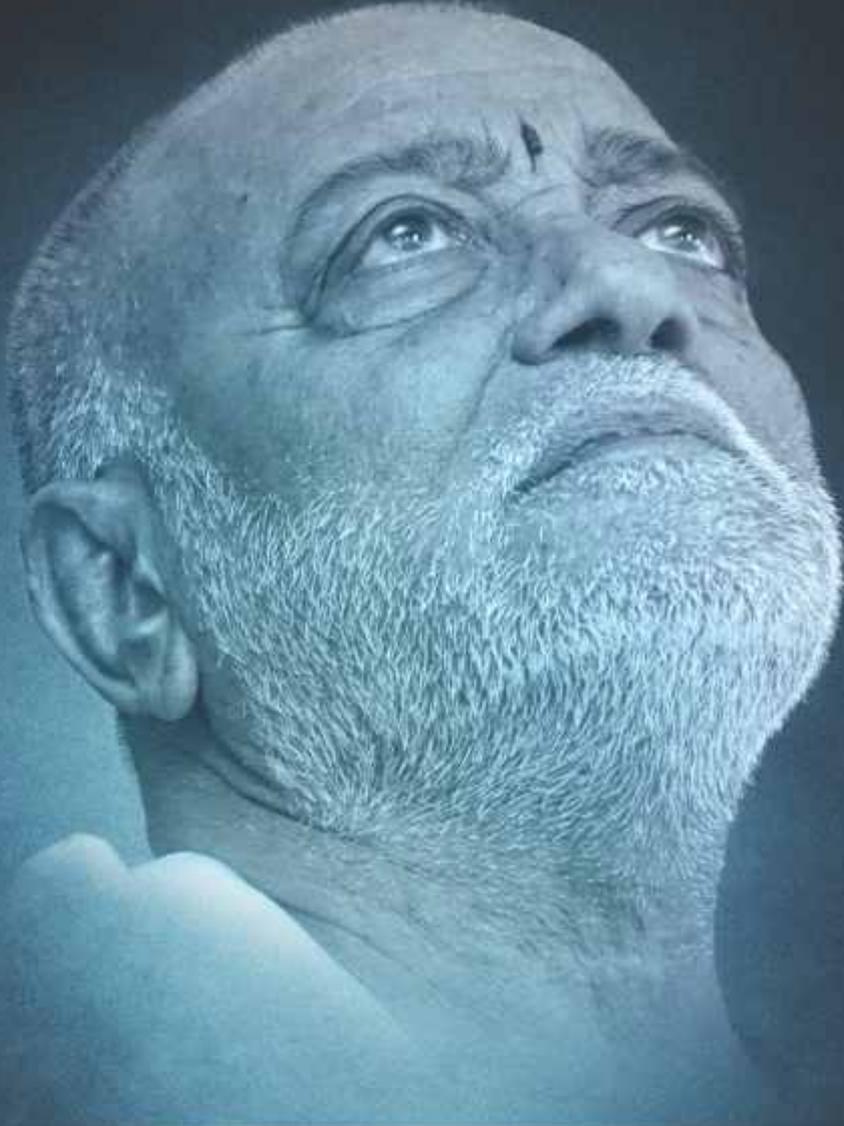


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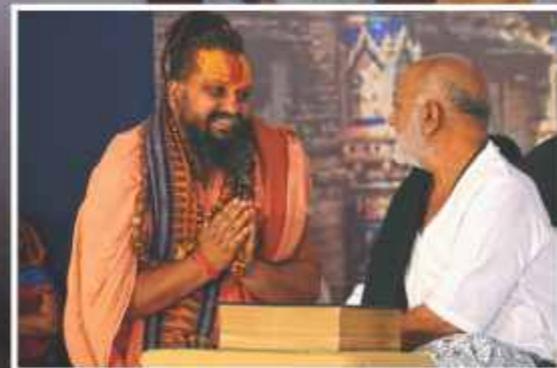
II RAMKATHA II

MORARIBAPU



Manas-Mahesha Gwalior (Madhya Pradesh)

रचि महेस निज मानस राखा। पाई सुसमउ सिवा सन भाषा।।
रामकथा मुनिवर्ज बखानी। सुनी महेस परम सुखु मानी।।



II RAM KATHA II

Manas-Mahesha

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PREM PIYALA

In the famous and the historical city 'Gwalior', Morari Bapu recited the 'Ramkatha' from 18/02/2017 to 26/02/2017. During the period of 'Mahashivaratri' Bapu decided to offer his literary worship to Lord Shiva by reciting the 'Manas-Mahesha'.

Shiva, Shankar, Mahadeva, Hara etc. there are many names of the Lord but the creator of the 'Manas' Tulsiji has extensively used the word 'Mahesha'. Bapu narrated that 'Saarada, Shesha, Mahesa, Bidhi, Aagama, Nigama and the Purana' are the seven 'Vibhuti's' who recite the 'Manas' continuously and 'Mahesha' holds the position of prominence amongst them.

Bapu deciphered the word 'Mahesha' thus; 'Ma' stands for 'Mamta' or affection. 'Hey' means 'Hemata' or the golden hue. And 'Sha' stands for the 'Sheetalta' or cool serenity or tranquillity. In other words, 'Mahesha' means that a rust proof golden hued affection which continuously provides cool comfort to the devotee. Then Bapu went to explain the 'AshthaMoorti' of Lord Shiva, 'Rudramurti, Bhairavamurti, Mangalmurti, Vaangmayamurti, Bodhamurti, Gurumurti, Dakshinamurti and the Shaantamurti' respectively.

Bapu said that the greatest of all the greatest elements put together is the 'Shiva Tattva'. 'I am the singer of the 'Ramkatha' and have the 'Roti' given to me by Rama, of course and Rama is everything for me. But I would like to say that Lord Shiva recited the 'Ramkatha' but Sri Rama had to install Shiva at the sacred spot where the 'Setubanha' was erected by Sri Rama's army. Therefore, the installation is done by Rama only!' This also goes to prove that Lord Shiva is the greatest amongst all the Greats!

Lord Shiva is, 'Aadhidaihik, aadhidaivik and Aadhyatmik'. With this Sutra, Bapu went on to explain the three-three things attached to Lord Shiva like, 'Kailash, Vishwanath and Somnath, singing, playing the musical instruments and dance, the Sattva, Rajas and Tamas Gunas, Swargaloka, Martyaloka and the Paatalaloka, Kaalratri, Maharatri and the Moharatri' and so on!

Bapu elaborated the importance of the 'Mahashivaratri' and said that it is the day/night of the most benevolence. He further went on to explain the actual meaning of the 'Shivaratri' by saying that it is not only sufficient just to perform the 'Shiva Poojan' or the 'Rudrabhisheka' on this day. Any act of welfare or the good of the people in general is also the 'Shiva Poojan' or the 'Rudrabhisheka' in his opinion. To feed the hungry with respect and love is the 'Rudrabhisheka'. To give clothes etc. to the needy is the 'Shiva Poojan'.

During the 'Shivaratri' Bapu generally prefers to stay at 'Junaagadha Girnaar' but this year as an exception, Bapu celebrated the 'Shivaratri' at 'Gwalior' and through the 'Katha' of 'Manas-Mahesha' has performed his 'Rudrabhisheka'!

- Nitin Vadgama

Manas-Mahesha : 1

I am not reciting the 'Ramayana'; I recite my 'Guru'

Rachi Mahesa nija manas raakha|Paai susamau Siva sana bhaakha||
Ramkatha munibarjya bakhaani|Suni Mahesa param sukha maani||

Baap. By the Divine Grace, after twenty three years once again we have got this opportunity to recite the 'Ramkatha' in this city. I express my happiness for the same. Twenty three years ago, I had the good fortune of reciting the 'Katha' at Gwalior which has its historical importance and is prominent in various other spheres, as per the wishes of respected Late Rajmata Vijaya Raje Scindia. And for these twenty three years, this old man Dinanathji whom I say an old man because of his age but he has been following me like a mad man all over the place from 'Mansarovar', 'Raakshastal', 'Bhusundi Sarovar', some time here, sometime there, but he did not stop trailing me. After a while, he started saying that 'Will you come for the Katha after I have gone' ?

Most of you know by now that during the 'Mahashivaratri' period, I generally like to be at 'Girnar' in 'Junagadh'. It is not a tradition and neither do I want to make any hard and fast rule because I am very unpredictable and can undo what I have been doing just like that. So, don't rely upon me please. 'Junagadh' is one of my favourite places and especially 'Girnar' is very close to my heart but this time I don't know why, I was unable to decide anything. Just see. How does the 'Yoga' for what is providence, happens. This time, we are celebrating the 'Shivaratri' at Gwalior instead of 'Girnar'.

So, once again after such a long span the opportunity to recite the 'Bhagwadkatha' is at hand. This old 'Dadaji' who was on the move with me is the driving force behind it and slowly and gradually, so many people from different spheres came and joined in and for that matter today the whole of Gwalior has come together and rallied behind him. I was not able to make up my mind because during this period I don't give any commitment to anyone. I keep this period reserved for myself. But somehow, I was not able to come to any conclusion. Barely a month ago, i.e. on the eighteenth of January, I sent a word that will you be able to organize the 'Katha' in a month's time? He said, 'Just order and it shall be done' (Hukam karein). To which I said that though the 'Shivaratri' will come in between, please arrange it by the eighteenth of February. Because the arrangements are quite elaborate. For which, one month will be considered as too short a notice. But, we have organized and done 'Kathas' at even shorter notice than this. I think, in Indore, we had arranged the 'Katha' in about a fortnight. So, this goes to prove that we don't organize the 'Kathas'. Someone gets it done and we become the instruments. Someone comes forward to direct the flow. Therefore, I express my utmost happiness for the same. Today, I offer my humble 'Pranams' from the 'Vyaaspeetha' to respected Dinanathji, all the dignitaries from the different fields of our country and the state who are present here and to all of you my dear brothers and sisters.

As per the history of Gwalior, in the eighth century 'Suryasen' was the king. He was afflicted by a dreadful disease. There was no cure available at that time. Fortunately, he met 'Rishi Gaalav' who agreed to treat him and he got cured. Therefore, this is a very solid and an appropriate reason for this city being named Gwalior. 'Gaalav Rishi' is also present in my 'Manas'.

Gur shruti sammat dharama phalu paaiya binahi kalesa|
Hatha basa saba sankat sahey Gaalav Nahusha naresa||

So, this is a very famous historically important city. Even the 'Mahabharata' has the reference of this place with relation to the victorious battles fought here by 'Bhimsena'. It goes on to add greater value to the importance of this place. It is also supposed to be the birthplace of 'Sangeet Samrat Taansen'. Furthermore, it also happens to be the place of another noted musician 'Baiju Baawara'. Many a great noted stalwarts especially in the field of music hail from this place. You all will know better. What more can I tell about it? I am only trying to share what ever little I am aware but you know more about it. But it is said that when a child cries in Gwalior, he cries in a tune and even if a stone falls from any mountain in the region it produces a rhythm. This is a very popular saying

Manas-Mahesha : 05

about Gwalior. Therefore, this is the land of tune and rhythm. Those who are interested in music are aware that the 'Gwalior Gharana' is famous for its musical prowess. In the present times, it happens to be the birthplace of our very dear Late Nida Fazli Sahib. It has given great personalities and has a very renowned regal tradition attached to it. Like, I mentioned the Rajmata of Gwalior. Innumerable musicians have been cradled by this land.

I was not able to decide as to which topic we should take up during this 'Katha' for our discussion. But these are the days of Lord Shiva and 'Shivaratri' is just round the corner. So it will be more than apt if we worship Lord Shiva by offering Him our prayers. We shall try and do the 'Darshan' of Lord Shiva from different angles and this time in Gwalior we shall recite 'Manas – Mahesha'. Gandharvaraj Pushpadanta says that there is none to compare with Lord Shiva. Fortunately, these days are also for the worship and the veneration of Lord Shiva. I came to this conclusion today at about three in the afternoon. Initially, I thought that it being an important seat of music, I should discuss about 'Ragas' but it did not click and then this thought of 'Manas – Mahesha' came up. So for these nine days we all shall offer our 'Abhisheka' to Lord Shiva. I shall pour the water in the form of my words and you shall participate by listening in this 'Abhisheka'. Kindly listen to this lovely couplet and if you like it please enjoy:

Pahaley sau baar idhar aur udhar dekha hai|

Phir kahin jaakey tumhhey ek nazar dekha hai|

And this way of seeing 'Ek Nazar' is what 'Manas – Mahesha' is all about. Earlier, we used to think a lot but the time of thinking is now over. Yaar. We have exercised our brains a lot. What is left to think? So Baap. Let us all at Gwalior try and catch a glimpse of 'Manas – Mahesha'. We have lots of Gods and Goddesses from here and there. We have spoken at length about different deities. Of course. We should. Wherever one is devoted or has faith, he should. There is nothing wrong in it. But for these nine days, with my 'Talgajardi' eyes try and have the 'Darshan' of 'Mahesha' with me. Now what is 'Mahesha'? There is no 'Mahadeva' beyond 'Mahesha'. For me, all these days are of 'Mahashivaratri', Sahib. They are the days of utmost bliss or ananda. If it is possible, during these days try and do as much 'Shiva Bhraman' as possible. Such a 'Katha' in itself is the 'Rudrabhisheka' and Lord Mahesha is 'Tribhuvana Guru'. Just this morning, on the way to the airport I was saying that I don't recite the

'Ramayana' but I recite my 'Guru'. 'Ramayana' is the excuse to recite or venerate my 'Guru'. And in fact, 'Ramayana' itself is also the 'Guru'.

Sadguru gyaan biraag joga ke|

Bibudha baid bhava bheem roga ke||

So 'Tribhuvana Guru' is my 'Mahadeva'. He is the 'Parama Sadguru'. And in these days which are especially dedicated to Him, we are having this 'Katha' at Gwalior, it is giving me immense pleasure. So please come along with me and let us recite these very lines which have been taken up by the 'Vyaaspeetha' as the principal subject of this 'Katha'. I request you to kindly try and sing along with me so that you can memorize them in time and they will get cemented in your mind.

Rachi Mahesa nija manas raakha|

Whatever I have learnt about Gwalior is that earlier its name was 'Gopadri'; on the name of 'Gopal Giri' mountain. Here, 'Gopal' is the name of the mountain. That is why, we have chosen the principal 'Raga' as 'Pahadi'. There are very many old facts that are coming to light about it. So, it was also known after the name of the 'Gopal' mountain. We can even see mountains all around. Therefore, it is apt that we pick up the 'Pahadi' tune to sing these lines.

Rachi Mahesa nija manas rakha|

Paai susamaya Siva sana bhaakha||

Ramkatha muni barjya bakhaani|

Suni Mahesa param sukha maani||

Tulsiji is declaring the name of the creator of the 'Ramcharitmanas' as 'Mahesha'. Though, 'Shankar', 'Mahadeva', Shiva are all one and the same. Hundred prominent names of Lord Shiva have been given and these are a part of that list. Yaar. Shankar, Mahadeva, Hara, Shiva' and there are so many different names. But, as the creator of the 'Manas,' Tulsiji especially has used the word 'Mahesha'. Therefore, it is amply clear here that when we are talking about the creator of the 'Ramcharitmanas' it is 'Mahesha' and not 'Shankar'. Both are one and the same but the name chosen is 'Mahesha'. Further he says that the Lord created it and kept it within and at an opportune moment revealed it to 'Sivasana bhaakha'. 'Dada' explained two meanings of 'Sivasana'. One interpretation is that the creation of 'Manas' which was kept within by 'Sivasana' 'Mahesha' was revealed by Him in front of Parvati when the opportune moment came. Another interpretation is that when Lord Shiva began His narration of the 'Manas' the sitting posture was 'Sivasana'. Here a new 'Asana' is being indicated. We have many different postures given in our 'Yoga'

practice and 'Sivasana' is one of them which can further be elaborated and very intricate meaning can be derived out of it. So very simply speaking, He was seated in the 'Sivasana' posture. In order to hear His own creation from another person, He went all the way to Sri Kumbhaja Muni ashram which He had narrated to Parvati in the past. That is why; I have even included that line as well;

Ramkatha munibarjya bakhaani|

Suni Mahesa param sukha maani||

On the first day we follow a vibrant tradition and talk about the introduction of the 'Ramcharitmanas'. It has been divided into seven 'Sopaans' or chapters. The first chapter is the 'Balkanda' followed by 'Ayodhya, Kishkindha, Arannya, Sunder, Lanka and finally the Uttarkanda'. We have added this suffix of 'Kanda' from the 'Valmiki Ramayana'. Tulsiji has termed it as 'Sopaan' like 'Pratham Sopaan, Dwitiya Sopaan, Tritiya Sopaan' and so on. 'Adikavi Valmiki' has given us the usage of 'Kanda'. Since we have become accustomed to this usage we say 'Pratham Sopaan Balkanda, Dwitiya Sopaan Ayodhyakanda' etc. but Tulsiji uses the word 'Sopaan'. In other words, they are the seven steps of the ladder leading us towards eternal bliss, happiness, eternal love, knowledge and total renunciation. In this way the holy text has been divided into seven chapters.

In the beginning of the first 'Sopaan' the 'Balkanda', Goswamiji writes seven Mantras of the 'Mangalacharana'. In our land we have this noble tradition wherein after the 'Mangal' utterance, we follow it up with the 'Mangal' action. This is a very beautiful tradition. We all talk a lot about the 'Mangal Uchharana' but how much do we put it in practice, we all know it very well. Our 'Rishi' emphasises on action. The seven Mantras of the 'Mangalacharana' have been written in Sanskrit. This is the indication of Goswamiji vast knowledge of Sanskrit. Many people in those times and especially the Pandits of 'Kashi' used to accuse him for his ignorance of Sanskrit. Arrey Yaar. Tulsiji lived in Kashi in the period when Sanskrit was the common language amongst the learned scholars and Pandits. But Tulsiji felt that in order to reach up to the last person, it is necessary to use a very easy local language of communication because Lord Rama's mission too was to go up to the very last person of the society. Tulsiji is a very radical saint and he made his text easily accessible to one and all. In fact, all the saints have practiced this.

If you carefully study the sequence in the 'Ramcharitmanas' you shall see that the text begins with the seven Mantras and concludes with seven questions. There are seven very important questions that have been dealt with. So it has seven chapters, it begins with seven Mantras and ends with seven questions. In the first Mantra of the 'Mangalacharana' Tulsiji wants to say that we should be humble in speech, 'Vanddey Vaanivinaayakau'. Talgajarda just takes out only this much as the core essence of it. In Sanskrit there is a very elaborate explanation of this Mantra. Many scholars have written extensive commentaries and explanations on the 'Mangalacharana'. The 'Ramkatha' is truly wonderful.

I would especially like to tell my dear youngsters that the very first Mantra of this great text is 'Vanddey Vaanivinaayakau' meaning, practice humble speech. This is the first 'Mangalacharana'. It is a very small sutra that is being given to us. See, I am not going into any detailed explanations. I abhor the youth of my country to follow humility in their speech which applies to one and all irrespective of the field they are in. Please. Maintain humility in your words. Therefore the first 'Mangalacharana' of the 'Ramcharitmanas' is 'Vanddey Vaanivinaayakau'. Speak in a manner that your words can be trusted. Also speak with a little bit of humour in your words. Your speech should reflect disinclination or asceticism. Speak with humility and wisdom. So this is first guideline given to us by the 'Ramcharitmanas'.

Varnanaam arthasanghaanam

rasaanam chhandasaamapi|

Mangalaanaam cha kartaarau

vanddey Vaanivinaayakau||

Bhawaani Shankarau vanddey

shraddha vishwaas roopinau|

Yaabhyam vina na pashyanti

siddhaha swaantaha sthameeshwaram||

The second sutra of practice of the 'Ramcharitmanas' given is that 'Hey Youth. Hey young listener. Hey student. Hey young aspirant. Kindly protect your wealth of faith and belief.' If you don't have this wealth with you then in spite of your being a yogi or the world deeming you to be one, you will not be able to experience internal bliss if you are bereft of faith and strong belief. Lord Shiva and Parvati are the symbol of the unity of faith and belief. Faith shall give you knowledge and firm belief will give you 'Bhakti' or devotion. Therefore the second guideline of the 'Mangalacharana' of the 'Manas' says that maintain

faith and firm belief. No question of any blind faith or any blind belief. They will ruin your life. The third Mantra –

Vanddey bodhamayam nittyam
Gurum Shankar roopinam|
Yamaashritto he vakkroppi
Chandraha sarvatra vanddyatte||

Tulsiji by saying that Lord Shiva is the eternal Guru, he has given us the third sutra of the 'Mangalacharana'. My dear brothers and sisters, the third sutra is that let us not harbour any negative thoughts like, I am a sinner or I am disgraced, what good can happen to me. Desist from negative thinking. This third sutra is after faith and belief which says that without any worry go and seek the refuge of your Guru. Lord Shiva adorns His forehead with the tilted crescent of the moon, in the same way your Guru will keep you with him and make you his adornment. Have this firm faith or confidence. To seek the refuge of the 'Buddha Purusha' is the third sutra. Irrespective of how we are, just taking the refuge of the Master will rid us of all our shortcomings and He will use us to adorn him. The tilted moon of Lord Shiva gives us this reassurance. It is not the full moon of the 'Poornima' but is the crescent, tilted, jilted, vilified. So what? Even this crooked looking is enhancing the beauty of the 'Buddha Purusha'. My dear young brothers and sisters, please do not imprecate yourselves so much like we are sinners, good for nothing, useless and what not. No. Please don't be crestfallen. The light has its own illumination but those of you who have lived in villages must have experienced the even the darkness has its own distinct light. Whatever we are, so what. Our medieval saints have sung;

Humaarrey Hari avaguna chitta na dharo.

My dear youth. The third sutra is don't despair. There is a very famous couplet of Dikshit 'Dinkauri' Sahib and I have presented it before you in the past so many 'Kathas' also which reassures us that whatever be the circumstance, don't despair or lose hope.

Laazim nahi ke har koi ho kaamyab hee,

Jeena bhi seekh leejye naakaamiyon ke saath|
Ya toh qubool kar mujhey meri kamzoriyon ke saarh,
Ya phir chodd dey mujhey meri tanhaayion ke saath|

In the fourth sutra, Goswamiji is venerating 'Aadikavi Vaalmikiji and Kapishwara Sri Hanumanji Maharaj and uses a very special term saying;

Sitaramgunagram punnyarannyavihaarinau|

Vanddey vishuddha vigyaanau

kaveeshwara kapeeshwarau||

He has called both of them to be very learned and proficient scientists. Therefore the fourth sutra for us is that study, be proficient in your own field and judiciously make use of the modern discoveries. Keep on discovering or evolving regularly. Tulsiji says that Maharishi Valmiki and Sri Hanumanji are very virtuous and evolved scientists. Virtuous evolved knowledge or wisdom is the fourth sutra. Make use of science diligently and with compassion. The young generation should make judicious use of the various technological advancements. So the fourth sutra is the evolution and diligent practical use of science. This mike system, live telecast etc. are all the use of science. Its virtuous use is to broadcast the 'Ramkatha' and so on. You have the modern smartphones with you and if you want to capture any sutra that you like, you can make the use of it. But if you misuse it to watch unnecessary stuff or just to while away your time by making frivolous phone calls or messaging then it will become a curse. The correct and judicious usage is important. All the gadgets which are useful in enhancing the 'Katha' experience are welcome and I have no objection in making use of them.

Udbhava stithi sanghaarkaarineem
kleshahareeneem|
Sarvashreyaskareem Sitaam natoham
Ramvallabhaam||

Goswamiji goes on to venerate Ma Jaanki, who is the creator, preserver and the destroyer of this entire creation, who has incarnated as the daughter of Maharaja Janaka and especially uses the word for us 'Sarvashreyaskareem', one who very auspicious and praises or respects everyone. Which means that our actions or behaviour should not be selfish but should be beneficial for all and we must accord respect and praise the praiseworthy. This has been one of our fundamental doctrines:

Sarvvey bhavantu sukhinaha sarvvey
bhavantu niraamayaha|
Sarvvey bhadraanni pashyantuu maa
kaschidd dukkha bhaagbhavet||

Let all be praised. Let all be benefitted. Let there be welfare of one and all. This is the fourth doctrine to follow. We should be concerned and eager for the welfare and good of all.

Yanmayavashavarti vishwamakhilam
Bramhaadidevasura|
Yatsattvadmrushaiva bhaati sakalam
rajjau yathahebrhamaha||

This entire creation is engulfed by His bewitching 'Maya' and that which confuses or bewilders us. The 'Satsanga' is only for this purpose to enlighten and awaken us and dispel the confusion. The next sutra is;

Nanapuraana nigamaagama sammatam yadd
Ramayanney nigaditam kvachidanyatohpi|
Swantaha sukhaaya Tulasi Raghunathgaatha
Bhaashanibaddha matimanjula maatnoti||

In the seventh mantra of the 'Mangalacharana' Goswamiji tells us this 'Manas' has the essence and is in tune and agreement with the different 'Puranas, Aagama, the Vedas' and the different scriptures. It contains the salient points of all and he is not saying this to prove his superiority or the prowess of his knowledge and neither to say that he has studied the various scriptures in depth to write this text. Tulsiji says that he will go ahead and arrange the vocabulary only for the sole pleasure of his own self or that his mind should get enlightened by it. Or in other words he is creating this encyclopaedia of all the scriptures for his own pleasure and education. This is the seventh guideline given to us which says that strive for your pure divine pleasure and ultimately it shall turn into the pleasure of all. Yes.

Therefore this 'Mangal-uchharana' is the message for the 'Mangal-aacharana'. So these are the seven behavioural sutras or mantras of conduct being given to us in this 'Katha'. Tulsiji did not want to show off his knowledge of Sanskrit to the world. It being the language of the Gods or in other words it is the 'Divyavaani', so he paid respects to it by beginning in Sanskrit but then came down to the simple local dialect. The literary scholars of Sanskrit or of the other languages should show mutual respect to each other. If they don't do so, they will be understood to be half baked or incomplete. These days the litterateurs try to show down the scholars of other local languages by trying to belittle them. In my opinion it is an exercise in futility. They are doing harm to the reality or existence. This applies both ways. Those who don't know or understand Sanskrit pass irresponsible remarks about it thereby belittling them-selves. Tulsiji is trying to tell

us that whatever you do in any language, its motive should be pure and for your self-gratification. Your goal is bliss. Why do I recite the 'Katha'? If there is a long gap in between I start feeling restless that 'Yaar. I am sitting idle for ten days. I start getting impatient for the 'Katha.' It is because I derive pure bliss out of it. Why do you all listen? Is it that after hearing my 'Katha' your business will improve? Whether your business does well or not is not of importance. It could so happen that when you are sitting here and your work gets neglected in this process, it might prove to be a loss materially. My purpose is that by talking to you to awaken your feelings of compassion. My job is to moisten your dry eyes. My 'Vyaaspeetha' is not out to try and lure you by giving you an imagination of heaven. Wherever you may be, try and create your heaven there.

So in seven Sanskrit Mantras the 'Mangalacharana' has been done. Then in five 'Sorthas' written in the 'Lokboli' or the local dialect, he venerates or worships the five deities. The first is Lord Ganesha, second is the Sun God, third is Lord Vishnu, fourth is Lord Shiva and the fifth is Mata Parvati. I would like to remind my dear listeners that Adi Guru Shankar has established the tradition of the 'Panchadeva Upasana' and for the followers of this 'Sanatana Dharma' the worship of these five deities is warranted or desired. We all try and do it in our own ways. We celebrate the 'Ganesha Chaturthi' and the 'Ganesha Utsava' is celebrated in a big way. We offer 'Arghya' or water to the Sun God; perform 'Surya Namaskar', which is the worship of the Sun. We perform the worship of Lord Vishnu, read the Vishnu Sahasranaam or the Purusha Sukta. We perform the abhisheka for Lord Shiva and worship Ma Durga during the 'Navaratri'. This has been ordained by Acharya Shankar to be followed by the followers of the 'Sanatana Dharma'. Tulsiji comes from the Vaishnavaita tradition but here he has created a bridge or has established the unity of the different schools of religious beliefs. Whatever you do to worship Lord Ganesha do but I would like to emphasise the He is the deity of wisdom. Therefore to

Many people say that what is the need of a Guru? That is their personal view and we should respect it. But for people like us, the Guru is very essential. I would also not impose anything upon you but for Morari Babu Guru is a must. Without the Guru, who are we? That is why, kindly remember my today's statement that I don't recite the 'Ramayana' but I recite my Guru. This is my 'Gurunishtha'. People like me need a Guru necessarily. Let us not talk about those who have tried to evaluate the 'Gurupada' critically. That is their outlook and their nature. But, Guru is most essential.

be wise both internally as well as externally is nothing else but the worship of Ganesha. Offering ablutions to the sun God, doing 'Surya Namaskaars' are indeed good and also helps in your physical fitness but if you are unable to do all that then the determination to live in light which means that to lead a life if illumination and seeing things in the right perspective is also Sun worship. Our 'Upanishads' proclaim, 'Tamaso ma jyotirgamaya'. Please take us from darkness into light. This is the prayer of the Upanishads.

Oonda andhaarethi Prabhu param tejje tu laija|
Asattyo maahethi Prabhu param sattye tu laija|

Such a wonderful 'Shikharni Chhanda'. To live in illumination or light my dear listeners is 'Surya Puja'. The worship of Vishnu is performed in so many ways but one meaning of Vishnu is 'Vyaapak' or all pervading. Be broad minded and have an inclusive approach in life. The problem is that we have become constricted. To have a broader outlook and an approach of inclusion is also 'Vishnu Puja'. 'Shiva Puja', one meaning of Shiva is welfare. To think and work towards the welfare of others is in my opinion the best 'Rudrabhisheka'. And the worship of Ma Durga is that under no circumstance our faith should be shaken or waiver. 'Ma Bhawani' is the embodiment of a firm faith. So in this way, all of us can very easily perform the 'Panchadeva Puja' in our lives. Venerating the five deities, Tulsiji offers his 'Pranams' at the lotus feet of his Guru. Who though appears in a human form but is none other than Hari or Narayana. His words are like the rays of the sun in dispelling the darkness of attachment plaguing my mind. The text begins with the veneration of the Guru. My 'Vyaaspeetha' calls it the 'Manas - Gurugita'. Thus the very first topic is the 'Guru Vandana'. Let us recite a few 'Chaupais' from it.

Bandau Gurupada paduma paraaga|
Suruchi subaas sarasa anuraaga||

The Lotus Feet of the Guru are venerated. The sacred pollen of the Lotus Feet is venerated. Then the bright light emanating from the sacred toe nails of the Guru is venerated. Finally, applying the holy dust of the Guru's sacred lotus feet to his eyes as the kohl and purifying the eyesight Goswamiji says that he now proceeds in describing the 'Ramcharitmanas'. Many people ask that why do we need a Guru? Well, I respect their individual viewpoint but for people like me, Guru is most essential. I shall not impose anything on you but for Morari Babu Guru is a must. Without the Guru, what are we? That is why please remember what I said earlier that I am not reciting the 'Ramayana' but I recite

my Guru. This is my firm devotion towards my Guru. I need a Guru for sure. Those who have criticized the 'Gurupada' or have overlooked it, let us not talk about it. That is their outlook and may be that is their nature, fine. But for us, Guru is a must.

Thus the veneration of the Guru has been done. This follows the veneration of one and all serially. Tulsiji starts with the veneration of the 'Bhudeva' i.e. the Brahmins. Then he venerates the nobles, saints, ascetics, the Sadhus and he goes on. He even venerates the evil, the wicked, the rascals, demons and in this way venerates one and all. Because, when the eyesight or the vision has been cleansed by the grace of the Guru then one sees the Divine everywhere. And the very well known 'Pada' of Narsih Mehta which was very dear to Gandhi Babu and he propagated this ideology all over the world -

Vaishnava jana toh tenney kahiye
je peeda paraai janney re|
Par dukkhey upkaar karrey ne
mann abhimaan na aanney re|
Sakal lokma sahunein vanddey
ninda na karrey keni re|

Vaach kaach mann nischalla raakhey
dhan dhan janani teni re|

We should not abuse or blame anybody and see the Divine in everyone. Goswamiji saw everyone venerable because his eyes were cleansed with the grace of his Guru. He goes on to say -

Siya Rama maiya sab jaga jaani|
Karahu pranaam jori juga paani||

So, Tulsiji sees the entire universe as the embodiment of Sri Sitaramji and offers his veneration. Then going on to the Royal family, he first venerates Mata Kaushallya and then Sri Dasarathji Maharaj, followed by Maharaja Janaka, Sri Bharatlalji Maharaj, Sri Shatrughnalalji and Sri Lakhan. In between, he includes the veneration of Sri Hanumanji Maharaj -

Pranavahu Pawankumar khalabana paavaka gyaana
ghana|

Jaasu hridaya aagaara basahin Rama sarchaap dhara||
As you all know by now that during the first day's 'Ramkatha' we try to reach up to the 'Hanumanta Vandana'. So let us recite these lines from the 'Vinaya' and conclude today's 'Katha' -

Mangala moorati Maruti nandana|
Sakala amangala moola nikandana||
Pawantanaya Santana hitkaari|
Hridaya biraaajata Awadhbihaari||

Manas-Mahesha : 2

Amongst the great personalities who have continuously recited the 'Ramkatha',
Lord Mahesha enjoys a very exalted position

Baap! We are discussing the salient facets of 'Manas - Mahesha' on the basis of the 'Manas' as our principal topic of discussion for this 'Katha'. In the 'Ramcharitmanas', 'Mahesha' has appeared thirty one times and the word 'Mahesha' has come twice. At some places we see 'Mahesha or Mahesu or Mahesuu and as per another count Pujiyapada Goswamiji has used it forty eight times. As per my understanding by my Guru's grace, Goswamiji usage of the word 'Mahesha' is very special and with a very deep rooted meaning behind it. Like yesterday, we were discussing that Lord Mahadeva has many names and essentially all of them imply a similar meaning but still, when Tulsiji wants to give the name for the creator of the 'Ramcharitmanas', he specially uses the word 'Mahesha'. He says that 'Mahesha' is the creator of this text and it is 'Mahesha' only who goes to the 'Kumbhaja Ashram' to hear the 'Ramkatha', 'Suni Mahesha parama sukha maani'. Baap! You and I do recite the 'Ramkatha' and of course so many people do it but in the 'Ramcharitmanas' there are only seven people who recite it continuously. These seven have been reciting or singing it continually. In other words, not a moment has gone when they were not engaged in its recital. Whether there was a listener or not, does not matter. Whether they recited it vocally or mentally, whether it was manifest or discreet does not matter. But those who have done it continuously are seven. Out of these seven names, the most prominent and right at the top or say right in the centre is 'Mahesha'. He is the creator, He is also the listener and after reciting it continually it is He alone who says 'Neti-Neti' to establish the Divine. The 'Manas' says so.

Saarad sesa Mahesha Bidhi aagama nigama puraani|
Neti neti kahi jaasu suna karahi niratgaan||

Even after reciting it continuously all these great personalities declared 'Neti-Neti' and they are 'Saarad' means Ma Saraswati who recites the 'Ramkatha' continuously. And I feel very happy for the fact that the very first name given by Goswamiji is a female. Who says that our scriptures have degraded woman? Without reading and understanding the text please do not blame the great sages or Rishis just for the sake of criticizing! I being a student and a singer of the 'Manas' would like to say that this text has placed women or the 'Matrushakti' at an exalted position. Yesterday, we saw the 'Mangalacharana' of the 'Manas' where we saw that the text begins with the veneration of the female deity 'Vaani'. There is this canard being spread in the name of Goswamiji that he is opposed to or a critic of the women folk. Fifty sixty years ago some material in a very shallow language was also published trying to malign him. I am sorry to say that they have overlooked the very beginning of the 'Manas' which begins with the veneration of the 'Shakti'.

Varnaanaamarthasanghanaam rasaanam chhandasaamapi|
Mangalaannam cha kartarau vanddey Vaani Vinayakau||

It has become a tradition that any scripture starts with the veneration of Lord Ganesha. 'Swasti Sri Ganeshaaya namaha'! Followed by 'Sri Saraswatyee namaha'! After that comes 'Sri Gurubhyo namaha'. In the Vaishnava tradition we say 'Om namo Bhagwattee Vaasudevaaya'. In this way the scriptures proceed. But my Tulsi is very radical and a revolutionary saint. He broke away from this tradition which has been overlooked by these so called scholars or critics. He gave precedence to Saraswati and then venerated Sri Ganesha, 'Vanddey Vaani Vinaayakau'.

The second example where Tulsiji is standing in favour of the 'Matrushakti'! 'Bhavaanishankarau vanddey'. Here also Bhawani gets the precedence over Shankar. The western world copied this 'Ladies first' much later. In our country, we have always given precedence to the veneration of the Divine Mother. Take the Upanishad which also declares 'Matrudevo bhava'. That is the starting point. Even in Tulsiji's text if you come across any line which confuses you then please try to get your doubts clarified by a 'Buddha Purusha' and not a

scholar. The scholar will try to twist or argue to prove his point of view which will further confuse you. Please remember one thing that the 'Buddha Purush' might not give a straight answer to your query but he shall provide you with a solution which will be the right interpretation. There is a difference between an answer and a solution. Any intelligent person might answer your question but it might raise ten other questions in your mind. If the guy is smart he will give you ten answers which will raise more questions and this shall go on! What is the solution?

My 'Vyaaspeetha' maintains that the 'Buddha Purusha' does not give you a straight reply instead he awakens you. The 'Buddha Purusha' is not bound to reply but he is responsible for our awakening. He awakens us in such a manner that the need to ask diminishes. He stops our swaying or wandering. So Goswamiji first venerates the Divine Mother. In the same 'Mangalacharana' we further see, 'Sitarama gunagram punnyarannya vihaarinau'. First Mata Sita is venerated. Further, 'Yanmaya vashavarti vishwamakhilam Bramhaadidevasura!' Ma Jaanki, who is all benevolent and always eager for the benefit or welfare of the creation, is also venerated in the 'Chaupais' –

Janaksuta jagajanani Jaanki|
Atisaya priya Karunanidhaan ki||
Taakkey jugapada kamal manaavaun|
Jaasu kripa nirmala mati paavaun||

There is a beautiful usage by Goswamiji wherein he says 'Puni-Puni', meaning after that, again after that and so on. Tulsiji says, 'Puni mannbachan karama Raghunaayaka'. So Sri Ram follows Mata Sita. Bhagwan Vaalmiki goes on to say that only Sita's 'Charitra' is important and great, Rama is just its spectre or the reflected image or shadow. Therefore, the 'Matrushakti' has been honoured and it deserves to be! Some natural differences are there and they will exist. We cannot obliterate them.

Thus, I found it very heartening that in the list of the seven people who continually recite the 'Manas', at the very beginning we have a female deity leading the pack. Now the situation has changed but earlier women were forbidden from sitting on the 'Vyaaspeetha'. It has only changed very recently say within the last twenty years or so. How could the male ego allow a female to occupy his seat? It used to be said that the woman is not empowered to sit on the 'Vyaaspeetha'! They would argue about purity and

what not! Arrey! Why are you still holding on to such decadent and meaningless traditions? Learn to live in the ever evolving vibrant traditions. The traditions should be pure and ever fresh like the flow of the Ganges. But herein we see that the first singer of the 'Ramayana' is a woman. This is her respect and importance. We now have so many women who adorn the 'Vyaaspeetha' and recite the holy texts. And after all what is wrong in it, I don't understand! Stubborn orthodoxy of dead traditions have caused serious damage! Some of our radical and forward looking elders have purified and cleansed the system. Taking cue from them and following in their footsteps, we tried to give it some momentum. Earlier, the 'Katha' did not have any musical accompaniment or to say it was forbidden. Music was not at all appreciated and on the contrary was a point of serious criticism.

People miss out a lot in life because of their obstinacy! There is a 'Shaayar' from Gwalior, Atul 'Ajnabi', I have written down one of his couplets and brought it with me, kindly pay attention. Unfortunately we miss out a lot and lose the moment or opportunity at hand. In the bargain we end up losing a lot. Listen to this couplet of Atul 'Ajnabi' Sahib –

Bas ek lamhe mein duniya badalney wali thi|
Agar woh mera zara aur intezaar kar leta|

If he would have waited a minute longer, his life was on the verge of a change but unfortunately he was in a hurry and so he missed out! The poet is putting across his views in very simple and straight forward manner.

Zamana agar mujhpar aitbaar kar leta|
Mein aansoon ka samandar bhi paar kar leta|

We miss out just for that one moment! We are impatient and are always in a rush. Just think! So, now we see so many women have come forward and are adorning the 'Vyaaspeetha' and doing so many 'Kathas'. It has not been very long, Sahib! It is a matter of just the last twenty to twenty five years at the most. Now more and more women are coming forward and they should because my 'Manas' has already shown them the path centuries ago. The women will sing far better as compared to men, undoubtedly! Therefore, Ma Saraswati leads the way in being the very first one to continually recite the 'Ramcharitmanas'. She sings to the accompaniment of the 'Veena' which she plays herself and recites the scriptures or 'Manas', it is one and the same. She sings the glories of the Divine. Somebody may sing the 'Ramkatha' or the

'Krishnakatha' or the 'Shiva Katha' or 'Devi Katha' it makes no difference. You may sing about Allah or Buddha or Mahaveera, what difference does it make?

So Baap! The 'Matrushakti' has been reciting it from the very beginning. After continuous recitation, Ma Saraswati finally declared, 'Neti-Neti'. She is 'Veenavaadini' as well as the 'Vaagvaadini'. She is the presiding deity of 'Vaani' as well as 'Veena'. She gives voice to the words and then sets it to music. 'Saarada Sesa'; now just see Tulsiji's range! Ma Saraswati is in the 'Bramhaloka' and 'Shesha' is in the 'Patala-loka'. Who is the second singer? The one who has a thousand tongues. 'Sahasa mukha Sesa', the 'Shesha Narayana' has a thousand heads or a thousand mouths. He first upholds the weight of the earth on his thousand hooded heads and yet he recites the text continuously. That is why the second name in the list is from the nether world. The first is a heavenly body and the second is from the nether depths. 'Saarad Sesa Mahesa', the third one is closer to Tulsiji because He resides on earth. Ma Saraswati is in the heavens, the 'Shesha Narayana' is in the nether worlds whereas my 'Mahadeva' is here on the earth. And that too in India, on the Mount Kailash and Lord Shiva is present in every village of this land. We feel that He is one of us! 'Saarada Sesa Mahesa Bidhi', then we again go back to the 'Bramhaloka' for 'Bidhi' or Pitamaha Bramha is the fourth to recite who lives in the heavens. He sings with his four mouths. 'Saarad Sesa Mahesa Bidhi Aagama Nigama Purana'. 'Aagama' means the scriptures, the scriptures sing. 'Nigama' means the Vedas and the Puranas. Thus we see that the scriptures, Vedas and the Puranas are also reciting it continuously.

Therefore, there could be a mistake but I think Goswamiji first used 'Mahesa' here. Here, 'Mahesha' is the creator of the 'Manas' plus he is also the most devout listener also. Bhagwan Mahadeva, who is referred here as 'Mahesha', is the primordial creator, singer and listener of this text. The second time the word 'Mahesa' is being used in this line which we had seen even yesterday;

Gur pitu maatu Mahesa Bhawani|
Pranava Deenbandhu din daani||

Goswamiji says I am venerating my Guru, I am venerating my mother and I am venerating my father, I then venerate Lord Mahesha and Ma Bhawani because they both give to or look after the poor and down trodden. In other words, Lord Mahesha embodies the Guru, the parents as well as Ma Bhawani

all in one! Because we know Him as 'Ardhanareeshwar' and 'Kaalidasa' says, 'Vaagarthauvivasampraktau'. The 'Manas' says, 'Gira aratha jala beechi sama', which means that they appear two but in reality are one and the same! Thus we see that in this context, Lord Shiva is addressed as 'Mahesha'. Then Tulsiji says that there are some 'Saabar Mantras' in the world. The Pandits are not well conversant with it but the village folk are fully aware about it. It is not set in a particular meter or tone etc. It does not follow any grammar or for that matter any standard set norms, nothing! They do not match up to anything and even some words are mere sounds without any explicit meaning. It is also very difficult to chant or repeat continuously. In spite of all the abnormalities, it has the glory of Lord Mahesha attached to it and that is why He is revered in the villages or small towns with a lot of respect. These 'Saabar Mantras' in spite of being very queer and not very straight forward, they prove very effective to the devotees because they are blessed with the power of Lord Mahesha. If the Viraat touches a Shudra or vice-versa, the Shudra will grow in stature, this is the rule. Why are we desirous of touching the lotus feet of our Sadguru? Because of its glory or importance! If someone is averse to this idea of people touching the feet or has vowed that he will not allow anybody to touch his feet then it is a different matter but undoubtedly there is a great importance attached to it.

In the 'Ramcharitmanas', Goswamiji makes a most backward, deprived, downtrodden person the 'Kewat' tell Sri Raghunath that I will not let you sit in my boat until and unless I don't wash your feet because I have heard that the dust of your feet has some magical powers. I have heard that the moment you touched a stone with your feet, it instantly became a beautiful maiden. I got a 'Sher' in line with this thought so I have got it with me. Whether I will use it or not was not clear, but because I liked it, I have it with me. I recited one or two 'Shers' of Atul Sahib. This is of another poet in which the reference of the touch is there so please pay attention;

Ussey chuunney ka afsos ab karun toh kya|
Haath khud bhi kabhi mai badhaa na paaya tha|

It is now useless to be sorry because I could not extend my hand. If it would have touched, the magic work would have been done. He would not have even stopped me and I could have touched but my misfortune, I just did not extend my hand! Now to be remorseful about it is unnecessary. That touch would

have been magical and it would have revolutionized everything. Kindly pay attention to one more beautiful 'Sher';

Phir usske baad toh har roshani hui meri|
Ek Fakir ke dar pe diya jalaaya tha|

When I had lighted a lamp at the doorstep of the saint, after that all the light or illumination of the world came to me. To burn a lamp at the feet of the 'Sadguru'! The 'Shaayar's' name is Raj Kaushik.

Goswamiji says that the end of our sins can only happen by the 'Darshan' or a glimpse of the 'Buddha Purusha'. After all how much can one do? How many deeds for atonement can one do? We will get tired doing all that and after all in such a short span of one life-time! So, look at the 'Buddha Purusha', behold his divine form. If he touches you then this entanglement of Karma of so many births shall come to an end. If we can hear their divine words then we can get rid of the attachment from our mind.

Mukha dekhat paatak harrey,
parsata karam bilaahi|

Bachana sunata mann moha gata,
poorab bhaag milaii||

Goswamiji says if there are good deeds done in the past or the cumulative virtues of the ancestors then there can be a possibility of such benevolence but it is a rarity. Even the desire for the 'Darshan' of the Divine can be avoided, I feel it is good! Though in the 'Bhakti' tradition the 'Bhaktas' do desire or ask for the 'Darshan'. If you long for the 'Darshan' it is not bad because, 'Krishna darshanalaalasa'! It is good desire to have but after listening to the 'Katha', gradually if you are endowed with the right discrimination then even this desire shall not be there. Desire itself is bondage. If you can't desist yourself from asking then ask the Lord to bless you with the 'Darshan' or the blessings of a saint whom He loves! Place us in front of such a saint, O' Lord!

We don't need an adjective for the 'Sadhu' or the saint. Goswamiji says, 'Tulsi aissey sheetal santa'. But I want to add that he is a natural saint or 'sadhu'. Who does not need to make an effort of saintliness, where it is his inborn nature! For me a 'Sadhu' is one who is endearing to one and all! It is very difficult though! To be loved and respected by everyone is a rare phenomenon in today's times. In a small family of five members, for the nature of one to be endearing to the other four is something which is next to impossible! The nature differs from individual to

individual plus there is a lack of acceptance. That is why we don't see any healthy discussion taking place in the society. If you can get a natural and simple saint, nothing can compare with it! A congenital or a natural 'Sadhu' has to tolerate a lot in life! Please remember, natural saintliness is not easy, it is undoubtedly a very expensive bargain! Destiny or 'Niyati' extracts a very heavy price for it and he has to undergo severe trials and tribulations. It crushes the individual! Breaks the person! It takes him right up to the point of finishing or in other words death! But the natural inborn saint comes out of it unscathed, surely and most certainly. I am talking of such a saint, if God wills and we get one!

Sahib! The 'Manas' just kills you! I at times feel that fate might not be able to kill me but these 'Chaupais' of the 'Manas' will! My dear and most revered Goswamiji has dipped his pen in a pot of tears and written this great text. I thank my stars for being able to recite it and you are fortunate too that you are listening. Sahib! It is not an ordinary thing, please! Sri Bharat says that my Lord has illumined this world by taking birth here. How is my Rama? In the world there are many who may be exceptionally beautiful. 'Kamdev' is indeed very beautiful, no doubt! Though, in my Rama's beauty even a million 'Kamadevas' cannot match up to Him. Allah blesses many with beauty but beauty bereft of piety of morality is insignificant. Where will this morality come from? My Rama has both in equal measure, beauty as well as piety. Rama is an ocean of morality. In our land, morality has been appreciated and respected. We don't go and sing paeans of a person's strength. Well, if one is strong, great! But strength without virtue or morality will become cruel and murderous. One who is proud of his strength or power ordains his own downfall. So, morality is very important. Even the ruler of Lanka, Ravana knew this. That is why he asks 'Angad' that who is there in your army who can match up to me? Your Rama, whose wife has been abducted by me and is grieving for her, how can He face me? He is weak kneed! His brother is grieving for the elder brother. He too has become weak! Jambuwanta has become very old. Nala and Neil are good engineers but not good fighters. You and your uncle 'Sugreeva' are like the tree on the river bank. The root of the tree eats into the bank and the waters of the river damage the roots. They damage each other and it applies to the both of you. And my brother 'Vibheeshana', I know him from

childhood that he is biggest coward on earth. He is running scared! Who is there who can fight against me? Then he stops for a moment and says, 'Hai kapi ek mahabalaseela'. There is one monkey, who can match up to me. I can possibly match him in strength but unfortunately cannot stand up to his morality, which I lack!

Roopa seela sukha sab guna saagar|
Raam janami jagu keenha ujaagar||

When my 'Sadguru Bhagwan Dada' used to explain this to me Sahib! It used to be a wonderfully stunning experience! I a tiny corner a flood of love and emotion used to flow when he used to sing! Now just see the greatness of the nature;

Purjana parijana guru pitu mata|
Raam subhaau sabahi sukhdaata||

When these many people start liking your nature then you can think that natural inborn saintliness is coming. 'Purjana' means the citizen of the kingdom. At that time Maharaja Dasaratha was supposed to be the ruler of the entire world which means that Rama's nature was liked by the entire world. Here, 'Purjana' is not limited to a country or a continent but it encompasses the entire world. When the whole world or the entire mankind was appreciative of His nature! When an individual grows so much in stature that his appreciation out-grows the boundaries of all the continents! Next is 'Parijana', meaning the family or relatives. This in my opinion is a very difficult thing in today's times. If you take care of your family and try and keep everyone happy as much as possible then there is an outside chance that you will be endeared by your family. After all it is a worldly relationship. The true test of natural saintliness is when the Guru likes your nature and feels happy about it! When the devotee's nature endears the 'Buddha Purusha' and he appreciates and feels happy about it. The next test is that it should be endearing to the parents. Saint Bharat is going on in this vein and ultimately the final frontier is crossed when even the enemy is also appreciative of the nature. We see this in Sri Rama's case when even His enemies were appreciative of His piety. My Rama is

truly a 'Sadhu' and that too, a natural inborn one! But it is a very tough test to pass!

We were discussing that if a 'Shoodra' touches the 'Viraat' or vice versa then even a 'Saabar Mantra' by the grace and glory of Mahesha becomes glorious and sacred. Here, Goswamiji uses the word 'Mahesha'. Let us proceed further;

Mahamantra joi japata Mahesu|
Kaasi mukuti hetu upadesu||

Rachi Mahesa nija maanas raakha|
Paai susamau Siva sann bhaakha||
Ramkatha munibarjya bakhaani|
Suni Mahesa paramsukha maani||
Gur pitu maatu Mahesa Bhawani|
Pranavahu Deenbandhudin daani||

So, mainly keeping in mind those places where Goswamiji has used the word 'Mahesha', whatever shall come in flow by the grace of the Guru we shall discuss 'Manas - Mahesha'. But this line has already come sequentially in the 'Naam Mahima'. 'Mahamantra joi japata Mahesu'. Let us proceed from there.

Yesterday, in our flow of the main text, we had come to the point of veneration or Sri Hanumanji Maharaj. The very important and essential veneration of Sri Hanuman has been done by Goswamiji in between the veneration of the members of the Ayodhya and Janakpuri in the first 'Sopaan'. I have been saying this for a long time and would once again like to repeat the same that whatever be your religion, nationality, caste, language or sect, great, congratulations (Mubaarak)! Whatever be your spiritual practice, 'Mubaarak'! Whatever has been told to you by your Guru holding on to it if you seek the shelter or refuge of Sri Hanuman your life force will go up and Sri Hanuman will support and accelerate your spiritual progress. I have also been saying that wherever certain rules and restrictions are necessary for a particular method of worship, please do not be insistent to overlook them but normally and in general practice everyone including women are free to worship Sri

There are only seven people in the 'Manas' who recite the 'Ramkatha' continuously. These seven have continually recited the 'Ramayana'. Continuously means that even for a moment their recitation did not stop. Whether there is any listener or not or the recitation is explicit or discreet. But Goswamiji has given us these seven names who are engaged in this continuous recitation. Right in the middle and holding a position of prominence is the name of 'Mahesha'. He is also the creator, even the listener as well the continual singer who even goes on to extol 'Neti-Neti' in the end is this 'Mahesha Consciousness'!

Hanuman. 'Hanumanchalisa, Sunderkand' can be and must be done by the women of my country. Wherever certain restrictions are necessary, honour them. Why this insistence on breaking it or going against it! I would also like to add that simultaneously we should also be careful that the tradition does not become dry or decadent; it should be vibrant and ever flowing. If in certain cases you are asked not to touch the deity or follow certain restrictions then please abide by it. In normal situation and without any restriction anybody and everybody can worship Him. Sri Hanuman is 'Pawan Putra' i.e. our life breath. Even the women folk breathe! That means that Sri Hanuman is jumping up and down within them also. Sri Hanuman or the Hanumant consciousness is beyond any caste or creed. Air is universal and belongs to all irrespective of anything! It can't be that a Muslim breathes Islamic air, a Hindu inhales the Hindu air or the Christian takes in the Christian air. It is my Hanuman in the form of air going in everywhere, whether you agree or not, it is immaterial!

Thus Sri Hanuman was venerated followed by Sugreeva and the other friends of the Lord. I feel that it is veneration as well as the introduction of the character being done simultaneously. Then first the Divine Mother is venerated followed by the veneration of Sri Rama. Then a joint veneration of Sri Sitaramji Maharaj! After this in nine 'Dohas' or seventy two lines which makes it a whole number, Goswamiji has venerated the 'Ramnaam Maharaj' and has given us a detailed explanation of the glory of the Divine name. He says that he venerates the 'Ramnaam' The divine has innumerable names but I have chosen the name 'Rama' of Sri Raghuvara. There is no distinction here; one is free to choose any name that may appeal to the individual. Goswamiji says that at 'Kaashi' Lord Mahesha chants the 'Ramnaam' as a 'Mahamantra' and provides salvation to all.

Someone wrote a letter to Gandhi Babu that you have so much faith in the 'Ramnaam' so please throw some light on it. To this Mahatmaj replied that I am not presenting a treatise on the 'Ramnaam' but I am sharing my personal experience about it. He wrote by repeating and chanting the 'Ramnaam' I have come to this stage that I can very easily give up my body but I cannot give up the 'Ramnaam'. This is not my view but it is what a great soul like Gandhi Babu has said. Such is the glory of the Divine name. Lord Rama incarnated in the 'Treta Yuga'. Today, in this age of 'Kali' though Sri

Rama might not be present in person but His name is always with us. In the 'Treta Yuga' all that was done by the Lord, today in this age and time His Divine name does it for people like us.

Nahi kali karama na bhagati bibeku|
Ramnaam avalambana eku||
Kahaun kahan lagi naam badaai|
Raam na sakahi naam guna gaai||

Goswamiji says that till where can I sing the glory of the 'Ramnaam'? Because, if you ask Lord Rama to sing the glory of the Divine name, He too will express his inability! So, Tulsiji has given us quite an exhaustive explanation of the Divine name and sung its glories. My dear young brothers and sisters, please chant the Divine name as much as you can. If you do any 'Mantra Jaap' then you have to follow certain rules and regulations in doing so. In repeating the Divine name there is no restriction whatsoever. There is just one criterion that you must have full faith. In the 'Vinayapatrika', Goswamiji has written a 'Pada';

Biswaasa ek Ramnaam ko|

Maanat nahi parteeti anat aesohi
subhaava mann baamko||

Therefore, my dear brothers and sisters, I keep on saying this again and again, you do as much work you like during the day. In the evening you return home. Have your meals with your family, sit around and spend time with your family members or even watch TV for a while. Laugh and joke! Then it's time to retire for the day. You change into your night suits and prepare to go to bed. You read a bit. It is now time when you start feeling sleepy and nothing else remains to be done except dozing off! Your sleep is still a few minutes away and you are lying in your bed, at that time, Bhagwadpada Madhusudan Saraswati says that during those moments before falling off to sleep just remember the ever merciful Lord and chant His name!

Bhaaya kubhaaya anakha aalasaahu|
Naam japata mangal disi dasahu||

In the 'Kaliyuga' Bhagwan Chaitanya Mahaprabhu has cautioned us about ten 'Naamaparadha'. But in the present times Tulsiji gives us this relaxation because we might get scared thinking about these 'Aparadha'. That is why Goswamiji says that whether you chant with devotion, or just like that, carelessly, lazily, in any which way, the mere utterance of the Divine name will fill you up with divinity in all the ten directions. Such is the glory of the Divine name. Tulsiji sings the glory in seventy two lines!

Manas-Mahesha : 3

Lord Shiva is 'Aadhidaihik, Aadhidaivik as well as Aadhyatmik'

Baap! We are engaged in the pure and conscious discussion of 'Manas – Mahesha' in this 'Katha'. One meaning of 'Mahesha' is 'MahaanEeshwara' or the Supreme God. There is no need to add the prefix of 'Maha' for God. Yet, the devotee's emotions or feelings try to add something extra to adorn their chosen deity. So 'Mahesha' is the Supreme God! And 'Mahadeva' could be synonymous to it. I am mentioning it in particular because there is a distinction between 'Deva & Eesha'. 'Eesha' means the last supreme power but 'Deva' means one of the thirty three crore 'Devas' or it is a divine origin. The greatest of them all is Lord Shiva and the Supreme God is 'Mahesha'. In line with 'Mahadeva&Mahesha' three more words have come especially in the 'Manas' and they are Shankar, Shiva and Shambhu. These are three separate currents or flow. Kindly hear with a happy state of mind. These three things are attached to Lord Shiva most essentially. Shiva represents the biggest 'Triangle' of the world. Shiva, Mahadeva and Mahesha represent the Supreme Power which flows as – 'Shambhu, Shiva Shankar'. At times Goswamiji refers to Him as Shankar.

Factually, the original word without any adjective attached to it is 'Eesha' but the devotees have made it 'Mahesha'. Seeing from my 'Talgajardi' view point, I can say that Lord Shiva is 'Aadhidaihik, Aadhidaivik as well as Aadhyatmik'. Shiva means MahadevaorMahesha, has a form or a body. Even though, He is supposed to be formless! The Buddhists say that there are three types of forms. Tathagata made a very beautiful analysis. Every living entity has three types of body or forms. Like in the Vedanta we use the description of the gross, subtle and the soul. But Buddha speaks in His typical manner. He says that the first form of any living being is the 'Kama Kaya'. Which is responsible for the person's moving into sense pleasures or enjoyment! 'Karahibidhabidhibhogabilaasa'. That is the 'Kama Kaya' of Shankar. Please remember, we only have the 'Kama Kaya'! It means physical enjoyment or indulgence into sense pleasures at the gross level. This is principally focussed onto the physical plane. But as per the description given by 'Tathagata Buddha' one form of Lord Shiva is the 'Kama Kaya'. We have even made idols of Lord Shiva. This is the physical form of the Lord. Goswamiji creates an idol of Lord Shiva in the 'Manas' which in spite of the description being formless still by his words a very distinct form of the Lord is created. 'Namaameeshaannirvaanroopam'. Bhusundiji Maharaj's Guru uses a very beautiful word here. How is Lord Shiva's form? He says, 'Nirvaanroopam' or the form of liberation. The word 'Nirvana' is greater than 'Moksha' in my opinion. As such Shiva is formless but if you want Him to take a form then He assumes the form of 'Nirvana'. In the 'Balkanda' Tulsiji has created a beautiful form of 'Mahadeva'. Matted locks, wearing the sacred thread, the holy Ganges flowing out of the matted locks, holding a trident, playing the 'Dumroo', wearing the deerskin around the waist, ash smeared body etc, etc.

But we are trying to study the three forms given to us by Buddha. The first is the 'Kama-Kaya' and many people spend their entire life of a hundred years in this only! They are body centred. The second form as per Lord Buddha is the 'Dharma Kaya'. You have got a body. Enjoy and I too am not opposed to enjoyment. One should enjoy life but please do not cross the limits. By obtaining the correct understanding from the 'Satsanga', go ahead and enjoy the world. My 'Vyaaspeetha' has no facility of liberation with it. You can have a jolly good time! Yesterday, a newspaper reporter was sitting with me and asked me about the condition of the world, today's youth and all. I told him very clearly that till today, I have not told anyone to give up any vices or habits. Very patiently try to tell them that if possible, with understanding gradually reduce your indulgences. If in the process he gives it up, well and good! I never tell openly that stop drinking etc. But if on their own understanding they give it up, great! On the contrary I go to this extent and say that whatever you may be drinking fine but at least once come to me and

taste my drink. I manufacture my own very potent concoction. It is my alcohol or wine or the very spirituous liquor. Even the 'Devas' long for it but unfortunately they can't get it. That is why Indra and all the other 'Devas' had come to Sri Shukadevji Maharaj and Sri Parikshit that please gives this 'Kathamrita' and in return we will give you the nectar of the heavens. Why do you have to wait for seven days to attain immortality? Just take two sips of our nectar and become immortal.

I have a very good question with me today. 'Bapu! What is the difference between deceit (Kapat) and hypocrisy (Dambha)?' He seems to be and old listener of mine. He says that the 'Manas' says;

'Jinhkekapatdambhahimaya|

TinhakehridayabasahuRaghuraya||

'Please give very simple and an easy explanation to this! I will not ask you again!' He wants to know the difference between deceit and hypocrisy. Knowingly to hide our shortcomings and weaknesses is deceit. My 'Vyaapeetha' will term this a deceit when very intelligently you try to hide your shortcomings or weaknesses. Hypocrisy is that you don't have any good in you but you try to portray or put on act of goodness. To hide one is deceit and to portray the other is hypocrisy. To hide the weakness is deceit and without having noble traits or goodness putting on an act of nobility is hypocrisy. Though I admit that deceit is not good but hypocrisy is far more dangerous. We don't have an iota of ascetics' in us yet we want to be known as a great ascetic! We are no thinker but when are addressed as a great thinker or a philosopher, it tickles the ego. Therefore a hypocrite projects and the deceiver conceals!

I say it with utmost humility that I never ask anybody to give up drinking. In turn, I try to offer mine that if you taste it once, there is a very strong possibility that you would stop liking yours. Can you make anyone give up anything just by saying it once? I am very glad that quite a few people have come and confessed that they used to drink but now after tasting this wine of the 'Katha' they have stopped drinking. Because after this, the alcohol will taste insipid! Who has been successful in forcing someone to leave drinking? Offer them something better or superior to theirs, and then they will switch over! Why are the

youth coming to 'Katha' these days? Try to unburden them and love them the way they are! Address them or call them with affection. Why do I address you all as 'Yaar' in between? Because I want to establish that closeness or proximity with my listeners! I want to bring you closer to me. Close to me means, close to the 'Vyaaspeetha'. I am also sitting close to it. We all are close to the 'Vyaaspeetha' and this closeness will eradicate our shortcomings.

Yesterday, a youngster asked me that 'Bapu! On the very first day you said that don't say I love you! Bapu! You need to make some corrections to what you said because we are used to saying it every now and then'. Fine! I shall make this correction that remove the 'I' from it and just say 'Love You'! Because in love, there is only one and two doesn't exist. In love, there is only you and no me! So please make this change and remove the 'I' because it is always in the capitals. So just say, 'Love You'. If anyone else also says so then please don't feel bad about it. The moment the 'I' goes away, no one will mind. The flower is liked by so many people. No one minds it! Okay! Let me suggest one more correction. You may say that you want it to be personal so without the 'I' that personal touch is lost. In that case, just say, 'Hey Sadguru! I Live You! I may live you! I may eat you! I drink you! Just keep I Live You! Which includes everything! Your 'I' will become meaningful. It will become the 'Yogamaya'. In our 'Chaarani Literature' at many places the mother is addressed as 'Aayi'! If there is true love then what is the need of saying I love you! If the love is there, it is there! If it means a revolt from the set traditions then so be it! What is need of saying it in so many words? If love is there then feel it or experience it within the soul. By Dear 'Buddha Purusha'! I Live You! I Eat You! I drink you! You are my nourishment. You are my fate, my destiny, you are everything! But I can't leave you and it should never happen. Let it also become a mantra that I will never leave you but you are free to do as you please! Tulsiji says in the 'Vinaya'

'Jo tumhatoddoRaaghav, haunnaahitoddu Tyaago pariharipai Raaghavkaahianuraagau'.

I shall not leave you but if you so feel like you are free to! There is this line from a filmy song which conveys a beautiful meaning;

Tum agar bhoobhijaaotohyehhaqhaitumhko,
Meribaataurhaimeinneytohmohobbatkeehai|



What does the 'Bhakta' say? You are all powerful my God, You can leave me. It is your prerogative. We call you 'Prabhu' and it means the one who is all powerful. 'Kartum, akartum, annyathakartumsarvasamartha!' In the 'Vinaya' my Goswamiji says that 'Raaghav! If you leave me, you can but I will not leave you. Because I know this that other than your Lotus Feet nothing is mine and where else can I go? To love someone's face, it is fraught with the risk of 'Maya' but to love the Lotus feet is the sign of pure devotional service. In loving the face, there lies the possibility of the 'Maya' or attraction or attachment. In Gujarati it says –

Mukhdhaanimayalaagi re Mohan pyaara|
Mukhdumeinjoyutaaru, jaggaakhulaagyunkhaaru|

The 'Darshan' of the face is indeed very beautiful but there lurks the danger of Maya. That is why the devotee always prays for the Lotus Feet. They are the symbol of pure eternal 'Bhakti'. Therefore, Hey Raghava! Leaving your Lotus Feet I can't love anybody else. Meera also sings a beautiful 'Pada' in the same tone. It is a very famous 'Bhajan' –

Jo tummtoddopiya, meintohnaahitoddu re,
Tori preetatoddi Krishna, kaunsangajoddu re|

'I shall never leave you', in this the 'I' becomes meaningful. In 'I love you', the 'I' contaminates or sullies the love but saying I will never leave you, signifies refuge or total surrender. Like our Ma Parvati tells the 'Saptarishis' that come what may, I cannot forsake the words of my Guru. Even if Lord Shiva also tells me to give up this persistence of marrying Him, I will not budge! I am totally and unconditionally surrendered to Shiva, this shows her firm faith in the words of the Guru. Therefore, my dear youngsters, learn to say 'I "live" you'! 'Hey Buddha Purusha! May I 'live' you, may I cover myself with you! A very dear poet of Hindi, Dushyanta Kumar, who left us very early says –

Jisseymeinodhatabichatahoon,
WohiGhazal meinaapkosunatahoon|

I cover myself up with my Ghazal. I use it as my bed sheet. For me my Ghazal is my food, my drink and I live my Ghazal. If you want any correction or amendment, then incorporate this much! I shall continue to express what I feel.

Elaborating on the different forms (Kaya) we all have, Lord Buddha says that the first is the 'Kama Kaya' which takes us into sense pleasures! I am not criticizing it, on the contrary I say enjoy to the fullest. Since you have heard the 'Manas' don't besiege your wisdom. Rest it is entirely up to you! I have never forced that leave this or don't do this! Since you have come to me, I offer you my wine! Just taste it once. That which was distilled and matured by my 'Dada', I am offering it to you all! Just taste it and after tasting it, that which harms you will fall off on its own and you shall experience a blissful eternal sense of fulfilment. I keep on telling the youth that in a year just give me nine days out of three sixty five and my 'Vyaaspeetha' promises to give you a new life in return.

So coming back to the sutras of 'Tathagata the Buddha' the first is the 'Kama Kaya' which is necessary. There is nothing wrong. Goswamiji has vehemently sung its praises.

Baddeybhagmanushatanapaawa|

Sur durlabha sab granthanigaawa||

To get a human birth in itself is the greatest fortune. Be joyous and enjoy being mindful of your lineage, limits, your wisdom and the words of the great sages and saints of our country. There is nectar (Amrit) in heaven, at least we have got the honour of the comparison with it. But is there any nectar there, I wouldn't know! If at all there is, it is here on earth in the form of the 'Kathamrita'. This is neither in heaven nor anywhere else. It is only available here. At times my Tulsiji seems to be a rationalist; outwardly he appears to be an atheist but internally he is very revolutionary. He says that I have indeed heard about nectar but till date nobody has even given me a sip of it! People talk about it but unfortunately don't offer it! Goswamiji says that to my knowledge, it is only here on earth in the form of the 'Kathamrita'. Many people advise me that Babu! Why don't you make people promise in the 'Katha' by raising their hands and pledging that they will give up drinking, smoking or leave this or leave that! Yes, I do ask you all to give up and that is give up your jealousy or envy, give up your hatred, give up your abuse or disparaging. I have been saying this very forcefully and from a very long time! In front of these the other vices are insignificant. You don't need these things at all yet you keep on indulging in them. Please

give up the reviling filled look from your eyes! This human body is the biggest gift the Almighty has given us and greater is that we are all blessed with eyes. He has sent us with this invaluable gift to this beautiful planet. He has made us two legged from four, which is again a great boon. Therefore just to give up the vices, or overcoming the shortcomings in indeed good but the sole purpose is to make you drink the 'Katha Rasa' and after that all these will automatically fall apart. What is there in the wine? There is this beautiful couplet of Raj Kaushik;

Kabhi roti kabhihanstikabhilagtisharaabisi|
Mohabbatjissmeyrahatihaiwohaankheinaurhotihain|

Don't stare at us with such drunken eyes because our religion forbids us from drinking. But these eyes are filled with love. The physical body is necessary but most important is the right discrimination or wisdom.

The second form the Buddha talks about is the 'Dharma Kaya'. Along with the 'Kama Kaya' there has to be 'Dharma' i.e. truth, love and compassion. The third form talked about is the 'Nirvana Kaya' or the 'Moksha Kaya'. 'Talgajarda' would like to add one more to this and that is the 'Prema Kaya' or the 'Premadeha'. Like Jesus had the 'Premadeha', Chaitanya Mahaprabhu had it. I am submitting that Lord Shiva has a form and in that with the 'Kama Kaya' He engages in the pleasure potency. And that is;

Karahinbibidhabidhibhogabilaasa|

GananhasametabasahinKailaasa||

Therefore, with Lord Shiva or Mahesha, He has these three compulsorily attached to Him. Mahadeva and Mahesha are more or less synonymous. He has these three forms of Shambhu, Shankar and Shiva which we consider as one form. He enjoys like us, gets married and is astride the bull. He engages in the little bit of the worldly banter like we all do between husband and wife. These are all the divine past times of Lord Shiva or Mahesha whatever we may call Him. The second form of Lord Shiva is the 'Aadhidaivik' wherein he assumes the form of the 'Devas' and becomes the 'Mahadeva'. He is the Lord of all the 'Devas'. The 'Vyaaspeetha' thinks that this is the 'Daivik' form of Lord Mahesha. And the third form of Mahesha is His spiritual form.

AatmatwamGirijamatihi
sahacharahapraanahashareeramgriham|

Poojatevishayopabhogarachana
nidrasamaadhistithihi||

His spiritual form is that He is our soul (Aatman). When we see His physical form like ours then that is His worldly form. Living in the world yet always being in a state of Samadhi is His spiritual form. In the 'Ramcharitmanas' the word 'Samadhi' appears nine times. Out of these five times it points towards Lord Shiva. Twice it indicates Sri Narada. I even mentioned this recently at 'Senjal' that I have included the 'Yoga Sutra' also because there is a 'Nirvikalpa Samadhi' of the 'KabirPantha' there.

Sankarsahajasaroopasamhaara|

Laagi Samadhi akhandaapaara||

There is a reference of the 'Sahaja Samadhi'. There is the reference of all the different types of 'Samadhis' in the 'Manas'. But one 'Samadhi' is very beautiful and i.e. –

Sithilsamajaneha Samadhi|

DekhidasachupaSaaradsaadhi||

Goswamiji discovers or blesses us with another form of 'Samadhi' known as the 'Prema-Samadhi' or the 'Sneha-Samadhi'. In the 'Manas' we see that the 'Samadhi' is broken by two ways. The 'Samadhi' of Lord Shiva is disrupted by the arrow fired by 'Kama'. His concentration was disturbed a bit by it. And the second is when Sri Bharat and the entire entourage is immersed in the emotional fervour of Divine Love or immersed in the 'Sneha Samadhi' then seeing this Sharada, who is the speaker here becomes quiet and still. Yesterday I had said that Ma Saraswati is a singer, speaker or she represents the 'Vaani'. So, here she becomes quiet lest her words would disturb this 'Prema-Samadhi'. The 'Samadhi' gets disturbed either by the arrow flung by Kama or by the words of the people. When people begin venerating you or praising you no end then even many a great ones get dislodged from their high perch of meditation thinking, O'I am this great! But here we see that Ma Sharada becomes silent realizing that speaking at this juncture will not be correct. So nine times the reference of the 'Samadhi' is done by Pujyapada in the 'Manas' and five out nine, Lord Mahadeva is in the centre of it. So this is His spiritual form. When He has to get married, He takes on the physical form, when He comes in aid of the celestial deities, He assumes the heavenly or the Godly form and the spiritual form is

that of the Supreme personality of Divinity. 'PrabhumpaanaathamvibhumVishwanaatham'.

So these were the 'Aadhidaivik, Aadhidaivik and the Aadhyatmik' form of Lord Shiva. The three abodes of Lord Mahadeva are Shankar, Shambhu and Shiva. Though, the Shiva consciousness is all pervading. There is no empty space where Shiva or the Divine is absent. 'SarvamkhaluiddamBramha'. But still, we shall talk mainly about the three most prominent of His abodes. His permanent residence so to say is 'Kailash' or the Himalayas. This is permanent address. The second is 'Kaashi' where He resides as 'Vishwanath' and I feel proud when I say this that the third address is 'Somnath'. Though, in the stotra 'SaurashtreySomnaatham cha' comes first. But his principal place of residence is undoubtedly 'Kailash' then may be for a few days to see around He must be coming down to 'Kaashi'. But when He comes to 'Kaashi', He gets fed up with the filth and garbage strewn all around. Closing His nose to avoid the stench He runs to the vast openness of Gujarat where He stays as 'Somnaath' in 'Saurashtra'. Here there is no dirtiness, no stench and with the roaring sea on one side, He relaxes for some time. Come, let us recite a couple of 'Shlokas' of the 'Rudrashtaka' and perform Lord Somnaath'sabhisheka. We are moving closer to the 'Shivaratri'. This is the journey of the 'Shivaratri'. Yaar! I have left 'Girnaar' and come to Gwalior! Otherwise, I am mostly at Girnara during these days. But Now I am here!

NirakaarOmkaarmoolamtureeyam|

GiragyaanagoteetameeshamGireesham||

KaraalamMahakaalKaalamkripaalam|

Gunagaarsansaarpaaramnatoaham||

Therefore the three abodes of my Mahadeva are, 'Kailash, Kaashi and Somnaath'. And Shiva represents singing, playing a musical instrument and dance. Mahesha sings. He sings beautifully. In fact the use of any adjective for Him is in a way an insult. When Mahadeva will sing, it is just the ultimate and after that there is nothing more to hear! Proof! 'GaavatasantataShambhuBhawani'. So, He is a singer. He is the best dancer in this entire creation. No one can compare to His expertise in playing the musical instruments. So, Lord Mahesha has complete authority in all the three fields of performing arts. He

plays the 'Dumroo', the 'RudraVeena' etc. He writes the grammar of all the languages of the world. My Mahadevafirst creates, then sustaining it like the father and finally shaking it up with His 'Taandava' or in other words dissolution. He does all the three! Three female potencies are attached to Mahesha. The first is 'Uma' who is the eternal consort. The second is the Ganges and the third is what He uttered i.e. my 'ManasMaiya' or the 'Ramcharitmanas'. So these three female divine potencies are attached to Him. Lord Shiva in a sense has all the three 'Gunas' and is also beyond the realm of these attributes. Lord Mahesha is the only one who has been venerated individually by all the four Vedas, namely, Rig, Yajur, Saam and Atharva'. And when the Vedas venerate Him, it is the ultimate, there is nothing beyond that! Lord Mahadeva creates with the 'Rajoguna' because without it, creation is impossible. It is the most important attribute in the creation. With the 'Sattvaguna' He sustains. The father figure has to be 'Sattvaguni' for a proper maintenance. That is why we refer to Lord Vishnu as the one who sustains and He is supposed to be 'Sattvapradhaan Deva'. And without the 'Tamoguna' you cannot dissolve and that is the reason Lord Mahadeva represents the 'Ahankaar' or the ego of the entire creation. Thus, with the help of these three 'Gunas', He performs the creation, purification or cleansing and cessation. He is attached to these and at the same time is even detached from them.

Agunaamaanamaatupituheena|
Udaaseenasabasansayacheena||

He is 'Nirguna' or beyond the realm of the 'Gunas' (Gunateeta). These three are also joined with Him. Lord Shiva is 'Trilochana', He has three eyes. Then, 'Trayashoolanirmoolannamshoolpaannim', He holds the 'Trident' in His hand. He is present in all the three 'Lokas', 'Swargaloka, Mrityaloka is His permanent abode and in the Pataaloka also.' My Goswamiji says that it is only my Mahadeva who is the 'Tribhuvana Guru'. He is the spiritual master of all the three 'Bhuvanas'. He is the embodiment of truth, love and compassion. In Tagore's words, He is the 'Satyam ShivamSundaram'. 'Pashuyoni, Bhootyoni and the Manushyayoni' all three encircle Him. 'Nandi, Lion all fall in the animal kingdom. 'Veerbhadr, Ganas, Shringi, Bhringi are all ghosts and Upamanyu,

Pushpadanta, Markandeyaetc all take the 'Shivalingam' in their arms and dance. Lord Shiva belongs to one and all. Mahesha is the 'SarvalokMaheshwara'.

There are three nights attached to Lord Shiva. They are the 'Kaalratri, Maharatri and Moharatri'. Moharatri is the 'Janmashthami'. Please keep in mind that 'Krishna Janmashthami' is the 'Moharatri'. The one who attracted the entire creation and who mesmerized the 'Tribhuvana' the Supreme, Almighty, Brammha, is Sri Krishna that is why it is called the 'Moharatri'. Or in other words, He mesmerized all the sentries and the people of Mathura at His birth and quietly slipped away without anybody knowing or seeing. That is why it is called the Moharatri. The sole witness of this entire game plan was Mahadeva who knew that the Almighty has come down in this form. The entire world was in deep sleep. Please remember that when Lord Krishna was born, everybody was asleep because 'Moha' will put everyone to sleep. Ma Devaki and Father Vasudeva knew and were a part of this 'Leela' but the rest were all asleep. But I feel very happy in saying this that an eye witness to this entire episode was my 'Mahadeva'. Because He knew as to who is going to come! At Nandgaon, Mata Yashoda and Nanda Baba were also asleep. When the 'Brammha' arrived they woke up and the rest were in a delusion. So 'Janmashthami is Moharatri'. It is very extraordinary in nature!

The 'Maharatri' itself is the 'Shivaratri'. That is why we say 'Mahashivaratri'. Please keep this in mind my dear youngsters that every 'Krishna PakshaChaudasa' every month is 'Shivaratri'. Then the third is the 'Kaalratri'. 'Kaalraatinisicharakulakeri'. Tulsiji mentions about this also that this is the 'Krishna PakshaChaudasa' of the 'Aashwin' month, and in Gujarati we call it the 'KaaliChaudasa' or the 'Kaalratri'. The principal awakened consciousness in all the three is Lord Shankar or Mahesha. So we are calling upon such a Lord Mahadeva!

Yesterday, in the main text we all venerated the 'RamnaamMaharaj' and sang the glories of the Divine name. Then Goswamiji goes on to explain the entire tradition or lineage of the 'Ramcharitmanas'. As such, the line that we have taken up, 'RachiMahesanijamanasraakha' means that Lord Mahesha created it and then kept it in His mind. Tulsiji

created a beautiful allegory there. Like we see the 'Mansarovar' in the Himalayas, similarly, this too is a 'Manas-sar'. Every 'Sarovar' or lake shall mostly have four 'Ghats' or banks. Though, in the 'Mansarovar' we have not seen any 'Ghats'. If it would have been with India then at least I could have requested the government to make the 'Ghats' there. But, 'Lamahon ne khataakeethi, sadiyon ne sajapaayi'. Some decisions were taken in haste and the result or punishment is being faced by us till today. It is such a pity that our 'Kailash' is today under someone else! So the mistake of a few moments has resulted in this punishment or suffering for us for decades or centuries.

Ussraazkokyajaanneysaahilketamashaai,
Humdneydoobkejaanahaisaagarerigeharaai|
We had to drown into it to fathom the depths. 'Shoonya' Paalanpuri has been a very accomplished poet of a stature.

Ammeytohsamandaroollechyocheyppara|
Tammeyfaktachhabchhabiyankeendhanchheykinarrey|
Mallichheyammonneyjagahmotiyonma,
Tammonneyfakatbudbudaollakhyachhey|

•
Chhunshoonyaenabhool O' astittvanaKhuda,
Tutohhashheykekempunnhuntohzaroorchun|

Whether you exist or not, I can't say but I am there for sure! Whether 'Khuda' is there, we don't know but the 'Banda' is there! This is the high handedness of the poet! What I mean to say is that we Indians can say that there should be 'Ghats' made on the banks of the 'Mansarovar'. Then each 'Ghat' should be named. The first one is called the 'KailashGhat' where Lord Shiva and Ma Parvati are seated. The second 'Ghat' is where Sri Yagyavalkaji and Sri Bharadwaji are seated. On the third 'Ghat' Baba Kaagbhusundi and Sri Garuda are seated and on the fourth my BabajiGoswamiji is seated along with the sadhus and saints. Thus these four ghats are made namely, Gyaanghat, Karmaghat, Upaasanaghat and the SharnagatiGhat'. Tulsiji writes that Lord Mahadeva gave this 'Katha' to Baba

Kaagbhusundi. Bhusundiji narrated it to Sri Garuda and this vibrant tradition went on. Then Sri YagyavalkajiMaharaj got it at 'TeertharajPrayaag' on the earth where he narrated it to Sri BharadwajiMaharaj. Then Tulsiji was given by His Guru at 'Sukarkhet' in the 'VaraahaKshetra'. I wasn't mature then and because of my childishness I could not follow it. But my Guru was very benevolent and he kept on repeating it again and again for me and then I could assimilate a little bit. At that very moment I decided that I shall put it in my words. Why? So that my mind can be tutored by this exercise! Then Goswamiji says that he went ahead and wrote it. When in the 'Tretayuga' Lord Rama had incarnated at the 'Ayodhyadhama' and the entire almanac had become favourable like 'Joga, lagana, graha, baar and tithi' all were aligned favourably in an auspicious conjugation. Exactly the same 'Joga' or alignment occurred in 'Samvat' 1631 on the day of 'Ramnavami'. On that day, the 'Ramcharitmanas' came into existence.

Tulsiji started the narration of the 'Katha' from the 'Ghat of Sharnagati'. Once, during the auspicious occasion of the 'Mahakumbha' at 'TeertharajPrayaag' all the rishis, munis, sadhu samaj and the saints gathered. Sri Yagyavalkaji was staying at Sri Bharadwajashram. One month 'Kalpavaas' got over and the great Muni Yagyavalkaji begged to leave and at that time Sri BharadwajiMaharaj fell at his feet and stopped him from going. He said that his mind is plagued with some doubts and queries. Maharaj! There is such glory and power of the 'Ramnaam', but what is this Rama consciousness? Being wise and very discerning, the learned sage just smiled at this query and said that 'Maharaj! You are already aware about the divinity of the Lord. But by asking a question like an ignorant fool you want to hear the 'Ramkatha' from me. So be it! The query was about Sri Rama but the learned sage, Yagyavalkaji began his narration with the 'Shiva Katha'.

There are three nights that are associated with Lord Shiva, Yes! They are; 'The Kaalratri, Maharatri and the Moharatri'. The 'Janmashthami' is called the 'Moharatri'. The Supreme personality of Godhead, who enthralled the entire creation incarnated on this night so it is called the 'Moharatri'. The 'Maharatri' is the 'Shivaratri'. That is why we say, 'Mahashivaratri'. And the third is the 'Kaalratri'. The 'Krishna PakshaChaudasa' in the month of 'Aashwin' which we Gujaratis call it as the 'KaaliChaudasa'. This is the 'Kaalratri'. The principal awakened consciousness in all these three nights is Lord Mahesha or Shankar!

Greatest of the greatest, if there is any consciousness, then that is Shiva

Baap! 'Manas – Mahesha' which has been the focus of our principal discussion and keeping it as our main topic of discussion we are trying to have a very healthy dialogue about the glory of Lord Mahesha. Let us start today's 'Katha' with a Mantra. The 'Vyaaspeetha' would like that we recite parts of it one by one and after hearing it with a happy state of mind you too pitch in with your response.

Mahattam tavaha makaarota uchhyathey pukaaro hey aatmika,
Sharanoppanna trayam aksharaha Mahesha iti uchhyathey||

The commentator is defining the sacred word 'Mahesha'. Like, yesterday we were discussing that there are three distinct flows or currents of 'Mahesha' namely 'Shambhu, Shankar and Shiva. Though, He is even addressed as Rudra or Hara. There are many different names. Here, in the 'Shabdabrammha Mahesha' there are three letters. The scholars of Sanskrit give their own interpretation about it. It really enthralls us when they say that the word 'Mahesha' comprises of the 'M-kaar, Ha-kaar and the Sha-kaar'. The first letter 'M' indicates that it is the greatest essence known in this creation. The theory can change. According to the time, place, and the person the correction should be done. Only these three things cannot be altered and they are truth, love and compassion. Gandhi Babu did not treat the truth as a principle; instead he made it his experience. Jesus Christ or Chaitanyadeva did not treat love to be an axiom but they realized love. Paighambar Mohammad Sahib did not treat compassion or 'Rahamat' as any doctrine, he lived it.

Therefore, as a principle in 'Bhagwan Mahesha' the 'Ma-kaar' is not just used here simply. In the eyes of evolved and the realization of the 'Buddha Purusha' the 'Ma-kaar' of 'Mahesha' has been pronounced here. This is the greatest essential element in the creation. There is nothing beyond this. Yes! The 'Shiva Consciousness' is above all. Lord Rama and Krishna are incarnations but Shiva is not. Shiva is without any attributes 'Nirguna' and formless 'Niraakaar'. Shiva is 'Shoonya'! Shiva is the whole or complete. An Avatar comes and on completion of the purpose, also returns back. Shiva is that consciousness, for which the 'Geetakaar Yogeshwara' says 'Yasmingata na nivartanti bhooyaha', there is such a place from where there is no return. Shiva is that energy or consciousness. Say, if a man somehow climbs atop the Mount Kailash then where will he go from there? There is no place beyond it! And there is no need also to go any further. Therefore the greatest of the greatest element is 'Shiva'. I recite the 'Ramkatha' and I eat the 'Roti' given by Rama, most certainly and Rama is everything for me. But still I would like to say that Shiva recited the 'Ramkatha' but ultimately, Sri Rama had to install the Shiva-Linga. When on seeing that suitable and beautiful spot where the 'Setubandha' was built, Sri Rama had this virtuous desire to install Lord Shiva on that spot. This goes to prove that Shiva is the greatest consciousness. I am trying to talk on the 'Mahesha' aspect of this consciousness. Otherwise, normally, the songs of the 'Groom' are sung! It is very common custom. The 'Vyaaspeetha' does not do any such thing. It is not in its nature. The nature of the 'Vyaaspeetha' is to place or say anything with experience and not to unnecessarily exaggerate anything. No undervalue or no overvalue! Only present the correct facts with the feeling of a mere witness and that too unprejudiced.

So, in order to explain the Rama consciousness, one needs to discuss about Sri Rama only. But the greatest of all is the 'Shiva Tattva'. That is why Sri Yagyavalkaji Maharaj began with the 'Shiva Katha' before narrating the 'Ramkatha'. My 'Vyaaspeetha' has spoken about the 'Shiva Tattva' many a times in the past. Because this is period of 'Shivaratri' and we are moving towards it, that is why, I chose to talk on the glory of Lord Mahesha. Therefore, the commentators say that greatest element in the entire creation is the 'Ma-kaar'. 'Mahesha Shabdabrammha' is made out of three 'Akshara Brammhas'. Out of these, the learned sage says the 'Ma-Kaar' is the greatest. Then comes, 'Hey' which is one and a quarter letter! 'Hey' is the word for the 'Pukaar' it is the soul of this calling! When we say, Hey Hari! Hey Govinda! Hey Gopala! Or Hey Allah! Either with deep devotional fervour

or just like that, what difference does it make. It indicates the 'Pukaar' or calling Him!

Kaabbey se butquaddey se kabhi bazmmey jaam se,
Aawaz de raha hoon tumhey har makaam se|

My 'Goswamiji' in the 'Vinayapatrika' when he talks about the feeling of the 'Pukaar', then its very soul is 'Hey'. Without the usage of 'Hey' the 'Pukaar' is lifeless! Even if you say 'Allah' it is great but when you utter 'Ya Allah! Ya Khuda' with a great emotional fervour then it becomes vibrant with the energy of the 'Pukaar' or calling. You utter 'Mahadeva-Mahadeva' it is great but the moment you say 'Harahara Mahadeva' it seems to have come to life! 'Pujiyapada Goswamiji' in the 'Vinayapatrika' whenever is writing with the feeling of 'Pukaar' or calling, it begins with the letter 'Hey'. 'Hey Hari! Hey Hari! Hey Hari Hey Hari! Hey Hari!' Soordasji Maharaj used to begin with 'Hey Govinda! Hey Gopala!' These great poet saints have used the 'Ha-Kaar' as 'Hey' being the soul of their calling upon the Divine. Even Gandhi Babu used to say, 'Hey Rama!' Dying, his last words were also his final soulful call, 'Hey Rama!' His 'Pukaar' is vibrant and soulful. That is why; when I did the 'Katha' at his 'Samadhi' I had said that no one is sleeping here in this 'Samadhi'. My realization says that at the 'Rajghat' Gandhi is still wide awake and watching with a heavy heart all that is going on in his country. When your call is soulful, mind you it reaches! 'Hey' forms the soul. And some words are so powerful that when you utter them, some parts of the body automatically align with that feeling or emotion. The moment you say 'Hey' then mostly your hands go up denoting surrender!

From my Dada sometimes I used to hear, 'Hey Hari! Hey Govind! Hey Gopala! At times he would say, 'Gurudeva Samartha'. In fact, he would utter this more often. Sometimes also 'Hey Eeshwara!' I have not heard him say 'Hey Rama!' Either, 'Hey Eeshwara or Hey Prabhu!' There is no reason behind the usage. There was no problem that he had to call upon 'The Samartha!' 'Prabhu' is 'Samartha'. I generally say, 'Hey Hari!' but Dadaji would say 'Hey Prabhu! Hey Eeshwara!' These were his mantra like words. I feel so nice when these images come to mind and I hear these words ringing in my ears. You all are mine, which is why I am sharing all this with you otherwise it will become like a self praise! Self praise is reprehensible where as offering self in surrender (Aatmanivedan) is praiseworthy or commendable. In fact the 'Aatmanivedana' is the ultimate point in 'Bhakti'.

Shravannam keertanam Vishnoho
smarannam paadasevanam|
Archanam vandanam daasyam
sakkhyam aatmanivedanam||

When great souls or those who have attained enlightenment write about themselves then it is not at all self praise, on the contrary it is their offering or the self in surrender. Say the Autobiography of Mahatma Gandhi 'My experiments with Truth!' It is his self surrender or opening himself up to the world as he is! In it he admits that he has committed such and such mistakes. 'Yes!' 'Aatmanivedana' is a form of 'Bhakti'.

With this remembrance of my Dada, an incident comes to mind. If you allow me, then I shall say! Dada would never get annoyed with me or upset with me. Never! He never scolded me. He never even raised his eyebrows or twitched my ears. But my father when I was young and would say commit a mistake, he would reprimand me very lovingly and affectionately. And if he would scold or say anything in front of Dada, then my father used to get it from him for me! This is my experience. Once it so happened that the neighbouring farmer used to bring one seer of milk in a brass vessel. That day, my mother had got it. So the vessel had the milk in it. Instead of keeping it in the kitchen, she left it next to the water pot. Dadaji was doing his daily worship! It was early morning and my father asked me to bring that vessel. The life that we have lived in these small villages was truly the golden period of our life, Yaar! The material things were much less but life was very blissful. We used to have the large earthen pots to keep the water. Such pots we used to cut them into half. It used to be our 'Kunda' and when we used to wash hands and face; the water would go into it. When it would get filled up then we would take it outside and without disturbing or harming anybody would throw away that water in front of the house and it would flow into the drain. So he asked me do this work. By mistake, I thought that he is meaning that vessel which was lying there filled with milk. Morari Babu took it and threw it where the dirty water used to be thrown and my father noticed it. He got annoyed! He said that why has God given you eyes? He said this in an angry tone and Dada was doing the 'Manas Paath' inside. He looked from the corner of his eyes! My father said, just see! Instead of the water you have thrown the milk! You know it very well that the milk is for our consumption for the entire day! If any guest or relation comes, even that has to be managed

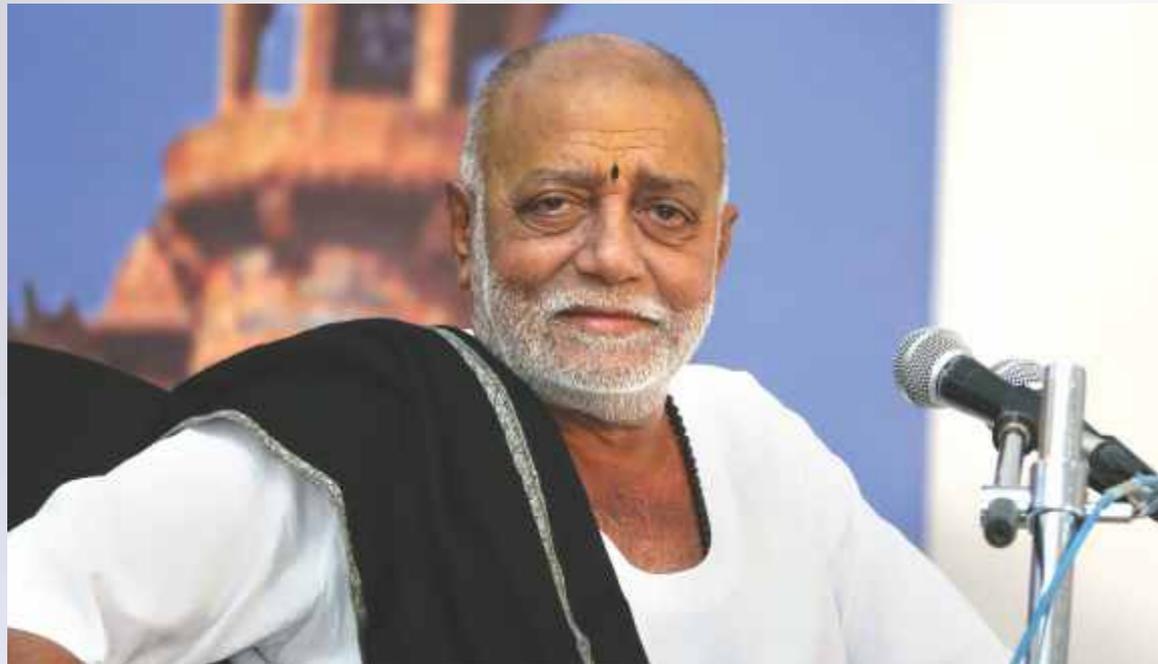
with that only. So what have you done? Now, it was my fault, so what could I say or do? So I just quietly kept standing with my head down. Seeing this Dada stopped the 'Paath' midway and got up. My father's name is 'Prabhudas'. He used to call him by his name. He said, 'Prabhudas!' My father replied, 'Yes!' 'Have you not heard that people pour water into the milk, instead this child has added milk to the water? Just respect and appreciate what he has done! In this way, he took my side to save me. In the villages it is very common that people would add water to the milk if it was short and this child has just done the opposite! For me, it was such a great message! May be since then I have learnt that go on adding milk to water. If the water doesn't become milk, no problems! At least the colour will become milky, Yaar! That is the reason I am going on singing, on and on! Recite the 'Chaupaais'. At least it will help in changing the colour of the society a little bit. The society cannot change into milk, it is impossible but at least the colour will change a wee bit!

So, 'Hey' is the soul of a fervent call to the Divine. The 'Ma-Kaar' represents the greatest consciousness. The commentator interprets it in this way that call on the greatest consciousness with 'Hey'. Don't call upon anything lower. Don't meddle with small things. If you want to call, then call upon the

greatest. That does not mean that, overlook the small but call upon the greatest. Whom to call? When you call from the core of your being then the call reaches and you get a response. The Divine hears without ears! The 'Manas' says;

Binu pada chalai sunai binu kaana|
Kara binu karama karai bidhi nana||

Therefore, the soulful call begins with 'Hey' and it is for the Supreme Reality, nothing smaller! Whether it is, 'Parama Satya or Parama Prema or Parama Karuna'. The calling is not with any aversion or any violent call. Any call for violence is never with any soul. The protector is far more powerful than the perpetrator of violence. 'Kill, usurp' are the calls of the weak. Arrey! If you had the capability then your words would have had the effect. What is the need of any weapon? Arrey Yaar! Your eyes would be enough to pierce! If there is the capacity then the eyes are very powerful! No need of any external things. So this call for killing or murder or usurping is a dead call on its own. Therefore, our call must be soulful and that too for the greatest! Our call should reach the ultimate reality. Now the question arises that why should we call upon the Divine? What do we want? Do we want any position? 'Nako!' Any fame? 'Nako!' Wealth? Not at all! Applause? No! Then why should we call upon the



Divine? Are we not capable enough on our own? Why do we need to 'Kisiki daadhi mein haath daallein'? But the last letter that is the 'Sha-Kaar' denotes the 'Sharanaagati' or total unconditional surrender. This call is for the surrender or seeking refuge of the greatest. I call upon you because I seek your refuge! Please grant me shelter at your lotus feet! I seek your lotus feet and not your face! I repeat my yesterday's submission the face creates attachment whereas the lotus feet bless us with the pure love!

In the 'Sunderkanda' of the 'Manas' we see that Ma Jaanki is calling upon the stars in the sky that come down as fire and burn me. I am unable to bear this separation from my Lord! Hearing this lament, Sri Hanuman couldn't bear it and instantly drops the Lord's ring from the top of the 'Ashoka' tree where he was hiding. Ma Jaanki feels that since I asked for fire, the 'Ashoka' has given me one. The brilliance was on the 'Mani' embedded in the ring and she immediately picks it up and then is utterly surprised to see the Lord's ring! She began to wonder as to how it came there. It cannot be created out of 'Maya'. Sri Rama is invincible so it can't be that He has been vanquished and it has come after the victory. So how did it come here? Sensing her plight, Sri Hanuman began reciting the 'Ramkatha'. Hearing it Ma Jaanki says that the one who is hiding and speaking so beautifully, why don't you appear in front of me? Instantly Sri Hanuman jumps down and seeing him, she turns away her face! Hanumanji interpreted it in a very positive manner that 'Ma! You have done the right thing! You have given this message to the world that the 'Katha' is what is important whereas looking at the speaker is not necessary!' So don't catch the person try to catch the message.

So, our call should be towards the greatest and that too for seeking the refuge. This is one interpretation of 'Mahesha'. Ask for the ultimate and nothing less. Take me into your refuge! Grant me asylum at your lotus feet, Baap! For, in them are all the four 'Dhaams', my 'Dharma, Artha, Kama and my Moksha'! Just give me a place at your Lotus Feet, O' Lord! This country has asked refuge of the greatest. Not asked for the crown but instead asked for the 'Paadukaji' or the 'Charanpeetha'. Never asked for the throne! Sri Bharat sidestepped the throne of 'Ayodhya' and chose the 'Charanpeetha' of the Lord!

So my dear listeners! For the refuge, it is essential that give a fervent call to the Divine! Let us not go on asking here and there. And there is no need to

wander when the doors of the greatest are open for us. Call, from wherever you are. You don't need to go to 'Haridwar' to call, however if you do, it is great. My 'Manas' says, 'Prema te pragat hoi mein jaana'. Call with love from wherever you are and He will manifest. This is the mantra of the 'Manas'. The question is of the manifestation. So He is right here now and for one and all, most certainly.

You must have heard that 'Birbal' at times used to say, 'Ya Allah! And some time 'Hey Paramatma'! This 'Hey Paramatma' was Birbal's call. One day Shahenshah Akbar asked him that do you try and combine all the religions. He replied that I don't do it; it just comes very naturally to me and I just utter it. Even the so called religious believers ask me that 'Bapu! Why do you at times say Allah karrey and not Eeshwar karrey?' I replied that I am sorry to say this but it seems that you are sick. Go and get yourself admitted in a good hospital in Mumbai! If you couldn't get cured at my mobile hospital, then you can't get cured anywhere else! I don't say it on purpose; it comes very naturally and on its own. And if I say it, then why should it bother you? Just imagine the shallowness of our minds that get upset or happy with such trivial matters!

So, keeping 'Manas – Mahesha' as our principal point of focus, we are discussing the glory or greatness of Lord Mahesha. One person has asked, 'I have reached the stage of 'Ajapa' with my Guru mantra. One 'Mala' has come down. But my Guru 'Bhai' told me that the Guru Mantra can only be done on the rosary and not 'Ajapa'. It will be an offence. The 'Ajapa' is only for 'Ram-Ram'. On my tongue only my Guru mantra flows all the time. My Guru is not there in his physical form. I hope that I am not committing any offence out of ignorance. Bapu! Kindly enlighten me!' Since you have asked me then firstly I welcome whatever you Guru 'Bhai' has said but my personal opinion is that whether it is your 'Guru Mantra' or 'Ram-Ram' if you have reached the stage of the 'Ajapa' then it is immaterial for what mantra it is. You are free to chant whatever comes to you naturally. It is no offence to your Guru at all! Your Guru 'Bhai' might get annoyed but not your Guru. Any mantra if the stage of 'Ajapa' has been attained, I most heartily welcome it. It is a very good state to be in. It is not necessary that only the Divine name will become 'Ajapa'. Even though if there are any rules or dos and don'ts then in this 'Kaliyuga' the saints have given us a lot of freedom. The mantra has been also upturned to facilitate its practice easily. Since the question is to my 'Vyasaapeetha', I offer

total freedom. Even the Guru mantra can become 'Ajapa', welcome!

Another question! 'Bapu! Can we eat at our daughters place or not? If we don't then the daughter gets annoyed that you differentiate between the son and daughter. Who is right? My daughter says that you listen to Bapu and talk about decadent issues!' Your daughter is wiser than you! I welcome this daughter and I would like to add that of course, you can and must eat at your daughter's place. Who has taught you all these silly things? Food is insignificant. To break someone's heart is not accepted at all! Please don't hurt anyone. What is all this that one should not eat at the daughter's place. It is utmost stupidity, if you ask me! If you believe that you should only give the daughter then after eating very discreetly give her five times of the value that you have eaten. The food you will eat through your mouth and via the throat it will go in. Then, since your throat has been filled up you decorate her with a necklace! This you don't want to do and want to hold on to dead useless things. Come out of all this. Though as a thought, it is still alright but if the daughter gets hurt, it is not acceptable.

So, at 'Teertharaj Prayaag', Sri Yagyavalkaji Maharaj, on the query of Sri Bharadwaji about Sri Rama is narrating the 'Shiva Katha' to him. He says that in one 'Treta Yuga', Lord Mahesha along with Mata Sati, the daughter of 'Daksha Prajapati' goes to Sri Kumbhaja ashram to hear the 'Ramkatha'. The sage was verily pleased seeing the Divinity at his ashram. He worshipped them. Lord Shiva understood this correctly that the sage is so humble that instead of my worshipping him, he has worshipped me. He is so humble that as the listener I should respect and worship him and he is doing the vice versa. But Sati, the daughter of Daksha misunderstood the humility of the sage. Oh! He has begun worshipping us right in the beginning, what will he narrate the 'Katha'? And after all, who is born out of a pot, how can he possibly fathom the depths of the 'Katha'? Sati misinterpreted the humility of the sage. My dear brothers and sisters, if someone respects you then please don't accept it to be your right, instead consider it to be the other person's greatness and humility. Shiva heard the 'Katha' with glee and an open mind. In the name of the listeners, Goswamiji does not mention Sati. Though she was there but she did not listen to the 'Katha'. At times, we all are also sitting in the 'Katha' but how much do we listen? Even if we listen, we interpret to suit our motives. Either we miss the point or while hearing are busy doing so many other things! If you have come to

listen then please listen attentively and gleefully.

Lord Mahadeva tells Kumbhaja Rishi that Baba! You have so graciously narrated the 'Ramkatha' to us. It is our humble duty to offer some fruits and flowers at your lotus feet. What service can we offer you? To this the learned sage replied that if you are keen to give me something then please give me the boon of 'Bhakti'. Mahadeva leaves for 'Kailash' along with the daughter of 'Daksha' Mata Sati. Because the time frame was of a 'Treta Yuga' in some 'Kalpa' and the divine play of Lord Rama was also going on at that time. It was the period of the exile. Ma Jaanki had been abducted and the Lord, enacting His human role to perfection was wandering in the forest lamenting and looking for Ma Sita. The omniscient Lord Mahesha immediately understood everything. On seeing Sri Rama and thinking that if He goes closer, it might obstruct the divine play or the 'Leela', He offered His respects from afar by saying, 'Hey Satchiddananda! Hey Jagapaavan! Please accept my pranams!' Seeing this, Sati's mind got working that how can this person be the Divine or 'Brammha'? Lord Shiva could read her mind and said, 'Devi! Due to your nature, this doubt has arisen in your mind. Please do not raise any questions about the Divine. Believe me! Let me tell you that He is the supreme reality who is the focus of the meditation of great sages and ascetics. He is Lord Rama! He is enacting the human role in the 'Leela'. He is the Divine Lord. He is the absolute and self-willed. Devi! Trust me without any doubt whatsoever. Tulsiji, once again uses the word 'Mahesa' here and says –

Laag na urr upadesa jadapi kaheu Siva baar bahu|
Bolley bihansi Mahesa Hari maya balu jaani jiya||

Lord Shiva tried again and again to explain it to His wife that He is that very Lord whose 'Katha' was narrated to us by Sri Kumbhaja Rishi. He is my 'Ishta' the Divine Himself! But Sati was unmoved by this discourse. He repeatedly tried to explain it to her but she did not listen. On seeing this, he smiled wryly thinking about the power of the Lord's bewitching 'Maya' and how powerful it is. I always say this while talking about this topic that in your family, even after your sincere efforts if someone doesn't listen then don't argue or be insistent, just smile and leave it to God. What a great reconciliation and reassurance this topic of the 'Manas' gives us! Lord Shiva tells Sati that in spite of repeatedly trying to explain, still if your doubt persists then it indicates that destiny or fate is not in your favour. In that case, you yourself go and test Him! Please be very careful and very intelligently try to ascertain whether He is 'Brammha' or you are having a

'Brhama'! The intellect always believes in the test whereas the 'Bhakti' always believes in patience. The path of devotion is of waiting patiently and the path of the intellect is to test urgently. Being inclined towards her intellect, Sati agrees immediately.

Lord Shiva goes and sits under the shade of a tree. He thinks that whatever the Divine has willed has to happen. Why should I unnecessarily think or worry about it. Thinking thus, Lord Shiva began repeating the 'Harinaam Japa'. This is something to learn for all of us. If your wife doesn't listen, try sincerely and honestly to explain her. If still she does not listen then just smilingly lighten the mood, don't enter into an argument. As the Divine wills, so it shall be! Sit down and seek the refuge of the Divine! This is a very big adjustment or solution for all of us. Sati goes to test Sri Rama by taking Ma Sita's form. My dear brothers and sisters! The form can be changed but what about the nature or character? The outward form is varied but the inward nature is fixed. 'Roopa' is external but the 'Swaroopa' is internal. The 'Roopa' can be unconscious but the 'Swaroopa' is ever conscious and alert as a witness. So Sati became the duplicate Sita. As she appeared before Sri Rama, He offered His pranams because He immediately knew that she is Sati. Why are you roaming all alone in the forest? Where is my father, Lord Shiva? She got caught! She turned back to run but saw 'Rama-Lakhana-Sita' coming from the directions. She got amazed at what she saw and sat down with her head reeling. Lord Rama created His 'Aishwarya' all around and Sati was dumbstruck by it. She thinks, what is all this? She could not take it anymore and ran to Lord Shiva.

Seeing her dazed state, Lord Shiva enquires whether she is well? Now are you certain that He is the Divine? Now she lies in front of the Lord. When a person commits a mistake then in order to hide it, he goes on committing innumerable mistakes. This is the rule. Sati says that she did not do any test. On hearing this Lord Shiva saw everything whatever had happened but kept quiet. This is the humility and modesty. Instantly He decided that Sati had assumed the form of Sita and Sita is my mother. Therefore, now I cannot have any worldly relation with her. Lord Shiva took this vow (Shivasankalpa). On reaching 'Kailash' He spread

the prayer mat outside and sat down to meditate. Instantly, He was lost in a state of a deep 'Samadhi'. Sati understood that she has been forsaken. Mahadeva was in 'Samadhi' for eighty seven thousand years and came down to the lower plane after that. In this interim period Sati was helpless and cried her heart out. She repented at her folly but nothing could be done now. When Lord Shiva opened His eyes, He first said 'Rama-Rama' and Sati realizing that the Lord is now awake goes to Him and she is seated in front. Seeing her pitiable state, Lord Shiva felt bad and began narrating various 'Rasprada Kathas'. In between, Sati's father became the 'Prajapati Nayaka' and to celebrate it, he arranged for a great 'Yaaga' to be performed. He invited everyone excepting 'Bramha, Vishnu and Mahesha'. The 'Devas' were all going in their 'Vimanas' and Sati enquires about it. Lord Shiva tells her the entire background and because of Him, even she has not been invited. On hearing this, Sati persists that she will go to her father's place. She said the daughter to her father, a disciple to his Guru and a friend to his friend can go without any invitation. But Lord Shiva said that wherever there is opposition, going will not prove fruitful. But Sati was very insistent. She goes to her father's 'Yaaga' and faces insult. There was no place for Lord Shiva there. She became furious and jumped into the sacrificial sacred fire and burnt herself. While leaving the body she prays that even in her next birth she wants to marry Lord Shiva!

She is born at the kingdom of Nagadhiraj Himalaya as 'Parvati' or 'Shailaja' in the household of 'Shail'. The intellect got transformed into faith (Shraddha). The daughter of 'Himalaya' means unshakeable faith. The daughter began to grow. On hearing this Devarishi Narada comes to the Himalayan kingdom. He performed the 'Naamkarana' ceremony and described the attributes of her would be husband. They were all applicable to Shankar. The parents were a bit unhappy on hearing this. But Parvati understood that the description given by Munivara Narada is of Lord Shiva only. She was overjoyed. Narada said for this, you will have to perform 'Tapas' and you will get Lord Shiva. She decides to go and perform severe 'Tapasya'. Her efforts bore fruit and the celestial voice reassured her. 'Hey Parvati! Now when you father

The greatest of the greatest consciousness or 'Tattva' if any, it is 'Shiva'. I am the singer of the 'Ramkatha' and I eat the 'Roti' of Rama, for sure. Rama is everything for me! Even then I would like to add that Shiva recited the 'Ramkatha' but Rama had to install 'Shiva', yes! Undoubtedly, Shiva recites the 'Ramkatha'. On seeing that sacred spot where the 'Setubandha' was erected, The Lord thought at this auspicious place, Lord Shiva needs to be installed and He goes to install Lord Rameshwara there. In a sense, this proves that Shiva is the greatest of the greatest.

comes to call you, go home. You will get Mahadeva most certainly!

After narrating the story about Ma Parvati, Tulsiji turns us towards Lord Shiva. After Sati's immolation, Lord Shiva became a wandering minstrel. Once he sat down to meditate. Being pleased with the penance that Lord Shiva undertook, Lord Rama appeared before Him and woke Him up. He says, Mahadeva! Today, I have come to ask for a boon from you. On Narada's instructions, Parvati has done severe penance and I have already blessed her that she will get you. Now please go and accept her as your wife. She is no more Sati; she has become 'Parvati'. From intellect, she has matured into faith. Mahadeva agrees! In this period 'Taarakasura' demon began tormenting the 'Devas'. When Lord Shiva gets married and He has a son, only he can kill this ferocious demon. The selfish 'Devas' come to appease Lord Shiva. Mahadeva consented for the marriage and the marriage procession was being readied. No one bothered to go and look after the groom; they got busy with their own selves. Baba was sitting all alone. His 'Ganas' came and began scolding Him. You are truly very 'Bhola'! These selfish 'Devas' came to appease you and you immediately agreed to get married. So much of preparation needs to be done for marriage, how will you manage that? Baba replied, 'Make my matted locks my crown. Make the snakes my ornaments. Tie around the deer skin around my waist.

Lord Shiva was made up and his makeup was that of an 'Avadhoot'. Seeing this, the 'Devas' started making fun of Him. Lord Shankar summoned His 'Ganas' and said that I am getting married and these people are making fun of me. Just because our numbers are less! Go, and spread the world in all the crematoriums in the world and go and wake them up with the 'Sabar Mantra' and ask them to come along with their full family. Hordes and hordes of ghosts and spirits gathered there to form a part of Lord Shiva's marriage party. There was a little difference in the language of those who came. The ones from India used to say, Hara-Hara' and those from abroad would say, 'Hai! Hai!' But the ghosts and spirits from across the world came and gathered there.

Maharani 'Maina' arranged a golden 'Aarti'. As she went to perform the 'Aarti', the 'Aarti' fell from her hands and she fainted. The bridesmaids carried her to the inner quarters. Sri Narada arrives at the scene. He said, Maharani! I know that you are annoyed with me. But kindly listen! The one who is standing at your door step is none other but Lord Mahadeva. And this

daughter of yours is the mother of this entire creation, the Divine Mother Jagdamba! After this clarification from Narada, a devotional fervour spread all around the Himalayan Kingdom and the people began seeing Shiva and Parvati with respect and a new regard. This means that the 'Shakti element' is within and the 'Shiva Tattva' is at the gate but until a saint like Narada does not come in between to introduce us to them, we remain ignorant. The marriage procession of Lord Shiva begins. Mahadeva is seated on the golden throne in the 'Mandap' as the groom. The eight bridesmaids bring Uma to the Mandap and she is seated next to Lord Shiva. The marriage is solemnized by the Vedic rituals and the local traditions. Now Shiva and Parvati are one! They stay there for a few days and the solemn moment of the daughter's departure comes. The entire kingdom is sad for their Uma shall be leaving them. Maharani is still like a stone, because her daughter is going and especially Himalaya is totally shattered for no father can bear the separation with his daughter. Even the strongest hearted people break down at this juncture. Himalaya is crest fallen and tears are welling up in his eyes. With a heavy heart, he takes his daughter and seats her in the 'Doli'. Till the time the marriage procession was visible winding its way back, the people of Himachal were staring with teary eyes. When they could no longer see it, sobbing they returned home.

Lord Shiva reached 'Kailash'. Venerating Lord Shiva and Ma Parvati, the 'Devas' left for their 'Lokas'! Yagyavalkaji Maharaj tells Sri Bharadwaji that the Shiva Charitra is vast like an ocean and even the 'Vedas' can't fathom it. Who can describe the past times of Lord Shiva and Ma Parvati? When the requisite time elapsed, 'Kartikya' was born. He is also known as the 'Shaddmukh' and the symbol of the pursuit of human endeavour (Purushartha). He kills the demon 'Tarakasura' and assuages the fear of the 'Devas'. At the conclusion of the 'Shiva-Charitra', Yagyavalka Maharaj looks at Sri Bharadwaji as if asking him that you queried about Rama whereas I started off with the 'Shiva-Charitra' to check your devotion because Shiva is the entry point of the 'Ramkatha'. Once, Lord Shiva was seated under the famous 'Veda Vidita Vata Vriksha' and appeared to be in a very good mood. Sensing an opportunity, Ma Parvati goes to Him and offers her respects. She then asks, 'Maharaj! In my last birth I was unable to understand the greatness of Rama. Still a little bit of confusion is left. Please narrate the entire 'Ramkatha' to me and rid me of this confusion. Now on Ma Parvati's insistence, Mahadeva will narrate the 'Ramkatha' to her. We shall take it up tomorrow.

'Rudrashtaka' is 'Mahesha' Himself

Baap! 'Manas – Mahesha' which is the focal point of our discussion for this 'Katha' and we are trying to perform its circumambulation in our journey towards the 'Mahashivaratri'. We all are enjoying ourselves in the 'Katha' in our own way. But I would like to express my happiness that last evening all of you came at the place of my residence and our respected elderly Parvaaz Sahib, Deobandi Sahib, Our Kunwar Sahib, Raj Bhaiya and our Bharat Bhai a Gujarati poet, whom we could not hear at that time. But I would just like to say that you all converted the evening into a beautiful morning! The poet can change the season, Baap! He can alter the time. He can change the season. He has the capacity to alter the life. In your own way, with the beautiful outpouring that all of you have done, we all have immensely benefited from it! I from the 'Vyaaspeetha' thank you all from the core of my heart, 'Shukriya'! And today, three books have been released. The outward look is that of a book but when such special texts are released then I feel, that it is not the book that is being released, instead its creators mind or head is being presented. Because these books represent the mind and the thoughts of the writers! If I say it in my style then I would like to say that Parvaaz Sahib, what you have said about Prophet Mohammad in your book is absolutely true. This book has been released and it is the token of Deobandi Sahib's love. And 'PrateekPaanchali' is compassion. Therefore, it is the unison of the truth, love and compassion at the 'Peetha' of the 'Manas'. 'Prophet or Paigambar' is the truth. And this elderly gentleman, for me he is getting younger by the day! I even mentioned this during my 'Bhiksha' that 'Parvaaz Sahib' is slowly and gradually going to another country or level or realm. The feet are on the ground but 'Parvaaz' is there from much before. It is a very long and a big flight! And such a great scholar of his language!

Our 'Sharaf Sahib' says that 'Yeh Urdu zubaanhaijo hum boltteyhai!' In a very sweet language yesterday he placed his 'Kalaams'. And this is your very famous couplet that 'Mereyghar koi do din se mehmaan nahiaaye'. This is not just the pain of a Muslim or a Hindu but it is the anguish of the human beings today. The pain is always bereft of any religion. It can never be sectarian. At times we can paint the 'Peer' with a colour of religion but actually 'Peer' or 'Peeda' means pain. Six hundred years ago, our Narsih Mehta sang this from the land of Gujarat, 'Vaishnavajanatohtenneykahiye je peed paraayijanney re'. This 'Peer'! It was really very beautiful. Just now 'Kunwar Sahib' said that the thorn pricks a person and the other person feels the pain. This realisation is of a human or 'Insaan'. This compassion is human. This millet (Baajri) roti weeps when no guest comes into the house! At this point, I am reminded of my childhood. Our 'Sadhu' family, the priests of the Ramji temple used to stay in a tiny village. In the 'Vaishnava Kula' we are called 'Bawas'. It really feels so good!

In those days, the village households used to commit 'Rotis' to us that tomorrow please take it from our place. When we used to ask for it and if the household had cattle with them then they used to give us freshly made hot-hot 'Rotis' with lots of ghee or butter on it. My father also used to go to collect the 'Rotis' from the committed households. From that, we used to offer it as the 'Bhog for Thakorji', keep some aside for any guest or 'Atithi', and eat the rest. When I became seven or eight years old then my Dada and father would say, Son! It's time to go and get the 'Rotis' from the village head, or the house of the cattle breeder or from the different households! And Sahib! You will be happy to note that when I happen to be at my village, 'Talgajarda' then even today, different households send one roti for me turn by turn. In this, at times I get the 'Roti' even from a Muslim household. It even comes from the home of a 'Dalit'. Even those we normally consider of a very low cast, i.e. the sweepers, at times even it comes from them. And the Muslim ladies, cover up the 'Roti' in a clean handkerchief and come and give it to me when I am at 'Chitrakoot' and I eat that 'Roti' daily. This is the biggest religion and i.e. the religion of love, of humanity. For me, those were the golden days of my life when I used to bring the 'Rotis' for our family. But

if I got delayed in school and couldn't go to get the 'Roti', my father also couldn't go due to some reason then on those days, no 'Roti' would come. Then I at times think that at such times, the 'Roti' would sit and cry that today, Morari Babu didn't come to take me! Baap! Believe me, the 'Roti' cries! Because 'Roti' is just not a piece of bread! The Upanishads of my land have declared, 'Annam Brammhetivyajanaat'. The food is Divine!

So this was a wonderful statement made by you. 'Parvaaz' Sahib has declared the truth of Mohammad 'Paigambar.' It is not relating to any cast it is the peal or the sound of a declaration. The religion can be Hindu or Muslim, or the sex could be male or female but this sound or peal is that of the Prophet, of the 'Peers' or the 'Fakirs'. It is a different 'Langar' or a row which is beyond any caste or creed. You have done a very invaluable job and that too at the opportune moment. Yesterday, you were saying that you need to very careful while writing or else on any two lines a 'Fatwa' could be pronounced against your name! But the truth will have to be spoken and we need to muster courage to speak. And 'Deobandi' Sahib, the love has to flow and compassionate tears have to well up! 'Paanchali' might appear very harsh or aggressive from the outside but if one tries to look within then her eyes are always moist. She is another form of 'Krishna' and is also called 'Krishnaa'! Therefore, I feel that today is the day of the release or dedication of the truth, love and compassion. 'Bechaina' Sahib, you are truly restless. And great poetic work cannot be done in a jiffy. You can write two lines of a song for a film very quickly, seated in an AC room but this is an epic. It entails certain rules and prohibitions. There are literary restrictions as well that apply to an epic. The 'Ramcharitmanas' and the 'Ramayana' are epics. The 'Mahabharata' is also an epic. The 'Ramayana' and the 'Mahabharata' are epics for sure but in the eyes of 'Talgajarda' they are the 'Mahamantra'. I would be very happy when the great epics of my land are seen as the 'Mahamantra'. It is indeed a great work that has been done and the dedication had to happen here in Gwalior! I express my heartfelt happiness for the same.

Sahib! Now let us proceed on our journey of 'Manas – Mahesha'. Please listen to one more meaning of 'Mahesha' right in the beginning. Again, on dividing the word into different letters then the first word 'Ma'

stands for 'Mamta' or attachment! The second letter 'Hey' stands for 'Hemta'. This word is not mine; it has been given by the great poet 'Bhaaravi'. 'Hema' means gold and 'Hemata' means of a golden hue! Like from 'Mam' we get 'Mamta' similarly, from 'Hema' we get 'Hemata'. In the same vein, 'Sheetal' becomes 'Sheetalta' and 'Sama' becomes 'Samta'. Therefore, from 'Ma-Kaar' we get 'Mamta' and taking cue from 'Bhaarvi' the 'Hey'Kaar' stands for the 'Hemata' or the golden body, which is every glowing and will never get rusty. One name of Ma Parvati is also 'Hema'. Here, 'Hema' means the fair complexioned Ma Parvati. The 'Sh-Kaar' here stands for the 'Sheetalta'. Whose attachment or affection is having a golden hue which will remain ever radiant without rusting! 'Mamta' is a very beautiful word. Baap! 'Mamta' has two amplitudes. One is the attachment with the world and the other is with its creator! The attachment with the world will in time get rusted and that with the Divine grows radiant day by day. My 'Vyaapeetha' would like to term this as the golden hued attachment. The gold never rusts, it remains glowing always. Therefore, what is this 'Mahesha' consciousness? It is the exalted position of the attachment or 'Mamta'. Please remember that the attachment of the world binds us and we go on getting entangled into it whereas that which is directed towards the Divine, binds Him. The 'Manas' says –

Sab kai mamta tag batori|

Muma pada manahi baandha bari dori||

Lord Rama says that, collect these small strings of your attachment together and entwine them to form a strong rope and tie it to my feet! Then, when you will pull this rope, I will be drawn towards you and come pulling to you. One 'Mamta' binds us whereas the other binds 'Hari'. Just this much is the difference between the two. So Baap! May our attachment be of the golden hue which is free from any rust! Therefore, one meaning of 'Mahesha' is that such a golden hued attachment which blesses the devotee with coolness or soothes the devotee blessing him with bliss. If you have a 'Mamta' towards the 'Vyaaspeetha' then it will bless you and rid you of your distress or remorse. So the 'Mahesha' consciousness soothes us and provides us coolness, keeps us untainted and always enjoined with the Supreme.

Yesterday, when I had mentioned about Vinobhaji's treatise on the Holy Quran wherein he has indicated ten signs of a devotee or the 'Khuda' ka

Banda' or the one who offered total unconditional surrender at the feet of the Divine. He has picked up the ten most essential characteristics of a devotee from the point of view of Islam. I liked them and they apply to Lord Mahadeva and especially in our understanding of 'Mahesha'. That is why I would like to include them here. I did not remember all of them so I referred to one of his texts titled 'Bhakti Darshan' in which it is a separate chapter. So I have written it down from there and got it with me so that there is no mistake. 'Paigambar' Sahib to me seems to be very soft and innocent, not at all hostile or aggressive in any way. Similarly, 'Maharishi Raman' too is very innocent. Speaking in the same light I find, Meera, Raabiya, Nizamuddin Auliya' too very innocent and child like. 'Pragata na kaheu more aparadha'. There is a 'Chaupai' in the 'Manas' which speaks about the nature of the 'Buddha Purusha' that he will never openly speak about our shortcomings or mistakes. Only such a person can be the Supreme Master. He never scolds or reprimands. He will never try to show you down by highlighting your weaknesses or faults. He will never fill you up with remorse which might weigh you down and stand in the way of your getting up. Because he knows that whatever it might be, after all you are his! He is my devotee! Paravati realized this in the 'Balkanda'. Even though, she committed a mistake by taking the form of Ma Sita and even the Lord asked her that how she tested Sri Rama, she lied and said, 'Kachu na pareeksha leenhi Gossain'. He knew her mistake but 'Pragata na kaheu more aparadha'. He did not openly say that she had erred and just kept quiet about it!

So Baap! The ten characteristics of a devotee of the Quran declared by Vinobhaji, I have written it down to share with you all. Now, kindly go on comparing it with Lord Mahesha. 'Sabhi sayaanney ek matt'. All have a similar opinion. This is 'Vinobhaji's' Prasad that I am distributing here. 'Bhakti Darshan' that gives the sum substance of the Quran is a separate tiny little text written by him. It has come as a part of the 'Bhakti Darshan'. The first characteristic is 'Sharanaagati' or total unconditional surrender. Where is the difference? I start the 'Katha' daily with 'Sri Ramchandram sharannam prapaddye, Sri Ramdootam sharannam prapaddye'. Our entire tradition declares, 'Sri Krishnaha sharannam mamaha! Sri Krishnaha sharannam mamaha!' 'Dejo amnney Sadhu charana ma vaas'. The refuge of the

lotus feet is being asked for here. Whether, you are mine or not, I don't know but I know this for sure that I am yours! Love only knows how to surrender, it doesn't ask for anything in return. This line from a film is very dear to me, 'Tum mujhhey bhool bhi jao toh ye haq hai tumko, meri baat aur hai ke humnney mohabbat ki hai'! This is the way love completely surrenders itself! It has been said in such strong words of the right, which the beloved can exercise! You can forget me and I shall not snatch this right from you. Because, I love you! You can forget me because you are 'Samartha' or all powerful! You are the God of all Gods. This word 'Haq' has really touched me! You have a right over me but I don't want to exercise any right over you. Just see the amount of sacrifice love can make! But the one, who is surrendered, shall put across his words with utmost humility. Therefore, this 'Sharanaagati' is the sutra given by Islam as well as my Mahadeva. So, our principle is common with that of the Prophet Mohammad.

The second sutra given by 'Vinobhaji' is 'Shraddhavaan' or faithful. As per the essence of the Quran, who is a devotee? The one who is faithful! It is a beautiful statement. Like a rich person is called 'Dhanavaan', the one who is intelligent is called 'Vidyavaan', the one who is strong is called 'Balavaan' and Lord Shankar has 'Shraddha' as His wife, therefore He is 'Shraddhavaan'. 'Bhavaani Shankarau vanddey shraddha vishwaas roopinau'. Therefore, Uma & Maheshwara have become 'Shraddhavaan'. Thus, the second characteristics also match.

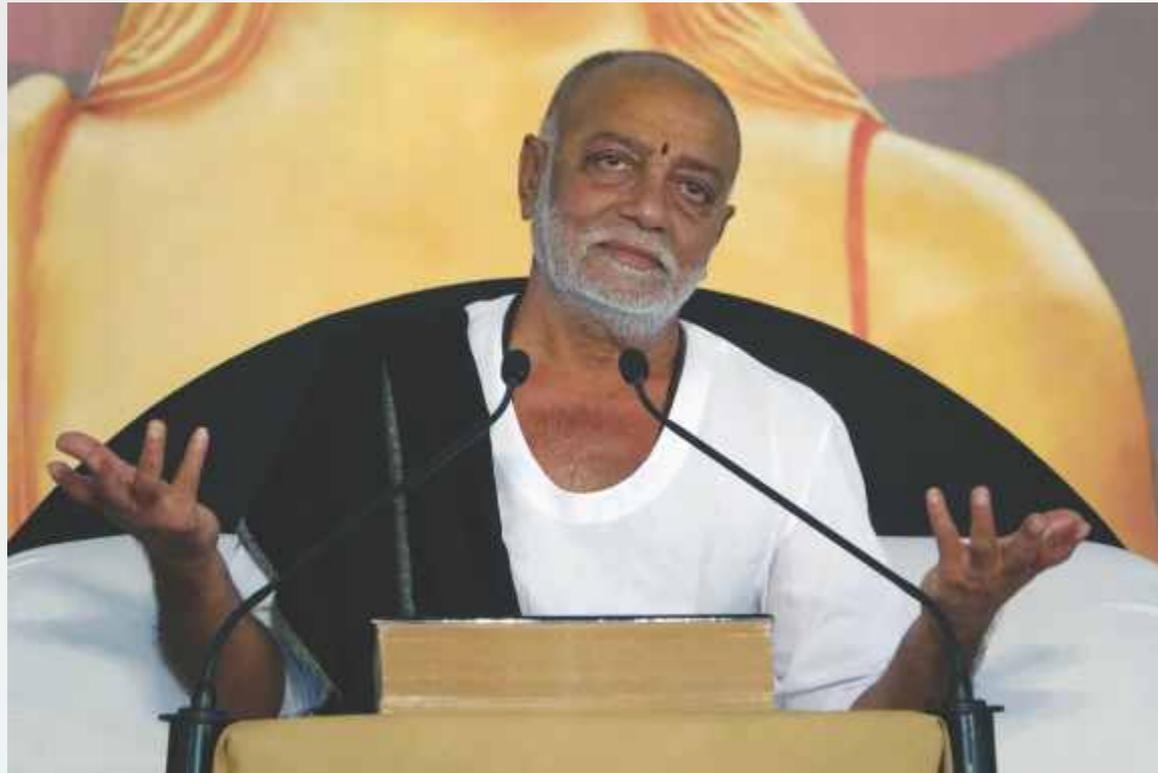
The third criterion is 'Aagyavaan' or obedient. Who is the devotee of the Divine or Allah? The one who obeys Him! To obey exactly the way you are asked to. People start interpreting it in their own manner to suit them which causes the entire problem. To accept and follow the instructions to the 'T'! 'Aagya sama na Susahib seva'. A true devotee shall be obedient to the core. Who is my 'Mahadeva'? He is the first obedient devotee of Sri Rama. 'Siradhari aayusa karahi tumhara| Parama dharama yahu naath humaara||' whatever you order, I take it upon my head and shall follow it till the last. Whatever you say, I accept my Lord! Therefore obedience is one mantra. And it is very evident in my Mahadeva which is a part of the essence of the Quran.

The fourth trait is 'Satyabhaashi', truthful or always speaking the truth and nothing but the truth.

So, another trait of the devotee, disciple, aspirant or the follower is to speak the truth. One must be truthful by nature and must speak the truth. What about Shankar? 'Sambhu vachana puni mrusha na hoi'. Bhawani says that whether I agree or am convinced or not is immaterial because whatever Mahadeva speaks is nothing but the truth. My dear young listeners, because you are all hearing with such happy hearts that is why I would like to say three things about truth that is, satya, priya and hita. How should the truth be? It should be pleasing or loving and it should be beneficial or for the welfare. But there has been a lot of argument about truth but my 'Vyaaspeetha' would like to say by speaking the pleasing or the loving truth if the other person is not benefitted then it is better to speak the truth that is beneficial or is for the welfare. Keep the unpleasant truths aside for the time being! The sages or creators of our 'Shastras' tell us that the ultimate welfare is most important and if by speaking the pleasant or unpleasant truth it is not beneficial then kindly it aside and ensure the welfare first! The journey of truth is very deep and difficult. So, the Quran

instructs us to be truthful. Here, in the 'Manas we see that Lord Shiva and Sri Rama are each other's devotee. They are the master and servant of each other as well as vice versa. That is why; this trait of Mahadeva is also proved here. He always utters the truth. His words are never untruthful. Truthfulness is one of his principal characteristics.

Fifth characteristic is 'Dheer' or fortitude and patience. To get embroiled in an argument on a trivial issue, gets carried away or gets upset over nothing is not the trait of a devotee. He should be patient and perseverance must be his virtue. Come what may, he should be calm and patient. 'Chali na achala Samadhi Siva kopeu hridaya niketa'. 'Kama' attacked Him very strongly but Lord Shiva was equipoise and firm in His resolve! Baba was sitting, as if nothing had happened. This is His trait. Modesty, humility, submissive, wisdom, right understanding is the traits of a devotee as per the Quran. Lord Shankar's modesty, humility and wisdom are unparalleled! In the topic of 'Sati' I say that she went on committing one mistake after another but just see the Lord's patience, forbearance, modesty,



humility and wisdom by keeping quiet and smiling away pleasingly. This reflects His humble nature. Even if you are truthful, please don't try to show off or go to prove it. By making a show of truth, it doesn't become strong, on the contrary it weakens. Truth on its own is all powerful, please remember! At times I have noticed that the one who is truthful is out to prove the other person to be untruthful. In this way, your truth gets crippled! It has not got crutches to walk, Yaar! Truth is when you know that what is the truth and you are not out to prove anybody wrong or untruthful. My dear brothers, Lord Shankar's 'Vinaya' i.e. humility or modesty is very vividly seen in the 'Manas'. I salute His humility!

The seventh characteristic given by the Quran is charity or one who is liberal. The devotee is very charitable. Who can compare to Shiva in charity? 'Aashutosha tumh audhardaani'. 'Ashutosha' gives even without having anything, this is His greatness. He is the most liberal one! One who gives away the 'Amrit' to others and drinks the poison himself, who can be more liberal than Him? So this quality of the devotee i.e. charity fits perfectly to my 'Mahadeva'. The eighth trait is 'Upavaasi' means one who fasts or in other words is very principled. 'Siva sama ko Raghupati vratdhaari|Binu agha taji Sati asa naari||' He is very strong willed and principled. 'Upavaasi' means, 'Bheekh maangi bahu khai'. He eats whatever He gets as alms and the scriptures say that one who survives only on alms is constantly on a fast. You may eat three, four or as many times as you like to your full stomach but whatever you eat please consume it with the feeling of alms 'Bhikshabhaav'. You just need to alter your feeling or thought behind it, that's all! We have lunch or dinner is very beautiful word but the bottom line is 'Bhiksha leleien'. The word has its own power. 'Bhikshahaaro Nirahaaro' the scriptures say! Therefore, those who eat with this feeling are always on a fast. My 'Mahadeva' eats only what is available as alms and therefore is always on a fast. To eat with a 'Bhikshabhaav' means that you don't ask or make any gesture for food while eating. Whatever is served to you, just eat that much. You will face quite a lot of difficulty in practicing it because the server will omit to give you what you like and your mind will be stuck on it! You can't ask for it because you are eating with the 'Bhikshabhaava'. It is not deliberate but it so happens that he omits to serve you and wanting it, you can't ask

or make any gesture for it. So just eat happily, whatever comes in the plate and you will be supposed to be eating as the 'Bhikshabhaava'! Therefore this fast is also the principle that one follows. Like the 'Roja' in Islam. For Hindu's it is the fast during the month of 'Shraavana' or doing 'Ekadasi' etc. These are the traits of the devotees. Therefore, it is now proved that my 'Mahadeva' is 'Upavaasi'.

The ninth is 'Sheelrakshak' or the one who protects or adheres to the moral precepts. My 'Shiva' is the keeper of the morality. I mentioned this earlier also that it is good to be strong, but without morality or wisdom the strength is like a body without life. Our 'Gangasati' says; 'Sheelvanta saadhunney vaarrey vaarrey nammiye'. So, Lord Mahadeva is the preserver of the moral precepts. His moral character is just impeccable!

The tenth characteristic is 'Eesha smaransheelata' or remembering the Divine. To be immersed in the thoughts or the remembrance of the Lord is the trait of the devotee. My Shiva is such a devotee of Lord Rama who is immersed in His 'Bhajan' perennially. Proof;

Tumha puni Rama Rama din raati|

Sadar japahu ananga aarati||

Parvati, herself says that 'Hey Mahadeva! You are immersed in His 'Simaran' day and night. Sri Bharadwajji too says;

Santata japata Sambhu avinaasi|

Siva Bhagwan gyaan guna raasi||

Therefore, even this trait of constant remembrance is there in Lord Shiva. Baba is constantly remembering the Divine. He is the preserver of the moral precepts, He is constantly chanting or repeating the Divine name, He is the greatest liberal, charitable, truthful and what not? Therefore all these ten characteristics apply to my 'Mahesha' totally.

So, keeping Lord Mahesha as the focus of our attention we are engaged in an honest and a true discussion. It is said that Lord Shiva is 'Ashta Murti'. Shiva means 'Mahesha'. So Lord 'Mahesha' is 'Ashta Murti' and I think earlier during the 'Rudrashtaka Katha' the 'Vyaaspeetha' had spoken on it. That is why the 'Rudrashtaka' is also 'Ashta Murti'. I feel that the 'Rudrashtaka' is itself 'Mahadeva'. It is the 'Shiva Lingam' form of the Lord. It is the 'Vaangmayi' form of 'Mahesha'. Copper, gold, silver, mud, sand, wood etc. are designated for the different idols in the scriptures.

The idol of Lord 'Jagganath' is made out of wood. Some wealthy people can make it out of gold that is different matter! Some people have it done in silver. Some get one made of the 'Pancha Dhaatu'. It is carved out of a marble stone. A particular variety of stone is also used to make these idols. The 'Srimadbhaagwat' enumerates a few types of idols. But, as per the 'Manas', 'Mahesha' is the 'Ashta Murti'! Let us just count them as to what are these eight idols of Lord 'Mahesha'.

One form is called the 'Rudra Murti'. The 'Rudra' appears to be a bit scary but it is not so. When certain inauspicious or mischievous elements come around the devotee then at that time the form that he sees is the 'Rudra' so that these unwanted elements shall get scared and go away thereby making the devotee undaunted. Lord Shiva is very benevolent. When we embark upon the spiritual path and begin praying and practice spiritual austerities then these inauspicious elements will come and try to disturb us out of jealousy that how come he has come on this path? The mischievous elements can't bear it! It is a very common experience of people that when you sit down to tell the beads of the rosary and chant the divine name, lot of unwanted thoughts come and disturb. These are those inauspicious elements. At this time, embrace the 'Mahesha' whose 'Rudra' form will protect you from these unwanted elements. This mantra is being chanted by the entire world today;

Yaatey Rudra Shiva Tanooraghora paapkaashini|
Tayaanustanava shantamaya
girishanta bhichaakashihii||

The 'Rudra' form is very endearing. The inauspicious find in ferocious but the devotee sees it as very calm and composed. To the devotee, the 'Rudra' is 'Bhadra'. So, as per my 'Talgajardi' eyes, I see one 'Murti' as the 'Rudra Murti'. The scriptures talk about various different forms, welcome! But here, I have shared with you my conviction. I learnt or studied the 'Rudrashtaka' first. During my childhood, whatever my Dada taught me and at times he would just give some pointers. I am saying it today that the 'Rudrashtaka' is the 'Shiva Murti'. When an aspirant will recite the 'Rudrashtaka' with total concentration and devotion, at times he will feel the flow of the Ganges on his head! This will be the moment of his great fortune! I am sure that devotees must have experienced it sometimes that is why it has come, otherwise it cannot. In one 'Pada' of the

'Vinayapatrika' there is the indication of one form, you can check it out. The 'Bhairava Swaroopa Murti'. 'Bheeshanam bhayankara Bhairava' is a long stuti of Lord Mahadeva in the 'Vinayapatrika'. This is the prayer to the 'Bhairava Murti' of Lord Shiva. The entire prayer indicates all the characteristics of Lord Shiva but Tulsiji has said that it is the 'Bhairava Shiva'. There you will find the mention of the Ganges, the crescent moon, etc. It is quite a lengthy 'Stuti'. So the second form is that of 'Bhairava'.

'Talgajarda' sees the third form as the 'Mangalmurti Hanuman'. 'Vaanarakaar vigraha Purari'. This is the third idol of 'Mahesha'. This is the 'Talgajardi' interpretation. Please mark it! I take responsibility of my statements. If someone has any problem with it, then please don't accept it but it is the vision of these more than seventy years old eyes! These eyes have seen quite a lot. Therefore, I am saying it with humility and total responsibility that the third idol is my 'Mangalmurti Hanuman'.

Pavantanya sankat haran Mangala moorati roopa|
Ramlakhana Sita sahita hridaya basahu sur bhoopa||
The other form of Lord Shiva is the 'Amangala Murti'. The image of Shankar that you see on the top on the backdrop is the 'Amangala' form. Gandharvaraj too says this that outwardly, you seem to be 'Amangala' but within you embody only 'Mangala'. Tulsiji just translates it for us and says, 'Saaj amangala mangala raasi'. So, one form is 'Mangala' and the other is the 'Amangala'. From the outside just see the appearance! 'Nanga-Dhadanga'! With ash smeared and snakes tied all around!

The fifth is the 'Bodha Murti'. Shiva is the embodiment of awakening. 'Bodhamayam' filled with enlightenment. Like Sri Rama is 'Chiddananda'. This 'Bodhamayam' is the fifth form of 'Mahesha'. The sixth is the 'Guru Murti'. 'Tumha Trubhuvana Guru beda bakhaana'. The seventh form is the 'Dakshina Murti' which was the worshipped and savoured by Jagadguru Aadi Shankaracharya'. And the eighth form is the 'Shaanta Murti'.

Magana dhyaan rasa danda juga
punimann baaher keenha|

So, this is my 'Ashta Murti' Mahadeva. The eight forms of Lord Shiva. The devotee can choose the form to his liking and take up his spiritual practices. Thus, these talks about the 'Ashta Murti' have come for Shiva or 'Mahesha'. Sorry, I missed out on one form

and that is the 'Vaangmayi Murti'. Factually speaking the 'Mangal & Amangala Murti' are just the inside and the outside form so they are one and the same. But this 'Vaangmayi Murti' is very important. That is why Dada always used to say that this 'Rudrashtaka' is the literary or the 'Vaani Swaroopa' of Lord Shiva. If you deeply look at each and every shloka then you will feel that you are touching the different parts of the Lord's body and are venerating it. The cumulative form of all these eight is my 'Mahesha or Mahadeva'. That is why, keeping it in mind, we are reciting it in our childish 'Totali Boli'.

Now let me take up a few questions in the remaining time we have. The question is, 'Bapu! Please tells us that till when this degeneration will continue?' Till such time your 'Hari Smarana' does not increase! The greater is your 'Hari Smarana', the lesser will be your 'Vikaras'. If a glass is full of water and you add some ice cubes to it then some water will overflow, the more ice you add, the more will be the overflow. Similarly, as the purity and your 'Bhajan' will increase, automatically your degeneration shall decrease. You will need to be patient. The problem is that we get tired very fast. On the path of 'Bhakti', patience is a great penance or 'Tapas'.

'Bapu! For the first time I have been blessed with this opportunity of listening the 'Katha' face to face. My parents and my family members stop me from hearing the 'Katha'. My educated relatives mock at me. Bapu! What shall I do?' Just tell them, 'Tujjhmein Rab dikhta hai yaaran mein kya karoon?' Those who mock at you, tell them the same thing. Just give this reply.

'Bapu! After listening to the 'Katha', my tears don't stop. Please tell me what should I do?' Cry! In Gujarati, there is a 'Ghazal' by 'Kailash Pandit'. The first composition I think had been done by Padmashri Purushottam Upadhyaya and later on even Osman and many others have sung it. The poet says that don't talk about your pain here and there. Just cry and just watch, whatever happens in love. Don't interfere, just silently go on seeing, go on seeing, and just go on seeing!

Dard ne gaaya vina roya karo|
Pyarma je thaya te joya karo|

I don't remember the entire 'Ghazal' but it is very beautiful composition. In the last 'Sher' when the 'Shaayar' presents himself then he says that now carry your own self on your own shoulders, because how long will you wait for someone to come and lend you their shoulders to carry you?

Lyo havvey 'Kailash' khudne kaandh par,
Raah sauna kyaan sudhi joya karo?

Baap! If in the 'Bhagwadkatha' the tears don't stop rolling down your eyes then consider yourself to be very fortunate. Sahib! The tears don't come free of cost! One needs to pay a heavy price for it! And only the person who is an 'Emir' or wealthy with the inner wealth can pay the price. That is why, the truly wealthy person is not the 'Vazir' but he is a 'Fakir'. The 'Fakir' is truly wealthy or rich in real terms. My 'Vyaaspeetha' always says that try to keep these two things firm in life. One, the refuge of an Awakened Master or the 'Buddha Purusha' and the tears in your eyes, that's all!

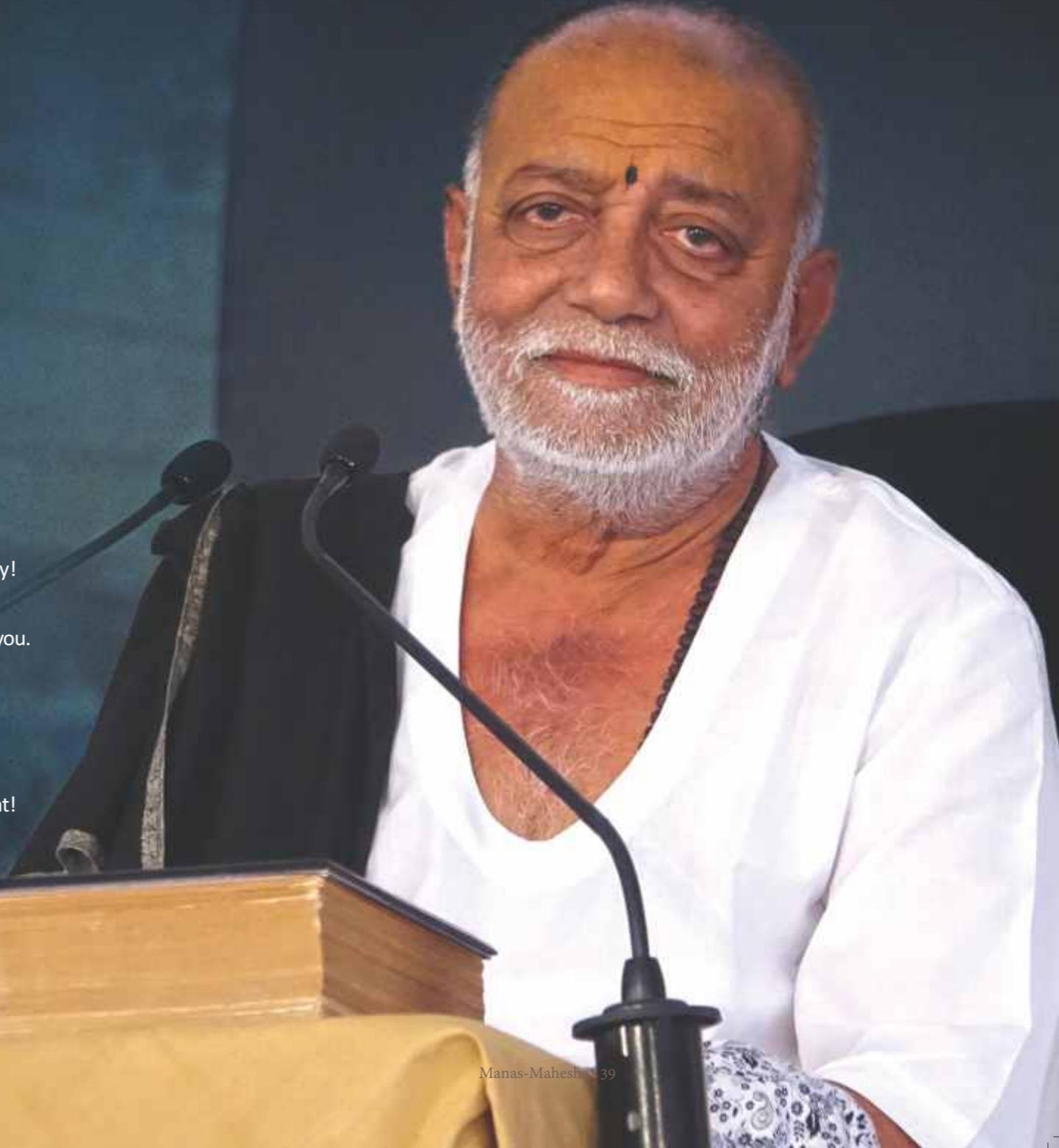
Lochana jalu raha lochana kona|
Jaissey param kripanna kara sona||

What an amazing description of the lover or the 'Premi' is given by Goswamiji! The presentation of the varied forms of the lover! In the 'Manas' you will see some characters are cry inconsolably and for some, the tears just well up in the eyes and are waiting to trickle down at the corner of the eye. Someone just puts the head down and sobs! Why am I reciting this great text? Simply for this reason that those who have always been neglected or looked down upon or have not been till now counted as the part of the society, they should now be recognized and given due importance. So let me conclude here today! Today, I had planned to recite up till the 'Ramjanma' but Yaar! Will my planning work? One fact is certain and I feel it very strongly that I can't run the 'Katha', the 'Katha' operates me! That's it!

One idol of Shiva is the 'Rudra Murti'. The word 'Rudra' seems to be a bit scary, but it is not so. When certain inauspicious or mischievous elements come and trouble the devotee, for them the form of 'Rudra' is scary but for the devotee, it is very benevolent. Shiva is very kind! When we embark on the path of spirituality then these jealous elements out to create mischief come around that how come this fellow is moving on this path? These mischievous elements can't stand it! At this time, embrace 'Mahesha' so that His 'Rudra' form will scare these elements away and shall be benevolent for you.

Kathā-Darśana

- ◆ The 'Satsanga' is only to awaken us and help us to get rid of our doubts.
- ◆ By the 'Satsanga' of the 'Katha' we are blessed with wisdom or discrimination.
- ◆ Keeping the wisdom or proper understanding, we can enjoy this world.
- ◆ By faith we shall get knowledge and with a firm belief we shall get 'Bhakti' or devotion.
- ◆ The patient wait in the 'Bhakti' path is great tapas.
- ◆ The path of devotion is of patience and the path of intellect is of examination.
- ◆ 'Aatmanivedanam' or offering oneself to the chosen ideal is the peak of devotion.
- ◆ For the 'Bhajanandi' the night is supposed to be the best time for 'Bhajan'.
- ◆ You can kill the 'Bhajneek' but you cannot kill the 'Bhajan'.
- ◆ The 'Sadhu' needs no adjectives.
- ◆ The natural saintliness is not an ordinary deal; instead it is a very expensive deal.
- ◆ A truly wealthy person is not a 'Wazir' or an 'Amir' but he is a 'Fakir'.
- ◆ The 'Buddha Purusha' does not just give you a reply but he gives you a solution.
- ◆ To seek refuge of the Almighty is the ultimate!
- ◆ Don't overlook those who are small but always strive to call the Divine or the ultimate reality!
- ◆ Wherever you see disparaging or 'Ninda' please remain away from it.
- ◆ The 'Samadhi' is either disturbed by the arrow of 'Kama' or by the comments of the people around you.
- ◆ By showing the truth to others, it doesn't become stronger instead it weakens.
- ◆ The truth on its own is self sufficient and all powerful, please don't forget this!
- ◆ The one who sleeps under the open sky, gradually starts developing the vastness and the benevolence or magnanimity of the sky.
- ◆ The light indeed has its own brilliance or illumination but the darkness too has its own typical light!



The 'Mahesha' reality is the soul of the universe



Baap! We are singing the glories of 'Mahesha' on the basis of the 'Manas'. It is a rule in the saint tradition that at first, do maximum 'Darshan', as much as you can. Then experience to the fullest. Then go on reciting as much as you can. Till such time as it does not become our experience, we should go on seeing, viewing, doing 'Darshan' as much possible whether it is any scripture, or any scene, any incident, any character or any topic. This is the rule of the saint tradition. Those who have sung have attained the third stage but before this they have done 'Darshan' in abundant measure. And keep your 'Darshan' on till such time; it does not become the experience. When one enters the realm of experience, the eyelids begin to droop and eyes close because not the field of viewing is over. Then one sees from within. His 'Darshan' becomes filled with experience and gradually the experience starts becoming the realization then it turns into singing. Come, let us follow this great noble saintly tradition and indulge in having the 'Darshan' of Lord 'Mahesha', then let us gain the experience and then swing into singing. So, these are the three stages in the saint tradition.

I shall speak on 'Mahesha' and because you all have faith, respect and admiration for the 'Vyaaspeetha', you will go on listening, for sure! You have been hearing for ages and shall continue to do it but I should present my 'Darshan' but this is not going to suffice. It will be fruitful only when we try and see and understand those great personalities who have done the 'Darshan', experience and sung 'Mahesh' all through their life, what do they say? And one such great personality is Ma Parvati who has continuously done extensive 'Darshan' of Lord Shiva! In spite of the doubts she had, the differences of opinion with the Lord, she did not listen to His words and even had to suffer on account of that, surely but her 'Darshan' continued uninterrupted. What do you think that for eighty seven thousand years Lord Shiva was in deep meditation then during this period what would Mata Sati do? She must be weeping! How much could she weep? She might even be wailing and whining. She could even be begging that her life ends instead of undergoing this agony, but my 'Talgajardi' eyes can see, Sati had an exhilarating and a very absorbing 'Darshan' of Lord Shiva during this period. Now after eighty seven thousand years of 'Darshan' she loses the company of the Lord but her 'Darshan' continued. Though outwardly, she is away from Shiva, but inwardly, she is feeling greater closeness with Him. Then she sings one 'Chaupai' in the 'Manas' and this in my opinion is the 'Mahesha Mahima'. It has not been a short time and it has been quite a long and an arduous journey for her. I am able to experience this 'Darshan' of eighty seven thousand years. I wouldn't eat or drink or sleep, just went on seeing or looking at Him. Gradually, it began turning into an inner experience. Then, in one line she sings what is 'Mahesha' to me! We talk without the 'Darshan'! We just go on speaking without the 'Darshan'!

Today, let us see the Lord through Ma Parvati's 'Darshan'. Let us try to feel or experience 'Mahesha' through Ma Bhawani's words. First, let me place the context and the incident before you. Disobeying Lord Shiva, Sati insists and goes to attend the 'Yaaga' at her father's place. She could not bear the insult of Lord Shiva in the assembly there and she gets infuriated and these words blurt out from her mouth. Kindly pay attention to the words here. There we get to see her opinion about Lord Shiva. Bhagwati has become vocal at this point. Thousands of sages and ascetics are seated there. Leaving the three principal deities thirty three crore celestial beings are present there. The other courtiers of Daksha Prajapati are also present there. Addressing each and every one Ma Jagdamba Parvati says that in this 'Yagna' congregation all those who have insulted my Lord and have heard it, are all liable for punishment. And at this moment there is a 'Sutrapaat'! Ma Bhawani says that when you see or hear the insult of these three people then certain decency or restrictions need to be followed. Who are these three? One, a saint or a peer or an Auliya or a Fakir or the Buddha Purusha, if their criticism or insult is taking place! The second is Lord Shiva and the third is Lord Vishnu. 'Hari & Hara' and the saints who show us that both 'Hari & Hara' are one and the same, the saint who gives us the sutra of unity and harmony, if their insult is being done at any place then

certain decorum or limitations apply, declared Ma Bhawani. I will just add this much and proceed that please save yourself from going into a place where any 'Buddha Purusha' is being censured. Wherever you see any criticism or insult of Lord Shiva and Lord Vishnu, please stay away. In my opinion, they comprise the entire creation. There is a sutra of the 'Vyaaspeetha' that desist from 'Ninda' but instead give the 'Nidaan' or in other words avoid criticism or censure and give a conclusion or the solution. No 'Buddha Purusha' will ever criticize anyone but say if he says something critical than it is not as an insult, instead to cure the malady plaguing that person. The conclusion or the solution is important and sometimes a bitter pill has to be swallowed for the total cure. Though, I am an opponent of even the harsh truth. My personal view is that even the truth must not be unpalatable of bitter. Please don't convert the 'Amrit' into poison. Even if you need to bear or tolerate much, so please go ahead and bear it. There is a 'Sher' in Gujarati;

Tammey pun dushmano chaalo
aa mhaara snehio saatthey|
Ae kabristaanthi aagall manney
kyaan lai jawanaa chhey?

- Jalana Matri

Let my enemies also walk along with my friends because you shall accompany me only till the crematorium, you can't carry me any further. Even if you want to hit me, how much can you? Therefore, no censures but give a solution instead. You should diagnose only if you are capable of doing it. In the shadow of the diagnosis no insult or demeaning act should be done. The diagnosis can only be done by and able 'Vaidya' or a doctor or the one who knows. And who is the 'Vaidya'?

Sadguru baid bachan biswasa|
Sanjam yaha na bishaya kai aasa||

So the 'Vaidya' is the 'Buddha Purusha' or the 'Sadguru'. Only he is in a position to diagnose. Because, I think that based on this sutra of the 'Vyaaspeetha' many people have started saying Bapu has said so we are trying to diagnose! 'Arrey, tu rahanney de yaar!' You are not diagnosing but by shielding yourself you are vomiting out your hatred! Please beware my dear brothers and sisters. Especially I would like to say this to the younger generation that is coming forward that this life is very precious and it is worth living. Whether we will get such an opportunity or not, Allah only knows! If now you could not take advantage of the opportunity at hand then when will you do it? It is a big

opportunity for all of us to have got this human birth on earth. Why should we indulge in disparaging? And we are not authorized to diagnose. We are not the 'Vaidya'. So where there is the censure of the saint, Narayana and Mahadeva is going on and you get stuck in an embarrassing situation and are forced to hear it because you had no idea that all this will happen in this gathering, then Ma Bhawani tells us that there is a covenant or a restriction i.e. 'Kaatiya taasu jeebha jo basaai'. Now, for me to accept this doctrine is rather very difficult. But it has been spoken by the Divine Mother, my 'Tulsi' has written in the 'Manas', the 'Manas' is on the 'Vyaaspeetha' and Morari Bapu is sitting in front of it! So I will need to say something about it. But I am sorry to say that I am not in agreement with this. The covenant says that if you hear or are forced in to a situation wherein you have to hear the disparaging remarks made about the 'Buddha Purusha', Lord Vishnu and Lord Mahadeva then you should chop off the tongue of the disparager. I don't agree to this! This is too violent or aggressive in my opinion. If you chop off the tongue of one disparager then will the disparaging stop? It will go on more, if I may say so! Making this as an issue, they will indulge in more and more disparaging. At one time, people were accorded the death penalty, the eyes used to be gorged, tongue or hands used to be chopped off and so on!

Even in times of Jesus Christ when someone sinned he or she was stoned to death. A woman who was loved by Lord Jesus, I am going to recite a 'Katha' in her name 'Manas - Ganika'. There was such a woman in those days who was punished with stoning. There was such barbarism and cruelty prevalent in the society. Kill! Cut the hands! Cut the tongue! Maybe, it was necessary at that time and in those places. I don't think it to be necessary but still it might be then! But I don't think that it can solve or eradicate the malice. You cannot destroy animosity with envy. If you pour ghee in the fire, it does not extinguish, on the contrary it flares up. So this lady was being stoned by calling her names and accusing her in different ways. At that time, Jesus Christ comes there. People held back their hands on seeing Him. Many people in the assembly thought that it is right moment to test Jesus. Please tell us what should be done because the religion enjoins that such a person should be stoned in public. If Jesus objects then He will be blamed for being opposed to our religion and one more blame to be put on Him! And if He says that go ahead and stone, then how can He be the Son of

God? How can He be called the compassionate One? So they thought that this is an opportunity for them to test Him. But Jesus made a beautiful statement that if the religion asks you to stone such a woman then you should! I too support the punishment but added a condition to it that only the person who has never sinned has the right to stone. And it is said that all the people just kept their stones aside and walked away! Only Jesus and that woman were left behind. Crawling and rolling on her back, bleeding all over she comes and catches the feet of the Lord.

The religions have not perpetrated less cruelty on the people! The war of the weapons can be stopped at some time or the other but the war being thrust upon the world by misinterpreting the scriptures, may Allah save us from it! The earth has been soaked in blood because of this ignorance and ulterior motives! 'Manoj Khandariya' is a poet from 'Junagadha' and having his own inimical style. He did not live long. Once, when we were all at 'Junagadha' for the 'Shivaratri' and were sitting, he came to meet us and we were hearing his creations. So he said referring to this particular incident, Babu, I have written a 'Sher';

Kyarrey paap jewu kashun pun karyu nathi,
Aethi je thodo aapnney patthar uppaddiye?

He said, 'Babu! I feel that Jesus had said that the one who has never sinned can only throw stones but I would like to make an amendment to this in my own way that I have not sinned and that is why I can stone, I will not even go to prove my purity and shall not pelt any stones.' The world is free to call me a sinner! In order to prove that I am clean, should I pick up a stone? I respect and honour his thoughts and this is my homage to 'Manoj Khandariya'.

So, chopping of the tongue, or the head or hands or killing, what is all this? I can stand in favour of all this! But I cannot erase Tulsi's words because he has written it. He must have written it with his responsibility. What right do I have to strike it off? Instead of trying to expound on it, it beckons me to just sidestep and move on! And I have not in years discussed it at this length. I never touched on it! Even if it has come up, I have just bypassed it. What's to me? At that time, he might have felt it right so he has put in with his responsibility. This responsibility is of 'Rajapur' and not of 'Talgajarda'. But when such topics used to come up and with a foresight and taking care of the future, Dada used to caution me. Dada had said, 'Beta! It is not about chopping of the tongue and even

the arguments that are put across, there is no need to even argue on but very humbly refuting those arguments is what it implies. This in a way means chopping off the tongue! This is the 'Talgajardi' amendment. Because, if you go on chopping off the tongue of the entire world? Just make the other person answerless. Just put it across that what a stupidity and what he is up to? This is nothing short of idiocy and please don't speak like this!

It is Tulsi's word that says to cut the tongue but my Guru's word is that with humility just try and put across your viewpoint, that's all! The greatness and the glory of the 'Guruvachana' is something else! That word is the 'WORD'!

Kaatiya taasu jeebha jo basai|
Shravana moodi na ta chalia paraai||

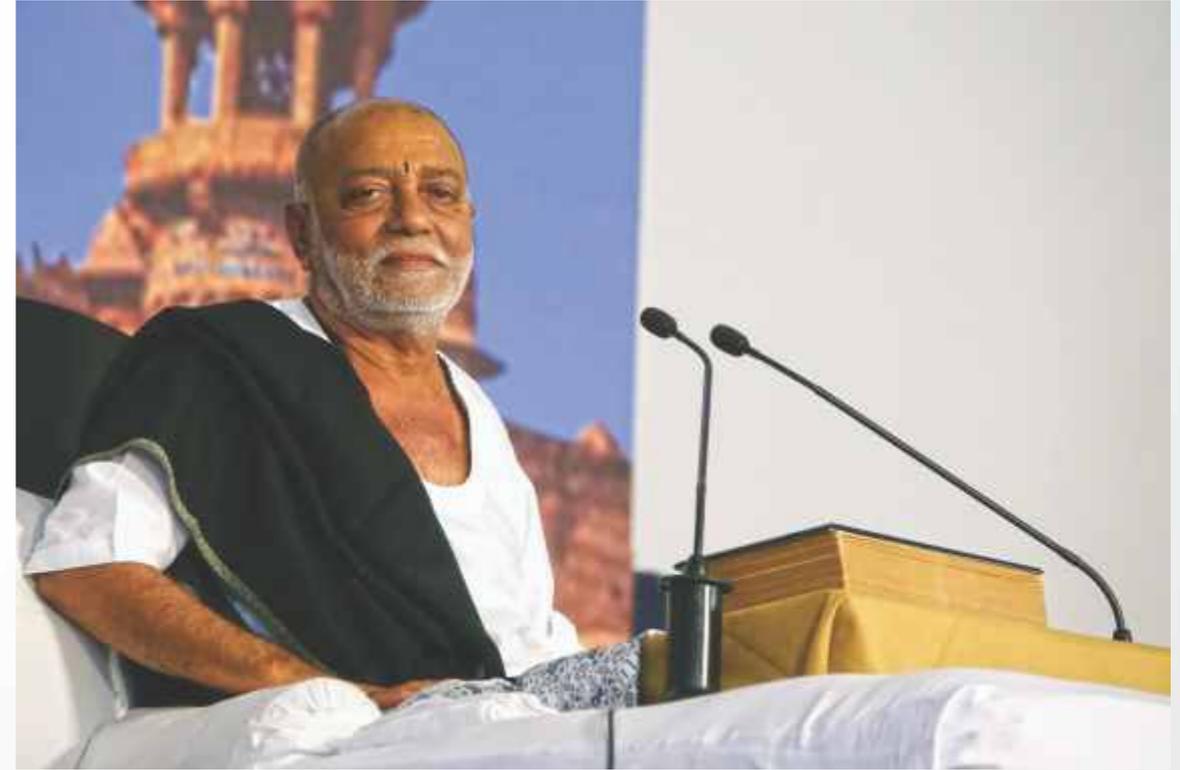
Now the answer of the first half is given in the second half and I am in total agreement of the same. In spite of your humble explanations, the other person is not willing to change his stand then Tulsiji says, that close your ears and walk off that place. My dear listeners, if possible, try to put across your views with utmost humility to change the wrong notions or the thinking and the language. If this possibility is not there then just close your ears and walk away.

Therefore, Ma Parvati says that such is this limitation that either tries to do the aforesaid where you see the disparaging remarks being thrown upon or if it does not seem plausible then just close your ears and walk away. Not with any anger but with humility. Now, Ma Parvati, what to talk about eighty seven thousand years, but has realized Him for so many births goes on to tell us what is 'Mahesha'. What 'Morari Babu' says might still not be so strong but what Ma Parvati says is the ultimate and perfect. She uses the word 'Mahesha' here –

Jagadaatma Mahesu Puraari|
Jagat ke janaka sab ke hitkaari||

How is my 'Mahesha'? Ma Bhawani speaks out of her own perfect profound experience gained from her eternal relation to the Lord. That is why; she has experienced Him to the fullest and is today declaring that He is the soul of the entire universe. I just don't say it but the scriptures too declare it. Therefore, the glory of 'Mahesha' that we have been singing and hearing these last few days, is being introduced to us by the Divine Mother herself and it is the most apt and a complete definition.

So the first sutra is that He is the 'Jagadaatma', this 'Mahesha' consciousness is the very soul of the



universe. Jagadguru Shankaracharya does not use this terminology but surely uses the word 'Atman'. 'Aatma tvam Girija matihi', who is 'Girija'? 'Girija' is the mind which decides. Therefore, the experienced mind i.e. the 'Girija' is declaring that the Lord is the soul of the universe. Here, the mind is such which has decided after experiencing and is firm in the conviction. The mind is the experience whereas the soul is Shiva! Conviction can only come out of experience.

Aatma tvam Girija matihi sahacharaha
pranaha shareeram graham|
Pooja te vishayopa bhoga rachana
nidra samadhistithihi||

No one is in the capacity to give out such a declaration other than my 'Jagadguru! He is supposed to be the propagator of the 'Advaita' philosophy of Vedanta. 'Jagadaatma Mahesu Purari'. Ma Bhawani says that my 'Mahesha' is the universal soul. The universe is three dimensional, gross, subtle and causal. This is totally a treatise of Vedanta. My Tulsi has not left any branch of philosophy untouched. Like we have three forms, one is the gross physical form or the outer

body like nose, hands, face etc. which is outwardly visible. The second is the subtle body which is within and is invisible outwardly. And the third is the causal body. And it is said, 'Pinddey Bramhanddey', that which is applicable to the universe is applicable to the body and vice versa. In this way, the body is of three types. Our physical form is made out of the five elements which will be destroyed and will go back and merge with the five elements. Within this gross body resides the creator who is invisible.

In the subtle body, both of this body as well as the universal body, 'Hari' resides and is invisible or imperceptible. It can be made to manifest but for that a churning is essential. Only then will the purified butter or the 'Navneet' shall come out. In the explanation of the 'Gyandeeep' in the 'Utterkanda' a very detailed description of this entire exercise has been given. What is seen by these eyes is the gross universe. That which is invisible is the subtle universe and this is the causal universe. Like we have the causal body, similarly there is the causal universe. It means that there is some ground for the causation. And one day, I have

presented before this sutra of the Vedanta that the material cause is one where as the accidental or occasional reasons could be many. Like the clay is the material cause in the making of a pot but the potter's wheel, hands and fingers of the potter, water and the wooden stick etc. Are the accidental causes for the same! Therefore, one is this causal body. The soul of all the three is my 'Mahesha'. Without Him, they are non-existent.

Parvati explains that who is her 'Mahesha'? He is the universal soul! Now, 'Purari' has two meanings. As per the poetic justice, 'Purari' has been used in place of 'Tripurari'. Otherwise, the actual word is 'Tripurari'. That 'Tripurasur' used to roam in all the three worlds, 'Swargaloka, Martyaloka and the Pataal Loka'. When the 'Devas' used to chase him into the nether worlds, he would come on the earth and when they used to try to chase him down here on earth then he would go the upper worlds. There again if he was chased, he would come down and this went on and on. That is why; this demon was called the 'Tripurasura'. His death was only possible if one would strike him down in one shot in all the three worlds. And this could only be done by Lord Shiva. Since then, He is called 'Tripurari'. The short form of 'Tripurari' is 'Purari'.

'Pur' means town. Like the Avadhapuri, Kashi Nagri, Lankapuri, Mathurapuri, Jagannathpuri, they are all town or 'Puris'. So, in other words, Shankar is the enemy or hostile towards the town or the fortress. This does not mean that He is envious or hostile towards towns or cities like 'Dwarika or Mathura or Ayodhya' but He is hostile towards 'Tripurasura'. And Lord 'Mahesha' is envious of our enemy i.e. 'Tripurasura' is somehow not very acceptable to me! If the enemy harbours animosity towards Him, it is a different matter altogether. My 'Mahadeva' is an embodiment of compassion, 'Karunamurti', He cannot be hostile towards the enemy also. Then what does 'Purari' mean? 'Purari' means the one who is not inclined or keen to live in a town or a fortress like place. He is not at all a city dweller. This 'Bholley Baba' is the Fakir of all Fakirs. He is an 'Almast' or very carefree or capricious. At times He is at 'Kailash' and to come down to 'Kashi' is His compulsion, Yaar! When His treasury of salvation is full, he comes down to distribute it. But by nature He is 'Purari', i.e. hostile towards a crowd. In this way He is the 'Vankhandi' or a person who loves to live in the forest. He is habituated to live alone. If a spiritual aspirant likes crowded places

then in a way he is quite raw and far away from ripening. Or if he learns the art of living amidst the crowds by the grace of his Guru, then it is a different matter altogether. But for the 'Fakir' who has attained a height in his austerities and 'Tapas' will avoid the crowds. And neither does he have any disregard for it.

Therefore, Ma Parvati tells us about Lord 'Mahesha'. He is the soul of the universe, avoids crowds or if forced to be in the crowd, there also He will remain alone. When He is alone, He has the crowd of the Divine name surrounding Him and when in the crowd, He is all alone with the Divine name! This is Ma Parvati's 'Darshan' of the Lord. It stems from her perfect 'Darshan' which gives birth to the perfect experience and then results in the perfect speech. She says that I am the Mother of the Universe; therefore I know that He is the father. Only the mother knows for sure as to who is the father of her child! A worldly father is very caring and favourable to his progeny and after all He is the father of the entire creation, and is favourable or benevolent to one and all.

This is 'Manas - Mahesha'. So, once the benevolent Lord Shiva, after His marriage to Ma Parvati was seated under the well known 'Vatvriksha' or the banyan tree on 'Kailash' in a very pleasant mood. Goswamiji, here does not indicate the 'Kalpataru' instead he says that the famous banyan tree which is even declared by the 'Vedas'. What is this 'Vatvriksha' on Kailash? It signifies firm belief. And my dear brothers and sisters, when you get confident and firmly believe then this belief itself is the 'Kalpataru', rest are all castor trees. One who has developed firm belief is seated under the shade of the 'Kalpataru'. Faith can accomplish everything and anything. The problem is that we get shaken up!

Today, my 'Mahadeva' is seated under the shade of the 'Kalpataru' i.e. the 'Vatvriksha' of firm belief or 'Vishwas'. He has a very pleasant demeanour and has the benevolent smile adorning Him. Seeing the Lord's pleasant demeanour, she senses an opportunity and comes to Him. 'Mahadeva' seats her to His left. She says, 'Lord! In my last birth I was the daughter of 'Daksha' Sati. After the 'Rama Darshan' I raised doubts about Him and went to test Him. I was caught in the act and you abandoned me for it. For eighty seven thousand years, I was all alone and waited for you. After you came out of your meditation, I came face to face with you but still had not ripened enough. After persistently insisting to go to my father's 'Yagna' in

spite of your pre-warning me, I went and on going there I could not bear your insult and disparaging I immolated myself in the sacrificial fire. Then, I was born as the daughter of Himalaya. My ego of the intellect was burned along with my 'Satiness' then but still I have this unanswered question that whether Sri Rama is man or God? Kindly narrate the 'Ramkatha' to me and destroy this doubt forever, my Lord!' Hearing this, Lord Shiva was immersed into the 'Dhyaan Rasa' and then with a lot of difficulty, He extricated His mind out of that state and brought it back to the normal plane. He says, 'Bhawani! You are very fortunate and accept my heartiest thanks for asking such a beautiful question. The answer to your question i.e. the 'Ramkatha' shall purify all the worlds like the Ganges!'

Lord Shiva says, 'Devi! Why does the formless God assume a form? Why does the 'Nirakaar' become 'Narakaar'? Why does the 'Nirguna' become 'Saguna'? Why does the father of the creation become somebody's son? The one who is eternal or unborn why does He take birth from the mother's womb? There are many reasons attributed to it and yet there are no specific reasons for it. There are many reasons cited for the birth of Sri Rama. Out of the many, just a few reasons are taken up here. One reason is 'Jai-Vijai'. At the door of the 'Vaikunthaloka', the 'Sanatkumaras' cursed them. The second reason is Sati Vrinda. The third reason is that Narada cursed the Lord to take a human form. The fourth reason is that at 'Naimisharannya', King Manu and Shatroopa did severe penance and asked for this boon that in our next birth, we want to have a son like you. The Lord said that there is none like me and since I have already promised you a boon, I myself will come to you as your son. The fifth and the last reason given is the curse of King Pratapbhanu given by the Brahmins. 'Pratapbhanu' became 'Ravana'. His brother, 'Arimardana' became 'Kumbhakarana' and his prime minister became 'Vibheeshana'.

In the 'Manas' before the 'Ramjanma' the birth of the demonic 'Ravana' is given. First the 'Nishicharavansha' followed by the 'Suryavansha'.

'Ravana, Kumbhakarana and Vibheeshana' did severe penance to appease Lord Bramha'. They obtained very rare and insurmountable boons. The entire world was annihilated with debauchery. The earth was distressed with the tyranny unleashed by Ravana. Taking the form of a cow, she goes to the ascetics and sages for protection. They expressed their helplessness in the matter! They said that when 'Ravana' comes, we run scared and have to stop performing the 'Ygnas'! They then decide to go to the 'Devas'. They too said that they too were unsafe in their abodes. They collectively decide to go to the Grandsire 'Bramha' and convey their plight that this creation of yours is in distress, please save us! They all go to the 'Bramhaloka' and expressed their suffering to Lord 'Bramha'. Hearing their plight, Bramhadeva tells them that except the Almighty, no one else can help us in this matter. The entire creation joined in calling the Lord! The voice from the Heavens reassured them that please don't be scared. As such there are many reasons and yet without any reason, on my own free will, I shall incarnate in the 'Raghukula' in 'Ayodhya'. Be patient!

Gosamiji, now takes us all to 'Sridhaam Ayodhya' where the Lord is going to incarnate. It is the 'Tretayuga' and Maharaja Dasarathji is on the throne of the 'Raghu' dynasty. He is, 'Dharamdhurandhara, gunnanidhi and gyaani' (Oblate, virtuous and wise). He is the devotee of Lord 'Saarangapaani'. He has Mata 'Kaushallya' and other queens. The entire family is very virtuous and pious. All the queens are favourable and friendly to the king and together they are surrendered at the feet of God. My 'Vyaaspeetha' always has been saying this that if you want to be blessed with a child like 'Rama' then this little formula tells us as to what we should do or how should be our life like! Just three sutras! First, Maharaja Dasarathji loves his queens. The second sutra is that the queens lead a life that is very favourable or well disposed towards the king. And the third is that they both pray and worship the Almighty together.

Maharaja Dasrahtji has this languor that he does not have a son. Whom should I express my

Parvati tells us, who is 'Mahesha'? He is the soul of this universe. Who is 'Mahesha'? The one who is free from the crowds! Even in the crowds, He is all alone. This is 'Parvati's Mahesha! Which has come after the complete 'Darshan', then total experience and after this the words have come out! She says that she is the Divine Mother of this creation and hence knows that He is the father of the Universe. Only the mother can say who is the father of the child? Therefore, she is confirming that Lord Shiva is the father of the creation. The worldly father takes care of one, two or three or as many children he has. He is the father of this creation and hence has to look after the entire creation as His baby!

anguish? Dasrathji Maharaj went to his preceptor and prostrated at his feet, then asked him that kindly tell me, do I have the good fortune of having a son? Guru Vashishtha replies, 'Rajan! Please be patient. Not one, you shall have four sons but for this the 'Putra Kaameshthi Yagya' will have to be performed. 'Shringi Rishi' was called for and the preparations for the 'Yagna' were done under his guidance. The ablutions were poured in the sacrificial fire with devotion. As the last ablution was being offered, the 'Yagyapurusha' himself appeared carrying the 'Kheer' as the Prasad and gave it to Sri Vashishtha to suitably get it distributed by the king to his wives. Your objective has been fulfilled. The king calls his dear wives and distributes the Prasad to them. On consuming the Prasad, they start feeling the signs of pregnancy. Here, the Lord Himself has come into the mother's womb. The entire world was filled with happiness and prosperity. The moment of the advent of the Divine is at hand. The 'Joga, lagana, griha, baar and the tithi' became conducive. Animate as well the inanimate world was filled with happiness because the birth of the Lord is the roots of eternal happiness. It is the 'Tretayuga', 'Chaitra maas', the 'Shukla Paksha', 'Naomi Tithi', Tuesday, and the Sun God is right on the top as it is mid noon. The rivers were filled with nectar (Amrit). A mild fragrant and cool pleasant breeze was blowing. The 'Nagas' of the nether worlds, the Brahmins of the earth and the Gods in the heavens along with the Sun God began the veneration of the Divine Lord who is in the mother's womb. And He is present in the entire creation and the entire creation is residing in Him, such a 'Brammha' the Almighty, without any form, without any attributes, God or 'Eeshwara', 'Prabhu' or the Supreme Personality of Godhead, call Him by any name as you like! He appeared first as an effulgent light form in the quarters of Ma Kaushallyaji. Gradually, this light converted itself into the four hand form of the Lord in front of Mata Kaushallya! Seeing this, my Goswamiji declares;

Bhaye pragata kripaala deendayala
Kaushallya hitkaari|

Harshita mahataari muni mann haari
adbhuta roopa bichari||

Sri Hari incarnated and the mother asks Him that how should she venerate Him? She obtains knowledge, and the Lord smiles. But, I have heard this from the saints that Mata Kaushallya, turns her face

away! The Lord says, 'Mother! I have come and you are turning away? She says that in our last birth when I had prayed then at that time I had asked that you will come to me as the child but today you have come as our father. We had prayed and requested you to take the human form but you have come as 'Narayana'. So please become a human first! The Lord asks her to teach Him how to become a human. She said that first remove two hands out of four and become with two hands like us. I really enjoy this topic and especially more so because here the mother of this land is teaching the Divine how to become a human! The Lord removes two hands and says that is it fine now? She replied that you look human now but you are very big! When a child is born, he is very small, therefore, become small! The Lord became smaller like that of a new born baby! Then He asks, is it fine now? She said yes, you are small alright but you speak like elders! The new born baby will not talk but cry! The Lord said that what plight has befallen upon me that I should cry? The mother replied, not because of your plight, but you cry thinking the plight of world which is your creation. On hearing these love filled words, the Absolute Reality; the Almighty Lord comes in the lap of Mata Kaushallya as a new born and begins wailing! At this juncture, Goswamiji declares the advent of the Lord.

Hearing the wail of a new born the other queens and the handmaids came running to the quarters of Mata Kaushallya wonderstruck that the mother didn't even complain of any labour and now we are hearing the child's cry! The congratulatory message reached the royal court, 'Maharaj! Badhai ho! Badhai Ho!' The King heard that the son is born. His first experience was that of 'Bramhananda' because the 'Bramha' Himself has come. The very next moment, this question cropped up that really, has the Divine Himself come? Who will decide? He immediately called on his Guru, Vashisthaji Maharaj. He came and confirmed that the Divine Himself has come to you as the child. Hearing these words the king was immersed in the 'Paramananda' and said that call the court musicians and sing the auspicious 'Badhai Geet' and let the celebrations begin. In this way, the entire 'Ayodhya' was filled in the extreme joy of the Divine incarnation. From this 'Vyaaspeetha' of Gwalior, when we are moving towards the auspicious day of the 'Mahashivaratri', on this auspicious occasion, I offer my heartiest greetings of the 'Ramjanma' to you all. Badhai Ho! Badhai Ho!

One meaning of the 'Shivaratri' is that it is the night of welfare and benediction

Baap! Today is great day of 'Mahashivaratri'. To you all and the entire world, from my 'Vyaaspeetha' I offer my greeting for the 'Mahashivaratri', Badhai Ho! Badhai Ho! Badhai Ho! I extend my heartiest greetings! Today is the day of the 'Tribhuvaneesh'! The 'Eeshwara' or the Lord of this 'Tribhuvana' or this universe! We are all seeking light, and we should be the lovers of light. Please lead us to light from the darkness! This has been our constant prayer. 'Tamaso Ma jyotirgamaya'! This is the demand of the Upanishads and it is true. But please don't overlook the importance of the night! The night is indeed very glorious and amazing! This normal night of ours or the worldly night carries some special qualities with it. Let us try to see that first or 'Darshan', then experience it and then sing! How many nights we have just spent like that! Someone, twenty years, another thirty! Morari Babu has spent so many nights! But we did not concentrate on them because mostly we were asleep! Let us try and examine some specialities and its importance.

The very first aspect is that the night time provides rest to all the living entities in the world. On a very dark night, I shall even tell you the time, say around 2 or 3 AM sit on the banks of a river, you will notice that even the river is flowing very slowly. Because, this is the effect of the night on all the elements of nature and during this time, they are in a state of rest or they remain quiet. In the day time, you will see the plants and trees swinging this way or that way. Yes, you may say that they sway because of the wind, but in the night the water element and the air element flow with a very slow or leisurely pace! That is why we see that even the trees, plants etc become still, as if they too are resting. The fire element which produces heat during the day, at night converts into the stars and the moon and provides coolness in the atmosphere. This happens during the night. At night, one should look at the sky, stand there and play and try to feel the sky!

It is my very old statement that in the rural areas people used to sleep on a cot, in the open courtyard at night. The one, who sleeps under the sky, gradually starts developing the generosity or magnanimity of the sky. He starts becoming large or spatial or abundant in nature. Even today, you will notice this in the villages that there will be paucity of material things or materially one might not be so well placed but the feeling is very gracious, generous, liberal and noble. The sky too scatters its happiness more during the nights. That is why we have tried to weigh the Divine with the sky and in the form of the sky; the Divine comes closer to man. And that too in a very quiet, peaceful, patient and a deep imprint. Therefore, the 'Tejas' means fire, air, water, sky and the earth. For the moment keep the scientific study aside and just keep in mind the spiritual aspect. The science says that the earth keep on rotating on its own axis and encircles the Sun. This is true also! But in the spiritual realm, at night the speed of the earth also reduces. People get busy with prayers or 'Ibaadat' or all the elements become slow and engage in praying in their own ways. Therefore, the speciality of the night is that to all the elements of nature it provides rest they being the very noble and pure intrinsic part of nature, engage themselves in prayer or worship or 'Ibaadat' as the case maybe. As the dawn comes nearer, the river too has a fresh bath and after sunrise, starts flowing in the normal speed. The sky too bathes and with a fresh demeanour readies to perform its duties. The Sun too takes a saffron bath and rises or comes out, fresh and radiant. The wind too becomes fresh and pure and starts blowing as if it is now up and about. And the earth too regulates its speed and rotates and moves accordingly. So, this night provides a peaceful rest to all the elements of the nature.

Second; relatively at night one's mind is a bit calmer as compared to the day, I repeat, relatively! Because, we can sleep only when the mind is calm! Psychologists say people whose minds are not calm, will not be able to sleep well. I am not taking about the 'Yogis' or the 'Bhajanandi'. They are exceptions to the rule in today's world. When we see around the most common thing we find is that, relatively the mind is calmer at night.

The third speciality of the night is that if we see a dream during the last quadrant of the night then it is a pointer of something special in life. This is the importance of the night. In many a religions, when the women or men who dreamt during this fourth quadrant of the night, they forebode about great events going to unfold in the future. This is generally true only for this last phase of the night which precedes the dawn. The fourth important thing regarding the night is that we get the 'Darshan' of the moon as well as the stars. Though if it is the dark phase

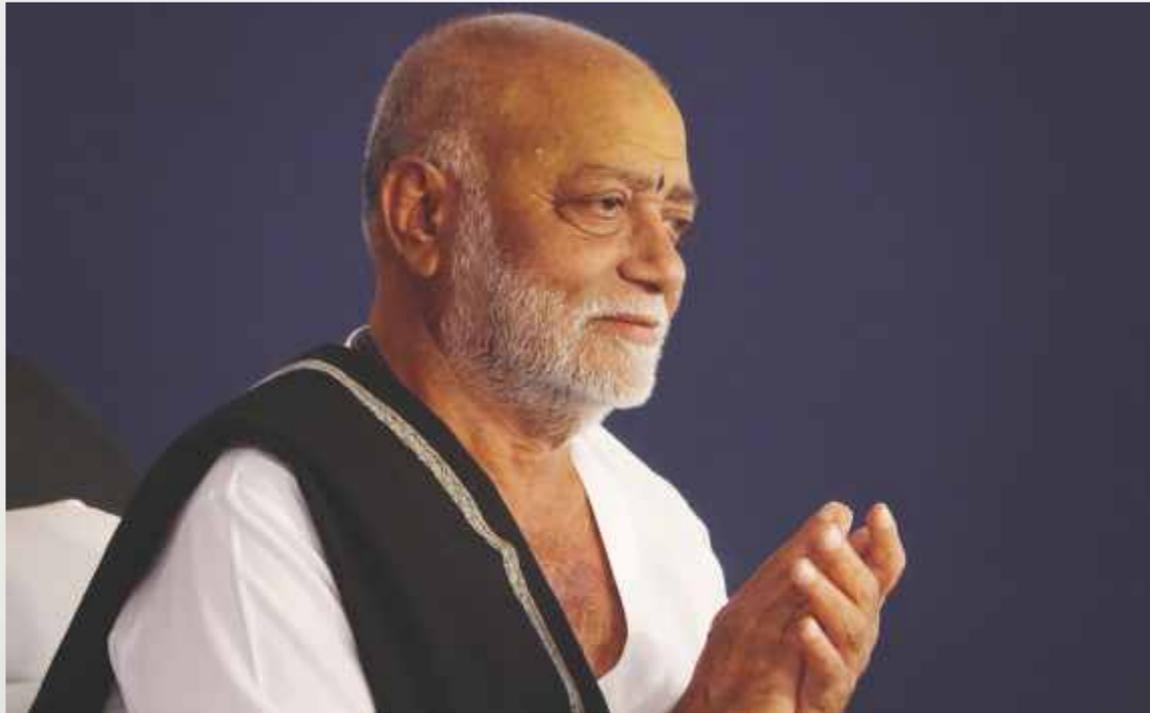
of the moon, may be the moon is not visible but the stars shine more brilliantly. Speaking on the basis of the 'Manas' in the dark night when there is just the crescent of the moon and the stars are twinkling then such a night itself reminds of the 'Ramnaam' or the Divine name of the Lord.

Raaka rajani bhagati tava Ramnaam soi soma|
Apara naam uddgana bimal
basahun bhagat urr byoma||

Goswamiji tells us in the 'Arannyakanda' that these innumerable stars are conveying a special message to us! What is the message given by the moon? It conveys the importance of the 'Harinaam' and all the different names of the Divine. This night time is the period of the expansion of this creation. According to the nature, wisdom and the limits laid down by Dharma, the night time is the period of growth of the creation. There is a 'Pada' of 'Narsihji' wherein he says, 'Raat rahey jahrrey paachali khatghadi sadhu purushey sui na rahewun' or 'Aapnney aapann dharam sambhaallva'. In the same 'Pada' he says, 'Pahalley poharey sau koi jaaggey, beejjey pahorrey bhogi re'. The first quadrant of the night which is divided into four 'Prahara' of three hours each as per the counting of the time, everyone is awake and in the second quadrant the world ling is awake. Please try to understand my signal that the

night is the period of the expansion of the creation! During this phase the voluptuary is awake. 'Trijey praharrey taskar jaaggey'. In the third quadrant, mostly the thieves are awake because they have to commit theft. 'Chauthey prahara koi jogirey', 'Raat rahey jahrrey paachali khatghadi, sadhu purushey sui na rahewun'. The 'Sadhu' or the ascetic should remain awake. What should he do? 'Parhari samarva Srihari, ek tu, ek tuj aem kahevun'.

Therefore, the night is supposed to be the period of the expansion of the creation. These are all the various importance of the night. The night time is such a period when even those people who are mostly unconscious due the influence of different things like intoxicants, ignorance, or unnecessary meaningless thoughts or even the evil minded, they are awake during certain phases of the night. A thief, who is not doing anything good but is awake during the night. A wicked person, whose actions are evil is also awake at night. One who is filled with envy is also awake, lying in bed and thinking that why has the other person overtaken him, why is he left behind and so on. Those who harbour evil thoughts are also unable to sleep at night. Whether, the thought is useless or meaningful it keeps us awake at night! One more speciality of the night I feel is that the darkness too has its own light! Like in ignorance too there is this thing about not



knowing. And in the ignorance when one gets aware of it, then for such a person becoming Buddha does not take time. The light too has this glory of the darkness which is provided by the night. It is the priceless gift of the night. Now a days, the times have changed. The constitution has changed all over. The rules of war have all been thrown to the winds otherwise, even if you go back to the period of the 'Mahabharata', with the sunset the battle would be stopped for the day. No one would attack any one at night. The 'Mahabharata' even goes to this extent that those who were engaged in a mortal combat during the day would at night visit the other person and enquire about his wellbeing. The night stops the war and gives rise to the Buddhahood in man! And remember that one night, when during the mid-night Buddha left Yashodhara for His journey of enlightenment. Therefore, we get to see nights which would stop the battle and nights when the Buddhattvawas born! So, the night has its own significance.

The night makes the person sleepy. When a person sleeps then he automatically is prevented from committing sin! The first is that when one is sleeping, naturally the speaking stops. The benefit of this is that one does not speak a lie. At night you don't look here or there. Many people sleep with their eyes half open but they don't see outwardly except dreams if at all! So seeing evil stops. Though the ears might be open, still one can't hear. We don't engage in quarrelling while sleeping. This is the Prasad of the night or its blessing and because one is asleep is automatically saved from so many wrongdoings which at times people do naturally or unknowingly. Therefore, this is a great benefit and its speciality. For the 'Bhajanandi' the night is supposed to be the most suitable period for 'Bhajan'. For the 'Yogis', the night time is the best time to practice Yoga. For people engaged in 'Tantra' etc. the most appropriate time is supposed to be the night time. The practice of 'Tantra or Mantra' is mostly done at night and not during the day. During the day, these people are either sleeping or busy with their daily lives. At night they come in their elements and get busy practicing their different paths of religious or spiritual practices. So the night time is also considered to be the most appropriate time for spiritual practices. At night, the trouble arising during the day time also subsides because at that time even the nature is at rest. Even a patient who is suffering due to an ailment will generally feel at rest either naturally or even with the aid of medications. Therefore, the night is a great boon for the entire creation. The day divides or fragments us and the night unites us or brings us closer. Just imagine that during the day where is our mind, where is our 'Chitta', where is our intellect and where is our pride or

ego? The night unites all the four together! Therefore, it is such a blessing. Just imagine, if a normal night or the ordinary mortals like us is such a boon, then what will the 'Shivaratri' be? Who can possibly recite its glories and greatness?

So, the 'Shivaratri' is truly special! In our tradition, all the 'Chaturdashi' of the 'Krishnapaksha' is supposed to be the 'Shivaratri'. One meaning of the 'Shivaratri' is the night abounding in blessings. Lord Shiva is supposed to be the embodiment of benevolence! I feel that on the day of 'Shivaratri', the entire twenty four hours is night, there is no day! Since we are not aware of it that is why we are up the whole night and engage in different forms of worship. Otherwise, this one day is such in the twelve month cycle for the 'Sadhu' when the entire day is the 'Shivaratri'! So today is this great and auspicious day of this sacred night and I am happy that I am not in 'Girnar' and am here, amidst all of you! I am both happy as well as am missing my being there also! But being in Gwalior too has been joyous! And please remember that 'Shivaratri' does not only mean that today you perform the worship of Lord Shiva. Do anything i.e. good or beneficial for the society or others with a feeling of selflessness; it is the worship of Shiva. Anything, I repeat anything whatsoever which is for the welfare of others is 'Shivapooja'. God has blessed you with wealth and today you decide or take a vow that my servant who has been working for me for the past thirty five years, you decide to get him a proper dwelling made with a room, a kitchen and a toilet, it is your 'Rudrabhisheka'. Today, if you see a child who is coming from a poor background and cannot afford proper education, if you vow to support him with the education then this too is the Shiva worship on this 'Shivaratri'. To feed the hungry with a decent meal is the 'Shivabhisheka' in my opinion. To help clothe the poor, providing medicines to the sick are all acts of performing the 'Shiva Worship'.

So, we all are venerating such a Lord of the creation (Loknath) or the 'Shlokanath' in the form of 'Mahesha' in this 'Katha'. Go through the entire 'Shivacharitra' given in the 'Manas'. Goswamiji has used the name 'Mahesha' more often in reference with Lord Shiva. The usage of words by Goswamiji is not at random but they are used to convey a special message to the reader. So let us try to understand this special meaning today!

There is a lot of difference in the mind of an ordinary mortal and Shiva. The intellect of man and the creator is different. The 'Chitta' of the 'Jiva' varies from that of Shiva. There is heaven and earth difference between the human ego and the Divine ego. Let us try to understand it a little bit today. First the

'Jiva', we are all 'Jivas' or mortals. The mind of the 'Jiva' is unsteady. The intellect or 'Buddhi' of man is wandering or in other words, it is like an adulterous (Vyabhicharini) or indecisive. Sometimes do this or the very next moment do that! It keeps on exploring different options all the time. It cannot be firm or stable at one point. To be decisive is beyond its nature that is why our sages have used this simile of an adulterous! The 'Chitta' of man is subjected to continuous disturbance. Our mind is subjected to various disturbances. There are continuous obstacles coming in the way or the thought process. Our thinking is not single pointed or 'Like the undisrupted flow of oil' or 'Taila dhara vatt'! There is a disturbance for some reason or the other. This is the simple and very clear cut position of the mind, intellect and the 'Chitta' of man! Please remember these four things. Our mind is very fickle and unsteady. Our intellect is wandering and the 'Chitta' is caught into a web of disturbances. Our ego is the most dangerous. These faculties of 'Shiva' are something else! Now let us try to examine it through the eyes of the 'Manas'.

Now, what is the mind of 'Shiva' like? His mind is the 'Manasarovara'. The waters of the 'Manasarovara' are not still. We can see ripples in it because strong winds are blowing across all the time. It is quite a big lake and to have ripples in it is quite natural. These ripples that we see are the waves of existence and not any volatility. The waves or ripples seen in the 'Manasarovara' are the elevation of existence. My listeners must be remembering that when I was reciting the 'Katha' at the 'Manasarovara' then my 'Vyaaspeetha' had most probably said that when I see the waves in the early morning in the 'Manasarovara' I feel that the 'Chaupais' of 'Tulsiji's Manas' are coming towards me with each ripple. Therefore, the ripples are the abundance of the waves of existence. This was my experience. Volatility is something different. This manifestation of existence is just the dance we see on the surface of an absolute stillness. Or let me put this way that on the still platform of the inner stillness it is the outward dance of the existence or the predominance of the manifestation of existence. 'Meera' is internally absolutely still. Please note that it is nearly impossible to find a greater inner stillness than 'Meera'. To find someone calmer or still than 'Lalladevi' is very difficult. Similarly, someone who is stiller than 'Raabia' is next to impossible. Someone who is more stable than Ma 'Gangasati' of 'Samadhiyala' is very difficult. But when we hear the tinkling of the trinkets of their feet, it is basically the manifestation of existence. It is the dance of exuberance and not any fickleness. Sometimes, we try and sit still, we don't move or dance, don't sing,

neither speak nor stir outwardly but internally there is no limit of cogitation! This inner cogitation is known as volatility.

So, our mind is volatile but my 'Mahadeva's' mind is 'Manas'. The 'Manaskaar' says, 'Karau kaah mukha ek prasansa'. 'Hey Raghava! How do I sing your glories with just one mouth? Even if I have a thousand mouths like that of 'Sesha', I will not be able to do so then what to say of one mouth'! Rama, you are like, 'Jai Mahesa mukha manas hansa'. You are swan swimming in the lake of the 'Manas of Mahesha'! 'Rama karau kehi bhaanti prasansa', Hey Ram! How do I sing your glories? I can just say that 'Muni Mahesa mana manas hansa'. Your mind is the 'Manas'! So please remember this dear aspirant brothers and sisters that our minds are volatile but Lord 'Mahesha's' mind is the 'Manas' which does have ripples or waves. Please bear in mind that these are ripples or waves in 'Bhakti' or devotion. But these ripples are like the 'Jaltaranga' and not the waves of existence. No volatility. The 'Bhakti' dances. Therefore, Lord Shiva's mind is the 'Manas'. Man's mind is volatile or wavering all the time. Man's intellect is wandering or 'Vyabhicharini'. 'Shiva's mind is 'Parvati'. It is not a wandering intellect.

Our 'Chitta' is distraught whereas, Lord Shiva's 'Chitta' is shrouded with the Rama consciousness. Please remember that 'Goswamiji' has termed the 'Chitta' to be the 'Chitrakoota'. It is the symbol of immobility or stationary. It signifies the steadfastness of the 'Chitta'. But in the mind of ordinary mortals like us there is a lot of disturbance. The mind or the 'Chitta' of 'Mahadeva' is undoubtedly the 'Chitrakoota'. If our mind is continually immersed in the remembrance of Sri Rama then even it can become free from disturbances. Why do we experience the disturbance? Because, we are not continually immersed in the contemplation of Rama! My dear brothers and sisters, if you notice that the mind of the 'Buddha Purusha' is undisturbed and still all the time then understand that he/she is fully immersed in the Divine contemplation of Rama where there is no place for any disturbance to enter. One whose mind or 'Chitta' is simple, innocent, un-hypocritical and pure then his 'Chittavritti' or the disposition of the soul will be totally immersed in the Krishna consciousness. Shiva's mind is one with Rama. Our ego is destructive. Shiva's ego is universal. Our ego destroys whereas Shiva's ego creates or rebuilds or regenerates. This is the difference.

So, today happens to be the glorious or the sacred day of such a Lord Shiva. In my opinion there are seven stages of knowledge. In Lord 'Mahesha' all

the seven are present fully and totally. Lord 'Mahadeva' is the 'Param Yogi' and if I take the cue of the 'Yoga Sutras of Bhagwan Patanjali' then He embodies all the eight stages of Yoga and is therefore the 'Aadi Yogi' or the 'Anaadi Yogi'. He is adorned by all the ten attributes of Dharma. Arrey! The four legged Dharma is seated right in front of Him as the 'Nandi' or the bull. These four legs of Dharma are truth, mercy, tapas and cleanliness or purity. So the four legged bull is seated in His courtyard in front of Him. Therefore, the ten attributes of dharma, eight stages of Yoga and the seven degrees of knowledge adorn my 'Mahadeva'. In the 'Manas' He is even supposed to be the giver of 'Bhakti' as well as the seeker! He gives and asks for 'Bhakti'.

In the 'Lankakanda', the 'Dharmaratha' topic indicates a few sutras of dharma and all of them are present in Lord Shiva. Here, in our study of Lord 'Mahesha' I would just like to say this and proceed further that Lord Shiva is both the giver and the seeker of 'Bhakti'. He himself is the embodiment of devotion. His outward form is fierce like, 'Kankana kundala pahirrey byala'. But His internal nature is of 'Bhajan' or devotion. The 'Navadha Bhakti' described in the 'Manas' are seen in Him fully. If my Guru wills and the flow comes along then sometime we shall talk about these seven stages of knowledge in Lord 'Mahesha'. Shall talk about the attributes of dharma, yoga and so on! But today, on this auspicious day of the 'Shivaratri', we shall discuss about His inner beauty of 'Bhajan'. 'Sankara sahaja sarooopa sambhara'. What does this mean? He closely inspected the inner nature and His natural predisposition is 'Bhajan'. And Sri Rama also declares that 'Sankara bhajan bina nara bhagati na paavahi mori'. Which means that one who is devoted to Shankar shall obtain my devotion too, or the one who understands the inner or intrinsic nature of Lord Shiva's 'Bhajan' shall get or attain my 'Bhakti', there can be these two interpretations! Therefore, the nine types of the 'Manasi Bhakti' are evident in Lord Mahesha'. Come, let us try and discuss a little bit about it! The nine types of 'Bhakti' as explained by the Lord to Mata Shabari, the first is the company of the saints. Let us see Lord Shiva's character! We see that whenever He got an opportunity on the separation of Sati when He was roaming all alone, whose company did He seek? The

company of saints! Wherever He came across a saint or an ascetic, He would sit down with them and request them to speak on any spiritual topic. He indulged in 'Satsanga'. Lord Mahadeva is thirsty of 'Satsanga'.

The 'Satsanga' is of three types. The 'Aatmic, maansik and daihik satsanga'! Please pay attention, the 'Aatmik Satsanga' is just silence or 'Maun'. In the 'Maansik Satsanga' the thoughts are shared with the other person and listen to the thoughts of the other person or so to say that exchange of thoughts is the 'Maansik Satsanga'. What used to happen during the 'Kumbha'? There used to an exchange of thoughts, ideologies and this discussion is what is 'Satsanga'. The third is the 'Kaayika or the Daihika Satsanga'. Only, only and only the pure discussion about the 'Nishkeval Prema', please pay attention to my words that the 'Manas' has talked about only and only pure transcendental primordial love. The word 'Nishkevala Prema' is my Goswamiji's coinage, I presume! One may do 'Japa, tapas, yoga or millions or other spiritual practices' but the Lord does not shower His blessings on them in comparison to what He showers on the devotee engaged in the practice of 'Nishkevala Prma'. The bears and monkeys had become deserving for such blessings of the Lord. When two people meet with this feeling of total unconditional love, say the father embraces his child with this feeling, a brother embraces his brother or sister with this feeling, a mother just holds on to her progeny with such a selfless feeling of pure motherly affection and love, this is what is called the 'Nishkevala Prema'. Even two friends can meet each other with this feeling, and if you don't misinterpret it wrongly then our saint tradition says then when two lovers meet each other with this purity and bereft of any other feeling just pure unconditional love, then this too is a 'Satsanga'. Here, when I am using the word 'Kaayika' then I am speaking with a lot of precaution lest you misunderstand it and a wrong notion gets stuck to you! And kindly tune in to my tone or tenor, please! All my words are being recorded. Even after centuries the archives can be opened to check that what had Morari Babu spoken then? If you hear wrongly then it is entirely your problem!

You must have seen that picture when Sri Srinathji Bhagwan embraces Srimann Vallabha Mahaprabhuji. You might have seen this 'Chitraji'!

One meaning of the 'Shivaratri' is the night of welfare or benevolence. Lord Shiva is the embodiment of benevolence. And please keep this in mind that 'Shivaratri' does not mean that you only perform the worship of Lord Shiva today. Do any act of welfare; it shall become the worship of Shiva. Any act of benevolence is the 'Rudrabhisheka'. God has blessed you with wealth then take a vow today that the servant who has been working with you for the past thirty five years, you will get him a proper house made comprising of the basic amenities like a room, a kitchen and a toilet. This will be your 'Shiva Abhisheka'! To feed the hungry with respect and love is the Shiva worship. To give clothes to the poor is the worship of Shiva!

This is the depiction of 'Nishkevala Prema'. There, two bodies are uniting into one with total unconditional love, i.e. the 'Nishkevala Prema'. There, everything else is false excepting the 'Brammha Tattva'! You must have seen that picture of the 'Premalingana', it is great boon to the 'Vaishnavas'. This is the 'Kaayika Satsanga' where only the Divine is real and all else illusory! One more depiction! You must have seen the picture of the Lord and Sri Hanuman locked in an embrace. The Lord holds on to Sri Hanuman close to His chest. This again represents the 'Kaayika Satsanga' where only 'Nishkevala Prema' abides! Only the Divine is real and the world illusory. The third scene is the meeting of Lord Krishna and Radha Rani. Every single Gopi felt the unison with Sri Krishna. In the 'Jugal Swaroop' there is the shower of pure unconditional love. The creation is immersed in the 'Raasa Rasa'. There, only and only the 'Nishkevala Prema' abides and nothing else! Only the predominance of the Divine or the Supreme and nothing else! One more example! 'Paahimaam! Paahimaam! Paahimaam!' uttering these words Sri Bharat falls down on the steps of the 'Parna-Kuti' at 'Chitrakoot' and seeing him prostrated in front just like a fallen stick, the Lord gets restless and runs to pick him up and holds him in a tight embrace! When the two meet and become one in embrace, everyone lost the sense of the outer world and are steeped in a state of deep love as if they are totally intoxicated by it and thought all else excepting this to be illusory. Only this meeting was Divine and in the Vedic parlance, Brammha satya, jagat mitthya! Here the mind is rendered useless. The intellect stops thinking. All the alliteration of the 'Chitta' ceases and the ego runs away! Only Sri Rama and Bharat meet each other in this pure unconditional love. This is called at the 'Kaayik Satsanga' where all the scriptures are left far behind and they try to do the 'Darshan' from a distance, lest they come and disturb this rare feat! Here, everything is rendered meaningless and all the norms or traditions go hay wire! The 'Talgajardi terminology' for the same is the 'Kaayika Satsanga'. In the 'Talgajardi' way, only the discussion of the 'Brammha' is only real and rest all is rendered illusory. This it calls as the 'Maansik Satsanga'. When two 'Buddha Purushas' sit quietly and there envelopes a total silence, the 'Talgajardi' views for it is that it is the 'Aatmik Satsanga'. Either these great personalities will look at each other and smile or will be shedding tears of love! Other than this, nothing else prevails. So these are the three forms of 'Satsanga' and my 'Mahadeva' is immersed in it!

Prathama bhagati Santana kar sanga|

I am speaking and you all are listening, this is a 'Satsanga'. This is 'Satsanga' no doubt but total silence is also 'Satsanga'. Listen to a beautiful Ghazal and appreciate it from your heart, I have no objection at all in saying that this too is 'Satsanga'. Listen to a nice folk song and get lost into it, this is also 'Satsanga'. You listen to the stotra from the scriptural recitation and start humming it and start reciting it, this also is a form of 'Satsanga'. Seeing a beautiful piece of art to be immersed in its beauty is 'Satsanga' too! Looking at the eyes that are filled with the truth love and compassion is undoubtedly 'Satsanga'. There only two things remain, either smiling or shedding tears of love! What I mean to say is that you will find two 'Buddha Purushas' when they are together they smile or tears of love roll down their cheeks. Morari Babu narrates the 'Katha' and you listen to it is indeed 'Satsanga' but seeing a beautiful scenery or a very elegiac scene you are moved your eyes are moistened then in my opinion, even this is 'Satsanga'. Please do not constrict the 'Satsanga' into narrow walls. Seeing the good sculpture, reading a good book or prose or poetry is also 'Satsanga'. So, the very first attribute of 'Bhakti' is seen fully in Lord Shiva. That is why; He is always engaged in the company of sages and ascetics and is seen giving or taking 'Bhakti'.

The second 'Bhakti' is that whenever you get an opportunity to listen to the 'Katha', to sit down wherever you get the place and hearing the various topics being discussed to get immersed in them and to enjoy its 'Rasa' is also 'Satsanga'. Lord Shiva says that Parvati, I went to the Bhusundi ashram and taking the form of a swan, sat in the back row to listen to the 'Katha'. This is the second type of 'Bhakti'. 'Ek baar treta juga maahi|Sambhu gaye Kumbhaja rishi paahi||' His keen interest and longing for the 'Katha' is the second type of 'Bhakti'. To serve the great and the respected elders without any prejudice or selfish motive is the third form of 'Bhakti'. The relation that the Lord Shiva has with Sri Rama is, 'Sevaka swami sakha Siya pee ke'. Lord Mahesa is even the Lord of Rama; He is the servant as well as the friend. And when Lord Shiva considers Sri Rama as his Master, He says that your command is my bidding! There He doesn't argue that it is my vow and you are asking me to break it! He without any hesitation just accepted what the Lord said! The fourth is singing the glories of the Lord but without any deceit or falsehood. Lord Mahadeva recites the 'Katha' continually without any prejudice or malice whatsoever. Thus, the fourth 'Bhakti' is also evident.

The fifth form of 'Bhakti' as explained by Lord Rama to Mata Shabariji is that to chant my name with

total faith and in case of Lord Mahesha we see, 'Sankar mahamantra joi japata Mahesu|Kaasi mukuti hetu upadesu||' The continuous chanting or repeating the 'Ramnaam' and what to talk of His total faith? He is the embodiment of a firm steadfast belief. 'Bhavaani Shankarau vanddey shraddha vishwaas roopinnau'. Therefore, the fifth commandment of 'Bhakti', i.e. a continuous repetition of the 'Ramnaam' with unshakeable faith is fully evident in Lord Shiva.

Chatta duma seela birati bahu karma|

Nirata nirantara sajjan dharmal||

To be a recluse and desist from too much activity is Lord Shiva's nature. He stays away from the crowd and lives all by Himself in the cremation grounds or at 'Kailash'. He moves towards total inaction from action. Even then presents Himself as a gentleman in the midst of people. When one attains a certain age then one should gradually reduce too much action and gradually move towards retirement, this is necessary! Give an opportunity to the youngsters who are waiting to take over the reins and move forward by stepping aside! This is very much needed today! The 'Upanishads' declare that too much activity; too much money and the company of too many people will never give you peace of mind. It can only be attained by gradually moving away from all this! So when you come to a ripe age in life, gradually move towards retirement, this is the sixth form of 'Bhakti'. Lord Shankar is the one who follows the path of renunciation and detachment who being the God of Gods or the 'Mahadeva' lives all alone in the cremation ground.

The sixth form of devotion is to see everything and everyone as the embodiment of 'Brammha', feel it that way and understand it to be so plus not to look at anybody's faults is the seventh 'Bhakti'. My 'Mahadeva' doesn't look at our faults; instead He always sees our virtues and good points. He keeps all the things considered to be inauspicious on His person that beyond them, He never sees anything to be more bad or harmful Why should I talk in a manner that it hurts or as if biting? Instead, I am carrying the very snakes that specialize in the art of biting. Some people sting like the scorpion but the Lord keeps it on His persona so that He can never bite anyone and controls those who bite. Not to see fault in others is the seventh 'Bhakti'. 'Bhakti' doesn't mean to wear a 'Dhoti' and put on the 'Tilak' on the forehead, or to carry a rosary in the hand etc. Not to see the faults of others even in the dream is the seventh form of 'Bhakti' and to see God all around, in everyone and in everything, animate or inanimate is the seventh form of 'Bhakti'. Lord Shankar says –

Bolley bihansi Mahesa taba

gyaani moodha na koi|

Jehi jasa Raghupati karahi jaba
so tasa tehi chhana hoi||

Here the word 'Mahesa' has been used. What is this 'Mahesa' consciousness? Does it mean to see the faults in an ignorant? Or, seeing goodness in a wise person? 'Nako'! Not to see the faults of anyone even in a dream! Sati said so many things but He did not even for a moment point her faults. He neither scolded her, nor taunted her, nor mocked at her! He just remained quiet!

The eighth form of 'Bhakti' is to be satisfied with whatever one has, to be content with whatever situation one is placed in, whether there is a profit or a loss, to be in tune or accept whatever one has. This eighth form of 'Bhakti' is also seen in Lord Shankar. He is a totally contented 'Baba' Bholenath! If there is a three legged cot, it's fine! One who gives His 'Vimana' to Kubera and Himself rides a bull! Just try and imagine His contentment! He will make His devotee 'Malamaal' and He will quietly sit and do His 'Mala' or be telling the beads of the rosary! To be content in every situation and never complain or grudge come what may is the eighth form of 'Bhakti'.

Navama saral saba sana chhallheena|

Muma bharosa heeya harasha na deena||

The ninth form of devotion or 'Bhakti' is to lead a very simple life, congenital and free of any hypocrisy. Who can compare with 'Mahadeva' in simplicity? Who can be more congenital? He is so innocent and simple that when the 'Devas' came and requested Him to get married, He consented without batting an eyelid! Do this, fine, let's do it! Bhawani said that she would like to go to her father's place, He relented! She tried to conceal her mistakes; still He does not show any anger or hatred! Therefore, leading a very simple and a congenital un-hypocritical life is the ninth form of 'Bhakti'. Yaar! Even when He went to get married, did He wear any fashionable clothes? He just went the way He is! Very simple and innocent! And the one, who lives on my mercy, never has any glee or sorrow! He is free from all these 'Dwanda' in life! Only the man of faith can be free from it!

We can have the 'Darshan' of all the nine forms of 'Bhakti' in Lord Shiva because He is both the giver and the seeker of 'Bhakti'. Thus we see the 'Navadha Bhakti' in Lord Mahesha. Keeping such a Lord 'Mahesa' in focus, we are trying to have His 'Darshana' from different angles. Now two days are remaining and whatever shall come to me by the grace of my 'Guru' about Lord 'Mahesha', we shall try and discuss that and touching upon the various topics of the main text we shall proceed towards the conclusion of this nine day 'Katha'!

'Kama' is the truth, 'Krodha' is love and 'Lobha' is compassion



Bapu! We are performing the 'Vaak-Shravana' worship of 'Manas – Mahesha' and on this pretext are engaged in a fruitful and a truthful discussion about the same. Before I get into our discussion let me take up a few of your queries.

'Bapu! To go on listening to the 'Katha' again and again, does it diminish the value?' Which great personality has made this statement? Who is he? Who is this unknown entity? Who is this infamous person? Who says that by listening to the 'Katha' again and again, reduces its value! The 'Katha' is the acid test of one's truth, love and compassion. Like the gold which is tested on the touchstone and thereby it becomes more pure and its value increases. The test for our truth, love and compassion is the 'Katha'. By this it improves further and gains manifold. By listening to the 'Katha' again and again does not in any way devalue it! The value of the 'Katha' can never diminish. The question of the devaluation arises only if there is a value attached to it for it is priceless! 'Katha' is something which is invaluable and you can't outweigh it! What valuation will you do? After all, 'Katha' is just 'Katha'! 'Period'! So this question is meaningless.

Please explain from the 'Talgajardi' viewpoint that what is the spiritual sphere and what is not? I don't feel like unnecessarily elaborating on it but if you can understand it in just one sentence then please understand that the spiritual sphere or the spiritual world is nothing but your own intrinsic nature (Swabhaava). Yogeshwara Krishna has said this and I am its bearer. Our nature alone is spirituality. We say that talk about 'Advaita', or discuss about 'Brammha' or the formless 'Shoonya'! Just this much is not spirituality. This can be the path of spirituality but not the goal. The goal is when we can understand our primordial intrinsic nature of so many births, this is spirituality. Other than this there is nothing more to the spiritual sphere. Here nature would also mean the soul! Therefore, 'Swabhaava' does not only mean nature but it also means your very soul. Till such time, we can't understand it, as much of study or listening or speaking about it will have no meaning! Our 'Narsinh Mehta' says –

Jyaan lagi aatma tattva cheenno nahi,
Tyaan lagi saadhana sarva jhoothi|

So, spirituality is our nature! To abide in your nature is actually living a spiritual life. Whatever be your nature, just live naturally or according to it, this is spirituality. By doing 'Satsanga', you can possibly come into a good behaviour from a bad one but your true nature won't change.

Khalau karahi bhal pai susangu|
Mittahi na malina subhau abhangu||

The original nature is unbroken and the spiritual nature too is unbroken. That which cannot be broken is our 'Aatman' or the soul and the Divine! When we are in the company of good people, then for some time in the eyes of the world we may appear good or in other words by the definition of the world or their outlook we become good or bad as the case maybe. But, 'Mittahi na malina subhau abhangu'. Please reveal the way you are! 'Mo sama kaun kutila khala kaami'. The courage shown by our saints or ascetics, we must walk on the path shown by them. One whose nature is greedy and if the person candidly agrees that he is so then this admission and living by it truthfully is living a spiritual life. The moment you take the help of deceit or hypocrisy, you are gone! The one who gets very angry, admits so that yes, I do and am steeped in anger. My 'Parashurama' says, 'Baalbramhachaari ati krodhi'. By this admission, He became a sage or an Avatar. Because, here it is the open declaration of the nature as it is! My Bharat says that he is very greedy! This is Sri Bharat's own admission! In the introduction of Sri Bharat it is seldom mentioned that he is a saint. It is often said that he is very greedy. Yes, I am greedy; this admission by Sri Bharat himself is the sign of his sainthood! Sri Hanuman says that he is 'Kaami'. Now just see! 'Pashu ati kaami'! I am an animal and very lustful or 'Kaami'. We have been taught very many wrong lessons! The so called religious

leaders seated on the stage of Dharma to project themselves superior or special in some ways in comparison to us have tried to mislead us with small-small things! Admit that you are bad! This is the spiritual manner.

If you can digest then I would like to apply my sutras here and go to the extent to declare that the 'Kama' is the truth. Can you digest it? Those who can't and will vomit please get up and go out! Yes, 'Kama' is truth! Try to malign it as much as you may but 'Kama' is the truth. The son of the Divine cannot become wrong or bad. 'Krishna tanaya hoihahi pati tora'. So, 'Kama' is the truth and 'Krodha' is love. Now, with this you will get surprised and shocked! The anger or 'Krodha' is love and 'Kama' is truth, yes! Because 'Kama' is truth that is why we have come into existence! We are there, so is 'Tulsi' and that is why we have the 'Ramcharitmanas' with us! 'Tulsi's' 'Kama' is the truth and the truth cannot be negated. I shall throw and I can throw well. All my words are being recorded. Therefore, 'Kama' is the truth and it is the shadow of Lord Rama. As Sri Rama embodies truth, in the same way, being the shadow, the 'Kama' is also equally true and it plays an important role in the creation. If you start liking someone then think that gradually the truth of Kama is dawning! In a lonely person the 'Kama' will not manifest. Its form is true but with whom will you share it? That is why, 'Sa ekaaki na rammattay'. He cannot sport alone! He needs a second to play. This is true! Please don't disrespect it. Don't sit in empty hypocrisy!

So, Kama is the truth. The religion might feel disturbed by it but if so then I am sorry to say that it is not the true religion! It is just an avenue of trade or money making! They are professionals and not true lovers. The 'Sadguru' takes on a human body and comes in our midst as per the Divine dispensation but for him to take on the human body, he has positively come out of the 'Kama' between two people, we can't overlook this fact! So this Kama has done great favour and we possibly can never be able to repay this favour or debt. I can never ever repay the debt of Raghuram Dada who gave me Tribhuvandas Dada! Dada's father was Raghuram Dada! What to hide from you all? The 'Shivalinga' I keep in my 'Pooja' and have been doing its 'Abhisheka' for the last so many years, yesterday, on 'Shivaratri' I named my 'Shivalinga' as 'Tribhuvaneshwara'! So, yesterday, I named my 'Shiva'. For me, the past twenty four hours has been of great celebration. Kama is truth! 'Krodha' is love. Now this 'Baawa' has lost it! The 'Laal Dori' now asks that

where has 'Baawa' gone? Nitinbhai Vadgama has written a 'Ghazal' for this 'Shivaratri'. This is his love and affection towards the 'Vyaaspeetha' that is why; I have not read it here openly. I got it yesterday!

Aanganney avasar chhattayen
thayi gayo kevo namaayo!

Konn jaanney kem punn Girnaar ne gammtu nathi!
Laal ddori poochti ke ek Baawo kyaan chupaayo?
Konn jaanney kem pun Girnaar ne gammtu nathi!

To prove that Kama is truth, how many proofs do I give yaar? If on Guru Vashishtha's prayer, Shringi Rishi would not have performed the 'Putra Kaameshthi Yagna' then we might not have got 'Rama' between us. What is word written there, no one bothers to read! Dharma, dharma, dharma, dharma! If you do less 'Pooja – Paath' during the spring, will do! Just try and see the beauty of a rose in its full glory! This is the worship of the spring or the 'Vaasanti Pooja'. Holi is just round the corner and on this day if you don't bathe 'Thakorji' in 'Gangajal' it will do but celebrate this festival of colours with mutual love and harmony that will become your worship. Our Ramesh Parekh had written a poem –

Dhadhaan! Dhadhaan! Kyaan haalyo?
Vasantma tte phoolnney baddley
dharama haathma kyaan jhaallyo?

You don't look at the beautiful flowers all around, you don't see the flow of the river, and you neither look at the moon nor look at the beauty with pure untainted eyes and shout dharma, dharma, and dharma! What madness is this? I am not trying to criticize the religion in any way but am talking about the so called religious minded people! If Kama is not true then how Rama could be born as a human? 'Shringi rishihi Basishtha bulaawa|Putrakaam subha jaggya karaava||' As the Prasad of this 'Yagna' Hari came into the womb! Therefore, this proves that 'Kama' is true!

The 'Krodha' is Love! Please do it as much as you want! In positive terms, yes anger is love. A noble person or a pure soul will only scold the one whom he loves! When the 'Buddha Purusha' scolds his disciple, though he will never but even if he does as an exception then this anger too will open the path to salvation. If he scolds you for anything then that day is the day of celebration for the disciple. Today my father scolded me! Do you know that at times if one gets very angry then they start weeping! What does the psychology say? The one who gets very angry will also cry very soon. He will go off to sleep. But the one, who is too greedy, will not be able to sleep. There can be

exceptions! But generally speaking, the one who gets very angry will cry very soon. His eyes will be blood shot and tears will start flowing. Therefore, anger is love! In the 'Mahakaal temple of 'Ujjain', though the 'Sadguru' did not get angry but the 'Tribhuvana Guru' 'Sahi nahi sakkey Mahesa'. Just imagine that how benevolent was this anger that we were blessed with 'Kaagbhundi'. Just see the benevolence behind the anger of 'Mahakaal' or the 'Tribhuvana Guru'! When the mother for any reason gets angry on her child then a mature child will view this anger feeling the hidden love behind it because she does not scold every now or then and there are so many children, why doesn't she scold them?

Love is like mercury and we cannot digest mercury! We need practice for it. The one who can accept the love hidden in the garb of anger can very easily recognize the love! So, the anger if at all expressed by the 'Buddha Purusha' is filled with extreme love! It is a moment to celebrate for the devotee that his Master loves him so much that he reprimanded him for his good and out of the pure love! Please try to understand it as it is not something of an ordinary plane! And 'Lobha' or greed is compassion. Aah-haha! The greed is compassion, yaar! Now, greed and compassion? When the great personalities come to earth as the 'Sadguru' or the 'Buddha Purusha' like Tulsi or Narsih or Meera or Jesus or Prophet or Naabhaji or Eknath or Gyaandeva or Gangasati or Raabia or Thakur or Sri Ramana or Sri Aurobindo' they

come as per the Divine plan and purpose! Why do people indulge in great amount of 'Bhajan' or devotional pursuits? The ascetic feels that he should chant the 'Harinaam' more and more. Why this greed for more and more? This greed is just to shower us with compassion that the more austerities he practices and studies so that he can share more and more with the society. If he practices more devotion, he shall be able to spread the message of devotional love more and more. He will perform more 'Tapas' so that he can enlighten us more and more. Therefore, behind all this is great compassion. 'Lobhihi priya jimidi daam'! Tulsiji says that O' Lord! May your name, your 'Roopa', your 'Leela' and your 'Dhaam' Hey Raaghava be dear to me in the same manner the greedy loves or greed's or hankers for money! So, there is compassion hidden in there!

So, your question was that what is 'Aadhyatma' or the supreme reality? Your very own nature is 'Aadhyatma'. It is the question of nature and is unbreakable. It is a different matter for the Fakirs, Saints or the 'Buddha Purushas'. For people like us, we should learn to accept our reality the way we are! A hypocrite can never be happy! 'Mo sama kaun kutila khala kaami'. To express your nature or to offer yourself to your chosen ideal is the highest form of devotion. The last 'Bhakti' is 'Aatmanivedanam'.

'In this 'Kalikaal' why is the devotee subjected to so many problems?' Who says so? Who has said it? It is our allegation that the one who is engaged in

'Bhajan' is troubled! The devotee will never complain that he is in trouble. He says, 'Raazi hai hum ussimein jissmey teri raja hai'. 'Maalik! As you please!' 'Nanakdeva used to say that if you like to tease me please go ahead and do so. After all this too is your Prasad. The 'Tthor' that you get as Prasad at 'Shreenathji Bhagwan' temple is very hard. And the 'Satyanarayan' Prasad is very soft 'Seera'. But both are Prasad! I don't think that one who is engaged in 'Bhajan' is ever in trouble. To the world it seems so! And if at all you see a 'Bhajanandi' to be disturbed then please bear in mind that his distress or he is upset thinking about the stupidity prevailing all around! Like Jesus had said that He feels sorry for these people or His tormentors because they are unaware of what they are doing out of ignorance!

Narsihji did not complain about anything. Yes, if at all the devotee has complained then it is not for his sake but for the sake of God because His name will get spoiled. That is why Rao Maandlik imprisoned 'Narsihji' in 'Junagadha' and said that if your Lord appears in person and garlands you, only then will I believe you, otherwise you shall be declared a hypocrite. 'Mehtaji' was not distressed by this at all. If 'Maadlik' would kill him, so what? You can kill the body of the devotee but the 'Bhajan' is immortal. The 'Bhakti' is always young, it never ages! The 'Bhajan' is ever young! So when 'Narsihji' was imprisoned, he was not worried about himself but was greatly concerned

about Sri Hari for His name or prestige was at stake! If on this count 'Maandalik' kills me, I don't bother but your prestige and the faith that your devotees have on you shall be lost! Your image will be tarnished! What shame to us but we are concerned about your shame, O' Lord! Hey Dwarikadheesha! We had come all naked and the world will take away everything we have and shall return naked! Hey Peetambar Dhaari! We are worried about your name! We lose nothing whereas you have everything to lose!

'Bapu! I have a daughter and her father suffered a heart attack and passed away. People say that since she does not have her father, I being the mother cannot perform her 'Kanyadaan'! Kindly keep the photograph of her father in your purse and keep it on your right side and perform the 'Kanyadaan'. Lord Rama had to perform the 'Yagna' and Ma Jaanki was in the forest. Therefore, a golden idol of hers was installed and the ceremony was solemnized. If at all there is any bar in the scriptures then we all are now in the twenty first century, so there should be some reformation and the necessary amendments should be done and since it is for the benefit of the mankind, the scriptures too shall be glad. The scriptures are not only rigidity or apathetic. They merely don't talk about principles but they are the realizations and experiences of our sages and ascetics. In my personal opinion, you can surely perform the 'Kanyadaan' of your daughter and I don't think that there will be any objection to it.



So, we all are engaged in a fruitful and a truthful discussion about 'Manas – Mahesha' as if we are just sitting and talking about it in a very easy and simple manner. Alas! This helps us in our inner growth and we can proceed towards 'Param Vishraam'! Lord Shiva is five faced. The 'Manas' too affirms it by saying, 'Bikata besha mukha pancha Purari'. Therefore, out of the different forms of Lord Shiva, the form of 'Mahesha' has been discussed a number of times in the 'Manas'. By the grace of my Guru I would like to submit that the one who has the complete knowledge of these five things is 'Mahesha'. First is that the one who understands the 'Paramartha' or the highest truth is 'Mahesha'. There are two meanings of the word 'Paramartha'! Firstly, any act of welfare or a noble deed. No selfishness whatsoever in a very gross sense. The other meaning that has come in the 'Manas' is that to know about God, the Divine, or Brammha or Rama is also 'Paramartha'. Why?

Rama Brammha paramaaratha roopa|

Abigata alakha anaadi anoopa||

So, Rama is 'Paramartha' and knowing Him knows the highest truth. But only he can know this 'Paramartha' who;

Soi jaanahi jehi dehu janaai|

Jaanat tumhahi tumahi hoi jaai||

No one can easily know Him but He revealed Himself to Lord 'Mahesha' and that is why, He knows Him! Or where is there difference between the two? Essentially, they are one! Therefore the 'Mahesha' consciousness of the 'Manas' is the one who knows 'Paramartha'. Going further –

Aja Mahesa Narada Sanakaadi|

Je munibara paramaarathbaadi||

Though, mere argument or 'Vaad' is not good in spite of it being declared as a 'Vibhuti' by Lord Krishna in the 'Gita'. But this 'Vaad' and that 'Vaad' that we see going on is nothing but just a 'Vivaad' or mere argument! Some people call themselves Marxists; others call themselves to be Leninists. Gandhiji never approved it during his lifetime when people started talking about 'Gandhian'. Acharya Kriplani expressed his displeasure about it and Gandhi Babu himself was very much opposed to it that there should be no discourse or debate in his name. He just had put his foot down on this score. Because, it causes a lot of misunderstanding amongst the people! Because these people are always on the lookout for worthless argument and will stand for useless or nonsensical things only! For them the worthless or unnecessary is most essential. At times the truth is evidently clear in

front yet they for the sake of argument dispute it because of their mental disability! At least the selfish are still better than such people. The selfish person will at least fulfil his own interest and will not indulge in any useless argument. So some people are only selfish, some are only interested in useless or worthless things and some are only interested in the material gains. Only Artha! Artha! Artha! Everything is revolving around money or wealth and for the one understands the meaning or 'Artha' will not hanker for 'Artha'. So, one who has understood the reality about this creation and the world around will not become centred only in wealth or materialistic gains!

Here, while talking about 'Mahesha' the names of Narada, Aja or 'Bramha' and the 'Sanakaadika' have been added. But I have to focus on 'Mahesha'. So my 'Babaji' says that the 'Mahesha' consciousness is that which is connected to the supreme reality and the overall welfare of the entire creation. Do not link to the different unnecessary talk going around these days, please! The 'Vaad' in reference here is that which is supposed to be the majesty of the Divine or 'Vibhooti', who knows about the welfare, is established in the supreme reality and lives the highest truth! The five faces of Lord Shiva represent knowing of five different things. Sometimes, Lord Shiva sees in a particular manner and knows, at times He thinks and knows, at another He listens and learns and He also learns from speaking. These are all the different ways of this 'Panchamukhi Mahesha'. Therefore, this knowledge of the highest truth is the 'Mahesha' consciousness.

Some things can be explained but it could also happen that the speaker is not fully aware of the 'Rasa'. Many times we see that a very beautiful description is being done but somehow it is lacking in its intrinsic 'Rasa'! At times we can present the best of principles and even recite it but remain untouched by the 'Rasa'. An ascetic will mostly share something new and interpret it differently by the grace of the 'Guru'. There is no end to it! If we get only stuck in all this and miss out on drinking the nectar, then we are a loser!

Lord Shiva or 'Mahesha' knows this 'Rasa' fully. 'Sobha samaaj sukha kahat na banai Khagesa'. That splendour, that gathering, and that celebration, Hey Garuda, it cannot be described says my 'Buddha Purusha' 'Kaagbhusundi'! Then who can possibly describe it? 'Baranahi Saarada sesha shruti'! The scriptures can describe it, Ma Saraswati can describe it, 'Shesha' can possibly describe it but they are unaware or untouched by the 'Rasa'. 'So rasa jaan Mahesa'. Only

my 'Mahadeva' has tasted the rasa. 'Rasovai saha'! This is all about that rasa. So what rasa does Mahadeva drink? Saraswati, Shesha and others are all trying to describe it but the rasa was only tasted by my 'Mahesha'. The one who knows the highest truth and understanding the core essence has drunk this rasa is none other than 'Mahesha'.

The third face is that He is aware of the greatness of the Divine and He is the 'Mahesha' consciousness. 'Jaan Mahesa Rama prabhutayi'. Lord Shiva knows the supremacy of Sri Rama. But, who can know the Lord fully? 'Neti! Neti! Neti!' Lord Shiva knows the supremacy of the Divine, the greatness of the Lord, the Godliness of the God and the Divinity of the Divine is known by Lord Shiva and that is why Goswamiji has seated Him on the seat of 'Mahesha' or the Lord of the Lords.

The fourth face of Shiva represents that even though He is engrossed in the world like you & me but has reached such an exalted position by the grace of the Guru or by the strength of the 'Bhajan' or by any other means! Though living a very common worldly life, doing the day to day activities like an ordinary being and fulfilling all the duties and responsibilities He has experienced fulfilment! Such a person is my 'Mahesha'. He seems to be very simple and ordinary and doing or living like us but is fulfilled and contented! 'Kritkritiya keenha duhu bhaai'. Maharaja Janaka's experience that I am contented or fully satisfied! So what is this 'Mahesha' consciousness my dear brothers and sisters? He understands it instantly and even tells the other person that he has become fully contented. Like, an experienced hand directs us that if you can, meet so and so for He is a realized soul! He is awakened or enlightened!

'Khagapati' Garuda goes to Sri Kaagbhusundiji when he was confused that Lord Rama is the Divine incarnate and by taking His name, the ordinary mortal is freed from the clutches of life and death, and today He is bound! He goes here and there to get a clarification of the confusion plaguing him. Finally, Lord Shiva directs him to Sri

Kaagbhusundiji saying that I know that he is a realized soul! You go to him! Your delusion will be cleared by the 'Buddha Purusha, Bhusundi'. Hearing this command Garuda goes to 'Neelgiri' the ashram of Sri Bhusundi and on seeing him the very first utterance of Garuda on reaching there is that 'I feel contented coming here'! I just cannot fathom the divinity of this 'Buddha Purush' whose mere glimpse fills the other person with contentment!

Sada kritaaratha roopa tumha

kaha mridu bachana Khagesa|

Jehi ke astuti sadar nija mukha keenha Mahesa||

The five faced Lord by one of His mouths has told me that you are totally contented and a realized soul. This is 'Mahesha'. One who can know that who is awakened is none other than the 'Mahesha' consciousness. 'Kaha Kabir mein poora paaya', or who has attained complete peace and serenity, the one who has this information, this consciousness is 'Mahesha'.

In order to study the fifth face, come, let us go back to the 'Mahakaal Temple' where the 'Sadguru' of Sri Kaagbhusundi, 'Parama sadhu paramaaratha bindaka'! He is not just an ordinary sage but he is the 'Parama Sadhu'. Once, I was repeating the name of Lord Shiva sitting in this temple of 'Mahakaal'! Bhusundiji is narrating his own life story to Sri Garuda. At that very moment, my 'Parama Sadhu, my Buddha Purusha, my Guru, my Lord came into the temple but out of my ego I did not stand up in his respect and continued repeating the Shiva name! As if I was deeply engrossed in repeating the name of the Lord! Not bothering about anyone, I was trying to project that irrespective of anyone, I shall complete my routine worship. So, I did not get up nor paid my respects to my Guru. But looking at this grave mistake on my part, my stupidity, my sin committed towards my Guru, my puny pride, Bhusundi goes on to add –

So dayaal nahi kahehu kachu urr na rosha lavalesa|

Ati aggha Gur apamaanata sahi na sakkey Mahesa||

My Guru is very compassionate and there was no anger or displeasure on his part. But Tulsiji says that seeing this grave sin, a great mistake or omission

'Kama' is truth. We may try to disrespect it or not accept it but it is a reality. 'Kama' is 'Rama's' shadow and if Rama is truth embodied then being the shadow, the Kama too is the truth of the world as it is the creator of this creation. In a positive sense, the 'Krodha' is love! A pure hearted or a good man will only scold out of immense love. And the 'Lobha' is compassion. The sage wants to repeat the 'Harinaam' more and more so that he can shower it upon us for our good! Why this greed! I shall do more and more austerities so that I can share the texts with more people! I should do more 'Bhajan' so that I can carry the message of 'Bhakti' or devotion far and wide! I should perform more 'Tapas' so that its light or brilliance can enlighten the world. There is compassion behind all this!



on my part and the greatest of all the sins of disrespecting the Guru, my Guru swallowed it as if nothing has happened because he is a 'Param Sadhu' but 'Sahi na sakkey Mahesa'. Only 'Mahesha' knows the gravity of your sin committed towards the Guru. This is His fifth face. After all, the Guru is benevolent and shall just ignore or forget it, yaar! But the Divine can never ignore it and cannot tolerate it! When the Guru sees that because of my child's folly, he has been cursed by the Lord then embracing the 'Shivalinga' he will weep bitterly and beg pardon on behalf of his disciple's ignorance by singing, 'Namaameeshameeshaan nirvana roopam'. O' Lord! My merciful father! He is mine; please forgive him for his little folly! You are the most compassionate and the most benevolent one!

My dear aspirants, through the 'Katha' we obtain wisdom and proper understanding. As much as possible, knowingly or unknowingly we don't commit any sin towards the 'Buddha Purusha' but say if it happens unknowingly then the 'Rudrashtaka' is our refuge! Where ever you maybe, just imagine that you are sitting in the sanctum sanctorum of 'Mahakaal' at 'Ujjain' in front of the Lord and your Guru is praying for you to eradicate your fear.

Nirakaar Omkaar moolam tureeyam,
Giragyaan goteetameesham Girisham|
Karaalam Mahakaal kaalam kripaalam,
Gunaagar sansaarpaaram natoham||

The Guru just did not take to heart but Lord Shiva could not bear it and curses Bhusundi one after another! In order to appease the Lord and rid his devotee of this dreadful curse, the 'Buddha Purusha' prays to Lord Shiva in this 'Ashtaka'. I would especially to tell my young listeners that if it interests you, you like it, it increases your joy and it touches you then please try to learn the 'Rudrashtaka' by heart. My Dada had told me that while bathing repeat the 'Rudrashtaka' and think that there is no head or limbs, just the torso which appears similar to the shape of the 'Shivalinga'. And we are in fact the 'Shivalinga' only! This 'Linga' shaped body of ours or this 'Pinda' is nothing but the 'Shivalinga'. By the hands being removed means the notion of the doer is lost and by the head being not there, the ego of the intellect and all the notoriety of the mind goes away and what we see or remain just the 'Shiva' consciousness and nothing else. Thus, my 'Sadguru Bhagwan' instructed me to recite the 'Rudrashtaka' while bathing and imagining that a

continuous 'Abhisheka' is being performed on this 'Shivalinga' along with each mantra of the 'Rudrashtaka'.

My dear brothers and sisters, kindly do the 'Paath' of the 'Rudrashtaka'. I don't force anyone neither do I instruct! But I would like to pray with utmost humility that you all are listening with so much respect and love. When you wake up in the morning and if you know the morning Mantras then I touch your feet, but if you don't know, no problem! But when you wake up, while you are in bed, please do one 'Paath' of the 'Hanumanchaalisa'. It is 'Siddha' as well as 'Shuddha'. While bathing, do the 'Paath' of the 'Rudrashtaka'. Then you set out for your work or attending to your different duties and the mothers would be busy doing the household chores. Children will go to school, the parents to their respective work places or the fields. Before you go to sleep then do the 'Paath' of the 'Bhusundi Ramayana', 'Naath kritaaraatha bhayehu aba....'. And in case you remember the shloka then in the end, 'Krishnaaya Vaasudevaaya Haraye Paramaatmanney|Pranataha klesha naashaaya Govindaaya namo namaha||' just see how your life shall improve and become pure and beautiful!

Yaar! By the grace of my Guru and the blessings of the saints, I have been talking to you about 'Manas – Mahesha'. Lord Rama's birth we all celebrated. In this way, all the four brothers were born and the joy of 'Ayodhya' grew four fold. Guru Vashishtha came! All the four brothers were named. The one who gives peaceful rest to the entire creation was named Rama. The one who nourishes everyone is 'Bharat'. Not the enemy but by whose name enmity is destroyed was named 'Shatrughna'. And the supporter of the entire world, the incarnation of 'Shesha' was named 'Lakshmana'. This ceremony was followed by the 'Choodakarana' and then the 'Yagyopavita' Sanskaras. In a very short time, the brothers learnt all the various types of knowledge. My Goswamiji says that I have narrated this 'Katha' to you in brief. Now hear further and then introduces us to Mahamuni Vishwamitra. Baba Vishwamitra comes from his 'Siddhashram'. The demons were disturbing him and obstructing his austerities. So the sage asked for Lord Rama and Lakhana for his protection. Initially, Maharaja Dasarathji was very upset with this demand and was trying to avoid it or replace it but then the Guru intervened and explained in many different ways. The doubts of the King were assuaged by the Guru and the two i.e. Sri Rama and Sri Lakhana were handed over to

the sage. Taking the blessings of the mothers, their father and the elders, they leave with the sage.

Baba Vishwamitra is going followed by the two brothers. 'Taadka' comes and with just one arrow, Sri Rama kills her or in other words liberates her. The next day Sri Rama asks the sage to begin the 'Yagna'. The two of us by your grace shall stand in protection. 'Maarecha' comes to destroy the 'Yagna' and the Lord flung him across the seas on the shores of Lanka by firing a blunt arrow. Then Subaahu comes and is immediately burnt to ashes. The 'Yagna' gets done without any obstruction. Sri Vishwamitra says that 'Raaghav'! Since your journey is for the accomplishments of the 'Yagna' two more are still pending. The first is the 'Prateeksha Yagya' of 'Ahilya' and Maharaja Janak's 'Dhanusha Jagya'! Hearing about them, 'Harashi challey munibara ke saatha', He immediately set out!

The 'Padayatra' proceeds. They see an ashram at a distance. The Lord expresses His innocence and enquires that 'Maharaj! Who is the rock like figure lying on the ground? Whose ashram is it? Sri Vishwamitra replies, 'Raaghava! This is the wife of Gautama Rishi who is in this state due to a curse and not as the result of her sin! Some unfortunate incident took place which resulted in this state! She seeks the holy dust of your lotus feet! Please show your compassion and bless her, Lord!' With the holy dust, Ahilyaji is liberated or redeemed and she goes to the 'Patiloka'. The Lord's 'Padayatra' proceeds further and they reach the banks of the sacred Ganges. The Lord bathes in the pure crystal waters and gives alms and gifts to the 'Brahmins' of the sacred place. After this, the Lord reaches 'Janakpur'. They are resting in the 'Mango grove' there and Maharaja is informed of their arrival. He comes along with his court to welcome the 'Princes of Ayodhya'. He offers his obeisance to Sri Vishwamitra and seeing Sri Rama and Sri Lakhana, the king is wonderstruck! Who are these two? He had reached the stage when he used to think that the name and form is meaningless. He wonders that how come this affection and fondness is taking root in him? Sri Vishwamitra introduces them to each other! Janakraj takes them and puts them up at the 'Sundersadan' along with the sages and ascetics accompanying Him. The 'Manas' says that it was afternoon and the Lord along with the sages and the ascetics have their lunch and took some rest. I too now leave you to have your lunch and if you are fortunate enough and are entitled for it then take some rest!

In the 'Manas' the 'Chaupayi' is the truth,
'Doha' is the love and the 'Chhanda' is compassion



Baap! In these auspicious days of the 'Mahashivaratri' we are discussing the 'Manas – Mahesha' and are reciting Lord Mahadeva. Today is the final day of this nine day 'Katha' and we shall be discussing the concluding remarks of the topic and briefly seeing the main text shall move towards the conclusion of our discussions. Before I proceed, I have been given a list of the number of times the word 'Mahesha' has been used in the 'Manas'. Every time it is given to me by our 'Harish Bhai' and many of our brothers and sisters try and do this exercise for me. I will just mention it for your knowledge and proceed! I had mentioned this even earlier that the word 'Mahesha' has been used thirty one times, 'Mahesha' has come twice, 'Maheshu' has come nine times, 'Mahesu' has come four times and the pure Sanskrit word 'Mahesha' has been used twice. In all as per this count its usage has been done forty eight time. Errors and omissions may kindly be overlooked. The definition of all these different words in the limited time is impossible but at least I shall try and read them out for your information.

Saarad sesa Mahesha Bidhi aagama nigama purana|
Neti neti kahi jaasu guna karahi nirantara gaan||

We have discussed about this during the course of our discussion the usage of 'Mahesha' here. Many words got left over.

Guru pitumatu Mahesha Bhawani|
Pranavahu deenabandhu din daani||

This line also we have seen.

Anmila aakhar aaratha na jaapu|
Pragata prabhau Mahesha prataapu||

This also we have touched briefly in our discussion.

Mahamantra joi japata Mahesu|
Kaasi mukuti hetu upadesu||

This too we have seen!

Uma Mahesha bibaaha baraati|
Te jalachara aganita bahubhaanti||

Ramkatha munibarjya bakhaani|
Suni Mahesha paramsukha maani||

The lines which are the part of the introduction and we recite them daily. They all comprise the word 'Mahesha' and we have discussed about it yesterday!

Some questions! 'Bapu! If a person does not have a Guru, can he not attain God? Kindly explain.' First of all I feel that this misconception should be removed. And that is that everyone has already attained God. And from time immemorial! One doesn't need a Guru to get Him because He is already there with us. We need the help of the Guru to recognize Him. When people say that they don't need a Guru to attain God, they are right for He is already there! The Guru is needed to know Him. When by the grace of the Guru we realize God then we understand that He was already with us all the time. The Guru just introduces the Godhead to us. Who is without God? There is no existence devoid of the Divine. 'Eeshwaraha sarvabhootanaam hriddeshey Arjunatishthati'. The Lord resides in the heart or soul of the entire creation.

'Harinasharan nu moola vadhukeshraap nu? Ravan nu tej Ram ma samayu, tohpachhishaamattey fari janmalevopaddyo?' Nothing compares to the refuge of shelter of the Divine. What is the value of a curse? Those who have done severe penance and who have repeated the Divine name continuously, when they utter something and it comes to pass and at times it becomes a curse. But it has no value. In fact the one who has cursed has suffered a huge loss because he has forfeited his 'Tapas' done for so long! Therefore, the curse is worthless. We may have been cursed so many times, so what? Don't worry! The refuge of the Divine is enough! The 'Manas' says that in the refuge of 'Hari' even the curse has no effect. All the obstacles or difficulties are removed. The refuge of the Divine is the highest state to be in! Our 'Praggyachakshu Swami Sharananandaji Maharaj', his favourite 'Kirtan' was –

Harisharannam, Harisharannam|
Harisharannam, Harisharannam||

Therefore, to be in the refuge of the Divine and then to be able to chant 'Hari Sharannam', what can be better than that? What answer do I give to it? Lord Krishna had to exert Himself so much in front of the intelligent Arjuna to impart the teaching to him but ultimately, He too says, 'Maammekam sharannam vraja'! Come into my shelter! Matter ends!

Come on the pure path of spiritual pursuits. It can be the refuge of any Divinity, how does that matter? Just the refuge of the 'Buddha Purusha' is sufficient. Because he is the 'Nara roopa Hari'! The 'Hari' has only become the 'Nara' for our sake. My 'Mahadeva' of 'Mahesha' has three 'Roopas'. The first is the formless form which is the 'Shivalinga'. As a symbol it represents 'Zero' or 'Shoonya'. As such, there is no form! Like we have seen the 'Ashtha Moorti' earlier of Shiva, in the same way, 'Mahesha' has three forms. So, the first one is the formless form. We also recite in the 'Rudrashtaka', 'Nirakaar Omkaar'! The second is the 'Narakaar' or the human form, which we have established in the form of idols. Wherever there are idols of Lord Shiva, they are not with four hands; instead they are the human depiction or imagination of His. The 'Brammha' is always alone but in case of man, generally we see two and that's why we see Ma Parvati next to Him. He also gets married like us, has a household to manage, has children, these are all are visible in the human form of Lord Shiva. The third

form is the 'Vaanaarakaar' or His form of the monkey as 'Hanuman'. He is 'Nirakaar, narakaar and vaanaarakaar'! This is the 'Trimurti Mahesha'. You can choose anyone you like! Islam has chosen the formless one, great 'Mubaarak'! What difference does make? Buddha chose the 'Shoonya', 'Mubaarak'! How did it matter? Jagadguru Shankar chose the whole or the 'Poorna Swaroopa', 'Mubaarak'! It makes no difference. My 'Tulsi' and the singers of the 'Manas' chose to sculpt an image of Shiva. They created the 'Swaroopa' which performs 'Leela, walks, dances, roams about, sings and listens'.

Today, I would just like to mention this much and proceed that my 'Tulsi' says that in the world if you have to worship a deity, pray to someone or open your heart to, then please do so only in front of 'Mahesha'. Why unnecessarily try to put your hands into someone else's beard? Appease Lord 'Mahesha'. If you have to request or pay obeisance then do so in front of 'Sadashiva'. What can the other give you my friend that Shiva cannot? If you have to pray then pray to Him alone.

Sab ke urr abhilaashu asa kahahi manaai Mahesu|
The people of 'Ayodhya' are appeasing Lord 'Mahesha'. 'Hey Lord Mahesha! Please bless us that we may be alive. Maharaja Dasarathji also asks this only and his people too want the same! Just in this one wish of the entire 'Ayodhya' is that Rama should be coroneted on the throne of 'Ayodhya'.

Manahi mann manaav akulaani|
Hohu prasanna Mahesha Bhawani||

Internally everyone was trying to appease Lord 'Mahesha' that Baba please be pleased with us and bless us with this wish. We are not bothered about anything else and are not concerned about the appeasement of others, but you be benevolent on us!

Maangahi hridaya Mahesha manaai|
Kusala maatu pitu parijana bhaai||

Whom was he trying to appease? He was appeasing Lord 'Mahesha' that my parents, my family and brothers should all be well! This was when Sri Bharat received the message from 'Ayodhya' at his maternal home. He straight away went into the refuge of Lord Shiva. So Bharat too took the shelter of Lord 'Mahesha'. Whoever is your chosen deity, then in order to appease that deity too please pray to Lord Shiva! Therefore, if at all you want to request then do so to

Lord 'Mahesha'! If you want to ask for anything, then please ask of Him. The others 'Devas' are all selfish. They all want a share out of our worship! You perform a 'Yagna', give them one tenth of it! Like the IT officials come to ask you to pay the taxes! You have performed so much of austerities so give us our share out of it! All are selfish to get their share. And one is my 'Mahesha' who gives you much more than you asked for or in other words he makes you one who does not need to ask for anything. May 'Mahadeva' bless us all that our demand itself goes away and we never need to or feel like asking. Our demand itself is destroyed.

Therefore, for these past nine days we have been performing the literary worship of 'Manas – Mahesha'. So Baap! In Lord Shiva, all the three Sutras are present. He embodies the truth, love and compassion! In this 'Manas', created by Him also all the three are present. What is the truth of this 'Manas' created by 'Mahesha'? The 'Chaupaais' are truth! 'Chaupaais' have been written by many people but just with the touch of my 'Goswami' it has become the queen of poetry or amongst great epics. Today, the 'Chaupais' of the 'Manas', occupy the highest or the most exalted place! So, wherever you see the four 'Padas,' that is the truth! The Dharma too is four legged! My 'Vyaaspeetha' has been talking to you about this for a long time that Dharma is truth. That is why; the 'Chaupai' too is truth. The synonym of the four legged Dharma is truth. How? 'Dharama na doosar satya samaana'.

Second, the 'Dohas' are love! All this is 'Gurumukhi' definitions. If you read it, or hear this definition anywhere else, then my 'Pranams'! If someone wants to gain publicity by attributing this to their name and taking credit for it, it is a totally different matter altogether! What is a 'Doha'? This is love and my 'Vyaaspeetha' says that one sutra of dharma is love! So the 'Dohas' are the love in the 'Manas'. The four legged 'Chaupai' is dharma and the dharma is truth! 'Doha' is the love! 'Parama dharama paya duhi bhai'. Tulsiji says that one who can milk the sacred and pure cow which represents the sacred faith and the milk of dharma in the form of love can be had. 'Doha' means milking! This is the 'Param Dharma' and the 'Param Dharma' is nothing but love! A poetic life so to say represents a dharmic life. To live according to the tenets laid down by the dharma, that is one way of

leading the life of dharma. People talk about following or living by the dharma. The 'Upanishad' says 'Dharmmamchara'. The practice of dharma in our day to day lives! Live with everyone in harmony and perform your duties and responsibilities but try to be unattached, this is dharma! 'Chhanda soratha sundar doha'. Goswamiji calls the 'Chhanda' to be the lotus flower. Lotus represents total detachment. It represents dharma. Therefore, the 'Chhanda' too is the symbol of Dharma and it represents compassion.

So, in the 'Manas', which has been created by 'Mahesha', the 'Chaupaais' are the truth, 'Doha' represents love and the 'Chhanda' stands for compassion. All these three facets find equal representation in this great text. So, we are trying to take a closer look or do the 'Darshan' of this 'Mahesha'. Just try and remember the 'Katha'. Sri Ram and Sri Lakhana are staying at 'Janakpuri'. In the evening they go out to see the town. The next day, Lord Rama and Ma Jaanki see each other in the 'Pushpavaatika'. 'Siyaju' is surrendered to the Lord then and there. She goes to the temple of Mata Gauri and worships her and is blessed with sacred boons that you shall get the dark hued one as your husband! The next day, Sri Rama strings the famous 'Pinaak Bow' of Lord 'Mahesha' and it breaks. Ma Jaanki garlands Sri Rama with the 'Jaimala'. Sri 'Parashuramji Maharaj' takes leave and proceeds for the forests. Maharaja Dasarathji arrives with the marriage party from 'Ayodhya' and at the auspicious 'Godhuli Bela' or dusk, on the fifth day of the bright fortnight of the moon in the holy month of 'Maargsheersha', according to the vedic and the folk rituals the Lord marries Ma Sita. This is followed by the marriage of Sri Bharat with Maandaviji, Sri Shatrughna with Shrutikeertiji and Sri Lakhana with Urmilaji is solemnized. For a few days the marriage party stays in Mithila and then departs. Stopping on the way, on the definite and prescribed time, they reach 'Ayodhya'. From the time, Ma Jaanki has come to Ayodhya, its prosperity has grown manifold. The guests start leaving and at last the great sage Vishwamitra too begs to leave. The entire family were sad at his departure and started to weep!

Naath sakala sampada tumhaari||
Mein sevaka sameta suta naari||
Sri Vishwamitra is leaving and the royal household is gripped with the pangs of separation

from the sage. The king says that all this wealth is your, O' great one! Me, and my entire family are your servants. When a sage leaves, what should you ask? The 'Manas' teaches us. The King says that 'Maharaj'! Whenever you get some spare time from your austerities and you think of us then please do come and bless us all by your 'Darshan'. So, we can ask this from any 'Buddha Purusha' that we cannot order you but if possible and you feel like it then please drop by and bless us with your 'Darshan'!

In the 'Ayodhyakanda', just when the coronation was to take place the question of exile crops up. Sri Rama, Lakhana and Ma Jaanki along with Sri Sumanta come to the banks of the 'Tamasa River' by the chariot. In the morning, the destitute people of 'Ayodhya' return with heavy hearts. The Lord reaches 'Shrigaberpur'. From here, 'Sumanta' is sent back. He asks the 'Kewata' to ferry them across the Ganges. The holy lotus feet of the Lord are washed by him. They cross the Ganges by the boat and on the other side; Sri Rama performs the 'Paarthiva' worship of Lord Shiva by making the 'Shivalinga' out of sand. From here, Guhraj joins the Lord. From this point the 'Padayatra' or the journey on foot begins. Lord Rama comes to Sri Bharadwaj ashram. The sage welcomed the triumvirate. The Lord asks for the way ahead. Please guide us as to what path do we take? The learned sage says that for you all the paths are very easy but please tell me where you want to go, accordingly I can direct the path. He sends four of his learned disciples to guide them. The Lord's journey proceeds further and reaches the banks of the 'Yamuna'. From here, 'Nishaadraj' is sent back and Tulsiji says that a mysterious ascetic comes to see the Lord. Then they proceed further from there and come to the 'Vaalmiki Ashram'. The sage was overjoyed. The Lord tells Sri Vaalmiki that we are supposed to stay in the forests four fourteen years. Therefore, please tell us a suitable place where we can stay without disturbing the sages and ascetics living in

the area and yet are blessed with their 'Satsanga'. Sri Vaalmikiji tells the Lord that if there is any place where you are not there then I can direct you, but unfortunately there is none. However, since you have asked me, I will try and indicate a few places. Here, the discussion is about the fourteen emotions or concepts of our mind. Fourteen places were indicated. Then he says that you can go to 'Chitrakoot', which will be most suitable for you. Sri Rama, Lakhana and Ma Jaanki reach 'Chitrakoot'.

Sumant returns to 'Ayodhya' with the empty chariot. He goes to see the Maharaja. He offers his pranams to his master and on seeing him; Maharaja Dasarathji just asks that where Rama is? Where are my dear Lakhana and my dear daughter-in-law Jaanki? Mata Kaushallya and the others were all standing around him. Due to the separation from the Lord the king's health kept on deteriorating ever moment. At the last moment, Maharaja Dasarath repeats 'Rama Rama' six times and leaves to the celestial abode. The entire kingdom was steeped in sorrow. Guru Vashishtha comes and asks the messengers to go and get back Bharat from his maternal home. On receiving the message of their Guru, Sri Bharat and Shatrughna return hastily. Sri Bharat performs the last rites of his father and the entire kingdom is distressed at the passing away of their ruler. All the last-rites are performed as ordained by the scriptures. Then the court is summoned and for the very first time in the absence of Maharaja Dasarathji. Lengthy discussions take place and finally Sri Bharat says that I am not for power or the kingdom but I stand for what is 'Satt' or the truth. I am not for any position but I stand for the 'Paadukaji'. If you all wish my welfare then first let us all proceed to 'Chitrakoota' to see the Lord. Whatever my Lord will say, will be acceptable by me!

The entire kingdom leaves for 'Chitrakoot'. Sri Rama and Bharat meet! A settlement of love was

There are three 'Sutras' in Lord Shiva. There is truth, love as well as compassion. In this 'Manas' created by Lord Shiva too, there is truth, love and compassion. What is the truth? The 'Chaupai' is the truth. The one who has these four legs or 'Padas' is truth! These four 'Padas' signify the dharma. In my opinion the dharma means truth and that's why the 'Chaupai' is truth! What is the 'Doha'? It is love! And my 'Vyaaspeetha' says that one sutra of dharma is love. In the 'Manas' the love is represented by the 'Doha'. The 'Param Dharma' is love! And a poetical or a lyrical or the life that is in tune is a dharmic way of life. Lead a very easy going and harmonious life but try and remain detached from others, this is dharma. Therefore the 'Chhand' too represents dharma and it signifies compassion. Therefore, the 'Manas' that has been created by Lord Mahesha, the 'Chaupai' is the truth, the 'Doha' is the love and the 'Chhand' is compassion!

established at 'Chitrakoot'. Sri Janakraj got the news and he too with his party leaves for 'Chitrakoot'. Meetings after meetings and several discussions took place but they were all inconclusive! Finally, Sri Bharat surrenders at the feet of the Lord and says, 'Jehi bidhi Prabhu prasanna mann hohi| Karuna sagar keejiya sohi||' Lord! Please do that what pleases you! It was decided the Bharat has to return and take the reins of the kingdom in his hands and Sri Rama shall complete the exile of fourteen years and return. Sri Bharat does a short pilgrimage of the region and the moment to leave is at hand! The Lord asks Sri Bharat that it seems that you want to say something. Bharat says that Lord, I am returning back as per your wishes but how can I survive for this long period without any support. So kindly give me some support to hold me on! The Lord gave His 'Charanpaaduka' to Sri Bharat as the support. Sri Bharat places them on his head and is overjoyed having got them. Both the kingdoms return back to 'Ayodhya'. Janakraj goes back after settling the affairs. Sri Bharat installs the 'Paadukaji' on the throne of 'Ayodhya'. After this is done, Bharat goes to Guru Vashishtha and begs his permission to go and live at 'Nandigram' outside 'Ayodhya' the life of an ascetic and dig a hole in the ground and sit and perform 'Tapas' there. My Lord is living in the forest and I can't live in the palace. At that moment Guru Vashishtha only said this that my Dear Bharat! What we speak is the Dharma but what you speak is the core essence of Dharma. I have no objections for it but seek the permission of Mata Kaushallya for if she is pained then your devotion for Rama will not succeed! Sri Bharat comes to meet the mother and falls down at her feet. He says that I promise that I will come here every day to carry out my duties towards the state and as per the directions I get from the 'Sri Paadukaji', I shall follow that. I will come and serve you! Ma! If you don't feel bad, will you allow me to live at 'Nandigram'? Mata Kaushallya is in a fix because she did not want to live away from Bharat too in the absence of the Lord but if I don't abide by the wishes of this saint, maybe, he will not be able to live for fourteen years and I will have no face to show Rama. Thus she consents and Sri Bharat leaves for 'Nandigram'.

In the 'Arannyakanda' Sri Rama, Lakhana and Ma Jaanki leave 'Chitrakoot' and move ahead. Meeting the sages at the Atri ashram, Sharbhanga

ashram and the Suteekshna ashram, they reach the 'Kumbhaja ashram'. From there, the triumvirate move ahead. He befriends the 'Geedharaj Jataayu' and they started staying at the 'Panchavati'. Sri Lakhan asks five questions to the Lord and this is also known as the 'Ramgita'. 'Soorpanakha' comes and is punished. She goes and instigates Ravana and he hatches a plot to abduct Mata Sita along with 'Mareecha'. The Lord asks Ma Jaanki to stay in the protection of the 'Fire God' so that He could enact His human role to perfection. Ma Jaanki enters the fire and just installs her illusory image in her place. Ravana abducts her and Geedharaj Jataayu tries his level best to stop him but is fatally injured by Ravana. Ravana brings her to Lanka and keeps her in the 'Ashok Vaatika'. After liberating 'Mareecha' the Lord returns and on seeing the empty and lonely hut, He begins to lament and weep for her and sets out in her search. On the way, Jataayu narrates the entire incident and the Lord grants him the liberation or salvation that is very difficult even for great ascetics to attain after so much penance. The two brothers move forward and liberating 'Kabandha' on the way reach the 'Shabari Ahram'. The Lord provides her with the nine types of 'Bhakti' and on getting this rare gift from the Lord, she immolates her body in the fire of 'Yoga' and reaches her eternal abode from where there is no return. The Lord comes to the 'Pampa Sarovara' and here; Sri Narada comes to meet the Lord and asks Him about the characteristics of a saint. The Lord tries to narrate a few characteristics of the saint and finally says what about Him, even if Ma Saraswati and Shesha together also try to describe the saint, they will fail. Sri Narada was thus blessed!

In the 'Kishkindhakanda', Lord Rama and Sri Hanuman meet. The Lord befriends Sugreeva and 'Vaali' is liberated. Sugreeva is coronated as king and 'Angad' became the crown prince. The Lord along with Sri Lakhan does the 'Chaturmaas' at the 'Pravarshana Hill'. Due to his indulgence in sense pleasures, Sugreeva forgets the commitment given to the Lord. He is warned through Sri Lakhan and he comes and seeks the Lord's refuge begging pardon for his mistake. The plan for the search of Ma Jaanki is made and three groups are sent in the three directions of the east, west and north. The fourth group headed by Angad and comprising of Sri Jambuwantaji, Sri Hanuman and 'Nala & Neela' is readied to go into the south. Taking

the Lord's blessings they all prepare to depart on their mission. Sri Hanuman offers his 'Pranams' in the end and the Lord knows that only he can accomplish my task. He gives him the 'Ring' as the symbol to be given to Ma Jaanki. The group leaves on their mission. In the forest they lose their way and feel thirsty. Sri Hanuman takes the group to 'Swayamprabha's Ashram'. They quench their thirst and have some fruits. They are then transported to the sea shore and meet 'Sampaati' there. He guides them saying that he is able to see that Ma Sita is seated in the 'Ashok Vaatika' under the 'Ashok tree' in Lanka. So please go there to see her! They all express their inability in doing so and finally Sri Jambuwantaji abhors Sri Hanuman that your 'Avatar' is to do Sri Rama's work then why are you sitting quietly? Baba instantly assumes a gigantic form and prepares to leave for Sri Lanka. The 'Sunderkanda' begins –

Jaamvanta ke bachana suhaaye|
Sun Hanumanta hridaya ati bhaaye||

Sri Hanumanji Maharaj enters Lanka and sees Ravan asleep. He then goes to Sri Vibheeshana's home. Vibheeshana wakes up and says 'Rama! Rama!' The two 'Vaishnavas' meet and Vibheeshana tells him the way to meet Ma Jaanki. Sri Hanuman goes and hides atop the Ashok tree under which the 'Mother' was seated. Ravana comes and tries to scare Mata Sita.

She is distressed and seeing her pitiable state Sri Hanuman remembering the Lord drops the 'Ring'. 'Siyaju' picks up the 'Manni' encrusted ring and Sri Hanuman begins reciting the 'Ramkatha' to her. On hearing the 'Katha', Mother's sorrow takes flight!

Sri Hanuman appears in front of Ma Jaanki and gives his introduction. She is pleased and comforted on seeing him and blesses him with rare and great boons. 'The Lord will be benevolent towards you!' On hearing this, Sri Hanuman is overjoyed and is immersed in deep love! Today, I feel totally contented, Mother! He eats the fruits from the trees and uproots them. He killed the demons that obstructed him. Then 'Indrajeet' comes and ties him up in knots and takes him as a captive to Ravana's court. They undertake a futile effort of burning Sri Hanuman but instead land up getting the entire Lanka burnt excepting Vibheeshana's house and the 'Ashok Vaatika'. He takes a purification bath in the ocean and presents himself before Ma Sita. He says that 'Mother! Like the symbol given to me by the Lord, you too give me something for Him. She gives him her hairpin (Choodamani) as the symbol and Sri Hanuman departs. He comes and reports back to the Lord. The Lord says that we should not delay any more and the Lord's army departs for Lanka and come to the sea



shore. Here, Vibheeshana tries to talk to Ravana so that the saner counsel can prevail and Ma Jaanki is returned back respectfully. Ravan does not listen and on the contrary gets infuriated and kicks 'Vibheesha' out! He leaves Lanka and comes to the refuge of Lord Rama. The Lord accepts his devotee gladly. Then He asks him the way to cross the vast sea and cross over to Lanka! He suggests that kindly fast for a couple of days at the sea shore and tries to appease the Sea Lord! The Ocean happens to be your 'Kulguru' and then follow his directions and you will not have to use force. The Lord sat down in a fast for three days but this inanimate natured 'Varuna' or the sea does not move and not getting any response the Lord asks Sri Lakhana to get His bow and arrow. On seeing this, flames began erupting from the bed of the sea! Taking the form of a 'Brahmin' and carrying precious jewels and pearls to be presented to the Lord the sea Lord appears before the Lord. He begs pardon and says that you have 'Nala & Neela' in your army and they have this boon by which the stones that they will throw in the sea will float and in this way, a bridge can be built and I too will extend my fullest support in the endeavour. The Lord was pleased with this suggestion of bridging the gap!

After the 'Sunderkanda' the 'Lankakanda' begins. The description of the 'Kaal' or era is done. The 'Setubandha' or the bridge is ready and the Lord expresses His desire of the installation of Lord Mahadeva on that spot. Lord Rama Himself installs the famous Lord 'Rameshwara'! The Lord's army with the help of efforts and grace cross over to 'Lanka' and they pitch their camp on top of the 'Subela' hill. The Lord disturbs the entertainment of 'Ravana'. The next day, 'Angada' is sent as an emissary of peace as the last ditch effort to avert the war. But Ravan is adamant and the war becomes inevitable. A tumultuous war rages between the two armies. One after the other the great warriors of Ravana's army are liberated. In the end, the Lord mounts thirty one arrows on His bow, one each for his ten heads, twenty arms and the last one to be fired on the navel to dry up the 'Amrit Kumbha' lying there. Ravana is felled and for the first and the last time, he utters 'Rama' and leaves the body. His aura merges with that of the Lord. Mandodari comes and laments at the death of her husband. Vibheeshana performs the last rites of Ravana and gets installed on the throne of

Lanka. Sri Hanuman goes to inform Ma Jaanki and arrangements are made to bring her. The shadow merges into the fire and the original form of Ma Sita comes and surrenders to the Lord. The 'Pushpaka Vimman' is readied for the Lord's return to 'Ayodhya'. Ma Jaanki is shown the 'Setubandha' from the top and she gets the 'Darshan' of Lord 'Rameshwara.' The 'Vimaana' lands at 'Shrigaberpura' and Sri Hanuman is sent in advance to 'Ayodhya' to inform Sri Bharat of the Lord's safe return. Lord tells the 'Kewat' that I owe you the fare for crossing us over. What can I give you for the same? The wise 'Kewat' says that Lord that was just an excuse to have your 'Darshana' for the second time! I don't need anything. But the Lord insisted that he asks for something. Then he says, 'Maharaj! I made you sit on my boat. If possible then take us in the 'Vimaana' to 'Ayodhya'.

After the 'Lankakanda' we come to the 'Uttarkanda'. One day remains and the entire 'Ayodhya' is immersed in deep sorrow and Sri Bharat is just about to sink in this ocean of deep anguish and Sri Hanuman comes in as the saviour! He tells Bharatlalji that 'Maharaj! I am the messenger of the Lord, Hanuman! Sri Rama, Lakhan Bhaiya and Mata Jaanki are returning back safe and sound. The message spreads all over 'Ayodhya' like wild fire that the Lord is returning. Sri Hanuman returns back and tells the Lord to return without any further delay. The Vimaan lands on the banks of the holy 'Sarayu'. The entire kingdom as though rushes to greet the Lord. Sri Rama alights and first of all salutes the mother land. All the monkeys, bears etc. Who have accompanied the Lord turn into humans as they land in 'Ayodhya'. First of all, leaving the weapons aside, the Lord falls down at the feet of the Guru. When Sri Bharat meets, no one could decide that out of them who was exiled? The Lord takes innumerable forms and meets everyone personally. This was His Divine play or 'Aishwarya Leela'. No one could understand the secret behind this. First of all the Lord goes to meet Mata Kaikayei because she was ashamed. Sri Rama eradicates her hesitation and re-establishes her to her principal glory. Then He goes to meet Mata Sumitra and finally comes to meet Mata Kaushallya. Seeing Ma Jaanki, the Mother bursts in tears. Guru 'Vashishtha' asks the Brahmins that should we do the coronation of the Lord today. Everyone

agreed in one voice and did not want any delay! The heavenly throne is brought. Sri Rama bowed down to the mother earth, all the ten directions, the Sun God, the people of 'Ayodhya', Guru and all the sages, ascetics and saints and finally touching the mother's feet, Sri Rama and Ma Jaanki ascend the divine throne. Announcing the establishment of the 'Ramrajya' in the entire 'Tribhuvana' Guru Vashishtha applies the 'Rajtilak' on Sri Rama's forehead. The rule of love is established. The mothers performed the vesper service! The four Vedas came down to venerate the Lord. Lord Mahesha came down in His original form from 'Kailash' to worship and venerate His 'Ishta' Lord Rama and asking for 'Satsanga and Bhakti' returns back.

The Lord provides for all His friends who had accompanied Him. Six months pass by and He bids adieu to all His friends excepting Sri Hanuman who stayed with the Lord. And enacting the human role to perfection after the due time, Sita Mata gives birth to two sons. The second exile of Ma Jaanki in her pregnant state and all the topics of dispute or disrepute have not been taken up by 'Goswamiji'. Similarly, all the three brothers too have two sons each. After declaring the names of the heirs of the 'Raghukula', Tulsiji concludes the 'Ramcharita' at this point. This is followed by Sri 'Bhusundi-Charitra'. In the end Sri Garuda asks seven questions to the Sadguru 'Bhusundi' and he replies suitably to all. At this juncture, Sri Bhusundi concludes his narration. Lord Shiva too concludes His narration to Ma Parwati! Whether Sri Yagyavalkaji concludes his narration to Sri Bharadwaji is not clear. But 'Talgajarda' is very confident that till such times as the three sacred rivers Ganga, Jamuna and Saraswati are flowing, the 'Ramkatha' shall also continue to at the 'Triveni Sangam' at 'Teertharaj Prayag'. Now, 'Kalipaavanavata' Goswamiji, who was narrating the 'Katha' to his mind and the sages and saints assembled at the 'Ghat of Prapatti' gives this message in the end that this is the age of 'Kali' and the worldly people like us will not be able to perform austerities for long time. 'Yoga, Yagna, Japa and Tapas', how will we perform all this due to paucity of time and the prevailing circumstances. Goswamiji tells us the please remember Sri Rama, sing His glories and whenever

you get time, listen to His 'Katha'. I tell this to all my listeners all over the world that please remember and chant the Divine name of the Lord or your chosen deity. And Rama means truth; therefore follow the path of truth. Sing His glories. Singing means love and hearing the 'Katha' is an act of someone's compassion. Therefore, hearing is compassion, singing is love and to remembering Him is truth. Tulsiji has given us these guidelines in the end.

So Baap! Lord Mahadeva concluded from the seat of knowledge. Say, Sri Yagyavalkaji concluded from the seat of Karma. From the seat of devotion, Baba Bhusundi concluded and from the seat of 'Prapatti' or 'Sharanaagati' my Goswamiji too concludes. Seated in the benevolence grace of these great 'Acharyas', my 'Talgajardi Vyaaspeetha' again got speaking at Gwalior after a gap of twenty three years, I too would like to make a few observations before our conclusion. The first thing is that I would like to express my satisfaction and happiness for this entire arrangement. Secondly, the police department, security agencies, all the various people involved in the organisation, the media and all those who have openly or discreetly served in this 'Premayagna' by putting in their bit, I express my happiness for them. Though as such, I am not in a position to bless but as I am seated on the 'Vyaaspeetha' and by that right to the organizing family and to all of you I would like to say, 'Baap! Khush raho! Khush raho! Khush raho!' May the Almighty Lord keep you all ever joyous and prosperity is necessary in today's world too. That is why, may the Lord grant you prosperity. But please don't forget that if the Lord keeps you, happy and prosperous then you too have a responsibility that we also should surrender at the feet of the Divine! Or we seek the refuge or shelter of the Divine Lord. This is my good wishes for all of you. Now let us together offer the fruit of this nine day 'Premayagya'! We began this 'Katha' during the auspicious days of the 'Shivaratri' and by the grace of the Guru this thought came that I should speak on 'Manas - Mahesha' and keeping Lord Sadashiva or Lord Mahesha as our principal focus, we had a pure and sacred discussion on it. I feel that let us offer the fruit of this nine day 'Manas - Mahesha' 'Katha' at the feet of Lord 'Tribhuvaneshwara'. Hey 'Tribhuvaneshwara', we offer this 'Katha' at your feet!

क्वचिदन्यतोऽपि

'Daad' or an applause is the biggest charity and
'Fariyaad' or complain or demand is the greatest loss



MorariBapu's motivational discourse during 'Chhelbhai Vyaas Amrit Mahotsava'

In the beginning of this very 'Sattvic' occasion, the person who is the central personality Dear 'Labaalaba' 'Chhelbhai', I was wondering as to what adjective I should use for him. I thought that 'Labaalaba Chhelbhai' and the listener, respected 'Bahen'; your exemplary matrimonial relationship and today during the evening of this marriage, I offer my 'Pranams'! 'Chhelbhai's' elder brother, respected elders and the entire family, respected 'Ghadhvi Sahib', I have been hearing him since a long time and some speakers are such that whenever we hear, they seem to have something new to say and their presentation is always filled with 'Rasa', Our 'Ghadhvi Sahib' is one such a speaker; 'Rupalla Sahib' is in itself his introduction. From the spiritual life to 'Gandhinagar' and from 'Gandhinagar' to Delhi, the spiritual side is intact, it is surely the effect of the Divine grace. I am seeing him the way he was and I am very happy to see him. 'Gopalbhai', who is sitting here and has been the originator of so

many 'Yagnas'! I feel extremely happy and proud for his achievement. Our very dear and respected 'Manoharbhair', whether he is living in the city or a tiny village, makes no difference to him and he is filled with such creativity; and the very adept and humble 'Pranava' who is helming this program; the 'Vyaas' family, the 'Bhattbapa' family, and all of you those assembled here, seeing you all, I am verily pleased. I offer my 'Pranams' to one & all!

I have never had seen so many geniuses of 'Chhelbhai' earlier. I had been very impressed with his intuitive listening capability. Impressed in the sense that I used to in awe that what a great accomplished listener is he? Listening is also a science Sahib! And if it was not so then 'Chhelbhai', the other 'Vyaas' would not have given it the top position like in the 'Shravannam Keertannam Vishnoho Smarannam Paadsevanam'. Therefore, listening is an art, it is an accomplished art, and I believe it to be so. It is the first

step leading us to the Divine, thus declare our 'Acharyas' and sages. And even my 'Goswamiji' had given us a true example of the same. But 'Chhelbhai' is such a great reader, I have been noticing it for some time now. Today I got know that he is even a writer and a creator. He too can give us something new. And he is with this 'Bhatt' family is also a 'Vyaas'! So, he becomes a 'Kathaakar' also. He spoke for about forty five minutes or so during our 'Asmitaparva' so beautifully! 'Chhelbhai' today we all are assembled here to celebrate your seventy five years and express our motiveless (Ahaituki) love and joy! If there was no selfless love then Narada would have been proved wrong. 'Kaamanarahitam, Gunarahitam, Pratkshana Vardhamaanam, Sooksmattaram, Avichhinam, Anubhavaroopam'. These six-six sutras have been written by Devarishi Narada in his 'Bhakti Sutra'. This 'Ahetu Het' is its Gujrati translated form! Here, Sri Narada has just descended in 'Ramesh'! All these things are applicable to love. And if it is not selfless or unconditional then how can we term it 'Het' or love? If I say that could you follow me, I think even this would be an insult but I have started saying this from the last 'Katha'. Up till now I used to say that I recite the 'Ramkatha' for my 'Swantaha Sukhaaya' or internal pleasure which is the terminology used by Tulsiji and equally for me as well! Then I started saying 'Morrey mann prabodha jehi hoyi'. I speak so that I can enlighten my mind in the process! And third statement I used to make is;

Nija gira paavani karan kaarann
Rama jasu Tulasi kahyo|

To purify or bless my speech! But now, I have removed these three. And from the last 'Katha' I have started saying that I am not speaking for any of the three but I speak because I have love for the Lotus Feet of 'Raaghava'. 'Hetu rahita anuraag Rama Pada'. In the similar manner, this person has loved or done the 'Ahetuka-Het'. And one who loves selflessly, those who come to him will all come reciprocating the same feeling of the selfless love or unconditional love. When we all have gathered here with this feeling then what a great four dimensional creativity we have noticed in him! He is undoubtedly a very keen listener. Who knows, from how many generations he must be hearing! It just doesn't come like that! In a gathering if you hear a person attentively for even ten minutes then it must be corrected that he is hearing with the ears open. The ears are the instrument or the aid for

hearing, but many people hear only through the instrument but how many hear with their conscience or all their inner faculties? When one hears consciously then it is a form of 'Tapas'. That's why I say that so many creative dimensions are combined in him! And when we venerate such talent then I am reminded of this 'Doha' of 'Tulsiji' –

Ramahi sumirata rann bhirata
deta parat Guru paaya|

Tulsi jinnhahi na pulak tanu te jaga jeevat jaaya||

This is very famous 'Doha' of the 'Dohavali Ramayana' that if one is not delighted in these situations, Sahib! His life is a waste! His life is meaningless! One should have love without any motive whatsoever. All have come here with this joy which is spontaneous and natural. The reason is, 'Ramahi sumirata', now who is Rama? I do not want to force upon you all who my Rama is! He is my 'Rama'. But if just take the 'Shabdabrammha' Rama, the 'Roopabrammha' Rama, 'Naamb Brammha' Rama or the 'Leelabrammha' or the 'Dhaamb Brammha', you are free to view from any angle as you like. Therefore, Rama is also the 'Shabdabrammha'. And the one who has heard it from his ears and who has chewed upon this name and like Mata 'Shabari' has tasted the sweetness and then offered it for the consumption of our ears. In other words, if we get such a devotee of the 'Shabdabrammha' and still there is no joy in the heart then such a person is merely wasting his life. 'Ramahi sumirata rann bhirata', Tulsiji says that when one is in the battle field for the protection of the 'Dharma' and at that moment does feel overjoyed that he is getting an opportunity to protect the 'Dharma' or for the dignity of the civilisation, though I am opposed to the conflict totally but I don't think we need to go in for a detailed discussion on it. But this is also true that any 'Yuddha' or war will ultimately have to proceed towards the 'Buddha' or peace! But let us not get into any discussion of war here.

We should remember this and whatever little I have understood that Rama is 'Rannranga' but not 'Yuddharanga'! Being a 'Rannranga' is necessary. Sahib! 'Rann' just does not mean the battle field where two sides opposed to each other are ready to wage the war. It is the field no doubt but not the battlefield for sure! This is the 'Smarannagana'! This is place for 'Sumirana' or remembrance of the Divine. It is the 'Shravannagana', where people gather to hear! In that, if Rama speaks, the listeners are overjoyed and when

Sri Vaalmiki speaks, Sri Rama is overjoyed. In such a field or an area or an individual who is bereft of this joy, then his life is useless! So, 'Ramahi sumirata rann bhirata, deta' i.e. while giving something to someone, you don't feel thrilled with joy then he is, 'Bhoomi bhaara bhoota'. He is a burden for the mother earth! 'Deta' here would mean giving good thoughts, noble sentiments or proper understanding! In this way, 'Chhelbhai', whenever he listens to any speaker, he applauds him or in other words gives 'Daad'. This applauding in my opinion is the greatest charity and most beneficial whereas, the 'Fariyaad' i.e. complain or demand is the biggest loss. I have been noticing this for such a long time that people only have time to either find faults with others or making demands or are always complaining about something or the other. Now how can we ever have the 'Demonetisation' of this currency? If this can happen then Sahib! Believe me the 'Ramrajya' is just round the corner or just waiting to be unearthed. The 'Premarajya' is concealed behind this!

'Roopalla' Sahib is the devotee of 'Ramayana'. He has taken out the gist of the 'Ramayana' and prepared a small 'Ramayana' booklet. I too was fortunate to have got the benefit of seeing it. Our erstwhile CM Narendra Bhai Modi was also present then. He is a devotee of the 'Ramayana'. Can someone tell me that was ever any battle fought in 'Ayodhya'? As the reciter of the 'Ramayana' I can say it with responsibility and authority. Was there any squeamish for that matter! Yes, when Sri Hanuman was flying past carrying the 'Sanjeevani' then Sri Bharat seeing him flying past mistook him to be a demon and since he was going in the direction of the Lord's residence at that time, He fired a blunt arrow and brought him down. But Sahib! This too was not in 'Ayodhya'. It happened in 'Nandigram' outside 'Ayodhya'. There was no war at 'Ayodhya', Sahib! In case of 'Taadaka', Sri Rama, 'Ekahi baan praan hari leenha'. With just one shot, the Lord liberated her but that too outside 'Ayodhya'. 'Dongrrey Bapa' used to say that where there is no place for war, only that is 'Ayodhya'. Let me remember this pure 'Brammhaleena' saint in this auspicious evening. 'Ayodhya' is not just a piece of land but it is the preamble to a conflict free foundation.

Sometime ago, I was saying this in a program organized at 'Bhaavnagar' also. 'Vaalmiki Ramayana' is stirring my mind. When we do a 'Katha' like this, only then you enjoy referring to the different topics. Lord Rama had badly injured Ravana by inflicting severe

attacks on him. His chariot was totally shattered to pieces, Sahib! And Ravana was soaked in blood! This was just shortly after their one to one combat. Still a couple of hours were remaining for that day's battle to stop. It was the rule of war then that after dusk, the battle would cease and no one ever attacked anyone after that. The opposite sides would go to each other's camps and enquire. Lord Rama tells 'Ravana' that you seem to be injured and very tired and if I continue to attack you then it does not go in accordance to the precepts of the 'Raghukula'. Though we are opposed to each other and are engaged in a fierce combat, still I request the war to be stopped for today and kindly return back to your camp and get yourself treated. Call the 'Vaidya' and take proper care and some rest. Please go and have something so that you can get some rest or sleep and tomorrow at the specified hour, this 'Raghunandana' Rama will be waiting to welcome you back. At that moment, 'Ravana' says that Hey Raaghava! Ravana shall die after two or three days but the 'Ravanattva' is dead today! Sahib! Ravan will be killed by strength but the 'Ravanattva' shall be killed only by the humility and wisdom. If we want to defeat the 'Ravanattva' then we need wise and humble people to stand up in our nation! Ravan can be killed by strength or power. Even till this day, we keep on killing 'Ravan'! And he keeps on getting up to fight rearing so many heads in our lives, in the country, in the world, everywhere! I don't criticize this tradition. As the singer of the 'Ramayana' I am invited on many such occasions when on the day of 'Dusshera', the effigy of 'Ravan' is burnt. I express my inability and beg to be excused! To kill or burn someone, somehow is not there in my dictionary, Sahib! I shall not be comfortable! They call me very naturally because of my connection with the 'Ramayana'. They call so many people then why not me? But I am glad, that at least the people have this much understanding! Sahib! Call someone who is prepared to fire an arrow on himself instead killing or injuring someone else. Exceptions are always there and that is a different matter. Therefore, humility and wisdom alone can destroy the 'Ravanic' tendencies from the society. Just try to imagine, what sort of humility or 'Sheel' my Lord must be having that even the person like 'Ravan' had to acknowledge it. How He must have spoken and how He might have behaved or given him the due respect? So, my 'Tulsiji' says that at the time of giving if one is not thrilled with joy then his life is gone a waste!



Ramahi sumirata rann bhirat deta parat Guru paaya| 'Roopallasahib' bowed down to 'Vyaas Sahib' and touched his feet for he is his teacher! Gunwanta Bhai Shah says that all the sages are teachers but all teachers are not sages. I like and appreciate this thought of his. But my teacher is respectable and worthy of my worship! This feeling still prevails in our society. 'Deta parat Gur paaya'. I have seen this with my own eyes Sahib that till such time they are not in the power they bow down and touch the feet but once they gain power, only the old clippings of that video keep on circulating! If they meet after they are in any position then 'Arrey! How are you and what's going on? What else?' I have seen this happen! Where has all the humility gone? This nation demands this humility. The 'Vyaas' and 'Vaalmikis' of my land, are asking for this humility! And without any hesitation I would like to say that this person is the 'Shrawansheela'. He is 'Vaaksheela', he is 'Vaachansheela'! That day, during the 'Asmitaparva', the way he spoke, Sahib! I have not heard him speak like this before. Say, if we are sitting around and discussing something, then it is a different matter. But, 'Baap! Jio Merey Baap! This is the grace of 'Bhesala'. 'Bhensalo' meaning the deity close to us, say 'Bhensalo Hanuman'!

From 'Talgajarda', when the villagers and our farmer brethren would go to offer the wheat (Aatta)Prasad to 'Bhensala Hanuman' then they would call us the children of the 'Sadhu' and used to say, 'Bawas! Come to eat laddoos'! And we 'Bawa' children

wearing our knickers used to go along with them that if would not eat then who would eat their Prasad? Because the manner in which this 'Malindo' (Prasad) would be prepared, it would be unpalatable! This, only we 'Bawas' could eat and digest! No one else could eat it. And in reality, we would go sitting in the bullock cart with the dust coming from all directions, Baap! In this way we would go to 'Bhensala'. We used to sit in the veranda out there and then the 'Aatta Prasad' would be made, along with some 'Daal' or lentils. If it used to become late then they would bring the cold rotis prepared the previous night. They knew the fact that the 'Bawas' like the cold rotis. They would give a few of them to each one of us in paper bags (Thonga). After eating a little, we used to feel the 'Nana Vaishvaanara' is feeling a bit better inside.

We had done a lot of 'Darshan' of 'Bhensala'. And 'Chhelabhai' is too blessed by 'Bhensala'. And who is the speaker of Hanuman? Here, we have our elderly and an elderly scholar of Sanskrit, Sri Vasant Bapa. The Lord tells Sri Lakhana that, please don't speak in between. In the 'Kishkindhakanda' when Sri Rama and Hanuman meet for the first time and Sri Hanuman goes on asking Him question after question in chaste Sanskrit, the Lord is mesmerized and just keeps on hearing him speak! When the Lord didn't reply to any of the questions, Sri Lakhana felt that today for the first time the 'Maryaada Purushottama' is missing out on His humility and wisdom. A 'Bramhachaari' is asking so much and Sri Rama is silent? I am surprised by this

awkward behaviour! He tries to indicate to the Lord that 'Prabhu! This Bramhachaari' is asking you so many questions and you are mum?' Then Sri Rama says, Dear Lakhana! I have come across someone speaking so sweetly and beautifully today for the first time. I don't want to miss this opportunity of hearing him. This is what I call the 'Shrawansheelta'! The total humility and wisdom or 'Sheel' has concentrated at one point, we have seen a lot of people in the world but the one's whom we have seen from the close quarters and have had a personal experience, seated next to him, there is only one person. In this town of 'Amreli' there is this one man who has made his mark, we all have gathered here to honour and venerate such a personality. He has completed seventy five years and he appears to me the same since I have been seeing him.

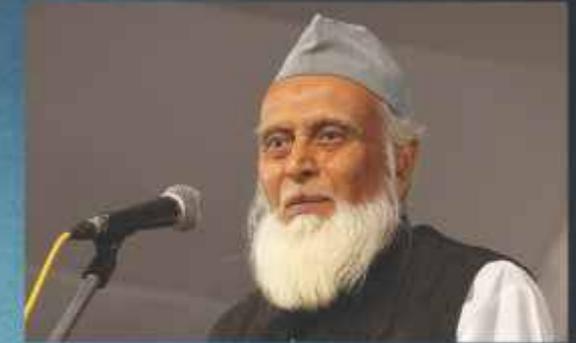
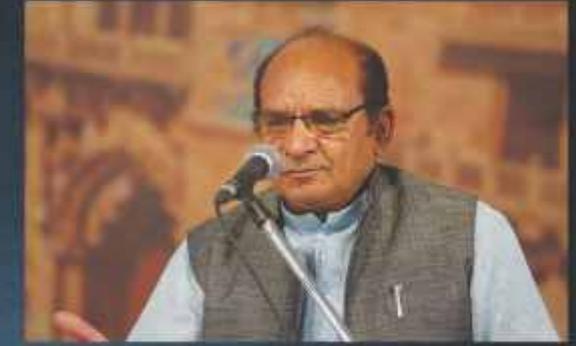
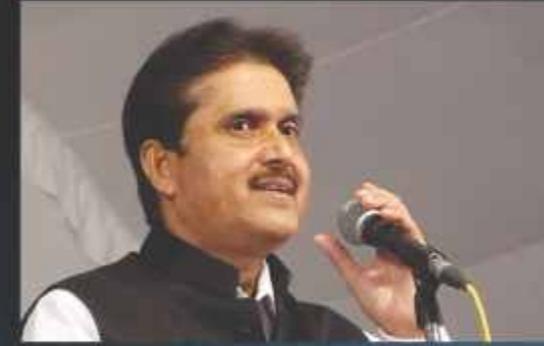
This boy is coming from America. He is working with NASA. He is a scientist. I was asking him the I have read this two days ago that such a plane is being made that would fly between Delhi and Tokyo in half an hour! I said that this would become very convenient for going to do the 'Katha'! Yes, as such 'Jaadara' will take longer to reach from 'Talgajarda' and this is just thirty minutes! But if and when this becomes possible then 'Chhelbhai'! You still have to live long and I also still have a long way to go. 'Marrey meri bala'! Many people, as they age, become like mad or senile! 'I don't want to live anymore! I have got all sorts of opportunities.' Arrey! You principal and most important opportunity still is pending! You have just felt shameful so hesitant so long, where have you enjoyed? You have just praised someone, tried to flatter or indulged in sycophancy so far! You have tried to create your network to suit your purpose! You have tried to just suit or fulfil your designs or selfish motives, where have you enjoyed life as yet? Therefore, enjoy today, who has seen tomorrow? And then you sing very philosophically, 'Koi Koinu nathi re...'. Arrey! Tell me, who is yours or to whom are you? This entire world is united, Merrey Bhai! When this moment of enjoyment will pass by! Now this man is enjoying himself and now only he is ripening, this intoxicating feeling is taking shape within him because of his 'Shrawansheelta' and he wants to pen it down! And now again for doing it he can gather his energies and to continue doing such great work, the Almighty blesses him with good health and such smiling demeanour may my Lord Hanuman provide you always! And

Poojya Bahen can continue listening to him. People keep on giving their suggestions that it is like this or that! Just ask Bahen once! Here it is all right and there is nothing wrong. But this is etiquette, Baap! But for Bahen, there is no question ever! The demeanour on her face indicates her humility! 'Chhelbhai', I have had the good fortune of having the 'Darshan' of your entire family, Baap! These boys and girls, the elders and all!

What more can I say? Our 'Krishnashankar Dada' would give such a lengthy blessing or 'Ashirwad'! And a 'Bawa' cannot give blessings to a 'Brahmin'! I am a 'Sadhu' and cannot bless a 'Brahmin'! This is the grace of the Merciful Lord that the 'Bawa' is able to get some respect. Otherwise, who would call the 'Bawas'? Whenever there used to be a 'Choraasi' in our village, the 'Brahmins' used to add more ghee to their 'Laddus' than what used to be put for us, Sahib! Those people have all gone now! Now, I eat their 'Shraddha'! I was told by someone that the 'Brahmin' doesn't differentiate. If he does then he can't be called a 'Brahmin'. And, why this differentiation for the 'Sadhus' and their food was kept separate with less ghee in it! I am not speaking with any idea of creating any difference on the basis of the cast but there is a great pleasure and enjoyment in the 'Brahmanattva', Sahib! Though, 'Chhelabhai' may also be a Brahmin by birth but even otherwise, this glory of the 'Brahmanattva' has blossomed or flourished in him. I bow down and touch the feet of this 'Brahmanattva'! Then, many people ask me that how can or why does this happen? Those people, who have fed during the 'Choraasi', even looked after us. They used to tell us that there is less ghee put in the 'Laddus'. They would ask me, why? I would say that I know that 'Bawas' can't digest more ghee than this! Being concerned about our health, these 'Brahmin Devtas' try and do favour to us! They bless us! Baap! I express my joy! I add my excitement to the excitement in 'Chhebhais'! And, 'Chhelbhai', I never feel bad about anyone or anything, Baap! In this congregation of the Brahmins, scholars, the learned people and the aspirants this evening, please be assured that Morari Babu doesn't feel bad. And if at anytime I do then understand that this 'Bawa' is a bit different than others. I don't feel bad but 'Chhelbhai', if you would not have remembered me on this occasion they maybe... probably....!

(The speech delivered during Sri Chhelbhai Vyaas's Amrit Mahotsava at 'Amreli' in Gujarat on 1/10/2017)

Evening Performance





II JAI SIYARAM II