

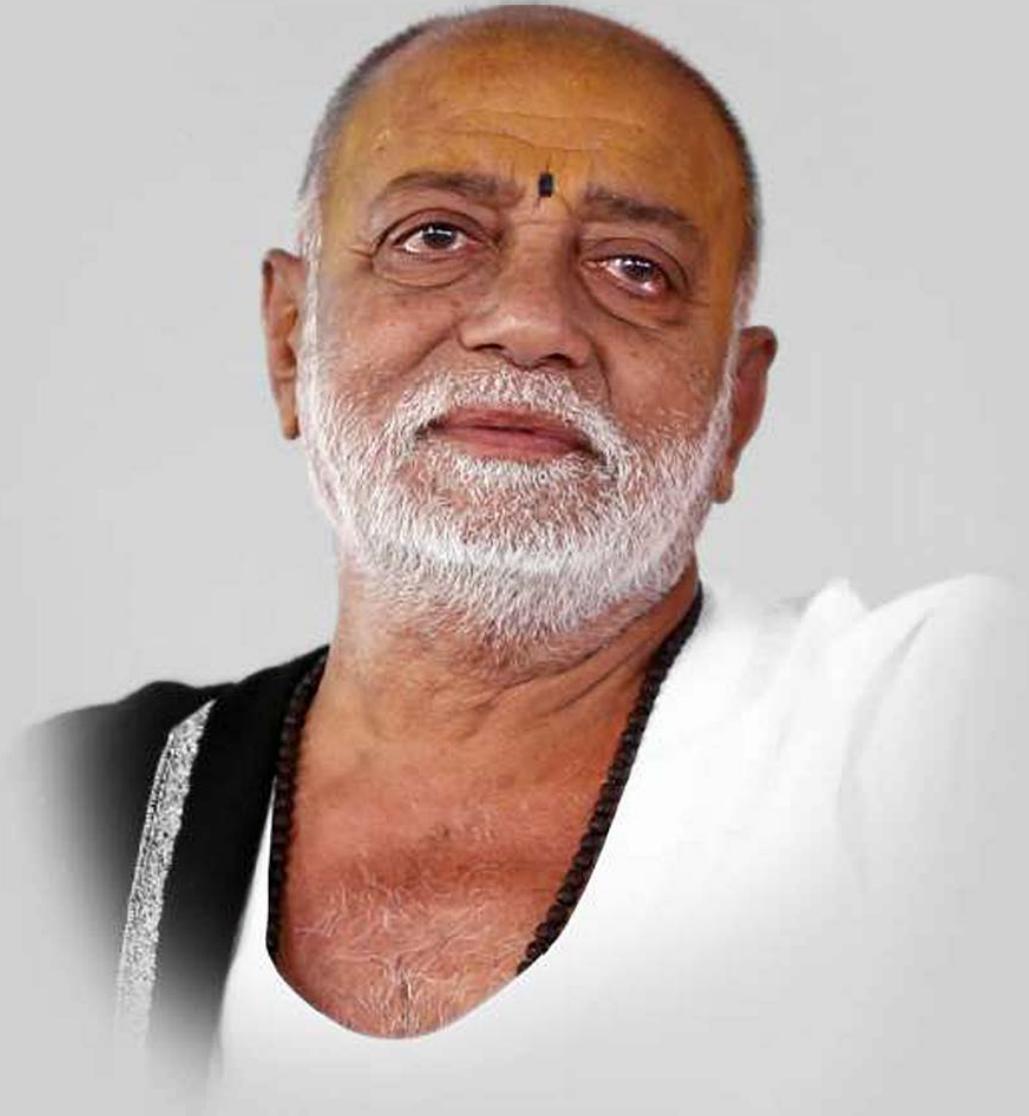
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II RAMKATHA II

MORARIBAPU

Manas – Arannyakanda

Lucknow (Uttar Pradesh)



पुर नर भरत प्रीति मै गई। मति अनुरूप अनूप सुहाई।।
अब प्रभु चरित सुनहु अति पावन। करत जे बन सुर नर मुनि भावन।।



II RAM KATHA II

Manas-Arannyakanda

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Lucknow (Uttar Pradesh)

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PREM PIYALA

From the 26/11/2016 to the 4/12/2016, Morari Bapu recited the 'Manas-Arannyakanda' Ramkatha at Lukhnow (U.P.) and it is close to the holy town of 'Naemisharannya' and is also known as the 'Lakshmana Nagari'. Here Bapu focussed his attention on the 'Arannyakanda' of the 'Manas'.

Explaining the important aspects of 'Arannyakanda' in today's context, Bapu equated 'Prema' to a forest and said that it should not be compared with a park or a garden of 'Lukhnow'. 'Prema' is the 'Naemisharannya'. It is not a park but the forest where there is no order. Like in the forest, the trees can grow anywhere. Creepers, herbs, ascetics, waterfalls, lakes, rivers, deer, tigers, woodcutters etc, everything exists in the forest. In the twenty first century, the discussion of 'Arannyakanda' is necessary when the forests are being cut-down in the name of urban growth. Urbanisation too is important but let us not forgets that forestation is also equally important as our civilisation springs forth from here. Forests hold a great importance and we have valued forest life.

Bapu said that like Sri Rama who went to the forest dwellers, deprived and right up to the very last person in the society to up-lift them by providing them refuge, the youth should follow His footsteps whenever they get time or during the vacations. Take out two three days in a year when you reach out to the poor, disregarded, deprived, backward uneducated people and support them in whichever way it is required. It shall help solve the problems faced by a number of states of our country. I can appeal to you because I try and do it myself.

In the 'Arannyakanda' Bapu said that there are three 'Leelas'; 'One the Shringaarleela, second the Sanhaarleela and the third Satsangaleela'. When Sri Raaghavendra is adorning Ma Jaanki, sitting on the crystal quartz rock, it is the 'Shringaarleela'. The second, 'Nishichara heena karau mahi bhujaa uthaai pun keenha' is the 'Sanhaarleela'. The man feels happy by the 'Shringaarleela'. By the 'Sanhaarleela' the celestial beings were delighted because with the destruction of the demons, their pleasures and enjoyments shall continue. The third 'Satsangaleela' is when the Lord went to Sri Sharbhanga ashram, Suteekshna ashram, Atri ashram, Kumbhaja ashram and finally the discussion with Sri Narada is all a part of this third 'Leela'. Therefore, Bapu said that 'Shringaar' is dear to man, 'Sanhaar' to the 'Devas' and 'Satsanga' to the ascetics or hermits.

In this manner, Bapu expressed his views about some of the important facets in the 'Arannyakanda' of the 'Ramcharitmanas'.

- Nitin Vadgama



Manas – Arannyakanda : 1

Katha is not a means, it is the goal

Pura nara Bharat preeti mein gaayi|Matī anuroopa anoopa suhaai||

Ab Prabhu charita sunahu ati paavana|Karat je bana sur nara muni bhaavana||

Baap ! By the divine loving grace after eleven years, in this 'Lakshmana Nagri' on the banks of the river 'Gomati' situated close to 'Teeratha bara Naeimisha bikhyaata' we have again been blessed with the opportunity to recite the 'Ramkatha'. Today, when we are about to begin the 'Katha', we are fortunate and blessed by the divine presence of our Pujya Maharajshri and the other saints from Ayodhya. He has blessed us by lighting the ceremonial lamp. I from the 'Vyaaspeetha' offer my respectful 'Pranams' to him as well as the saints seated on the dais and also to all those who are seated here. I also offer my respects from the 'Vyaaspeetha' to the various personalities present here, to all of my listeners along with dear 'Girija Bhaiya', his family and associates who have been instrumental in organizing this 'Katha'.

Yesterday, I was thinking about the subject to be taken up this time in 'Lukhnow' on which the 'Vyaaspeetha' shall expound for nine days. I even enquired about the topics discussed by me in the past. We have even had a 'Katha' here on Sri Lakhanlalji and many other topics. This time around, my 'Vyaaspeetha' would like to discuss the 'Manas – Arannyakanda' here. 'Naemisharannya' is close by and the 'Kaamadavana' is on the other side. We shall try to deliberate on all the topics of the 'Arannyakanda' that were chosen for discussion by Sri Kaagbhusundiji Maharaj in front of Sri Garuda and from all that I have heard from saints, by the study of this sacred text and above all by the loving grace of my Sadguru. 'Pujya Shri' has blessed us all and it is matter of great joy because a great personality has showered his grace.

The subject for our discussion in this 'Katha' shall be 'Manas – Arannyakanda'. Secondly, when I look at the history of 'Lukhnow' I find that so many great personalities have come here. The 'Katha' is taking place in the town which is also known as the 'Lakshmana Nagari'. We have not yet begun and Baba has already handed over one more invitation. First let this one be concluded. But 'Bhagwann'. I have already accepted the 'Ayodhya Katha' two three years ago. Sri Vishwamitraji Maharaj has given us a wonderful 'Shloka' in the 'Ramrakshastotra';

Dakshinney Lakshmano yasya vaammey cha Janakaatmaja|

He has taken the name of Sri Lakhan first. Let us first complete this 'Katha' at the 'Lakshmana Nagari' and then move towards Ma Jaanki on the left. Within a year I would like to do a 'Katha' at 'Sitamarahi' for sure. Once this happens then would speak on Sri Hanuman once and after that shall come to 'Ayodhya' Baba. But since you have given me this liberty so in the next couple of years we shall do the 'Katha' at Sri Avadha. I am already committed for the 'Katha' there. Whenever I accept a 'Katha', I make a ninety percent promise. My ninety percent is as good as a hundred percent but if for any reason or any difficulty about the time, place, suitability etc the 'Katha' does not happen then as the 'Katha Gaayaka' I feel bad but after all we are mere mortals. To recite the 'Katha' at Sri Avadha has its special charm and happiness. Because, 'Avadh puri yaha charit prakasa'. 'Ayodhya' is the birth place. When the Lord will make the 'Joga, Lagan, Graha, Baar and the Tithi' conducive for it, we shall recite the 'Katha'.

We shall try and discuss the subject of 'Arannyakanda' as chosen by the 'Vyaaspeetha'. As per Sri Kaagbhusundi and Sri Vaalmiki, what does the 'Arannyakanda' say? Or, what is the interpretation of the 'Arannyakanda' according to the other texts of Sri Tulsiji? By the grace of the Guru, we shall try and assimilate the different views on this topic. The narration of the 'Katha' by Baba Bhusundi in front of Sri Garuda is termed as the 'Bhusundi Ramayana' by the 'Vyaaspeetha' and most of the topics of the 'Arannyakanda' have been taken up there. Let us recite them once to refresh our memory.

Bharat rahani surpati suta karani|

Prabhu aru Atri bhenta puni barani||

According to Sri Bhusundi, we shall see the very first topic that is taken up. Just see how beautifully the living of a Saint has been depicted here in this 'Chaupaayi' by Tulsiji. The first topic taken up is that of 'Jayanta', i.e. 'Surpati suta'. Though, this already forms a part of the 'Surpati Suta' but in context;

Ek baar chuni kusum suhaaye|

Nija kar bhooshana Rama banaaye||

So, Tulsiji names the very first topic as that of the 'Surpati Suta', which is the episode of 'Jayanta'. The next is the meeting of Lord Rama and Sri Atri Muni which also includes Mata Anusuya and Ma Jaanki. This is the foreword.

Kahi biraadha badha jehi bidhi deha taji Sarbhanga|
Barani Suttechanna preeti puni Prabhu Agasti satsanga||

Agasti satsanga||

The killing of the demon 'Biraadha', the topic of 'Sharbhanga Rishi', the devotion of Sri 'Suteekshnaji' and the discussion with Sri Agastya Muni is given. Goswamiji further says;

Kahi Dandaka bana paavantaai|

Geedha mayatri puni tehi gaai||

Puni Prabhu Panchabati krita baasa|

Bhannji sakala muninha ke traasa||

Then the purificatory exercise of the 'Dandakavana' is explained. The befriending of the vulture 'Jataayu' and the Lord's residence in the 'Panchavati' is discussed. Here, the 'Jeevacharya' Sri Lakhana asks five questions to the 'Jagadguru' Rama. Sri Lakhana is the 'Acharya' of the 'Jeeva' and the Lord has just been given this name by Sri Atri Muni 'Jagadgurum cha shaashwatam, tureeyameva kevalam'. These five questions are in itself a separate topic for discussion. By the blessings of the saints and by the grace of my Guru, I have recited a few of these topics separately elsewhere but here we shall try and take a concise view.

Puni Lachimana upadesa anoopa|

Soopnakha jimi keenha kuroopa||

The dialogue between the Lord and Sri Lakhana has been called by the saints as the 'Ramgita' and the disfiguring of Surpanakha has been discussed.

Khara Dooshana badha bahuri bakhaana|

Jimi saba maramu Dasaanana jaana||

Daskandhara Mareecha batakahi|

Jehi bidhi bhayi so saba tehi kahi||

The liberation of 'Khara and Dooshana' has been given and 'Ravana' gets this information. He

conspires with 'Mareecha' and plots to abduct Ma Sita.

Puni maya Sita kara harana|

Sri Raghubeera biraha kachu barana||

The 'Maya Sita' is abducted by 'Ravana' and then Tulsiji narrates the divine play of the Lord wherein His distress and grief is highlighted. Further;

Puni Prabhu geedha kriya jimi keenhi|

Badhi Kabandha Sabrihi gati deenhi||

Lord Rama sets out in search of Ma Sita and on the way, performs the last rites of 'Jataayu'. Liberating the demon 'Kabandha', He comes to the ashram of Mata Shabari. Shabariji attains the eternal abode of the Lord from where there is no return. Tulsiji says;

Bahuri biraha barnata Raghubeera|

Jehi bidhi gayye sarobara teera||

Looking for Ma Sita the Lord moves on and reaches the banks of the 'Pampa Sarovar'. Goswamiji writes;

Prabhu Narada samvada kahi

Maaruti milana prasanga|

Puni Sugreeva mitaai Bali prana kara bhanga||

These are the few points indicated in the Lord's divine play but these incidents occurred in the 'Treta Yuga'. Now in calculating the period of the incarnation of Lord Rama the scholars and the Pandit's indulge in exercising their brains. Some say so many years, the others say a different figure and this goes on. I would not like to get into it and I leave it to them to determine it. This much is certain that this happened in the 'Treta Yuga' and today; we all are in the twenty first century of the 'Kali Yuga'. Today's generation and the educated class need to understand the relevance and significance of these incidents. Therefore we need a simple discussion on these topics. The incidents have taken place without any doubt. The only question is that when did this take place? Whether thousands or millions ago, whatever it may be. It is not my field and I will refrain from indulging in it. I leave this for the scholars to determine. But as is evident that there is a huge gap between that period and now.

'Arannya' means a forest and it is generally associated with asceticism or disinclination. Though the Royalty used the forests for their hunting games. In one topic given in the 'Manas', king 'Pratapbhanu' during one of his hunting exercises also gets trapped and cheated. But generally when we use the word 'Vaanprastha', it symbolizes detachment or asceticism. One who wants to proceed towards disinclination will

have to gradually touch upon all the points indicated in the 'Arannyakanda', Sahib. Indian philosophy or the Indian thought has always been very benevolent. There is no narrowness or apathetic approach therein.

I have said this number of times that the 'Ramkatha' is not a guest house (Dharmashala), instead it is a laboratory (Prayogashala). It is a nine day camp. In it, the elders will shower their blessings upon us and we shall get some positive result. Just now 'Bhagwann' said, 'Binu Hari kripa milahi nahi santa'. 'Satsangati durlabha sansara'. 'Binu biswas bhagati nahi', etc, etc. When the word 'Satsanga' comes the youth generally think that it must be pertaining to Dharma. Kindly do not understand the 'Satsanga' to be so small. You are all educated and should work towards the progress of the nation. Devote nine days in a year for 'Satsanga' so that all your energies should get directed in the right direction. This is necessary. But people are very confused about 'Satsanga'. Please do not enclose it in such a small frame.

I pray to you that 'Katha' is not the means, instead it is the goal. When we treat it as the means we are doing a deal that will result in a loss. You and I might not know as to how many austerities we all must have done in the past which has brought us closer to the goal, please keep it in mind. I too have reached closer to the 'Manasji'. I am glad but undoubtedly, it entails the austerities performed over so many births and ages. All the musicians, who have been accompanying me for so many years and have been listening to my 'Vyaaspeetha'. It is not a matter of chance, Baap! Please do not make the 'Katha' your means. It is your goal. It is our aim or objective in life. Today we have reached there. On attaining there, what do we get? In what way will it help in transforming our lives? Will this help us in getting a job or earning money? You shall have to spend money for getting it. Will you get a high rank or fame? You might get a little bit of name or fame but you will get more criticism instead that the arrangements are not up to the mark and so on. The organizers are criticized no end. Therefore, the 'Katha' neither gives

any name, fame, wealth or any material gain. My dear youngsters, my Goswamiji says that the 'Katha' gives us-

Binu satsanga bibeka na hoi|

Rama kripa binu sulabha na soi||

The 'Satsanga' gives us 'Viveka' or a proper understanding. This is very important for each and every human being. The one who is seated on the 'Vyaaspeetha' has to be of a discerning nature, the listeners too have to be very discerning, the brothers have to have a proper understanding between them, between families, between casts, sects, countries or areas should have a proper understanding between them. The 'Satsanga' gives us this understanding and it results in good behavior between people. Because of this understanding, the people treat each other well. Without understanding, good behavior cannot be expected. If good behavior can be inculcated through the 'Ramayana Katha' then it will result in noble character and as a result of this character building, the 'Ramcharitmanas' shall not just remain in our houses but it will be seated in our hearts. This is the journey from understanding to purity of action and out of noble deeds we will proceed towards character development.

Therefore, the points of the 'Arannyakanda' that have been touched upon by Baba Bhusundiji, we shall have to see them, holding on to its roots, that how does it help in the blossoming of new flowers. By the grace of our Guru, we shall try to understand it. As you know, the 'Manas' talks about many forests. We are all close to the land of 'Naeimisha'. 'Naeimisharannya' is the great pilgrim centre as the place where Sri Manu Maharaj and Maharani Shaturupaji have done so much penance. Before incarnating in 'Ayodhya', the Lord first appeared here in front of Mata Shaturupa and Maharaja Manu. He came in so many different forms. He gave 'Darshan' along with His 'Aadishakti'. One, this big forest of 'Naeimish', is a great centre of pilgrimage. The forest of 'Chitrakoot' is that of love. Then we have the 'Dandaka Vana', 'Kaamada Vana'

The 'Katha' is not the means, it is the goal. When we treat the 'Katha' as the means then we get into a deal of sure shot loss. It is not the means at all, it is the goal. You and I might not remember, but surely must have done quite a bit of spiritual exercises or austerities that we could come closer to the goal, please remember. I too have reached close to the 'Manas'. I am glad but looks like that it must be the accumulated virtues of who knows how many births? All of these musicians, who sing with me, play in accompaniment and are seated so close to the 'Vyaaspeetha' listen to what is being said. Baap! It is not by accident or all of a sudden. The 'Katha' is the goal.

and the one where 'Pratapbhanu' lost his way. Then the 'Ashok Vana' of Lanka is also there and even the forest inhabited by 'Sugreeva' is also there. So-

Ab Prabhu charita sunahu ati paavana|

Goswamiji has created this beautiful text of the different characters portrayed by the Lord for us by going deep into it for the benefit of the gods, humans and ascetics. It is indeed a great achievement for mankind. So, thinking about this 'Arannya', this topic came to my mind only yesterday. Just a few days ago, I have spoken about the 'Manas – Kishkindhakanda'. By the grace of my Guru, we were able to do the 'Manas – Sunderkanda' and now we have come to talk about the 'Aranyakanda'. Because the 'Naeimisharannya' is also close by and its trees will surely inspire or urge me to speak. The flow of the 'Gautami' shall also be a source of inspiration. Even this city of 'Lukhnow' seems to be new and very beautiful. It is very good. This city has given me a gift when I had come here years ago then as I got off the airport there were placards, hoardings, signage's reading, 'Zara muskuraayiye, aap Lukhnow mein hain'. I really liked that. Since then I too keep on repeating it. The tradition and etiquette of 'Lukhnow' is indeed very special. When I was going through its history then I found out that what all is there here or

what is not there? Such great poets have been born here. Whenever there reference comes, I shall take it up.

So Baap! For these nine days keeping the 'Manas – Aranyakanda' as our principal focus, we shall experience the ambrosia of pure and essential flavor of the 'Ramkatha'. This was the introduction on the first day. Now as you all are aware that the saints have given us an ever flowing vibrant tradition. The speaker needs to explain the importance or the glory of the text in front of the listeners. In this explanation of the 'Mahatmya' of the 'Katha' various fruits or benefits have been discussed. To talk about the benefits is fine but in my opinion the importance of the text needs to be placed before the people. Gandhi Bapu even went to this extent and declared that one who does not know anything about the 'Ramayana' and the 'Mahabharata' have no right to call themselves 'Bhaartiya'. I like it. The introduction should be placed before the people and especially the youth.

As you all know that the 'Ramcharitmanas' has seven 'Sopaans'. Valmikiji has used the terminology 'Kaanda' and Tulsiji uses the word 'Sopaan'. We generally say, 'Balkanda, pratham sopaan'. The seven radiant chapters are, 'Bal, Ayodhya,

Arannya, Kishkindha, Sunder, Lanka and Uttar'. In the first 'Sopaan', i.e. the 'Balkanda', Tulsiji does the 'Mangalacharana' with seven mantras. I have heard from the saints the reason why only seven mantras have been written. The 'Ramcharitmanas' is a universal text spread all around enveloping the seven skies and the seven nether worlds. It is a very musical and a lyrical text. It is sung or recited. It undoubtedly imparts knowledge but that is a bit difficult. If the knowledge of the 'Ramcharitmanas' is understood it is a great achievement but even if it is sung, it has great effect. It should be recited. This has been its tradition;

Gaavata santata Shambhu Bhawani|

Aru ghata sambhava muni bigyani||

Bhagwan Shankar and Mata Parvati have recited it and we even get an instance wherein Shiva used to keep His musical instrument handy while narrating the text to Bhawani. Baba used to sing and just imagine when my Shankar used to sing Sahib. The instrument used at that time must have been the 'Rudra Veena'. My 'Bholenath or Vishwanath' used to play the 'Rudra Veena'. It is a very ancient instrument in our culture. Whenever Narada sang, he used this very instrument. Ma Saraswati too uses this 'Veena'. Presently, there are very few people who can play the 'Rudra Veena'. If there is a player who is accomplished in playing it, it is wonderful Sahib. If you have knowledge then great but if you don't for any reason then nothing to worry. Just the recitation is enough. It has to be sung. Lord Shiva recited it. Lord Bramha and others recited it. The Vedas, Puranas and the sacred texts have all sung. Vyasa and the others too recited it. The recitation is very helpful. The music has seven principal notes and I have heard from the saints that because it has seven mantras in the beginning, it becomes a lyrical text.

The 'Manas' is the Guru. The 'Ramcharitmanas' is the Guru of everything that is there to learn or know. Sahib. My 'Manas' is unique and a wonderful text. It is the 'Sadguru';

Sadguru gyaan biraaga joga ke|

Bibudha baid bhava bheem rog ke||

The question is of faith. One who has a total unconditional faith (Gunnateeta Shraddha) on the 'Manas' can achieve anything and everything. It takes you to such great heights of fulfillment. The saints have taken all the sevens of the world like the seven musical

notes, seven seas, seven continents, seven skies and the nether worlds etc to sing the glories of this sacred text. These seven mantras also represent the seven 'Sopaans' of the 'Manas'. In this way the first chapter of this text begins. Giving due importance to Sanskrit, the language of the Gods (Devanagari) Tulsiji recites these seven mantras. The first mantra;

Varnaanam arthasanghaanam

rasaanam chandasaamapi|

Mangalaanam cha kartaaru

vanddey Vaani Vinayakau||

Bhawanishankarau vanddey

shraddha vishwas roopinau|

Yabbhyam vina na pashyanti

siddhaha swanthaha sthameeshwaram||

In the first mantra, Goswamiji venerates 'Vaani and Vinaayaka'. Then the embodiment of firm faith and belief, Ma Bhawani and Lord Shiva are venerated. Lord Shiva is venerated as the 'Tribhuvana Guru' or the universal guru. The primordial poet 'Vaalmiki' and Sri Hanuman are venerated who revel in the forest of the glories and the divine name of Sri Sita-Ramji. By saying 'Uddbhava sthiti sanghaara kareennem' he venerates Ma Jagdamba the primordial 'Shakti'. Venerating the pleasure and the divine potency of the Lord, Ma Jaanki (Aallhaadini Shakti) and Sri Raaghavendra, Goswamiji goes on to reveal the purpose behind the text.

Swantaha sukhaaya Tulsi Raghunath gaatha|

As per my study and the divine grace of my Guru, I feel that there are three reasons given behind the creation of this text by Tulsiji. Firstly he declared that it is a universal text and he is reciting or writing it solely for his personal happiness and satisfaction. The second is, 'Karana puneeta hetu nija baani', to purify the speech. The third reason is, 'Morrey mann prabodha jehi hoi', the mind is awakened and in the process experience inner happiness. The 'Mangalacharana' has been done in Sanskrit. Tulsiji wanted to take the 'Shloka to the Loka' i.e. to take the sacred glory right up to the hearts of the common man. It is said that Baba received the Divine command to reach out to the very last person of the society and make the 'Ramayana' easily accessible to one and all. Later on, no one should point a finger or unnecessarily criticize him, he wrote the first seven mantras in Sanskrit. So Baap! Tulsiji did this service of



establishing the most sacred in the hearts of the lowliest of the lowly. What to talk about UP and Bihar Sahib. Here, the common worker in the field will reply in the 'Chaupai'. Such is the greatness of this text. Honoring the language of the 'Devas' i.e. Sanskrit, Goswamiji straight away crossed over into the simple, local and the most common dialect and established the 'Katha' in our hearts.

In a way, Tulsiji incarnated the 'Manas' in the hearts of the common man. We do not need high flown language to understand the sacred text. Too much study is also not required. The text is in our language. 'Ramayana' is present today in mostly all the languages and everyone has his own personal 'Ramayana' Sahib. So many people have expressed their views on the 'Ramayana' in their language; therefore it is not necessary that you should know a particular language to understand it.

In five 'Sorthas' Sri Ganesha, the Sun, Lord Vishnu, Lord Mahadeva and Mata Parvati were established. What a great bridging of different beliefs was done. Adi Guru Shankaracharya had instructed that one should worship these five deities namely, 'Ganesha, Durga, Shiva, Lord Vishnu and the Sun. My dear brothers and sisters, the worship of Lord Ganesha must be performed. In this twenty first century the Ganesha worship is understood as living with a proper understanding or prudence because Lord Ganesha is the deity of prudence. Being prudent is the worship of Ganesha. The gross idol of Ganesha, we perform the ritualistic worship for a few days then immerse the idol in the water as 'Visarjan'. But 'Viveka' or prudence is such a Deva who once comes then stays forever and leading a prudent life, is the worship of 'Ganesha'. To remain in the light or awareness is nothing but the worship of the Sun. To have a big heart or being charitable is the Vishnu worship. Firm unconditional faith is the worship of Durga. And to live for the welfare of others is the Shiva pooja. Therefore, we should perform these worships of the 'Panchadevas' by following their core essential meaning.

The very first topic if this sacred text is the 'Guruvandana' and my 'Vyaaspeetha' has termed it the 'Manas – Guru Gita'. Let us sing a few lines from there;

Bandau Guru pada paduma paraga|
Suruchi subaasa saras anuraaga||
Amiya moorimaya choorana charu|
Smana sakala bhava ruja parivaaru||

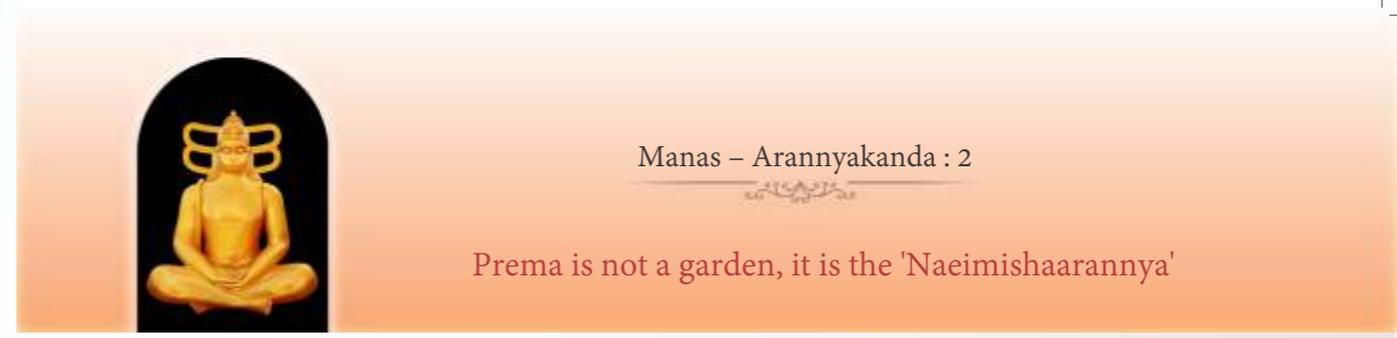
Some people say that they don't need a Guru and he is just a 'via'. In between, the Guru has been insulted by using derogatory remarks against him. There is no need of a 'via', we can directly go to Him. If this is possible then go ahead with all means. But for people like us, we do need a Guru, a guide. The 'Ramcharitmanas' has indicated seven Gurus for people like us. The first is Guru, 'Bandau Guru pada kanja'. The second is Sri Guru, 'Sri Guru charan saroja ruja'. The third is 'Dharma Guru'. The fourth is the 'Kula Guru'. The fifth is the 'Sadguru'. The sixth is the 'Jagadguru' and the seventh is, 'Tumha Tribhuvana Guru beda bakhaana'. Thus, seven Gurus have been established. Pick up the 'Manas' and you will get the blessings of these seven Gurus.

So, the very first topic is the 'Guru Vandana'. To move ahead or progress without the Guru is difficult. To live in the shelter or the protection of the 'Sadguru' is very much necessary. By cleansing our eyesight with the kohl of the sacred holy dust of the Guru's feet, we go on to 'Barnau Ram charita bhava mochana'. This is the announcement made by Tulsiji. First he started venerating and touching the feet of everyone he met because one whose eyesight has been purified then he will not find anyone worth criticizing and for him every one becomes venerable. And he proceeds to venerate the Brahmins;

Siya Ramamaya sab jaga jaani|
Karahu pranam jori juga paani||

In this sequence of veneration, first Mata Kaushallya, then Maharaja Dasarathji, Sri Janakraj and in between Tulsiji brings in the veneration of Sri Hanuman. This is very important. If you want to go into any field of knowledge or you need to succeed in any form of spiritual practice, you will need the support or refuge of Sri Hanuman. If you don't want to do it as Hanuman then worship the life force. It is one and the same thing. Without the life force, our efforts shall be futile. The saints say that Sri Hanuman has protected or saved the five essential 'Pranas' of the 'Manas'. So, Goswamiji goes on to venerate Sri Hanuman. Come, let's also venerate Sri Hanuman by singing a few lines from the 'Vinaya-Patrika'.

Mangal murati Maarut-Nandan|
Sakala amangala moola nikandana||
Pawantanaya Santana hitakaari|
Hridaya biraajata Awadha Bihari||



Prema is not a garden, it is the 'Naeimishaarannya'

Baap ! In the two lines that we have taken for our discussion of the 'Manas – Aranyakanda', in the first half of the first line Goswamiji says, 'Pura nara Bharat preeti maein gaayi'. I have recited the love of the people and Sri Bharat. The selection of the word is very beautiful. Here, he does not say that he has narrated the love of Sri Bharat and the people. My dear listeners please remember that the 'Preeti & Prema' cannot be defined or discussed. Love is the Dharma which cannot be spoken or explained. 'Prema' is not a principle; it is the total fulfillment or satisfaction in life. The principles are derived from the scriptures whereas the love is derived out of the 'Premanubhooti' or the experience of love. Maybe that is why it is said in this song from a film 'Pyaar ko pyaar he rahanney ddo koi naam na ddo'. Therefore, it is an experience outside the realm of speech.

So, in this discussion about 'Prema', we have a lovely word i.e. 'Preeti'. Lord Rama says that this is not about the gross or ordinary love. The love that Tulsiji has recited here is not only related to Sri Bharat but has a connection with the people of 'Ayodhya' as well. On one hand we see the royal prince Bharat who has been given the throne in accordance to the word given by his father. He is well educated. Above all, he is the younger brother of the Divine himself. If Tulsiji is singing the tales of his love, it is not surprising at all. But Tulsiji is also singing the greatness of the love of the people of 'Ayodhya'. We see that in this context even Sri Sumanta had cried. There is no classification given here. It says that those who love Sri Rama are going. The one, who has just an iota of love, gets upset even with the slightest of separation and says that in spite of my love I have to undergo this separation? But one who is totally surrendered in love, even the slightest of separation will fan the fervor more and more. In the first line, Tulsiji gives us the essence of the text of love (Premashastra). Love never instructs or gives any advice. 'Uddhava' gives instructions. Love sings;

Jayati tedhikam janmana vrajaha,
Shrayata Indira shashwadattra hee|

I remember having said once that the 'Buddha Purusha' does not reply but awakens us. If you ask a question to any Buddha, he is not obliged to reply. You have the right to ask but he is not bound to answer. The real 'Buddha Purusha' does not answer but awakens. He will not give a lecture on darkness, instead will light a lamp. Because, in order to speak on the darkness one needs the help of the texts and it will turn out to be a textual lecture. A very old and a famous couplet;

Charaggey husn jalao, bahut andherra hai|
Rukh se pardah hatao, bahut andhera hai|

The 'Buddha Purusha' just lights a small candle. An old man knows and even a child knows that the 'Deepawali' is not a moonlit night but it is the dark night of 'Amavasya'. No one sits to discuss the darkness on that day. Whether rich or poor, everyone lights up the lamp in their courtyard according to their position. Here it is the poetic language but even in our common usage we say, 'Ghoonghat ke patt khol' or unravel or unveil. 'Prema' is not very straight forward. Love is not the garden of Lucknow, instead it is the 'Naeimishaarannya'. 'Prema' is not a park, it is the forest. Here there is no arrangement or order like the trees grow anywhere in the forest. The creepers, herbs, hermits, waterfalls, ponds, rivers, deer, tigers, wood cutters etc, are all there in the forest. In this twenty-first century, the discussion on the 'Aranyakanda' is necessary. Today, we see that rampant deforestation is going on for the expansion of towns and villages. From the point of development it is fine but we need to remember that our land has been the land of agriculture, the land of forests. We attach a great importance to the life or living in the forests. Here, either there has been exile due to the promises made or out of non-adherence of norms as seen in the 'Mahabharata'. At times, even losing in gamble has resulted in exile. Here, our Manu says, ' Hoi na bishaya biraag....', after a certain stage man turns towards the forests. Thus, forest assumes a great importance.

Therefore my dear listener, here there has been the reference to singing and in my opinion it is very significant. Please remember that music or intonation is more important than the word. The one who has been blessed with a sweet or a melodious voice is more important than music. The sound or 'Naad' is even greater. In the sound also the 'Anahad Naad' is of prime importance. This is a spiritual journey. I have been asked that 'Bapu. We are the travelers on the path of spirituality and if we get angry sometimes or are greedy or the passion disturbs us, then should we treat them as hindrances on our path?' Say, you are hungry and if you eat in moderation and decency then will it become an obstacle? In this spiritual journey, the sound leads you to the 'Anahad Naad'. Thus, the importance of singing is there.

Pura nara Bharat preeti maein gaayi|

Mati anuroopa anoopa suhaai||

My Goswamiji says that the love of the people and Sri Bharat was sung. Now, how much can one sing? It is therefore clarified that 'Mati anuroopa or jathamati'. Tulsji has not said that he has been able to sing a lot about the divine love of Saint Bharat and the people of 'Ayodhya'. 'Naath jathamati bhaakhey', limited to his capacity. No one can claim that he has sung so much or in full. Sri Narada tried but ultimately had to say, 'Yatha vraja Gopikaanam'. He gave a comparison or a simile about love. Like that of the cowherd maids of Vrindavana. I am sure even after this, Narad would not have been satisfied with his treatise on love. Because he too experienced that it is incomparable or peerless. You cannot weigh love on a scale. Everything else can be measured like our heart beats, pulse can be counted, the breath can be analyzed, BP can be monitored or measured but how can you measure love?

Let me ask you a question my dear listeners to which please reply truthfully. Can the Himalayas know about its coldness? It can't be measured by the Himalaya. Is the Sun aware of its heat? Not at all. The science can measure it to an extent. Let me ask a third question that does the Ganges know about its purity? How many minerals? How much bacteria? These are all subject to tests. But regarding the purity, the Ganges is unaware. Does the earth know how many seeds are lying embedded in it? Neither does the sky know how many stars it has. Innumerable or countless. In the same way the lover is unaware of the measure of his

love. It is impossible. It is unaccountable. Similarly, the 'Buddha Purusha or the Sadguru' is unaware of the amount of compassion he has. It is beyond the field of arithmetic.

I have sung the love of the people and Sri Bharat. No one should understand that I have been able to sing in totality. He says, I was just tuning my instruments and was just trying to catch a note. How much were you able to do? I could do only as per my intelligence or understanding. To what extent did you sing? To which the reply is, it cannot be quantified or measured (Anoopa). The curiosity increased and a further probe for quantifying began but to no avail. The seeker or say I, Morari Bapu asked that at least say something. To which the reply was 'Suhaayi' or ingratiating. It is feeling good, nice, beautiful or very pleasant. We are feeling good about it.

Yeh sach hai ki tunney mujjhey chahaa bhi bahut hai,

Lekin meri aankhon ko rulaaya bhi bahut hai|

A beautiful couplet;

Jo baant ta phirta tha zamaney ko ujaalley,

Uss shaks ke daaman maein andherra bhi bahut hai|

-Dikshit Dinkauri

Therefore, this is not the song of gross love and Lord Rama says;

Tattva prema kar muma aru tora|

The love that we share can only be experienced by my heart. It cannot be expressed. It can be sung to some extent. The essence or the principle of this love can only be experienced by my heart and my heart always resides with you. I only know this much. My Goswamiji says in the beginning of the 'Arannyakanda';

Ab Prabhu charit sunahu ati paavana|

Karat je bana sur nara muni bhaavana||

Pur nara Bharat preeti maein gaai|

Mati anuroopa anoopa suhaai||

Goswamiji tells us out of compassion that how is the divine play of the Lord. They are absolutely pure. There is nothing more pure than it. To sit next to a man of principle or character destroys our sins. To talk about such a person, to expound or to discuss about Him eradicates our sins. By merely sitting without doing or saying anything is good enough. I do not give so much weight-age to sin. Sin according to me means disturbance or restlessness. If you don't bathe in the morning, is it a sin? If it is cold then don't

bathe, where is the question of any sin in it? Simple. One should be practical in life. If you don't perform your worship in the morning, is it a sin? No. Feed your child with love, it is akin to worship. By sin I mean unhappiness. Disturbance. Tension. Man's anger, jealousy, criticism, hatred or envy. Sit next to person of character; you shall feel the reduction in these maladies.

Arrey Sahib. If one sits next to the President of USA and gets a picture clicked, his image goes up. Sit next to the 'Ramayana' and see your prestige soar. Sit next to any 'Buddha Purusha' without even getting your picture clicked; you will experience inner growth and peace. In order to dine with celebrities in the world, people pay hefty sums of money. No need of dining with awakened beings, just sit and pray with them, your inner prestige will go up. So, the company of the principled will rid us of our sins. Merely talking about him will help us to become still and peaceful. Just sitting is good enough. If you want to talk then it is not only about any principle or any doctrines. Once, when we were sitting in 'Chitrakoot' at 'Talgajarda' I had just said that do a 'Mukta Satsanga', without any subject or topic. If you want to speak then speak, if you feel like being quiet, be quiet. 'This is 'Mukta Satsanga'. The biggest crisis is that no one listens to anybody. It is good that at least you all hear the 'Katha'. Neither the son listens to the father nor does the father listen to the son. What to talk about husband and wife? Who listens to whom? On one side we see the effect of 'Kali' on the society and on the other hand we see the natures of 'Kali' that more and more people are going to listen to the 'Bhagwadkatha'. The brothers don't listen to one another and that leads them to the courts. If the brother would listen to his brother, the neighbors would listen to one another, the states would communicate with one another and each country would listen or appreciate the problems or the situation of the other then we would have such a beautiful world.

The reporters come to me and asked me that Bapu, in spite of such busy lives how come so many people come to hear the 'Katha'? I said that if I say something it would appear as if I am trying to boast or self praise. You should ask my listeners as to why do they come? It is very good that so many people listen. But if the 'Buddha Purusha' speaks it is fine and if he

doesn't, even then it is fine, just sitting next to him is enough. He may speak if he likes or be quiet if that pleases him. Whether there is a particular topic or not, there has to be a meaningful dialogue. When you drink milk from a cup then it is not necessary that you have to drink only from a particular side. You can sip from any side you like. Therefore, indulging in any discussion to be seated close to the one of a noble character, the sins do get dissipated. The character of Lord Rama is purest of the pure. The divine play He enacted in the forests. People say that the towns or cities are civilized. The urban folk are well educated. It is good and it is their greatness but the true character is still visible in the forests. The forest dweller, or the hill tribes or the very last person of the society, deprived, despised, we get to see the actual character there.

Our Doctor, Dubey Sahib has asked a question regarding 'Shuddha & Siddha'. I would just like to say that one who is 'Shuddha', has to be a 'Siddha' but whether the 'Siddha' is 'Shuddha', it is a matter of debate. The so called 'Siddhas', whether they are actually 'Shuddha' or pure is not clear but the 'Shuddha' has to be a 'Siddha' without fail. Please pay attention that the 'Siddha' is a capable person who can get anything done and can do anything himself. What have you thought about a child? That innocent child, who has just started drinking milk, he is pure and Buddha. Because he is 'Shuddha', he automatically is the 'Siddha' also because; the child does what he likes. He forces his parents to do his bidding. Because he is pure, he does whatever he likes and also gets done whatever he wants. Tulsiji does not say a 'Siddha Saint', he says, 'Vishuddha Saint'. Only such a person can get the 'Vishuddha Saint' only out of the compassion of the most compassionate one and his grace can introduce us to the 'Shuddha-Buddha' person.

Bapu. You have said that the Guru of all the greatest spheres of knowledge is my 'Ramcharitmanas'. Which is the greatest knowledge of all? Just these three, truth, love and compassion. The 'Ramcharitmanas' is the 'Sadguru' for all the three of them. One who ties their 'Kanthi' will attain truth. Or the one who is initiated in them shall attain truth. Saint Gyaneshwara Maharaj had said that leave the person aside, catch hold of the views or thoughts. Leave the creation and catch hold of the creator. Because when we leave the thought aside and catch hold of the person then new –

new paths will crop up. Treat this great text as your 'Sadguru' and you will never be fooled or betrayed. He is the 'Param Guru'. And I can feel it also the truth is the 'Sadvidya' and the untruth is 'Asadvidya'. 'Prema' is 'Vidya' and hatred, repulsion or jealousy is 'Avidya'. Cruelty, anger, resentment etc are all 'Avidya' whereas, compassion is 'Vidya'. The principle is forced upon whereas the nature comes out on its own. Never consider the truth love and compassion to be any principle but make it your nature. It is our nature.

'Gham khao', means eat up your miseries. Our 'Dongreji Bapa, Bhagwadkaar' used to say that 'Gham Khao.' Then turn the word 'Gham', it will become 'Magh'. I was fortunate enough to listen to one complete 'Katha' of 'Sri Donggrey Bapa' at J.P. Parekh High School at 'Mahuva' where I have studied up to matriculation. I failed but in spite of my failure, I studied. So there was 'Bapji's Katha on Srimadbhagwat'. At that time I was studying in the 7th or 8th standard. The 'Katha' was held in the grounds or the compound of our school. All of us had been given leave. I used to listen to the 'Katha' daily and used to note down whatever Donggrey Bapa would say. I had

compiled a beautiful diary. Here, the 'Katha' was concluded and my note book too got over. Bapa returned back and I came back to 'Talgajarda'. The elder of our village of the 'Sarpancha' or the 'Mukhiya' was an elderly person. We used to call him Dada. He came close to me and enquired about the notes I had made. What will you do with it? Come, give it to me. He took it away. He would have no use of it but he still took it away. I somehow consoled myself that he has only taken the diary but my head is with me in which I have got it stored and no one can take it away. This one statement of Donggrey Bapa that, 'Gham khao aur magh khau' remained etched in my mind. Like the doctors tell us that drink the water of the moon-gal or have the moon-gal. The lover eats the miseries and on purpose digests the fallacy. Maybe, on the path of love there could be a point where the lover has to consume all the fallacy that is going around. The one who gets cheated purposely he is the 'Karuna-nidhaan'. There are two lines in Gujarati, let me recite them for you;

Hoshiyaarini gansaddiyo saunney bandhavjey,

Pann chettraijey sammjijyan chattan tun eklo|

The Gujarati poet says that keep the bundle of understanding on each and every head and you get fooled or cheated purposely.

What does a 'Sattyaavaan, Premavaan or a Karunavaan' eat? He eats the miseries (Gham). You will have to face flak. If you get cheated on purpose, suffer knowingly then you shall be misunderstood. But this is the nature and not a principle. What does he eat? Miseries. What does he drink? Poison. Lord Shiva is compassionate therefore He drinks poison. One has to drink poison. How does the compassionate one sit? He sits very casually and freely. 'Baitthey sahajahi Shambhu kripaala'. He sits slowly and very casually. He is not in a hurry. If we ask Sri Shankaracharya, He will say, 'Aekantey sukhmaasyattam'. He is sitting alone though in a crowd;

Na koi Guru, na koi chela|

Bheed maein akeyla, akeyley maein mela|

The exalted beings keep their absoluteness and exclusivity protected. Their 'Aekanta' is always intact. Even if there is no crowd, he will sit very cautiously. How does he get up? The 'Buddha Purusha' sits very slowly but gets up very quickly. If his devotee is in trouble, he will be in a hurry to go and help. Like Sri Dwarikadheesha ran to protect Draupadi, the

'Vaikunthadhipati' ran for my Narsih, 'Sanvara' ran to drink Meera's poison. When the devotee is in trouble, He gets up and runs in haste. The compassionate 'Buddha Purusha' will sleep as though he is awake. His sleep is a 'Samadhi'. He will take requisite rest but his sleep is also in awakening.

I have been asked, 'Bapu. What is the greatest knowledge in the world?' In my opinion, truth, love and compassion are the greatest knowledge in the world. I consider them to be the best knowledge. You may further ask me that out of the three which is the best? To answer this will be difficult. But if you insist then my answer is that love is the greatest. But the love is supported by truth and compassion otherwise it shall become a bit obscure. Though, nothing compares with love. My 'Katha' begins with 'L' and ends with 'Va'. 'Lokaabhiramam' is the beginning and 'Maanavaha' is the end. Therefore, my reply to the greatest knowledge in the world is this. Amongst them, the God of love is supported by truth and compassion. This is the 'Param Vidya'. This 'Paramprema is the Paramvidya'.

When you worship the 'Devas', offer sacrifices (Bali), perform 'Yagna', offer a part of your earnings to them, they are pleased. When you appreciate man, respect him and applaud him, he feels happy. But to please a 'Muni' or an ascetic is very difficult. If the 'Muni' is pleased merely by applauding then it is just the label of a 'Muni' and not his level. If one is pleased with the temptations of name and fame or high position then how can he be a 'Muni'? It is very difficult to please everybody. Only Tulsiji says that the divine play of my Rama in the 'Arannya' has attracted the 'Devas', humans as well as 'Munis'. The divine play of the Lord is even liked by the celestial beings because it destroys their miseries. The humans on earth experience peace and pure disinclination. The ascetics experience happiness or delight.

The first topic of the 'Arannyakanda' is of 'Shringaar' or finesse. In the middle there is separation. The third topic is the abandonment from the attachment or temptation of women. These are the three classifications. So the first part is 'Shringaar'. Lord Rama is personally adorning Mata Kishori here. In the middle when Mata Sita is abducted, the separation (Viyoga) comes in. In the end Sri Narada on the banks of the 'Pampa Sarovar' questions the Lord that why did He not let him marry? In reply to this, the explanation

given by the Lord is laced with the thought of disinclination. The first part of Tulsiji's 'Arannyakanda' is the 'Shringaar Shataka'. The middle is the 'Viraha Shataka' and the end is the 'Vairagya Shataka'. So this topic of the 'Arannyakanda' begins from here;

Ek baar chuni kusum suhaye|

Nija kar bhooshana Ram banaaye||

Seetahi pahiraaye Prabhu sadar|

Baithi phatik sila par sundar||

Thakorji is sitting on the 'Sphatik Shila' (Crystal quartz rock). This is the last act of the Lord at 'Chitrakoot' and after this He will proceed further. Once, the Lord himself gathered some flowers. Sri Lakhanlalji has gone out. There is no indecency or over stepping of any boundaries here. The disposition of virtue and discernment is intact as there is absoluteness in there (Aekanta). He is sitting on the crystal quartz rock. The crystal is transparent and lustrous. The allegorical reference of their Lordships sitting on the crystal rock is that their behavior is transparent, devoid of any deceit and passion. The flowers are called 'Suman' in Sanskrit. 'Kusum means Suman'. The Lord made small garlands to adorn Ma Sita's braided hair, few bangles, amulets and a full length beautiful garland. This is a very deeply philosophical 'Shringaar' of Sri Tulsiji. The Lord adorns Mata Sita with beautiful ornaments made from beautiful fragrant flowers. This is merely an indication or a clue. The Lord has presented Ma Jaanki in front of the world as the embodiment of sublime character and dignity. And the 'Suman' means a pure, untainted mind. Even if I take the gross meaning, there should be no objection. They both are husband and wife. Even though they might be dwelling in the forest there is total privacy and they are alone. The younger brother has gone out. If an ideal husband adorns his wife, what is wrong in it? But the Lord's divinity is so deep and intricate that to an atheist or one who is not interested in Dharma will get baffled by it.

It is a lesson for the youngsters that lead an ideal married life. Within the limits of decency, sit close and adorn each other. Whether in the forest or at home, your love should remain intact. Sri Rama is giving us very pure signals by His actions. If sitting close is a sin then why did you sit next to each other during the marriage ceremony? In the presence of the



Brahmin Devta, in front of the fire God, amidst the family members the two have been enjoined with one another and if they are sitting close to one another and you don't like it or try to poke your nose in it then my Rama is not at fault, 'Jayanta', you are at fault. Those who have become big either by fate or human efforts or by unscrupulous means, their progeny are 'Jayanta' natured. If you have not been blessed and you attain a certain height in the society by your fate you have become big then the chances of the progeny being unbound or rude remains. They take it as their right to disturb anybody and everybody either at home or be it in the forest.

Sri Rama adorned Ma Jaanki. The adornment is done at three places. The first is done by the husband of his wife. The second is in view of the creation, the 'Purusha adorns the Prakriti'. The third is the Lord adorns the 'Bhakti'. The result of all the three varies. Here if we take into account the divine play of Sri Rama then the husband is adorning his wife. In the form of the Divine, Sri Rama is the 'Purusha' and Ma Jaanki is 'Prakriti'. So the 'Purusha is adorning the Prakriti'. If we go onto the spiritual heights then The Lord is adorning the 'Bhakti'. Siyaju is 'Bhakti' and Sri Rama is the Lord or the Almighty. When a man adorns a woman then there is prominence of the physical form in there. There is an element of 'Kama' present. In an ideal marriage, 'Kama' is not bad; in fact it is essential and must be there. Lord Krishna has declared the 'Kama' as His 'Vibhooti'. We have never called 'Krodha Deva' but we say 'Kama Deva'. When the 'Purusha' adorns the 'Prakriti' then the entire creation comes into existence. When the Lord adorns the 'Bhakti' then the 'Ramnaam, Ramcharitra, Ramleela and the Ramdhaam' come into existence. By the adornment of the 'Prakriti' by the 'Purusha' the celestial beings are pleased. By the adornment of the woman by man, the humans are delighted. And when the 'Bhakti' is adorned by the Lord, and the 'Munis' are overjoyed.

Indra's son Jayanta comes to Chitrakoot, where the Lord is enacting His divine play. When he sees this act then he fails to accept or recognize Rama. He alludes that it is an action of a passionate man who is trying to woo his wife. Where is any Divinity in here? Indra's son was struck with the streak of high handedness and in order to test the prowess of the Lord assumes the form of a crow and strikes at the feet of Ma

Jaanki and runs. The Lord sees the blood flowing from the feet of Ma Jaanki. He empowers the dried twig with which He was making the garlands and throws it at 'Jayanta'. 'Jayanta' turns and looks back. The twig like the arrow twig is chasing him. Afraid, he runs to his father Indra but found the door slammed on his face. One who's Rama is opposed or kitted, no one can save him. He goes up to the 'Brammaloka, Shivaloka' but did not get any relief or shelter. Goswamiji says that when everyone is opposed or turns their face away then the saint comes to the rescue and protects you. Sri Narada sees the inexplicable state of 'Jayanta' and out of the natural compassion feels sorry for him. He says the very first mistake you have done is that you tried to poke your nose into the pure and sacred life of Sri Rama. The second mistake is that you have committed the mistake in 'Chitrakoot' and are running here and there for succor. You need to go and seek or beg pardon from the one whom you have erred. He is advised that go back and seek the refuge of Ma Jaanki by falling at her feet. When in difficulty you are blessed with a saint then consider it to be your great fortune and don't indulge in any argument. Just do as he says. Jayant follows the advice and goes and surrenders at the feet of Ma Jaanki. She in turn puts him in front of the Lord (Sanmukh). So this is the first topic which is the 'Shringaar Rasa'. After this the Lord thinks that by now, people have begun to know Him so the best is to change place. If my divinity is revealed then it will obstruct the purpose of the divine advent and all that needs to be done. Therefore, He decides to move ahead. Now moving ahead to accomplish the purpose behind the incarnation, the triumvirate comes to Sri Atri - Anusuya ashram.

Let me now take up the glories of the 'Ramnaam'. After the sequential veneration, Goswamiji, in seventy two lines or nine 'Dohas' i.e. in the 'Poornanka' venerates the divine name of the Lord. In a way, the 'Ramcharitmanas' is divided into seven 'Sopaanas' and in seventy two lines the 'Naamcharitmanas' or the 'Namayana' has been given. Tulsiji says that whatever Lord Rama did in the 'Treta Yuga', today Sri Rama is not present physically in this age of 'Kali' and neither is His divine play in action but all that and even more is accomplished by the 'Ramnaam'. In that age, Lord Rama granted salvation of a hermit woman 'Ahilya'. Today, the Lord's name is

uplifting or correcting the ignorance or stupidity of people like us. In the 'Treta Yuga' Sri Rama broke the famous bow of Lord Shiva and today, His name is breaking the ego of the devotees. During the 'Treta Yuga' the Lord granted refuge to the vulture 'Jataayu', Mata Shabari and others. Today, in this age, His name is providing shelter to all and sundry irrespective of any class or creed or caste or any other differentiation for that matter. That is why I repeat this from the 'Vyaaspeetha' and taking total responsibility for my pronouncement that 'Rama' is not related to any particular religion; it is a universal primordial sound. Rama is the cause of the creation; it is in the middle as well and shall remain till the end. Rama is eternal, the principal cause, the principle and the root of creation. Gandhiji had said that I have led or participated in numerous revolutions and campaigns but my support or strength has been derived from the 'Ramnaam'. Because it is so simple and easy, we underestimate its value but in fact it is priceless. If you don't get a particular mantra then the Divine has given this universal mantra to all of us i.e. Rama. I have no insistence that you should only repeat Rama. Rama. 'Allah, Eeshwar, Buddha, Mahavira, take any name that you like. But this age is the season of the divine name.

Lord Rama gave shelter to the poor and the deprived. Today the 'Ramnaam' has liberated numerous 'Gannikas, Ajaamils, Vyaadh, Geedh and so many despicable souls. When the divine name can reach up to the very last person in the society then it becomes the duty of those who repeat or talk about it to go up to the very last person. We need to establish its significance in our lives. This is my humble prayer to the civilized world. In UP, I just went to take 'Bhiksha' at the house of a deprived person. At two or three places I had different experiences. The head of that village was very upright and a casteist. He told me, 'Bapu. Kindly pardon my imprudence. But when you go for 'Bhiksha' to a house, at least ask us before going there. Do you know the caste of the person where you took 'Bhiksha'? I just gave a short and a simple reply that when I went

and asked for the 'Bhiksha', he didn't ask about my caste then what right do I have to ask him?

I would like to tell my dear youth also that during your vacations, when you find time, please go and visit the houses of these deprived and poor people. The youth of my country or for that matter the world over is hearing my 'Katha' today and are prostrate in front of the 'Vyaaspeetha'. My humble request to you all is that in a year please take out a day or two when you go and enquire the well being of these poor, deprived, uneducated and sick people. This shall bring out a solution of so many problems faced by the different regions of the world. I can appeal to you because I try and do it myself. In an interview of 'India Today' I was asked that who is a 'Maha Maanav' in your eyes. I had taken the names of all those who in my opinion fell in that category but I said that I found great humanitarian values even in the hutments of the poor people of my land and they too are 'Maha Maanav' in my opinion. Just a few days ago I went to an institution. I gave them my 'Gangajal' and requested them to prepare a 'Roti' for me. I asked that poor person that is there an 'Annaksetra' functional there? He said, yes. If you don't feed the servant working for you then where is the humaneness? I have appealed to the industrialists and they have even paid heed to my request. I said that in your shop or factory or the business, if there are a hundred or two hundred people working then please provide them the mid-day meal free. We are the people of 'Ramkatha'. Do it as per your capacity. The elderly lady was cooking inside the hut and tears were rolling down her cheeks. I told the head of that village that the fire in the hearth, the food and the tears, all are pure. Where there is so much purity then what is the value of the caste? Rama did the same here. Today, in His name let us try and do as much possible without any expectations. Tulsiji says that Sri Rama erected a bridge for His army to cross over. Today the divine name is the bridge between religions, languages, states and countries. 'Kahaun kahan lagi naam baddai'? Sri Rama himself is unable to sing the glories of His name.

Love is disorganized. 'Prema' is not a garden of 'Lucknow. It is the 'Naeimisharannya'. Don't consider it to be a park; it is a forest where there is no order. Like in a forest, the trees grow freely without any restriction, the creepers, herbs, the hermits, waterfalls, ponds, rivers, deer, tigers, wood cutters and what not. In this twenty first century, the discussion of the 'Aranyakanda' is necessary. Today, when there is rampant deforestation and the towns and villages are expanding, they should grow but let's not forget that this is the land of forests. Here, there is a great importance of forest living.



The world today needs such a 'Sadhu'
who is engrossed in study as well as 'Bhajan'

Baap! We are engaged in the truthful and essential discussion about a few topics contained in the 'Arannyakanda' of the 'Ramcharitmanas'. Let's proceed a bit further. A listener has asked, 'Bapu. In the first 'Sortha' of the 'Arannyakanda' it is written –

Uma Rama guna goodha pandit muni paavahin birati|
Paavahin moha bimoodha je Hari bimukha na Dharma rati||

Here, Tulsiji has joined the Pandit and Muni together. Is there any special observation of Goswamiji here?' Just don't go by what I say. Please attach your own experience here because, the description is always extraneous and the experience is personal. In the 'Pandit & Muni', the 'Pandit' relates to the dweller of the town whereas 'Muni' is a forest dweller. You will find the Pandit in towns or villages or amidst people but a Muni lives alone in the forest. The 'Pandit' lives in a house whereas the Muni lives in the hermitage. Generally, this is the case. Goswamiji, by joining the two, wants to convey a great message, so I feel as per the grace of my Guru. The word 'Pandit' used by Goswamiji is being used by me sans any sort of criticism or intended pun behind it. Or when we say 'Sadhu' or a Fakir, or Sai, or Baul, or a Sufi, or a Yati, or an ascetic, or the 'Buddha Purusha' does not criticize any word or a group. Even if it does then it is to convey a message and not out of envy. There is no hatred or animosity behind it. Like my 'Vyaaspeetha' says that a 'Sadhu' does not vilify but he diagnoses. So kindly take it as a very healthy discussion. If 'Kabir' uses the word 'Pandit' with reference to his observation then will you say that 'Kabir' is critical? Recently, during the 'Santvaani' at our place, when reflection and discussion on a 'Bhajan' was going on, then the coordinator of the program made a beautiful statement. He said that 'Kabir' is surely a reformer but over and above being a reformer, he is first an appropriator or an acceptor. He accepts one and all. A 'Sadhu' is not a reformer; he just out of his benevolent nature goes on to accept everybody. By trying to improve the world, it can't be improved; otherwise it could have improved during Sri Rama's time only. There is a difference in degree. My Goswamiji says;

Bidhi prapancha guna avaguna saana|

This creation is a heterogeneous mixture of virtue and vice. Sometimes the virtues increase and at times the vice increases. This goes on. The father should not try and improve or change the son, please. He is my son and therefore try and be affectionate to him. By acceptance, change or improvement is possible but by trying to change might give rise to hatred. If you try and forcibly exert improvement, you might have to face rejection. The 'Gita' gives us a beautiful definition of a 'Pandit'. Therefore, the word is not wrong but we need to examine its root. The 'Pandit' has arrangement or regulation. He has the arrangement of the words, grammar, clarity of the language and the correct usage. He has magnificence. He is a very orderly dressed. The 'Muni' is the owner of his state or situation. They are rich by commanding a great fettle. Here, there is no effort to praise the Muni and defile the 'Pandit' nor counting the 'Pandit' and overlooking the 'Muni'. That is why my Goswamiji is very careful and enjoins the two together and says, 'Pandit-Muni paavahin birati'. Being a 'Pandit' is necessary but simultaneously to possess the characteristics of the ascetic is equally important. Order is necessary but the state and the position are also needed. House is important but in the third state, the forest is equally important. Still, let me place before you the views of Manu from the 'Manas' –

Hoi na bishaya biraag bhavana basata bha chauthapana|

The preparation done by the sages and ascetics of my country is truly wonderful. And this preparation has come on the basis of the state or position. 'Kalidas' says that in the 'Raghuvansha' there were arrangements according to the situation. What did the 'Raghuvanshi' king do? To this, 'Kalidasa' says, 'Vaardhakye muni

vrittinaam'. When old age would come, people would live like a hermit. While practicing yoga; 'Tanu tyajaam'. Becoming a Yogi like Sri Sharbhanga, Mata Shabari or Mata Sati, to immolate the physical form in the fire of Yoga or 'Yogaagni'. The 'Raghuvanshis' would gather knowledge in their childhood. During youth, they did not totally shun passion or Kama but enjoyed the fruits of enjoyment in moderation and as per the scriptural norms laid down. If they would not have appropriately enjoyed Kama, then the 'Raghuvansha' would have come to an end. In the divine play of the Lord, Tulsiji says that in time, Mata Sita gave birth to two sons. This was the Lords 'Lalit Narleela'. Goswamiji is a person of bridging the divide. He is the saint of unification. He is enjoining the 'Pandit & Muni'. He is building a bridge between a proper order and the state of the position (Vyavastha and Avastha). He is explaining the salient points of the town as well as the forests. The 'Pandit' speaks and he is needed to speak where as the 'Muni' is Maun. He speaks quite a lot through his silence. The moment your eyes become four with that of a Muni, the magic is created.

Mujjhey ussey nazar millaneey se bhi dar lagta hai|
Kyoki aankhon-aankhon maein jaan padhd leta hai|
-Wasim Bareilvi Sahib

He just looks at us and reads us from top to toe. To speak is not bad but in comparison to 'Maun' it is insignificant. One, who has measured the profoundness, height and the depth of the Almighty, does not speak. 'Pandit' lives in a civilized society in a town whereas the Muni is an Avadhoota, a fakir living in the forests. The Pandit has the description and moves on the basis of the word whereas the Muni moves as per his experience. The 'Pandit' is engaged in studies whereas the Muni is engaged in 'Bhajan'. In the 'Manas', during Sri Rama's travails, how many 'Pandits' did He visit? Many 'Pandits' might have sent Him invitations in Sanskrit. But He went to the Munis uninvited.

Nisichara heena karau mahi bhujai uthai pun keenha|
Sakala muninha ke ashramahi jaai jaai sukha deenha||

Raghava walked bare foot and went to the Muni ashrams. The 'Pandits' are supposed to be worshipped and the Munis must be served. Worship can be done with money but service can only be done by nature. You cannot worship a 'Sadhu' and please

don't try to do it also. Try and serve him and seek his company. I will not pressurize you but if you agree with me then say the Lord appears before you and says that ask a boon then say, 'Hey Hari. Please grant me the company or service of the saint whom you remember constantly.' Try and stay with such a 'Buddha Purusha'. The 'Manas' declares this right in the beginning –

Prathama bhagati Santana kar sanga|
Doosari rati muma katha prasanga||

'Sadhu' is one of the most sacred words. A 'Sadhu' may not necessarily be a Brahmin or a Kshatriya or a Vaishya and nor a disregarded person. He is above any sort of distinctions. Have you paid attention to this fact my dear brothers and sisters that in our tradition the place of the birth of the 'Avatars' is worshipped. And if you want to understand the meaning of saintliness then kindly remember and study this 'Pada' of Tulsiji's 'Vinaya' –

Kabahunka haun yaha rahani rahaungo|

Someone asked Tulsiji that are you a 'Sadhu'? He replied that he would very much like to absorb and live the qualities of a 'Sadhu'. 'Kabahunka' means even momentarily. I may just for a moment also become a 'Sadhu' or imbibe his nature just like a flash of lightning. I will try and string the pearls in that very moment. There is a beautiful treatise on the 'Ramcharitmanas' written by a Maharashtrian saint 'Manas – Piyusha'. When he used to sing this 'Pada' he would start crying inconsolably. He would say that I have become an ascetic but I am still devoid of saintliness. How can I get it? Goswamiji says in the 'Vinaya' –

Sri Raghunath krpaalu kripathey
santa subhava gahaungo|
Jatha laabh santosh sada,
kaahu saun kachu na chahaungo|
Parihari deha janit chinta,
dukha-sukha sama buddhi sahaungo|

If you agree with me then ask God to bless you with the company of a saint. 'Sadhu' is the synonym of 'Bhajan'. 'Sadhu is Bhajan'. Where there is 'Bhajan' then irrespective of clothes, ashram, caste, whatever it may be, he is a 'Sadhu'. We should be continuously striving for improvement and by the saintly nature, nothing is impossible.

Mora bachan sabbkey mann maana|
Sadhu sadhu kahi Brammha bakhaana||
There is this 'Pada' attributed to 'Meerabai' also –
Beni mhaarrey bhaaggey mallyo chhey
sadhu purush no sanga....

Our Gopaldas 'Neeraj' always used to say that being human is our fortune but being a poet is good fortune. 'Baddey bhaag paaieya satsanga'. 'Manas' also says, 'Baddey bhaag maanusha tanu paava'. To get a human body is a stroke of luck but in it to imbibe saintliness is truly a gift of good luck or the ultimate gift.

So, 'Sadhu' is the synonym of 'Bhajan'. That is why I say that never try and use the 'Sadhu' as the means to further your cause, he is the ultimate goal. When he becomes our goal then maybe we might not even need so many means. For the one who treats the 'Sadhu' as the goal, has attained everything or has hit the bulls-eye. Our discussion is;

Uma Ram guna goodha pandit –
muni paavahin birati|

Goswamiji is bridging the gap here. It is the bridge between the speaking and Maun. The bridge between the state and arrangement, between the home and the forest, the civilized world and the hermit world. I have said this many a times that when the Lord goes to Sri Atri ashram and the sage venerates the Lord then there also we see the union of the civilized and forest cultures. This proves the union of the 'Pandit & Muni'.

Namaami bhaktavatsalam, kripaalu sheela komalam|
Bhajaami te padaambujam,
akaaminam svadhaamdham||

The world today needs a 'Sadhu' who has the coordination of study as well as 'Bhajan'. Whose life is a combination of the civilized culture and the forest culture. In the beginning of the 'Aranyakanda', Lord Shiva tells Ma Parvati that the attributes (Guna) of the Lord are very mysterious and deep. Sri Yagyavalkaji also uses the same terminology in front of Sri Bharadwaji that you want to learn about the mysterious characteristics of the Lord. And he says;
Keenhehu prasna manahu ati moodha|



Our Ma Parvati too says;

Goodhahu tattva na sadhu durawahin|
Aarat adhikaari jaha paavahin||

Hey Uma. The attributes of the Lord are very mysterious and concealed. Only the one who is steeped in study, 'Bhajan' and experience can only attain asceticism. The laymen will 'Paavahin moha vimoodha'. The foolish or the stupid person who is devoid of abstention, knowledge and asceticism will be deluded. One who is devoid of the devotion for the Lord shall be deluded. 'Jayanta' the son of 'Indra' was afflicted with delusion and was enchanted on seeing the divine play. And yesterday we saw that the incident took place and after that the Lord, Ma Jaanki and Sri Lakhan decide to leave the place and move forward in the deep forest or else their divinity will get revealed. In order to complete their divine play they need to move along. They first come to the ashram of Muni Atri and Mata Anusuya. The 'Stuti' which we just recited, was recited there. Then Ma Jaanki bows down at the feet of Mata Anusuya and is taught the 'Naari Dharma' by her. The saints have termed this sermon as the 'Aunusuya Gita'. I like this aspect that in the beginning of the 'Aranyakanda', Anusuyaji instructs Ma Jaanki about the 'Naari Dharma' but we should not overlook the fact that before this the 'Purusha Dharma' has already been given.

Ek baar chuni kusum suhaaye|

In this topic of the 'Purusha Dharma' it is explained that the man should adorn his wife whether in the forest or at home lovingly for she has forsaken everything for him. Therefore, first the duties of the man have been given followed by the duties of the woman. I am again reminded of this line from this filmi song;

Kuch toh log kahenggay,
Logon ka kaam hai kahna....

'Yaaron. Duniya toh akhir duniya hai'. Continue doing 'Bhakti'. There is a beautiful couplet of our 'Majboor' Sahib –

Ikrarrey mohabbat chaaihye waqt ki mauj nahin|
Krishna chaahiye 'Majboor', Krishna ki fauj nahin|

One who surrenders everything at the feet of the Lord in this manner then Sri Krishna also says, 'Yatthechhasi tatha kuru'. 'Arjuna. Now do as you

please.' Become like water my dear brothers and sisters. The aspirant must be water like. Total unconditional surrender like wherever my God or my 'Buddha Purusha' or my Master wants to take me, I shall go there. What is Sri Bharat's take on this?

Jehi bidhi Prabhu prasanna mann hoi|
Karuna sagar keejiya soi||

At 'Chitrakoot' Sri Bharat surrendered himself at the feet of the Lord and said that 'O' Lord. I am totally surrendered unto you. Please do as you feel like and whatever be your decision we shall abide by it whether it is as per our liking or not and we shall never attribute it to say that you have been harsh.

So both the 'Dharmas' have been discussed i.e. for men as well as women. My Tulsiji has said;

Naari bibasa nara sakal gossain|
Naachahi nata markat ki naain||

Before pointing a finger at Tulsiji, kindly examine the two images of the woman presented by him in the 'Manas'. One is the 'Maya' and the other is 'Bhakti'. Tulsiji has never criticized the 'Bhakti' form of the woman but yes; the 'Maya' form has been at some places. So Baap! The Lord comes to the Atri ashram. After the 'Darshan', Muni Atri has venerated the Lord with a beautiful hymn. There are many 'Stutis' given in the 'Manas'. I would like to tell my young listeners that when you get time, please memorize a few of them even if you don't follow them, nothing to worry. You will be blessed in life.

Their Lordships are welcomed at the Atri ashram. Sensing an opportunity, Ma Jaanki bows down at Mata Anusuya's feet. She is the daughter of Sri Janaka and Sri Dasarath's daughter-in-law. Who can define her decency and politeness? She requests Mata Anusuya to guide her regarding the Dharma of a woman. By becoming a seeker, in order to guide the women of the world she asks this question about the duties and responsibilities of a chaste wife and women in general. The full manual for a man and a woman, of how to be faithful to his wife and vice-versa has been presented in this sermon. Mata Anusuya says that 'Jaanki. There are four types of women namely good, mediocre, lowly and small. Then she goes on to describe them.

Uttam ke asa basa mann maahi|
Sapanehu aan purusha jaga naahi||
Madhyama parpati dekhahi kaissey|
Bhrata pita putra nija jaissey||
Dharma bichaari samujhi kula rahahi|
So nikrishtha triya shruti asa kahahi||

Jaanki. The best woman is the one who does not even dream of any other man excepting her husband. This is the definition of the woman as 'Bhakti'. Baap! The best type is, 'Aur devata chitta na dharahi|Hanumant sei sarva sukha karahi||' my husband embodies all the men in the world. The second type of a woman is the one who looks at other men as her father, brother or son. The third type is the one who occasionally gets distracted but thinking about the dharma or her family tradition, steps back and avoid any downfall. One who thinks of her dharma or the satsanga or her family tradition before taking wrong step is the third type. And neither the dharma can stop her and who throws her family values to the winds but is scared or is under pressure and gets saved is the fourth type.

Now, Goswamiji has given us the guidelines for the men folk beforehand. Now Anusuya Mata elaborates on the guidelines for women. But I am seated on the 'Vyaaspeetha' and reciting the 'Ramayana'. We are in the twenty first century and taking full responsibility, I would like to say that as in the case of woman, so also in the case of man, the good man is the one does not even dream of any other woman excepting his wife. I think, this needs to be understood side by side. When he looks at any woman it is with purity filled eyes. Like Sri Shankaracharya could say that 'Na mey jaati bhedaha'. This is the characteristic of the best husband. Then the mediocre person is one who looks at the opposite sex as his mother, sister or daughter or at the most as a friend. I had to speak on the dharma of the man. And since we are on this topic I would like to stress on this point and maybe the future generation might even accept it. Whether good or bad, the responsibility is mine. My dear youngsters, I feel that there should be a dharma of youth as well. The third type of a man is the one who thinks about the dharma and thinking about his family values stops himself from stooping low. The dharma will stop you. The mind shall drive you towards wrong

but the dharma will hold you back. The last category is the one who somehow manages to extricate him-self at the last minute either out of force or out of fear. All the scriptures need correction or amendment. In the 'Srimadbhagwat', elaborating on the characteristics of the speaker, Bhagwan Veda Vyasa says, 'Veda shastra vishuddhakrit'. Holding on the root, new flowers should bloom. Our eternal tradition or the 'Vaidic Dharma' is our root. That is Shiva is the root of dharma. I am going in the reverse.

Ulta naam japata jaga jaana|

Our Indian traditions, our culture, our civilisation, the Vedic values should remain intact. But fresh flowers should blossom every day. Therefore, reforms are necessary. We must do it and should muster courage. Even the politicians should be bold enough to do it in right earnest. The results might be a bit farfetched but courageous efforts should be made. So there are four types of men. Though, Tulsiji has already spoken about the male dharma beforehand but since the dharma of the woman is discussed it is pertinent that we also speak about the male dharma in the same vein. So this was in brief the dharma of women as told by Mata Anusuya. The men folk should remember the second part. This is the 'Anusuya Gita'. And the second part is 'Morari Bapu Gita' or the 'Purusha Gita'. I am responsible for my words. The Lord stops there for a bit and then proceeds further.

Let us take the main text a bit. Yesterday, in the veneration we saw that Goswamiji has venerated the 'Ramnaam Maharaj'. Then as you are aware, he gave the history of the 'Katha'. Originally, this text was created by Lord Shiva and He kept it in His 'Manas'. Though the original poet of the 'Ramayana' is Sri Valmiki but our Pandit Ramkinkarji Maharaj used to say that Sri Valmiki is the 'Aadi Kavi' of the 'Ramayana' but my Shiva is the 'Anaadi Kavi' of the 'Ramcharitmanas'. This very 'Katha' was given by Him to Baba Kaagbhusundi and he in turn narrated it to Sri Garuda. This 'Katha' which travelled from one peak i.e. Kailash to another i.e. 'Neelgiri' gradually came down out of sheer grace and the benevolence of these great personalities like the descent of the Ganges. At 'Teertharaj Prayaag' 'Param viveki Yagyavalkaji Maharaj' narrated it to 'Param prapanna Sri Bharadwajji'. My 'Pujyapaad Goswamiji' says that he

got it sitting at the divine feet of his Guru at 'Sukarkhet' in the 'Varaahkshetra'. But at that time I was not mature enough to assimilate it and that is why till this day I have remained unconscious. The Guru out of his sheer benevolence narrated it to me again and again and I could comprehend a bit as per my little understanding. Immediately, I decided –

Bhaasha baddha karabi maein soi|

Morrey mann prabodha jehi hoi||

This enlightened me. My dear brothers and sisters, we will have to hear the 'Bhagwadkatha' again and again because we are in a state of unconsciousness. Whatever might be the age, we are still in our childhood as far as the 'Katha' goes. More than the childhood, it is the childishness. We will need to listen again and again sitting at the feet of the Acharya. After hearing for some time, when the comprehension comes in then the listeners should try and do the 'Bhaavbaddha' instead of the 'Bhaashabaddha'. When you reach that stage then always have this feeling that it should enlighten you. Tulsiji, continuously spoke to his mind.

Rama bhaja sunu sattha mana|

O' mind. Rama bhaja. All the saints who came during the medieval period always addressed their minds. Tulsiji, seated on the bank of 'Sharanaagati' (Total surrender), began narrating it to his mind. In this way he constructed an allegory of the 'Manas'. He made four banks as in a lake. At the 'Gyaanghat', Lord Shiva narrates it to Mata Parvati. On the 'Karmaghaat', Sri Yagyavalkaji is narrating it to Sri Bharadwajji. On the 'Upaasanaghat', Sri Kaagbhusundi is narrating it to Garuda and on the 'Sharanaagati or Prapattighat', 'Kalipaavanavata Pujyapada Goswamiji Maharaj' is narrating the 'Katha' to his mind. People are under this misconception that after surrender, you sit idle. No. Total unconditional surrender means that in your spiritual pursuits now all needs to be done for your progress will be done by your Master. But being in the human body, there is the world around you towards which there are certain responsibilities therefore, after the surrender, perform your duties and

responsibilities without any expectation and devoid of any doer-ship. Thus the 'Katha' gets transported straight to the 'Karmaghat' at 'Teertharaj Prayaag' from the 'Ghat of Prapatti'. Here, the 'Katha' begins with the discussion between the two sages, Sri Yagyavalka and Sri Bharadwaj.

Once, the 'Mahakumbha' was held there. After the 'Kalpavaas' all the sages and seers, began to leave for their respective ashrams. When the most evolved and discerning Muni Sri Yagyavalka begged to leave then Sri Bharadwaj fell at his feet and stopped him, please don't go. He said that some doubts are plaguing his mind. Please resolve them great sage. He asks that what is this Rama consciousness or element that in spite of being eternal and immortal, Lord Shiva constantly repeats it. If a mortal repeats, or a human being does so it is still understandable but Shiva constantly repeating 'Rama. Rama. Rama. Is a bit confusing. What is Rama, which is so profound and its glory shines all around? Tulsiji says that on hearing these words, the learned sage smiled, 'Jaagabalika bolley musukaa'. He knew that the seer is aware of the divinity of Rama yet is asking as if he is ignorant because he wants to know and hear the deepest and most intricate mysteries of the Rama. Taking cue from this, I say that the 'Acharyas' should be smiling. Our Rama was always smiling. The words followed the smile. Sri Yagyavalkaji smiles and says that with an eager listener like you, I will most certainly share whatever I know about Rama. On the question of the 'Ramkatha', Sri Yagyavalkaji first narrates the 'Shivkatha'. This too is a 'Setubandha' or coordination. The question is of Rama and the reply is of Shiva. Shiva is the doorway to Rama. Union between the 'Vaishnava and Shaiva' ideologies. Therefore, the 'Katha' begins with the 'Shiva Charitra'. Sri Valmiki believes that only the 'Sita Charitra' is of significance. Though, the 'Rama Charitra' is there, along with the 'Bharat Charitra', followed by the 'Hanumant Charitra' and finally the 'Bhusundi Charitra'. The 'Manas' is a collection of various 'Charitras'. We shall enter the 'Shivakatha' tomorrow.

'Sadhu' is the synonym of 'Bhajan'. That is why I always say that please do not make the 'Sadhu' as your means, because he is your goal. When we consider him to be the goal then it might be that you don't need to take the help of very many means. One who treats the 'Sadhu' as his goal then he has almost reached the finishing line. The world today needs a 'Sadhu' who is involved in his study, 'Bhajan' and whose life has the union of both home and the forest.



If welfare is the root of the Dharma then it is free from all adjectives

Baap! In the beginning of the fourth day of this nine day 'Ramkatha' organized in the city situated on the banks of the 'Gomati' I offer my 'Pranams' to one and all from the 'Vyaaspeetha'. In particular to my respected inviolable Maulana Kalbbey Sahib, who came here out of his natural generosity and on our request presented his heartfelt thoughts before us. I offer my respectful 'Adaabs' to you from the 'Vyaaspeetha'. He is very affectionate and respectful towards me. We have been having a very loving relation since long. Many times we have jointly participated in 'Taqreer' also. Many people are aware of his radical views as well. What you all just heard my dear brothers and sisters was also explained by 'Mahamuni Vinobha Bhaavey' regarding the traits of an 'Acharya'. He has given three sutras. One, he should be fearless. Second, he should be impartial or neutral and the third that he should be free from enmity. Today at Lucknow, whatever he has said was fearless and absolutely impartial. I don't feel that he chose the words he spoke because he was speaking at the 'Ramkatha' in front of a predominantly Hindu audience to please them. This is the proof of his impartial nature. And he spoke without any feeling of enmity in a very peaceful manner. Very few religious leaders can express their views so freely and boldly in any gathering. We need courage and fearlessness. One cannot be fearless without truth. I once again respectfully welcome him. My sincere prayers to 'Allah' that your words illumine India as well as the world.

Dharma is for the welfare of one and all. 'Sarvvey bhawantu sukhinaha'. In the 'Arannyakanda' which is the topic of our attention here, Goswamiji specially says the most benevolent of all, the embodiment of welfare is Shiva. The Bhaartiya sages have termed the most benevolent one the Divine as Shiva. Everybody creates a form for their personal worship but the formless reality, the Almighty, Supreme God who does the welfare of the entire creation irrespective of the religious beliefs of either a Hindu or a Muslim or a Christian or a Sikh or the Buddhist or the Jain. On the bank of the Ganges in Benaras, Bismillah Khan Sahib practiced his 'Shehnai' whereas Pandit Ravishankar played the 'Sitar'. What difference does it make? They both offer their 'Ragas' towards the 'Anuraga' of the Divine. A violinist plays his violin and Pandit Omkarnath Thakur sang the same in his own inimical style. The question is of the welfare. The 'Ramnaam' is the receptacle of welfare. Everyone has agreed unanimously that the Divine name, whether Allah or Rama or any other name for that matter is the store house of benevolence. The dharma whose roots are embedded in welfare is the dharma without any adjectives or in other words does not need the outside support of any adjectives. It is just dharma. We all have our own ways of worship, which is our individual pride. Therefore, welfare is venerated especially in this 'Kanda'. For Shankar it has been written;

Moolam dharmataror vivekjaldheyhe poornendum anadadam,
Vairaggyambuj bhaaskaram hyaghghan dhwantapaham taapaham|
Mohaambhodhar poogpatanvidhau swaha sambhavam Shankaram,
Vandey Bramhakulam kalankashamanam Sri Rambhoopa priyam||

So as a form or a shape it is Shankar and as the formless one it is welfare of all. Whichever dharma you take, its root will be welfare. As an idol we may create the Shiva-Linga but as an ideology it is the welfare. This Shiva element or the welfare forms the root or the foundation of all world religions. If the base is not welfare then such a tree of religion will decay. This tree will be bound in time and shall die very soon.

Goswamiji has indicated six points of welfare here in the 'Mangalacharana of the Arannyakanda'. What is welfare or Shiva that is the root of dharma? Internal and external Judgment or prudence is there in all the dharma's. Because, this discernment comes from 'Satsanga'. All the people listen to the discourses or the 'Satsanga' of their respective dharma Gurus which gives birth to understanding. We too have prudence as per our own individual nature. 'Viveka' or rationality has been compared to the ocean here. The moon provides the happiness to the ocean. What do you and I need to obtain from the 'Katha'? That this tree of dharma should grow and blossom, provide shade, the children of the society can swing on its strong branches, the birds can make their nests

in it and the travelers find rest in its shade. This tree can only remain permanent and green if it is rooted in welfare.

The second sutra is welfare. The moon excites this ocean of discernment and we all have some prudence within us. The moon here is Lord Shiva. Lord Shankar is both the sun as well as the moon. We all also have some disinclination within us, the difference being of the duration. There is a term 'Shmashaan Vairagya'. To expand or increase its duration, the benevolent sun is Lord Shiva. If it is very hot and all of a sudden rain clouds gather in the sky and cool breeze blows across and reduces the heat calming the nature. In a similar manner, our decadent beliefs, our infatuation and suffering are eliminated by Sri Shankar.

Lord Shiva is supposed to have originated from Bramha. Though He is not subject to birth but in the divine play (Leela) He is 'Vandey Bramhakulam', here Bramha is not a particular God but indicating the Ultimate reality of the Almighty, Divine. The welfare or benevolence is its progeny. It has originated from the supreme personality of Godhead. Tulsi honors it with the word 'Kalyan'. Rama is the one who eliminates the opprobrium or the blemish. He who eliminates all the ignominy and disgrace is called Rama. He, the eliminator of all disgrace i.e. Rama is very dear to Shiva.

The first mantra says that the root or the foundation of any dharma in a form is Shiva and in the formless state is welfare. The second mantra says that I do the 'Bhajan' of Sri Rama who is roaming in the forest with Ma Sita and Sri Lakhana during His exile. Not Rama alone but along with Ma Sita and Lakhana. Sita means 'Bhakti' and Lakhana means 'Vairagya'. I venerate the Rama element which is with devotion and disinclination. These three are not bound or stationary, they are moving or eternally perpetuating. When we out of our ignorance try to render the Rama element as tenuous then it gives rise to conflict. It is a perennially flowing consciousness accompanied by disinclination and devotion. Tulsi says that he prays to such Rama.

Yesterday, in the course of our discussion the triumvirate arrives at the Atri ashram. Atri Muni venerates the Lord. Ma Jaanki receives the teachings of the 'Naari Dharma' for the benefit of mankind. Ma Jaanki is the Divine power (Param Shakti). She wanted to convey this message for the benefit of her children. They bow down at the feet of the sage couple taking leave of them. The Lord's journey proceeds forward.

On the way the demon 'Viraadha' confronts them and the Lord instantly liberates him. Moving ahead, they come to Sri 'Sharbhanga Muni'. On seeing them the Muni is delighted.

Naath sakala saadhan maein heena|

Keenhi kripa jaani jana deena||

Muni Sharbhanga says the O' Lord. I do not know or have any means. You out of sheer benevolence and accepting me as your humble servant have blessed me with your grace. Your 'Darshan' cannot be attained by performing certain rituals or by any means because I have nothing. One thing is certain that we are ordinary mortals (Jeeva). Whatever we may do like Japa, Tapas, worship, prayers, recite or hear, there is a limit to everything and to attain the unlimited by limited means is impossible. We are bound by limitations.

In our body we have this five act play going on continuously. In this play there are two ends, birth and death. The first act opens with the birth. The next act is the childhood. The third is youth. The fourth is old age and it finally culminates in death. We all have this five act play being enacted in our lives. The 'Srimadbhaagwat' says that it comprises of nine acts. The conception is the first act according to it. A consciousness enters the mother's womb. The second is the growth of the pregnancy. The third is the birth. The fourth is infancy. The fifth is childhood. The sixth is youth. The seventh is middle age. The eighth is old age and the last is 'Ramnaam satya hai'. So this is the nine act play. Now come to the 'Bhagwadgita'; 'Janma mrityu jara vyaadhi dukh doshanu darshanam'. That is, birth, death, old age, sickness, misery and faults or mistakes and the curtain falls. These are the same play written differently and they are the picturisation of our lives. Yesterday, I was reading a page of Shakespeare. It was regarding a seven act play. I was emboldened after reading it. 'Sabhi sayanney ek matt'. He says that a man's life comprises of seven acts.

My dear brothers and sisters, this is the drama of our lives. What austerities will we be able to perform? We should do whatever we can. But the Divine grace, Darshan, the appearance of the Divine is not dependent on any means or efforts. Today's medical science says that for the cure of any disease, the medication is the means. You might take the prescribed medication but till such time as our body does not support it, the medicines will not work. What does our spiritual science say? It says that you may perform as many austerities to attain God, it is good

and one must do but you will need the support of the grace from within. There the support of our own body is necessary but here the support of that Divine spark within or the grace of the Lord seated within all of us is essential. Sharbhagaji says that Lord I have no means nor have I done any efforts. I have just believed and today by your unintended grace, I am blessed. So we should aspire and perform all that we can because no wrong message should go which will make us lazy. Sri Veda Vyasa says that negligence or laziness is equal to death. But there should be this understanding that our efforts are not the cause of any Divine attainment. Sharabhagji performs the 'Stuti' of the Lord. He then offers his physical body to the fire of yoga and undertakes the journey to the eternal abode.

One query, 'Shabari too offered herself to the fire of her yoga after seeing the Lord and here Sri Sharbhaga too chose the same path. Does that mean that after the 'Darshan' of the Lord, one should give up the body? Fine, they are yogis and chose to do so but don't you think that after the Divine realization one should live with a greater fervor? Here, they chose to go, why this dichotomy?' This argument is not unfounded. Say one gets 'Amrit'. We hear about the Amrit, Kalpataru, Kaamdurga cow but have not seen them. But say that 'Amrit' exists like the 'Kathamrita, Ramnaamamrit or the Bhaktiamrit'. So if we get it, naturally we should drink it and enjoy it. But here in spite of the 'Amrit' being in hand they are talking about death. The Upanishads say that lead us from death towards immortality. I would just like to say that after having climbed the peak of the Everest, there is nothing beyond it. One can't go beyond and one just has to immerse in it. There is no destination beyond. There is a beautiful couplet of Khumaar Barabanqui –

Merrey raahbar mujjhey gumrah karddey,
Suna hai ke manzil kareeb aa rahi hai|

Once you get to the destination then what? The journey will come to an end. Sharbhagji must have thought that after having attained God to continue in the physical frame might diminish the blissful joy of realization to some extent so it is better to call it a day. Because, the body is bound to decay with time and those who have realized don't want to leave that blissful state. It is said that 'Tukaram Maharaj' singing 'Vitthala. Vitthala.' Merges in the Divine. Sri Chaitanya Mahaprabhu, chanting 'Haribol. Haribol.'merged. Similarly, Meerabai merged in Sri Dwarikadheesha.

After attaining a certain height in their spiritual experiences, these personalities go on to the next blissful state from where one does not return. So the Lord moves ahead after meeting the sage Sharbhanga.

Another query, 'Bapu, Bipra, dhenu, sur, santa hita leenha manuja Avatar| Bapu. Does it mean that during the reign of Maharaja Dasarath, were they not protected?' It is a nice question. During the reign of Sri Dasarathji, all the four were well protected without any doubt but at that time itself Ravana came onto the scene. Sri Rama came later. After Ravana's birth, the equations changed a bit but in spite of Maharaja Dasarath's rule, their long term safety became a question mark. The cows got slaughtered. The sages and seers were being butchered. The intelligent class was being murdered. The theists were all exiled. All this is written in the 'Ramayana' Therefore, this anarchy was unleashed by Ravana. The reign of Ayodhya under Maharaja Dasarath was capable in handling the crisis but the annihilation and cruelty of the evil tyranny thrown upon by Dashanana was a bit too much to handle by normal human or super human forces of Ayodhya. A Divine intervention became necessary to combat the extraordinary danger lurking on these four and Sri Rama came for that. We will have to look at it from this point. And it is the fact also. This is my personal interpretation. Now Sri Rama incarnated in the 'Treta Yuga' and we see that even today, the cows are being slaughtered.

I have been requesting my countrymen that Cow is holy and sacred and should be worshipped but more than that, she needs to be loved and cared for. The pooja can be done in one rupee but to love and care, one need to dedicate the life after it. Otherwise, just apply vermilion on the forehead, shake the tail a little bit and give some grass to eat. You may say that this augurs as the good omen. Agreed. But it shall be auspicious if you love the cow. Love the Ganges. So Baap! Ravana tormented the sages and seers. Their austerities were stopped and the ashrams burnt down. Maharaja Dasarathji was an able ruler and there was protection but with the intensity of the demonic forces going up manifold, the Lord had to incarnate.

Nishichara nikara sakal muni khaaye|

Seeing the mountainous heap of the bones, the Lord enquires that whose bones are these? In reply the sages and seers cried their plight and they had reached the point of extinction. On seeing and hearing

this, the Lord vows that He shall rid the earth of these demonic forces. After this pledge, the Lord's journey progresses ahead. They come to Sri Suteekshna ashram. He is a great lover of the Lord. Tulsiji writes that hearing that the Lord is coming; he is so overwhelmed with devotional fervor and goes into a deep meditative state. Seeing his extraordinary love, the Lord appears in his heart. The moment he sees the Lord within, he closes his eyes as if trying to entrap him inside and is immersed in seeing the Divine form. Their Lordships come closer to him. They try to awaken him from the outside but he is sitting inside. Though the one within is waking him from outside but he does not want to come out of that blissful state.

One type of happiness or 'Sukh' given in the 'Manas' is the 'Dhyaanjanit Sukh'. This is the joy experienced in meditation. Today, meditation has become very popular as well as fashionable I must say. It is good. If you can get hold of a good teacher and under an able guidance you learn and practice it then it is one of the branches of the yoga given by Bhagwan Patanjali and is indeed very beneficial. But it might not suit everyone and keeping this in mind our great 'Rishi'

has given different stages and avenues of practicing this yoga. Namely, 'Yam, niyam, aasan, praanayaam, pratyahaar, dhyaan, dhaarana, and so on. After a long and an arduous journey you reach the stage of 'Dhyaana'. There is another type of 'Sukh' which has been coined by my 'Vyaaspeetha' and i.e. the 'Naamjanit sukh'. A person, sitting quietly, chants the holy name of the Lord like Rama or Krishna or Hari or any other name that one may like. This according to me is the 'Naamjanit sukh'. This in the age of Kali is most easy, simple and doable. Many people say that people repeat the name of God so mechanically. Whether it is just a mechanical exercise so what? Ultimately, it grants the bliss derived out of the 'Naamjap'.

So, one is the 'Dhyaanjanit sukh' and the other is the 'Naamjanit sukh'. The third is the 'Gaanjanit sukh'. To talk about myself will be an act of self praise but since I sing the 'Ramayana', I derive this 'Gaanjanit sukh' from it. This singing is truly a blissful experience for me. I also make you sing so that you too can experience this bliss. When the pangs of separation began singeing the hearts of the 'Gopis', they switched over to singing longing for Sri Krishna



and experienced this 'Gaanjanit sukh'. Tears were rolling down their cheeks and they were singing Sri Krishna. Many types of spiritual happiness's have been denoted. We can understand a few out of the many in this way.

My dear brothers and sisters. The path that gives you happiness, don't leave it. Whatever you can get just grab it with both hands. If you are a devotee of Rama and while chanting Krishna you are overwhelmed with emotion and tears of love, well up in your eyes then please don't worry or think otherwise. If you do so you will be pushing away your bliss. Many people come to me and say that we are the worshippers of 'Gayatri'. Many a times during the 'Katha' it so happens that instead of the 'Gayatri Mantra' we go on to the 'Hanumanchaalisa'. In reply, I just say this that do that which comes naturally to you. Many people say that they meditate on some other deity but they see Hanuman.

Suteekshnaji is a very unique Muni. The Lord is trying to awaken him but he doesn't get up. Then the Lord withdraws the form he was seeing within and replaces it by His fourhanded form (Chaturbhuj). This disturbed him no end and he became upset and in desperation opened his eyes and sees the Lord in the same form standing before him. He falls down at their feet in reverence. The Lord picks him up and embraces him. He asks for contiguous 'Bhakti' (Aviral) and total detachment. The Guru and his disciple both ask for the identical thing. Suteekshanaji as well as Kumbhaja Rishi, both ask for the 'Aviral Bhakti and Virati'. But one of them joins the science with it and the other adds the 'Satsanga'. Kumbhaja Rishi asks for the 'Aviral bhakti, virati aur vigyaan', whereas Sri Suteekshnaji demands 'Aviral bhakti, virati and satsanga. One is a 'Gyaani' and the other is a 'Premi'. Kumbhaja Rishi is a 'vigyaani'; 'Aru ghat sambhava muni bigyaani'. We sing this line in the Aarti every day. 'Kumbhaja, Agastya Muni is 'Vigyaani'. You can prove that he is a scientist in many ways, like 'Badhat vidhi jimi ghataj nivaara'. Firstly, he stopped the 'Vindhyaachala' Mountain which was expanding. Second, this 'Kumbhaja' Rishi can drink the 'Saptasindhu'. There are very beautiful 'Pauranic tales' which need to be studied in context. These are all the powers of science. If something is growing disproportionately then with the help of science we can check its growth. Kumbhaja Rishi is a born scientist. Since he was born out of a pot

or a 'Kumbha' he is called 'Kumbhaja'. The paradox is that the one who is born out of a pot drinks the entire ocean in a gulp.

Tulsidasji Maharaj has accorded a lot of respect to science in the 'Manas'. In the 'Uttarkanda' Sri Rama says that He loves the 'Vigyaani' more in comparison to a 'Gyaani'. A scientist like Abdul Kalaam Sahib may be dearer to Allah. But let me share this thought of Gandhi Babu. He has declared seven social sins. In this list, he says that an emotionless science is a social sin. Like the incident of Hiroshima when millions of people were killed instantly is an example to this sin. The society is becoming emotionless day by day. Such a science has been criticized but Goswamiji has called Sri Vaalmiki and Sri Hanuman 'Vigyaani'. Our 'Kumbhaja Rishi' is also a 'Vigyaani'. Vaalmiki is a master of science. These are all great masters of Science (Param vigyaani).

The scientists too recite the 'Sunderkanda' and they once invited me to one of their programs. I said that I have failed thrice in the matriculation. What will I say to you all learned people? I would like to tell the students that in case you fail to pass your exam, please don't get disheartened. Think of Morari Babu at that time. Yaar. You will get motivated. But don't fail in life, if for any reason, you couldn't manage in your studies once, doesn't matter. So I went to this 'Sunderkanda' recital. Then they insisted that please speak a few words. In the 'Sunderkanda' we have the 'Katha' of Sri Hanumanji. Sri Vaalmiki and my Hanuman are 'Vigyaanis'. All the listeners were awestruck. How come Sri Hanumanji is a scientist? Many scholars regularly recite or read the 'Sunderkanda' of the 'Vaalmiki Ramayana'. How can a monkey be a scientist? They were surprised. When the group led by Angad set out in search of Ma Sita in the Southern direction, Sri Hanuman was the last person to seek the Lord's blessings. The Lord felt that he will be able to find Sita and He gave him the 'Mudrika'. He was given the responsibility to search Ma Sita out. She is the primordial energy or 'Shakti'. Because Sri Hanuman is the 'Param Vaigyanik', he was entrusted the task of discovering the 'Param Shakti' i.e. Sita. Sri Vaalmikiji is also a 'Param Vaigyanik'. When, after the 'Ramrajya' the question of the second exile of Ma Jaanki cropped up and in her pregnant state, Sri Rama could have sent her to Sri Vashishtha ashram who is also the Guru of the 'Raghukula', but why did He decide to send her to

Sri Vaalmiki ashram? Sri Lakshmana was deputed to take her. She is the embodiment of 'Shakti' and that too pregnant. What will the energy produce, who knows. Only a scientist who is knowledgeable in handling the energy can look after it or there can be an explosion and that's why Sri Vaalmiki was chosen for the job. Similarly, 'Kumbhaja Rishi' is also the 'Param Vaigyanik'. He is seeking total devotion and disinclination but along with science.

Therefore, a scientist who has come out of a pot knows the formula of accumulation of water and could drink the entire ocean. That is why this saying, 'Gaagar maein sagar'. In another instance, when the energy in the form of the 'Vindhyaagiri' went into the expansive mode and in the process was destroying the forests and vegetation, it was 'Kumbhaja Rishi' who stopped it. Thus, it is also imperative that the scientist requires total devotion and disinclination. Sutikshnaji also wants total devotion but along with disinclination, he demands 'Satsanga'. The Lord blessed him and when He was about to leave, he says that Lord it has been a very long time I have not seen my Guru. Lord. His ashram is close by and if you don't mind, can I accompany you to his ashram? I like this very much. An able disciple will lead the Divine to his Guru. A truly surrendered disciple will ensure that his Guru has the 'Parmatma Darshan'.

In this way, Sri Sutikshnaji wanted to spend as much time possible with the Divine which would be to his favor. The Lord's journey proceeds further and they arrive at Sri Kumbhaja ashram. The Lord and the great sage meet. Sri Rama is seated in the centre and all the sages and seers are sitting around Him. The Lord tells the learned sage that as He is in the last leg of His incarnation and He wants a Mantra. 'Vinaashaya cha dushkritaam'. Now the demonic forces have to be overcome, that is why, I seek your counsel.

During the travails of the Lord in the forests, He meets three Munis and seeks three different guidance or instructions from them. After leaving 'Ayodhya', He first met Sri Bharadwaji and asked him

to show Him the path ahead. So, Bharadwaji was the guide to show the path. Next, He asks Sri Vaalmikiji to tell Him where He should stay? And this third Muni, He is asking for the Mantra. Mantra means a thought. Give me a thought which will enable me to destroy the demonic forces. Sri Kumbhaja says, 'Tumhari hikripa', by your grace I know a little bit about your glories. From here you should proceed to the 'Dandakarannya'. There, on the banks of the 'Godavari River' is a place called 'Panchawati'. Because of the curse of the sages and the seers, it has become barren. By your presence, it will once again be enlivened and begin to grow. So this Mantra was given to the Lord. For the 'Nava Nirmaan' there has to be a 'Nirvaana' also. That is why, this suggestion was given that please go and stay at the 'Panchawati'. Now, Sri Rama, Sri Lakhana and Ma Jaanki proceed onwards. On the way they meet 'Geedharaj Jataayu, who is a friend of Maharaja Dasarathi. They offer the respects due to the father figure. The bond between 'Jataayu' and Sri Rama was strengthened. Then, on the banks of the 'Godaavari' they make a hut out of dried leaves (Parnakuti) and start living there. After the arrival of the Lord, the sages and seers started feeling relieved and once again a pleasant atmosphere was created.

In the 'Katha' we saw that Sri Bharadwaji had questioned Sri Yagyavalkaji Maharaj that who is Rama? The learned sage was verily pleased and began the narration of the 'Ramkatha'. But, he started with the 'Shivkatha'. Once upon a time, during the 'Treta Yuga' Lord Shiva, along with Mata Sati go to the 'Kumbhaja Ashram' to hear the 'Ramkatha'. The sage out of his humility worships the Divine couple. As per the rule, the listener should respect the speaker. But here, it was the opposite that the speaker was worshipping the listener. This was misunderstood by Sati that who is worshipping us now itself then what 'Katha' will he be able to speak? The one who has come out of a pot, how the hell can he narrate the ocean like 'Katha'. Being the daughter of 'Daksha' she began assuming, presuming and misunderstanding things,

That which is the most benevolent in the creation, the 'Bhaartiya' ascetics has termed it Shiva. As a form, people worship it in the form which they like the most and as the formless one, it is universal welfare which is all encompassing. Whether this welfare is through Islam or Hinduism or Christianity or Buddhism or Jainism or any other belief or religion it is one and the same. Whether it is Bismillah Khan Sahib, on the bank of the Ganges in Benaras or Pandit Ravi Shankar is practicing his 'Sitar', what difference does it make? Both of them present different 'Ragas' towards the 'Anuraga' they experience. The dharma, which is rooted in welfare, is the pure dharma sans any adjectives.

i.e. her intellect came into play. The 'Katha' began and Lord Shiva heard it with a lot of emotional fervor and glee. Sati might be sitting but must not have heard the 'Katha'. She had this pre-determination that what will he speak? She missed the nectar of the 'Bhagwadkatha'. The 'Katha' concluded and Lord Shiva was very pleased hearing it. Knowing him to be worthy, He blessed him with the divine devotion. They took leave of the sage and on their return journey were passing through the 'Dandakarannya'. In that 'Treta Yuga' the divine play (Leela) was on. In it, Ma Sita had been abducted and hurt by the pangs of the separation of His beloved, the Lord was playing His divine role to perfection and was lamenting and roaming in the forests looking for His wife, Lord Shiva immediately understood that the very 'Katha' that I have heard, what a blessing that the same is going on presently. Seeing the Lord, from a distance, He exclaimed, 'Hey Satchidananda. Hey Jagpaavan. And paid His respects to Lord Rama. Sati saw all this and thought that a person who is distraught at the abduction of his wife and is weeping like an ordinary mortal, how can He be the Divine? The seed of doubt sprouted within her and Lord Shiva understood. He tried to reason with her but to no avail. Then He said that because of your typical woman nature, you doubt which is totally ill founded. He tried to explain to her in different way but she did not budge. Finally, He says that in spite of my telling you, still if you don't believe then go and test for yourself. Find out whether He is Brammha or just bhrama. You decide. My 'Vyaaspeetha' is of the view that the Divine or the Almighty is not a question of test or examination; He might be a subject of discussion, like the discussion about the Vedas (Veda Samiksha). One has to have immense patience and should just wait. If you want to love, do bhakti or want to attain Him then please learn to wait patiently.

My dear brothers and sisters, when all our sincere and honest efforts have been fulfilled then we should leave it unto Him/her. Not before. Man should continuously strive. But when all that needed to be done has been done and yet no result is visible, then leave it to His mercy or grace. Lord Shiva was quietly sitting in a corner and telling on His beads repeating the sacred mantra. Sati goes to test and she assumes the form of Sita. Lord Rama immediately recognizes Sati as Sita and bows down respectfully and introduces Himself that He is Rama, son of Maharaja Dasarath of Ayodhya. Where is my father Lord Shiva? What are

you doing all alone? On hearing these words, Sati realized that she has got exposed and ran. Sri Rama expanded His divinity and Sati gets perplexed seeing it. She closes her eyes and sits down. Lord Shiva asks how you are. How did you test? Sati said that she did not take any test. Lord Shiva saw the entire episode in His contemplation and saw everything that Sati had done. He started thinking that Sita is my mother and Sati having taken her form, from now on she cannot be Sati or my wife anymore and therefore, I will not have any physical relations with her. Till such time that she is in this body, I shall treat her like my mother. Taking this vow, He spread His 'Aasana' outside His abode and immersed in the Divine meditation and instantly was lost in a very deep state of contemplation.

He remained in that state for eighty seven thousand years, after this period, Shiva woke up and repeated, 'Rama. Rama. Rama.' Sati thought that the Master of the universe is awake. She goes and offers her 'Pranams' at His feet. She was scared and trembling out of fear. Seeing her tearful face, the Lord's compassion overflowed, and 'Sanmukha Shankar aasan deenah'. He made her sit in front of Him. At that time 'Daksha' was crowned the 'Prajapati Naayak' and to celebrate his honor, he arranged for a massive ceremony where he invited each and every one, excepting Bramha, Vishnu and Mahesh in order to take revenge. All the Devas and their respective entourages were going in their respective 'Vimaanah' and on seeing so many at a time, Sati questions as to what is going on? In reply, Lord Shiva says that your father has arranged for a very big 'Yagna' and they all are going there. Because he harbors enmity towards me, we have not been invited. Also Pitamaha Bramha and Lord Vishnu have not been invited. Shiva explained to her but again she did not listen. She goes uninvited to her father's place and is badly insulted. She could not bear the insult of Lord Shiva and addressing the entire gathering, immolates herself in the sacrificial fire. There was a total chaos and the directions were reverberating with loud 'HaHaKaar.' The Yagna failed. At the last stage while burning in the fire, Sati prays to the Divine and seeks a boon that in whichever birth she gets, she should get Shiva as her consort. 'Janam janam Shiva pada anuraga'. As a result of this, in her next birth she is born as Parvati to Himalaya and Maina Maharani. Then she performs severe penance to attain Lord Shiva. Finally the Devas conspire and on the request of the Lord, Shiva agrees for the marriage the second time.



The 'Arannyakanda' comprises of the 'Shringaarleela, Sanhaarleela and the Satsangaleela'

Baap! Today, I have with me many questions and I shall try to answer them as per my understanding and the time permitting. Two questions have been asked on my personal choice. 'Bapu. The 'Ramcharitmanas' is there but if you are asked that what are your five favourite shlokas from the 'Srimadbhagwat', which are they?' This is the question asked by a professor of the local university here. 'Srimadbhagwatji' is a very dear text of mine. I am neither a speaker nor a student of this great text. But I am a listener for sure and thrice in a year, I do the complete 'Paarayana' of this text. This is my job. For years I did try and speak on the 'Gopigeet' of 'Srimadbhagwat' which was my own recitation. I am not learned about the 'Gopigeet' or anything of the sort but 'Bhagwatji' is the sacred text which is very dear to me. What can I say about the 'Manas'? What not is 'Manas' for me? But let me tell you that whenever you get time, please try and study the 'Srimadbhagwat' also. One who wants to understand the gist of all the knowledge of the world or the essence of the prescience should study the 'Bhagwat'. Wisdom, disinclination and the different facets of life are all present in this sacred text. It is a wonderful compilation of the sacred facts. And you all are aware that 'Srimadbhagwat' is known as the 'Sanhita of the Paramahansa'. The 'Paramahansa' are also the listeners of the 'Ramcharitmanas'. If there is a 'Sanhita' then we need to add a prefix to it but for the 'Manas' I have none. 'Sanhita' is a beautiful word. In my opinion, 'Sanhita is the Shabdabramha'. Like we have the 'Veda Sanhita' of the four Vedas, likewise, this is the 'Paramahansa Sanhita'. Each and every mantra rids us of our sins and grants us peace. Now, the respected professor sahib is asking me that which are my favourite shlokas in it? Which one to choose and which one to leave? But since you have asked me, I shall try and tell you. This does not mean in any way that the other shlokas are any less important. If you ask anyone who is an authority on this text can tell you in detail and maybe more clearly but since you have asked me, I shall tell you five things. Please do not blindly accept what I am saying, you should try and see it in your own light. Specially, professor sahib should give it a thought.

Yam pravrajantmanupetampetakrittyam
Dwaipaayano virahakaatar aajuhaava|
Putreti tanmayataya taravobhinedu-
Stam sarvabhoota hridayam munimaantosmi||

This shloka is the veneration of 'Shukadevaji Maharaj'. Personally, it is one of my very favourite shlokas. I am in love with it. I feel like speaking or elaborating on your query but let us proceed. The second shloka, which I very much like, is –

Tava kathaamritam taptajeevanam.....

Who would not love this shloka? If anyone does not like it then I would say that he is hapless or unfortunate. And especially people like us, who are in this sphere or you, may say that are afflicted with the love for the 'Katha' and carry this pain within ourselves as a blessing and just need an excuse to speak. 'Hey Hari. Hey Govinda. Your 'Katha' is the only nectar or 'Amrit' and is the sole cure for the various afflictions or miseries of our lives.

Kavibhireedhitam kalmashaapaham|
Shravanamangalam Shreemadatatam.....

Yesterday, I was talking about the 'Dhyaanjanit sukha and the Naamjanit sukha'. In that list, there is one more addition, 'Shravanajanit sukha'. Isn't it? You listen to the 'Katha' and if you are interested in it and love listening to it then the pleasure that you get from it is the 'Shravanajanit sukha'. It is a proven fact.

Shravanamangalam Shreemadatatam,
Bhuvi grhinantitey bhoorida janaha||
In my opinion, this is Morari Babu's Srimadbhagwat
Panchamritam'. The third shloka –

Vanddey Nandavrajastreenam
paadarenum abhikshnnashaha
Yaasam Harikathodgeetam punaati bhuvanatrayam||

This 'Shloka' has been recited by Sri
Uddhavaji Maharaj. I am venerating these cowherd
maids of Vrindaavana. The holy dust of their feet and
the glories of Sri Hari that they sing or the Govindageet
or the Krishnageet that they sing, purifies the three
worlds, 'Punaati bhuvanatrayam'. 'Sakala loka jaga
paavani ganga'. It is but natural that since we are a part
of this 'Katha' sphere, indeed hearing it gives us all
immense pleasure. That is why, 'Tava kathamritam'
and because we like singing it as well, 'Yaasam
Harikathodgeetam punaati bhuvanatrayam'. Whether
you believe it or not, by singing these divine and sacred
mantras of the 'Bhagwadkatha', the environment is
cleansed and purified, yes for sure. The 'Swachhata
Abhiyaan' begun by the government is of course a
commendable step but the 'Vyaaspeethas' are doing
this purification drive from times immemorial. It is a
drive to cleanse the impurities of this age of 'Kali' and
the minds of the men. Since you have asked specifically
about five sholkas, I shall prepare a bouquet of these
five and present it to you. But all the mantras of the
'Bhaagwatji' are truly incomparable and sacred.

Satyvratam satyaparam trisatyam
Satyasya yonnim nihittam cha sattyel
Sattyasya satyamrita satyanetram
Satyaatmakam ttvam sharannam prapannaha||

Regarding the truth, Bhagwan Veda Vyasa
has presented Paramhansa Sri Shukadevaji Maharaj
in a Poornaanka i.e. the arithmetic of integers. There is
no vrata like the 'Satya vrata' and there is no 'Param'
like 'Satya'. That which cannot be negated ever or is
eternal is the truth. 'Satyas Yonim' means the origin of
truth is truth. Truth creates truth. From the womb of
the truth, a child in the form of truth is born. 'Nihittam
cha sattyel' means that even in a lie, the truth is
established. If you agree that yes you had spoken a lie at
such and such time then is it not the truth here? To find
such a brilliant and a beautiful definition of truth other
than the 'Bhagwat' is very difficult.

About the eyes of Bahgwan Shankar it is said
'Bahabheer bahabheer nayanam'. Some equate His
eyes to the moon, some with the sun etc and even in the
'Manas' we have 'Gyaan biraag nayana Puraari'. The
other description of two eyes in the 'Manas' is 'Morrey
Bharat Rama dui aankhi'. Sri Dasarathji says that Rama
and Bharat are my eyes. The 'Bhagwat' says, 'Rutta
satya netram', the 'Satya Devta' has two eyes, 'Satya and
Rutta'. Truth is the very soul. We seek the refuge of this
truth, the supreme reality. It is one on my favourite
shlokas and the fifth one is –

Krishnaaya Vaasudevaaya Haraye Paramatmanney|
Pranataha klesha naashaaya
Govindaaya namo namaha||

It is a beautiful mantra from Sri Bhagwatji
and the one who can rid us of all our miseries merely by
prostrating to Him is Sri Krishna. The problem is that
we are not humble and submissive instead we are
wrong and are only busy counting.

The second question is asked by a 'Sarvodayi'
disciple of 'Vinobhaji, 'Bapu. Vinobhaji has said that he
has no advice or counsel. He has a thought. Kindly
explain the same. We are listening to you for the past
forty years and would like to know about your 'Matt or
vichaar'? Arrey Yaar. Why are you bothering me? First
of all please don't put me in the same line as Mahamuni
Vinobha. I have great admiration and faith on Sri
Vinobha. My eyes have seen a truly great ascetic in
him. I am blessed to have got an opportunity to be with
him for a few moments though he was in 'Maun' at that
time. He is a great ascetic and I call him a 'Mahamuni'.
He is the 'Rishi' consciousness.

Now you are asking what is my belief or
opinion so first let me clarify that I accept or agree with
a few thoughts of these great men like Vinobhaji,
Sharananandaji, Swami Ramsukhdasji to an extent
because I am not on the same page about his insistence
about the cast traditions. He knew about it but what a
wonderful personality. I place before you my
observations regarding the thoughts of Osho but I am
not in agreement with all what he says or it could be
that I am yet to understand their purport. Such great
personalities and it is not possible that one can
understand them fully. What to say about Gandhi
Bapu's thoughts on truth and non-violence? Everyone



will have to accept it, no doubt. I have not been able to
understand Krishnamurty fully. He is very difficult
and complicated to understand. Many personalities
are such that their thoughts enlighten you and fill you
up with happiness. Vinobhaji is one of them. How can I
sit in line with him? Yes, I had sat at his feet then. He
was seated on his couch and we were sitting on the
floor. I was about two feet away from him. I even know
this for sure that he is way above and I am much below
him. To be aware of this is very important. But
Vinobhaji philosophy is truly wonderful. His talks on
the 'Gita' are an invaluable treasure for the world. Lord
Krishna incarnated in the prison and Vinobhaji's
writings too were written while he was in prison. Such
a great message of freedom or liberation given while he
was imprisoned. Many cunning people have stolen his
thoughts and put them under their name. I salute this
cunningness and guile. I fail to understand that when
we like a thought of a great person and when we share it

with the people, what is the problem in mentioning the
name? People don't want to say that from where have
they got or borrowed the thought. In my opinion they
are misers. So Vinobhaji's glory is something else. It is
the good fortune of this age and time that we are
blessed with such a great personality. The 'Sarvodayi'
disciples revere him and after all why not? But my faith
is a bit different, yes. Yesterday, that 'Panditji' had
come, who had recited that 'Ghazal';

Jo sajar sookh gaya hara ho kaissey?
Jissko maein jaanata hee nahin woh Khuda ho kaissey?
The tree which has decayed, how can it again
become green? There is an Islamic story behind this
'Sher'. I told him that a tree had decayed and the people
asked the 'Prophet' that if he is truly a 'Prophet' then he
should bring back the greenery in the tree. To which
the 'Prophet' just whispered to the tree and it instantly
became green. This is the background story behind
this couplet. Vinobhaji used to say that I don't have any

opinion but I have thoughts. The 'Matt' or opinion may be rigid or dull. This is about the thoughts of the 'Buddha Purusha'. They are not followers of any sect or religion. Those who are blind followers are very rigid and are not practical at all. We need to be practical according to the age and time. Gandhi Bapu also used to say that what I have said today can change tomorrow and I shall publish it in the 'Harijanbandhu' that my today's thoughts are different. Even Vinobhaji said that I am not a very dependable person. I am changing every moment. The rigid blind follower does not change. For ages they are stuck on old decadent ideologies. The thoughts should be new and fresh ideas must be welcomed. That is why, Mahamuni is absolutely right in saying that I don't give you any opinion or advice, I put forth a thought. It is very good.

Please don't equate me with him. I had to speak so much and clarify that there should be no misunderstanding. With utmost humility I would like to admit that I too don't have any opinion or advice. I am not a follower of any sect. And where do I have any thought, Yaar. 'Thinker' is a very heavy word. I don't have any 'Vichar-bichar'. I have to say it because of the limitations of the language that these are my thoughts and I say it with full responsibility. What is the importance of our thoughts? The thoughts are presented by the 'Buddha Purushas', the thinkers and the philosophers. Since you have asked me so I would like to say with utmost humility that I have neither opinion nor any thought. If there are any then may 'Allah bless me that it gets eradicated. Since this was a question personally addressed to me with a reply based on me in particular I would just like to say that I just have the 'Viveka Vichar', that's all. 'Kahahun bibeka bichari'. Whenever any thought is presented then my Guru's grace is behind it. I am a bit of a rationalist so you might think that since I don't believe in something's then I might be an atheist. But I try and maintain a proper understanding (Viveka buddhi). One should have proper understanding, proper thinking and a proper speech.

Today, I have this question with me also that 'Bapu. What is the difference between 'Bhiksha and Maadhukari'? There is a very small difference between the two. For the 'Bhiksha' (Alms), you have to go door to door. 'Bhiksha + Atan' means wandering for alms.

But at times just going to one house is sufficient. Or someone might say that no need to go elsewhere, please sit here and eat it. I seldom use the word food but being a householder, the common phrase is 'It's time to have food, or lunch or dinner etc'. But I usually say 'Ab bhiksha karlein?' Because, the usage of the pure or sacred words are very beneficial. Therefore, 'Bhiksha' can done at one place but 'Maadhukari' can never be done at one place. Never. 'Madhukar' is the bee and by nature it will flirt from flower to flower. Very rarely you will see it sitting on just one flower for a long time. In this process it keeps on collecting the sweetness from flower to flower and collects it at one place and makes honey. This exercise is called 'Maadhukari'. Similarly, I too keep on collecting from different places, like take one thought from Gandhiji, another from Sri Vinobha and another from 'Srimadbhagwat'. It is like this with me. Gangasati says;

Vachana veveki je narnaari Paanbai.
Ttenney Bramhadik laggey paaya;
Sadguruna vachanna thaav adhikaari,
Meli ddyo antarnu maan|

The one who has understood correctly the hint or the indication spoken with discernment, our Gangasati says that for him there remains nothing to be done. It is such a wonderful statement.

We all are ordinary mortals. Sometimes we can falter but the one who has been able to sustain it. A discerning is considered to be a very important principle in 'Rationalism'. It should be welcomed. So, 'Vivekvichar, vivekbuddhi, vivek vachan and vivek darshan', are very important pillars of this study. A 'Sadhu's' observation is that the 'Ramcharitmanas' can be divided into three different 'Leelas'. Seated on the quartz rock, the Lord is decorating Ma Sita. We have discussed this incident already, wherein Jayanta comes and disturbs the 'Leela'. This 'Leela' of the 'Arannyakanda' we can name it as the 'Shringaarleela'. Even though it is very small but it is very significant. 'Shringaar' is very dear to people in its gross sense as well and by nature man is very passionate, that is why it is liked by people. The second 'Leela' is 'Nisichara heena karahu mahi bhujja utthai pun keenha', the 'Vyaaspeetha' would like to term it the 'Sanhaarleela'. Let me clarify one more point here that the

'Arannyakanda' of 'Vaalmiki' as well as 'Tulsi' is more or less similar. There is a bit of a basic difference and it is important also. Goswamiji did a great blessed act that in a few topics; he has on purpose deviated a bit from Sri Vaalmikiji and presented his 'Darshan'. Also the words used by Sri Vaalmikiji at that time have been altered a little bit because the people today would not have been able to follow or understand those words. Sahib. If you change one word then it is seen that the entire meaning changes. But wherever it was necessary, Tulsiji has changed the sentiment a little bit and the perspective. This has been a 'Sadhu' effort done by him. This is the reformation done by him and he has rendered a yeoman service for all of us. Even after 'Tulsiji's' reforms, many thinkers view it differently from today's context and it is welcome. New thoughts and treatises on these sacred texts come only then can they be relevant at all times. By altering Sri Vaalmikiji's words or usage, he has cleared the path for us that see, I have done my bit, now you can also do depending on the need of the hour. In spite of the similarities between the two texts, there are a few differences also which the boon of Sri Tulsidasji Maharaj is.

So, with the 'Shringaarleela' the man feels happy. With the 'Sanhaarleela' the 'Devas' are happy that with the destruction of the demons their pleasures and enjoyments will remain intact. And Tulsidasji says that wherever the Lord went, whether to Sri Sharabhanga or to Sri Suteekshna or to Sri Atri or Kumbhaja Rishi and in the end is walking along with a group of ascetics. His meeting the ascetics and finally His dialogue with Sri Narada is the third part of the 'Arannyakanda' which is called the 'Satsangaleela' by the 'Vyaaspeetha'. The 'Shringaarleela' is dear to man, the 'Sanhaarleela' is dear to the 'Devas' and the 'Satsangaleela' is dear to the Muni. That is why; my Tulsi has taken the support of the 'Satsanga' and has written –

Karata je bana sur nara muni bhaavan|
Ab Prabhu charit sunahu ati paavana||
Pura nara Bharat preeti maein gaai|
Mati anuroopa anoopa suhaai||

One more query from the 'Arannyakanda' only, 'Bapu. Are the hands of Ravana a 'Teertha'? The topic of 'Jataayu' in the 'Arannyakanda'. When Ravana

had abducted Mata Sita and she is going lamenting on the way and hearing her painful cry the vulture 'Jataayu' runs to save her. When 'Ravana' saw this gigantic form coming towards him, he first thought that it is 'Mainaak' or this vulture, who knows my prowess has come to attack me mustering all courage. He must be not alone but surely he must have come with his master. As 'Jataayu' came closer, he saw that it was the old ragged vulture and there was no need to be afraid. At that time Ravana says that his hands are 'Teertha' and he has come to breathe his last in this 'Teertha'.

So, this questioner has asked a beautiful question whether 'Ravana's hands are Terrtha or not? Why talk about 'Ravana'? All the hands in the world are 'Teertha'. Both the hands of the two armed men are 'Teertha'. But he had twenty hands and as per this, all the twenty are 'Teertha' but do we let the 'Teerthas' remain as 'Teertha'? The hands of everyone are 'Teertha' but we have dirtied or sullied all of them. Or else, the 'Ganges would not have been so dirty. All the villages that are situated on the banks of the holy Ganges and all the factories that discharge their industrial waste in the river pollute it and we do not let it remain pure and clean. The rivers have all been addressed as 'Teertha' Sahib. Every 'Teertha' appears dirty. See, each and every 'Teertha' is intrinsically pure. The hands are 'Teertha' but the hands are dirty. 'Ravana's hands are 'Teertha' but his hands have stolen, thereby rendering them to be dirty. The hands are pure but if they steal then 'Handcuffs'. My dear listeners, whether he is a demon or a Sadhu, man or a woman, every hand is a 'Teertha'. I don't say it but Bhagwan Veda says, 'Ayyam mein hasto Bhagwan', my hands are God. There cannot be any distinction of the 'Rama' and 'Ravana' in this. The one having hands is 'Bhagwan'. Therefore, all the hands are pure and even 'Ravana's' hands too are pure, for sure. These very hands, when instead of offering are out to snatch then they become dirty. Similarly, all the 'Teerthas' are pure provided we don't dirty them. The temples are pure, provided we don't litter the precincts. Each home is pure no doubt till such time it is not dirtied by us. We ourselves are trying to pollute that which is pure or sacred. 'Ravana's' hands are also a 'Teertha' but he has dirtied them by

loot, snatching, abduction etc. A father gives the clean and pure hands of his daughter in the clean hands of the groom but if the groom dirties his hands then what can one do? Thus, everyone's hands are pure and by our discernment and understanding we must strive to keep them as clean and pure as possible.

'Bapu. There are three great forces or powers working in the world. One is the self knowledge or 'Atmagyaan Shakti'. The second is 'Vigyaaan Shakti' or the power of science and the third is the 'Saahityik Shakti' or the power of literature. The world today is influenced by these powers. Out of these, which is the most influential of the three and which of these should we adopt?' It is very clear that the most important power is the 'Atmashakti'. Neither the power of the science nor the literature can reach the power of one's soul. That is why a person should make maximum use of the power of the soul. Our 'Narsih Mehta' has said in Gujarati –

Jyaaan lagi aatma tattwa cheenno nahin,

Tyan lagi saadhana sarva jhoothi|

The ultimate goal is self-realization. The 'Aatam Bomb' is many times more powerful than the 'Atom Bomb'. You and me are not aware about it Sahib. There are so many atomic weapons present in the world today that we may try to have as much security as possible, even then if a rogue throws just a tiny little weapon from the side and out of his sheer stupidity, thousands will die and huge loss of property or so to say all round destruction. The world is filled with such atomic powers. Sahib. It is my firm faith and belief that because of the 'Bhajan' or the great spirits sitting in some remote corner of the earth stops or holds back this destruction. We are unaware of them. These 'Badshahas' of this potent soul energy are obscure to our eyes and because of their 'Bhajan' and soul power they are controlling the universe. One, whose soul's power is strong, becomes very effective. The actual running or controlling of this universe is done by these 'Buddha Purushas'.

One more question, 'Bapu. Quite some time ago you had said that nine days are enough for God realization. What should we do in these nine days?' I must have mentioned nine days just like that. For realization even a moment is good enough. Guru

Nanak Dev was sitting in the grocery shop and counting 'Ek, doh, teen char and as he mentioned teraha, instantly he attained realization. It hardly took any time and he realized. During Buddha's time, some 'Bhikhus' looked in the well and they saw the reflection of the moon and they experienced divine realization. For some the drop of water coming out of a pot awakened their 'Kundalini'. It happens instantly. And if it doesn't then 'Janam janam muni jatana karaahi'. Even after several births, people don't realize. Either it may take many births or it can be instant.

'Bapu, When getting failure again and again the faith shakens then what should we do? I understand that by repeated failures a person gets disheartened. After all we are ordinary mortals and this is quite natural. In this situation what is to be done? My answer is based on faith and not any reasoning or logic. Be more faithful, is my answer. Ahillya did it. Bowing down to Sri Rama just once was it not sufficient? Go on building on your faith. I am a man of faith. My answer may sound a bit impractical but what to do. I am sorry. 'Mera toh job hi kadam hai woh teri raaha mein hai', towards Shankar. Shankar is firm belief or faith. Hold on to him firmly. Further, 'Please tell us what we should do? Either puja, or service or nothing?' I will not say that do nothing. I will just say that do service with a feeling of worship. Let all the actions become His worship. Shankaracharya Bhagwan says that my sleep is also a 'Samadhi'. My various activities are your worship. My walking is your 'Parikrama'. You are the centre of the principal focus of all my actions. If you are in service or whatever be your occupation, do it with the feeling of service and worship. In this way, there will be lesser mistakes and gradually it will become flawless.

The 'Ganas' of Baba Shiva began adorning Him. They made a crown out of His matted locks. A small snake was perched on top of it. They smeared His body with ash and made Him sit on the bull. All the ghosts and spirits from all over the world came to participate in Baba 'Bhootnath's' wedding. There are cremation grounds everywhere and though I have not seen any, people say that ghosts and spirits live there. What is the need to go to the cremation grounds to look for them? Today, we can see them in every

household. Sahib. There is a quarrel everywhere for no rhyme or reason, if this is not a ghost then who is? Along with Maharani Maina, all the handmaids went to welcome Lord Shiva by sprinkling the holy water and performing His 'Aarti'. But on seeing the crescent moon on His forehead the 'Aarti' fell down from her hands and she fainted. The handmaids carry her into her living quarters. Maharaj Himalaya got the information that Maharani Maina is unconscious and Sri Narada and the 'Saptarishis' arrive. They all go into the royal palace and Sri Narada clarifies the situation. He says, 'Maharani Maina. Please listen. The one whom you consider to be your daughter is yours as well as the mother of this entire creation. She is 'Jagdamba, Paramba, and revered by the entire world.' A 'Sadguru' like Narada removed the confusion plaguing the minds of the people. On hearing this everyone had a respectful and a reverential approach towards Ma Parvati and Sri Narada further adds that the one standing at your gates is none other than Shiva. The 'Vyaaspeetha' has had this observation that the 'Shivatattva' is at our doorstep and the 'Parashakti' is with us at home but unless a 'Buddha Purusha' like Narada doesn't explain we remain unaware. That is why; we need the guidance of a 'Buddha Purusha'.

The new respect was created in the minds of the people. The groom arrives at the venue of the wedding ceremony. He was welcomed with the local as well as the Vedic traditions. Honouring all the 'Devas' my 'Bholleynath' sits on the golden throne. Eight bridesmaids bring 'Uma' to the venue. The celestial deities shower flowers on the couple. 'Har-Girija' tied the nuptials in this way. The moment of the 'Parvati's' departure for her new address arrives. Maharaja Himalaya, Maharani Maina and the simple hill people were all steeped in sorrow at the departure of their darling 'Uma'. They could not hold back their

emotions and burst out crying. Ma Parvati gets into the palanquin to leave for 'Kailash'. I always say it that not only in India but the fathers all over the world breakdown at this solemn moment of their dear daughter leaving them whether it is the 'Nagadheeraj Himalaya or Videharaj Janak or Maharishi Kannva, the father of Shakuntala. Today 'Shailraj's Shailaja' is going to her husband's home. 'Uma' bids adieu to her people and respectfully offers her 'Pranams' to her parents and elders. 'Mahadevi leaves with Mahadeva' and the Himalaya melts.

Keva shukanma parvattey aapi hashhey vidai?

Nija gharthi nikallinney nadi paachhi valli nathi|

This is a 'Sher' of 'Jallan Matri' sahib which says that how could the mountain have bid adieu to the rivers because once the river flows from it, it never returns and goes and pours itself in the oceans. Today, their daughter is leaving and everybody was quiet. There was a pin drop silence excepting sobs here and there.

Lord Shiva and Ma Parvati arrive at 'Kailash'. All the 'Devas' venerating Lord Shiva and Ma Uma leave for their abodes. My Tulsidasji says that Shiva and Parvati had a new pleasurable pastime every day. The days pass in utmost joy and happiness. Ma Parvati gave birth to a son. 'Shaddmukh' Swami Kaartikeya was born and Goswamiji in spiritual terms, call him the 'Purushartha' or pursuit of human endeavour. He destroys the demon 'Tarakasur' and the celestial deities are relieved of their fear. Sri Yagyavalkaji recited the wonderful 'Shiva Charitra'. Once, Lord Shiva is seated under the famous and always green banyan tree on Kailash. Sensing an opportunity, Ma Parvati approaches Him and presents her query regarding the 'Ramkatha'. In reply, Mahadeva begins the 'Ramkatha' from 'Kailash'. In this sequence, we shall take up the 'Ramjanma' tomorrow.

Sitting on the 'Sphatik Shila' Sri 'Raghavendra is adorning Ma Sita. This 'Leela' of the 'Arannyakanda' can be called the 'Shringaarleela'. The second 'Leela' is, 'Nisichara heena karau mahi bhuj utthai pun keenha'. The 'Vyaaspeetha' would like to call it the 'Sanhaarleela'. In the 'Sringaarleela' man feels happy. In the second instance, the 'Devas' were pleased because with the destruction of the demons, their enjoyments shall continue unabated. Wherever Sri Rama went, whether it was to Sri Sharabhanga or Suteekshna or Atri Muni or Kumbhaja Rishi or His meetings with so many other ascetics and finally the discussion with Narada Muni forms the third part of the 'Arannyakanda', which my 'Vyaaspeetha' would like to call the 'Satsangaleela'. Thus, the 'Shringaarleela' is dear to man, the 'Sanhaarleela' is dear to the 'Devas' and the 'Satsangaleela' is dear to the Munis.



Kathā-Darśana

- ♦ The essence of the 'Ramcharitmanas' is truth, love and compassion.
- ♦ The 'Ramcharitmanas' is the Guru of all the learning in the world.
- ♦ Please don't make the 'Katha' the means; it is the 'goal'.
- ♦ 'Ramkatha' is the tale of sacrifices.
- ♦ 'Dharma' is for the welfare of one and all.
- ♦ The 'Shivtattwa' or the element of welfare is the root of all the trees representing 'Dharma'.
- ♦ 'Bhakti' is the Prasad out of the happiness of a 'Buddha Purusha'.
- ♦ Wherever there is 'Bhakti', 'Gyaan & Vairaagya' will follow.
- ♦ When 'Bhakti' comes closer then the anger of the big of the biggest also subsides.
- ♦ To live in the protection or shelter of a 'Sadguru' is very important.
- ♦ The Guru keeps the energy level of the aspirant in check.
- ♦ An able devotee can at times become instrumental in taking the Divine to his Guru.
- ♦ The enlightened beings keep their 'Ekaanta' protected.
- ♦ Prudence is very much essential for each and everyone.
- ♦ One needs, 'Vivekavichaar, viveksbuddhi and vivekavachana'.
- ♦ The truth never changes, but its devotee should be new every moment.
- ♦ Your mind is not bothering you instead; you are going on entangling it.
- ♦ The bow of ego or pride can only be broken by humility.
- ♦ To fathom the unlimited with limited resources is rather difficult.
- ♦ If you love someone then you try and speak like him/her.
- ♦ When all our honest and sincere efforts fail then we should leave it on God.



**Consider everybody to be your own;
this will reduce your attachment and enmity**

Baap! We are discussing the pure and essential features of the 'Arannyakanda' from the 'Ramcharitmanas'. Even today, there are quite a few queries. I shall try to take them up in between. Try and recall that scene of the Lord on the banks of the 'Godavari'. After a long and an arduous journey in the forests, the Lord has reached 'Panchawati'. He is sitting very leisurely. At this moment Sri Lakhanlalji comes in front of the Lord and says that you are the Master of this creation but today whatever I am asking is considering the fact that you are my Master. The devotee has this right. Any 'Buddha Purusha' or any Avatar belongs to one and all but His devotee has the right to establish a personal relationship with Him. Like Sri Rama is universal. Yesterday, a few press reporters were asking me that Bapu. Some people consider Rama to be of a particular sect. This is his opinion but Sri Rama is of the Sun dynasty and Sun belongs to everybody. Rama is the sky and the sky belongs to everyone. Rama is the mountains, water and the earth and so on. All these belong to everyone without any distinction or differentiation. Sun is universal but the devotee has a special connection with it.

Once, when I was sitting at 'Talgajarda', I was asked this question that Bapu. In spite of hearing so many 'Kathas' our attachment and enmity (Raga-dvesha) is not going, what should we do? I could see his anguish in the question and I think it is a very general feeling. To this I said that there is a remedy for it but it is a bit difficult. I had said that consider everybody to be your own, this will reduce your attachment and envy. For example, the episode of 'Khara-Dooshana' in the 'Arannyakanda'. 'Khara-Dooshana' was not getting killed and ultimately Sri Rama did this 'Leela' that whenever the demons looked at each other they saw 'Rama' and seeing Him they started killing one another. The saints have described the 'Khara & Dooshana' as the embodiment of 'Raaga & Dvesha' or attachment and envy. Today, 'Khara-Dooshana' does not come to fight us.

Today, we are confronted by attachment and envy. This can be overcome by seeing everybody as your own or in other words seeing Rama in everyone. But the strong influence of this age of 'Kali' is such that even in those who are our own there is this malady of 'Raaga-Dvesha'. One brother is envious of the other brother. Arrey. Even husband and wife are affected by it. Friends are the victim of this envy. Even amongst my listeners I see this feeling is there. What to say of others, the speakers too suffer from this problem. No field is unaffected by it. Then how can we get rid of it? The simple solution is that the Sun belongs to everybody. I may worship the Sun as my very own but I must keep this in mind that the Sun is universal. I can't obstruct the privilege of others. Everybody is free to worship the way they like.

The Sun is mine and I view it from my house but this does not mean that I am the sole proprietor. Attach the feeling of oneness. Sri Lakhanlalji says that Lord you belong to this entire creation but today I am asking you as if you are my own. Today, I am approaching you as my Master. Here, the personal relationship is being established. Lord. Please tell me about these five things.

Kahahu gyaan biraag aru maya|

Please tell me what is knowledge (Gyaan)? What is disinclination (Biraag)? What is Maya? Kindly tell me what is 'Bhakti' that you graciously give? And what is the difference between 'Jeeva and Shiva'? These are the five questions asked by Sri Lakhan. With the advent of Sri Rama in 'Panchavati', the curse was removed and the 'Dandakavana' became pure. Similarly, I feel that if these beautiful words of the Lord enter into our 'Panchavati' then this abject body or life can be purified and once again experience divinity. It is a very spiritual topic for discussion. It is a discussion about these five elements, not an ordinary dialogue.

Sri Lakshmana is becoming the cause or the reason for our awakening. The definition of knowledge is enlightenment or awakening. Sri Lakhan is awake day and night for fourteen years, what more awakening does he

need? By asking about disinclination will it in any way surpass him? He has left his wife behind, his sleep or rest, his kingdom and is asking about Maya. He is already disconnected with Maya. So what more does he wants to know about Maya? Who can compare with him in devotion or 'Bhakti'? And further he asks the difference between 'Jeeva and Shiva'. Does he not know that the one in the front is 'Brammha' or Shiva and the one at the back i.e. he himself is 'Jeeva'? What is the necessity for asking Sri Rama? Already he is filled with knowledge, he is an awakened being, he is totally disinclined, and he is a devotee and is detached from Maya. The primary reason is that he has asked these questions for all of us. And the second reason is, 'Sab taji karau charana ruj seva'. Maharaj. I can leave everything. I am only interested in the service of the holy dust of your lotus feet. Because, when we talk of the service of the divine feet then even in that there is a fear of the worship or human idolatry. Therefore it is not the service of the divine feet but the service of the holy dust of the lotus feet of the Lord. That is why, Tulsiji right in the very beginning of the 'Ramcharitmanas' says –

Bandau Guru pada paduma paraaga|

Suruchi subaasa sarasa anuraaga||

The holy dust has great glories –

Sri Guru charana saroj ruja

nija mann mukura sudhaari|

Baranau Raghubara bimal jasu jo dayaka phal chaari||

It is not proper to speak about one's own self but since you all are mine, I keep on saying. I think I have mentioned this earlier also that we all are 'Jeeva'. When I was specially blessed by my Grandfather, at that time we used to live in a small house in 'Talgajarda'. My mother used to smear the house with cow dung and one coat would last for about seven/eight days. Ma used to repeat the same exercise after eight days and when Dada used to come and the coat used to be wet then his footprints would get imprinted on the wet coated floor. Then this child Morari Bapu used to collect these dust particles in a small tinder box. Because the person may go away and is bound to someday but this sacred dust has proved to be very useful and effective for me. We were not fortunate enough to have 'Sandal paste' in those days. Where would we get saffron from? Even yellow color was not available at home. We have lived a

life of abject scarcity. We used to do the 'Tilak' of 'Gopi Chandan'. And that too when an elder of the family used to go to 'Dwarika' then he would get some from inside the 'Gopi Talao' and the entire family used to use it for doing the 'Tilak'. I used to mix that sacred dust with the 'Gopi Chandan' and do the 'Tilak' with it. Baap! This dust used to work wonders. Just try it and see for yourself. This dust will reduce the 'Rajoguna' in you. Those who have known are very firm about it. So, Sri Lakhan wants to give up everything and just be devoted to the service of this sacred dust. That dust which shall purify my heart and my within. Will keep my eyes clean and purify my thoughts.

Sab taji karau charana ruj seva|

Everything will be left behind. Your speech will be left behind. Your feet will be left behind. Even your picture might get lost and in the olden days, there was no scope to have the photographs. Then what remains? By this query what does Sri Lakhan want? He wants the service of the sacred dust. I only seek the service of the holy dust of the divine lotus feet of the Lord. It should be the only purpose of my life. The Lord was verily pleased. And He says that I will tell you everything in short.

Thorehi maha saba kahahu bujhaai|

Sunahu taata mati mann chita laai||

Hey Baap! 'Sunahu taata', please listen keeping these three things in your mind. Hear with the total concentration of your mind, intellect and your 9th mansion (Chitta). Do you know that we have an 'Antahakarana'. Our inner faculties are known as the 'Antahakarana Chatushthaya' in the scriptures; mind, intellect, ninth mansion and pride. So what does the Lord say? He says that you listen through your mind, intellect and heart of the ninth mansion (Chitta) in tandem. He has eliminated the fourth and that is pride or do not listen with pride. I too would like to request my listeners that when you are here to listen then hear with your intellect. Decide whether it is beneficial for you? Out of what is being spoken, what is most conducive to my nature? Don't hear without applying your brain. Though, if your mind is wandering here or there then it will have no meaning. Concentrate your mind and listen. And 'Chitta' has to be still and concentrated. If one can practice listening with the 'Ekaagra Chitta' then he is not merely hearing but he is

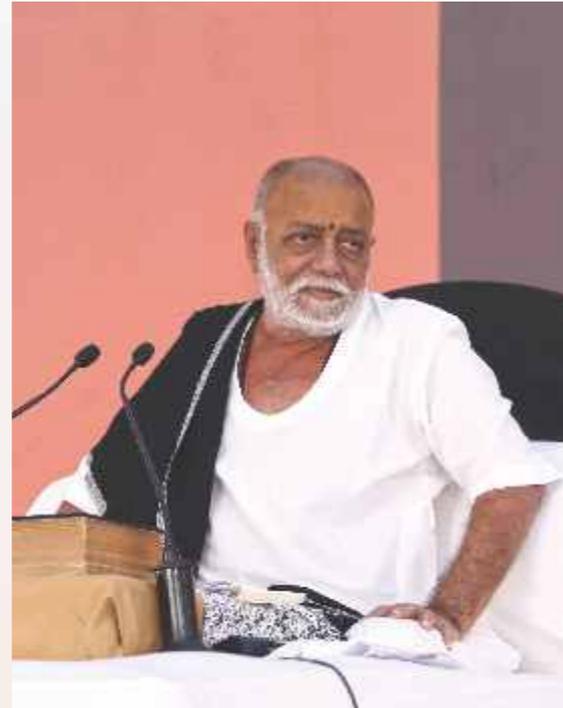
practicing yoga or meditation. Our problem is this Sahib, that we do not concentrate our mind into it. Please excuse me but I am not saying this with any intention of criticizing anyone. Generally, our mind is habituated of wandering. We are going on hearing but somehow the mind is not getting concentrated into hearing. But if we go on practicing then slowly and gradually, the mind will begin being still. Ok, fine. Say during the 'Katha' the mind may waver a bit but if you get addicted to the 'Katha' then it will crave for it when you are not listening. This means that the mind can be tutored. Please remember that the mind does not bother you. You are trying to entangle your mind more and more. We have been envious of our mind and the poor mind was left to wander like an orphan. The Lord was asked without any malice or an ulterior motive and sensing it, His benevolent words flow as a 'Prasad' for all of us –

Gyaan maan jahan ekahu naahi|
Dekha Brammha samaan saba maahi||

The first query, what is knowledge? Keeping Sri Lakhan as the principal object, Sri Rama is telling for all of us in such few words filled with deep meaning. Lakshamana, the straightforward answer about knowledge is that it is devoid of any arrogance. There are eighteen elements of knowledge and apart from 'Arrogance' or 'Maan', seventeen others are also enumerated. When none of these eighteen are present then only can knowledge exist. In the 'Thirteenth Adhyaya' of the 'Bhagvadgita' all these eighteen have been explained. Tulsiji has just picked up one from this list and said that where there is no 'Maan' there is 'Gyaan'. I would like to point out these three things about 'Maan' and proceed. One meaning of 'Maan' is 'Abhimaan' or haughtiness. Knowledge is where there is not an iota of pride or arrogance. Total simplicity. Simple dressing, simple words, simple behavior and simple disposition. Therefore, one meaning of 'Maan' is 'Abhimaan'. So where there is knowledge, there is no arrogance. The second aspect of knowledge is that it is devoid of any desire for respect or importance of any sort that I am so and so and need this or that, etc. I should be respected but to give respect is in the hands of the people. One should not beg to be respected. The ocean never invites the rivers to come to it. Ocean's own ability and capacity pulls the rivers into it. If we have the capability, the respect of the entire world will

come running to us on its own. One who is complete, needs no decoration or adoration. We go on slashing like small potholes, Yaar. The knowledge that binds, what sort of knowledge is it? Knowledge liberates or frees. Therefore, where there is arrogance, there is no knowledge. Where you beg for getting respect or importance, it is not knowledge. That is not knowledge when after attaining it there remains a hankering that a lot of desires still remain unfulfilled. That what is devoid of any expectation is knowledge. Lakshamanji Maharaj does not want to become a 'Gyaani, nor a Vairaagi'. For him it was just this, 'Sab taji karau charana ruja seva'. He does not need anything beyond this.

So please remember these three things my dear listeners and especially the youth that where there is arrogance there is no knowledge. Where you don't expect respect or appreciation and where no desires remain. This is just half the definition of knowledge. The knowledgeable person will be equally disposed towards everybody. He has no distinction of big or small, cast or creed, rich or poor, educated or uneducated, mime or yours, Hindu or Moslem etc. He sees everyone in the same light. Gandhi Babu stressed



its importance in this 'Pada' of Narsihji, which says, 'Samdrishthi ne trishna tyaagi' where there is equanimity. That element is present in a tiny ant as well as a mighty elephant. If after attaining knowledge, we could not become equally inclined towards one and all then what is the use?

Siya Rama maya saba jaga jaani|
Karahu pranam jori juga paani||

I have elaborated a bit to simplify it as much as possible. But just try and understand this much that even though he is uneducated, even he doesn't remember the 'Chaupaais' by heart, he doesn't remember the shlokas, he has no degrees of any qualifications but knowledge is there when he is simple and kind hearted. There is no wickedness in his heart. One who sees the Divine in everyone is a 'Gyaani' I repeat that 'Gyan' is not pertaining to any label or medal. It is the understanding of the Divine, a level or a state, a degree or a bivouac. The scriptures have laid down seven states of knowledge but Tulsiji didn't go into it. Tulsi just gave two sutras. One that the person should not be arrogant and the second is that he should see the Divine in everyone. I have not seen a simpler definition of knowledge other than this which has been given by Tulsi. What is disinclination? Does it mean changing the color of your clothes? We attach a lot of importance to the clothes and I acknowledge it but it is external in nature. Defining disinclination Sri Rambhadra tells Sri Lakhan –

Kahiya taata so parama biraagi|
Trina sama siddhi teeni guna tyaagi||

One who has left all the 'Siddhis' (Attainments) just like a blade of grass? Also, he is above the realm of the three 'Gunas' i.e. 'Sattvaguna, Rajoguna and Tamoguna'. Such a person is not merely disinclined but he has reached a state of highest disinclination. Great personalities have given up clothes, it is a different matter and I would not like to criticize it. They can be disinclined. Those who give up wealth are disinclined, sure. One who gives up the ashram, he too is definitely disinclined. One who crosses over the barriers of caste or creed is also disinclined. But Hey Lakhan. One who has risen above the realm of the three 'Gunas' and has given up all the attainments just like a blade of grass is disinclined of the

highest order. The parable is very beautiful, to drop it like a blade of grass. Giving up like merely a straw and not clothes. Giving up all the attainments or achievements and having no remembrance that you have given up. Sometimes I just pick up the wristwatch lying here but I don't remember when I had left it. We don't remember that we were just sitting and when did we pick up the straw and broke it and threw it away. Therefore, the highest degree of disinclination is to rise above the realm of the three 'Gunas' and just giving up all the attainments without even having an iota of its remembrance. Sri Rama is defining disinclination in front of a 'Gyaani' or the knowledgeable 'Lakhan'. He is defining the 'Maya' in front of the one who walks putting the 'Maya' aside. He is defining 'Bhakti' or devotion to a devotee of the highest order and who is awakened. Brammhanandji says –

Sant param hitkaari, jagat maahi|
Prabhu pada prakat karaavata preeti,
bharama mitavata bhaari|
Param kripaalu sakala jeevanapar,
Hari sama saba dukh haari|
Trigunnateeta firata tanu tyaagi,
reet jagat se nyaari|

This is a very simple, straight forward and a convincing definition of disinclination. Now the Lord talks about 'Maya'. The one who has these three types of ignorance is a 'Jeeva'. In very simple terms, it is firstly the one who is ignorant about 'Maya'. The second is the one who does not know God and thirdly the one who does not know his own self. I shall try to simplify it a bit more. 'Jeeva, Jagat and Jagdeesha', the one who is ignorant about these three all his life, is a 'Jeeva'. The supreme reality who puts the 'Jeeva' into bondage or liberates him according to his 'Karmas' and liberates him from the clutches of 'Maya' is the Divine or 'Eeshwara'. 'Bandha mochhaprada sarbapara maya preraka Seeva'. In spite of doing everything who remains away from all the actions is the Divine or Almighty.

'Maya' has been defined in just these six words, 'Maein aru more tore ttey maya'. Just a very brief and to the point description. This is me. It is mine. That is you and it is yours is Maya. When this me or mine goes means his ego is gone. You and yours is

Maya. The moment this me or mine and you or yours goes away from our life, we are free from the clutches of the Maya. It is very difficult to do and very easy to talk from the 'Vyaaspeetha'. But how do we overcome it? To reach that state is really tough. Maein aru more tore ttey maya. Maya has been explained in this line. Lakshmana. There are two parts of Maya, one is 'Vidya' and the other is 'Avidya'. The one who is steeped in 'Avidya' or ignorance, falls in the dungeons of this myriad world and the one who engages with the 'Vidya' aspect understands the world and enjoys it. Moving forward –

Dharma ttey birati joga ttey gyaana|

Lakshmana. I have explained to you about disinclination but it will only come once you practice dharma. Dharma is the truth. The one who lives by truth will automatically become disinclined. Look at Gandhi Bapu. In my view, dharma is truth, love and compassion. Vinobhaji also kept on writing; truth, love & compassion. Truth, love & compassion. A lover will always be sacrificing. Sacrifice is integral in love. And you will attain knowledge from yoga. And knowledge liberates you. But Lakhan. It is 'Bhakti' or devotion that is most dear to me and it melts me. It is independent. It does not need the support of knowledge or disinclination. The moment devotion comes, knowledge and disinclination follow. They are subordinate to devotion. Hey Taat. 'Bhakti' is matchless but you get it only if a saint is pleased with you and blesses you. When do you get a saint? The Lord further defines the qualities of a saint and I shall discuss it tomorrow.

Lord Shiva is sitting very naturally in the shade of the famous banyan tree atop mount 'Kailash'. Seeing an opportune moment Ma Parvati approaches Him. The Lord welcomed His beloved and respectfully seated her to His left side. She asks, 'My Lord. In my previous birth as Sati I had doubts plaguing my mind about Sri Rama. One birth has passed by but yet the doubt lingers that what is Rama? Through the medium of the 'Ramkatha' kindly explain to me about Sri Rama. Delighted at this query raised by Ma Parvati, Lord Shiva began the narration and the very first sentence said by Him was noted by Tulsi –

Dhannya dhannya Girirajkumari|

O the daughter of Himalaya. You are indeed very blessed and I am very grateful. There is none other than you who is so benevolent towards the creation because what you have asked is going to purify all the worlds or the entire creation like the holy Ganges. He thanked her twice. He expressed His happiness at her question and began to explain the Rama element.

Binupada chalahi sunahi binu kaana|

Devi, Rama is that which walks without legs. The saints have interpreted it in very many different ways. The one who walks without legs is Rama and His movement is without walking. Another meaning given by saints is that Rama does not need any fame or position. He listens without ears. He acts without hands and is present as a witness while all the actions are performed. He smells without smelling. Sees without eyes and touches everyone though He is formless. This Divine is called Rama. Such are His supernatural deeds. Even the Vedas cannot reach up to Him and has incarnated as the 'Kaushalpati Rama'.

Devi, No one can say this for certain that Sri Rama took birth because of only this reason because the principle of the cause and effect does not apply to Him. Though Lord Shiva enumerated five reasons for the Divine birth. The first reason is that the guards of 'Vaikuntha, Jai & Vijay' entered into a confrontation with the 'Sanat Kumaras'. They were cursed by these sages and became 'Ravana and Kumbhakarana' in their next birth. 'Sati Vrinda' was the second reason behind Sri Rama's birth. Lord Vishnu played a trick to break her chastity. She cursed Vishnu that you tricked me in the absence of my husband and when you incarnate as Rama, my husband will oppose you as Ravana and in your absence shall abduct your wife. The third reason was the curse of Narada that you will have to take a human form. The fourth was the boon granted to Sri 'Manu' and 'Shataroopa', who performed severe penance at 'Naeimisharannya'. The Lord appeared before them and prodded them to ask for a boon. They asked that even in their next birth they should get a human birth as husband and wife and be blessed with a son just like Him. To this the Lord said that there is none like me but I shall incarnate as your son with my divine potencies. The fifth reason is that king 'Pratapbhanu' befriended the 'Kapatmuni'. My dear youth, I would like to just say this much that if you can't

get the company of a saint, it is not so much of a problem but please be careful that you don't get trapped into wrong company. The society that has been corrupted by the wrong influence can only be corrected by the company of a saint. So, 'Pratapbhanu' got trapped in the wrong company of the 'Kapatmuni'. 'Pratapbhanu' invited the 'Brahmins' for a meal and 'Kapatmuni' served them non-vegetarian food. The 'Brahmins' cursed him that your entire family will be destroyed and in your next birth you will be born as a demon. This 'Pratapbhanu' became 'Ravana', his brother 'Arimardana' became 'Kumbhakarana' and his minister became 'Vibheeshana'.

My 'Vyaaspeetha' has always said this that in the 'Ramcharitmanas', before the birth of Lord Rama, the birth of 'Ravana' has been explained or before the 'Katha' of the 'Suryavansha' the 'Katha' of the 'Nishicharavansha' has been narrated. The night precedes the day. 'Ravana, Kumbhakarana and Vibheeshana' did great penance and obtained rare boons. He began misusing his powers. The earth was distressed by his torment. It takes the form of a cow and goes to the seers and sages and pleads for protection. They express their inability because by the torment of 'Ravana' their meditation and penance has been disturbed. They then go to the celestial 'Devas'. Jointly they all go to the grand sire 'Bramha'. Lord 'Bramha' says that there is only one way and that is collectively they all should pray to the Almighty. A collective prayer reaches the Almighty and the Divine voice reassures them. O Earth, sages, seers and the Devas. Do not despair. For various reasons I shall incarnate in 'Ayodhya'. The foundation of the Divine advent was laid.

My dear youngsters. There is a three pronged formula for the Divine incarnation. First, we must make honest and sincere efforts. The earth, sages, seers and the celestial deities tried their utmost to get rid of the torment of 'Ravana'. When they reached the limit

of their efforts, they went and prayed. Prayer too has its own limitation. After praying, they all waited patiently. This according to me is the formula to attain Rama. We should not be lazy. We should first of all strive in right earnest. We are ordinary mortals and are bound by limitations. Therefore, our efforts too are limited. When we come to the limit of our efforts, we should earnestly pray. After prayer, we have to wait patiently. When 'Purushartha, Prarthana and Prateeksha' come together then we are blessed with the 'Praagatya'. We will have to do these three to attain the realization. Goswamiji now takes us all to 'Shreedhaam Ayodhya'.

'Ayodhya' is ruled by the 'Raghukula' and is presently ruled by Maharaja Dasrathji, whose glories are sung by the Vedas. 'Kaushallya' and the other queens are very dear to the king and lead a life endearing to him. My dear brothers and sisters. This is a tiny formula to be blessed by the progeny like Rama. Maharaja Dasrathji loves his wives who lead a very pious life and are endearing to their husband. The loving husband and the pious wives pray to the Divine. This blessed them with the advent of Lord Rama. My dear listeners. The husband should love his wife and the wife should respect her husband. Together they should take out time to pray and this will result with the advent of Rama in their tiny 'Ayodhya'. The irony of the society is such that even this much is not possible. There are no strict rules or regulations for a beautiful married life. The woman desires love so the husband should love his wife. The man is a bit egoist so the wife should respect the husband and they both should pray. They will be blessed with 'Ananda Rama'. But it seems very tough.

Maharaja is leading a very peaceful life but is troubled with just this that he has no issues. Will my family come to an end with me? Will I have no heirs? Whom should I mention my pain? The people come to the king and express their difficulties but where does the king go? To this my Tulsi gives an answer that

I was asked once that in spite of hearing so many 'Kathas' our attachment and envy does not go, what should we do? At that time I had said that consider everyone to be your own and this will help you overcome your attachment and enmity. Like, we have this topic of 'Khara & Dooshana' in the 'Arannyakanda'. There we see that the demons are not getting killed. In the end the Lord creates His 'Maya' in such a way that the demons see Rama in each other and began killing each other and got destroyed. Today, this 'Khara & Dooshana' is our attachment and envy. After hearing the 'Katha' when we consider each and everyone as the embodiment of Rama this will gradually be eradicated.

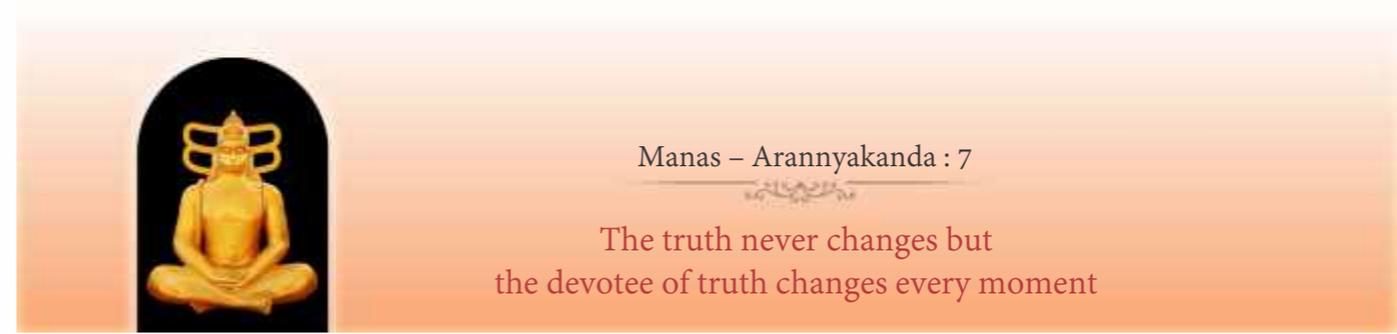
when you find no solution anywhere then the only place to go to is your Guru. Maharaja Dasrathji goes to his preceptor and expresses his anguish. Will my family end with me? Do I have the pleasure of having a child in my fate? Guru Vashishtha smiled and said that he has been waiting for the king to come and ask about the Divine. I can help you that the Almighty shall come to you as your son. But be patient. Not one, you will be blessed with four sons. But O' king. We will have to perform the 'Putrakaameshthi Yagna'. Please call for 'Shringi Rishi' who will perform the 'Yagna'. The 'Yagna' was performed and the ablutions were poured with devotion. After the last ablution, the 'Yagna Narayana' appeared from the fire. He gave the urn containing the 'Prasad' to Sri Vashishtha and asked him to tell the king to distribute it amongst his queens. He will be blessed with divine progeny. All the three queens had the Prasad and the Almighty Lord came into Mata Kaushallya's womb. The Almighty is all capable. He can come in the heart as well as the womb. He can take birth as well as incarnate. No restrictions apply to Him.

The almanac became favorable. The 'Tretayuga, the auspicious month of Chaitra, the auspicious bright fortnight of the moon, mid noon and the hour of the Divine advent is at hand. Mild, fragrant and cool breeze began blowing. The mines began overflowing with jewels. The forests blossomed with fresh flowers. Nectar was flowing in the rivers. The entire creation was filled with joy. The 'Devas' in heaven, the 'Brahmins' on the earth and the 'Naagdevas' in the nether worlds all collectively began the veneration of the Divine in the womb. All the celestial beings returned to their respective abodes after singing the glories of the Lord. The one who resides in the entire creation or the entire creation resides in Him, such Divine or the Almighty, God, the Supreme Being or the Ultimate reality or whatever you may call Him, appeared before Mata Kaushallya in His four armed form. Seeing this, Goswamiji's pen writes with joy –

Bhaye pragata Kripaala
Deendayala Kaushallya hitkaari|
Harshita mahataari Muni mann haari
abdhuta roopa bichaari||

Seeing this wonderful form of the Divine, Mata Kaushallya says that how do I venerate you? The Lord smiled. I have heard from the saints that after this the mother turns her face. The Lord says that I have come to you and you are turning away from me? She says that you have come, welcome. But you have broken your promise. Which promise and how? In my last birth you had promised me that you will come as my son. Today forget my son, you are not even human. You have come as 'Narayana'. The man does not have four hands. If you want to become a human then first remove two hands. I love this topic because my 'Mata Kaushallya is teaching the Divine how to become human and it is easy to be Divine than being human. I always say that man should have two arms with which he should labor and earn, then distribute it like the four armed Narayana. The Lord removed two hands and asks Ma that now do I look human? Yes, you look human but not a child. The child is not so big in size. So please become small. The Lord became small. He became a new born child. Is it fine now? You have become a new born but talk like elders. So, you need to cry. The Lord says that what grief has befallen me that I should cry? Nothing has befallen you but this world that is your creation is besotted with miseries, therefore you must cry. On hearing these words, the Divine came into the lap of the mother and began wailing like a new born baby.

On hearing this cry all the other queens and handmaids came running in amazement. The 'Vyaaspeetha' always says that 'Aaya Brammha aur hua brhama'. The handmaids rushed to congratulate the king. Maharaja, congratulations. You have been blessed with a son. On hearing this news the king immersed in divine bliss. The one, whose name is sacred has today come as my child? Please call Gurudeva as only he can clear my doubt as to whether He is the Almighty or just my imagination? The preceptor came with the learned 'Brahmins' and confirmed the advent of the Divine. The joyous king asks for the festivities and celebrations to begin in the entire kingdom and in this away the celebrations begin in 'Shri Avadha'. Hearty congratulations to you all on this auspicious and joyous occasion of the birth of Sri Rama.



The truth never changes but
the devotee of truth changes every moment

Baap! Goswamiji says in the 'Aranyakanda' that I have recited the love of the people of 'Ayodhya'. This 'Love' that I have recited as per my capacity cannot be compared with anything. Now, please listen to the 'Charitra' of the Lord that He enacted during the exile. There is a flow of the Lord's 'Leela'. In reality, the divine play does not have a form, it is formless. Yet, 'Avatarehu apnney bhagata hita', for people like us He comes to present before us an ideal life. He assumes a form to come to the earth and enacts His divine play. There are classifications in His 'Leela or Charitra'. In the scriptural terms, one 'Charitra' is called the 'Vidagdha Charitra' or the divine play with is very intriguing. This can only be understood by a select few. The other is called by the saints as the 'Aishwarya Leela' or the supreme divinity. On seeing or hearing about it, the question arises that is it possible? But it is true. Like the Lord takes innumerable forms. Sri Hanuman becomes tiny like a mosquito or instantly assumes a gigantic form. This is a reality but the human mind will question its veracity.

Then there a 'Leela' which is kept a secret. It can only be known by the hero and the heroine but the one living with them is also unaware about it. Another 'Charitra' of the Lord is called the 'Lalit Narleela'. This is just like our day to day life. After a lot of thought one can understand that though it is not very natural for Him but He is enacting the human role to perfection. Sri Rama was weeping on the abduction of Ma Sita and even goes on to perform the last rites of 'Jataayu'. Can the same Rama who is crying 'Hey Seetey. Hey Seetey.' kill 'Vaali' with just one arrow? The one who appears to be weak with the separation of His wife can He Bridge the ocean? Somehow, it appears to be a big paradox. But this is His human role.

In the 'Aranyakanda', there is the description of quite a few 'Leelas' of the Lord. The most important part of the Lord's final days of the exile is the enactment of the human role. How many different roles or forms the Lord has enacted in the 'Aranyakanda'. Since yesterday, the play that we all are witnessing is that being enacted on this stage; we see that the Lord is seated. In the 'Panchavati' Sri Lakhanlalji asks five questions and Siyaju is a silent spectator. In reply to these five questions, the Lord as a mature teacher or a Sadguru or as an able guide addresses Sri Lakhana. The five questions are, what is knowledge? What is disinclination? What is 'Maya'? That which you grant out of your compassion, what is this devotion? And what is the difference between God and man? While answering, the Lord has not followed the same sequence. The speaker is free to reply from wherever he chooses. The listener has the right to ask but the speaker can reply in his own way.

Sri Rama started the reply with the description of 'Maya'. My 'Vyaaspeetha' had followed a particular sequence yesterday. You all didn't say but I am sure that you must have thought that Bapu is not speaking in the same sequence as the Lord replied. Tulsiji viewpoint is that the 'Maya' should be described first though; Sri Lakhan's first question was regarding knowledge. I think that Tulsiji's view is that once the 'Maya' is understood, then knowledge can be understood very easily. That is why; he started with the darkness, i.e. 'Maya'. After more than five hundred years since Goswamiji, I feel that once the lamp of knowledge is lit, then the darkness vanishes automatically. So, if knowledge is understood then 'Maya' is just 'Tamas'. Once a lamp is lit then talking on the darkness is useless. That is why this alteration in the sequence. It is not that only I can do it, even you can take up the sutra as per your choice. In the game of fifty two cards, you are free to take or keep the cards of your choice. In order to unravel the secrets of life, you can choose your own sequence.

Sri Lakhan did not ask even once that why have you changed the sequence? The 'Buddha Purusha' or the awakened one, changes every minute. Yesterday, I had this question, 'Bapu. Sri Vinobha said that I am changing every moment. Then does the truth also change every moment?' The questioner has considered Sri Vinobha and truth as one and the same. I appreciate the faith of the person who has asked. The truth is changeless. It is the same at all times. But the devotee of the truth changes every moment. Sri Vinobha is a devotee of truth. The Sun doesn't change but the person seeing it, changes. The Sun appears different in different countries. The devotees of the

truth must be constantly evolving so that they don't shrink. If you are the devotee of the 'Ramcharitmanas' which is truth then this will never change because it is the truth. But, if you are its pious devotee or a sensible reader then you will change every day or in other words, you will be new every day. You will try and explore this truth in Quran, Geeta, and the Bible etc. An aspirant should be always new. One, who doesn't change, becomes dirty. These onion or potato sellers keep on wiping, cleaning and changing the place of their stock.

Just yesterday, I was saying about Vinobhaji in a discussion that the truth is the Himalaya. I was just saying that truth does not change and right now I am saying that truth is the Himalaya. In fact the Himalaya is changing; it melts and may be in centuries, it might cease to exist. There are many mountains even older than the Himalayas. Our 'Girnaar' is Himalaya's great grandfather. But the Himalaya that is within us is truth and it doesn't change. The Ganges that flows from it is love or 'Prema'. The truth within is Himalaya and the feelings that flow from it for everyone is love. And this love then ultimately suffuses in the ocean of compassion or it spreads in the form of compassion. Himalaya is gross or huge and it is truth. The Ganges which flows from it is also gross. Where the Ganges merges is the 'Gangasagar'. But the Ganges which flows from the Himalaya of truth within is devotion or 'Bhakti' or love and it merges not in the 'Gangasagar' but it merges into or turns into the 'Karunasagar'. Therefore, the truth doesn't change but its devotee changes and must change.

The second question is that what you utter or speak, what truth is it? Which is like Dharma, what is this truth?

Uma kahaun maein anubhava apna|
Satt Hari bhajana jagata sab sapna||

For understanding, there are three stops in truth. The first is the gross truth. The second is the subtle truth and the third is the nano or very subtle or minute. What we speak is the gross truth. This 'Styam vadda' one must speak. Many truthful people have changed but spoken the truth. Like, Sri Krishna is the embodiment of truth but He changes it. But it is the gross truth which could be for the benefit of the mankind or you remain quiet or you change it and then speak. The gross truth can at times be altered for the benefit of the mankind. Suppose, a murder is planned

and the murderer comes to you and fortunately, the one he was going to murder is also hiding at your place. And if the murderer asks you that whether you have seen so and so person or do you know him? At that time, if you say that there is no one with you and you are all alone. Though it is a lie, but for the protection of one's life and to establish righteousness in the society, it is welcome.

One truth is subtle in nature and it pertains to our actions. Like when the words and actions in sync. The other is the most subtle truth which is in thought. The learned scholars even call it the truth of the soul or 'Aatmik Satya'. This truth is unchanging but the follower or its practitioner changes every minute, so I believe.

There is a letter, 'Why did Vinobhaji say that he is scared of the saints or great personalities?' Well; I am not scared of the saints or great personalities. I meet them very casually and talk to them very freely. Now why did Vinobhaji say like that, you should have asked him then. How can I speak on his behalf that which saints he was afraid of and which he was not? Sometimes, great personalities have this fear out of shyness or respect. They know that this great man belongs to one and all and considers everyone as his own. His grandeur or his dignity is such that you feel hesitant to speak to him. Like there is the 'Leela' of 'Hari' similarly the great personalities too have their own 'Leela'. Lord Rama has said in the 'Kishkindhakanda' -

Dekhau taata basant suhawa|
Priya heena mohi bhay upjaava||

The Lord is telling Sri Lakhana that just see dear brother, what a beautiful spring season. Seeing it, I am feeling a bit scared in the separation of 'Sita'. 'The 'Rutt' is feeling scared of the 'Ritu'. It is incomprehensible. In the 'Kishkindhakanda' Sri Rama says that He is even scared of the monsoons.

Ghana ghamanda nabha garjat ghora|
Priya heena darpata mann mora||

When any 'Buddha Purusha' is firmly entrenched in your heart that he is an evolved Fakir then you feel scared that when he goes away we shall be nowhere. Absolute love gives birth to fear. The one's for whom you have absolute love, faith and confidence, you tend to be a bit worried for them and it is quite natural.

Yesterday itself it was said that the entire world would ask questions to Vinobhaji. He never asked any questions to anyone. But at times, he would ask 'Makarand Bhai Davey'. The greatness of the 'Buddha Prushas' is very difficult to fathom. The letter further states, 'We realize this in our practical life, do you also experience the same?' Forget about me. There are certain things that we cannot understand or comprehend. That is why, leave everything aside and just 'Hari bhajo'. Sri Tulsiji says in the 'Vinayapatrika', 'Hey Hari, kahi na jaaya kya kahiye?' What is your creation, what is this delusion, it is beyond our comprehension. Some say that the world is true, some say that it is false and some agree to both. Tulsiji says that one, who leaves all the three and just chants the name of the Divine, is indeed clever.

There is another question that in the 'Arannyakanda' the Lord tells Sri Narada very gleefully that 'Hey Muni. The one, who worships me leaving all other faiths, is 'Saharoshah'. What does 'Saharoshah' mean? It means gladly or joyfully devoid of any trace of anger. I am saying it very gladly that those who come to me with a total unconditional surrender leaving all other reliance behind are liberated crossing all barriers (Kritakritiya).

Therefore my dear brothers and sisters, the truth is changeless. Tulsiji has presented it in his own inimical style. The first question was about knowledge but the first answer was about 'Maya'. So yesterday, we were discussing these spiritual topics. 'Maen aru more tore ttey maya'. Tulsiji says that this me and mine, you and yours is 'Maya'. Our senses along with the mind, wherever they go, are in the realm of 'Maya'. Jagadguru Shankaracharya says, 'Paramesha shakti'. The 'Maya' is the power of the Divine. 'Anaadividy trigunateeta paraa'. This is the primordial supreme 'Maya'. 'Avyakta maya', Sri Shankaracharya says that which is imperceptible is 'Maya'. The world is shrouded in 'Maya'. The world is visible but the Maya is invisible. When one surpasses this, he can see the Maya but cannot see the Divine. It is a very confusing play. Therefore, remember the Master.

There is this story from the Aesop Tales that there was a pond which had many frogs. Children used to sit on the edge of the pond and throw stones at them. The frogs asked the children that what have we done that you pelt stones at us? It might be just a play for you

but for us it is the question of our lives. So this Maya, this entire manifestation and because of the different sutras given by you, we are quarrelling amongst ourselves and dying in the process. Who are you, we don't know. We don't even know your name.

Tu nishaanney benishaan hai,
tu baharrey sharmadi hai|
Tujjhey dekhna ibaadat hai,
teri yaad bandagi hai|

When the world forgets this principal religion then instead of becoming 'Aatmavaadi, they become Aatankavaadi' and kill and massacre their own brethren. Five thousand years ago, when the 'Mahabharata' war was fought, those killed were the members of the same family and no third person came in between.

Terrey darr par sar rakhna farz tha, sar rakh diya|
Ab meri aabaroo rakhna na rakhna tera kaam hai|
Zindagi ka bojha uthaa lena humaara kaam tha|
Hum ko manzil pe pahunchaana yeh tera kaam hai|

-Naseeb Banarasi

There will be love in this world when the veil of 'Radha' is stitched my 'Mariam' or vice versa. Baap! That is why; I call the 'Ramkatha' as the 'Premayagna'. This is my congregation of love.

Janaajey pe merrey likh dena yaaron,
Ke mohabbat karneiwala ja raha hai|

-Raahat Indori

We are discussing that the truth never changes but the person walking on this path should always be new. The canal has to flow following its limits but the Ganges does not follow any fixed path or sequence. The 'Ramkatha' also has been equated to the Ganges and therefore, you will not find a set flow or path in it. The chronological order followed by Sri Valmikiji has not been followed by Tulsiji. This is Tulsiji's own inimical style. Valmikiji has not written the topic of Ma Sita seeking protection in the fire God but Tulsiji has written. When you read the 'Sunderkanda' of the 'Valmiki Ramayana' you will find that when Sri Hanuman was burning the Lanka then a demon comes running to Ma Jaanki and says that the copper faced monkey who had come to you is being burnt. Hearing this, Jaankiji had tears in her eyes because, I have already accepted him as my son and now if he is being burnt, I can't bear it for I am his mother. At that time, Ma Jaanki says that 'If I have truthfully from the

bottom of my heart served my husband and the other Rishi, Munis, and saints and if in my life I have done truthful tapas and my husband is devoted solely to me then the fire burning the tail of Hanuman will not burn him and get extinguished. Tulsī's Hanuman till this moment was not even aware that his tail has been put on fire. Here, Vaalmiki enacts his 'Thumka'. Tulsiji does his own 'Thumka'. Morari Babu has his own 'Thumka'. Therefore, there came so many different definitions about Maya which have been discussed here. She is the primordial power of the Lord and is not visible out in the open. Therefore, my dear brothers and sisters please restrict yourself to your own area of operation and please act according to what your heart says.

Talking about 'Bhakti' the Lord says, 'Lakhan. Bhakti is such that it is independent and the knowledge and science are in its control, the one who has Bhakti is blessed and does not have to study the scriptures. In the remote rural areas you shall find that they are absolutely ill-literate but because of 'Bhajan, bandagi and bhakti, they have been blessed with so much treasures that the pundits were astonished.

Bhagati taat anupam sukhmoola|
Milai jo sant hoi anukoola||

Bhakti is a very easy path. The easiest path is that of love. The path of 'Gyaan and Vairaagya; is very difficult, very tough. To understand and to explain Maya is difficult. The difference between the 'Jiva and Shiva' is beyond us. Then just pray, 'Bhajan karo'.

Those who want to do 'Bhakti' should keep these four things in mind. 1) The Divine. 2) His devotees. 3) Fools and 4) those who are envious. Keeping the Divine in mind, love one and all. Befriend the devotees and seek their company. Be compassionate towards the fools instead of getting angry. Keep away from those who are envious without any disregard or hatred. Maintain safe distance from them. Tulsiji says, 'Udaaseena nita rahiya Gossain'. Therefore, the devotion or 'Bhakti' is a very simple and an easy option. The 'Manas' states that the path of knowledge is very tough, it is like walking on the edge of a sword. 'Bhakti' is an easy way but one can only get it, 'Milahi jo sant hoi anukoola'. The Lord says that 'Hey Lakhan. One can get 'Bhakti' only when a 'Buddha Purusha' is favourably inclined'. It is the Prasad of the happiness of a saint. The Lord enumerates a few steps

to obtain devotion.

Bhagati ke saadhan kahahu bakhaani|
Sugama pantha mohi paavahi praani||
Prathamahi vipra charana ati preeti|
Nija nija karama nirata shruti reeti||
Aehi kar phala puni bishaya biraaga|
Taba muma dharama upaja anuraaga||

First of all, to have utmost love at the feet of the 'Vipra'. Here, 'Vipra' is not used to define any particular cast but if you consider it to be a 'Brahmin' then also the 'Bhagwadgita' has defined the attributes of a 'Brahmin'. Lord Buddha as well as Lord Mahavira have also given the attributes of a 'Brahmin'. My 'Vyaaspeetha' has defined 'Vipra' as; Vi=Vigataha or mukta, Pra=Prapancha. The one who is aloof from all proximity. Whether he has been born in the family of a 'Vipra' or not is immaterial. In the 'Dohavali' Goswamiji says that 'Prema' is the body and the 'Prapancha' is the disease. So, the one who is bereft of all the copiousness is a healthy Brahmin. The second meaning of 'Vipra'; Vi=Viveka and Pra=Pradhaanata. Where there is the importance of 'Viveka' or prudence in life then such a person is 'Vipra'. The third meaning of 'Vipra' is the person who has strived to attain God in life. He has made special efforts to attain God. Sri Rama says that if you get such a 'Vipra' or a 'Buddha Purusha' then dear brother, it is the first step in getting devotion. Love his conduct and mannerisms. When you love someone then you want to speak like him/her.

Second, be involved in your work as directed by the 'Buddha Purusha'. If you engage in your duties rightfully then it can lead you on to the path of devotion. Sri Rama says that by this, gradually you will get detached from sense pleasures. One gradually starts getting aloof or detached. Once this happens, the Lord says that love or devotion for my lotus feet is created.

Shravanaadik nava bhagati dridhaai|
Muma leela rati ati mann maahi||
Sri Rama says that Lakhan, the nine types of devotion or 'Bhakti' need to be developed or strengthened. As you know, 'Srimadbhagwat' as well as the 'Manas' explain the nine types of 'Bhakti' and this is the scriptural explanation as well.

Shravanam keertanam Vishno
smarannam paadsevanam|
Archanam vandannam daasyam
sakhyam atmnivedanam||

'Shravanam' or listening is the first form of devotion. Not only listening to the 'Katha' but wherever there is a healthy discussion going on which is beneficial to all must be heard. To sing the glories of the Lord or 'Keertana' is a form of devotion also. To be engrossed in the thoughts or the Divine remembrance is a form of devotion. The 'Paadsevana' has two meanings. One is the service of the feet. 'Paad' also means a 'Paddy' or poetry meaning that to listen or recite or analyze any great piece written by the great personalities or any 'Bhajan' or a poem which carries a good message or a teaching. Either the 'Richa' of the Vedas or the 'Aayat' of the Quran or the Psalms from the Bible or the sutras of the 'Dhammapada', what difference does it make? To follow the word or sentence or the 'Pada' given by my 'Buddha Purusha' lifelong. This is a form of devotion. 'Archan' means worship as well as service. You perform the worship or the 'Puja' for three hours is great but if you go to a hospital and render your service for the patients, it is also an 'Archan' in my opinion. This in no way means that don't engage in worship. When you are doing any service then please do it correctly or with prudence. 'Vandan' or salute or offering obeisance from your heart is also a form of devotion. There is a great importance of 'Pranam'.

Faasalley sadiyon k aek lamhey maein taya ho jaathey,
Yadi dil mila lettey, haath milanney waley|

'Daasyam' means service or humility. He is my Master and I am His servant, He is my 'Saanyi' and I am His slave or 'Kinkara', He is my God and I am His devotee also falls in the purview of 'Daasyam'. 'Sakhyam' or friendship means to establish a personal relationship with God 'Tohey mohey naathey aneka'. 'Atmanivedanam' is a very high grade of devotion wherein the devotee presents himself the way he is. Further He adds –

Sant charana pankaja ati prema|
Mann krama bachana bhajan dridha nema||
Guru pitu matu bandhu pati deva|
Saba mohi kahan jaanei dridha seva||
Love at the feet of the saints and who considers all the relations of the Guru, mother, father, husband or friend as me is a devotee or a 'Bhakta' but;
Muma guna gaavata pulaka sareera|
Gadgad gira nayan baha neera||
gira nayan baha neera||

Kaam aadi mada dambha na jaakkey|
Taat nirantara basa maein taakey||

Lord Rama is telling Sri Lakhan that while singing my glories or talking about me or while offering his/her devotion to me one whose voice chokes, the body experiences a thrill of joy (Romaancha) and the tears begin to roll down the cheeks are the signs of devotion. Thinking about the Supreme, your eyes well up and you consider everyone as your very own or the embodiment of God. The evolved souls or Fakirs empathise with the suffering, poor, backward, deprived, and hungry or the disregarded lot of the society and they have tears in their eyes seeing their plight. To emotionally feel the pain of others is also a form of devotion. The evolved beings realize this. I am reminded of this couplet of Raj Kaushik –

Kabhi roti kabhi hanstee kabhi lagti sharaabi si,
Mohabbat karnneywalon ki nigaahein aur hoti hai|

The Lord is saying that one without any hypocrisy or falsehood genuinely feels overwhelmed just remembering me or repeating my name and is bereft of any desire or pride, dear brother; I am controlled by such a devotee. Lakhan, for whom by his mind, speech and actions his sole attention is focused on me and who prays without any desire, I reside in his heart. On hearing the description of devotion in reply to his query, Sri Lakhan was steeped into deep emotional fervour and places his head on the lotus feet of the Lord.

So Baap! This was the discussion about knowledge. It is quite a difficult subject. Devotion or 'Bhakti' is an easy and a very wide path, the path of love. After this important discussion, some time passes and 'Surpanakha' comes. Just see the sequence followed by my Tulsiji. First Sri Lakhan raises the five questions and the Lord replies in detail. An environment of devotion and yoga is established first and then is the entry of 'Surpanakha'. She is 'Ravana's' sister. Her husband was also killed by Ravana. She is a widow. The meaning of 'Surpanakha' is that her nails were as big as the winnowing basket. This is the difference between the western and the eastern cultures. It is the difference between the Indian traditions and the demonic traditions. The women of India keep their nails short and the hair long. In the west it is long nails and short hair. What I want to say here is that till such time as the

spiritual discussion about the five questions did not take place and a spiritual awakening did not happen, 'Surpanakha' didn't enter. But once a spiritual and a devotional atmosphere is created, she comes. This means that once one has attained knowledge, disinclination and devotion then the demonic powers come into the 'Panchawati' of our life. One who stays awake also has to undergo pain. But for the one who is asleep or unconscious, what's to him? Everything is over. The darkness bothers the enlightened and the wise.

The saints have visualized 'Surpanakha' in many forms. One interpretation is that she is the embodiment of attraction or attachment. Only when we are detached, the attachment will bother us. The second meaning is proclivity. She is evil and she is like the feminine serpent. She is more poisonous than the snake. Seeing Sri Rama and Lakhan's exquisite beauty she gets aroused. She wants to get their favour but her form is ferocious. She is an illusory demines. She assumes a very beautiful form and comes and tells Sri Rama that I am yet to see a handsome man like you. This is also true that who can compare with Sri Rama. Her second statement was a blatant lie that there is none to compare in beauty with me. In a way, she was right that who could compare with her? I have been looking for a man to suit me. In all the three 'Lokas' I did not get anyone to match me and that is why, I am still unmarried. Seeing you, my heart feels that you are the one so I would like to marry you. The Lord said that the one standing there, my younger brother is still a 'Kumar'. Here 'Kumar' means a prince because Sri Lakhan is also married. But one has to reply in the same language as he is asked. The Lord was trying to indicate that in spite of she being a widow, she is claiming to be unmarried in the same way, Lakhan is also a 'Kumar'. She goes to Sri Lakhan. Attachment is very fidgety and keeps on changing places. The Lord hints Lakhanlalji that she is a terrorist and evil hearted so to punish her is no sin. Sri Lakhan cuts off her nose and ears in this 'Leela' but if attachment goes near an awakened being, is bound to get the nose chopped off. Lamenting, she goes to 'Khara & Dooshana'. She tries to instigate them by saying that shame to your valour. With brothers like you and this is my state? They ask her that who did this to her. She says that in the 'Panchawati' two handsome princes have come and they are accompanied by a

beautiful maiden. The younger one did this to me. With an army of fourteen thousand demons, they attack the 'Panchawati'. A tumultuous battle ensues. 'Khara & Dooshana' are passion and envy. The Almighty liberates them.

'Surpanakha' then comes to Ravana's court and expresses her anguish by saying that what use is it to have a brother like you and I scoff at your power and valour. He asks her that how did she get to this state? She gives him the details and knowing his weakness tries to lure him by saying that there is no one in your palace to match the beauty of the maiden who is with the two princes. This set his mind to think that one who can kill 'Khara & Dooshana' has to be someone special because they match me in strength. None other than the Almighty can kill them. If the Almighty has incarnated then I am not cut out for 'Bhajan' because my nature is 'Tamas'. Therefore, I should create enmity with Him so that His arrow can liberate me. The next day he goes to 'Mareecha' and asks him to take the form of a golden deer. Before this, Lord Rama had already executed His divine plan. When Sri Lakhan had gone to the forest to get some fruits, He tells Ma Jaanki, 'Devi. This is the last part of my Divine play. I would now like to enact my human role to perfection. If you remain with me, I will not be able to kill the demons as you being the mother of this creation will not let me do so. That is why, please enter the fire and be there in its safe custody.' Ma Jaanki enters the fire keeping her illusory form behind. We shall discuss further tomorrow.

Yesterday, we all celebrated the birth of Lord Rama. Simultaneously, Mata Kaikayei gave birth to one son and Mata Sumitra had twins. The festivities of the Lord's advent continued for a month and people thought that there was no night in between. Guru Vashishtha and the saints came to perform the 'Naamkarana' ritual of the four princes. Seeing the dark hued one playing in the lap of Mata Kaushallya he says that the one who is the embodiment of bliss and by repeating his name the creation will feel restful or peaceful, I name him Rama. The one who is in the lap of Mata Kaikayei and looks similar to Rama and has a similar nature, who shall nourish the creation, I name him Bharat. Now, out of the two in the lap of Mata Sumitra, the first one whose name will eliminate enmity, I name him Shatrughna. The other, who is the

embodiment of all the noble traits and is the supporter of this universe, I name him Lakshmana.

My 'Vyaaspeetha' has maintained this that the name of the four brothers is a message for our lives. We repeat 'Rama-Rama'; this is the 'Mahamantra'. Tulsiji wants to tell us that chant 'Rama-Rama' keeping Bharat in mind. Bharat means to nourish. The devotee of Rama should not exploit anyone. The third name 'Shatrughna' implies that we must not harbour envy towards anyone. Let the others be envious of you if they like but you must not have any enmity. The one who chants 'Ramanaam' should be the supporter to the people by paying the fees for the poor students, feeding the hungry, tending the sick according to your capacity. After naming the four princes, Guru Vashishtha says that O' King. These four are the essence of the Vedas. After this the 'Yagyopaveeta Sanskara' is performed and the four brothers proceed to the 'Gurukula' for their education. In a short time, they finish their studies. They began practicing all that they had studied. They go to the banks of the river 'Sarayu' to play with their friends and they respect all the elders.

Once, Sri Vishwamitra who was being disturbed by 'Mareecha and Subahu' came to Maharaja Dasarath to ask for Sri Rama and Lakhana. The sages and seers of our land never asked the rulers for any wealth but would demand their progeny to protect the heritage of the country. The two brothers leave along with the sage after seeking the blessings of all. On the way, Sri Rama liberated 'Taadaka' just by an arrow shot. The next day, the two of them stand in protection of the 'Yagna'. Mareecha came and the Lord shot a blunt arrow to fling him across the seas. Subaahu was burnt to ashes with a blazing arrow. Destroying the demonic forces, the Lord stays there to establish the Vedic culture. Then Guru Vishwamitra says that a great 'Dhanusha Jagya' is taking place at 'Janakpuri' and let us go and fulfil that 'Yagna' also. The trio leave and on the way, the sage narrates the tale of 'Ahillya'.

'Maharaj. She is the wife of the sage Gautama who has not sinned but is cursed. She needs the holy dust of your feet'. The Lord touches the holy dust of His feet and instantly there was a great transformation. Thus being blessed, 'Ahillyaji' springs to life with a renewed vigour and motivation. She attains her desired boon and proceeds to the eternal abode of her husband. My 'Vyaaspeetha' says that the society not only needs thinkers but needs redeemers as well. After the redeemer, we need the acceptor. During the Krishna Avatar period, great work was done. Sixteen thousand imprisoned women were freed and accepted back in the society. Anyone can commit a mistake; after all we are mere mortals. There is this sher of Dixit 'Dinkauri'–

Ya toh qubool kar meri kamjoriyon ke saath,
Ya phir chodd de mujhhey meri tanhaayion ke saath|
Laazin nahi ke harkoi ho kaamyaaab hee,
Jeena bhi seekh leeyiye naakaamiyon ke saath|

So this topic of 'Ahillya' is indeed a great motivator. My dear youngsters, if there have been a few mistakes in life then there is no need to brood over it, Sri Rama from 'Ayodhya' will have to come barefooted to uplift you.

Coming to banks of the Ganges, the Lord asks Guru Vishwamitra that which river is this. To purify his speech Sri Vishwamitra narrates the entire story of the decent of the river Ganges. I appeal from the 'Vyaaspeetha' that all of us should sincerely try that the holy Ganges is not polluted. They proceed and reach 'Janakpur'. Maharaja Janaka comes to meet the revered sage and on seeing the two brothers accompanying him ask who they are. I am not a body centric (Videha) and no form can attract me but like the Greek partridge gets attracted to the moonlight, why is my mind getting attracted towards them? The sage gives their introduction to the king. Along with Guru Vishwamitra, Sri Rama and Lakhana are accommodated at the 'Sundersadana'. They have their lunch and take rest. Now you too have lunch and take some rest.

The truth is eternal and does not change. Though the truth is changeless, its devotee changes every moment. The Sun does not change but the onlooker or the one seeing it changes. The Sun appears different in different countries. The devotees of the Sun should be ever evolving. They should not shrink. If you are an ardent devotee of the 'Ramcharitmanas' then it will never change for you because it is the truth. But try and see whether you see the same truth in the holy Quran or not? Whether the truth you see in the Quran is visible to you in the Gita or not? Also try and see whether the truth of the Gita is there in the Bible or not? The devotee must keep on evolving or else he will become dirty or ragged.



In the 'Leela' there is a performance
whereas in the 'Charitra' one has to live it

Baap! In this sacred text comprising of seven 'Sopaana', the 'Ramcharitmanas', we are focussed on the 'Aranyakanda' and are having a discussion about the same. Here, when the Divine incarnates then two words are used. Many people feel that this ideology of an Avatar is in itself wrong. A revolutionary saint from Gujarat, 'Swamiji Maharaj' believes that this entire concept of an Avatar is wrong. Everyone is free to have their own opinion. If we consider God to be the Almighty, i.e. 'Kartum akartum annyathakartum' or all powerful who can do anything and everything then He can assume a form of a human or remain formless. Then we use two words, 'Leela and Charitra'. There is a basic difference in them. I am delighted with the fact that just now, two booklets were released by the 'Vyaaspeetha', the 'Manas – Godaavari' and 'Manas – Karunanidhaan' and it is distributed as the Prasad which contains the edited transcripts of the essential topics. Our dear Nitin Bhai Vadgama by his wisdom and prudent writing along with his team offers this as a service free of cost. These booklets are also distributed as 'Prasad' without any consideration. It contains the topics of the 'Katha' as well as its essence and sometimes when I go through them, I recollect the pure and essential thoughts expressed therein. I express my happiness for the same.

In the 'Leela' there is a performance and in the 'Charitra' one has to live it. This is the basic difference. When Rama is doing His 'Leela' then He is enacting His role. Like when Ma Jaanki is abducted, He laments and weeps on her separation wherein He is enacting the human role to perfection. When she enters the fire, it is a 'Leela'. That is why Goswamiji says, 'Maein kachu karaba lalit nar leela'. I am going to perform a special role for the benefit of mankind. Because, as the Divine, He is devoid of all imperfections. So He is doing a performance. Like the 'Krishnaleela'. Even today, we have the performance of the 'Krishnaleela' though we are not Krishna. We enact the role of Krishna. So many 'Ramleelas' are performed all over the world. There also we are not Rama but we enact His role. Sri Rama and Krishna lived their respective 'Charitra'. So Goswamiji uses this word in the 'Aranyakanda' that now please listen to the sacred 'Charitra' of the Divine. Then, within this 'Charitra' itself, the Lord enacts the human role. Was He not aware but still the Lord enacted the part of crying.

Yesterday, I got this question that when the Lord is omniscient then did He not know that 'Mareecha' has come as the golden deer and he is an imposter? Let us keep the Divine aside for a moment, Yaar. Even you and I would know that there can't be a golden deer. He can have a golden skin but can't be a live golden deer. Gold is an inert substance. When gold becomes 'Lakshmi' then it becomes animate. In my opinion, money is available easily but is very difficult to spend, on the other hand the 'Lakshmi' is very hard to earn but you can spend it for charitable purposes very easily. In the 'Puranas', the 'Lakshmi' is obtained after a lot of efforts. The Devas and the demons plan out the entire exercise of churning the ocean and then after a lot of efforts, 'Lakshmi' comes out. It was obtained after a lot of efforts but when she came to Lord Vishnu, He sent her to the people depending on their worthiness. What I mean to say that as we see this basic difference between money and 'Lakshmi', similarly there is a very basic difference between 'Leela' and 'Charitra'.

One has to live the 'Charitra'. When Gandhiji wrote his autobiography, then he states in the preface that he had no intentions of writing his autobiography. I just wanted to present my life how I have lived and that is why I have also named it, 'My experiments with truth'. It carries the various experiments I have conducted during my lifetime. To say that my life itself is my message is very difficult. To be at the head of the Chief Justice of the Supreme Court is no ordinary achievement, Sahib. It is the achievement of his character or 'Charitra'. Gandhiji has written that he was born in the 'Vaishnava' family. When I was very young then my mother used to take me to the 'Haveliji' but somehow, it never appealed to me. The very outspoken Babu says that somehow, the grandeur of these places did not appeal to him and many of the customs and rituals were intolerable for him. I have been highly

influenced by 'Rambha', the lady who used to work in our household as the maidservant. This is the 'Charitra' and the philosophy of his life. He says that in his childhood, he used to get very scared of ghosts and spirits and he used to start shivering. At that time, 'Rambha' used to tell him that when you feel scared repeat 'Rama-Rama' continuously and the fear will go away. This cemented the faith for the 'Ramnaam' in my life. Gandhi Babu says that he has more faith in 'Rambha' than he has in the 'Ramnaam'. I have faith in 'Hari' but more than that I have a greater faith in the 'Buddha Purusha' who introduced 'Hari' to me.

Gandhiji says that the second influence in his life was of 'Laagha Maharaj' who was the priest of the 'Ramji Temple' of our village and every day evening, he used to recite the 'Ramcharitmanas'. He used to sing the 'Dohas, Sorthas and the Chaupaais' very beautifully. Since then the 'Ramnaam' has attracted me and left an indelible mark on my mind. I salute that priest. 'Mohandas' was born out of the womb of 'Putli Bai' but Mahatma Mohan was born out of this 'Ramnaam'. That is why; it is a 'Charitra'. Performance is an art. They act in such a manner that the spectator is spell bound and gets totally immersed into it. The heights of the 'Charitra' or character cannot be attained in the performance. Goswamiji, while naming the text says –

Ramcharitmanas aehi naama|
Sunat shravan paaiya bishrama||

The performance cannot be permanent, it is time bound. It is a stage performance but not the philosophy of life. The 'Charitra' is this philosophy. This was given by Gandhi, Vinobha, Krishna and so many others. 'Leela' comes on the stage whereas; one has to live the 'Charitra' in life on earth. Gandhi Babu says that a lot of Jain monks used to come to my father. My mother used to give them alms. We used to have 'Satsanga' with them. Even the 'Buddhists' used to come. All these facts have been written by him. This is the 'Gandhicharitra'. It's good that plays are written on the lives of great men and they are staged but this is the veneration of their 'Charitra'. But after all, a performance is a performance. Goswamiji announces that now listen to the sacred 'Charitra' of the Lord.

Therefore, we are seeing some 'Leelas' and some 'Charitra' in the 'Aranyakanda'. The 'Leela' has to be seen whereas the 'Charitra' has to be heard. In

seeing the 'Leela' many great ones have also been baffled. 'Sati' went to see the 'Leela' and got caught in it. In the battlefield of Lanka when the Lord was enacting His role and got tied by the serpents, Sri Narada tells Garuda that go as the snakes are your food so go and release the Lord. Sri Garuda does exactly as he was told and the Lord is freed from the hold of the serpents. But this 'Leela' of the Lord, put Garuda in a bind that one who can't free himself from the hold of the serpents, how can He be the Divine? In whose Maya this entire creation is bound, got bound by these little snakes? How can He be the 'Brammha'? The 'Leela' confused him. Garuda returned after freeing the Lord but was burdened with confusion and doubt. The 'Leela' creates doubts or questions but the 'Charitra';

Gayahu more sandeha sunehu
sakal Raghupati charita|

The same Garuda who was confused and perplexed on seeing the 'Leela' now on hearing the 'Charitra' of the 'Leeladhar' from a 'Buddha Purusha' all my doubts and confusions have gone. In the court, visual witness or testimony carries weight but in 'Bhakti', listening is far more important. Guru Nanakdev says, 'Sunniye dukha paap ka naasu'. Many people may ask that what is the use of hearing so many 'Kathas'? Don't listen to them. They seem to be ignorant of the fact that if a good quality seed is sown then it has to sprout sooner or later, it can't go waste. Gandhi Babu says that in my mind the seed of the 'Ramnaam' was not sown by any text or a saint but was sown by 'Rambha'. He agrees that though he was not chanting the 'Ramnaam' so much in the early days but the seed was still alive and growing surely and slowly.

The hearing is a very valuable thing and that is why, yesterday in the 'Aranyakanda' when this line had come up, 'Shravanaadik nava bhagati dridhaai'. The Vedanta also begins with 'Shravana'. 'Shravana, manana and nidhidhyasana'. 'Leela' is not a 'Katha', it is a performance. So now in this flow of the 'Charitra' a portion of the 'Leela' is coming in between. Sri Lakhanlalji has gone to the forest to gather some 'Kand-moola and fruits'. On the other side, 'Dashanana and Mareecha' who was flung away during the 'Yagna' of Sri Vishwamitraji Maharaj, get ready to enact the part of abduction. Ravana goes to Mareecha and requests him to become the golden deer. He says the two princes from 'Ayodhya' have come and are

staying in the 'Panchawati'. Accompanying them is a very beautiful maiden. The younger brother has insulted my sister 'Surpanakha'. They have liberated 'Khara & Dooshana'. I have to abduct this maiden at any cost. You become the golden deer. Mareecha asks him that have you ever seen Raghukula Nandana Rama. Have you heard about him? Ravana says that maybe he has some shortcomings or a problem because of which He has been exiled. Mareecha thought to himself that with a blunt arrow he was flung this far now if he is shot with a pointed arrow, he is sure to die. If I go, Rama shall kill me and if I don't then this cruel Ravana will kill me. Death is certain my dear brothers and sisters. We have to decide for ourselves while listening to the Charitra that whether we choose to die thinking about the Divine at His hands or at the hands of world. There are certain instances in the world when the death had to wait. Either in the case of 'Nachiketa' who was waiting for the Lord of Death when he was not available. Or, Sati Savitri, who could bring back 'Satyavaan' from the hands of death. But an exception can never become a rule. Here, there is a 'Niti Vaakya' that has come and is very beneficial to us. Mareecha thought that if I oppose Ravana, he is bound to kill me. In the world, an intelligent person should not oppose these nine people unnecessarily.

Shustri marmi Prabhu satha dhani|

Baid bandi kabi bhanas guni||

One, 'Shustri' or armed. We should not take cudgels with a well armed person. The armed man can surely kill the unarmed one. I will not place this on a very pedestal because even though the other person is unarmed, the armed person can hurt the physical body but the truth will remain untouched. Only yesterday, I learnt this that in Assam there is a Vinobha Ashram and during the war with China, many Dharmic people lived there like Muslims, Hindus, Buddhists, Jains, Christians, etc. When it was attacked, the people ran away. Some women who were initiated by Vinobhaji did not run. This ashram is there even today. An armed outlaw is still better than a 'Luchha'. And the fiery combination of arms as well as 'Luchhai' is lethal. Some armed men are very cunning.

The one who shot Mahatma Gandhi was an armed person. Gandhi Bapu died. He is a living 'Charitra' and shall remain so for ages as he is immortal. When I see his pictures in the airports,

courts and offices, I feel nice. For people like us it is fine that we need to deal with the armed one politely, amicably and do not enter into any confrontation with him. But where there is law or genuineness then what?

The second is 'Marmi'; the one who knows our secrets; we should not oppose him because he might reveal everything. The third is 'Prabhu' or the Almighty, the Master, we should never oppose Him. Rama is the Divine. Nobody could defeat Him instead, 'Ravana' got defeated. This is what 'Mareecha' is trying to explain to 'Ravana' that opposing Him will be a great mistake and he too thinks about it. The fourth is a 'Dhani' or a wealthy person. This is a matter of behaviour or dealings. Because of the effect of the 'Kali', all the virtues lie in wealth. By the money power, people do what they want. He will not be able to negate the truth but can trouble it somewhat. Nawaz 'Deobandi' Sahib's 'Sher';

Maza dekha miyan sach bolney ka?

Jidhar tu hai udhar koi nahi|

There is no need to get very close or avoid the wealthy man, just keep safe distance. The fifth is 'Shatha' or a fool. Don't unnecessarily get involved with a fool because it has no meaning and the people will also say that after all he is a fool and now you too. The sixth is the 'Vaidya' or a doctor. Don't oppose a doctor and follow his instructions in order to be cured. I have classified the 'Vaidya' as; 'Oonthvaidya, Loontvaidya, Jhoothvaidya, Khoonthvaidya and the Aakramakvaidya.' In spirituality, the 'Vaidya' is the 'Sadguru'.

Sadguru baida bachan biswaasa|

Sanjam yaha na bishaya ke aasa||

Sadguru gyaan biraag joga ke|

Bibudha baid bhava bheema roga ke||

The physical ailments are different and Tulsiji says that there are a few mental or internal ailments, which have been discussed in the 'Uttarkanda' and the 'Vaidya' is the 'Sadguru'. To have faith on the words of the 'Sadguru' helps in curing the mental ailments. In Gujarati they say;

Vaida gharna wattella ee koithi nahi samjhaaya,

Bhai, aenney bharoso rehvaaya re.

In certain things, you have to have faith.

The seventh is 'Bandi', don't oppose the prisoner or a captive or the imprisoned poet. Don't oppose the creators. 'Kavi' is a name of the Divine. This

could also mean that don't be opposed to the Divine. 'Kavi' is also a characteristic of a saint. Therefore, don't be opposed to a saint. The creators need to be honoured. Eighth is 'Bhaanas' or a cook. Don't be opposed to your cook and the ninth is that don't oppose the wise or the learned.

'Mareecha' thought that he should not oppose any of these nine people. In this light, to oppose 'Ravana' will not be correct. Quite a few of these qualifications apply to him like he is a 'Shustri, Marmi, Shatha, Swami and Dhani.' Though he is not a 'Vaidya' but the world's best 'Vaidya' 'Sushena' lives in his kingdom. He is a 'Kavi' also and has written the wonderful 'Shiva Taandava Stotra'. In other words, 'Mareecha' is trying to tell 'Ravana' that all the nine are present in Sri Rama so please don't oppose Him. Sri Rama is the 'Rannrangadheeram' and 'Sarangapaani'. In the 'Bhagwadgita' Sri Krishna tells Arjuna that amongst the archers, I am Rama. Sri Rama is armed and He knows all. 'Jaga pekhaana tum dekhanhaarrey|Bidhi Hari Sambhu nachaavana haarrey||' Sri Vaalmikiji says that even Lord Bramha and the others cannot know you whereas, you know all. Being omnipresent and omniscient, you are within everything and are the knower. Nothing is hidden from you. Sri Rama is God. Rama is though not a fool. Who can be wealthier than Him? Seeing Maharaja Dasrath's wealth, even 'Kubera' used to be ashamed. He is the supreme doctor of this creation. His 'Ramnaam' itself is the most potent of all medicines. 'Jaasu naam bhava bhesaja'. The 'Ramkatha' is a 'Vaidya'. 'Kavi' is the name of the Divine. In the 'Ramcharitmanas' Sri Rama shows His poetic qualities at number of places. 'Bhaanas', He is greatest chef in the world who makes everything tasty and digestible for us. 'Gunnvaan', he is the store house of all virtues.

When 'Mareecha' saw certain death on either side then he decides that it is better he dies seeing the divine feet of the Lord. When he comes to the 'Pachavati' along with 'Ravana', Tulsiji shows the disposition of his mind. 'Mareecha' thinks that how fortunate is he. I am going as a deer. Sri Rama will be chasing me to hunt me down. The deer has the tendency to look back while it runs, therefore as a deer I shall be able to see Lord as I run. Today, I am the most fortunate being on earth. This was the plan for Ma Jaanki's abduction but the plan of Sri Rama was merely

a performance. He wanted to play the human role to perfection.

Tumha paavaka mahu karahun nivaasa|

Jyon lagi karau nisaachar naasa||

Sri Rama says that 'Seetey. Till such time as I fight the demons and liberate them please be in the safe custody of the Fire God.' Ma Jaanki, meditating on the lotus feet of the Lord in her heart enters the fire. Sri Lakhan comes back carrying the fruits and flowers. He bows down to Sri Sita-Ramji and Tulsiji says, 'Lachimanhua yaha marama na jaana'. Even Sri Lakhan could not make out that it was the illusory form of Ma Jaanki so what to talk about ordinary mortals like us who are steeped in attachment and infatuation. Only those whom the Lord wants can know.

The Lord was chasing the deer because He wanted to fulfil the desire of His devotee. 'Mareecha' is a lover of God. Secondly, the Lord thinks that it is time for Him to leave the 'Panchawati'. Till such time that I am present, Ravana will not be able to enter. He also thought that Sri Lakhana will also have to be drawn out for the execution of His plan. It was a very interesting ploy. He did not say anything in advance but just as He was leaving, He instructed Sri Lakhana that the demons roam around in the forests so don't leave Sita alone.

To liberate 'Mareecha' the Lord ran after him. The Lord also loves to chase His devotee. He reached at a safe distance and shot an arrow. As 'Mareecha' fell, he uttered 'Hey Lakhan.' but internally, kept on repeating the 'Ramnaam'. He repeated 'Lakhan' thrice and Ma Jaanki heard it. She asks Sri Lakhan to rush as his brother seems to be in danger that is why He is calling out your name. Today, on hearing these words from her, he thought that what is my mother saying? 'Mareecha' called out his name and how is she construing it to be the voice of Sri Rama? This is the sheer magic of the Lord's divine play. I feel that one, who is struck by Rama's arrow, becomes Rama. Because 'Mareecha' has now become 'Ramroopa', he is sounding like Sri Rama. Sri Rama says that he who has my 'Darshan', he attains me. Therefore, this person had the 'Darshan' of the Lord and was even struck by His arrow so his attaining the form of the Lord is not surprising. Sri Lakhan never argues nor disobeys Ma Jaanki. But today he was forced to speak up in the situation and says that 'Ma. My Lord can never be in

danger'. By a mere twitch of His eyebrows the creation can be destroyed and can devour death, He cannot be in danger. I have been asked to protect you. How can I disobey Him and go?' At this, Jaanki utters a few touching words. By the impelling from the Lord, Sri Lakhan's mind is shaken or my Dada used to tell me that 'Jaanki' reveals the secret that Ma Sita is in the protection of the fire and this is only her illusory form. Therefore, she tells him that he can go because she is not the real Sita. The fire happens to be Ma Jaanki's 'Sasural' or in-laws house. Sri Lakhan leaves in haste and seeing that Jaanki is unprotected, Ravana enters in the garb of an ascetic and calls out, 'Bhiksham dehi bhavatu'. Ma Jaanki is in her illusory form or a mere reflection and in other words, Ravana has come to put his hand in fire. Ravana kept on saying and Ma Jaanki could make out that he is not an ascetic. An ascetic is debarred from touching the fire and the firebrand Sita understands that he is an imposter. It is said that if a person is a 'Mayavi' or possessing illusion then he can change the form but cannot change the voice. His voice was not like an ascetic, 'Bolehu bachana dushtha ki naai'. Ma Sita thinks that the ascetics are revered by we 'Raghuvanshis' but he sounds like a wicked person. There are few heated arguments and Ma Jaanki steps out of the hut and the angry Ravana just picks her up and ran in his chariot.

On hearing the wail of a hapless woman, Jataayu spreads his gigantic wings and tries to stop Ravana. They engage in a duel fight and striking by his pointed beak repeatedly, Jataayu succeeds in wounding Ravana. When he fell down for a moment Jataayu thought that he should blind him so that he does not lift his evil eyes on any woman in future. He desists from doing so obeying the moral rules of combat which forbids you from attacking the wounded. There was this time of Rama when there was dharma in war and now there war in the name of dharma. Ravana attacks Jataayu and cuts off his wings. Thinking of Sri Rama's noble deeds, Jataayu falls down. Just after the town of 'Kishkindha', lies the 'Rishyamooka Parvat' and Ravana goes flying across. He keeps Ma Sita in the 'Ashok Vaatika' under an Ashok tree and keeping the she demons as her guards, he goes away.

Here, Raghava returns on killing the antelope and Sri Lakhan comes running behind. Sri Rama says

that Jaanki is all alone. You disobeyed my words and came here? Our family is known for upholding the value of the word. Sri Lakhan says that I am sorry my Lord but Ma forced me to go to you. This is all a part of the divine play or the 'Leela'. On seeing the deserted hut, the Lord started weeping like a worldly man. On seeing the Lord weep the birds and animals of the forest also began to weep. The forest reverberated with the sound of crying. After Sita left 'Panchawati', the Lord did not stay there even for a minute and set out. Once the 'Bhakti' or even its feeling goes away then the inner Rama also leaves behind her. Being grief stricken the Lord says that Lakhan. I will not be able to bear the separation of Sita. Moving forward in search of her, they see the wounded 'Jataayu'. He had somehow held on to his breath with the hope of seeing the Lord one last time. On enquiry by the Lord he says that Ravana has hurt him in combat while he was running away carrying Ma Jaanki. I tried to stop him to the best of my ability but he chopped off my wings and ran away. Jataayu breathes his last in a lap of the Lord and he is cremated by Sri Rama. He attains the 'Sarupya Mukti'. A carrion eating vulture has been granted the salvation which is very difficult even for the yogis.

Looking for Ma Sita, the two brothers move forward. They see the demon 'Kabandha' blocking their way. He is killed and liberated by the Lord. Then he arrives at the 'Shabari' ashram. She is waiting with the firm faith on the words of her Guru 'Matanga'. He had said that Rama will come to your doorstep, wait patiently and remember Him always. A point needs to be noted here that mostly all the great personalities have come to Rama like Sri Vishwamitra, Sri Janaka etc but the Lord walked up to those who are lowest, overlooked or the downtrodden. He went to the Shabaris, Ahillyas, Kewats and the forest dwellers. Shabari falls at His feet and says –

Adhama te adhama adhama ati naari|
Tinha maha maein matimanda aghaari||

There are a few fools who in spite of having born in this land, overlook the Indian culture. They have not understood this great step taken by the Lord in going and meeting 'Shabariji' and speak about it carelessly. They have made certain irresponsible statements overriding the inner voice of Rama. After the installation of the 'Ramrajya' in 'Ayodhya', the Lord reminiscing on His travails during the exile says that

He is yet to taste the sweetness of the berries given to Him by 'Shabariji'. 'Shabari' asks Him that how does she pray? I am lowest of the lowly. Even the word she uses for herself is inappropriate. If someone calls the other person as the 'Adhama' then in fact he is even more 'Adhama' than the one he is calling. Only a despicable person can see the other to be despicable. Why Sri Rama does not find anyone to be an 'Adhama'? Tulsiji says that even the 'Gannika' is not 'Adhama'. 'Shabari' says that she is illiterate, lowliest of the lowly and a thick headed woman so how can she venerate Him? The Lord says that He does not see the caste or the creed or the family or the dharma or the greatness. I only accept the relation of love or 'Bhakti'.

Navadha bhagati kahahun tohi paahi|
Saavadhaan sunu dharu mann maahi||

The devotion explained to Sri Lakhana was the scriptural 'Shravanadik Bhakti'. Here, in front of an illiterate simple woman, the 'Bhakti' becomes simpler.

Prathama bhagati santana kar sanga|
Doosari rati mumma katha prasanga||

With honesty and seriousness even we can practice these nine types of 'Bhakti'. Sri Rama says that the very first 'Bhakti' is the company of a saint. Then the immediate question will crop up that in today's times, who is a saint? My answer is that one who is stationed in knowledge, the foundation of devotion and perseverance of karma is a saint (Gyan ki avastha, bhakti ki bhumika aur karma ki sthiti). Such a saint is called the 'Rukhadd'. Vinobhaji is a 'Rukhadd'. One who is wonderful, avadhoot and realized is the 'Rukhadd' (Adbhut, avadhoot aur anubhoot). To be interested in hearing the 'Katha' is the second type of 'Bhakti'. We are all seated in the company of a 'Buddha Purusha' like Sri Tulsidasji, this is our first 'Bhakti'. You all are listening, it is the second. To do anything leaving aside any pride whatsoever is the third. Singing the glories of the Lord sincerely without any hypocrisy is

the fourth. To perform the 'Japa' of any Mantra or the Divine name of the Lord is the fifth. The sixth is the control of our senses with correct understanding and to reduce the workload gradually. The seventh is to see the entire creation as His image or Him.

Kissko patthar maarrein Kaiser kaun paraaya hai?
Sheeshmahal maein har ek chehra apna lagta hai|
-Kaiser

Sakal lokma sahunney vanddey ninda na karrey keni re'. Thus speaks my Narsihji. Therefore the seventh 'Bhakti' is 'Siyaram maiya sab jaga jaani', seeing the world as the embodiment of the Divine. Even in a dream, not to see faults in anyone is the eighth. Seeing faults obstructs this 'Bhakti' of ours. To be satisfied with what you get after your sincere and honest efforts is the eighth. You should labour but be happy with what you get.

Navam saral sab sana chala heena|
Muma bharosa hiya harasha na deena||

Gotra, attitude (Vritti), speech (Vaani) to maintain simplicity or humility in all is the ninth 'Bhakti'. The simplicity which is devoid of deceit. Ultimately a firm faith in God is the last form of devotion. After the faith has come then neither does happiness excite you nor does failure upset you.

Sri Rama says that all the nine are very easy but even if someone practices any one out of them that too is dear to me. Then He tells 'Sabariji' that you embody all the nine within. He granted her fulfilment and accepted some fruits and flowers from her. Shabari concentrates her mind within and with the power of the 'Yogagni' she offers her physical body in the SACRED FIRE OF THE YOGA from where there is no coming back. After granting her salvation, on her directions, The Lord comes to the 'Pampa Sarovar'. The Lord is seated gleefully on the banks of the lake and Sri Narada arrives. This is the last topic of the 'Aranyakanda' and we shall discuss it tomorrow.

In the 'Leela' there is a performance and the 'Charitra' has to be lived. This is the basic difference. When Rama is in 'Leela' then He is acting. Like when Ma Jaanki is abducted, He is weeping inconsolably, this is his acting. Ma Jaanki is safe in the protection of the fire; this is a 'Leela'. That is why Goswamiji uses the word, 'Maein kachu karaba lalit narleela'. I am going to undertake a special performance for the benefit of mankind. Because as God, He is free from all perturbations and He is acting, like the 'Krishna-leela'. Even till this day, the 'Krishna-leela' or the 'Ram-leela' are staged. We are not Krishna? We enact His role. Similarly, in the 'Ram-leela' also we are not Rama but try and play His character.



The core essence of the 'Ramcharitmanas' is truth, love and compassion

Baap! On the final day of this nine day 'Ramkatha', the Honourable Governor of Uttar Pradesh Sri Ram Naikji is amidst us. His coming is the respect the 'Rajpeetha' has expressed towards the 'Vyaaspeetha' and it is his humility. I welcome the respectable Governor from the 'Vyaaspeetha'. As such, in his life time he has held various positions and has been coming to the 'Kathas' out of his respect and faith towards the 'Vyaaspeetha' and I am a witness of that. The 'Rajpeetha's' coming to the 'Vyaaspeetha' is also their duty and he has been fulfilling it. The 'Rajpeetha' comes to the 'Vyaaspeetha' often and the 'Vyaaspeetha' always respects it. We are all delighted that you took out time to be here. To you, the officials accompanying you and my dear brothers and sisters, I offer my 'Pranams' from the 'Vyaaspeetha'.

Out of the seven 'Sopaans' in the 'Ramcharitmanas', we are discussing the third 'Sopaan' i.e. the 'Arannyakanda'. Since Sri 'Sita-Ramji' are universal and therefore I extend my greeting to you as well as the entire universe on this auspicious fifth day of the month of 'Maghsheersha' their marriage, the 'Vivaha Panchami'. My heartiest greetings to one and all.

Yesterday, in our discussion the Lord along with Guru Vishwamitra and Sri Lakhana had arrived at 'Janakpuri' for the 'Dhanusha Jagya'. The Lord's journey has been to fulfil three 'Yagnas'. The first is Muni Vishwamitra's 'Yagna' which was being done for the universal good was being disrupted by the demonic forces. In order to fulfil this 'Yagna' Sri Rama and Lakhana for the first time came out of Ayodhya on foot accompanying the sage. This journey of the Lord gives us a lesson. He thought that if I go on a chariot then so many 'Yagnas' shall remain unfulfilled. Who will lift the disregarded 'Ahillyas' of the society? And out of the different 'Padyatras' undertaken by the various 'Avatars', I think the one done by Sri Raghavendra holds a very significant place. In this short journey on foot between 'Ayodhya' and 'Janakpuri' brought out so many benefits that the Lord must have thought that why not go on a fourteen year expedition on foot to bring about change in the society? This journey resulted in blessing us all with the 'Ramrajya'.

The second 'Yagna' was of the patient wait of 'Ahillya'. The woman who had lost everything was redeemed. Now the third 'Yagna' is the 'Dhanushjagya'. Maharaja Janaka welcomed them and accommodated them at the 'Sunder Sadan'. The information that Sage Vishwamitra has come along with the two princes of 'Ayodhya' spread like wild fire. The youth of 'Janakpuri' were eager to see Sri Rama. But how could they see Him? Sri Lakhana is the 'Acharya' of the 'Jeevas' and reading the minds of the 'Jeevas' he approaches the Lord. He thought that if these people can't come in then we should go out to meet them. It was a beautiful plan. There are people in the society who can't come to us then; those who are in a position should go out to meet the backward, disregarded, poor and the deprived people. Sri Rama understood what was going on in Sri Lakhana's mind and seeks the permission from Sri Vishwamitra to go out for sightseeing. 'Gurudeva. Lakhana has come out for the first time and is eager to go around town so can I take him and show him around?' Sri Vishwamitra says that if Lakhana has come out for the first time then have you been here before? Sri Rama smiled as if indicating that please don't reveal my Divinity. I am the seer of this entire creation. Sri Rama says that Lakhana will see the town through my eyes.

My dear youngsters, wherever in whichever corner you go, being an Indian I request you to see the world through the eyes of Sri Rama. Sri Rama accompanies Sri Lakhana to see the town. The same aged youth went around showing the town and giving the basic information. They even take the two brothers to their homes. The

elders of 'Mithila' stood by the side to catch the glimpse of the Lord. The children touch them and feel the divine bliss. The women folk are trying to see from the garrets and their verandas. My 'Vyaaspeetha' has always maintained that there were three categories of the spectators in 'Janakpuri'. First, the elders, second the children and the third is women. These are the three categories of the 'Eeshwar Darshan'. The elderly represent knowledge. They are the intellectuals. The 'Gyaanis' on seeing the divine beauty will be attracted but because of the pride of their knowledge will not speak. They don't say anything to or about Rama. The children don't need to speak because they are holding the Lord's hand. The women folk represent 'Bhakti' or devotion. They find out the details about the two brothers. 'Gyaan' or knowledge sees but does not speak and as such the 'Gyaani' does not speak. The children are innocent and open hearted, that is why they are conversing with the Lord. 'Bhakti' finds out about the Divine and acquires it within. This is an attribute of 'Bhakti'.

After enthraling the entire town with His Divine beauty, the Lord gets back with Sri Lakhana well within time. They perform the evening rituals (Sandhyavandan), followed by the dinner. When Guru Vishwamitra retires for the night, the two brothers press his feet. In this way the first night at 'Mithila' is spent. The next day morning, the two brothers, seeking the permission of the Guru go to the garden of Sri Janaka to gather flowers for the 'Guru's worship. Sri Rama asking the gardeners enters the garden. At that moment, Ma Jaanki along with the eight handmaids following the instructions of her mother comes to the garden for the worship of 'Ma Gauri'. She enters the garden and bathes in the pond. Then she goes to the temple of Ma Bhawani and starts praying and obtains her blessings. One of the handmaids, who was left behind gets a glimpse of the Lord. Immersed in the divine bliss she comes running and says, 'Siyaju. We shall worship later. Sri Rama and Lakhana are in the garden, let us go and catch a glimpse of their divine beauty.' She is leading the way to the Lord here and Ma Jaanki follows her. The saints say that if a 'Buddha

Purusha' is willing to lead you to God then follow him as the Guru and reach Godhead. Ma Jaanki is the primordial mother but she is telling us the follow the 'Buddha Purusha'.

The bangles, waist girdle and the anklets worn by Ma Jaanki are creating a melodious tinkling sound. On hearing this sound the Lord wonders that who is coming. On seeing her Sri Rama points out to Sri Lakhana that she is Jaanki, the daughter of Maharaja Janak for whom the entire arrangement of this 'Dhanushjagya' has been made. Seeing her divine beauty, my mind is naturally getting attracted. If the seer is pure and the object is divine then it is quite natural to have this mutual attraction. 'Siyaju' too on seeing the Lord, takes Him within through her eyes and shuts them as if bolting the Lord inside. The handmaid tries and gets 'Siyaju' out of the emotional state. The Guru tries and channelizes the energies of the disciple. The Guru, who provides the energy and helps in our experiences, takes it upon himself to see that we don't overdo anything. Guru is the one who knows where to stop and where to let go. That is why, we need the Guru who can control our energies or else we may go mad.

'Siyaju' and her friends enter the temple of Ma Bhawani and venerate her. If the married and unmarried girls do this prayer, they shall experience joy and great results. Ma Jaanki is venerating Mata Parvati and Goswamiji writes it down in the form of the 'Chaupayis' –

Jai jai Giribarraji kishori|
Jai Mahesha mukha chand chakori||

Hearing the humble and the emotional prayer of Ma Jaanki, the idol of Ma Durga smiles and the garland adorning her falls off as the Prasad. 'Siyaju' picks it up and the idol speaks. If there is love in our worship then the idol can speak and there are no surprises in that. Maybe, the language might be different which only the devotee can understand. Ma Bhawani says that, 'Jaanki. You shall get the dark hued one who has stolen your heart. He is the embodiment of compassion, is very humble and understands pure love. On hearing these blessed words of Ma Bhawani,

Jaankiji began to experience auspicious indications. She returns home to her mother. Here, Sri Rama and Lakhajiji return to Sri Vishwamitra with the flowers and offer them to their Guru.

The day of the 'Dhanushjagya' is at hand. All the emperors and kings have assembled in the arena to win the hand of Ma Jaanki. Sage Vishwamitra enters along with the group of the 'Rishis' and Sri Rama and Lakhana. Goswamiji says that when Sri Rama entered the arena, all those present saw Him differently as per their individual feelings. One by one, the proud kings try their hand in lifting the bow, but fail. The bow did not move because it represents the ego which got compounded with the individual egos. The bow of ego can be broken only by humility. When by humility, one is able to overcome the ego, only then does the embodiment of peace and devotion offer the 'Jaimala' to the person. If we want to obtain peace and power then we will have to break the bow of our egos. All the kings lost. The atmosphere became tense. Maharaja Janaka was disheartened to see that no one could even move the bow, forget about lifting it. He speaks filled with anguish that if he would have known that the earth is bereft of any brave who can win the hand of his daughter, then he would not have taken such a vow and become a laughing stock. He asks everyone to leave. Sri Vishwamitra understood that it is time and he asks Rama to get up, 'Uthahu Rama'. The guru controls the switch of his devotee and accordingly asks him to get up or sit down or rest. 'Raaghav. Get up and break the bow'.

Paying obeisance to the Guru, the Lord walks up to the bow of Lord Shiva, His 'Ishta'. He goes around the bow thereby showing respect to the 'Tribhuvana Guru'. Sri Rama looks at the bow and no one came to know when He held the bow or lifted it or strung it. Only a thunderous sound was heard and the broken pieces of the bow were lying on the ground. Everybody was shocked. The thunder of the breaking of the bow was heard in all the fourteen 'Bhuvans'. The entire world reverberated with applause and hailed the Lord. Ma Sita garlands Sri Rama. Sri Parashuram Maharaj comes seething in rage and Ma Sita goes and



salutes him to appease him. When the 'Bhakti' comes then even the biggest of the big are calmed. Sri Rama and Lakhana bow down to him. Sri Parashuram looks at the Lord. The 'Poornavata', attracted the Anshavata'. Seeing Sri Rama, he was benumbed. Venerating the Lord and singing His praises, he finally takes leave.

The messengers of Sri Janakraj arrive at 'Ayodhya'. Maharaja Dasrathji comes along with the marriage party to 'Janakpuri'. Lord Brahma decides the auspicious time and the day of the marriage on the

early evening of the 'Maghsheersha Shukla Panchami'. Sri Rama enters the 'Vivaha Mandap'. Ma Jaanki follows Him. At that moment, Guru Vashishtha says, 'Maharaja Janaka. You have another daughter named Urmila and your younger brother's daughters Shrutikirti and Maandvi. If you agree then they could marry the other three princes namely, Lakhan, Shatrughna and Bharat'. Janakraj readily agrees and Sri Bharat marries Maandviji, Sri Lakhan marries Urmilaji and Sri Shatrughna weds Shrutikirtiji simultaneously. All the four brothers are married. The

people of Ayodhya stay back for a few days. Maharaja Janak, Mata Sunaina and the people of 'Mithila' finally bid adieu to their daughters.

Maharaja Dasrath returns to 'Ayodhya' along with the daughter-in-laws to a tumultuous welcome. The guests depart one by one and finally Guru Vishwamitra begs to be excused. Once the work of the sage is done, he should return back to his austerities. The entire royal household wishes a tearful 'Goodbye' to the sage. Maharaja says with utmost humility that O' revered one, this entire wealth is yours. We all are your servants. Please keep on showering your blessings on

the children. Whenever you get some time during your austerities please bless us with your 'Darshan'. The sage leaves. After the arrival of Ma Jaanki, the prosperity of 'Ayodhya' grew manifold.

In the second 'Sopaan' the 'Ayodhyakanda', Mata Kaikayei asks for two favours. Sri Rama, Sri Lakhana and Ma Sita are exiled. Sri Sumanta takes them along on the chariot. Sumantji is sent back and the trio cross the Ganges with the help of the 'Kewat'. The next day they arrive at 'Teertharaj Prayag' and have the 'Darshan' or Sri Bharadwaji. Then they go to Sri Valmiki ashram and ask him to direct them as to where should they stay? The learned sage indicates fourteen places. Sri Rama, Sri Lakhana and Ma Jaanki decide to stay at 'Chitrakoot' and in no time they overcast it. Here, Sri Sumanta returns to 'Ayodhya'. On learning that Rama has not come, Sri Dasarath repeats the 'Mahamantra' six times and gives up his body. Sri Bharat arrives and performs the last rites. The court assembled to decide about the successor. Sri Bharat says that he is not interested in power but he favours the truth (Satt over satta). I am not for the 'Pada', instead I seek the 'Paadukaji'. First let us all go to meet the Lord and then whatever He says, will act accordingly.

The entire 'Ayodhya' leaves for 'Chitrakoot' and meet the Lord. Grief is expressed for Dasarathji Maharaj. Sri Janakraj also arrives with his people. Lot of discussions and meetings are held. Lengthy confabulations ensue but no decision could be reached. Finally, the lover sacrifices and though Bharat did not want the separation of the Lord but he did not want Him to feel any sort of a hesitation or embarrassment. Therefore he says, 'Jehi bidhi Prabhu prasanna mann hoi'. O' Lord, do as you please. The 'Ramkatha' is a tale of sacrifices. It was decided that Sri Bharat should return back and conduct the affairs of 'Ayodhya' and Sri Rama will go ahead and fulfil the words of Dasarathji. The hour of separation comes and everyone is steeped in sorrow. Bharat says that Lord. Though I am returning but I need a support for sustenance. Please give us something that will uphold or support us in your absence and conduct the affairs

as your representative. The surrendered disciple seeks a support. The Lord gives the 'Paaduka' and Bharat puts it on his head and leaves. He has got a great support. It became certain the feet to which the 'Paaduka' belongs, will surely follow it. The feet has to go to the sandals, the sandals can't walk up to the feet. All the visitors leave.

After arranging the affairs of 'Ayodhya' Sri Janakraj leaves for 'Mithila'. Sri Bharat installed the 'Paadukaji' on the throne and carried out the affairs of the state under their guidance. After a while, on seeking permission of the preceptor Sage Vashishtha, Bharat decides to live at 'Nandigram' by digging the earth and living beneath the surface. He says that if my Lord is staying in the forests then how can I stay at home? Mata Kaushallya knew Bharat's mentality and thought that he is such a devotee that if for any reason he is hurt then it will be very difficult to survive the entire duration and if anything happens to him then I will not be able to face Rama. With a heavy heart she consented and told Bharat that Son, do that what makes you comfortable. The entire kingdom is filled with sorrow and sees him off with teary eyes. Reciting the love and sacrifice of Sri Bharat, Goswamiji concludes the 'Ayodhyakanda' at this point.

The 'Arannyakanda' begins which is our principal topic for this 'Katha'. Let us just briefly take up the concluding sutras. The two brothers, looking for Ma Sita, come to the 'Pampa Sarovar' as per the directions of Mata Shabari. They bathe in the lake. He is seated under the cool shade of a tree. Sri Narada comes there. The Lord welcomes the sage. Sri Narada says, 'If you won't get annoyed, can I say something? In my last birth I wanted to marry 'Vishwamohini' then why didn't you let me?' The Lord says that I always do what is in the absolute interest of my devotees. Sri Narada then asks the Lord to define the characteristics of a saint. Sri Rama is verily pleased by this query. He says that I will briefly try and explain a few characteristics which bind me.

Khattvikaar jit anagha akaama|
Achala akinchana suchi sukhadhama||
Amit bodha aneetha mitbhogi|
Satyasaar kabi kobida jogi||

The characteristic of the saint is that one who has overcome the six spectres by the Divine grace. In other words, he himself has not overcome Kama, anger, jaggedness, greed, infatuation and envy but the grace of Allah has helped him do so. Whose entire life is absolutely sinless. Who has no desires whatsoever? Who is totally disinterested, absolutely pure and the abode of bliss. He eats very little, grasps the essence of truth, indifferent, etc, etc. It is a long list of attributes and finally the Lord says that the qualities of a saint are countless and I possibly can't explain them all.

In the 'Kishkindhakanda', Sri Hanuman establishes the friendship between Sri Rama and Sugreeva. Vaali is liberated. Sugreeva is coroneted as the ruler of 'Kishkindha' and Angad is made the crown prince. The Lord performs the 'Chaaturmaas' on the 'Pravarshana Hill'. In these four months, Sugreeva got immersed in sense pleasures and forgot the work of Sri Rama. Through Lakshmana, the Lord cautions Sugreeva. He comes and begs pardon and says that Lord. Your Maya is very powerful which baffles even the big wigs. After all I am just an ordinary monkey and got lost in enjoyment. All the bears and monkeys are assembled and were sent in different directions. Under the leadership of Angad and the guidance of Jaambuwantji and the prowess of Sri Hanuman a group was despatched in the South to look for Ma Sita. They saluted the Lord and took His leave. In the end, Sri Hanuman bows down at the feet of the Lord. The Lord knew that he alone will accomplish the task of finding Ma Jaanki and hands over His ring a symbol of recognition. The group departs and reaching the dense forest feels thirsty. Sri Hanuman climbs up a hill and sees that birds are flying in and out of a cave. This was an indication that there must be water close by. They all go there and meet 'Swayamprabha'. They quenched their thirst. She asks them to close their eyes and sit down quietly and you shall reach Ma Sita. They did

close their eyes but due to the unsteady nature couldn't keep it closed for long. As they opened their eyes, they found themselves at the sea shore. There, a vulture 'Sampaati' used to live in a cave and seeing them came out. They spoke about 'Jataayu'. 'Sampaati' says that he is his brother and I can see that Ma Jaanki is seated under the 'Ashok Tree' in the 'Ashok Vaatika' in Lanka. One of you can go and get news of her well being. Sri Jaambuwantji invokes Sri Hanuman that you are born to perform Sri Rama's work. Hearing this, Baba assumed a gigantic form. Sri Jaambuwantji guides him and the 'Kishkindhakanda' ends. In the beginning of the 'Sunderkanda';

Jaamvanta ke bachana suhaae|
Suni Hanumant hridaya ati bhaaye||
Taba lagi mohi parikhehu tumh bhai|
Sahi dukha kanda moola phala khaayi||

Sri Hanumanji Maharaj, again and again remembering Sri Rama darts off like a thunderbolt. On the way, he had to overcome various obstacles. The 'Mainaak' came, the 'Sursa' came and there were efforts to topple by 'Singhika' but with the Sankalpa of the Ramnaam in the heart and the Rama work in the hands, he overcame all of them and finally reaches Lanka. As he was entering, he was stopped by 'Lankini'. After knowing she blesses him and goes away. He goes from house to house looking for Ma Jaanki but could not find her. Ultimately he saw a beautiful mansion which had a 'Tulsi' plant in the courtyard and the walls were painted with the 'Raamnaam' written on them. Sri Hanuman wondered that Lanka is habituated by demons but this seems to be a house of a noble. He goes in and meets Vibheeshana. Both of them embrace each other. Sri Hanuman understood the way to get to Ma Sita. Hanumanji goes to the 'Ashok Vaatika' and Ravana comes. He threatens the mother and goes away. Seeing Ma Jaanki filled with sorrow, he drops the Lord's ring. Ma Sita immediately recognizes it and Sri

Goswamiji gives us the core essence for this age of 'Kali' because we might not be able to perform many austerities. He gives us three sutras, whenever you get time remember or chant Rama, sing Rama and listen to His divine past times or 'Katha'. 'Ramahi sumiriya' is truth, 'Gaaiya Ramahi' is love and love makes you sing. 'Santata suniya Rama guna gramahi'. When we get to sing or listen to the 'Katha' is His compassionate grace. The extract of the entire 'Ramcharitmanas' is; truth, love and compassion.

Hanuman began reciting the beautiful 'Katha' of the Lord. Hearing it, Ma Jaanki's sorrow diminished. He delivers the Lord's message and is blessed abundantly by the mother. He then goes on to eat fresh fruits and uproots the trees. He engages with the demons in combat and kills 'Akshaya Kumar'. 'Meghnaad' ties him up and takes him to Ravana's court. They both have a long discussion but 'Ravana' loses his cool and announces the death penalty for Hanuman. Vibheeshana comes and says that the protocol does not permit the killing of the messenger. Sri Hanuman's tail is set on fire. The one who gets the 'Darshan' of the 'Bhakti', who sets out to do the Lord's work, finds out the 'Bhakti' and is blessed by her, the people then try and set the tail on fire or in other words try to defile him but the true devotee remains unscathed. Those who attempt to burn, in turn their houses get burnt.

Thus, Sri Hanuman's tail is set on fire and he burns down the Lanka. He then dives into the sea to extinguish the tail and then appears before Ma Jaanki. She gives her hairpin as the symbol to be given to the Lord and tells him not to delay. He returns back and Sri Jambuwant narrates the 'Hanumant Katha' to Sri Rama. The Lord holds him in a tight embrace and says, 'Maruti. The Raghukula will never be able to repay your debt'. The Lord's army arrives on the sea shore. Ravana kicks out Vibheeshana and he takes the refuge of the Lord. Sri Rama fasts for three days but when the Sealord doesn't respond, He picks up the bow and arrow. Petrified, the 'Samudra' appears and suggests building a bridge over it. Lord's mantra is joining at any cost. He accepts the proposal and at this point the 'Sunderkanda' is over.

In the beginning of the 'Lankakanda' the bridge is made. Sri Rama says that this is a very sacred land and He would like to install a 'Shivalinga' there. With the holy recitation of the Mantras by the 'Rishi – Munis' the installation of Sri 'Rameshwara' takes place. The 'Tribhuvana' reverberates with 'Jai Ho. Jai Ho.' The Lord's army crosses over to 'Lanka' and the camp is set up on the 'Subela' peak. On the opposite peak, Ravana comes for his entertainment and the Lord cautions him by disrupting the event thereby announcing His

arrival. Mandodari tries to reason with Ravana but fails. The Lord sends 'Angada' as an emissary of peace to try and avert the war. Ravana does not agree and the war becomes inevitable.

Fierce battle rages and Sri Lakhan is injured by Indrajeet. Sushena suggests an herb and Sri Hanuman goes and gets it. Sri Lakhan regains consciousness. Kumbhakarana and Indrajeet are martyred. In the end, Sri Rama mounts thirty one arrows for the ten heads, twenty arms and one to suck out the 'Amrit' from the navel. For the first and last time, Ravana utters 'Ha Rama' and falls dead. His divine spark merges into the radiance of Sri Rama's face. Ravana gets salvation. Mandodari comes and grieves at the death of her husband then singing the praises of the Lord goes back. Ravana's last rites are performed and Sri Lakhanlalji Maharaj installs Vibheeshana on the throne of Lanka. The original Ma Jaanki appears from the fire and the Lord along with his party leaves for 'Ayodhya' in the 'Pushpaka Vimaana'. On the way, Sri Rama shows the 'Setubandha' to 'Siyaju' and she has the darshana of Sri 'Rameshwara'. They arrive at 'Shrigaberpur'. Sri Hanuman is sent to 'Ayodhya' in advance to inform Sri Bharat. The Lord meets Guhraaj, Kewat and the others and the 'Lankakanda' is concluded by Tulsiji at this point.

The beginning of the 'Utterkanda' is the description of 'Ayodhya'. The entire kingdom is steeped in the agony of separation with the Lord. One day is remaining and Sri Hanuman comes with the news of the Lord's arrival. The news spreads all over 'Ayodhya'. Sri Bharat is overjoyed. The Lord's 'Vimaana' lands on the banks of the river 'Sarayu'. Sri Rama alights and pays His obeisance to the motherland. The monkeys, bears and Vibheeshana a demon, the moment they touch the holy land of 'Ayodhya', turn into humans. The 'Ramkatha' makes us human. The Lord putting aside the weapons prostrates at the feet of Guru Vashishtha. When Sri Rama and Bharat met, no one could make out as to who was exiled? Sri Rama assumed innumerable forms and met everyone individually in the manner of their

expectations. Then the Lord assuages Mata Kaikayei. He salutes Mata Sumitra and Mata Kaushallya. Guru Vashishtha says that Sri Rama's coronation should be done today itself. The learned Brahmins support it whole heartedly. Everyone has the holy ritualistic bath and wear their royal finery to suit the occasion. The heavenly throne is asked for and Sri Sita-Ramji Maharaj take their seats. Announcing the beginning of the 'Ramrajya', Guru Vashishtha applies the 'Rajtilak' on Sri Rama's forehead.

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

The mothers perform the 'Aarti' of the Lord. The four Vedas come to venerate Sri Rama. Mahadeva comes from Kailash to venerate and returns with the blessings of pure devotion. The Lord accommodates His friends and after six months, excepting Sri Hanuman, the others leave for their respective homes to fulfil their duties. Goswamiji describes the great 'Ramrajya'. This is Sri Rama's 'Leela as well as Charitra'. In time, Ma Jaanki gave birth to two sons, 'Lav-Kush'. All the three brothers had two sons each. Goswamiji announcing the name of the heirs of 'Ayodhya' concludes the 'Ramkatha' at this point. Tulsiji does not mention anything about the second exile of Ma Sita or issues of dispute or any controversial subject. He only establishes the healthy discussion. This follows 'Sri Kaagbhusundi Charitra'. Sri Garuda asks seven questions and Baba Bhusundi replies to them suitably.

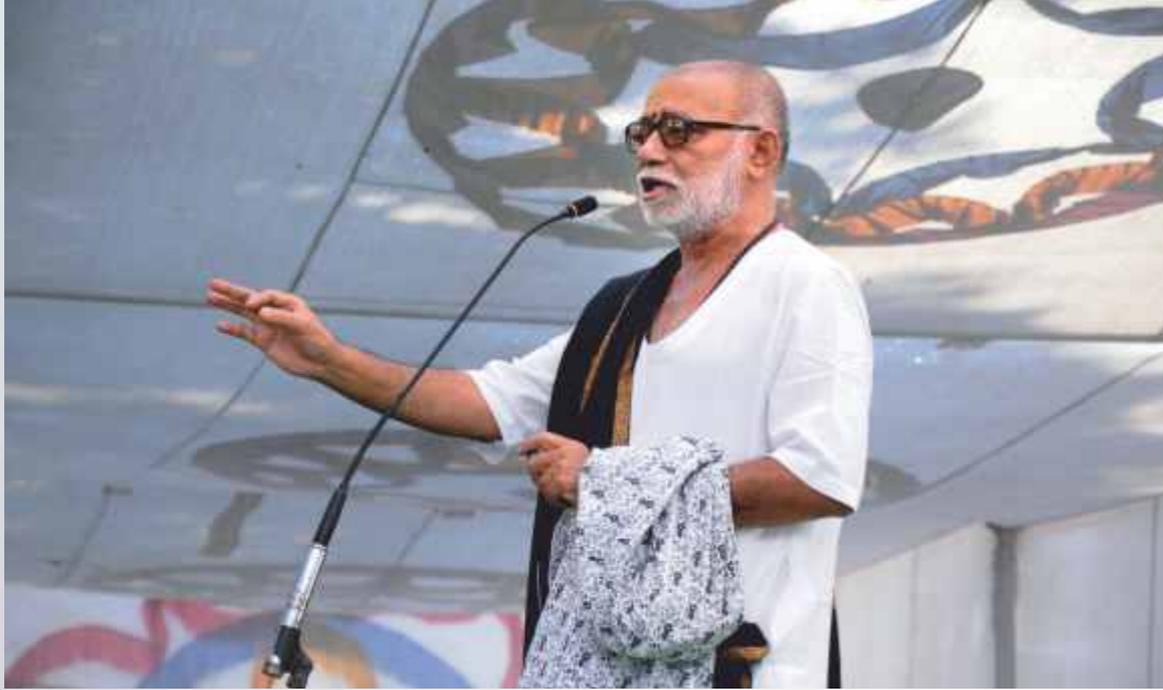
Sri Kaagbhusundiji concludes his narration in front of Garuda. Whether Sri Yagyavalkaji has concluded or not, is not clear. Lord Shiva while narrating the 'Katha' to Mata Parvati asks, 'Devi. Is there anything else that you want to hear?' To which she replies that I can't be satisfied enough by your enlightening words, my Lord. I am grateful to you. The holy Avatar of this age of Kali, my Goswamiji, who was speaking to his mind, goes on to conclude his discourse. Very graciously the great saint gives us the core essence of this 'Katha' for this time and age. He gives us three sutras, whenever you get time, chant His name and remember Him, sing His name and listen to His praises or 'Katha'. 'Ramahi sumiriya' is the truth,

'Gaaiya Ramahi' is love and 'Santata suniya Rama guna gramahi' is the compassion of the Lord. When in love, you tend to sing. The essence of this sacred text is truth, love and compassion. Tulsiji says that I was blessed by an iota of His grace and a fool like me experienced absolute peace or quiescence.

In this way, Tulsiji concludes his narration. Seated in the benevolent grace of these great 'Acharyas' in this 'Lakshmana Nagari' Lukhnow, my 'Vyaaspeetha' had become vocal for these nine days and this has been my experience that all what had to be spoken has been said but the moment I get down from the 'Vyaaspeetha' I feel that nothing has been said and everything remains unsaid. 'Hari ananta Hari Katha ananta'. I express my happiness for this entire organization. What blessings can I give? It is only by the blessings that we got an opportunity to sing and listen to the 'Katha'. Still, since I am seated on the 'Vyaaspeetha' and next to the 'Pothiji', I would especially like to tell the youth that since you hear me, kindly remember this sutra of mine, 'Please give me nine days in a year and I promise to give you a new life'. As we proceed towards the conclusion of our discussion, I recall our yesterday's sutra that in the 'Leela' there is a performance and the 'Charitra' has to be lived. We recited the 'Ramkatha' for nine days. The 'Katha' is that which has both, the 'Leela' as well as the 'Charitra'. The 'Ramkatha' flows in between these two banks. It fulfils us.

So my dear brothers and sisters, in these nine days, if any sutra, character or a topic which has touched you and is in line with your nature and to your liking then please hold on to it like a miser. I am closing this great text of the seven 'Kandas' but whatever you have heard may be useful to you at various stages of your life. Please hold on to these sutras of the 'Manas'. The state and the local authorities and all those who have lent their valuable support in arranging and managing this 'Katha', I would like to acknowledge them individually, before I leave. We shall meet again sometime out of truth, love and compassion. Today, on this day of the 'Vivahpanchami', I offer the fruit of the 'Katha' to Sri Sita-Ramji Maharaj.

Krishna is an ideal person, a respected person, he is worshipped, generous and the embodiment of bliss



Morari Bapu's 'Pravachan' at the 'Geeta Vidyalaya', 'Joddiya' on the occasion of 'Geeta Jayanti'

First of all, let me offer my humble 'Pranams' at the feet of 'Yogeshwara Bhagwan'. Then, I offer my 'Pranams' to this universal text, the 'Srimadbhagwadgita', about which we all just heard some beautiful thoughts from the dais. Next, I pay my respects to the spirit of the one who sat at this place and gave it importance by further revealing its glories, such 'Pujya Viraagmuni'. Then all the directors or guides of the 'Geeta Vidyalaya' and above all the children who are the soul of this institution and on whom 'Pujaniya Bholey Baba' who always showers his loving affection and protection on the children I offer my 'Pranams'. Respected Baba should bless us specially and the 'Katha' that is going on at the entrance of the 'Sree Dwarikadheesha temple' by the 'Parampujya Malookpeethadheeshwara' and yesterday when I got this information, I was very happy. He has changed the timing for today's 'Katha' and has come specially to bless us all. My 'Sadar Pranams' to Pujya Maharajshri'. My 'Pranams' to all the saints who are present here. Sri

Shastri Bapa, the President of 'Geeta Vidyalaya' who always showers his love on us and looks after us. My 'Pranams' at his feet. Pujya 'Labhu Dada', he is unwell but how do we say that he is not well? Physically he might be unwell but his thoughts, melody and the presentation was just out of the world. Respected Dada says that he was able to sing or speak only by the grace of this sacred place. He provided able guidance and inspiration to all of us. And at the beginning of the 'Triveni' your presence has always inspired us. My prayers at the feet of the Divine that we all continue to be blessed with this benefit. The Ex Trustees of this 'Geeta Vidyalaya' Trust who are no more, I would like to remember them all from here today. This is our entire 'Kathakaar' family.

Yesterday, when we were all listening, a sister had made this comment that 'She is a very small 'Kathakaar''. I did not like this. The one who is holding the greatest thing, how can he/she be small? Will you

say that the holder of the 'Govardhana' hill is small? Many speakers are very popular, some are not so much but how does that matter? This is my 'Kathakaar' family. I am blessed with this opportunity to be able to come here. I get a chance to talk to you and to listen to you. Have I missed it once or twice in between? No, not to my memory. Sahib. Thank Morari Bapu. I have been coming here for the last thirty seven years. It could have been so that I have come for a couple of hours and had to go back for certain exigency that is a separate matter. This might have happened once or twice. By the grace of God, this is being maintained so far and I am very happy about it. Baap! It is my good fortune. I express my happiness. I can come here always. In the 'Ramcharitmanas', there is a 'Maha-Muni';

Biswamitra mahamuni gyaani|

Basahin bipina subha aashrama jaani||

The 'Mahamuni' of the 'Ramcharitmanas' Sri Vishwamitraji Maharaj, Goswamiji has given us his introduction. He is a 'Mahamuni' but this 'Biraagmuni' came to 'Joddiya' and asked the householders to give him their progeny. Sri Vishwamitra went to meet Sri Rama for the sake of Ma Sita and the 'Biraagmuni' for 'Geeta'. He has asked the people of this place. He asked the parents to send their children to this school. So, this is going on at the place of such a 'Viraag-muni'. These youngsters are trying to run it under 'Baapji's' able guidance and I am very happy about it.

So Baap! I salute the honour of the 'Geeta Vidyalaya'. Don't you feel Sahib that in the welcome address 'Shastri Bapa' gave us certain 'Sholkas' of the 'Geeta' and then 'Labhu Dada' told us its history based on his study of the subject. While remembering Sri Dwarikadheeshaji, he pinned a tussock or a 'Kilangi'. Then 'Pujya Peethadheesha Bhagwan' came. He spoke in his inimitable style. There is no need to say or add anything to that. We felt and experienced its divinity. Now do you still feel that I have anything more to say? This is, 'Poornamadaha poornamidam poornaat poorna muddachhyatte|Poornassya poornamaadaaya poornamevaav shishyattey||' Sahib. Since the last eight days, I have been sitting at home without speaking. This is not to unwind or to rest after the 'Parikrama'. From this 'Geetajayanti', I can only make it for two days. Somehow, I got the time. Therefore, what to say and yet I have to say. There is no message, just a simple discussion.

I have understood a little bit and that is why for the past sixty years, I regularly do the 'Paath' of 'Geetaji'. "When I was twelve years old", today I will speak in English. I was twelve years old and 'Kailash Ashram's Mahamandaleshwar, Vishnudevananda Giriji Maharaj's' postcard came. I used to study the 'Manas' from my 'Dadaji'. This post card was his first message to the family after his 'Sannyas'. It said that the 'Ramcharitmanas' has been there in the 'Sadhukula' from the very beginning. But tell the children to regularly read the 'Geeta'. 'Tribhuvandas Dada' gave me the 'Bhagwadgita' 'Bhaasha-Teeka' of 'Gitapress Gorakhpur' to read. Since then, I read one chapter of the 'Bhagwadgita' regularly every day, not to memorize it or to explain it and nor that I can do the 'Gitagyaanyagna'. Nothing else but for my own happiness and pleasure. That is why, whatever little I have understood for my internal development and inner peace, I shall try and shares it with you all. Baapji. I feel that only Krishna spoke in the 'Gita', it was not the case. Sri Krishna is also not so small or greedy that He alone should be respected or honoured. 'Gita' can be spoken by anybody without an iota of doubt. I am making this statement owning full responsibility about it. Anyone might be saying, but after all, the speaker is His 'Anshi'. No one can negate this fact. If you are the father then I am your son. You went away but we managed to hold the forte. For the past five thousand years, we have been wearing the black shawl, then who has come to save us? The son who does not take over the responsibilities of the father after the father's death, he loses the right to perform the last rites and 'Shraaddha'. We all are the inheritors of this beautiful earth of ours and India our motherland. Being your part or belonging to you, you yourself have declared, 'Mammaivaansho jeevlokkey jeevabhoota sanatanaha'. So anyone can speak.

So, one day Morari Bapu asked Sri Dwarikadheesha. Shastri Bapa was saying yesterday that the Lord has not spoken to me but He just smiles. But He speaks to me. He gives less to the elders and more to the youngsters. Please don't attribute anything seriously to it. Otherwise you will go out and say that the Lord spoke to Morari Bapu. I have to tolerate quite a bit even otherwise. Someone wrote to me asking that does Sri Hanuman come to you every day at 2 O'clock?

'He may be coming to you'. Hanuman doesn't bother me at this unearthly hour. At least let me sleep in peace. Why should He come to meet me? 'He may come to meet your father'. What business do I have with Him? What I mean to say that please don't try and spread these rumours that there is any miracle here. I am just talking to you. He spoke to me. I asked Him, 'Thakorji. Is it that only you can recite the 'Gita'? We being your can children, can't we also do our bit?' Sahib. It comes in our genes. Today's science says that the voice, appearance, facial expression, nature and mannerisms all comes to us genetically. How much can one say? All this is His and even the Science agrees with it. We are His progeny. Not just Morari Babu, everybody. I hope you can now understand that how can I talk like this? Don't lend your ears to any miracles or things like that. Many people do it and I am not at all interested to add to that list.

Just a few days ago, a young boy in 'Talgajarda' had asked me this question that what is it that can't be seen but merely experienced? Everyone knows the answer. A small boy, who just came from school and was sitting in front of me. My 'Satsanga' begins with him when no one else is there. Now such a boy, very innocently asks me that what is it that we can see but can't feel or what is it that we can't see but only feel? My reply was that He is Sri Hanuman; you can see Him in front but cannot experience Him. And His father 'Pavana', which cannot be seen but can only be experienced. The boy stood up and bowed down with folded hands and said that it's enough for today; I shall come again tomorrow and left. The Divine can be experienced. Experience it within your heart or your soul. I asked, 'Bhagwan. Is it that you alone can recite the 'Gita'? Can't we recite it? This book of the 'Gita' has been made afterwards, right? Your age now is approximately a hundred and twenty six years. You are 'Brammha' but physically this book or the text of the 'Gita' you can't pick up. We will have to give it to you. These are the limitations of the physical plane and we can't do anything about it. That is why the Lord said that it can be recited. He told me, you can speak. But my son, you can only speak if you have these five things.

Baap! I just want to say that one who has these five things in him then whatever he will say shall be the 'Bhagwadgita' or the 'Ramcharitmanas' or the

'Upanishads' or the Veda. He had told me not to tell anybody but I said that I shall talk about it in 'Joddiya'. They will not tell anyone. Then He said that's fine, in that case make it public. But if you want me to say, only then I will say because in any case, I have a lot to say.

So Baap! This is what I have gladly and respectfully gathered from reading and studying the 'Gita' for the past sixty years. Whatever was said in the 'Kurukshetra' is not alone the 'Gita'. What He must have uttered while playing with the 'Gopis' is also the 'Gita'. Or for that matter, whatever has been spoken by Him is nothing else but the 'Gita'. Let us not try and narrow down the ambit of the 'Gita'. A daughter of a villager was reciting such beautiful shlokas yesterday. This much is certain that here it is a question of seven hundred 'Shlokas'. Many people opine that how long it would have taken to recite these seven hundred verses? As they have nothing else to do but raise questions unnecessarily. The Almighty is beyond the realm of time & space. One cannot measure the time span of His speech. In the midst of all sorts of sounds in the battle place, how could He speak and how would it be heard? But Baap! He has spoken the 'Gita' and anyone can speak on it but these five things are necessary. Sri Krishna is the Divine, Almighty, Brammha, Yogeshwara and what not. Allow me to say that my Rama is an adjective less Guru.

Morrey tum Guru pitu mata|
Jaaun kahaan taji pada jaljaata||

Rama is an adjective less Guru and Krishna is the 'Jagadguru'. My 'Mahadeva' is the 'Tribhuvana Guru'. The root of the Upanishad is the Guru who has no adjectives attached to him. The 'Sadguru' has been used just four times in the 'Manas'. So Baap! The 'Jagadguru' has recited the 'Gita' or in other words, all that He speaks, is the 'Gita'. Shastri Bapa. You were saying that he was filled with anger and during the 'Mahabharata' war told the 'Pandavas' that you all are gamblers and are fit to be servants. That too is the 'Gita'. If the Divine says that you are born to be a slave then Morari Babu will feel blessed. To be a servant is not easy at all. But He should certify. So, Rama is the adjective less Guru, Krishna is the 'Jagadguru' and Mahadeva is the 'Tribhuvana Guru'.

Who is Krishna? He is the Supreme Being or the Almighty. The 'Purushottam Yoga' can only be

uttered by Him and if anyone else will speak, it will not be suitable. To obtain this state of supremacy, one has to have these five things. What I have understood is this. First of all, Sri Krishna is an ideal person. Many scholars write that their ideal is Lord Krishna. Because, He is an ideal person and has set an example for others to follow. Allow me to say, Sri Krishna is an 'Aadar Purusha' or a person commanding great respect. When there was a question as to who should be worshipped first then the great power declared that only He deserves to be worshipped first. He is an 'Amara Purusha' or an immortal being. There are many ideal people but it is not necessary that they are respectable universally. Many people could be showing their respects but he may not be the ideal. It is possible but Lord Krishna is all. He is also the 'Aaradhya Purusha' or the one worthy to be worshipped. Can anyone deny this? Because there is no salvation without Him. 'Krishna aeva gatirmumaha'. Sri Krishna is an Avatar with whom we can relate. Lord Buddha is also there but we have not been able to understand Him fully yet. Which other Avatar is there who dances, sings, plays, jokes and speaks to you? 'Sakheta mattva madbhaktam prasannam. Hey Krishna. Hey Yadava. Hey Sakheta.' The tears are shining in Arjuna's eyes, but they aren't trickling down. And nor do they go in. They were shining. As if, he is wearing lenses given by the Lord. If we are blessed with the lenses by God then we don't need spectacles. Who can fathom you, has been said by our Narsih.

Ammey aparaadhi kaain na samjhya,
na ollkhya Bhagwantnney|

Baapji. Even in the 'Bhaagwat' it is said so and I am a listener of the 'Bhaagwat'. Lord Krishna says that 'Dwarika' is about to be drowned now. Kindly take the mothers and sisters of the 'Yadava' clan along with the wealth and the prosperity of Dwarika to 'Hastinapura'. On the way, they get attacked and looted. Arjuna narrates all this to Yudhishtira on his return and there too it is established that Sri Krishna is an ideal, respectable and worthy of worship. You will have to go to Him. Dada was saying yesterday that certain things might not be admissible but it can surely be heard. You may not accept Lord Krishna as your 'Ishtha' but you can't avoid listening to Him. When He went as the

ambassador of peace then who all came to hear Him? Today, Govinda is going to speak. Today, the Divine will be speaking. All those, who were in deep 'Samadhi' for thousands of years, came to hear Him. Just imagine the words that were spoken then.

Many people like Krishna either this much or that much. Even this went on quite long, Sahib. But now it is good as a result of the cleanliness drive undertaken by the 'Vyaaspeethas'. The amount of cleanliness that can be undertaken by the 'Vyaaspeetha' no other 'Peetha' can do. This is the tradition from Sri Shankar and Shukadeva. Who else can match their calibre? It purifies or cleanses the impurities of the human mind. Whatever is being organized in the name of Gandhi Babu in his remembrance has been spoken by the 'Vyaaspeethas' much before that. The service that has been rendered by the 'Vyaas, Vaalmiki, Tulsi and Shuka is unmatched. Sri Krishna is our 'Aadya Purusha'. I am not an authority on the 'Gita' and neither will I try to be one. Even if I have a little bit of an experience, I shall not try to establish it. But if I have to say it in 'Joddiya' then I would just like to say what Gandhi Babu used to say, 'Anaasakti Yoga'. 'Tilak' speaks as per his understanding; Ramsukhdasji Babu interprets it in his own inimical style, 'Osho' speaks in his own way and so many great personalities have expressed their individual views about it. But if 'Talgajarda' has to say what is the essence of 'Gita' then it is just the 'Harinaam'.

Aehi maha Raghupati naam udaara|
Ati paavan purana shruti saara||

So, Lord Krishna is an idol of our worship. You can marry Him without any prior check. Sahib. Try and tie the knot with Him. Put on His 'Chunariya'. No need of going for any check or meeting or the matching of horoscopes. No need to match the dates or the lines of the palm. If you want to marry, then just marry Him. If you want to establish a relation with Him then you need to decide about which relation you like? Either a friend or the father or the brother or any relation for that matter. Tulsi says;

Tohey mohey naathey aneka,
Tu dayala deen haun, tu daani haun bhikhaari|

Fourth, He is the most generous of all. Where can you get this generosity? And the last is that Sri Krishna is the 'Ananda Purusha'. Wherever you see

these five things, there will be the 'Dharmakshetra' or the 'Kurukshetra'. We are truly fortunate to be Indians. Here we have two such 'Kshetras', one Janakraj's 'Aadhyatmakshetra' where Ma Jaanki appeared and the other is the 'Mahabharata' kshetra that was ploughed by Krishna. There it was the plough; here it was the hoofs of the horses. There it is 'Sita' and here it is 'Gita'. And the most adept listener in both the instances is my Hanuman. Sri Vaalmiki says that though I recite the 'Ramcharitra' but the 'Sitacharitra' is the greatest. The one who listens constantly is Sri Hanuman. In the 'Gita' also, he is seated in the 'Dhwaja' and listens with an unwavering mind. In other words, it is the 'Shree & Vijaya'. 'Yatra Yogeshwara Krishna tatra Paartho dhanurdharaha'. The 'Shree' is 'Sita' and 'Vijaya' is Hanuman. Where both these elements are present then;

Ubhaya beecha Shree sohahi kaissey|
Brammha jeeva beecha maya jaissey||

Sita is the 'Allhaadini Shakti'. There it could also be 'Radha' who listens to the words of Krishna'. Here, Sri Hanuman heard the tales of Ma Sita from Sri Vaalmikiji. Sri Hanuman hears the 'Gita' most attentively and correctly and till this day in the 'Gita Vidyalaya' or anywhere in the world wherever there is a 'Paath' of the 'Bhagwadgita' being done, please allow me to say that my Hanuman is present there listening to it, seated in the flag. He is bound by this vow that he will remain on the earth till such times as the divine glories are being sung. He always sits in the flag and decides in which manner he has to listen. So Baap! On one hand we have 'Sita' appearing to Sri Janakraj and 'Gita' appearing here. Both are the medium of speech Sahib. 'Gita' is of course a matter of speech. It has appeared in the form of speech. Ma Sita is, 'Giraa aratha jal beechi sama kahiyata bhinna na abhinna'. She too is 'Gira'. These days we trap it in the tape recorders. It gets recorded. When a word is uttered, it keeps on moving in space. Maybe, we all shall not be present then, and if we are then our good fortune Sahib. We have to live and why not? Those who have got tired, to them I would like to say that start life afresh with total determination. Many people ask me that when will I retire? Let your father retire, sorry not me. Why should I retire Yaar? What is the need for it? Am I in your service? My lineage or my clan is very big.

Here, they know how to employ a person but don't know how to leave. What will 'Girdhaarilala' do?

Chaakar rahashu, bag lagaanshu,
nita utha darshan paashun,
Virindavana ki kunja galin mein
ammey Govindleela gaashun,
Girdharilalla mhanney chaakar rakho ji.

Therefore, both the fields were ploughed and both of them were equally adept in dharma as well as karma. We got 'Geeta' as the verse and in the other case the 'Sita' as the speech or the 'Gira'. So, if we have these five things with us then whatever we say, the world will accept it as the 'Geetavachana'. Each sentence will be accepted as a 'Sutra'. Maybe, some contemporaries might not agree. How many could accept Gandhiji then, Dada can tell us. Many people in his time had a problem with calling him 'Bapu'. As if, for seven generations they have not uttered this word. They would say 'Gandhi Bhai'. Now how inappropriate it sounds and is not acceptable to us. Many people say that Morari Bapu used to wear a 'Chaddhi' (Half pants) and play with us. At that time, even you didn't have anything else to wear excepting this and did not possess a pant. But you just keep quiet. At least my pant was darned (Rafoo) but yours was torn. I am not saying all this in a jest. Many people say that yesterday morning; he was riding a bicycle with me. Because, I didn't want to ride a scooter. Though now I can afford one. When it wasn't then even I had taken a loan but people like that we remain only on the cycle or should roam around in half pants. But now it will also look indecent to come wearing a half pant. To play 'Daandiya' or spinning the top. Well, I have not done all that. But I have done the 'Geetapaath' for the past sixty years.

Therefore my Baap! People will say. But those who are blessed with these five virtues can speak. Have we been able to accept the great men? One meaning of the 'Gita' which appeals to me is the feeling of acceptance. The acceptance of even a deformed person (Kubja) as well as of 'Rukmini'. To run head over heels. Whatever has to happen may happen. He shall reach anyhow. He accepts the feelings in totality and just goes on accepting and tolerating. Even if Arjuna doesn't say, He says, 'Yathechhasi tatha kuru'. Now do as you please. Act and stop talking. Let us learn

to accept. I would just add this that the contemporaries could not accept and it is very unfortunate.

Yesterday I was saying that Vinobhaji had asked Bapu for a year's leave because he wanted to go on spiritual quest. I will come back and join you but I want to travel, read 'Naamdeva', try to understand the 'Abhanga' of 'Tukaaram'. Gandhiji allowed him to go. When one week was left, he informed Bapu that he will be returning in a week's time but if there is any other instruction for him, he will do that. 'Aagya sama na susaahib seva'. Now this is the greatness of these great personalities that they practice acceptance in their life. My dear youngsters let us learn to accept. Gandhiji wrote back, 'Today Machandar has lost and Gorakh has won'. These are Gandhi's words. The second sentence was, 'Boys. In spite of my saying so much, which may not be to your liking, you all have got used to it and now where will you go?' Where will you go excepting the 'Katha'. It does not merely apply to Morari Bapu. The sphere of the 'Katha' is most generous.

Yesterday, the Dada who came from Surendranagar said, Bapu. I have done six hundred 'Kathas'. Just see the generosity. He said that three hundred were on invitation and the balance was of his own accord. Only my 'Kathakaar' can be so generous. I really like it. Yesterday, the speakers were speaking so beautifully. They were talking about the 'Teertha'. Everyone, were speaking so beautifully. All of you please continue to come here for the 'Geetajayanti'. Whether, we get the 'Triveni' or not, 'Geetajayanti' itself is the 'Triveni'. I too shall try and adjust my program in such a manner that I can spend at least two days with you all. I shall try ninety percent. Or else, will surely come and join in for a couple of hours, Sahib. Unless there is an unavoidable circumstance.

The institution in which the roots of truth, love and compassion are strong and deep will never get destroyed. If I am asked to speak on the 'Gita' then my view is that the first six chapters are the truth, the next six from seven to twelve will take us to 'Bhakti' or love or it is the 'Prema Prakarna'. And the last six i.e. from thirteen to eighteen is compassion. This is the root and I have been coming here for the past so many years, it is my good fortune. Another line written by Gandhi Bapu to Vinobhaji is that if ever you find the

'Hiranyakashipu' tendencies in me then please don't hesitate in becoming a 'Prahlada' and revolting against me. That is why this great man is called 'Bapu'. And people take pride in calling him 'Bhai' by saying that they belong to his clan or lineage etc as their egos are bruised by saying 'Bapu'. No one liked to call Gandhi 'Bapu'. Baap! I would like to say this that we all should sit quietly and try to understand him, his life and teachings. We should try and experience a little bit. So when such personalities speak, it is nothing but 'Geeta'. Whether he sings the 'Lokgeet' or the 'Gopigeet', it will have a message for the mankind.

Today is the day of the incarnation of the 'Bhagwadgita'. We all meet on this universal day. I too have been blessed with this good fortune and the joy of reading and studying this sacred text for the past sixty years is unmatchable, Sahib. I first do the 'Geetapaath', Sahib. My life is the 'Ramcharitmanas'. I can't live without the 'Chaupaais'. Death will be better than living without them. It will be better to be buried in the ground in such an event. But the 'Paath' has be 'Akhanda' or uninterrupted. If it can be done in the flight, then do it in the plane. Many times if the plan is made beforehand and knowing very well that tomorrow there won't be so much time available then I do it before hand in advance. From that I felt that I can only share with you what I was able to drink from the 'Gita' a little bit. But its singing I have only heard in the Joddiya Dham. You and I need to understand the fact that so far I have just done the 'Paan; of the Gita. But the 'Gaan' is in Joddiya only. And I heard it from these boys. Whenever I got an opportunity to hear from the great ones then I enjoyed its 'Paan'. The 'Geeta' Dhyaan' is still not very clear to me. In the 'Dhyana' at times it so happens that question crops up that what all are the others doing? But doing the 'Paan' in this manner with the 'Prasannachitta' then when the dialogues or words come up, it might so happen that tears roll down the cheeks and the tears need no introduction. But the 'Paan' should be done in a manner that there is no other 'Bhaasya' beyond the 'Ashru' but the general world requires some corrections or simplifications.

I have heard the 'Geeta Gaan' here. Such a beautiful rendition was done here. One, when 'Paan' is there then it is very beautiful and when the 'Gaan' takes

place, it is all the more intricate. If you can do the 'Dhyaan' of the 'Geeta' it is even better. But I want to say that whenever possible, you should do the 'Geeta Snaan'. The 'Hindustan' will never be destroyed as many people may try and attack it. Because here the 'Geeta' is there, we have the 'Vedasaar', the 'Ramayana', the 'Vedas' and the 'Bhagwatji'. And 'Baapji' I would like to say that if we have the Vedas then we should also have its 'Paarayana.' We should call the scholars on the occasion of Gita Jayanti and two days before that we should arrange for a Paath of the 'Vedasanhita'. Even the 'Paarayana' of the Bhagwatji should be done. The Gita is recited in any case. The 'Akhand Paath' of the Ramcharitmanas has been going on for so many years.

I express my utmost happiness to the entire world from the 'Joddiyadhaam' and I congratulate the 'Ramkrishna Trust' from the sacred 'Vyaasasthaan' on this auspicious occasion of the 'Geeta Jayanti'. In the end only the 'Harinaam'. As such it is not a holiday but today is the day of a spiritual holiday. The 'Geeta' provides eternal rest and it is the biggest holiday. We shall do the 'Sankirtan' for a while. I request all of you to participate. I shall provide a short introduction of 'Ramesh Bapa'. He is a great scientist at ISRO. In the country, we need the cooperation between science and spirituality. We have such 'Bhai' as the 'Kathakaar' who has great knowledge of science. This time, he conducted the program. I offer my 'Pranams' to you all. Greetings of 'Geeta Jayanti'.

Three four days ago someone was asking me at 'Chitrakoot' that, 'Bapu. You have done this 'Vraj Parikrama Katha'. How do you feel now?' I replied that until now, we only used to say, 'Oodho. Vraja bisarat naahi' but now I can feel it that the memory of 'Vraja' remains. It is my personal experience. Even now, when I am sitting alone then the 'Giriraj and that Akroora Gha't where 'Sri Chaitanya Mahaprabhu' had stayed come back in mind. There were dense forests in the 'Vrajabhoomi'. No one should think otherwise. Even today, you can feel the vibrant energy in 'Vraja'. In comparison all the 'Teerthas' are sacred in their own way but undoubtedly, 'Vrindaavana is Vrindaavana' Sahib. Whomsoever you see there will be steeped in emotion and will be having a 'Mala' in the hand. Seeing this, one gets purified. Many people tell me about the 'Dandavati Parikrama' but that is your opinion. First

go and ask the person who is doing it. He does not even have the time to talk to you. You may keep on asking and he is into deep emotional fervour. One who has experienced the magic of the 'Vraja Ruj' will only know. How will you know? That is why, 'Vraja ki ruj Udho, bisarat naahi' meaning, such is 'Vraja'. It is a piece of land which belongs to another world or in other words has been planted from above. It is, 'Jayati tedhikam janmana Vraja'.

Sri Radhey Govinda, bhaj mann Sri Raadhey.

Krishnam vanddey Jagadgurum|

Ramkrishna Bhagwan priya ho.

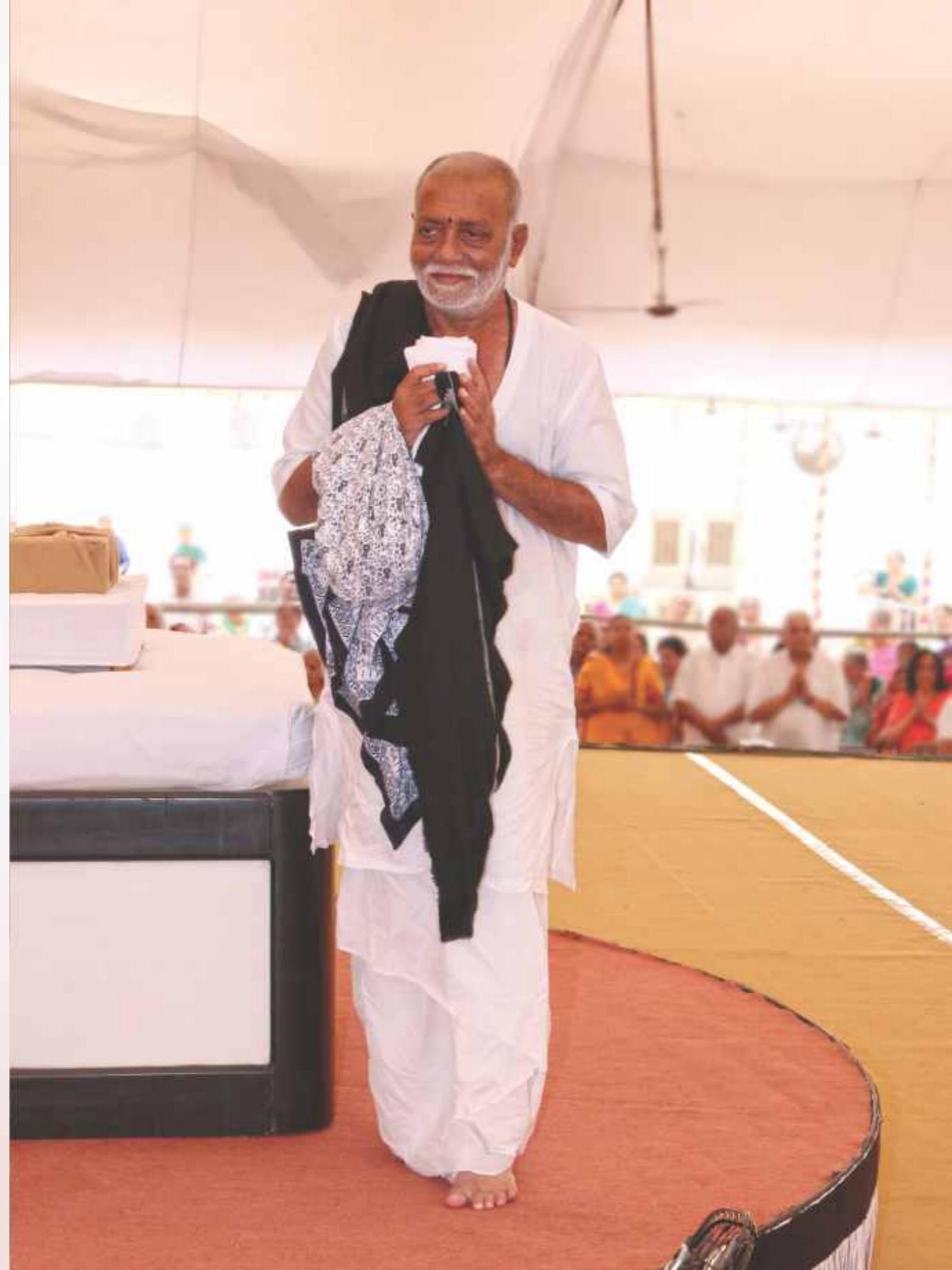
Baalkrishna Bhagwan priya ho.

Sadguru Bhagwan priya ho.

When you say, 'Sadguru Bhagwan priya ho', please understand it before saying. Why is the 'Sadguru' so glorious? 'Jaishree Mataji' who presents 'Bhajans', in each and every 'Bhajan' there is the reference of the 'Sadguru'. Baapji. I feel that when the 'Bhajan' is created then it comes in the form of a 'Sadhu'. A saint or a 'Bhajanandi Mahapurusha' is its Avatar.

Binu Hari bhajan na bhava tariya yaha siddhanta apela|

The 'Bhajan' incarnates as the 'Sadhu Purusha'. Any 'Bhajan', Sahib. So, why do we say 'Sadguru Bhagwan'? I was given a small booklet of 'Sri Akhandananda Saraswati Maharaj of Vrindavana'. I went through it. He says that when he was small, then in his village, there was a 'Mangachacha' and our father and grandfather used to be seated on the platform outside the house. We used to play in the courtyard and 'Mangachacha' used to play and joke with us. When we were playing, he used to put on a black cloak and come walking like a bear. We all used to get scared and run away leaving our father and grandfather laughing at this because they knew that he was 'Mangachacha' and we children were running scared. When we used to cry in fear then the elders used to think that just in case if this fears settles within us, it would not be good. Wait a bit. Let me call 'Manga' and ask him to remove the cloak. Then he used to remove the cloak and we would start playing again like before. In our lives also, the difficulties come wearing a black cloak like 'Mangachacha', then go and seek the counsel of the elders or the 'Buddha Purusha'. They will uncloak the fear for us.





II JAI SIYARAM II