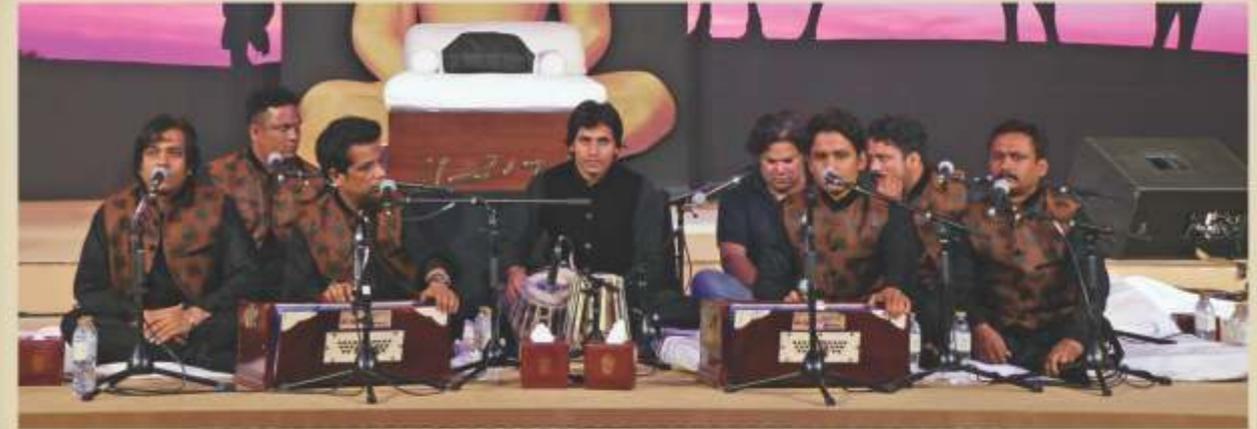


Shri Osman Meer



Shri Devaraj Gadhavi (Nano Dero)

Evening Performance



Kavvali-Performance



Pakistani-Musharaya



Poetry-Recitation : Shri Gaurang Thakar, Shobhit Desai, Bharat Bhatt, Bhavesh Pathak, Anant Rathod



II JAI SIYARAM II