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# II RAMKATHA II

MORARIBAPU



Mānasa-Kinnar

Thane (Maharashtra)

देव दनुज किंनर नर श्रेणीं। सादर मञ्जहिं सकल त्रिबेनीं॥  
सुर किंनर नर नाग मुनीसा। जय जय जय कहि देहिं असीसा॥



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Thane (Maharashtra)

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## PREM PIYALA

Morai Bapu was keen to take his 'Vyaaspeetha' amidst the 'Kinnara Samaj' and this desire was fulfilled by reciting the 'Manas-Kinnar' 'Ramkatha' at Thane in Maharashtra from the 17/12/2016 to the 25/12/2016 focusing his attention on this community. In the very beginning Bapu said that those who have been neglected and insulted by us, this 'Katha' is for the atonement of that mistake.

Bapu glorified the 'Kinnara' with these words, 'Kinnara is a singer and they are the giver of blessings'. Who can be greater than them who could shower their blessings on Sri Rama? Even today, whenever there is an opportunity for rejoicing, this community is present. They are not there to beg. They have come to bless you. They have the right to bathe in the holy 'Kumbha' with everyone else respectfully. They belong to the 'Kailash' lineage of the 'Siddhas, ascetics and the yogis' who worship Lord Shiva. From time to time, on holy occasions and moments of joy, they come uninvited and fill you up with their blessings.

The 'Kinnara' community is a singing community. Making this declaration Bapu said that they are the 'Panchanga' of 'Swara, sur, taal, laya and raaga'. They appease the 'Panchanana' by it. This community follows the path of devotion. Bapu observed that in this community, there is 'Bhaagwati Bhakti like Shravana, keertana, smarana, paadsevana, arachana, vandana, daasya and aatmanivedana' and also the 'Navadha Bhakti' enumerated by Lord Rama in front of Mata Shabari in the 'Manas'.

'Bapu, Why are you speaking on the 'Kinnara'?' In reply to this question, Bapu replied that I am speaking because my father spoke, my grandfather spoke, the grandfather of the grandfather and his grandfather and even his grandfather my 'Shankar' dada has spoken, Lord Shiva has spoken that's why. If I would not have taken this effort to speak on the 'Kinnara' then my 'Katha' journey would have been incomplete. Remembering his childhood days at 'Talgajarda', Bapu remembered the dance of the 'Kinnara' in front of his Rama and said that he has not come for these nine days to repay any debt or return a favour to them. You have entertained my Rama, my Krishna, therefore this child of a 'Bawa' of 'Talgajarda' has just come to offer a token 'Dakshina' to you as the priest. Bapu also said that the 'Kinnara' community should be accepted in family, social, governmental and the dharmic spheres also.

The 'Ramcharitmanas', other texts of Tulsiji, 'Lingapurana' and from elsewhere, wherever there are references to the 'Kinnara' community, Bapu venerated them through this 'Katha'.

- Nitin Vadgama



Manas-Kinnar : 1

Kinnars are singers, Kinnars are blessing granters.

Dev Danuj Kinnar Nar Shreni I Saadar Majjahi Sakal Tribeni II  
Sur Kinnar Nar Naad Munisa I Jay Jay Jay Kahi Dehi Asisa II

Baap ! With Bhagwat blessings and nature's unbiased wish, today we mark the beginning of Ramkatha here. Irrespective of the place, wherever I get a chance to recite Ramkatha, for me it is my life. But still, this katha gives special happiness to my vyaaspeeth. And, furthermore contentment is that, he who has got our Vedic Sanatan ever flowing lineage to every person with his compassion; himself Shree Vibhuti param Parivraj-acharya Jagadguru Bhagwan Shankaracharya came and shared his delight from his Acharyapeeth. We all bow to you feet and seek your blessings. I admit, I always get your reverence. Your blessings have always been showered on my Vyaaspeeth. I kept getting this opportunity several times. But today, its specially delightful because Bhagwan, you accepted the invitation for the Kinnar samaj (transgender community) in the form of Jagadguru Shankar who holds country's Religious ministry position, although Ministry(satta) word has an element of passion (rajoguni). So instead, I would like to call it our country's satt (truth) and following that lineage to arrived here.

I had a kailasi Inclination, that once I shall take my vyaaspeeth and reach out to my kinnar samaj. That Kinnar samaj whom Goswamiji has spoken about, extravagantly and has mentioned the word 'kinnar' 16 times in his Ramcharit Manas. If I give you reference in Goswamiji's other relating scriptures you will find the word 'kinnar' for sure. In totality Goswami ji has mentioned kinnar samaj for 26 times with all his heart. I would have recited the Bhagwat katha, because I had given a word and you would have blessed from your respective places, but you yourself have come here that's your true (Karuna) compassion. The Acharya of kinnar samaj akhada worshiped as Mahamandaleshwar Lakshmi Narayan Tripathi, whom we call 'Lakshmi', and who got the elected for the position of Mahamandaleshwar during the Kumbh and Bhagwan also expressed his happiness for it. I will insist Lakshmi ji from behalf of all of you, from tomorrow you can sit and listen to katha from there, but you should come up as you are our Mahamandaleshwar. Even Bhagwanshree looked out for you, asking where is Lakshmi ji ? I would like to ask Lakshmi ji to come and take the allocated seat. My vyaaspeeth would like such scenic changes. You are welcome, Mahamandaleshwarji !

Jagadguru's ritual's Paduka will continue along with Bhagwan, but the ones who got dejected by people and whom they tried to crushed ! That new Paduka is brought to Jagadguru's feet and its name is Lakshmi. Today while being seated her my community and my entire country is delighted. To All your people at different positions, I would like bow to their vyaaspeeth and convey my Pranam. Jagadguru bhagwan accepted, gladly came here and with all due respect he mentioned that he has never seen such a congregation, this Mahamandaleshwarji is not a recognition letter, but a letter of love from him. Most likely,, all the recognition letters are ineffective ! Only letter of love is eternal. Invocation(mantra) of 'Manas' is acceptance. With the blessing of my Sadguru Bhagwan, my Hanumanji, and all of your, all your good wishes, I get a chance to be cause of such events. Talgajarda is overwhelmed ! The seed that was sown with the kailasi initiative, today its watered and budded in form of God's blessings. My Tulsidasji has already written in 'Manas', that whenever there is 'Purna Kumbh' in the city of Prayag, who all have the rights for bath.

I had a wish, to recite the Katha in front of this Community. I did not know Mahamandaleshwarji. This word came from somewhere. We don't celebrate Gurupurnima in Talgajarda. I do pooja of my Guru's paduka, there is no celebration there otherwise people start making Morari Bapu their guru ! I am not any Guru, they are Guru. Listen to Majboor sahib's sher

Manas-Kinnar : 05

Na Koi Guru, Na Koi Chhela.  
Mele Main Akela, Akele Main Mela.

Also, this is not against the Shankri culture. Jadguru has also said, Adi (first) Jadguru said, 'Ekante Sukhmasytam' (being alone gives us peace). So Baap, that moment I insisted Lakshmi ji, with all due respect, you don't have to come here, there is no celebration, we shall meet later. But, whatever faith had written, it was destined. She came and then everyone know which community she comes from, do they listen? The entire world's Kinnar samaj (transgender community) came to know that in Lakshmi's guidance this nine day long Ramkatha is going to be dedicated to Kinnar samaj. And, the prime reason for happiness, is that my vyaapeeth and my Ram is everywhere. If Vishwamitra would want, he could have cursed Marich and Subahyu to give them salvation and could have finished the oblation (Yagna). But, Vishwamitra thought Raghav will only, only and only remain limited to Dashrath's Palace, then when will he become world's friend (Vishwa's Mitra)? That Ram should become entire world's companion. This is why Vishwamitra left to call for Ram and walked back with Ram and Lakshman. God's incarnation searches for a reason, the Absolute Element (paramatva) searches for reasons to cater to entire universe's well being. Vishwamitra got Him along; to give salvation to those with malice (evil) instinct. Ram must have thought, that my walking journey from Avadh to Sidhashram can bring such good outcome, then he must have had Shiva's resolution that with some reason if I can take a 14 years walking journey then I can preach acceptance for everyone on that way.

Ram asks Vishwamitra, whose Hermitage (Ashram) is this? And who is the one, fallen still in form of a rock? Then incarnation of such Ahalyas kept happening again, and again, and again. And today these incarnations have reached till Lakshmi. Raghav, curiously asked, who is this, my lord? why is nobody around? That one Indra from the carnal pleasure seeking society exploited her and went away. What has this society done sahab? Bhagwan, I seek your blessings. And, I have all your blessings. Till this whole of earth fills with happiness I want to live. What wrong has this God's absolute nature done that you are running around in misery? Some people don't

touch this community! only Stumbled! stumbled! stumbled! Many saviour came, many reformers came, but very few acceptors came. It's easy to rescue, to an extent it's easy to change or reform but to behold the fallen and accepting them as it is, is difficult. My Ram did it, my Raghav did it. And, see India's sage. What side this sage of my country has taken? He told Ram, Raghav! this Gautam's lady is not guilty of any misdeed. She has not sinned. How much did Vishwamitra support her? He went and stood beside her. This Guatam's lady is cursed and not sinned.

Tulsi is a revolutionary. See Tulsi in this aspect that his Vishwamitra went and stood beside Ahalya. I am in his support. Today my Ramkatha is in your support. This is not a learning school. Nor is this a religious school. This is Talgajarda's Experimental school. In this some results come up, some outgrowth come up. In front of the society some concrete thought will be built, in this I have blessing of my Acharyas. Vishwamitra stood in Ahalya's support 'She doesn't want anything else from you, Maharaj. Some sand from your Lotus feet, sand as in your one compassionate look, bare compassion. Institute that in the society. 'That 's the reason Ram has come to the society. If Ram would want he would go in Ayodhya's beautiful chariot in full speed, but he chose to walk, because in society many Ahalya's are lying on the way, who will accept them? Stood up like pious multitude. When he stood up Goswamiji says 'Pragat bhai tappunji sahi.' The biggest austerity is to tolerate society's disgrace, tolerate disdain. Laxmi and your entire community has done allot of tenacity, and has tolerated society's disgrace. Today one of our Acharya has come here, who is worthy of getting fruits for his tenacity. So Ram, accepted and instituted such Ahalyas on his small on foot journey to Janakpur. Ram thought I will do a fourteen year walking journey, he went to the boatmen (kevat), not to reform but to accept. We improve or reform everyone is very difficult. We will have to follow what Ram did. In fourteen years Ram went to the Boatmen (kevat), went to kings men, went to monkeys, went to bears, went to the rocks, through the means of rock He went to the demons (asur) in Lanka. Had Ravan invited him? He made a bridge and went. There was no invitation. He himself went. This is the absolute thought of Ramkatha. It is an auspicious

effort to characterise this thought in our own way, with our own ability.

You all are with me in this, makes me happy. When I gave this katha, I told Lakshmi to not worry at all, we will get a Yajman for this katha. Many come to me asking Babu, give us katha anywhere make us the cause. Few young brothers and sisters here, whose name should I take? Pravin and his full team. One young man took shiva's oath and sat awaiting, but destiny had different plans. He had to leave midway. And with happiness everyone else joined. They became the way and told me, this katha is for kinnar samaj, this katha is for Lakshmi, Babu, there will be no deficiency, keep giving us instructions. And I said, from wherever the Kinnar samaj comes, call them with all respect. And in Thane, in Ghatkopar, in Chembur, whoever is there, if you have an empty house, give these guests a place to stay with respect.

I want to speak for 9 days on 'Kinnar'. The counting of Kinnars in 'Manas', that in what all form Goswamiji has brought in kinnars with reverence. Kinnars are the major singers of Shiva's glorification. Lakshmi, you are residents on this earth but your actual adobe is Kailas. 'Siddha tapodhan jogi jan sur kinnar munivrund'. Who stays in kailas? Sidhh, tapodha, jogijan, kinnar, sur, munivrund they stay and practice around Shiva in kailas, sing, acquire Mahadev's blessings. You absolutely don't make your heart petite. I am not intending to praise, that I will mount this society high! No! What the truth is; which has not opened due to certain reason. In the scriptures, Kinnars are a part of God, they are God's Clan, whom the English people call Semi God. Lakshmi, you are Savvy. If you get it in your hands please read it, 'Main Lakshmi, main hijada'; In which language what do we call them, in Marathi, in Hindi, in Gujarati, in Urdu, in Arabic?

The word 'Hijar' has been caught. Hijar means the one who is separate or different or has been separated. Theirs is a very dignified society. And all my brothers and sisters, open your ears wide and listen sahab! The scripture writers have said kinnars are a part of God. May be they come below the big deities but they are definitely above the human beings. I am not saying this fact, the Religious world says so. That community whom we have neglected and dejected, this nine day katha is to pay penance for our deeds. And Lakshmi, people become immortal on drinking amrit (ambrosia) but they don't become eternal. The deities that drink amrit everyday also become completely feeble, and come to demised world. The people who have to drink poison become eternal. Who had Poison, Mahadev had poison! And sahab! who gets a habit of drinking poison, then the poison cannot kill him. Like how u drink tea, you develop the habit to drink tea, similarly when u drink poison drop by drop that poison cannot kill you. That's why, poison couldn't kill Meera. Sahab! What did amrit do? Those who had it the deities (devta) they developed jealousy. Is this the fruit of amrit? The moment amrit was taken out, the fights began. It's better to have poison Lakshmi, it will make you eternal sahab!

Tadi Padi Meerabai Raniye Re...

Ena Jeher Pidha Sarangpaniye Re..

Tadi Padi Narsaiya Nagre Re...

Eni Hundi Swikari Kori Kagde Re...

So, the one who has had the poison of insult, disdain, neglect! This is the time for penance. Kinnar samaj, my country's sages have said they are above humans, Lakshmi and my society's everyone, I want to tell you, Ram is Bramha, and this Ram when he was getting married, when Jankiji put on the garland on my Thakur, who blessed them? Kinnars blessed Ram.

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*Kinnars sing; Kinnars bless. The one who can bless Ram, who can be better than them? Even today if there is any good news in our homes, this community comes to bless us. They are not here to beg.. They have come to your home to bless. Kinnars are singers. Kinnars are blessing granters. Kinnars hold the right to take bath in the Holy Kumbh, with everyone, with all respect. Kinnars stay in and around Kailas. Kinnars are the ones that live with the stoic, with the sacred penance seekers, with ascetic, and worship Lord Shiv, as a part of Kailas clan. Kinnars belong to the community, where from time to time, without invitation they come, bless us and fill our lives with happiness.*

Sur Kinnar nar nag munisa I  
jay jay jay kahin dehi asisa II

Long live Ram. Kinnars blessed Ram. I am not saying this 'Manas' is saying. I am a sire who accepts. I don't have a mission to improve. Many reformers have come, and turned unsuccessful. In many places the reformers family members only didn't improve. Stop reforming, start accepting. Today, this should be the message of 21st Century.

The Kinnar samaj is cardinal. The supreme singer community. The angles dance, Kinnars recite. Gandharva play instruments and sing too. Like these kids play their own instruments and sing too similarly, Gandharva sings along with playing. Kinnars sing; Kinnars bless. The one who can bless Ram, who can be better than them? Even today if there is any good news in our homes, this community comes to bless us. Bought a new house? Birth of a baby in house? Give! you will have to give more? They are not here to beg. They have come with their own fortune. You are not giving them any charity. Beware, if you think that way. They have come to your home to bless. If they bless Ram, can't they bless the human? Shashtra (scriptures) say, they are bestow blessings. And 'Manas' has already given the right of the holy Kumbh bath. From beginning of eternity, on the occasion of the supreme holy kumbh 'Manas' has already given the right to have the holy bath. And, this is a very huge matter of fact, matter of happiness, it's a matter to congratulate that in many Akhada even females become Mahamandaleshwar, but in this community Lakshmi Narayan Tripathi got the position of Mahamandaleshwar, that is not the topic of importance. Society is giving its penance, society should do so. Lord Ram is the Ultimate, Divine, God, Creator, if He can become human, then human can't become God? If humans can become God, then Kinnar that rank above human, Why won't they become God? We don't need to become God. My brothers and sisters, if we get someone who is contentedly devoted like God, We don't need to become God, we get to sit beside such devotee for a few moments then we are through for life, Sahab! So my brothers and sisters, they are singers. They are blessing granters. They hold the right to take bath in the Holy Kumbh, with everyone, with all respect. They stay in

and around Kailas. They are the ones that live with the stoic, with the sacred penance seekers, with ascetic, and worship Lord Shiva, as a part of Kailas clan. They belong to the community, where from time to time, without invitation they come, bless us and fill our lives with happiness. Then why so much of negligence?

So these youngsters, these kids, and all those who are thoroughly dedicated to 'Manas' and Vyaspeeth, picked up this task in their hands. I has asked, that transgender or kinnar should come from other countries too. Ask Lakshmi to call from anywhere. We will also see how are the transgender from Switzerland. Will see from America. And, whoever come. But, this full katha is yours. If you all are more in number, I will shift all of them, and ask them to sit behind to let you all sit first. They should sit in front of me today. They are going to bless. They are the singers. They have the right for holy bath. They will come and give their best wishes on this auspicious event. All of this that I am saying is in reference and context with Hindu scriptures. I am not saying anything out of my pocket. And Tulsi, with mentioning 'Kinnar' word 16 times, has established this society, respected this society. We are lucky, under the shade of God's blessing we are sitting at the bank of Ramkatha in form of a river, to respect, to give our regards, to salute this community and to pay penance for whatever mistakes we have done in past times. Further ahead, I want to do one more katha for the community that has been scorned, whose mention Tulsi has done in his Manas-

Paayi Na Kahin Gati Patit Pawan  
Ram Bhaji Sunu Sath Mana I  
Ganika Ajaamil Vyaadh Gidh  
Gajaadi Khal Tare Gana II

So Baap! I am have a lot of happiness. Acharya Mahamandaleswar Lakshmi Narayan Tripathi ji and your society are the chief host (Yajman) of this katha. These youngsters are devoted to my Vyaspeeth and have been serving you, they must keep helping. I had mentioned previously, reciting the Katha is my life, but in a man's life there are such turnings which bring special joy. This is one of my special joy giving Katha. And, to entire India's nation and from all over I invite the Kinnar samaj, this is your Katha. You will feel respected. With this, we will find an

excuse to salute you cause you are the blessings donor community. You are higher than humans. The society should also not forget, and even you all don't dampen the spirits, you are higher than humans.

So this is the prelude of this katha. The name of the katha will be 'Manas Kinnar'. This 9 day long Ramkatha's name will be 'Manas Kinnar'. We will do it's visitation, its contemplation, and its thinking while reciting events from 'Manas', Ramakatha is in the core. And in between will take this topic in these 9 days and will recite The Bhagwat character. Everybody is informed with Ramkatha. You all know, the founder poet Valmikiji of this prime compiler. Certainly, the founder poet is Valmikiji, but Lord Shiva has composed 'Ramcharit Manas'. And if I fully recollect Pandit Ramkinkarji Maharaj, that you have mentioned that Valmiki is the founder (aadi) poet but Mahadev is anaadi poet, who has composed 'manas'. Although, Valmikiji has called it Kand, 'Baalkand', 'Ayodhyakand'. Wherein Tulsi called it 'Sopan'. We are so used to Valmikiji's way that we call it Pratham sopan Balkand, but Tulsi has called it only Sopan. In this there are seven sopans that is a ladder to reach Raghubir's ultimate faith. This great Scripture is made from seven sopans called Baal, Avadh, Aranya, Kishkindha, Sundar, Lanka and Uttar. Goswamiji in the Baalkand, has done Mangalacharan in seven Mantras. These are all Sanskrit mantras. Sanskrit is our mother and with giving it respect Tulsi in has written seven mantras in Manglacharan.

Varnnanaamartha sanghaanam  
rasaanam chandasaamapi|  
Mangalanaam cha kartaarau vanddey  
Vaani Vinayakau||  
Bhavanishankro vande shraddha  
vishwas roopinau |  
Yabhyam vina na pashyanti  
siddha swanta sthamishwara||

Manglacharan is in seven mantras. Then Goswamiji comes down to regional language. He wanted to reach out to last person through this scripture. He wanted the Shlokas to reach the people. Tulsi said, I will make such volume that will reach to commonage. Hence, five 'Sorthas' he brought down to basic regional mother tongue. And I always say, look at Goswamiji's bridge pier, Goswamiji's internality to

unite. He has come in Ramanandi lineage. In five Sorthas Tulsi has established Shankar's belief, Shankar's idea. Tulsi by establishing Shankar's belief has done an obliging act of uniting. Jagadguru Acharya Shankracharya's principles of Ganesh's worship, Gauri's worship, Shiva's worship, Surya's (Sun's) worship and Vishnu's worship is the tradition of our Eternal religion (sanaatan dharma). We worship Ganesh. Durga is worshipped in the entire nation during navratri. In shravan month, we do Bhagwan's Rudrabhishek (ablution). We all do Surya Namaskar. With Purush-sukta recitation we worship Vishnu-Narayan. But, it should be practical.

How do we give this message to today's youngsters? Today's young generation wants to study, wants to do good deeds to increase nation's and world's dignity; wants to take lesson-ordination, wants to earn to spend for noble acts, I can't tell them to pay homage to Lord Ganesha for 3 hours. If you do it then I would salute you, but the meaning of Ganesh worship is, Ganesh is the deity of discretion; My young brothers and sisters, after listening to ramkatha keep your discretion that is Ganesh worship in true sense. Cause you will get discretion sense from katha. I would like to tell my nations youngsters, youngsters that have come near my vyaspeeth to study and learn as much as they like. I would not say you do 4 hours of worship. There is no worry if you can't do it, but don't omit on your discretion sense, that is Ganesh worship. Surya pooja; perform surya namaskar, perform yoga, it's good for exercise but if you can't do it, surya pooja means till wherever possible, pledge to live in brightness, this is surya pooja. Gauri pooja, Gauri-bhavani means (shraddha) faith. Not blind faith, nor disbelief, rudimentary faith, seamless faith. Our faith remains immovable is Gauri pooja. And Shiv Pooja, Shiv Abhishek, meaning of Shiv is welfare. Having a thought of other welfare is Rudrabhishek. Rudrabhishek should be done; if you do it you are worthy of salute but if u don't have time then thinking for others welfare, others providential daily is also form of Rudrabhishek. And Vishnu pooja; comprehensive perspective not narrow minded outlook. We should not be narrow minded. We were liberal, we will be and we must be. This is Vishnu Pooja.

Ramkatha starts with Guru vandana (Guru's prayer). First episode of 'Ramcharit Manas' is Guru vandana. Five deities must be worship in formula form, but if u get a wise sage, we fall in some Sadguru Bhagwan's feet, then the Guru is Ganesh, Guru is Gauri, Guru is Surya, Guru is Vishnu and Guru is also Mahadev. Guru has its own magnificence. Young, brothers and sisters, Buddha and others said you don't need any Guru, everyone has their own perspective. Okay, they must not have needed one. Few intellectuals came, here few philosophers came who said, Guru is not needed. Not only did they sometimes abused the Gurus and said these are wasted people! Why do we go through them? We will go directly. Those go directly, I salute them. We are not men of controversy. My discipline is of conversation. But, my young brothers and sister, if you want Morari Bapu's point of view, people like me absolutely need a Guru. People like us need someone on whose feet we can keep our head and cry; to whom we can go and open our hearts. We certainly need a Guru. I have Guru's graciousness with me, what else do I have? Sahib, If I would come without Ramkatha, without Guru's benevolence, no one would even call me in Thane. Sahab! This is only Guru's graciousness. My young brothers and sister, I don't compel on anything. I want to keep you in your own privacy. You are free, but freedom to not convert into selfishness, we need a protective armour that remains in our protection. So Tulsi recited Guru's significance. Lets recite some lines of Guru's significance and bring katha towards intermittance -

Bandhau Guru Pad Paduma Paraga |  
Suruchi Subash Saras Anuraga ||

Salutation of Guru's lotus feet's nectar if offered. Goswamiji with Guru's feet touched sand purifies his vision. Salutation to Deities, salutation to Kinnar's, salutation to Yaksh, salutation to DemiGods(gandharva), offering salutation to all, Tulsi's famous chopais -

Siya Ram May Sab Jag Jani |  
Karau Pranam Jori Jug Pani ||

The world is soaked in Sita Ram, My salutation to it considering it as Sita Ram. Then while doing Salutation to all, he saluted the Royal family. While performing salutations to Kaushalya and other

mothers, Avadh's king, Jankiji, Bharatji, Lakshmanji, Shatrugnaji, in between Tulsiji brought up extremely important salutation and that salutation was Hanumanji. Tulsiji performed salutation to Mahavir Hanumanji's. You belong to whichever sect. I congratulate you! Whichever God-Goddesses you worship, I salute you. But if you take Hanumanji's resort, then in the speed of the journey towards the your own desired God, Hanumanji will push you from behind, and your way to your God will become expressway. Hanumanji doesn't belong to any sect. Hanumanji was rebirth of Shankar in Satyug. In Tretayug, he was in form of monkey. In Dwaparyug, He sat in Arjun's flag. And in kalyug, wherever Ramkatha is held, there in some or the other form He is present. That's why in Hanuman Chalisa it's written, 'Charo yug partaap tumhara'. In all four castes, in all four Eras(Yugas), Where is Hanumanji not present? Hanuman is in four means of Salvation of conscience; Hanuman is in Religion(Dharma), Substance(Artha), Carnality(kaam), salvation(moksh). Hanuman is in life Element. Take his resort. Anyone can do it, Brothers and Sisters. Yes. Hanumanji is everyone's. Hanuman is Breath, Belief, Shankar, vigilance inform of Monkey. Tenor of Hanuman is Tenor of Life. So I would like to tell all young brothers and sisters, whatever accomplishment you are doing with Guru's shown way undoubtedly do it, but take plenty of resort in Hanuman's tenor. All the ladies can do 'Ramcharit Manas' recitations. All the ladies can do 'Hanuman Chalisa' recitations. All the ladies can do 'Sundarkand' recitations. Hanuman Chalisa is proven and pure. I am telling to the extent that, Sundarkand has the entire annotation of Ramcharit Manas. Hanuman Chalisa has the entire annotation of Sundarkand. And, only the name of 'Ram' has the entire annotation of Hanuman Chalisa.

So, young brothers and sisters, take resort in Hanumanji. So, Hanumanji's salutation Goswamiji has done. And, with singing two lines of Hanumanji's salutation in these well known verse of 'Vinay Patrika' we will bring the today's katha to conclusion -

Mangala moorati Maarut nandan|  
Sakala amangala moola nikandana||  
Pavantanaya Santana hitkaari|  
Hridaya biraajata Awadha Bihaari||



## Kinnar Samaj is a Singing community

It's all our good fortune, that again today we had the visitation of Jagadguru Shankracharya Prabhu, we received his auspicious blessings and he dedicated his cooperation with the Kinnar Samaj. It is a good sign. So come, let's do some nourishing and essential discussion in form of conversation on 'Manas Kinnar' which is the central theme for this katha. Because Ramcharit Manas is scripture of conversation. And, mostly all our scriptures are in form of conversations. If we go in Bhagwat-Geeta it is a conversation between Krishna and Arjun. If we enter 'Shrimad Bhagwat' there is conversation there. In 'Ramcharit Manas' four conversations are famous; Shiva - Parvati, Yagnavalk - Bharadwaj, Baba Busundi - Khagpati Garud, Tulsi - saints (Santgan), and Tulsi's own mind, with whose conversation four ghats(piers) have been formed. In form of conversation, for our internal development and relaxation lets have some dialogue. Yesterday we were discussing in short about the salutation episode of 'Ramcharit Manas'. The conversation was shaped starting from Guru salutation to Hanuman salutation. In this same salutation episode, Tulsiji did salutation for all -

Dev danuj nar nag khag pret pitar gandharbh|  
Bandau Kinnar rajnihar kripa karhu ab sarb ||

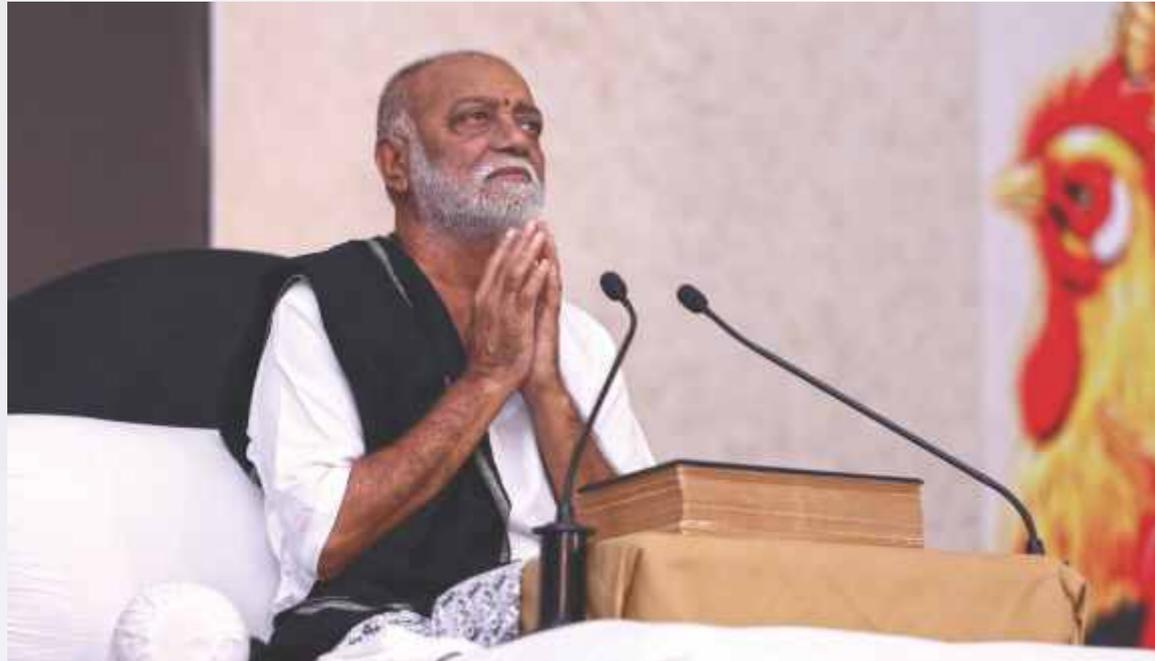
Lakshmiiji, Goswamiji says I am Saluting to all these ten people. Somebody asked Goswamiji, You are such a big saint, you have personally met Ram. You are plunged in Ram. You yourself are Ram of the devout world and you salute these ten people, after salutation what do you expect? So, Goswamiji said, I want to write Ramcharit Manas, in that I want graciousness of all ten of them. You Mahamandaleshwarji and entire commune can take pride in this. In this society, taking pride of any status or qualification is not right, but you can accept it with dignity. Your commune can take its dignity, that around four hundred to five hundred year ago Goswamiji existed. So many years ago, in his salutation to these ten people, he salutes the kinas. He saluted because, I am going to write and accomplish 'Ramcharit Manas', for that I will need your graciousness.

So with saluting the Deities, which all complaisance happen? First and foremost, saluting the God, brings in grandeur. There is nothing bad in grandeur. After achieving grandeur if you get ego then it is a bad sign. Grandeur can have many types. Which kind of magnificence who wants is their freedom. You decide with your mind. If its asked to me, Badu you pray to Goddess and to Mahadev; there is no God like Mahadev, first keep this in mind. Other Gods are small, I don't intend to say that, but Mahadev is Mahadev. Lakshmiiji got coroneted to position of Mahamandaleshwarji in Ujjain's Mahan Kombi, consider this Mahakaal's graciousness. This is Mahadev's graciousness. If I want any grandeur, I will say Mahadev! give me so much magnificence that I can chant Ram name without anarchy. I don't want many more grandeur than this. Take God's name, Bhagwat katha, get to attend the Divine's katha, get a chance to chant 'Harinaam', get to meet saints again and again, can there be a bigger grandeur than this? So, lord's salutation gets us magnificence. Danuj; danuj means devil; if you give your salutation to them, which benevolence will they bestow? Will Danuj bestow benevolence? Yes, erroneous people do nasty thing, and its results are also nasty, seeing which we get to learn that we should do no wrong. This is Danuj's graciousness, we get inspire from it that if we do such thing we will get similar results. Devils did violence and hatred, its result was this. Learn from this too. Salutation means learning from them too.

Nar; human. Human can do big benevolence. Sahib! and these(kinnar) are special humans. They are higher than human, don't even forget that. Mumbai, Maharashtra, entire nation, entire worls, don't forget their(kinnar) samaj are higher than humans. This is for sure. This is absolutely sure. How do humans bestow benevolence? How can we achieve its kindness? By saluting humans, human can get kindness of humanity. By

saluting a human you can get humanity in alms. There is no adjective besides human, good human, bad human, virtuous human; there is nothing like that. Human itself has great magnificence. If God wants to incarnate he can take different forms but human form is some speciality. In my knowledge, to salute a human, germinates humanity in the human itself. Naag; snake is also a deity. Give your salutation to snake. Many people pray to snake. Snakes graciousness is in form of crystal(Mani). In snakes mouth the crystal reside just above the venom is stored. But this crystal does not take in the snakes venom. In fact, whoever is injected with the venom, this crystal is touched and venom's effect is nullified. If we are blessed by the snake, if we are blessed by the Snake God, then our life will be blessed by such crystal, and while staying amidst of this toxic world, we will be untouched by the defect of the poison. Other way, if someone comes near us such poisonous defect in them can start reducing. This is snake's crystal's(Naag-Mani) blessing. In Manas this crystal(Mani) is called devout-crystal(Bhakti-Mani). Devotion is called a Crystal. So my brothers and sister, with Snake God's(Naag-Devta) blessing we get devout-crystal(Bhakti-Mani); we are blessed by devout-crystal.

So, Deva(deities), Danuja(devil), Nara(human), Naga(snake), khaga(bird) all of these are miraculous. This nation is miraculous. Sahib! No one in the world has achieved this height in thoughts and behaviour. The sages have performed Salutation to these Khaga. Khaga means bird. 'Kha' means skys, 'Ga' is those who fly in it, whom we call Khaga, bird. Birds salutation is done here, and which blessing do you want from the bird? We are bird worshippers. Along with Narayan we worship the Garuda(Eagle species-Narayan's vehicle) also. In Shraadh times we worship the Crow. Worship as in we dedicate the Shraadh to the Crow; pay homage to it. Lord Krishna use to wear Peacock's feather on his head. Vishwamitrahi takes Valmiki in comparison with bird saying, 'Vande Valmiki Kokilam', you are not Valmiki, your are Cuckoo. Kaagbusundi is not only a bird, also wise man. Which all blessing do we receive from the Birds? I understand the blessings in one for, the one who has wings, can fly in the wide blue sky, but does not have any arrogance. My brothers and sister, in any field, by the grace of God, grace of Sadguru, with your pure hard work you get wings don't take pride in it, this is what birds teach us. Birds have this divine virtue. Entire day



they fly around, but in the evening they return to their respective homes. As soon as its evening they are back to their adobe. Now a days in sky, sometimes we find birds fighting. These birds are from Kalyug. Otherwise, birds understand, why to compete in the sky? Why collide? Why fight? These birds teach us this. So saluting these birds, Goswamiji solicits for this blessing from them.

Preta; ghost(Preta), spook(Bhoot), demon(Pisacha), we have not seen all these but its written in the scriptures to ghosts might exist. I have not seen a ghost, if you all have seen then I don't know! I call ghost past. Those who live in past, those plunged in worry, the ghost is applied to them! That is ghost. Preta is the weight of future. Goswamiji say, I acknowledge the ghost, as I want to write the Ramcharit Manas. Ghost is a signal of future. If they are in bodily form or not that, we don't know! Sahib! If we take shelter in Hanumanji's feet then the worry of ghost remains far away. Past is constantly disturbing us. So the mean of Preta here for me is weight of the future. Preta as in, Goswamiji here is paying homage for his auspicious future, which he wants for himself, as if he is soliciting for blessings. Pitru-Pitar(ancestor); I would like to make a special request to my brothers and sisters to give respect to your mother father and fore fathers. You have to respect your mom, but our Upnishadas have said 'Pitrudevo bhava'. You study a lot. Attain the highest posts in the world but respect you father and fore fathers. Old age home is the need of an hour for this society. If kids don't keep their parents where will the pitiable elderly go? So it's okay, there is no other any other appreciable thing, in my vision. Respect your elderly. You will live long. By living long I mean that in remaining life your joy will amplify. Remaining life will be drenched in happiness. Society will be renowned.

While salutation to the elderly, Goswamiji is requesting for blessing. After that Goswamiji acknowledges the Gandarva(heavenly beings). He wishes to be blessed by the Gandharvas. Lot of graciousness and auspicious knowledge is bestowed by Gandarvas. We get gift of auspicious talent. Gandarva is a very lovable word. Gandarva is a very lovable variety. So, from them we get fine talent and good

knowledge. Then Kinnar; while saluting to kinnars, Tulsi requested for blessing. Kinnars must have Tulsiji asked what blessing do you want from us? So he says, you bless us with knowledge. Give me gift of singing, boon of singing. I can sing, I recite. It's a huge achievement of Kinnars to sing. They dont need any instrument. And, they have their biggest instrument, which are gifted by them, their clap. People talk about it in form of criticism, in form of offence, it should discontinue after this katha. Beware! they don't want any charity. Its these great God's blessing. I don't take anything from anyone. I come with my Pothi(sacred book), I leave with my Pothi. The whole world knows it. But, after this katha you want to give anything, make sure there is no disrespect for them, there is no disregard for them, there is no mockery by clapping in a wrong way, the society should make sure about it.

This community is of superior prophecy, meeting them on your way is good sign. You give them something, they ask for a bit that too, I feel today the society is changing, something or the other keeps changing. They request from you so that you give. When I am telling you, Why do u think the monks and saints go to every house and ask for flour? Here the thieves and burglars also have their fortune, so the saints won't have any fortune for themselves? This community won't have any such fate? This is the biggest divination, please remember my society. The way you are happy when a cow comes in your way. When some young girl comes in your way, you get delighted. So decide from today onwards, if you meet any Kinnar on your way, count it as a superior divination. I don't know what will be the profit, but surely there won't be any loss. It is a live higher divination. They have their biggest instrument, their clap, and with that they sang Kirtan(sacred song). Tulsiji himself has called Ramkatha a two handed clap.

Ramkatha sunder kar taari|  
sansara vihang udaavahi bhaari|  
My creator of 'Manas' has said, if you want your bird in form our doubt, our disbelief, and of illusion, to fly away, put your hands together in form of Ramkatha, these birds will fly. Clapping has its glory. Sahib! The instruments of rhythm that we have, that was our own handclapping, which was in form of

Manjari with Meera and Kartaal (clap) with Narsingh. That's why, this very old Kirtan is sung, in our village of Gujarat, it's very old. It has entered in my head since yesterday, and it will remain with us for 9 days, remember -

Tame antar na parda kholjo re...

Taadi Paadi ne Ram naam boljo re...

So, from the Kinnars, Goswamji has asked. Kinnars have never sung to praise any person. Whenever they sang songs, they were for Radha Krishna, Lord Shiva, or Maa Bahuchara. They don't flatter any one. If Kaliyug's influence would have taken over then that is another thing altogether, otherwise they never enter in flattery of any person. They will not sing songs of Morari Bapu. They will sing songs of Radha Krishna only; of Shiva and Parvati. If you want to sing, sing for them. In spiritual Ramayan, Kinnars have been mentioned many times. Sahib! Wherever there has been some special occasion, Kinnars have sung. Immediately Kinnars arrive and involve themselves in singing. It is an ethology of singing. Tulsidasji requests Kinnars, to give them the knowledge of singing, bless me. And Sahib! This world should be singing and smiling all the time. Sing, we have forgotten to sing. Whoever has entered the devotional love, has been singing. Eknath sang, Naamdev sang, Tukaram sang, Chaitanya Mahaprabhu sang, Ans Sahib! In foreign countries there is this therapy that is getting famous, that of singing, that makes you healthy. You all sing little. Even though you sing in bathroom, but make sure you sing. Singing is useful for good health.

Kinnar samaj is a singing community. And in their singing five things combine to form a Panchang(nativity). That is the reason Tulsi wants Kinnar samaj to bestow their graciousness. The five parts meet in Kinnars Samaj's singers. Those five are, first is Swar(sound), good sound. Secondly, the sound should be in melody. Everyone has sound but what if they don't have melody? Taal(rhythm); rhythm is from clapping. Lay(modulation), it's a type of Pause, you have to know when to enter the rapid, so this is also a special science. Sur, Swar, Taal, Lay and after that they have some or the other special Raaga(pitch/tone). And I have heard from an elderly person, that they sing

A lot of Shiv's anthem, and glorify Durga in their songs. It is believed that they hold their expertise on two Raagas. I have heard this from a very big Ustaad(mentor). The two Raagas that came in Kinnar's account, out of which Maalkosh is for Mahadev and Durga is for Maa Bahuchara. So Kinnars are a special combination of Sur, Swar, Taal, Lay and Raaga. With these they please the five holy heads. Shiva is part of five holy heads.

So the first thing I have put forth in front of you all in form of a request is that, after this katha please do not disrespect this community. Ramkatha is a sacrifice of love. We learn one thing from this Katha, that on this earth nobody should be dejected, nobody should be ignored. One kind of respect should be developed for them and it's important that love is sent across to them. Kinnar samaj has speciality in singing. There are other specialities too. Generally, we have seen the Kinnars in female costume. That is their speciality. Pay attention, Kinnar samaj never came in costume of a male, they are always dressed as females. I am talking about the clothes, please understand. The costume of this community was feminine. And, Tulsidasji in his Ramcharit Manas has shown Lady in two forms. One is Maya(temptress), other is Bhakti(devotion). Let me tell you, the feminine dress of Kinnar samaj was not the glamorous dress but the devotional one. My vyaspeeth can spot, this speciality, they are always in the feminine dress. But, this is not fascination this is devotion. Then call it the Devotion for Bahuchara Maa, Lord Shiva, or call it devotion for any Absolute deity.

Second, speciality is that they head on to give us divination on our way. Then if they want something, or they insist on something, that is another thing, but the primary thing is that they are evidently divination. Third speciality, that people mock and they mocked again that is the effect of Kaliyug, in the name of criticism. How much do they have to tolerate? But one speciality that I have seen, they don't have the nature of mockery their nature is of devotion. The form of devotion is distinct. They don't mock. Devotional men never mock. This is their special character, in my belief, that has been spotted. Fourth is,



this community is generous. They are highly magnanimous; Generosity.

Fifth, in my vision this community is ascetic. These are all my personal opinions and I am firm with it. And, it is written in our 'Ramcharit Manas', sacrament does not go in vain. Three characteristic of penance has been shown by Tulsidasji in 'Manas'. Penance creates something innovative. Penance nourishes something. And, penance discards the unnecessary. My Kinnar Samaj you are ascetic, you are generous. Yes, speaking age it is different. Because of Kalyug influence some things go wrong. The atmosphere is no more pure. The water has become impure. What earth was and what have we made it? Can't find any good thing, everything is spoilt. This has an effect on all of us, but you all are generous. This is austerity. Austerity creates, nourishes, also immerses. I most probably mentioned it yesterday that biggest penance is to tolerate. To swallow the insult, to tolerate misconduct is biggest penance. Tolerance is the biggest penance, it's a simple concept. In this Kalyug, we don't need to do any penance with lighting the five fires. The

men tolerating will be the biggest penance. Tolerance can create something new; it will nourish the finer, and will discard the adverse. So, my Vyaspeeth can see these five special characteristics in Kinnars. We are humans(nar) and they are trans-humans(kinnar), understand the difference. They are Kinnars. They are more special.

This katha has been organised keeping the Kinnar Samaj in the centre. It has happened from the Kinnar Samaj only. For the Kinnar Samaj. They are the in the centre, no one should forget it. Whoever has served God has made them the intermediate. But, Katha is for the Kinnars. That's why the centre of Ramkatha is Kinnar Samaj. By taking the name of Kinnars sixteen times, God has decorated them with sixteen types of makeup. Tulsi is adorning them. When a saint adorns the ornaments have the essence of Ram in it. Because the saint is ornamenting.

Please come, I will take forward the episode of katha little further. Yesterday we saluted Hanumanji. After that he did Sita-Ram's salutation. And, next Tulsiji

performed salutation of Name of Ram; it is the most important salutation. Goswamiji while describing the glory of Name, and prayer of name, further in his events said;

Bandau Naam Ram Raghubar Ko|  
Hetu Krisanu Bhanu Him War Ko ||

Worship worthy Goswamiji say, God has a lot of name, but I salute to the name of Raghuvar. Ram is a name also, and a Mantra also. So Goswami sang the glory of Ram, the name. I have not insistence that you should take the name of Ram. Take any name, Mubarak. Take the name Maa. Take the name of Shiva. Take the name of Krishna. Take any name. Name is of Ram, that's a sure thing. The appearance of Krishna. And Abode of my Mahadev, Kailas; House of Shiva. By saying Name of Ram; I am repeated clarifying, please don't think that I am trying to say other names are diminutive. My brother and sister, if this thing reaches to your heart, then remember, name of Ram, and appearance of Krishna. I am eating Ram's bread. Otherwise if there is a say on look, Krishna would beat the battle field. His Appearance, 'Adharam Maduram, Vadanam Madhuram' Shriman Mahaprabhu Valabhacharyaji said. Appearance of Krishna. Extraordinary! Name of Ram. And, 'Leela'(performance) of Sadguru. Don't take the wrong meaning of 'Leela', please. Beware! As the word 'Leela' is been misunderstood many times. When God takes in any form, when He takes in vigilance, then there are four distinct things attached to it. The Anonymous Eternal Element attains a name. The formless takes in a form. He is away from Leela, doesn't perform, He is a witness, He is an observer. Due to His compassion He performs, he comes in action. Sadguru's Leela is amazing. Take examples of Gyaneshwar Maharaj; take Eknath; take Tukaram; take Sur; as many great men have come; take Ramkrishna dev; take Raman; take Jagadguru our Holy lineage, Acharyacharan, the secret behind his Leela. So, Leela is only of your Sadguru. Brain stops working in that. Our poet Kagbapu has written a Bhajan in Gujarati -

Ema Pandannu Dapan Na Dodaay,  
Bhai Ene Bharose Rehvaay Ji.

Tulsi wrote 'Ramcharit Manas', within Ramcharit Manas he also wrote 'Naamcharit Manas';

Inside 'Ramayan' he wrote 'Naam-ayan'. Tulsi says all the Leela that Lord Ram did in Tretayug, in Kalyug Ram's name is doing the same Leela. In Tretayug Lord Ram gave salvation to Ahalya. Today, in Kalyug what do we talk about Ahalya and Tretayug? So Tulsiji says by taking Ram's name today's Ahalya in form of miscreant mind becomes pure. Tulsi said in Kalyug only and only 'Harinaam'(Lord's Name). Today, in Kalyug where we will be able to perform meditation, Yaar! My salute to those who do it. Many people do yoga. Please do. Pujyapad Ramdev Baba has brought Yoga back on the grounds. But in that Patanjali has kept a condition of control over mind. Minds of Sansyasis(hermits) like us are not have any single place! How will Meditation and Yoga happen? From where will we do Yagna? And, how much time we have to perform prayers and worship for hours? That's why Tulsi and other saints have said, also its mentioned on our scriptures that in the Kaliyug only Name of God is imperative. The name of God, the Name that comforts you, there is no worry in it. So in Kali name of God is amazing. Tulsi writes -

Nahi Kali karam na Bhagati viveku|  
Ram Naam Avlamban Eku||  
Ram Naam Kali Abhimat Data|  
Hari Parlok Lok Pitu Mata||

Also Tulsi says, if Ram is asked to sing the glory of His name, He Himself won't be able to sing it's glory, such is the glory of Name. Young brothers and sisters specially towards you, I have had my attention. You study, whichever field you are in, keep going. We are not asking you to sit for 3 hours and chant with Mala. It doesn't look situational. If u chant then it's a good thing. But from my country's young generation I have one expectation that you all enjoy, go ahead with credentials, learn. If you watch a good film then too my Vyaspeeth does not have any problem. Sing some good songs, it's a good thing, from which you get something good. After doing all of this, in the night in your house when you feel nothing remains. Now only work you have is to sleep. Now no other work remains. you have watched the television too. You have seen whatsapp too, what has come up, what is happening. Whatever you want to do, please do it, there is no deny for it, but now only sleeping remains, and you are not able to

sleep; God willing you get sleep, but still you can't sleep, then Morari Babu expects that for a few moments then take God's name.

So, glory of name has been sung. After that Goswamiji tells a little history, in which form the 'Ramcharit Manas' come into existence. It is said the on the first place Shivji created it and kept 'Ramcharit Manas' in his mind-in, his heart(Manas). When the right time arrive he kept the 'Ramayan' in front of Bhawani, and started reciting. That Ramkatha went to Kaagbusundiji. Busundi sang it for Garud. And that came down to the earth in form of a stream and then most judicious Yagnavalkji sang in front of Bharadwajji. And, Tulsi says that same Ramkatha I heard it from my Guru. Due to my puerility, I could not keep it in my mind and so my Guru kept reciting again and again; then it something stayed in my brain. Society has this biggest question, why do we have to hear this one story again and again? Today's logical society keeps asking this one question. The answer to this question was give years ago by Tulsiji, we will have to listen to the katha, only then it will be understood by us. Katha is new every day.

So Tulsi took a Shiva's oath to put it in actual words. In Vikram era, sixteen hundred thirty one, one the day on 'Ram-Navmi', the day Ram was born is the day 'Ramcharit Manas', took its birth too. Tulsi has said, it was created in four conversation. Saints have given different names for these conversations. Ramcharit Manas was given the metaphor of 'Manasarovar'(Manas-lake). Four ghats(piers) - Gyanghat (pier of knowledge), Karmaghat(pier of deed), Upaasanaghat(pier of worship) and Sharnagati-ghat (pier of surrender). Tulsi starts the Katha from

Sharnagati-ghat, and then takes us directly to Prayag that is Karma-Ghat. Here, Yagnavalk Maharaj meets Bharadwaj. Kumbh Mela(festival of kumbh) set up in Prayag. For a few days stay, everyone came, from where I have taken these lines -

Dev Danuj Kinnar Nar Shreni I  
Saadar Majjahi Sakal Tribeni II

Tulsi says, everyone gathered in Kumbh. After finishing their stay, the saints and Mahatma people, where returning back to their places. In that time, Yagnavalk named the absolute learned Mahatma, while taking leave from Bharadwaj from his hermitage(ashram), fell in Yagnavalk's feet, and said, I have a big hesitation in my mind. Maharaj! Please explain it to me, that what is Element of Ram(Ram-tatva)? Yagnavalkji smiled and said that you are very well versed with Ramtatva, but you are acting prune, as you want to listen to Ramkatha from me, hence you are making an excuse. If I get a Ram preacher and one in keeping interest in Ramcharit, I will recite Ramkatha. The speaker searches for suitable listeners. Yagnavalk Maharaj started reciting Ramkatha in front of Saint Bharadwaj with happiness. Bharadwajji asked for Ramtatva, but Yagnavalkji started with Shivtatva(element of Shiva). He asked for Ramkatha, but Yagnavalk Maharaj started with Shivkatha. These saints have worked for union of the world. They have proved whether its Ram or Shiv all are one. But, if you want to reach up to Ram, you will have to take interest in Shiva. Shiva is the gate to enter and reach Ram. It's a very beautiful bridge. Asked for Vaishnavi Ramkatha and was told Shivkatha. This summation and this union is because this katha is for confluence. And, a union will speak the language of confluence, and will the formula of confluence. So fist listen to Shiv katha.

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## Reciting 'Ramkatha' is my Retirement

'Manas-Kinnar' is the central subject of this 9 day long Ramkatha, keeping that in centre you and me together in conversational note are doing a wholesome and elemental discussion. Let's move ahead. The word 'Kinnar' has many meanings. I am repeating again Kinnars belong to the Semi-God's class. Who lives around Dhavalgiri mountains in Himalayas. Kailas is their primary place. They sing in Shiva's tribute. In strict language whom we call 'Kinnar', it has many meanings. Baap! 'Kinnar nar vighrah Ashvamukha Devyonah' Amarkosh. In introduction to Kinnars in Amarkosh this Sanskrit line has been said, whose interpretation we will do now. But, let us understand the primary meaning of Kinnars. Please!

One sister has written a letter to me 'Bapu, I have been scared of Kinnars since childhood. That's the reason I have come to katha so that I can get rid of my fear for Kinnars in this 9days.' That is the only reason even why I am reciting that the fear in your mind goes away, the uncertainty goes away. You all must not be knowing, my brothers and sisters, this community has another name called 'Mangalmukh'. Their face has been called Mangalmukh (auspicious-face). That's why they are a good sign, auspicious sign. Hence, the saints have given a beautiful name 'Mangalmukh'. One of the meaning of Kinnars is Nar-Narayan. Please remember, Kinnar is not just Nar (human) but Narayan (God). I am saying from past two days Kinnars from human race are over human race; their community is higher than human race, but while giving the description of my country's sages have said that Kinnars meaning is Nar-Narayan. The line from 'Ramcharit' is a subtle indication that Kinnars are Nar-Narayan. And, now when my 'Manas' gives my proof, my happiness doubles.

Ki Tum Tini Dev Muh Kou|  
Nar Narayan Ki Tum Dou||

These lines are from 'Kishkindakand' first starts from 'Ki' word and the next starts from 'Nar' word, this is a silent indication towards Kinnar. Monkey is also a species. Snake is also a species. Yaksh (demigod) is also a species. Kinnar is also a species. Gandrav is also a species. Human is also a species. God (Narayan) also has its group. How many different species make a Kumbh! But here in form of indication we get the evidence. Hanumanji asks, Are you Kinnars, or Nar-Narayan? Are you not the two out of the three chief Gods? One kinnar is very famous from the 'Mahabharata' whom we call 'Nar', that is Arjun. This man became a Kinnar for one year. Also, in 'Bhagwad Geeta' Shri Yogeshwar Krishna called him his ornate power and hugged him 'Pandavanam Dhananjaya'. In Pandavas I am the Arjun. So, one meaning of Kinnar is Nar (man). One year of Kinnar. Second meaning of Kinnar is Nar-Narayan.

So, the identity of Kinnar word is a very beautiful identity. Kinnar means 'Nar' (man), higher than Nar caste. Kinnar means Nar and Narayan both. Kinnar's one meaning is of the creator God. Kinnar is The Creator (Bramha). I am saying this with a lot of responsibility; I am on the Vyaspeeth. My every word is being recorded. Kinnar means God, The Creator. The creator (Bramha) in the Upnishads, is neither feminine nor masculine; is originally in the middle. How is Brahma tatva (element of The Creator)? Neither feminine, nor masculine. One meaning of Kinnar is God. Kinnar another meaning that is like more is Mahadev, He Himself Shiva. And, these people who do Tripund, the one who are renounced; there is an entire Guru lineage of Kinnar samaj. Those who have lost their path, you must be fearing those, they will be forceful or they will bother! That is the reason, to collect everyone and bring them back to the roots, the Kinnar Akhada has been established, whom Shankracharya has blessed. You all should remain united. Unity is very important. In the Sansad (Countrymen's

gathering) there should be your representation. Is anyone there or not? People who don't have any art, or education just clamour, still they go, you are the worshippers of art and education, Yaar! This position and all is okay, but there must be respect, one unity, its important you have an organization. Yours is a big lineage of Gurus. So Baap! These thirteen Akhadas are for retreat (Sanyasa). This should be the fourteenth.

There is a question here, 'Bapu, There are how many types of retreats (Sanyasa)? What is the intention. Leave the talks of retreat! There is Dandi Sanyasa. There is Sheegra Sanyasa. There are many types of Sanyasa. Krishna says Nitya Sanyasa, the one who does not hate, doesn't desire. If you ask me don't runaway after taking Sanyasa (retreat). If you are the lover of Sanyasa, I will show you a Sanyasa, 'Manas Sanyasa'. Reciting Ram katha is my Sanyasa, till the time I can narrate. For a Shaayar (poet) his Ghazal is not the world, it is his Sanyasa. If the Shayari goes on in a way, it's not the world, it's his practice, his retreat (Sanyasa). Ramkatha is all of our Sanyasa, sahib! Why do we need any other Sanyasa? Its name I will give 'Manas Sanyasa'. Don't change your attire in it. Changing your outward costume is not necessary, little change in your nature is necessary. Little transformation in your nature is done. My brothers and sisters, you wear as many best of clothes, enjoy your fullest. Young brothers and sisters, do things which increases your soul's happiness. And, from that occupation, from that company, from that relationship, from that speeches, form any work with which your happiness starts diminishing, stay away from it.

Baap! Happiness of soul is Godly. And, remember my brothers and sisters, happiness doesn't come without genuineness. If there is no genuineness inside, then happiness being there also does not be revealed. Authenticity is needed. From genuineness comes purity. From purity come bliss. You combine all three, then its name is 'Parmatma' The Divine. Who else than The God? So, it's important that happiness remains. Sanyasa or renunciation is not needed. This is 'Manas Sanyasa'. A good Poem is Sanyasa of 'Manas'.

Diptiji was mentioning yesterday -

Na main Meera, Na Kabeera,  
Na Main Tulsidas Hun|  
Usko Khoj Ke Rahungi Kyunki  
Main Atal Vishwas Hun |

She recited on such Ghazal. In which she used a word 'Sanyasa'. 'Manas Sanyasa' in which only personality has to be changed.

So, the meaning of word 'Kinnar', that I am discussing with you. Kinnar means 'Nar', Kinnar means 'Nar-Narayan', Kinnar means Bramha, God, Kinnar means Mahadev, Kinnar also means Sevak (servant). Servants are also called Kinnar. Kinnar means the tree from whose branch in old age, they used to make a pen, the branch of that tree is also called Kinnar. The Pen is called Kinnar. Kinnari is called a Sarangi. Kinnari is a name of a Sarangi (stringed instrument). Kinnari along with singing dances in the Kailash. Kinnari sings. Kinnari is the name of a Vina (stringed instrument). If two strings are attached, it is called Kinnari Vina. Kinnar is Vina, its Lok-Vadhya (folk instrument) and Shlok-Vadya (couplet instrument) too; it's both.

In very a massive way, the meaning of Kinnar has come in front of us. We neglected it! We didn't try to know. We have got this opportunity. My Vyaspeeth has become vocal. So, 'Kinnar Nar Vighraha Ashvamukha Devyonaha.' - Amarkosh. There are marriages in Kinnar. It is a sub caste. They are also called 'Ashwamukh' (Horse-faced). In this discussion of this species, their body is of humans. Face is of horse. Ashwa's face doesn't mean of a horse. The strength in their face, the capacity, the power, the power in their eyes, the power in their speech, the vigour on their face, the energy on their face; I will make this meaning. 'Ashwamukhi'. Kinnar's body is of human, and face is 'Ashwamukh' (Horse-faced) and on opposite side the face is of human and body strength is of horse. They get married. So they are not of ridiculed and neglected community. When the Sages to an extent call them Brahma. Then what is to be said? So, a lot of such beautiful interpretations to introduce Kinnar Samaj are available in the our scriptures, which I will bring in front of you as the time arrives. First time I mention in

front of you all yesterday the word 'Kinnar', that Tulsi performed salutation to ten people, 'Kripa Karahu Ab Sarba'. Then in 'Manas' where the word Kinnar has come, from where we have taken those lines -

Dev Danuj Kinnar Nar Shreni I  
Saadar Majjahi Sakal Tribeni II  
Sur Kinnar Nar Naad Munisa I  
Jay Jay Jay Kahi Dehi Asisa II

While taking bath in the river Triveni, Tulsi remembered Kinnar. Dev, Danuj, Kinnar and Nar bath on behalf of all four. When there is a Kumbh in Prayag, then Tulsi says Kinnar are equal shareholders to take bath in Triveni. There is a little difference in time. If there is a bath in Triveni, when do the God(Dev) bathe? When do Kinnar do? When the men(Nar) do? And, when do the Danuj(devil) do? There is a little difference in time. Listen to this too. There is an importance of bathing in Triveni or any other place. Bathing in our region is of many types. I have spoken about it sometime. Today, I will say all that comes in Remembrance. There are many types of baths. If you live in some rural community. It's the time of dusk. You are going somewhere. From one side the cattle is returning after grazing. The sand from cow's feet flies and if it comes over your head, your body, at the time of dusk if this sand flies and falls over us, then it is believed to be a bath. Cow has so much importance. It is the question of the constitution. If it is the matter of State or the matter of Centre, God knows what happens! But, the occasion has arrived so I shall pray, the cows should be saved, Cows are our holy bath; they make us pure and wise and look at the bad luck even the Muslim countries consume cow's milk, and in our country don't know cows are been chopped! Somebody had given a letter also to me. I have most probably mentioned about it in past katha. Someone had given me a letter, my listener had given, that on the date of fifth suddenly it was announced that five hundred and thousand rupee notes will discontinue from the same mid-night, by our respected Prime Minister; similarly, can't it be announced on the national broadcasting, in swiftly in the entire country that tonight twelve o'clock onwards killing of cow is banned! Someone has asked

me like this. Yaar! Alcohol forbidden. Ghayal's sher -

Tane Pita Nathi Avadtu Murkh Mann Mara,  
Padarth evo kyan che je sharab nathi.

But, in my court everyone has respect of heart. Here, humans are created from alcohol. So Baap! I don't know if it can happen in one go or not. But one of the listener had written this. Mother Cow should be served; Mother Cow should be loved; whatever comes from the cows like 'Panchgavya' and many other things should be started to make use in everyone's houses, Sahib! Then the service to cows will automatically start. This is very good, whenever it starts, if it happens it is good. Everyone is trying hard. If not, then according to the capacity, one should donate from their earning, wherever there are shelters for cows, Cowsheds or any place where cows are been taken care of. Adopt cows, that can be done. Cow feet's sand if falls on our head, then my country's saints say, it is a bath. If peacefully to sit in meditation, then meditation is also a bath. Yes. You practice a song, and you sing, so singing is also a bath. For the knowledge of Upnishad's if you self-study, then that knowledge is also bath. I recite the Ramkatha in front of you then me reciting is also my bath, and you all listen is also your bath. So katha is also bath. Bath are of two types. Inside bath is pure, for sure. You get freshness. You get energized. It is called inward partial bath. With this a spiritual enlightenment starts happening. Inside contentment starts happening. So, singing is also a bath. Meditation is also a bath. Listening to katha is also a bath. Self learning is also a bath.

Here, I want to indicate the four categories of bath time, based on 'Manas'. 'Dev Danuj Kinnar Nar Shreni I' Dev(god) bathe early in the morning. Or, those who take bath in the early morning are called God. We can't take bath in the early morning, there is no worry. We don't want to be Gods. So Baap! God's Bathing time is in the morning. Kinnar's time of bath can be after early morning till afternoon, they are free to take bath. humans are free to take bath between morning to evening, whenever they can do. Kinnar between morning to afternoon. But, Danuj or devil's time for bath is in the night, because they are creatures



of night, nocturnal beings. That's why their time of bath is reserved for the night. Don't you feel, my country's Rishis (sages) have made a very minute natural, instinctive timetable for us! There will be no rush, there will be no clashes, in this the Devas have first rights. There is no difference, this is an arrangement, there is no imparity. Rishis must have thought that the Devas are the one who wale up early in the mornings. Vedas have announced that it is the sages, Tulsi, that take bath in the early mornings only. Kinnar samaj dance, sing, their time is fixed, but till afternoon they can take bath at any time. Humans can bathe till evening as humans are more into Rajogun(elements of passion). We all are engaged in our own aptitude. Go to office, do this, do that, do everything. They take bath in morning but, they are given the freedom to take bath whenever between morning to evening. Asuras(demons) are Tamo-guni(evil). The time for bath for the evil is given in the night as when they take bath they will harass others, that's why the time when nobody takes bath was allotted to them. Hence, the nocturnal creatures bath in the night time. All the four groups take bath in the Triveni with faith.

You can get the origin of Kinnar samaj in two to three rupees. One origin of Kinnar samaj is considered to be Pulastya Vansh(clan). It is Pulastya race. And, this Kinnar samaj's God is considered to be Kuber. Dhanapati(wealthy) is their God. They never asked for wealth from anyone. Because Kuber God was accept as their Lord. Although, Kuber is Lord of Yaksh; of Gandarv. But, they have been believed as Lord for Kinnar too. Kuber is stock keeper of wealth.



That's the reason, Kinnars have not been considered wealth lovers. They have the treasure, the wealth. Those who have talent of singing, of dancing, become the reason for others good omen, those who are generous and devotees, in my vision are wealthy. So this, Kinnar samaj is considered to be Pulastya Vanshaj. Considered to be offspring of our Kashyap and Arishta. Maharshi Kashyap and Arishta his wife, that is where this lineage is coming down of Kinnars. The third place, from space between the toes of the feet of Brahma, is the reason of Kinnars origination. Take pride in it. The Bramha, where the Ganga originates from Vishnu's feet and came in the Kamandal of Bramha; the similar Brahma, from whose feet between the toes, Kinnars originated. It is told about the infestation from the Pitamah Brahma's fingers. That's why, wherever the Kinnars are mentioned they have been saluted with full respect and faith. Also, in scriptures, they say, that nobody gives their daughter to kinnars, as there has been such belief that such incident occurred that if any family gave their daughter to kinnar's next day she became a widow. To pay respect to this society, Shree Krishna took the form of a girl Mohini, and said I will marry. And who can make Krishna a widow? Who can make Krishna an orphan? The one who is our Shreenath(father), who is our Dwarkanath(father of Dwarka), who is father of orphans.

Na harna zaruri hai, na jeetna zaruri hai.  
Jagat ek khel hai doston, khelna zaruri hai.

Forget wining - losing! Here, winners become arrogant. Losers become depressed. There is

epidemic both sides. Shayar says, Rajkaushik says, World is a game, life is a game, playing it is important, play. Krishna's merriment, is amazing. Krishna is Krishna. That's the reason why Meera says, 'Chundi anhi odhungi mara naath!'

I was asked in Vrindavan, You feel Radha closer or Meera? Some discussion took place. Now, in Vrindavan if I say, That I don't feel closer to Radha, then I will be beaten! Will Vrindavan people leave me that I disrespect Radha? This I said purposefully, that whatever you say, Radha does not fall near to Morari Bapu, Meera will be near. Because, Radha is Ahaladini Shakti. Her is a very faraway town. Meera is nearer to me in the geographically estimation. Meera for us is nearer linguistically. Meera feels nearer in idea of emotion. Leave others, we don't need to go to Rajasthan, she blessed us by herself coming in Saurashtra to Dwarka. She feels further nearer. And, our Ramesh Parekh writes poems filled with pain -

Have Taro Mewad Meera Chodse,  
Gadh Ne Honkaro Toh Kaagray Dese,  
Pan Gadh Maan Honkaro Kaun Dese?

So, Meera's devotion feels closer to us. There have been many Meeras. If you go to Kashmir Lalladevi is Meera only. Although, the religion is separate. There if you go in Sufi, then Rabiya is also one Meera. And, if you come to Saurashtra in Samdhdiyada, Gangasati is Meera. This is Meera's country. That devotion feels nearer. Meera is very poorer, Meera is meek. In front of world's sorrow you are strong, but lose in God's devotion you are Raank. Gangasati says-  
Bhakti re karvi ene raank thai ne revu.

Remember, while performing intense prayers, the harassers won't stop harassing. It can increase more, But with the name of Ram, tolerance towards their attacks will also improve. Narsingh had preached Hari less? One King locked him in the jail. What was the Meera's mistake? Taking Krishna's Name is a crime? Please say, after doing 'Hanumanchalisa', the obstacles didn't reduce! It won't happen. Because the giver of adversity is not any less. It will grow more! Yes, your devotion is increase your tolerance. You won't lose. You won't fall. And, the

saints, the big teachers(Murshid) that have happened, Farid, NizzamKudin, they all have tolerated a lot. Performing obeisance, the opposite persons obstructive courage will not diminished, in fact it is elevated, it is elevated. Gulzar has given some Sher, Dila gave it to me-

Kehnewalon ka kuch nahi jata,  
Sehenewale kamaal kar jate hai.  
Kaun dhundhe jawab dard kaa?  
Log toh bas saawaal karte hai.

What happened? How did it happen? what? Nobody shows the remedy. There were only two name. One was Allah, second was Lalla. They were society's two different Meeras.

Ankhon main terti hai Tasveeren |  
Tera chehra tera khayal liya|  
Aeena dekhe hai jab mujhko|  
Ek masum sa sawaal liya|

I won't be able to give you false assurance, hence what is clear in my vision I will tell you, the more you increase you Bhajan, your problems will increase. Vis-a-vis God will increase your tolerance with the glory of your bhajan, that you harass lacks of time, firm. That's why our Gangasati sings, our Meera from Saurashtra, our Meera of Samdheeyada -

Meru Toh Dage Pan Jena Mannda Dage Nahi Panbai,  
Bhangi Re Pade Bramhand Re!

So our discussion was going on, that what all games and performances did Lord Krishna do while taking the form of Mohini. Similar story is that, Arjun where Draupadi was with his other brother in a room, he went to collect his weapon and according to the rule we was punished. Arjun leaves that moment, and he falls in love with a girl. And due to this love, a child was born, who was a Kinnar. The war of 'Mahabharata' was not being able to be won, Krishna signaled Vyas, and Vyas signaled the Pandavas to perform a Yagna(penance). In our region, Yagna is performed for victory. Since its a Katha I am saying this, otherwise I am not on side of any weak or strong. But there the story is that if youngster from the Pandavas clan gives a sacrifice, then Pandavas can win. That time no young blood of Pandava's clan was not ready, so one Kinnar got up and said, if a pure clan is being save, then

sacrifice me. This is the song of your glory. This is not the thing coming from my pocket. Sometimes Krishna takes the form of Mohini and gets married. Sometimes that clans transgender to save the clan, reaches to sacrifice. That is why keeping Kinnar Samaj with its Godly state in the centre mentioned in 'Manas', we are discussing in this Katha in from of recitation.

Further discussion will be done tomorrow. Today will take Katha's episode further ahead, yesterday we saw Bharadwajji asked Yagnawalkji what is Ramtatva, and first he tell about Shivcharitra (Shiva's life). Ask for Ramkatha and started with Shiva katha. This is a Katha of bridge. Lord Mahadev Shambhu went to Kumbhaj Rishi ashram. That was from Tretayug, and He went to Kumbhaj Muni to listen to Ram katha. That time daughter of Daksha, Sati also went along. Shiva and Sati both came to Kumbhaj Rishi's hermitage. Kumbhaj rishi praised and welcomed. Shivji took out a very beautiful meaning of this welcome but Sati took a wrong meaning of it. The one who is born from a Pot, how will he recite the Katha that is in form of an ocean? My brothers and sisters, wherever you go and you are being respected by the host, don't feel you are worthy of it, think of it as his modesty. It is their gentleness. But Sati, daughter of Daksh. Meaning of Daksh is intelligence. Being a daughter of an intelligent person, Sati was intellectual, and thought that what will he tell katha? Muni sang the Ramkatha. Shivji heard with pleasure. Sati was sitting, but removed the name. Believing him to be worthy Shiva gave a boon of devotion to Kumbhaj Rishi. Tripuri(shiva) asked for leave.

In the present Tretayug, Ram's leela (performance) was going on. Sita's abduction had

taken place. In Janki's separation, Ram in human form like a lusty man, was crying loudly! Bhagwan Shiv ji, while returning to Kailas, the one whose Katha he has heard, contemplated he will witness his visitation. I am so lucky! 'Oh Sachidanand, Jagpawan, salute to you!' Shivji kept quite after seeing Ram. Sati saw this scene. She applies logic. Immanent Shiva knew everything. He started telling Sati, don't create a doubt in your mind. You have a feminine nature, that's why you doubt again and again. Female body, female mind has a natural character to doubt. The worm of doubt is eating Sati up.

Compassionate Shivji told her that He is Brahma, but Sati did not get the advice. Shivji smiled. The illusion of Ram is so predominant that today my wife is caught in it. Shivji said, do one thing you are thinking from your brain. I am saying that this is God himself, still you don't believe then you might as well go an take a test. The you take a decision from your brain that, if He is Brahm or if it is an illusion, you decide for yourself. And, intelligent person cannot accept without testing. And, remember God is not a subject of test, it is subject of trust. Wait for Him. Sati didn't agree went to test Him, and Shivji in his mind decides -

Hoi Soi Ram Rachi Rakha|  
Ko kari Tark badhave sakha||

What my lord Ram has created, only that will happen. Sati left. Shivji 'As Kahin Lage Japan Harinama|' After authentic efforts, after authentic trials, if there is no result in your family, them my brothers and sisters don't get disheartened. Sit in one place and take Harinaam(God's name), saying I have left everything on you. Now, You know, you do. Today's katha is taking intermittence here.

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*There is a question here, 'Bapu, There are how many types of retreats(Sanyasa).? What is the intention. Leave the talks of retreat! There is Dandi Sanyasa. There is Sheegra Sanyasa. There are many types of Sanyasa. Krishna says Nitya Sanyasa, the one who does not hate, doesn't desire. If you ask me don't runaway after taking Sanyasa(retreat). If you are the lover of Sanyasa, I while show you a Sanyasa, 'Manas Sanyasa'. Reciting Ram katha is my Sanyasa, till the time I can narrate. For a Shaayar(poet) his Ghazal is not the world, it is his Sanyasa. If the Shayari goes on in a way, it's not the world, it's his practice, his retreat(Sanyasa). Ramkatha is all of our Sanyasa, sahib! Why do we need anyother Sanyasa?*



## Parmatma is above Upgrade and Downgrade

'Manas-Kinnar' is the central topic of this Katha, based on 'Manas', other scriptures, based on the talks heard from Sages, based on history and historical stories, with Guru's blessings, whatever I can understand, in form of conversation I will share it with you. "Aeeta Bhagwant Vaichitrya Neeti Reeti Gati Rati Kruti Tatha." Manishi(sages) say that the one whom we call 'Parmatma' - The Absolute soul, The Absolute truth, The Absolute Element, Brahma, Ishwar 'God', whatever people like; five things of that 'Parmatma' is divine. Let's come to together and ponder over the statements of Sages. These five things of Parmatma is absolutely bizarre. The justice of 'Paramtatva' is weird. Although there is no justice or injustice of God. Paramtatva is the one, who is above all. Infringing it, he is indifferent to all this. The one that is Absolute, doesn't have a policy. That's why sometimes its seen that there is dissolution of justice. But, because He is Paramtatva, he is indifferent to all this. His mode, his method of work, His style is absolutely bizarre. I have said sometimes earlier that, the name of absolute chaos is the name of God. Elements of Nature have a system, but the one that is indifferent to the element is The Absolute Element Elements of nature are Sun, earth, water, the five elements have a little regulation. Sun everyday rises and sets. Wind keeps blowing with its speed. But, the one that is indifferent to Nature, Manishi tells us, this is Godly Element that is absolutely strange.

So Parmatma's justice is absolutely bizarre. And, His arrangement 'Neti, Neti, Neti'. Nobody is under anyone's control. This absolute mess, what my Vyaspeeth has understood a bit is called Parmatma. You cannot understand His methods, it is strange. Neeti, Reeti, Rati, and Parmatma's way of loving is also very strange. In which form we are strange that we love one other, the so called love is sometimes used with an intention of taking revenge, or in return of love an expectation to fulfil the desires. Our way to love, so called means of loves going on in this world, which the writer of 'Manas' have given the name 'Rati', that is either filled with desire; and if the desire is not fulfilled then it is filled with revenge. Paramtatva's way is not like this. However downtrodden you are but his bizzare way of loving will hug you. There is no expectation from you. If you don't pray to him then his way is not to come forward for revenge.

Krishna's means of Rati is very strange. If he goes to Mathura firstly he will go to Kubjha's(hunch backed) house. Her nursing is been accepted, and can you put any logic as in, what can be the reason for Krishna to go to her? does she have the look? She was Tribhangi, crooked, deformed. And accepting her seva for what? He stays in her house. So, it is said that this Absolute's journey is also absolutely different weird. For him even Tulsi signs and stamps, 'Ati vichitra bhagwant gati' His motion is completely strange. How will u understand his strange actions? So, from lines of 'Manas' we will come in front of Him, 'Binu Pad chalai' the one who doesn't have leg moves forward. 'sunai Binu Kaan' Who hears even without ears. 'Kar Binu Karam Karai Vidhi Nana' This Paramtatva, is indifferent from upgrade and downgrade. There is no upward progress or no downward movemet. There is just a strange progress. We don't come to know what game is he playing?

Fifth Sutra is Kruti; Paramtatva's act is very strange. Out of that one of his act is Kinnar. It is an absolute bizarre. You will be able to understand. And if someone does a million efforts, but without becoming a Kinnar we cannot understand His this act. No Katha singer won't be able to explain. For it, it's very important to become a Kinnar. We can interpret it. Experience only they can have. This Lakshmi is writing a book and will write. She was telling me; they can put more light on it. The word kinnar is an interrogative word. 'Kim'(why) 'Nar'(human)?

Why are they humans? They question and ask are they really humans? No, the meaning of Kinnar is not only Humans 'Nar'. They are special humans. In my first days speech I had said, they are in the clan of Demigods, in the Gods race, a little above the human element. Kinnar, is it just like us humans? It is interrogative, 'Kim' 'Nar'? They are other than being(naretar). They are other than Human(manushyetar). They are above us. Leave the worry if they are more in height. This is my Parmatma's absolutely strange creation. I am rightful to speak about kinnars, as my Tulsi has respected them. Ram says the people that hold the right of my bhajan, can be male, female or can be neuter, all can become mine. This is acceptance of 'Ramcharit Manas'.

I have a question asking, 'Bapu, why are you speaking on Kinnars?' I am speaking on it because my father had spoken. My grandfather had spoken. My grandfather's grandfather's, great grandfather, my 'Shankar-dada' has spoken on it. We call 'Shankar' dada as in grandfather, 'Shankar-dada'. Shiva has spoken. If I wouldn't have spoken about Kinnars, my journey of katha would have remained incomplete. One more peak I want to climb, in this journey is remaining, I will go. Ganika... Ganika... Ganikaa... Ganikaa... Ganika. You must have heard this story, that when Ram went for Vanvaas(forest stay). These things are said a lot in the rural areas. They croosed the Tamasa river. Entire Ayodhya had left with him. Prabhu asked everyone, to return. If you all love me then listen to my plea. I will return after 14 years. Oh male society please return. Oh female society please return. You stay in Avadh for 14 years. take care of everyone. All left. The journey of fourteen years came to an end. Thakur came. On the same bank of river Tamsa, Prabhu got down. It is a folk story. So one community was sitting there since then. Their eyes were filled since fourteen years. Crying since fourteen years, they were carrying that pain in their eyes. Ram-Lakshman-Janki saw that why are you people sitting over here? We are not sitting now, we are sitting since fourteen years! What do u mean? I has asked everyone if you love me then return back to Ayodhya. Wait for me for fourteen years. I will come. Yes Prabhu, we had heard that you specifically

addressed, Males go back, females go back. We are nor males nor females. We have obey the instructions. Thakur's eyes filled with tears! They had come to pay respect to Ram, before that Ram welcomed this community, you all come with me.

Ram accepts. Ramkatha accepts. Why won't Morari Babu? If the you all who love me don't do it and there is some deficit in your love. Manas has accepted this community. That work of the position of Bhawat, it's creation, absolutely strange, it's 'Neeti' absolutely strange; , it's 'Preeti' absolutely strange; it's 'Reeti' absolutely strange; His doing cannot be understood, and no 'Kathakar' can ever present it.

I expect that this Lakshmi, also should recite Katha. And when she does I will come for lighting the diya. She must be more worthy of speaking on this. I will find contexts from scriptures or will reveal our pure feeling of love. You can bring forth the truth. And Mahamandaleshwar, the entity has chosen you. Look at her faith for Vyaspeeth, when in Ujjain , the position of Mahamandaleshwar was decided. The governance also said; Even the Akhadass almost agreed, but she didn't take the decision. Asked Madan, where is Babu? Once make me speak to him. Madan said 'he is in my car'. She said 'Please, make me speak!'. She asked me, 'Bapu, should I become Mahamandaleshwar?' Yes, you should become. Please become. You speak well. You write well. You take interest in literature. So someday you can say the Katha too. Whenever time permits. We are only 'Kathak' katha reciters and can't perform 'Kathhak'(classical dance). If you wish while doing Katha you can dance as well. Your Katha also will be absolutely strange.

I was young. In Talgajarda Mandir, as a Sadhu, we had the right to become the priest of Ram temple, as per our Vaishnav Sadhu lineage. It is a ever flowing lineage. When I used to do Aarti in the temple, my age ten years was approximately. That time I have seen; Kinnar samaj used to come to Ram temple and performed dance in front of Ram. And, they only requested the priests of the temple. Please give us Dakshina(acknowledgement). So I have come to repay my acknowledgements. I have not come for nine days to oblige. You have enchanted my Ram. Enchanted my

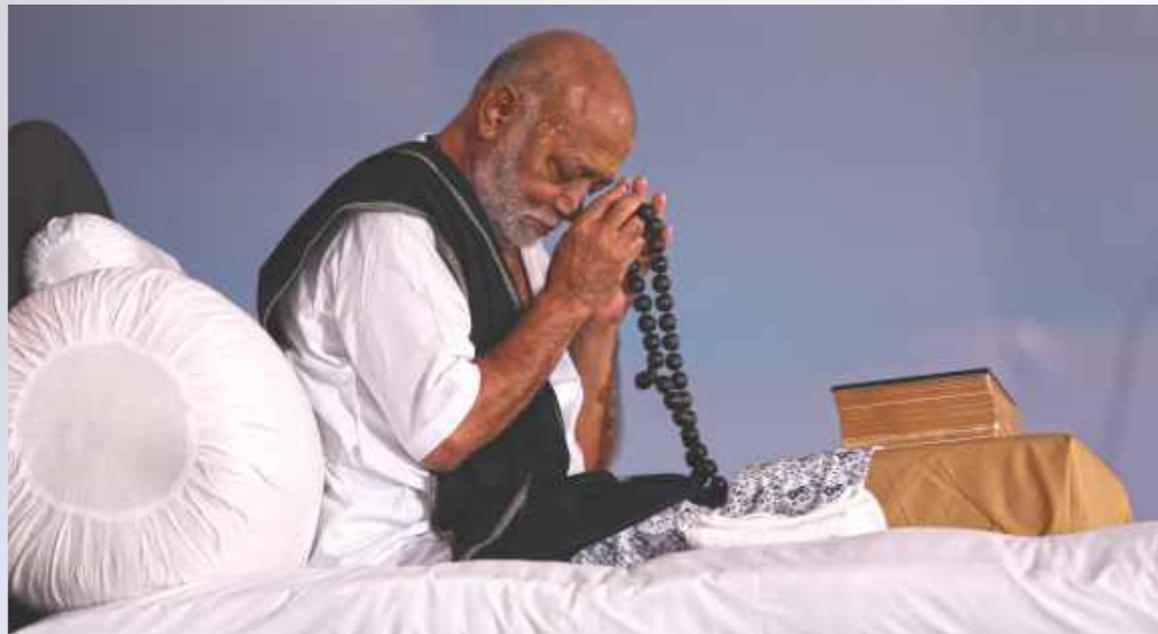
Krishna. And, everything you have done such a big sacrament and danced in front of our Thakur. In form of Taljagarda's Baba's child, inform of a Pujaari, I have come to pay my respects to you. Now your responsibility is increasing. I have presented my thoughts. If she wants Mahamandaleshwar ji can recite a Katha and that too with the experience. Will be able to recite with dance. 90% my word, if you recite a Katha, and date is informed earlier, on the first day or if it's a programme of 4 to 5 days, Morari Bapu will light the candle. You Pothi's first journey I will bring down.

So this is Parmatma's extremely strange work. We won't be able to read it properly. If we read we will make our own meaning and our own sense. It's correct meaning and experience only they can do. This should be accepted. So, that is Parmatma's, strange work. I have a list of such extremely weird work of art of Parmatma. In it the first one is Shikandi. He was already there in 'Mahabharata'. Shikandi was basically a female. You must have remembered, Shikhandi is the Drupad's son. He was announced to be a male. And, all masculine rituals were followed. It was not Shikhandi, it was Shikhandini. Mahabharata has a strange history. Mahadev, to a form of a lady to give birth to his

preacher. This is a story from Tamilnadu. The strange stories of temple in Tamilnadu, where Mahadev comes in form of a female to give birth to a Preacher's child, in form of Dayan He underwent labour pain. Third, listen to one opinion from the Granth/scriptures, folk stories from Historic stories; A lady named Chudala, Shuddhan was his husband. Chudala was very knowledgeable and her husband took interest in knowledge too. He was quite stoic. But he was considering his wife as only wife and not wise. And, he was a little hesitant in taking knowledge from her. Or used to think, what knowledge will she give? She is just my wife. The wife understood that he is mistaken. He was mistaken as a husband, so with the help of her appropriate knowledge Chudala became a man. She walked ahead with him in form of a man. And, she gave him knowledge. Extremely strange Bhagwan's pace or act. Lord Vishnu has taken the form of a female for Devtas (God) and Danuj (devil).

Has taken the form of Mohini, in Mahadev's incident, in God-devil incident. To watch Krishna's Raas, already He had gone in form of lady, Gopi.

There is one more story, story of Bangla. Goddess Kaali, Mahakaali, you must have seen the



picture where when there is growth of maltreatment in society, she comes out with her Thappar (weapon) to end the demons. And, where a garland of their skulls. The man fallen below MahaKaali's feet, is Shankar. Her feet are above Shankar. One day Shankar Bhagwan said do some creation where I come in form of Female and you come in form of male. So, see what Kaali says? Please wait, have patience, Let Dwaparyug come. I will become Krishna, and you Mahadev take form of Radha. The folk stories of Bangalis where, Kaali becomes Krishna and Mahadev becomes Radha. 'Ati Vichitra Bhagwan Kruti' This creation is amazing. These are not just Dant-katha (out of the mouth), these are Lok-katha (katha of mankind). With only one thing its solution can be found - 'Ati Vichitra Bhagwan Gati'

So Baap! Parmatma's, Paramatva's policy (Neeti) is very strange; His working system (karyashaili), His approach is very strange (Reeti); His momentum is very strange (Gatti), His means, His way of loving is strange and his creation (kruti), his composition is bizarre. For Kinnar samaj 'Kim' Nar'? Are they only males? Are they males? It becomes an interrogative word. Also, in Mahabharata in it 'Aadi Purv', I have got this information so I shall read it in front of you. Kinnar's story of glory is being sung by 'Mahabharata', Baap! I specially liked it, so I shall tell you. What do Kinnar lovers say we are eternal lovers, we are beloved. As if entire Sufi-ism has come in! Eternal and perishable. The line of thinking of Kinnars. 'Mahabharata' is given a stamp of approval on it. We are eternal lovers and beloved. We are never separated. Like without Radha Shyam, is half. They are union. This ideology of Kinnars shown in 'Mahabharata' We are beloved of Eternal lovers. Vyas is taking us to what heights! Every Sutra (clue) is going above another. We are a union of husband and wife eternally. Kinnar samaj does amazing talk. He can't become mother and father. But, we are eternal husband-wife, eternal lover and beloved. We will never be separated. But we cannot be Mother and Father. We can have a baby in our lap. Look at the

reason. Sahib! We don't want someone to share their part in between our love. Nobody asks for their share from us. Because after having the child, it's natural to have your love flow towards them. What an announcement of eternal love! Vyas is amazing. 'Mahabharat' has done wonders, Baap!

Let me take a few questions from you first. 'Bapu, the kid who small enough to even go to school, takes Mobile in hand to hear your Katha. And if mother asks for mobile then he starts crying, and says 'let me listen to Bapu! I will not give you mobile, I will delete all your photos from the mobile!'

He threatens his mother. 'Bapu! he doesn't understand, then too love for Katha! Sahib! Few souls come for different places. The values are coming down. This is a very good thing that small kids are listening to Katha. Many people come to me saying, our kids cry, create rackets, but once we start the television, start Katha in it, Its Bapu... Bapu! the crying stops. These are your good values. I welcome your consciousness.

'Bapu, please tell us truly, What is the accomplishment and attainment of Kinnar's life?' Kinnar's accomplishment is Singing and dancing. They don't need to do anything else. They get dressed and sing and dance. Dance is a big attainment. Sahib! this is the only Sadhana-accomplishment of Kinnars. 'Bapu, are you a Katha reciter or Kinnar?' Yaar! there is no need to become Kinnar, Kinnar are themselves enough. Respect them, admire them, adore them, that is all good enough. And, it's the duty of the 'Kathakar' to do it. My Vyaspeeth is doing it. 'Na me Jaati Bhed' Understand this from Shankaracharya. Transgender, male and female all are one. Jagadguru has taught. If we can't characterize, that's another thing, but our father has taught this. 'Na me Mutrudhanka, Na me Jaati Bhed' Shiva already gives the answers. All are Shiva's form. 'Are you an artist or insane?' Don't know. 'Are you human being? Are you human?' Trying to continue being a human. 'Are you a Sage, or a monk?' Both. Trying hard to become a sage, but I am also a monk. From wherever I get a good thought I take it. I have a lot of blessings from 'Paramatma' - God. Living

with bliss. Wherever I got, Gangajal comes there. In form of Alms, Hanumanji sends, air and wind. These people decide my stay. Two-three pairs of clothes are already there before I enter the room. I am a monk only. I where the clothes you give. I eat your bread. I drink Gangajal from my Ganga. I take breath and trust from my Pawanputra. 'You pay income tax or get Government facilities?' What is my connection with Government facilities. And what is Income tax, I don't have any account. Nor I have money. What will I pay? And, what Government facilities would I want? Yes, if there is crowd, it is for the arrangement not for me. Nobody should fall. Someone from kids or elderly should not be stamped on in the crowd, otherwise, what facility would I want? I don't need any facility. Absolutely not. I don't like facility either. Let the saint be a saint. Society spoils him. In the traffic police van comes in, that is for arrangement. What do I want? You all don't let me walk so, this became the question of facility! There is no other reason. I am social being. Like you all. I am a human like you all. Now, the most important question has come. It is very important, 'Bapu, leave everything, when will be able to forget you?' Impossible! And if you even forget me you have the right. Should I sing this bollywood song for you all -

Tum mujhe bhool bhi jao toh ye haq Tumko,  
Meri baat aur hai main toh Mahobat ki hai.

Yes, I can say that, it is a different thing for me as I have loved. I have affection for all my listener. I have distributed love. If you forget then you have the right. But, it is a different thing for me. Vyaspeeth has loved. For eras it has given love and affection. I am saying from my heart. Yes! it's a beautiful song. Who calls it a bollywood song? It is a Gopigeet. This was a listener inquisition.

Tujhe Rusvai Ka Darr Hai To Chalo Yunhi Sahi,  
Ki Tera Hoke Rahu Par Tera Na Lagu!  
Its Rajesh Reddy's sher,

Woh Joh Mere Kareeb Hai Hans Kar Gujar Gaye,  
Kuch Khash Doston Ke Chere Bhi Uttar Gaye!

Bhagwan Shiva leaving everything on God will, sat under the banyan tree, thinking whatever is being decided by destiny will happen, why do I reason

it? On taking such faithful decision, Shivji sat under the banyan tree, remembering Hari(Hari-smaram). Meanwhile, daughter of Daksh, goes to test if Ram is Brahma or a normal human being. Sati takes the form of Sita. Ram seeing Sati in form of Sita recognises her. Ram joined his hand and said I and Ram Dashrath's son, please accept my obeisance. My father Shivji, where is he? Why have you come alone? Sati was caught! Taking a heart full of regret, Sati went to Shiva. Shiva smiled and asked, Sati how did you take the test? Sati lied, I did not take any test. Just like you I did my obeisance. She is lying. Mahadev closed his eyes and in his sub conscious mind while meditating, He saw her going there in Sita's appearance. My wife Sati, who took Sita's form, she is my mother. So if I keep a family life with Sati, then the devotion avenue will be hurt. Left it on Ram about what to been done now? When you mind is fickle never take a decision in haste in life. Turn inwards and leave it to the God residing inside. The voice that comes is the answer. Don't hurry. Our response is also quick. Our decision is also very quick. Our decisions are our decisions. And, God's decisions are His decisions. So, the seeker needs, whenever his mind is running around, wait for a while, keep a little patience. Don't take a decision in so much hurry, that the decision goes wrong. Shivji has taught us this. Shivji sat with a peaceful mind. He remembered Ram, and from inside Ram's voice came, an what inspiration Ram gave, Shiva went with it, till the time Sati is in her present body, there will no meeting between her and me.

Vishwanath went to Kailash. Remembering his decision he didn't enter the home. I feel this is a talk about interior Kailash, where faith always lives. Shivji sat. It is written in 'Manas' twenty seven thousand years past. Shiva is sitting in meditation. Sahib! This is compassion. Shiva sepearted Sati due to this devotion. But, Shiva didn't run away. He sat there only. Sadguru never runs away. He sits in meditation outside his subordinates house. No, Budh-purush(wise man) will runaway. He stays up always. That is why I am the one walking on this path, that in our lives there should be that Budh-purush who is stay at your door,

immovable. May be doesn't see. Twenty seven thousand years later Shivji woke up. Started chanting 'Ram, Ram, Ram' Listening to the maha-mantra of name of Ram, Sati understood that Father of the world is awake. Adversity makes a man's discretion strong. Makes the man polite slowly. Sorrow unites, comfort divides. I am not saying that disrespect happiness. Considering it to be God's pleasance, accept it, but with your maturity. If you have maturity, then do one thing that when you have comfort, don't just think of your own. Comfort should be for everyone. Then Marhum Marijsahab comes in remembrance. Big poet of Gujarati language Marijsahab! He is like a Fakir. I have personally hard him.

Bas Etli Samaj Mane Parvar Digar De,  
Sukh Jyare Jya Made Tyare Badhana Vichar De,  
Duniyamaan Kainkno Hun Karajdar Chu Marij,  
Chukvun Badhanu Den, Joh Allah Uddhar De!

Baap! The nature of comfort is to divide. The nature of adversity is to join, innumerable, innumerable. So, don't disrespect happiness. By the grace of God, if we get it we should definitely think that everyone has their share in our happiness. These many years of adversity has made Sati polite. Sati bowed to Him. The smiling Shiva gave Sati a seat in front. Shiv started reciting relishing Katha. Same time Sati's father Daksh organised an Yagna. In this huge Yagna, he invited all God's, Yakshas, Kinnars, Naag(snakes), everyone except Shambhu, Viranchi and Vishnu. Because Daksh wanted to take revenge. Sati's attention went in the plane. 'Maharaj, tell me where are the Devgans going?' 'There is a Yagya at your fathers place.

And, Devi where you are not invited your should not go.' Sati insisted. Shiva said okay. Sati went to Daksh's Yagna. Due to fear of Daksh no one respected Sati. All turned their faces. Goes to the central pavilion. She didn't find any place of Lord Shiva, she tells everyone there, the Sages, the Gods in this Yagna those who have disrespected and condemned Lord Shiva, they will get their rightful fruit. She sacrificed herself in the Fire of the Yagna. There was an outcry! Daksh had a downfall. Sati got burnt. While getting burnt, she prays to God, that in every life give me Shiva as my husband. Hence, Sati in her next life became Parvati, the daughter of Himalaya, Shailraj(king of mountains), as Shailaja(daughter of mountains). In the house of Parvatraj(king of mountains) Parvati was born, in a form of baby girl. There was a celebration in entire Himalayas. Troupes and troupes of sages arrived. When there a birth of daughter in the house have a bigger celebration. When there is a birth of a girl, as said in 'Bhagwatgeeta' by Shri Krishna the girl child brings Seven powers with her, this is the promise of Yogeshwar, she brings Seven such powers with her. There was a big celebration. On the birth of Parvati, greetings were sung.

One day Naradji arrived. Nagaddhiraj Himalay and Queen Maina requested Naradji to give a name for their daughter, and then seeing her hands please tell us, how will be her husband? Naradji gave her the name 'Uma-Ambika-Bhavani'. Her name is Uma, Ambika, Bhavani all. Seeing Parvatiji's hand's lines, Naradji says, she will get a husband which will be 'Agun'(above values); 'Amaan'(above all respect); who

*So Parmatma's justice is absolutely bizarre. And, His arrangement 'Neti, Neti, Neti'. Nobody is under anyone's control. This absolute mess, what my Vyaspeeth has understood a bit is called Parmatma. You cannot understand His methods, it is strange. Neeti, Reeti, Rati, and Parmatma's way of loving is also very strange. In which form we are strange that we love one other, the so called love is sometimes used with an intention of taking revenge, or in return of love an expectation to fulfil the desires. Our way to love, so called means of loves going on in this world, which the writer of 'Manas' have given the name 'Rati', that is either filled with desire; and if the desire is not fulfilled then it is filled with revenge. Paramtatva's way is not like this. However downtrodden you are but his bizzare way of loving will hug you. There is no expectation from you. Fifth Sutra is Kruti; Paramtatva's act is very strange. Out of that one of his act is Kinnar. It is an absolute bizarre.*

will not have mother and father; will be eating food from alms; must be living like 'Digambar'(sky is whose attire). Her parents started crying, for this beautiful girl, husband so insane! Parvati understood, that according to Babaji's description, this can be no one other than, Shanker, our Shiva. If your daughter gets Shiva then, infestation will become an ornament. For that she has to perform sacrament. Bhavani did a very difficult sacrament. After this very difficult penance there was an oracle from the sky saying, you will get Shiva.

In Sati's separation Shiva had become away from any worldly bonds. Listens to Ramkatha somewhere. Goes somewhere to listen to Ramkatha. Somewhere he sits to meditate. Bhagwan appeared. Shivji woke up 'I want to request you one thing. The Sati whom you had relinquished, has manifested in form of Parvati at Himalaya's house. Please re-accession her.' He said, 'Maharaj, whatever is your command, I accept it'. In a period of time, there was a demon called Tarkasura, who started giving pain to the Deva's clan. Bramha said, there was only one solution. Get Shankar married, the child that will take birth at Shankar's place will be able to give salvation to Tarkasura. Devtas called Kaam-deva, Kaam-deva tried to break Shiva's meditation. Mahadev was sitting. Selfish group of Devtas arrived. Brahma said in smartness, if someone gets married we will get a chance to dance in the procession. So we thought let's ask Shankar to get married. He did smartness! he didn't say you get married, you son who will be born thereafter, will kill Tarkasur and we will be able to live without fear. Selfish people always make network! Shankar said you all say, and I will climb the horse for married, I am not that simple. But, my father has asked me to get married, so I will marry, otherwise you all say and I will marry? You all say toh I will get married. Devtas got happy and left.

Baba's preparation began. Ashes applied. The crown of his hair; ornaments of the snake; scorpions in the hands; 'Yagnopavit'(holy thread) from snake; And, covered himself with animal skin. Baba sat on hid Nandi. He held a Trishul in his hand. And, the

procession began. Devta's were making fun. The ghosts and spirits came from all over the world. They were about to put a garland in Bhagwan Shanker's neck, but all fainted seeing his 'Rudraroop' (massive look). Fell down! Went to the entrance gate of Queen Maina. Again, seeing his 'Rudra-roop' she fainted! Narad, Saptrishi and Himalaya came. It had become a very serious matter. Narad understood that she is annoyed with him, but he explains to her that the one whom you are calling your daughter, in reality is all our Mother. Not only yours, but entire world's mother. Jagadamba(mother or world), 'Paramba'. Everyone started bowing in Parvati's feet. What is Element of Shiva and what is the Element of Shakti, if some guru like Narada explains only then we can understand. That's why we need a Sadguru, Budhpurush. Narad guru. He explained it. There was a new respect towards Shiva. My Mahadev left in Grooms vehicle. Amazing! In the golden throne, Bholenath is sitting in form of a groom. Eight friends of Parvati got her dressed and are bringing her along. They had water. They were married with Lokvidhi(local rituals) and Vedvidhi(rituals from vedas). Himachal's daughter dedicated herself to Shiva.

The event for daughter's farewell came. Nagadhiraj/King Himachal and Queen Maina, are standing with a sad face, because of their daughter's farewell. Palanquin were made ready. Whether it is the daughter of Himachal, or Janak or if she is Shakuntala daughter of Palak father Kanav, but whom does daughter's farewell not make weak? Tears roll down King Himachal's face. Daughter is bidding farewell. Bhagwan Shiva took Parvati and came to Kailas. Yaksh, Gandarv, Kinaars all sang Shiva's stotras. Time period passed. Parvati gave birth to a son. 'Kartikeya' was born. Kartikeya is the man of absolute efforts. Tulsi sang the story of Shiva. After that Shiva was sitting in Kailas under the Veda's Banyan tree in simple posture and Parvati sat in his feet and with curiosity asked for Ramkatha. From 'Kailas-peeth' Shiva started reciting Ramkatha sitting in front of Bhavani. We will discuss that tomorrow.



## Kinnar Samaj is a society Risen above the humans race

'Manas-Kinnar', that is the central theme of 9 day long Ram katha, based on 'Manas', other scriptures, (Satvik)Pure and elemental(Tatvik) discussion in form of conversation. There are a few curiosities too. As per knowledge and as per time I will try. One topic is this, Bapu, yesterday you said that Urvashi the Apsara(nymph) of heaven has not take birth from any mother. Yes, Urvashi was not born from any mother. Our scripture writers has said shown her non placental. She is Non-placental. There is small story behind it. Yesterday in the starting of the Katha, I was saying that the creation of God is extremely strange.

The Story is such, Baap! Badrinarayana, Badrikshetra, Badrivana to whom we call Badrinath - Badrikashram, there Nar-Narayan God performs austerity. Our scriptures have produced Nar-Narayan as two Mahatma. In some Scriptures, they are shown in the form of two hermits, distinct hermits. We call Krishna and Arjun as Nar Narayan. The seeker and the ascetic. The subordinate and protector also can be two spiritual relation to be called as Nar Narayan. In many communal temples also we find the statues established of Nar-Narayan. And, people call them Nar Narayan. Few people change the context! This is the effect of Kaliyug, they make some or the other context! Anyway, this is debatable topic. It is not our interest nor nature. So, Nar-Narayan performs austerity in Badrikashram. They are big hermits. Remember my brothers and sisters in this world, in this Brahma's creation any of the living and non-living. Nothing is away from deformation, there is only a difference. There is are weaknesses in everyone. It is in big big hermits. I will not say there is any courageous one. But, there is an expectation of this world. Not an exception. Who is saved by God. But, Nar Narayan are such where no flaw can touch.

They both can't be touched and there is rule of heaven, not rule actually there is a nature of these people in heaven, that if someone reaches the peak of austerity and there is no break in their austerity, any weakness can't enter them then the other Devta's try to add distraction. The king of Devta's sent the nymphs to Badri-ashram. They are instrumental, in breaking the biggest austerity. All the nymphs arrive. And Nar came in the shelter Narayan, asking what is all this? The nymphs came, started dancing and started singing. All of this was going on. Nar was in refuge of Narayan. In that time Narayan didn't even turn to have the vision of these nymphs. It is said, they left broken and fell down. There is a hermit here. There are no weaknesses here. If there would be any weaknesses then these apasaras(nymphs) would break there penance. But the Mahatma is soaked in it. He makes a picture of a lady on the thigh. That moment the lady is born from it. The creation of God is extremely strange. I mean to say that Paramatma is away from the elemental rules. You say Krishna has lied! NO, no, Krishna is not tied in any rules. the one tied in rules is not Krishna. If we do any Karma, we suffer; If you do, u suffer; this is a rule. This is God's arrangement. But in 'Manas' such disorder is also written where, You do the work and I get the fruits of it; I work and you get the fruits. Karma is done by son, and the father bears it. Or father does it, mother bears the fruits. Then there is an arrangement. I call this arrangement as God. I have an important proof from Manas.

Aur Kare Apraadh Koi, Aur Pavaan Fal Bhog]

Someone does a crime, and someone else pays for it. Where did the theology of religion go? Everything is scatered. My Tulsi has written 'Ati Vichitra Bhagwant Gati|' Hari, your pace is absolutely strange; your creation is absolutely strange. The Mahatma Narayan from Badriashram, drew a picture of a lady with the tip of the leaf, and a beautiful lady was created. Very strange creation. Urvashi was created. I will tell you in short. When Urvashi was

created all the nymphs from heave returned thinking that, there will be no effect on Him! But that lady kept standing there bowed to him and asked him I am born from your thighs, now you give me a name. Then he said, you are born out of my 'Urr' hence u will be called Urvashi. 'Urr' means thighs. Mahatma said, we are hermits living in Badriashram. What will you do here? Rather go to heaven. This lady that was born out of his thighs, became the beloved Nymph of Indra.

I have got an information. I welcome this information that I have received, the information is that there are five Kailas. Here in Uttarakhand we have three kailas-s. In Tibet there is one. Himachal Pradesh has one. There are five different Kails. One is Mani Mahesh kailash in Uttarakhand. I didn't know of it. Second is Shrikhand Kailas, again I was not aware of it. Third Kailas is Aadi kailas of which I knew a little. That Kailas where we a Katha, Manasarovar. Did all these Katha there. That Kailas is under Tibet's seizure. So, one is Mani Mahesh. Other, Shrikhand. One is Aadi Kailas which is ours but now captured by Tibet; Kailas is in neighbouring country's seizure. One Kailas is in Himachal Pradesh, knowing it made me happy, Lakshmi, you must be knowing about it, whose name is Kinnar Kailas. I liked it. One more thing that is proved that this society is the one living one a very high altitude. Don't consider it fallen. They are not retrograde. They are not fallen by their doing. Due to God's extremely weird creation, we look at them as fallen. This is not their fault.

In 'Ramcharit Manas' Tulsi has called your community God's 'Sukriti'(Natural). You are a very Pious community. I am not saying this my Goswami is telling this, 'Siddha Tapodhan Jogi Jan| Kinnar Muni Basahi Sakal |' They are a pious community, they give service to Shiva. The condition of people is known from the one whom they worship. From Yarn or fibre, from Ring, from the piece of paper one can find out such a generic worshipper He is. And, the one who worshiped Kailas, 'Sevahi Sukh Kandan' and Goswamiji says these words, 'Sakal Sukriti hai'. Ten people are called 'Punyasholka'. If there is a good King, takes full care of his citizens. There are elements of

desire all around him, but he has a hermit heart from inside, such kings in our scriptures are called 'Punyashloka'. This is Sukriti. They are 'Punyshloka'. If you have a nature of keeping more of silence, then even you are a 'Sukriti'. The one who does charity is a Sukriti. There is one position for him too, yes. But, you remain silent. Listen to everyone's good and bad things. Without any hatred, no matter what people say, if you smile on it, then you are Sukriti. You are Punyashloka. You have interest in Harinaam; you are connected with Harinaam from inside, such hymnodist(bhajan-anandi) is Punyashloka, is Sukriti. And, I really like this, the one who sings with full concentration, is Punyashloka. Sahib! The one who sing, even though it is a folk song, or Doha/couplet, anything that he sings but with full involvement, is Punyashloka. Those who are singing are all Sukriti. Kinnars will be considered as their Acharya. Sahib! Wherever you see they dive into singing, the Kinnar samaj!

Morari bhai is not talking about any new thing. It is late, we have to do repentance. Nothing else. This should happen. When it had to happen, it happened. People ask me, Is there any big profit out of it? I said, we don't think about the gain. You don't think about the fruits. We are getting pleasure. If you get, you get the fruits, let it alone! We are relishing it. Message should go, Yaar! We dnt even have to take pride in it. The moment it was to be done, it is being done, enjoy in it. There are so many smiles on these community's faces. Sahib! If you can't give a smile to the community who sings, then what have you given? Gift them a smile, make them grin. This is Sukriti(good deed). A small part your life if you give someone with happiness is a good deed; its saintly, its sacramental. If you feed a hungry man considering him as God, it is an introduction to Punyashloka. It is sacred. So, there are such shloka that ether with Punyashloka.

My brithers and sister, this is a community of good deed. Saintly community. Sacramental community. But, Parmatma's creation is strange; very strange because the name of disorder is God. Mistake is done by someone and someone else pays. Mistake is



done by the dependant, Budhpurush pays for it. This all falls outside the regulations. Sahib! Kashyap's wife Vinita gave two eggs. very strange creation. These eggs did not break on time, so one egg was forcefully broken, when broken one child came out but, his lower part of the body was missing. Or his legs were disabled. That's the reason, you all know that Sun's charioteer is called Pangu. He is disabled; he is Pangu. My Goswamiji in this reference, tells in the beginning of 'Manas', 'Muk Hoi Vachal Pangu Chadhai Giribar Gahan|' Where did this Pangu climb? In the sky. He became the charioteer of Sun. This the Sortha of salutation to Sun. So there are no body parts below the waist line, it is strange, disabled. Extremely strange creation. Once Manvya Rishi was sitting because Arun was such a charioteer of Sun who could never take holiday. Couldn't take vacation. Sun's charioteer is such who worshipper of light and doesn't have holidays. He always has to be bound to his work. He cannot take vacation. He has to keep doing his life's job. I am remembering Bhagat Babu

Abhana Thambala Roj Ubha Rahe,  
Ane Vayuno Vijnro Roj Hale.  
Uday And Astna Dorda Upar,  
Nat Bani Roj Raviraj Mahale.

So Baap! This talk of Manas. I will request this to you, This society and this entire world is tied up with some or the other distortion. We cannot be free from distortion, weaknesses and disorder forcefully, we won't be able to. We can do it with some one's daintly. It cannot happen with any instrument. Someone blesses; 'Tumhari Kripa Pav Koi Koi|' And, my Vyaspeeth, often talks about this that accept any one with their weaknesses. If you call it hundred percent Gold, then it will be gold not ornaments. It will be golden, not ornament. And, what is the use of gold kept in the locker? If it becomes someone's necks ornament then it has its worth. It is said, with hundred percent gold, you cannot make ornaments. It is necessary to put some part of copper. Its heard. Now these goldsmith know. Those who pray to God, it's their time to purify. Sursinghji Gohil 'Kalapi' said,

'Dekhi Burai na Darau hu shi fikar che papni.  
Dhova buraine badhe ganga vahe che apni.  
jyan jyan najar mari thare yaadi bhai tyan apni.  
jyan jyan chaman jyan jyan gulo tyan tyan nishani apni.'  
Dikshit Dankori came to my remembrance -  
Ya toh kabul kar meri kamjhoriyon ke saath|  
ya chhod de mujhe meri tanhaiyon ke saath|

So, this Kinnar samaj is raised above the human society, hence at the time their prases are been sung. Gandharv, Kinnar, snakes, humans all these have been mentioned by Tulsidasji in 'Manas' in form of desire affair saying everyone has distortion. No one is free. Sahib! Keep praying and those who are protected by Raghuvir only those can be saved. So, all the talks can be done for Kinnar Samaj. Instead of being in religious area, 'Ramayan' says you become master of work(Karamarath). This area becomes a little rigid. Religion is not rigid, religion should not freeze, religious field should be religion. There is only this difference in 'Manas' and 'Mahabharata'. Mahabharata is field (kshetra); 'Dharmakshetra Kurukshetra Samveta Yuyustvaha Mamkaha Pandva| We have made religion a field! Name is good 'Dharmakshetra' but Religion should not become a bounded place. Hence, Tulsi made a new idea, he called 'Dharmakshetra' as 'Dharmaratha'. Ratha(chariot) is a synonym of movement. Ratha keeps moving. Religion should be constantly flowing. According to the time and place there should be a few amendments. Sometimes religions close down, they become narrow. Like there is Dharmarath in 'Ramcharit Manas'.

So Baap! All the talk about 'Manas Kinnar' on the basis of Manas and other ancient books taking a few references, I am conversing with you all. This Kinnar Samaj is a pious community. That's why we all want their presage in our special occasions. Because the presage is taken from the pious souls, not the sinful souls. That is why this is understood to be a good omen community.

Sequence of Katha. Today I want to sing the story of Ramjanam(birth). So I will move forward in the same sequence. Once Bhagwan Shiva was sitting in

ease position, in natural position. Seeing a good opportunity Parvati goes near Shiva. Shiva gave respect to his beloved and made her sit on the left side. Bhawani asked 'Ramkatha' in front of Shiva. Shiva sitting in ease position, in natural position, got very happy. Parvati is asking for Ramkatha, so Shiva plunged into sentiment of meditation, then came out with happiness, got ready to recite in front of Parvati delightfully. He remembered his Adored-God in his mind. He remembered his Mangal-Bhavan in his mind. In his mind he saluted his adored little Ram and with happiness Mahadev spoke out, Shankar started orating in front of Parvati in Kailas, the words he spoke out in the start of the Katha, Tulsi wrote it in form of Chaupai -

Dhanya Dhanya Girirajkumari|  
Tumha Samaan Nahi Kou Upkaari||

The first word that pronounced from Shiva's mouth was 'dhanya'. What does it mean? Those who become the cause of God's Katha; those who become the cause for making someone recite the God's Katha, Tulsi says they are 'Dhanya'(blessed). There are two words of our language one is 'Dhik'(cursed) and other one is 'Dhanya'(blessed). You want to become 'Dhik' or 'Dhanya'? Words are of The Existence. What you want to be out of the two is in your hand. To be cursed or to be thanked/blessed is in the human's hand. The man himself should be alert in this. Today Shiva himself is saying, 'Dhanya', Dhanya Devi, thankful to you. And, third word is Upkaari(conducive) no one is more auspicious then you. I always say those who become the cause and society gets to here God's Katha, then nobody is as 'Upkaari' auspicious. These brothers and their families who are dedicated to the Vyaspeeth, they became the cause. If they would be, then someone else would have. I am telling this for sure. This is their luck. Someone else would have come in the flow. The really worthy are these, Kinnar Samaj. That's why they are 'Upkaari'(conducive). Shiva became happy and said, O Parvati! You have graced the entire world by asking for this katha, that is in the form of river Ganga that, makes the entire world pious. Shiva says, first listen to what is

Ramtatva. What is Ramtatva? My adored Ram is that element that can walk without feet. Without hand can activate the entire world. Without eyes is a onlooker of everyone. Without ears can hear everything. Can touch everyone without his body. The one whose deed is supernatural. Why did Ram come to the earth? Why did the formless take form? Why did He become a pervasive human? Why did attribute less become portent? No one will be able to give actual reason. Brahmatatva is the one that is away from the doing and reasoning. Still some reasons have been shown.

Five reasons of birth of Ram have been written in 'Manas'. First reason you all know, Jay and Vijay who were the doorkeepers of Vaikunth. Jay and Vijay said in a very polite voice that Baba, God is sleeping at the moment. You sit here for a while. So mahatmas became angry that, who are you to stop us? Now the Mahatmas gave them a curse and said you both will become very fierce demons and to reach here you will have to take seven rebirths. So one reason is Jay Vijay. Second, Sati Vrinda, Shiva explained about the episode of Sati Vrinda who was the wife of a demon.

Her husband 'Jalandhar' was a demon, but she was a Sati lady. Jalandhar was in a war. Jalandhar had the power of his wife's purity. Jalandhar died and his wife Vrinda became alert that there has been some deception with me. When Sati came to know the mystery, then in anger she cursed that in the absence of my husband changing the attire you cheated me. You will take Ram's avatar(incarnation). Sita will be with you. But, when you will not be present in your cottage, my husband Jalandhar, Ravan then, will transform in to a hermit, and abduct Janki. Third, cause of Narad's curse God had to become a human. Fourth reason, Manu and Shatrupa, performed penance in Naimesharanya. God revealed himself, they prayed to God, that next life also we become husband and wife and we get a son like You. God in his emotion says, 'So be it'. Then though there is no one like me in this world. Now that I have said it King, next life I myself will only come as your son. This is the fourth reason. Fifth and last reason was King Pratapbhanu. The unfortunate king got stuck in bad company and got entangled in false net of deceptive Muni, and the Demon did a



conspiracy because of which Brahmins cursed him that along with your entire dynasty will become a Devil. Pratapbhanu became Ravana in his next life. Arimardan became Kumbhakaran. Dramaruchi named a minister of Pratapbhanu took rebirth from another mother's womb and became Vibhishan.

I have always been saying that in Ramkatha before the story of Ram's birth there is a story of Ravana's birth. The only reason being that there is always night before sunrise. That is why the Nishichar Vansh (nocturnal dynasty's) Katha was said, and then Surya Vansh (Sun dynasty). So the earth was filled with Demons like Ravana. Difficult penance was done. Inaccessible and rare blessing were obtained from Brahma and Shiva, also there was a misuse of these boon on the society; Ravan started torturing all. With the sins of Ravana the earth became cumbersome. The earth in form of a Cow went to the hermits and started crying save me! The sages said due to Ravana's oppression it has been difficult for us to ruminate and contemplate. They went to Devtas (deities). Devtas said that they feel all the holy actions (punya) are over. Even we can't do anything. They decided we will go to Pitamah Brahma. Brahma gives the earth solace that now it's not the topic of His might. Now only one thing can be done, The Paramatva (God) himself who has made us lets go in his refuge. Let's call Him. In the guidance of Brahma, entire clan of Deities, all the hermits and Earth that was in form of Cow starts glorifying this Paramatva. The entire existence prayed and there was an Oracle, don't be scared, have patience. Although, for my avatar there is no principal reason of purpose, still for many reasons I will take birth in Ayodhya and all there will be an end to all the problems. The oracle gave them assurance. All the Deities became happy. Started waiting for Bhagwan (God) and Tulsi creates the background for the birth of Ram and takes us to Ayodhya, where Ram's embodiment was going to take place.

The global nation of Ayodhya. The ruler of Ragukul (Ragu dynasty), like the gem the present emperor Dasharath, who is a personality known to Vedas (vedvidit), proficient in the religion

(Dharmadhurandhar), the treasure of virtues, the learned and in whom the devotion of Sarangpani is present. Has Kaushalya and other beloved wives. All live in a pure conduct. During this incident I always the society; specially my young brothers and sisters that if in our marital life you have a desire for a child like Ram to be born, so both of you have to do one thing. Husband should give his wife love, and wife should give her husband respect. The ladies need love and men are a little egoistic so they need respect and reverence. If you give the wife love and husband respect then in your house there will be birth of a child like Ram. And our small family can become Ayodhya. But this much can't be done, day by day the marital lives are getting spoilt! In those times Ramkatha brings a turn in our life.

One day Maharaja Dashratha felt repentance, although having so many queens I don't have any child, any heir. Will my Ragu dynasty end? But if I have to share my pain, whom will I share it with? There is only one solution. The only place is Guru's door. Today the 'Rajdhwar' (kingdom's door) went to the 'Gurudhwar' (Guru's door). Vyaspeeth says that when you don't get any solution then the last resort, whom my country's spiritual cultural lineage calls it 'Gurudhwar' (Guru's door). Dasharath takes his offerings in form of his happiness and sorrow to Vaishithaji. He recites his state and sorrow. Baba, with your blessing there is abundance of happiness, but there is one pain that there is no child. There is no child in my fate? Vaishithaji said with a smile, Raja, I am eager since long, that Raja will come to me and someday say 'Athato Bramhajigyasa'. I have been waiting, for you to show this curiosity. Today you have done this inquisition, I will make Brahma (God) play in your courtyard. Not one, you will become a father of four sons. But, you will have to pass through one process. Maharshi Shringhi comes. He gets 'Putrakameshthi' (Child-desire) yagna done. My country has giving process of acquiring a child a beautiful form of Yagna (sacrifice). The offering were given with full devotion. 'Yagndev' (God of Sacrifice), Fire himself in form of Yagna came out with the vessel

of Prasad (pleasance) in his hand. Gave the vessel of Prasad to Vashishthaji. Vashishtha handed it over to the king, Rajan, distribute it amongst your Queens. He gave half of the Kheer to Kaushalya. Other one fourth part was given to Kaikai and left over quarter part was given to Sumitra by Kaikai and Kaushalya's hands. After having the Prasad, the queens experienced the condition of pregnancy.

Some time passed. The time of birth of Hari came near. A very calm, scented and cool breeze started flowing. Without any offering the fire in Yagna kund started burning. The calendar became favourable. The living and non living all are happy. The birth of Ram has the roots of happiness. Tret-yug, Shukla paksh, first Navratri of the new year, the days of Shakti pooja coming to the last, and the moment of birth of Shaktiman (Absolute powerful). Ninth day of Chaitra shukla, on Tuesday, Sun of mid-day, Abhijeet constellation was shining. Ambrosia was flowing in Sarayu river. All the elements of the Existence was very happy. The God of Heaven, Sun God, earth's Brahmin God's, and Snake God's of the Lower World (Patal) praising the God in the womb. There is a shower of flowers. The one who is omnipresent in the world, or within whom the entire world resides, such Paramatma, such Brahma, such God, such Almighty, call by any name; Kaushalya's room started getting illuminated. And Kaushalya mother saw that in this light something is getting incarnated, and in four handed embodiment The Element of God, produced Himself in Kaushalya's room. Mother Kaushalya stood folding her hands and said, O Infinite, in which words I should praise you? God smiled. I have heard from the saints, Kaushalya turns away. Mother said, you have come, you are welcomed, but you are breaking your

promise! You had promised us in our last birth that You will incarnate in form of a human, in our house as a son. You are neither a human, nor a child. You have come in form of Narayana. You are standing like a father, not as a son. We want a human. A God in form of a human. Now God asked His mother how to become a human? I find this episode very adorable. That how great is this country in which a mother teaches God to become a human. She said to Bhagwan, human does not have four arms. You make it two arms. God, made it two hands. Now am I a human? Now you are a human, but look like an adult, like a father. To become a son, you will have to be a child. God became a child. Getting smaller and smaller God became like an just born infant, and asked His mother, now am I one? Yes, now you have become like an infant but You talk like adults. The new born will cry, you cry. God said, What calamity has come to me, that I shall cry? Mother said the calamity is not on your, but it's on the world made by you and in order to experience the pain of people you all cry so as to know! Partapar Brahma (God) started crying in form of a baby in his mother's lap and as soon as He started crying, Tulsi declared -

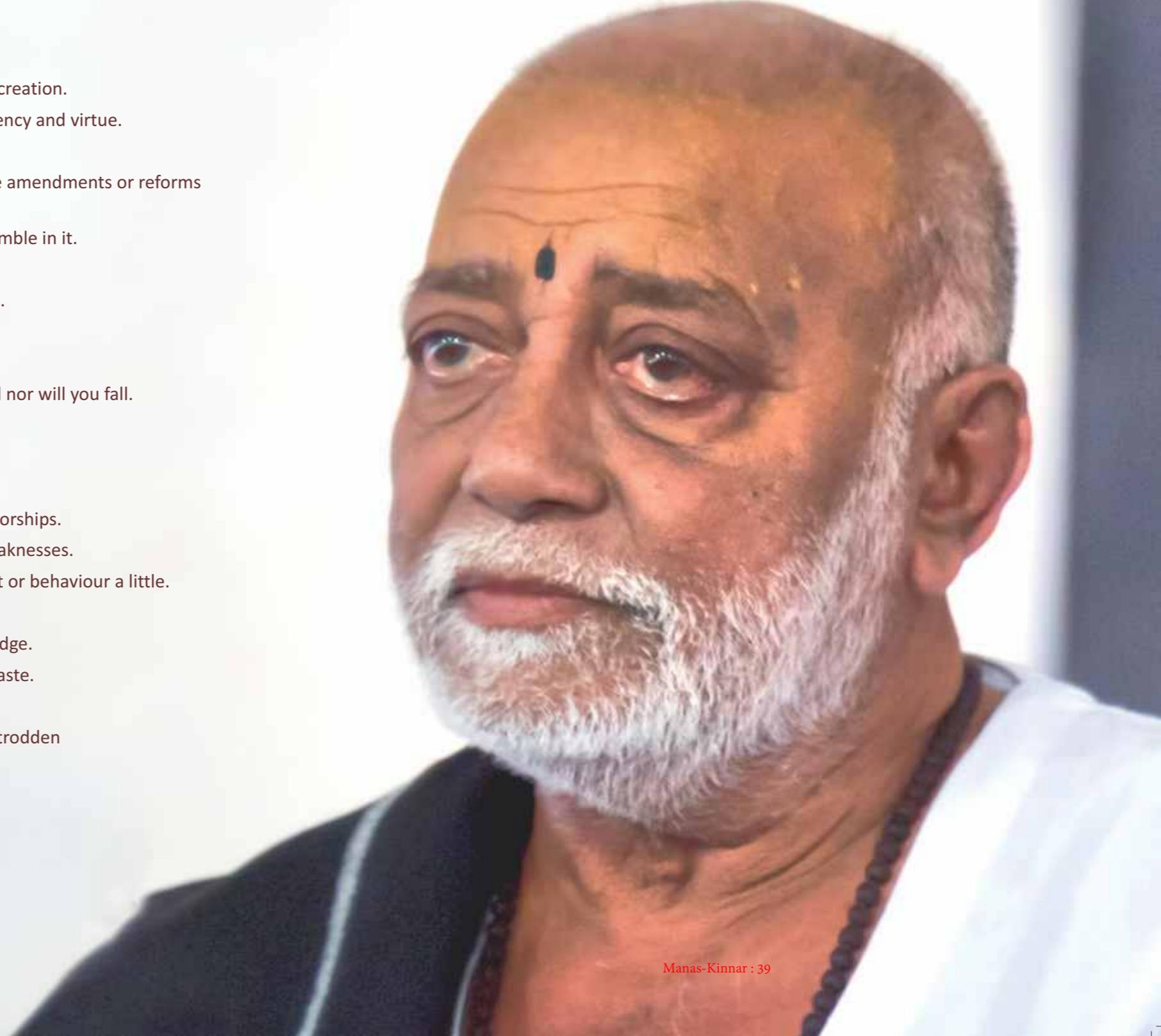
Vipra Dhenu Sur Sant Hit Linha Manuj Avatar|  
Neej Icha Nirmit Tane Maya Gun Go Par||

Incarnation of God in form of a baby. Crying started in Kaushalya's lap, listening to the cry of the baby, all the other queens rushed to her room being confused. The sounds of greetings reached Dashratha's ears, Badhai ho! Badhai ho! Vashishthaji said, greetings on the occasion of son's birth. From this stage of this Katha for the Kinnar community, greetings to you and the entire world for birth of Ram, Badhai ho! Badhai ho!

*So, this Kinnar samaj is raised above the human society, hence at the time their prases are been sung. Gandharv, Kinnar, snakes, humans all these have been mentioned by Tulsidasji in 'Manas' in form of desire affair saying everyone has distortion. No one is free. Sahib! Keep praying and those who are protected by Raghuvir only those can be saved. This Kinnar Samaj is a pious community. That's why we all want their presage in our special occasions. Because the presage is taken from the pious souls, not the sinful souls. That is why this is understood to be a good omen community.*

## *Kathā-Darśana*

- ♦ The Divine tries to find an excuse for the welfare of the entire creation.
- ♦ God has provided the earth as the stage. Dance on it with decency and virtue.
- ♦ The name of a supreme state of enlightenment is Almighty.
- ♦ The Dharma has to be continuously flowing. There needs to be amendments or reforms according to the needs of the time and place.
- ♦ You don't need heroism in 'Bhakti'. Instead, you need to be humble in it.
- ♦ 'Prema' does not force you but it sacrifices.
- ♦ The 'Buddha Purusha' never runs away. He is constantly awake.
- ♦ The 'Ramkatha' can turn our life.
- ♦ Truth is the state above victory and defeat.
- ♦ Austerities enhance your tolerance. You shall not feel defeated nor will you fall.
- ♦ In this age of 'Kali' the greatest penance is to be tolerant.
- ♦ Sorrow unites and happiness separates.
- ♦ Difficulties nourish the prudence of man.
- ♦ The state or the level of a person is understood by whom he worships.
- ♦ When you accept someone then please do so including his weaknesses.
- ♦ You don't need to change your attire, just change your conduct or behaviour a little.
- ♦ Whether to be thanked or despised is in one's hand.
- ♦ 'Google' can provide information but it cannot provide knowledge.
- ♦ Our reactions are very quick. Even the decisions are taken in haste.
- ♦ The world should be singing and smiling.
- ♦ To redeem is easy, to correct is also easy but to up-lift a down trodden and accept him is very difficult.



## Kinnar Samaj is a blessing giving society

'Manas-Kinnar' which is the centre of nine day long Prem Yagna (love-sacrifice) Ramkatha, about which you and I are converting together. Again and again a question is asked that the name of 'Absolute Disorder' is 'Paramatma' (God), this thing can be understood and also not understood. It is a simple thing, Baap! System can be understood. Disorder cannot be understood. You can say 'it is this' about system. We don't have any solution except calling 'it is not this' for disorder. World may be the system of God. But, the controller of this world, the creator of the world, whom we call Jagdish (Lord), is Absolute Disorder. And, I have kept this thought one day in front of you that, who's Neeti (governance) is very strange, who's 'Reeti' (Method), whose system of work is absolute bizarre, His work, his Creation is very strange. And if these five things of Paramatma are very stranger, then being the part of Paramatma, also in us these five things are not absolutely strange, yet they are very absolutely special. Because we have become little civilised. We are no longer primitive men. The residents of mountains forests or jungle are also in the competition if being civilised. Even if it will take longer, but the process has begun. Not only just begun, it has been taken further. If you look in the regions of India, whom we considered to be absolutely backward, today they are so educated that they are posted on Government Job. Those whom we consider ignored and backward, are the ones who are more likely appointed on the officer's posts. Because the process of civilisation of the society has begun. Progressing ahead. Being the part of God, we all will have Neeti, Reeti, Gati, Rati and Kruti, but in different proportion. As we are a part of God.

Ishwar (God) is the name of Param Chaitanya (Supreme Consciousness). Being its part even we are Conscious. Ishwar (God) is the name of Param Pavitrata (Supreme Sacredness). In relation to His fraction, even we are serene in Inner self. Ishwar (God) Himself is Absolute Adobe of Happiness (Sukhdham), Absolute Form of Ease (Sukh-swaroop). So, being its part we also are Form of Ease. But I would like to surely rectify that, even if Paramatma's governance and method are absolutely strange and we have inherited all of these being His fraction, but the society has become disciplined, become civilised, and continuing to become. So, this extreme strangeness is manifesting in us in the form of speciality. Among this Kinnar Samaj is His absolute strange creation. So Lakshmi, this is not the strangeness of your community, but they are distinguished qualities of your community being the part of God. My society takes a note of it, Please! These things should reach to the heart of my society that you have some distinguished qualities. This is not for praising you. I don't want to take anything from you. I have given Katha to you. the Compassion of your eyes, the humility of your eyes. Due to separation of your society from centuries and due to His very strange creation, you are suffering from punishment. And, what I am seeing in your eyes, that is the reason this Katha has become yours.

Kinnar Samaj is not feminine; nor masculine. Their gender is not decided. What do you call Bramha? Do we call it neuter? This Hari's extreme strangeness and your extreme speciality. This is asking for more amendment. I would like to invite the intelligent people to use their pens to write on this subject, to present their thoughts. There should be some constructive work on this; some creative work on this. But, society should cooperate in such process and project. The speciality of these community should be noted. Brahma is untoward. Shukhdev is neuter gender. Leave it yaar! The one sitting on Vyaspeeth cannot call them a male; nor cannot call female. They have to sit as a neuter. In that the difference of male-female cannot be considered as. The one who

sings being free from the gender difference of male and female, and one who listens with that state then, only one good accompaniment will work to attain The Absolute. The orator is a neuter. The mentality of listener is also neuter gender. So you have some specialities. Your creation is the Creator's extreme strangeness. But due to your strangeness my Vyaspeeth can see certain specialities in you. I want to present these in front of you. Which are the specialities; it is written in 'Manas' -

Sur Kinnar Nar Naag Munisa|

Jay Jay Jay Kahin Dehi Asisa||

The sages give blessings, which can be understood. Some saint gives blessing, which too can be understood. Some old person who is elder to us, gives blessings, which can be understood. But here all are showering blessings. At the time of Ram and Sita's marriage, out of these the name of Kinnar is specially quoted. 'Sur Kinnar nar naag Munisa' Three times they applauded. And by writing the word 'Jay' and writing blessings later, Tulsiji has given big indication. To applaud for someone is easy. Then if it's their 'Jay' (victory) or not! We leave from there! It is a good slogan. It cannot be understood. Will truth ever need any appreciation? If truth needs any appreciation then this truth has no value. The position of truth is above victory and defeat. Neither victory nor defeat can touch its feet. Truth is away from Respect and disrespect; it is out from victory and defeat. It is easy to applaud.

So Baap! There are some specialities, there should be amendments. You are a beautiful creation of God. Creation of God cannot be without reason. There is always some or the other reason behind it. Your few specialities that can be seen by the Vyaspeeth. Yes, today all the specialities that I am going to mention, if you cannot find it to be about any special community, to understand it is because of the influence of Kaliyug. Today has the earth remained like before or have we let it be that way? Today has the air remained pure or have we kept the air free from pollution? Today has the water remained like before or have we let it be that way? Today has the forest and trees remained like before or have we let it be? Today has the sky been like before,

today due to different experiments the sky has become polluted? There are all pure clean elements, but it looks like Kali's influence. So, I am going to present the specialities of this community in front of you; with a great responsibility and through my vision from Talgajarda's eyes all the specialities that I can see, I am keeping it forward in front of you in form of a service. If you cannot see these specialities in the present community, so don't criticize its origin. A little influence of Kaliyug applies for everyone.

This entire Kinnar Samaj is a blessing giver community, not a community to beg. And, what is the belief of people, you think for yourself! I have known, you also must have known people want to take one rupee from the hands of some Kinnar, so they can become wealthy. This is a belief. So, I am presenting the specialities of this Samaj, its Talgajarda's observation, here if you cannot see any speciality in today's context, still remember the origin as scriptures have sung about them. The mythologists have sung. This community is the one staying above; the one staying in Himalayas. This community is from Dhaval (bright) region. This community is from Shweta (white) region. There will be something. There will be some speciality. So catch the main origin. It can be Kali influence. Hence, I am repeating again and again that I am singing about this community with all my heart, then the responsibility of this community also increases. Along with it I will say about responsibility. This entire Katha is dedicated to the Kinnar Samaj, then my Samaj should pay attention on the responsibilities and this community should understand the responsibility that it is increasing now. This is not the demanding community. When they were dejected and then demanding became his compulsion. When they got disrespected, then their anger became their impulse. If they were loved, then this would not have happened. They are the givers of blessings, they are not at all the curse givers.

So, applaud is a very nominal thing; Love and blessing is a thing of importance. First, Tulsi said in salutation - 'krupa Karahu Ab Sarv' | O Devta, O Gandharv, O Kinnar I am saluting your feet. You bless

me. Tulsi asked for blessings from Kinnars. In the episode of Ram's Marriage, Kinnars give blessing. They have the right to bless. It's their speciality; you all must know, I shall prepare this community, there are three types of blessings of Kinnar Samaj. Leave the thing due to Kali influence, Yaar! Again and again remember this thing.

I want to tell my society the speciality. Three incidents of Kinnar Samaj's blessings occurred. In the marriage of Sita- Ram, they give blessings to Sita and Ram, this blessing has three categories. Kinnar Samaj gives blessings, the one who is blessed receives three types of freedom. This is a speciality. First freedom, 'Chinta-mukti' (freedom from worry). Now with influence of time if it happens or not, Allah knows! But with Kinnar's blessings you get the results of freedom from worry. There was a time when Kinnars blessed, the person, family and society becomes free from worry. This is the power. I would say; this community should again reveal this power, keep it alive. Freedom of worry happens. Like how a Budhpurush blesses and we become worry free. Some learned Fakir, some learned Budhpurush keeps their hand on the troubled man and says, dear son, what is the worry in this? We are sitting here! Leave the worry. So the man becomes free from worry and starts dancing. The first speciality of Kinnar Samaj's blessing, their blessing who receives that man, that family, that society, that state, that country, that entire world, universe can become free of stress.

Second speciality of the blessings of this community. The blessings of Kinnar Samaj make the preacher free from disorder(Vikaar-Mukt), because they are neuter gender. Becomes disorder free. This is the basis of it. Because of time's influence this may or may not happen. The basis is that it makes disorder free. We live on this earth, but the place for Kinnars is considered higher. Whenever they bless us on occasions the blessings are showered from the sky. The bless along with singing. Sky is the sign of incompatibility. And, the place from where they give blessings is so detached, the blessings they give can be untouched but defects. It is blessing received from sky.

The third speciality, third part of their blessing, it frees from disease(Rog-mukt). Chinta-mukt, Vikaar-mukt, Rog-mukt. In the body form, free of disease, Rog-mukt, in the mental form free from worry, Chinta-mukt, and in spiritual form free from disorder/bad thoughts, Vikaar-mukt. These three categories. The community who does Adhi-daihihik, Adhi-daivik, adhyatmik, these three types of showers. The can give freedom from disease. Like when some Buddha Purush blesses the amount of disease comes down. And, every disease is considered to be Shiva's troop(Gana), by the scriptures. Disease(Rog) is not rog, it is Shiva's crew members. But Allah forbids, these Ganas should not go to anyone, but if they do consider them the member of Kailas. My Bhole's troop member. And, they have not come to stay in my house, they have come to stay in my body, so 'Athitidevo Bhava!' If I don't welcome then will I be called as a Hindustani(Indian)? They are members(of Shiva).

My katha is a Kumbh-Mela, Sahib! Ganga can come in it, Yamuna can also come in it. Saraswati comes, as in literature can also come. Ganga comes that means devotion can also come. And, Yamuna comes, as if it flowing inform of spiritual principals. This is Kumbh. There Kumbh takes place every twelve months, Ardh-Kumbh takes place. There are two Kumbhas every month in my fate. And, you are Bhagwad-Premi (lovers of God Element); you take bath in every Kumbh. You all fight a little, as it is the nature of Kumbh, who will take bath first? Who will take bath first? This happens, that who will sit first? Everyone eliminates one other and sits! People tell me, Badu, Ramkatha starts later after you arrive. One hour before that 'Mahabharata' takes place! To sit in front, to do this! This Katha, this katha of Kinnar Samaj got you so close! What puerility are we doing? These people are not coming to meet you; they are coming to meet Morari Bapu. Yes, the discipline and modesty of the people coming is important. I also wish that society comes near to my Vyaspeeth. I want this but you should also have some politeness. Use your politeness in this; don't make us of your strength. This katha is not

to keep people away, Sahib! The Kinnar Bapu that has come from Lucknow said, I am going to stand as a candidate for U.P. elections. And it should happen this way, Yaar! In every Assembly elections the people from these Samaj should stand, become candidates. There is nothing to lose for you. The opposite person has to lose. 'Koi Jeeta, Koi Hara! Sun Chanda, Sun Tara!' I will again quote a Sher of Rajkaushikji -

'Na Harna Jaruri Hai, Na Jeetna Jaruri Hai|  
Jagat Ek Khel Hai, Khelna Jaruri Hai|'

This world is a game, one playground. Paramatma (God) has given us this earth in for of a stage. Here dance with modesty and dignity. This is a chance given. This Kaliyug will never come again. People say Kaliyug is very bad. What kind of Kaliyug is this? This is Kali's yug(era). Now it is a bud, let it blossom. Let it become a Rose. Our Acharya's take oath, 'Kali Pratham Charne', this is the first phase of Kaliyug. Let the second phase come, the scent will be spread. In the third phase, we will be lift. In Fourth phase, the deities will get jealous that what are these residents of earth up to? Devta's are getting jealous today too! So called Devtas! Now it is Kali, kali. Let it open up. Don't open it forcefully. Let it bloom. There is no other era like Kaliyug.

Many people say that they want to go to heaven. You can go to heaven. But you won't get two things in heaven. You won't get Ramkatha and you won't get tea. Yes, there is no arrangement for tea there. If you don't drink generally, don't drink. I myself drink so I can't refuse you to drink it, because I myself have tea. Who says there is no effect of Katha? Yesterday I went to one place to drink tea. Had gone to Andheri, for some work. So, while returning I wanted to have tea, so one the way Pravin said this person who has asked for katha in Saputara, it's her birthday today and her house is on the way. So let's greet her for her birthday and let's have tea too. So we went there. She often comes to Talgajarda, to remind me that Bapu, when will you give the Katha? So they keeping coming, the man with her, her husband, they came to Talgajarda without asking and suddenly once He said that Bapu, I drink(alcohol)

since many years but don't know. We come to you, we listen to katha sometimes, we wish to organise a katha too, whenever you give us chance. I left drinking alcohol. I said okay, it's a good thing. I don't specifically tell anyone you do this. And, who leaves it by someone's saying. But when I went there yesterday, so with a smiling face he said, Bapu, give an exemption on thirty first! Bolo! This new year, so on thirty first, only one day! Still, I said, I am telling publicly exemption on thirty first, that doesn't mean those who have left can start. I have come here to give you the biggest addiction, with this all the addictions will look smaller; all addictions will feel meek. The one, who gets the addiction to drink the Bhagwat katha. This big addiction is been given. Whoever experiences this addiction, the smaller is left behind. Remaining, I told him it is exempted. In between I had said in Katha that you are free. I am not supporting any addiction but you all live in your privacy. So, my young brothers and sisters, I am joking about this. If you are not addicted, please don't start any addiction. If you wish to leave then while listening to Katha-amrut(nectar of katha) slowly-slowly reduce it, and from this extract if you get more relish then, automatically it will be left.

So Baap! While discussing we went quite ahead! So there are some specialities of this community. They free you in three ways. One is Chinta-Mukti, which happens with your blessings. Second is Vichar-mukti(freedom from thoughts). Third is Rog-Mukti, all the disease will vanish. The magnitude of disease will reduce. Gandhiji has said Ram Naam, in my experience, keep you free from worry. Ram Naam in my experience keeps you away from illness. Ram Naam in my experience keeps you away from disorder. And, Vinobaji fell ill, became a little unwell and that very moment he read the article written by Gandhi Bapu on Ram-naam, and he made a note n it. Vinobaji says this experience of Gandhi Bapu is my experience too. The Neeti(regulation) of Kinnar Samaj has its own speciality. Not weirdness but speciality. I will keep touching you all, keep knocking that there has been influence of Kali time, which is for

sure. What has become the ideal of humans? One human cheats other humans! One human gives other human deception. One human breaks other person's trust. In the main elements of Kinnar Samaj it's shown that they have special ideals. Kinnar never cheats other Kinnar. Kinnar does not deceive other Kinnar. And full society should not be deceived. There are signs in spiritualism. Seeing all this Karsandas Manekdada got very angry that 'Te Din Asunbhina re, Harina Lochaniya mein Dithan' There is a offering of fifty six different dishes in front of God, and these dilapidated and ramshackle humans, like some on comes to a humans door crying and these so called Religious representatives kick them and go! Manek says - 'Te Din Asunbhina re, Harina Lochaniya mein Dithan' only our country can say 'Athithi devo Bhava' we have accused our guests to be God. Nobody has come to beg from you, Guest has arrived, God has arrived. This is India's thinking. So the meaning is my brothers and sisters, is there is this efficiency in this community. The reason of Kali is different. Leave it! Don't cheat on each other. Don't deceive one another. 'Ishq ki ye bhi ek manjil thi.' Listen to this Sher -

'Ishq Ki Ye Bhi Ek Manjil Thi.

Har Kadam Par Fareb Khaya Gaya.'

So take it positively and move forward, on every step faced dishonesty, faced cheating. For the lovers, this too was a stage of journey, was a halt, there was an aim that faces cheating. So, the speciality of the blessing, In which there is talk about Rajo-mukti, Chinta-mukti, Vikaar-mukti, Rog-mukti. And ideals, don't cheat amongst each other. You have a special 'Reeti' method, you ask in from of someone, go to bless someone. If someone gives you then you take it, so you have one mode of clapping, and smiling along with singing. This is your speciality; this is your way. Your 'Gati' (motion) is special. In many means your Gati is special. Your Gati is special and your 'Rati'(coition) is special. Your talk of love, the way of making love is special. And let me tell you, being God's fraction your creation is special. It's one of their speciality. I really

like it, this society even after being disregarded, when they come to the katha, some properly decorated and dressed up! So their creation also is their speciality. Very beautiful speciality, which is guide.

Come, I will take little sequence of the Katha. Yesterday we sang the Katha of Ram Janam; recited, celebrated. Like how Mother Kaushalya gives birth to Ram, similarly one son is born from Kaikai. Sumitra gives birth to two sons. There is no end to Ayodhya's happiness. There is a very famous intention of 'Manas' that when Ram was born on Ramnavmi, the sun did not set for one month; night did not turn up. It was one day of one month. Now is this not mesmerising? Brain will apply logic that how can one month be like one day? Sun does not set? The Absolute Disorder is the name of Paramatma, remember this. What all can't He do? What cannot be there? In today's date too, geographically while revolving around sun at places there are 6 months long days, and 6 months long nights. So this can be possible. Or a saint had said, after Ram's birth there is only day there is not night at all. Because our Hari is born, after that there is not night in form of love and lust. Then there is only sun in form of knowledge and humility. You can also say that during Ram's birth people we so engrossed and lost in Absolute happiness that they lost the sense of the time. And this is my personal opinion, that we do not realise how the nine days are past in Katha. Don't know! Ram is in the core, so how these nine day pass nobody knows, and if Ram Himself is born and people don't realise the passing of one month, is nothing to be amazed about. It is natural.

Beautiful 'Leela'(acts) keep going. The event of name ceremony arrives. Great men like Vasishtha arrived. A beautiful celebration was organised, Vasishthaji as per his inner conscious named all the four brothers. The dark skinned prince, playing in Kaushalya's lap, who was an ocean of happiness, constellation of contentment, whose name will give the alms of rest, ease and pause to the world, I will keep this child's name 'Ram'. Everyone hailed. Kaushalya's son's name was kept Ram-chandra. Seeing the child

playing in Kaikai's lap, Vasishthaji said, colour like Ram, whose conduct is like Ram, Nature too is the same like Him; He will content fully fill everyone, he will not exploit anyone, he will nourish everyone, hence I will name him Bharat. Now two sons of Sumitra, the third in number was named Shatrugna. If you remember this child's name then there is a end to enmity of mind; it ends the animosity; it kills hatred, not the one who hates; it kills the animosity and not the enemies; His name was kept as Shatrugna. The place of all the qualities, holding on the head like a snake, the support of the world, this child was named as Lakshman. Who does not have any 'Lakshya'(aim) other than Ram. All the four brothers were named.

If Talgajarda's observation is done, that Ram, Bharat, Lakshman and Shatrugna, should be referred to today's context the one who takes Ram's name they should do Bharat's conjunction. Ram is a Maha-mantra (big-mage), Yes. The one who chants the name of Ram, needs to nourish everyone like Bharat. Do not exploit anyone, nurture people. On the basis of name of Ram, the society should not be exploited. Society should be nurtured. For the chanters of name of Ram, world is here to keep animosity with you, but the challenge is you don't keep enmity with anyone. The one who takes Ram's name will never keep hatred or animosity towards anyone. The opposite one will do. This disorder should not come in your mind is important. The one that takes 'Hari-naam', their enemies might increase, but won't reduce. Your tolerance should not diminish. The aggressiveness will increase from the opposite side only then it's your test. That very moment in our mind we should not have any animosity for the other. What did Narsingh Mehta say-

Sakal lok maan sahune vande,  
Ninda na kare keni re.

The one who takes the name of Ram does not exploit anyone. The one who takes the name of Ram does not keep any malice for anyone. But according to our status we should become a support for as many as we can. We cannot water the entire forest, but we can water the plants in our house. one glasses each. We cannot construct schools, but if there an intelligent boy of a poor widow, who will miss out on his education due to lack of fees, for educating such a child we can pay the fees. We cannot construct big hospitals, but if some underprivileged cannot pay for treatment in such big hospital then we can arrange of his medicines and according to our capacity we can become the support in this world. This Vyaspeeth agrees and hence is requesting you. Make sure, that if you chant Ram's name there is no exploitation of anyone. Take care that, if you chant Ram's name then don't keep animosity towards anyone, even not towards enemies. If you chant Ram's name, be useful to as many as you can, without the intention of being famous.

According to inner consciousness all the four brothers were given their names and Vasishthaji said, King, these four are not only your sons but the clues from the four Vedas. These are Elements of Veda. You are very lucky. There was a celebration. They became young. Tulsi, while changing the topic says, Vishwamitra who was a great hermit, staying nearby in Baksar Siddh-ashram, very knowledgeable. The sons of Taadaka, Maarich and Subahu were interrupting the penance of Yagna, in his ashram. In this pain he went to Dasharathji, to plead for Ram and Lakshman. Their katha we will do tomorrow, keeping 'Manas Kinnar' in the centre.

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*This entire Kinnar Samaj is a blessing giver community, not a community to beg. And, what is the belief of people, you think for yourself! I have known, you also must have known people want to take one rupee from the hands of some Kinnar, so they can become wealthy. This is a belief. This is not the demanding community. When they were dejected and then demanding became his compulsion. When they got disrespected, then their anger became their impulse. If they were loved, then this would not have happened. They are the givers of blessings, they are not at all the curse givers.*



## Kinnar Samaj is Devotional

We are doing a pure and elemental discussion in form of a conversation, over the central topic of this Katha 'Manas Kinnar', based on 'Manas'. Today I have a Shloka from 'Ling-puran'. I would like to start today's conversation with this Shloka from 'Ling-Puran'. And, there is a description of few specialities of Kinnar Samaj in this Shloka from Ling-puran. I have got this Shloka in writing. I will say one word each of this shloka. I would like you all to listen to it and clearly pronounce it.

Vinayyah Kinnarshchaiva Sursenah Pramardanah|  
Atishayah Sa Prayogi Geetajyah Chaiv Kinnaraha||  
Shiva Pranaam Sampannaha Vyapohantu Malam Mama|

This Mantra is from a Stavan (hymn) in Ling-Puran called 'Vyapoham Vyapo', it is a shloka, in which the author has tried to show us the specialities of Kinnar-Samaj. The first speciality is, 'Vinajya'. There are experts in playing Vina (string instrument). Remember this thing from everyday, if you can't see this today due to the influence of time, then to the origin remains the origin. If someone is born in a certain clan, and if they don't live according to that clan, still he or she will be called to be born in that clan. In the introduction we will have to hold the origin. So the origin of Kinnar Samaj, and their natural specialities are been spoken about here. Due to Kali's influence there can be transformations. But in origin, they are Vanijya. First speciality, Kinnar Samaj's expertise is in playing 'Vina'. Vina is written in the form of instrument. I feel any classical instrument; they are expert in playing, this is the belief of mythology. And, Sahib! It is not any small achievement be the master of any instrument. To play the Manjira (cymbal) is also not a normal achievement. Clap is also an instrument; special type of clap. In that too, the clapping by Kinnars.

Today I have a question too saying Bapu, We listen to your katha and we extract all the information from Google. My listeners send it to me too. Especially the young generation, that is listening to my Vyaspeeth. Google can give you information, but not knowledge. Yes, I won't say that there is no need of information, information is necessary. On pressing on button we get information on the entire community. Information on any subject will come. So, the soaring of this science must be saluted. But this is not enough. Google has facts but not knowledge. If I would say in the rural language, knowledge is with those who in the evening in Ram's temple of Krishna's temple, pays offering in lamps, and burn it. Knowledge is with the Fakirs. Knowledge is with the Darga (Mosque), who have done the offering of 'Loban', it's with such Nizam, with the Sufis, with the Auliyas. Information is necessary. You send me information, so I share with everyone. How do I disrespect it? But understanding it as knowledge is also not right.

So, Kinnars are the artists of some or the other instruments. Not only artists but also knowledgeable. Vinajya, the artists have the knowledge of playing Vina. That Wise is an artist. Second part of the Mantra is 'Kinnarshchaiva Sursenah'. They are the leader of Sur's army. Sur here are not Deities, the one who have the knowledge of Sur (tone). They are the leader of Sur's army, having knowledge of Sur. To the extent that I have heard Kinnars singing, they don't sing tuneless. It can be true. But, we have to take positive. We are here for a conversation and not for a conflict. Not for scholarship. We are sitting here to make ourselves a chapter of a Shastra, to make the human life a Shloka of Shastra; To become a chapter. They are the emperors of Sur or tune. They are aware of melody. They sing well. So it's their one speciality, they are melodious. They are not 'Be-Sur' or out of tune. They are absolutely not Asur (devils). They have the group of melodies. 'Vinayyah Kinnarshchaiva

Sursenah Pramardanah|' The meaning has been extracted in form of singing, the writers has created that line, slaying the classical sickness. The principal of Ayurveda is, 'Mardanam Gunvardhanam'. Like a good Raag (tune). A good singer pounds a song inside his throat. That Raag or tune in form of a medicine becomes a formula and falls on our ears then the chemical of the body change. All the chemical processes in the body change. Like yesterday we were listening in our car, Mehendi saheb was singing this Ghazal -

'Chirag - E - Husna Jalao, Bada Andhera Hai|  
Jara Nakab Hatao Bada Andhera Hai|'

The speciality of this Kinnar Samaj is that they pound. This is the main thing. Today you may not be able to see it; I am again and again alerting you that this is under time's influence. 'Atishayah'. The meaning of Atishayah, here the linguists have, there is something special, not ordinary. Something is Atishaya, something is special, it's that time period's quality. 'Saprayogi' (usage), these people only sing, do they listen? This is the belief of mythological time, belief of Ling-Puran; they know how to make good use of it. They use it too. This is the quality of Kinnar Samaj. And due to the influence of Kali era if this is not seen then it is the responsibility of the community that they flourish and then blossom it. Then bring it to the same status as it is originally mentioned. The next word in the Shloka is 'Geetahishchaiva'; these are composers and singers both. Kinnars are composers too. They are singers of song, this is their talent.

The greatest quality that has touched me, Sahib! Ling-Puran has said a very beautiful thing. The biggest quality is, although they have so many specialities what do you all do? 'Shiva Pranam Sampanah|' They always stand in front of Mahadev with folded hands. Being a Kinnar they live like servants. Becoming a 'Kinkar'(servant) after being a Kinnar; whenever you see, deficient and inferior, dedicated and completely surrendered. 'Kinkar' servants of Shiva and not any living being. In front of other beings I am very upright. Bapu! I take cases of big people! But near Vyaspeeth; leave alone Morari Bapu,

Vyaspeeth is a form of Shiva, near it 'Shiva Pranam Sampanah|' This humility is a very big achievement. 'Vyapohantu Malam Mama|' Now tills what heights; the sages are taking this community! Sage is saying, the one who is 'Vanijya'; who has knowledge of melody; who pounds it to make it a formula; that has some special consciousness; they are experimental; They compose songs; they sing songs and after so many qualities they are dedicated to Shiva and bowed in front of him in saluting posture. Now what do the sages say? O such Kinnar Samaj, free me from my sins. Sages say to the Kinnar Samaj, 'Vyapohantu Malam Mama|' My filth, my wastage, the trash inside me, O Kinnar Samaj, free me from my filth, free me from my sins. One mythological sage prays in front of the Kinnar Samaj. Your status raises up so much, Sahib! It was the status. In between there was a little negligence. No by penance we are giving back the status originally agreed by society. Let it remain; let it continue. I will leave day after tomorrow, after speaking. Stating Sai Makrand's line - 'Pachi vadad jane ne vasundhara jane.' I will sow the seeds. Then earth knows and clouds know. Such big glory has been sung! It is the limit! Kinnar Samaj takes away my filth. Destroy the dirt inside me. Make me dirt-free. Mythologists are doing this prayer. Such big glory! So keeping such Kinnar Samaj in the centre, this nine day long Ramkatha is in form of penance of Love is going on.

Again and again you have been told that the word Kinnar' has come sixteen times in 'Ramcharit Manas', as if this is their Shadopchar (sixteen step Pooja). Sixteen times this word has occurred consider it to be sixteen Sanskaars (rituals). Sixteen times this word has occurred consider it to be a hint of sixteen Shringaar (adornments). How well dressed they come! There is 'Sohla shringaar', there is 'Shadopchar' Pooja, and this is 'Sohla Sanskaar'. Mahamandaleswarji was saying nobody does our 'Pind Daan' after death rituals. We went to Kashi and called all the Pandits and sages, carried out rituals for all the Kinnar Samaj. Someone also said that there is no mention of the offerings of your after death rituals. You get the Shastra's (scripture), We have come with it, let's debate, and are it's not there then we will stop. And

if it's not there then leave the shastra here and leave. And Sahib! The right has been given to them. These are 'Sohla Sanskaar', these are 'Sohla shringaar' and these are 'Shadopchar'. On the basis of 'Manas', I was doing contemplation of this community, in the Taljagardi vision, then I felt that the Gandharv community is on the path of Knowledge (Gyanmargi). That doesn't mean that they are not on the path of love (Premmargi). The expertise of Gandharv is Gyanmarg. The Sur- the people of Heaven, are Rajoguni (passionate). The Rajoguni people are always inclined to work-Karmavadi. The Rajoguni person can never sit in peace. Tamoguni will never even stand. And Rajoguni never sits. Will again and again sit, stand up, will do there, will go here, understand that he is Rajoguni. The lazy 'Tamoguni' will never stand, tell a million times! Satvaguni balances everything. Remains equal. When he has to stand will stand. When no work has to be done, will remain at peace. This is Satvaguni. In the end, above all these three we have to go on the spiritual path, we call it 'Gunatit'. While mentioning about saints, Brahmanand ji has sung -

Trigunatit firat tan tyagi, reet jagat se nyari|  
Bramhanand santan ki sobat, milat he pragat murari|  
Jagat mahi sant param hitakari|

'Sur' is worshipper of work. 'Vayu' Wind keeps going. Vayu is God; keeps going. 'Surya' Sun is A God. 'Sur' is worshipper of work, follows path of work. Raghav is 'Gyanvadi' worshipper of knowledge. It doesn't mean He is lazy, but His chief path is His knowledge. The chief path of 'Surs' is work. But with the medium of 'Ramkatha', on its basis, with Guru's blessings, the observation of Talgajarda is that Kinnars are Bhaktimargi (On the path of devotion). That doesn't mean they don't have knowledge. Nor does it mean that they are lazy. And all the provenances shown in the devotion of 'Bhagwat' and 'Manas', you will see those today. Whether the Kinnar Samaj knows or not, the devotion in them will be revealed in them because the path is of devotion. Try wearing a saree and see! Wearing a saree is an indication of Bhakti-marg.

Devotion cannot be masculine. If someone hits or slaps, tears will roll down. Devotion is the form of humility. There is no masculine nature in it. Don't be



upset if they say that Kinnar don't have masculine nature. It should not be said and Kinnar Samaj should not be upset. This is the introduction of your devotion. Those who say, we have the strength they cannot be devotional. Those who say, we have this position, you might have welcome, but you will be away from Bhajan. The masculine element is not shown in Bhakti. That is the reason I would like to quote Narsinh Mehta 'Sarama Saar Avtaar Abdatado' 'Maya Bhagati sunahi tum dou'. Tulsi says Maya(Passion) is also feminine even Bhakti (devotion) is feminine. Kinnar Samaj is Bhakti-roopa (devotional form)community not Maya-rupi (passion form).

What is Kinnar from 'Manas'? How is Kinnar from 'Manas'? What is the form of Kinnar from 'Manas'? Majorly the Kinnar of 'Manas' are shown as singers. They are singers. They are very much singers, wherever they go they sing. In my observation they are dancers too. They are singers, also dancers and artists too. Let me tell you with joining both my hands they are devotees from Das-bhakti (servant-devotion). And where there is Kailas, Kinnar Samaj stay there, this

means this community is worshiper too. They live near Kailas hence they are adorers too. Singers too; Instrument artists too; dancers too; worshipers too; Devotee too. These all are the virtues of pious devotee. Saheb! From the perspective of Talgajarda's vision those provenances from the devotion of Bhagwat and devotion of Ramayan is enough for an introduction to Kinnar Samaj.

First let's start from 'Bhagwat'. 'Shravanam, Kirtanam, Vishnoho Smaranam, Padsevanam, Archanam, Vandanam, Dayasyam, Atma Nivedanam'. Bhagwati's first characteristic is Shravan-listening. If you are listening to Katha then you are doing Bhagwat's first bhakti. Though I am also listening. I am also doing the first Bhakti. Then the topic of 'Kirtan' came for us. The topic of speaking has been raised so in Bhakti there are people who speak, who sing. But those who are listening that too are Bhakti. Here the extent of listening is written. Not just listen to Ramkatha; or listen to Krishna katha, not even said like that. Only listen. Then one meaning comes

out, that listen to any thing that is good, this is Shravan Bhakti. If you listen to one good Ghazal, then I don't have any problem to say that this is Bhakti. When two people talk good things about someone or sing the song of praise, for example that man serves others without any pride, then singing the Kirtan of their praise is a type of Bhakti. Listening to good is first Bhakti. Listening to Ramkatha is not even a question; Listening to Bhagwat katha is not even a question; wherever you listen, good talk is Shravan Bhakti. These people cross the first goal of Bhakti. They listen to good only. Who died in someone's house that they will not listen. Who was born in someone's house, is what they will listen. If there was loss in someone's house, they won't listen to that. Whose house there is going to be a marriage procession, they listen to that. Your house broke down, that they will never listen to. You bought a new flat; wait they will come. If there is any ritual of your child, 'Yagyopavit sanskar', Naam-karan, wherever they get good news, they listen to good and come to you. The meaning of this compels me to say

that they have a habit of listening to good. And, listening to good is first Bhakti. We listen to someone's greatness and become happy, they do Kirtan with clapping their hands. They congratulate you. Wherever there is righteousness, listening of Element of good is Bhakti of Shravan. And this 'Shravan bhakti' as per 'Bhagwat' is present in Kinnar Samaj even today. They always do Kirtan. The people of Vraj, Vraj-vasi, they do Kirtan but the same Kirtan when done by Kinnar Samaj, the essence of it is something else. I have experienced this myself.

The second Bhakti is Good Kirtan. Good listening is the first characteristic of Kinnar Samaj's bhakti. Good SanKirtan is second Bhakti. Remembering; Once they come to you and you respected them then they will remember you lifelong. To constantly hold the remembrance of good in you is the third Bhakti. What is as good as God's name and God's leela (play)? Hence, we keep remembering it; We keep its memory. So the third Bhakti is also seen in this community. Padsevan, Sevakai. Tulsi says, Kinnar and all other learned offer service to Shiva in Kailas, they do Sevakai. Worship of feet (Padpoojan) is in their nature. Or any good clause serving it, any good statement, some new song, worshipping all these is third bhakti. Fourth Bhakti, Dasatva (Slavery) is their Bhakti. Archanam, to invoke. Decorating (shringaar) Thakur ji. Leave aside Thakurji. Decorating them. Because human ultimately from inside is Shiva. When you see God in everyone there are two meanings to it, see God in everyone and in God you see everyone. And in everyone you are included hence even you see God, and when someone decorates in good faith then he or she is doing Arcane. Saluting, standing with joined hands, living in humility, this is Dasatva (attribute of a devoted servant). 'Vandanam', vandan (salutation) is a Bhakti. 'Dasyam'; servitude, devotion in service is also seen in them. Sakhyam'; I have shared my experience, the Kinnar Samaj that used to come to Ram-Krishna temple in those times and performed in front of Thakurji. And self determination. We are like this. Read Lakshmi's book. In that all the announcements have been done. It is this; It is that; This happened;

That happened. If you get your hands on it, then read it. It is written in English too. It is written in Hindi too. It is written in Gujarati too. It is written in Marathi too. Self determination. There is no illusionary creation shown. I like it. So, Kinnar Samaj is Bhakti margi. Kinnar Samaj being busy in their work, they don't miss their track. Main stream of theirs is Bhakti/devotion.

These are the features of Bhagwati Bhakti. Now I will talk about Ramayani Bhakti. This is based on 'Manas' and it is an observation of 'Talgajarda'. In Ramcharit Manas, in third Sopan that is 'Aranyakand', where Thakurji describes about nine types of Bhakti in front of Shabri. All those nine out of nine I can see in Kinnar Samaj. 'Pratham Bhagati Santanah Kar Sang'. First bhakti is to associate with a saint. The one who likes the company of a Saint, which is the first Bhakti. Till my extent I have my vision, my observation is; I see this community and experience it too, so this community has an affection towards Saints. The society that associates with the saints is blessed, but the one that saints want to associate, what do I call them? All traditions have their own regulations. We don't break any regulation, but in many places it happens this way that move the females away, don't see the faces of females! And Jagadguru Shankaracharyaji also told Lakshmi come here and sit near me, on the first and the second day. The one who like good company that is first Bhakti. Kinnar Samaj has reverence towards the saints. And the saints also have the feeling of respect for them, which is visible. Whoever likes company of a saint or the saint community sits with Kinnar Samaj and gives them the alms of respect and love, if it is not the first Bhakti then what is it?

'Dusari Rati Mama Katha Prasanga' Second bhakti is affection in the events of my Katha, Ram says so. And in the songs and poems of Kinnar Samaj, small or big story. Some or the other episode of Katha is there. This is the proof of second Bhakti of Kinnar Samaj. Third Bhakti, Bhagwan Ram says, 'Guru Pad Pankaj Seva Tisari Bhagati Amaan'. Doing service of Guru's feet without any arrogance. Do you know, in Kinnar Samaj the guru lineage is of utmost importance. The Guru's order in this Samaj cannot be neglected. Our country

has a divine lineage and all are dedicated. The serve Guru's lotus feet. But, Tulsi is very alert. The meanings that have to be in twenty first century have already been written four hundred years back. Here it is written 'Gurupad Pankaj Seva'. Service not only of Guru's feet but a Guru whose behaviour is like lotus, untouched, service to that Guru. Like Kamal; stays in water but remains incoherent. Whose conduct is detached. Who stays in the society but is detached; by seeing it feels that he is our own but when thought about it feels he is nobody's. Nursing such Guru's feet without any pride is third Bhakti. The wise man whose life is like Lotus in water, serving him leaving you arrogance behind is third Bhakti. And fourth Bhakti, without hypocrisy singing Hari-gun (merits of God). In our lineage the secret Mantra that we have got, chanting that with strong faith is fifth bhakti. And there are a lot of secret mantras of this society. Nobody will ever be able to know it. They have special Mantra, this is the strong faith in chanting of Mantras; this is fifth bhakti of Kinnar Samaj. Sixth Bhakti is Sheelpurvak Saiyam '(control with humility). Strength is called as Saiyam. But if strength is only oppressive, then it is arrogance. Strength with humility. With too much of engagement slowly taking ourselves towards retirement. In Kinnar Samaj you will be able to see only small, young and elderly people. You will rarely be able to see old people. when there is pursuance of religion, it is the sixth Bhakti. We can see it in Kinnar Samaj.

Seventh Bhakti is to see the entire society Mujh-may (in me). To see this world Bramha-may (socked in God). I have said earlier, Brahma is neither feminine gender nor masculine gender; Bramha is a neuter gender, in the middle. Bramha how (Kevu)?

Bramha How(kevo). Nor it is Bramha Kevi. The one who has the same gender as Bramha, he can see God in everything, this characteristic mentality, is seventh Bhakti. Eight Bhakti is, with apt hard work and blessings of God, whatever is received, to be content in it. We blame the God! The state of mind where we live the life with faith in God, nor happiness from successes, not being strained because of difficulties, is the ninth Bhakti. So all the characteristic of Bhagwati bhakti and Manasi Bhakti, are seen in the Kinnar Samaj if we have the positive outlook. With the blessings of God if we get modesty to see the qualities always, then all these qualities are seen in Kinnar Samaj. That is why I am concluding that being wise Kinnar Samaj is not lazy. They work; while working their main stream is devotion. The main flow of Kinnar Samaj is Bhakti-margi. Hence, in the female attire being a Bhakti roopa (devotional form), they can dance. they sing. They play instruments. Vyaspeeth is talking about the different indications mentioned in scriptures, or by Sadgurus or by small big stories, only by blessings of Guru.

Vishwamitra takes Bhagwan Ram and Lakshman along to finish one penance that was intertwined by the sons of Tadaka. Along with Vishwamitra when Bhagwan Ram left, first they met Tadaka on the way. Vishwamitra indicated to Raghav that she is the mother of the Devils. Her sons are the ones that are interrupting our penance. And then Bhagwan Ram's started the purpose for his incarnation. Bhagwan Ram killed many Demons in his incarnation. Before that he killed many witches. Tulsi says the source of evil should be killed first so that the birth of evil element is avoided. He gave salvation to

*The observation of Talgajarda is that Kinnars are Bhaktimargi (On the path of devotion). That doesn't mean they don't have knowledge. Nor does it mean that they are lazy. And all the provenances shown in the devotion of 'Bhagwat' and 'Manas', you will see those today. Whether the Kinnar Samaj knows or not, the devotion in them will be revealed in them because the path is of devotion. Try wearing a saree and see! Wearing a saree is an indication of Bhakti-marg. If someone hits or slaps, tears will roll down. Devotion is the form of humility. There is no masculine nature in it. Don't be upset if they say that Kinnar don't have masculine nature. It should not be said and Kinnar Samaj should not be upset. This is the introduction of your devotion.*

Tadaka in one arrow. Second day, Bhagwan Ram tells Vishwamitra, Baba, you start the Yagna (penance). The offerings were given in the Yagna. Subahyu came. Marich came. Without special arrow, Bhagwan threw him seven hundred yojan away on the shore of Lanka. He hit Subahyu with a fire arrow, and burnt him into ashes. He gave salvation to the demons.

Raghav stayed at Vishwamitra's hermitage for a few days. Now Vishwamitra says that you father has sent you both with me to protect the Yagna. The work is done. If you will, I will escort you back to Ayodhya. And if you say your journey is journey of yagna, so two more such tasks are remaining on the way. One is Ahalya's Yagna that is the Yagna of waiting, in these offerings of the sand of your feet have to be put. And third is a Dhanush yagna (yagna of arrow) in Janakpur. Listening about the Dhanush Yagna, Ram and Lakshman were delighted in Vishwamitra's guidance went ahead. This is a walking journey of Ram. There was a hermitage on the way. Absolutely, empty Hermitage. There was no-one. There was one rock, rock still body there. Looking at that rock, Ram inquired with Vishwamitra, whose Ashram is this? And this Rock still body, quite, disregarded and ignored who is considered inferior, who is this? I have mostly touched this episode in the first day of Katha. Ram asks whose ashram is this. who is this? Then Vishwamitra moves away and stands on Ahalya's side. Saints need to stand beside the fallen, the inferior, the disregarded, the ignored. It's clear that Vishwamitra is presenting Ahalya's side, and tells Ram, this is Gautama hrishi's Ashram. This is Gautama's lady. Her name is Ahalya, her body has become Rock like. This rock body has become absolute zero. She is a victim of Samaj's senses. Indra has deceived taking form of Gautama hrishi. Vishwamitra said, she is not a sinner, she is victim of curse. It is a very simple famous Sher -

Log Nahak Majbur Ko Bura Kehte Hai|  
Admi To Sab Ache Hai, Vakt Bura Hai|

The time is bad. She is not a sinner, she is victim of curse. And she is not asking from anything more from you. Only asking for your sand from feet.

One blessing as much of a sand particle. This Ahalya should be re-established in this society. She should be accepted. You bless her. Bhagwan Ram started with his feet and 'Parsad Pad Pawan'. What meaning will you take out of it? Simple meaning is that God's feet are divine. Divine feet, Divine feet; that feet touch Ahalya. You can take this meaning too. One more meaning is that the wind that blew, because of which the sand flew and fell on Ahalya's rock body and Tapasvi 'devotee' was born, and this is how Ahalya was reborn. Bhagwan establishes Ahalya again. This entire stuti (praise) is ingredient of full katha. There has been one katha on that.

The journey went ahead. The bank of Ganga came near. Bhagwan Ram asks Vishwamitra, Prabhu, which river is this? Vishwamitra started smiling, the one that is born out of your feet, you want to know about that from me! Still if you ask me which river is this, I will tell the story of flow of Ganga, to purify my speech. And, said the entire story of the beginning of Ganga. Both brothers took bath along with the saint. They gave alms to the deities of the holy place. The saints blessed the. Bhagwan Ram and Lakshman reach Janakpur along with Vishwamitra. Maharaj of Mithila come to pay respects and welcoming them. He welcomes Ram, Lakshman and other saints. And seeing Ram he felt like 'Videh', a feeling of being out of the body even if staying within it, it is a state, that Janak seeing Ram became surprised that who is He? Is he the care taker of any Rajkul? Who is he? And Janakraj asks Vishwamitra, seeing these to Prince, Why is my detached (Vairagi) mind is getting attracted? Vishwamitra smiled that although you are a king but you are a family man. We are unbound sacrificing men. He has stolen our mind too! Janakji, as many movable and immovable beings in this world, they all find him lovable. His is Element of Absolute (Paramtatva). Janakji became very happy. Ram, Lakshman and Vishwamitra was given a palace called 'Sunder- Sadan' to stay in. There Bhagwan had lunch with other saints and then took rest for a while. Even I shall leave you for lunch and if you have rest in your fate then rest too.



## This is a celebration of Kinnar Samaj in these Nine days

Before taking the contextual discussion and conversation on 'Manas-Kinnar', yesterday under the blessings of Vyaspeeth there was a demonstration of art and talent, we were a witness of it. Everyone enjoyed a lot, and there was a beautiful presentation of the art and talent of this Samaj, the god gift of Singing and Dancing, along with humility. I am sharing my happiness from the Vyaspeeth. And, there will be a prayer to Hanumanji that this art and talent should always remain constant. The beautiful presentation remained in everyone's personal way. And in form of organizing and announcing, Lakshmi has given a different introduction for herself. I am very thanking you. Be happy, Baap! In 'Bhagwat-Geeta', in its tenth chapter there is 'Vibhuti Yog', in which God has discussed about different decorations (vibhuti). In the end of that Bhagwan even says that, 'Nantosti Mama divyanam vibhutinam paramtap' O paramtapah, O arjuna! There is no end to my decorations. In the creation of God, everything that is systematic or everything that is not systematic, things that are in form of organisation and things that are disorganised, but elementally towards the end all are God's decoration. These ornaments are of 'Vibhu'-God.

I want to make you all recite a Shloka like yesterday, in that God has very clearly said; Shashtra says that Kinnars are also my Vibhuti. Yaksha are there too. Few of the Devas are my Vibhuti. From all the Pandavas Arjun is his Vibhuti. From all the birds, Garuda is one. This in 'Geeta'. Some taking other meaning of Vibhuti, when royal messenger Angadh went in the court of Ravana with the message of treaty, then there was a different representation of this word. There is an indication of Vibhuti in other scriptures, in this Kinnars are being respected by God by calling them Vibhuti. I am re-establishing the original reputation of Kinnar Samaj. I am not establishing anything new. Like how the Deities are been instituted in the temples and then every year there is a celebration. Similarly, you all are already established, the interest is, they should always remain. Again their Pathotsav, recitation is been done in this nine day long Katha. And the responsibility of this community and this society both will start increasing.

So many people are giving their reviews! One very fearless and alert reporter has written in the Newspaper 'Mumbai Samachar'. He said and confessed in front of me that what was his perspective towards this Kinnar Samaj, a wise man gave his transparent and bold review. The entire disgrace and the entire hatred has been removed now. And my entire perspective towards this society has been changed. Such reviews have come, hence I am repeatedly saying, and will keep saying that the liabilities of this samaj are increasing; their responsibilities are also increasing. In this katha I want to tell you nine things not in form of teachings but in form of self study. In this what do I have to do, that one is me. What to the four things Samaj wants to do, I will tell them those four things. And what are the things for Kinnar Samaj, those nine formulas of nine days I will say and leave tomorrow. Because Katha will end tomorrow. There will be applaud, such big hall, the food was for this much, we all were delighted without a doubt. The happiness of one moment also has importance in Existence, then happiness of nine days is no less profit; no less achievement, but this flow should not go away, it should be constant. This was your establishment. Vyaspeeth has re-established with Bhagwat's Kripa. They walked on the lineage of Kailasi beliefs, but the society will have to do something for this community. If only the Vyaspeeth will do that is not enough. It will keep doing as this is my life's aim. But, it is the responsibility of my listeners and my society; it is the responsibility of the affluent that what other steps should be taken for this community. This effort must be done from every medium.

Yesterday, I was saying to media that you ask me questions; I will give answers. You will become happy too. Then you would write about it. Welcome. But it is the responsibility of every medium. Every person's responsibility. I would repeat myself, that one moment of happiness is also of great importance. The happiness of nine days is not less achievement. Even after listening to katha again and again, Goswamiji says, I will bound it in language; I will bind it now. They don't fall apart. This way, You and me after this nine days of katha, have to do a concrete work to bind this katha. I had said yesterday also that Katha should not only remain in form of speech, but has to become a form of creation. It is necessary that it becomes creative. In that too, people of all the communities shower so much love on the Vyaspeeth, hence we need helpful to see to it that this community does not need to beg everywhere, do this everywhere. No, this is a very renowned community. To whom, Paramatma has called his own Vibhuti (divine ash). This Vibhuti is prosperous. It is the responsibility of His, our entire society and equally of the community itself, about which I shall discuss tomorrow. If I can I shall do it today. So these are all Paramatma's Vibhuti, from those Kinnar Samaj, Our composer of scriptures say that is my Vibhuti. And Lakshmi from yesterday, someone gave a speech where they said, in Kinnars there is no Hindu or there is no Muslim, I really found this thought very good. There is no caste system in our community. There is no religion. This is a very big thing, Sahib! Very big salutation. It doesn't mean that we don't take pride in being a Hindu. We are Hindu and in that we have satisfaction. Hindu Samaj has given so much to the world! The generosity of the 'Sanatan Dharma', 'Udarcharitanam Vasudaivkutumbakam'. It has its own prestige. But we don't consider anyone cursed. So, this was a very good thought.

So in the end of Katha, four things have to be done by the society; four things have to be done by Kinnar Samaj and I am the ninth one. We are 'Margi'. We 'Vaishnav Sadhu' are from the rural area, we are called Margi. I really like it. Many logical minds, and specialists in literature, criticize buy calling it Margi!

This is a Margi Baba! I get happy then. This is the biggest respect.

So Kinnar Samaj is a vibhuti. So will recite this mantra, and then you all repeat, please.

Bramhesh shesh dharmendra munindra manah smrta manavashch Tathadaitya yaksh rakshsaha kinnaraha|

Paiye characharashchaiva sarva tanvibhutayehe Aavirbhavasthirobhavaha sarvesham chatavechhya|

Human, demon, Devendra, Shesh, Munindra, any of the living or non-living, they all are the Vibbhuti of Vibhu. So Paramatma, sages, scriptures all have accepted this community as Vibhuti. And when Vibhu calls them Vibhuti then giving respect to them is necessary, giving honour to them is important. They should not be neglected, this is very important. But they have been neglected due to some reason! The reason for those can be due the nature of Kinnar Samaj themselves. This can also be true, Yes. Here there will be post-mortem of everything! We will have to see everything. Shobhit bhai was reciting a poem to me. I asked him to write



this poem to me n give. So today he gave it to me. Shobhit bhai is saying that Babu, that in our rural society of drama, I had heard this poem, Don't know who is the poet. It is in Gujarati, i really liked it -

Madhela chamda nu a Mrudang bole che|

Hridayvina na taretar thai ne a tang bole che |

The discussion is going on about re-establishment of this community. They are Vibuti of Vibhu. In Ram's Era, Ram established them. Tulsidasji, in his Ramkatha re-established them by mentioning 'Kinnar' sixteen times in his Ramkatha. And, today we all have got together in form of conversation by medium of Ramkatha, and are rejoicing in form of 'Pathotsav' (annual function). So this Kinnar Samaj have a glory. But along with glory comes responsibilities. Keeping each and everyone in mind if we move ahead, the this entire earth will become more and more beautiful.

So when I was sitting in my Dada's (grandfather) feet and learning Ramkatha, then was a green coloured cupboard small and broken. It was with Dada (grandfather). I used to sit there near the cupboard and receive lessons of 'Manas' from my grandfather. It was on the left side of Dada and even I used to sit to the left of Dada. And in that all torn and broken Sanskrit scriptures were kept. Sometimes they are brought out. When Dadaji was no more, then too I used to see them that he had kept it safe. This can be a big wealth. And in those the worn and torn papers from years old! 'Lo aa gayi unki yaad!' this is a memory. You have heard that Namdev was there before Tukaram but Namdev handed over his incomplete work to Tukaram because there is a conscious touch in it. And then Jagadguru Tukaram started composing Abhangs, there is story of this. Such lineage of consciousness. So sometimes these memories come doe and when they come down on the right time; it seems very lovely. So in those worn and torn pages there were some parts of Ramayana, and something were there. So the shloka that I had seen years ago is coming in my mind, that memory is knocking at me. And that is about the Kinnars.

Sahib! Here we all are united, we are Sanyukt. Here if you touch even a small flower or leaf, you can

touch the entire universe. Think of your experience, Sun comes out and you wake up after twisting in bed and then open your eyes, because we are attached with the sun. Sun rose, we woke up, even if we woke up late. But the calling from there and then. As the sun sets again we feel, come let us also sleep. The flowers start squeezing back. How big is the range of consciousness! All are connected. Namdev gives a indication to Tukaram, that take this forward and Jagadguru Tukaram takes it ahead. So words and eternal speeches are echoing in the sky. Science is working because the words spoken five thousand years ago by Yogeshwar Krishna, are caught in some or the other form then today we can hear the voice of Krishna too. This is possible; this all is possible. This may happen after centuries. What is the difference? We also in some or the other form will sing? Who wants Salvation? The real salvation is, live on this earth how much ever you wish to live with happiness, happy mind and joyous heart. Otherwise who knows where is Mukti (Salvation).

Tere Azaad Bando Ki Ye Duniya, Na Vo Duniya, Yahan Marne Ki Pabandi, Vahan Jeene Ki Pabandi.

This is Iqbal's sher. It is such a big Sher! The one who is freedom loving preacher, who doesn't want to be tied in the bondage of Salvation. If you are tied up in the bondage of salvation, still you are subservient. The bondage of Maya is also a bondage. Who knows about Mukti (Salvation)! If you have come on this earth then listen to God's katha, listen to good, eat good, drink good, dance, sing, don't cheat anyone, don't deceive anyone. Take God's name as many times you can take, our worship, pray to Allah-Ishwar in the same language, and live with content. This world is worth living. Some people if they don't get place in the Bus, they say 'Mar gaye!'. Live, live extensively, and drink! I have recited Katha. And Katha gives discretion. I leave it on you. Why should I restrict you? Who am I to restrict? Live in joy but don't cheat, don't deceive. You all on the eve of thirty first, sit peacefully and recite 'Sunderkand' or at the mid-night two or three families gather and perform a Yagna of 'Hanuman Chalisa'. Or in the midnight listen to

Morari Babu's CD. If you only want to drink, even I am a thing to drink. Drink, drink enormously, Drink as much as you can! And this bottle won't get empty. It most costly and won't get anywhere in the world. Drink a lot; live a lot, sing a lot, keeping your discretion. There is no restriction.

From the worn and torn pages, I found a shloka today and that indicates towards the Kinnar Samaj today. "Kinnarah Sheel Sampannah". Kinnars were said – You are full of humbleness. Because lot of people come to me saying they come to our place during good times, they get very adamant, they do not listen anything, they do not move from the doors. There we see little lack of being humble. But basically what is written is "Kinnarah Sheel Sampannah Gunya Deh Devikrita". His body is full of wisdom. The world did not make it, the god created it. The ancient gods made it. "Mansa Karmana Vaacha Kinnarah Shiv Kinkarah". Such an old story came out today, I am talking about Kinnar Samaj and my Dada is helping me. It happened this morning Baap! When I was ready to come here, and I felt someone is stopping me. I was about to open the door and step out, and I came back inside. For a minute I sat next to my Hanumanji and "Smrutirabdah" – Hey Paaghd! It is all your prasaad. No one can repay back what they owe to their Gurus in this world. I have memories flashing by from years ago. I have no mistake in this, but the feelings are the same – "Guhya Deh Devikrita". His soul is humble. No one knows the secret. No one says anything. These Kinnar are Shiv's Kinkars. Going to your Guru, going to your God – Kim Karomi? Kim Karomi? Kim Karomi? Saying this, he is constantly standing, he is called Kinkar. What shall I do? What shall I do? Order me, what shall I do? He is called Kinkar.

I feel like telling this to you, you should concentrate that even in Manas, there are Dev, Sur, Gandharv, Kinnar, Yaksh, Nar, all of these are present in some or the other form of castes and sub-castes. These castes and sub-castes are also called semi gold. There are special characteristics of these castes and sub castes. Dev are always selfish. They do their merits, reach a level of eternity, but they are very selfish. Dev are extremely intelligent, and network makers. They

make their plans very well. Then comes "Surswarthi", my Goswamiji have kept them above the Dev. In Shrimad Bhagwatji, Shuk has told the well behaved Dev that you are selfish in your work. You are very cunning. Most of the Dev are selfish. And this Gandharv caste, they are a very hard working caste. They work extremely hard. Gandharv have attained a higher position. There was a time when a wedding method started with their name, which is called "Gandharv Vivaah/ Gandharv Lagna". Gandharv Lagna was known to be very pure. Dev are very selfish, Gandharv are very hard working. Then there are Nar. Nar consist half-half of both. People like us are booth selfish, and hard working as well. We work hard as well, and we are selfish too. Most of the Dev are selfish. Kinnar are Gunyarthi. Lot of their secretive stories are there in Guru lineage. No one says anything to each other. And no one should even dare to ask. There are few stories, which are called as Gupti in our scriptures. Gupti means secretive. There are few stories secret for Kinnar Samaj. Firstly how their body got created, is a secret, the body god created, the one created by supreme element. It has been created by a supreme power. So keep few things secretive. Kinnar are Gunyarthi. They are not selfish, they are hard working. Yes, I am increasing the responsibilities. To live up to them, it is his duty. But in most of the cases, they are hard working. So "Kinnarah Shiv Kinkarah", the Kinnars are Shiv's Kinkar, this worn and torn shloka I got through my Guru this morning. What a coincidence that whatever subject I am talking about here, he makes me ready for it. He keeps me alert that say this, say that. So we are discussing Kinnar Samaj here, the respectful samaj which we want to see rising again. That is why we are discussing them.

Composers of Manas say, Janakraj made Ram – Lakshman, along with Vishvamitra and other saints, stay in a beautiful home in Mithila. In evening, all the young boys, same as the age of Ram, came and stood at the door of the house where Ram was staying, so they could get a chance to meet him, to talk to him, but no one are letting them inside the house. Lakshmanji is known to be the mentor of life religion. He is a life mentor, the Ramanujacharya. Lakshmanji

understood the feelings of these young boys. He thought these boys cannot come in to meet Ram, so Ram should go out of the house by some excuse to meet them. This is a small talk, but when it comes to thoughts, it holds a huge value. Vyaaspeeth says this oftenly that there is a class of the society who keep a tract at the door, and inside the door there are such big personalities who cannot come outside. The ones tracking from outside the door, they might not be deserving, but call them inside giving them their basic right or else the big personalities who are outside, they can leave the ego of their greatness, and go out to meet them. Vinobhaji says in our country, in comparison to Gaurishankar peak, there have been great personalities to whom Ved Vishwa calls as human, and there are few people who have been buried under the mud. Neither they could rise up, nor the ones from above could come down. There should be something destined to make them meet somewhere in between. Ramkatha gives me and you all this same information that the ones who are capable should come out, and should hug the ones which are not capable of. But who will do it without a mentor? I really love it that these works are taken care by mentors. Lakshman is a Ramanuj. Ramanuj means younger brother or Ram. He is called Ramanujacharya, also called mentor of life. Who will do this? This work should be taken care by mentors. Foremost all the mentors should initiate this by taking these big personalities out and making them meet the ones living inside the doors. Otherwise the ones living outside and unable to meet, they should be respectfully taken inside the doors. Lakshmanji did this work. He was strategizing and making plans inside his mind

about how to make the young boys of Janakpur meet Ram.

God is inner witness. Ram recognized Lakshman's mind games and he went to Vishvamitriji and said Lakshman wants to see the town. Vishvamitriji said Lakshman is young, if he wants to go see the town, he can go. Ram said – "Maharaj! Can I go along with him, and show him the town? Why would you go along with him?" Ram said – "Maharaj! Lakshman might get lost in the town, as he has not seen anything earlier." Vishvamitra smiled and said to Ram – "Have you seen it before? Have you been to Janakpur before? On this Ram said – "Maharaj! Why are you revealing all my secrets? Let there be some secrets. Vishvamitra got happy because all the saints are always on his side. The ones who cannot go inside, the saints should take their side. Vishvamitraji is playing this role. He played the same role in Ahlaya's case. Taking Lakshman along, Raghav went out to see Janakpur. The volunteers got extremely happy seeing Ram stepping out from his home. Few went close by to touch him, few wanted to talk to him. Three types of spectators are being discussed here – Old Mithila men standing on the roads, they all were standing and taking god's sight. Old men were just standing, and glancing at him. The third kind of spectators are well mannered Mithila ladies, who out of their discretion, pepped out of their house balconies to get a sight of Ram.

Next day was the day for "Arrows Yagna". God Ram and Lakshman reach the land where yagna is going to take place. One after the another, all the Kings started wishing for the failure of Yagna. No one could

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*Sashtra says that Kinnars are also my Vibhuti. Yaksha are there too. Few of the Devas are my Vibhuti. From all the Pandavas Arjun is his Vibhuti. From all the birds, Garuda is one. This in 'Geeta'. There is an indication of Vibhuti in other scriptures, in this Kinnars are being respected by God by calling them Vibhuti. I am re-establishing the original reputation of Kinnar Samaj. I am not establishing anything new. Like how the Deities are been instituted in the temples and then every year there is a celebration. Similarly, you all are already established, the interest is, they should always remain. Again their Pathotsav, recitation is been done in this nine day long Katha. And the responsibility of this community and this society both will start increasing.*

break the arrow. Janakji got tensed that inspite of kings being here from different lands and islands, from different parts of the universe, they could not pick up the arrow, but they could not even move the arrow an inch from its original place. If he would have known that there is no strong man on earth who could marry my daughter, I would have never taken such an oath and made a fool out of myself. Lakshmanji heard that Janakji said there is no strong armed man on earth, and Lakshman got annoyed. Then Vishvamitra timely said it – Raghav! Get up! And to break Maharaj Janak's agony, break the arrow. Taking Guru's orders and guru's blessings, Bhagwan Ram got down from the stage. Everyone started eyeing on Ram. Raghav went closer to the arrow. Shiv's arrow, he ambulated. Janki sitting on a special place, every second passing felt like centuries passing by to her. God thought, there is no point delaying it. In fraction of seconds, in half a second, how god picked up the arrow, how he attached the bow string to it, how he broke it, no one could understand it. A second started, and in middle of that one second, Bhagwan Ram broke the arrow. No one could even see it, only people heard the sound of arrow breaking. Prabhu broke the arrow from the middle. Applauds started, and on the other side Siyajuu started walking towards Ram with the garland. When she wore the garland in Bhagwan's neck, that time

Sur Kinnar Nar Naag Munisa |  
Jay Jay Jay Kehi Dehi Aseesa ||

Janki wore garland in Parshu's neck. Mithila is full of joy. In this while, Parshuram Maharaj entered. Vishvamitra made both the princes touch his feet. Ram – Lakshman bowed down to him, so Parshuram also stayed quiet. Who is he? Here Lakshmanji looked at Parshuram and thought who is he? There is a very interesting conversation between Lakshman and Parshuram here. At the end listening to Bhagwan Ram's eternal words, Parshuramji's mind also got opened. Parshuramji applauded and left.

The messengers went to Ayodhya. Maharaj Dashrath took the entire Awadh along with him, and reached Janakpur. There was a huge welcome, and the wedding date got decided. “Magshar Shukla Panchami”, the wedding day for Ram's wedding. At the dusk, Bhagwan Ram got ready as a groom and

entered the wedding hall. He bowed down to the Brahmins, he bowed down to the mentors, and the Maryada Purushottam Ram took a seat on the golden throne. One side was Shatanand, and on another side was Vashishtji. Here eight of the friends bought Jankiji to the wedding hall, dressed in the form of the bride. One after the another, all the rituals started. The process of Kanyadaan happened. Accidentaly Vashishtji said it to Janakraj – Mithilesh! We have heard, your brother has two daughters, and you have another daughter. We also have 3 more unmarried princes. Get your daughter Urmila married to Lakhan. Get your younger brother's Kushdhvaj's daughter Mandvi married to Bharat, and Shrutkirti to Shatrughna. In this same wedding hall, let four of them get married. And four of them got married under the same roof, in the same wedding hall. The wedding procession stayed for days in Janakpur post the weddings. It was time for the daughters to leave. The entire Mithila got sad.

Taking halts in between, Awadhpati and the entire wedding procession reached Ayodhya, with the princesses. The mothers did aarti making the four couples sit on four different thrones. The days passed by. The locals rituals kept happening. All the guests also left. Goswamiji wrote at the end of 'Balkand' that it was time for Vishvamitraji leave too. A saint, a sage, asked for permission to leave once completing king's work. The king's family went to bid goodbye to him, and everyone had tears in their eyes. And Goswamiji wrote beautiful lines out of Awadhpati's mouth:

Nath Sakal Sampada Tumhari |  
Main Sevaku Samet Sut Naari ||  
Karab Sada Larikanha Par Chohu |  
Darsanu Det Rahab Muni Mohu ||

Dashrathji says to Vishvamitra – Hey Nath! You are the reason for our well being. All this prosperity, all the queens, my sons and my daughter-in-laws, and all this wealth belongs to you. I am your servant with my full family. Whenever you get time from your spiritual practices, please keep visiting us and bless my family. A saint is taking leave. What more to ask from a saint, other than that whenever you remember us in your spiritual practices, please keep visiting us. Vishvamitriji took a leave.



## Kinnar Samaj should be accepted in the families, Social political and religious societies

Baap! On the occasion of the last the day of this nine day long Ramkatha, I would like to once again salute to Lakshmi Narayan Tripathi, the Mahamandaleshwar of Kinnar akhada and others around you, along with those who are watching from the Television and listening to me, to everyone I salute from the Vyaspeeth. All those respect personalities who are present in katha from the different fields, the preachers of knowledge and art, social servers and the instrument cause of katha, the host family and all my listener brothers and sisters my salutation to you all.

Just now in the beginning our dearest Harish bhai invited Pravin and I didn't know that Pravin also gives a speech! But he was not giving speech he was reciting 'Chopai'. It was not Lakshmi who was speaking, it was the entire Kinnar Samaj who was opening up their heart! Today she was speaking in front of her fathers peth, she was opening her heart! Yesterday this Mataji and all the Kinnar Samaj was telling me that, Babu we will come to Talgajarda often where we want. So I said -

Has Kar Bola Karo, Has Kar Bulaya Karo.  
Ye Baap Ka Ghar Hai, Aya Jaya Karo.

My home is always open, will always remain open. Talgajarda will remain open, will always remain open. And not for any one person, but for all. Because of my Vyaspeeth and the respect for me if they said it's ocean, then everything can fit in the ocean. I respect the feeling of your heart and sharing the love for you all. What can a father give other than love? My love is with you all always!

Manas Kinnar that is the Central topic of this katha, on the basis of 'Manas' would like to present in front of you all the and then recite its story in short and take your leave. Baap! Before I forget let me tell my Kinnar Samaj and all of you. I had said yesterday that four things each should be done from both side, this is the thought of my Vyaspeeth and Talgajarda's perspective thought. U would like to tell the society only this much that there should be acceptance of this samaj on Social level, acceptance on Family level, acceptance on Political level and acceptance on Religious region. In all the four fronts there is a difference in amount of disregard. Firstly, I would like to request the family to not them. Like how Lakshmi and others from her Samaj, put forth their pain by saying their own parents disregarded them. The creation of Parmatma is disregarded by their own mothers and fathers. This is family disregard. If this creation of God takes birth in a family, this absolutely strange creation, then this is Paramatva's work, this is his statue. Because of that creation, they don't have their mother and father, there is no society, there is no one because of that. Hence, there should not be any family disregard for this creation. This is my request to you.

Lakshmi, one or two my listeners told me today, Babu! You have always said this in your katha that whatever your income is remove ten percent of it, for donation for a good cause. I am constantly trying to say this. Listening to this katha my listeners asking me for one year can we remove our income's ten percent for this community? Please do that. Many people do as I say. When I go to foreign countries small kids come and tell me Babu we have seen your Katha. We give ten percent from our pocket money for poor children's books. Who says

that Katha does not make the difference? I am telling to my society, those have asked, I telling those who can't ask, when you give you income's ten percent don't give for doing any favour on them, pay for your repentance. This community should be accepted on social front. Then I will leave. But this flow should not stop. I have faith, I have hope that this will increase. It will increase in all the fields. Although I am not going to get tired. I am a person who takes new steps always. Then whatever reactions you get.

Now 70 years have already passed. Ab main bahot nachyo Gopal! (Now I have done too much). Whenever the message comes, I am ready. What difference does it make. But my Pulpit is taking new steps by the compassion of my grandfather. So first it is the duty of parents. I request folding hands that first of all family should not abandon such children. Educate them, love them. And when parents abandon such children then they insult a very big absolute cause of God.

The four things that I want to say on behalf of society is that family should not abandon them. Secondly, they should be accepted on social level. Third, they should be accepted in politically field. It's not my demand, I am presenting Talgajardi thought. I am not the demanding person. If I want to say something I say cryingly only in the feet of Hanuman. Otherwise 'Main kisiki daadhi mein haath nahi daalta'. And what more you can give? What do you have? This community should be respected on political level. What will be the number of people of Kinnar Samaj in India! They may get support if they do candidacy for Assembly or for Parliament. But they may not even get on the basis of number. And we dont even know what happens in today's political policy. Leave it, that is not our subject. So for political acceptance, I want to say that nominate the educated people of this community for good post. If they can't participate in election then send them to Rajyasabha (State council), those who are educated. The arrangement is there in Rajyasabha. Political acceptance should be there where there are

reserved seats. These are my thoughts. They should be accepted in political field in either of the forms. And the biggest thing is that they should be accepted in religious world. And earlier, religion was accepting it. Which has never happened. But now there is no question, Swamiji Jagadguru is sitting. Had come. And now Akhada (Arena) has also been established. Acceptance of this on religious level - and it is happening. So this should be accepted from religious field also, social field also and this should be accepted on domestic level also.

Now you (Kinnar Samaj) should also follow four things. I want to say four things from your side. One, You should take education. You need not take Diksha (Ordination). You are born already having taken Diksha from Lord Shankar. You are symbol of Ardhhanarishwar. You are given Diksha in Guru Parampara (Master Tradition). There is need for education. You study, come forward. Society should make arrangement for your employment from all sides. It should make same special place for you where you get all this with respect. From your side, I wish that you are Dikshit, such children who are like this should not be abandoned; they should be educated. Some centres may be needed for this. Government should help. Local instutions should help. Society should contribute. So more and more education can be obtained. So this matter of begging comes to an end. Second, this is your favour that you go to someone's place on auspicious occassion to take compliments. You should go and society should open the doors also. This complaint is also there that we do not get compliments! But blessings are very big thing. If they give you 5,000-10,000 rupees is not a big achievement. So do not insist more. Even though what you are giving is very precious. But you should see the capability of the other person. This much contribution from your side. My third demand, you already have art and knowledge in your genes. You move (thumka) is rhythm-less. Singing, dancing, playing instrument which is in your genes; God has given speciality to you.

That also should be developed, practiced, this is the third thing. Whatever is today's education should be given. Secondly, you give precious things like blessings. Society should keep the door open; you also should reduce your insistance. And if child at some ordinary house takes birth, you go and if he cannot afford to give 2,000 rupees then take 1,000 rupees and make a note of it. Take away the remaining 1,000 rupees coming to Talgajarda, Yes. Education, blessings and this is the third thing that your art should develop, develop more and more because how amazing singer you are! It is written in Ramayan that when Ravan goes to his dancing arena in evening, then Kinnar descend from the sky. Kinnars are awaited in Ravan's Mehefil.

Fourthly, it is my request to you, when you are giving so much respect to Words, you talk open hearted with so much faith towards my words then I will tell you the fourth thing that the unity and parity of your community should remain. Because the one whose body is made of the five elements, love and enmity reside in them. If Laxmi becomes the Mahamandaleshwar of Kinnar akhada, then many people would have a problem with it. Then unity is necessary. The smallest of Kinnar can not become famous, there is a equality towards everyone and there is a unity amongst everyone. In the hearts of many great people the feeling of hatred resides. The unity and equality of your society shall remain. You enhance your talent a lot. You all become educated, you give so much to society, in return the society should also give more I must say. If at all people don't give you enough instead you accept what is given and give them more instead. Four things from your side.

Social acceptance, family acceptance, political acceptance and religious acceptance, these four from the societies side. Four and four eight. And in form of a bridge between these two, my Vyaspeth is here, this is ninth. While leaving I want to say only one thing, that I had mentioned yesterday too, God's most

strange creationists many good qualities. Again from the perspective of 'Manas' I would say that, you are worshipper, you are servants, you are dancers, singers, musicians, the blessing giver, worthy of worship! Ram bowed and greeted the Kinnars. Dedicating the your Katha in your place, brings me happiness all the time. But my special happiness to sing 'Manas Kinnar'. When my society is changing its perspective towards this community then I welcome this. Then your momentum should not stop. Their momentum should be in all the fields.

Yesterday in short we heard the story of Marriage of Sita and Ram, and His other brothers. Second Dolan is 'Ayodhya Kand'. There was happiness in Ayodhya. But since Janki came there, when Ram got married an came to Ayodhya, its prosperity increase. There was extreme happiness in Ayodhya. Then as to Manas we get to know the truth of life, when there is extreme happiness then we need to experience a little pain. Too much of rain troubles a man. Little sun is necessary. That's the reason, in the start of Ayodhya kand, Dasharath has declared about appointing Ram as a king, but due to Kaikai's son Ram had to go for a 12 years long exile. Ram, Lakshman and Janki get dressed in the clothes for the forest. Ran with his brother and Jankiji get ready for the journey in forest, journey of surrender. In the process of churning poison came out. Too much of churning cause disturbance this is the rule. And in you churning of some disturbances are produce then is that not Shankar! Jalan Matari has written a Sher -

Have Mitro Badha bhega Mali vehchi ne pee nakho.

Jagatna jher peevane have Shankar Nai Ave.

Now every person will have to become Shiva of their family; in society some or the other gentleman leader will have to become Shankar. First night Raghunath stayed at bank of Tamasa River. Second day they reached Shringberpur. Third day Sumant took His leave and Prabhu day in Kevat's boat and crossed the river Ganga. Prabhu reached Bharadwaj saints hermitage. He was welcomed. Second day Ram asked

Bharadwaj ji please guide us which way shall we go ? Please give us some guidance. This is Prabhu's act of his incarnation. Prabhu came to Valmiki's hermitage. Bhagwan asks Valmikiji, we want to stay in the forest for 14 years, where should we stay so that there is no problem to anyone. There is not disturbance is any saint's accomplishment. Valmiki ji says, Prabhu I will show you the place to stay, but before that please show the place where you are not present ! You are extensive. Ram came to Chitrakoot. There the Kinnar and Gandharva come to salute Ram. And Ram greets this Community Kinnar, Gandharva, Snake after meeting Ram gets the fruits of their vision.

Sumant returned from here. Dashrath left his body. Bharat ji come. All the rituals after death were done. There was a court held in Ayodhya. Bharat declare that he is not a person of position, I am a person of Paduka. I am not a person of politics, I am person of truth. Take me to Chitrakoot. Then what my Prabhu will say will abide by it. Bharat reaches Chitrakoot after crossing a lot of obstacles. After a while Janakraj also came. The sad news of Maharaj was expressed. Big meetings were held, what will happen of the kingdom. Bharat leaves the decision on Ram. Ram leaves it on Bharat, whatever he says. Love never compels, Love surrenders. In the end Bharat said-

Jehi Bidhu Prabhu Prasanna Mann Hoi|  
Karuna Sagar Kijiye Soy|

This is the line of surrendering. This line is a strong faithful surrender. This is a quality of absolute happiness that the subordinate says that, such decision in which lies your happiness, such decision we will accepted with faith. Bhagwan said, Bharat, please follow the instruction given by our father, even I will follow it. We will do what we want to do after 14 years. Bharat tell Ram I need some base. Then Ram gave his Paduka (footwear) with compassion. Bharat and Janak took the Paduka and returned back with tall their troop to Avadh. Taking permission from his mother and Guru, Bharat said I will accomplish all my responsibilities but if Ram stays in forest, I cannot stay



in a palace. If I am permitted, I would like to go to Nandigram and make a small hut and stay there. Everyone gave permission to Bharat with a sunken heart and Bharat takes Ramvrat 'Penance of Ram' and sits there.

'Aranyakand' is small in comparison. Now God's stay in Chitrakoot had past 13 years. Now Ram shifts. Leaving Chitrakoot Ram, Lakshman and Janki went to stay in Atri Hrishi's hermitage. Atriji sang a

very loveable Stuti (hymn of praise). Janki bows to Ansuya's feet. Ansuya Maa recites. Nari dharma Geeta to Janki. After that all the three move further. Bhagwan Ram takes Kumbhaj's guidance and decides to stay in Panchvati. Raghav went ahead. He met Jatayu. Prabhu became friends with this king of vultures. He accepted the birds too. Accepted the demons. Accepted the Kevats (boatmen). Accepted the tribes. Accepted Ahalya. My Raghav's journey is of acceptance of all.

Bhagwan reaches Panchavati. One day Lakshman asked five spiritual questions and Ram answered them and while 'Ramayani' personalities call 'Ram-Geeta'. After that the Katha of Surpanakha came in. He punished the deformation. Surpanakha instigated Khar and Dushan. Ram gave salvation to fourteen thousand demons. Surpanakha went to Lanka. Instigated Ravana. Ravana came with Marich making a plan of abducting Sita. Before that Ram made a plan of his dainty humanly actions. Lakshman went

to get the root and fruits. Ramji said to Sita, Devi! Till the time you are with me in this divine form, I won't be able to finish the actions of my human incarnation, so you settle in the fire. Sita dipped in fire. She keeps her reflection of illusionary form with Ram. Here Marich comes. Prabhu follows him. Lakshman also went behind him. Seeing the empty ground Ravana comes in form of a sage. Janki was abducted. The king of Vulture Jatayu tried to defeat him. In the end Jatayu became a martyr. Ravana took Janki and fled, he took her illusionary reflection.

Ram and Lakshman return back after killing the deer. After finding the hit empty without Janki, Ram in a human form started crying. This was God's role in human form. He left in Sita's search. Jatayu was taking his last breath. God took Jatayu in his lap. Heard the story. Jatayu got salvation in His lap. Ram went ahead. After giving Salvation to Kaband, He reached Shabri's Ashram. God recited to her nine types of Bhakti and with a delighted mind Shabri ignited the fire in form of Yoga and before God could leave she reached there from where she never has to return. Ram reached the bank of Pampasarovar. There Naradji arrived. He sang Ram's praises. He enquired about the qualities of saints. Bhagwan recited the qualities of saint and said that the qualities of saints are unending and indescribable.

In 'Kishkindha Kand' Ram and Sugreev meet through Hanuman. Hanuman ji is Shiva. Shiva is Tribhuvan Guru. And through a medium of Guru, we can be connected to the Element of the Absolute. We need some Guru. Hanuman ji played his role. He did friendship with Sugreev. God gave salvation to Bali. He gave the kingdom to Sugreev. He gave Angad the position of a Prince. Chaturmas started. Sugreev while enjoying his luxuries forgets his promise given to Bhagwan. He missed out on the promise given to Ram. Four months passed. Bhagwan sent him saying show him some fear and get him here. When Lakshman went there Sugreev became alert and comes to His feet in fear. The plan of searching Janki was made. Sugreev

sends troops of Prince Angad and path finder troop of Jamvant to the southern direction. Shree Hanuman bowed to him the last while leaving. God gave him his ring. He took his ring and left. They got lost in the forest. They were thirsty. All were tensed. There was a threat to life, then Hanumaji came ahead. He said, there are birds flying ahead. May be there will be water there. Hanumanji took everyone along. There a lady saint called Swayamprabha was sitting. They drank water. Swayamprabha told her story. You all close your eyes and sit. You will reach near Janki. But the monkeys are always playful. They closed their eyes but opened it in some time! Their playfulness paused their journey. They all reached the sea shore. Jatayu's elder brother called Sampati came. Sampath said, while sitting here I can see in Ashokvan. One of you all of goes to Lanka, he will perform Ramkarya, (Rams service). All the monkeys started thinking who can go? Hanuman Maharaj was sitting silently. Jamvant said, o Hanuman, O Pawantanay, why are you silent? Your incarnation is for Ramkarya. You rise. My incarnation is for Ram's service, listening to this Hanumanji turned in a mountain shape. Jamvanji, guide me what do I have to do after reaching Lanka? 'Kishkindakand' comes to an end. Hanumanji is ready to leave for Lanka. And, the starting lines of 'Sunderkand' -

Jamvant Ke Vachan Suhaye |

Suni Hanuman Hriday Ari Bhaye ||

Shree Hanumanji facing all obstacles enters Lanka. Went to Ravana's temple, but did not find Sita anywhere. After not finding Sita in the temple Hanumanji went in the kingdom. It was night time. He saw a house which was of Vibhishan. Hanuman and Vibhishan meet. Vibhishan gave an idea. Hanumanji enters Ashok Vatika. There Ravana enters. He gives incentives to Sita. Janki set aside the proposal like a feather. Ravana left. Hanumanji was hiding in the Ashok vat tree and watching everything. Hanumanji presents himself. Sita Maa gets courage. He eats the flowers and fruits. He killed the Demons. Akshay died. Hanumanji was caught by Meghnad and was

presented in the royal court of Lanka. In the end Ravana declared to burn Hanuman's tail. Whole Lanka came together. Hanuman's tail burnt. Everything except Vibhishan's house was burnt in Lanka. Hanumanji took a bath in the sea. Sita gave him the Chudamani. He gave some strength to the Sita and left. Hanuman returned. Along with Sugreev everyone came to Ram. Jamvant ji recited the katha of Hanumanji to Ram. Hanumanji fell and the plan was made. All came to the sea shore.

Here Ravana removed Vibhishan by pushing him away by his feet. Vibhishan came in the feet of Ram. When Ram asked then he suggested, three days you sit in front of the sea and make penance fasting. In these three days if the ocean replies then don't make use of your power. He sat for three days. Ocean did not take any decision. Then Ram told Lakshman to give His Bow and arrow. Ocean comes to Ram's feet in form of a Bramhin, Please forgive me God, I will suggest you. You make a bridge.' The thing is joining is God's perspective. I liked it.

'Lanka kand' began. There was a bridge. I told my friends, my near ones that this is supreme belief. It's my wish that Shiva is established here. There was establishment of Rameshwar Bhagwan. He proved the oneness of Vaishnav and Shaiv. Prabhu took charge of Subel's peak. From Ram's side Angad was sent to Ravana with the offer of Treaty in form of Royal messenger. If Ravana understands now we won't have a war. Ravana didn't agree. A very brutal war began. In the end Bhagwan Ram and Ravana's war began. With 31 arrows Bhagwan aimed his ten heads and 20 limbs, on the 31st arrow he attacked the navel's main centre

and Ravana's immortal pot broke. And in his life Ravana first and last time said, where is Ram? His soul came into Ram's face in form of glow. Mandodari came. She praised Ram. The Pushpak was prepared. He takes all his beloved's and starts his journey to Avadh. He shows the warfare to Janki from the Pushpak. Giving their reverence to all the Hermitages on their way while in the plane to Avadh. He sent Hanumanji to Ayodhya. Ram got down in Shrinberpur. Ram told Kevat that time you made me sit in your boat and you didn't take anything in return, I have come here to pay your heeds. Tell me what should I give you? Then all the boatmen started crying, Prabhu this was the strategy for having your sight for the second time. What not have you given us? Kevat said we made you sit in our boat. If you can make us sit in your plane and take us to Ayodhya. Bhagwan with Kevat sat in the plane and it takes off. 'Lankakand' ends here.

In the beginning of 'Uttarkand' Bharat is ready to die in separation of Ram that very moment Hanumanji enters and holds him like how a drowning person gets a boat. The new spread in entire Ayodhya, our Hari is returning. The plane landed on Sarum river's bank and whole of the Avadh ran. As soon as Ram came out of the plane and after that the monkeys, demons, bears, boatmen all came out in form of humans. All turned into humans. The process of becoming a human was proved by Ram. Guru Vashitha and Ram met. All the saints met and when Bharat and Ram met no one could figure out who has returned from the exile. Prabhu saw the Avadhvasi. Paramatma took infinite forms. He met everyone in accordance to their state. Bhagwan enters

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*There should be acceptance of this Samaj on Social level, acceptance on Family level, acceptance on Political level and acceptance on Religious region. In all the four fronts there is a difference in amount of disregard. Firstly, I would like to request the family to not them. Secondly, they should be accepted on social level. Third, they should be accepted in politically field. There should be a respect for them on the political front too. And the biggest thing is that they should be accepted in religious world. On the religious stage they should be accepted; And this is happening.*

Ayodhya. Ram thought that in this 'Manas Manthan' the churned poison in form of infamous-ness, Kaikai drank it like Shiva. So I will first go there. God went there first. Kaikai cried! All the mothers went to Kaushalya. All the mothers bathed their daughter in law. Removed the attire of the forest and dressed her up in the Royal clothes. Bhagwan Ram bathed with his brothers. Vashishta asks Brahmins if we should do the coronation ceremony today itself? Brahmins said now don't give time till tomorrow. One night of affection came and Kaikai's affection spoilt it before and Ram's kingdom became away for 14 years! The coronation should be done now. A divine throne was brought. Ram didn't go near the power. The power came to Ram.

Bhagwan Ram with His Guru's blessings for sitting on the throne salutes to the earth, to his mothers, and to all directions. He gives his salutation to his Kul's God, Sun. Saluting to all his citizens Bhagwan Ram with all His politeness sat on the Royal throne of Ayodhya. Janki sat on his left side. And giving RamRajya or kingdom of Love to Ram, Guru Vashitha honoured Ram by doing Raj Tilak on his forehead. There was a large applaud in all the Tribhuvan. All the four vedas came in the court in form of Bandin. The vedas left after that in RamRajya only the hermits, Tyagi, Vairagi and Fakirs get interested, hence Mahadev came to Ayodhya directly from Kailas. Again and again asking for Satsang, and devotional blessing Shiva returned to Kailas. There was RamRajya. Bhagwan gave place for stay to his friends. The time limit went ahead. Janki gave birth to two son's. Their names were Luv and Kush. Tulsidasji is a Mahatma of conversation, hence he doesn't write about any debatable things like Sita's pregnancy state and her re-ambolishment. Tulsi told about the heirs of Raghu clan and then gave the end to the Katha. The conversation of Kaagbusubdi ji and Garud comes later. Garud asks seven questions and Busundi answers all of them.

Busundi gave an end to the katha in front of Garud. It was not cleared whether Yagnavalk gave an

end to katha. Third pier was Kailas, where the katha was been recited to Parvatiji. My Mahadev ended the katha in form of Parvati. Kalipavanavtar Pujyapad Goswamiji in front of his own mind and to entire Sadhusamaj gave an end to the katha.

Sitting in Thane under the blessings of all these four absolute Acharyas, on this land, with my Talgajarda's Vyaspeeth, along with you all was singing the katha for nine days. Today even when your Morari Babu is towards ending this katha, then I have said a lot of things in these nine days. With the blessings of my Budh-purush, my Tribhuvan I am reciting this Ramkatha in front of you all. When the event of Kinnar Samaj, which is being dedicated to my Kinnar Samaj, while bringing it towards the end what should I say, Sahib? What blessing can I give? But till the time I am sitting on the Vyaspeeth with the glory of the Vyaspeeth, and when I am sitting near 'Manas' then I am praying to Hanumanji's feet for all of you, O Prabhu, always keep this community of mine happy, contented and live longer.

With the organising of this Katha, organising for this Kinnar Samaj, the family that was the reason for Ramkatha. One young man with the dream of katha went away, but his son, his daughter, his wife all came up to work for this katha. This Pravin, Mahesh and all their friends who came together for just being the reason this katha. So many people joined with them! Morari Babu expresses his gratitude towards them. And, He will keep doing this. So in these nine days while singing this katha the conversation happened, from that tie some knots so that your personal life will also prosper, will get relaxed. So Baap! A very good work and good fortune has been collected in these nine days. So come, the auspicious element of this entire Ramkatha on 'Manas Kinnar', on the afternoon of 25th December, with my numerous listeners that are sitting everywhere in the world and with making the good use of science watching this katha on television; taking all these together dedicating this nine day long Ramkatha in the feet of this Kinnar Samaj. 'Tera Tujhko arpan'. I dedicate this katha to Kinnar Samaj.

## कवचिदन्यतोऽपि

Only the Divine name in the form of Hanuman can rid us from the ill effects if this age of 'Kali'



Morari Babu's discourse during the program of the 'Akhanda Ramdhun' at Mahuva

First of all, 'Bandau naam Rama Raghubarko'. Following the footsteps of Goswamiji, I first offer my 'Pranams' to the divine name of the Lord. Then I would like to venerate the spirit of 'Bramhaleena Parampujya Kashmiri Baba' whom Sri 'Prembhikshuji Bapa considered his 'Sadguru'. I offer my respects to the spirit of 'Parampujya Prembhikshuji Maharaj' the devotee of the divine name. My humble 'Pranams' to all those who have devoted their life for the sake of the divine name who have been or are there at present and shall be there in the future. Twenty one years ago, during the celebration of the divine advent of Sri Hanuman, the 'Akhanda Ramnaam Sankirtana' was initiated. All the names of the great personalities were read out from here. All the 'Naam-Premi' families, Bhai Haresh, his parents, his family, who are engaged in the financial, physical and emotional

service in this great feat, I express my 'Sadhuvaad'. I pray that your wish for the twenty five years celebration may be fulfilled by the grace of 'Shyamsundar Yamunney Maharani'.

In 'Mahuva', if you know the name of a person and if you meet somebody at the bus stand or the railway station or in a hotel or a cart selling sugar cane juice and enquire that do you know so and so who lives in the 'Sarvodaya Society' or any other address? Then, instantly the recollection of the image of that person, his dressing sense like pant, t-shirt, tight bush shirts, loose fitting pyjamas and so on. Meaning that when the name comes, the form follows it. The next thought that comes to mind is what does he do? Whether he is a cloth merchant, diamond trader, retailer or what? Once the recollection of the name comes then even the address follows. Just

remembering the name, we recollect his looks, his occupation, and the address all these come to mind one by one. Similarly, any name of the Divine, whether Rama, Krishna, Shiva, Allah, Mataji's name or any other name for that matter, it is immaterial. Tulsidasji has venerated the divine name of the Lord and he is not adamant about the name Rama only.

Naam prabhaau jaani Shiva neeko|

I don't think that it would have made any difference from the point of poetry, if Tulsiji would have said –

Ram prabhaau jaani Shiva neeko|

Kaalkoota phalu deenha amiko||

But he has not said 'Ram' here; he has used the word 'Naam'. Meaning that he has amplified the name of the Divine. He has come out of the narrowness. When the devotees of the Divine with form repeat the name, they immediately can visualize the Divine form. When they say, 'Vaankkey Amboddey Shreenathji' then the form of 'Shreenathji Baba' comes to mind. This is followed by his work, which means the 'Leela'. All the various 'Leelas' come to mind. This is followed by His abode or the 'Dhaam'. Whether it is 'Vrindavana or Ayodhya or Chitrakoot or Kailash' it makes no difference to me. Even if it is Mecca-Medina or Jerusalem, what difference does it make? If you are laborious and want to pursue any other path or practice, you are free to do so. But I don't think that other than the name, anything else will be so productive.

Goswamiji has said that this age of 'Kali' is the 'Kaalnemi' demon that is difficult to kill. Only Hanuman could slay him. Today is the 'Hanumant Janmotsava' and I would like to share this line with you. Tulsiji says that during the times of Sri Rama, Sri Hanuman killed 'Kaalnemi'. How to relate it in today's context? Tulsi has equated this 'Kaliyuga' with 'Kaalnemi'. We all are living in this age and time. When the 'Bhudeva' gets a 'Sankalpa' done by us while performing any 'Karmakanda' he says, 'Kali prathama charannee' which means that it is the first phase of this age of 'Kali'. Those who are already tired with life and

have run away, saying that if the first phase is such then what about the second, third and so on? There is no need to have such negative thoughts. During the marriage ceremony, the first round is the beginning of the fun. Gradually, the groom leads and the bride follows. This is the first then during the second round the fun quotient increases and by the time the fourth round comes, the happiness or the fun reaches the peak. In this age which is the first phase, in Mahuva, a tiny little town, so much of glory of the divine name for the past twenty one years, it is the 'Kali prathama charannee'. And when I look around, I find mostly youngsters seated here. Just see the enthusiasm of these youngsters for the divine name.

So for this 'Kaliyuga', it is the first round. By the second phase, we shall reach up to the form or the 'Roopa'. In the third, when we shall close our eyes, we might be able to see the 'Leela'. 'Bhagwan Gauranga Chaitanya Mahaprabhu' used to say that when immersed in the 'Krishna Smarana' He would repeat 'Hari Bol, Hari Bol', He got this indication that send your disciples 'Jeeva and Sanatana Gossain' to Sridhaam Vrindavana and ask them to roam around the 'Vraja' and there, by the grace of the Lord they will be able to see the 'Leela' of Lord Krishna, where it had actually taken place. They both went and saw the 'Maakhan chori, Sri Krishna and Sridama playing the game of horses, the Naagdama Leela, the Raasleela, Nikunjaleela' and so many other Leelas have been experienced by Sri Chaitanya and other great personalities. In the root of all these was the 'Harinaam'.

Sri Chaitanya asked his disciples not to rest for more than a night under one tree. They asked, why? Because, you will develop attachment for those trees and will not be able to proceed further for the 'Darshan' of the 'Krishnaleela'. The tree of 'Vrindavana' will hold you back. First you complete the work for which you have come and then repeat the divine name sitting under the tree. Sahib. He had given two/three vows. Do not stay more than a night under a tree. Take the alms in Vraja from five different houses and take it in your

palm and then dip the palm in the water of the Yamuna and when it becomes tasteless, eat it. Till the time, you don't go for the 'Bhiksha', roam naked. The alms are generally given by the women folk as the men get busy doing their work and you should just cover your waist and the lower portion with a cloth. The cloth should not be given to you. Pick up any used piece of cloth from wherever you can get it, get the tatters stitched together to make a larger piece, wash it in the waters of the Yamuna and just to protect your bashfulness in public wrap it around. And go on repeating and chanting the divine name, continuously.

What I want to say is that the first phase is the period of the divine name. The second phase is the 'Roopa' and the third is the 'Leela'. The pure hearted great personalities have these divine experiences about the 'Leela'. The history takes a note of it much later. The 'Carbon Test' and all that comes much later. In the end, the person himself becomes the 'Dhaam'. This is just the first phase Sahib. And in this phase to see the youth so much interested in the divine name is very heartening. Please don't keep this insistence that more and more people should come. Many people come is good but even if five people do it and do it with feeling it is much better than a large number without any feeling. I went for ten-fifteen minutes now. I try and go a few times in the year. Because, on the day of the inauguration I had said and those who were present then, even one didn't follow. I have followed it. All the others too were garlanded along with me. But they might be busy or travelling. You may just sit there quietly for a few minutes, if you are not doing the 'Kirtana'. You might be the 'Dhyaanmargi' then when you hear this slow and beautiful 'Raga' of the divine name being sung, it shall help you in your meditation, Sahib. Doing the 'Kirtana' is not compulsory. My earnest prayer is that even if you follow the path of meditation or you are in 'Maun', just by sitting there for a few minutes the positive energy is bound to affect you. There should be no shouting or cajoling. The drums and cymbals should not be played round the

clock. Before we go, the 'Deva' will run away. The feelings should grow. The number going up is also good, no doubt. You are all here just to hear about the glory of the divine name in such large numbers and it seems as though the second day's 'Katha' is going on in 'Mahuva'. This is the glory of the name. Sahib. The voice will be heard by the one who has the feeling. One who is bereft of any feeling, it will not even go into his ears. And my Tulsi says –

Bhaaya kubhaaya anakha aalashu|

Naam japat mangal disi dasshu||

So as per Goswamiji, this 'Kaliyuga' is the demon 'Kaalnemi' and the 'Ramayana' indicates five characteristics. This fivefold personality was killed by Sri Hanuman. Originally, it took place in the 'Treta Yuga' but presently, this period or this age of 'Kali' itself is the demon 'Kaalnemi'. In that age, Sri Hanuman killed him but in this age, 'Naam sumati samaratha Hanumanu'. The name as Hanuman can only succeed.

Now a few characteristics of this demon. As such, it is a very nice period but there are a few negatives also. The first defect that comes to mind that there is a lot of deceit in this time. It is a very common experience today. People deceive for their own selfish interests. The second problem is that people are two faced and keep on changing every minute. Today I come to you with one face, tomorrow with a second, the day after with the third and so on. Only such two faced characters can live with 'Ravana'. The secretaries of such people are also like that and that is why, they suit them. The 'Kaalnemi' keeps on changing his form frequently. The third is that he is a 'Mayavi' or an imposter. What will he do next, nobody knows. The fourth characteristic is that he is very narrow-minded. He keeps a 'Kamandala' with him. This indicates his narrowness. And the fifth is that he is not a foreteller or can't see the future. But to trick or fool the other person, he will speak or act as though he is a great forecaster. These are the five characteristics selected by 'Talgajarda' from the life of 'Kaalnemi'. I keep on saying this so that you don't go out looking for it in other texts.

You will waste your time unnecessarily. By that time, 'Talgajarda' will come up with something new.

Sahib. Lakshmanji became unconscious. 'Meghnaad' fired the 'Shakti' on him and he became unconscious. In the 'Ramayana' I have said this a number of times that 'Lakhana' is very alert and an awakened being. He kept awake for the entire fourteen years of the exile. He abandoned the sleep and woman. But as an unchanging and an indifferent 'Sadhu' I would like to say that Sri Lakhana had given up sleep and woman but in a haste, maybe forgot to give up censure or blame. Otherwise, he would not have criticized or blamed Sri Bharat. 'Raaghavendra. Has no one told Bharat that you are not alone in the forest? The son of 'Sumitra' is with him. And if he does not harbour any ill feeling then what is the need to bring this great 'Chaturangini' army? But Lord. Unfortunately, the branch of poison can't bear the fruit of 'Amrit'. Mata Kaykaeyi is this branch of poison and her son. Today, if I don't finish him in the battle, I will refuse to be known as your brother'. Knowing or unknowingly, he speaks like this out of his Love for the Lord. Excessive love can commit such imprudence. This excessive love when becomes rigid and adamant then it goes on to kill the person as well. A balance is very much necessary. At times, we see that he speaks in a harsh manner, otherwise he is an awakened person, a very alert person. He is careful throughout the day and night.

Many people ask me that was Sri Lakhana awake for twenty four hours at a stretch? I am sitting at home and this is my home ground that is why I am saying it. If Lakshamanji would sleep for a while at night, Morari Babu has no problem with it. Please let him sleep for some time at least. What is problem or the difficulty if he does so? Why this insistence? In the 'Bhagwadgita' a word has been used for 'Arjuna', i.e. 'Guddakesha' meaning the one who has gained victory or command over the sleep, or 'Nidrajeet'. I will give full marks to 'Nidrajeet' that 'Nidrajeet'. Because after being awake for so long, you want to know and understand the people in detail. Then all this

information plays on the mind and the dirt of the useless information again does not let you sleep at night. Who knows, what happens the next day morning. The requisite sleep and awakening is essential. Meaning that, Sri Lakhana surely must have been awake all along. He should not waiver between his role of a great man and the 'Shesha Naga'; otherwise it will be the end of the world. The world rests on the head of the 'Shesha-Naga' as per the story of the 'Puranas'.

Jo sahasseesu aheesu mahidharu  
Lakhanu sacharachara dhani|  
Sur kaaj dhari nararaj tanu challey  
dalana khala nisichara ani||

The 'Shesha' who holds the earth on his head and if he goes off to sleep then what will happen? That is why, it is said that till now from the beginning, the snakes don't sleep. The snakes have no ears and no sleep. 'Shravan randhra ahi bhavan samana'. Tulsiji says that those who do not listen to the divine name or don't let the 'Katha' come into his ears, then they are not ears but the snake holes or the burrows.

Paya paanney bhujangaanaam  
kevalam visha vardhanam|

We have this saying that if you feed the snake with milk, it will only increase its poison. But in the Upanishads, we have many short stories about the snake and the rat. Sahib. If the snake bites then the poison in the body goes on increasing but in no way the person bitten gets a promotion or anything like that. Neither the speed increases post snakebite. But the wicked snake goes and bites the people unnecessarily. And a rat, I was talking about the 'Veena' this morning. The Upanishad tale says that in the house of a musician, a 'Veena' was placed in a corner and a rat was cutting into its strings. Neither is the string the food for the rat and nor is it going to help the rat in any way. But a wicked mentality person will try and harm the other person for no rhyme or reason. Why does the rat cut the clothes? And Sahib. When there is the municipal election or the Panchayat elections or the Vidhan Sabha or Lok Sabha, how much do we all act to cut and

bite? There is no restriction in place now, so I can speak freely.

Ahi mooshaka iva sunu urrgaari|

Therefore, it is said that the snake does not sleep and he can't hear. But if Sri Lakhana was sleeping for a few hours then truly, I have no problems with it. Because, we see in the temples to this day, he is standing in all attention. Let him sit down please, or turn the side. Now just imagine that such an awakened and a courageous person becomes unconscious with the 'Shakti' fired by 'Indrajeet', Sahib. 'Meti jaai nahi Ram rajaai'. Rama's will, cannot be changed. My brother has been awake for so long and I may tire telling him to rest but he will not listen. I should engage in such a 'Leela' that he can at least rest for some time. After all, what capacity does 'Indrajeet' have that Sri Lakhana will become unconscious? But in the 'Vinayapatrika' it has been explained very clearly. Tulsiji says that 'Indrajeet' is 'Kama'. To instruct us, this entire play has been enacted by the Lord. He says Baap. The 'Kama' is so powerful that it couldn't kill Sri Lakhana who is an awakened being but it did leave him unconscious. Kama will push us back a bit or displace us from our position. We should learn from this episode that the man should never be proud of his awakening. Sri Lakhan fainted to teach us this lesson. Lord Rama says –

Lachimana kahan boojha Karunaakara|

The Lord asks that it is dusk now and all the soldiers are returning from the battle field. Where is my Lakhana today? He gets perturbed. Why has 'Lakhana' not returned back? Where is he? Where is my brother? Nobody says anything and at that moment Sri Hanuman carries unconscious 'Lakhana' and places him at the feet of the Lord. Maharaj. Indrajeet's bolt has hit him. All the people of the Lord's army were present there. Sri Jambuwanta says that in Lanka, there is a 'Vaidya' named 'Sushena', he should be got immediately. Who will go to get him? Sri Hanuman has first got the patient and now he will go to get the doctor. He goes to Lanka in the middle of the night. The people of Lanka were even a bit scared of him. He thought that if I knock at his door and he gets

scared and his family start screaming or shouting in the midst of the night and that might alert the soldiers, and thinking that a spy has got in, they might even arrest me. Right now, my father is unconscious and it is a serious situation. Therefore, he uproots the entire house and carries it to the Lord. 'Bhavana sameta'. The 'Bhavana' is just not limited to the four walls Sahib. 'Bhavana' is where a pious family lives, obedient children, blessed parents who are looked after, the sages and saints are honoured and served food a portion is set aside for the dogs and the cow. So, he carried the entire house because 'Sushena' might have said that if he alone comes then his family will be deprived of the Lord's darshan. When I call my dentist he gets his wife and children along with him. I ask him that what will they do. Why have you brought them? He replies that on this pretext I can come to see you, that is why I have got them with me. Tooth is just the excuse.

Shaayari toh fakata ek bahaana hai,  
Asli maqsad toh tujhey rijhana hai|

That is why, Sushena gets his whole family with him and since 'Ravana' is an early riser, drop us back before he wakes up. At least these young children can have the darshan of the Lord for I know that in this battle, who will be a victim nobody knows. And you will go away after completing everything here, so I don't want to miss this opportunity. So to come with his house, means this. The Lord welcomes him with respect. One of our saint's even says that 'Sushena' was not even required. Just the 'Ramnaam' was good enough to get him back to consciousness. And when Sri Lakhana became unconscious the second time, no 'Vaidya' was required. The Lord said in his ears;

Tumha krittanta bhachhaka sur trata||

Dear brother. You can devour the death also, please wake up. Instantly, he sprang to life again. This herb or this 'Vaidya' were just mere excuses. The great men make use of the expertise of others. Sri Rama thought that he is the best 'Vaidya' known then, who could even surpass 'Dhanwantari' in acumen. But he used to be idle in Lanka because no one thought

themselves to be sick. Therefore, the Lord thought that his expertise should be put to use and if comes and cures my brother, he will gain prestige in the world. Now just see that Sri Jambuwant suggested that there is 'Vaidya' in Lanka and Hanuman please go and get him. He straight away asked Sri Hanuman to go and he gets him. After checking the pulse and examining Sri Lakhana, he says;

Kaha naam giri aushadhi jaahu Pawansuta lenha|

This is the name, this is the place and Sri Hanuman you alone go and get it. The 'Hanumant Tattva' lies in the centre of everything. He also instructed that the efficacy of the medicine will only be there if it is administered before dawn. Miles away on the 'Dronagiri' hill, this herb grows so kindly go and get it. Sri Hanuman goes and here 'Ravana' gets the news that 'Lakhana' is unconscious after being hit by the bolt of my son. My own physician is treating him and Hanuman has gone to get the medicine. If he comes back before dawn, he shall be cured. Now let me obstruct him in a manner that he can't return before sunrise. He creates an evil plot to stop him. 'Ravana Kaalnemi griha aawa'. He goes to 'Kaalnemi's house and asks him to stop Sri Hanuman. At that time, 'Kaalnemi' uses these five types of devilry.

Firstly he is wicked. He is two faced or wears too many masks. Thirdly, he is very narrow minded because he carries the 'Kamandala'. He talks as if he knows the future and is an imposter. He sets out to do 'Ravana's' work. Sri Hanuman is on his way and in the middle, 'Kaalnemi' assumes the form of an ascetic and blocks his way. The story goes that Sri Hanumant feels thirsty. Well, I don't tend to agree that on such an important mission, Sri Hanuman is bothered about his thirst because in the past when he sets out in search of Mata Sita and the bears and monkeys felt hungry and thirsty, at that time, he was the one to help them out but it is not indicated that he felt hungry or thirsty before completing his task. He finds out the water for his colleagues and saves them. He is not thirsty but it is 'Leela' of the Divine that he felt thirsty. He was flying high up and on seeing the beautiful ashram, comes

down in search of water. 'Kaalnemi Bapu' was sitting waiting for him. I used the word 'Baba' very seldom. Sri Hanuman comes down and pays his respects. Acting like a great accomplished 'Siddha' he says;

Hota maha rann Ravana Raamahi|

'Child, come and sit down, you have come to the right place. I am able to see with my supernatural powers that a fierce battle is going on between Rama and Ravana'. In order to impress him, he says that in the end I can foresee that Rama alone will be victorious. I am saying all this from my great powers of yoga. You have come to the right place, now come and sit down and I shall instruct you. 'Bapu. I have not come to get knowledge, I am thirsty, I have come for water. The one who is thirsty will only want water. Sahib. He should not be given unnecessary guidance or knowledge. 'I am thirsty and I want water'. One, he is an imposter (Mayavi) and has created this illusory ashram. Acting that he knows the future, he engages him by talking about the war and predicting the result etc. Being a demon, he is trying to pose that he is an ascetic and when Sri Hanuman asks for water, he shows his 'Kamandala'. 'Manga jala tehi deenha kamandala'. Sri Hanuman thinks that just this much water will not suffice and demands more water. And Baap. An imposter ascetic will only show the water in his 'Kamandala'. He will blow into a bottle of water and give it to you saying that it has been sanctified. It shall cure your ailments like wind, cough, pitta, cancer and so on but nothing happens. You should go in the direction of the thing which has been created for that specific purpose. 'Raamnam' is the most potent of all medicines means that if you take the prescribed medicine along with it, it will be easily digested in your system and its efficacy shall be better. It will not have harmful side effects. Your will power will go up there by hastening up the treatment. That is why, I add the 'Raamnama'. Faith or belief is a separate matter.

Recently, I got my eyes tested. I don't get time to go to the clinic for all this. I am talking to you very freely without any hesitations. He told me 'Bapu.

Please don't let water touch your eyes.' I asked him that I have to follow as what you have instructed, Doctor? But if while reciting the 'Katha', the topic is such and tears flow down then what do I do? He asked me that how much would you cry. Now tell me that can this be measured that I will cry for so long only or this much? Now how do I say? Then he told me that you can cry for twenty five minutes. Are we doing a program of crying? Those who were with me, they all are witness that he gave me some eye drops to be put. I first put the 'Gangajala' in the eyes and then the eye drops. This does not mean that you should also follow me. I am a man of faith or a believer, Sahib. And whatever be the result of my belief, I accept it heartily. But please don't do this, Yaar. Use the eye drops only. Then I applied some 'Gangajal' on my eyelids as well. This is a matter of my own belief. Everyone need not emulate.

What I want to say here is that if one blows into the water and says that drink it and you will be cured. I am sure; the youth are not going to believe all this. And even if they, I will dissuade them in doing so because I am out to pamper them. Because, the society needs to come out of fallacies. If this was so easy than why would God create the medicines? He has created the medicine so that we can be benefitted out of it by using it correctly. Kaalnemi says, 'My child, just drink the water from my 'Kamandala' and it shall quench your thirst of the past so many births.' But Sri Hanuman says, 'Na alpey sukham asti' (Chhandogya Upanishad), I shall not be satisfied with just this much'. The sage or the 'Rishi' says that we need the whole. 'Kabira' says Maein pooraa paya'. We Indians or the people of the east seek the whole. Sri Hanuman says that he requires much more than that. Sahib. Please don't get misled by these small little miracles or sleight of hands here and there. We seek the 'Whole'. This is the 'Hanumantkarma'. Hanuman is the form of the divine name and I would like to stress on this point again and again. Then he is shown the pond and he agrees to drink the water from it. My suggestion is that avoid drinking the water from the 'Kamandala'. Sri Hanuman goes to drink the water in the pond but sees a

huge crocodile in it who was an erstwhile 'Apsara'. She was cursed and as Sri Hanuman goes to drink the water, his foot touches the tail. She instantly comes back into her original form and prays that I am being liberated by your grace but before I leave, I want to say that this fellow is an imposter who has come to stop you. 'Prabhu. Please be wary of him'.

Sri Hanuman drinks the water and has a bath. The fairy goes away and when he returns, the imposter tells him that now sit down, keep your spine erect, sit in the cross legged posture, keep your neck straight, focus your vision on the tip of the nose, breathe in slowly, hold the breath then exhale out with force. Repeat it as many times, the idea being that he wanted to hold him for as long as possible. The imposters are meant to hold us back on our path. They don't want us to get the 'Sanjeevani'. This 'Sanjeevani' is the 'Harinaam', the divine name. He asks Hanuman that since your thirst has been quenched now sit down and I shall impart some knowledge. I want to pour out myself unto you. Hanumanji says, 'Baapji. The problem with me is that I am instantly affected by the knowledge. My pores get filled up by it. If you give me your knowledge and if I become a 'Buddha Purusha' then what. I will forget the difference of the Guru and the disciple. If this happens then I shall be indebted for giving you the 'Guru Dakshina'. Therefore, I shall give you the 'Dakshina' beforehand and then you can impart the knowledge.' No problems. Now these imposters are keen to get whatever they can lay their hands on and are not concerned what happens to you. 'Paachhey humahi mantra tumha dehu'. First take the 'Guru Dakshina'. And Sahib. He ties his tail around his waist and knocks him down.

So, this 'Kaliyuga' is the 'Kaalnemi' and is full of deceit. We all are engaged in this play of deceit. We all are imposters. Sometimes in this form and some time in that. We pretend as if we are know all and be all. Keep on making false prophecies. We are all the 'Kamabdawalas' and not 'Nabhamandal Walas'. My 'Savabapa' says that for playing in the 'Nabhamandala' you need the small ground of your heart and not this

J.P. Parekh ground. If you want to play then go to the 'Gagangadha' and play.

Baap. I want to say just this that this age of 'Kali' in which we are living is the demon 'Kaalnemi'. We are affected by many evil effects of this age and in this difficult time, our sole protection lies in 'Naam sumati samaratha Hanumaanu'. The divine name is Hanuman. Here two words have been used, 'Sumati and Smarana'. We can count the characteristics of Hanuman that how will he be? One, he is 'Sumati, Samaratha'. In the world you may get many 'Samarthas' Baap. But they are not 'Sumati'. That is why it is said;

Sumati kumati sabkkey urr rahahi|  
Naath puraana nigama asa kahahi||  
Jahaan sumati tahan sampati nana|  
Jahaan kumati tahan bipati nidhaana||

Sri Hanuman is both, 'Samartha as well as Sumati'. 'Buddhimatam varishthama'. Tulsiji says;

Prabhu samaratha sarbagya  
Siva sakala kala guna dhaam|

Joga gyaan vairaagya nidhi pranata kalpataru naam||  
Sri Hanuman is 'Sumati';

Vidyavaan guni ati chaatura|  
Kumati nivaar sumati ke sangi|

The divine name of the Lord is like Hanuman. My dear youngsters, when you all are engaged in the 'Naam Sumirana' or the 'Naam Sankirtana' then your tongue doesn't move, instead Hanuman is playing there. We are all ordinary worldly people, Sahib. We are all affected by the influence of 'Kali'. But if we are devoted to the divine name or are under its refuge then this demon 'Kaalnemi' will not be able to bother us and we shall move ahead in life. This journey of ours will not be to attain any name or fame but to get the 'Sanjeevani' which can enliven others. Sahib. The glories of the divine name of the Lord as Hanuman are infinite. Believe this fact and this effort of chanting has been going on for the past twenty one years.

The virtue of the name has to be established through devotion and not evil thought. Not as a show or a drama. The glories of the divine name are great and truly wonderful. 'Sri Chaitanya Mahaprabhu' sang the glories of the 'Harinaam'. All the great personalities have said that in this age only & only the divine name. But those who are laborious, will do meditation, yoga to reach up to Samadhi and what not. They are all respectable, no doubt. But if they are blessed with the devotion and chant the name, nothing else is necessary. 'Kali maha kewal naam adhaara'. Once the name is there, the form or the 'Roopa' follows, once the 'Roopa' comes then the 'Leela' follows and this will lead us to the Divine abode i.e. the 'Dhaam'. Such is the noble virtue of the divine name. Tulsiji has written, 'Aehi maha Raghupati naam udaara'. It shall be a repetition but still I want to say. Soni Maharaj's 'Baadi' is the 'Vaagheshwari Mata'. We had a 'Katha' there and he spoke a few words as a blessing for us. He just said the 'Ramcharitmanas' is only;

Aehi maha Raghupati naam udaara|

It has the name of Rama. In the end I would just like to say that the essence of the Vedas is the Upanishad. The Vedantis believe that there are twelve Upanishads but otherwise it is said to be one hundred and eight or more, whatever they may, the core essence of all the Upanishads is the 'Ramcharitmanas'. The essence of the 'Ramcharitmanas' is the 'Sunderkanda'. The essence of the 'Sunderkanda' is the 'Hanumanchalisa' and the core essence of the 'Hanumanchalisa' whether you accept it or not, Morari Bapu would like to say is the 'Ramnaam'. The moment you reach the 'Ramnaam' you jump into the Vedas. You will not have to search or look into the texts. The Vedas come to offer their services by the power of the 'Ramnaam'. The divine name is the 'Mahamantra'. It is the 'Beejamantra'. 'Rama' is the principal mantra of the 'Kaliyuga'. That is why I say the 'Ramnaam'. I once again want to remind you that don't drink the water of the 'Kamandala'. My Rama is infinite and is limitless beyond any measure. Rama is love. Rama can't be drowned for 'My Rama is Rama'.

## सांध्य-प्रस्तुति





II JAI SIYARAM II