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# II RAMKATHA II

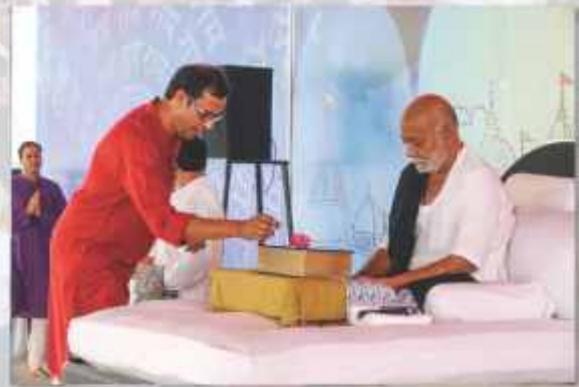
MORARIBAPU



Manas-Vishnu

Bhopal (Madhya Pradesh)

बिष्णु जो सुर हित नरतनु धारी। सोउ सर्वग्य जथा त्रिपुरारी॥  
भुजबल बिस्व जितब तुम्ह जहिआ। धरिहहिं बिष्णु मनुज तनु तहिआ॥



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Manas-BISHNU

### MORARIBAPU

BHOPAL (Madhya Pradesh)

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### Editor

Nitin Vadgama

nitin.vadgama@yahoo.com

To subscribe, please e-mail  
your name, address &  
preferred language to

ramkathabook@gmail.com

+91 704 534 2969 (only sms)

### English Translation

Arvind Nevatia

### Design

swar-anims

## PREM – PIYALA

At Bhopal, the capital of Madhya Pradesh during the auspicious days of the 'ChaitraNavaratri' from 28/3/2017 to 5/4/2017 MorariBapu's 'Ramkatha - PremYagya' was held. On the topic of 'Manas – Bishnu', Bapu presented different viewpoints regarding Lord Vishnu during the course of this 'Ramkatha'.

On the basis of the most popular 'Sholka' on Lord Vishnu, 'Shantakaaram, Bhujagashayanam, Padmanaabham, Suresham, Vishwadharam, Gagansadrisham, Meghavarnnam, Shubhangam, Lakshmikantam, Kamalnayanam and Yogibhirdhyangammyam', Bapu related these ten attributes of Lord Vishnu and said that if you see these attributes in anyone then please consider him to be an avatar of Vishnu!

Our scriptures have called Lord Vishnu as 'Panchdharma'. Goswamiji has also discussed these five 'Dharmas' in the 'Mangalacharana' of the 'Balkanda' wherein 'Neel saroruhasyaam....' And Bapuexpounding on it said that Lord Vishnu is 'Shramdharma, Premdharma, Gyaandharma, Dhyaandharma and Samadhidharma'.

'Matsya, Kachhap, Varaaha, Narsingha, Vaaman, Parashuram, Ram, Krishna and Buddha', talking about these nine avatars of Lord Vishnu, for the first time in the 'Ramkatha' at Bhopal, Bapu declared that 'Sadguru' is the tenth avatar of Vishnu and all the attributes of the previous nine are present in him. From the 'Vishnusahasranaam' the different names of the Lord like, 'Chaturmurti, Chaturbaahu, Chaturvyuha, Chaturgati, Chaturatma, Chaturbhava, Chaturveda, etc. are also reflected in the 'Manas' and was pointed out by Bapu along with examples.

On the eighth day of the 'Katha', along with the CM of Madhya Pradesh, Bapu planted a sapling, of the 'Peepal Tree' which is supposed to be a symbol of Lord Vishnu at the 'ShauryaSmaraka' at Bhopal. He appealed to his listeners that please plant trees wherever it is possible and maintain cleanliness around you. Save the trees, the rivers and please don't pollute them by floating dead bodies in the rivers!

Bapu had focussed on 'Manas – Mahesha' at Gwalior during the 'Shivaratri'. At Myanmar or Burma, he had spoken on 'Manas – Brahma' and now at Bhopal, he spoke on 'Manas – Bishnu'. In this way through these three 'Kathas', Bapu performed the worship by his words of Brahma, Vishnu and Mahesha'.

-NitinVadgama.

Manas – Bishnu : 1

The one who is vast or all pervading is Vishnu!

Bishnu jo sur hita nara tanu dhaari| Sou sarbagya jatha Tripurari||

Bhujabala biswa jitaba tumha jahiaa|Dharihani Bishnu manuja tanu tahiaa||

Baap! By the Divine grace, after a span of twelve years we have all gathered here at Bhopal, the capital city of the state of Madhya – Pradesh, the central part of our land on the invitation of our respected elderly and dear Rameshchandraji Agarwal Bapa and his entire 'Bhaskar' family who are celebrating the 'Bhaskar Utsava' by arranging this 'Katha' as the 'Nimittamatra Yajmaan'. I express my happiness for the same. Here, during these auspicious days of the 'Chaitra Navaratri' the 'Premayagya' of our 'Ramkatha' is beginning. From the 'Vyaaspeetha', I welcome you all for the 'Katha'. And the respectable kind hearted Chief Minister of MP, Sri Shivraj Singhji has very kindly graced the occasion. On behalf of the seven and half crore people of this state he expressed his respects towards the 'Vyaaspeetha' and I would like to express my good wishes for all the people of the state on this auspicious occasion of the 'Chaitra Navaratri' and greetings of these sacred days ahead. This has always been our tradition that the 'Rajpeetha' has always honoured and respected the 'Vyaaspeetha'.

'Bhaaskar' means Sun and the Lord incarnated in the Sun dynasty. From today, the one who is the Sun of this dynasty i.e. Lord Ram, we shall be reciting His 'Ramkatha' for nine days and I welcome you all! I offer my 'Pranams' to you all from the 'Vyaaspeetha'. From today, the 'Chaitra Navaratra' is starting. According to our Vedic history and the scriptural proof that is available to us, the Almighty instructed Lord Brahma to create this universe on this very day i.e. the 'Chaitra Shukla Pratipada' the day when the process of creation started. The second point is that in our calculation of time, the 'Satyuga' was the very first dimension in this time frame and this happens to be the very first day of the 'Satyuga'. 'Chaitra Shukla Pratipada' is the first day! A great ruler of our land, King Vikramaditya taking all these factors into consideration, started the counting of the first day of his rein also from this very day and it is known as the 'Vikram Samvat'. And as per this almanac, 'Chaitra' is the very first month and the first day of the bright lunar cycle starts from today and is the beginning of this new year as per this calendar. I offer my greetings and good wishes to all of you on this 'New Year'! The fourth aspect attached to this day is that it is believed that Lord Rama began the journey to the South after completing thirteen years of the exile to accomplish the task which was also a cause behind His incarnation. Another opinion that is expressed is that on today's day, Lord Ram liberated 'Vaali'. And that is why in Maharashtra as well as few Southern states, this day is celebrated as 'Gudi Padwa'. Therefore, this auspicious day has the culmination of so many sacred days and events combined into one. Therefore, it is a very sacred day for all of us!

In our tradition, out of the twelve months, we have two 'Navaratri's that are known and very popular and there are two 'Navaratri's that are supposed to be 'Gupt' or hidden. The two well known 'Navaratri's are one this and the other during the holy month of 'Ashwin' when the worship of the Divine Mother takes place for nine nights. People perform austerities and the worship of the Divine Mother according to their own faith. Out of the two 'Gupt Navaratri's, one is the 'Maha Shukla' 'Navaratri' which falls during the first nine days of the 'Shukla Paksha' of the month of 'Maagh'. The second 'Gupt Navaratri' has two opinions. According to one, it is the first nine days of the 'Shukla Paksha' of the month of 'Bhadrapada' and the second view is of the nine days of the 'Shukla Paksha' on the month of 'Vaishaak' during the time we have the 'Jaanki Navami' falling during that period. There can be many different schools of thought. Let us not get into it. But the two most prominent and universally accepted 'Navaratri's are the 'Chaitra as well as the Ashwin'. And in between the two, this particular one is very important, wherein so many historical, important as well as sacred events have culminated into one. This 'Navaratri' is also very special because the date of Lord Ram's incarnation also falls within this period! The days of the 'Shakti Pooja' culminate with the incarnation of the 'Shaktimaan'. And during such holy, sacred and auspicious days, after a gap of twelve years, we have again got this opportunity to recite the 'Bhagwadkatha' and I express my happiness for the same and extend my good wishes towards the family who are instrumental in organizing this 'Katha' as a mere 'Nimitta'!

I was thinking that on what subject of the 'Manas' should I speak during this 'Katha'? As such, during the Burma 'Katha' itself I had declared. In Gwalior, at the time of 'Shivaratri', my 'Vyaaspeetha' chose the subject of 'Manas – Mahesha' which was about Lord Shiva. When I went to Burma, it is also known as the 'Brahmadesha' but now the things have changed. There, I chose the topic of 'Manas – Brahma' and in the 'Premayagya' we had a very spiritual and enlightening discussion on Lord Brahma. At that time itself I had said that 'Brahma, Vishnu and Mahesha' constitute our 'Holy Trinity' so why not talk about Lord Vishnu at Bhopal and complete this 'Trilogy'. It is period of the 'Chaitra Navaratri' also and Lord Rama is also an incarnation of Vishnu. Though, Sri Ram is the Almighty and many Vishnu's incarnate out of Him but here, it shall be both appropriate and opportune to talk on Vishnu. So, in this 'Katha' we shall be talking about 'Manas – Vishnu' and its pure and essential discussion shall be our principal focus.

I was told that during the Cambodia 'Katha' we have spoken on 'Manas – Vishnu – Bhagwan'. There is one of the biggest Vishnu temples in the World. But here, we shall concentrate only on 'Manas – Vishnu'. And for that, I have chosen these two lines from the 'Balkanda'. One of the lines is common between here and Cambodia, yet I decided to repeat it once again here! The first line, i.e. 'Bishnu jo surhita nara tanu dhaari', this was also taken up in Cambodia. Afterwards, the second line there comprised the word 'Bhagwan' there. Here, our main attention is focussed on Vishnu that is why I chose a different line. Let me just give you the introduction of the first line here. As you all are aware Lord Shiva and Sati are returning after hearing the 'Katha' from the 'Kumbhaja Ashram' and in between at the 'Dandakarrannya' they have the 'Darshan' of the Lord. On seeing the Lord, Shiva is overwhelmed with emotion and seeing the crying Rama Sati began doubting that if Ram is the incarnation of Vishnu then He too is omnipresent and omniscient like Shiva. Then why should He behave like this in the absence of His beloved? Does He not know who has stolen His wife and where is she? This line is from there! The second, 'Bhujabala biswa jitaba tumha jahiya', when you shall conquer the world by your strength and power then, 'Dhariahi Bishnu manuja tanu tahiya', Lord Vishnu shall incarnate as man. This is the second line.

So Baap! During the course of the 'Katha' we shall surely take up the different topics of the 'Katha' in short but our focus of discussion shall be 'Manas – Bishnu'. 'Pujyapaada Goswamiji' while using the local folk dialect, uses the terminology 'Bishnu' and not 'Vishnu' whereas the original word is 'Vishnu'. Originally in Sanskrit or Hindi or Gujarati we only say 'Vishnu' but 'Tulsiji' says 'Bishnu'. Therefore, I would like to use the same terminology used by Goswamiji and we shall also say 'Manas – Bishnu'.

Therefore, during this 'Katha' we shall perform the worship of Lord Vishnu by words and perform the circumambulation.

As such, as per our mythological beliefs, Lord Vishnu has twenty four Avatars. Only Vishnu is supposed to have twenty four different incarnations. Lord Brahma sometimes is seen in a different form. But in the lineage of Brahma there is no Avatar tradition. The Primordial consciousness, the creator of this universe is known as Brahma. He in the 'Treta Yuga' comes in the form of 'Jambuwanta' in the service of Lord Ram. Then again during the Krishna period He came as 'Jambuwanta' as the father of 'Jambuwanti'. But this is not following any Avatar tradition. Lord Shiva does not have any Avatar tradition because He is eternal or 'Ajanma'! He is the eternal, primordial and divine yet Tulsiji attributes Sri Hanuman as the eleventh 'Rudra'. But unlike Vishnu, neither Brahma nor Shiva has any Avatar tradition. If we take into account His small and big Avatars, the scriptures count them as twenty four.

The word 'Vishnu' according to the Sanskrit literature, whatever little I have understood has come out of the original word or 'Dhatu, 'Vish'. Therefore the original constituent word of 'Vishnu' is 'Vish'. There has been a very learned scholar of the Vedas known as 'Yaasakacharya'. Even 'Saayanacharya' has given a treatise on the Vedas. He has explained the meaning of 'Vish' as 'To enter or to sit inside and while being seated within to maintain or nourish'. Even one meaning of 'Vishnu' as explained in the scriptures is that which enters into all beings or everything. He enters, sits down and nourishes or maintains the universe. He is known as 'Vishnu'. We already have the 'Vishnusahasranaam' available with us. A very significant part of the 'Mahabharata' is 'Vishnusahasranaam' and I would like to take the help of this text to understand the words which denote the vastness or the profundity of Lord Vishnu during the course of our discussion. 'Vishnu' means 'Vyaapaka' or all pervading. There is no narrowness or constriction here. There is 'Shloka' of Lord Vishnu, which is known to most of us. The particular word for Lord Vishnu mentioned in it, I would like to share it with you all.

Shantakaaram bhujagashayannam  
Padmanaabham Suresham|

Vishwadhaaram gagan sadrisham  
meghavarnnam shubhanggam||

Lakshmikaanttam kamalnayannam yogibhir  
dhyangammyam|

Vanddey Vishnum bhava bhayaharam sarva  
lokaikanaatham||

So, this particular 'Shloka' on Sri Vishnu is very popular and we all recite it which explains the various attributes of Lord Vishnu. The most commonly known and accepted Avatars of Lord Vishnu are ten. And my 'Vyaaspeetha' would like to point out ten attributes. The first characteristic explained here is 'Shantakaaram'. I would like to go to the extent to say that irrespective of anything means anything like nationality, religion, cast or creed or gender or age or for that matter any difference which the world might have created, I find no difficulty in accepting him or her with a loving respect and as the embodiment of Lord Vishnu. In fact, he is the Vishnu right there in flesh and blood in that particular form. There are idols of Lord Vishnu everywhere and our faith is attached to it but many 'Buddha Purushas' are the living Vishnu who have gone unnoticed. Therefore, these ten attributes that I could see with the divine sight given to me by the grace of my 'Sadguru' is a living embodiment of Vishnu. He is just like us and also present in the same timeframe as we are!

'Shantakaaram Bhujagashayannam', the first attribute is that the form, behaviour, thought and speech are all serene and peaceful. He neither has any urgency nor any severity or impetuosity in him. If both are not there then it is something very strange. Thanks to Lord Vishnu, who though sleeping on the bed of the serpent on a turbulent ocean and is still very calm and composed. It is very inspiring for all of us! I understand that to talk about it is very easy but to remain calm and composed in life is very difficult! But it is really commendable to remain calm in spite of so many disturbances! In Gujarati we say, 'Shanti pammaddey aenney sant kahiye'. Who is a saint? The one who can remain calm or serene is a saint! The one who is disturbed can never be happy. There are people who remain disturbed or agitated all the time for no reason can never be happy. We all are disturbed people! But in spite of all the disturbances if you see someone remaining calm and serene then it proves that he has been able to inculcate this attribute of Vishnu in him. We are all afraid of death or 'Kaal'. The Lord sleeps on the bed of 'Kaal' and still is in the 'Yognidra' or a tranquil state. One who can sleep peacefully even on the bed of time or 'Kaal' is Vishnu.

Have you ever thought of this point my dear brothers and sisters that we live a full live like so many others but there are so many who are not respected in the world! Why is Lord Shankar always respectable, lovable, honourable and worthy of our worship? Because He drank the poison! Jesus is worshipped because He welcomed death with open arms! Death is such a glorious state that instantly, it makes the departed soul respected or honourable. People treat the

seeing of a dead body as a good omen, Yaar! When the dead body leaves, people treat it as auspicious because now the person's falsehood is all behind him, his bad habits are left behind, and his deceit or other shortcomings have all been left behind. Without doing anything he has become a 'Sadhu'; and that too, a 'Digambar' Sadhu, leaving everything behind!

Shantakaaram bhujagashayannam  
Padmanaabham Suresham|

'Padmanaabh' is a name of Lord Vishnu. We even have a 'Padmanabha Swami' temple dedicated to Lord Vishnu in the South. Each and every village will have a Shiva temple for sure. Similarly, Hanuman temple can be found everywhere. There are not very many temples of Lord Brahma. There is one in 'Pushkara'. We can't see any other temple of Lord Brahma. But the Vishnu temple or the temples of Sri Rama and Krishna are there in large numbers. Srinathji Bhagwan, Sri Krishna is the incarnation of Vishnu. Lord Tirupati Balaji is the form of Lord Vishnu only. In the South you find so many different temples of various deities. Our 'Dwarikadheesha' Bhagwan is none other than Vishnu. From the 'Vishnu' a great word has come, 'Vaishnava' which has been popularised all over the world by Gandhi Bapu. This was coined by Sri Narsihji in his 'Pada' and which formed a part of the daily prayer of Gandhi Bapu. This is because of the all pervading Vishnu!

Vaisnavajann toh taenney kahiye je peed  
paraaijanneyre|

Lord Shankar's entire tradition is based on the path of liberation. To obliterate here means to liberate and not to annihilate! Liberation is just like giving a new life! Lord Vishnu's tradition is that of fulfilment and maintenance. Lord Brahma's tradition is creative or creation. We all know this that to be reborn is called 'Dwija', i.e. the new life or being reborn. The entire 'Vaishnavi' tradition is that of sustenance or fulfilment. When I say 'Vaishnava' then please do not take it in a narrow sense! The entire world is 'Vaishnavi'. 'Vaishnava' means pervasiveness. Even to use the word 'Vaishnava' for a particular sect is also not to my liking!

The third form of Lord Vishnu is 'Padmanaabham'. A lotus flower emanated from the navel of Lord Vishnu and Lord Brahma was seated on it, we all know about this 'Pauranic' story. This is the form of 'Padmanaabh Swami'. The joint of the umbilical cord, the connection with the navel, and yet the detachment of the navel like the lotus if is understood by a spiritual aspirant then he shall be considered as a part of Vishnu. We are all connected with the navel through the umbilical cord. If properly understood, we all can become a part of the Vishnu

consciousness. We are all 'Padmanaabhas'! We can point out and say that he is a Muslim child or he is a Hindu child. They all have their own distinct identity. This is good and should be there but the umbilical cord does not know that it is connecting a Muslim child or a Hindu child or who is a Jain or a Buddhist or a Christian or a Jew? It is unattached like the lotus. This is a connection of consciousness. All the children that are born are all the 'Vishnu Swaroopa' only and are connected by their umbilical cords. The 'Padmanaabha' form is the proof of life. At times we see people who are twenty four hours lively and all over the place but from within they are totally detached. Everyone feels that he is their very own yet from within he does not belong to anyone. He is the 'Padmanaabha'! This is an art of being totally detached yet being so lively that people feel that he is their very own. If you get a 'Buddha Purusha' then feel that in him, you have got Vishnu himself!

'Shaantakaaram bhujagashayannam Padmanaabham' next is, 'Suresham' the one who is the Lord of all the 'Devas' or the 'Eesh' of these celestial deities! Even 'Indra' is supposed to be 'Suresh'. 'Sunu Suresa upadesh humara|Raamahi sevak param piyaara||' but here the reference of 'Suresh' is not with

Indra. The definition which appeals to me is that the one who has divinity is divine and the in whom the entire divinity of the universe lies centred is 'Suresh'. If you and I can visualize such a personality in the light of the inner light that has been lighted by our 'Sadguru' and that person is moving about very casually and yet we can feel that some divine spark is present in him, he seems to be the master or a storehouse of divine attributes, he is the true 'Suresh' in my opinion. This is the fourth part.

'Vishwadhaaram'. The fifth attribute of 'Vishnu' that he is the support of this entire universe. A small family of five, seven or nine members, the one who looks after his family being their support, with affection and equanimity, such a father figure is just like 'Vishnu' or even the mother who does this is an embodiment of 'Vishnu'. Here there is no distinction of any gender, it can be anyone, man or woman! How big is our world? Our tiny little household is our world and the one who is its nourisher or the support for the entire household. In the same way, the one who sustains the entire world! This quality of sustaining or nourishing the entire creation is the Vishnu consciousness. In other words, the one who is a universal being, who supports each and everyone,

whose words are valued and held in high esteem some such super consciousness, shall be considered to be a part of the cosmic Vishnu consciousness.

The sixth attribute is 'Gaganasadrisham'! I was going onto this word that one who is all pervading or 'Vyaapak' is 'Vishnu'. Who is 'Vishnu'? The one who is all pervasive like the sky or in other words who is very broad minded or has a very inclusive thinking. His idea about religion is not narrow or very shallow. He has very lofty and sky like ideals and thinking! In our 'Sanatana' Dharma or in our eternal ever flowing vibrant tradition we find the phrase, 'Gagan Siddhanta' which means that the ideology is not narrow minded but is all pervasive or all inclusive like the sky. I just said that please hold on to our honour and follow it but please don't have a narrow outlook! Gandhi Babu had said that he is proud to be a Hindu and he gave us such ideals which maybe even higher than the sky! To have a very broad outlook is very important. This is the Vishnu consciousness! 'Vishwadhaaram Gaganasadrisham meghavarnnam'! The colour is like that of the rain filled clouds! In the 'Ramayana' the clouds or the 'Megha' is a 'Vishnu Bhakta'. In the 'Ramayana' there are three 'Vishnu Bhaktas'. The cloud is one of them. Therefore, the rain bearing cloud is the devotee of Vishnu. There is none to compare with him in his devotion to the Lord. The dark colour indicates the depth. The dark colour cannot be superficial, it is very deep. Please don't undermine or rile the dark colour. In the Indian context, these days the fair skin is given preference as compared to the dark!

Why have we given four different things in the hands of Lord Vishnu? They are, the conch, discus, mace and a lotus. What do they signify? Lord Vishnu holds a conch in his hand. The colour of this conch shell is white. It contains a 'Naad' or a sound! Our 'Naad' should always be bright or white and never sullied. The words or speech should be like that of a white conch shell. Whose throat is like a conch! The thunder is only created by the rain laden clouds. The white clouds are in a way lifeless or absolutely illusory. Just in a momentary thunder and lightning, it lights up the entire world. The difference between intellect and prudence is just like a tiny lamp and a bright thunder bolt! When there is a lightning then instantaneously we can see every nook and corner as what we can purview! The one who can thread a pearl in that momentary light is prudent. Our 'Gangasati' talks about this very phenomenon in Gujarati and says-

Vijallinney chammkarrey moti parrovvu Paanbai!

You must have seen a thunder bolt and during that moment everything around up becomes

visible for that singular moment! By the grace of the Sadguru, the prudence too can show us everything around us. When this light of prudence shines then you will feel the entire world united together in that brightness! So the rainy clouds thunder! These clouds spread the light of prudence just like a lightning! The clouds also pour out the rain out of compassion that is why our sages have termed Vishnu as the one who has the dark hue of the rainy clouds. Vishnu is above all the classifications of caste like Brahmin, Kshatriya, Vaishya or the Shoodra. The only 'Varna' of Vishnu is 'Shyam Varna'. And the clouds cannot be a Hindu or a Muslim or a Sikh or a Christian! The clouds are above all the differences or different classifications. This is the Vishnu we are talking about. 'Meghavarnnam' means that outwardly it may appear dark hued but the water that flows from it is absolutely pure and colourless! This is the definition of 'Meghavarnnam'. The appearance is such that it looks as if the cloud has covered itself with a sheet of darkness but when the lightning strikes, it seems that the heart is full of light. So, this is the Vishnu consciousness!

The next attribute is, 'Shubhaangamm'. The entire body is auspicious and beautiful. Vishnu is the ultimate beauty. Now, when we say that top to toe, He is beautiful then four hands looks a bit out of place! A man looks handsome with two hands. If a person has just one hand then we call him handicapped. If I may gather some courage then I would like to add that even having four arms according to me is a sort of deformity. A man should be two armed. That is why when we demanded Godhead, we said 'Dwibhuja Parameshwara'. Please bless us with a two armed God and not a four armed one! If you want to understand the four handed Vishnu then it signifies that earn with two hands and distribute with four! Earn a lot, as much you want! Our 'Sanatana Dharma' has not imposed any restrictions on your earnings. I am speaking with a lot of responsibility and understanding and that too from the 'Vyaaspeetha'. Each word of mine is being recorded. In whatever field you are, earn as much as you want! Apply all your energies in earning money! Earn to the fullest with two hands. But side by side, please remember that while supporting the other person, spend with four hands, not miserly or stingily! This is the Vishnu consciousness. All the limbs or body parts of Lord Vishnu are auspicious. If a person is very wealthy but does not have the inclination of charity then in my opinion he is handicapped or deformed. He has collection but no distribution. If one has a lot of intelligence but if it is not used in the right direction for the upliftment of the needy then such an intellect is crippled! There may be a very good doctor but who



cannot empathise with his patients and cannot alleviate their suffering but is only waiting to loot them then such a doctor is deformed! 'Shubhaangamm' means that each and every body part is auspicious. Lord Vishnu is 'Shubhaangamm'!

'Lakshmikaantam', the husband of Goddess Lakshmi, this is the worldly explanation. One meaning of the word 'Lakshmikaantam' is that we are not, nor can ever be the 'Pati' or the owner of 'Lakshmi'. Though in common parlance people say 'Lakshmipati' or 'Dhanpati'! In other words, we are none of the above instead we have become the slaves! Her master is Lord Vishnu and she is seated at His feet and pressing them! So this is another attribute. 'Lakshmikaantam Kamalnayannam' means, whose view point or outlook or nature is that His vision is totally detached and pure and auspicious! 'Yogibhirrdhyaangammyam', means that comprehending Him is even difficult for great yogis, what to talk of ordinary mortals like us. He is like that if He wills then nothing is difficult but if one tries with pride or ego or with a compulsion then nothing is more difficult than Him! 'Vandey Vishnum Bhavabhayaharam', Such a Lord Vishnu who rids us of the fear of this world! He removes the pains and miseries of the world for His devotees and is the Master of the entire universe! He is the Lord of all the 'Lokas', the fourteen 'Bramhandas'! My only prayer to you all is that if you see any of these traits in anyone in the world then please do not hesitate to consider him/her as a part or Vishnu himself! He is Vishnu's Avatar! I see and believe it to be so, Sahib! Please think for yourself. After the nine days, you shall start experiencing a little bit, I am sure! Please come with some curiosity.

In this nine day 'Katha' the first step is curiosity, yes! And many people do come being very curious as to what is all this about? Even the ones who are regular listeners, on the first day, they too are filled with curiosity that which line or 'Chaupai' will be taken up or what will be the topic? I am not saying all this just to increase or attract the crowd, not at all! I have nothing to do with the crowd! Our dear 'Shaayar' 'Mareez Sahib' says in Gujarati-

Bey janna dillthi malley toh ek majlis chhey 'Mareez',

Dil vinna lakhon malley aenney sabha kaheta nathi|

If two people meet heartily then it becomes a beautiful assembly. Where the hearts don't unite and millions of people are gathered then it is no gathering or assembly, merely a crowd! An assembly or a meeting can be done with just two people whose hearts are in tune or say receptive. Jalaluddin Rumi had said that if two friends meet then for me that itself is

nothing short of a Divine glimpse. If just two loving hearts meet, it's enough!

Therefore, on the first day come with curiosity. This is neither a rule, nor a compulsion but it is the 'Talgajardi' classification. On the second day, contemplate on the subject matter of the 'Katha' and explore or study the context, linkages, text and the sub text etc. The third day, decide beforehand that today I have to go to the 'Katha' absolutely refreshed. Come like a freshly blossomed flower. You and I should offer ourselves to the 'Manas' as a fresh flower! The fourth day, decide and hear with great joy and happiness filled heart. There is no other profit as compared to the 'Katha'. Sahib! There is no gain greater than the 'Satsanga' in the world. 'Satsanga' is the greatest benefit! When you come for the fifth day of the 'Katha' then decide that till such time as we are in the 'Katha', we shall eat less! Reduce your diet a bit. And eat only that what is easy to digest. If you continue in this vein then automatically you will see that your diet has come down in these five days. On the sixth day, continue to take the nourishment from the 'Harinaam' so that you don't become weak. On the seventh day, before coming for the 'Katha' take a cold deep breath. This happens to be the practice of yoga, Baap! Those who take deep breath during the night get up refreshed in the morning. During the time our 'Stuti' goes on in the morning and it continues for nearly fifteen to twenty minutes, whether you sing along or not, go on practicing deep breathing. Even while listening practice these breathing exercises. This will enhance your inner happiness. Deep breathing and deep faith is the seventh 'Vrata'. On the eighth day of the 'Katha' wherever you are sitting, imagine that tomorrow the 'Katha' will be concluded on the ninth day so let me get in between this gathering of Brahma, Narada, Shiva and the others and I am performing the 'Aarti' of the 'Manasji'. Create such a mental image and dive deep into it earnestly. Imagine on the eighth day that you are no more mortal and have attained divinity and are a part of this divine gathering. On the ninth day, return with a vow of total unconditional surrender, that's all! So this is a method or way of listening to the 'Katha' that I have experienced and hence shared with you all.

So, on this first day of the 'Katha' I was trying to discuss a few introductory facets of the subject matter. There is this regular flowing tradition that on the very first day, the speaker should introduce the text and acquaint the listeners with subject matter which is known as the 'Mahatmya'. Now who needs the introduction of the 'Ramayana' or the 'Ramcharitmanas'? Who is ignorant about it? The 'Ramcharitmanas' is a text of seven 'Sopaans' or chapters. Valmiki named it the 'Kanda' like the

'Balkanda, Ayodhyakanda, Arannyakanda, Kishkindhakanda, Sunderkanda, Lankakanda and the Uttarkanda'. Tulsii called it the 'Pratham sopaan, dwitiya sopaan, trititiya and in this way allegorically created a ladder of seven steps. The 'First Sopaan' is the 'Balkanda'. In the 'Mangalacharana' Tulsiji has begun with seven Sanskrit Mantras or Shlokas! Let us try and recite one or two-

Varnannaam artha sanghannaamrasaannam chhandasaamapi|

Mangallaannam chha kartaarau vanddey Vaani Vinayakau||

In the first 'Mantra' of the 'Mangalacharana' the veneration of 'Vaani & Vinaayaka' has been done. Fingers have been pointed on Goswamiji that he has been critical towards the women folk! I shall not go into it but please note that Tulsiji's text begins with the veneration of the motherhood or the Divine Mother which no one is taking any note of! Our tradition has been that we start with the veneration of Lord Ganesha. Tulsiji has altered the sequence a bit and has begun with venerating Mata Saraswati first followed by the veneration of Lord Ganesha. After this, he venerates Lord Shiva and Mata Parvati, 'Bhavani Shankaravanddey'! First Mata Bhawani and then Lord Shankar! Then, 'Sitaraam gunagraam'! First Ma Sita is venerated and Sri Rama comes later. Then he venerates Maharishi Valmiki followed by Sri Hanuman in the same breath. In spite of being a great scholar of Sanskrit language, he moves on to the common local dialect prevalent in those times. His objective of doing so was to establish the text in the mind and hearts of the common man. He wanted the 'Shloka' to reach up to the 'Loka'! Most of the great personalities have all spoken in their local dialect in order to reach the last man standing! Tulsiji begins the text in the common local dialect. He wrote five 'Sorthas' in the beginning. Jagadguru Adi Shankaracharya has instructed us about the worship of the 'Panchadevas' and in his own inimical style Goswamiji has tried to create a bridge between the Shaiva and Vaishnavite ideologies here! The worship

of Ganesha, the Sun, Ma Durga, Lord Shiva and Lord Vishnu! This is followed by the veneration of the Guru and the very first topic written by Tulsiji is with the 'Guru-Vandana'.

Bandau Guru pada padum paraga|  
Suruchi subaas saras anuraga||

In the Guru tradition there is utmost importance attached to the 'Gurupada'. The divine light emanating from the toe nails of the Lotus Feet of the Guru. As per my understanding and for me personally I do need a Guru in my life, who can light the lamp of divinity for me! In my opinion the 'Sadguru' is the tenth Avatar of the Almighty. There are nine Avatars which are known to us and they all reside in this one Avatar, i.e. the 'Sadguru'. Goswamiji says that having cleansed my eyesight with the holy dust of the Divine Lotus Feet of the Guru the entire world became venerable for me. Now whom do I revile? Thus, he venerates the Brahmins and the Devas. Then he venerates the ascetics and the sages. Then the wicked, cunning, the good, the bad and in this way Tulsiji gets into the 'Vandana Prakarna' of the 'Manas' and ultimately says 'Siya Raammaya sab jaga jaani', meaning that I venerate one and all as the embodiment of the Divine. Then he proceeds with the veneration of Mata Kaushallya, Maharaja Dasarath and Janakraj Mithilesha. Then he venerates Sri Bharat, Shatrughana and Sri Lakhanlalji and in between venerates Sri Hanuman prior to the veneration of Sita-Ramji Maharaj! It has now become a sort of a tradition that on the first day of the 'Katha' we try and conclude by the Hanumant Vandana. So let us all venerate Sri Hanumanji Maharaj by reciting a few lines from the 'Vinaya Patrika'-

Mangal moorati Maarutnandan|  
Sakal amangala moola nikandana||  
Pawan tanaya santan hitkaari|  
Hridaya viraajata Avadh Bihari||

*Who is Vishnu? The one who is all pervasive and infinite like the sky! The one who's thinking is all comprehensive. Whose idea of Dharma is not constricted! In our Sanatana Dharma, the vibrant tradition there comes a phrase 'Gagan siddhanta'; the doctrines or the principles are comprehensive like the sky and not shallow! Our introduction or identification is to follow this ideal always but please don't constrict your thinking. Gandhiji had said that he is proud of being a Hindu but He has gone from the world giving us great lofty ideologies. Having an inclusive and an exhaustive view is very important. This is the Vishnu consciousness!*

Baap! Sri Ram is going to incarnate on 'Ramnavami' and in anticipation we all are trying to discuss the various incarnations of 'Mahavishnu' or the 'Paramvishnu', keeping 'Manas – Vishnu' as our principal focus, for the growth and attaining a state of 'Vishraam' in life and are engaged in a pure discussion. Our scriptures have called Lord Vishnu as 'Panchadharmas'. We shall have to do the 'Darshan' of the Divine, Narayana, Vishnu or Hari from different angles and from all directions. I am not using the word 'Dharma' here to signify a particular way of dressing or applying the 'Tilak' on the forehead or to add a suffix or a prefix before Dharma is not my objective at all. Dharma means nature or the disposition. The scriptures have described the Dharma as one's nature. And to live as per your natural instincts is in fact following your own Dharma! In the 'Gita' Lord Krishna says that even if you perish while performing your 'Svadharmas' or while living as per your nature and performing your duties is indeed a very big thing, 'Svadharmmey nidhannam shreya'. It is not about the Hindu religion or the Muslim religion or any other religion by name! All are equally glorious and great in their own way. But Dharma is our nature. So, here we shall try to study the five typical natures of Lord Vishnu. He is supposed to be 'Panchadharmas'. When I do the 'Darshan' of the 'Ramcharitmanas' by the grace of my Guru then I find that in the very beginning, Goswamiji has pointed out the five Dharmas of Lord Vishnu. Yesterday, we were doing the 'Mangalacharana' of the 'Pratham Sopaan' the 'Balkanda' and we saw that Goswamiji has written five 'Sorthaas' which comprise the veneration of the 'Panchadevas' namely, 'Ganesha, Sun, Lord Shiva, Ma Durga and Sri Vishnu'.

Therefore, in the beginning of the 'Balkanda', while worshipping Lord Vishnu, Tulsiji has remembered the 'Panchadharmas' Vishnu which has already been declared by the scriptures. Vishnu has five distinct characteristics of His nature. His first nature is that Vishnu is 'Shramadharmas' or very laborious. Please pay attention; Lord Vishnu is very laborious by nature. And in the society the one who labours for the welfare of others, is engaged in following the tenets of human pursuits, who is not lazy or careless, such a person even though being a common man like all of us has some distinct attributes of Vishnu in him. We all know for a fact that a mother births her child and it entails a great sacrifice on her part. She nurtures the baby for nine months in her womb then at the opportune moment gives birth to the baby. But even after this short span of a few months, the mother undergoes tremendous labour. After the child is born, it becomes the duty of the father to look after him/her. This too entails a lifelong labour on the part of the parents. The destruction is done just with the battling of an eyelid. Brahma creates, which is not so lengthy a process. Say the child is born after a total span of say nine to twelve months. Then the child begins to grow say up to the age of two three years. This forms the end of the creative process. To look after the fulfilment of the child all his life is indeed a very laborious task. So Lord Brahma creates this creation which is not so laborious a task but Vishnu nurtures and looks after the creation, it entails a lot of labour and He works tirelessly for the preservation. And Shankar destroys it in just a jiffy! If one wants to break something, it takes no time. So Baap! Vishnu is 'Shramadharmas' and is the preserver or caretaker of the entire creation. You shall notice that the people who are engaged in strenuous labour are generally dark complexioned and are mostly not very fair in complexion. This does not mean that the fair skinned people are not laborious but in general those engaged in labour are mostly dark complexioned. The one who is toiling in the field in the scorching sun, he will become dark or tanned by the exposure to sunlight, mud, sweat and grime. However fair skinned the person might have been, he is bound to become tanned in the process. Therefore, Vishnu is laborious and that is one of the reasons He has a dark complexion. We discussed this when we said that Lord Vishnu is 'Meghavarnnam'. And my Tulsi explaining the same point during the 'Mangalacharana' says, 'Neel saroruha Shyam!' O'Lord Vishnu! You are dark complexioned like the blue lotus because you are constantly engaged in labour.

One more 'Sutra' I would like to mention for my young brothers and sisters that one should engage in hard work. If say you are fortunate enough and are not required to toil then at least perform some assiduousness in performing austerities (Sadhana). Bhagwan Veda Vyasa has termed negligence or laziness as death! Every individual has to work. Many people tell me that though you talk about it but you don't toil or labour? But Baap! Thought and contemplation also is an application and energy is expended in it. Austerities also require some effort and diligence. To practice various austerities as a 'Sadhaka' is an endeavour. The ones who preserve or care need to work or toil! Vishnu is laborious and that is why He is dark complexioned. 'Neel saroruha Shyam!' Lord Vishnu is dark complexioned but what sort of a complexion is it? He is blue like the colour of the 'Blue Lotus'! And by the grace of my Guru, my 'Vyaaspeetha' is able to see that the 'Panchadharmas' Vishnu's first Dharma is hard work! If we want to experience the bliss of Narayana while being in this human body then we will have to toil or work hard. We must exert ourselves. We must diligently perform our duties. Each person must perform his 'Farz' or the moral obligation. Dharma means a moral obligation or duty or nature of our soul and it also means

spirituality! And if you ask my 'Vyaaspeetha' then Dharma means truth, love and compassion. Just these three things in my view constitute Dharma! In the eyes of 'Talgajarda' the core essence of all 'Dharmas' is; truth, love and compassion. So what do you mean by Dharma? It means truth, love and compassion. Neither a Hindu, nor a Muslim, and neither a Christian can deny or negate truth. Love is undeniable by one and all and who shall oppose compassion? This goes to prove that they are the integral part of all the Dharmas that are existent or known to the world. Dharma means duties, responsibilities. I should perform my duties and you should fulfil your responsibilities is Dharma!

So, Vishnu is 'Panchadharmas' and the first Dharma is to toil or hard work. We all need to work hard. One should be engaged in or endeavour as long as one lives! Even if we want to, one can't remain without working because it is one Dharma of my Vishnu. 'Neel saroruha Shyam tarun arun'; this is the next Dharma. And it is 'Premadharmas'! Prema Dharma is such that remains ever fresh and ever youthful. 'Tarun' means youthful and energetic. Love is never rancid or stale! It is forever fresh and youthful. Vishnu is love. The 'Premadharmas' of Lord Vishnu could be fully visualized or experienced during the Krishna Avatar! When Arjuna saw the 'Vishwaroopa Darshan' of the Lord in the battlefield then he just saw different forms of Vishnu in it. Therefore the love potency of the Lord attained full maturity in the Krishna Avatar.

Then the third word comes for Lord Vishnu, 'Baarijnayan'. 'Baarij' means a lotus! 'Vaari' means water and 'Vaarij' is that which comes out of the water i.e. the Lotus. It means that whose eyes are like a lotus flower. Lord Vishnu's eyes are like a lotus and the lotus stands for non attachment. In spite of remaining in the water, it does not get wet. The Gyaani is generally non-attached. This non-attachment signifies the knowledge or the 'Gyaandharma'. The devotee who is a 'Gyaani Bhakta' will remain totally detached in spite of living in a crowd. A Sadhu will remain with us as if he is our very own but internally he is fully detached. We will not be able to catch his detachment. Basically, he is detached and he is 'Gyaandharma'.

The fourth 'Dharma' of Vishnu is the 'Dhyaandharma'. 'Neel saroruha Shyam tarun arun baarija nayana karahu so muma urr dhaam'. This represents the 'Dhyaandharma' aspect of Lord Vishnu. I should feel or experience that you are residing within me. Vishnu is 'Dhyaandharma'. Each person must be a 'Dhyaandharmi'. This is 'Kaliyuga' and it is not conducive for 'Dhyaan'! This age is for just 'Harinaam'. If in this human body itself we want to experience the divinity of Vishnu then we will have to be careful about our life or pay attention to it. Yesterday, while explaining the different vows or intricacies of the 'Katha' for nine days, during the discussion I used the word 'Vrat' but in fact I myself don't believe in 'Vrat'

and to burden you with one is out of question. Since I had to conclude it in a hurry, I spoke about the total unconditional surrender and left it at that. The ninth 'Vrat' or say exercise is that on the ninth day till such time as you are in the 'Bhagwatkatha', barring these too senses, all the rest of them should observe a fast on that day. And these two are that keep your eyes and ears open. The eyes for the 'Darshan' and the ears for the 'Shravan'! All the rest of the senses should remain silent or in a way inactive! So, Vishnu is 'Dhyaandharma'. Your child sitting alone in his room is engaged in his studies with full concentration it is just like a 'Brahmachamatkaar'! Lord Brahma is indeed mystical and keeps on amazing us! This entire creation, rivers, gardens; they are all nothing short of a miracle. The creator is mystical and is indeed very magical. The preserver or the one who looks after us does not mesmerize us with any magic. He acquaints us with the reality! The father's duty is to make us aware of the reality and does not lead us onto any mystical or magical path. Therefore, Lord Vishnu is 'Dhyaandharmi' and not 'Chamatkaardharmi'!

The fifth dharma is the 'Samadhidharma'. It is also called the 'Yoganidra'. 'Neel saroruha Shyam tarun arun baarij nayana| Karahu so muma urr dhaam sada ksheer sagar shayana||' Lord Vishnu is always in a 'Yoganidra'. This is 'Samadhidharma' and Sri Shankaracharya gives it his stamp of approval and says, 'Nidra samaadhi stithi'. Consider your sleep to be your 'Samadhi'. Just imagine Sahib! Which Acharya shall give you so much liberty or freedom? He adds that your intellect is Mata Parvati and you don't need to wander here or there. If you want to visit temples, you are free and it is welcome but your inner soul is Shiva! Acharya Shankar has already stated all this. 'Aatma tvam Girija matihi sahachara prana shareeram griham'. The 'Panchpranas' in your body are your play mates and your servants. I humbly request all of you to please look into or study the scriptures of the other religions of the world; will you find such lofty and magnanimous thinking any where? Your servants are your 'Prana'. And the householder who does not look after his help or servants or workmen like he treats his own life then their Lordships of Shiva and Parvati do not reside at his place and his house remains empty! Please treat your servants or helpers or workmen more than family! I do not talk about heaven at all. My insistence or sincere effort is just this that how do we remain blissful or live happily in this very life, in this very moment!

I have got a letter today. One listener has written and he says, 'Bapu! I want to know from you that if sometimes we fall sick and are unable to bathe. Then, can we do the 'Hanumanchaalisa' Paath without having a bath? Can we do the path of 'Gitaji' or the 'Sunderkanda'? If you are sick then do not force yourself to bathe, it is not necessary. Please don't be

unduly perturbed about it. Brush your teeth, wash your face, hands and feet or say sponge yourself! No need to have a bath. First take care of your health. You can do the 'Hanumanchaalisa'. Since you have asked me so I am giving you this freedom. If you ask someone else and if he says no then that is your problem! Well, you are free to do your regular 'Paath'. There are no hard and fast rules. But still, if any 'Dharmacharya' has asked you to do so and you are trying to abide by it as much as possible, good! But please don't go to bathe when you are unwell. If you have the 'Tulsiji' in your courtyard then just touch it, it is equal to having a bath! Or just take a pinch of the mud from the pot and apply it on your forehead, it is equivalent to having a bath. Or say you have a small girl in your family and you just pick her up and playfully she touches you, you have bathed! The small girl is our 'Gangadhaara'! If you are unwell and the sun has risen and you bathe in that sunlight for a few minutes, you have had a Sunbath! The sunlight will bathe you. Since I am talking about 'Tulsiji' then many people ask me that it is banned to pluck the 'Tulsi Leaf' post sunset? Leave alone Tulsi, please do not pluck any flower or any leaf after sunset. Please do not even touch it because night time is the hour of their worship or performing austerities. It is not that only we do 'Sadhana', the entire nature for that matter is involved in the 'Sadhana' in their own way.

So, here Dharma means the inherent nature. I prefer this definition of Dharma which means the nature. My Tulsiji has given many definitions of Dharma. The creator of the 'Smritis' Manu Maharaj too has explained ten characteristics of Dharma. If you go to the 'Lankakanda' of the 'Ramcharitmanas', there in the topic of the 'Dharmaratha.' Goswamiji has enumerated even more than ten characteristics. But I find this definition of Dharma being the inherent nature to be very close! If someone is trying to force you to change your nature then consider that he is trying to convert you from your original nature. Please live according to your nature. Your nature is your Dharma. And the one who has five natural characteristics as per his inherent nature then I see no difficulty in considering him to be the embodiment of Narayana and bow down to him. So the scriptures have classified Lord Vishnu as 'Panchadharmas'.

The topic which we are discussing, a listener has asked a question in line with the same and he asks, 'Bapu! Yesterday, you had said that there are ten avatars of Lord Vishnu. Up to Lord Buddha we can count nine. It is believed that the tenth incarnation will be that of 'Kalki' which is yet to happen and you had said that according to you, the tenth avatar is the 'Sadguru'. Please throw some light on your observation.' My statement was made carefully, after enough thought and a very clear cut experience! I have not made this statement up till now. This is the first time I am saying it and that too in Bhopal that the

'Sadguru' is the tenth avatar! And I have added an adjective to it which is very commonly used in our Gujarat and is also used for 'Raamdevpeer' and i.e. 'Nakalank'! 'Nakalank' is the corrupted word of the original 'Nishkalank'. Who can become 'Nis-chhal'? We all have committed some wile or deceit, hypocrisy, conned someone or have felt proud ever? What all are we doing? The 'Buddha Purusha' or the 'Sadguru' according to my 'Vyaaspeetha' is the tenth avatar. That is why; Morari Bapu would not like to wait for the tenth avatar to come. The tenth avatar has already appeared. Kabir has come, Our Tulsi has come, Nanakdev has appeared, Meera Bai has come, Narsih Mehta has come, Bhagwan Mahaveera, Gyaaneshwar Maharaj, Naamdev, Tukaram, Thakur Ramkrishnadev, Maharishi Raman, Sri Aurobindo and the list goes on! Are they all not incarnations, Sahib? I am calling the 'Sadguru' as the tenth avatar because each attribute of each of the previous avatars is there in the tenth avatar or the 'Buddha Purusha', he has all of them enshrined in him. You will never see the Buddha dancing in ecstasy but Krishna dances. They both are the incarnations of Lord Vishnu yet one dance's and the other sits in meditation. Each avatar has some special attribute. There might be that one has some whereas the other has something else. Ram has 'Bodha' and no 'Krodha' whereas Parashuram has 'Krodha' and no 'Bodha'. You might find some shortcomings in each one if you want to but the 'Sadguru' is the combined form of all the attributes of the avatars. For that matter, all the 'Acharyas' like Shankar, Ramanuja, Nimbarka, Vallabh Mahaprabhu, are they not incarnations? In my opinion, all the great 'Acharyas' as the 'Sadguru' are the tenth avatar!

Our Madan Bhaiya, who came to pick me up, was saying on the way in the flight that 'Bapu', this point that you make is truly a wonderful view! How can we understand it in our mind and assimilate it in our hearts? Our Majboor Sahib used to say that, 'Sabssey badda roga|Kya kahenggay loga|' just two lines contain such a huge poetic work! The biggest affliction afflicting the society today is this question that what will the people say or think of me? With this worry, people get restless and are unable to sleep! I was telling Madan Bhaiya that if someone has said something and you start thinking about it then the intellect will take you in a tizzy and the more you think, the more it entangles you! The mind will instigate you to give the other person a fitting reply for what they have said! Are you wearing bangles and are afraid? Just go out and say whatever you have to! The mind or the intellect shall instigate you but what about the heart? The heart will say that this world is like that only and go on speaking, who all will you go and stop? Hari bhajo! Hari bhajo! Hari bhajo! The mind says do this whereas the heart is just opposite! So what should be done in this case? The answer to this problem is very

beautifully given by 'Khumaar Barabanqui Sahib' - Akla aur dil jab apni-apni kahhey Khumaar, Toh akla ki suno aur dil ka kaha karo|

Do what your heart says but listen to what the mind is saying! Tell the mind that what you say is fine but do whatever your heart says. The intellect will say go and tell him in so many words! But who all shall you go on replying? People will talk! And whom has the society spared? Like we have incarnations or avatars, in the same way the critics too incarnate who are just busy doing all this! Because, he has nothing better to do! Let him be! The one who wants to enter into the field of spirituality and who wants to be happy under all circumstances, then one should not pay attention to what is being talked about. The verdict or the comments of the public is ever changing.

So, Baap! The first nine avatars are all present in the avatar of the 'Sadguru'. These nine avatars if I miss out on its connection or allow me to say so that they have gradually stepped from the fish, tortoise, boar, then half man, then Narsingha, Vaamana, then Parashuram, then Ram followed by Krishna then Buddha and then this spiritual gradual progression up to the tenth avatar and i.e. the Sadguru! In the 'Buddha Purusha' you will be able to notice the special attributes of the preceding avatars in him. The very first avatar was the 'Matsyavatar' or the form of the fish. Now, the fish has some particular characteristics. The most noticeable quality of the fish is that in spite of living in the water, it remains thirsty. In the same way, the 'Buddha Purusha' who is repeating the 'Harinaam' continuously is not satisfied that he has done enough 'Japa' or chanting. If we hear the 'Katha' again and again then the people will talk about it or make fun and say that hearing just once was more than sufficient! But this thirst for the 'Hari Katha' shall never be quenched. The thirst for the 'Katha' is a very positive attribute of our being blessed by the 'Katha Maiya'. The 'Buddha Purusha' constantly chants the Divine name, he meditates, or does whatever pleases him according to his chosen path of austerities but he is never satisfied with what he does. Even after his being grateful of fulfilled his longing to sing more or hear more is unabated. The second quality of the fish is that it is continuously swimming. In the same way, the 'Sadguru' is always fresh, energetic and is never lazy or lethargic. The third characteristic of the fish is that it swims as it wants or according to the flow. At times we see that a mighty elephant can be washed away by the flood but the fish shall swim and be safe. The 'Buddha Purusha' is the one who faces the adversity head on without flinching a bit and stands tall and strong amidst the so called mischief mongers. He walks against the tide! This is a trait! The fourth characteristic of the fish is that it never does any miracles.

I would like to request my listeners that pride or ego is not good at all but please don't indulge in any hypocrisy or insincerity. It is a very dangerous thing. If a person is say proud, then even though it is not appreciable but yet can be excused. If one is powerful and is proud of his power than in no way it is good but still can still be tolerated. If someone is very strong and he is very proud of his strength then even though not being appreciable one can accept it. If someone is filthy rich and is a big show off, in no way it can be appreciated but can be overlooked. But people like us have nothing to boast, yet are very proud or are filled with ego. In spite of all this, the 'Vyaaspeetha' would like to add with full responsibility that pride can still be accepted but hypocrisy is just not acceptable! It is just not acceptable under any pretext.

The second avatar that we had was of the tortoise. There are two qualities of a tortoise. The first is that the back of the tortoise is very-very hard like a rock and as per the 'Gita' and what we all must have noticed that he can either contract or expand his limbs. Similarly, the back of the 'Sadguru' is very strong or hard but his heart is very soft. He will tolerate or endure quite a bit but will be very compassionate. The nature of the back is to tolerate and the heart's nature is compassion. These are the attributes of the 'Buddha Purusha'. He will be very tolerant. Any sage or ascetic suffers and tolerates a lot. Most of the 'Sadhus' who have been or are or shall be, their fate must be full of suffering and tolerance. Baap! The one, whose back is strong, shall take on blows but in his heart would be praying that may Allah do good to him or may the ever merciful Allah have mercy on his ignorance, for he knows not what he does! Thus, the 'Buddha Purusha' is very constrained or compelled. So these were the traits of the 'Kachhapavatar'. The second attribute is that the 'Buddha Purusha' can even expand his limbs or can expand his desires and can contract everything within! The correct word for this as per the 'Patanjali yoga sutra' is 'Pratyahaar'. He just goes into his shell and gathers all his energies within! So, to be tolerant and yet very compassionate! If he feels the necessity to expand for the benefit of mankind like he feels that it is important for him to speak then he will speak until the purpose is not served but when he feels that now silence is the best option then he will become as quiet as he is a mute! When he becomes quiet, it appears as if this creation has become still and if he speaks then the words reverberate in the skies. During the 'Samudra Manthan' between the 'Devas & the Asuras' the 'Mandaraachal' mountain was made the pivot and it was placed on the back of the 'Kachhapavatar'. Now just imagine that if this entire exercise of churning was done and the axis or the axle was on the back then how strong and stable it would have been to have undergone such a rigorous churn! Sadguru is our bearer or who upholds us. We might commit any negligence or

stupidity; he always bears our burden on his back. And when the churning takes place and we are tested then what all comes out and might be, he can even take out a jewel in the process. He makes himself the target and begins the churning exercise. Wherever or in whomsoever you see this quality, consider him/her to be the tenth incarnation of Vishnu.

The third avatar is that of the Boar. There are some great attributes of this avatar. The very first attribute of the Boar is that it never leaves its nature. Tulsiji says,

Ek soola mohi bisara na kaahu|  
Guru kar komal seela subhau||

Tulsiji says that this one pain or pricking I shall never forget and that is the soft and compassionate nature of my Sadguru. And I have never seen anyone more humble than him. This is an attribute of the 'Varaahavatar' as well. The 'Buddha Purusha' always lives in their nature and never ever deviate from it that is why, they are the tenth avatar of Vishnu.

The fourth avatar is the 'Narsingha' avatar. Half man, half lion. Notice the 'Buddha Purusha' that sometimes he growls or appears to be harsh but within he is very soft and compassionate. When He wanted to kill 'Hirannyakashipu', He roars and grabs him and tears him apart but when He picks up Sri Prahalad on His lap, He begs to be pardoned because He delayed in coming because of which he had to undergo such severe torment and seeks pardon from the devotee! So the 'Buddhapurusha' is an amalgamation of both harsh as well as softness. In order to break off the decadent age old dead beliefs, he becomes a bit harsh because unless the reformation and reinvention is not done, the new creation cannot take place. And he is too considerate and compassionate towards his devotee. Therefore, these traits of Lord Narsingha are visible in the 'Buddha Purusha'.

The fifth avatar is the 'Vaamanavatar'. He is very small or tiny in size. One meaning of 'Vaamana' is 'Batuka', or short. The 'Buddha Purusha' may be tall but always remains very polite and considers himself to be very small. He conceals his greatness in maintaining a very low profile. He never exhibits his greatness or powers! It may only be visible at the opportune moment. Leave 'Bali' aside but the demand of 'Vaamana' was commensurate to his size! Just land equal to his three steps! His demand was small; he was very small in size and came across as a very simple and humble little man. The Sadguru too embodies these qualities. In spite of having huge potential hidden within who comes across as a very ordinary humble person and conceals his greatness just like the 'Vaamanavatar'. We all can see these in so many great personalities, who have been, are and shall be! This is the 'Vaamanavatar'.

The sixth avatar is 'Parashurama'. The

scriptures have termed this avatar as the 'Aveshavatar' or a sudden surge of gusto! Like the colour of the iron is black but if you put it into fire, after a while, it turns red. The iron by nature is black but because of the fire appears red. Till such time this surge or fire is there in it, it will be red but once it ebbs, it shall come back to its originality. Parashuramji Maharaj is an avatar of this nature. For some time there is a surge of gusto in Him. I do not imply that the 'Sadguru' has this surge or gusto. He is always abiding in his true inherent nature but the other characteristic of Sri Parashuram is that he is very benevolent or kind. He won over the entire length and breadth of the earth many a times and each time gifted it away to the Brahmins. Tulsidasji in the 'Lankakanda' says, 'Daan Parasu'! The axe that he carries on his shoulder is his charitable nature! The 'Buddha Purusha' is very charitable and none can compare with the 'Sadguru' in giving or he is very generous or liberal!

The seventh avatar is the Ram Avatar. Ram is 'RAM'! His qualities, His humility! Ram is everything but I would just like to add one 'Sutra' and proceed. The most significant attribute that I see in the Ram Avatar is truth, that's all! 'Ramo vighrahavaan dharma sadhu satya paraakrama'. Ram is an embodiment of truth! The 'Sad' in the 'Sadguru' stands for the truth. 'Sad' means truth! We feel that there can be no untruth in this person at all. When just in your first meeting you get to know that he is living truth then think that he is the tenth avatar of Vishnu.

The eighth avatar is of Lord Krishna. Krishna is a 'Premamoorti', His eyes are filled with love, the truth dances on His tongue or so to say that love has incarnated itself in His form! For Him, love was everything. The 'Sadguru' is overflowing with love and that is why he is the tenth avatar of Vishnu. The ninth avatar is Buddha. Buddha is compassion incarnate. In the seventh, eighth and the ninth avatar the truth, love and compassion are embodied in them. The one who is filled with compassion is the ninth avatar and the tenth avatar may be called 'Kalki' but for me he is the 'Nakalank' or 'Nishkalank' whatever one might call him. The one who is spotless and untarnished in & out, top to toe! That is why; I have made this statement with a lot of courage and responsibility that maybe the Divine is also not so pure and unsullied like the 'Buddha Purusha'. His entire life is blemish less! He realizes it and even the creation or the universe can vouch for his purity. The 'Sadguru' has no blemish or any sort of fallacy.

In my opinion, the 'Sadguru' is the tenth avatar of Vishnu. All the special attributes are gathered in one individual. It so happens that just in one form, all the consciousnesses reside! At times when we look at a 'Buddha Purusha' it seems that 'Kabir Sahib' is standing in front of us or 'Nanakdev' or Sri Ramkrishna Thakur! So, all the divine potencies reside

in one body. He is like a mango grove where Guru Vishwamitra wants to rest, even Guru Vashishtha feels like resting there or for that matter Guru Shatanandji too would like to stay there. Some hutments or residences are such that everyone feels attracted or tempted to stay in it. In the same way, a rare lump or a gob is created in this creation of Brahma that all the consciousnesses are keen to come and live in it.

I feel that the 'Sadguru' is the one rarest of the rare creations which assimilates all the previous nine avatars into 'One'! My 'Vyaaspeetha' considers this to be the tenth avatar. We all see or worship our 'Buddha Purusha' according to our faith! If I have to see then why to go far, I see it in my 'Dada'. For me, he is the tenth avatar or incarnation. This 'Paaghddi' is my tenth avatar. The world is free to get a million avatars if they like good luck or congratulations to them! 'Sadguru' in my opinion is the tenth avatar.

So, we are engaged in a healthy and a pure discussion about Vishnu, based on the 'Ramcharitmanas'. There are three main musical instruments and out of them one is known as the 'Vishnuvaaddya'. The 'Mridangam' or the 'Pakhaawaj' played by Lord Gajananda is called the 'Vishnuvaaddya' or in our 'Sanatana' tradition it is the 'Vishnuvaaddya'. Vishnu is a 'Khanda'. Like we have the 'Brahmaloka, Vishnuloka and the Shivaloka'. The Vishnuloka or Vaikuntha is a part or a 'Loka' or a 'Khanda' named after Vishnu. In the dictionaries or the different 'Shabdakosha' Vishnu is referred as 'Go'! 'Go' means the sky. So Vishnu means the sky. 'Gagan sadrishham'. 'Go' means the group of sense organs. So, Vishnu is the one who controls all our senses is also known as 'Hrishiksha'. It is also one of the names of Lord Krishna or Vishnu. Another meaning of 'Go' is the earth. And Vishnu is the preserver or the care taker of the earth or the entire 'Triloki'! 'Go' also means the directions. It is even known as the tree. 'Go dharu, go taru, go kiran; 'Go' is also light! Vishnu is the source of light! Our scriptures have a very vivid description of Lord Vishnu. And 'Vishnusahasranaam' is just out of the world! Vinobhaji has given a commentary on it.

Buddha Purusha or the Sadguru' is the tenth avatar in my opinion. That is why; Morari Babu does not need to wait for the advent. The tenth incarnation has already happened! Kabir has come, our Tulsi has come, Nanak has come, Meera Bai has come, Narsih Mehta has come, Bhagwan Mahaveera has come, Saint Gyaaneshwara has come, Tukaram, Naamdev, Thakur Ramkrishnadeva, Maharishi Raman and Sri Aurobindo have all appeared. Were they not avatars, Sahib! All the 'Acharyas' who have come in our tradition, were they not avatars? Like Sri Shankaracharya, Ramanuja, Nimbarka and Srimad Vallabh! In my opinion, all those who have come as the 'Sadgurus' are the tenth incarnation of Vishnu!

Our Sai Makarand and many others have written commentaries on the 'Vishnusahasranaam'.

In the remaining time available with us, let us take up the main text a little bit. Yesterday, during the first day, we were discussing the 'Hanumant Vandana' before the conclusion of yesterday's 'Katha'. After this, Goswamiji introduced the various characters of the 'Manas' by venerating them one by one. Finally, he venerates Lord Ram and Ma Jaanki. There too, he gave precedence to Ma Jaanki over Sri Ram. The Divine Mother is venerated first. I venerate the divine lotus feet of the Mother, by whose divine grace my mind shall be cleansed and purified. We all have intellect but we don't have a pure or a clear mind. So, the Mother is venerated first. People without understanding certain aspects unnecessarily criticize Goswamiji that he is opposed to women! Tulsiji has followed our 'Upanishadic' tradition. 'Matrudevo bhava! Pitru devo bhava!' First the mother then comes, the father! So Ma Jaanki's veneration is followed by the veneration of Lord Ram. He then goes to add that intrinsically Sita-Ramji are one! Then he does a joint veneration. After this, Goswamiji goes on to venerate the Divine Name of the Lord. The Almighty has innumerable names. Even Sri 'Raghavendra' has many names. Tulsiji says that out of His different names, he would like to venerate His principal name 'Ram'. Tulsiji goes to this extent and says that all what Sri Ram did in the 'Tretayuga' is being done by His name in the 'Kaliyuga'. For people like us, the 'Ramnaam' is the greatest support. My dear brothers & sisters, we have to do farming, do manual labour, have to go for work, conduct our businesses, amidst all this, whenever you find time chant the Divine name! There is no other succour for us in this age! You are free to repeat any name as per your liking. I repeat this always that I am not fussy that you should only chant 'Ram-Ram'! Though, Goswamiji has sung the glories of the 'Ramnaam' but even he has not created any distinction. Tulsiji says that if you ask Ram then even He is incapable in describing the glories of His Divine name! The sum total of all this is that please seek the refuge or patronage of the Divine name!

Baap! During these auspicious days of the 'Navaratri', we are trying to do the 'Darshan' of Lord Vishnu in the 'Ramcharitmanas' as our foundation or the back-ground. I have with me quite a few queries. Two or three of them are common and this doubt is persisting in many minds that whether Ram is the avatar of Vishnu or as it is said in the 'Manas' that from Ram innumerable Vishnu are created, what is the fact? Because the 'Manas' says very clearly-

Sambhu Biranchi Bishnu Bhagwana|  
Upajahi jaasu ansa ttey nana||

He is some Supreme consciousness! Ram is one and Vishnu are many, this too is stated in the 'Manas'. And the 'Chaupai' which is our subject matter, therein it says, 'Bishnu jo sur hita nara tanu dhaari'. Lord Vishnu assumed a form for the benefit of the 'Devas' and is known as Ram. Therefore, this doubt plaguing the minds of so many of you is quite natural as to what is the fact? It is just like the case of water and ice! There is water and the ice is formed with water or the water assumes the form of ice! The water is formless. The water assumes the form of its container. If the walls holding the water are broken then the water goes back to its formless state. Therefore, the water does not have any shape or form of its own but the moment it starts forming under the influence of lowering of its temperature and according to the scientific observation when the temperature goes below the freezing point then the water becomes solidifying and forming into ice. This process is from the formless into assuming a particular form. When the temperature rises and the ice begins to melt, it again becomes the formless water. But here, the question is whether Vishnu is formed out of Sri Ram or vice versa? Basically and essentially it is one and the same thing but the question is of individual faith and belief and naturally people will emphasize more on the point of their individual faith! If you see the 'Bhagwadgita', in the tradition of the 'Dashavartas', Lord Krishna is the incarnation of Lord Vishnu. And Sri Krishna even says this in the 'Gita' that –

Aadityanamaham Vishnur jyottishamm Raviranshumann|  
Mareechir Marutaamasmi nakshatrannamaham shashi||

Sri Krishna says that He is not the eleven 'Aadityas' but the twelfth 'Aaditya' i.e. Vishnu, that is me! Therefore, it is like the water and its waves or like the water and ice! Those devoted to the 'Chaturbhuj Narayana' swarupa believe that Sri Rama is Vishnu's avatar or Sri Krishna too is Vishnu's avatar. This is fine! But Tulsiji is totally surrendered to Sri Ram and he believes that Sri Ram is the supreme personality of Godhead and Vishnu has incarnated through Him. There is no difference or fight between Ram and Vishnu with regards to who is first! You and I quarrel about it! They both are sitting in 'Vaikuntha' and enjoying their glass of 'Kesar Milk'! The problem is in between us, tea drinkers! Factually speaking, there is no difference; they are one and the same!

I am speaking about this after quite a while. This confusion should be eradicated in our mind that is why I have made a very courageous and a bold statement in my opinion. You all shall accept it out of your faith in me but I am sure it may give rise to a debate! It has already begun that Bapu has said the 'Sadguru' is the tenth avatar! In order to put all this debate or questions to rest that whether Ram is Vishnu's avatar or the vice versa or newer debates like whether Ram and Krishna are one and the same or they are two separate entities? Whether Ram is also the Buddha? Is Buddha the same as the 'Meen'? Whether 'Meen' and 'Kachhap' are the same? Is 'Kachhap' the 'Varaha' or 'Vaamana' or 'Narsingha' and so on? It is very difficult, Sahib! The combined form of all these is the 'Buddha Purusha'.

One youngster has even raised this question that 'Bapu! You say that Guru is the tenth avatar but how do we recognize him as the person?' First of all let me clarify that if you will consider the Guru to be a person then the hero worship or falsehood will seep in! And this will be detrimental. Please remember, a human being is bound to have certain weaknesses. That is why my dear aspirant brothers and sisters please do not see the Guru as an individual. Surely, he can be in the form of a human being but he is not that! He can be like us but he is not a part of Brahma's creation. He is an exception to the rule. Tulsiji says that certain personalities incarnate or appear on their own and are not a part of the creation made by the creator! That is why, seeing Ram, the grandsire Brahma is also

perplexed in the 'Manas' that I have created this entire universe but somehow, this Ram does not look like my creation! Who is He? And at times the common village folks provide answers to some difficult questions which even the great scholars cannot fathom! In the 'Manas' a very simple villager says, 'Aapu pragat bhayye Bidhi na banayye'. 'Hey, Brahma! Ram is not a part of your creation, He has incarnated! There is a 'Ghazal' of Dikshit Dinkauri Sahib –

Ya toh qubool kar mujhhey meri kamzorriyon ke saath,  
Ya phir chhod dey mujhhey meri tannhaayion ke saath|  
Hey, Paramatma! Please accept me the way I  
am i.e. with my shortcomings or else just leave me  
alone!

Laazim nahi ke har koi ho kaamyab hee,  
Jeena bhi seekh leejiji naakaamiyon ke saath|

We should even learn how to live with our failures or being unsuccessful. Please remember my yesterday's submission that if you cannot find a person who fits the bill of the tenth avatar due to our arguments or over intelligence or if our surrender is not strong enough then please consider the 'Ramcharitmanas' as the tenth avatar. The 'Gurugranth Sahib' is the tenth avatar! If your chosen text is 'Srimadbhagwatji' then that is the tenth avatar for you. If you are the devotee of the 'Bhagwadgita' then it is your tenth avatar! If you follow the 'Vaidik' tradition then the Veda Bhagwan is the tenth avatar for you. Any scriptural text for that matter can be the tenth avatar! You will never have to offer any 'Dakshina' nor will it ask you to perform elaborate worship!

So my dear brothers and sisters, consider the text or the scripture as the tenth avatar. My total faith and devotion is at the lotus feet of my 'Dada', my 'Sadguru Bhagwan', therefore, He is my tenth avatar. But is natural that any human being will have certain shortcomings! This is the 'Kaliyuga' and I do not want to propagate hero worship or any individual worship. And Guru is not an individual or a person; instead he is the reality or 'Astittva'. 'Akhand Mandalakaaram'. Please think! These three 'Devas' became Guru! Guru Dutta! Guru 'Dattatreya' became the 'Sadguru'. The second is the 'Ramcharitmanas'. This does not mean that I will only talk about 'Manas'! Whatever be your chosen scripture. I have no problems with either the holy Bible or Quran but whichever text you follow, your faith should be without any malice or impurities! The 'Paramacharya of the Pushthimarga, Srimad Vallabh has declared three 'Doshas' for the Vishnavas. The first is that you should not be very talkative. The totally surrendered devotee should not be very talkative. He should not talk unnecessarily all the time. Mahaprabhujji says that my devotee or my 'Vaishnava' should prepare the garland for Sri 'Thakorji', he should arrange the 'Jhaariji' for the deity, should offer 'Bhoga',

should decorate the swaroop of Shreeji, no evil eye should see the beautiful form of his deity, should put a black 'Kajal' dot on the side of the forehead to ward away the evil eyes, he should apply 'Kajal' to the eyes of the deity, should perform all sorts of service but without unnecessary talk! If someone asks you, where were you? Then if you say that I was busy doing 'Thakor Sewa' for three hours then this will fall in the category of your being unnecessarily talkative. You were not sitting for pooja, Thakorji chose you to do the pooja! Otherwise you would have been sitting in the shop! Or, you might be sitting somewhere else! The Lord's grace and benevolence made you sit in His service.

After all we are ordinary mortals and this talkative fault does creep in us. We feel proud! Tulsiji talks about changing the direction of your pride. It is natural for a human to feel proud, but its direction should be altered. Have this pride that I am the son of India. In this your 'I' shall become significant. I am the son of so and so! This is my family or lineage, this is my humility, nobility, in this way the pride too shall become meaningful. I am devoted to so and so Guru! I am in the service or refuge of this text! But be careful that don't be unnecessarily talkative. The Lord has engaged me in His service. He has made me tell the beads chanting His name! He engaged me in the service of the 'Yamunajal' and deputed or chose me to serve Him. When this feeling of the doer comes, beware! That is pride! We all are 'Jeevas'. Let us try to avoid this fault of excessive talk. If someone asks you that it has been eight hours, where were you? What were you doing? I was doing the 'Yamunashataka Paarayana'. Beta! You were not doing it but 'Sri Shyamsundar Yamunney Maharani' wanted to hear it from you and so she chose you! This is your calling! The Divine calls upon us to repeat or chant the Divine name! If you utter 'Ram' then it reverberates in 'Ayodhya'! This is an invitation. You and I are not doing the 'Hanumanchaalisa'! Sri Hanuman has invited us to do it. Please desist from this fault of excessive talk! Be very careful! My Dadaji had told me that please be very careful of pride! Because son! It shall enter in such a manner that you will not even know! Even if a person is a no-body, he thinks he is somebody! This is pride!

The second 'Dosha' that Sri Vallabh Prabhu points out is 'Annyashraya dosha'. To seek the refuge of someone else! 'Merrey toh Girdhar Gopal'! Meera did not rile anyone else but she did not see anyone else other than her 'Shyamsundar'! Please pay attention! 'Meera' too can see the other but for her there is none except her ideal! She says, 'Doosaro na koi'. Other than my 'Saawara' everything is empty or void. When the other doesn't exist for us! The 'Hanuman Chaalisa'

says, 'Aur Devata chitta na dharahi'. If there is anybody else then he will come to mind but for me there is none except my chosen ideal! If leaving you, I go somewhere else then the tradition and my commitment or surrender shall be sullied or tarnished! I am yours and only yours! I don't accept or expect anything from anyone! I don't see anyone else other than you!

'Annyashraya Doshā', how small or shallow is our thinking that we take out silly meanings. People have become so rigid and interpreted the 'Annyashraya' as that the follower of Krishna can only listen the 'Krishna Katha' and nothing else and deemed this as the 'Annyashraya'! Our Vaishnavas who are a bit more evolved have understood it correctly and even hear the 'Ramkatha'. The people of the 'Vallabh Parampara' also do the 'Manas Navaha' during the 'Navaratri'. They have understood correctly that there is no 'Annyashraya' in it. He has understood the 'Ramayana' is also akin to reading the 'Krishna Charitra' or 'Srimadbhaagwatji'! We have interpreted the lofty ideals of the 'Acharyas' to be so puny! I recite or sing the glories of Rama' but during the course of the discussion the word 'Allah' or 'Khuda' or Christ or the talk of the Bible do come up. They surround me from all sides. I respectfully invite all and they come to my 'Vyaaspeetha'. Mohammad comes from here, Jesus from there, Buddha from that direction and Mahaveera from this side! All come to me! My 'Vyaaspeetha' is not a 'Rajpeetha' that it is enclosed in narrow walls! It is very vast and wide! By 'Vyaaspeetha' I mean broad mindedness or eminence. Allah comes and I welcome Him in this form! Fakirs come, Saai comes, 'Sher-o-shaayari' comes, filmy songs come, and folk songs come! The 'Chaupaais' are my lifeline! If the vastness or greatness is there then we shall understand the true meaning of 'Annyashraya'. And 'Mahaprabhuji' himself goes to 'Chitrakoot' and does the 'Vaalmiki Ramayana Katha'. When I went to 'Champarannya' then I had said this that 'Mahaprabhuji' does the 'Ramayan Katha' in 'Chitrakoot then I being his child, why can't I do the 'Ramayana' in 'Champarannya'? At that time many people had questioned me that Babu! Ramkatha and that too at 'Champarannya'! It should be done because it is not 'Annyashraya'! We don't see anyone else. For us just this mantra is sufficient, 'Doosaro na koi'! With this meaning only we recite the 'Hanuman Chaalisa', 'Aur Devata chitta na dharahi'. But Tulsiji's experience is that there is none other than my Ram! 'Muraripadarpita chitta vritti', my entire 'Chitta Vritti' is surrendered at the Divine feet of Morari!

The third Doshā that was pointed out was 'Anivedita Doshā'. Anything that is consumed by the 'Vaishnava' should be first offered to Sri Thakorji and then consumed. Whatever is consumed without first

offering it to 'Sri Thakorji' is termed as the 'Anivedita Doshā'. No Acharya has ever said that don't dress up well, but whatever it be like clothes, jewellery, food should first be offered to the Divine and only then used or consumed. So, one should be careful about this 'Anivedita Doshā'. When we offer the 'Bhog' to 'Sri Thakorji', He is not going to sit and eat it but it is just a 'Sankalpa' or a thought that we are inviting Him to partake the food as our offering. Any Vaishnava before wearing any new clothes will first offer them to 'Sri Thakorji' and then wear them. Same is the case with jewellery or anything for that matter. Even if you don't offer it physically then at least offer it mentally! This is a part of our nature. See, this is the time of examination for the children. Before they go for the examination they offer their pen, pencil etc. before the Deity at home and then go for their exam. Or they request a Saint or a Mahatma to just touch it for them so that they can do well in their exams. These are the 'Sanksaars' that have been ingrained in us and we do not do any 'Anivedita Doshā'. We offer it first to the 'One' who has given us! People keep a 'Berkha' or a 'Mala' and before using it get its 'Shuddhi' done by a Saint or the Guru. This is basically 'Nivedana! Nivedana! Nivedana!' And the last form of 'Bhakti' is 'Atmanivedanam'! It means that even the 'Atma' or the soul is even offered to the Divine!

These are the three 'Doshas' that have been discussed. Because of these 'Doshas' there is a confusion in our minds and we start wondering whether Ram is an avatar of Vishnu or the other way around! Please increase or let your trust or 'Nishtha' grow wherever it is! So, if your trust is in Ram then you will feel that many Vishnu come from Him. The traditional trust will say that Ram came from Vishnu! All this confusion should be diffused that is why the tenth avatar is the 'Sadguru'. If you see these eleven things in someone then accept him as the tenth avatar who shall rid us of all the confusions. The one who has four mouths, four arms and three eyes, consider Him to be the tenth avatar. These eleven attributes are the sign of the tenth avatar. This is just an indication because Brahma, Vishnu and Mahesh also came as the Guru. Brahma's four mouths, Vishnu's four arms and Shiva's three eyes, in total eleven. That 'Buddha Purusha' is the tenth avatar who has these eleven attributes. Now please consider the one with four mouths as the Guru, Yaar! But the Guru has one mouth. I have spoken about this earlier but let us discuss about it once again since I am doing the 'Leelagaan' of the tenth avatar especially in this 'Katha'.

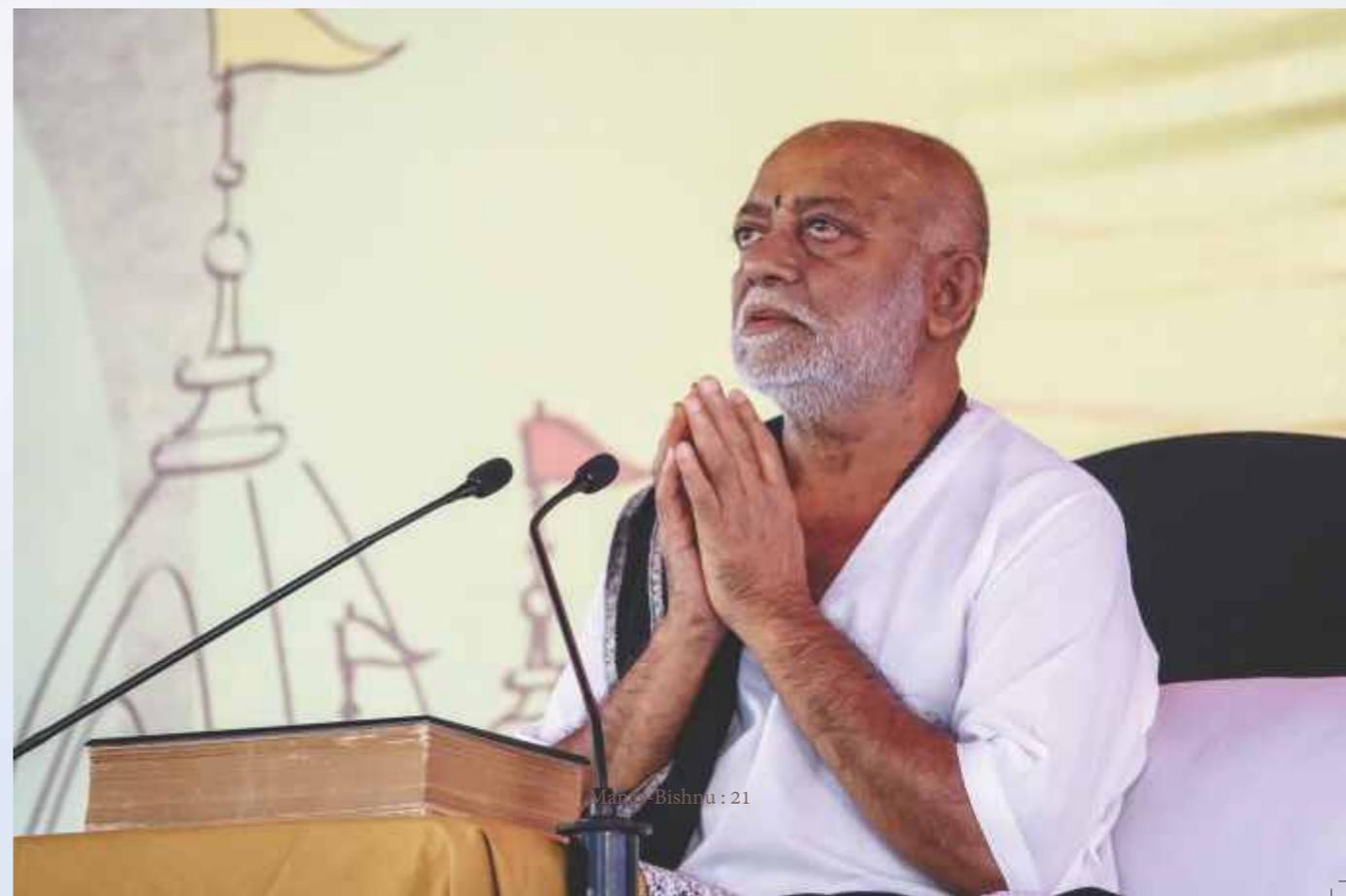
One is the 'Gomukh' and the second is the 'Vedamukh'. By 'Vedamukh' I mean that whatever the Guru speaks becomes the scripture! It is not binding on the 'Buddha Purusha' that he should only speak

what is said in the scriptures. Whatever he speaks shall become the 'Vedavaakya'! So one is the 'Vedamukh'. The second is 'Gomukh'. The Guru's face is innocent like that of the cow and very pleasing! The 'Buddha Purusha' looks innocent like the cow. Here like cow is not trying to compare it with the animal but its quality of innocence and holiness. He can see that the society is moving towards its destruction then this 'Gomukh' Guru shall think that what are we doing and shall be concerned about it! The third is 'Antarmukh'. He may appear to be 'Bahirmukh' but factually, he is residing deep within. He abides within! The 'Buddha Purusha' is mostly 'Antarmukhi' but for the benefit of mankind comes out and speak a few words. He is constantly immersed in deep contemplation. In spite of being seated within he is in front of the world or is 'Sanmukha'. This is the fourth. The Guru is never opposed to anyone. If he is opposed then he is just an imposter and is much below the level of the Guru. So he is always 'Sanmukh'! If someone says that our Guru seems to be a bit opposed or 'Vimukha' then there can be only two things, one that he is not a Guru or if he is then you have misunderstood him! A Guru can never be opposed!

So, we are discussing the eleven attributes of the Guru who is the tenth avatar and we have seen that he has four faces like Brahma and that is why we say it

in the very beginning 'Gururbrahma'! So Guru Brahma is four faced. The next is 'Gururvishnu'! 'Bishnu chaturbhujā Bidhi mukh chaari'. The Guru has four hands. In reality, he has only two like all of us. Kabir Sahib or Prophet Mohammad Sahib, had two arms only. Jesus too had only two hands. Buddha was two armed. But they are all 'Chaturbhujas'. I had indicated this on the first day that when we were talking about Lord Vishnu at Cambodia then it was said that one hand the conch shell, the other a discus or the 'Sudarshan', One hand holds the mace and the fourth has a lotus flower. The conch shell indicates a splendid voice or beautiful speech or the sound of the conch shell is purifying and holy. Pure or holy actions are performed by the hand. Whatever has been thought or spoken, the hand acts accordingly. Therefore, one arm is like the conch shell that is pure and splendid. The second holds the 'Sudarshan Chakra'. Lord Vishnu is not at all lazy or negligent and has the 'Sudarshan Chakra' in His hand. The discus is the symbol of motion or growth or progress. 'Charaiveti, charaiveti, charaiveti'! Keep on moving and doing constructive work!

We have a sutra, 'Sarvajana sukhaya sarvajana hittaya'. Many people come to me and say that I run so and so organisation. And we are bringing out a special commemorative issue and want you to



write something for us then I write that if your institution works towards 'Sarvajana sukhaaya and sarvajana hittaya' for which I offer my good wishes and express my happiness for the same. 'Ram sumiran ke saath-Morari Bapu. If your activity is for the benefit and the happiness of the society, I am very happy about it. Now, before coming to Bhopal, I have done certain changes in it. Not 'Sarvajana sukhaaya Sarvajana hittaya'! 'Jana' means us men! Other than us is there no one else in the world? Do we need to work only for our happiness? So, I have made this change, 'Sarvabhoot sukhaaya'. It means that for the good of the earth, water, the sky, the environment and the light or the 'Tej'! I made this change. The 'Talgajardi' views are changing! 'Sarvabhoot sukhaaya'! The mankind must be happy, the rivers too must be happy, the sky should also be happy, the forests should also be happy. 'Sarvabhoot hittaya' and I added a third dimension to it that 'Sarvabhoot preettaya'. For the love of all! Not only man but also the animals or for that matter the entire creation!

Why are these cows slaughtered? For us, the cow has always been holy and sacred but not dear! If we can learn to love it, it will not be cut! The 'Pooja' is very cheap and can be done in just five paisa! Just anoint the cows forehead with some 'Haldi-Kumkum', feed some grass and 'Gur', shake the tail and the 'Pooja' is done. To love is difficult Sahib! If we will learn to love the cows, they won't be slaughtered. We should worship our rivers, we should, and it is good. A very good decision we have learnt from the west and even the courts have given a verdict to that effect that the rivers should not just be accepted as the river only but they should be considered as an individual or an entity! It is a very beautiful judgement! Like to hurt a human is a crime, similarly to hurt the river is also a crime. To throw mud on someone is a crime, in the same way to pollute the river too is a crime. It should be given the place of a living entity or for that matter human! I welcome this decision. Love the rivers. When we worship the rivers, we throw the articles of worship in the flow of the river. We cremate the dead. Half of it is burnt and the remaining half is thrown in the river! If we love the river, we shall never do such a thing. Love it! You worship the 'Peepal tree, Vat Vriksha, Tulsiji and yet thousands of trees are being cut daily and the entire world is being denuded!

I told the CM of that before leaving Bhopal, I would like to plant eleven saplings either at the place where I am staying or any other place as he may decide. My people should get this message. So many trees must not be cut my dear brothers and sisters! Let us all be a bit careful about the mother earth that bears us! Bhopal is still Green in comparison to many other cities. It is a place of ponds. They have their own

importance. Madhya Pradesh is the heart of Hindusthan. Yes, please keep it as much clean and green as possible, Sahib! Such beautiful rivers should not be polluted by leaving the dead bodies and carcass of dead animals in it. Under the aegis of the cleanliness drive, toilets should be made on the banks of the rivers. The women folk should not face any problem; this must be kept in mind. I would like to tell my listeners and would again remind them before leaving that on this 'Ramnavami' let us all pledge that we shall plant a sapling at our residences or any other place wherever possible. Let us celebrate this 'Ramnavami' with a tree planting drive. Let us all plant trees in the entire Madhya Pradesh or for that matter the entire country. The tree needs to be protected and we must save our water resources. We should stop pollution. Please do not stow away the corpses in the river and pollute them! If you don't bother to listen to the Government then at least listen to Morari Bapu for once! Please do not do any such 'Anushthan' on the banks of the river that you find it very convenient to discard or throw away the remnants into the river, thereby polluting them. If you start loving the rivers, you shall not do it! Love the trees. If you want to worship them, please go ahead with all means. We should love one another. There was just this one 'Sutra' of the 'Ramrajya', Sahib! When the reign of Sri Ram was established in 'Ayodhya' then the 'Manas' gives us the underlying sutra of this reign of love and i.e.-

Sab nara karahi paraspara preeti|  
Chalahi swadharma nirata shruti neeti||

This is the soul of the 'Ramrajya'. Each one would love the other person and there was a very cordial relationship amongst all the people. Let us see the world also in this light. This country, this state, or for that matter where ever we are we should love it and ensure that it remains clean and green! So, I shall plant trees here and go. This shall be my 'Gurudakshina'. I do not accept or take anything from anyone. My travel is taken care i.e. I am picked up from my village and dropped back, the matter ends! I have nothing to do with anybody! But if you feel that after hearing the 'Katha' for nine days you would like to give something then just plant trees as much as possible. No tree should be cut unnecessarily. We shall be having the 'Poornaahuti' on the auspicious day of 'Ramnavami'. So let us all decide to plant as many trees as much we can! Plant saplings! At least all my listeners should vow to do this much. If each one of you plant one-one tree then just imagine how fruitful the entire exercise could be? This is a laboratory, perform the experiments and you shall get the results. Some positive result should accrue to the society.

Therefore, the tenth avatar of Vishnu is the 'Sadguru'. He has four faces namely, 'Sanmukh,

antarmukh, gomukh and vedamukh'. The conch shell does what it speaks! The second is the 'Chakra' which tells us to keep on moving. Our first Prime Minister of Independent India Panditji had given us this slogan, 'Aaraam haraam hai'! Do hard work, toil, it is good. This even applies to this day that we should work hard and try to exploit the objects of human pursuit. I should do it in my way and you should do it your way. Because Lord Vishnu is 'Shramdharma'! Man should always be at it. One should keep on taking newer decisions for progress. I would like to add that even the society at large should take important decisions that are in the general good of all! If it is wrong, correct it but decide! It is quite possible that a wrong decision is taken, be ready and humble enough to correct it. Decisions need to be taken, how long will you keep on postponing it? Years have passed due to the indecisiveness of the powers that be! There is a beautiful sher in Urdu –  
Lamhon ne khata kee thi, sadiyon ne saza paayi|  
Iss raaz ko kya jaaney saahil ke tamashaayi|

Those who are roaming on the banks, how will they understand the mysteries? To decide you need conviction. So Vishnu is 'Shramadharma'! So the discus denotes that work effortlessly. The 'Chakra' stands for human efforts. Man should not be an otiose. Man should not become indolent. The tenth avatar the 'Sadguru' is always on the move. Even if he is sitting quietly in a corner, he is still moving! Raman Maharishi sat down quietly in the cave of 'Arunachalam' but his good conduct uplifted the entire society. No one can be idle even for a moment! There are one or two lines in Gujarati, just listen –  
Aabhna thaambhla roj oobha rahhey,  
Vaayuno veenjhnno roj haalley;  
Uday anney astna dordda upperray,  
Natt bani roj Raviraj mhalley|  
Bhaagati bhaagati, paddijati paddijati,  
Raat nav Suryanney haath aavvey;  
Karmavaadi baddhan karma karta rahhey,  
Aemney oonghvun kaem favvey?

The 'Karmavaadins' should work tirelessly.

The Sun is a 'Karmavaadi' and is never on leave. The stars too are 'Karmavaadi'. The rivers are 'Karmavaadis'. The plants and trees keep on growing! The 'Buddha Purusha' by their words or by being 'Maun', either sitting down quietly or as a wandering minstrel is always on the move like the discus!

So, Baap! The conch, the discus, the mace and the lotus! The third thing that the 'Buddha Purusha' carries in the hand is the mace. The mace stands for strength. Not to beat or for violence but to liberate! Not to finish anybody but for a neo-creation! The mace also symbolises the stick and Chanakya has accepted the 'Dandavidhaan' in order to regulate the society and the other policy makers have accepted it. This too is a policy of governance. Strong hands! The Vedas have declared that we have not seen God! Now, that's the limit! My hands are God or in other words my hands create my God! My hands are the medicines for the ailing masses; declare the Vedas or the 'Shrutis'! The Upanishads say that one who is not strong shall not be able to attain the 'Atman'! Here, we are not just talking about the physical strength but also the mental strength, 'Atmabala, Manobala, Buddhibala and the Bidhibala' is the third hand of Vishnu. Last is the lotus which denotes total detachment in all situations. The 'Buddha Purusha' inwardly is totally detached. This total detachment is an attribute of the 'Sadguru'.

In this way, we have seen the eleven characteristics of the tenth avatar. Four faces, four hands and three eyes. Guru Brahma, Guru Vishnu Guru devo Maheshwaraha! My 'Vyaaspeetha' has talked about the three eyes of Lord Shiva many a times. The three eyes of Lord Shiva are truth, love and compassion. The right eye is the truth, the left eye is compassion and the third eye is love which is right in the centre of the forehead. Therefore, the tenth avatar of the Sadguru has these eleven attributes. So, we are trying to study the attributes given about Lord Vishnu in the 'Manas' for our inner development and peace!

There is another question, 'In the spiritual sphere we need to dive deep within and if we do so, we cannot give time to the world and are in turn are

*The 'Sadguru' is the tenth avatar who is constantly on the move. Even if he is sitting quietly in a corner, even then he is on the move! Maharishi Raman sat in a cave on the 'Arunachalam' hill but his benignancy was for the benefit of the society. No one can be idle without doing any karma even for a moment. The 'Karmavaadi' should be constantly at work. The Sun is a 'Karmavaadi' who never takes any leave. The stars too are 'Karmavaadin'. The rivers flow continuously, the plants and trees grow! The 'Buddha Purusha' either by his 'Maun' or by his words, either being seated at one place or being a moving mendicant is always involved in the development of the mankind.*

labelled snooty or proud! What is the right way?' This has been asked by a doctor. He is saying that he wants to enter the realm of spirituality and thereby dive deep within. And in doing so, he is not able to give enough time to the outside world thereby being called snooty or moody or egoist and what not! So what is the answer to this problem? Please remember, spirituality never asks you to leave the world. Actual spirituality will never turn you away or ask you to renounce your duties and responsibilities. There is a 'Pada' of 'Kabir Sahib' on the Guru and he says, 'Sadho! So Guru satya kahavvey'. Which Guru, who never asks you to torture yourself, He does not say that do this fast or eat this and don't eat this, endure physical torture, nothing of the sort! And I like this line of 'Kabir Sahib' that, 'Nahi sansaar chhuddaavey'. I felt that the 'Bhajanandi' can perform his duties much better in comparison to others. 'Chhat dum seel birati bahu karama'. The sixth category of the 'Bhakta' will perform his duties and responsibilities and as he develops and grows and ripens the attachment to the world will automatically fall off! Please don't leave your duties. If you want to succeed in 'Aadhyatma' then keep on doing your duties diligently.

Now, let us take up the main text a little. Yesterday, we saw the glory of the Divine name or the 'Ramnaam'! After this comes the historical background of this text and it says that first of all the 'Ramcharitmanas' was created by Lord Shiva. He created the text and for a long time and kept it in his heart! At an opportune moment and seeing that Parvati is now worthy of receiving it, He narrated it to her at 'Kailash'. This very 'Katha' Sri Kaagbhundiji got it and he went into the deep North on the 'Nilgiri' mountain and there on a suitable occasion narrated it to Sri Garuda. From those heights it flowed down to the Gangetic plains and at 'Teertharaj Prayaag', it was narrated by Sri Yaagyavalkaji Maharaj to Sri Bharadwajji. Tulsiji says that he heard it from his Guru in the 'Varaah Kshetra' or 'Sookarkhet'! At that time, it was my childishness and immaturity. The benevolent Guru went on narrating and explaining it to me again and again but I just could not fathom it. Even then the ever compassionate Guru did not tire and went on explaining it bit by bit and after a while, I could follow a little bit according to my little understanding. Once it flowed into my heart I decided that I shall put this great 'Katha' in my own words and take it to the masses. In this way, Goswamiji first wrote it and then this scripture came into existence.

Tulsiji says that the 'Ramcharitmanas' is a moving 'Mansarovar'. The 'Mansarovar' known to us is stationary! But this 'Mansarovar' in the form of the 'Ramcharitmanas' comes right into our homes and

then even enters our hearts. Tulsiji creates four 'Ghats' or banks of this lake. The first 'Ghat' he made was named the 'Gyaanghat' and Lord Shiva was seated on this and Mata Parvati is the listener. The second 'Ghat' was the 'Karma-Ghat' on the banks of the 'Triveni Sangam' where Maharishi Yagyavalkaji is the speaker and Sri Bharadwajji Maharaj is the listener. The third 'Ghat' was the 'Upasana Ghat' or the Ghat of 'Bhakti'. Here Baba 'Kaagbhundiji Maharaj is the speaker and Sri Garuda and so many old 'Vihangas' and Paramhansas are the listeners. The fourth Ghat of Tulsiji was of total unconditional surrender or 'Prapatti' oft totally consigning oneself! Here, Goswamiji is speaking to his own mind and the Saints and Rishi Munis are the listeners. It was 'Vikram Samvat 1631 and the day was Ramnavami'! It is said that in the 'Treta Yuga' on the day of 'Ramnavami' Lord Ram incarnated and all the 'Joga, Lagan, Griha, Baar and Tithi' that had culminated then at that auspicious moment, the same conjunction was present on the day when Tulsiji's sacred text 'Ramcharitmanas' came into being and he decided that he will publish his text at 'Ayodhya'.

Goswamiji began his 'Katha' from the 'Ghat' of 'Sharnagati' and he began the narration of the 'Katha' which was being narrated by Sri Yagyavalkaji Maharaj to Sri Bharadwaj. Once, during the 'Mahakumbha' which is held at 'Teerthraj Prayaag' and after the 'Kalpavaas' when the assembled sages and ascetics were returning to their respective ashrams then a very wise and discerning sage Maharaj Yagyavalkaji came to bid adieu to Sri Bharadwajji who was his host. At that moment, Bharadwajji Maharaj fell down at his feet and begged him not to go! He said that for a very long time a doubt has been plaguing his mind about the 'Ram consciousnesses.' Who is Ram? Kindly clarify and narrate the 'Ramkatha' to me! The learned sage was pleased with query and began his narration on the 'Karma Ghat' in front of Sri Bharadwajji. He first began his narration by expounding on the 'Shiva Charitra'. The query was about Ram and the answer began with Shiva! This is what is the bridging of the two ideologies and in principle both Ram and Shiva are one and the same. This unity needed to be established. Shiva is the gateway to Ram! And the 'Katha' begins by Sri Yagyavalkaji Maharaj at 'Prayaagraj'!



Baap! Based on the 'Ramcharitmanas', the description of 'Bhagwan Vishnu' given to us by Tulsiji, keeping that as our principal topic of discussion we are engaged in a 'Sattvic & a Tattvic' discussion about the same. There are many queries which I receive daily or if I may say so there is a pile of the queries I receive every day! To go through all of them is next to impossible. I could just see a few and have kept some out of them. I shall try and delve upon them at the appropriate time and provided I know the answer! Still, I shall try!

In the 'Mahabharat' there is a topic that after the victory in the war, the eldest brother 'Dharmaraj Yudhishtira' used to remain very sad and indrawn. Sometimes, he would express his thoughts in front of Maharani Draupadi and his brothers. At times he would say that he wants to go away to the forest and beg the trees to give him fruit and roam around asking the trees to give him some bark to cover his body. He will just lie down alone in the forests and things like that. When he would talk like this then pained at his words, Maharani Draupadi used to encourage him by saying that his thinking in this way was not right. You are seated on the throne of the kingdom as the protector and provider of your people. You're talking like this does not befit your position! Such serious discussion was going on and at the moment Sri Veda Vyasa happened to come there and he tries to handle the situation very deftly. Lord Krishna also arrives and says that Dada Bheeshma is also passing the last moments of his earthly sojourn and preparing to leave. He asks Yudhishtira to go to him and clarify all the doubts or worries that he has because before the lamp extinguishes, try to enlighten yourself with its light! All of them go for the last Darshan of the 'Pitamaha'! Yudhishtira goes on asking him his doubts one after another and the Grandsire keeps on giving him the answers to all his queries. Amongst the many questions that were asked, one question asked by Yudhishtira was, 'Dada! In this world which deity is such whose genius or thought is very versatile? Who is filled with 'Sattva' from top to toe and who sustains one and all?' Like this many questions covering varied subjects were asked. Out of them, one of the most important one was who is such a deity please tell us! At that moment, Sri Veda Vyasa puts these words in the mouth of or Sri 'Vaishampaayan' and here Bheeshma Pitamaha says –

Yasya smaranamattrena janmasansaar bandhanaat |  
Vimuchhyathey namastasmaei Vishnavvey Prabhvishnavvey||

I would like to insist upon my young brothers and sisters that please read the 'Mahabharata'. Now the world is in your grasp or just a click away! This internet has made the things so easy for the world today that whichever 'Shloka' you want to know is just available on your screen with a click of the mouse! If you get an opportunity then please read the 'Mahabharat' or hear it from a learned Master! Listening will be far more beneficial than reading. Hearing has its own merits! During the period of Lord Mahaveera and Lord Buddha we had a prevalent practice known as the 'Shramann Sabhyata'. 'Shramann' has 'Shrama, tapas, upaasana and parishrama'! It is truly wonderful! If someone asks me that what is the civilisation of 'Ramayana', 'Shramanna or Brahmin'? There are two civilisations, 'Shramann; parishramma and tapas-sadhana'! One is the Brahmin civilisation. If my 'Vyaaspeetha' is asked then I would like to reply taking full responsibility of my statement that the tradition of the 'Ramkatha' is everything in my opinion but it is neither 'Shramanna nor Brahmin', it is just the culture of 'Shravanna'! The one, who hears it, attains it!

So, 'Mahabharata' and 'Ramayana' are not just historical texts but they are spiritual texts. They contain the incidents of the past, the practical and new interpretations of truth and the wonderful and undisputable guidance for the future. Please listen for listening is very important. When the speaker attains a certain level then he doesn't speak but he too becomes a listener! The speaker becomes separate. You only see the movement of his lips. He becomes a mere instrument! I am saying this with a lot of pain that those who have criticized hearing, they have harmed the society greatly! Hearing is very beneficial. Mere reading is not so beneficial as compared to listening. Therefore, read the 'Mahabharata'. If you are unable to follow then please go to a learned Master who has known and hear from him. You shall be immensely benefitted. 'Yasya smaranamattrena janmasansaar

bandhanaat'. Sahib! The one who knows is speaking. There is no hypocrisy here. No deceit. No show-off. During the last moments of one's life, the person gets more and more pure! After all, he is the son of the holy Ganges! Who can dare to point a finger on his purity? Yudhishthira, in a flash got his memory as if a bolt of lightning has struck him and he recollects and reflects! Hey, Dharmaraj! All the bonds of the birth and the world are destroyed. Such a power is Vishnu! The description of Vishnu that has been done by 'Bheeshma Pitamaha' in the 'Mahabharata' I want to go there.

Namaha samastbhootanaam Aadibhootaaya bhuhhruttye|

Anekaroopa roopaaya Vishnavvey Prabhvishnavvey||

Who is 'Vishnu'? 'Aadibhootaaya bhuhhruttye'! 'Bhuhhruttye' means the one who bears the earth or the 'Shesha Narayana'. But its reply is given in the next line, 'Anekaroopa roopaaya'! The one who has innumerable forms! I offer my 'Pranams' to such a Vishnu, who has many forms! At this point, my 'Manas' comes to my aid. It supports me and blesses me!

Dekhhey Siva Bidhi Bishnu aneka|

Amit prabhav ek ttey aeka||

Vishnu has many forms and there are many Vishnus as such but Ram is one, please remember! Sati sees that Ram is one and the same who is in search of Sita but when she sees the sovereignty or the dominion then she sees many Vishnus and Shivas in Ram's service but in their midst Ram was only one! 'Raamroopa doosar nahi dekha'. Many Vishnus! In every 'Loka' there is a separate 'Bidhata', separate Vishnu and all others are different but the Ram is the same everywhere. Different Dasarath, different Kaushallya, different Sarayu, different Ayodhya, different set of people, but my Ram is one without a second! Therefore, please do not forget that Sri Ram is



in the centre of everything. Now whether Vishnu is Ram or Ram is Vishnu, I leave it for your individual faith! The Supreme Personality of Godhead is one and unique but for the ease of arrangement He is represented separately. The primordial entity or the supreme authority is Ram! And when this power has to arrange or in other words, the one who is just a mere observer or 'Akarta' has to do something then He distributes His energy into different channels. He gives some energy to Vishnu, a little to Brahma and so on. Take the 'Rajoguna' from me and create the universe for my Divine play or sport! The energy given to Vishnu is to sustain and preservation of the universe. Some energy is given to Shiva for the act of dissolution. So, please don't forget the Almighty is Ram! 'Amit prabhav ek ttey aeka'. 'Anekarooparoopaya-Vishnusahasranaam'! If you find time, then please read it! The 'Vishnusahasranaam' is truly a wonderful text. In my childhood, I used to read the 'Vishnusahasranaam' regularly. My dear brothers and sisters, it is a great text and has immense glory. But please don't forget Ram! My Mahadeva told Bhawani that one 'Paath' of the 'Vishnusahasranaam' is equal to uttering 'Ram' just once! Hearing this, Ma Bhawani too following the footsteps of Mahadeva started chanting or doing the 'Japa' of 'Ramnaam'. Vishnu has many forms but the Ram is only 'ONE'! Vishnu comes in many different forms. He has different forms, different names and all are special and have their own glory! Read it, read its commentaries but once again, remember Ram! Ram is the nucleus!

Lokadhyakshaha Suradhyaksho Dharmadhyakshaha kritakrtaha|

Chaturaatma chaturvyuha shchaturdrunshtra shchaturbhujaha||

The meaning of 'Chaturaatma' is four souls or 'Aatman' but there cannot be four souls. However, we see the souls or 'Aatman' in so many different ways like,



'Jeevaatma, Paramaatma, and Mahatma'! The ordinary soul or the human being is known as the 'Jeevaatma'. A great soul is called a 'Mahatma'. The supreme soul is known as the 'Paramaatma'! Even 'Pretaatma or bhootatma'! The scholiasts have explained the 'Chaturaatma' as the different forms of Vishnu in the four 'Yugas'. Even the colour is different, Yaar! The 'Satyugi' Vishnu is fair complexioned. The one in the 'Treta Yuga' i.e. as Ram He is 'Neel sarorooaha'. In the 'Dwaapar Yuga' He has a copper coloured hue and in the 'Kaliyuga' the colour is jet black. In each 'Yuga' He has a different form, a different colour. 'Chaturaatma chaturvyuha', 'Chaturvyuha' means who has four bodies or expansions. By these distinct forms, He performs four separate functions. 'Utpatti, Stithi, Rakshana and Naash' i.e. creation, preservation, protection and dissolution. These are the four different functions of Vishnu. In the 'Narsingha' avatar he has four fangs. When Vishnu appeared as half man and half lion, then the four fangs like that of a lion were seen. He is the 'Chaturbhuj'. A very beautiful explanation of the Lord is 'Lokadhyakshaha'; He is the overseer of all the four 'Lokas'. There is no election here. He is the eternal Head or the Lord of all. 'Suradhyaksho', means He is also the Head of the 'Devas'. Another very beautiful explanation is 'Dharmadhyakshaha', He is the Master of the caretaker of the Dharma. 'Kritaakritaha'!

In the 'Ramkatha' included in the 'Ramcharitmanas', Goswamiji depicts different forms of Vishnu for us as per his experience. The first characteristic is that He has many forms. We find so many different forms of the Lord Vishnu in the scriptures. The second attribute is that Vishnu is a 'Tapasvi' or an ascetic. Tulsiji's Vishnu is an ascetic. In my 'Manas', Vishnu is seen as an ascetic. In the 'Manas' Vishnu possess the power of 'Tapas' or austerity. It is one of His attributes. Of course, austerity has tremendous power. You are a part of your family and being the head of the family in spite of your righteousness you have to suffer and bear a lot, this is your 'Tapas'. Please do not consider this to be your weakness, on the contrary it is your strength. In today's times, fasting or any other form of austerity is not what is warranted or commonly acceptable. Those you can still do it, are surely commendable and I salute them!

In this age of 'Kali' my dear brothers and sisters, as what I have understood by the grace of my Guru the greatest 'Tapas' is to tolerate as much as possible! The world is very busy. In these busy times whenever we get time and if the thought or remembrance of the Divine or any Divine name comes to mind and at that time if tears trickle down then please remember that they are not the tears of pain or sorrow, instead they are tears of love and 'Tapas'! This is 'Tapas'. Please remember that only mendicants can

perform 'Tapas', but the 'Tapas' can make a person a mendicant. Even if you are wearing fancy clothes or decked with jewellery, you will be considered an ascetic by nature! Even if you are eating various delicacies, still you shall be considered a mendicant. You might not have given up anything but still in the midst of everything you shall be having the nature of an ascetic. The natural ascetic does not have a uniform. Even if there is a particular sort of a dress, it is something outward. It is like the skin and not the soul! Srimann Mahaprabhuji says that when a person becomes 'Nissaadhan', totally unconditionally devoted and surrendered, pious resignation becomes his nature or breath then he truly becomes an ascetic in the truest sense. In the remembrance of 'Hari' when two tear drops come, knowingly you tolerate the pain and yet keep on smiling and listen whatever the people say or talk without saying anything in reply then this is the 'Tapas' of this 'Kaliyuga'. 'Vairagya and Sarvadaan'. This 'Sarvadaan' is also 'Mahaprabhuji's' word! 'Sarvadaan karo'! 'Sarvadaan' means giving your mind, giving your intellect, giving the 'Chitta' and giving away your 'Ahankaar' or ego! 'Saavdhaani se suniyega' means giving of your body! We do not have to take it in its literal sense that is giving your body but it means giving up the ego of the body. There it is written 'Dehadaan' and this has been misinterpreted by the society and because of this, the entire tradition is getting a bad name or being tarnished. Because they have taken the gross literal meaning of the word! In fact we need to understand it as the pride or the ego of this physical body like the pride of one's beauty or handsome looks, the giving up of this is what is meant here because our eyes get dazzled by all this and are unable to see the main inner beauty. There is a 'Chaupai' in my 'Manas'. I shall say it as it comes to mind;

Sant bitapa sarita giri dharni|

Parhita hetu sabanh kai karni||

An ascetic, tree, river mountain and the earth, by nature they are benevolent. Welfare is their Karma. But can we see or understand an ascetic correctly? If we could then our pride or ego of our mind, chitta, intellect would all be just destroyed. Yesterday, we were talking about the planting of trees. Please remember that a 'Sadhu' is himself a tree. He is a stream or a river. He is a mountain and he is the earth. These can be the four characteristics of a saint. Or they can all be the five benevolent elements. 'Sant bitapa'; the ascetic is a tree! My dear brothers and sisters, if it is very necessary or unavoidable, only then should a tree be cut. But to cut a tree without any reason is like killing a saint! Because the tree is a 'Sadhu'! Nizamuddin Auliya is sitting reclined on a 'Neem tree'. We have many plants and trees named after deities.

Like 'Peepal' is the symbol of Vishnu. The 'Vatt Vriksha' represents Lord Mahadeva. All the Gods and Goddesses have their respective trees dedicated to each of them. The mango tree represents 'Kama'. So, Nizamuddin Auliya was sitting in his inimical style by folding his knees and reclining on the trunk of the 'Tamrind' tree. He was absorbed in his own world! 'Amir Khusrau', his principal disciple had gone out for some work. On the way, he met a Fakir. The Fakir had come with this desire that today, I shall see Nizam with my own eyes! 'Peer ke takiye mein aaya!' Means, he came to the abode of the 'Peer'. There is 'Sher' of our Parwaaz Sahib;

Shabbhar raha khayaal mein takiya Fakir ka|  
Din bhar sunaonga tujhhey kissa Fakir ka|

All through the night, the hut, the seat, the divine looks of the Fakir were on my mind!

Hilnney laggey hain Taqt uchhalnney laggey hain Taj,  
Shahon ne jab suna koi kissa Fakir ka|

When the Emperors heard the story of the Fakir then their thrones began to tremble and their crowns began to slip. So the 'Peer' is sitting. The Fakir was just at the distance from where he could see Baba properly. In a momentary glance the Fakir could not find out the mystery or the depth of the 'Peer'. What am I seeing? I had come for the 'Darshan' of Nizamuddin Auliya but what is this that I am seeing? My eyes are a bit weak! Nizam was smiling. For some time, he let the mystery be a mystery and the Fakir got in a tizzy! Nizam asked him that are you able to see me? He said, 'Baba! Please excuse me, I am a bit confused.' What is it? He says that at times I see you in the 'Tamrind' tree and at another the tree appears to be in you! My 'Manas' calls this as 'Santa bitapa'!

So, the 'Sadhu' is a tree! All the great souls who have attained self-realization or the 'Brahmgyaan', it has been under a tree. Where did Buddha get it? I was at the 'Brahmadesha' or Burma or Myanmar recently. They have taken a branch of the tree from 'Saarnath' and planted there and have tried to recreate the tree under which Buddha attained enlightenment. My 'Kaagbhusundi' on the 'Neelgiri' mountain performs his austerities under four different trees. Tulsiji says that under the 'Peepal' tree he sits and meditates. Under the 'Paakari' he performs the 'Japa Yagya'. Under the mango tree he does the 'Manas' pooja and under the 'Vatta' Vriksha' he recites the 'Harikatha'. So, there is a lot of importance and glory attached to the tree.

'Santa bitapa sarita'! The 'Sadhu' is a river or a flowing stream. Another illustration or a parable from 'Thakur Ramkrishna Paramhansa'. At 'Dakshineshwara' where Sri Thakur used to say, Bhagwati Ganga flows. The Ganges that flows through Calcutta is in a hurry to become the sea at 'Gangasagar' which is close by.

Thakur is sitting there. 'Kamarpukur' is the ancestral village of Thakur Ramkrishnadev. A farmer of that village came wearing a torn loin cloth, lean bodied and his skin had darkened because of working in the field in scorching sun. He was a poor family holder and someone had told him to go to Calcutta and do the 'Darshan' of Mata 'Kaalika'! She is very pure and benevolent just like the Ganges. By going there you will get both the benefit of 'Kali' as well as the Ganges. Hearing this, the poor fellow comes down and had never been to a city before. When he came, he found the temple closed. Then he met Thakur. Thakur was seated in his room. The villager came there and was standing at the door. Thakur looked at him and even recognized him to have come from his native town. Thakur smilingly welcomes him and takes him inside. This poor fellow was dazed. Thakur asks him to come closer to him. Thakur repeatedly kept on calling him and he went on saying that I don't know how to swim, I can't swim! Thakur, I don't know how to swim! Because, he couldn't see the persona of Thakur but he saw the flowing river. I will get drowned. I have my family to look after. I am sorry! I can't swim! This emboldens me very much because it goes to prove that he saw the flowing Ganges in Thakur! Whether Vivekananda could see it or not, I wouldn't know. Whether 'Aatmananda' could see it or not, I can't say! But an ignorant, innocent, pure hearted poor villager could see the flowing Ganges in Thakur!

'Santa bitapa sarita giri'. Now let us go to 'Arunachallam' hill. The cave of Sri Rama Maharishi! Emperor Raman, who all his life only had one mantra 'Who am I? Who am I? No ignorant person came there. None of our countrymen went there. A Fakir came! A devotee from Germany came there. His name was Pitts! He had heard a lot about Sri Raman. He was a well-educated foreigner. You all know about 'Arunachallam'. Baba used to live in a cave on this hill! He goes there and stood watching at a slight distance. I feel that in the spiritual realm a certain distance is essential. Our Gujarat poet 'Trapajkar' says;  
Sameep santaap chhey jhha jhha,  
Maja chhey duur rahewama|

A little distance is necessary. Maharishi Raman sometimes used to come out of the cave and sit on the famous rock. Maharishi is seated on the rock and the foreigner arrives. Probably, he stands at that requisite distance! That very distance, being appropriate for the right view! He is well educated but his steps stop on the way! His eyes too were sort of clouded or to say were in a way mesmerized! Raman used to maintain 'Maun' most of the time. He practiced a great deal of silence. The German was dazed and stupefied! Maharishi welcomed him and said that please come, why are you standing there? Please come

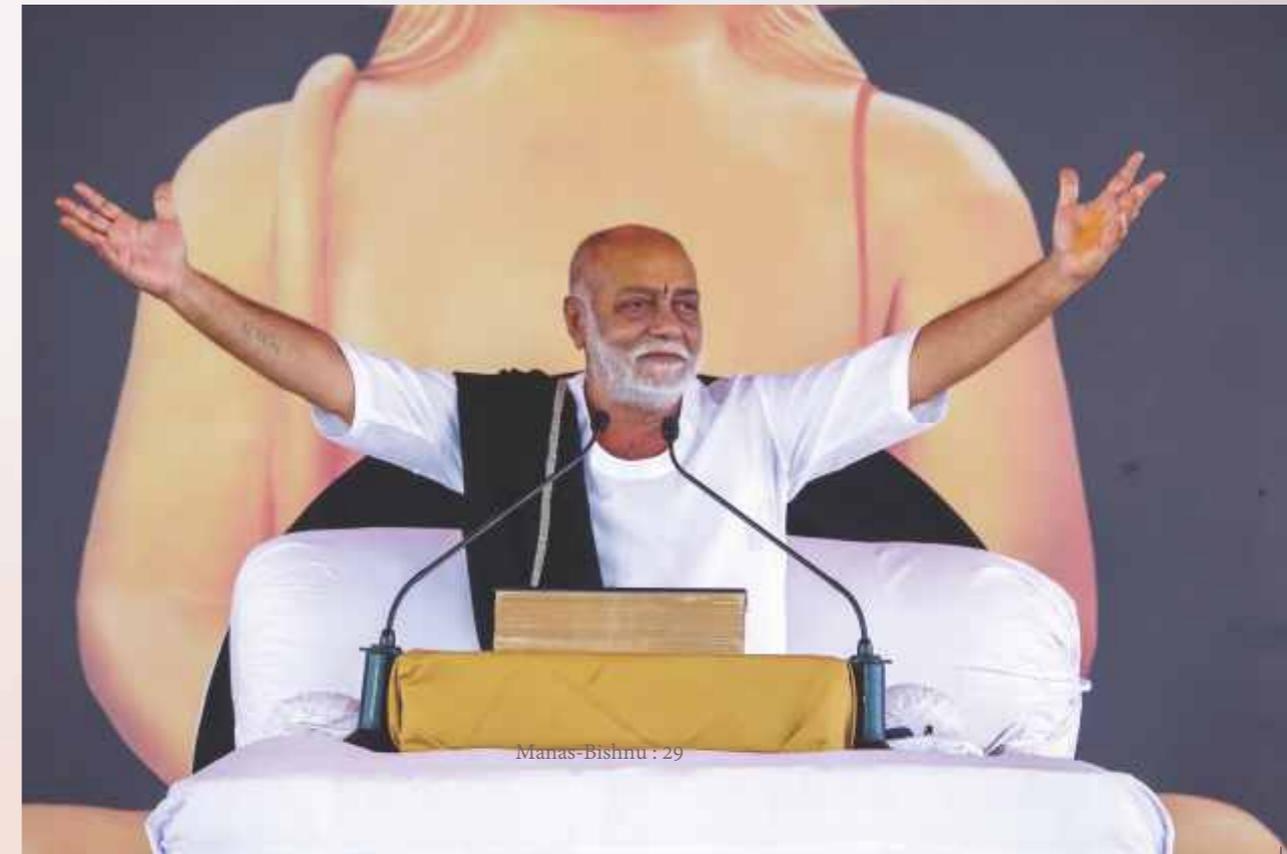
closer! He replied that if I get closer, I will hurt my head! I feel that I might bang my head against a rock. He could not see Raman but only saw the 'Arunachallam' hill all around. The 'Sadhu' is a mountain. There, Pitts saw the 'Arunachallam' hill in Sri Raman Maharishi.

Now come to the fourth example or the allegory. 'Santa bitapa sarita giri dharani'. A 'Sadhu' is the earth. To dig the earth just like that is to hurt the Saint with a spade! Therefore, the earth should not be dug unnecessarily. The 'Vyaaspeetha' is more concerned for the environment as compared to the world. The earth needs to be protected any how! Just see the way the earth and the natural resources are being destroyed! Its excavation and its desiccation are being done rampantly. The 'Sadhu' is the earth! Come to Maharashtra where Jagadguru Tukaram is seated. A Vaishnava belonging to the 'Vaarkari' sect goes for having the 'Darshan' of 'Tukaram'! He too was a poor villager. He goes on repeating 'Ram-Krishna-Hari! Ram-Krishna-Hari! And approaches Saint Tukaram! As he saw him from a distance, he feels that the earth around him is reeling and he stops. At first he thought that it was he who was reeling but it was not so! He began wondering as to where was he standing? It seems that my feet are not on the ground! I am without any support. Then he felt as if he has no legs! He is separated from the earth! On one side he is doing the 'Darshan' of Saint Tukaram and then on the other side

he feels that his feet are not on the ground! I am without any support but where am I? As if he was hanging from the sky or was floating in thin air! Seeing his bewilderment, Tukaram smiled and asked him as to what's going on? He replies that I see the entire earth rotating in your person! And I am separate from this earth. Please bear in mind that the Darshan of a true 'Buddha Purusha' makes the person give up the land as well as his step or decoration! He is freed from both! He becomes distant from the world on the whole. That man says that I feel that the earth is rotating inside you and you don't appear as you! Just imagine the state of this poor guy! He could not see Tukaram, instead saw the earth rotating in him! Then I am wonderstruck with this realisation that Tulsiji's 'Chaupaai' where all and which-direction does it point to!

The 'Sarita' or a stream is also an ascetic. It tolerates everything. Whatever filth you throw into it, it accepts it without a murmur! The trees are being cut, they tolerate it without protesting! The mountains are being dug up and they too just quietly get exploited! The earth does not speak, in the same way a saint too goes on tolerating without saying a word is his 'Tapas'. The one who has this 'Tapas', he has the 'Tapabala' in him and the one who has this 'Tapabala' can uplift or protect the world. So, the 'Vishnu' of the 'Manas' is an ascetic.

Mahaprabhu Vallabh says 'Vairaagya and Sarvadaan'! Another wonderful sutra Mahaprabhuji



gives us is to fulfil your commitment even while you are in distress! People may somehow still manage to fulfil their commitment while the going is good because they are comfortably placed then. Someone commits that I shall give you fifty thousand rupees and since he has the means, he might give it also! But say after committing, he loses the money and yet somehow tries to keep up his commitment, this is a great Mantra given by Mahaprabhuji. Our problem is that we tend to forget our commitment in either of the cases.

The third sutra which in my opinion is a very sweet sutra especially for my dear youngsters and that is, to be humble in the position and in knowledge. Be humble at these two places. If you get a position or recognition then make sure that humility doesn't besiege you and go away! Many people have a position but lack knowledge. They have everything, name, fame, position, power, everything! People are praising them to the skies but they lack understanding or in other words are stupid! In some, they have a lot of knowledge but they do not have any position whatsoever so they cannot get a suitable platform. My 'Mahaprabhuji' says that be humble when you get a position and on attaining knowledge. Fulfil your word even in an adverse position, have an ascetic nature and determine to even give up your slightest ego or pride, then for such a person nothing is impossible. He can see very clearly through his eyes.

Lord Vishnu is 'Anekaroopo roopaaya' and also an ascetic. He has the power or strength of His 'Tapas' and 'Tapa bala Bishnu sakala jaga traata'. He delivers the entire universe or becomes an aid for its deliverance. The third characteristic of 'Vishnu' in the 'Manas' is that He is the preserver, protector, deliverer and the one who looks after or brings up the world through the 'Sattva Guna'. Therefore, He becomes the father figure or the up bringer of mankind! In the 'Vishnusahasranaam' it is said, 'Sarvaloka Maheshwara' means that he sustains or nourishes or nurtures. In the family the one who looks after the entire family as the father figure or the provider for the family, look up to him as an embodiment of Vishnu. Similarly, the one who looks after the village or the village chief, or who takes care of the state or who looks after the country! In the same way the protector of the earth is known as the 'Bhoomipal'. Lord Vishnu sustains or is the provider of the entire creation; he is the deliverer and preserves it! Further, the 'Manas' states one more characteristic of Lord Vishnu and Tulsiji says –

Mahadeva avaguna bhawan Bishnu sakala guna dhaam|  
Jehi kar manu rum jaahi sana tehee tehi sana kaam||

Here, it says that that Vishnu is 'Sakala kala

guna dhaam'. Now 'Sakala' means how much? I would just like to describe it thus that 'Sakala' means nine attributes. There is no single number after nine. We all know that nine is supposed to be a 'Total Number' or an Integer! Nine is total as well as it is 'Shoonya'. The one, who has nine 'Gunas', is known as 'Sakala kala guna dhaam'! Goswamiji says for Sri Hanuman, 'Sakala gunna nidhaannam'. Then it became clear to me that 'Sakala' means infinite Gunas!

Now, come! Let us move a bit forward in our discussion of the main text. Bhardwajji Maharaj, who was very perspicuous and totally surrendered, asks Bhagwan Yagyavalkaji that Maharaj! Lord Shiva continuously repeats 'Ram-Ram' and grants liberation to all those who die at Kashi. There is an indelible prowess and influence of the 'Ramnaam' that the saints, Puranas and the Upanishads sing its glories. What is this Ram consciousness? Sri Yagyavalka smiled! He told Sri Bharadwajji that Maharaj! You are fully aware about the divinity of Sri Ram but because you want to hear the deep mystery of the 'Ramkatha' from me, you are asking me like an ignorant person. But Maharaj! If I get a keen listener like you, I shall positively narrate the 'Ramkatha'! Before I narrate the 'Ramkatha' I would like to narrate the 'Shivakatha' to you, and he begins the narration of the 'Shiva Charitra'. In one 'Treta Yuga', Lord Shiva, along with His consort Sati, the daughter of 'Daksha' goes to Sri Kumbhaja ashram to hear the 'Ramkatha' from the learned sage. Seeing the Eternal Divinity at his place, the sage was overjoyed. He welcomed them and worshipped Lord Shiva and Mata Sati. Lord Shiva understood its positive purport that in fact the listener should worship the speaker, but how humble is the sage that he is worshipping us, instead! But Sati misinterpreted it thus that if he is worshipping us beforehand then what 'Katha' shall he be able to narrate? After all, the one who has been born out of a pot, how can he possibly narrate the vast ocean like 'Katha'? Lord Shiva and Sati both sat down to hear!

The 'Katha' began and there, Tulsiji writes, 'Suni Mahesa parama sukha maani'. When He came, Sati was accompanying Him and they both sat down to hear but she did not pay any attention to the 'Katha'. That is why; Goswamiji did not include her name in the list of listeners. The 'Katha' concluded. Lord Shiva with utmost humility says that Bhagwann! You very graciously gave me the 'Daan' of the 'Katha' how can I serve you in return? The learned Kumbhaja Rishi said that Lord please give me the boon of 'Bhakti' or devotion. Seeing that the sage is an able and the most suitable person for it, the benevolent Shiva narrated the 'Bhakti Gaatha' to him or in other words, blessed him with devotion. Then Sati and the Lord set out for 'Kailash'. On the way, they passed through the

'Dandakaarannya' and in that period of that 'Treta Yuga' the 'Ram's Leela' or divine play was on. At that time, Ma Sita had already been abducted and the scene of the Lord and Sri Lakhan looking for her like any ordinary mortal would behave whose wife has been abducted was being enacted to perfection. At that very moment, Lord Shiva and Sati come there. Lord Shiva understood that the Lord's Leela is on and if I go in between, it might not be proper so from a distance offered His respects and He uttered, 'Hey Sadchiddananda! Hey Jagapaavana!' Sati noticed it but was a bit perplexed by this behaviour that this person is crying looking for his lost wife and my husband offered His respects by addressing him as 'Truth, consciousness and bliss'! Lord Shiva understood her confusion and says Devi! Please don't doubt! The 'Katha' which 'Kumbhaja' just narrated to us and I spoke of His devotion, He is my 'Ishtha' Ram! The benevolent and compassionate Lord Shiva tried again and again to explain but she would just not agree! Ultimately, sensing some untoward calamity, Lord Shiva says that if you don't believe me then kindly go yourself and test so that you may get convinced. This suited her psyche and she gets ready to go and test the Lord. Those who are cantered in their intellect will only agree once they have tested or examined on their own! And the Divine is not a matter of examination, instead He is the matter of resolute patience (Prateeksha and not Pareeksha). Shiva thought that whatever the Divine must have ordained has to happen! He quietly sat down under the shade of a tree and began chanting the Divine name. My dear brothers and sisters, in the family you may try your utmost to convince the other person about what is right and still the other person is not convinced then please don't get upset. Seek the refuge of the Divine name of the Lord and leave it to Him!

Sati goes to test Sri Ram. After much thought she takes the form of Sita. The Lord instantly recognized her and introduced himself that I am Ram, the son of Maharaja Dasarath and I offer my 'Pranams' to you. Where is my father, Lord Shankar and what are you doing all alone

here? She was caught in her act and ran back to Lord Shiva. He was immersed in chanting the Divine name and seeing her coming ruffled asks her that I hope that you are doing well! Have you been able to decide now that Ram is Brahma? Now, Sati lied and said Maharaj! I did not do any test. Lord Shiva closed his eyes and saw everything that had transpired in his mind! He was inspired within by this thought that Sita is my mother and since Sati has taken her form, from now on she too is just like my mother. Now, I cannot maintain any conjugal relation with Sati till such time as she has this body. Lord Shiva took this vow mentally. He went inwards and instantly was in deep meditation. Eighty seven thousand years went by and Lord Shiva opened his eyes coming out of the deep meditative state and uttered 'Ram-Ram'! Sati went and stood before Him. The Lord seated her in front of Him and began narrating very delighting 'Kathas'. At that time, 'Daksha' was given the title of 'Prajapati' and he organized a 'Yagna'. All the 'Devas' were going to attend the same and seeing them, Sati asks the Lord that where are they all going? Lord Shiva says that they are all going to your father's place to attend the 'Yagna'. Lord Brahma, Vishnu and I have not been invited for the same. Sati insists that she would like to go to her father's place. Going there, she could not bear the insult of Lord Shiva and cursing all those present there immolates herself in the sacrificial fire. At that moment she prays to the Almighty that I should only get Shiva as my husband in all my lives! That is why, she is born to Himalaya and Maina as 'Parvati'. The mere intelligence is burnt and in its place faith takes birth as the daughter of Himalaya! Sri Narada comes and pronounces the different names of Parvati and says that if she will perform severe austerities and 'Tapas' she shall get Lord Shiva as her husband. She goes to the forest and performs severe penance and here Lord Shiva is convinced to marry Parvati. She is no more Sati and has now become Parvati. Lord Shiva consents for marriage and the preparation are being done. We shall discuss about the 'Shiv-Vivaha' tomorrow!

*Please bear in mind that the 'Sadhu' is himself a tree! He is a stream! He is a mountain and he is the earth! These can be the four definitions of a saint in my opinion. They can also be the five elements of welfare! 'Sant bitapa'; the 'Sadhu' is the tree. My dear brothers and sisters, the tree should be cut only in an unavoidable circumstances. But otherwise to cut a tree just like that is like killing a 'Sadhu'! Because, the tree is a 'Sadhu'. Those great souls who have attained 'Brahmagyaan', have got it under a tree. The tree is very glorious and important!*

## The 'Dharma Guru' comes in his tradition but the 'Sadguru' has to create his own vibrant and a perennially flowing tradition !

Baap! In these days that are fast approaching the 'Ramnavami' we are doing the 'Darshan' of Lord Vishnu as 'Anekrooparoopaaya' through the 'Ramkatha' based on the 'Ramcharitmanas'. There are quite a few queries of youngsters and that too especially of brothers and sisters who are pretty young.

'I am twelve years old. I would like to know that why do you always wear black and white clothes?' Just like that! Son! You are just twelve years old and have not seen the old films which used to be only 'Black & White'! Our past has been only dual coloured. 'Shweta or Shyam' are the two banks between which our civilisation flows. These multicolours are the gift of the Western culture. Even though, we also accept and worship the myriad shades of nature and there is no disrespect of anything. I too used to wear 'Kurta-Kaffni' etc. and that too either 'Kesari' or yellow or sometimes grey! But since my childhood the two colours I was attracted to have been black and white because 'Tulsiji's Ramcharitmanas' has white paper and the letters are in black ink. It is said that even if the cow is black in colour, its milk is always white. This is a question of personal likes or dislikes and nothing else. Your second question is that why do I do 'Black Bindi'? Beta! These are different 'Dharas' or faiths. As such, we follow the 'Nimbarki Tradition' and in this tradition the principal deity is Krishna and this 'Black Bindi' is a flowing tradition which I follow!

'Bapu! Jai Siya Ram! The 'Buddha Purusha' is the tenth avatar of Vishnu. Bapu! In order to be loved by this tenth avatar the 'Buddha Purusha' what does the devotee needs to do and what regulations must he follow, kindly tell us'. A youngster has asked that what all needs to be done to be liked by the 'Buddha Purusha'. There are no rules or regulations here! 'Koi anushaasan ya shaasan nahi hai'! I would like to suggest this just as a prayer that in order to be liked by the 'Buddha Purusha' I am not going to suggest you all that do so much 'Japa' or do regular 'Paath' of Ramayana or the 'Bhagwadgita'. If you do all this, it is your choice and I shall be verily pleased. I am not giving any rules and regulations or 'Anushaasan' or any 'Vrat' but if you don't do these three things, I am sure that you shall be liked by the 'Buddha Purusha'. First, please don't be jealous of anybody. Second, don't criticize or rile anyone and the third is that don't harbour any hatred or envy towards anyone. I have been asserting and saying very forcefully on these things for so many years. Like my 'Vyaaspeetha' has three positive Sutras, truth, love and compassion. Along with these I have added these three also that no jealousy, no criticism and no hatred! Not only the Buddha Purusha, you will be liked by one and all. And if you are unable to give up these three then you may do anything else like 'Japa', 'Paathpaarayana' or hear the 'Katha', all this is good but with this the equanimity of the 'Buddha Purusha' shall remain but his affection will not be there.

I am saying this as a request to you my dear Son! You are young, and are interested in the 'Bhagwadkatha', I pray that please be very careful that if anyone overtakes you or goes ahead then you shall not harbour any envy towards him/her. Instead, pray and wish him well that it is so nice that one of us has grown or progressed so much and if you can learn something from him. No criticism or jealousy! There is a slight difference between criticism and envy. The criticism or riling is through the tongue whereas the envy is from within! The envious person can't be seen outwardly but he is burning from inside! And many people, harbour hatred or envy lifelong! Their life is wasted in envy! Please do these three things. I would like to pray especially to the young children that study hard and progress in life! Many young brothers and sisters come to see me, some recite 'Sher-o-shaayari' and I call them close to me. Because, I see a lot of potential in them! I am not seeing the today in them, instead I am seeing the tomorrow! This fellow will do something! Yesterday evening, Babuji introduced me to a few noted personalities. They were asking that the present young generation is going wayward, what should we do to correct them? Nothing, just accept them! If you set out to correct anyone then they may not like it. Accept him/her the way they are and embrace them. Those who have been hearing me for some time all know that I am not out to correct or improve anyone. My job is to accept everyone, the way they are! And once we learn how to accept then believe me that this youth will be able to do quite a lot.

In the 'Ramcharitmanas' it is written that Garuda asked Sri Kaagbhusundiji that what is the greatest virtue and what is the sin? What is the greatest Dharma and 'Adharma'? In the 'Uttarkanda' the Sadguru Bhusindi replies;

Param dharma shruti bidita ahinsa|  
Para ninda sama agh na Gareesa||

Tulsiji has not named any particular Dharma here like Hindu or Muslim or Buddhist or any particular religion. He has just said 'ParamDharam' or Son! This is the very best of all Dharma! Bhagwan Veda also puts his stamp of approval on this. But I would like to add here that we should feel proud about our 'Sanatana Dharma'! We should feel delighted of this fact but the sages and ascetics of our land have presented India with magnanimity and greatness here. They have used the word 'Param' or else they could have named any religion by name like Hindu or Islam or Buddhist etc. All the Dharma's are great in their own way but just look at the greatness of my Tulsiji here! Whatever are the great words of 'Osho' I speak about them with utmost respect and quote him in context but certain comments of his regarding Tulsiji, I somehow don't seem to agree with them so I just leave it! 'Osho' had said that 'Tulsi' is a 'Dharma Guru' and 'Kabir' is 'Sadguru'. In my opinion, he has spoken the 'Half Truth' here! 'Kabir' is the 'Sadguru' without any doubt but 'Tulsiji' being a 'Dharma Guru' is not acceptable to me. For me, 'Tulsi' is the 'Param Guru'! Without reading and understanding 'Tulsi' you are committing a great injustice to him! I don't harbour any favouritism here and I don't even need to justify my claim! Tulsi is a great consciousness or if I may say an avatar of the sixteenth century. He is called the 'Kalipaavanavatar'! Like I call the 'Sadguru' as the tenth avatar! In the same way, Tulsiji is also an avatar! Not a 'Kalkiavatar' but the 'Kalipaavanavatar'. He by that definition is the tenth avatar. Let us not try and paint the 'Buddha Purusha' with our paint brush. I even say that few things that Goswamiji has written in the 'Manas' I am still unable to accept them. Yes, I love and respect 'Tulsiji' like anything but I am not his slave. To love him is not slavery in any way, please! In the 'Vishnusahasranaam' the Lord has been called a 'Kaami'.

Kamdevaha kamapaalaha kami kantaha  
kritaagamaha|

Who is Vishnu? Vishnu has been called 'Kaami'. Is Vishnu 'Kaami'? Anyone who is human does have some amount of 'Kama' present in him; everyone is 'Kaami' to some extent so please don't be a

hypocrite! Please remember the Sutra of this 'Katha' that pride is better than sham! My Vyasa, my Dada Bheeshma, my Vaishampaayan, call Vishnu 'Kaami' in the 'Vishnusahasranaam' of the 'Mahabharata'. And all the Acharyas have accepted his treatise wherein it says that 'Kaami' here means the one who loves the entire world, 'Kaami' in this way! The one who likes or loves everyone! Who is my Ram?

Saba muma priya saba muma uppjaaye|  
Sab ttey adhik manuja mohi bhaaye||

'Kaami' means lover! The lover to begin with is a 'Kaami'. And the lover who has climbed up the stairs becomes the Vishnu; or the Supreme personality. The saints have accepted this wholeheartedly. The medieval saints have reaffirmed it and even sung it! 'Mo sama kaun kutila khala kaami'? Bheeshma says that he is very grateful that one of Lord Vishnu's names is 'Kaami'! If a man is called a 'Kaami' he feels bad and appears to be an abusive word and here, Bheeshma is addressing the Lord as 'Kaami'! He is being spoken about, His 'Kathas' are being recited and people perform His 'Aarti'. Because 'Kaami' means the one who loves the creation. If you only speak the truth then you won't have to try and give up Kama, it will fall off on its own, I promise! You love the entire world, you will not have to give up anger but anger will go away on its own. You become compassionate towards the entire creation then you won't have to make an effort to give up greed but greed will go away automatically! Just try it out and see! We just do the opposite! We have given up the truth but retained Kama! We are sullied due to hypocrisy and sham. How is Vishnu? He is the 'Kamadeva'! The big or small desires that are seen in people or his wish that he should get something but the fulfiller of all these desires i.e. Lord Vishnu is the 'Kamadeva' himself! 'Kaampaalaha', He is the preserver or the provider of our desires or wishes. He is not the destroyer but the provider!

I was telling you about 'Osho' that he had said the Tulsiji is a Dharma Guru. Kabir Sahib is without any doubt not once but even a thousand times, what to talk about the 'Sadguru', he is the 'Paramguru'! But, Tulsi is a Dharma Guru??? I shall not oppose anyone but very respectfully, I decline to accept this statement. Without reading Tulsi, please don't accuse or under-rate him! And I have also said that I have my own individual character! It is possible that I have not understood many things about Goswamiji and that is why, I am unable to accept it and I am sure that he will not be cross with me because of this. These words were

spoken in nearly five hundred years ago and it might be quite possible that they might not be applicable today in the same way as it was then! Therefore, there needs to be an amendment or alteration or refinement! 'Osho' is such a great personality, and whatever thoughts of his which appeal to me, I say it and with his name but I too have my own personal character that what I am unable to accept or not understand, I most humbly just leave it. Even then, I am happy that at least he acknowledged my Tulsi as a Dharma Guru! Or he might have called him anything else!

'Bapu! I am your eleven years old flower. What is the importance of 'Ramkatha' in your life?' What can I say, Yaar! Leave the importance aside a bit but 'Ramkatha' is my life breath! I am alive because I breathe it! Like you must have seen that a person is unable to breathe, he needs an external oxygen support twenty four hours. A mask is put over the mouth, and I am breathing my 'Manas' through the mask. Forget the importance, it is my life! Second, my small flower, please listen! Just see, such young children are asking such beautiful and relevant questions! He is asking me, 'Bapu! Are you happy in this birth?' 'Arrey Beta! I am more than happy! Yes, death is certain, no doubts but I am so happy that I don't want to die, I am so happy! But one has to die when the death arrives and how can you avoid it? I have made acceptance my Dharma. No intention of trying to improve someone, just accepting him the way he is! If death knocks at our door, we will also welcome it but I am very happy! And the one who is not happy with his life then what is the meaning or such a life? It is a sheer waste or his birth has gone waste! I am very happy and I pray that you too should be very happy in life! This life is worth living and enjoying to the fullest. I repeat that I am over joyed! But I can't understand that what has happened to some people? When they talk for five minutes then ten times they say, 'Mar-gayye, mar-gaya!' It means that just your last rites are left? Where are you alive? I am happy and you too be very happy!

'Bapu! Do you seek liberation in this birth?' No, I don't! I would like to be born again and again and that too in India only. I have said this many a times in the past and please don't take it from the point of view that I am talking about factionalism or separate provincial angle, please! Yes, everyone loves his own nest! I have declared this many a times that I want to be born again on this earth, that too in Asia and that too in India. Yesterday night, I was seeing a 'Ghazal' of Basheer 'Badr' Sahib! In it, he has praised India. I went to see him thinking that I should enquire about an

elderly 'Ustaad'! Just by this one 'Sher' of his, he has become famous, Sahib!

Ujjaalley apni yaaddon ke humarrey saath rahnney ddo]

Na jaanney kis gali mein zindagi ki shaam ho jaaye|  
'Basheer' Sahib became famous by his 'Sher'!  
There is a great glory of Hindusthan, Sahib! We address this earth as 'Mother Earth'. We are ones who say 'Vasudhaiva kutumbakam' but still take pride in our motherland India!

Another beautiful question! 'Bapu! The way from where you come, there is a very big National flag fluttering in between. So Bapu! The National flag should be made out of which fabric?' I am not aware of the constitution but mostly the National flag is made out of 'Khadi'. And it must be made only from 'Khadi'! But at times when I see it flowing in the wind, I feel that it could be silk or satin. Or it could also be 'Khadi Silk'! Quite possible! Whatever it is but the National flag should be made from 'Khadi' only! If I have my say then all the ministers should only wear 'Khadi'. Just to wear it once a week and on other days some other fabrics, no! Not like this! They should wear it daily! As such we keep on changing clothes every half an hour! I even tell my listeners that in a year at least get two three sets of clothes made out of 'Khadi'. Especially my young brothers and sisters! Gandhiji had said that 'Khadi' is not merely a piece of cloth, it is a thought, it is a nature! People say that 'Khadi' is very expensive! Arrey Yaar! You eat a 'Paan' that costs you at least a hundred rupees. If it is slightly expensive, so what! How costly would it be? Just ask yourself that how expensive is your drink? Many of my listeners have started wearing it and I am happy about it. Keep one or two pairs of 'Khadi' garments always with you and wear it please!

Therefore, the natural inclination is to be born in India. Without any segregation on account of state or the province, please! In India only and that too in the state of Gujarat! In Gujarat, that too in the Bhaavnagar district of Saurashtra! In Mahuva 'Tehsil' and the village of 'Talgajarda' only! And if this provision is there with the Almighty then I would like to be born of the same womb as my Ma! Because, all pots don't suit the entire potter wheels and potters! This is my 'Manorath' Sahib! But I am not the one who seeks liberation! I am to be born again and again as Morari Bapu only! What did Jagadguru Shankar ask for in his 'Devyaaparaadkshama Stotram'?

Na mokshasya kaangksha bhava vibhava vaanchhapi cha na mey|

Na vigyaanapeksha shashi mukhi sukhechhapi na punaha||

I don't want liberation or 'Moksha'! My Bharat says in the 'Ramcharitmanas';  
Aratha na dharama na kaam ruchi gati na chhahahun nirbaan|

Janam janam rati Ram pada yaha bardaanu na aan||

And my Narsih Mehta says in Gujarati –  
Harina jana toh mukti na maanggey,  
Maangey janam janam avatar re|

And for the one who follows Islam and whose words or 'Adab' is Urdu, such 'Khoomaar' Barananqui Sahib, what does he have to say?  
Merrey raahbar mujhko gumraah karddey|  
Suna hai ke manzil kareeb aa rahi hai|

I feel that liberation or 'Moksha', goal or destination, Qayamat, everything has come close, so, O' My Raahbar or my 'Buddha Purusha' please make me forget my path so that I may try again and again to come to you!

Na haara hai Ishq na duniya thaki hai,  
Diya jal raha hai hawa chall rahi hai|

'Khumaar' Sahib's Sher is filled with pain. The pain of a 'Shaayar' comes out in his words when he sees that there is infighting in the name of religion, there are riots and houses are burnt, innocent lives are lost and there is anarchy, then the pain felt or experience by 'Khumaar' is reflected in this verse. Even 'Basheer' Sahib's pain filled 'Sher' is –  
Loga toot jaathey hain ek ghar bananney mein'  
Tum taras nahi khattey bastiyan jallanney mein'

Any creator or a poet feels the pain which is very real, Sahib! The creator is never of any particular religion or sect. He is always neutral or non-religious in nature.

'In your view, what is the best way to attain God?' God does not have to be attained. He is already attained or within us. Only, we need to recognize Him. No question of any attainment! You don't need to change direction in order to get Him, no need to change the language, neither your clothes, nor in future! Just now and here! Only we need to know Him! We just need to remove the veil and if we are unable to do it then seek the refuge of the 'Buddha Purusha' who can remove it for you. We need the 'Sadguru' to unveil the Divine for us! He then steps aside! If the priest in the 'Baankkey Bihari' temple removes the curtain and keeps on standing in the way then we shall not be able to do the 'Darshan' properly, he has to step aside. The 'Buddha Purush' just unveils the Divine and brings us right in front of Him, face to

face! Therefore, God is already within. The 'Jeeva' has been doing a fundamental and a very basic mistake!

'Bapu! Do you want the people to accept you as their Guru'? No, never! No Son! I am not a Guru! I shall once again remember 'Majboor' Sahib –  
Na koi Guru na koi chhela|

Melley mein akela aur akelley mein mela|

My Jagadguru Shankaracharya has taught this. I shall just repeat His Mantras. He says, 'Gururnaiva shishyaha'. Jagadguru Adi Shankar says that he is neither a Guru nor a disciple. Your question is that would I like to become a Guru? To be a Guru is fraught with many dangers! Those who already are, very well know it. Those who are a Guru or have become one are well aware as to how difficult it is to be a Guru! Just be surrendered to truth, love and devotion, that is good enough. My answer to your question is very simply this that if I can become a true disciple of my Sadguru Bhagwan, Tribhuvandas Dada and can please Him, for me that is more than enough! To become a Sadguru or a 'Buddha Purusha' is not a simple thing, Sahib! But what can I say for all the great personalities that have been and are, Sahib! To become a Dharma Guru is not bad or small but the Sadguru is beyond that state and we have accepted Him as the tenth avatar of Vishnu. The Dharma Guru come in their lineage but the 'Sadguru' creates his own tradition which is vibrant and flowing. What is the tradition of the 'Sadguru'? He has to start with the ABC! Buddha had to start afresh! Kabir too started his own distinct tradition. Every 'Buddha Purush' creates his own flowing, vibrant tradition which is distinct from others yet does not oppose the others. Well, He is made out of very rare and special clay!

There are some 'Kulgurus'. They are the Guru of the family or the clan. He is also called the 'Uparohit'. He conducts all the rituals during the birth, wedding, death or any other ceremony in the family. It is a good tradition and the 'Kulguru' commands respect of the family. Then there are the 'Rajguru', the Guru of the state or the king. Now the times have changed so we now have the political class of Gurus also! So, we have 'Kulguru, Rajguru, and Dharma Guru who spread the knowledge of their particular religion to the world. Then we have the 'Jagadguru' like Acharya Shankar, Ramanuja, etc. Atri Rishi called Sri Ram the 'Jagadguru'. And Krishna is already the 'Jagadguru'. But the 'Sadguru' is even beyond this. Beyond the 'Sadguru' or if I may say the alternative or even the substitute is 'Paramguru'. Such great personalities who are in this exalted state, my 'Vyaaspeetha' would call them the tenth avatar of Vishnu!

So, Baap! We all are doing the 'Darshan' of 'Manas – Bishnu' from different angles and from different viewpoints. Lord Vishnu gives us the sense of these five types of Karma. Lord Narayana has indicated these 'Panchakarmas'. Even if you are not a 'Vaishnava' or you are Muslim, or you follow the Buddhist religion, or are a Jain or for that matter might be the follower of any religion and are not rigid and having a very open and a broad mind-set then we all will have to accept these five because they have been instructed by Lord Vishnu who is the universal spirit! Lord Vishnu speaks a universal language and not in any constricted manner.

I would like to tell my young brothers and sisters that you all should try and do these five things. We all have to do some 'Karma' or the other then why not we try and do these! There is no label of any particular religion attached to it. It can be done very naturally. In the Vaishnavi tradition or the 'Narayani Parampara' or for that matter from the universal point of view there is a reference of these 'Panchakarmas'. We all do these 'Karmas' but if we can do it with a proper understanding then it is even better! One, karma is called our 'Nityakarma'. Everyone performs the daily routine of the 'Karma'. The second is the 'Nimitta' karma. The third is the 'Kaamyakarma'. The fourth is the 'Praayaschitta' karma and the fifth is the karma done according to the place and time! We are all living in the twenty first century. We all do these 'Karmas' in some way or the other, at times knowingly and sometimes unknowingly that is why we remain ignorant about them. If we can develop an understanding about it then it can become a ritual of the 'Vaishnavi Panchakarma'.

'Nityakarma', we all have our own 'Nityakarma'! First toilet then brushing of teeth, bath, then some people do some 'Pooja-Paath', recitation of a stotra, the worship of 'Thakorji', burning of incense, lamp, etc. all this forms a part 'Nitya-Karma'. The Muslims do the wajo, morning 'Namaaz', Bandagi, similarly the Christians have their own routine. In this way, every individual has a daily routine. Many people sit for meditation, some do yoga, and some go for a morning walk which will also fall in this category. If while taking a morning walk you keep on doing your 'Japa' it too will become your 'Nitya-Karma'. Even if you do your 'Japa' lying down or read a book that too is the 'Nitya-Karma'. 'Nitya-Karma' does not simply mean doing any ritualistic practise but any act that is done naturally and as a routine will come in this category.

The second is the 'Naimittik-Karma'. Say you have a special guest and in his honour if you arrange the

'Satyanarayana Paath' at home, this will be known as the 'Naimittik-Karma'. It could be a 'Sunderkanda Paath' or call a few poets and have a 'Kavya Sammelan'. I am adding all these as a part of an 'Anushthaan'. People have reduced the meaning of Dharma as very-very narrow like reading or the 'Paath' of Ramayana is only considered as Dharmic! It is undoubtedly but even a beautiful rendition of a 'Ghazal' is also Dharma. Please keep all these things away from religion. Say it is a birthday and on the occasion of the birthday you arrange for a program, call a few guests, have the cake cutting, feed the poor, all this shall fall in this category of the 'Nimitta-Karma'. It is Holi and you call your friends and play colours in a manner that it doesn't hurt or harm anybody then this becomes a Karma done as the 'Nimitta' of 'Holi'! It is 'Ramnavami' and a 'Shobhayatra' is taken out, have a 'Langar' for the 'Shivaratra', distribute cold drinks, buttermilk, lassi etc. they all fall in the category of the 'Nimitta-Karma'. To do a particular act in lieu of an occasion is called the 'Nimitta-Karma'.

The third Karma is the 'Kaamyakarma'. Any act done for getting a particular desired result say that someone is ill and for his wellbeing you arrange a 'Chandi-Paath' or do a 'Rudrabhisheka' then this is a 'Kaamyakarma' because it is being done with a 'Kaamana' attached to it. Therefore, all those Karmas which are done with some wish attached to it or for the fulfilment of any desire is known as the 'Kaamyakarma'!

The fourth is the 'Prayaschitta-Karma'. Say that we have committed a mistake or a sin then the Karma done as the atonement of it is known as the 'Prayaschitta-Karma'. Narada committed a mistake. In the 'Ramcharitmanas' we see that he cursed Lord Vishnu and later when he realized that he has committed a grave mistake then he got worried as to how does he atone for this sin? Then he was asked to do a 'Prayaschitta'. Narada! Go and perform the 'Japa' of the hundred names of Lord Shiva as the atonement of your sin! This is known as the 'Prayaschitta-Karma'. The 'Shraddha' ceremony comes under this category because it is done in order to repay or for the atonement of the 'Pitru Rinna'! The mistake was done by 'Bhusundi' and the 'Prayaschitta' was done by His Guru by reciting the 'Rudrashtaka' to appease Lord Shiva in the temple of 'Mahakaal' at Ujjain. When the disciple or the devotee commits a mistake then the atonement or the 'Prayaschitta' is done by His Guru of the 'Buddha Purusha'. This is the rule! And we have this 'Prayaschitta Katha' in the 'Uttarkanda' of the 'Manas'.

If a person becomes a Guru then he takes on a very big responsibility on his shoulders and similarly if one is a true devotee or a disciple then he too has this responsibility and needs to be very careful that if for any reason I commit a mistake, my Guru will suffer on that account. If we love someone then we will never want him/her to suffer. I believe that the lover cannot see the beloved sad but also he cannot show that he is sad because his sadness can't be tolerated by his beloved! That is why the 'Buddha Purusha' has a very great responsibility. He can never make anybody unhappy but the one who is devoted to him and has totally surrendered unto him; if he for any reason is unhappy or sad then his devotee cannot bear it and will be sadder! In this path of love, please be very careful that don't hurt yourself because your beloved will not be able to bear your pain!

So the 'Panchakarma' that Lord Vishnu has told us are, the 'Nitya-Karma', 'Naimittik-Karma', 'Kaamyakarma' and the 'Prayaschitta-Karma'. The disciple sins and the Guru atones the sin! If the wife commits a mistake then her husband has to do the 'Prayaschitta'. If the people sin then the king or the ruler has to atone the sins of the people. The singing of the 'Rudrashtaka' by Bhusundiji's Guru is the proof or an example of this. So these are the 'Prayaschitta-Karma'. And the fifth is the 'Aavashyaka-Karma'. This has to be done according to the place and the time. Say you are going and on the way you see a poor famished person, then you give him some food and some support, this action shall fall under the category of the 'Aavashyak –Karma' because doing it then was the need of the hour. Please do not start judging whether the person is deserving or not? His hunger or the emaciated state itself is the proof that he deserves your help! People often say that before you give please make sure that the person is a deserving candidate for it or not! But at certain places please don't sit in judgement. If one is sick and is in need of immediate medical

attention then please don't sit down thinking that he might have done something wrong or consumed something! If a person is shivering in the cold that is his qualification to be clothed! A child is very bright then to help in his education is a necessity. A young child, sick mother, no money then at such a case to come forward to support the family in my opinion is the greatest duty or responsibility and a real blessing, I feel! Therefore, to fulfil all these actions which are the need or necessity for the society must be done and are the 'Aavashyak –Karma'.

Whether the scriptures say it or not, if your 'Aatma-Shastra' says then please go ahead and do it. This 'Shastra' is always with us! Do as per your inner conscience! These are all the 'Aavashyak-Karma'. In such cases nothing needs to be seen or judged like religion, cast, deserving or non-deserving! Say, you are going in an air conditioned car and you see an old lady standing all alone by the side of the road. She needs to go somewhere. You are all alone in the car. You stop the car and give her lift to where she wants to go and offer her some water to drink. This is in my opinion the most important karma! If all of us learn to do this, how beautiful it shall be! We are all alone in the car and I understand that these days there is danger or it is not very safe! This is the argument put forth that if we get unnecessarily embroiled into a problem then? Well, I don't deny that there are no risks but if you can take some risk with a clean heart and with His name on your lips, there is no risk! He will take care! After all, isn't our life also a risk? So, we need to do what is necessary. Please do the important and necessary things, Baap! Just don't listen to the 'Katha' but also act after hearing! You and I, all of us need to act! I keep on saying this as a 'Sutra' that 'Suno aur chuno'! Listen and then choose whatever appeals to you and put it into practice! So, the five karmas are 'Nitya, nimitta, kaamyakarma, prayaschitta and aavashyaka'! Let us stop here today!

*You have asked me that would I like to become a Guru. Becoming a Guru is fraught with dangers! Those who are or have become, are all aware as to what it means and the dangers involved! Be surrendered to truth, love and compassion. To become a 'Buddha Purusha' or a 'Sadguru' is not a joke, Sahib! Being a Dharma Guru isn't bad but the 'Sadguru' is beyond it and in this 'Katha' we have called him the tenth avatar of Vishnu. The Dharma Gurus come in their tradition but the Sadguru creates his own flowing and vibrant tradition!*



## Katha – Darshan

In this creation of the Divine there is change but no duplicity.

The 'Buddha Purusha' in comparison is purer than the Divine himself.

The 'Buddha Purusha' is one who unveils the Divine and puts him right in front of you. (Aamney-Saamney)

The 'Buddha Purusha' is a mixture of both delicate and formidable. (Komal&Karaal)

The one who has no expectation whatsoever from you or anybody else is the 'Buddha Purusha'.

Guru is not a person, he is the reality. (Astitva)

The 'Sadguru' in my opinion is the tenth avatar of Vishnu.

To cut a tree is in fact killing a 'Sadhu'.

To perform austerities as an austere in my opinion is a great labour.

The 'Vyaaspeetha' is not the 'Rajpeetha' that it will be narrow minded.

True spirituality will never deprive you from doing your duty.

You live happily, this too is a form of worship. (Bandagi)

Instead of worshipping, learn to love it, this will stop the cow slaughter.

Everyone is blessed with intelligence but very few have resplendent intelligence. (Nirmal)

To live as per your true nature is in fact living by your 'Svadharm'.

When 'Prema' melts then it flows as the pure waters of 'Bhakti'.

Pride may be still accepted but not hypocrisy.

The one who considers the other person stupid, there is no greater fool than him in the world.

The creator is never sectarian. He is totally beyond any boundaries of sect or religion.

At times the simple village folk give such amazing answer which stumps even the scholars.

Death is such a great state that it glorifies or makes the person venerable.

Baap! In the 'Ramcharitmanas', Sati thinks that if Lord Vishnu has taken a human form then He too like Shiva is omniscient. He will not be looking for His Sita here and there like an ignorant person. Then in the second line it is said that if you will win over the world with the strength of your arms (Bhujabala) then Vishnu shall take a human form and will solve the problems of the society. 'Sripati, Srinivas, Vaikunthapati, Vasudeva, Ramapati, Ramaniketa, Ramaniwas', we are trying to do the 'Darshan' of such a Lord Vishnu in these days.

Chaturmurtish chaturbaahu shchaturvyuhash chaturgatihi|  
Chaturatma chaturbhava shchaturveda videkapaatt||  
-'Vishnusahasranaam'

Now let us try to see the purport of this 'Mantra' of the 'Vishnusahasranaam' in the 'Manas'. By the grace of our Guru, let us try and see as to how this Manta of the 'Mahabhata' is reflected in the 'Manas'. 'Chaturmurtish chaturbahu' let us try and understand it piece by piece. This is the voice of Lord Vishnu and this Mantra has been spoken by 'Bheeshma'. How is Vishnu in the eyes of 'Bheeshma'? 'Chaturmurti'! We get different meaning or interpretations of the Mantras in the commentaries and we have to accept them. But, we are trying to do the 'Darshan' of Lord Vishnu in the 'Manas', therefore, we will have to see that how does this 'Chaturmurti' appear here! 'Bishnu jo sur hita nar tanu dhaari'. Lord Vishnu for the benefit of the 'Devas' took a human form and came to this earth as Ram. Though, I will keep on repeating this that Ram is that Supreme personality of Godhead from whom, innumerable Vishnu appear. So, Vishnu is a 'Chaturmurti' and for the benefit of the 'Devas' he came in a human form and this has been declared by the 'Manas'! Now, who is this 'Chaturmurti' of the 'Manas'?

If you try and study the commentary then the straight forward meaning of the 'Chaturmurti' Vishnu is Ram! One is the original or the primordial Ram! The second is Sri Laxman. The third is Sri Bharat and the fourth is Sri Shatrughna. They form the 'Chaturmurti'! The commentators have said and commentaries of the noted and much respected personalities have to be accepted! But as the singer or the speaker or the student of the 'Manas' I too want to add something. Whatever I am speaking is just only by my Guru's grace! In the 'Ramcharitmanas' one 'Murti' is Ram. Ram himself is the first 'Murti'. Proof is the 'Lankakanda'! My Raghavendra has pitched His camp on the 'Subela' hill in Lanka. It is evening time and Lord is a bit relaxed and is lying down. Sri Angad and Sri Hanuman are pressing the Lord's feet. The Lord has placed His head on the lap of 'Sugreeva'. There is a discussion going on with 'Vibheeshana'. At that very moment, the moon rises in the East. Seeing it, the Lord says that I want all of you to give me your opinion about the black spot that is seen in the moon! Someone said that Lord! I feel that there is a hole in the moon and because of that we can see the sky through & through! Another fellow said, no! The moon had once committed a sin of trying to cast a dirty look on the Guru 'Brihaspati's wife and because of that he became cursed or his image got tarnished and that is the black spot. The third person might have been a scientist and he said, 'Maharaj! I think that we see the reflection of the earth on the moon's surface that is why, it appears dark. Everyone expressed their own opinions. Sri Hanuman who was doing the 'Charan Seva' and was absolutely quiet! Seeing him to be quiet, the Lord said that everybody has expressed their opinions but you were quiet. I would like to hear what do you feel? Sri Hanuman says that Lord! I differ with all the views that have been expressed and my view is totally different! The moon is your devotee. And you, yourself have said that you reside in the heart of your devotee. And please excuse me that because your complexion is dark and since you are seated within him, it is the reflection of your dark image! 'Tava murti Bidhi urr baasi'. Your 'Ram' image I have seen in the moon. So, one 'Murti' is Ram!

The second 'Murti' in the 'Manas' is the one where Vishnu takes on the form of Ram! 'Janu muni besa keenha rati kama'. Sri Bharat saw Sri Ram seated on the 'Vedika' at 'Chitrakoot' as 'Kamamurti'. Please note that both Ram and Kama are dark complexioned. The root of the 'Valmiki Ramayana' and the 'Ramcharitmanas' though these is a long gap between their creation, still their root is 'Kama'. Adi Kavi Valmiki's great epic 'Ramayana' came out of 'Kama' as you all must be aware of that story that on the bank of a river those curlews were in their pleasure pastime or if I may say that they were in the 'Kamavela' and were immersed into enjoyment. At that time a hunter kills one

of the birds and seeing that painful scene a shriek of sorrow emerges and from it the 'Valmiki' Ramayana comes into being. The 'Kama' energy lies at its root. Now, coming back to Tulsiji's 'Ramcharitmanas'! The story goes that Goswamiji was very much attracted and attached to his wife, 'Ratnavali Devi'. She was away to her maternal home and Tulsiji could not bear her absence and separation. It was raining heavily that night and the 'Yamuna' was flooded. Tulsiji jumps in the river in the middle of the night and a corpse that was flowing away in flood, thinking it to be a boat sat on it and reached the other side! Braving the heavy downpour he somehow reaches his in-laws house. The door was closed. He climbed up the wall and a snake was crawling on it. Thinking it to be a rope, he climbed down the wall and entered the house. He knocked at the door and as 'Ratnavali Devi' saw him, she rebuked him for his behaviour. She taunted that the attachment you are having with this body of bones and flesh which too is not permanent, even if a little bit of this feeling you would have for Sri Ram, you would have been blessed! Hearing these words as if Tulsiji was struck by a thunderbolt and instantly he was converted from a 'Kaami' to a 'Swami'!

A youngster from the 'Bhaskar' family was yesterday asking me that Babu! During our youth we study so much, do this and that! When nothing is decided then we get a bit tired. I said, 'Yes Son! You should study and I am in favour of that.' But I would like to tell my young brothers and sisters that only studies are not the goal of life. The goal or aim in life is to enjoy life to the fullest and be happy. If you spend your entire life in just studying then what is the meaning of life? And even in the study, today study this subject, then do that and this goes on! It has become a burden these days! Let the children go and play cricket, football or any other sport that they are keen to play and enjoy a little bit in the free time. I request the parents to allow some free time to the children and please do not overburden them. People come to me and say that the children are getting spoilt. Have I spoilt them? It is your fault, please give them some time! Sometimes tell your son that we are not forcing you but please just drop us to the 'Katha' and pick us back. I have been saying this for a very long time especially to the youngsters whenever you find time just give me nine days of your time and I promise to give you a 'Navjeevan'!

These youngsters ask me some very interesting questions. Work hard, earn more and more and I have already said that earn with two hands and distribute with four hands. Your life should not be wasted merely in eating, drinking and merry making! There is a goal even beyond that that you need to experience eternal happiness or joy which should grow by the minute!

Just don't be involved in work or service! I don't want to dissuade you in any way but kindly understand the ultimate goal of life. Please don't get side tracked leaving the highway on to the side tracks. The highway is truth, love and compassion. We have wasted our lives in doing everything else excepting what was most necessary. The most important thing in life is happiness or joy! So many years are spent in just education! Study, work and do all that you want to but the most essential joy of life should not be lost. A very old and famous 'Shaayar' of Gujarati who was even called the 'Ghalib' of Gujarat, 'Marhoom Mareej Sahib', there is a Gujarati sher of his –  
Zindagina rasnney pee vaama karo jaldi 'Mareej',  
Ek toh ochi madira chhey ne galto jaam chhey|

Hurry up to drink the 'Rasa' of life, please don't delay. The night is passing by and the wine is also less in the glass! Drink it fast! The life should be lived in joy and in Rasa! And this is the most important food of our soul which we don't get and we get over busy with our work or whatever one is busy doing thereby the children get neglected and they go into depression or resort to unhealthy means of enjoyment. The life has a Rasa! I am not doing the 'Katha' to make you all sit down with a mala in your hands and only do 'Japa' all the time or just sing 'Bhajans'! Living with happiness and joy is also a 'Bandagi' or a form of worship. There should be 'Rasa' as the root which will gradually lead us all into the 'Maharasa'!

'Ratnavali Devi' told Tulsiji that you have so much attachment to this mortal body but if this attachment would be with Ram then this worldly attachment will fall off on the wayside! And from this pain of Kama or the 'Kampeeda' Tulsiji got diverted towards the 'Ramcharitmanas'. In the same way, the curlew bird got injured during their moment of pleasure and 'Andaaz Dahelvi Sahib' says –

Ye ek zakhmi parinda hai vaar mutt karna,  
Panaah maang raha hai shikaar mutt karna|  
Iraada saamnneywala badal bhi sakta hai,  
Muqaabila hee sahi pahalley vaar mutt karna|

The curlew birds were in their moment of pleasure and the pair was broken. Seeing this, Mahakavi Valmiki exclaimed with pain and hurt and his 'Shoka' turned into a Shloka' and the 'Ramkatha' was born!

I am presenting before you the idol of Sri Ram. Sri Hanuman said that the moon reflects the image of Sri Ram. Sri Bharat sees Ram as the 'Kamamurti' at Chitrakoot. So the first is the 'Ram Murti', the second is the 'Kama Murti' and the third is the 'Mangal Murti'. 'Mangalmoorati nayana bhari bhari'. Those people who have the 'Darshan' of the Lord at Chitrakoot saw Him as the 'Mangal Murti'. The fourth is the 'Prabhu

Murti' which is kindness personified! In Sri Tulsi's text the Lord is referred to as the ocean of mercy or benevolence. The body of the Lord is made of benignity and not out of past actions!

So, the four 'Murtis' of the 'Manas' are the 'Ram Murti, Kama Murti, Mangal Murti and the Kripa Murti.' 'Chaturmurtishch chaturbahu'. In the 'Ramcharitmanas' Sri Ram who has come as an avatar of Vishnu but factually, many Vishnu are created from Ram, what are his four arms? The first arm of the Lord is Ma Jaanki and she is the left arm. The epigrammatic writers have said that the wife is the arm of her husband and she stands by his side. The wife is the hand because in our Indian tradition or in even the western and many other traditions we have the husband and wife hold hands during the ceremonies. A 'Sankalp' is given by the 'Purohit' that from today you both are each other's hands. So, the wife is the hand. One arm of the man is known as the 'Aatmabhuj' wherein one does not have to take the support of another person. And the 'Aatma' or the soul is 'Parvati'. The soul is Parvati or Jaanki who is the daughter of Mother Earth. So, one arm of this four armed Lord Vishnu in His Ram avatar is Ma Jaanki. 'Vaam anga jo birajjey'. So, the wife is the arm. Second, even the brother is called as the arm in our tradition. My brother is my arm. My brother is with me like my arm and always ready to act! Whether elder or younger, doesn't matter! The brother is the second arm. So the first arm is the wife and the second arm is the brother. So the four arms of Sri Ram are, Bharat, Shatrughna, Lakhana and Ma Jaanki. The scriptures also say that a friend is also considered to be an arm of his friend. Thus, Vibheeshana, Sugreeva, Guharaj, etc. are all the arms of Ram. They are always ready to help or are standing in support of the Lord. An obedient and a humble servant is also an arm. Humble, having a noble background, wise and a great servant or help is also supposed to be an arm. Therefore, in case of Sri Ram, in the 'Manas', Ma Jaanki, His brothers, friends and a servant like Sri Hanuman are the four arms of the Lord.

'Chaturmurti, Chaturbahu, Chaturvyuha'. Like in the 'Srimadbhagwat', 'Vaasudeva, Aniruddha, Pradyumna and Sankarshan' are known as the 'Chaturvyuha'. They are supposed to be the 'Chaturvyuha' of Lord Krishna. Ram is 'Vaasudeva', He is Brahma! 'Sankarshan' is Sri Lakhan, 'Pradyumna' is Sri Bharat and 'Aniruddha' is Sri Shatrughna. They are the 'Chaturvyuha' of the 'Manas'. So, 'Chaturmurti, Chaturbahu, Chaturvyuha and Chaturgati'. Four types of 'Gati' mean four types of refuge or 'Moksha'. They are, 'Saaroopya, Saalokya, Saamipya and Saayujya'. So there are four types of liberation. 'Gati means Mukti'! Like we often say that he has attained 'Param Gati'. In

the 'Vishnusahasranaam' Lord Vishnu has been called by the four different refuges or 'Gati'! In the 'Manas', the four 'Gatis are the four Muktis'. 'The 'Saaroopya' Mukti is that when the devotee while chanting or while 'Bhajan' becomes 'Bhagwadroopa', this is 'Saaroopya'. The 'Jeeva' becomes Shiva! The individual becomes the same as the Divine! The second is 'Saalokya' which means that devotee according to his 'Bhajan' attains or gets to live in the divine abode like, Golok, Saket, Shivalok, Brahmlok or Vaikuntha, etc. Then comes the 'Saayujya Mukti', who gets the age or longevity of the Lord and 'Saamipya' means that the person gets to live with the Lord. In the 'Manas' the four 'Muktis' of Lord Vishnu or Sri Ram are that Vibheeshana got the 'Saalokya'. 'Jataayu' got the 'Saaroopya', the vulture got the form of the Lord! Sri Hanuman got the 'Saayujya' meaning that like the Divine is eternal, Sri Hanuman too is eternal. In the fourteen years of exile, Sri Lakhan got the 'Saamipya' but Ma Jaanki couldn't get it because Sri Lakhan was always with the Lord whereas Ma Jaanki was not. In another way, Sri Hanuman was blessed with all the four! 'Saalokya', he stays where Sri Ram stays. And Ram temple you go, you will see Sri Hanuman there. 'Saayujya' like eternal or 'He is Ajar-Amar'! 'Saaroopya' Sri Hanuman and Sri Rama are one and the same in a way and 'Saamipya', he is in constant service of the Lord.

The 'Chaturgati' of the 'Vishnusahasranaam' is seen by the grace of my Guru to these 'Talgajardi' eyes in this way, in the 'Manas'. Then further he says, 'Chaturaatma', Vishnu is 'Chaturaatma'. 'Chaturaatma' in a sense is supposed to be a condition of the 'Chitta' or the mind. Then, in many a commentaries I found that 'Mann, Buddhi, Chitta and Ahankaar' are supposed to be the 'Chaturaatma'. Whatever it may be! Sri Hanuman is Sri Rama's 'Mann' or mind. Ma Jaanki is Sri Rama's intellect; she is the ultimate intellect and is the giver of a very pure intellect. Sri Rama's 'Chitta' are the saints or the devotees to whom He gives himself up totally. The Lord's 'Chitta' is always with His devotees or the Saints! And Sri Ram in the Shiva 'Roopa' is the 'Ahankaar'. So, this also becomes the 'Chaturaatma'. 'Chaturbhaav'; in many commentaries the 'Chaturbhaav' is 'Dharma, Artha, Kama and Moksha'. But my 'Vyaaspeetha' would like to say something more! There are four types of 'Bhava'. One is 'Bhaav', the second is 'Sadbhaav', the third is 'Mahabhaav' and the fourth is 'Parambhaav'. One is the feeling that we have for one another, and also out of human courtesy! You will ask the other person that have you had your food. Then the courteous one shall immediately ask you that have you eaten? This is 'Bhaav' or common courtesy.

The second is 'Sadbhaav'. This is joined with truthfulness. In the first instance, i.e. 'Bhaav', if someone asks you that how are you doing then even if you are not doing well, you might say fine just as a courtesy! You even tell a lie, as in this case! In 'Sadbhaav', truthfulness is a must. The third is 'Mahabhaav'; the relationship between Lord Krishna and the Gopis of Vrindaavan! Rajendra Shukla has written the 'Mahabhaav Madhura';

Hajo haath kartaal ne chitt chaanak|  
Talleti sameeppay hajo kyaanka thaanak|  
Nayanthi neetarti mahabhaav madhura,  
Baho dhaut dhaara baho gaud gaanak|

The 'Mahabhaav' of Sri Chaitanya Mahaprabhu or of Meera Bai! Rajendra Shukla, writes a series of couplets remembering Sri Chaitanya. This is 'Mahabhaav' and the last is the 'Parambhaav', which in the 'Manas' Tulsiji has termed it as 'Paramprema'. The mind is essential in the case of 'Bhava'. The mind thinks that I should say like this. In the case of 'Sadbhava' the

intellect steps in to decide what is true and what is false! That is why in the 'Sadbhaav' the intellect plays an important role. In the 'Mahabhaav', the 'Chitta' is important or the 'Chaitanya' is important. Whereas, in the 'Parambhaav', even the pride or ego disappears! So, 'Chaturbhaav, Chaturveda'. Vishnu is the four Vedas. What is Ram?

Dharrey naam Guru hridaya bichaari|  
Beda tattva nripa tava suta chaari||

So, Baap! We have done the 'Darshan' of 'Manas - Bishnu' as presented in the 'Vishnusahasranaam' through the eyes of 'Manas' by the grace of my Guru. One boy has asked, 'Bapu! I would like to know from you that in order to become an accomplished speaker what all does one needs to do so that I can pray to God that at least not in this birth but at least in my next birth I can become 'Morari Bapu'! My dear, first of all, leave this idea of becoming a 'Morari Bapu'. When you talk about becoming like someone, you undervalue your own self! You are



'YOU'! Don't lose your own superiority. People sometimes even tell me that I am the avatar of Tulsiji. I don't like it at all! I don't want to become Tulsi. My individuality is only in remaining as Morari Babu! Why should I become Tulsi? Why should I borrow anybody's name? 'Beta! You do the 'Katha' as what you are! No need to become a Morari Babu! Already, there are many roaming around of that name! Now there is no need for newer admissions! Many Morari Bapus are there! It is good and I welcome them all that at least they all recite the 'Katha' in their own way and sing the glories of the Lord, even if they use the name! There are many!

One person has asked me, 'Babu! Are you the real or the original Morari Babu'? I understood the question because so many duplicates have come up that is why! Some say that are you the 'Baddey Morari Babu'? Please don't become a Morari Babu Sahib! Everyone is unique! Everyone should maintain his identity. Why should we imitate someone? Son! In the Lord's creation there is a change but no return! One cannot be like the other person. 'Beta! You surely become a Kathakaar but you don't need to be a Morari Babu'. You do the 'Katha' in your own way because if you sit as Morari Babu and do the 'Katha' then half of the name or fame would already be mine! I shall get it on your account and you will be at a loss! You come out in the open in your own name and be yourself! You have the potential! Everyone has their own potential and please don't consider your-self to be weak in any way! And to be an accomplished speaker, why wait till the next birth, do it now! Study the scripture on which you want to talk, hear a few speakers and please do become the speaker. Get ready in two or three years then write to me that your 'Katha' is at such a such a place and if I can, I will surely come to listen to you or you come down to 'Talgajarda' and speak for an hour so, I welcome you! My 'Vyaaspeetha' is calling and inviting the youth of my country. Come forward with whatever art or expertise you want!

So, Son I welcome you but you have asked me what all is necessary to become? 'Beta! The first is, be a 'Pothi Paraayann' means surrendered to the scripture. The one who wants to become a speaker, then he has to be totally surrendered to the scripture. You want to become a speaker of the 'Bhagwat' or the Ramayana or the Gita or any other scripture for that matter. Whatever subject you choose to pursue, be dedicated and surrendered to it totally. The second 'Sutra' is that, be 'Prema Paraayann' or dedicated or surrendered to love! Recite the text with love! Whether the world understands or not, whether they applaud or not, you are reciting for the Divine with love! So be 'Prema Parayanna'. The third is, be 'Parmarth Parayann'. By

doing the 'Katha' you should bless your own life! And when you do the 'Katha' and if someone gives you any 'Dakshina' then please accept it respectfully. Yes, but this is also true that nobody is there in the world who can pay the value of the 'Katha'! But it is the duty of the listener to offer whatever be his/her feeling. Don't think that it is money so you should not take it but you should accept it and use it for the general good. The 'Kathakaar' should be 'Paramartha paraayann' and not at all selfish! 'Pothi Parayann, parmartha parayann, prema parayann; I used to tell this earlier. So son, please try and do or become these! I shall be very happy that one of my flowers is blooming!

Son, if you want to become a speaker then please never think the listener to be any way smaller than you! We know and the listener is ignorant and that's why we are explaining to them? No! The Divine is present in all the listeners in equal measure. Always love your listeners. Never think the listener to be ignorant. Tulsiji says, 'Shrota vakta gyaan nidhi'. The speaker and the listener are both endowed with abundant knowledge. In this, Goswamiji has first taken the name of the listener and the speaker comes later. Thus, the listeners are indeed great! The one who considers the other person as ignorant; there is no one in the world more a stupid fool than him!

A listener sister has asked this question, 'Babu! What is the difference between the 'Atmabala and Manobala'? Kindly explain'. There is a little difference between will power and morale. The morale increases as well as goes down. When your morale is a bit low then the one on whom you have faith shall support you or hold you and say 'Son! Please don't worry and feel disheartened.' Move ahead! This reassurance shall motivate you and your morale shall be built up! The mind is directly connected with the moon in our scriptures. And we all are aware that the phases of the moon wax and wane! 'Beej, Tritiya, Chaturthi and up to the Poornima', it increases and then it decreases. Holy or good company shall build up your morale and the wrong company will pull you down. But in case of the will power, there is no increase or decrease! It remains steady and intact. It never weakens. There is no one stronger than our soul! My understanding is that the will power always remains intact.

'Babu! What is the difference between the divine name and a Mantra? Whose 'Japa' should we do? 'I have spoken a lot on this issue that the Vedic Mantra or any scriptural Mantra has some dos and don'ts attached to it. Like, if you want to perform the 'Mantra Japa' then first of all you should have a bath, wear clean clothes, sit down in a comfortable position at one place, etc. etc. and a certain number of 'Ahutis'

or ablutions have to be offered to the fire God for doing the 'Dashaansha' or the tenth part of the total number of 'Japa' done. In the 'Mantra' there are certain rules and regulations or 'Vidhi-Vidhaan'! There is no restriction whatsoever in case of the divine name. 'Bolley so nihaal'. Sitting down, lying down, spreading your legs, or cross legged, while drinking tea, in whatever state you are, you can repeat the divine name. Whether, you have had a bath or not, there is no restriction. In this age of 'Kali' the 'Naam Japa' has a lot of importance! You can take any 'Mantra' from the scriptures or the 'Mantra' given by your Guru or any name like Ram - Krishna, etc. What I mean to say is that either you have taken the name from your Guru or from any scripture like the 'Ramayana' says, 'Aehi maha Raghupati naam udaara'. It has the 'Ramnaam' in it! And in taking or repeating the 'Ramnaam' there is no restrictions or dos and don'ts! You can utter it or do it at any time, you feel like! I would like to go to this extent and say that in the 'Kaliyuga' we should do away with all these dos & don'ts. Speak or utter the Mantra as well! Though, it is a scriptural decision. If I am given the authority then I would like to say that go and utter the Mantra as much as you want! We should grant all sorts of freedom in the 'Kaliyuga'. At least, the people will utter the name of God or the Mantra! Why apply any restrictions?

'Babu! Is there any particular way of doing 'Japa'? There are various ways of the 'Mantra Japa'. To speak loudly while doing the 'Mantra Japa' is not accepted! Even your own ears should not be able to hear the 'Mantra'; you have to chant it like that and ultimately the 'Maansik Japa'. There are different ways of doing 'Japa'. Ultimately, slowly and gradually one gets into the 'Maansi Japa'. So you don't pronounce the 'Mantra' loudly or cannot shout it out! But, I always keep on giving you all lee ways and remove as many restrictions as possible. 'Should the Mantra Japa be done in silence or in a state of Maun'? If you can do it in that state, so far so good! It also says that when we do the 'Japa' in the state of 'Maun' then the mind wanders here and there! It is but natural! If it wanders, then let it

be but you stop wandering after it! When you do the 'Mantra Japa' and the mind starts wandering then the mind has got scared that why have you begun the 'Mantra Japa'? Now it has become difficult for me to stay in you! It is scared and that is why it is running helter-skelter! Don't pay attention to it, continue your 'Japa' and try to go on increasing it!

'If someone is doing a Devi Anushthaan and at that time if there is a death in the family then what should one do? Whether the 'Anushthaan' should continue or be stopped? Please continue! The 'Anushthaan' that you are doing and if any such mishap happens then please don't stop it! If someone has passed away and you have to be present during the last rites then please fulfil your duties and responsibilities by attending to them but don't stop the 'Anushthaan' and after completion, please offer it as the 'Shraddhanjali' to the departed soul. People say that there has been a death so you should not do any 'Japa-Tapas'! Please throw away all these old and decadent ideologies. In the twenty-first century, I am sorry, they are unacceptable! There is 'Sootak'! Many people leave their 'Thakorji' at some other place because we have a twelve day 'Sootak'! Does the 'Sootak' start only after you take away Sri Thakorji to a different place and it was not there earlier? When you don't take or chant the name of the Lord, that day is 'Sootak'. And the only the day you utter the divine name, is the auspicious day, all the other days will be counted as 'Sootak'. So you do it and please continue with the 'Anushthaan'!

'I am a Government gazetted officer and after listening to your 'Katha' I do not indulge in any act of corruption. My daughter is also in a government job and she too does not accept any bribe. She says that since I hear Babu's Katha then how can I take any bribe? I would like to pay my respects and salutations to you both, father and daughter and would say that, 'Chalo! Aadha hee sahi, meri taraf jam toh aaya'! Little by little, at least some result is visible! What a beautiful and encouraging thing it is that after hearing the 'Katha', a government officer stays away from corruption! Otherwise, who has remained untouched

*The life should be spent joyfully and in 'Rasa'. This is our root and the nourishment of our soul which we are deprived of because we get so busy in doing mundane tasks and we see young people falling a prey of depression. This life too is a 'Rasa'. I am not doing the 'Katha' that all of you take a 'Mala' in your hand and sit down to do 'Japa' or sit down to sing 'Bhajans'. Living a joyful and a contented life is also a means of worship or 'Bandagi'! The main focus has to be the 'Rasa' and slowly and gradually, this 'Rasa' should take us into the 'Maharasa'!*

by corruption, just imagine! From an ordinary person, wherever you go, there is rampant corruption. There is an English saying that 'Power always corrupts'! One who can remain untouched by this curse; is truly a 'Sadhu Charit, Sahib! And after hearing the 'Katha' you all are taking such decisions, so I would like to congratulate you that you have taken this bold step forward!

'Bapu! Like Lord Shiva told Mata Parvati that, 'Ram Rameti Rameti Rammey Raammey manorammy' meaning that if you just take the 'Ramnaam' once then it is equal to reciting the entire 'Vishnusahasranaam', in the same way can you please tell me a most essential or the core essence one 'Mantra' by repeating it, one can attain the fruit of reciting the entire 'Vishnusahasranaam'? So, I am asked to point out one important mantra from the 'Vishnusahasranaam'! Though, it is not included from where the 'Sahasranaam' begins but since you want one Mantra then 'Yasya smarann maatrena janma sansaar bandhanaat| Vimuchhyathey namastasmai Vishnavvey Prabhvishnavvey||' just take this mantra! Please leave this trouble aside, Yaar! Already Shiva has said that just say 'Ram' and that's it!

'Bapu! Yesterday, we were discussing about the importance of Kama as per the 'Vishnusahasranaam' but, Bapu! In the 'Aranyakanda' there is a 'Chaupai', 'Kama aadi mada dambha na jaakkey|Taat nirantar basa mein taakkey||' in what sense it has been said here? It is a very nice question. Yesterday, I was talking about Kama, 'Kaamdeva, Kaampaalaha, Kaami, Kantaha' etc. etc. which is the Mantra in the 'Vishnusahasranaam'. Now your question is that the 'Aranyakanda' says, 'Kama aadi mada dambha na jaakkey'. The one who does not harbour any ills like Kama, hypocrisy, rapture, etc. the Lord says that I reside in the heart of such a person. Therefore, here we are talking about the removal of Kama and there the Lord is addressed as 'Kaami'? The 'Chaupai' is absolutely clear and please try to understand as to what does it say? 'Kama aadi mada dambha', it means that don't try and be a hypocrite to hide your shortcomings like passion, etc. Don't be deceitful about Kama etc. If you are a 'Kaami' so what? 'Mo sama kaun kutila khala kaami'. We are hypocrites and Tulsiji says that give up the hypocrisy. Don't try and hide your shortcomings or lie about them. The 'Talgajardi' meaning is that leave this hypocrisy that you are goody-goody and have no shortcomings in you! You should not be heady that see, because of my anger, I have driven away these people! The false ego that in spite of me being a 'Kaami' no one could know it and very cleverly could hide it!

'Bapu! Does being critical also come in the category of revile or blame?' 'Samalochana' or criticism is a slightly decorative word but inside it is revile only. While criticising you are just being sugary sweet but in fact it is revile in a very fancy dress! Criticism is reviling only, just a different word! But the 'Vyaaspeetha' has also said that instead of 'Ninda' there has to be 'Nidaan'. A child was running and he slipped and sprained his leg, now don't criticize or censure him for it. The mother does not scold him for it but she will try to apply an ointment and tie a bandage! Because, she can feel the pain of her child and empathize with him! If you are concerned and pained about someone's problem and you try to find out a solution and help, its fine but criticizing is trying to give a sugar coated pill!

'Bapu! Yesterday you spoke about 'Panchakarmas'. Is the recitation of the 'Ramkatha' Karma? No, the recitation of the 'Ramkatha' is not Karma; instead it is 'Karma-Mukti' or freedom from the wheel of Karma. Now, if I speak and you hear, it will be treated as Karma! But intrinsically, it is not 'Karma'! It is freedom from 'Karma'! Go on reciting the 'Ramkatha' life long and keep on getting free, hear as long as you can and keep on getting free! It is not Karma because the nature of karma is to bind whereas this frees you fully from all bondage. 'Na punnyam, na paapam, na saukhyam na dukkham'. We don't need anything! It is just like breathing which is effortless and goes on automatically; similarly, the 'Ramkatha' also goes on effortlessly. It is not Karma at all! It is 'Karmamukti'!

'Bapu! You sing the 'Chaupais, Chhands, etc. in different Ragas. Now, when you do your daily 'Paath' in which Raga do you sing? When I do my 'Nitya-Paath', I do not sing it and do because there is paucity of time! But now, during the 'Chaitra Navaratri' I do the 'Navaah Paarayana' and after doing it, I have to come for the 'Katha' completing all the other daily chores. So, I generally sing it the way I sing, 'Bandau Guru pada paduma paraga'. I do it in a manner that it is just audible to my ears because my senses of hearing, i.e. my ears complain to me that you sing and give the benefit to the tongue but why should we also not get the benefit? Please don't be so disloyal or partial in your approach! If I feel like singing at any time then I also sing it in a few Ragas that I know and enjoy it! But my 'Paath' I do like this only. Singing takes time! And undoubtedly, singing and doing the 'Paath' is a very great thing! 'Gaavat santata Sambhu Bhawani'! When 'Shambhu' does the 'Paath' of the 'Ramayana', he sings! Singing is truly great and it has its own dignity. This scripture needs to be sung! I shall try and talk to you about it tomorrow. Let us just conclude here today! The 'Katha' too concludes for the day!



Baap! Ram, the Supreme personality of Godhead, the one with attributes and also without attributes, the Almighty and all pervading Divine, from whom many Vishnu incarnate and then in the 'Avatar' tradition, the Vishnu, who is one form of the formless Ram, He takes on a human form and comes down to the earth, focussing our attention on this Vishnu, you and me, during these auspicious days of 'ChaitraNavaratri' are performing the circumambulation of the Lord! Let us proceed further. Like every day, I receive a lot of queries from you. I am not even able to read them all, they are so many in numbers! Whatever lit bit I could read and out of those, the few I have kept aside, I shall try and speak about them. Let us begin with ourselves first, we are humans and are 'Jeeva'. Today, let us try and understand in a very gross way, the very basic or profane activities that we perform!

Primarily, we can divide them thus! The first is our residence, where we stay; which is our permanent residence. The second is that we travel for work going to different places. The third is a place where we are just standing. And at some other place we take a sigh of relief and say, 'Hey Hari!' and sit down! There is a fifth place where we peacefully, go off to sleep. Dividing it in this manner, I would like to have a healthy discussion with you. Your permanent residence, going out for work, travelling outstation etc. to stand somewhere and to stop somewhere is also an art! If one gets such a place which pulls him or holds him back then he should stop there. And one gets a place where he feels very much at ease and he sits down with a sigh. The body after all needs some rest and sleep! So, then he goes off to sleep. Lord Vishnu, who is also the 'Param Vishnu' Almighty Ram, His cosmic energy has been divided in three parts. The first part creates, the second takes care or nourishes and the third dissolves and ends the cycle. In the 'Avatar' tradition of the same Vishnu, we have 'Ram, Krishna, Matsya, Koorma, Varaah etc. Originally, it is the Supreme Lord Ram!

When we are talking about Vishnu as our principal focus then Vishnu's residence, His movements or travels, His stopping somewhere, His standing, His sitting down leisurely and finally His sleep! These are five parts so let us try and analyse Lord Vishnu from these five angles. Let me ask you and I want you to answer. And I am sure that all of you will be able to reply because my question is very simple. So, my first question to you is that where is Lord Vishnu's abode? In our hearts! That is fine but the Vishnu that I am presenting before you is the one whom we address as 'Narayana or Lakshmi Narayana, Nara Narayana or Vishnu Narayana, where does He stay? He stays amidst the poor and the suffering lot! This too is correct. As an emotional answer, the Lord resides amidst the poor and the suffering people (Deen-Dukhi), is right. In 'Vaikuntha', this too is right! The 'VaikunthaLoka' is Lord Vishnu's abode, in the same way; 'Kailash' is Lord Shiva's abode. Lord Brahma resides in the 'Brahma Loka; Indra in the IndraLoka or 'SwargaLoka', in the same way, Lord Vishnu's permanent abode is 'Vaikuntha'. Your answer is absolutely right!

Now my next question to you will be that where does He stand? He stands where His devotees sing the 'Bhajans'. It is a beautiful answer! He is also standing at the door of King 'Bali'. That too is correct! But the Lord Himself tells Narada that I stand where my devotees are doing the 'Naam-Sankirtana'. Where does the Lord sit? Please understand my question and I am asking about the gross form. When there is very 'Sattvic' or a 'Tattvic' angle then even the tiniest of atom too is the residence of the Lord or like what the respected Dadaji just said that where my devotees are doing the 'Naam-Sankirtana', the Lord is standing there! Like it is said that generally speaking or grossly speaking, Lord Vishnu is reclining on the bed of the Shesha' in the 'Ksheersindhu'! 'Vaikuntha' is the capital or his permanent address but in it He prefers to rest in the 'Ksheersagar'. He keeps on moving from place to place, here, there and everywhere. I am very happy that you all think so deeply and intuitively.

In the 'Vinayapatrika' there are a few 'Stutis' and in them we have the 'Ramstuti, Sitastuti, Lakshmanastuti, Bhairavastuti, Shivasuti, Ganeshstuti, Hanumantstuti and like this many 'Stutis' are there, in that, we have a 'Narayanastuti' also. There is a 'Shreerangastuti' also in the 'Vinaya'! I wanted to take you all to this point and that is why I went into this 'Sattvic' exercise! It is now confirmed that you all come here to listen to the 'Katha'! Many people just come to see! People may have different reasons or objectives for coming here! But I am quite sanguine that you all are keen listeners. In spite of your busyness you have taken out time and have come here to listen, is in itself a big thing. And you all have pointed out very nice places!

Yesterday, a few queries were left due to paucity of time and in them there was a very interesting query that the 'Ramayana' indicates so many different types of 'Prema', so many types of 'Bhakti' but what is the difference between 'Prema and Bhakti'? Basically, there is one difference. 'Prema' is male and 'Bhakti' is female, kindly keep this in mind! Intrinsically, they both are one! Even in the language, you say, 'Premakaisa'? This is a male word and we say, 'Bhakti' kaisi? This is a feminine word. Ma Sita is the embodiment of Bhakti. In the 'Manas' 'Prema' is male and that is why Sri Bharat is the embodiment of Prema! Though there is no intrinsic difference between the two and 'Prema' and 'Bhakti' are one and the same. Even Sri Narada says that 'Bhakti' is Premaswaroopa! Shandillya also says that 'Prema' is 'Bhakti'! 'Angirra' too has his observation on the subject. But the definition given by the 'Manas' in my opinion is the ultimate and I don't think any further explanation will be necessary after this! It is the ultimate definition of 'Prema& Bhakti'!

Please understand the first difference and i.e. that 'Prema' is masculine and normally a man is a bit egoistic in nature. But 'Prema' is an exception to this rule like we see Sri Bharat who has no trace of any pride or ego in him. What certificate can I give for it?

Lakhana tumhaara shapath pituaana|  
Suchi subandhu nahi Bharat samaana||  
Bharatahi hoi na raajmadu Bidhi Hari Hara pada paai|

Lakhan! You are saying that Bharat has become hedonistic because of his being given the reins of power? Baap! Please don't do this mistake ever. 'Prema' or love can never be an egoist. This is being explained by the Lord to Sri Lakhanlalji in 'Chitrakoot'. Even if Bharat is given the position of Brahma, Vishnu and Mahesha, even then, he shall never have an iota of a pride in him! Till this day Baap! Lakhan, I have never sworn over you! I sleep but you are always awake! Brother! I have never sworn in your name! You are very dear to me, my brother! Who would not like an awakened brother? Who would not like the father who is always awake? Who will not like the mother who is awake and caring for the child? A husband who is awake, who will not love him? Here, being awake means that the one who is in his/her senses, careful, who is conscious about his responsibilities and loving and caring? If you want to be loved by your family then please be awake for them or conscious about them! Being awake means that always being eager to help or care about your family. You should not sleep, but be alert and awake! I hope that you have understood what is my meaning of being awake? Our 'Nitinbhai' has written a poem for all the 'Buddha Purushas' and in particular those who are the enlightened ones or the awakened souls!

Sahib jagnney khaatar jaaggey|  
Chhek bhaagti raathey jathey oondu talliyu taaggey|  
'Osman' has sung it beautifully. 'Sahib, jagnney khaatar jaaggey'. Who can compare with Sri Lakhan in the prowess of his 'Tapas'? Who can compare with Nanak, Kabir, Nizamuddin Auliya, Eknath, Gyaaneshwar, Tukaram, Meera, Tulsi and all those who are concerned and awake for this creation? Whether, he or she is a householder or an ascetic, it makes no difference. What to talk of others, we have still not woken up to realize what is beneficial or good for us! We are not careful or attentive enough to look after our own selves! I would like to quote Jesus here when on His crucifixion He has said that please excuse them for they are ignorant people and do not know what they are doing! Just try and visualize the pain and hear the cry of the Buddha Purushas when nails were being hammered into their hands and feet! He says, please excuse my persecutors! Those who are awake! It is in Gujarati but it is the flower of words that has been offered at the lotus feet of all the 'Buddha Purushas'. The poets have this wealth and they shall distribute it! Our 'Atul Ajnabi Sahib', who has come from Gwalior, was reciting a beautiful poem and he has very graciously given it to me.

Harr ek baatpe buss ekhee bahana hai,  
Jhukake nazar unnhey sirf muskurana hai|  
Ghammokee dhoopwahan takk abhi nahi aati,  
Jahan jahan terrey rahmat ka shaamiyaana hai|  
Lord Hari! Wherever we have the tent of your grace over our heads, the sweltering heat cannot enter! Just see the reality presented by the creator!  
Issi hawas mein hawa raat-din bhatakti hai,  
Kahan charaag jalaana, kahaan bujhaana hai|

Just see the imagination of this poet and from where he has got this couplet! He says that wind is roaming about and he has tried to X-ray the wind and found out as to what is the reason of its roaming? The wind is blowing and it desires or it lusts for what? Your usage of the word Sahib! Is extraordinary! The creator knows which word should be used where and when! The word awakens a person as well as puts one to sleep! So, I found it very apt and correlated to our discussion. He gave very many beautiful 'Sher's' Sahib! I request you to please arise for a minute so that we all can see you! Let us have a resounding applause for this great poet! Thank-you & Shukriya Sahib! And now what I want to say is that if without any selfish motive a well wisher rises for the upliftment of the society then will he not be dear to one and all? But we are ignorant about what all stupidity we are doing! The head of the department of Gujarati at the 'Saurashtra University, Rajkot' my very dear 'Nitin Bhai Vadgama' has penned this wonderful ode to the 'Buddha Purushas' of the

world, 'Sahib jaggney khaatar jaaggey'. How big and a great tribute you have offered to the 'Buddha Purushas'! He is awake for the world! Nitinbhai, will not like it but I specially request him to arise once for our sake please! He has written it in Gujarati but its purport is that the Sahib is that one who is concerned or awake for the world!

I would like to tell you that 'Prema& Bhakti' are not two, but one! Then why does Tulsiji talk about 'Prema' in the 'Manas' in so many different ways? If any creator or an enlightened saint says something then there has to be a specific reason behind it and it must be of great importance! So, 'Prema' is masculine but please remember my dear brothers and sisters that it is free or devoid of any ego. If you love somebody and in that relationship if you have any sort of an ego or pride then I am sorry to say, it is not love! It is your misconception or a false notion about love! The 'Manas' says the love of Sri Ram assumed a human form and that idol or love incarnate is Sri Bharat. So, 'Prema' is masculine but devoid of any ego.

The second attribute about 'Prema' I would like to say on the basis of the 'Manas' is that it shall always be unassuming! And 'Prema' is not vocal; it is 'Maun' like 'Shatrughnalalji Maharaj'. He did not utter a word throughout his life! He is a 'Maun Premapurusha'! Bharat is an unassuming 'Premapurusha'. One characteristic of love is that it is changeless, wherever it will be, it shall be unchanged and unshakeable. Its mere presence will indicate that the love is flowing. At times you might have noticed that a 'Buddha Purusha' is just seated quietly but as we come into his close proximity, for no reason, why do our eyes become wet? It is no indication of our state! But it is the intro or the effect of his state. 'Prema' is unmoveable or stationary! The 'Prema' I am referring to or talking about is not the ordinarily used word or the worldly love which has been degraded or riled in the world. It is not about celebrating the 'Valentine's Day' once in year on the fourteenth of February and expressing your love! Is love something that you can just celebrate it on a day? 'Prema' is lived every single moment! And Maharishi Narada in his 'Bhaktisutra' says, 'Pratikshanavardhamaanam'. It is not my Sutra but has been said by Sri Narada, for which my Tulsi says, 'Chhan chhan nava anuraag'. 'Anuraag' means 'Prema', which goes on increasing every moment. Even if you celebrate it one day in a year, still, it is good at least love is being celebrated! Why should we take a negative approach! But 'Prema' is eternal and continuous. It is unmoveable and it can't be broken. These are some characteristics about love. It is masculine, Maun, unassuming, changeless and stationary!

Another attribute of love is that it is very charitable. Here, it does not give anything. Those who give things, I salute them and you should give whatever you have. But 'Prema' is a 'Mahadaani', 'Bhooridahajanaha'! Khalil Gibran had said love is very charitable and instead of giving any material things, it gives oneself only! So, 'Prema' is 'Mahadaani'. We give some gifts to show our love like giving a rose; speak sweetly, but always trying to save your-self! It is a smart tactics to save oneself! Sri Ram gave Sugreeva His head and the feet to Angad and Hanuman. Ram gave His eyes to the moon, in other words He did not look low, and His sight was exalted and saw the moon! 'Dekha udit Mayank'! The moon is rising on the horizon and as it rises, the Lord's eyes too rise with it! And my dear brothers and sisters, our vision does not become high or exalted soon; it takes time and happens gradually.

So we are discussing that the Lord gave His eyes to the moon. Eyes should not look down upon anybody instead, pray for them with teary eyes, 'Allah! Please do him good'! Give your eyes to the ones on top or higher up! So Sri Ram laid His head in the lap of Sugreeva, and gave His Lotus Feet to Sri Angad and Sri Hanumanji and gave His eyes to the moon. He gave His hands to the bow and arrows. Here, the bow represents knowledge not just for the sake of saying but in fact the knowledge is in His hands or His fist! One hand was knowledge and the other represents restraint or control. He gave the tongue to Vibheeshana. In this way, we see that the Lord is distributing His limbs to His devotees.

So, where does the Lord reside, where does He stand, where does He sit, where does He roam and where does He sleep? Creating the introduction or the preface I wanted to take you all to the 'SrirangaStuti' of the 'Vinaya Patrika' Where Lord Vishnu tells Lord Brahma and Lord Shiva let us run and go to Vidur's house! If there is 'Sadhu' who is endowed with these noble traits then Lord Vishnu runs to him. Sriranga runs or the 'Kamalapati' runs or the 'Kamalaniwas' runs to have the 'Darshan' of such a 'Buddha Purusha'. This is the purport of the 'Pada' of the 'VinayaPatrika'. You all know the 'Katha' that the Lord goes to Vidura's house. The one who is very high or exalted, he does not harbour any differentiation in his heart, Sahib! He hears the true call of the heart! Duryodhana and his entire court were surprised at the Lord's behaviour because they had done all royal arrangements to welcome Him! He did not mind the scorn or the abuse of the people but decided to go, where no one was bothered to go. That is why, my 'Katha' is going towards the 'Ganika' who is treated as an outcast and nobody wants to go even close to them! I am going to

do a 'Katha', 'Manas – Ganika'. By the grace of my Guru, I have done 'Manas – Kinnara' at Thane for the 'Kinnar' community. At 'Ayodhya' I have to talk on 'Manas – Ganika'. Because, my Tulsi has commented on 'Ganika'.

Apatu Ajaamilu Gaju Ganikauu|  
Bhaye mukuta Hari naam prabhauu||

Just see the greatness of the divine name of my 'Thakur'! The 'Ganika' too became pure or was cleansed! Guru 'Dattatreya' made twenty four Gurus and Ganika was one out of them Sahib! For decades this 'Katha' is pending! And even during the times of Goswamiji there was a 'Ganika' and her name was 'Vaasanti' and she was liberated by Tulsiji! My dear brothers and sisters, believe me, whatever be the situation or howsoever you may be, the 'HariNaam' shall liberate you! Just a mere glance of a 'Buddha Purush' shall deliver us and Sahib! It will look out for you and offer deliverance! The Lord is looking for Mahatma Vidur and goes to his place. A 'Sadhu's' eyes does not differentiate between rich or poor, between who is own or who is extraneous. Therefore, in the 'Narayan Stuti-SrirangaStuti' the Lord tells Sri Brahma and Lord Shiva that let us run to see him or we shall miss the bus! Just see him once! I have written down those lines and got it with me. The 'Buddha Purusha' who is the tenth avatar of Lord Vishnu as I have been repeating throughout this 'Katha'. We don't know 'Kalki – Balki', we just know the 'Buddha Purusha'. Without any doubt and I once again repeat the tenth avatar is our Guru or any 'Buddha Purusha' whom we look up to! Not as an individual or as Vishnu but as the divine consciousness. This is our tenth avatar! But there are certain characteristics. Let us go to the 'Buddha Purusha' who is endowed with these characteristics.

Shanta, nirapeksha, nirmama, niraamaya,  
Agunna, shabdabrahmaikpara, Brahmmagyaani|  
Daksha, samaddrika, swaddrika,  
vigataatiswaparmati,  
Paramrativirati tava Chakrapaanni|  
Vishwa-Upkaarhitavyaggrachittasarvada,  
Tyaktamadmanyu, kritapunyaraasi|  
Yatratishthanti, tatraivaajasharvaHarisahita  
Gachhanti Ksheerabdhivaasi|  
-Vinaya – Patrika'.

Where such a 'Buddha Purusha' resides, come, let's go there! Now let us see these characteristics. When I address him as the tenth avatar then there arises a confusion for ordinary mortals like us that how do we recognize this person or can call him as one? So, let us try and see a few attributes as per the 'Vinaya – Patrika'. He is 'Shanta'! Nothing can perturb him, he is always unmoved or peaceful. The description is very easy but to remain in that state is not

so! If someone gets disturbed, he says that please remain patient or give it some time! But when it comes to oneself, then to remain calm is very difficult. The fire is not visible nor we can see any smoke but the fire remains hidden in the fuel, in the same way the 'Buddha Purusha' remains calm, peaceful or unmoved! Lord Vishnu is like that and His tenth avatar is also like Him! 'Nirpeksha'; the one who has no expectations whatsoever from anyone, consider him to be the 'Buddha Purusha'. 'Nirmama'; who is free from all attachments! If at all he has any attachment then it is of the 'Manas' only. Another meaning of 'Nirmama' is that nothing is mine, all is yours! 'Niraamaya' means the one who is free of maladies, any sobriquet and all worries is a 'Buddha Purusha'. 'Agunna'; the one who is beyond the realm of the three 'Gunas' is a 'Buddha Purusha'. He is beyond the 'Sattva Guna' also, 'Rajoguna' cannot touch him and there is no question of the 'Tamoguna' at all! In Sanskrit, 'Gunna' means a rope and the rope is used to bind! Even the 'Sattva Guna' creates bondage. The 'Sadhu' is beyond all the three 'Gunas'.

'Shabdabrahmaikpara'; he is beyond words. He speaks the words, pronounces the 'Shabdabramha' and yet remains aloof or does not get bound by it. He is the witness of his own words. That is why, he is beyond words. 'Bramhagyaani'; the knower of Brahmman or the Almighty! 'Daksha'; the one who is clear about his goal in life is 'Daksha'. He knows or understands the purpose of his life! 'Samaddrika'; who sees all as one and does not differentiate between anyone! For him no one is own and neither is anyone alien to him! 'Swaddrika'; the one who has realized the self and knows who is he or has seen the self! 'Vigata ati swaparmati'; he is beyond the difference of yours and mine and the differences are absent in him. 'Paramrati virati tava Chakrapaani'; whether it is complete pleasure or total cessation, it is only in the Divine! 'Param rati' means total affection and 'Virati' means cessation, whatever the case maybe, it is only in 'Chakrapaani' or 'Hari'! Further; 'Vishwa upkaarhita vyaggra chitta sada'; the one who is always restless for the benefit or the good of the society! A 'Sadhu' is never furious, but is restless for sure for the ultimate good of the mankind. 'Vyaktamadamannyu krita punyaraasi'; he is far away from anger and pride! And he is the embodiment or the storehouse of virtue! He is beyond the feeling of doing or the doer! 'Yatra ttishtantti'; let us go to meet such a 'Sadhu' wherever he stays! 'Tatraiva Aja Sharva Hari sahit gachhanti Ksheerabhivaasi'. In this way, Lord Vishnu, who resides in the 'Ksheer Sindhu' or the ocean of milk, takes everyone along and goes! Therefore, one definition of Vishnu is this that He, takes Lord Brahma

and Shiva along with Him and goes to see such a 'Buddha Purusha'!

We were talking about 'Prema' and 'Bhakti' and what is the difference between the two? 'Prema' is masculine and 'Bhakti' is feminine! We shall talk about it tomorrow! Today, I would like to recite the 'Ramjanma Katha'. Lord Ram somehow convinced Lord Shiva that the demon Taarakaasura is troubling all the 'Devas' and is annihilating the creation and he can only be destroyed after your marriage and you have a son, who shall be able to kill him. Lord Shiva agrees and the preparations of the wedding began at the Lord Shiva's end! Now all those who were close to Lord Shiva like His Ganas, Bhoot-Preta, who live in the cremation grounds got together and started telling the Lord that you just went and consented for the wedding! So many things need to be arranged, did you ever think for a moment as to where will they come from? Lord Shiva says that these locks of mine which have become slightly deranged, arrange it in a manner that it looks like a crown! So the matted locks were arranged like a crown. A small serpent was placed on it as the 'Peacock feather' to decorate the matted locks. Instead of jewels and Malas, He wore the garlands of snakes around His neck. His sacred thread too was made out of a snake only. His ear-rings, bracelets and the armlets and anklets were all made out of small or big snakes.

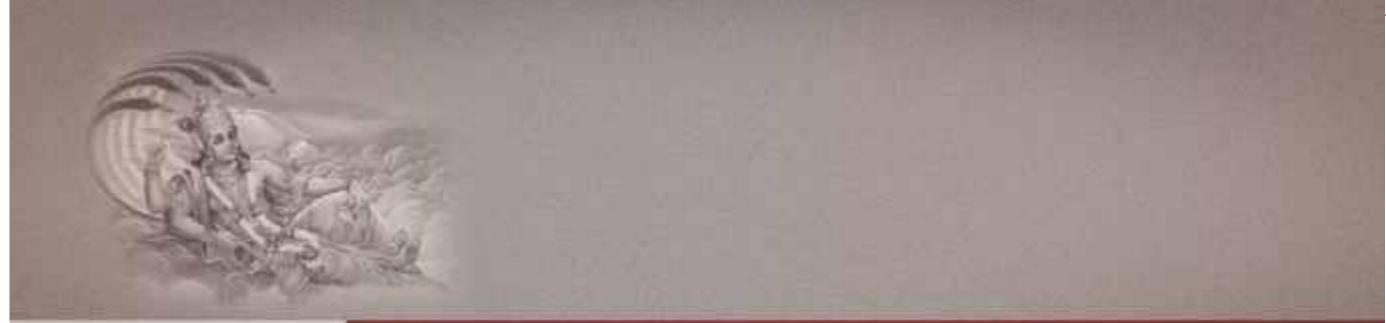
Lord Vishnu, Biranchi, and all the other 'Devas' are the part of the marriage party. The celestial deities are all wearing beautiful silken 'Pitambaras', jewels and ornaments and the groom Bholley Baba has smeared the ash from the cremation ground all over his body. The members of the marriage party began to make fun of the groom and His motley group. In the name of proper etiquette, these cunning 'Devas' instructed their folks to walk in a manner that the grooms party automatically gets sidelined. Lord Shiva understood. Look at Vishnu, He taunted that don't forget that you all are 'Deva' whereas, I am 'Mahadeva'. He summoned His clan and ordered them to go and inform each and every crematorium in the world that the Master is getting married and you all are invited to

*'Prema' is masculine and 'Bhakti' is feminine. Intrinsically, they both are one! How is 'Prema'? So, 'Prema' is masculine and when we say, 'Bhakti kaisi?' it is a feminine terminology. Sita is 'Bhakti' and in the 'Manas' Sri Bharat is 'Prema' which is masculine! Though there is no basic difference between them and 'Prema & Bhakti' are one and the same. 'Prema' is masculine but please remember my dear brothers and sisters that 'Prema' is such a man who has no ego at all! If you love someone and the egos plays a role in it then please believe me, it is not love at all! It is your misunderstanding that it is love but unfortunately it isn't! So, 'Prema' is masculine but without a trace of ego or pride!*

be a part of the marriage party. Instantly, all the ghosts, spirits, gathered there because death is universal and happens everywhere! And since the cremation takes place everywhere, naturally the 'people of Lord Shiva are all these in great numbers and they all come one by one!

The marriage party of the Lord passing through the main square of the Himachal town reaches the gates of the 'Rajmahal' of King Himalaya! Maharani Maina had arranged a beautiful 'Aarti' for the Lord and she came there along with her handmaids. Seeing the moon on the Lord's forehead and snakes crawling all over, seeing His fierce form she faints. She is taken inside and after a while regained consciousness. She called her daughter Parvati and taking her on her laps she began lamenting that Bidhata has made you so beautiful then why has He made your husband like this mad man? The daughter began explaining to her mother and in the meantime, Himalayaraj, Devarishi and the Saptarishi enter the palace. Sri Narada began explaining the reality to Maina and said that I know that you are annoyed with me! But you are unaware of the reality. She appears to be your daughter but she is the mother of this universe and it is your great fortune that she has incarnated at your place! And the one who is at your door is none other than Lord Shiva himself!

My dear brothers and sisters, my 'Vyaaspeetha' always keeps on saying that the 'Shiva-Tattva' comes to our door very rarely and the 'Shakti-Tattva' is already present in us but till such time as the Sadguru like Narada does not come and introduces or explains the reality to us, we remain ignorant. We need someone, who can introduce us. Then a new form of respect was generated for Ma Bhawani and a new feeling of divinity grew towards Lord Shiva. The invitation was formally handed over to the Lord and He arrives for the marriage ceremony to be solemnized. In the form of the groom, the rare and most handsome and a divine form was taken by Lord Shiva and the most beautiful groom in the history of the creation arrives for the marriage of Ma Parvati.



Who can compare in beauty with this eternal divine couple? The Loka and Veda Mantras were recited and the Lord is seated on a golden throne. The Mother of the universe has been brought by the eight bridesmaids and seated on the left hand of the Lord. Lord Mahadeva's feet were washed. The 'Kanyadaan' ceremony takes place. 'Nagadhiraaj Himalaya' the symbol of steadfastness or solidity, today, at the time of the departure of his dear Uma becomes weak and starts shivering. The piece of his heart, Uma, will leave him and go to her husband and at this juncture, any father in the world feels helpless and cannot remain strong during this farewell to his daughter for the first time. Himalayaraj was shivering and tears were flowing down his cheeks. Mata Maina too could not keep her composure and she too breaks down! Seeing her parents like this, Parvati too becomes a bit sad but regains her composure but is seeing all around with teary eyes. The Wedding ceremony takes place as per the Vedic rituals and the 'Laukik' rituals also. Now, the time for the daughter's departure was at hand and each and every one was having tears in his eyes. The 'Vidai' music was being played and the palanquin is readied. Parvati sits in the 'Doli' and the parents follow her for some distance and then stop there. Holding a rock the great Himalayaraj keeps on staring in the distance till the marriage party was visible but after it was not being seen, he breaks down. A Gujarati poet, Kavi Daadall, has written a 'Vidai' Geet;

Kallja kero kattko maaro, gaanth thi chhooti gayo,  
Mamta raddey jem velluma veerddo footi gayo|

The poet says that the father feels that a part of his heart has gone off today! The daughter is this piece of the heart for every father. The daughter is the breath for the father. We pull the breath inside but after a while, we have to exhale. The daughter is the breath of her father so as per this rule; she has to be sent out! There was a time when the boy was the goal for the girl and not the means. Similarly, for the boy, the girl was the goal and not the means! They both used to vow that they shall remain together come what may as husband and wife. Now, there is no goal, all are just means, means and means! The boy is the means for the girl and the girl is the means for the boy! And the means become old or they break! That is the reason why we see so many broken marriages these days. Girls, children, study and make full use of the technological advancements but please do not forget your family values. Don't forget your roots and the origin! Our country is standing because of these values and it is our heritage! The women of the Himalaya kingdom are all giving blessings at the time of the daughters departure and say that may your marriage be eternal and be blessed by Mata Sita. Your husband

too will bless you immensely. 'Tanney saachvvey taro pati akhanda saubhagyavati'. Today, you are leaving the place which has been the symbol of your mother's love! And you are leaving it and going away! Your father's heart was your door, today you are going out of it!

I pray to the society that when a son is born then celebrate but when a daughter is born, let the celebrations be extra! The son can only be a deliverer for one family whereas the girl child shall be the deliverer for three families. One, her father's family then her husband's family and the third is the maternal family! She delivers three families. Like the 'Triveni' which is very pure, the daughter too delivers and purifies these three families. So the daughters need to be welcomed and respected! Today, the Himalaya's daughter is going away! Every one kept on seeing the 'Doli' moving and criss-crossing the mountain path till such time it was visible then after it was not being seen any more, they all sighed and with teary eyes returned back. Lord Shiva reached 'Kailash'. All the 'Devas' venerated the Divine couple by reciting 'Stutis and Stotras' for them. After that, one by one the 'Devas' returned to their respective Lokas. The heavenly life of Lord Shiva and Parvati went on. Tulsiji says that the 'Vihaar' of Shambhu –Bhawani continued. They are the parents of this creation so who can dare to talk or write about their divine pastimes! At the appropriate time, Mata Parvati gave birth to a son. Kaartik Swami is the embodiment of the efforts of human pursuits (Purushaartha). He is 'Shaddmukha' or is six faced. He killed the demon 'Tarakasura' who had become a thorn in the flesh of the Devas in particular, thereby relieving the 'Deva Samaj'!

Once, Lord Shiva was seated under the great, always fresh and blossoming, the symbol of trust or belief, the famous 'Vat Vriksha' of 'Kailash'. He was in a very pleasant mood and sensing an opportunity; Ma Parvati goes to Lord Shiva and asks Him that in my last birth, I was the daughter of 'Daksha', Sati! Seeing the very queer 'Charitra' of Sri Ram I fell in doubt. You tried your level best to explain it to me but I did not listen. I took the form of Sita and went to test Him. In the process, I got trapped and ultimately, gave up my body in the Yagna done by my father! My second birth was as the daughter of the Himalayaraj. 'Prabhu! In spite of that, still the doubt of my mind persists, and that is, whether Ram is human or Brahma? I request you to narrate the entire 'Ramkatha' to me so that this doubt that has been disturbing me shall be settled once for all! Lord Shiva was verily pleased by this honest and innocent query of Mata Parvati and seated her on the 'Gyaanghaat' of Kailash, He begins reciting the 'Ramkatha' to Ma Parvati!

Baap! Before we come to our main topic of discussion, I would like to tell you a few things. The first is that just now, a summarized booklet of the 'Ramkatha' was offered to the 'Vyaaspeetha'. It is edited and published after each and every 'Ramkatha' and is distributed as 'Prasad' with an aim that those who could not attend the 'Katha' and are keenly interested in it, the gist of the 'Katha' is made available to them. And our own respected Nitin Bhai presented the broad outline before you. He and his team do this service without any motive and only as their offering in this 'Yagya Karma'! And it was also made clear that it is distributed free of cost as a 'Prasad'! So, these are the gist of the 'Ramkatha' and I too read it. What I spoke earlier a while ago, I also like to go through it when it is shown to me. So, I would like to express my 'Sadhuvaad' to Nitin Bhai and his entire team that each time, your service towards the 'Vyaaspeetha' is an 'Aahuti' in this 'Premyagna'. I am delighted with this offering.

One was this, now the next point is regarding the tree plantation drive and I have already told the respected Home Minister Sahib that before I leave Bhopal, I will do it! I had mentioned this to respected Babuji that either at our residence or near about, wherever you say, we will plant these trees. But CM Sahib wanted the trees to be planted at the 'ShauryaSmara' here. So, in lieu of that I along with the CM Sahib have already planted a 'Peepal' sapling because I am speaking on Vishnu and the 'Peepal' tree symbolises Lord Vishnu. The CM too planted a sapling there. The monument created in the memory of the brave soldiers who have been martyred in the battlefield who laid down their lives to protect and uphold the values of our motherland and the way all the various aspects have been depicted there, I was very much impressed by it. I express my happiness for the same!

I am trying to see India from three different viewpoints. The saints, sages, ascetics and the scriptures have all given our country a very honourable position. This country is great and commands respect and honour due to the contribution of the saints, Fakirs, aspirants, sages, ascetics and our great scriptures; they all have played a very important role in making our country honourable. Second comes, Mahatma Gandhi Bapu, some before him and many after him, the patriots or the nationalists made our country great or righteous. Now, we the people of India, the state governments, the central government and all those who matter to work together in making this country splendid or heavenly! The sages and ascetics made it honourable, the patriots, the nationalists and all the freedom fighters who laid down their lives made it great and today on this day of 'Ashthami' I would like to offer my tributes or pay homage to them, their families and the entire country and their villages as well! Now, it is upon all of us that we all work towards making our country wonderful and heavenly. Therefore, 'The Sevyā, Bhavya and a Divya Bharat', I have presented my views in front of you all.

Something's, which were left yesterday, let us take it up first. A youngster has written to me, 'Bapu! I am an engineering student. Since the time I have come to the 'Katha', I have got stuck here! Now, even while sleeping, I am dreaming of the 'Ramkatha'! I feel very much at peace because of the 'Katha'. Bapu! I have a question. Should the pardon be dependent on the mistake? Say someone has committed a grave mistake and is now genuinely feeling sorry for it and is also repentant about it and has even begged pardon from the bottom of his heart, does he deserve pardon? Even though if the mistake is grave and if he begs for pardon sincerely and truthfully then I am one who is always in favour of pardon. Maybe, my views might not appear to be relevant or topical to you but if the person who is at fault admits his mistake and seeks pardon, then he must be excused! If I may deviate a little and say that even if the person would not have asked for pardon, I would have done so on my own accord! Excusing or pardoning is not a business transaction. Pardon is beneficence. I am a 'Kshamadharmi'! Even if the person does not ask for it, go on excusing in spite of the fact that he repeats the same mistake again and again. To err is his karma and to pardon is your dharma! Though, I have been born in the 'Sadhukula' and I am proud of my lineage but I am trying my level best to at least become a 'Sadhu' first! By birth I am, now also by profession! I am not saying this to prove my point but Tulsiji while talking about the qualities of a saint says that he is very patient and has absolute resolution in him! Please do not ever think that pardoning is a weakness!

'Bapu! My mother says that you should never read the 'Mahabharata' nor keep it in the house because, and then we shall have a 'Mahabharata' at our home as well! And I don't know much about this great epic! Please enlighten me a bit on this!' Not only you, many are scared about it! Someone has spread this canard that don't read or keep 'Mahabharata' at home! Even if you read it, don't read the full text because it will lead to a

'Mahabharata' at home! How many households have the 'Mahabharata'? How many people read it? There shall be a number of houses where this text is not available. Please tell me, those who don't read, are their households not facing the 'Mahabharata'? Even they have fights and quarrels every now and then. I would say that keep the sacred text at home, if you read it or just a part of it, still, don't be scared to keep it! By reading it, it shall result into a 'Mahabharata' at your home, is an absolutely wrong notion. By reading it, we shall come to know the greatness of our land! You should read it and keep it without any fear!

'Bapu! I am a seventeen years old flower. Please tell me the difference between 'Daya & Karuna' (Kindness, & Compassion). I have answered this or talked about this many times in the past. 'Daya' is based on an incident or any topic for that matter but compassion is the nature. It is a disposition. Say you are going on the road and you see that some person has fallen down and injured himself badly. Seeing this you feel sympathetic towards him and want to be of some help to him. Or you see a hungry person and seeing his emaciated state you feel sorry for him and give him some food to eat. The feeling that arises on seeing an incident happen in front of your eyes gives rise to sympathy in you and this is 'Daya'. The compassion does not have to be created. It is your nature or disposition. Sympathy is generally for the poor or the weak. Whereas, you can be compassionate towards a wealthy person as well that what is there that God has not given him, still he can't do this much for others, seeing this you feel sorry for him, this is compassion! So, compassion is a man's nature!

'Bapu! Why the 'Vyaaspeetha' is called a 'Vyaaspeetha'? What all is prohibited for the person who sits on it?' It is called a 'Vyaaspeetha' because all those who speak are basically only repeating that has already been said by Vyaasa or his leftovers! Whatever is being spoken in the world has already been spoken earlier by Bhagwan Veda Vyasa. 'Vyasa means eminent or vast and the thoughts he has provided for the mankind! Even to this day, there are 'Kathas' going on previously told by Vyasa! The Valmiki is the root! 'Vyaas' is a name that is very commonly used and that is why the 'Sanatana' tradition calls it the 'Vyaaspeetha'. We have to keep these three things in mind about the 'Vyaaspeetha'. To whatever extent possible, abide in truth, love and compassion. And the prohibitions are jealousy, vilification and envy or hatred! The one sitting on the 'Vyaaspeetha' as well the listener should not be critical or disparaging towards anybody as well as should desist from envy. It will be beneficial for all of us. I personally, don't consider it to be the 'Vyaaspeetha', for me, I sit in the laps of Vyasa. It is not a cushion or a bolster for me, it is the lap! And you

receive a lot of affection when you sit in the lap! When you sit on a raised seat, there is a tendency of ego creeping in. That is why; I always treat it as the lap of Vyasa!

So, Baap! The formless attribute less Almighty when He becomes the Narayana from the formless state then we call Him Vishnu. The Supreme consciousness always remains in just one state, He neither grows nor diminishes. From that formless whole a tiny portion Sri Narayana incarnates and is called Vishnu. Who is not a 'Nara' is the 'Narayana'. I, consider Him to be the 'Narayana' or my Adi Ram or Adi Krishna and the 'Shaaligram' that I worship today, on this auspicious day of the 'Ramnavami' would like to name Him 'Vishnu-Narayana'. I am naming my 'Ishtha' today! My Shiva is 'Bhuvaneshwara' but my 'Adi-Anaadi' consciousness or divine Raghava or Madhava, or Ram or Krishna whatever name you may call Him, everything is that 'Shaaligram' of mine, I worship Him, He is the focal point of my devotional service and we are doing the Vishnu Katha that is why, today I would like to name my 'Thakorji' as the 'Vishnu-Narayana' and by this, I shall also remember and pay my humble respects to 'Vishnu Devananda Giriji Maharaj'! Like I always remember or think of my 'Tribhuvana Guru'! At 'Senjal' we have the 'Gyaneshwara Mahadeva' at the Samadhi of 'Dhyaanswami Bapa'! And yesterday, I also used 'Jeevaneshwara', this is my 'Mahadeva installed at the 'Ramji Mandir' in 'Talgajarda'. In the same way this is my 'Vishnu-Narayana'.

I am saying it with total responsibility that my 'Ramkatha' is a nine day 'Swayamvara'. Please remember that in the 'Swayamvara' when the daughter or the girl moves around, she is carrying a garland in her hands and any King or a Prince she likes, she garlands him. The 'Swayamvara' factually means that the girl is given the freedom to choose her husband from a group of suitors who have lined up or gathered to win her hand! What is 'Morari Bapu's' 'Ramkatha'? It is a 'Swayamvara'. Here, out of this, which ever sutra you like or appeals to you, just garland it! So, this 'Swayamvara' in the form of the 'Ramkatha' is arranged at different places for nine days all over the world! In this, my listeners have the complete freedom to choose the suitable 'Naam Roopi' Kunwara then just put the mala or garland of the 'Ramnaam', or 'Krishnanaam' or 'Shivanaam', just choose your groom and garland him or in other words marry him. This is an open 'Swayamvara'. And in this open 'Swayamvara' if your daughter, i.e. your intellect or 'Buddhi' is not able to choose a great or 'Shrestha Sutra Roopi' Vara then who will be more unfortunate than you? It is a golden opportunity, please choose one! Ram, Krishna, Shiva, Allah, Buddha, Jesus, whatever name you may like!

But one thing is there, there are thousand suitors and each is beautiful and handsome and you get confused that they are all so good and smart, whom do I choose? The whole day you kept on encircling them but still could not make up your mind then please don't ask your parents, whom to choose? If you need to ask then take the counsel of your Guru! I am unable to decide so now, I leave it to you to choose for me! My Tulsi says, 'Jaasu naam bhava moha bhaja'. Choose one out the many! Each and every name is a re-animating one! Then very softly he says, 'Ram sada anukoola'. In this way, he chooses the groom, the 'Ramnaam'! So, Sahib! You are free to choose any name as per your liking. Take any Sutra that appeals to you! Chant Shiva-Shiva, Om Namaha Shivaaya, or any name for that matter, it shall constitute the 'Vishnusahasranaam' path. Even you chant 'Narayana-Narayana' it will become your 'Rudri Paath'. Who else, other than the great sages of our country can do such unifying exercise?

One more question of yesterday, 'Bapu! You talk of so many divine names and this long list of names given in the 'Vishnusahasranaam', so we are unable to decide what to choose from them? Till today, we used to read 'Ram-Ram' but by putting in all this, you have made us sick! Now, how do we choose from these thousand and one names? No, I am leaving it to your discretion. Choose any name out of the thousand and one in front of you. There is rule in the path of 'Bhakti' is that first do the 'Darshan' then if the Divine entity allows you to wash His feet then you are blessed. So, first 'Darshan and then Pranams'! You have come and are simply standing, had the 'Darshan', washed the lotus feet, offered your 'Pranams' and then provide the 'Aasana'. Then 'Naivaidya', only then does the 'Vaishnavi' Bhakti is complete! But if we are such fools that we have the 'Darshan', bow down and if the 'Gangajal' is not available, we wash the feet with our tears, Whatever little, you have at home, you offer as 'Naivaidya', and provide an 'Aasan', whatever is there. Now if you don't know how to speak then? My Tulsi has made things so easy for all of us and he says that if you can recite any 'Stuti or Stotra or Stavana', no problem! Just, only remember and repeat the Divine name and the 'Vaishnavi' Bhakti is done! This sequence has been given in the 'Manas'. If I don't sing today, then when will I sing it? The 'Ramnavami' 'Tithi' has already come, Yaar! It is quarter to twelve, before noon! It is 'Ramnavami' already. 'Badhaai Ho! Badhaai Ho! Badhaai Ho!' Ashthami is gone, and Navami is here! There is a 'Homa' performed on 'Ashthami'. The 'Yagna' is over and the Lord has incarnated!

Taahi dehi gati Deendayala|  
Sabari ke ashram pagu dhaara||  
Sabari dekhi Ram griha aaye|  
Muni ke bachan samujhi jiya bhaaye||

Ask Shabariji that when is your 'Ramnavami'? The day Ram came to my 'Kutiya' my 'Ramnavami' is then! Our 'Ramnavami' as per the 'Tithi' is both today as well as tomorrow. When we remember the Divine and while chanting His name, the eyes well up, that is our 'Ramnavami'! When the eyes moisten, that is the 'Ramnavami'! The Lord came! Shabari saw Him and had the 'Darshan'. Then she venerates the Lord. She now, washes His Lotus feet! Just see the sequence! Arrival, Darshan, Pranams and 'Charan prakshaalan'. Then comes the 'Aasan'. Now see, the 'Aasan' has not been specified here because at Shabari's place there was no scope of a proper 'Aasan' to be arranged for the Lord. But it is said that she seated Him on the 'Aasan'. Which 'Aasan'? 'Aasan' here means that the one who has no expectations whatsoever 'Aas+Na=Aasan'! You have very graciously come my Lord, welcome, I wash your Lotus feet, I don't want anything from you, I just love you, that's all! There is no desire or expectation! The 'Aasan' is a non-expectation state or a desire less state. Then she offered berries, sweet, very juicy and enjoying it while eating the Lord says that 'Shabariji! The fruits are very- very sweet!' So the sequence once again, welcome, 'Pranam', wash the feet and held on to them, provided an 'Aasan' and offered 'Naivaidya'. She is unable to recite any 'Stuti' because she does not know anything. How do I venerate you, my Lord? I have no word so how do I sing? Some Divine personality has come at our door, we do the 'Darshan', our soul bows down to Him, and we fall down at the Lotus feet and wash them with our tears, provide a beautiful 'Aasan' for Him and offer some food. If you don't know any 'Stuti', no worries because if we don't know, He shall do it for us! We can see here that 'Shabariji' does not know any veneration then the Lord starts venerating her! And what a beautiful 'Navadha-Bhakti' is elucidated by the Lord!

The topic of 'Shabari' is the 'Shabari Swayamvara'. She says that I don't know anything and hence cannot venerate you! You are explaining the 'Navadha-Bhakti' to me and may be expecting me to follow either one of them! How do I do it! The Lord says that where am I asking you to do all the nine? Just choose one! To this, 'Shabari' says, 'Bhagwann! I am sorry, I cannot decide. You only tell me, what should I do?' 'Talgajarda' feels that at that time the Lord said that here, take it! Take 'Mantra jaap muma dridha biswasa'. 'Hey, Bhamini! Do the 'Japa' of the Ram 'Mahamantra' with faith! And, 'Pancham bhajan so beda prakasa'. And this 'Pancham' is right in the middle out of the total nine described by the Lord. Like, in the 'Sita Swayamvara', right in the middle there was a platform on which the bow was placed and the Lord even breaks it in the middle of a moment. Therefore,

here the middle path is being indicated. Here, the Divine name is right in the middle, you hold on to it. The groom, who is seated right in the middle choose Him!

Today, I am offering one more homage or tribute to Susri Kishori Amonkar, such a great devotee in the field of music; she had even come to 'Talgajarda' and sang there. She was awarded the 'Hanumant award'. She has left us! Many people have sung 'Hamaro Pranam, Baankey Bihari ko', she happens to be one of the original singers to have sung it in her own inimitable style! 'Kaushiki' is blessed and every time, she sings with nuances! Maybe, it is journey from 'Kishori to Kaushiki', Sahib! So, Kishoriji is no more with us! I offer my heartfelt tributes to this queen of music from the 'Vyaaspeetha'.

Baap! It is an opportunity. The auspicious 'Chaitra Navaratri' is going on and due to the 'Manoratha' of the 'Bhasker' family, all of us are assembled here in Bhopal and today is 'Ramnavami' and it is also the 'Janmatithi' of my 'Ramcharitmanas'. 'Vikram Samvat 1631, Tulsiji, on this day published the 'Manas' which was originally created by Lord Shiva and was kept in the safe custody of His heart and at 'Ayodhya' on this very day, some five hundred years ago! So today is also the day when 'Sri Ramcharitmanas' incarnated. It doubles the joy of this auspicious day. So, there is a 'Bhakti Swayamvara' and

choose one! If you can't choose then ask a 'Buddha Purusha' to choose for you! Sri Ram said that pick the middle path of 'Bhakti'! Love is non-egoist, it is unshakeable or immobile and it is Maun! There is a subtle difference between 'Prema' and 'Bhakti'. Here we are discussing 'Bhakti' then to make it simple just understand this much that when 'Prema' starts singing, then think the 'Bhakti Maharani' has arrived. When 'Prema' begins to dance, then the 'Bhakti' begins. When 'Prema' starts listening, then it is the beginning of 'Bhakti'. When the 'Prema' begins crying, 'Bhakti' has come! If you love someone and in his/her remembrance your eyes well up then think that your 'Prema' has got converted into 'Bhakti'. 'Prema' has become 'Bhakti'! You love and start humming, it could even be a filmy song, it is 'Bhakti' and the nature of Love is to sing. Meera sang, Nanak sang, Soor sang, my Tulsi sang! So when the love sings then it becomes 'Bhaktiroopa'. When love sits down to hear, again it is the 'Bhaktiroopa'. Or when it does the 'Sankirtana', it becomes 'Bhakti' and this is what 'Talgajarda' has understood. When the 'Prema' melts then the tears of 'Bhakti' begin to flow! Love is a block of ice! When we go to the Himalayas, we feel that there are huge rocks of ice but it is the solidified ice which has remained thus for ages. When it melts then it becomes the holy Ganges! What is 'Ganga'?

Ram bhagati jahan sursari dhaara|  
Sarsai Brahma bichaar prachaara||

So, in this 'Swayamvara' of Lord Vishnu's thousand names, let us pick up one name of your liking. Yesterday, in our discussion of the 'Katha' we had seen that after the marriage of Lord Shiva, in time Lord 'Kartikeiya' was born and he liberated the fierce demon 'Tarakasura'. Lord Shiva was once seated in the shade of the universally famous 'Vata Vriksha' and is having a very easy and a comfortable posture and a pleasant demeanour. He is the primordial speaker of the 'Katha' and here, Goswamiji gives us a detailed description of the speaker of the 'Bhagwadkatha'. Today also a listener has asked this question that for the one who sits on the 'Vyaaspeetha' what all is prohibited? What should he do and what should he refrain from? The answer to this question is given in this topic of the 'Manas'. The very first qualification of the speaker given here is that he should sit in a very easy and a comfortable posture. Or in other words he should be seated very naturally. No copy or artificiality! Absolutely easy and natural! Without any imitation or artificiality, totally natural and it should be very 'Prasaadik' in nature! The speaker should be simple and natural. 'Kunda indu dar gaur sareera'. It is not merely the physical description here. 'Kunda Indu' means the speaker ought to be spectacular or worth looking at! This also does not mean that being spectacular is a pre-condition of being a speaker. In our spiritual world, we have a great speaker

'Ashttavakkra' who in appearance is not spectacular at all. But, yes if the speaker is presentable and decent it matters a lot. He should be fair both, within and without. Even if outwardly, he is not very fair but internally he must have a clean and a pure heart. 'Bhuja pralamba', I really like this description. The hands of the speaker have to be long and vast! He must be kind, generous, and should be able to gather everyone together 'Aajaan Baahu'. 'Bhuja pralamba paridhan muni cheera'. 'Muni-cheera' means the clothes of an ascetic which actually means 'Valka'. In other words, the speaker should be very simply dressed. The clothes of the ascetics are very simple. I would not criticize those who are dressed in a 'Tip-Top' fashion and do the 'Katha'. Everyone is free and has the right to do as he pleases. But here, in the 'Kailashi' tradition it is just simply dressed. 'Tarun arun ambuja sama charana'. The feet are like that of a lotus flower. The speakers feet here in my opinion, mean that he should have the 'Padalalitya'! Pada means feet but here what we mean is that he may speak the prose but it appears as though it has been arranged in a meter and as if a poetic recitation is going on. This is what is 'Padalalitya' is. And he should be non-attached! Though his words may appear as though they are being spoken very intimately but they come out from the depths of total detachment like the lotus flower! 'Nakha dyuti bhagat hridaya tama harana'. The glow of His toe nails is such that it enlightens the heart of the devotee!

These are all the characteristics of the speaker. Then 'Jata mukuta'. In the world who would be there who is not burdened with worries? But in the 'Kailashi' tradition, the speaker winds up all the worries and concerns in such a manner they adorn him like a crown! He makes his worries his make-up or 'Shringaar'. 'Jata mukuta sursarit', he has a sharp intellect but from it the Ganges of devotion and compassion flows. His intellect is immersed in compassion. 'Jata mukut sursarit sira lochan nalin bisaal'. Like his arms are long and vast in the same way, his vision too must be vast. Lord Shankar in 'Neelkantha' because He has the poison in the throat and Tulsiji noticed it. The speaker too will have to drink poison but if he drinks it he will die and if he vomits it then the outer world will burn. So, the one who wants to become a 'Kailashi' speaker will have to accept the criticism, scorn, envy and hatred and keeps it in his throat meaning that he should not take them in or seriously. Make them your adornments or items of make-up. 'Neelkantha laavannya nidhi soha baal bidhu bhaal'. This means that the forehead of the speaker is adorned by the crescent of the moon. The speaker should not even for once think that he is complete or the full moon, and being the crescent he has the potential to grow day by day! Never have this



ego that I know everything! He has to be always cautious that I have to hear, learn, read, and gather more and more from where ever I get it. This is the meaning of the 'Chandra chata'!

So, Mahadeva' is seated in this manner at 'Kailash'. Jaganmata Parvati, sensing an opportunity comes to Lord Shiva and she was seated on the left of the Lord. Mata Parvati with utmost humility says that Lord, in my last birth I was the daughter of 'Daksha Prajapati'. I doubted seeing the 'Leela' of Sri Ram and in the process I was forsaken by you. I sacrificed myself in the 'Daksha Yagna' and in this birth was born in the house of Himalaya. I performed severe 'Tapas' and ultimately was blessed by you and you took me as your wife once again. One birth has gone by but still this doubt lingers in my mind that whether Ram is the Almighty or human? Now, kindly narrate the 'Ramkatha' to me and remove this doubt plaguing my mind! What is 'Ram consciousness'? Lord Shiva was very pleased with her query. The very first word that He uttered was, 'Dhannya dhannya Girirajkumari'. 'O' daughter of Himalaya! I thank you again and again! You have asked me narrate such a 'Katha' that shall purify the entire creation like the holy Ganges. You have truly done a great favour to the world! Devi! The formless Divine is Ram, who walks without legs, works without hands, eats and speaks without the mouth, sees without eyes, hears without ears, and touches everything without a body. Hey Devi! Nobody can attribute a particular reason for His incarnation because the Supreme personality of Godhead is beyond the principle of cause and effect! Yet, Lord Shiva described five reasons for the Lord's incarnation. The first reason is that 'Jai-Vijaya' the guards at Vaikuntha stop the 'Sanatkumaras' from entering. They were infuriated and cursed them to become demons. The second reason was of 'Sati Vrinda' who cursed Lord Vishnu. The third was that Narada cursed the Lord that you have made me a monkey, so now you will have to take a human birth and seek the help of the monkeys and bears. You did not let me marry 'Vishwamohini' and I was restless for her, in the same way when you take the human form, you will also have to suffer because your 'Shakti' will be abducted. This was one of the reasons behind the incarnation of Lord Ram. The fourth reason was the 'Tapasya' done by 'Manu & Shaturupa' at 'Naimisharannya', on the banks of the 'Gomati' river and got the boon that they should have a son like the Lord. The celestial voice confirmed that there is no one like me so I will come to you as your son at 'Ayodhya'. The fifth reason was the King Pratapbhanu. He was a just ruler. Due to a wrong company, he was tricked into serving the Brahmins non-vegetarian food. A celestial voice warned them and they got saved but they cursed the king that in your

next birth you shall be born as 'Ravana' and your brother shall be 'Kumbhakarana'. Your prime minister shall become Vibheeshana from the second mother.

It is mentioned in the 'Ramkatha' that before the incarnation of Rama, the story of Ravana's birth was discussed. The night precedes the day. That is why, the 'Nishichara Vansha' Katha comes before the 'Surya Vansha'. 'Ravana, Kumbhakarana and Vibheeshana' perform severe penance and get boons in return, As a result, Ravana started victimizing the world and because of the tyranny unleashed by him, the earth is flurried and was terrorised. Taking the form of a Cow, the earth went to the sages and ascetics and weeping expressed her plight in front of them. I am unable to bear the burden of these demons on my bosom! The sages said that we are also suffering at the hands of Ravana. Let us go to the 'Devas'! They all went to the 'Devas' and they too expressed their helplessness in this matter. From there, the earth in the form of the cow, the sages and ascetics and the 'Devas' went to the Grandsire Brahma and narrated their sorrow and begged Him to help them in this hour of distress. Collectively, they all decide to pray to the Almighty for He is the only one hope! On hearing their prayers, the Divine voice reassured them and asked them to be patient! As such, there is no reason for my incarnations, yet I take on a few to make an excuse! I shall incarnate at 'Ayodhya' as the son of Dasarath and Kaushallya. Please bear for some time!

My 'Vyaaspeetha' has always maintained this, especially for my young friends that this is three point formulae to attain the Divine. If we are keen that Ram should incarnate in the 'Ayodhya' of our hearts then the first 'Sutra' is that we should do 'Purushartha' or human effort. When you reach the limit of your efforts then call on Him, 'Hey, Hari! Whatever was in our capacity, we have done, now it is up to you to extricate us out of this mess! But, praying too has a limit! How much can we pray? After this, comes the third stage and i.e. 'Prateeksha' or patient wait! This is the most difficult to do. Effort, prayer and wait (Purushartha, Pukaar and Prateeksha), the union of all the three results in the incarnation of the Divine and Sri Ram is incarnated!

Now, Tulsiji takes us all to 'Sridhaam Ayodhya' where the Lord is going to incarnate. It is the period of the 'Treta Yuga' and the sacred Raghukula'. The present ruler who is ruling the kingdom is Maharajadhiraj Dasarath. How is the ruler? He is a 'Karmayogi, Gyaanyogi and a Bhaktiyogi', where all the three are there in equal measure. He is 'Dharmadhurandhara' or the knower of Dharma, a storehouse of virtues and very wise and a devotee of God. How is his married life? Kaushallya and others are the dear queens and they all lead a very pious life.

They lead a very conducive life according to their husband's liking. They respect him and in return, he showers them with love and together they pray and worship the Almighty. If we too are desirable to have a child like Sri Ram in our house, in our family or want to be the proud parents of the Divine child then this is the three pointed 'Sutra' for the same. The man should love his wife. The woman is always seeking love so the woman should be showered with love. And the men are a bit egoist so they need to be respected. Together, they both pray to God whenever they get the time or as per a set routine. If you can follow these three then you can surely expect a Ram like child to be born to you. Just do this much! But the irony is we can't even do this bit! The marriages all around are breaking and it has become a huge crisis.

Goswamiji says that the queens respect the king. Their married life is happy in all respects but the problem is that they have no issue! This pain is troubling the king that he does not have an heir in the family. The Maharaja goes to his preceptor and narrated his sorrows and joy to the Guru and said that by your grace everything is fine but am I not destined to experience the joy of having a son? Will the 'Raghu Dynasty' end with me? Guru Vashishtha says that Maharaj! I have been waiting for this day that at-least you ask about the Divine or put across your 'Brahmma jigyaasa' then I can ensure that He plays in your courtyard! Nothing to worry! Just be a bit patient. You will be blessed with not one but four sons but for that a 'Putrakaam Yagna' will have to be performed. Call for 'Shringi Rishi' who shall perform this 'Yagna'. The 'Yagna' begins and the ablutions are poured into the sacrificial fire with respect and love! Towards the culmination of the 'Yagna', the 'Yagyapurusha' himself appears holding the sacred urn containing the 'Prasad' and hands it over to Guru Vashishtha to have it distributed suitably amongst the queens. Now the 'Yagyapurusha' disappears after giving the Prasad and king distributes it amongst the three queens suitably. After having the Prasad, they started to feel the signs of pregnancy.

*My 'Ramkatha' in a way is a 'Swayamvara', a nine day 'Swayamvara'. Please remember that in a 'Swayamvara' when the royal princess goes around, she carries a garland in her hands and the prince whom she likes or chooses, she garlands him. What is Morari Babu's Ramkatha? It is a 'Swayamvara'. Whichever 'Sutra' you may like out of these, just garland it! This is a nine day 'Swayamvara' held at different places in the form of the 'Ramkatha'. Out of the many whichever 'Naamroopi Kunwar' you like or love, just garland it with the 'Ramnaam' Jaimala, or the 'Krishnanamm, Shivanaam, choose your beloved and garland Him!*

Goswamiji says that Sri Hari, the formless Supreme personality of Godhead Narayana, the Almighty, Maha Vishnu, came into the womb of Mata Kaushallya. The, 'Joga, lagan, griha, baar and the tithi' all became conducive or favourable. It is the age of the 'Treta Yuga', the month of Chaitra, the bright fortnight of the moon (Shuklapaksha), Navami tithi and the hour of mid noon! All the people have had their mid day meals and it was the period of their rest. Slowly and gradually, the scented air began to waft around. Mata Kaushallya began having holy omens. The 'Nagas' of the nether world, the sages and Brahmins and the Devas in Heaven began venerating the Divine sleeping in the womb (Garbhastuti). The Supreme personality of Godhead, Divine, Almighty, Narayana or by whatever name you wish to address Him has appeared in His four armed form in front of Mata Kaushallya. The mother had a spark of divine wisdom! The Divine, assuming the form of a new born on the instructions of the mother began crying in the laps of the mother and the celebrations and the festivities of the 'Ramjanma' began!

Hearing the wail of the child, everyone rushed towards the quarters of Mata Kaushallya dazed and amazed that Ma didn't complain of any labour and now all of a sudden we are seeing the child in her lap! The handmaids ran up to the king to inform him that he has been blessed with a son, congratulations! 'Badhai ho, Mahipati'! Hearing this news the entire kingdom rejoiced. Maharaja's first experience was of 'Brahmmananda'. He began to wonder that whose name is sacred and holy has He come to me? Who will tell me? In the meantime Guru Vashishtha arrived and finally declared that the Divine has incarnated as the son of Mata Kaushallya! Hearing this, the king experienced 'Paramananda'! The celebrations of the Divine advent began all over. From this 'Vyaaspeetha' of Bhopal and during the auspicious days of the 'Chaitra Navaratri' today being the 'Navami' tithi and around noon, I offer my greetings to you all and the entire world on this grand occasion of the 'Ramjanma'! 'Badhai Ho! Badhai Ho! Badhai Ho!'

Baap! Today, on the ninth day of this 'Ramkatha' organized by PujyaBabuji and his entire 'Bhaskar' family, when we are moving towards its conclusion, once again I offer my 'Pranams' to you all from the 'Vyaaspeetha'. Also, today is the very sacred and a very pious universal day of 'Ramnavmi'. As per our faith, on the occasion of 'Ramnavmi' from my 'Vyaaspeetha' from Bhopal I extend my greetings and good wishes to you all and the entire world! The third thing is that today is also the day of the publication or appearance of the 'Ramcharitmanas'. I consider it to be a universal scripture. This is my personal belief and faith. So, on this grand occasion of the publication of this universal text I extend my greetings to the entire world!

Yesterday, we all celebrated and sang the 'Ramjanma Katha'. The 'Manas' states that, the Lord incarnated because of these four reasons! 'Bipra dhenu sur santa hita leenha manuj avatar'. So, the incarnation of Ram took place for these four! In fact these four represent all. The first is 'Vipra'! Lord Ram took the human form for the 'Vipras'. Here, by 'Vipra' we mean the Brahmins, sages and ascetics, scholars of the scriptures, well versed poets, devout or thoughtful poets, saints etc. The Lord incarnated for them. The second reason is 'Dhenu'. He incarnated for the holy cows. And the earth took the form of the cow and went to the Brahmaloaka with her plight. Therefore, here when we say the cow, it means the entire world. When we talk of the earth then it includes air, fire, water, splendour, the trees or vegetation or for that matter the entire nature, the Lord incarnated for all of these! The third is 'Sur'; the 'Devas' or the wealthy and affluent class. By the wealthy or affluent class I mean that who are blessed with richness much beyond their needs and are blessed with all sorts of comforts, luxuries and in spite of all this, they live a highly moral and responsible life, they will fall in the bracket of 'Devas' and the Lord has come for them. And the fourth is the saints. The Lord incarnates for the 'Sadhus & Saints'.

So, He comes for these four classes as is clear from this line of the 'Manas'. If we try and look at it from a slightly different angle then 'Vipra' or the sages and ascetics would represent Dharma. The sages represent a form of mobile Dharma. So, the Lord incarnates for Dharma. The second is that He incarnates for 'Artha'. Here by 'Artha' I mean that one needs money to live in the world and some affluence is necessary. The nation should be affluent and progressive. The family should be comfortable. Our scriptures have accepted it. Cow represents affluence. In our country, since time immemorial the cow has been considered the symbol of one's affluence. The entire economic strategies were worked out keeping the cow in mind in those days. Forget about India but if you go to some African countries and certain tribes even today before they marry their daughter they enquire as to how many cows do the family have? If they rear cows only then will we give our daughter in marriage to them. If the cows are there then it confirms that they would be having farms. If the cow is there then the cow dung will be there. This would ensure organic way of life. The cow and its by-products shall ensure purity and affluence in the family. Cow's milk and ghee represent the affluence of the people. If we learn to use all the by-products of the cow judiciously then I am sure that the cow slaughter will stop! I would like to once again repeat my statements that please love the cows. I have been reading this in the newspapers for the last two days that some 'Maulanas' and leaders of the Muslim community are saying to abstain from eating beef. The cow needs and deserves protection. I welcome and congratulate all those who have come forward with this suggestion as a 'Sadhu' of this land. Why has cow been made a Hindu animal? The environment is such that there can't be cow in any other country! Well, the cow is not at fault in all this. I can say this with my experience of travelling all over the world and I am sure that you too must have had a similar experience that barring India, in all the other countries, they mostly drink only cow's milk. Even in the Muslim countries, cow's milk is used for drinking and other purposes.

Sri Ram took an avatar for Dharma and 'Artha'. 'Vipradhenusur'; Sur means the 'Devas'. 'Devas' means work or world. The ways and means of the world, there is no restriction on it. The world exists on trade and commerce. This represents Kama, so the Lord incarnated to protect 'Kama'. The fourth object of human pursuits is 'Moksha'. The saint is the synonym of 'Moksha'. I would like to tell you with utmost faith and trust that if you get an enlightened saint then you are already liberated. Liberation is not separate from a 'Sadhu'. Allow me to say that liberation or 'Mukti' is the shadow of the 'Sadhu's' 'Prema-Bhakti'. The Lord's incarnation for the saint is in other words for 'Moksha'. So, the Lord incarnates with various objectives or reasons. The news came that Ma Kaikayei has given birth to a boy. Immediately following this, another message came that Sumitra Mata has given birth to twin sons. The joy quadrupled. The 'Manas' states that the duration of a single day became as long as a month which means that how the time passed the people did not know in the midst of the joy and blissful celebrations. You cannot prove each and everything by intellectual arguments, these are matters of belief! Don't try to examine each and everything intellectually. In certain cases the feelings or beliefs are put to test. Intelligence is necessary but unfortunately, it doesn't work everywhere. By the test of the intellect you can only prove what is seen outside but what is within can never be proved by the intellect.

All the four brothers began to grow. Their naming ceremony was done. The eldest, son of Mata Kaushallya was named Ram who shall provide peace and rest to the entire creation. The son of Mata Kaikayei was named Bharat who shall not be an exploiter but the one who nourishes. By his name, the envy or animosity will be destroyed, so he was named 'Shatrughna' and the one who will be dear to Ram, very liberal and the support of the world, the avatar of 'Shesha' was named 'Lakshmana', the two sons of Mata Sumitra were named thus. Guru Vashishtha said, 'Rajan! These four are not merely your sons but they are the 'Sutras' of the Vedas'. Now Ram joins with Guru Vishwamitra's 'Katha'. The sage Vishwamitra comes to Ayodhya and demanded Ram and Lakshmana for the protection of his austerities as he was constantly

disturbed by the demons. The 'Sadhu' does not need your money, he asks for your progeny. The two brothers set out with the sage and on the way, Taadka is liberated.

Today, I am in a bit of a hurry because I need to conclude by noon. Yesterday, I had planted the 'Peepal' sapling at the 'Shaurya-Smarak' and today, I have planted three at PujyaBabuji's residence, where I am staying and Sudhir Bhai, I really appreciate your suggestion. He said that 'Bapu! We would like you to plant three trees before going for the 'Katha' and for us they shall represent truth, love and compassion. Lovely! I pray to God that these three grow and blossom at your place. Because, the trees need to grow! So, the truth should grow, love should grow and the compassion should grow. For this, please keep on watering them and protect them. Make a guard around it so that no one should come and graze into our truth, also metaphorically! No should break away the branches of our 'Prema' out of hatred and our compassion should not get converted into repulsion. This way on naming them was indeed very beautiful. I would like to say that we have already exchanged the greetings of 'Ramnavmi' but without trying to pressurize you in any way, as what I had said on the first day itself, I would like to request all my listeners, in India as well as abroad that in between 'Ramnavmi and Hanuman Jayanti' wherever you all are please plant three-three trees each and name them truth, love and compassion. There is no pressure at all! If you are unable to do it then please don't feel bad that Bapu had asked us to do and we couldn't! If you are staying in a flat then where will you plant? I am very practical in these matters. Do as much as is easily possible! The trees shall bless you!

The next day, the sage began performing the 'Yagya' and 'Subaahu' came to disturb it. He was instantly burnt and Mareecha, his brother was flung far away to Lanka. The 'Yagya Anushthaan' was completed but the two brothers stayed there for a few days. One morning, Guru Vishwamitra says that Raghav! You have come for the accomplishment of the 'Yagnas' and two still remain to be done. Should we go to 'Janakpur'? On the way, you have to liberate 'Ahillya' who has been forsaken and is overlooked or neglected by everyone.

And at 'Janakpur', the 'Dhanush-Yagya' is taking place for the 'Swayamvara' of Sita. Since the objective of your journey was the fulfilling or completing the 'Yagna' then should we proceed for 'Janakpur'? The trio departed from 'Siddhasram' towards 'Janakpur'. Just a little bit down the road came an ashram which had a deserted look. The Lord asked the sage that which ashram is this. The sage replied that Raghav! This is the ashram of Gautam Rishi and this stone like figurine is 'Ahillya' the wife of Gautam. She has turned into a stone or in other words she has become still out of remorse! Raghav! She is not a sinner but has been cursed! Maharaj! If you don't accept her then where will she go? Please grant her the holy dust of your Lotus feet! She is as good as dead but your grace shall infuse life back into her.

This is the speciality of my Ram. He earned the sobriquet of 'Patita Paavan' after the deliverance of 'Ahillya'. Everyone talks about correcting the other person and try to change him/her. Now, let us learn to accept unconditionally. This is Sri Ram's sutra! That is

why, I say that I am not out to correct or change anyone, I am out to accept each and everyone who comes! Please try and accept the society. I at times just go into some of the hutments in villages and those accompanying me must be thinking that what a mad person I am and keep on going at random any where! Buddha used to say that if the patient is unable to come to the Doctor then it is imperative that the Doctor should visit the patient. If my Ram can go up to 'Ahillya' then Morari Babu too has to go! That is why; my 'Katha' is going to the 'Gannikas'. I have already gone to the 'Kinnaras'. There is nothing new in it! It is no new campaign that I am starting. It has not been started by me. If Morari Babu is credited for that, it is not right. The credit should go to my 'Raghav' to my 'Manas'. 'Manas' has done it and it went to the 'Gannika'. I would like to abhor the youth who are my flowers and my treasure that please start accepting people.

Nishedha koi no nahi, vidaai koi ne nahi|  
Hun shuddha aavkaar chun, hun sarvano samaas chhun|

There is a 'Sher' of Rajendra Shukla that there is no prohibition or suppression of anyone! No one is asked to go that you leave this place! I am pure welcome! And I am the fusion or the compound of everyone. Just go on accepting! I can go anywhere and everywhere. Sometimes I am asked that Babu! Would you like to talk to so and so? I say that not only will I talk to him but if he doesn't mind will go to his place and have a cup of tea, Yaar! If everyone kicks them out and even if the 'Sadhu' will not accept them, then where will they go? The society will have to learn this.

Jagatnney baandhnaaraao, pratham bistar bani jaajo|  
Tamaara ae jbandhanma jagat aavinney bandhashey|

'Kavi Kaag' says that, please accept the world, become the bedding roll, the entire world shall lie down on you and shall come into your courtyard. Every temple or every place of Dharma should start accepting one and all. Nobody should be treated as un-touchable. All the temples should be open for the entire world irrespective of anything! No differentiation of cast or religion. In the 'Pangat' of the 'Annakshetra' there is no need to ask the cast of the person sitting down to eat. Everyone should be equally respected and accepted. You accept and the Lord shall redeem! At least let us first start accepting! We lack the courage to do so! What will the people say? Please don't involve yourself in small-small things. Just accept!

'Ahillya' was again restored to her old glory or may be even higher. The journey proceeds further and the Lord takes the holy dip in the Ganges and distributes the 'Daan-dakshina' to the 'Teertha-Devas'. Then they arrive at 'Janakpur'. Maharaja Janak got the information of their arrival and along with his Guru and ministers comes to welcome them. He salutes the great sage. At that very moment the two brothers arrive. Seeing Sri Ram, 'Videharaj Janak' was dazed! He asks the sage as to who are these two Princes? Why am I feeling so affectionately inclined towards them? I am beyond the physical realm and consider the name and form to be a fallacy. Then, why this attraction? Who are they? Guru Vishwamitra smiled and said, Maharaj! They are dear to one and all because He is the Divine! They are the sons of Maharaja Dasrath of Ayodhya which was their worldly introduction. Maharaja Janak was overly delighted and made arrangements of their stay at the 'Sundar-Sadan'.

In the evening, the two brothers go out for sightseeing. They mesmerized the entire town with their divine beauty. The place or the kingdom of the wise was today immersed in an emotional fervour! The next day, early morning the two brothers go to the 'Pushpavatika' to get flowers for the Guru's 'Pooja'. There, Ma Jaanki had come for the 'Gauri Poojan' and sees the Lord for the first time, as such! They both see each other and are immersed within. Then Ma Janki goes for the worship of Mata Parvati and venerates her by a beautiful and an emotionally charged 'Stuti'. The 'Manas' says that the idol of Mata Parvati began to shake, the idol spoke and the garland falls off as the 'Prasad'! She blessed her saying that the dark complexioned 'Rajkumar' who has stolen your heart, you shall get Him! Jaankiji started having good omens and she returns home. Sri Ram and Lakhan perform the 'Guru-Pooja' and are blessed by the Guru. The second day ends at 'Janakpur'. On the third day, the 'Dhanush-Yagya' is to take place. The entire arena was packed to capacity. No one could even move the famous bow of Lord Shiva. Just like uprooting a lotus flower, the Lord breaks the bow and Ma Jaanki offers the 'Jaimala' to Sri Ram. Prashuramji came and recognizing Lord Ram takes leave! The messengers carry the 'Wedding invitation' to Ayodhya.

Maharaja Dasrath arrives with the marriage party. In the holy month of 'Margsheersh' and on the 'Panchami Tithi' of the 'Shukla Paksha' the marriage ceremony of the Lord with Ma Jaanki is solemnized. All the four brothers got married at the same time, together. Sri Lakhan was married to Urmilaji, Sri Bharat was married to Maandviji and Sri Shatrughna was married to Shruti Keerti. All the four marriages were solemnized as per the Vedic and the local prevalent traditions. The marriage party stayed at 'Mithila' for some time and then depart for 'Ayodhya'. They reach Ayodhya and Guru Vishwamitra takes leave of the royal household. The entire family went up to the 'Sarayu' river to see off the great sage. Dasarathji says, 'Naath sakal sampada tumhaari', all this belongs to you! Because of you we could see this day in our lives. The 'Sadhu' returns to his hermitage and the first 'Sopaan' ends at this point.



In the beginning of the second 'Sopaan' the topic of Sri Ram's coronation comes up. An obstacle is created and Sri Ram, Sri Lakhan and Ma Jaanki are exiled to the forests for fourteen years. The trio arrive at 'Chitrakoot'. Maharaja passed away. Sri Bharat comes and performs the last rites. No decision about the kingdom could be done. Bharat point blank refuses saying that I am not for power but I am for the truth! I am not inclined for power or position; I seek the 'Padukaji'! Let us all proceed to 'Chitrakoot' and try to appease Lord Ram to return back. Taking the entire 'Ayodhya' with him, Sri Bharat reaches Chitrakoot. Maharaja Janak also got the news and he too with his people leaves for Chitrakoot. A township of 'Prema' was established in 'Chitrakoot'. The final rites of Maharaja Dasrath were performed by Sri Ram. One after the other meetings, discussions, confabulations went on without any result. As no outcome was forthcoming, Sri Bharath surrenders at the feet of the Lord. 'Thakur! Please say whatever will make you happy! The Lord gives His 'Paaduka' to Sri Bharat and he bears them on his head and returns back to Ayodhya. On an auspicious day, he installs the 'Sri Paadukaji' on the throne of Ayodhya and Sri Janakraj returns back. Sri Bharat goes to 'Nandigram' and leads the life of an ascetic and started managing the affairs of the state as per the guidance of the 'Paadukaji'. Singing the love ballad of Sri Bharat, Tulsiji concludes the second 'Sopaan' at this point.

Here, the Lord feels that it has been a while since He has been living in 'Chitrakoot' and people have now started knowing me. He decides to move out. He first meets Sri Atri Muni and Mata Anusuya on the outskirts and meeting Sri Sarbhanga goes on see the love immersed state of Suteekshnaji. He meets Sri Kumbhaja Rishi and befriending the 'Geedhraj Jataayu' they reach the 'Panchawati' on the banks of the 'Godaavari' and started living in a small hut there. There, seeing an opportunity, Sri Lakhan asks five spiritually important questions. Sri Ram adequately replied to all and thereby gave a universal message. Then He prepares for the accomplishment of His 'Narleela'. 'Soorpanakha' comes and is punished. She goes and instigates Ravana. He comes along with

'Mareecha' and abducts the 'Maya Sita'. The Lord looking for Ma Sita roams around weeping in her separation and thereby enacting the human role to perfection. He meets 'Geedraj Jataayu' lying badly injured and granting him the 'Saaroopya Mukti' moves on. Liberating 'Kabandha' on the way, the Lord reaches 'Shabari' ashram. He asks her to guide Him as to what He should do! She asks Him to go to the 'Pampa Sarovar' and befriend Sugreeva who shall help you in finding Ma Sita. The Lord reaches the 'Pampa Sarovar' and there He meets Sri Narada. They discuss about the attributes of the saint.

In the 'Kishkindhakanda', Sri Ram and Sugreeva become friends through the efforts of Sri Hanuman. Vaali is liberated and the kingdom is handed over to Sugreeva. Angad is made the crown prince. The Lord performs the 'Chaturmaas Vrat' on the 'Pravarshan Hill'. Four months have passed and Sugreeva is in 'Mohanidra'. Sri Lakhan is sent to caution and awaken him. The expedition for locating Ma Sita begins and different groups are sent in different directions. Finally, Angad is made the in charge and along with Sri Hanuman, Sri Jambuwanta, Nal and Neil and others this group is asked to go south. Sri Hanuman bows in the end and the Lord gives him the 'Mudrika' as a symbol for Ma Jaanki. The expedition begins. Moving on, the group thirsty and famished come to 'Swayamprabha'. Then they meet 'Sampaati' on the sea shore. Sampaati says that I can see from here that Ma Sita is seated under an Asoka tree in Lanka on the 'Triakoot'. Sri Hanuman is reminded about the cause behind his birth and abhorred to proceed to Lanka. Hearing this, Hanumanji Maharaj assumes a gigantic form and taking directions from Sri Jambuwantji readies to leave. At this point the fourth 'Sopaan' ends.

In the beginning of the 'Sunderkanda', Sri Hanuman crosses the vast ocean overcoming the various obstacles that come in his way. He meets Sri Vibheeshana and as per his directions reaches Ma Sita. Ravana comes in between and etc.etc. Hanumanji Maharaj drops the 'Mudrika' and Ma Jaanki looks at it in dismay! Who is this? Baba began reciting the 'Ramkatha'. Ma Jaanki asks him to come in front and

Sri Hanuman appears. He passed on the entire message. Ma was very pleased and blessed him profusely. Sri Hanuman eats fruits and kills the demons. He is tied up and taken to Ravana's court. He tries to reason with Ravana but to no avail. His tail is set on fire and in turn the entire Lanka was burnt down. Taking the hair pin from the mother, he returns back to the refuge of the Lord. Narrated the entire expedition and the Lord says that let us proceed without any further delay. The Lord's army arrives on the sea shore. Here, Ravana called for an emergency meeting and Vibheeshana once again pleads him to give back Ma Jaanki. This infuriates Ravana and he kicks him out. Vibheeshana comes and seeks the refuge of the Lord and he is duly accepted. The Lord seeks Vibheeshana's counsel regarding crossing the vast ocean. He suggests the appeasement of the Sea Lord by fasting for three days. If the sea parts and gives the way then you shall not have to use any force. The Lord agreed and did accordingly. The sea Lord didn't respond. The Lord calls for His bow and trembling in fear the Sea Lord appears begging pardon. He suggests that Lord please make a bridge over me. Sri Ram's ideology has been to unite and the plan for the 'Setubandha' was made.

In the beginning of the 'Lankakanda', the bridge is constructed and Sri Ram felt that it is a sacred spot for the installation of Lord Mahadeva. Sri Rama installed the 'Jyotirlinga' known as Sri Rameshwara there. There was a spiritual bridge too and different ideologies were also merged together. The entire army crosses over into Lanka and the tents are pitched on the 'Subela Hill'. The next day, Angad is sent as an emissary of peace but the mission failed with the war becoming

inevitable. A fierce battle rages and Sri Lakhan becomes unconscious but with timely attention regains consciousness. One by one the demons were getting killed. Kumbhakarana, Indrajit, etc were all killed. Finally, Sri Ram mounted thirty one arrows and liberates Ravana. The divine spark of Ravana merges with the Lord. Mandodari comes and venerates the Lord. The last rites of the dead are performed and Vibheeshana is coronated on the throne of Lanka. I always kill Ravana in a hurry. It is a very lengthy discussion but I try and complete his killing very fast. And the sooner Ravana dies, it is better for all of us. And today is 'Ramnavmi' and Ravana should not be killed brutally. Sri Ram did not kill him but liberated him. Vibheeshana became the ruler of Lanka. Sri Ram and Sita re-unite. The 'Pushpak' is readied and the Lord with his entourage leaves for 'Ayodhya'. On the way, they do the 'Darshan' of Sri Rameshwara Mahadeva. He met the sages, ascetics and the others whereas Sri Hanuman is sent to Ayodhya to inform Sri Bharat. The 'Vimaan' lands at 'Shringaberpur'. Nishadraj Gooh, Kewat and the entire population who were under privileged or down trodden, the Lord goes and meets them. The Lord takes them along with Him to 'Ayodhya'.

In the beginning of the seventh 'Sopaan' the entire 'Ayodhya' is weeping. One day is left. Sri Bharat is restless and on the edge. At that very moment Sri Hanuman arrives there and informs the return of the Lord. He became the boat for those who were sinking in the sea of the pain of Lord's separation. I am the son of 'Pawan' and the servant of the Lord. My name is Hanuman and the Lord, along with Ma Jaanki and

*Love has many directions but the Bhakti has a state. Love has no certain direction that it would go to the east or the west. All the directions are open for it. My dear youngsters please remember the Love has direction and there are ten directions, up and below, the four normal directions and the four corners. That very love, when it turns into 'Bhakti' or Vishnu Bhakti and especially when it becomes total all-encompassing devotion then there is no direction, it becomes a state!*

Bhaiya Lakhan is returning back. Sri Hanuman darts back to the Lord and informs Him of the pathetic state of His people. The vimaan lands on the banks of Sri Sarayu and the Lord along with His entire party alights. The Lord first of all bows down to His motherland. All the people of different shapes, sizes, species who were accompanying the Lord the moment they set foot in 'Ayodhya' were blessed with divine bodies of humans. The 'Ramkatha' is the formula of how to become human? Sri Ram and Sri Bharat meet! No one could make out seeing them that who was exiled? Then the Lord assumes innumerable forms and meets each and every one personally. Then He first goes to meet Mata Kaikayei. Then He meets Mata Sumitra and Mata Kaushallya. Everyone had the purification bath. They all wore divine garments, jewels etc. The divine throne was asked for by Guru Vashishtha and Sri Ram and Ma Sita were asked to ascend the throne of Ayodhya. Sri Ram, first of all bowed down to mother earth, bow down to all the directions, then the Sun, the people, the mothers, the sages and finally bowing down to the Guru sits on the throne. Establishing the 'Ramrajya', Guru Vashishtha anoints Sri Raghav with the 'Rajtilak'. The reign of Ram begins. The mothers perform the 'Aarti' of the Lord. The four Vedas comes and venerate the Lord. Lord Shiva comes from Kailash to venerate Sri Ram seated on the throne in the royal court and getting the blessings of 'Bhakti and Satsanga' returns back to His eternal abode. The Lord provides proper accommodation to all His friends and guests. After six months they all are asked to go back. Only Sri Hanuman stayed back to serve the Lord and the rest were sent back to go and attend to their duties and responsibilities.

In time, Ma Jaanki gave birth to two sons. Similarly, all the three brothers had two-two sons each. The heirs of Raghuvansha were named 'Lava and Kusha'. Goswamiji, stops the 'Katha' of the 'Raghukula' at this point. The second exile of Ma Sita and her banishment to Sri Valmiki ashram have not been taken up by Goswamiji. His idea was to avoid anything and

everything that had any controversy, slander or abuse and did not want it to be presented before the people. I merely want to present a healthy dialogue! This is followed by the discussion between Sri Kaagbhusundiji and Sri Garuda. In the end, Garuda asks seven questions and Sadguru Bhusundi replies all adequately and satisfactorily. This is the core essence of all the seven 'Sopaans'. The 'Katha' concludes here. Whether Sri Yagyavalkaji concluded his narration or not, is still a mystery! Here, Sri Mahadeva concluded in front of Ma Bhawani. And 'Kalipaavanavatar' Pujya Goswamiji too concluded his narration. Seated in the benevolent grace of the great 'Acharyas', I seated on the 'Vyaaspeetha' of Bhopal, along with all of you was reciting the 'Ramkatha'. Today, on the ninth day, I am also moving towards the conclusion.

Our main topic of discussion was 'Manas – Bishnu', Lord Narayana, Vishnu Narayana, Param Narayana who is the Almighty and intrinsically, He is the Ram consciousness out of whom, innumerable Vishnu incarnates and we were discussing the various aspects related the Supreme Personality of Godhead Ram! I am trying to summarize the main topic now. In the 'Ramcharitmanas' when Angad and Ravana are having a discussion then Angad tells him that Ravana, these fourteen people in spite of the fact that they may be alive, shall be considered as dead!

Sada roga basa santata krodhi|  
Bishnu bimukha shruti sant birodhi||

Fourteen are supposed to be dead. I could enumerate them but we don't have enough time now. 'Sada roga basa' means that the person who is perennially ill is forbidden to be killed by the scriptures because he is already dead. 'Santata krodhi', who is angry 24x7 is already dead. 'Bishnu bimukha', the one who is opposed to Vishnu! Here Vishnu would mean all pervasive! The one who does not have a broad outlook, broad thinking, broad mind, who is not kind hearted or charitable in nature, they are all classified as opposed to Vishnu. Or the one who worships Shiva but is opposed to Vishnu or vice versa. Worships Ram or Krishna but is opposed to Vishnu. Who harbours negativity within, such a person though alive shall be

considered to be dead. 'Shruti sant birodhi', who does not respect or accepts the doctrines of the Vedas or the scriptures, and opposed to saint is already dead. I mean that he is opposed to the vastness of thought, opposed to kindness, opposed to charity, who creates differences and builds walls of hatred or envy, or the devil's advocate is already dead. The Prema and Bhakti both should be all encompassing and generous. Please keep this in mind. I had said yesterday that when love cries, it becomes devotion or 'Bhakti'.

The second son of Babuji who has come from Mumbai was telling me that 'Bapu! When you talk about 'Ma' and when the word 'Ma' comes, I have tears in my eyes and I start crying!' I said that this shows your love for your mother and when tears flow it becomes 'Matrubhakti'. If by remembering the lineage of the father, if you have a similar feeling then it becomes the 'Pitrubhakti'. If you are living abroad and when you remember your motherland and your eyes well up, it becomes the 'Rashtrabhakti'. If the 'Buddha Purush' has passed away or has taken 'Samadhi' and remembering him, you have tears in your eyes then this is your 'Acharyabhakti'. When love cries, it becomes 'Bhakti'. Love dances, it becomes 'Bhakti'. Love sings, it becomes 'Bhakti'. Love listens, it is 'Bhakti'. Intrinsically, they are one and the same. In conclusion let me add this and proceed that in love there are directions whereas in 'Bhakti' there is a state! Love has no fixed direction that it will flow only towards the east or the west. It can go in any direction; all the ten directions are open to it. It goes in all the directions. Please remember this, dear youngsters that love has directions and they are ten. Up, below, four principal directions and the four corners! In all ten! That very love, when it turns into 'Bhakti' say Vishnu Bhakti, especially when it becomes pure well groomed and all-encompassing devotion then there is no direction, it becomes a state.

So, Baap! We are moving towards concluding our discussion of 'Manas – Bishnu'. I invite you all at this time, by my watch there are a few seconds left for 12 PM and the auspicious hour of my Lord's advent is at hand. In India and all over the world, the celebrations and the festivities of the Lord's birth are on with the blowing of conch shells, ringing of the bells, and the

'Janma Aarti' being performed. Let us all with great fervour sing the 'Badhai' of 'Ramjanma' and do the 'Jaijikaar'-

Bhaye pragat Kripaala Deendayala Kaushallya hitkaari|  
Harshit Mahataari muni mann haari adbhut roopa bichaari||

Once again I offer my greetings of 'Sri Ramjanma' and the publication 'Tithi' of the 'Ramcharitmanas' to the entire world, 'Badhai Ho! Badhai Ho! Badhai Ho!' I would just like to say this and conclude that for nine days I was able to speak by the grace of my Guru, if any thought has touched you then please hold on to it tightly. My dear youngsters, I am singing my Guru! If you have got something from it then it is your treasure. Please keep it carefully! I have this faith that it will surely be helpful to you in some 'Kanda' of your life. Babuji, you and your family and the entire 'Bhaskar' family who became the 'Nimitta' in organizing this 'Katha', what blessings can I give, but as I am seated on the 'Gaadi, I pray to my Hanuman that 'Vannshay sadaiva bhavataam.....'. In your family, in your clan and in your tradition may the 'Vaishnavi Bhakti' grow day by day, such is my prayer to my Hanuman. All my dear listeners, even the CM sahib came, many noted personalities from various fields came and all those who were listening either on the TV or had come over from far off places I would just to say at this auspicious moment, 'Baap! Khush raho! Khush raho! Khush raho!' May the Lord always keep you happy, humble and prosperous! And may He keep you devoted at the feet of truth, love and compassion; this is my prayer to Sri Hanumanji Maharaj! Now is the question that whom do we offer the fruit of this nine day 'Katha' 'Manas – Bishnu'? Come, these are 'Vaishnavi days'. The new 'Samvatsar' has started. Today is the day of the advent of Lord Ram. The Divine Supreme from whom many Vishnu come out is my Ram and today is His Birthday! Let us offer the fruit of this 'Katha' at the Lotus feet of Sri Vishnu Narayan that Hey Lord! Hey Brahma! Hey Divine! It is offered at your Lotus Feet!

**'Bhagwadgita' creates, nourishes and serves!**



**'Morari Bapu's stimulating address on the occasion of 'Gitajayanti'**

' Baap! In the beginning, should I first salute the 'Vatt- Vriksha' or the fruits of the 'Vatt-Vriksha'? But before I salute the 'Vatt-Vriksha', I offer my 'Pranams' to 'Poonam' and 'Bheemanni'. Such lovely fruits this 'Viraag-Vatt' has given us, I offer my 'Pranams' to the spirit of such a 'Viraag Muni'. My 'Pranams' to 'Param Pujya Goswami 108 Acharya's feet' who out of his benevolence have come to bless us with happiness. My 'Pranams' to 'Pujya Shastri Bapa', who is looking after the 'Gita Vidyalaya' very affectionately! 'Pujya Laabhu Dada, the respected members of the Triveni family and at the feet of the 'Bhagwad Gunngaana Gaayaka', who have blessed and supported this 'Triveni', this place and the various efforts we take in our 'Kathajagat', I offer my humble 'Pranams'. And especially, I would like to remember 'Bramhaleena Pujya Dongrey Bapa and Tapasvi Rishi Krishnashankar Dada' on this day of 'Gitajayanti' and both of them had participated in the discussions here, when this 'Triveni' was born. That is why, I would like to offer my 'Pranams' to that Supreme spirit as well! The children of the 'Vidyalaya' and all of you my brothers and sisters, I bow down to you all!

I come here and because you ask me to speak, I do speak but what authority do I have to speak on the 'Gita'? How much can I speak on it, is known to me. Please don't take it as my hollow humility please! And if you do then Morari Bapu is not responsible for it. But I know that what can I say on the 'Gita'? Once, 'Osho' Rajneesh was invited to Ahmadabad to give discourses on the 'Gita'. Before he spoke, this question was asked that you are going to speak on the 'Gita'? He gave a beautiful reply that till date; I have not even done the 'Darshan' of the 'Gita'. It is not my subject of study or practice but the feeling with which we hold it in our hands; I have not seen it from that angle from the beginning to the end. But this girl shall read out the first 'Shloka' from the first chapter, followed by its verbal or literal meaning and handover that paper to me. Then whatever I want to speak, shall speak!

Now he was a great personality of his field. But, if I try to think then what is by capability? I have not been able to understand 'Ramayana' yet then how do I talk on the 'Gita'? Many people advise me that if you give a nine day 'Katha' then a lot needs to be done for that instead, why you don't do a three day 'Gita-

Gyaan-Yagya'. I said that if you want to make me unhappy, it is a different matter! But I offer my humble 'Pranams' to you all and say that I do the 'Svaadhyaya' of the 'Gita' every day. Not to talk on it. But for the last so many years the 'Bhagwadgita' and the 'Ramcharitmanas' have been the focus of personal faith and the Vedas are revered for me! To worship it is sufficient. Even at our 'Talgajarda', 'Bhagwan Veda' is placed. It was installed by 'Brahmaleena Swami Gangeshwaranandji'. Once in year, we also have its scriptural reading from beginning to the end. Every day, when I go to the 'Ramji Mandir' at 'Talgajarda' I offer my 'Pranams' to 'Veda Bhagwan' also. In my view it is revered.

'Srimadbhagwadgita' as per my faith is splendid or heavenly for me. The 'Ramchaitmanas' is honourable and the focus of my service (Sevya) and I serve it always. 'Pujya Acharayancharanshree' very rightly said that there no other text like the 'Gita' which can be called secular. That is why, what can we say about this great text? Whatever we say, we might not be able to do justice to its greatness or splendour. But yet, 'Tadapi kahey binu raha na koi'. People can't stop talking about it because, 'Nija gira paavan karan kaarann Ram jasu Tuli kahyo'. Even by this justification, 'Mumatvettam vaanni gunakathan punnyena bhavatam', starting from me, this entire world, this 'Bramhanda', taking all of them into consideration, from time to time these four things are required. It is not mandatory that you should accept it. But, whatever I have come to understand by the grace of my Guru, I shall share it with you.

Wherever I go, people say that Bapu gave us time in spite of the fact that he was very busy. In a way it is true. But at certain places, I don't give time; I just share the thoughts and understanding given by my Guru. Do I need to give time for 'Gitajayanti'? For this place, do I have to give time? Please see and analyse with your own eyes and heart. When I try to analyse it from my side then I feel that for one year the spirit of 'Viraagmuni' is dormant and it manifests today. Kindly keep this 'Talgajardi' enumeration (Vidhaan) in mind and I feel that as the 'Gitajayanti' gets over this indifference (Virakti) will also become quiet. Yes, this is the result or I am realizing that it is happening. I was saying yesterday that man first gets young and then gets old. There is no way that after becoming old, one can become young again. The skin gets wrinkled, and like the film stars get 'Botox' and other skin treatments to look young, those are just cosmetic changes. Similarly, some institutions that are young and

gradually become old and after some time they can't become young again but become dull or inactive. It is our good fortune that this institution still has that aura around it. And this aura is day by day getting brighter which is the Divine blessing.

From time to time this world needs four things. One, this world seeks a creator. There is a demand of the world that we get a creator, 'Prabhavaha'. The second demand that I am able to understand by the grace of my Guru and your blessings is that the world needs a protector. Third is that the created and protected world seeks a caretaker who can nourish it. And the fourth is that the world needs a servant.

The reciter of the 'Gita' has been fully successful in all the four requirements. As, he is the creator! Very recently there was the reading of the 'Rajvidya rajguyha yoga' done here. 'Gatibharta Prabhuhu saakshi niwaasaha sharannam suhrit!'

'Prabhavaha'; who is the creator? Because we are unable to see Him, doesn't mean that He is not there. He is invisible because, He chooses to be so! He can only be seen out of His compassion. 'So jaanahi jehi dehu janaai'. But, probably He does want to be seen! The 'Makarsankranti' is round the corner. The shops are ready and the colourful strings have also been prepared. When the sky is covered with innumerable kites then the kites will be visible from a distance also but the string can only be seen provided it is very near. But the flyer cannot be seen! Sri Krishna is such a creator, 'Prabhavaha'. And from time to time, such creators come. Lord Krishna incarnated with all His Divine potencies and there cannot be any question in this regard. But just the creator will not suffice because the world also needs a protector. You and I don't get a protector who can protect our moral values. The institutions will get many office-bearers but they cannot get a 'Sadadhikaari'! And the nation cries for such noble men! There is a race to become the office-bearer or get appointed to a post. A network is created for the same. Why any noble person does not come forward to fill up the form? Because, it is a difficult path! That is why if we are blessed by the Almighty to be seated on the 'Vyaaspeetha', then let us try and become worthy of this appointment and not merely function as an office-bearer. Therefore, a protector is needed and Lord Krishna fulfilled this responsibility too. He might declare, 'Parittraanaya Sadhunaam' but He does not differentiate between a 'Sadhu and Asadhu'! He is a protector or a preserver (Parittraana).

The world needs a person who can nourish it! 'Yoga kshemam vahaammyaham'. Sri Krishna nourished the world. By becoming the charioteer for Arjuna, by picking up the leftovers He has even demonstrated His quality of service. The world thirsts or wants such a Supreme Spirit to come and nourish it. It is the demand and from time to time it is met also!

When I try and look at my faith in my study of the 'Gita' then I feel that the 'Bhagwadgita' fulfils all the four criterions. 'Gita' is a creator. It is just not a book; it is Sri Krishna's forehead. I salute the western scholars who have written commentaries on the 'Gita'. But when my 'Shakaracharya' writes or when I compare it with the commentaries written by the other 'Acharyas', there is no comparison. Therefore, 'Gita' is the creator. 'Viraagmuni' and we are in some way or the other connected because in this small world, the 'Gita Vidyalyaya' was created by the 'Bhagwadgita'. So, please do not overlook the creator, be mindful of it!

What I wanted to say, that has been said by 'Pujya Shastri Bapa'. At that time, Sri Vishwamitra's Yagya was in jeopardy and he went to the King and asked for his two sons. 'Viraagmuni' demanded and 'Shastri Bapa' also has asked for it. And this 'Bawa' is also asking! Whether a boy spoke or a girl spoke, please don't go by that. I feel that after what these two children of 'Dada' have spoken about 'Gita' and 'Ramayana', nothing more needs to be said! They have said everything. What the Divine likes or dislikes, these children have spoken so beautifully on it! The girl was speaking so confidently! Dada! I have not seen such an incident earlier. Maybe, they are some 'Yogabhrashta'! We should bow down to them and touch their feet. 'Shuchinnam Shrimattam gehey', let us remove it but I am sure that they must be 'Yogabhrashta' of the past birth. And this is the mission of my 'Vyaaspeetha'. If Dada would not approve of the word mission then it is my 'Vrata'. My view is this that either the person should be a 'Satyavrata' or else he has to be 'Maunvrata'. Our 'Hemant' says;

Gora peera ki tammneyaan,  
Sach bolo, nahi toh mut bolo!

That is why Baap! Gita is the creator. Our Dada, Vishnudevananda Giriji, the younger brother of my 'Sadguru Bhagwan', 'Vishnudas Hariyaani' went to R i s h i k e s h a and then became the 'Mahamandaleshwara', his journey was of Vedanta but the postcard that he wrote to us, I have kept it very carefully. In it, he had mentioned that the 'Ramcharitmanas' is our family tradition but tell the

children to do the 'Paath' of the 'Gita' as well. 'Gita' creates and protects us. There is this 'Chaupaai' in the 'Manas', 'Kavach abheda bipra Guru pooja| Aehi sama bijaya upaaya na dooja||' Tulsidasji has called two people protectors. The first is a 'Vipra' and the second is Guru. When we put on the armour and if it can be pierced then what is the point? The armour should be strong and impenetrable. If I share my experience with you then the 'Bhagwadgita' is my armour and the 'Ramcharitmanas' is my impenetrable armour.

So, Gita is the protector and it nourishes us. We call 'Gita' mother and we say 'Gitamaiya'. Therefore, who can be more caring and nourishing than the Mother? What service can we offer to the 'Gita'? In fact, 'Gita' serves us! At the most, we can talk on it or give a commentary. What service can we do? 'Gita' has served the world. Therefore, the 'Gita' is the creator, protector, sustainers' and the server!

In the entire 'Mahabharata', the 'Gita' is supposed to be its heart and the one who is responsible in creating or presenting it Sri Veda Vyaas, is also having four attributes. Therefore, 'Vyaas' too becomes a creator. 'Namostuttye Vyaas vishaal buddhey'. Who can compare with 'Sri 'Vyaasa' in creation? He is a wonderful creator! Whose creation is charming, worth seeing and worth pursuing, the philosophers commend it. If you draw criss-cross lines, it is surely a creation but it may not be charming. The modern artists say that you draw anything you like! And they call it modern art. At least they recognized that there is some art in it! And it might be so! There is nothing worthless here. We need to pick and choose what is useful out of it. When I am at 'Talgajarda' then I say that do you keep on feeding these pigeons and birds daily? They say that Yes! We do it every day! Then I ask that do you fill up these doors of the ants? To which they say that Babu! Why do you ask us every time? I say that you give 'Baajri or Jowar or rice for the birds and the birds come and pick up what they like from it, similarly, the Almighty has given a lot of provisions in the world and we need to pick out the happy moments out of it! Or else, everything will be just scattered away, Sahib! Either as an ant or the pigeon!

Sant hansa guna gahahi paya parihari baari bikaar|

Why should we complain that I wanted to pick up only the rice but it was mixed with 'Baajri and Jowar'! If your beak is strong enough and your heart is truthful then go and pick it up. You shall get all this! 'Bidhi prapancha gunna avaguna saana.' You and I will to pick out the happiness out of it. It is available. Where is Buddha and where is Morari Babu! But we belong to

the 'Sadhu kula'. The 'Aryasatya' declared by Buddha that there is sorrow in the world and there are reasons for it too. But 'Talgajarda' is not in total agreement with it. And we are not trying to compete with Buddha in any way. Even the Buddhists don't like it! But there is happiness in the world and there are reasons for being happy. There is motive of happiness and also ways of being happy. Whether you want to be a pigeon or an ant, is your choice. If you have mixed sugar with the flour then even the elephant does not have the capacity to take it, only the ant can! The elephant will just blow once from the trunk and it will fly off! We will have to become an ant or a pigeon for it. We could not become a pigeon but we learnt its 'Ghu-ghu'! 'I am remembering 'Meenpiyaasi'- Kabutarronu ghu ghu ghu, Chakla, unddar chu chu chu ne chachhunderonu chhun chhun chhun Kunjannma shee kakkavaari? Hun kudratne puchhu chhun| Ghuwad sama ghughvaatta karto manav ghoorke -hun hun hun! Kabutarronu ghu ghu ghu!

In these moments, the 'Gitajayanti' is one such moment where to be able to find happiness is up to us. Baap! 'Bhagwan Vyaas' is a creator and a protector. For the 'Vyaaspeetha', the 'Vyaas' is the sole protector. Many people instead of 'Vyaaspeetha' have started saying 'Valmikipeetha' or 'Tulsipeetha' or 'Paadukapeetha'! Is the name 'Vyaaspeetha' any less or small that you need to look for other names? I always say 'Vyaaspeetha' only. A few 'Acharyas' of the 'Manas' call their seat as the 'Tulsipeetha'. 'Vyaas' will not mind it and on the contrary might even be glad but at least be careful that 'Tulsi' should not feel bad so just let it be 'Vyaaspeetha' only! I too have taken refuge here.

Byaas aadi kabi punngava nana|  
Jinh saadar Hari sujasa bakhana||

'Vyaaspeetha' is sufficient enough! One of us even said that it is not the 'Vyaaspeetha', it is the 'Charanpeetha'. But whose 'Charanpeetha' is it? Why do you become such creators? Our 'Karan' while speaking at 'Vellji Bhai's Triveni' said that I have come from 'Khaddpeetha' to the 'Vyaaspeetha'. His journey was fine because to come from the 'Khaddpeetha' to the 'Vyaaspeetha' is possible. While segregating the 'Durba' we can reach up to 'Durvasa' provided we know how to pick the grain! 'Vyaas' is our protector. Many people ask me that Babu! You perform the 'Parikrama' of the 'Vyaaspeetha'. My eyes have not seen yet that someone doing the 'Parikrama' and then sitting on the

'Vyaaspeetha'. The great personalities just come and sit on it straight away! But till such time as I don't do the 'Parikrama' I am not satisfied. Some even ask me that while you are encircling, what do you speak or utter. People are just interested to force us to say what we don't want to say! Or they want to hear what they have already decided to hear. There is a known person in America and he tells me that please explain to my daughter in the way I would or in my words! If she would understand by your saying then she would have understood by now! My words will be different Baap! Maybe, understanding would not be possible! While I am encircling I just say this 'Shri Vyaaspeetham sharannam prapaddye'. When I bow down to my 'Manas' I say, 'Shri Manasam sharannam prapaddye'!

There is no need to change the name. It is 'Baalisha'! The progress should not be deformed. 'Vyaas' is our protector. Each and every Mantra of 'Vyaas' protects us. 'Vyaas' nourishes us. And especially for the 'Katha' sphere. Dada has enumerated eight to ten attributes and he added that it can provide a decent livelihood and one can live comfortably. And I make it very clear to the society that whenever any speaker (Kathakaar) narrates the 'Katha' from the 'Vyaaspeetha' then he should be properly worshipped and should be venerated well. There, please do not go into any comparison. Whatever he has given you, you are nothing in comparison to it! Even if you sell off everything, still you will not be able to repay the debt of 'Vyaas'!

Someone asked 'Osho' that how is this country? People might not be having money for the milk for their children but when they cross the Ganges, they will not be able to stop themselves from throwing four annas or eight annas in the river! How surprising is it? This country thrives on blind faith! 'Osho's' reply was a very positive one and he said a villager of this country knows very well that what the Ganges gives him, he cannot give anything in return and with this faith he puts the coin in the Ganges!

At 'Mathura' when a 'Vaishnava' does a 'Manoratha' then at the 'Vishram Ghat', the 'Yamuna Maiya' is offered a sari. If you try and analyse it logically, you will not understand anything. Everyone keeps on saying that if an equivalent sum is given to a poor man's house then? So, why don't you do it first! Those who have some loving respect for me, cannot tell me directly but indirectly sent a message that please tell Morari Babu to remove the 'Deergha' from 'Karuna'. There is 'Hrasva' in 'Karuna'. But for seventy three years I couldn't know! I always felt that 'Karuna'

should always be long and not short. So, he said that please tell Bapu that Gandhiji had made 'Guna' as 'Guuna' at the 'Vidyapeetha' and since then it has got stuck that way and Bapu also continues doing the same with 'Karuna' then that too will get stuck! I shall try but I don't think that I shall be able to shorten my 'Karuna'! My 'Karuna' will have to be long, I am sorry! Of course, I don't deny the grammatical error if at all! Similarly, in 'Shanivaar', there is 'Hrasva' I didn't know! I used to write it always long! For me both the 'Shanivaar' and 'Ravivaar' are long. I have just begun to learn higher semantics of grammar! It is difficult that it will be able to make a dent on this seasoned and well baked pot! But to spread a sari in the river and pour so many things as the ablutions in the 'Yagya'! I would like to say that there should not be unnecessary expenditure. But the ones who can correct it or reform the practice are the 'Rishis'. It is a 'Manoratha' Sahib! What can you do? You cannot view the 'Manoratha' from a poor mindset!

So, when you organize the 'Katha' then it becomes your responsibility that the 'Kathakaar' is respected and honoured properly or if I may add, looked after well! A singer will just sing for an hour and take away a Lakh of Rupees but the 'Kathakaar' who twice a day for a few hours recites the glories of the Lord in front of you and you hesitate! He does not need anything else. He is seated on the 'Vyaaspeetha' that is more than sufficient. But if you try and exploit or don't have clean intentions then it is wrong. And it should be given! You can calculate the ten percent later, when you have time. But 'Dakshina' is necessary. It is not a charge; it is the 'Dakshina'! Otherwise, this word would not have been incorporated. The society is duty bound to pay the 'Dakshina'. The 'Vyaaspeetha' looks after us and we eat the bread that is provided by it. Mein jissey odhata bichata hun, Woh Ghazal aapko sunaata hun|

This line is of 'Dushyanta Kumar'. We have spread out the 'Vyaaspeetha' and also covered ourselves by it. 'Vyaas' is always around us. He is our garment. And who can serve like 'Vyaas'? Just see the amount he has walked around during the 'Mahabharata'! Wherever and whenever there was a need, he was present either physically or mentally or in the thoughts! Not 'Sambhavaami yuggey yuggey' but if the need be then 'Sambhavami kshanney kshanney'! This is not any ordinary service.

So, Lord Krishna, the 'Bhagwadgita', Sri Vyaas Narayan, they accomplished all the four requirements. The fourth one is my Hanuman who is

seated in the 'Dhwaja' and heard the entire 'Gita'. Hanuman is a creator. After returning from Lanka, he narrates a new story to Angad and the other friends. He created a new history! He is also our protector-  
Sadhū sant ke tumha rakhwarrey|Asura nikandana  
Ram dularrey||  
Ram duarrey tumha rakhvarrey|Hota na aagya binu  
paisarrey||

Whenever we have a discussion or a dialogue then it is always done in front of the fire as the witness. The wedding is solemnized in front of the fire. But the 'Gita' was not narrated in the presence of fire or as the witness but it was spoken in the presence of the 'Vayuputra'. The fire is that way not easily available everywhere as compared to the air or 'Vayu'. We need to take the fire in a utensil or the fire pot, it needs to be installed or it has to be created in case of need by a special means! 'Vayu sarvatra go mahaanam'. 'Vayu' is all around and the 'Gita' was spoken with it as the witness. Hanuman is such a protector that –  
Bhoot pisaach nikat nahi aavai|Mahabber jab naam  
sunavai||

I told 'Shastri Bapa' that three days ago, I went to a place as the father. 'Khetsi' was with me. And a journalists friend; who was stopped from clicking any pictures! Later on that girl said that Bapu! We don't feel scared of you but are scared of those with you! For understanding, you do not require to fill a form. The understanding can go anywhere or go anywhere and grow! And I shall say the second sentence also. The rest, I have to speak in 'Ayodhya'! The 'Sadhus' of 'Ayodhya' love me a lot! If they are not very much in agreement with my views then they have the right to dissent and I should respect that. But their love for me is truly wonderful. There is an 'Acharya' of the 'Ramanuja Sampradaaya'. He is a very accomplished speaker of the 'Valmiki Ramayana' and this year; he has to be awarded the 'Valmiki Award'. He told 'Satua Baba' that you meet Bapu very often so kindly ask him that for this 'Katha', did he not get any other place. Then he was asked that you have any problems with it? To which he replied, 'Yes, I had but no more!'

Gayi bahori ghareeb newajoo|  
Saral sabala sahib Raghuraju||

The one who has lost everything and then say that they have got everything, they are scared of the society but not of any Sadhu!

Tulsi addresses Ram as 'Saheb'. 'Marghsheersha Sudi Ekaadasi, today is Kabir Sahib's day. Our Sahib is very simple and strong. Have faith; even if anything is lost, he will get it back for you. Just

faith or trust! You have put this question, 'Sthita pragya ka bhaasha'? How does he speak, how does he sit? What is the language of surrender? How does the surrendered person speak? How does he get up? How does he sit? You please bless me and I shall find it out from the 'Ramayana'! The surrendered or 'Sharnaagat' doesn't speak. He just does these two things. Either he is quiet or he is crying. The savings or treasure of any surrendered soul is just tears! You and I have not seen 'Surdas Baba' but his 'Pada' become our eyes and show him to us. When that man would be singing the 'Aashraya Pada' then his closed eyes would be weeping!

Have trust Baap! Looking at me also keep some faith! I shall not let your trust break! My 'Manas' says that the 'Saheb' is so simple and strong that He will give you everything!

So, Baap! Sri Hanuman is a creator, protector and the provider. If it was not the case then we could not have been able to breathe. We could not live. He looks after and takes such good care that he shall never provide wrong or even under nourishment. If you can get His refuge then;

Bhoot pisaach nikat nahi aavai|Mahabeer jab naam  
sunaavai||

'Bhoot' is the past and 'Pisaach' is the future! The 'Hanumant Consciousness' keeps us protected from the regrets of the past and the worries of the future. These 'Bhoot-Preta' then are waylaid by the side and give us way to move forward. But at times, all this is also necessary. Otherwise, people will just not let me walk! There should be no harshness in it! There must be respect coupled with humility. But my fault is that I am always in the midst of the crowds. But even the people are at fault. Why do you do so much of running here and there? You don't look after the safety of your children! You become ignorant or not concerned about the dignity of our sisters and daughters? In this milieu, I am unable to see you and if you are standing quietly and maintain discipline then I can see you and you can also see me! I want to see you and I have come to see this beautiful world. Sri Lakhanlalji is saying that 'Bhaiya! We have come to Mithilapuri for the first time. And I want to do the 'Darshan' of this place.' I have come to see all this. The Lord tells me, the way He instructed Arjuna, 'Pashya mey Paartha roopaani'. Look at me and all this. But if the people maintain a little bit of discipline then it will not be necessary to do all this. I am sufficient alone! Those who do the arrangements, it is their nature and



their way too becomes an obstacle. They should understand it very clearly that the victim of criticism of revile, is ultimately Morari Bapu only, who is innocent and not at fault at all! But I have no problems with it! Kuch toh loga kaheingey, logon ka kaam hai kahana| Chhoddo bekaar ki baton mein.....

Respect or insult is merely in words. The word goes up to the mind. Where does it touch the soul? So, Sri Hanuman in the 'Vayu' Roopa is our nourisher!

Ramdoot mein Maatu Jaanki|  
Satya shapatha Karuna nidhaan ki||

Sri Hanuman is the servant also. 'Mein sevak sacharaachara roopa raasi Bhagwant'.

So Lord Krishna became a 'Poornavatar' by all the four attributes and departed. The 'Bhagwadgita' is with us. Sri Krishna is not there in His physical form. His words in the form of the 'Bhagwadgita' protect us from all the four directions. Bhagwan Vyaas too is always with us, whereas Sri Hanuman is around us covering all the directions.

So, I speak on the day of 'Gitajayanti' here. We have been speaking since the past so many births and shall continue to do so in the future as well. This is our job! It is my 'Shiva Sankalpa' and if He has any such provision then I have to come back here only. We can go early but if there is a provision then will come back here itself.

Hun toh bas farwa aavyo chhun!

Hun kyan aekey kaam tammarun ke maarun karva aavyo chhun?

'Niruddesh', Rajendra Bapa and Niranjan Bapa also! So Baap! I express my utmost happiness. Pujya Shastri Bapa in spite of his busy schedule takes out time and comes here for a few days and encourages these children. It is Dada's blessings and the goodness of the villagers. The children are in the centre of all this and after all this is my world! First it was a small stream but even in the big rivers the water keeps on receding or increasing but please tell 'Muniji' that kindly open the lock gates of the dam and allow the water to flow in full force, Sahib! My humble request to my fellow 'Kathakaars' that whether you get an opportunity to speak or not, please continue coming here every year. My request even to our senior and great 'Kathakaars' that please spare some time and come here so that the work of these children can be done. For you, if you spare a couple of hours or say even a day, nothing is going to happen but this fire light (Mashaal) shall glow bright! I am also busy! Even more busy than the sun and the moon! The Sun rises after me and sets after me,

I am on the move or running so much and I am happy about it! This is my 'Svadharna' that has been given to me, and it is no obligation. If I will not do this then what else can I do? I will become deformed if my 'Walk & Talk' is not there! There might be problems in the world!

Gautam Bapa yesterday spoke about the virtues with such dignity! Our 'Dhananjay Bhai', I didn't know that the 'Rukmini Stuti' has seven types of 'Bhakti' illustrated in it! Whenever I hear these great personalities I go back enriched. I have never returned back with any loss. But there are some unfortunate ones that in spite of so much being available, are not able to take anything. I am saying this after a lot of experience that whenever you hear any speaker, out of that if your nature is like an ant and a pigeon, you will surely be able to pick something. This has been my experience till date. Even if go to any 'Katha' just for five minutes or if I am in the car then I stop the car at a distance and try to hear for a few minutes, if nothing else then at least a 'Shloka' comes to my ears then I feel that I have got so much!

You all come here and please continue doing so. If you get time for inaugurations, you get the time for laying the foundation stone then please continue to come for these children and not Morari Bapu. Today's 'Gitajayanti's' two results are such that they are very encouraging and embolden us! So like that Upanishad Mantra 'Uttishthata' this institution is standing. To what extent, forget about it but something is happening, that itself is very heartening!

I was asking Pankaj that in the past so many years, have I been absent. He said, no! I have been able to come itself gladdens me and may my 'Hari' continue to fulfil this 'Vrat' of mine always! The Upanishads are not only talking about the virtues of 'Anand'. It is of course a matter of 'Anand' but my 'Vishnu Dada' used to say in his commentary on the 'Aparokshanubhooti' that 'Anand' is our nature or 'Swaroopa'. Not only 'Anand', we seek the 'Akhandananda'! Please keep on coming here for our 'Akhandananda'. This institution is 'Ayaachaka', it never asks and will never ask! The 'Bhagwadgita' is there and 'Viraagmuni' is sitting here. No demand, if you give, they accept it with respect and humility! It is not any traditional institution but is just the perennial flow of the Ganges. It shall keep on coming and it shall keep on running! And if it doesn't for any reason then don't play!

('Gitajayanti' 2018: Discourse at 'Joddiyadham', Gujarat: Date-19/12/2018)

## Evening Performance





II JAI SIYARAM II